In view of his precedents and hopes for an ecclesiastical career, it is surprising to find the name of Jakab Harsányi Nagy among the scribes of the Greater Chancellery of Transylvania. In several documents dating from between 1650 and 1652, he is most unlikely to have had the post of scribe as a part-time job beside his office as a teacher at the Gyulafehérvár college. There are no known examples from the period that would suggest this, and the work-load of the teacher, as far as we can see from contemporary accounts, would not have permitted such an option either. This means, then, that Harsányi spent less than two years at the Gyulafehérvár college after he left Nagyvárad. There is no surviving information about his reasons for leaving his post as a teacher and giving up an ecclesiastical career for a secular one. We cannot even rely on other contemporary examples, as there are very few people known to have done the same thing in this period. There are only four known cases of students who came back from peregrination and eventually went into state service, and of three Saxon *academici*, who became notaries of their towns after some teaching experience. Among them the only one at whose motivation we can guess is Gáspár Bojti Veres, but this would not help us to understand Harsányi’s decision. Bojti, who came from a peasant family and served as the tutor of the nephew of Prince Gábor Bethlen for a while, left the college of Marosvásárhely in order to return to the court and become a court historiographer of Prince

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1 Zsolt Trócsányi, *Erdély központi kormányzata 1540–1690* [The central administration of Transylvania 1540–1690] (Budapest, 1980), 260. He refers to two documents, one from Brassó (1650), and one from Nagyszombat (1651). Further evidence can be found from 23 October 1650 (MOL P 1961 I. cs. 1. t. fol. 68–69.), 25 April 1651 (MNL OL F 1 28. k. fol. 607–614., EKK III.); and 26 October 1652 (MNL OL P 1960 87. t. fol. 99.). For the documents from the Bethlen archives, I am grateful to András Péter Szabó.

Gábor Bethlen. In any case, it is clear from these examples that there was no official obstacle to Harsányi’s making this move, even if it was generally expected that students returning from their peregrination would remain in the service of the Church. In 1582 a synodal decree prescribed that those who did otherwise had to pay back the money spent on their education. As Harsányi had served the Reformed Church as teacher for almost seven years after his return home he most probably did not need to make such a reimbursement.

As we have seen, the seven years he spent as a teacher give the impression that Harsányi enjoyed his office and found it important. Otherwise he would have left much earlier and tried to obtain a ministry. In this case, though, it would be hard to believe that he simply had enough of teaching and thus looked for other ways to support himself. Nor is there any information about a conflict in the Gyulafehérvár college that would have been so serious as to lead to the expulsion of one of its teachers. An obvious means of proceeding, though probably incorrect, would be to look once more at his Puritan contacts since he had to acknowledge after the synod of Szatmárénémeti that he would lose his ecclesiastical office if he were ever again involved in an “innovation” of faith. In spite of the fact that the documents of the college itself have not survived, a conflict of such proportions would at any rate be mentioned in the correspondence of contemporaries who followed the inner politics of the Reformed Church. The years of 1649 and 1650 can, however, be regarded as remarkably peaceful since the great convulsions of the 1650s were still in preparation and Puritan reformists needed more time to get over their defeat at the Szatmárénémeti synod. Another important argument against the Puritan connection as the motivation for Harsányi’s decision is that he subsequently joined the service of the prince, György Rákóczi II. Owing to the developments of the English Civil War, the prince felt less and less empathy with the Puritans