When the Remonstrants were summoned to the Synod of Dort in 1618 they were accompanied by three like-minded students who were supposed to act in a secretarial capacity. These were Daniel de Breen, Jacob Westerbaen and Gerrit Reus. None of the three entered the ministry. Reus and Westerbaen went on to study medicine, and Westerbaen later distinguished himself as a poet. His achievements include an excellent verse translation of Erasmus's *Praise of Folly*. Daniel de Breen became a tutor and proof-reader, and joined the Collegiants, although we do not know when. There are many aspects of his career and his works which have yet to be elucidated. In this article I intend to concentrate on De Breen’s views on public office. The *Historie der Reformatie* by the Remonstrant Gerard Brandt contains various pieces of information referring to the 1620’s which Brandt had taken from “notes by Daniel de Breen”. Where Brandt obtained these papers is unknown. They may have been placed at his disposal by the

2 The Hague, 1659.
Rotterdam tile-maker, poet and Collegiant Joachim Oudaan whom we shall be discussing, but the notes in question have yet to come to light.

What is certain is that De Breen was born in Haarlem in 1594. The city magistracy enabled him to study theology in Leiden. On 22 February 1612 Breen became a scholar at the Statencollege and on 20 October 1616 he matriculated at the Faculty of Divinity. On 3 March 1618, under the supervision of the Remonstrant professor Simon Episcopius (1583–1643), he defended theses on the rights of the magistracy in ecclesiastical matters (De iure magistratus circa sacra). Although De Breen had wished to become a minister, in Hilligersberg or Kralingen, he never did so, doubtlessly as the result of the Synod of Dort. He had already left Dort before the synod had ended and subsequently went to Strasburg where he seems to have encountered a group of Schwenckfeldians. This, however, is no more than a hypothesis first suggested by Tideman. At all events he was back in Haarlem in 1621 and was arrested on 20 November for having attended an illegal Remonstrant meeting organised by Hermannus Montanus, who openly joined the Collegiants in 1639 and had long sympathised with the Anabaptist views on non-violence. After his arrest De Breen refused to give any information about the meeting and simply observed that the participants had never intended to cause a riot. He realised that he had disobeyed the edicts but appealed to "a greater edict of a far mightier Lord who forbids us to forsake the assembling of

5 Cf. G. Penon, Bijdragen tot de Geschiedenis der Nederlandsche Letterkunde 11 (Groningen, 1881) p.130–133, 139–140.
7 Theses theologicae de iure magistratus circa sacra, quas ... sub praesidio ... Simonis Episcopii ... defendere conabitur Daniel de Breen Harlemo-Batavus. Ad diem [blank] Februarii horis locoque solitis (Leiden, 1618). Copy UB Amsterdam, shelfmark 761 D 66, no. 26 (Februarii crossed out with ink and replaced by “3. Martii”. Changes like this usually refer to the actual date of the defence). The Theses are printed in Episcopius’s Opera Theologica II (Amsterdam, 1665), second part, p.409–411. For a summary of the Theses see Douglas Nobbs, Theocracy and Toleration. A study of the disputes in Dutch Calvinism from 1600 to 1650 (Cambridge, 1938) p.91–95. P. 95: The Theses “mark an important development in Arminian theory: an Erastianism qualified by Toleration”.
9 B. Tideman, "Daniël de Breen" (see n. 3 above), p.78.