From the time of the Reformation, most of the leadership of the Reformed Church of Hungary was trained outside Hungary. In the sixteenth century, the Hungarian Reformed ministers studied in Wittenberg, where a "Coetus Ungarorum" was in existence until their expulsion in 1592. Matyas Devai Biro, Istvan Szegedi Kiss, Peter Meliusz Juhasz, Gaspar Karolyi, and hundreds of others were alumni of Wittenberg University and members of the Hungarian student organization "Coetus Ungarorum."

After the Hungarian Reformed students were forced out of Wittenberg by the intolerant Lutheranism of the age, they began to attend the German universities of Heidelberg, Altdorf, and Frankfurt-an-der Oder. The uncertain period of the Thirty Year War, however, soon ended the possibility of studies in Germany. Heidelberg University was destroyed in 1622 and very soon a new period began in Hungarian church history which lasted for more than three-hundred years: "Peregrinatio Belgica," as it was called in the seventeenth century. The first Hungarian theological students arrived in Holland in 1623; most likely this date should be considered as the beginning of the very significant Dutch and Hungarian Reformed connections.

Church historians still owe us an answer as to why the Hungarian students did go to Holland and not to Switzerland which was so much closer to Hungary. It is true that some Hungarian students had attended the universities of Zurich and Basel, but only a few, and compared to the thousands who studied at the Dutch universities their number remained small and insignificant. Why did the Hungarian Reformed students go to Holland in the first place?

The two greatest figures of the Reformed Church in Hungary in the seventeenth century, Gabor Bethlen (1580-1629), prince of Transylvania, and Albert Szenczi Molnar (1574-1634), played the decisive role in guiding the theological students from German universities to Holland.

Albert Szenczi Molnar was the greatest figure of Hungarian culture in the seventeenth century. He spent most of his adult life in Germany, and after 1616 carried out several diplomatic missions for Gabor Bethlen.2 His contribution to the Hungarian Reformed Church and Hungarian culture has been surpassed by no one. In 1607 he translated the Geneva Psalms into Hungarian—a masterpiece without which Hungarian literature would be totally

*The author is indebted to the Reverend Aladar Komjathy, Th.D., of Montreal, an alumnus of the Theologische Hogeschool in Kampen, the Netherlands, for sharing his research in this subject matter.
different than it is today. He was the author of the first Hungarian grammar in Latin; he compiled the first printed Hungarian-Latin-Greek/Latin-Greek-Hungarian dictionary, several Hungarian versions of the Heidelberg Catechism, Bible revisions; and in 1624 he translated the *Institutes* of Calvin into Hungarian at the order of Gabor Bethlen.

Fortunately for us, Szenczi Molnar wrote a detailed preface to his Hungarian translation of the *Institutes*. This answers the question why the Hungarian students were sent to Dutch universities. In this preface, we are informed that, while he was waiting for the printers to complete the publication of the Hungarian *Institutes*, he visited the cities of Wesel and Emden in northwest Germany, and Arnhem, Harderwijk, Amsterdam, Leyden, The Hague, Utrecht, and Dordrecht in Holland. His travel companion was Gvolfius Reinhard, son-in-law of the famous German Reformed theologian and preacher, Abraham Scultetus, a very prominent churchman of the age. The magistrates of the cities mentioned received them with “friendship and warmth.” The time was late spring or summer, 1623.

Szenczi Molnar kept a diary which abruptly ended as soon as he was engaged for serious diplomatic missions entrusted to him by Bethlen. But he continued faithfully to write down the names of places where he had participated in the sacrament of Holy Communion. “*Hagae Comitis in Hollandia* - 1623,” he wrote, which also indicates that his was not a private visit. The successful completion of the visit to Holland Szenczi Molnar attributed to “old friendships.”

1623 is the year of the beginning of massive Hungarian student peregrination to Holland. The first Hungarian students arrived from Emden, Germany, with a letter of recommendation from Abraham Scultetus who had to escape Heidelberg the previous year due to the destruction of the city and university by Wallenstein’s forces during the Thirty Year War. In another preface, Szenczi Molnar wrote that he was privileged to hear the preaching of Abraham Scultetus, on and off, for twenty years in Heidelberg where Scultetus was not only a professor of theology but the court chaplain of the prince of the Palatinate.

After Szenczi Molnar’s successful visit to the Netherlands, more than fifty-one Hungarian theological students were registered with the University of Franeker alone within a year. Their names previously appeared in the books of German universities. Out of the fifty-one students, twenty-four had been sponsored by Gabor Bethlen himself. Several others were sponsored by another prominent figure, George Rakoczy, who became the successor to Gabor Bethlen as the prince of Transylvania in 1630. It really meant that the travel and other expenses of these “*alumna suae majestatis Princps Transylianiae*,” as some of them added to their names at the time of registration, had been given by Gabor Bethlen and the other magnates of the very strong Reformed persuasion of the time.

In the history of the Hungarian “*Pereginatio Bellica*” there were four distinct periods: the first period, the Golden Age, lasted between 1623-1690; the second period marked by more and more political limitations, lasted until 1794; the third period, 1794 until the end of World War I, 1918; and the final period, which begins with the end of World War I and brings us to the present.

**The Golden Age: 1623-1690**

The first Hungarian students enrolled in Franeker and Leyden universities in the year
1623. In this first period the number of Hungarian students in Franeker surpassed the 1000 figure. More than 400 had been students in Leyden as well. The Hungarian presence in Groningen University began in 1627, that at Utrecht in 1643. In addition to this, there were Hungarians in Harderwijk, Deventer, and Amsterdam as well. It should be kept in mind, however, that most of the students attended more than two or three universities—thus the number of Hungarian students in this particular period is estimated to be between 1000-1200, almost the entire “corpus ministerorum” of the Hungarian church of the day. It is, therefore, safe to say that the leadership of the Hungarian church was trained in Holland.

The Hungarian students of this first period, the Golden Age, had been paying guests in Holland. They came with the most valuable money of the time—and of all times—gold. The princes of Transylvania supported at least twenty-four students in theology annually. Also, the many rich magnates of the Reformed Church of Hungary had their “alumni,” as they called their “own students.” Several wealthy Hungarian cities, such as Debrecen and Nagyvarad, financed the education of their native students. It is well known that the bishops of Transylvania supported their “alumni” as well. The Hungarian student influx meant a very profitable enterprise for the Dutch university cities and their burghers.

Apaczai Csere, who spent five years in the Netherlands and became the first doctor of theology at the University of Harderwijk, complained about this fact in his Hungarian encyclopedia, saying: “more than five-thousand gold ducats are spent on the education of Hungarian students annually in Holland. It does not bring any material advantage to the Hungarian nation, and the money spent there would be sufficient to maintain a university of equally high standing in Transylvania.”

It is also a fact that several Hungarian students had been given special missions while studying in Holland. Gyorgy Komaromi-Csipkes, who was the first Hungarian doctor of theology of the University of Utrecht, had been sent there by the city council of Debrecen in order to prepare a modern translation of the Bible in Hungarian. Thus, more than 5000 Bibles were printed in Holland in 1685—all paid for by the city council of Debrecen. Unfortunately, only a few copies reached Debrecen as the entire shipment was confiscated and ultimately burned by the Roman Catholic Archbishop of Eger.

Apaczai Csere was also supported by the bishop of Transylvania in his publication endeavor of the first Hungarian language encyclopedia, which was in fact published in 1654 in Utrecht.

Miklos Misztotfalusi Kiss was sent by his bishop with the mission to learn the trade of book printing. He became such an artist in Amsterdam that his letter-making was the most famous of his day. After a stay of nine years, he returned to Transylvania, taking home the most up-to-date equipment in his trade. Tens of thousands of Hungarian Bibles were printed by him while he was still in Amsterdam.

Hungarian students played a significant part in the academic disputations of the seventeenth century: Lubbertus and Amesius of Franeker, Gomarus and Maresius of Groningen, Voetius of Utrecht, and Cocceius of Leyden had been the main “mentors” of the Hungarian students of the day. Lubbertus of Franeker, who was the first Dutch professor to receive Hungarian students in 1623, is known to have said on his death-bed, “do not forget my dear Hungarian students….” Several students were promoted to be doctors of
theology. There were more Hungarian promotions, as the Dutch called them, than native Dutch promotions in this period.

From these sketchy remarks it is evident that the Hungarian students had been very welcome guests in the Dutch republic. The newly founded Dutch universities needed students desperately, but the country was too small to have all its schools populated by native sons. During the seventeenth century at least half of the student body of the universities of Franeker, Leyden, and Utrecht was Hungarian. Millions of dollars were brought to these university towns by the Hungarians. It is safe to say, that without the influx of the Hungarian students, the Dutch universities could not have survived the first century of their existence. This statement is supported by the fact that as soon as the Hungarian peregrinations were severely limited at the end of the next period, two of these schools, Franeker and Harderwijk, ceased to exist.

The Golden Age of the Hungarian "Peregrinatio Belgica" was ended by the disappearance of the independent principality Transylvania in 1690. As soon as the Hapsburg king conquered the Turkish-occupied part of the Hungarian kingdom, Transylvania was forced to give up its independence; it was incorporated as a grand duchy into the Hapsburg empire and its significance was diminished.

The Second Period: 1690-1794

The second period in the history of these peregrinations coincides with the most tragic era of Hungarian history. The Hapsburg rule was at its peak, and the sufferings of the Hungarian Protestants were comparable to the situation of the Huguenots following the revocation of the Edict of Nantes. Hungary had a Reformed majority at the turn of the seventeenth and eighteenth centuries, but by the end of this dark century, it was reduced to twenty-five percent of the population.

The number of Hungarian students at Dutch universities was still a sizeable one in this period, about 150 in Leyden and 350 in Utrecht. It is a significant fact that the Hungarians in this period had still been paying guests. There was no longer a prince of Transylvania and most of the rich magnates defected to Roman Catholicism or lost all their estates because of their perseverance in the Reformed Faith.

The city of Debrecen, the colleges of Debrecen, Nagyenyed, and Sarospatak continued to support the most talented students when they went on for further studies in Holland. The number of these "alumni," however, had been greatly reduced. Most of the Hungarian students followed the so-called "rectoria" way in financing their education: upon graduation from Debrecen or Sarospatak they would accept the position of an elementary school teacher ("rector" in the contemporary usage) in a Reformed congregation and save the necessary amount from their meager earnings. In addition, collections were held in the churches for this particular purpose.

These funds were much less than the bursaries of the Hungarians in the previous century. Their funds often ran out and the students were penniless in Holland. The city of Utrecht, and the university itself, had to help them out with loans which they paid back after resettling as pastors and theological professors in Hungary. The need for additional funds became public knowledge, and two special bursaries were founded by generous Dutch lay people,
the "Anna Everwijn Foundation" and the "Stipendium Bernardium," both for studies in Utrecht. Due to these bursaries the attendance at Utrecht remained steady while the attendance at Leyden and Franeker fell off and finally ended in 1794.

The printing of Hungarian language Bibles continued in Utrecht and Amsterdam. It seems, however, that now it was the generosity of the Dutch brethren which made these publications possible. The interesting innovation in these editions was that the printed Bible also included the Geneva Psalter in the masterful translation of Szenczi Molnar and the necessary musical notes for congregational singing. Hungarian students in Utrecht and Leyden had supervised these Bible translations.

In this period, however, the government in Vienna made foreign travel very difficult for Hungarian students. In 1743, a decree ruled that passports were needed to leave the Hapsburg empire. Students sometimes had to wait for a year in Vienna for the issuance of such a travel document. In 1763 Maria Theresa ordered that Hungarian Protestant students could not attend universities in countries considered hostile. Finally, attendance was only permitted at the universities of Erlangen in Germany and Utrecht in Holland.10

This is also the period during which the names of Catholic Hungarian aristocrats occasionally found their way into the registers of Leyden and Utrecht. But the Esterhazys and Palffys did not identify themselves as Hungarus or Transylvanus, as the Hungarian Reformed students had done. They carried the designation: "Austriacus," that is Austrian, belonging to the aristocracy of the Hapsburg empire.

There is one unique church-historical aspect of the Hungarian peregrination in this period. In 1733 the Hungarian students at the Dutch universities formally requested the General Synod of the Reformed Church in the Netherlands to admit the formal ecclesiastical examination (preparatoire and peremptoire) and to ordain them as ministers of the Word of God. Although this was unheard of and not permissible by the church order of Dordrecht, the Dutch General Synod accepted the argument of the Hungarian students who claimed that the persecution of the church in their country had reached such proportions that ordinations of Reformed ministers were prohibited.

Thus forty-five Hungarian students had been examined by Dutch church judicatories and ordained as ministers between the years 1733 and 1790.11 There is some evidence that the Church of England ordained a few Hungarian theological students in the same period.12 The Dutch church was willing to violate its own church law in order to assist their Hungarian brethren in this emergency situation!

The Third Period: 1794-1918

After the time of Napoleon the Hungarian peregrination to the Dutch universities was greatly reduced. There was only one Hungarian student enrolled in the University of Leyden in the entire nineteenth century.13 With the help of the Stipendium Bernardinum, Hungarians continued to come to study at Utrecht, but their total number in the following hundred-and twenty-five years was not more than one hundred. Although the Dutch church continued to aid financially the Reformed colleges in Hungary, e.g., Sarospatak, Debrecen, and Nagyenyed,14 far more Hungarian Reformed students went to Germany in this period than to the Netherlands.
The Modern Period: 1918-present

The modern period of Hungarian peregrinations to Holland cannot be separated from the vision and life-mission of Jeno Sebestyen, an alumnus of the Stipendium Bernardinum in Utrecht and leader of the so-called “historical Calvinism” movement within the Reformed Church of Hungary. He was one of the most influential theologians of Hungary in the first part of our century and was the professor of systematic theology at the Budapest Theological Seminary between 1918 and 1948.15

Professor Sebestyen’s friendship with the family of the great Abraham Kuyper enabled him to expand the Hungarian peregrinations to Holland after the end of World War I. Through him the General Synod of the “Gereformeerde Kerken” established a special board to support Hungarian students at the Free University of Amsterdam and the Theologische Hogeschool in Kampen. Annual offerings have been taken in every congregation of that denomination for this purpose ever since the General Synod of 1920. After World War II the board’s mission was broadened to support the mission among the Hungarian refugees in the West as well.

The result was that the number of Hungarian students in Holland again climbed to the proportions of the eighteenth century. In 1949 and 1950 there were seven Hungarian students in Utrecht, three at the Free University, and two in Kampen.

Even in the worst years of the “Cold War,” Hungarian students continued to arrive in Holland for theological studies; displaced persons and refugees came to Utrecht, Amsterdam, and Kampen from Austria, Germany, and Switzerland to fill up the Hungarian contingent until 1957 when peregrinations became possible again from Hungary. It is interesting to note that Hungarian graduates of Dutch theological schools went on to become pastors of Reformed Churches in Belgium, Canada, Germany, South Africa, Uruguay, and the United States. Some Hungarian students became pastors in Dutch Reformed Churches in the Netherlands. Currently five Hungarian graduates of Amsterdam, Kampen, and Utrecht serve in local Dutch congregations.

A new phase in the history of peregrinations was opened in the seventies which may be called Dutch peregrinations in reverse. Some Dutch theological students found it important to learn Hungarian in order to study at the seminaries of the Reformed Church of Hungary and at the Protestant Theological Institute in Cluj-Napoca in the Romanian Socialist Republic. This latter school is located in the ancient Transylvanian city of Kolozsvár and is the time-honored theological college of the Reformed Church of Transylvania. The three immortals of the seventeenth century peregrination, Szenczi Molnár, Apaczai Csere, and Misztotfalusi Kiss are buried in the Hazsongard cemetery of that city.

II. Sarospatak College and the “Peregrinatio Belgica.”

Without claiming to have a complete list of the faculty of Sarospatak College for the two major periods of the “Peregrinatio Belgica,” an attempt is made in this study to present a list of the professors of theology in Sarospatak between the years of 1630-1798:16
<table>
<thead>
<tr>
<th>Approximate year(s) of professorship</th>
<th>NAME</th>
<th>Dutch University attended</th>
<th>OTHER</th>
</tr>
</thead>
<tbody>
<tr>
<td>1630</td>
<td>Salanki, Gyorgy</td>
<td>Leyden, Franeker</td>
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<tr>
<td>1631</td>
<td>Ruszkai, Andras</td>
<td>Leyden</td>
<td></td>
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<tr>
<td></td>
<td>Zempleni, Gyorgy</td>
<td>Franeker</td>
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<tr>
<td></td>
<td>Simandi, Janos</td>
<td>Leyden, Franeker</td>
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<tr>
<td></td>
<td>Szepsi, Pal</td>
<td>Franeker</td>
<td></td>
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<tr>
<td></td>
<td>Komjathy, Matyas David</td>
<td>Franeker</td>
<td></td>
</tr>
<tr>
<td>1637</td>
<td>Vereczi, Ferenc</td>
<td>Leyden, Franeker</td>
<td>England</td>
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<tr>
<td></td>
<td>Fovenyesi, Istvan</td>
<td>Leyden</td>
<td></td>
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<tr>
<td>1639</td>
<td>Benyei, Janos</td>
<td>Leyden, Utrecht</td>
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<tr>
<td></td>
<td>Koloszi, Daniel</td>
<td>Leyden</td>
<td></td>
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<tr>
<td>1639,49-56</td>
<td>Tolnai Dali, Janos</td>
<td>Franeker, Leyden</td>
<td>England</td>
</tr>
<tr>
<td></td>
<td>Huszti, Sandor</td>
<td>Leyden</td>
<td></td>
</tr>
<tr>
<td>1643</td>
<td>Zebegnyei, Janos</td>
<td>Leyden</td>
<td></td>
</tr>
<tr>
<td>1645</td>
<td>Szepsi, Gaspar</td>
<td>Leyden, Utrecht</td>
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<tr>
<td></td>
<td>Szilagyi Benjamin, Istvan</td>
<td>Franeker, Utrecht</td>
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<tr>
<td>1647-49</td>
<td>Nograd, Matyas</td>
<td>Leyden, Utrecht</td>
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<td></td>
<td>Hercegszolosi, Istvan</td>
<td>Leyden, Utrecht</td>
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<td></td>
<td>Vaczi, Andras</td>
<td>Leyden</td>
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<td></td>
<td>Szekelyhidi Tofeus, Mihaly</td>
<td>Leyden</td>
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<td></td>
<td>Ujvari, Tamás</td>
<td>Leyden</td>
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<tr>
<td></td>
<td>Szathmari Otves, Istvan</td>
<td>Franeker, Utrecht</td>
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<tr>
<td>1656</td>
<td>Lippai, Samuel</td>
<td>Leyden</td>
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<td></td>
<td>Szentpéteri, Janos</td>
<td>Leyden</td>
<td></td>
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<tr>
<td></td>
<td>Szántai, Matyas</td>
<td>Utrecht</td>
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<tr>
<td>1656-62</td>
<td>Baczoni Balo, Menyhért</td>
<td>Leyden</td>
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<td></td>
<td>Kopeczi, Janos</td>
<td>Leyden, Medical doctor</td>
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<tr>
<td>1662-71</td>
<td>Buzinkai, Mihaly</td>
<td>Utrecht</td>
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<tr>
<td>1672-86</td>
<td>Posahazi, Janos</td>
<td>Utrecht, Franeker</td>
<td>England</td>
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<tr>
<td></td>
<td>Kopeczi, Balint</td>
<td>Leyden, Groningen, Utrecht</td>
<td>England</td>
</tr>
<tr>
<td>1686-1708</td>
<td>Tsetsi, Janos, Sr.</td>
<td>Utrecht, Leyden, Franeker</td>
<td></td>
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<tr>
<td>1717-19</td>
<td>Tsetsi, Janos, Jr.</td>
<td>Utrecht, Franeker</td>
<td>England</td>
</tr>
<tr>
<td>1719-1734</td>
<td>Nagymihalyi Sz., Gergely</td>
<td>Utrecht</td>
<td></td>
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<tr>
<td></td>
<td>Sarkany, Istvan</td>
<td>Utrecht</td>
<td></td>
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<tr>
<td>1734-47</td>
<td>Szathmari Paksi, Mihaly</td>
<td>Leyden, Franeker</td>
<td></td>
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<tr>
<td>1743</td>
<td>Banyai, Istvan</td>
<td>Utrecht</td>
<td></td>
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<tr>
<td>1744-72</td>
<td>Szathmari Paksi, Mihaly</td>
<td>Leyden, Franeker</td>
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<tr>
<td>1773-98</td>
<td>Ori Fulop, Gabor</td>
<td>Utrecht</td>
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</table>
During the two centuries mentioned, several Sarospatak students earned doctorates at Dutch universities. Unfortunately, it is impossible to give a complete list of all of them since we have only the following, all from Utrecht:

In 1655—Janos Posahazi—doctorate in philosophy.

April 10, 1758—Samuel Dombi—doctorate with a dissertation entitled “De Vino Tokaiensi,” i.e., the Tokaj wine analysed from the viewpoint of physics, chemistry, and medicine. This former Sarospatak student came from the wine-producing village of Erdobenye.

June 6, 1765—Gabor Ori Fulep—defended his dissertation on the subject of the Second Coming of Christ.

June 3, 1771—Mihaly Szathmari Paksi—doctor of philosophy degree in chemistry.

Both Ori Fulep and Szathmari Paksi became professors of Sarospatak College with long, meaningful tenures.

June 12, 1782—Abraham Komjathy—doctorate in political science.

March 9, 1829—Joseph Ferenczy—degree of doctor of theology.

In 1660—Balint Sajokereszturi—doctor of theology conferred by the University of Franeker.

In 1661—Balint Kopeczi—doctor's degree in medicine at the University of Franeker.

In 1661—Jakab Cseh Csuzi—doctor of theology.

Another good indication of the intensity of the peregrinations from Sarospatak to Holland during the seventeenth and eighteenth centuries is the careful study of the list of “seniors.” The most eminent student in scholarship and leadership was appointed the “senior” of the college every year. We have the names of the Sarospatak “seniors” in chronological order from the year 1608; thus far more than 194 “senior” names have been found in the “album studiosorum” in the universities of Franeker, Leyden, and Utrecht.

There is also evidence of Czech and Slovak theological students at Dutch universities in this period. They were given scholarships for Dutch peregrinations by Sarospatak College. Just as the Transylvanian Reformed College of Nagyenyed had sent talented Romanian students to Holland, Sarospatak College was helpful in enabling Czech students to study in Utrecht and Leyden.

Sarospatak students participated in the Hungarian Bible publications in Utrecht during the eighteenth century. We know that the famous 1765 Utrecht edition was done by two Hungarian students in Utrecht: Gabor Ori Fulep (later professor of theology in Sarospatak and bishop of the Cistibiscan Synod, 1799-1823) and Mihaly Balogh Soos (“Senior” at Sarospatak in 1752). He received his doctor of medicine degree in 1766. The records show that one Sarospatak student died and was buried in Franeker.

Historical evidence clearly indicates that the English relationships of Sarospatak College have its roots in the “Peregrinatio Belgica.” Sarospatak’s connections with the English speaking world began in the Dutch university town of Franeker! William Amesius, Sybrandus Lubbertus, and John Maccovius were the professors of theology in Franeker at the time of the arrival of the first Hungarian students there. Lubbertus died the following year. Maccovius was the champion of a very rationalistic orthodox scholasticism and did not make much of an impression on the Hungarians. William Amesius, a well-known English Puritan exile,
was just the opposite of Maccovius. All the Hungarians preferred his pragmatic yet deeply devout theology. He taught the logic of Pierre Ramus instead of that of the Aristotelian Keckermann. His views deeply influenced his Hungarian students between 1623 and 1632.29 Amesius inspired the later Sarospatak professor Janos Tolnai Dali to get acquainted with church life in England. This he did and spent at least five years there. Unfortunately, not much is known about his stay. It was, however, the prime time of the emergence of Presbyterianism and Puritanism and also the beginnings of the New England settlement of English dissenters. We know of more than a dozen Sarospatak students who visited England in this period during their Dutch peregrination. None of them, however, stayed as long as Tolnai Dali. It is not altogether impossible that Tolnai Dali came to America during his long and mysterious sojourn in England.

On February 9, 1638, ten Hungarians signed a solemn covenant in London entitled “Formula singularitatis” in which they promised to work for the continuing reformation of their mother church in the spirit of the on-going English church renewal.30 Since seven of the signatories had been Sarospatak students and all were connected with Sarospatak College, enjoying the protection of Zsuzsanna Lorantffy, wife of the prince of Transylvania, George Rakoczy I, it is impossible not to see that their original inspiration began with their days at the feet of Amesius in Franeker.

Although in the nineteenth century the “Peregrinatio Belgica” was limited to a handful of Sarospatak students who were recipients of scholarships from the Stipendium Bernardinum, in various ways the Dutch universities remained influential in the life of Sarospatak College. Moreover, in 1863, 30,000 Dutch guilders were sent to Sarospatak and were used as a “Dutch Bursary” for more than fifty years to aid needy students. This rich bursary disappeared after World War I due to the total collapse of the Hungarian monetary system.

Unfortunately, since 1953 there has been no Reformed College and Seminary at Sarospatak. The years since then have proved to be the longest Babylonian captivity in the history of our Alma Mater. The library and archives are still in the possession of the Reformed Church of Hungary, the collection of books from the seventeenth and eighteenth centuries bearing abiding witness to the overwhelming influence of the “Peregrinatio Belgica” on the life and history of Sarospatak College.

After World War II there was only one Sarospatak student who studied in Utrecht. However, a promising new chapter was opened in the “Peregrinatio Belgica” in America. After the war, the American offspring of the Dutch church revival in the middle of the nineteenth century, Hope College, in Holland, Michigan, came to the rescue of Sarospatak College and was greatly influential in helping Sarospatak’s continued existence by sacrificial financial and material aid. This was mainly the work of one young professor at Hope College, M. Eugene Osterhaven. Dr. Osterhaven initiated several drives in Hope College and throughout the Reformed Church in America to help revive the old Hungarian Reformed College from the ashes of devastation caused by the Second World War. Hope College’s relief work is properly documented and recorded in detail in the archives at Hope College, Sarospatak, and at the Bethlen Home in Ligonier, Pennsylvania.

Eugene Osterhaven’s continuing care and concern and true Christian love for his suffering
brethren gives us hope that Sarospatak is not forgotten and that one day it will gloriously rise again, in the words of James I. McCord, as the Princeton of Hungary.

The Spirit of the Reformed Tradition, Eugene Osterhaven’s major work, is dedicated to “the pious memory” or the Sarospatak Theological Academy, 1531-1951, of which he had been made an honorary professor in 1948. It is our firm conviction that, through the liberating power of our Lord and the commitment of people like M. Eugene Osterhaven, that ancient institution will not have to remain a “pious memory,” but that it will rise again as a bastion of Reformed faith and learning whose future is as certain as its past.

FOOTNOTES
1 Geza Szabo, Geschichte des ungarischen Coetus in Wittenberg, Halle-Wittenberg, 1941
4 Preface in the 1624 edition of Calvin’s Institutes in Hungarian, Hanover, 1624.
5 C. Van der Woude, Sibrandus Lubbertus, Th.D. dissertation, Free University of Amsterdam, Kampen, Kok, 1963, p. 509
6 Album Studiorum in Franeker, ms. in Friese Archief, Leeuwarden.
7 Album Studiosorum Leyden, Utrecht, Groningen, and Harderwijk.
8 Personal collections from published lists of Leyden and Utrecht, and from original manuscripts by Aladár Komjáthy of Montreal.
11 C. Van der Woude, professor of Kampen Theological Seminary, The Netherlands, quoted this saying of Lubbertus in a private letter based on his knowledge of Lubbertus’s final days. Cf. op. cit. pp. 562-565.
12 Lajos Segesváry, Schetsen over de peregrinatie van de Hongaarse studenten gezien in de spiegel van de historische gebeurtenis, Utrecht: 1933, p. 51
14 Lajos Segesváry, Magyar református fisk az utrecht i egyetemen, Debrecen: 1935, pp. 63-64
20 “De actionum humanorum libertate.”
22 “Specimen Inaugurale Theologicum Inquirens In Nexion Vaticiniorum, Messiam Eiusque Regnum, Et Bona Temporaria Una Serie Sistentium,” Ms., University of Utrecht Library.
23 “Specimen Inaugurale Chemic-Physicorum Observationes Novas Et Meilemata Circa Pyrophorum Alumino- sum Et Ignem,” Ms., University of Utrecht Library.
28 Album Studiosorum, Leyden: “Michael Halicius Vainachus de Karánebes,” 30 years old, was enrolled in the year 1682.
26 Hungarian Bible, 15th edition, Utrecht, 1765, preface.
29 Jenő Zoványi, Purítánus mozgalmak a magyar ref. egyházban, Budapest, 1911, p. 22.