

Lajos Kelemen is a historian-archivist (1877–1963)

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The name and work of the historian-archivist Lajos Kelemen merged with the name of the former Transylvanian National Museum and the Transylvanian Museum Association, which has been operating today since 1859, thus proving and scientifically evaluating the entire 20th century history of Transylvanian culture.

Lajos Kelemen, the legendary archivist of Transylvania, was born on September 30, 1877 in Marosvásárhely, known as the Szekler capital and the city of the Bolyaians. However, his life and work tied him so much to the treasured city that he was considered a Kolozsvár.

Szekler came from a noble family. His father, Miklós Kelemen, was a court clerk at the royal court in Marosvásárhely. He first heard expressions such as nobility, the coat of arms and the Gothic style. His religious self-consciousness was also shaped by his father, who self-confidently confessed that “all our ancestors were of Unitarian religion”. His mother, Johanna Csomoss, from whom he inherited his good memory, gave birth to three boys and three daughters.

Throughout his life and career choice, Lajos Kelemen was determined by the years he spent in the famous Reformed College of his hometown. His dear Latin teacher, József Koncz, deepened his interest in history even more.

In addition to his reading experiences, his mother's grandfather, Miklós Csomoss, was encouraged to learn about the past by the recollections of his former 48th military. He wrote about him: “He is an enthusiastic, kind-hearted, warm-feeling Hungarian man. I see a trait I inherited. Enthusiasm, imagination, temper, quick repentance, forgiveness, and what I have little good mood, I inherited it all from here, through my mother.

His whole life and interest were influenced by Balázs Orbán's homeland bible, *The Description of Szeklerland* and one of László Kóvári's basic works, *the antiquities of Transylvania*. The desire to research the memories of bygone ages first set the fourth high school student on a journey of discovery. He organized a hiking team and, inspired by the example of Balázs Orbán, “the greatest Szekler”, visited the villages of Transylvania hiding undiscovered antiques on foot. In 1894 he found it in the Unitarian church of Adam with his classmate, Jr. with Ödön Nemes for the oldest (1526) ceiling painting of Hungary.

He soon realized the importance of archival materials, and his first research experiences were about getting to know the family mailbox. In his classmate, Jr. Stephen Bias, the Teleki family later received a knowledgeable professional partner Marosvásárhelys of archivists, studied together at the local tailor and furrier industry associations reckoning old diplomas and books. The year 1608 furrier guild charter to Louis Clement copied, and sent Cluj Szádeczky Louis University professor who published the statement of the source of an important 17th-century Transylvania Diploma Collection series.

Professor Szádeczky, who appeared as president at the graduation exam of Lajos Kelemen, recalled the student who researched with commitment and competence, and encouraged him to study further, experiencing his lexical knowledge. As a result of his encouragement, Kelemen enrolled in the history of geography at the Ferenc József University of Cluj-Napoca in the autumn of 1896. The intellectual and cultural capital of Transylvania brought a decisive change in its worldview. The modern metropolis was impressed not only by its size, but also by its intellect. There was a higher education institution in Transylvania, founded in 1872, and there was the scientific society, the Transylvanian Museum Association.

On the recommendation of Lajos Szádeczky dr. He was employed as a home teacher by the royal notary István Gidófalvy to educate his son, a student of the local Reformed College. Through his work, he was able to support himself and graduate from university. According to the Bulletin of the National Secondary School Teacher Examination Committee of Cluj-Napoca, on May 26, 1900, he took the basic examination for secondary school teachers, and on October 19, 1903, he passed the professional examination for secondary school teachers. In the meantime, the social changes that took place in Cluj-Napoca became aware of it, it could break with the old dream world, rooted in the spirit of 1848. The notary public, who was a member of the Union Masonic Lodge, founded in 1887, played a crucial role in his recognition. He sought to promote the possibility of civic transformation available to all, and for his work he was referred to as the “apostle of the cooperative movement”. The well-being experienced in the Gidófalvy House did not disturb Lajos Kelemen's puritanical conception of home;

From 15 January to 31 December 1902, on the recommendation of István Gidófalvy, he was admitted as a daily subsistence allowance at the library of the Transylvanian National Museum and the Ferenc József University. From January 1, 1903, he was transferred to the University Library for public service, under the

direction of Pál Erdélyi. There were no vacant archival positions, so he got a job in the Newspaper Library and then at the Old Hungarian Library (RMK) for a year as a daily allowance.

In May 1907, for existential reasons, he accepted the invitation of the Unitarian College of Cluj. For a decade, until May 1918, he was a teacher of history and geography at the high school. worked. At its meeting on October 25-27, 1908, the General Council of the Unitarian Church commissioned him to fill the position of ecclesiastical archivist.

During his college teaching, he forged closer ties with the Transylvanian Museum Association. On October 7, 1908, he became temporary secretary, and on March 21, 1909, he became regular secretary. He was able to hold this position until the end of 1921, having to leave as a public servant. He formally resigned but remained in his post as a substitute until July 1927. At its general meeting held on January 25, 1911, he was elected a member of the Board of the Department of Humanities, Linguistics and History of the EME.

He married on July 31, 1910, and took Miklós Erzsébet. He lost his wife on the tenth anniversary of their happy marriage after a serious illness. His daughter also died on March 23, 1939, at the age of 28, and has been living alone ever since.

The Great War, the First World War, created a new situation in the life of the University Library, the Transylvanian National Museum and the Archives of the Transylvanian Museum Association. The Hungarian scholarship of the future bled in the distant foreign. The Romanian invasion of 1916 - aptly formulated by Károly Molter as "the main test of the change of rule" - caused a headless, aimless escape. World War opened the eyes of Lajos Kelemen, who, living in his own world, had no idea what people could become, what society could become.

Pursuant to a decree of the Ministry of Religion and Public Education dated July 12, 1918, he was assigned to serve as a public high school teacher in the archives department of the library of the Franz Joseph University and the Transylvanian Museum Association.

The Transylvanians found out about the coming period from smuggled newspapers and street rumors. The day came when they could face reality: in December 1918, at the Christmas Vigil, the occupying Romanian troops marched into Cluj-Napoca.

On May 12, 1919, on behalf of the Romanian Governing Council, Francis Joseph University was taken over by Secretary of State Onisifor Ghibu and Valeriu Poruțiu, Prefect of Cluj-Napoca. The new Romanian university has formed a demand for further use of the collections without any obligation to pay. In that historic situation, public confidence in the institution ceased. The owners of the family archives saw the security of their deposit only in the person of Lajos Kelemen. In the words of Zsigmond Jakó: he became the "one-person authentication place".

From September 1920 until his retirement, on January 1, 1938, Lajos Kelemen worked as a librarian and archivist at Regele Ferdinand I. University.

He was recalled after the second Vienna decision, and from the autumn of 1940 he continued his work as director general of museums and archives. He was formally retired on 1 July 1942 due to age restrictions, but due to his irreplaceability, he continued to be appointed Director-General from 20 August.

In addition to his duties as a science organizer, he taught at the Teacher Training Institute of the Faculty of Theology of the Transylvanian Reformed Diocese, 1-2 hours a week, describing the period of Transylvanian history between 1540 and 1613. century source studies seminar exercises and XVI – XVII. He taught diplomacy under the title of 19th Century Diplomacy Seminary Practices. He also graduated from the Reformed and Unitarian Academies of Theology, and presented a history of goldsmithing at a seminar at the Roman Catholic Institute of Boys St. Joseph. In addition, he gave dozens of scientific and educational lectures at free universities, EME events, traveling meetings of the scientific association, and trips to the Marianum, a Roman Catholic school for education and girls. Through his activities, he greatly contributed to the formation and strengthening of Hungarian public thinking and historical consciousness in Transylvania based on authentic sources. In 1943, at the Summer University of Cluj-Napoca, he undertook a city tour on Sunday under the title Walking Tour in the Historical Districts of Cluj-Napoca, and on Monday and Tuesday under the name Monuments of Cluj-Napoca. He just lived his job. Apáczai Csere, the fate of Tótfalusi - added Imre Mikó.

Lajos Kelemen excelled at a young age with his writing skills and editorial skills. In 1908 he was elected a member of the Transylvanian Literary Society of Cluj-Napoca, and in 1910 of the Zsigmond Kemény Society of Târgu Mureș. Scientific recognitions did not wait long either. In 1927 he was accepted as a member of the board of directors of the Transylvanian Museum Association. On May 4, 1938, at the suggestion of Jenő Balogh and Albin Gombos, he was elected one of the external members of the Hungarian Academy of Sciences. His high-level scientific title was taken after 1947 - "Andics Erzsébet et comp. I was thrown out too "and then returned in 1962.

Cluj-Napoca, on October 24, 1940 - in the company of lawyer Arthur Balogh and poet Sándor Reményik - received the Corvin chain award for outstanding workers of Hungarian culture and intellectual life. The awards

encouraged him to work further, he took on numerous social tasks in the Transylvanian Folk Culture Committee, the Association of Librarians and Archivists, the National Scout Council, the Unitarian Literary Society, as a member of the Hungarian Unitarian Church's General and Representative Council. As a superintendent of the ward and as head of the Unitarian Church for the last three years of his life.

He could understand that his friends and disciples could pay tribute to his work with a memoir. It was originally intended to be published in 1947 for his 70th birthday, but could not appear due to a political ban. Attila T. Szabó connected five complete collections from the printed special prints. He wrote on the last page of his own copy: The publication of the memorial book was published in Erd. Can. The last director of the institute, Gábor Gaál - prevented him for reasons unknown to me. Only as many copies of the cover page were made as there were authors. From the completed studies of the planned memoir book, I connected four more volumes, similarly to this volume. Although the other authors also received the studies published in all special editions and the cover page on an informal basis, none of them occasionally linked the studies. Thus, such a volume is one of the bibliophilic rarities. " Sándor Tavaszy created a new adjective: "Historicus Transsylvanicus."

The "official" commemorative book by Lajos Kelemen may have become a public treasure in 1957. In addition to the Hungarians, honorable studies by Romanian and Saxon historians were published in the attractive exhibition volume. The recognition of Samu Benkő could have been good for him: "József Benkő, the immortal of Transylvanian historiography, was a domidoctus one and a half hundred years ago, such a domidoctus was Lajos Kelemen." Even in his old age, he lived his life in a courtyard apartment at 16 Monostor Street. He shared his monastic Puritan lifestyle with his cats, who stole a little joy into his bleak life. In the last, active phase of Lajos Kelemen's life, the mayor's walk was an important activity. He guided countless people through the center of Cluj-Napoca and the Házsongárd public cemetery. According to his memory, "I introduced the sights of Cluj-Napoca to at least 15,000 people. [...] They suspect me as an eyewitness of telling the rebuilding of the Bethlen Bastion," he added with a laugh.

His painful foot disease banned him not only from city leadership, but also from walking. From January 1961 to mid-February 1963, thanks to Director János Fazakas, he spent more than two years at the Orthopedic Hospital. In his last months, his nephew, János Csomoss, and his wife attended their home in Attila Street. He died on July 29, 1963. According to his final will - "to be placed in the grave of my late dear good wife and unfortunate daughter" - he rests near the Unitarian greats of the Házsongárd cemetery.

He has educated a recognized team of professionals even without a doctorate and a department. Among them are mainly Attila T. Szabó, a linguist, and Zsigmond Jakó, a historian, considered his successor. According to his memories, "He was raised in his life with his example and practice."

In the classical sense of the word, his independent volume did not appear in his life.

Nevertheless, the bibliography of his writings consists of more than 400 items, covering the topics of place, politics, culture, art, church and economic history, archeology, ethnography, museum, library and archival history. His sixteen major works remained in manuscript.

Some snatched examples from his dissertations and source publications. To the history of the Bethlen Bastion in Cluj-Napoca (ErdélyiMúzeum, 1905), the siege of Cluj-Napoca and its release from the siege of Kuruc in 1704 (A kolozsvári Unitárius Kollégiumérintésítője az 1907–908. iskolai évről.Ed. Kelemen Gál. Cluj-Napoca, 1908) death and burial (ErdélyiMúzeum, 1913), Data on the history of five Unitarian church castles in Szeklerland (Dolgozatok az Erdélyi Nemzeti Múzeum Érem- és Régiséggyűjteményéből, 1916), Towers of St. Michael's Church in Cluj-Napoca and Funnel badges on St. Michael's Church in Cluj-Napoca. Edited by György Lajos. Cluj-Napoca, 1924), The oldest Hungarian male columns in Transylvania (ErdélyiAlmanach. Edited by György Lajos. Bp., 1925), Torockószentgyörgy and his memoirs (in Transylvania, Jókai. Compiled by Géza Tabéry, Ernő Incze, 1925), The Toldalagi and Korda House of the Count of Cluj-Napoca (MűvészetiSzalon, 1927), The Jósika Castle of the Baron of Magyarfenes (MűvészetiSzalon, 1927), The creator and age of the ceiling painting in Gogánváralja(Erdélyi IrodalmiSzemle, 1928), The historian Balázs Orbán (Who was Balázs Orbán? Székelyudvarhely, 1929), Biserica Sf. Mihail din Cluj (Boabe de Grâu, 1933), The Cemetery in Házsongárd (Ellenzék, 1940), The History of the Batiz Stoneware Factory (Közlemények az Erdélyi Nemzeti Múzeum Érem- és Régiséggyűjteményéből, 1942), Közlemények az Erdélyi Nemzeti Múzeum Érem- és RégiséggyűjteményébőlChurch in Filpeș From the Medal and Antiquities Store of the National Museum, 1944), a walk on Petőfi's side in Kolozsvár before the century (Világosság, 1946).

His work as a robot, as he called himself, compensated him for everything. His experiences include discoveries such as the Adámos ceiling painting of the 1520s and the fragment of the gallery in Homoródszentpéter, the medieval murals in Marosszentkirály and Nyárádszentlászló, country border.

In the service of his community, we could put it in a short sentence if we wanted to give a summary of the basis of Lajos Kelemen's life and work. In the words of István Imreh: "What was Lajos Kelemen finally in this world? The whole of an oeuvre provides an answer to this question, for service. " Attila T. Szabó, his

closest student, also remembered and recalled this main characteristic as teaching in 1977, on the centenary of his birth. "Physical death ends only for today's selfish, selfish human life, a life spent in selfless service, with its rich achievements and exemplary example to follow, is forever integrated into the moral, social, cultural and scientific life of the community." His finding was confirmed by his other close professional educator, Zsigmond Jakó. "In community responsibility and the humility of selfless service, Lajos Kelemen remains an unsurpassed role model for Klió's Hungarian day laborers in Transylvania." His revelatory sentence was based on his own experience: "He was raised in his life by his example and practice."

The literary legacy of Lajos Kelemen cannot be measured in kilograms or riffs," said András Kiss, The adjective of the art emphasized by Ákos Egyed – "I would also mention erudition for the sake of conciseness, if a kind of concept of avidity were not attached to this word as a certain disturbing connotation" – could still flash in us. Rather, art or erudition evokes in our thoughts the figure of a very thorough guild master familiar with his craft. For him, the archives were transformed into a school, a peculiar free university of Clement. In the image of the all-knowing Delem Kelemen, as Zsigmond Móricz immortalized him in his novel *The Great Prince*. This is the kind of homage that Sándor Reményik put it in his letter: "Deeply respected Professor! Do you allow me to call you that – for we are all Teachers. "

Although the list of his results speaks for itself, we have no reason to keep quiet that Lajos Kelemen, at the cost of a lot of torment, found it difficult to start on the track of his choice. Today, it is clear that his main work is the completion of the archives of the Transylvanian Museum. The once 40,000 collection numbered half a million in 1918 and 600,000 in 1944. When it was renamed the Historical Archives of the Academy of the Socialist Republic of Romania, it was already in the order of millions.

Hundreds turned to him for information and data. At least half of Lajos Kelemen's life was spent giving verbal and written answers. Presenting his work would be truncated without publishing thousands of correspondence, including ten and twenty pages. From one of his letters we can form an idea of the magnitude of his written discourse. "My remaining 70-year-old correspondence, at least 7,000, 95% answered, is enough to witness what I had to spend my afternoons and nights."

His works left in manuscript include his diaries, which can be considered memoirs. His earliest chronological notes were made in October 1894, in the VII. they are dated as high school class students. He recorded the confidential names and thoughts of his classmates and young girl acquaintances in Szekler runic writing. The way of thinking and the most important problems of his age at that time are now quite a smile. However, some of his sentences evoke the mature, thoughtful, perspective-minded Lajos Kelemen. "Wear it modestly. I should not play a role, only in serious matters. Let others do smaller things, I should just talk to bigger ones. [...] I get antiques, but don't brag about them. Control my tempers. [...] I am aware of the purpose of my life. If God helps, I will be a teacher, and I will write a description of the Field, and if I cannot: I will be a clerk, I will pull myself modestly, I will buy books, and I will live alone. If I can be a teacher: then I keep a lot of flowers for myself and books because the flower makes the whole room heaven. [...] If my hope deceives me, I will never marry, but will raise money and raise my family." This logically simple, unusually serious and committed way of thinking from a young man was reflected in the next seven decades of his life.

His diaries give back with historical fidelity the important events and atmosphere of the recorded period from the late 19th century to almost the middle of the 20th century. They shed light on the cultural and scientific life of the Reformed College in TârguMureş and then in Cluj-Napoca, known as the capital of Transylvania. We can get a glimpse into the world of the university, the professors, and at the same time the inner life of the University Library and its archives, led by Pál Erdélyi and Farkas Gyalui, the Transylvanian Museum Association, the Unitarian Church and its dormitory. And, at least as importantly, the society of the time comes to life, the everyday life rich in detail.

A remarkably interesting and captivating part is the follow-up of the history of the First World War and the subsequent change of power - in modern terms the change of empire. In the meantime, scientific activity, the collection and saving of archival materials, and the desperate struggle to save the identity-preserving source material accumulated in the Archives of the Transylvanian Museum took place. The diary entries faithfully reflect the extremely malleable, almost day-to-day changing mood, the emotional fluctuations that those who lived there had to go through until certainty occurred. One of his sentences poetically depicts the state of mind at the time: "In the nightmare pressure on our souls, the hysterical imagination sits orgies." In situations like this, he was annoyed by his stupidity, limitation, and, as a very typical expression, his "recklessness of ignorance".

It will be possible to get to know the life and work of Lajos Kelemen with the need for completeness if his full correspondence can be published in public, his material and intellectual legacy can become public treasure: his scientific and cultural heritage belonging to the entire Hungarian / Transylvanian / Szekler community. All of these will be essential keys to writing a monograph on the history of 20th century Hungarian culture in Transylvania.

His oeuvre for his community cannot be mastered by anyone. As a Hungarian Heritage Prize winner, as a common intellectual treasure, its national community and an inalienable part of Transylvanian cultural history.