THE EDUCATIONAL BACKGROUND OF THE CANONS OF THE GYŐR (RAAB) CATHEDRAL CHAPTER BETWEEN 1658 AND 1783

Introduction

The historiography of the ecclesiastical middle classes has spans more than 130 years.[1] In its early stages, scholarship focused primarily on the institutional framework of this social layer, particularly on cathedral chapters. Over time, however, academic interest gradually shifted toward the personal composition of these bodies.[2] Notably, the major comprehensive historical works of Hungarian scholars of the late nineteenth and early twentieth centuries – archontological and prosopographical studies on the members of cathedral chapters –concentrated largely on the period before the Battle of Mohács (1526).

In contrast, the early modern history of cathedral chapters – and more specifically, the role of the ecclesiastical middle classes within them – has received considerably less attention. Grand Provost Vince Bedy's foundational research established the basis for investigating the Győr Chapter and continues to serve as a point of reference.[3] This study aims to examine the education and intellectual qualifications of chapter's members during the turbulent period spanning the episcopacies of Bishops György Széchényi (1658–1685)[4] and Ferenc Zichy (1743–1783).[5]

Given the chapter's advisory role and its function in supporting ecclesiastical governance, it naturally attracted clerics with advanced education and university training. The reverse was also true: those with university background

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[1] Vagner, 1896; Kollányi, 1900; Mályusz, 1971, 58–119; Pfeiffer, 1987; Köblös, 1987; Ibid., 1994; Rácz, 2000; Fedeles, 2005; Kristóf, 2014; C. Tóth, 2011, 405–410; Ibid., 2017; G. Tóth, 2014; Oláh P., 2019; Ibid., 2022. On the recent prosopography of bishops, see: Tusor, 2018, 13–48; Tusor, 2019, 167–206. – The author is an assistant research fellow at the HUN-REN–PPKE–PTE Vilmos Fraknói Vatican Historical Research Group. I am deeply grateful to Professor István Fazekas and Dr. Zsófia Kádár for their helpful insights.

[2] For recent research see: Molnár, 2006; Molnár, 2018, 76–91; Mihalik, 2019, 133–170; Kádár – B. Székely, 2022, 533–626.

[3] Besides Bedy's fundamental work see also: Szabady, 1938, 10–37, 97–126.

[4] Fazekas, 2014, 53–66.

[5] Piszker, 1933, 8–17; Mohl, 1933, 132–185.

were more likely to be appointed to canonries. This pattern, already evident in the medieval period, became increasingly pronounced in the early modern and modern periods.[6]

Using the methods of prosopography, this study explores the chapter's relationship to formal education, university attendance, and broader forms of intellectual formation from multiple angles. This analysis relies primarily on databases derived from matriculation registers of both foreign and domestic universities. Without these sources, identifying the study locations and academic timelines of young clerics who purused higher education across Europe would be impossible.[7] While the decrees of the Council of Trent clearly defined the theological training required for clerics,[8] the long timeframe under study and the and the shifting national contexts justify a more detailed investigation into the canons' educational backgrounds. In particular, Hungary's liberation from Ottoman rule marked the beginning of a new era its history, making this inquiry especially relevant, as the period examined also functions as a historical watershed.[9]

Prosopography: Meaning and Methodology

Before beginning the examination of the chapter's personnel, it is first necessary – drawing on both Hungarian and international scholarship – to define the methodological boundaries of prosopography and distinguish it from other, related approaches. The term "prosopography" was introduced into scholarly discourse by Lawrence Stone in his 1971 article.[10] Stone used the term to describe a method he considered particularly well-suited for analysing processes and transformations within a community or society. In other words, prosopography involves the study of a specific group with a shared background. Members of such a defined community are examined based on common characteristics, thereby enabling the construction of a collective portrait.

[6] Köblös, 1994, 38.

[7] Bedy, 1937; Veress, 1941; Fazekas, 2003; Kissné Bognár 2004; Bognár – Kiss – Varga, 2002.

[8] Gárdonyi, 2001.

[9] Gebei, 1999; F. Molnár, 2016.

[10] Stone, 1971, 46–79.

It is important to note, however, that prosopography is not identical to biography, nor is it equivalent to the study of comprehensive or generalized biographies. Biographical research typically centres on the life trajectories of one or more individuals, focusing on specific features of their careers and personal histories. In contrast, prosopography investigates patterns that emerge within a group, identifying the shared traits of its members based on data drawn from individual biographies. Another key distinction lies in scope: whereas biography seeks to present the full life story of an individual, prosopography focuses selectively on aspects of individual lives that are relevant within the context of the group. In this method, individuals become the subject of scholarly inquiry only in relation to the other members of the group.[11]

Studies at Jesuit Grammar Schools

Of the 113 members of the chapter between 1658 and 1783, the secondary-school education of 34 individuals is also known, in addition to their university studies. This accounts for nearly one-third of the chapter (30.08%). In this regard, the publication of parish registries has significantly expanded the scope of our knowledge.[12] Among these 34 individuals, the vast majority – 26 persons – were enrolled at the Jesuit grammar school in Győr. Four others attended the Jesuit school in Bratislava/Pressburg/Pozsony, two studied in Trnava/Tyrnau/Nagyszombat, and one each in Gyöngyös (Mihály Kecskeméti) and Jindřichův Hradec/Neuhaus (Zsigmond Kollonich).[13] During this period of confessionalization, the Jesuit school network likely had an even stronger monopoly on education – a tendency that might be more clearly reflected in the educational records of the Győr Cathedral Chapter members between 1658 and 1783 were the early Sopron school registers available today.[14]

Among those who would later become canons, 13 continued pursued higher education in Vienna, while 11 studied at multiple universities – typically in Vienna and Rome – sometimes with an interim period at the university in Trnava. Two individuals studied exclusively in Rome, and one completed his

[11] For a more detailed theoretical introduction see: Bara, 2007, 234–244.

[12] Fazekas – Kádár – Kökényesi, 2020.

[13] For the education in Gyöngyös in the seventeenth century see also: Molnár, 2005, 173–185.

[14] Fazekas – Kádár – Kökényesi, 2020, 7. The school registers survive from 1707 onwards.

university education solely in Trnava. Five individuals, as will be discussed below, are only known to have pursued collegiate studies. Although this perspective may be somewhat misleading – since those who ultimately became canons likely represent more successful career trajectories – it nevertheless appears that the Jesuit gymnasium in Győr provided a solid foundation and adequate training for its students. The education offered by Hungarian Jesuit schools clearly enabled their graduates to make effective use of their at the university level.

In the context of local origins and group characteristics, it is worth highlighting the shared traits of those future canons who studied at the Győr Jesuit school. It is notable when such a significant proportion of a group attended the same institution. One may even speculate that a shared institutional experience – extending across multiple generations of canons – fostered a degree of intellectual and social cohesion that should not be underestimated. Among the 26 individuals who studied at the Győr Jesuit school, eight were from the counties of Győr and Sopron. Three came from Vas County, and two each from Zágráb and Veszprém Counties. I identified one individual from Moson and one from Heves County. These proportions reflect the demographic composition of the Győr student body between 1630 and 1711, and again between 1712 and 1773.[15]

I would like to emphasize that, beyond their formal schooling, a significant share of these individuals (21%) had connections to the town of Győr from a young age. It is likely they were already familiar with, and possibly personally aware of, the presence and influence of the cathedral chapter within the town. The reverse may also have been true: it is conceivable that some promising students were specifically sent to foreign universities by the chapter in preparation for future leadership roles.[16]

The Győr Seminary

Around 1627, Bishop Miklós Dallos (1623–1630) established a seminary in the episcopal seat of Győr for young men who had completed their secondary education and were sufficiently prepared for priestly training.[17] By 1629,

[15] Fazekas – Kádár – Kökényesi, 2020, 29–37.

[16] Fazekas, 2017, 77.

[17] More recent literature on Miklós Dallos: Kádár, 2013; Fehér – Kanász, 2015.

twelve seminarists were enrolled, attending the Jesuit school for their secondary education.[18] However, little is known about the operation of this early institution prior to the seminary founded by Bishop György Széchényi in 1684. It is known that the administration of the earlier seminary was entrusted to the canons: between 1679 and 1681, the future Grand Provost of the cathedral chapter, the archdeacon of Pápa, András Matusek, directed the institution. Széchényi's endowment of 25,000 Rhenish forints in 1864, however, ensured the long-term future of clerical education in Győr and effectively re-established the seminary.[19]

In the early eighteenth century, reports sent to the Holy See noted that while Széchényi's foundation provided the necessary physical infrastructure, the intellectual conditions still fell short of expectations. This concern was echoed by Cardinal Philipp Ludwig Sinzendorf in his 1730 report on the seminary, which mentioned that twelve students were enrolled at the time, but that the quality of education was limited due to the insufficient qualifications of the teaching staff.[20] As a result, students were compelled to attend foreign universities to acquire higher-level knowledge. Given these conditions, it is not surprising that Széchényi had established a separate endowment linked to the Pazmaneum in Vienna, supporting twelve (later ten) seminarists from Győr to pursue studies in the imperial capital.[21]

By 1752, Bishop Ferenc Zichy's report to the Holy See noted a significant increase in student number – forty in total. The school in question, founded by Cardinal Sinzendorf in the early 1730s and later entrusted to the Jesuits for spiritual guidance, had become an academy capable of offering a higher standard of education.[22] With this improvement, external endowments were discontinued, and the freed funds were redirected to strengthen clerical education in Győr.

[18] Bedy, 1937, 262.

[19] Bedy, 1937, 207–211.

[20] Vanyó, 1933, 139.

[21] Fazekas, 2003, 34.

[22] Bedy, 1937, 38–40. Prior to the Jesuits, Dominicans (1733–1735) and Piarists (1736–1744) ran the school.

Educational sites

It is worthwhile to examine where members of the examined group pursued their university education. Previous research has shown that the canons of the Győr Cathedral Chapter were largely recruited from the wider region surrounding the town.[23] The following sub-analysis may also shed light on the orientation of young men from Transdanubia in the early modern Kingdom of Hungary as they embarked on their studies abroad.[24] As previously mentioned, many students attended multiple institutions, and thus the 113 canons under study yield inevitably a higher number of recorded university affiliations.

The academic paths of 45 clerics remain unknown in this regard. However, many of them – if only for a year or two –, enrolled at the university of Vienna. I have recorded 47 enrolments in Vienna during this period, making the imperial city by far the most popular university destination among the former seminarists who later became canons. Accordingly, over one-third of the Győr canons (41.6%) had some exposure to Vienna's academic and intellectual environment.

The second most popular destination was, unsurprisingly, Rome – the Holy Mother Church. Rome's appeal was reinforced by the fact that, along with Vienna, it was the primary destination for students supported by various foundations.[25] Specifically, 18 future canons appear in the matriculation records of Roman universities, representing 16% of the group. Among them was Mihály Matkovich, who attended the Collegium Germanicum et Hungaricum in Rome and later pursued a distinguished career in both the Zagreb and Győr chapters.[26] Another example is János Ferenc Kissevich-Horváth, who was recommended to the elite Roman institution by the Primate in 1660 and studied there for a year.[27]

Győr itself ranked third, with 15 canons known to have received their early education here – just over 13.2% of the chapter's total membership. Interestingly, the renowned university in Trnava did not rank as highly: only nine clerics who studied there later joined the Győr Chapter, making up nearly 8%

[23] Oláh P., 2019, 150–153.

[24] Research on the history of Hungarian universities has been particularly prolific in recent years. Cf.: Kádár – Kiss – Póka 2011; Kmety – Szögi – Varga, 2021.

[25] The role of Péter Pázmány, Archbishop of Esztergom, is indispensable here: Hanuy, 1910, 511–512; 602–603.

[26] Veress, 1917, 40.

[27] Veress, 1917, 58.

(precisely, 7.96%) of the community. One particularly notable figure is Mihály Dvornikovich, who studied in Bologna – the only canon in the entire period to do so. Although his case represents less than 1% of the group, it is especially significant:[28] he studied at the Collegium Hungarico-Illyricum, funded primarily by his brother, Miklós Dvornikovich, a registrar of the Chancellery.[29] Mihály Dvornikovich, of Western Hungarian Croatian origin, thus represents a rare academic trajectory within this cohort.[30]

It is also revealing to consider which university towns, despite their contemporary prestige, were almost entirely absent from the academic trajectories of these future canons. Based on current evidence, none of the clerics studied in Kraków. Similarly, Prague – a favoured destination among Hungarian students – was generally avoided, with one exception: Karl Malzan of Saxony, whose canonical investigation revealed that he studied theology at the university there.[31] Apart from Rome, other Italian university towns such as Ferrara and Padua, were also absent from the academic trajectories of these Győr-bound peregrines – with the sole exception of the aforementioned case.[32]

Table 1: University Enrolment: Locations and Numbers[33]

Location	*Numbers of enrolments*	*Percentage*
Vienna	47	41.6%
Rome	18	16%
Győr	15	13.2%
Trnava	9	7.9%
other	2	1.7%

[28] Bedy, 1938, 442–443. As for László Ádám Erdődy, it has been suggested that he studied in Parma and Siena; however, his biographer found no sources to confirm this. For further details, see: Kökényesi, 2016, 226–227. This is further supported by Erdődy's canonical investigation, which mentions 'only' Vienna and Rome: AAV Nunz. di Vienna, Processi Canonici, 305, 3*v*., 7*r*., 9*v*.

[29] For the career of Miklós Dvornikovich see: Fazekas, 2021, 349–351. For the support of his younger brother's studies in Bologna see: Fazekas, 2021, 348.

[30] Veress, 1941, 543. For the operation and role of the Collegium Hungaricum–Illyricum, see: Sárközy, 1988, XLIII–LXIII; Bodnár, 1991, 7–44. For a modern treatment of churchmen's university visits to Italy, see: Molnár, 2017, 185–209, particularly: 185–199.

[31] AAV Nunz. di Vienna. Processi Canonici, 415, 3*v*.

[32] However, the medieval body was characterized by greater variation in this regard, see: Köblös, 1994, 219.

[33] Percentages are given based on the group 113 people examined in the article.

The figures mentioned above – given that several individuals enrolled at multiple institutions – offer a somewhat distorted picture, as they reflect only the number of enrolments rather than the distinct academic trajectories of individuals. In what follows, I will further refine the analysis by shifting the focus from university-centred enrolment data to student-centred patterns of academic mobility. This approach allows for a more accurate assessment of how many institutions each canon attended and the variations within those trajectories. Though the sample remains limited, emerging trends in early modern academic mobility and university preferences can be identified. Which institutions were favoured as destinations, and which ones were left behind for others – or even multiple others?[34]

Among those who enrolled at only one institution, the overwhelming majority chose Vienna. Of the known 69 enrolments at the University of Vienna, 27 individuals are recorded as having studied exclusively in the imperial capital. This figure represents 39.7% of the group for whom full academic trajectories could be reconstructed – an impressively high proportion. In contrast, 14 individuals among the 113 who completed their higher education exclusively in Győr, accounting for 12.4% of the studied group.[35] Furthermore, six canons (5.3%) studied solely in Rome, entering the Győr Cathedral Chapter after their time in the Eternal City. One exceptional case is that of Karl Malzan, the previously mentioned Saxon-born cleric, who represents the only example (0.8%) of a canon whose sole academic affiliation was with the University of Prague.

Two additional subsets – alongside one mixed group – can be identified among those who studied at two different universities. The largest of these, comprising 10 individuals, includes canons who studied in both Vienna and Rome. This group, which represents 8% of the total, includes several prominent figures such as László Ádám Erdődy and Pál Széchényi. A second subgroup consists of five individuals who studied in both Trnava and Vienna. Members of this cohort, including Tóbiás Gáborjáni Kövér and Miklós Lippay, account for 4.4% of the entire group. Another individual worthy of mention is Dániel Kiss, whose academic journey led him first to Vienna and then to Győr.

A final, small yet notable group comprises those studied at three universities – figures, who, in modern terms, might be classified among the highly educated

[34] It is only possible to show trends, as not all canons are equally represented in the sources.

[35] The 15th student was Dániel Kiss.

members of their cohort. I have identified four such individuals (3.5%): Mihály Dvornikovich, László Páhy, István Telekessy, and János Kissevich-Horváth. Their academic mobility and exposure to multiple intellectual environments likely contributed to their subsequent prominence. Telekessy, in particular, is a well-documented figure in ecclesiastical historiography.[36] As archdeacon, he independently compiled a history of the Diocese of Győr and its Cathedral Chapter, a work that later served as a source for several subsequent historical accounts. Both Kissevich-Horváth and Páhy were recommended in 1660 by Archbishop György Lippay for admission to the Collegium Germanicum et Hungaricum in Rome.

University Studies I

The previous sections have examined where the seminarists from the Diocese of Győr pursued their university studies and which institutions they favoured. However, it is equally important to consider what they studied at these universities. Major European institutions, many of which trace their origins to the medieval period, are marked by longstanding academic traditions and disciplinary profiles. Within this context, it is particularly illuminating to analyse the fields of study pursued by those who later became members of the cathedral chapter.

As shown in the previous chapter, the educational trajectories of the canons exhibit considerable variation. However, the proposographical approach encourages a focus on the most characteristic and recurring patterns.

Two principal centres of higher education – Vienna and Rome – emerge as crucial in shaping the intellectual profile of chapter members up to the 1730s. The universities in these cities played a pivotal role in the intellectual and spiritual renewal of Hungarian Catholicism during this period. It is possible to discern a strategic distribution in how Hungarian students and their patrons allocated educational phases between these two educational centres. In many cases, students pursued philosophy and theology in separate locations. Vienna, the imperial capital, became the principal destination for philosophical studies among Győr's future seminarists: of the 69 individuals with known study locations, 21 are confirmed to have studied philosophy in Vienna. An additional

[36] Szabady, 1941, 1–17; Mihalik, 2022, 256–276.

seven clerics are highly likely to have done so, though in their cases only enrolment data survive.

This pattern does not suggest that theology was not studied in Vienna. On the contrary, 23 future canons of Győr are known to have pursued theological studies there. Of these, 17 completed their entire theology education in Vienna, while five continued their studies in Rome after one or two years, enrolling at the Collegium Germanicum et Hungaricum, the most prestigious institution of clerical studies at the time. In total, seven seminarists from Győr moved on to Rome after completing their philosophical studies, while another four individuals are known solely to have studied theology in Rome.

There are only rare instances of students moving in the opposite direction – that is, from Rome to Vienna – to complete higher-level studies. For students affiliated with the Collegium Germanicum et Hungaricum, it was generally not customary to pursue any discipline other than theology while in Rome. Philosophical education was typically completed elsewhere, and Rome primarily functioned as a site for advanced theological training. Nevertheless, exceptions exist: János Héderváry and János Milkovich, for example, are both recorded as having studied philosophy in Rome, with Milkovich proceeding directly to theological studies thereafter.[37]

Clerics with university degrees

Both philosophical and theological programs offered the possibility of earning academic degrees. However, while these opportunities were available, not all students availed themselves of them. Among the 69 individuals whose university careers can be reconstructed, only 32 are known to have completed their studies with a degree – approximately 46.4% of the total group. It is possible, of course, that others also earned degrees for which documentary evidence has not survived.[38]

In addition, three canons, including György Berdóczy, are known to have reached the level of *baccalaureus philosophiae*, i.e., to have completed two years of philosophical study. The degree of *magister philosophiae*, the standard final credential for philosophical studies, was awarded to six future canons of Győr.

[37] The general results of the students of the Pazmaneum show similar trends: Fazekas, 2003, 13–15.

[38] See the detailed description of the procedure of obtaining a degree: Fazekas, 2003, 20–22.

These degrees were typically earned in Vienna, with two exceptions: János Héderváry obtained his in Rome, and Pál Batthyány received his in Trnava.

Theological degrees were predominantly earned in Vienna as well. Five canons from Győr received the *baccalaureatus theologiae* degree, among them János Stehenich, who would later become Grand Provost, and Mihály Zádory, who assumed the same role in the Diocese of Veszprém. These five comprise a modest 4.4% of the total sample. Of particular note is the proportion of individuals who attained doctoral degrees – the highest academic qualifications conferred by universities. Current research 15 canons who achieved this distinction, representing 13.3% of the group. This cohort may reasonably be regarded as the intellectual elite of the diocese. Strikingly, only four of these 15 were of noble descent, a fact that likely reflects a substantial financial burden associated with doctoral studies – one that noble families were far better positioned to bear.

These 15 individuals can be divided along two axes. First, by nationality: 12 were Hungarian, while three were foreign-born (Walter Lynch, Caspar Jongelin, and Anton Herman Pechmann). Second, by field of study: 13 earned doctorates in theology, while two obtained degrees in law. With the probable exception of Dvornikovich, all Hungarian canons earned their doctorates in Rome, having studied at the Collegium Germanicum et Hungaricum. [39] In contrast, the foreign-born canons do not appear to have followed this route.

During the period under review, a 19 future canons of Győr undertook studies in Rome for at least one year. Of these, nine are known to have obtained a doctoral degree. The remaining ten likely left without completing the degree, deterred either by the rigorous academic demands or by financial hardship. Among those who departed without a theological doctorate were Tóbiás Gáborjáni Kövér, the aforementioned János Héderváry (who nonetheless earned a master's degree in philosophy), and István Telekessy. Notably, with the sole exception of Ferenc Kornis, no noble-born cleric appears to have returned from Rome without a theology doctorate, based on currently available sources.

[39] The canonical investigation records claim that József Pierer was a Doctor of Theology, yet I found no evidence of his studies in Rome. AAV Arch. Nunz. Vienna, Proc. Can. 562. 41r. As for Grand Provost László Kovács, the 1771 schematism states that he was a Doctor of Sacred Theology. Calendarium, 1771, 29.

University Studies II

The static overview outlined above may be further refined by tracking diachronic changes and identifying trends. Although the cathedral chapter does not fully represent the diocesan clergy, it provides a valuable sample from which broader tendencies may be inferred. These tendencies should, however, not be generalized without further comparative research.

Two primary tendencies can be identified, following one another sequentially. The transition between them was gradual, though observable in the chapter's composition over several decades. This shift was triggered by a decisive moment: in 1732, Count Philipp Ludwig Sinzendorf, Bishop of Győr, ordered the expansion of the seminary in Győr, originally established by György Széchényi. Simultaneously, he recalled seminarists who were studying in Trnava or Vienna, mandating them that they complete their education in Győr. This decision was primarily financial. Educating a larger number of students locally was more cost-effective than maintaining them in foreign institutions.[40] It also corresponded with the rising number of candidates for priesthood during Hungary's late Baroque period. Over time, Sinzendorf's policy had a measurable impact on the composition of the chapter: beginning in the 1740s and accelerating through the 1750s, individuals trained abroad gradually disappeared from the chapter's ranks, replaced by those educated domestically. The first examples of this shift include Mihály Szammer (who studied at the Jesuit Academy in 1719–1720[41]) and József Hermann (who completed his full theological training in Győr between 1740 and 1745[42]).[43] After Hermann's appointment, the presence of locally educated canons increased markedly. Only a few exceptions, such as Imre Szabó and Antal Majláth, diverge from this pattern.[44]

But let us see what the study habits of those installed in the chapter before the 1730s were like. Of the 47 Vienna enrolments previously cited, all but Szabó and

[40] Bedy, 1937, 32.

[41] Bedy, 1937, 300.

[42] Bedy, 1937, 303.

[43] Szammer's first appearance in the chapter's documents: GyEL, GyKML, Feudáliskori gazdasági iratsorozat, Káptalani Számadáskönyv VI., 470–471., First mention of Hermann: Ibid., VI. 585–588.

[44] Kissné Bognár, 2004, 232. n. 3725; 261. n. 4391. For Majláth see: Kissné Bognár, 2004, 261. n. 4391. The first mention of Szabó in chapter's documents: GyEL, GyKML, Feudáliskori gazdasági iratsorozat, Káptalani Számadásköny VII. 398. Majláth's first appearance: Ibid., VIII. 551.

Majláth began their studies prior to 1732. Most of them were Pazmanites.[45] The majority of Roman peregrinations, similarly to the Viennese, occurred before 1732. The only exception is Count Ferenc Kornis, who studied at the Collegium Germanicum et Hungaricum between 1753 and 1756.[46] Prior to 1732, it was standard practice for seminarians to study in multiple cities; all later canons of Győr who attended two or more universities did so before Sinzendorf's decree.

It is also worth noting what the sources do not reveal. There is no evidence that bishops systematically used the Győr stallum as a study stipend or long-term academic grant. The sole exception is Anton Hermann Pechmann, appointed canon at the age of 13.[47] While studying, he held the title of canon (*mesterkanonok*), and only after completing his education was he promoted further, eventually becoming the Archdeacon of Rábaköz.[48]

Summary

In sum, the period between 1658 and 1783 witnessed a marked increase in the number of chapter members individuals with formal academic credentials, reflecting a broader transition toward the more professionalized, academically oriented clergy of the nineteenth century.

This transformation is particularly evident in the declining role of foreign universities – especially those in Vienna and Rome – and the corresponding rise of domestic education, centred in in Győr's newly expanded seminary. Financial considerations and a growing pool of priestly candidates were key drivers of this shift. Bishop Sinzendorf's 1732 reforms thus reshaped the educational landscape of the diocese, with lasting consequences.

The prosopographical findings reveal not only the institutional affiliations and degrees of individual canons but also broader transformations in ecclesiastical training. As locally educated clerics gained precedence in appointments, academic and clerical advancement increasingly aligned with domestic educational trajectories.[49]

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[45] The only exceptions to this, due to lack of sources, are János Bényi and Pál Széchényi.

[46] Veress, 1941, 299–300.

[47] Appointed by Prince Bishop Ágost Keresztély: GyEL, PL, Keresztély Ágost iratai II., 39.

[48] Ibid. II. 645–646.

[49] See for example: Antal Karner, Bedy, 1938, 475; Zsigmond Deáky, ibid. 477; János Holdházy, ibid. 486; Antal Mohl, ibid. 486–487.

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