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-Résumé-

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Keywords

Mártonfi József, pedagogue, school, commission, decrees, king, Vienna, Sibiu, Cluj, Transylvania, Norma Regia, curriculum, bebate, church, religion, catholic, protestant, book, document, plan, reorganization, new norm, Felbiger, diet, Latin language, German, Hungarian language, Gubernium, village, city, taecher, training, matery, manual, youth, vizit, letter, Bánffy György, piarist monk, state, rule, superior education, observatory, science, traduction, edition, source, modern, censor, imprimatur, admitted, reformed, Consistorium, appointment, copies, Maria Terezia, Joseph the II, Habsburgic Empire, activity, critic, history, literature, brochure, conflict, works, revolution, French, enlightenment, control, approval, function, printing, office, bishop.

Résumé

Analizing the activity of the school-inspector and cenzor Joseph Mártonfi we can draw the conclusions that he had an indisputably important role in the scientific and cultural life of Transylvania at the end of the 18th century and the beginning of the 19th century. Getting closer and closer to his system of relations and his responsibility that he showed through his work we can see a better the picture of this functionary and scientist who showed his greatest devotament and seriozity in his work bringing reform in the life of the catholic schools.

Mártonfi knew accurately the regal decrees which he didn't want to leave, but he wished to exploit all the possibilities given by the orders of the king in the use of the transylvanian youth. Through the letters written to the governor Bánffy György we get to know the clerk and patriot who considered the serving of the country his most important assignment, and he expected from the others the same kind of attitude. Mártonfi always kept in mind the decrees which he considered a guideline for his actions. These principles which he always refered to proudly in his letters, were the coordinates of his inspectoral and cenzorial function.

Mártonfi was able to act for the sake of the youth and the development of the culture, because through observing the decrees his intention was first of all serving his country and not the court. Some of the historians of the later centuries who analyzed this attitude from a certain point of view interpreted Mártonfi's way of thinking as an intent of germanization, for the reason that he discovered the advantages of teaching the german language for the youth. The modern scientific knowledge, the higher culture could be easily attained in Mártonfi's opinion through the German language for those who were taught not only the Latin language. Learning the German language opened the door to modern knowledge, because the main French and English philosophical, pedagogical, political etc. works were already translated in German language. Thus people who knew this language could acquire the necessary scientific knowledge. In the same time under

the reign of Joseph the II. the commerce of the books was growing resulting the easy acquirement of the needed books.

With the reorganization of the education Mártonfi subordinated to this double system of conceptions, which we already mentioned earlier. Namely the education had to serve from one hand the interest of the state through educating useful civilians. From the other hand by the utilitarianism the esthetical idea had an important place, because the youth was supposed to be taught that they should keep nothing more in their hearts as the sciences.

The demand of searching the causes, or of the recognition of hidden connection between things, or the vindication of the esthetical principles in the Norma Regia prove, that Mártonfi not only knew the new pedagogical streams, but he also tried to use them in the scholastic system. He considered education the right of the state, and this fact was not in opposition with the presidency of the catholic bishop in the educational commission.

The assent of the Norma Regia resulted revulsion among the protestants who expressed their objections through petitions written for the king. As a result Mártonfi who wanted the unionisation of education came into a conflictual situation with the protestant members of the commission. Although he tried to dissolve their objections against the new curriculum through open debates, his logical arguments wouldn't bring the desired result. The point of view of the two sides didn't change. This is the reason why Mártonfi gave up his original concept, and in his report of the schools written after January the 28-th 1790 he examined only the necessary modifications for the catholic schools. Mártonfi had to express his opinion against the protestants objections about the Norma Regia. The letters written to Bánffy György show how deeply this case affected his emotions and his thoughts. He had to experience, that during the sessions in the commission his protestant colleagues don't wish the uniform educational system. He relates his concern to Bánffy and thus we gain insight into the unfamiliar catholic point of view of the story for the first time.

In the discussions Mártonfi many times expresses his ideas through his arguments. He supports his affirmations with the help of modern pedagogical works. This way he displays his scientific workmanship, and that he is a man of wide reading.

The dialogue with the mixed educational commission about the Norma Regia discloses a part of Mártonfi's pedagogical readings, which allows us to draw general conclusions about his person. From one hand we can see, that Mártonfi in his arguments refers in most of the cases to those French works, which mostly influenced the pedagogical thinking of the 18th century. From the other hand we can see, that in spite of the German translations one could easily read Mártonfi always preferred the original editions of these books, and if he refers to these works he never cited from a translation, but from the edition written in the original language. This is an important observation, as it proves that he also had the French original and the German translation too.

Representing an inestimable value the State Archives from Cluj-Napoca preserved for us Mártonfi's letters in which he writes about the conflicts that arose from Norma Regia, about issues of the educational problems, about the conflict of the government with the piarist order. Through these letters we can appreciate his point of view regarding the disputed problems. Through these letters the human character of Mártonfi, his sadeness caused by the misunderstanding and refusal experienced in the commission, his unbreakable desire to do something in the favor of education becomes transparent. He divulged his hidden plan regarding the reorganization of the higher education to Bánffy, the very plan that became common for the Gubernium's counsellors. They planned the starting of a new faculty with a new discipline, the esthetic. Through this new faculty they wanted to assure for the transylvanian youth the scientific success. Mártonfi's letters show us the life of the teachers, their possibility to establish themselves in the school at the end of the 18th century. We can also see that through favorable connections they could take advantage of the support of influential personalities.

In the presentation of the Common Regulation we can draw the conclusion that the date of the text's genesis and its apparition differ. Mártonfi came home after the Jesuit order was eliminated, and he taught mathematics in the normal school in Sibiu. That's the period of time when he possibly wrote the Regulation, which he then presented to the catholic bishop. But the bishop did not appreciate his writing, he refused it. We don't know the precise date of the writing of the Regulation, but we can guess that it was written at the end of the years 1770, because in that period Felbiger's method had no appreciation among the bishops.

In spite of the early origin of the Regulation Mártonfi recognized, that Felbiger's method of teaching can be introduced to Transylvania only if he makes it possible for the rural schools to function beforehand. In other words the condition to introduce the new method is to have schools and teachers through whom the new method can be used. Due to his activity and capacity of organizing the function of schools in 1784 he could make his Regulation compulsory for all the rural schools, and that's why he published it.

In the edition of the Common Regulation we can see the result of Mártonfi's school-visitations: the building of new schools, the adjusting of the salaries of the teachers, which made it possible for the inspector to introduce in these schools the methodology of Felbiger. Mártonfy got to know the new method of teaching in the middle of the years 70. He considered it important to put the money given for education to its proper use. He could clearly see that until the teachers get to grips with existential problems, until they are not trained, and their formation is not financed, the introduction of the new method is impossible, or *aquam ex pumice*... The objective of his ambition was to strengthen the school-maintaining collective conscience, to create an independent existence of the schools from the government through the communities, which recognize the supporting their teachers as their own task.

Setting education under the right of the state was aggravated by the presence of the piarist order in Cluj-Napoca, because despite the current decrees the members of the order submitted themselves not to the Gubernium, but to their provincial from Hungary. This is why the conflict after Joseph the II's Restitutionsedict between the educational commission and the piarist provincial had developed. The piarists objected the re-establishing of the decrees that were valid before 16-th May 1781. The contribution of Mártonfi in conceiving the relations about this conflict, or later in the petitions can be confirmed through his letters too, because in these we can find the same thoughts. According to his many times opinionated idea not the state should depend on the order's rules, but contrary, the members of the order and their provincial should follow the law, decrees. He would extend the control of the state on the schools from Cluj-Napoca in order for the youth to settle down and to develop themselves.

Together with the entry of the piarists in Cluj-Napoca a new task appeared in front of Mártonfi, suggested by the realization, that due to the presence of the monks coming

from Hungary the possibility of the Transylvanian youth to develop themselves in science and to occupy a good chair became impossible here. He tried to do something in order to change this situation, when the circumstances allowed it to him, but this led again to another conflict, now with the piarists.

Mártonfi advisedly prepared the development of the scientifically and cultural life of Transylvania through ameliorating of the observatory's equipment. The same aim served the introduction of the astronomy into the curriculum of the higher education. He also tried to gain the support of the bishop Batthyány Ignác for this cause. Mártonfi spent much from his earnings for the sake of the observatory, and when it burnt down, he reconstructed it again in order to create a possibility for the future research. He planned to gather young scientists, who would be able to mediate Transylvania's scientific life for foreign countries.

Mártonfi's idea of serving the country validates not only in the teaching, but he expands it on all the fields of his life. He considers the knowledge of the past important in the creation of the present. He wants to serve his country by helping to delineate the documents about our history. In his opinion the history as a science should create its narrative using other co-sciences, because only this way can we get a clear picture of the centuries from which we don't have enough documents, resources.

Researching Mártonfi's censorial activity we proved that in spite of the earlier conceptions in 1781 he wasn't named the censor of the religious books, but he was charged with the controlling of the acatholic books brought from foreign countries. This deduction we could base on a document we found in the National Archives from Cluj, through which it becomes clear what function Mártonfi had in the early 80-s. His activity it is well illustrated by a relation that he'd written about a book-carriage sent for the Reformed College in Tîrgu-Mureş. Nemegyei János, the ex-student of this school transported these books for the College and he successfully brought them into the library. The books were introduced by the librarian Kádár György, and this account can be read in the Teleki Téka Library. Comparing this list with the relation written by Mártonfi we can gain an authentic picture about the way censorship worked, about the possibilities of purchasing books. It displays his professional preparedness the fact that Mártonfi before the decrees from the year 1787 validates the idea that the classical protestant works

should be assigned. Even if they contain injurious parts on the catholic religion, they may be admitted.

We presented the function of the censorial bureau based on the document-bundle preserved in the National Archives form Cluj regarding the censorship. These documents reflect from one hand, that the censorship from Sibiu became only an executive organ the central bureau being in Vienna, and the task of the censors was to take notice of the decrees, and to execute them. The major part of these documents are indeed decrees, and only in few cases can we find a document, that reflects the modality in which the Transylvanian censors relate themselves to the books under their control.

As a result of our research it came into light that the introduction of protestant books didn't became easier at the end of the 18th century either, that is why the interfering of the Reformed Consistorial was necessary for the sake of their books in some cases. We don't have enough information to see clearly who the censors were after Mártonfi, who had the task to examine the protestant books, or about the possessors of the books the censors had taken away. The claims of the Consistorial didn't remain ineffective, because the Gubernium in every case took measures. If the books didn't contain injurious parts they should be given back to their owners. We could find proof for one case that the books were eventually given back.

We drew one part of our conclusions based on the books typed between 1780-1815 we could find in the Teleki Téka Library. We searched for the existence of an imprimatur, the name of the censor admitting the work and the date of the ratification. It would have been more effective if we could have examined in all cases the censorial copy of these works, but this seems almost impossible, because only a little part of the manuscript survived for the research. The prefaces gave us complementary information about the circumstances of the editions. Through the imprimaturs it became clear, who were the key-personalities of the censorship at the end of the 18th and the beginning of the 19th century. In some cases we can see, that the works were typed after a long time the writer gave it to the censor, and in other cases the printer worked slower. Bőjthy Antal for example had a good reason to complain because the slow censorial work, because he had to wait four years until his work was admitted.

Examining the imprimatur of the books we could find an interesting phenomenon characterizing the Transylvanian censorship of the years 1790 occurring in the protestant editions, where beside the censor Mártonfi József appears another censor too, a protestant one as a result of the diet from 1790-91. In these imprimaturs Mártonfi always wrote his admitting words in Latin language, while the protestant bishop in Latin and in Hungarian.

In the Academical Library from Cluj-Napoca we could find among the catholic manuscripts censorial copies too, which their writer sent to the Gubernium for examination. Through these manuscripts we can follow the process of examination, we can compare the original copy with the typed one and see all the differences between them, all these illustrating the way the decrees were kept. Cases when manuscripts were refused come to light, for example the writing of Benkő József.

Going back to the thoughts of the preface we consider it very important to state that the research presented in this paper is a process, and it should not stop together with the presentation of our topic, but it should go on in the hope of new results.