Romanian Americans and Their Communities of Cleveland

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Theodore Andrica

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Preface

For a period of forty years, long before ethnic heritage studies was accepted as a respected area of scholarly research, Theodore Andrica conducted one of the most unique activities in the Greater Cleveland area. He was the Ethnic (Nationalities) Editor for the Cleveland Press, a leading English language daily newspaper. Through Mr. Andrica's efforts, ethnic communities received well-deserved and needed attention. The public became aware of the true population composition of Cleveland, and of the role ethnic groups played in shaping its political, cultural and economic horizons. Therefore, it is an honor for us to have obtained Mr. Theodore Andrica's services in authoring *Romanian Americans and their Communities of Cleveland*.

The monograph is conceived as a series of essays relating the history, life style and numerous contributions of Romanian Americans. It is unique in a number of respects, delving into areas not previously covered by the authors of our other monographs, and thereby complementing their work.

The volume was enriched by the editorial contributions of

Nicholas A. Bucur, a distinguished Clevelander of Romanian background, who is a strong believer in American ethnicity. His essay on "Dracula and Defamation" brings history and fiction into proper perspective. It depicts the unfortunate tendency of fictional writings to stereotype the moral character of an ethnic group and/or race.

To Theodore Andrica and to Nicholas Bucur, my deepest gratitude!

I am also indebted to Mr. Andrica for allowing the reproduction of many drawings and excerpts from a magazine which he so expertly edited, *The New Pioneer*. This publication deserves the attention of all those who are interested in the life of an ethnic group in America. Many thanks also to Ellen Gambrill for copy-editing the manuscript, and to Ginny Sumodi, and Karen Fredenburg for typing and bringing this project to its completion.

Dr. Karl Bonutti
Editor, Monograph Series
Ethnic Heritage Studies
Cleveland State University

Foreword

"With no Past, the Present is formless."
— Chinese Proverb

The majestic mountains, the pageant-like valleys, the picturesque villages and the stouthearted men and women of Romania are the roots on which Romanian immigrants in the United States built their future.

Like all other newcomers to this country, the Romanians, too, have found here a new spiritual strength, a new conception of freedom and limitless possibilities for advancement. They are happy and proud that they could give of their physical strength and of their intellect to help make the United States the powerful country it is today.

In the Old Country many Romanians were deprived of liberty and they are, naturally, happy to see their American-born children grow up in the spirit of free America. The Romanian immigrants are happy that their children are able to take their place in the economic, political and cultural life of this land.

Hopefully, the present monograph will foster better understanding of our Romanian neighbors. While this book is not as exhaustive as it could be, nevertheless it will serve as a concise guide to the Romanians' beginnings, hardships and progress in the United States.

Theodore Andrica

My People Came to this Country

My people came to this country
In need of a land that was free
And I think the only thing I can do
If a decent man I'd be,
Is to walk with my head held high and proud
For the blood that runs in me.

* * *

And God bless all the dipping fields
From the mountains to the sea,
And grant that I walk like a fearless man
For the blood that runs in me.

* * *

(Fragments from a poem by Struthers Burt in "The New Pioneer," February 1943, published by the Cultural Association of Americans of Romanian Descent.)

1. Romania: An Overview

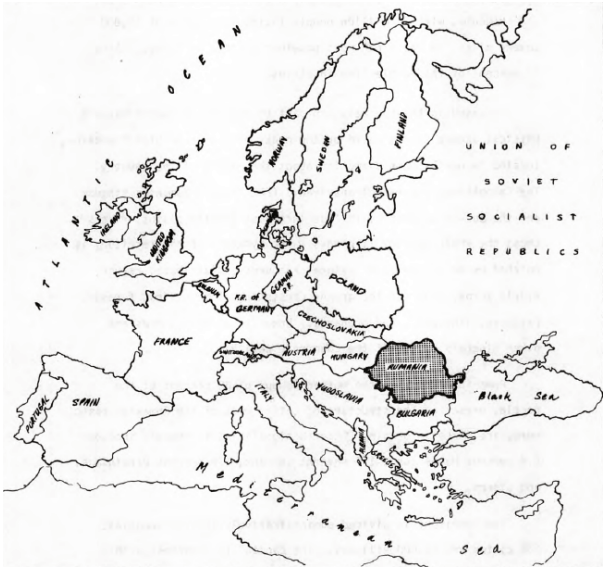
Romania, with 21 million people living in an area of 92,000 square miles, is the ninth most populous country in Europe. About 42 percent of the people live in cities.

Situated in the southeastern part of Central Europe, Romania's physical aspect is dominated by the peaks of the Carpathian Mountains, located in north-south direction about the middle of the country. The Carpathians separate Transylvania from the Old Romanian Kingdom and the sub-Carpathian hills fade into vast fertile plains; rivers cross the whole country like rays. The symmetry of the territory is matched by an abundance of natural resources, distributed rather evenly across a varied topography consisting of mountains, forests, pastures, vineyards, and orchards. Deposits of useful ores and other minerals round off the country's wealth.

Romanian, which is the mother tongue of 88 percent of the people, preserves the structure of Latin; most of the Romanian basic words are of Latin origin. Other nationalities in Romania

include: 8.4 percent Hungarians, 1.9 percent Germans, 1.9 percent Ukrainians, and others.

The territory is divided administratively into 39 counties, 236 cities and 16,000 villages. The capital is Bucharest with a population of 1.5 million. In addition to Bucharest, Romania has 13 large cities: Cluj, Timisoara, Brasov, Jassy, Craiova, Constanta, Galati, Polesti, Braila, Arad, Oradea, Sibiu and Tirgu Mures.



ROMANIA AND EUROPEAN COUNTRIES IN 1970

The predominant religion is Orthodox.

In some thirty years the economy of the nation has moved from a basically agricultural one to industry and the industrial output has increased thirtyfold. However, 42 percent of the work force

is still in agriculture in which the basic products are corn, wheat, and sugar beets.

The climate changes from hot in the summer (in the cities like Bucuresti) to cool in the mountains. The winters are cold and windy, with occasional large accumulations of snow.

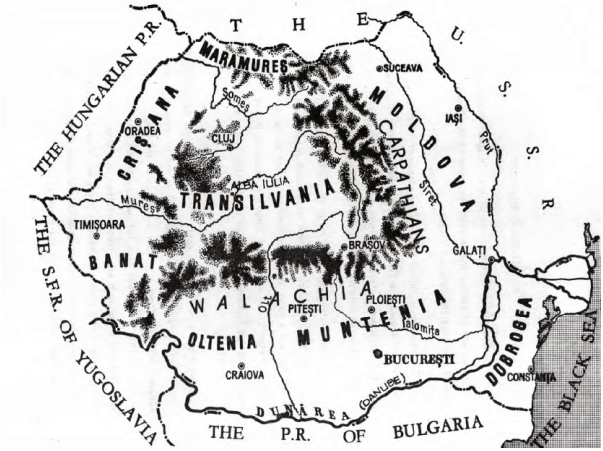
The River Danube wanders about 1700 miles across the face of Europe and becomes the southern border of Romania, as it empties into the Black Sea at its vast, reedy delta.

Constanta is an important port on the Black Sea, and nearby are resorts for Romanians and visitors: Mamaia, Neptune, Jupiter, Venus and Saturn.

However, to really know Romania, one must see not merely the land and the rivers, but the reflections of the people in embroidery, costumes, carpets, ceramics, paintings, monasteries, churches, sawmills and citadels. One must also see what else goes to make up “Romania”: its glacial lakes at Retezat, the salt works of Cacica, the marble quarry of Ruschita, the Valley of Hell in the mountains of Bihor, the Polovraci caves, and the caves of Ialomicioara, Cioclovina, Meziad, Cetatile, Ponorului, the basalt columns of Detunata; the grottoes of Scarisoara, Gura Barsa, Focul Viu, the mirrorlike waters of Lake Sfinta Ana, the salt lake Ursu, where you can’t sink even if you want to, and the Old Women in the Bucegi Mountains. These are some of the treasures of Romania. And then, of course, there is oil.

Romanian peasant house

Wooden Church in Moisei, Transylvania



The Republic of Romania in 1970

2. Historical Background

The Romanians are descendants of the old Roman conquerors and colonizers of Dacia, the territories north of the Danube, between the Tisa and Dniester Rivers.

The Dacians, a rustic and warlike people of Thracian origin, lived in and around the Carpathian Mountains. In the first century B.C. they extended their power under their king, Boirebista, as far as the regions of Moldova as we know it today, and the Black Sea.

The administration of the Roman Empire was much annoyed by the plundering intrusions of these troublesome neighbors and therefore sent a Roman army from Rome to subdue the Dacians. Emperor Trajan in two successive campaigns waged in the years 101-102 and 105-106 A.D. completely crushed the Dacians in the very heart of their country.

As history reveals, the policy of the Romans was to colonize every foreign country they had conquered by war in order that the conquest might last and a further expansion of the Roman

Empire be possible. This policy was also followed by Trajan with the Dacians by colonizing their land with Roman soldiers and Roman officials. In fact, the entire administration of Dacia was Roman. Besides the Roman legions and officials, another element came to Dacia: Roman merchants who usually followed their armies.

Tired of fighting the rebellious Dacians and the barbaric Goths who invaded the province from the east, in the year 271 the Roman Emperor Marcus Aurelius decided to abandon Dacia.

The more than 100 years of Roman occupation had a profound effect on the population of Dacia. Possessing a superior culture to that of the Dacians, the Roman legionnaires, officials and merchants could easily impose their Latin language on the Dacians. Intermarriage of the Roman soldiers with Dacian women also contributed to the final Romanization of the Dacian territories.

The spreading of the Slavs into Dacia and south across the Danube, from the seventh century onward, divided the mass of these eastern Latins into many groups and entirely severed their contacts with the peoples of western Europe.

The political development of the Romanians in the Romanized regions of Dacia was strongly curtailed by the settling of the Magyars in Pannonia at the end of the ninth century. When the authority of the Magyar chieftains, who had become apostolic kings under the Pope, later extended into the Transylvanian highlands, the Romanian chieftains, known as “knezi” and “voevods” could no longer maintain themselves in power. The

Romanians of Transylvania, as Dacia became known, remained under the growing Magyar clans and principalities which later developed into a powerful Magyar state.

In 1300 the Romanians succeeded forming their first state at Arges, at the foot of the Carpathian Mountains. Later on, similar Romanian states and principalities were established in Oltenia, Moldova, Bessarabia, Bucovina and Dobrudja, with Romanian *domni* or princes as their leaders. Here we find folk heroes like Stephen the Great, the Vlads, Dracul (Devil) and Tsepes (Impaler).

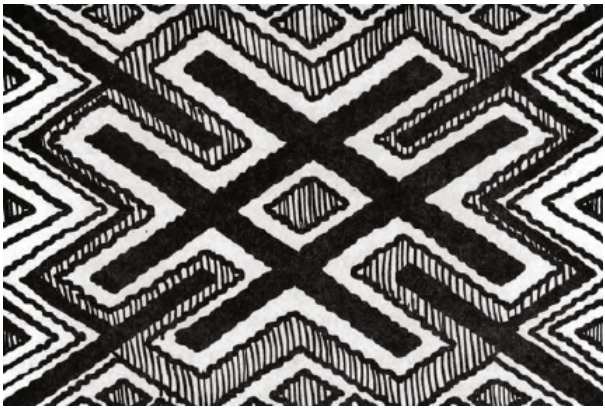
In the course of centuries these Romanian political units fell under different foreign rules such as the Russians, Turks and Greeks. The foreign yoke was partially thrown off in 1862 when Alexander Cuza united Moldova and Muntenia in a single state called “Romania.” In 1877, under King Carol of Hohenzollern, Romania emerged from the Turkish suzerainty and became a fully independent state.

The Romanians of Transylvania, however, continued to live under Magyar rule; the Romanians of Bucovina under the Austrian rule and those in Bessarabia under the Russian. Although living under foreign rule, these Romanians preserved their language, customs, attire, religion and traditions for centuries.

In World War I, the Kingdom of Romania fouqht on the side of the western allies against the Central Powers of Germany and Austria Hungary. When victory came at the end of World War I, the Romanians of Transylvania, Bessarabia, Bucovina

and Dobrudja voted to join the "Old Romanian Kingdom" and unified — Greater Romania became a reality.

At the end of World War II, Romania lost parts of Bucovina, all of Bessarabia and parts of Dobrudja to the Soviet Empire and to the Bulgarians. On August 23, 1944, the monarchy was abolished in Romania and a Communist dominated government assumed power. The country is now officially called the Socialist Republic of Romania. It is bounded by the Union of Soviet Socialist Republics, the Black Sea, Bulgaria, Yugoslavia and Hungary. The Danube flows along the southern border and through Eastern Romania into the Black Sea.



Typical Romanian design. By repeating this design block, one can obtain a line as long as desired. (From "The New Pioneer")

The Memorial Church at Alba Iulia in the historical center of all Romanian Transylvanian aspirations.

Alba Iulia

Alba Iulia, located in tha very center of Transylvania, has been, for centuries, the spiritual and historic center of Romanian aspirations for freedom and the union of all Romanians, wherever they may have lived.

When Michael the Brave, united temporarily all Romanian territories under his flag four hundred years ago, Alba Iulia was chosen by him to be his capital.

It was at Alba Iulia that, on December 1, 1918, more than 100,000 Romanians came from all parts of Transylvania and voted unanimously to unite Transylvania with the “mother country,” the Kingdom of Romania. And it was at Alba Iulia that King Ferdinand and Queen Marie were crowned first rulers of the United Greater Romania.

The Romanian Peasant Revolt of 1784 in Transylvania

By THEODORE ANDRICA[1]

Of all the revolutions Romanians made against their oppressors none was more heroic in its proportions and less known outside Romania than the uprising of Horia, Closea and Crisan in 1784.

These three Romanian peasants led a short lived but bloody revolt in the "Western Mountains" of Transylvania, a countryside known as the "Land of the Motzi," against their ruthless Magyar noble rulers. The three peasant leaders and their several thousands followers were defeated not by the Hungarians but by the Imperial Armies of Austria which came to the Magyars' aid.

It is doubtful if any other Romanian historical figures caught the imagination of the Romanian peasantry as well as did Haria, Closca and Crisan. For more than a century after their death, their pictures could be found in nearly every peasant Romanian home in Transylvania.

The Romanian uprising of 1784 against the Hungarian feudal lords was different from any other Romanian revolt, for it was initiated and led not by intellectuals but by the peasantry which had little or no contact with the outside world.

1. Andrica, Theodore, "The New Pioneer," *The Romanian Peasant Revolt of 1784 in Transylvania*, Vol. 2, No. 2, April, 1944.

In those days in Transylvania as well as in other parts of the territories ruled by the Hungarians, the land owning nobility had the power of life and death over the serfs.

The Romanians fared especially bad. Although they were in preponderant majority in Transylvania, the Romanians were considered neither a national nor a religious group.

“The Romanians are tolerated only at the pleasure of the Prince and the Nobles,” a contemporary Hungarian document states.

Horia’s revolt was both social and national in character. This great peasant leader and his followers realized that only after freeing themselves from serfdom could they fight for an independent, Romanian existence in Transylvania.

Horia hoped to take advantage of the antagonism which existed between Francis II, the Austrian emperor, and the Hungarian nobles. Horia visited in Vienna four times and was received by the Austrian emperor three times, in 1780, 1782 and 1784.

Horia returned from Vienna early in 1784 feeling certain that the emperor would not interfere with his eventual revolt against the Hungarian nobles in Transylvania since he made it clear to the Emperor that his revolt would not be against Austria.

Thus encouraged by the emperor, Horia and his followers began their armed revolt against their Hungarian feudal lord-oppressors on Oct. 31, 1784 in

the village of Mesteacan, near Brad, county of Hunedoara.

Horia “Rex Daciae” Leader of the peasant revolution in Transylvania in 1784. (From “The New Pioneer”)

Closca

A group of Romanian peasants led by George Crisan began a march to Alba-Iulia, the "citadel of Transylvania." At Curechi the peasants encountered a group of Hungarian soldiers. A battle followed and the Hungarian soldiers were annihilated. Thus the revolt began.

The uprising spread like wildfire and thousands of peasants from four counties eventually joined Horia, Closca and Crisan who immediately took charge of the struggle, Horia becoming the principal leader. Before the revolt was stopped Horia became a legendary figure and thousands of peasants called him "emperor of Dacia," as Transylvania was called earlier.

Horia's peasants attacked and sacked the Hungarian nobles' estates in Criscior, Ribita, Brad and other localities. In five days the entire Zarand countryside

was in the rebels' hands. The Hungarian nobles, those who could escape, fled to the larger cities, Deva, Arad, to the province of Banat and to northern Transylvania. In two weeks the uprising spread to the counties of Bihor and to the vicinity of Cluj.

Meanwhile the Austrian emperor and his advisers changed their minds about Horia's revolt. They decided to stop it before it enveloped all the lands of Transylvania. So far Horia succeeded only in parts in and near the Western Mountains. (They are situated north of the river Muras, near the 1939 Romanian-Hungarian border.)

Emperor Francis II offered Horia and his followers peace and rectification of some of their wrongs if they returned to their homes. An armistice was made between Horia and the Emperor's forces, a mistake which later proved disastrous for Horia.

The imperial armies began to surround the localities where Horia's peasant soldiers previously barred entrance. Some of the peasants, thinking the fight had ceased and that they had won, returned to their mountain homes.

On Dec. 14, 1784 Horia "demobilized" his forces. Accompanied by Closca and less than 100 peasants he retreated into the forest of Scoracet, county of Huedin. In the spring Horia was to go to Vienna to tell the emperor again that he did not wish to fight the Imperial armies, that his fight was only against the Magyar lords.

The emperor, meantime, placed a prize of 300 gold Florins on Horia's head which eventually led to the

capture of Horia and Closca by the emperor's soldiers who were led to the rebel's forest hiding place by seven erstwhile peasant soldiers.

Crisan, the third leader, who often fought independently of Horia, continued his guerrilla war in various parts of the Transylvania Western Mountains but he, too, was captured a month after Horia and Closca had fallen prisoner.

All three were taken to the Fortress of Alba Iulia. There they were tried in great secrecy by three military officers. Crisan committed suicide in prison but his sentence, too, was carried out later as ruthlessly as if he had lived.

Horia and Closca were first led — in heavy chains — through the various villages so that the peasants could see that they were really captured. Then on Feb. 26, 1785 they were condemned to:

"…have all their bones broken on the Wheel, starting with the legs, and beginning with Closca. Thus killed their bodies to be split in quarters; their heads and bodies to be tied on wheels and placed on public places in those parts of the countryside where they 'mostly displayed their cruelty'; their hearts and intestines be buried on the execution grounds…"

On Monday, Feb. 18, 1785, the two were executed before 2515 Romanian peasants who were brought forcibly from 419 villages to witness the brutal execution.

Crisan (despite his suicide) was sentenced to have his head severed and then placed on a pole in front of

his home in the village of Carpinis; his body to be quartered, tied to a wheel and be displayed at Carpinis, Bucium and Brad.

Thus died the three Romanian peasant leaders for trying to escape serfdom and to liberate their fellow peasants from the rule of the ruthless Hungarian nobility.

Their death was not useless. As a direct consequence of Horia's revolt, Emperor Francis II on Aug. 25, 1785 abolished serfdom in Transylvania although the calvary of the Romanian ethnical group was by no means ended.

The story would not be complete without a short biographical sketch of the three peasant revolutionary leaders.

The correct name of Horia was Vasile Nicola Ursu, nicknamed Horia because he loved to sing Romanian folksongs called "Hore" and "Doine." He was born in the village of Albac around 1730 and was about 54 years old at the time of his revolt. He spoke German.

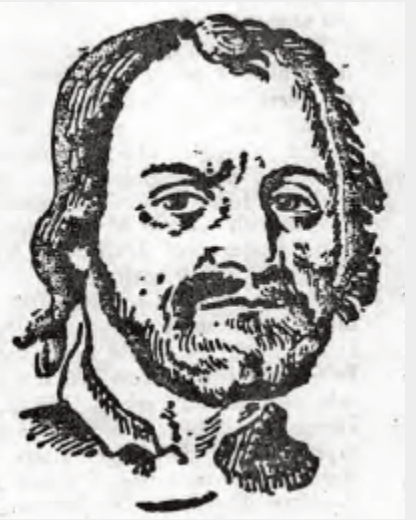
He was a dark complexioned and melancholy man with eager and penetrating eyes. He wore peasant clothes in the style of those from Zlatna, a fur cap called in Romanian "kachiula." He had two sons, Ioan, born in 1765 and Luca, born in 1768.

Closca was Horia's constant companion. His real name was Ioan Oarga. He was born in Carpinis, the domain of Zlatna and was about 40 years old at the time of the revolution. He was short of stature, wore

the customary peasant attire and “kachiula,” but he augmented his costume with a sheep-skin coat.

Crisan, the third leader of the uprising — his forces started the revolt — was a native of the village of Vaca. He was the son of Peter Golda but after his father’s death he was named Giurgiu Marcul because he lived with his grandfather on his mother’s side, who was a priest in Strapti-Bulzesti.

Crisan previously had served with the Austrian armies and therefore had some idea of military tactics. At the time of the revolt he was 52 years old.



Crisan

Avram Iancu. Together with the leaders of the 1784 peasant revolt against the Hungarians, Horia, Closca and Crisan, who also were betrayed by the Hapsburgs, Avram Iancu remains among the most popular and most beloved heroes of all Romanians.

Theodore Andrica is a Nieman Fellow at Harvard University, Cambridge, Mass. He is on leave of absence from The Cleveland Press where he is Nationalities Editor for the past 17 years. Mr. Andrica is a native of Radna-Arad, Romania, and came to the United States in 1921.

Dr. Iuliu Maniu

Dr. Iuliu Maniu — former head of the Romanian Peasant Party

Known as the greatest exponent of democracy for Romania, Dr. Iuliu Maniu was the hero not only of the liberty loving Romanians in the Old Country, but also as a hero to the Romanians living in the United States. A Romanian fraternal lodge in Canton, Ohio bears his name.

Born in 1873 to an intellectual family of magistrates in Salaj County, in the north-western corner of Transylvania, young Maniu received his education in the then existing Romanian schools in Transylvania and nis law education at the Universities of Budapest and Vienna.

In his 30's, Dr. Maniu was elected a deputy in the Hungarian

parliament of Budapest. Until 1918, Transylvania was ruled by Hungary and the Magyar rule was quite harsh on the non-Magyar ethnic minorities living in Hungary. Dr. Maniu soon became the most outspoken opponent of the Magyar treatment of the minorities living in Hungary.

When the Austro-Hungarian empire collapsed in October, 1918, Dr. Maniu was one of the principal leaders of the movement to separate Transylvania from Hungary. Early in 1919 he was elected president of the Directing Council of Transylvania which took over the power in Transylvania following the mammoth People's Assembly vote at Alba Iulia on December 1, 1918.

One hundred thousand delegates from all parts of Transylvania assembled in the historic capital of this province and voted unanimously to unite Transylvania with the "mother country," the Kingdom of Romania. Dr. Maniu was the principal organizer of the great and historical meeting.

As leader of the National Peasant Party, Dr. Maniu became prime minister of Romania in 1928 and served successively in that capacity several times. King Ferdinand having died, he was succeeded by his son Carol II who did not particularly favor the deeply religious, ascetic Dr. Maniu and the latter's democratic policies. In time, the two had a definite falling out. Dr. Maniu openly opposed the king's friendship with Magda Lupescu.

When Romanian governments and the king toyed with the idea of making Romania an ally of Nazi Germany, Dr. Maniu was one of the principal opponents of such a move. After King

Carol renounced Germany, even under the reign of King Michai, successor to the Romanian throne.

From the very outset of World War II, when Romania was allied with Nazi Gennany in the war against Russia, Dr. Maniu continued his opposition to Nazi Germany. During the war he sent representatives to negotiate with the Western Allies. During the dictatorship of Marshall Antonescu, Dr. Maniu continued advocating democratic means for the problems of Romania.

Following the victories of the Soviet Union, Romania was occupied by Soviet troops. Dr. Maniu appealed to the Allies to restrain the Soviets from plundering Romania. Thus, Dr. Maniu was considered an implacable enemy of the Soviet rule.

To eliminate Dr. Maniu from the political scene, the Soviet dominated Communist government of Romania staged a show trial in which Dr. Maniu was accused of attempting to overthrow the Communist government. At the end of a four day trial, on November 11, 1947, he was sentenced to life imprisonment.

In spite of his advanced age and his precarious health, Dr. Maniu was given harsh treatment by the Communist prison authorities and he was reported dead in a prison in Sighetul Marmatiei around 1955. Romanian authorities, to this day, refuse to indicate the precise place where Dr. Maniu was buried.

Transylvanian yard gate

3. The Romanian Language

The Romanian language is one of the eight Romance languages spoken today: Italian, French, Provencal (which form a linguistic group with the Catalan), Spanish, Portugese, the Romansh (which is spoken in the Engadine and Graubuenden regions of Switzerland), and the Friulan of northeastern Italy between Venice, Trieste and the Dolomites.

Despite foreign rule and invasions which deprived them of basic cultural privileges, and although the Romanians have been surrounded by Slavs and Hungarians for centuries, the Romanian language preserved its Latin origin. Romanian philologists point out that the Latin origin of the Romanian language is also demonstrated by the fact that “Romania,” the name of the nation, came from “Romanus,” as the Roman colonizers of Dacia were known.

Transylvania was under Magyar domination for 900 years; Bucovina was ruled by Austria for 200 years; Bessarabia was controlled by Russia; the old Wallachian and Moldavian principalities were dominated by the Turks and Greeks for 400

years. Each ruling foreign power tried to impose its language and culture on the Romanians, but the Romanians' fundamental Latin-origin language emerged practically intact.

When all the major Romanian territories finally were united into one Greater Romania in 1918, the Romanians from all provinces who lived apart from each other for centuries, could and did understand and speak Romanian without the slightest difficulty.

The Romanian language consists of three principal categories: the Daco-Romanian, spoken north of the Danube; the Istrian Romanian, spoken along the Adriatic Sea and the Macedonian Romanian, spoken south of the Danube, principally in Serbia, Albania, Bulgaria and northern Greece.

The language spoken north of the Danube is considered by Romanians as their basic literary language. The original common territory from which all categories of the Romanian language branched out is said to have been in Transylvania, the ancient Dacia.

As the result of invasions by various peoples, including Bulgarians and Magyars in the 7th, 8th, 9th and 10th centuries, the Romanian language acquired some non-Latin elements. For centuries the educated Romanians used the old Slavonic and Greek languages in churches and public offices, but the language of the ordinary Romanians not only preserved its Latin origin but, in time, completely eliminated the Slavonic and Greek tongues from the Romanian scene.

The Latin alphabet is believed to have been used for a

considerable time before it gave way to the Slavonic, or the Cyrillic alphabet which was probably invented by followers of Sts. Cyril and Methodius in the late 9th century.

Even after the Slavonic language was introduced among the Romanians, the Latin language continued to be used by various Romanian rulers. Throughout the centuries many documents were signed in the Latin language.

In the religious services many of the words used are Latin, which dates back to the christianization of Dacia during the third and fourth centuries. Romanian scholars believe that the Slavonic language was introduced into the Romanian churches by the Bulgarians, since the Romanians' first political contacts were with the Bulgarians.

The Romanian language appears in writing in the middle of the 15th century. The first reference to it was found in 1464 when Polish merchants from Cracow obtained safe conduct letters in the Romanian language.

The Reformation and the missionary zeal of Martin Luther's Saxon adherents brought the first printing press into Transylvania where the Saxons were the Reformation's most ardent followers. John Honterus, a Saxon, brought the first printing press to Brasoy (Kronstadt) in 1533. Eleven years later, another printing press was brought to Sibiu (Hermanstadt).

To spread Luther's doctrine among the Romanians of Transylvania, the Saxons printed a catechism in the Romanian language in 1544. This is believed to have been the first book

printed in the Romanian language. Another Romanian language catechism was printed in Brasov in 1559.

It would be incorrect to say that the Reformation brought the Romanian language into Romanian church affairs. It is more correct to say that adherents of the Reformation were the first to take advantage of the printing press.

With the introduction of the printing press in Transylvania, the number of Romanian language books increased slowly but steadily, although all Romanian books were still printed in the Cyrillic alphabet.

Romanian churchmen were quick to follow in the footsteps of the Saxons, with their own works glorifying the Eastern Orthodox religion.

A Romanian deacon, Coresi, a native of Tirgoviste in Muntenia, printed the first book of the Gospels in the Romanian language (Slavonic alphabet) in Brasov in 1561. Metropolitan Simion Stefan of Transylvania made possible the printing of the New Testament in the Romanian language (Slavonic alphabet) in 1648.

On the eastern side of the Carpathian Mountains, Metropolitan Varlaam of Moldova, one of the most important figures in the Romanian Orthodox Church, wrote his famous “Cazanie” which were explanatory notes on the New Testament. His book printed in the Romanian language in Cyrillic letters appeared in 1643.

Rulers and church leaders were responsible for the publication of an increasing number of Romanian language books in the

Slavonic alphabet. By 1716 the total number of books printed in the various Romanian provinces was: 73 in the Romanian language but Slavonic alphabet; 41 in the Greek language; two in Greek-Romanian; 39 in Slavonic and 26 in Slavonic-Romanian.


CÂNTAREA ROMÂNIEI

Daca dușmanul vostru
ve cere legaminte rușinoa-
se dela voi, atuncia mai bi-
ne muriți prin sabia lui,
decât să fiți privitori am-
pilarei și ticaloșiei.......

Domnul Dumnezeul părinți-
lor noștri îndurătu-s'a
de lacrimile tale, norod
nemângâiat, îndurătu-
s'a de durerea plângerilor tale,
țara mea?.. Nu ești îndestul de
smerită, îndestul de chinuită
îndestul de sfâșiată? Văduva

Modern Romanian border and type design. The latter is a modernized version of the old Romanian alphabet. (From "The new Pioneer")

When the Turks conquered Constantinople, many educated and rich Greeks fled to Italy and to the north of the Danube to Muntenia and Moldova. Using bribery and intrigue, these Greeks by 1595 occupied most of the public offices in the two provinces of Romania. Even the Romanian monasteries and their properties were subjected to the Greek church. By 1650 the

Greek language was officially introduced in the Romanian church, in addition to the Slavonic.

Beginning with 1711 the Greek rulers, called the “Phanariotes” (because they hailed from the Constantinople suburb of Phanar), occupied the thrones of Moldova and Muntenia, under the suzerainty of the Turkish sultan.

The period between 1711 and 1826 was one of the blackest in the Romanian people’s cultural history. The Greek rulers forcibly eliminated every trace of the Romanian language from the Romanian churches and placed the Greek language in a dominant, exclusive position.

While these tragic things happened in the Romanian lands east of the Carpathians (then under Turkish domination), great events took place in Transylvania, west of the Carpathians.

In 1698 part of the Orthodox church, under the leadership of Metropolitan Athanase, effected a union with Rome not only on religious grounds but also in the hope of acquiring cultural, political and religious rights for the Romanians in Transylvania, who were then ruthlessly oppressed by the Magyars.

The union with Rome may or may not have brought the expected benefits to the Romanians but it is certain that Metropolitan Athanase succeeded in establishing Romanian-Latin schools in the Transylvanian cities of Alba Iulia, Hatzeg and Fagarash.

Athanase’s successor, Bishop Inocentiu Micu-Klein moved his residence to the town of Blaj in 1738 and established a Romanian language school for 200 students. Bishop Micu-Klein

was the first to send Romanian students to the Propaganda Fide College in Rome.

These Transylvanian students soon discovered (in the libraries of the Vatican documents) writings proving the Latinity of the Romanian language. They returned to Transylvania highly enthusiastic about their findings.

While the Romanian lands east of the Carpathians were groaning under the political and cultural yoke of the Greek Phanariote rulers, the Romanian students in Transylvania, starting in Blaj, were getting a Romanian language education.

In 1780 two important Romanians appeared in Transylvania: Samuil Micu and George Sincai, both products of the Romanian school in Blaj. After their return from Rome, they authored the first Romanian grammar written in the Latin alphabet. The effect of this was tremendous in all Romanian populated lands.

A Philosophical Society was founded in Transylvania for the purpose of printing scientific and religious books in the Latin alphabet. Contacts were established with Romanians in Bucharest who were still moaning under the cultural yoke of the Greeks.

George Lazar. Founder of Romanian language schools. (From “The New Pioneer”)

At this point of Romanian cultural history, George Lazar introduced the Romanian language in the schools of Bucharest in 1816. Until the advent of this Transylvania scholar on the educational stage of Muntenia, east of the Carpathians, the language of instruction in colleges of Bucharest and other Romanian schools was Greek or old Slavonic.

Lazar was born in Avrig, a village near Sibiu in Transylvania. In 1814 he was ordained into the Orthodox priesthood, but in 1816 he went to Bucharest where he took a tutor’s job in a rich Romanian family.

Noting that in Bucharest the language of instruction in Romanian schools was Greek, Lazar made a spirited campaign

to make Romanian the official school language. With the help of influential Romanians he succeeded in establishing the Romanian Academy at the College of St. Sava. Lazar's Romanian language academy was opened with great ceremony in 1818.

In a short time many students, who previously received instruction in the Greek language, turned to Romanian as their language. By the middle of the 19th century the Greek language was practically eliminated from most Romanian schools.

George Lazar returned to his native village in Transylvania in 1822 and died there the following year. In the United States a Detroit Romanian fraternal society bears his name.

The intimate relation that exists between the Latin and Romanian languages is illustrated in the following table.

ROMANIAN	*LATIN*	*ENGLISH*
Dumnezeu	Domine Deus	God
altar	altar	altar
calendar	calendarium	calendar
lege	legem	law
pacat	peccatum	sin
biserica	basilica	church
cruce	crux	cross
boteza	baptisare	baptize
apa	aqua	water
cane	canis	dog
cal	caballus	horse
bou	bos	ox
capra	capra	goat
porc	porcus	pig
graunte	granucia	grain
secara	secalis	rye
pane	pane	bread
ceapa	cepa	onion
nepot	nepotem	nephew
batrin	betranus	old
pagan	paganus	pagan
bine	bene	good
dinte	dentem	tooth

lemn	lignum	wood
frunza	frondia	leaf
simtire	sentire	feeling
dulce	dulcis	sweet

Of all Latin origin languages, only the Romanian has the article at the end of the word.

4. Romanians in the United States

The Civil War

It is uncertain how many Romanians came to the United States before the 1890's, but historical records show that during the Civil War five Union Army officers were of Romanian origin.

Captain Nicholas Dunca was born in Jassy, in the Romanian province of Moldova. He had taken part in the 1848 revolution in Italy, and a few years later, he emigrated to the United States. When the Civil War broke out, Dunca enlisted in the 8th Regiment of Volunteers of New York State.

His devotion to military discipline was much appreciated by his superiors; so much so that before the battles of Centerville on July 18, 1861, and Bull Run, July 21, 1861, he was appointed to the rank of captain.

In 1862 Duncas' regiment distinguished itself in the Battle of

Cross Keys, Virginia, and Captain Dunca fell mortally wounded. He is buried in the churchyard of Union Church at Cross Keys.

The story of General George Pomutz is more elaborate. Pomutz was born in 1828 in the town of Gyula, Hungary, a few miles west of the present Romanian-Hungarian border. He was Romanian by birth and Eastern Orthodox by religion.

His well-to-do parents sent him for higher education to Vienna, Austria and St. Etienne, France. In Vienna he fell in love with the daughter of a noble family, but the girl's parents opposed their marriage. The couple fled to Hungary and Pomutz joined the army of Louis Kossuth who led the Hungarian revolt against Austria in 1848.

Together with other officers of the defeated Kossuth army, Pomutz and his wife came to the United States in 1849. In this same year, the name of Pomutz appeared on the rolls of the Pythagoras Lodge of the Ancient and Accepted Scottish Free Masons of New York.

When the Pomutz couple's money began to run out, they joined a group of Kossuth exiles in New Buda, Iowa. Pomutz' wife abandoned him in 1860.

Heartbroken at his wife's action, Pomutz sought forgetfulness in the Civil War. On October 10, 1861, he joined Colonel Reid in organizing the 15th Regiment of Iowa Volunteers and soon received the rank of captain.

His early European military education now became helpful to the Union Army. General William Bellknap, later Secretary of

Defense, praised Pomutz for his military ability. Pomutz distinguished himself in the battles of Shiloh, Corinth, Vicksburg, Atlanta and Savannah. Although severely wounded at Savannah, he eventually recovered.

At the end of the Civil War, on February 16, 1866, President Andrew Jackson named Pomutz consul general of the United States in Russia's capital, St. Petersburg, where he remained until he died. Before his death Pomutz was promoted to the rank of brigadier general by President Rutherford B. Hayes.

General George Pomutz. A hero of the Civil War. (From "The New Pioneer")

Three other Romanians served in the Union Army during the Civil War, but their stories are less known than those of General Pomutz and Captain Dunca.

Emanoil Boteanu, born in 1836 in Moldova, in his youth became an officer in the army of Al. I. Cuza who sent him to the United

States when the Civil War broke out. Boteanu's mission was to observe the war and to report his observations to Cuza.

Arriving in Washington, Boteanu presented himself to Secretary of State William Seward, who placed him in the Army of the Potomac in February 1865. Boteanu took part in the Battle of Richmond on April 2, 1865 and was present at the surrender of General Lee on April 9, 1865 at Appomattox.

His reports from America were published in the Romanian Army's official publication during 1865. Boteanu returned to Romania and took part in the War for Romanian Independence as commander of the sixth Dorobanti Regiment in 1877-1878.

Another Romanian who fought in the Union Army was Eugen Alcaz, a native of Moldova. The ruler of this principality sent young Alcaz to France where he graduated from the military school of Metz.

He crossed the Atlantic Ocean in a sailboat, volunteered for the Union Army and was wounded in the Battle of Bull Run. Returning to Romania, Alcaz was named colonel in the Army of Cuza.

On returning to civilian life Alcaz was among the founders of textile mills in Neamt and Bohusi. He died in 1892 in Moldova.

Eugen Ghika was born in Romania in 1840 to Nicolae and Ecaterina Plagino. When he heard of Lincoln's appeal for volunteers, Ghika came to New York and volunteered to serve in the Fifth New York State Regiment.

He was wounded in his first battle. After he recovered Ghika was promoted to the rank of captain. While in the hospital recovering from his wounds, Ghika reported to the "Buciumul" newspaper in Bucharest the death of Captain Nicolae Dunca, among the first Romanians who volunteered for the Union Army.

At the end of the Civil War Ghika returned to Moldova where he was elected member of the Senate. By marrying Jeanne Katherine Kesco, Ghika became a brother-in-law to Milan Obrenovic, King of Serbia. In his old age Ghika retired to his estate at Asau-Comanesti where he died on December 20, 1914.

The Major Immigration Period

The majority (75 percent) of Romanians who came to the United States were from Transylvania. The second largest group came from Bucovina and only a very small percentage, not more than eight percent, came from the "Old Romanian Kingdom" composed of Muntenia and Moldova.

When the Romanians started their immigration to this country en masse, during the period between 1900 and 1914, Transylvania was ruled by Hungary and Bucovina was part of Austria. In other words, only those Romanians left their homes to come to this country who were subjects of either Hungary or Austria.

In both the cases of Transylvania and Bucovina, the great majority of the Romanian immigrants were peasants, coming from rural communities and unskilled in industrial work.

Although the lot of the Romanian peasant in the "Old Romanian Kingdom" was not among the best in the world; he preferred to stay at home. At least his rulers were Romanians.

Besides the unfriendly and hostile attitude of the Magyar government toward the Romanians under their rule, another factor was responsible for large-scale Romanian emigration from Transylvania. In Transylvania many villages and regions are shared by both Romanians and Saxons. The latter were colonized there 800 years ago. The German speaking Saxons of Transylvania had easy access to newspapers from Germany and the story of fabulous America soon became familiar in Saxon villages.

Newspapers from Germany which reached the various Saxon villages and towns of Transylvania were full of advertisements for cheap travel to America from the ports of Hamburg and Bremen. Austrian papers, printed in German, praised the advantages of sailing to America from Fiume, at that time ruled by Austria.

The name of "Missler" soon became a household name among those who were dreaming and planning to go to America. It was the Missler travel and labor agency in Germany which worked the hardest to bring cheap labor to fabulous America.

The Missler organization had large hotel-barracks in Hamburg where would-be immigrants to America could stay until places were found on some ship going to New York, Boston or Philadelphia, with New York occupying first place in the minds of the Romanians.

The cost of steerage passage was around $30 to $40. As many as 50-80 persons slept in the large steerage halls. Food was served in military style with the passengers lining up, dish in hand, slowly marching to the large kettles from which ship attendants would dispense simple food.

Even at its best, steerage accommodation was far from being comfortable ahd the ocean trip lasted from three to four weeks, depending on the size of the vessel.

On arriving in the Port of New York, all immigrants spent some time at Ellis Island where immigration inspectors examined the newcomers.

Both Transylvanian Romanians and Saxons came to America in the hope of saving enough money to pay debts incurred in the Old Country and, upon returning to Transylvania, to buy land and build a new house.

America was also a magnet for all who resented the debasing economic and political treatment meted out by landlords and Hungarian officials in Transylvania and by the Austrians in Bucovina. Also, hundreds of young men fled their homes in Austria-Hungary to avoid long years of service in the Austrian emperor’s armies.

Romanian Village

The common aim among Romanian immigrants was to work hard and save “one thousand dollars and the cost of the passage” (Mia si Drumul). It was the hope of most Romanian immigrants that with the money they could assure themselves a comfortable life in Transylvania. That is the reason why so many failed to make long range plans to stay in America.

Nearly all Romanian immigrants came here from the countryside of Transylvania and Bucovina. Their sudden transition from farm laborers to industrial workers was a great physical and emotional shock for most of them.

Lack of English and nostalgia for their home villages and families contributed greatly to making the new Romanian immigrants feel isolated and ignored in America. Early immigrant literature printed in almanacs and newspapers reflected almost exclusively the nostalgia of the Romanian

immigrants for the green valleys and modest villages in the Old Country.

The boarding house keepers and saloon proprietors played an important and interesting role in the settling of the Romanian immigrants in different cities. Except for those who came to a relative who emigrated earlier, most of the Romanians came to the address of some Romanian boarding house or saloon. If the immigrant came here through a labor agent working for some factory or mine, the newcomer would be greeted at the railway station and then taken to the agent's favorite Romanian saloon.

The arrival of new immigrants among the people who settled here earlier, was always a solemn occasion. Once the newcomer's meager belongings were placed in a secure place, and sleeping accommodations were found, the "Old timers" would gather around the new arrival and bombard him with questions about the Old Country. How is life there now? Who died in the village and who is getting ready to emigrate to America?

How fate, a casual address and some friend's letters were responsible for selecting a place in the new world is illustrated by the Romanian settlement in Ilasco, Missouri.

None of the Romanians who went to Ilasco had any idea where the place was in America. It was enough that it was in the United States.

It seems that a Transylvania Saxon from the town of Vintz came to the United States in 1900 and after some wandering around

the country finally settled in Ilasco, Missouri where he worked in the cement mines of Portland Cement Company.

In due time he began sending letters to his relatives and friends in central Transylvania, bragging about the “riches” one can earn in fabulous America. He reported that for 12 hours’ work he earned the sum of $1.50 per day. To the relatives in Transylvania this meant seven Crowns, one dollar having the value of five Crowns.

At that time, in 1900, seven Crowns were the wages for a whole week’s work in Transylvania. Just imagine, one can earn as much money for one day’s work in America as one did in six days in Vintz.

It did not take long for a few adventurous Romanians to copy the Saxon’s address in Ilasco, borrow $30 for the ocean passage and leave for America.

Since they knew no one in America except the man in Ilasco, they went there directly from New York. The train ride took the last of their money.

In a year or two the Ilasco, Missouri Romanian colony was big enough that a fraternal lodge could be formed. Old timers remember a black man in Ilasco who spent so much time among Romanians that he learned Romanian. It was this black man who often read the letters from the Old Country to the Romanian immigrants who did not know how to read.

Although in the Old Country nearly all Romanian immigrants were peasant farmers, on arriving in America they found that

it was more practical to work in mines and industrial plants. Consequently they gravitated to the industrial centers of the country, mostly on the eastern seaboard of the United States. Ninety percent of the Romanian immigrants sought homes in the cities, near their places of work, in the vicinity of industrial plants.

It was indeed remarkable how the Romanian immigrants of peasant stock, dedicated for generations to agriculture, adapted themselves to industrial life in America. Only a small number are still farming and sheep herding in Montana, Wyoming and in North and South Dakota today.

Among the industrial states, Ohio, Pennsylvania; Michigan and Indiana have the largest number of Romanian communities. In order of their numerical importance, following are the states and communities in which Romanians settled and worked:

OHIO: Cleveland, Youngstown, Canton, Akron, Alliance, Cincinnati, Lorain, Warren, Massillon, Campbell, Salem, Niles, Toledo, Lisbon, Struthers, Martins Ferry, Zanesville, Bridgeport, Girard, Hubbard, Cambridge, Yorkville and Barberton.

PENNSYLVANIA: Philadelphia, Homestead, McKeesport, Pittsburgh, Sharon, Farrell, New Castle, Erie, Woodlawn, Elwood City, Universal, Altoona, New Salem, Union, Scranton, Harrisburg, Zelienople, Windber.

MICHIGAN: Detroit, Highland Park, Flint, Lansing, Grand Rapids, Kalamazoo and Pontiac.

ILLINOIS: Chicago, South Chicago, Aurora and West Pullman.

INDIANA: Indianapolis, East Chicago, Gary, Hammond, Terre Haute, Fort Wayne, Clinton, Kokomo, Indiana Harbor.

NEW JERSEY: Trenton, Roebling, Florence, Perth Amboy, Camden, Newark, Jersey City, Hoboken, Elizabeth, Passaic, Patterson, Mount Holy and Woodbury.

MASSACHUSETTS: Boston, Southbridge, Worcester, Webster and Blackstone.

CONNECTICUT: Bridgeport, North Grosvenor, Dale and Torrington.

CALIFORNIA: San Francisco, Los Angeles, Sacramento, Pittsburgh, Riverside and Florin.

MINNESOTA: St. Paul, South St. Paul, Minneapolis, North Hibbing and Duluth.

WISCONSIN: Milwaukee, Madison and Racine.

WEST VIRGINIA: Wheeling, Weirton, Thorpe, Follansbee and Whitman.

NEBRASKA: Omaha, South Omaha and Hastings.

MARYLAND: Baltimore and Hagerstown.

RHODE ISLAND: Woonsocket.

COLORADO: Denver and Pueblo.

WASHINGTON: Seattle, Tacoma and Spokane.

MONTANA: Helena and Butte.

OREGON: Portland.

IOWA: Clinton, Bettendorf and Sioux City.

NEW YORK: New York City, Bronx, Brooklyn, Manhattan, Buffalo, Tonawanda, North Tonawanda, Rochester, Watertown, Middletown, Niagara Falls, Elmira and Canton.

The cities and towns listed have had and still do have Romanians in reasonably large numbers. There are cities like Miami, Florida where Romanians have moved only recently, after their retirement from active work. Individual Romanians can be found in almost every part of the country. Some live totally isolated from the rest of the Romanians.

Relative latecomers to this country, the Romanians' economic development was slower than that of immigrant groups who entered America before 1890. For years the saloonkeeper was the most prosperous man in any Romanian community. He was followed by the grocer. It can be stated with reasonable accuracy that until about 1915 the boardinghouse keepers, saloon owners and the grocers were the most respected laymen in an average Romanian community.

No exact figures can be given to represent the number of Romanians who emigrated to the United States. Statistical data furnished by the U.S. Census Bureau is not accurate on this point because most Romanians from Transylvania (the majority) were recorded as coming from Hungary, and those from Bucovina were legally citizens of Austria.

When they entered the country, they were listed as either Hungarians or Austrians. Judging from membership in

Romanian fraternal societies, churches and other reliable data, it is conservatively estimated that about 120,000 Romanians emigrated to the United States from 1895 to 1914.

World War I and Afterwards

The start of World War I in 1914 stopped the Romanians from coming to America. From the start of the war in 1914 until the end in 1918, because the Romanians were, legally, citizens of Hungary and Austria, they were without any communication with their homes and families in the Old Country.

The higher wages paid during World War I and the inability to send money to the Old Country helped Romanian immigrants save money. Thousands planned to take their accumulated savings to the Old Country at the end of the war. The money was to be spent on buying land, building a new house or opening some sort of store. In other words, the returning immigrant was ready to spend the rest of his days in the Old Country as a landowner or storekeeper.

Besides wishing to enjoy the highly valued American dollars in their Old Country home towns, the Romanian immigrants were prompted to return by the historic new fact, that the Peace Treaties of 1919 made possible the union of Transylvania, Bucovina and other Romanian lands; until now under foreign rule, with the Old Romanian kingdom.

The union of all the Romanian lands into one political unit was a dream nurtured by the Romanians for centuries. Romanians in America collected much money to help the creation of Greater

Romania, and when the dream became a reality, thousands left America to become landlords in Romania.

The rush for Romanian passports needed to return to the Old Country was considerable, and the small Romanian Legation in Washington was hard pressed to keep up with the demand.

Legally, the Romanians applying for passports were Hungarian or Austrian citizens when they left the Old Country some years previously. Changes in European boundary lines and the formation of Greater Romania made the same people Romanian citizens.

The figures given below for the number of passports issued to returning Romanians do not tell the whole story because some Romanians had acquired U.S. citizenship and were traveling to Romania on American passports.

From August 1 to December 31, 1919 the Romanian Legation in Washington issued 2,560 passports to Romanians returning to the Old Country.

In 1920 the number of such passports grew to 7,136. By 1921 the number decreased to 2,568. In 1922 only 1,205 passports were issued to returning Romanians and in 1923 the figure fell to 691.

The above figures clearly indicate that as time passed and Romanians in America became better informed about living possibilities in Romania, fewer Romanians returned to their birthplaces. The Romanian standard of life simply could not compete with the American.

The return of so many Romanians to Romania had an interesting effect on the lives of children born in some Romanian families. In many cases parents who decided to return to the United States left their children to be cared for and educated in Romania. Usually the grandparents assumed responsibility for the youngsters.

Some of the children remained in Romania until they graduated from high school. Upon their arrival in America many such American-born Romanian young people had to work hard to lose their Romanian accent.

Hundreds of American-born children of Romanian parents who returned to the Old Country grew up in Romania, and when war clouds appeared on the horizon in the late 1930's were unable to return to the United States.

For a few years after the end of World War II, the communist government of Romania refused to permit these American-born people to leave Romania, but in recent years, the situation has greatly improved. Today any person born in America but living in Romania can return to the United States without too much trouble.

To the Romanians living in the United States; the situation in their homeland established by the Peace Treaties of 1919 was especially significant: they had a taste of real freedom in this country and they were anxious to enjoy freedom in a United Romania, too.

It bears repeating that the Romanians in Transylvania had

endured the oppressive rule of the Hungarians and Austrians for centuries. Leaders of peasant uprisings against Austria and Hungary were cruelly executed by the oppressors and became heroes to the Romanians of Transylvania and Bucovina.

In free America, the Romanian immigrants gave their lodges the names of the Old Country folk heroes, Avram, Iancu, Horia, Closca and Crisan, to show their dislike for the foreign rulers.

In Romania, the desire of thousands of American Romanians to enjoy the newly established freedom of Transylvania and Bucovina was cleverly exploited by a number of banks. They sent emissaries to the United States, who visited most of the more important Romanian settlements, soliciting deposits for their banks in Romania. Advertisements published in the various Romanian papers in the United States urged Romanians to send their savings to the Old Country. The 1925 Almanac, published by the “America” Romanian daily in Cleveland carried the advertisements of 15 banks from Romania, all soliciting savings deposits from America

With each succeeding year, however, the number of such advertisements dropped due to the gradual devaluation of Romanian currency and the collapse of many banks in Transylvania.

Another sensitive problem affecting Romanians in this country who were legally subjects of Austria and Hungary was the action of fledgling Romanian organizations in using the Romanian colors on their flags.

Most Romanian immigrants still had their families and relatives in Transylvania and Bucovina Hungary and Austria, and they could have suffered more than unpleasantness for the action of their kin in America.

Using the Romanian colors of red, yellow and blue in Transylvania and Bucovina was a crime. In America, however, Romanian immigrants were quick to use the forbidden colors on their flags.

The first Romanian organization to defy the Austrian and Hungarian law was the Romanian Club of Cleveland. The greatest pride of this small group was that it was the first Romanian organization in America to use the Romanian colors in 1903.

To make sure that friends and relatives in Transylvania took notice of this brave act, a group photograph of the members gives not only their names but also their home villages. They were: John Morar, Costica Tahopol, Dumitru M. Barza of Saliste; Simion Baraza and his wife from Sebes; Nichifor Barza of Ghertan; Nicolae Mihaltian and wife from Sebes; Dan Borzea of Ghertan; Marcu Lazar, George Opincar, Ilie Martin of Saliste; Vasile Dobrin, Ilie Apolzan of Sebes and Peter Vitalar (birthplace unknown).

5. Cleveland at the Height of Immigration

At the turn of the century, when Romanians began arriving in Cleveland, the city had a population of 382,000, eighth largest in the nation. Newcomers were soon caught up in the life of this bustling industrial center. A perusal of the newspapers of the day would include the following items, providing some insight into what the immigrants encountered on their arrival.

In 1900 several streetcar lines were merged into two companies, the Big and Little Consolidated, controlled by Tom L. Johnson and Marcus A. Hanna. Another merger brought them all into the Cleveland Electric Railway. Johnson introduced the three-cent streetcar fare in 1908.

Tom L. Johnson, disciple of Henry George, was elected mayor in 1901. He appointed Newton D. Baker city solicitor and Peter Witt city clerk. During World War I, Baker served as Secretary of State in the Wilson cabinet.

In 1901 Peerless was starting manufacture of its “motorettes” on Quincy Avenue.

Bath houses were built in Gordon and Edgewater parks. Euclid Beach Park was three years old.

Van Dorn Iron Works developed patented locking devices for jail cell doors, recognized as standard in many penal institutions. The lighting division of Westinghouse Electric and Manufacturing Co., located in Cleveland since 1898, began hiring recently arrived Romanian immigrants in its west side plant.

The Standard Drug Company had eight employees when it began operation in a single store and basement.

In 1899 Thompson Products Company was started as Cleveland Cap Screw to manufacture cap screws, bolts, machinery and tools.

In 1902 the Chamber of Commerce recommended purchase of land between E. 9th Street and W. 3rd Street, and between Lake Avenue and Lake Erie for public buildings.

Fred Kohler, police chief appointed by Mayor Johnson was called “the best police chief of the best governed city.”

Natural gas was introduced into Cleveland mains in 1903.

In 1905 President Theodore Roosevelt, Vice President Fairbanks, cabinet members and diplomats attended John Hay’s funeral in Cleveland.

The cornerstone for the new Federal Building was laid on Public Square.

Ash and rubbish collection became city duties in 1906. Glenn L. Martin began designing “aeroplanes” in 1909 and discussion of a new Rapid Transit Line was a live topic in southeastern suburbs.

Dust raised by automobiles swarming in University Circle made paving necessary.

Joseph and Feiss Clothing Manufacturers, organized on a mass production basis, brought scientific methods into management.

In 1911 the original Standard Oil Company was divided into 34 independent companies.

Perfection Stove Company was granted the first 47 patents on kerosene cook stoves.

Ohio State legislature authorized the forming of the Metropolitan Park System.

Movie houses offered Theda Bara, daring Pearl White and Ruth Roland serials, virile William Farnum, rotund Fatty Arbuckle, Mack Sennett and Charlie Chaplin comedies.

In 1900 Cleveland had 32 Roman Catholic churches, divided by nationality backgrounds as follows: 10 Irish, 7 German, 4 Czech, 3 Polish, 2 Slovak, 2 Italian, 1 Lithuanian, 1 Slovene, 1 French and 1 Hungarian. Nearly every parish had its own school.

The Germans had 10 Reformed, 4 United Brethren and 3

Methodist churches. Jewish congregations were divided into backgrounds of: 2 German, 2 Russian, 2 Hungarian, 1 Czech and 1 Polish.

There were 26 Presbyterian and 26 Episcopalian congregations.

The nation was horrified by the Collinwood school fire in which 172 children perished, thereby bringing safety through safer construction and adequate fire inspection to other schools in the country.

The years 1906 and 1907 saw increased expansion in educational and social service facilities. Cleveland School of Art and Western Reserve Historical Society erected new buildings. Cleveland received its second grant from Andrew Carnegie for the Miles Park branch of the Public Library. East Technical High School was built.

In 1908 sparks from “harmless” fireworks in a five and ten cents store set off a counter of fireworks. In the panic, seven were killed and 25 seriously injured. Legislation soon prohibited fireworks in Cleveland.

By 1910, Cleveland’s population had risen to 560,000.

Romanian costumes in Banat

6. Romanian-American Organizations and Institutions

Fraternal Lodges

When the Romanian immigrant left his village for a new life in America, he was a peasant, a farmer as were his ancestors for centuries.

When he arrived in the United States, he was suddenly thrown into the turmoil of a hectic industrial world. There were no preliminaries to prepare him for this sudden change.

In the 1900's industrial safety was still in its infancy in rapidly developing United States. When large masses of unskilled immigrants flooded the mines and steel plants, accidents were frequent.

Father Aureliu Hatiegan, among the first Romanian priests to arrive in this country from Transylvania, was pastor of St. Helena Romanian Catholic Church of Byzantine Rite in

Cleveland when he wrote these lines to his fellow Romanians in 1907:

> In America many of our Romanian brethren leave their homes in the morning full of life and hope and in an hour or two are taken to a hospital crushed to death or with the loss of a limb. Sometimes this is the fault of the victim but many times the fault lies with the bosses who have little respect for the fate and safety of the immigrant.

When a Romanian worker died, very often his fellow Romanians had to "pass the hat" to collect the cost of a modest funeral.

It soon became apparent to immigrants that some sort of organization was needed to protect workers against accidents and other tragedies. Thus, the idea of the fraternal lodge was born.

The remarkable thing about the Romanian lodges and churches in the United States was that their founders were peasants and workers, at that time fresh from the villages of Transylvania and Bucovina. What they lacked in formal education was compensated for by their determination to succeed at all costs.

Although few of the early Romanian immigrants spoke English or had any experience in conducting organizations, they had the important assets of common sense and the willingness to experiment.

In today's affluent society, with its high hourly wages, it is hard to imagine the hardships of Romanian immigrants in the early

1900's when wages in factories and mines hovered around $1.50 per day for 12 hours' work.

Yet, from these miserable wages, the first Romanian immigrants were able not only to take care of their daily necessities and save a little but also to establish fraternal societies and churches.

It is hard to imagine that the first monthly dues at an average Romanian fraternal lodge amounted to 15 cents per month. From these modest fees, a death benefit of $80 was paid to the surviving family.

The first Romanian organization in the United States was the "Carpatina Club" of Cleveland, formed on November 2, 1902 under the chairmanship of Pavel Borzea.

1927 Convention of the Union of United Romanian Societies of America. (Largest fraternal organization at that time.)

Executive Committee of The Union and League of Romanian Societies of America

By coincidence, a similar group was established on the same day in Homestead, Pennsylvania, under the name of "Vulturul" (The Eagle) under leadership of Ilie Martin.

Both the Carpatina and the Vulturul societies still existed in 1975. Martin, the man in Homestead, instigated the movement to establish a central organization for the various Romanian societies in this country. Such a central organization was founded at a meeting in Homestead on July 4, 1906, adopting the name, Union of Romanian Societies of America.

From the modest start of 14 branches in 1906, the Union grew to a membership of 15,000 in 1925 with about 60 branches in various states. Due to the return of many members to Romania and the deaths of the older Romanians, this membership became smaller year after year. In 1975, the Union's membership was 5,000 in 44 branches.

The progress of the Union of Romanian Societies of America was not made without difficulty. Unfortunately, religious issues helped to start many misunderstandings among the Romanians.

It should be noted here that the majority of Romanians belong to the Eastern Orthodox faith. A considerably smaller number are Catholics of Byzantine Rite, known as “uniates.”

The first Romanian priest to arrive in Cleveland was Dr. Epamimonda Lucaciu, a famous name in Transylvania. He reached Cleveland in the fall of 1905. Besides organizing St. Helena Parish, he started publishing a Romanian language weekly, the “Romanul” (the Romanian).

In 1906 the first Romanian Orthodox priest arrived in Cleveland. He was Father Moise Balea, who later became known as the founder of most Romanian Orthodox parishes in this country.

Like Father Lucaciu, Father Balea also edited and published a weekly, “America.” These two newspapers, “Romanul” and “America,” voiced the major religious differences between a Uniate Catholic and an Orthodox priest. Bitter feelings were aired, and when “America” was sold by Father Balea to the fledgling Union of Romanian Societies of America, the controversy continued in lodges and societies.

In a short time two major factions developed. The one around the weekly “Romanul” was led by a small group of priests and intellectuals. The other was supported by tavern keepers and factory workers. The few Orthodox priests forgot their religious differences and joined the Uniate priests.

It should be noted here that the Romanian immigrants who came to America from Transylvania and Bucovina nurtured bitter memories of the so-called "intellectuals" in the Old Country. The "gentlemen" in the Austrian and Hungarian-ruled provinces usually were Hungarians and Austrians, that is, enemies of the Romanian peasants.

This aversion for the "city slickers" was brought to America, too, with the result that Romanian workers felt uneasy in the company of "gentlemen-intellectuals."

In the factional fight between the intellectuals and the workers, the group around the weekly "Romanul" accused the leaders of the new Union of Romanian Societies of America as being incapable of leading a central organization.

On the other side, leaders of the Union of Romanian societies counterattacked by claiming that the intelligentsia among the Romanians in America represented nobody. They hinted that members of the small intelligentsia group were too friendly with the Austro-Hungarian consulate. Spokesmen for the Union time and again repeated that the leadership should go to the representatives of the workers and not to the intellectuals.

This controversy continued with great bitterness even up to 1912. At a special meeting of the Union held in Cleveland on December 19 of that year, the delegates of the various lodges held their discussions amid loud disturbances.

The presiding officer, George Grama, finally told the delegates: "Those siding with the priests, please sit with them. Those siding

with the workers, sit with us." Three delegates joined the priests, the rest joined the workingmen's faction.

The result of this factional fight was the adoption of Paragraph 4 of the Union's bylaws which states: "Priests, clergymen and other intellectuals shall have no right to be elected officers of individual lodges or of the central Union."

The introduction of Paragraph 4 into the bylaws of the Union of Romanian Societies of America had a fateful effect on the relations between Romanian workers and the Romanian intellectuals. The cleavage was never repaired. The intransigent attitude of the two factions went so far that on the evening of the day when Paragraph 4 was adopted in the bylaws of the Union, friends of the priests attacked the building of "America," damaging walls and breaking windows.

"SEZATOAREA" – Romanian artistic, cultural group of Cleveland. (John Musat, leader, standing on left.)

In spite of these conflicts, the Union of Romanian Societies enjoyed progress and growth, so much so that in 1917 the central organization had 13,000 members in the country.

Presidents of the Union of Romanian Societies, who directed the central organization from 1906 on, in order of their term in office are: Ilie Martin of Homestead, Nicolae Barbul, Dumitru Spornic, Ioan O. Popaiov, Vasile Lapadat, Aldea Candea, Vasile Vladutiu, George Grama, Ioan G. Hoza, Ioan Pacurar, Ioan N. Serb, Nicolae Dragos, George Fulea, Pantilimon Chima and Paul D. Tomy.

Opponents of the Union of Romanian Societies succeeded in organizing 12 lodges which were centralized in the League of Romanian Societies of America, with headquarters in Youngstown.

In 1927 the Union of Romanian Societies of America and the League effected a merger and since then the central body had been called the Union and League of Romanian Societies of America. With headquarters in Cleveland, it has a national membership of 5,000.

Adam A. Prie of Alliance and Cleveland was the first president of the newly merged Union and League. At his election the delegates to the convention apparently overlooked the meaning of the famous Paragraph 4 of the bylaws since Prie was the first president of the Union and League with a college education. He was a graduate of Mt. Union College in Alliance.

Prie was followed in the presidency by John L. Spornic, Nicolae

Balindu, Joseph J. Craciun, S. S. Fekett, Peter G. Nicoara, John C. Coman, George Dobrea, Eugen Popescu and John Popescu.

The story of the Union and League of Romanian Societies of America is important because this central organization and its official organ, "America," were the leading factors in all cultural and patriotic manifestations of Romanians in this country.

Since nearly all its members came from Transylvania and Bucovina, the Union and League worked feverishly to promote the idea of a united Great Romania. During World War I the Union and League and "America" organized the National League to work in the political arena for the formation of a United Romania. Much money was donated to the Romanian Red Cross, the Romanian Navy and to the cost of several monuments in Romania.

The influence of the Union and League extended into many and varied activities.

Members of the Union and League from the neighborhood of Youngstown formed the Romanian Volunteers in the U.S. Army to fight in France.

The Union and League lead a group of several hundred America-Romanians to the tenth anniversary celebration of the Union of All Romanian Lands, held in Bucharest in 1929. Delegates were received with pomp and ceremony by the Romanian royal family and the government in Bucharest.

Perhaps the greatest role of the Union and League in the lives of Romanians in America was its steadfast support of "America,"

the official organ of the central group. Hundreds of Romanian workers, who came to this country with very little education, perfected their knowledge of reading and writing by faithfully reading “America.”

Other noteworthy Romanian organizations in the United States were the five Macedonian Romanian groups in New York, Woonsocket, Rhode Island, Bridgeport, Connecticut, Boston, Massachusetts and Manchester, New Hampshire. Members of these organizations started coming to America in 1900 from Albania, northern Greece and Serbia. The first group was the Farsarotul in New York, founded in 1903.

Jews from Romania formed their own lodges and religious organizations, mostly in New York. There has been little, if any, contact between Romanian Jewish groups and the Romanians of other persuasions.

Romanian socialists and communists had, until recently, small sized organizations in about 15 industrial cities of this country, the largest being in Detroit.

Religion and Parish Life

In the mind of a Romanian his religion and his nationality are closely interwoven.

In the Old Country most of the Romanians were ruled by foreigners who found all sorts of ways to harass their Romanian subjects. For a Romanian the place of refuge, spiritual comfort and consolation was the church.

Like his fellow Romanians in Europe, the Romanian immigrants in this country belonged to two principal Christian faiths. The majority were Eastern Orthodox and the minority were Catholics of the Byzantine Rite, known popularly as Uniates. The latter recognized the authority of the Pope of Rome. The Orthodox have their own Patriarchs.

In the Old Country, village life revolved around church holidays and events closely connected with religion: christenings, weddings and funerals. This close relationship with religion was brought to this country by all Romanian immigrants.

In the Old Country every village had its church and priest. On arriving in the United states the Romanian immigrant found no churches and no priests of his own.

Besides the shock of being forced to change overnight from farmer to industrial worker, the Romanian immigrant, like all newcomers, had to suffer an additional shock — to be without a church.

Some did go to churches belonging to other nationalities but the language was strange and the Romanian newcomer did not feel at home.

Even though many immigrants planned to return to their European homes “once they saved a thousand dollars and the fare” most felt they needed a church here.

The late Nicolae Mihaltian, one of the earliest Romanian settlers in Cleveland, recalled the days when the Romanian immigrants

had to live without the benefit of churches and priests. His favorite story was about Easter in Cleveland in 1900.

Romanian Catholic Churches of Byzantine rite in the United States. (From “Calendarul AMERICA 1965”)

According to Mihaltian, who died in 1940, Easter was celebrated in Cleveland in 1900 in an unusual way. The Romanians, 12 in number, had gathered early on Easter morning in a rooming house on Herman Avenue, Cleveland’s West Side, where the first Romanian immigrants settled.

Some of them milled on the sidewalk, some talked about the inspiring church services that surely must be taking place in their villages in Transylvania.

Others brooded in different corners of the rooms, saying “if we could only have some Easter Bread,” called in Romanian *Pasti*. On Easter morning all Romanians partake of this sacred bread.

But there was no *Pasti* for them in Cleveland. There was a Roman Catholic Church in the neighborhood, it is true, but these newcomers dared not enter there for they knew neither the form of worship nor how to ask in English for the traditional *Pasti*.

One of the 12 suggested to celebrate the Resurrection in the great outdoors. Going northward they crossed E. 65th Street to a field where the Hill Clutch Company now stands, went over the railroad tracks and stopped on the shore of Lake Erie.

They noticed wild grape vines that had just come into budding. The grapes were most welcome to the Romanians for they represented the element of wine in the Holy Communion and the buds symbolized resurrection.

They ate some of the buds, imagining they were eating *Pasti*, embraced and kissed each other with tears of mixed joy and sadness in their eyes. Then they said “Christos a Inviat” (Christ has Risen) to each other, as it is done in Romanian churches.

Thus was the first Romanian Easter celebrated in Cleveland. It can be easily imagined that similar scenes took place in other places settled by the early Romanians.

No description of early religious life among Orthodox Romanians in the United States can be adequate without relating the story of Father Moise Balea, the first Romanian Orthodox priest to arrive here. He left his mark on many communities, and his contributions are discussed in more detail in the following chapter.

Ever since the Carpatina Club began functioning in 1902 and the first two Romanian churches, St. Mary Orthodox and St. Helena Catholic of Byzantine Rite, were established some 70 years ago, Cleveland has emerged as the center of Romanian life in the United States. The churches played a leading role in making Cleveland the major center.

Detroit, for instance, has a larger Romanian population than Cleveland, but Cleveland has retained its reputation as the Romanian center. As immigration goes, the Romanians arrived rather late compared to the older immigrant groups, like the Germans, Czechs, Italians, Poles and Slovaks. The Bohemian National Hall at 4949 Broadway was already five years old when the first appreciable Romanian group began its trek to Cleveland.

Interior of a Romanian peasant home. (From “The New Pioneer”)

Besides the economic necessity of forming mutual aid lodges, the new Romanian immigrants also looked with some envy at the colorful parades and other celebrations staged by the older immigrant nationalities.

The earliest Romanians settled on the West Side along Detroit Avenue between West 45th and West 65th streets and Lake Erie. It was an area heavily populated by the Irish who were not particularly fond of their new neighbors, the Romanians.

The West-Side Romanians came from central Transylvania. Most of the Romanians who settled on the East Side, along Buckeye Road, were natives of the eastern counties of Transylvania.

Why did Romanians come to Cleveland? Cleveland had a reputation as a prosperous industrial city where employment

was easy to find. A second, but nevertheless important, reason was that the West-Side Romanians were well acquainted with the Transylvanian Saxons who preceded the Romanians to Cleveland. It was easy for the Romanians to find old friends and fellow villagers among the West-Side Saxons.

In the 1900's Cuyahoga County's population of 439,000 found ready employment in the rapidly growing industrial plants.

Following in the footsteps of the Saxons, the West-Side Romanians began working in the plants north of Detroit Avenue along the lake shore. These plants included Hill Clutch Company, Walker Manufacturing Company, Westinghouse and the shipbuilding and ore docks.

Almost imperceptibly the West-Side Romanians began to displace the Irish from the Detroit-W. 65th area.

It was not long before the first Romanian churches were built in this neighborhood. These first parishes, St. Mary's and St. Helena's, were the first Romanian religious organizations in the United States.

There has always been a quiet rivalry between the faithful of St. Mary Orthodox Church and the parishioners of St. Helena Catholic Church of Byzantine Rite as to which was the first established in this country. Following are the historical facts concerning this rivalry and the reader can make his own choice.

About 50 Orthodox believers met at 164 Herman Street on August 28, 1904 and after many discussions decided to formally organize "St. Mary Orthodox Parish in Cleveland." The first

parish council and officers were also elected. Although the parish was formed, a church could not be erected and dedicated until the fall of 1907.

On the other hand, St. Helena Catholic Church of Byzantine Rite claims priority because it was the first to erect its church which was dedicated on September 16, 1906, a year before St. Mary Orthodox Church was erected. The parish of St. Helena was organized November 19, 1905.

St. Mary's

The first officers of St. Mary Romanian Orthodox parish in Cleveland, elected on August 28, 1904, were confronted with enormous difficulties in transforming a dream into a reality. They were: Vasile Dobrin, president; George Puffu, vice president; Axente Gherman, secretary; Simion Herlea and John Lazar, treasurers.

Rev. Fr. Vasile Hategan, present pastor of St. Mary's has published a story of the founding of St. Mary's in the Golden Jubilee souvenir book of St. Mary's, August 15, 1954. It reads in part:

> The officers of the new parish sent a petition to the Archbishop of the Romanian Orthodox Church in Sibiu, Transylvania (then ruled by Hungary) in which they asked that the new parish be recognized and that a priest be sent to administer to the spiritual needs of the people.

Church authorities in Sibiu responded by sending a young priest, Father Moise Balea who arrived in Cleveland in November 1905, bringing with him the basic religious books for a new church. These books, like the Gospels, were signed by Elie Miron Cristea, who in time became the Patriarch of Greater Romania.

Father Balea's arrival caused great joy among the Orthodox faithful. Services were held in various halls in the neighborhood, but soon the idea of having its own church building was promoted by the Romanian group.

Father Balea took the initiative of buying a lot at 6201 Detroit Avenue in the midst of the growing Romanian neighborhood. After ardent discussion among the members as to what kind of a church building should be erected, Father Balea proposed that a replica of the Orthodox Cathedral of Sibiu should be built in Cleveland at the cost of $25,000. The majority of the small parish then earned about $1.50 per day and they could not imagine spending $25,000 for a new church. The majority of the members expressed their opposition to the big church by saying that most of the Romanians would return to Transylvania. These people asked, "For whom shall we build a big church since we shall return in a few years to Romania?" The anti-big-church group won and a small edifice was erected at the cost of $7,500.

Father Moise Balea (From
"Calendarul AMERICA 1965")

The opponents of a big church building were helped in their arguments by the severe economic depression which characterized the year of 1907. The newly arrived Romanians were frightened of the future and did not want to get into a debt which they felt they could not pay. Dedicated in the fall of 1907, the smaller church building served the parish until August 21, 1960 when a new church was built at 3256 Warren Road.

After the first building was dedicated at 6201 Detroit Avenue, Father Balea, a disappointed man because he lost his big-church-building plan, resigned and left the parish.

He transferred his attention and energies to other localities populated by Romanian immigrants, and, under his guidance and at his urging, about 20 Romanian Orthodox parishes were formed in various parts of the United States.

At the parishioners' request, another priest was sent to America by the Orthodox church authorities in Transylvania. He was Father John Podea. Under his pastorate the newly built church, which during the 1907 depression was lost to the mortgage holding bank for nonpayment of interest, was repurchased from the bank.

When Father Podea resigned his pastorate in 1911, a new priest came from Transylvania, Father Ilarie Serb. In a short time more Romanian Orthodox priests arrived but this influx of priests was stopped by the outbreak of World War I in 1914.

On September 1, 1906, Father Balea founded "America," the Romanian language weekly in Cleveland which later became a daily. On the masthead of the new weekly Father Balea placed the following note: "Published when I have time, disposition and money."

He sold "America" on July 4, 1908 to the Union of Romanian Societies of America and ever since this publication has remained the official organ of the organization.

From Cleveland Father Balea went to pastorates in other cities until he finally settled in Detroit in 1935. He died suddenly on December 23, 1942 at the center of the Romanian Orthodox Episcopate in Jackson, Michigan.

When the outbreak of World War 1 in 1914 stopped the influx of priests from Transylvania and Bucovina, Romanian parishes in America were forced to accept church cantors who were ordained by Russian Orthodox bishops.

Until 1918 all Romanian Orthodox parishes led an independent parochial existence. It soon became evident that the establishment of a higher church authority would be necessary. Bishop Policarp Morusca came to this country from Romania in 1935 and from then on a stricter control was introduced in all Orthodox parishes.

Editorial and Managing Board of the American Romanian Daily in the 1920's

The war years of 1916-1919 brought considerable prosperity to the Romanian workers' group. Earning higher wages, they were able to donate more to their church. On May 4, 1918 the entire debt of St. Mary's was paid up and the parish proudly announced that it had $1,226 cash in its treasury. Through the generosity of

its more affluent members, the church also acquired two large bells.

In March 1915 St. Mary's parish sent three delegates to a church congress in Youngstown. At this conclave the Romanian Orthodox parishes in the United States decided to leave the jurisdiction of the church authorities of Transylvania and become canonically connected with the Patriarchate of Bucharest.

It should be kept in mind that in the fall of 1918 the people of Transylvania voted unanimously to become part of the Old Romanian Kingdom, thus creating a Great Romania.

The prosperity of the War years induced many Romanian immigrants to invest savings in homes and other properties since they could not return to Romania while the war lasted.

At the end of World War I, large numbers of Romanians in Cleveland and other American cities hurried to return to Great Romania in the hope that with their hard earned American dollars they would be able to insure for themselves a carefree life. However, on arriving in Romania, many people became convinced that life in Great Romania was not like life in a free America.

St. Mary's parish in Cleveland lost half of its members during the immediate postwar years. However, with the gradual return from Romania of former parishioners, St. Mary's parish in Cleveland once again was placed in a more favorable position

to develop its services and enlarge its facilities. In time a parish house and a recreation hall were erected.

After the return to Romania of Father Ilarie Serb in 1914, the parish was served by the following priests until October 1, 1928 when Father John Trutza became paster: Fathers Octavian Muresan, Teofil Rosca and Ilie Pop.

With the coming to Cleveland of Father John Trutza, St. Mary's parish evolved a new and vigorous life. Under Father Trutza's guidance a number of auxiliary groups were formed within the church to help maintain and raise the spiritual, cultural and social standard of the parishioners. Father Trutza helped to organize the National Organization of Romanian Orthodox Youth. He helped to make a name for the Romanians of Cleveland by his participation in civic affairs.

In March 1954 the former Regnatz property at 3256 Warren Road was purchased for $100,000 and work to build a new church began.

The new church is modeled after a traditional wooden church seen in the mountain districts of Transylvania. The cost exceeded $400,000 which included the cost of the cultural building adjacent to the church. The school building has 12 rooms to serve the educational needs of about 185 Sunday school pupils.

Parishioners of St. Mary's Orthodox Church in Cleveland are particularly proud of the beautiful ethnographical and folk art museum located on the second floor of the cultural building.

This is the only ethnographical museum of such dimensions in America and the only Romanian one outside Romania.

St. Mary's Orthodox Church (From "Calendarul AMERICA 1965")

The museum was established in 1960. Peasant costumes, weavings, embroideries, wood carvings, rugs and paintings by Romanian masters form the core of the 1,000 piece collection. The first important group of items in the collection came from the late Mrs. Anisoara Stan of New York who spent 20 years traveling and collecting folk art material in Romania. The museum also inherited valuable pieces (copper plates) from the

1939 New York World Fair's Romanian Pavillion. The rest was donated by members and friends of St. Mary's parish. Also noteworthy in the museum's collection are works by Romania's most celebrated painter, Grigorescu; by the country's foremost sculptor, Oscar Hahn and representative samples of paintings by Luchian and other Romanian artists.

Besides the unique ethnographical museum, St. Mary's parish boasts a library of 2,000 books in the Romanian language.

Since the greatest progress in the life of St. Mary's parish came during the pastorate of the late Father Trutza, it is only fair to mention that the church committee, under the presidency of Virgil Suciu was a most valuable ally of this distinguished leader. After serving St. Mary's parish for 27 years, Father Trutza died on December 11, 1954.

In 1955, Father Vasile Hategan was called to Cleveland from New York where he served for 14 years as pastor of St. Dumitru Romanian Orthodox Church. He is the first Romanian Orthodox priest in America born in the United States. He pursued his theological studies in Romania and was ordained into the priesthood in New York by the late Archbishop Athenagoras, who later became world famous as the Ecumenical Patriarch of Constantinople (Istanbul).

St. Mary's parish is under the jurisdiction of the Romanian Orthodox Episcopate of America, headed by Archbishop Valedan Trifa, with offices in Jackson, Michigan. The Episcopate was established as a Diocese on August 25, 1929 at a general church congress held in Detroit. Administratively,

the Episcopate is governed by the church congress and the Episcopate Council, both presided over by the bishop and constituted from representatives of the parishes.

Canonically the Episcopate is under the jurisdiction of the Orthodox Church in America. “Solia,” the official organ of the Romanian Episcopate; is printed in both English and Romanian.

Besides St. Mary’s, there is a smaller Romanian Orthodox parish in Cleveland, known as Bunavestire Church. This parish was organized in 1936 when a small group separated from St. Mary’s to form their own congregation. Their present location is at 3300 Wooster Road. Canonically Bunavestire Church is under the jurisdiction of the Romanian Orthodox Missionary Episcopate of Detroit which, until recently was under the Romanian Patriarchate of Bucharest, Romania.

St. Helena’s

Religious life for Romanian Catholics of Byzantine Rite in the United States began with the formation of St. Helena parish in Cleveland on November 19, 1905. The term “Catholic of Byzantine Rite” has been used in the United States only in the past two or three decades. When the first Romanians started coming to Cleveland in the 1900’s, members of this faith were known as Uniates signifying that they were united with Rome. Their religious services, language and church customs were, however, similar to the Eastern Orthodox.

The Uniate Church in Transylvania was established in 1700 but

it remained in a minority compared to the Eastern Orthodox Church.

Like all Romanian immigrants to this country, the Uniates also considered the formation of parishes and churches one of the first priorities in their new land.

Interestingly, the Romanians were assisted in their endeavor by a Hungarian Catholic priest, Father Carl Boehm, pastor of St. Elizabeth Church on Buckeye Road, the first Hungarian Catholic Church in this country. Father Boehm noticed on his many visits to hospitals that the number of Romanians in Cleveland was growing. He informed Bishop Fredrick Horstman, head of the Cleveland Catholic Diocese of this and suggested that the Romanians be helped to organize a parish of their own.

In due time the Romanian Uniates contacted Bishop Horstman and asked his help. It just so happened that a Diocesan Seminary professor, Father T. C. O'Reilly remembered that while studying in Rome, he became acquainted with a Romanian seminarian "who should be graduated this year."

Based on this information Bishop Horstman wrote to Bishop Vasile Hossu in Blaj, Transylvania and asked that this young seminarian be sent to Cleveland, after his ordination to the priesthood.

Bishop Hossu sent Father Epimamonda Lucaciu to Cleveland in the fall of 1905. Father Lucaciu, son of a Romanian national hero in Transylvania, was well known among Romanians for his fight for the Romanians' rights in Magyar-ruled Ardeal.

Father Lucaciu was 28 years old when he arrived in Cleveland. Under his guidance the first Uniate Romanian parish was organized under the patronage of Saint Helena on November 19, 1905.

John Dringu and Marcu Lazar Were authorized to compile a list of all Romanian Uniate faithful in Cleveland and a church council was elected: Father Lucaciu, president; John Coman, treasurer; John Vladutiu, secretary; and Ovidiu Borza, Ilie Lupu, Nicolau Lupescu and Vasile Vinti, curators. Ion Aron, Ioan Carja, Nicolau Doctor, Petru Campean, Nicolae Lupu, Costache Caplea, Petru Minai and loan Serban were elected senators in the church council.

At this first meeting it was decided that the monthly membership dues be 50 cents “if he can afford it.” In 1905 the average daily wage for the immigrant worker was ten cents per hour.

In reporting the formation of the new Romanian Uniate parish, the *Catholic Universe* in its issue of December 1, 1905 wrote:

> The only Romanian priest of the Greek-Uniate Rite in Ohio is Dr. Epimamondas Lucaciu, D.O., a brilliant young clergyman who arrived in Cleveland a few weeks ago with the purpose of organizing a parish among his own people in this city. Father Lucaciu is only 28 years old and has spent most of his life, as student and priest, in Rome. He speaks several languages, conversing in Latin as fluently as if it were his mother tongue and is rapidly familiarizing himself with English.

With a loan of $1,800 from Bishop Horstman, the young parish purchased a lot at 1367 W. 65th Street.

At the meeting of the new parish on December 25, 1905 the treasurer reported $208 in the bank. The church council was so happy about Father Lucaciu's work that it awarded him a monthly salary of $30, with the proviso that in case the treasury got poorer, this salary would be "open for new negotiation."

On May 24, 1906 the church council, headed by Father Lucaciu as president and Ion Aron, the cantor, as vice president, signed a contract with a builder for the erection of the church to cost $5,000.

While the new church was being built Father Lucaciu conducted religious services in a nearby Roman Catholic Church.

The History of St. Helena Church, published in 1911 mentions that in the early years of the parish, there was a bitter controversy between the Uniates and the Orthodox; the controversy was led by Father Moise Balea, an Orthodox, on one side and Nicolau Barbul, a Uniate, editor of "Romanul" on the other.

Father Lucaciu left St. Helena parish on December 29, 1907 for Aurora, Illinois where he organized a Romanian Uniate parish.

He was succeeded in Cleveland by Father Alexander Nicolescu, a distinguished professor from the Blaj Seminary in Transylvania. He was a man of superior culture and spoke several languages, among them English. He served St. Helena Parish until July 4, 1909.

During Father Nicolescu's pastorate the United States suffered one of its most serious economic depressions. Romanian immigrants of that period were reluctant to apply for any aid anywhere. They were ashamed of their poverty and hunger was not far from the door of many. From his own resources and with the aid of understanding friends Father Nicolescu was able to provide free loaves of bread to his needy parishioners. Often Romanian families had nothing else to eat but the loaf of bread provided free by Father Nicolescu.

Meek and unassuming, Father Nicolescu helped to organize Romanian Uniate parishes in Youngstown, Alliance and Farrell. Returning to Transylvania in late 1907 he was appointed archdiocesan secretary and then bishop of Lugoj and Metropolitan of Alba Iulia-Fagaras, the highest post in the Transylvanian Romanian Catholic Church of Byzantine Rite. He died in Blaj in 1941.

Father Nicolescu was followed in the pastorate of St. Helena parish by Father Aurel Hatiegan, a well educated and pleasant young priest. Much of the progress of the parish occurred during Father Hatiegans' tenure.

After World War I he planned to return for a visit to Romania. On the way to embark on a ship in New York he died suddenly on March 3, 1921. He is buried in the cemetery of St. Basil Uniate Church in Trenton, New Jersey.

Father John Spatariu served the parish from July 10, 1922 to September 23, 1928; and Father Victor Vamosiu from March 1930 to May 1933. On July 1, 1934 the leadership of the parish

was assumed by Father George Babutiu, the first American born Romanian Uniate priest, who received his ecclesiastical education in Rome.

Besides his work with St. Helena parish, Father Babutiu was a strong supporter of the Cultural Association of Americans of Romanian Descent and was greatly responsible for the success of the organization's publication, "The New Pioneer."

After the totally unexpected death of Fr. Babutiu in 1950, Father Mircea Toderici became pastor of St. Helena and was still serving the parish in 1975.

When the posts of the parish priests of St. Helena were vacant, the parish was under the leadership of Father John Vanca, the venerable pastor of Most Holy Trinity Romanian Catholic Church of Byzantine Rite on Cleveland's East Side.

During the pastorate of the various priests, numerous improvements were made on the buildings of St. Helena Church, parish house and recreation hall. A large recreation hall was added to the parish facilities during 1975.

Most Holy Trinity Church

The second Romanian Catholic Church of Byzantine Rite is Most Holy Trinity Church, formerly of 2650 E. 93rd Street, serving Romanian Catholics living on Cleveland's East Side. The church has recently been moved to the Far East Side.

Most of the East Side Romanians came from the counties of

Bihor, Satmar, Salaj and Maramures, situated on Romania's western border, next to Hungary.

East Side Romanians settled in the midst of the Buckeye Road Hungarian neighborhood because many of the Buckeye district Hungarians had come here from the same general area from which the East Side Romanians came. It was natural that old neighbors and friends would gravitate to the same vicinity.

The history of Most Holy Trinity Romanian Catholic Church of Byzantine Rite is closely associated with the name of the late Father John Vanca who organized the parish in 1912. Father Vanca was known for his tireless work in bringing the East Side Romanians together. He was a kind and generous man whose tolerant attitude toward all religions was well known.

The old church building was dedicated July 4, 1916 and its parish hall served for many years as the social center of East Side Romanians.

In recent years the neighborhood around the church has lost most of its Romanian population, necessitating its move. The old time Romanian settlers and their American-born children followed their Hungarian neighbors to the southeastern suburbs.

The Cleveland Romanian Baptist Church

The only protestant denomination among Romanians in America is the Baptist. The Cleveland Romanian Baptist Church (established in 1912) is located at 1416 W. 57th street.

The first Romanian of Baptist faith in the United States was Teodor Selegean who arrived in Cincinnati on July 19, 1903. He was followed by Dumitru Neag who also settled in Cincinnati.

The small group of Romanian Baptists in Cincinnati became affiliated with the Lincoln Park Baptist Church under the leadership of a Romanian, Reverend Rista Igrisan, a native of Pecica, County of Arad in Transylvania.

By 1910 the little Romanian Baptist group grew to 48 members and they organized their own congregation. They bought a church building for $4,500 at 1991 Central Street in Cincinnati. This was the first Romanian Baptist Church in America.

As more Romanian immigrants arrived in this country, the number of Romanian Baptist groups also grew. Slowly but steadily, Romanian Baptist congregations were established in more cities. Most of the founders and early members of the Baptist churches came here from the western fringe of Transylvania.

The largest Romanian Baptist group is in Detroit, with three churches. Other Romanian Baptist centers are in Cleveland, Akron, Chicago, Gary, Alhambra and Riverside, California and Hamilton and Windsor, Ontario.

Little Romania

The West Side neighborhood along Detroit Avenue, which in time developed into a “Little Romania,” was predominantly Irish when the Romanians started coming in the early 1900’s.

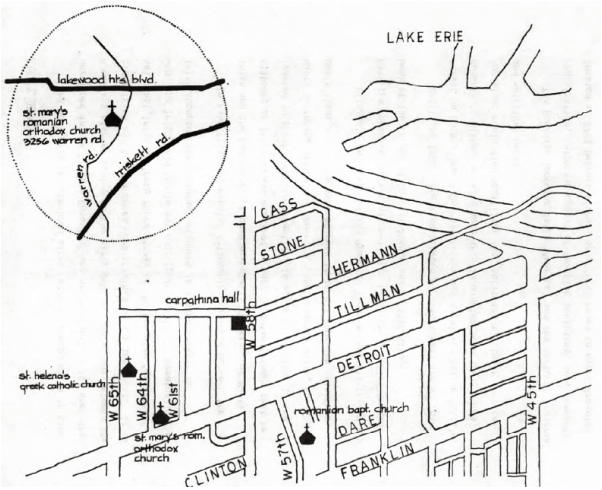
Relations between the older Irish and the newcomers were strained to say the least. It is said that Irish children threw stones at the Romanian "greenhorn" who, the Irish said "could not even speak English." Eventually the Irish accepted the Romanian neighbors in a happier spirit.

In many instances genuine friendship developed between the Irish and the Romanians. A good example is the story of Marty Kilbane, an Irishman who acquired so many Romanian friends that he learned to speak Romanian fluently. It was a daily sight to see Marty go to the offices of "America," the Romanian daily, buy the day's issue and in the evening read it to his Romanian neighbors.

Kilbane's knowledge of the Romanian language and his friendship with the Romanians served him well when he became a teller in the bank at the corner of Detroit Avenue and W. 65th street.

Until the 1950's the land between W. 45th Street and W. 65th Street on both sides of Detroit Avenue was a self-contained "Little Romania." Without walking more than 15 minutes from their homes, Romanians could find facilities that satisfied all their physical and spiritual needs.

The Romanian language daily "America" and the national fraternal organization, Union and League of Romanian Societies, were formerly located at 5705 Detroit Avenue, an address known to every Romanian in the United States. If a Romanian wanted to find the whereabouts of a friend or relative, an advertisement in "America" would surely bring results.



LITTLE ROMANIA OF CLEVELAND IN 1920's: Some American Romanians still live between West 65th and West 61st, others moved one hundred streets to the west, within a half mile radius of St. Mary's Romanian Church on Warren Road.

The two basic Romanian organizations were first housed in a frame structure built in the 1900's. A modern, stone and brick addition was erected next to the old building in the 1930's but in the 1950's both buildings were sold for economic reasons. The sale of this property coincided with the diminishing membership in the Union and League and reduction in the number of "America" subscribers.

Presently, the Union and League has offices in the Williamson Building in downtown Cleveland and "America," the semi-monthly, is printed in Detroit.

That Little Romania was indeed self-contained is illustrated by the following items.

St. Mary Romanian Orthodox Church was located at 6201 Detroit Avenue. When a new church was built at 3256 Warren Road, the old St. Mary's was sold to a Russian Orthodox parish consisting mostly of post-World War II immigrants.

St. Helena Romanian Catholic Church of Byzantine Rite was located at 1367 W. 65th street. The parishioners decided to remain at the old place and today the group is enlarging the social facilities of the parish.

The Romanian Baptist Church is still located at its old place, 1416 W. 57th Street.

No story of the Cleveland Romanians can be written without mentioning the old "Carpatina" Hall, 1303 W. 58th Street. Carpatina Hall was not only the home of the fraternal lodge of the same name, but, in the old days, the social center of young and old Romanians of Cleveland. Many a brilliant ball was held there, and Romanians from allover Ohio gathered there to enjoy the concerts and plays given on the Carpatina stage. Artists from Romania always found a warm welcome there, and could be assured of a full house for any and every performance. Jim Popa, a good shoe repair man by trade, was leader of the popular Romanian orchestra which played in the Carpatina Hall.

Romanian grocery stores, butcher shops and other businesses were not only places of commerce but also social centers where shoppers exchanged news and gossip. Following is a list of

Cleveland Romanian merchants in the 1920's who helped make Little Romania a world unto itself.

Bakers: Dan Radu, Carpatina Hall; George Beldean, Herman Avenue and W. 53rd street.

Bankers: Dan Barza, Romanian Savings and Loan, 5501 Detroit Avenue; Elie Barsan, Pioneer Savings and Loan Company, 6701 Detroit Avenue.

Barbers: George Vuje and John Lengel, 5509 Detroit Avenue; Costica Vasilescu, 1282 W. 58th Street.

Bookseller and music supplier: George Motoasca, 5218 Detroit Avenue.

Confectioners: John Streza, 1344 W. 58th Street; John Steff, Herman Avenue and 65th Street.

Doctor: Dumitru Albu, Detroit and 65th Street.

Grocers and butchers: John Coman and Julius Ersay, Detroit Avenue and W. 52nd Street; John Catana and John Cismas, 1297 W. 57th Street; Mircea Luca and Ilarie Heprian, 1338 W. 58th Street; Samoil Milea, Herman Avenue and W. 65th Street; John Paraschivescu, 5426 Detroit Avenue; George Voik, Tillman Avenue.

Restauranteurs and tavernkeepers: Mihail Barza; John Cracium, 5535 Detroit Avenue; Alex Gabriel, 5415 Detroit Avenue; John Sherb, 5709 Detroit Avenue.

Shoemakers: Nick Mihaltian, 5105 Detroit; Mike Vulcu, 1368 W. 54th Street.

Tailors: S. N. Barbul, 5818 Detroit Avenue; John Rothman, 5308 Detroit Avenue.

The Boardinghouse

Young Americans of Romanian descent today find it hard to comprehend the hardships experienced by the early immigrants, between 1895 and 1914 when large scale immigration ceased.

Take, for instance, the history of the Romanian boardinghouse, the first social and commercial enterprise catering to the needs of the immigrants from Transylvania, Bucovina and other Romanian lands.

To fully understand the role of the boardinghouse in the lives of the Romanian immigrants it is important to note that in the early days of immigration most of the Romanian newcomers were male adults. Fear of an unknown new country, uncertainty for the future and the fact that most Romanian immigrants intended to stay in America only a few years were a few of the reasons why most immigrants came to this country without their families.

The few Romanians who brought their wives with them soon discovered that keeping a boardinghouse for their co-nationals brought in more money than working (at times irregularly) in factories. However, considering the long hours of work necessary to take care of 20-30 boarders and the lack of labor saving machinery, the boardinghouse keeper did not have an easy life.

The average Romanian boardinghouse was a two-story frame building with seven or eight rooms. The building was usually

near the factory district, in Cleveland, near the factories located north of Detroit Avenue in the general area of W. 65th Street.

On the ground floor of the frame building were a large kitchen, a large dining room and the “front parlor.” On the second floor were the bathroom and the bedrooms.

The average number of residents in a Romanian boardinghouse ranged from 20 to 35, but in a few instances the number hovered around 50. This meant that practically no one slept alone in a bed and that often day and night shift workers in turn occupied the same bed.

The boarders knew each other’s names and were familiar with the Old Country villages from which each had come. Village loyalty was very strong among those who came from the same community in Romania. Later, when fraternal benefit lodges were organized, the people from the same village or county usually voted for candidates for lodge offices who were from the same village.

There were two kinds of boarders: those who lived “in company” and those who paid full board, called by the newcomers as “foreboard.” The company boarders paid $3 monthly each, for bed, washing and cooking, with the cost of food divided among members of the company. The foreboard man paid from $8-$12 monthly for lodging, laundry and three meals a day. The foreboarders were considered the aristocracy of the immigrants.

The boarders carried their lunches to their workplaces in “pails”

which were made ready the preceding evening, except for the coffee. A typical lunch pail consisted of black coffee, two sandwiches or two slices of bread, one pork chop or sausage, one pickle; two eggs and an apple or a banana.

Except on Sunday and Monday mornings, breakfast in the average Romanian immigrant boardinghouse in Cleveland usually consisted of beef stew or scrambled eggs and coffee.

Regular Sunday noon fare was noodle soup and meat, homemade bread (in the very early days) and pork meat with dumplings. On Sunday evenings the Romanian boarders usually ate meat with sauerkraut.

Friday nights in some Romanian boardinghouses the usual fare was sausage with puree of dried white beans (*rasole frecata*). The usual evening meal on other days consisted of soup and fried meat or stew.

If a boarder wanted to wash down his evening meal with other than water, he could get from the boardinghouse keeper portions of "cow-and-calf," meaning whiskey and beer which cost five cents for the whiskey and five cents for the beer.

When at home, the boarders ate at a long oilcloth-covered table that stood in the middle of the dining room, seated on long benches on either side of the table. Before each meal the oldest man present usually recited the Lord's Prayer.

At the end of the month the boardinghouse keeper bought a four-gallon keg of beer and treated his boarders to free beer. This gesture, known in Romanian as *cinste*, was a regular feature of

every boardinghouse. If some boardinghouse keeper forgot this duty, he soon lost some of his boarders.

After supper the men gathered around the long dining room table on which they put a three-gallon keg of beer and read letters received from home or sang the plaintive Romanian songs called *doine*. Some men improvised poems and sang the words to the tune of some well known *doina*. These poems usually expressed great nostalgic sadness about living in a strange country, far away from family and friends.

In every Romanian boardinghouse there was someone who could play the shepherd's flute. He was the most sought-after man in the group since he was useful not only at regular get-togethers but also at such important events as weddings and christenings.

Besides the man who knew how to play the shepherd's flute, another boarder who played an important role in every immigrant boardinghouse was the letter writer. He wrote the letters for those in the house who could not write well. The same man was also the one who was asked to read the letters which came from the Old Country.

Most Romanian immigrants made great efforts to save money out of their meager earnings, usually not more than $1.50 per day. Each resident in a Romanian boardinghouse kept a wooden box under his bed. In this he kept a slab of smoked bacon which he ate sitting on the bed. He often kept his money in the box, because few immigrants trusted banks in those days.

When a group of boarders decided to move to another boardinghouse, the moving was accompanied with music, the boarders marching down the middle of the street, led by a flute-playing friend.

The story of the immigrant boardinghouse would not be complete without emphasizing the extraordinary hard work of the boardinghouse keeper's wife. Doing the laundry for 30 men, without labor saving machines, preparing every night, after supper, the lunch pails for 20-30 people and raising a family in addition to this made for extremely long working hours for the couple keeping a boardinghouse.

Life for the early Romanian immigrant was hard. Many American-born youngsters of Romanian descent today enjoy a better life because their immigrant parents and grandparents worked unbelievably hard in their early years in this country.

The Saloon

After the boardinghouse, the second commercial enterprise undertaken by venturesome Romanian immigrants was the saloon, which the Romanians called salon. It was the only enterprise which required a relatively small investment and little experience. A man needed a decent reputation and about $300-$500 with which to pay the annual liquor license.

Dumitru Barza and Family: Tavern keeper to whose tavern hundreds of Romanian immigrants came for first help early in the 1900's.

The building in which the saloon was located belonged to one of several brewing companies. The saloonkeeper had to pay the month's rent on the first of the month, and the bill for the beer and the whiskey, at the end of every week.

The saloonkeeper did not need a bartender's manual to please the appetites of his customers. There were only two kinds of drinks served: beer and whiskey. The prices were established by the breweries and were uniform in all saloons. Usually the beer cost five cents and a small glass of whiskey five cents.

It was in the saloon that the early Romanian immigrant worker found refuge and a place of rest. In his boardinghouse he often had to share a bed with another man; and, with 20-30 boarders in the house, there was not much chance for rest.

It was the saloon that served as the stage for many impromptu singing bouts, consisting of nostalgic *doinas* and irredentist patriotic songs expressing the bitterness of the Romanians against the foreign rule in their homelands: Hungarians in Transylvania and Austrians in Bucovina.

Like the boardinghouse keepers, the saloonkeepers became leaders in the growing Romanian immigrant community. The saloonkeepers learned English faster than the factory workers and they soon acquired a reputation for having useful contacts with local politicians, councilmen, policemen and similar officials.

Local politicians were especially glad to have the friendship of the saloonkeepers because the innkeepers were able to influence the neighborhood on any issue that came before the public.

Since the early immigrants did not trust banks very much, the saloonkeepers also played the role of the banker. They kept the immigrants' savings in their strong boxes and also loaned money to Romanian customers for steamship tickets with which to bring spouses and relatives to America.

Every saloon had a larger room where weddings could be held. At times religious services were also celebrated here by priests

who visited the town periodically. It was not until 1904 that the first “permanent” Romanian priests began arriving in America.

The very idea of forming some sort of organization for the aid of the sick and needy and for funeral expenses was born at meetings in boardinghouses and saloons. For many years most of the Romanian immigrants were young men without families. When someone died — and many were killed in work accidents — the surviving Romanians used to pass the hat to collect the $40 needed for funeral expenses.

A Romanian Wedding in 1905

In the early days of Romanian immigration nearly all the newcomers were young unmarried adult males between the ages of 17 and 28. Few married men brought their wives with them, mainly because the husband had money for only one fare.

Typical Romanian Wedding in the 1920’s

It is easy to understand that the most appreciated, most important additions to any Romanian immigrant group were women. The unmarried young Romanian women who had the courage to come to America alone, did not stay single very long. There were plenty of suitors for each girl.

A wedding was quite an event among our early immigrants. It was not only a joyous occasion for the groom and the bride but also offered an opportunity to all members of the local Romanian group to relax and break the monotony of never ending lonely days.

There is no comparison between the Romanian weddings of 70 years ago and those of today. Like everything else in those days, the immigrants' weddings were modest. To American-born grandchildren of Romanian immigrants, the stories of the early Romanian weddings are like fairy tales.

Seventy years ago invitations to a Romanian wedding were made by friends of the couple-to-be with personal calls on other Romanians living in various boardinghouses.

After the church ceremony the wedding feast was held in the nearby saloon's largest room. The food and drink served were the same as that served at weddings in the Old Country: soup, stuffed cabbage and chicken stew or roast chicken, whiskey and beer.

Wedding gifts were usually cash. Most of the gifts were one dollar bills or silver.

Today's Romanian weddings differ very little from American weddings. They roll out the white carpet from the altar to the church entrance with flowers everywhere; but the wedding gifts are not *one* dollar bills.

Somesh Country Wedding

Mrs. George Goske, a school teacher in Parma, was Cornelia Porea before her marriage, daughter of early Romanian immigrants. She has written a vivid account of her parents' wedding in Warren, Ohio about 70 years ago. The description fits any Romanian wedding of that era in any city.

Mrs. Goske writes:

> Two 17-year-old girls in Agarbiciu, Transylvania,

talked excitedly about the many stories they had been hearing from the few Romanian men who had just returned from America.

It seemed to the girls that everybody in America was rich.

One of the girls was Maria Fagetian, my mother, and the other girl was her friend, Anica Lazar. The girls came from large families and it was hard for their parents to feed six or seven hungry mouths.

After listening to the wonderful tales from rich America, the two girls decided to go to the United States.

Maria remembered that her uncles, Ion and Vasile Lupu were in Youngstown, Ohio and surely they would be glad to see her.

And so, in 1903 Maria and her friend Anita set out from Transylvania to America.

At that time the Romanian colony in Youngstown was small and was grouped around the saloon owned by a kindly hearted Saxon from Transylvania who spoke Romanian and who was helping Romanian newcomers find work and shelter.

Maria and Anica looked up the Saxon saloonkeeper who directed the two girls to the boardinghouse where the two uncles lived.

Maria thought herself quite fortunate when a German speaking family, Mr. and Mrs. W. D. O'Connor hired her as a maid at the "enormous" salary of $2.50 a week and room and board and a few clothes.

On her free half day Maria visited her uncles in their boardinghouse and in time met a young man, John Porea, who hailed from Medias, Transylvania.

When work became scarce in Youngstown, John Porea sought work in Cleveland but kept up correspondence with Maria in Youngstown. Wishing to wait no longer for Maria, John returned to Youngstown and the wedding date was set for August 5, 1905.

John Porea was 20 years old and earned $1.65 for a 12 hour workday. His wages were higher than the other Romanians who earned only $1.25 per day.

Maria, too, was given a raise by the O'Connor family and now she earned $3.50 a week.

The morning of August 5, 1905 was bright and clear and the two went to the courthouse for their marriage license. The clerk had difficulty with the spelling of the two names but eventually the license was issued.

Since there was no Romanian priest at that time in the town, the young couple was married by a kindly old Russian Orthodox priest. The procession from the church to the boardinghouse was short. There were just two horse and buggy carriages to carry Maria's two uncles, the bride and groom and a friend of the groom, Laurentiu Dopu.

Neither Maria nor John had much money to buy fine wedding clothes. Maria wore a "Gibson" girl dress with a full skirt, large sleeves and a soft white collar. The dress was white with small blue flowers through it and her veil was topped with a large white wax flower. There was no bridal bouquet, yet the outfit was an expensive one, Maria thought. It cost $3.50.

John Porea wore his best dark suit and he bought a white shirt for the occasion, that cost him 50 cents. He felt elegant in his dark wedding suit; it cost $8.

The wedding feast was held in a large room lent for the occasion by a lady from Agarbiciu. Almost 200

people came to see an old fashioned Romanian wedding. A close relative, Theodore Coman and his wife, Sophia accepted to be the *nashi* or sponsors of the couple.

Among the wedding guests were many Romanians for whom this was their first opportunity to meet other Romanians from Transylvania. One woman created a small sensation with the "American" coat she wore. She was greatly envied by the other guests who were still wearing the clothes they had brought with them from the Old Country.

Before the feast began the newly married couple was taken to a nearby photographer for their wedding pictures. A number of these pictures were to be sent to relatives in Romania as proof that Maria married a handsome man.

Main dishes at the wedding feast were the traditional chicken stew (*tocana de gaina*) and stuffed cabbage. Then there were simple pastries and an Easter Bread kind of *colac*.

All Romanian weddings, to this day, have a master of ceremonies whose role is to praise the bride and groom and their families and to tell amusing stories about the bridal couple. In the case of John and Maria Porea, the master of ceremonies was Laurentiu Dopu who had watched over Maria ever since she came to America.

In his speech he told of the bravery of the bride who came alone to America to seek her fortune. Properly embellished, Mr. Dopu's story brought tears to the eyes of the wedding guests. Mr. Dopu also spoke of the virtues of the groom and promised that both Maria and her husband would eventually return to Transylvania, with good reports about America.

When the toastmaster finished his speech, two men

walked around the tables in the room to receive wedding gifts for the couple.

Modern married couples of Romanian descent who often get cash wedding gifts in the thousands of dollars, will be shocked to learn that John and Maria Porea on their wedding day in 1905 received the "magnificent" sum of $92 — after they paid the expenses of the wedding feast.

Most of the gifts were 50 cent pieces. The sponsors of the couple, Theodore and Sophia Coman, contributed $10 and there were two other gifts of $5 each. But it should be remembered that the wedding guests at that time worked for $1.25 a day.

The meal was accompanied by beer from several kegs and wine from a few five-gallon jugs. Two fiddlers and a clarinet player furnished the music for the *Horas* and the *Sirbas* danced with great enthusiasm by the participants.

The first thing purchased by Maria was a large table which cost 75 cents. This was the first piece of furniture the young couple bought for their two-room living quarters.

After a few years, John and Maria Porea went back to Transylvania for a few months but they returned to the United States. They found that the root of their married happiness was in America.

Today Romanian weddings are much like American weddings. But the wedding feast is usually held in a Romanian church hall, and the menu is sure to include stuffed cabbage, besides other foods. Also, after the bride and groom dance their first dance, the guests usually dance the Romanian traditional *Hora*, *Sirba* and *Invirtita*.

Funerals

In the early days of Romanian immigration, Romanian funerals were simple, cheap (around *$100*), and served to bring together all members of the Romanian colony whether they knew the deceased or not. Attending the funeral of a fellow Romanian was a must.

Wakes were held every evening, before the funeral. The religious part of the wake was called *saracusta* officiated over by a priest and a cantor. In the old days after the *saracusta* the men retired to a back room where they usually played cards until early in the morning. The women stayed in the room where the body was laid out and exchanged news and gossip.

Since there were few churches at the start of Romanian immigration in America, the funeral service was held at the home of the deceased. Before the casket was sealed, a photograph was taken. It was customary, and it is still so today, that from the cemetery the mourners returned to the bereaved family's home to partake of the *pomana*, that is, *remembrance feast*. This was either a complete meal or just sandwiches.

Romanian Funeral Service in the 1920's in St. Mary Orthodox Church, 6201 Detroit Avenue

At intervals of six weeks, six months and one year following the death, the family arranged for a requiem or memorial service called *parastas* held on Sundays in the church following the Liturgy.

After the *parastas* was over, a large cake-like bread was cut in small pieces and, with a little wine, offered to the people. As the people partook, they said, "May his soul rest in peace."

Present day customs of the Romanians in America are greatly affected by social changes but in religious forms and customs the Romanians still cling tenaciously to their traditions.

The Two R's

Most of the Romanians who came to America around 1900 could read and write well but some were not so fortunate. To this minority America gave a great gift: the opportunity to learn how to read and write. This was important for many reasons, not the least of which was that it enabled an immigrant to read personally the letters which came from the Old Country and to write replies without asking a more literate fellow boarder to do it.

Romanian peasant families in Transylvania and Bucovina were burdened with large families. In many households the children were needed to work on the fields and to care for the farm animals; schooling was secondary. School attendance was not enforced by the Hungarian and Austrian authorities who cared little whether their Romanian subjects attended school or not.

News of the world penetrated the villages slowly. Only a few persons in each village were regular newspaper subscribers. It was customary for small groups of villagers to meet on Sunday afternoons near the church or the school where a literate peasant or the teacher would read the newspapers aloud to the assembled.

This custom was continued to a certain degree in America, too, but it did not satisfy the Romanian newcomers. They wanted to read the papers themselves, and this is why the Romanian language publications were important.

As the number of Romanians in the United States grew,

Romanian language publications began appearing like mushrooms after a good rain. Both competent and incompetent individuals who imagined themselves saviors of the Romanian nation initiated newspapers without having studied the economics of the publishing business. Consequently, many newspapers and magazines disappeared from the market.

The two newspapers which existed the longest were “Romanul” established in Cleveland by Father Epamimondas Lucaciu, pastor of St. Helena Romanian Catholic Church of Byzantine Rite, in 1905, and “America,” the weekly founded on September 1, 1906 by a newly arrived Romanian Orthodox priest, Fr. Moise Balea. The purpose of “America” was to give news and to “defend the principles of the Orthodox Church.”

Before “Romanul” and “America” saw the light of day in Cleveland, a man named Liviu Prasca of Cleveland organized a stock company in 1903 to finance the publishing of a Romanian language newspaper. When the stock was unloaded on the immigrants, Prasca disappeared with the money, and the paper, “Tribuna,” ceased publication.

From the beginning of large scale Romanian immigration to this country 75 years ago, 36 different Romanian language newspapers and magazines have been published in the United States.

With the gradual disappearance of the older generation, the number of Romanian publications sharply declined, and there are now only eight publications, five of which are official organs of churches and fraternal groups. None are dailies.

The oldest Romanian paper is “America” established in 1906, the official organ of the Union and League of Romanian Societies of America, headquartered in Cleveland. For about 30 years “America” was a daily; today it is a semi-monthly.

At the height of its prosperity, in the 1920’s, “America” as a daily had a circulation in excess of 21,000. Presently, as a semi-monthly, this figure is about 6,000.

The other good-sized semi-monthly Romanian publication is “Solia” (the Herald), issued by the Romanian Orthodox Episcopate in America at 11341 Woodward Avenue, Detroit. Circulation of “Solia” is also around 6,000.

The Association of Romanian Catholics of Byzantine Rite issue a semi-monthly, “Unirea,” at 2371 Woodstock Drive, Detroit. “Luminatorul” is a Romanian Baptist monthly, published at 9410 Clifton Boulevard, Cleveland. A relatively new semi-monthly is “Credinta,” organ of the Romanian Orthodox Missionary Episcopate, 19959 Riopelle Street, Detroit.

Romanian Girls in Transylvanian National Costumes

Privately owned are “Drum” (Road) quarterly, 215 Valley Drive, Pittsburgh, Pennsylvania; Boian News Service, 300 E. 91st Street, New York, New York; and “Micromagazin” monthly, 18-47 26th Road, Astoria, New York.

The Arts

Before the 1930’s, when first generation Romanian immigrants were still living in relatively large numbers in Cleveland, Romanian language theatricals and concerts were great favorites of the Romanians.

Old timers in Cleveland today will remember the visits of the Ionescu-Ardeal theater group. The group gained wide popularity

among Romanians here for their artistry and because they specialized in things artistic from Transylvania and Bucovina.

When Greater Romania became a reality at the end of World War I, Romanians in America were feverishly anxious to enjoy artistic programs presented by the new visiting Romanian artists.

Jean Nestorescu, a well known Romanian violinist came to America in 1921 and enjoyed a successful tour of many American cities. Cleveland Romanians were glad to see that Nestorescu settled here in 1922.

In January 1923 the famous Romanian composer, director and violinist, George Enescu arrived in this country and conducted symphony orchestras in New York, Philadelphia and other large American cities. He made his first appearance in Cleveland in February 1924 conducting the Cleveland Orchestra. During successive years Enescu visited Cleveland many times. Whenever he came Romanians from all over Ohio assured the Cleveland Orchestra of a full house.

More information on this great Romanian is presented in Chapter Nine. An imposing statue of Enescu can be seen in the Romanian section of the Cleveland Cultural Gardens. It is a gift of the present Romanian government and was brought to Cleveland be the Romanian Cultural Garden Association.

Although today's English speaking young Americans of Romanian ancestry are not as familiar with Romanian music as were their grandparents and parents, nevertheless the orchestras playing at Romanian social functions still have a repertoire of

Romanian dance numbers. It would be hard to imagine a Romanian dance today, with second and third generation Americans on the dance floor, without the traditional Romanian numbers such as the *Hora, Invirtito, Batuta* and *Hategana*.

"Hora" Romanian folk dance (From "The New Pioneer")

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"Batuta," popular Romanian dance (From "The New Pioneer")

7. Melting Pot?

The melting-pot concept, now rejected but popular in the years after World War I, made life difficult for many Romanian immigrants as well as for other nationalities. American superpatriots promulgated this idea as being the only way to true and rapid Americanization of all immigrants.

The way this idea was promoted created a deep cleavage in the families of the newer immigrants between foreign-born parents and their American-born children. In school rooms and on the street, the children were told in no uncertain terms that only the English language had a place in the United States. Consequently, children whose elders spoke faulty English or with a foreign accent soon became ashamed of their parents whom the children considered as not being truly American. Many children simply refused to learn anything about the background and language of their parents and when asked about them they defiantly stated that they didn't know it and didn't want to know it. The stigma of bearing a foreign name and being considered a "foreigner"

was a heavy burden on most children born into immigrant families.

For the parents this situation brought sadness, bitterness and confusion. Immigrant parents simply did not understand why their children were ashamed of them.

The refusal of the American-born children to learn and speak their parents' language created a veritable vacuum in relations between immigrant elders and their American-born offspring. In a single generation, the American-born children spoke very little of their parents' language.

In time superpatriots lost their ardor in promoting the melting pot idea, and the general public learned from experience that foreigners were as good Americans as were the advocates of super Americanism.

The second World War and the American participation in it demonstrated most dramatically that one can be proud of his immigrant background and at the same time be a good American. Millions of men and women in the American armed forces bore foreign sounding names and their courage and devotion to the cause of America was exemplary. The Romanians of Cleveland, out of a total population of 5,000, sent 460 men to fight with the American armed forces.

Wayside Cross, “Troitza” in Romania.

8. Moving to New Neighborhoods

The original West-Side Romanian neighborhood around Detroit Avenue and W. 58th Street began losing its Romanian character after World War II. Slowly but steadily families began moving out to “better” neighborhoods. They left their old environs mainly to live in newer, better built homes, equipped with up-to-date facilities.

When they left Little Romania they remained on the West Side, but moved farther west. A few Romanian families who had their homes on the East Side along Buckeye Road, also came to the newer settlement on Cleveland’s far West Side.

What gave the greatest impetus to the disintegration of Little Romania was the relocation of St. Mary Romanian Orthodox Church from its old place, 6201 Detroit Avenue to 3256 Warren Road. Leaders of St. Mary’s parish, headed by Father John Trutza began planning to move from the Detroit Avenue location in 1940. The American-born generation in the church wanted

modern facilities and more room than they had at 6201 Detroit Avenue.

For nearly 14 years, parishioners discussed a possible site for the new church. Finally, the parish bought the old Regnatz property at 3256 Warren Road for $100,000 on April 15, 1954.

The movement of Romanian families from Little Romania accelerated after the new church on Warren Road opened its doors on August 21, 1960.

This move to a new neighborhood resulted in the closing of most stores which used to serve the West Side Romanians. None of these stores followed the Romanians' exodus to the Warren Road vicinity.

Today the Warren Road neighborhood includes many homes owned by Romanians. Most of the St. Mary parish leaders now live in this area.

The streets of Little Romania are now populated by other nationalities. There are some exceptions, notably W. 64th Street north of Detroit Avenue which has remained mostly Romanian. Many of its residents are Romanians who have come to this country recently.

Another notable exception is St. Helena Romanian Catholic Church of Byzantine Rite whose parishioners decided not to move the church from its present location, 1367 W. 65th Street. In fact, currently a $100,000 improvement program to the church facilities is in progress. The Romanian Baptist Church on W. 57th Street also decided to stay at its old location.

Businesses which have remained in Little Romania include Craciun Funeral Home and Pioneer Savings and Loan Company.

9. The Present

The majority of American-born children and grandchildren of the Romanian immigrant group today have skilled jobs. Many are in executive positions in banks, schools and industry. Today's Clevelanders of Romanian background seem far removed from their unskilled ancestors who worked in 1905 for $1.50 a day.

Like most people of immigrant stock the Romanians, too, consider saving money a necessary virtue. While many use charge accounts, a surprising number prefer buying with cash.

Except for samples of Romanian folk art of some sort, their homes are furnished like American middle-class homes. Romanian housewives go out of their way to keep their homes painfully clean so that nobody can say, "the Romanians are not clean."

This sort of pride is also one of the principal reasons why a poor Romanian is reluctant to apply for welfare benefits. National pride may also contribute to the lack of delinquency among

Romanian youth. The social pressure of the community can not be easily disregarded by a young man or woman of Romanian background.

Intermarriage with people of other nationality backgrounds has dramatically reduced the use of the Romanian language in homes and in churches. In half of the marriages involving a Romanian, one of the marriage partners is not of Romanian origin. Consequently, the religious wedding ceremonies in all Romanian churches are conducted in both Romanian and English.

One Sunday per month, the entire Liturgy at St. Mary Romanian Orthodox church is in English. On the other three Sundays half of the service is in Romanian and half in English. Children in the Sunday school classes receive their religious education in the English language. The only prayer taught to them in Romanian is the Lord's Prayer.

The younger generation of Romanian background takes its rightful place in the American mainstream; but to all, young and old, the center of Romanian religious and social life is the church. Long standing tradition dictates that no public or social activity be attempted without the cooperation of the church. In Transylvania and Bucovina, the original home of the first Romanian immigrants, there was no other place of importance in any village except the church.

Although here in the United States the younger generation has plenty of opportunities to form all sorts of associations, in the

case of Cleveland Romanians the heart of their social life is around the church.

Any Romanian dance usually begins with the Romanian national dance, the *Hora*. The two Romanian orchestras in Cleveland, Jack Moga's and John Staursky's, have a large repertoire of Romanian melodies. A certain event may be called a Rock and Roll dance, but sometime during the evening, Romanian music must also be played.

Museum is Romanians' Pride

By THEODORE ANDRICA

Pride of Cleveland Romanians (and of Romanians in the whole country) is the beautiful ethnographical and art museum in the educational annex of St. Mary Romanian Orthodox Church, 3256 Warren Rd.

This is the only ethnographical museum of this size of any nationality in Cleveland and the only Romanian one outside of Romania.

Peasant costumes, weavings, embroideries and wood carvings from every province of Romania and valuable rugs and paintings form the core of the 1000-piece museum collection.

In the corner of the large hall is an exact replica of a room in a peasant house in Saliste, Transylvania. The paintings include five originals by Grigorescu, Romania's greatest painter.

Established 12 years ago, when the new building of the church and school was erected, the ethnographical and art museum was slow in developing. Its fame spread and today not only Romanians from all parts of the country but also numerous non-Romanians visit the museum.

Because there is not enough room for the collection to be placed in one room many articles, especially icons, are scattered in the various classrooms of the educational building.

"Our collection is steadily growing in size and importance and sooner or later we must find some means to enlarge the size of the museum," Father Vasile Hategan, pastor of the church, says.

"The first important group of items in our collection came from the late Anisoara Stan, who spent 30 years traveling and collecting folk art material in Romania.

"We also inherited valuable pieces from the 1939 New York World Fair's Romanian pavilion. The rest came from our own parishioners who not only donated the articles they inherited from their parents here and abroad but also donated the display cases.

"Outside the educational building is a large bronze statue symbolizing 'Peace and Freedom,' created by Oscar Hahn, a well-known Romanian sculptor.

"We are delighted to have in our museum five originals by Grigorescu, Romania's greatest painter, and representative samples by other painters, such as Luchian.

"We are now trying to start a collection of works by

Romanian artists living in the free world," Father Hategan says.

Besides the unique museum and art collection, St. Mary's Church boasts a library of 3000 books on Romania in the Romanian and English languages.

PRIEST AND CURATOR — Father Vasile Hategan, pastor of St. Mary Romanian Orthodox Church, 3256 Warren Rd., functions not only as the priest of the church but also as curator of the ethnographical and art museum of the parish. Picture shows him adjusting a mannequin in the replica of a Romanian peasant room, part of the museum collection.

Taken from the Cleveland Press
February 7, 1972

The tradition which is most likely to be preserved among families of Romanian background is the preparation of Romanian food. The Ladies Aid Society of St. Mary Church published a Romanian cookbook in English. But everybody knows that the Romanian speaking housewife does not need a cookbook. She learned her art from her mother and grandmother.

Evidently the English language cookbook is used by the young, American-born generation. Within a few years, 7,000 copies of the parish's English language cookbook were sold, principally to girls and women of Romanian background.

The overwhelming influence of the English language in all Romanian activities has made it difficult to have a school for the teaching of Romanian to the American-born generation. What the leaders of the community hope is to teach the children, in English, the principal features of the Romanians' background both here and in the Old Country.

Clevelanders in Public Life

Many Cleveland Romanians occupy prominent places in the public life of the city.

Until just recently Ovid Corsatea was president of the Cleveland

Federal Savings and Loan Company, the second largest in the city. Mrs. Virginia Barsan Peters is president of Pioneer Savings and Loan Company, the oldest Romanian financial institution in the country.

John Sibisan is vice president and attorney for the American National Bank. Savu Candea is assistant vice president and manager of the Brooklyn branch of Cleveland Federal Savings and Loan Company. Dan (Piturca) Peters and William Barsan are vice presidents of Pioneer Savings Company.

Cleveland attorneys are John Sibisan, Alex Roman, who is also mayor of Westlake, John Mihu, John Coman, who is also President of the Union and League of Romanian Societies, John Vintilla, Dan Miclau, Emil Vlad, and Nicholas A. Bucur, Jr., former Chairman of the Board of the Cleveland Transit System. Bucur is now Manager, International Trade Office, City of Cleveland.

George Dobrea, long time member and former chairman of the Cleveland School Board, is now vice president of the Greater Cleveland Growth Association for government liason.

Ralph Locher, former Mayor of Cleveland, Probate Judge of Cuyahoga County, and Supreme Court of the State of Ohio Judge-Elect, was born in Romania and speaks Romanian fluently.

Romanian physicians are Drs. Vasile Coseriu, Ana Dumitru, Lucia Trandafir (who is also an attorney), John Vidu, Mircea Catana and Dan Neagoy.

In the religious endeavor are the Very Reverend Father Vasile Hategan, pastor of St. Mary Romanian Orthodox Church; Reverend Mircea Toderich, pastor of St. Helena Romanian Byzantine Catholic Church; Reverend Father Traian Radu, pastor of Bunavestire Romanian Orthodox Church; Reverend Father Vasile Streza, pastor of Most Holy Trinity Romanian Syzantine Catholic Church; Reverend Father Virgil Parvanescu, retired Orthodox priest, and Reverend Danila Pascu, for 35 years pastor of the Romanian Baptist Church, until his retirement in 1975.

In the field of education are Nicholas Rimboi, Charles Romcea, Larissa Lucaci, Eleanor T. Romcea, Mae Latsa, Eleanor Sherb, Eleanor Musat, Fulga Pascu, Cornelia Porea Goske, Christina Podoaba, and in science, Dr. George Mateescu.

Sylvia Filip is Secretary General of the Union and League of Romanian Societies. Peter Lucaci served for the past two decades as the editor of *America,* the official organ of the Union and League of Romanian Societies Inc. He is also the publisher and editor of the Annual Almanac of *America*. During these years, Romanian Americans experienced considerable internal strife and litigation between rival factions seeking control of the Union and League. Therefore, his contributions to the preservation of the Romanian heritage in America will receive well deserved recognition only in the years to come.

Lucretia Stoica is Director of the Nationalities Services Center, a Red Feather agency dedicated to assisting immigrants in establishing themselves, finding jobs, getting their citizenship,

aiding in their immigration problems, and in general, orienting themselves in the new way of life.

Theodore Andrica, author of this study, was the Nationalities Editor of the Cleveland Press for 46 years, beginning his career with the Press in 1926. Nicholas Bacaintan, recently retired, served for many years as a member of the State Department staff, stationed in various nations of Europe.

New Year's Goat Dance by Romanians in Cleveland

Engineers include Virgil Stanciu, John Dragos, Dan Strugar, George Poporad, Victor Constantinidis, George Benedikt and Stefan Benedikt. Peter Stoicoiu was vice president for personnel at the National Acme company. Victor Poporad is in the business of investments and finance. In business, Ted Miclau is well known.

Although not on the air presently, the Romanian Radio Hour existed for some time. Founded originally by Peter Lucaci, it was then administered by Nick Bucur. Sr., and his son. Nicholas A. Bucur, Jr., with Julie Bacaintan, Theodore Andrica, Victor Constantinidis, and Michael and Felicia Ionescu, the latter being former opera stars of Romania. Meanwhile, Reverend Danila Pascu has steadily aired a radio program of his own, of a religious nature.

Famous Romanians

Having emigrated to the United States from Transylvania and Bucovina when these lands were ruled by Hungary and Austria, it was but natural that the Romanians in America were familiar with the names of important personalities in the above provinces and not so much with names from the old Romanian kingdom.

There are some exceptions to this. Such Romanian rulers and leaders as Michael the Brave and Stephen the Great who lived in the 15th and 16th centuries are known to all Romanians regardless of their geographical background.

George Enescu
Composer-Conductor (From "The New Pioneer")

In modern times Romanians in America were visited by such well known personalities as Nicolae Iorga, the famed historian; Queen Marie, King Carol, Prince Nicholas, Princess Ileana (presently the Mother Superior of the Orthodox Convent near Ellwood City, Pennsylvania) and King Michael, and in fact, all of the Romanian royal family. They were all warmly received by Romanians and American-Romanians when they visited the various American cities, including Cleveland.

George Enescu, the world famous Romanian composer and conductor visited the United States several times. Up until the

1976 Olympics, when Nadia Comanechi thrilled the world with her perfect scores in gymnastics, the name of George Enescu was probably the best known Romanian name in the world. His scintillating Romanian Rhapsody with its brilliant bursts of melody and rhythm has brought him universal acclaim. Enescu spoke to the world in the universal language of love. His musical notes sprang from the Romanian soil, as they are founded in folk tunes, and he polished them to perfection. When he conducted the Cleveland Orchestra during his last visit to Cleveland, the audience was tremendously moved by the rendition of his own compositions. Those who recall the occasion still become emotional as they tell of the electrifying effect on the listeners, realizing that it was one of the truly great moments in musical history.

A child prodigy born in 1881 to poor farm parents, Enescu gave his first public concert in Vienna at the age of 13. In 1901 and 1902 he composed the first two Romanian Rhapsodies. He made his first concert tour in the United States in 1939, including Cleveland. His last tour was in 1946, and he died in May 1955 in Paris, a universally loved human being. His statue stands in the Romanian Cultural Garden in Cleveland, commemorating his magnificent contribution to the music of the world.

Another famous musician is Stella Roman, Romanian opera singer of the Metropolitan Opera of New York. She performed many times in Cleveland and has many friends here. Sergiu Celibidache is a world famous symphony orchestra conductor, as is Remus Tzincoca, formerly of Montreal, and now living in Romania. A well known local musician is George Poinar, who

served as head of the Department of Music of Baldwin-Wallace College for many years.

All Romanians, wherever they are, take great pride in the works of the world famous Romanian sculptor, Constantin Brancusi. Many of his creations are in museums in New York, Philadelphia and Cleveland. Nicolae Grigorescu, the internationally known Romanian painter, is the best known artist among Americans of Romanian descent. Peter Neagoe was a Romanian-American writer who published, in English, several volumes on Romanian rural life and customs.

Recently, in 1973, Cleveland Romanians gave a formal reception to Nicolae Ceausescu, President of Romania, and received him cordially, putting aside the question of idealogy and emphasizing cultural exchange. On that occasion, 31 petitions to reunite families were submitted to and granted by Ceausescu.

Romanian ambassadors to the United States are frequent visitors to Cleveland. As recently as December 1976, the new ambassador to the United States, the Honorable Nicolae Nicolae, and his commercial minister, Napoleon Fodor of New York, visited Cleveland and at a seminar held at the Mid-Day Club, presented a list of programs and projects reflecting the needs of Romania, in the area of mutual trade and commerce, to an audience of business leaders of the American Romanian community.

Stella Roman in Cleveland

When the internationally known Orpheus male chorus of Cleveland will give its annual concert on April 25th, 1944, in Severance Hall, two persons chiefly responsible for the success of the concert this year will be Stella Roman of the Metropolitan Opera Company, the soloist, and Dr. Nicholas Neagoy, president of the chorus. Both are Americans of Romanian descent. The Orpheus male chorus headed this year by Dr. Neagoy is one of the best known musical organizations in the world. It was established in 1921 by Dr. Charles D. Dawe. The chorus participated several times in choral competitions in the British Isles; toured Russia at the invitation of the Russian government, and consistently won first prize in competitions in this country and abroad.

At the Orpheus chorus' annual concerts, the soloists are singers of international reputations.

This will be Miss Roman's third appearance in Cleveland.

DR. NICHOLAS NEAGOY

STELLA ROMAN

Miss Roman was born in Cluj, Transylvania and spent her childhood in Pianul de Sus, a delightful little community in Transylvania. She first studied music in

Cluj, the capital of Transylvania, later in Bucharest, Vienna and Milan, making her operatic debut in 1936 at the Teatro del Corso in Bologna, Italy.

She made her American debut at the Metropolitan Opera Company in New York in "Aida" in 1941. Since then she appeared in the Metropolitan's leading productions both in New York and on tour.

Dr. Nicholas C. Neagoy, the president of the Orpheus chorus, has been with the group five years, singing with the tenors. He served on the executive committee four years, two years ago he was elected vice preident and this year, president.

He graduated in 1933 from Western Reserve Dental School; was a charter member of the Rho Alpha Sigma college fraternity. He is a member of the Cleveland Dental Society and a director of the Cultural Association for Americans of Romanian descent.

(From "The New Pioneer," page 28, April, 1944.)

In the business field, an unusually gracious and successful business leader is a woman, Christine Valmy, a pioneer in the "facial education" of women in the western world, and in the promulgation of modern skin care; she has established over 1000 Valmy salons across the United States. She came to the United States with $15.00 in her pocket and some ideas. She now grosses over $5 million in sales and services, according to a recent article in People Magazine.

In the entertainment field, many artists and stars either were born

in Romania, or are descendants of Romanian immigrants, such as Jean Negulesco, the famous film director, Sylvia Sidney, the actress, Sue Carol (an actress who married Alan Ladd early in her career) and Edward G. Robinson. The lovely Nadia Gray has appeared in more European films than American.

The current Ambassador from the United States to Romania is the Honorable Harry Barnes, stationed in Bucuresti. Ambassador Barnes very much contradicts the negative image cast by the "Ugly American," as he is much appreciated by the Romanians for one particular trait, among others. He speaks Romanian fluently.

Romanians everywhere received with great pride the news that the 1974 Nobel Prize for Medicine was given to a Romanian now living in New Haven, a naturalized citizen, Dr. George Emil Palade. Dr. Palade was born and educated in Romania. He came to the United States in 1946 and specialized in medicine and anatomy. He is now professor of cell biology at Yale University, where he initiated a project correlating biochemistry and morphological analysis of cell structures. In 1966 he received the Albert Lasker Basic Research Award and in 1970 the Hurwitz Prize. He is the author of many scientific papers and is an outstanding example of a Romanian immigrant who became a success in America, by virtue of his talent, hard work and persistence.

In the field of politics, among "Old Country" Romanian politicians best known to Americans of Romanian descent is the late Dr. Julius Maniu, leader of the Romanian National Peasant Party both before and after the first World War.

After the formation of Great Romania in 1918, Dr. Maniu became the head of the first Romanian provisional authority in Transylvania and later became a member of the Greater Romanian parliament. He headed the government several times. When the Communists assumed power in Romania, Dr. Maniu was imprisoned and charged with being a spy for the United States and other Western powers. He was given a life sentence and died in prison in 1951.

A savant with an international reputation in comparative religion is Mircea Eliade, historian, author and teacher. He was born in Bucuresti, Romania and received his Ph.D. in 1932 from the University of Bucuresti. He traveled widely and attended or taught at the universities of Calcutta, Sorbonne, Paris and Chicago. He has lectured in Rome, Lund, Marburg, Munich, Frankfort, Strasbourg and Padua. As a diplomat he served at London and Lisbon (as cultural attache). He is the director of the Zalmoxis[1] Research Institute, and the author of many famous books on comparative religion, including *Myth and Reality*, *Myth of the Eternal Return*, *Forge and the Crucible*, *Patterns in Comparative Religion*, *Shamanism*, and *Zalmoxis, the Vanishing God*.

The names of several church leaders are household names among Romanian-Americans. Orthodox church leader, Metropolitan Andrei Baron de Saguna, is known for his reorganization of the Romanian Orthodox Church in Transylvania during the Hungarian regime. Archbishop Miron Cristea, another Transylvanian, became the first Patriarch of

1. Zalmoxis was the chief deity of the Dacians, the native inhabitants of Romania, who were eventually conquered and colonized by the Romans.

Greater Romania. Bishop Policarp Morusca came to the United States to head the Romanian Orthodox diocese here, living for a while in Cleveland and later in Detroit. At the end of World War II he returned to Romania on a visit but was refused an exit visa from the Romanian government; he died in Transylvania.

To Romanian Catholics of Byzantine Rite the most familiar name is that of Archbishop Julius Hossu of Cluj, Transylvania, head of the Byzantine Rite Catholics in Romania. Along with the other Uniate bishops, Hossu was imprisoned by the Communist government after the Byzantine Rite Catholic Church was dissolved in Transylvania on December 1, 1948. Before his death in 1970 at the age of 87, Archbishop Hossu was made a cardinal "in pectore" by Pope Paul VI, thus becoming the first Romanian cardinal in the history of the Catholic Church.

In the field of sports, two names have become virtual household words — Nadia Comanechi and Ilie Nastase — in different contexts.

Although Romania did fairly well in other sports in the recent Olympics, such as boxing and soccer, the literally perfect performance of Nadia, a living doll, skyrocketed Romania's name to the skies. She achieved seven perfect scores of 10, and captured the hearts of millions in the process. She was born in 1961 in the town of Onesti, later named Gheorge Gheorghiu-Dej. It is a town of about 40,000 near the Carpathian Mountains, some 187 miles from Bucuresti, the capital. She and her coaches, Marta and Bela Karolyi, credit not only her natural talent, but her hard work and discipline, for her phenomenal accomplishments. In a recent television show entitled "From Romania with Love,

Nadia" and hosted by Flip Wilson's natural warmth and charm, scenes of the training school were shown, and it was evident to any viewer that Nadia is the forerunner of future talent. Views of Romania such as the folk singers, the pan pipe player, and the singer, Olimpia Panciu,[2] helped create some understanding of the nation and its people.

Such is the winsome appeal of Nadia that an American of Romanian descent said at a recent meeting, "Nadia has done more for the name and reputation of Romania alone, than have all the politicians and savants of the past years." Perhaps it is an exaggeration, but who can hear it without a tug at the heart?

On the basis of his conduct on the tennis court, one might assume that Ilie Nastase is nasty all the time. This is not the case. His antics and performance as a spoiled and sarcastic clown are part of his "act." Sometimes his conduct is outlandish, and some would say, even indefensible; and some of his friends have a difficult time supporting him, but the fans have found him fun to watch. The public comes to see him, and that appears to be the name of the game although it is called tennis. A charming, decent and warm person, with a gift for comedy and mischief, he is also an excellent tennis player, when he puts histrionics aside. Before Nadia came along, he was the best known Romanian in the world of sports. Being the gentleman he is, he undoubtedly does not resent relinquishing center spot to the young lady. In any case, they are both held in great affection by Americans of Romanian descent.

2. Olimpia Panciu was killed in an earthquake on March 4, 1977 along with many other artists and movie stars.

Nationalism

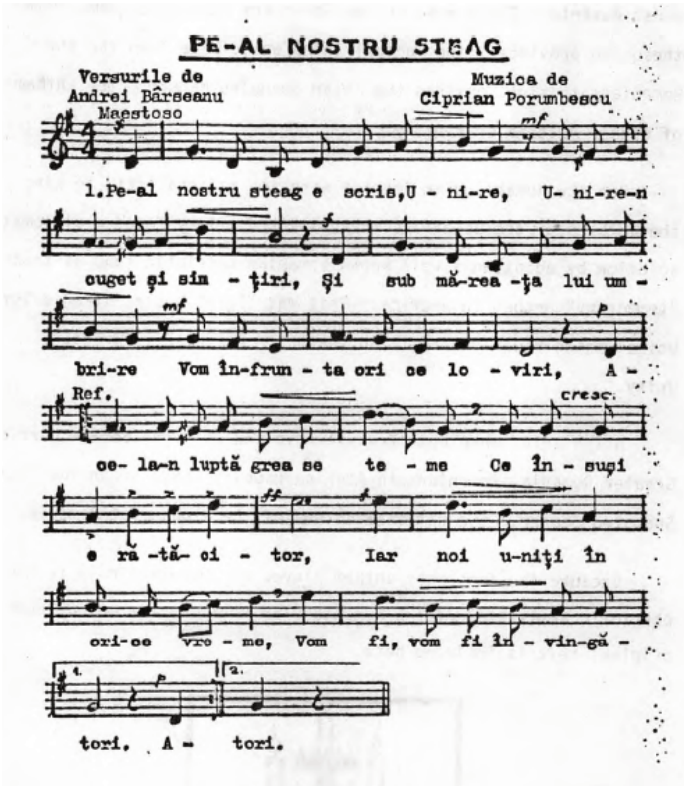
In the past, formal programs at important nationality celebrations started with the “Star Spangled Banner” followed by the anthem of the country where the celebrating group originated.

Before 1918, Transylvania was under Hungarian rule and Bucovina under Austria. Since most of the Romanians in America came from these two provinces, the logical thing would have been for the Romanians to sing, besides the “Star Spangled Banner,” the anthem of either Austria or Hungary.

But the Romanians in America were too nationalistic to sing the anthems of the countries they disliked. They found a diplomatic solution by adopting a well known Romanian patriotic song as their “temporary” anthem in America. This was “Pe-al Nostru Steag e Scris Unire” which roughly translated means “On Our Flag is Written: Unity.”

After 1918, when both Transylvania and Bucovina became part of Greater Romania, Romanians in America usually sang, after the “Star Spangled Banner,” the national anthem of the Kingdom of Romania.

Because the temporary anthem played an important role in the patriotic activities of the Romanians in America, the melody and original text is included here.



Anthem II (From "The New Pioneer")

Holidays

Romanians in Cleveland and in the United States observe all the legal American holidays and, in addition, they observe the following dates, with cultural and patriotic programs:

January 24 (1859) Unification of the Romanian principalities of Muntenia and Moldova.

February 28 (1785) Austrian rulers of Transylvania

put to cruel death Horia, Closca and Crisan, revolutionary leaders who fought for more rights for Romanians.

March 27 (1919) Reunification of Bessarabia (from Russia) with the Kingdom of Romania.

May 10 (1877) Romania proclaimed itself an independent kingdom (from Turkey).

November 1 (1599) Michael the Brave and his army entered Alba Iulia, historic capital Transylvania. For the first time and for a very short time afterwards the Romanian lands of Muntenia, Moldova and Transylvania were united.

November 25 (1918) Unification of Bucovina (until then under Austria) with the Kingdom of Romania.

December 1 (1918) Union of Transylvania (until then under Hungary) with the Kingdom of Romania.

December 1 (1948) Romanian Catholics of Byzantine Rite remember the suppression of their mother churches in Romania by the Romanian government.

Romanian Cooking

Among the Romanian customs and traditions to survive the longest in America is the Romanian way of cooking. In every Romanian family the American-born girls continue to learn the preparation of typical Romanian dishes, sometimes from their mothers and at times from their grandmothers.

Many parishes have issued English language Romanian cookbooks of their own with great success. The first cookbook prepared and issued by the ladies of St. Mary Romanian

Orthodox Church in Cleveland has sold nearly 5,000 copies. A second and enlarged edition of this volume was published in 1975.

Most Romanian dishes can be prepared readily and economically. Following are some of the typical Romanian dishes which are still popular in American families of Romanian background.

MAMALIGA
(Corn Mush)

This national dish, the bread of the Romanian peasant, is easy to prepare, digestible, and can be served in a number of ways.

Bring one quart of water to a vigorous boil, then sprinkle in slowly two handfuls of cornmeal, stirring constantly with a wooden spoon, and cook until the mush becomes thick and smooth. Let stand on a low fire about 15 minutes longer, or until thick enough to retain the shape of the pot. With the wooden spoon first dipped in cold water press the Mamaliga away from the sides of the pot, then turn it into a wooden platter, plank or breadboard.

Mamaliga Au Gratin: Mix the Mamaliga with butter and a generous amount of cheese, spread in a buttered earthen-ware or glass casserole, cover with a layer of cheese, dot with butter and bake.

LAMB STEW WITH OKRA

1 pound lamb meat cut in pieces for stewing
1 pound fresh okra
2 Tbsp. tomato paste, thinned down in 1½ cups of water
1 onion, medium size
¼ cup butter or olive oil
juice of one lemon
salt, pepper

Wash the okra pods thoroughly and trim the stems. Be careful in doing this to avoid cutting too close so that the seeds may not be exposed. Sprinkle the pods with salt and leave them on one side to soak for ½ hour in vinegar water.

Saute the meat cubes and the chopped onion in the butter or olive oil for about 10 minutes, turing the meat about so that it may be evenly browned.

Wash the okra and add it to the lamb and onion. Pour over the thinned tomato paste and add the strained juice or a lemon. Season with salt and pepper to taste, cover and let the stew simmer gently for from ½ – ¾ hour.

GREEN PEPPER SALAD IN OIL

Sear large, fat green peppers quickly over high flame on all sides until outer skin is well charred. Be careful not to burn the pepper itself. Place in container,

sprinkle with salt, cover and allow to stand for about 15 minutes. Peel and wash off outer skin, allow pepper to drain well. Arrange peppers in salad bowl with stems up, salt, add olive or salad oil and vinegar to taste. Serve cold.

CHICKEN WITH EGGPLANT
(Pui cu patlagele vinete)

1 chicken
2 or 3 eggplants
Tomato sauce

Wash eggplants, cut them lengthwise in 6 pieces, salt and place on a towel and allow to stand about ½ hour.

Cut chicken in pieces, salt and brown in hot fat; then dip the slices of eggplant in flour and brown; place eggplant and chicken in casserole and cover with tomato sauce. Allow to boil at a medium flame.

Cook the flour in shortening until brown, then add the tomatoes. Let it cook for about 5 minutes; strain and pour over the meat and eggplant. Thin the sauce with hot water so that all the ingredients in the casserole are well covered.

Preparation of the tomato sauce:

1 Tbsp. shortening
1 Tbsp. flour
1 medium can of tomatoes

MUSACA'
(Eggplant Meat Casserole)

The Romanian housewife who turns out a good Musaca' stands high in her husband's estimation, and her friends, for that matter. For this dish you'll need:

2 medium eggplants
4 medium tomatoes, sliced
1 medium onion, chopped
1 small green pepper, chopped
1 Tbsp. green parsley, chopped
4 Tbsp. cooking oil or drippings
2 Tbsp. rice
1 pound ground meat (pork and veal)
1 tsp. salt
pepper if desired

Fry meat and onions in 2 tablespoons fat until juice is cooked down. Let brown stirring frequently to prevent burning. When done, set aside. Wash rice in several waters and cook for about 5 minutes. Drain, rinse in cold water and mix with meat. Slice eggplant crosswise, 1 inch thick (do not peel) and fry quickly on both sides using the remaining 2 tablespoons fat for this purpose. Use as little fat as possible adding a little at a time, while frying is done.

Arrange in casserole alternating eggplant, meat and sliced tomatoes. Begin with eggplant and finish with tomatoes. Sprinkle between layers green pepper, parsley and salt. Pour over all this 1 cup hot water. Bake 1 hour, covered, in moderate oven and ½ hour

uncovered. Add a little water if needed. When done, there should be just a little juice on bottom of casserole.

MUSAKA
(Another version)

1½ pounds chopped meat
3 onions, chopped
1 tomato, cut up
3 eggplants
2 Tbsp. butter
salt, pepper, thyme
chopped parsley
2 egg whites
2 egg yolks
1 cup milk
½ cup grated cheese
6 Tbsp. crackercrumbs
¼ cup red wine

Melt the butter and brown the onions. Add the meat and stir until the meat is browned. Mix in the seasoning, the tomato and the wine. Cover, allowing the mixture to simmer gently until the liquid is absorbed.

Slice the eggplants and allow to stand, salted, for about ½ hour, then rinse and drain. Thus prepared, the eggplant slices are fried until brown.

Grease a baking dish and sprinkle the bottom and sides with crackercrumbs. Set a layer of the cooked

eggplant slices on the bottom. Beat up the egg whites and mix in with the meat which has been transferred to a mixing bowl. Add 3 tablespoons of crumbs and mix well. Taste for seasoning.

Place some of this meat mixture over the layer of eggplant slices, cover with more eggplant slices and more meat alternately until the dish is filled, with eggplant slices on top. Beat the egg yolks and milk together and add the grated cheese. Pour this over the top layer of eggplant, dot with butter. Bake in a hot oven about 1 hour.

Romanian Easter Egg designs. (From "The New Pioneer")

GHIVECH
(Vegetable and Meat Casserole)

Cut into pieces 2 pounds meat (beef, veal, pork, lamb); a combination of several or all may be used. Wash and salt and allow to stand for a few minutes.

Melt 2 tablespoons of fat in a skillet, add meat and 1 pound chopped onions. Cover and let brown over a slow fire.

Clean and cut in thin slices 1 carrot, 2 stalks celery, 1 parsley root, 1 parsnip. Add 1 cup of green peas, 2 green peppers cut in small pieces, ½ a small head of cabbage, coarsely chopped, 1 eggplant, cubed, and 2 cups okra.

Melt 2 tablespoons of fat in a kettle and put in the above vegetables. Add from time to time a little beef stock and allow to simmer until soft.

When the vegetables and meat are done, combine in a casserole. Add salt and pepper and chopped green parsley, and 3 or 4 thinly sliced potatoes.

Cover with sliced tomatoes and put in oven for about 1 hour, or until both meat and vegetables are well done. It may be necessary to add in the beginning some beef stock, only enough to come half way up in casserole. If beef stock is not available, use bouillon cubes.

Serve from casserole at the table.

GHIVECH
(Another version)

Carrots
Celery
Peppers
Tomatoes
Okra
Eggplant
Potatoes
Cauliflower
Green beans
Lima beans
Clove garlic
2 cups bouillon
½ cup cooking oil

Wash vegetables well and cut into large pieces. Leave okra, green beans and lima beans whole. Do not peel eggplant. Add 2 teaspoons salt, black pepper to taste and crushed garlic. Mix thoroughly and put into large casserole or roaster. Fry onions until light brown in ½ cup cooking oil, butter or drippings. Add 2 cups bouillon or water to onions and pour over vegetables. Cover and bake 1 hour in moderate oven, or until juice has cooked down.

Any vegetables may be omitted or added according to taste. Also, try broiled pork chops or lamb chops placed on top of vegetables ½ hour before done.

ROAST CHICKEN WITH TOMATOES
(Pui cu Rosii)

1 springer
4 pounds fresh tomatoes or 2 large cans
2 cloves garlic
2 Tbsp. butter
5 or 6 whole potatoes

After chicken has been cleaned, salt it and let stand for ½ hour. Brown chopped garlic slightly in butter and add tomatoes. If fresh tomatoes are used, remove skins. Bring to boil. Place chicken in roaster and add either 2 tablespoons butter or place on top a few strips of bacon and roast in moderate oven for about 1 hour. At this time, place tomatoes in, around and on top of chicken. Put salted potatoes around the chicken, cover and roast in hot oven until tender. If you want chicken well browned, remove cover during last stages of roasting.

STUFFED KALE HEAD

Parboil 1 head of kale (green cabbage may be substituted) in salt water until leaves separate.

Stuff with the following mixture: ½ pound of ground meat, ¼ cup rice, 1 egg, 1 small onion, chopped fine, salt and pepper to taste. Tie the kale and put it in a casserole. Brown 2 tablespoons shortening and 2 tablespoons flour, add 1 clove garlic, chopped

fine and 3 cups water. Let simmer a few minutes and then pour over kale and bake 1 hour in a moderate oven.

SQUASH WITH DILL

Pare a small green squash and cut into thin strips. Salt and let stand 1 hour. Make a roux of 1 tablespoon butter and 1 tablespoon flour. Add the squash from which the excess moisture has been removed. Let simmer ten minutes, stirring frequently. Add 1 cup sour cream and 1 tablespoon of dill, chopped fine. Let simmer a few minutes longer.

FISH BAKED IN WHITE WINE
(Halibut, Cod, Salmon or Bass)

2 pounds fish
1 large onion, sliced
1 cup white wine
3 Tbsp. olive oil or butter
2 sliced tomatoes or 1 small can tomato sauce
½ green pepper, sliced
Pinch of powdered marjoram or summer savory

Sprinkle fish with salt and pepper to taste and cover with slices of onions. Pour wine over all and let soak for ½ hour. Melt butter in large shallow baking pan. Remove fish and onion from wine and place in baking

pan, cover with tomatoes and green pepper. Bake 35 minutes in moderate oven (375°). Baste frequently with wine (in which fish was soaked) mixed with a pinch of herb. Makes 4 large or 6 smaller servings. Serve with slices of the ever present mamaliga or parsley potatoes. A green salad completes the meal.

NAVY BEAN PUREE WITH PORK SAUSAGE
(Fasole Frecata cu Carnati)

1 pound navy beans
3 Tbsp. sausage drippings
3 large onions
2 pounds pork sausage (fresh or smoked)
1 tsp. paprika
1 small clove garlic
Salt and pepper to taste

Soak beans a few hours or overnight. Drain and wash beans and put in soup kettle with water to cover beans about an inch. Add salt, pepper and crushed garlic and cook about 2 hours at moderate heat. As water cooks down, add a little hot water from time to time. When beans are done, there should be enough water to barely cover beans. Strain off water in a bowl and put beans through a sieve or strainer. Beat the puree vigorously with a wooden spoon for 1 or 2 minutes, adding a little from the strained water to give the puree the consistency of soft pudding.

While preparing beans, fry sausage ½ hour in covered skillet. Fry the coarsely sliced onions in the

strained sausage drippings to light brown, add paprika and remove immediately from fire. Pour bean puree on a platter, sprinkle on top fried onions and drippings and garnish on the sides of platter with pieces of fried sausage.

In Romania the perfect accompaniment to this dish is sliced pickled cabbage with olive oil. Sauerkraut is a good substitute.

FISH STEW

3 or 4 large chopped onions
3 or 4 large sliced carrots
2 Tbsp. chopped celery
2 Tbsp. chopped parsley roots
1 green and 1 red pepper, minced
3 Tbsp. oil
2 glasses of water
2 pounds of boneless fish
salt and pepper
2 tomatoes or ½ can tomatoes
1 tsp. sugar
4 potatoes, quartered

Sauté onions, carrots, celery, parsley roots, green and red peppers in oil about 10 minutes. Add 2 glasses of water, salt, pepper, tomatoes and sugar, and cook until tender. Add fish and boil for 15 minutes. Remove from fire and let stand for about 2 hours if possible. Add potatoes which have been boiled. Reheat stew and serve in the same casserole in which it was made.

TCHORBA

Any soup seasoned with sauerkraut or pickled cucumber juice is called *Ciorba* or *Tchorba*. Very popular in Romania is:

Tchorba with Meat Balls: Mix well ½ pound of chopped veal, 1 egg, a slice of bread soaked in milk or water, salt, pepper and chopped parsley. Shape into balls the size of a walnut, roll in flour and set aside. Boil one chopped onion, one cubed carrot, and some minced parsley in a small quantity of water. When almost done, add one tablespoonful of rice and continue cooking until the rice is soft and the vegetables are tender. Cover with boiling sauerkraut juice and let come to a boil. Drop in the meat balls and add coarsely chopped parsley, fennel, celery leaves and lovage. Boil 15 minutes. In Romania it is served with a small red or green pepper, a few pits of which are used for seasoning.

NOODLES WITH CABBAGE

1 pound noodles
1 medium head of cabbage, chopped fine
salt to taste
2 Tbsp. shortening
¼ tsp. black pepper

Place noodles in boiling water and cook until tender. Chop cabbage fine, salt and let stand for about

½ hour, then squeeze until almost dry. Saute cabbage in 2 tablespoons shortening until tender, add black pepper and cook about 3 minutes. Add the noodles, mix well and serve.

STUFFED CABBAGE
(Sarmale)

This national dish is prepared usually with pickled cabbage. Fresh cabbage may be used, however.

Separate the leaves of a pickled cabbage, cutting off the hard parts. Grind and chop together 1 pound of fat pork and ½ pound of beef, add some bread soaked in water, one chopped onion, salt and pepper, and mix well to form a paste. Stir into this paste some finely chopped smoked bacon. Put a small portion of the chopped meat on each cabbage leaf, roll and tuck in the ends. The rolls should be about the size of a large walnut or slightly larger.

Arrange the rolls close together in a glazed earthenware pot after having lined the bottom of the pot with sauerkraut. Spread between the rolls thin slices of smoked bacon, dot each layer with small pieces of fat, and fill the pot with sauerkraut juice. When fresh cabbage is used, pour tomato juice over the rolls instead of cabbage juice. Let boil for 2 hours on a slow fire in a covered kettle, then uncover the pot, place in the oven and bake again on slow fire. When the cabbage is done, the liquid should be reduced to ½ the original quantity. Do not serve until the next day, then warm in the oven, adding a little

liqud if necessary. Add sour cream to the sauce and serve hot. (Stuffed cabbage served with Mamaliga is excellent.)

KIDNEYS IN WHITE SAUCE WITH MAMALIGA
(Ciulama)

Clean the fat from a calf's or pig's kidney. Scald several times and boil until tender with soup greens, but without salt. When the kidneys are tender, prepare a white sauce as follows: Blend 2 tablespoons flour and a very little finely chopped onion. Parch but do not brown. Thin with bouillon from the kidney, add salt, and let simmer for 10 minutes or until as thick as heavy cream. In the meantime, slice the kidneys very thin, put into the sauce, and let stand without cooking. Serve very hot with Mamaliga.

CHORBA OF LAMB
(Ciorba de Miel)

1 pound of young lamb
1 onion
1 carrot
2 tomatoes
½ green pepper
parsley leaves
1 lemon
⅓ cup rice

Cut lamb in small pieces, wash and put to boil. When it starts boiling, add salt and vegetables cut into small pieces, except the parsley leaves. When the meat is almost boiled, add ⅓ cup of rice which has been cooked separately and also add the chopped parsley leaves. A few minutes before serving, break an egg in a bowl and mix well with the juice of 1 lemon; pour the chorba a little at a time over the egg and lemon juice, stirring slowly with a spoon so that the egg will not separate. Serve the chorba hot.

VEGETABLE CHOWDER
(Ciorba de Zarzavat)

1 veal shank cut in 4 pieces
¼ pound fresh green beans
¼ pound fresh wax beans (or 1 can of either cut green or wax beans)
1 green pepper
1 cup chopped cabbage
2 cups diced carrots
1 cup green peas
2 parsley roots, diced
2 parsnips, diced
2 cups diced potatoes
3 whole large onions

Boil veal shank with onions in 2 quarts water and salt to taste. Remove foam as it forms. Sauté vegetables in ¼ pound butter until tender. When veal is almost done, add vegetables and boil together until

cooked well. At this time it is best to taste again for salt. Add juice of 1 lemon or more according to taste. When ready to serve, remove meat from bones and to each plate add one heaping tablespoon sour cream.

EGGPLANT SALAD

Broil an eggplant until tender. Allow to cool slightly, and then peel off the burnt skin. Chop fine with a wooden or stainless steel chopping knife. Add ½ cup olive oil, a little at a time and alternate with the juice of a lemon, meanwhile beating with a wooden spoon. Add a large onion, finely chopped, and salt and pepper to taste and chill. Serve as hors d'oeuvres accompanied by thin slices of rye bread.

GRILLED MUSHROOMS

Select large mushrooms and wash. Remove stems. Fill caps with parsley chopped fine and a little melted butter. Season with salt and pepper and broil until tender. Serve hot.

CLATITE
(Crepes Suzettes)

1 cup flour
1 egg
l½ cups milk

3 Tbsp. sugar
½ tsp. salt
2 drops vanilla

Add well beaten egg and milk to dry ingredients a little at a time and beat until smooth. Add vanilla. Four tablespoons batter should be spread over entire griddle for one suzette. Bake to a rich brown on hot, slightly greased griddle. Turn over only once. Place one on top of the other until all are baked, and keep warm. Remove one suzette at a time, spread with jelly or preserves, and roll as in a jelly roll. Sprinkle powdered sugar on top and serve.

COZONAC
(Coffee Cake)

Scald 1½ cup milk. Cool to lukewarm, add 1 cake yeast crumbled, 1 tablespoon sugar and ½ cup flour. Mix and set aside in a warm place.

Sift 6 cups flour in a large bowl and make a nest in the center. Cream 5 egg yolks with 1 cup sugar and 2 teaspoons salt in a separate bowl. When yeast is bubbling, mix with yolks and pour into nest of flour. Add grated rind of ½ lemon and grated rind of ½ orange, pinch of powdered cloves and mix. Dough should have consistency of soft bread dough. To achieve this add a little milk if needed. Beat dough vigorously (about 15 minutes) until it becomes rubbery and begins to loosen from hand and bowl. Add stiffly beaten egg whites and mix. Add ¼ pound melted butter and ¼ pound white raisins. Mix and beat

five more minutes. Smooth top of dough and cover with a lid or bowl and let rise in a warm place about 2 hours.

Remove dough onto floured board. Cut in two. Roll out each piece, spread with sour cream, chopped nuts and a little sugar. Roll and braid, shaping into a round loaf. Put in well buttered and floured molds or pans, cover and let rise 1 hour. Spread top with egg yolk and bake 1 hour in moderate oven. Plum butter or a cheese filling may be used in this basic dough.

PLACHINTA

8 cups flour
3 eggs
½ pound butter
salt
warm water

Filling:

1 pound cottage cheese
½ cup sugar
6 eggs
1 grated lemon rind
salt

Sift flour, form a hollow in center of flour mound, break eggs in this hollow, add ¼ pound of butter, warm water and salt, then knead until dough blisters. Divide dough into 15 or 20 pieces in accordance with the size of the baking tin. Form dough into balls, put all pieces on floured board; cover each piece with

melted butter and then cover the whole thing with a warmed pan and let it stand for 20 minutes. Grease pan with butter; stretch each ball of dough until size fits tin; place ten layers of dough, sprinkle butter between layers. Filling is prepared as follows: break eggs, separate yolks, mix yolks with cheese, sugar, lemon rind and salt; beat egg whites stiff and mix well with cheese. With half the layers in tin, add filling. Place on top of filling the rest of the dough layers. Press edge of dough with fork and bake in medium oven for 1 hour.

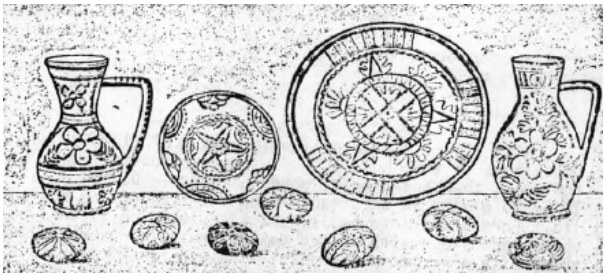
COTTAGE CHEESE FRITTERS
(Gogoase de Branza)

Cheese is used extensively in Romanian pastries, especially cottage cheese. The following recipe includes very little else.

1 pound dry cottage cheese
2 eggs
½ cup flour
½ tsp. salt
1 tsp. sugar
Fruit marmalade
Pinch of grated lemon rind

Put cheese through sieve. Beat well yolks with salt and sugar and mix with cheese. Add stiffly beaten whites of eggs and lemon rind and mix lightly but well. Shape dough into balls the sile of an egg and flatten slightly in moist hands. Fry quickly in well-buttered skillet on both sides. Put 1 teaspoon of any

kind of fruit marmalade between two fritters and serve hot.



10. Theodore Andrica

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First Experience: Discrimination

Like most European immigrants, the Romanians, too, had their first glimpse of a black man only after they arrived in America. Like the others, the Romanians, too, arrived here without preconceived notions about the “blacks.” They did not know

anything about “discrimination” or anything connected with the blacks.

My personal experience, I hope, will illustrate this point.

Speaking no English at all when I arrived in the United States, I could not get any job except the most menial kind. In the lowest category of menial jobs was that of an orderly in a hospital. I gladly accepted such a job. Ten dollars for six and a half days’ work of 12 hours each and room and board was my pay.

In the double room in the attic where my future home was to be, I found two beds, one for me and the other for a roommate who, I was told, was also an orderly.

The other man in my sleeping room turned out to be a black. When we met, we shook hands and told each other our names. To be sure we would remember the names, we wrote them down.

Since I spoke little English, I could not say much to my roommate. He also kept silent most of the time and when he did utter a few words, I realized they were not English.

While I had my own troubles with my inadequate English, my roommate had even more difficulties; he did not speak English. For a black man in America not to speak English was inconceivable and my new friend had great difficulties in convincing people that he spoke no English.

When my roommate told someone: “Please, I speak no English,” people just looked at him confused and unbelieving.

When both of us learned some rudiments of English, I learned his story; my black friend was a native of Lybia, at that time a colony of Italy. The fact that he spoke Italian but no English added to the confusion.

It was in his company that I learned for the first time something about discrimination against the blacks.

On Thursday afternoons, our free half day, the two of us used to visit a neighborhood ice cream place where we indulged in eating that famous American luxury, a banana split. The whole works — ice cream, sliced bananas, salted peanuts and whipped cream. Neither of us ever saw anything like this before coming to fabulous America.

After three or four visits to our favorite ice cream parlor, the proprietor of the shop called me aside and in a low voice told me not to bring my black friend to the store any more.

I could hardly believe my ears. Perhaps my English was not good enough to understand what I heard, I thought. After recovering from my surprise, I managed to ask the shop owner:

“Why should I not bring my black friend with me?”

The store owner replied: “It is not good for my business to have people see a Negro in my place.”

The incident puzzled me, and for a long time I could not understand the store owner. To avoid any embarassment, I suggested to my black roommate to change ice cream places and try new shops in quest for our favorite banana split.

In the same hospital I learned for the first time that if you spoke with a foreign accent, most people imagined you to be ignorant.

During a lull in the night (I worked nights) I wrote long letters to my family and friends in Romania. Writing letters helped me to heal the deep nostalgia I suffered for my homeland.

While writing a long letter, a nurse came near the writing desk. It happened that my handwriting was always good. The nurse, looking over my shoulder, noticed my handwriting and was astonished by my ability to write at all.

When my English improved but my accent remained foreign, I noticed that salesmen in stores always spoke louder to me than they did to other people. This became an old story. I knew they spoke to me loudly because they thought that foreigners understand English better if you shout at them.

The Ethnics Arrive

In the last few years the word “ethnic” has become a household word and an integral part of the vocabulary used by politicians and educators alike.

Even the English language publications have followed the trend. Reports of nationality events are printed regularly in Cleveland English language dailies and neighborhood weeklies. Pictures of ethnic debutantes are often featured on the society pages of the two English language dailies. The “ethnics” have arrived. It is hard to believe today that as late as 50 years ago stories about nationality groups were printed in the English language

press usually in connection with some crime or misdemeanor. Colleges and universities gave little or no attention to ethnic studies.

This situation changed radically in Cleveland when in 1927 Louis B. Seltzer, editor of *The Cleveland Press* had the foresight and imagination to consider the nationality groups worthy of regular reporting in his paper.

The late Louis Adamic, famous author on Americanization and immigration describes this change in his book *My America*, published by Harper and Brothers in 1938. In a chapter titled "Foreigners Are News in Cleveland" Adamic wrote:

"I have mentioned that in Cleveland the immigrants and the second generation receive a good deal of space in the three large local newspapers: the *Press*, the *Plain Dealer*, and the *News*. And therein lies a story.

"One day early in 1927 a young Romanian immigrant, Theodore Andrica, who had had some education in the old country, appeared in the editorial department of the *Cleveland Press*. He said, in his broken English, that he had an idea he desired to discuss with the editor. The editor saw the young immigrant, who proceeded to say, in effect, that Cleveland newspapers were missing a bet when they paid so little — almost no — attention to the foreign-born and their American-born children in the city.

"After all, he went on, about sixty percent of Cleveland's population consisted of immigrants of approximately forty different nationalities, and their children, who although

American citizens regardless of whether their parents were naturalized or not, were still often referred to as 'foreigners.' Their existence was almost never recognized by the press, except, of course when some Slovak, Pole, Czech, or Slovene got in trouble with the law. This, maintained Andrica, was an all-around mistake, with the result that the big English-language papers were not read as widely in the foreign quarters as they wauld be if they gave the various national groups some representation in their columns. A paper like the *Press*, he hinted, was losing money by neglecting the foreign sections. Also, this neglect was good neither for the city nor the foreigners. There was too much unhealthy segregation by nationalities and, in consequence, assimilation or Americanization, or whatever one wished to call it, was slow. Foreigners had the feeling that no one of any importance in Cleveland was really interested in them; that most persons in the socially and economically dominant group — the so-called old-time Americans — inclined to look down upon them. The foreigners' general tendency, as well as that of their American-born children, was to hang back from things, not to take part in the affairs of Cleveland, although, said Andrica, they — both as individuals and as groups, or some of them, anyhow — had a good deal in them which might be useful in the long run. One way to help bring out that good was to recognize their existence, to write of them as though the paper considered them part of the City, and thus make them feel good about themselves and the fact that they lived in Cleveland.

"Andrica pulled out of his pocket a batch of scribblings about recent affairs in the Bohemian, Finnish, German, Jewish,

Hungarian, Italian, Lithuanian, Polish, Romanian, Russian, South Slavic, Slovak, Scandinavian, Ukrainian and one or two other foreign groups, and said that he thought these affairs were news of some importance to Cleveland. He believed that not a few of the old-time American readers of the *Press* would be interested to know about them, while the others, perhaps should be made interested.

"But what the young Romanian stressed, of course, was that, if the paper opened its columns to 'foreign' news, its circulation would go up — perhaps immediately; if not immediately, in a few months surely. Seeing that the editor was interested, he offered himself for the job of reporting immigrants' doings and affairs and their numerous communities-within-the-city in general, hastening to add that he wrote English a little better than he spoke it and believed he would improve. He said, too, that he already had connections in several foreign groups and thought he would have no difficulty in establishing them in others.

"The editor promptly hired Andrica with the understanding that it was to be considered an experiment, but the experiment was almost an immediate success.

"Andrica became acquainted with the leaders of the thirty largest nationality groups in the city and brought daily to the office bits of news about the coming meeting of the Slovak Women's Society of Cleveland, the play in rehearsal by a Slovenian dramatic club, the colorful marriage of a Polish couple, the lecture before a Swedish or Jewish group, the death of a worker who had settled in Cleveland in 1901 and in consequence had been the oldest Lithuanian in town, and so on.

"These meetings, dramatics, marriages, lectures, deaths, etc. received as much space in the *Press* as similar events in the life of the old-time American citizens of Cleveland and were written up as respectfully. And the circulation of the paper in the foreign quarters went up at once and continued to increase.

"Andrica then suggested that the *Press* sponsor a great public festival which would bring together national groups having a background of more than a quarter of a century of life and activity in Cleveland and give them an opportunity to demonstrate before each other and the city at large some phase of their artistic and cultural potentialities. At first there was considerable skepticism in the *Press* office as to the results of such a festival, for many of the groups nursed century-old grudges against one another. However, it was decided to organize an affair called the Dance of the Nations, as dancing was something in which all groups were interested and there was no danger of conflict.

"'We began to publish many articles about the characteristics of each nationality's folk dances, and also many pictures,' Andrica told me in 1934. 'It was the first time that a metropolitan paper of our size had given column after column to the details of folk dances and other features characteristic of these nationalities, and I believe we accomplished a two-fold purpose. We made the nationalities feel that they have something worthwhile to give, and gave opportunity to non-foreign-born readers to know something about the qualities and accomplishments of the foreign-born.'

"On the night of November 12, 1927, over eight hundred

Swedish, Slovak, Greek, Czech, Ukrainian, Lithuanian, Serbian, Italian, Polish, Irish, Jewish, Hungarian, Slovenian, American Negro, Croatian, 'old-fashioned' American, Scotch, Tyrolian, and Romanian dancers, male and female, performed in the vast Public Hall. All but three of the groups had orchestras of their own to play for them. 'I expected a crowd,' Andrica told me, 'but even I was surprised when we packed in 14,000 people and turned away 2,000 others for lack of room. The performers, all amateur, did their best and succeeded in showing to the large audience that each country's dances were beautiful and interesting and worthy of being perpetuated in America. Purely on the financial plane, the affair paid for itself.'

"Encouraged by the success of this venture, the *Press*, in co-operation with the City Recreation Commission, repeated the Dance upon a still larger scale on Labor Day the following year. More than a thousand dancers, again in their picturesque costumes, performed before a crowd estimated at 100,000 in the natural amphitheatre in Brookside Park.

"In 1929 the All Nations Council was formed with Recreation Commissioner John H. Gourley as chairman and Andrica as secretary for the purpose of staging an All Nations Exposition in 1930. The Council consisted of three representatives from each participating group and each group was given complete freedom to work out its individual plans. Commissioner Gourley and Andrica were there merely to co-ordinate things, give information and advice. The exhibition occurred in mid-March in the Public Hall, lasted a week, and consisted of twenty-nine full-size reproductions of old-country homes. Nothing was

left undone to make the picture as realistic as possible. Most nationalities chose replicas of garden-enclosed peasant houses in their native countries as models for the exhibition, and into these buildings were placed over 50,000 hand-made articles — tapestries, rugs, pottery, goblets, embroideries, lace, scarfs, wood carvings, paintings, etc.; some imported from Europe for this purpose, but most of them loaned by nationals living in Cleveland. In the huge hall were over twenty kitchens in which one could buy typical foreign foods prepared on the spot according to ancient recipes brought over from the old countries by the housewives of the various language groups. Evenings there were folk-dancing and singing programs. During the week more than 100,000 persons visited the exhibition, paying a small admission fee. The fee was charged to cover the expenses of $24,000, advanced by the *Press*, but at the end there was a surplus of $7,300, which was distributed among the participating groups. Several afternoons, schools were closed to enable teachers and children to see the exposition.

"The exposition was not marred by a single incident of old-country animosity, and it proved to the *Press* (which not only got back its investment in the affair, but saw its circulation figure go higher and higher) and to the city as a whole that the so-called foreign groups in Cleveland really had more things to contribute to the general culture of the community than even the enthusiastic Andrica had imagined.

"The whole idea of giving the immigrant a break was so successful that the *Plain Dealer* and the News took it up. The *Plain Dealer* sponsored the so-called Theater of the Nations

project, which included twenty-two clubs. The performances were of the same type regularly given in neighborhood and lodge halls in the foreign sections, and the purpose was to show the Anglo-Saxon element that immigrants and their children had much to contribute to the city's life.

"Ever since, all three newspapers have continued to give space to the affairs of the foreign-born. When I was in Cleveland in February 1935, one of the papers had in a single issue stories with pictures under the following heads: 'Slovaks Stage Mock Wedding — 900 Crowd Hall to Witness Reproduction of Old Country Rites'; 'Scandinavian Triad Plans Dinner-Dance in Cleveland Club'; and 'Association of Polish Women Grows to Membership of 9,000 Here in 22 Years.'

"In 1923 Andrica hit on another idea in this connection. He knew many immigrants idolized their native villages in Europe, but that few had been able to visit them for many years. Why not 'go home' for them collectively, photograph what was new in their villages, talk with their relatives and former neighbors, and write about it in the *Press*? 'The idea was a sure-fire one,' Andrica told me. 'In the summer I was sent to Europe, east and south of Vienna, because that is where most of our Cleveland immigrants came from. I went to the villages and made the stories personal. I met John S—, whose uncle lives at 5598 East 5th Street in Cleveland, and he said… etc. I took pictures of the main street, the church, the new priest and mayor, and the stories were a success in Cleveland. In the summer of 1933 and 1934 we repeated it. Now I'm known as "the man from the *Press* who goes to our village." Hundreds of persons come to the office or

stop me on the street and say, "Say, next time you go to Poland (or Hungary or Yugoslavia), go to my home town, will you?"'

"In 1935 and 1936 Andrica, with an assistant, went again to the old country for about one-fourth of Cleveland, and on these two trips took colored motion pictures of the colorful life in the villages, towns, and cities of Bohemia, Slovakia, Poland, Austria, Hungary, Yugoslavia, Romania, and two or three other countries. Returning from abroad, he showed his films all over Cleveland. During the fall and winter of those two years he was one of the busiest men in Ohio, also one of the most popular. He presented his films and told of his trip as often as three or four times a day, and this not only before numerous 'foreign' groups, to which the scenes shown were intimately interesting, but before endless American clubs and in public and high schools — advertising the *Press* and getting Cleveland acquainted with itself.

"In 1937 the 'foreign' department of the *Press*, with Andrica in charge, collected enormous masses of historical material about the various immigrant groups in Cleveland, publishing some of it and filing all of it away for the eventual use of future historians of the city….

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(The following is an excerpt from "What One Person Can Do" by Alan Tillier. It is reprinted here with the permission of the *Saturday Review* and appeared in *World Saturday Review's* May 22, 1973 issue.)

While in the years before World War II, his mission was to corroborate information about relatives that flowed back to Cleveland in letters. The war and its aftermath changed his "beat" entirely: Now, at his readers' urgings, he checked on who had died and who had survived. His Jeep, loaded with food parcels, letters, and gifts of clothing, became a familiar sight between Berlin and Sofia. He overcame restrictions within occupation zones, fought for and obtained visas even after the Iron Curtain slammed down, and somehow, perhaps by always addressing them in their own language, won over even the Soviets. He loves to tell the story of how he sought traveling papers from a Soviet political officer in Hungary, and how the man leaned over the desk and whispered: "I have relatives in Cleveland." He got the papers immediately.

The load on Ted during the Fifties grew and grew; the demand for his services always expanded in times of crisis — times such as the bitter Trieste dispute of 1951 and the ugly Budapest weeks of 1956. In some Eastern European cities, his hotel room looked like a doctor's waiting room, as people literally queued up to see him for news, parcels, and medicines.

During the 1956 Hungarian uprising, he chartered a jet airliner to fly tons of clothing from Cleveland to refugee camps in Austria. Hundreds of telegrams arrived asking him to do something, anything, to help relatives of people back home. He helped some families leave Hungary, watched over them in the Austrian camps, then guided them through the formalities that enabled many to reach the United States.

Ted was always full of these tales because it helped him

remember names and addresses, although he never divulged them. They were not nostalgic yarns spun by an old newsman, for Ted rendered the same services after the Soviet invasion of Prague. He was always on the move. You had to be up early to catch him, and if you went along, you would find him veering from the foreign ministry and the Western embassies toward the market and the back streets. I personally witnessed the warm welcome he got in Budapest, where the families he had helped had quickly gathered to meet him; in Bucharest, where the scene was identical; in the Slovak capital of Bratislava; and in various tiny Hungarian villages.

Ted had a tremendous constitution. It enabled him to survive the four or five meals thrust on him daily, a few hundred kilometers of daily driving, long conversations with peasants in the field, and encounters with priests, customs officials, and youngsters. Always he had great patience, good humor, and a story or a joke to top anything. In the *Press's* city room, they always called him, jokingly, the "broken-English editor." Andrica's accent was thick, but his mind was as sharp as his memory. He remembered thousands of faces and names, and he always obtained, privately and at first-hand, information few other journalists ever came by.

When, as a fellow reporter, I sometimes traveled with him, we would rise early and hurry from house to farm to marketplace, meeting "the relatives." Ted often perspired in the sticky Balkan weather, grumbling in a good-natured way. But he kept going — talking, questioning, listening. Inherited Rumanian shrewdness always helped him stay one step ahead of the Communist regimes, and in his articles he would finesse points past

censorship. “Chickens are plentiful in Budapest,” he once wrote, “which is marvelous for people who have not seen veal for twenty years.”

His personality was always his best tool in trade. “I am Balkan myself, and I understand how these people talk, how they view life, and I feel, along with them, their love of their soil.” He would add this basic truth about Eastern Europe: “People remain people despite the political system. I have seen them dig in their heels in the face of coercion, and today only five percent of the population are what you would call activists. You don’t meet many now who proclaim the virtues of the party, thump their chests, or call for a New Man. They have come to appreciate the enormous and enduring power of traditional values, including nationalism, and the ‘ultras’ are trying to harness these old forces.”

In recent years Ted undertook another service: checking into the ancestry of his readers and satisfying their new pride in their ethnic stock. There was less need than before to deliver clothes and food, because times, even in Eastern Europe, have improved. Most mail is opened, but it gets through. Ted would still travel to a remote village to light a church taper on behalf of an old-timer back in Cleveland, row out into the Adriatic to throw a wreath upon its waters for a lost sailor, or act as proxy best man or godfather at East European weddings and baptisms.

I always wondered how Ted found the energy at the end of a day to sit down at his battered typewriter. He would write about the situation on East European farms and often foretold cyclical disasters in Communist agricultural management. He

wrote about prices, about relations between Communist fathers and their Western-oriented teen-age children, about incomes, about the standard of food in factory canteens, about jokes, about housing conditions, about what people thought of the Russians.

The first time I met Ted he said to me: "Forget the highfalutin stuff" (by which he meant the communiqués in gobbledegook party prose), "and come and meet my sort of people." All his life he carried those lists of relatives with him, checking off the names one by one. Back in Vienna he would study more lists and work out his next itinerary. In all of Ted's tales, the names would be omitted, for long experiences had taught him the need for discretion.

He was loved in Cleveland, where, he estimates, he had attended some 14,000 ethnic dinners and where he will now run a travel, advice, and research agency for his former readers. He was loved, too, in Eastern Europe. He would sit long into the night passing on information about the other half of the family, jotting down a note to take back to Cleveland. His years in the Rumanian Orthodox ministry date back to the Twenties, but in a sense the vocation remains alive. In another sense, he became a latter-day Ernie Pyle. His persistence enabled him to overcome considerable physical obstacles in the form of blocked mountain passes in Yugoslavia, terrible roads, little sleep. His warmth of character melted all but the hardest of Communist officialdom.

Once, when we were taking a quick breather on a cafe terrace in Budapest, Ted peered at me through his thick spectacles and said: "I've never been an intellectual. I'm as hardheaded as my readers" — which was not true. Former Mayor Carl Stokes

in 1970 proclaimed “Theodore Andrica Day” to laud what he called “our ambassador of good will to international understanding.” Ted’s old editor, Louis Seltzer, added: “He has been good for this world — for America and for Europe.”

SOURCES

The annual Almanacs of “America,” Romanian daily and weekly; of the “Solia,” Romanian Orthodox publication; of the Romanian Catholics of Byzantine Rite.

“The New Pioneer” English language quarterly, published by the Cultural Association of Americans of Romanian Descent.

Personal talks with “old time” Romanian immigrants, including Nick Moga, Nick Boeriu, Nicolae Nestor, George Puffu, Nicolae Mihaltian, Andrew Ghetia, George Ghetia, John Ghidiu, George Cabas and with numerous members of the Romanian parishes and organizations provided much of the source material for this study.

Coat of Arms, County of Arad

11. Dracula and Defamation

Nicholas Bucur, a distinguished Clevelander of Romanian origin, has written extensively on the subject of Dracula: facts and fiction. Because of the relevance of this subject within the context of ethnic heritage studies, we have asked Mr. Bucur to prepare a short essay on Dracula and Defamation. While he deprecates the abuses which have crept into a Dracula syndrome, he is nevertheless an ardent student of the subject. Ed.

“Velcome to Transylvania. How do you do? I am Count Dracula.” These words have been uttered countless times by comedians, by mock actors, and in casual banter between friends for decades. They symbolize the whole Dracula syndrome and capsulate a morbid fascination and even affection for the most successful man-monster ever conceived in fantasy and created in fiction.

The character of Dracula has been portrayed in film, in print, on the stage, in song (there is a Dracula musical), in comic books,

on the radio, on television (The Munsters and The Addams Family, and Saturday cartoons), in toys, games, and in breakfast cereals (Chocula and Frankenberry). The Dracula syndrome is part of the contemporary history of the United States.

Therefore, within the context of ethnic heritage studies, there are three questions which ought to be analyzed:

> 1. Why is this legend so famous and what caused its universal spread — almost to the point of saturation?
>
> 2. What has it to do with a study which relates to Romania and Romanian immigrants to the United States?
>
> 3. Have there been any side effects which are harmful to the good name or reputation of a minority group, namely, the Romanians?

To answer the first question, one must go back to the creation of the Dracula character by the resourceful imagination of Bram Stoker in *Count Dracula*, analyze the historical streams of data about the "Impaler" Vlad Tsepes (Count Dracula), and find the reasons why this story has become so universally known and respected as the greatest horror story of all time.

Perhaps the one most significant cause for its success is the morbid preoccupation of mankind with the macabre, with the supernatural, and the unknown. This, coupled with the eternal interest in cannibalism, creates the irresistable urge to hear more, and more… and more.

Vampirism is a kind of cannibalism. There is also a strong

current of sensuality or eroticism in the Dracula masterpiece. The sensational, the macabre, the mysterious; all these beckon to us in Dracula.

To answer the second question, Dracula relates to Romania and Romanian Americans. The terms of Dracula, Romania, and Transylvania have become almost synonomous. This is not entirely fair because Transylvania is a land of beauty and is really quite innocent of the aspersion that it harbors monsters. It is "the land beyond the forest." While the Dracula story is placed there, the placing was almost accidental. Unfortunately, it has become very convenient for writers to use a mental short circuit and place all sorts of monsters in Transylvania; including the Sun Demon, the Creature from the Black Lagoon, etc.

As an example, the original Frankenstein story was set in Ingelstadt, Bavaria and in many other places, but never in Romania or Transylvania. When the book was made into a movie film, the village name was changed from Ingelstadt to Frankenstein, the country site from Bavaria to Transylvania. Why? Because, by that time, the Dracula films were so popular that it was easier for the writers to create mood and atmosphere by using a stereotype. The stereotype has been expanded without limit in America, and now there is a kind of universal association of Transylvania with monsters.

This process is demonstrated by the large number of books on the subject. The list, which is included at the end of this essay, while not complete, covers the subject from a scholarly point of view. So, to you who read this now, welcome to the Legend of Dracula.

The dedicated "Dracula team," Raymond T. McNally and Radu Florescu, did a remarkable job of on the scene, personal exploration and writing about the origins of the Dracula legend, the historical prototype who served as Bram Stoker's model for Count Dracula, Vlad Tsepes, and many of the artistic ramifications of the legend.

Florescu and McNally write of the historical King of Wallachia, Vlad Tsepes, who became known as the Impaler, and also as Dracula. They point out that the word "dracul" became "dracula" and that dracul, in Romanian, means "devil." Florescu, a Romanian, had known of the historical Vlad Tsepes, The Impaler. He combined this knowledge with the curiousity of McNally (originally a Clevelander from Ohio), who went to Transylvania to personally inspect the sites of Dracula lore. From childhood, McNally spent hours studying vampire and monster movies.

Woodcut portrait of Dracula

The King of Wallachia (not of Transylvania) used impalement in order to terrify his enemies, criminals, looters, and others who opposed his will. He used terrorism to restore law and order to an area in which a political vacuum was created by the withdrawal of the Turks who, for centuries, had been the lords and overseers by virtue of Balkan conquests.

“Most of Dracula’s atrocities occurred between 1459 and 1461. The decomposed bodies of impaled prisoners frightened the Turks. Even the stout-hearted conqueror of Constantinople, Mohammed II, was sicked when he saw the remains of 20,000 prisoners, taken several months before, rotting outside of

Dracula's Wallachian capital of Targoviste." (Florescu and McNally op. cit.)

However, Florescu and McNally also point out that there are two sides to Dracula's personality: "One is that of the demented psychopath, the torturer and inquisitor who turns to piety to liberate his conscience. The other reveals the disciple of Machiavelli, the premature nationalist, the amazingly modern statesman, who can always justify his actions in accordance with superior state reasons, with raison d'etat."

The people of Romania have traditionally treated Vlad Tsepes as a national hero and champion against the invading Turks, and assert that the impalement tactic used by Dracula was actually modeled after the Turks' own treatment of the subjugated peoples of that area.

Dracula, the Impaler, hero, warrior, statesman, tactician of war and terror, is also an alleged sadist and monster. It is said that he killed between 40,000 and 100,000 people during his short, but action-filled lifetime. The disparity of 60,000 depends on the sources you use and, one supposes, on whether the chronicler is a friend and admirer or a critic.

One revealing anecdote about the Impaler tells of the time he ordered nails to be driven into the turbanned skulls of emissaries of the Turkish Sultan because they had refused to remove their hats before sitting down in his presence, at dinner. They had been sent on a good will mission, and their refusal to remove their hats was based on their own custom. The Impaler saw

things differently, and a classic case of non-communication about mores and customs ensued.

While on one hand he was impaling his adversaries, on the other hand, he was kind to beggars, the lame, the sick and the poor. To some he was a kind of Robin Hood, and to others a tyrant and a monster on the level of Ivan the Terrible.

Cruel or not, he was selected by Bram Stoker and immortalized, not so much for his own deeds as for the fictional accounts of a Count Dracula created out of the imagination of a writer of fantasy. However, the two have somehow become intertwined and it would be well for the student of this fascinating subject to delineate the reality from the fantasy. Florescu and McNally have done this in their works.

For many of the answers as to why and how Bram Stoker chose Vlad Tsepes, and came to write the most famous Vampire story of all time, one must read *A Biography of Dracula — The Life Story of Bram Stoker*, written by Harry Ludlam. It is noteworthy that so famous had the character become, that its name outweighted the author's own name in choosing a title for the biography of the creator of the character.

Bram Stoker was a civil servant, a theater critic, newspaper editor, business manager for a famous actor, Henry Irving, and a writer of "cliff hangers." He had a dual life and wrote a whole range of stories from romances to horror tales. It is claimed, in Ludlam's book, that Dracula was born of a nightmare and the irony is that Stoker never lived to see the remarkable success of his creation.

Ludlam describes Stoker's visit to the Continent, particularly Paris, and makes a point of it that Stoker never went to Transylvania. Evidently, Stoker chose the name because of the interesting lilt it had, and because of Vambery's assertions that vampirism and superstition were rampant there.

It is rather interesting to note that Mary Shelley, who wrote Frankenstein because of a bet with her famous husband-poet as to who could produce the best ghost or horror story within a year, also conceived her character in a nightmare, according to Ludlam.

Despite all the publicity given to Dracula horror stories all over the world, many Romanians never heard of Dracula in their homeland. In fact, Stoker's book was little known in Romania prior to 1958 because of the war years which prevented dissemination of English and American books and films. Furthermore, Romanian superstitions are not founded in blood. This is well documented in Kurt Brokaw's book, *A Night in Transylvania*, pages 83 and 85.

In any case, many Romanians are still unaware of this legend and only in recent years have become apprised of it due to the efforts of the government of Romania to capitalize on the syndrome through tourism. Tours are available to "Dracula's Castle," the theory being, "If you can't beat 'em, join 'em."

The big problem for the government was that of maintaining respect for an authentic folk hero, Vlad, and yet encouraging tourism by providing a mecca for Dracula fans, the site of Dracula's castle. This presented difficulties because Prince Vlad

was a Wallachian King, not Transylvanian. How then was the problem solved of finding a castle in one province which really belonged to another?

Brokaw describes the years of research of McNally and Florescu, and the efforts of the cooperative Romanian government, to find an authentic site of the Dracula castle, the historic castle at Tigoriste, and yet satisfy the appetite of Dracula fans.

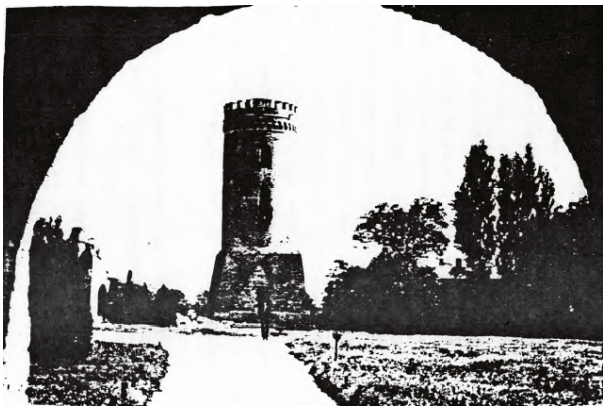
Stoker, who never went to Romania, on the other hand, had no trouble in carefully placing the castle of Count Dracula (the fictional chatacter) as opposed to Prince Vlad Dracul, or Vlad Tsepes, or the Impaler, on the borders of three states; Transylvania, Moldavia and Bukovina, far from the actual site. "Restoring Dracula to a natural home in Transylvania in a vast ruined castle perched on the edge of a great precipice, took Bram Stoker many hours of research among books and maps in the British Museum. Most of his information was gleaned from an old guide book; but when, after the publication of *Dracula*, he was congratulated by all sorts of people on his first hand knowledge of Transylvania and the setting so eerily true, he found it prudent not to spoil the illusion." (that he had been there; Editor's addition — Ludlam, page 101.)

Stoker may well have been influenced by the work, *Castle of Carpathia*, written by Jules Verne, the Grand Master of science fiction. The book was published in 1893 while Stoker's work was published in 1891. There are many notions in common, but this is not unusual since the era of around 1816 to 1897, when Mary Shelley wrote *Frankenstein*, was replete with penny

dreadfuls of all sorts, and horror novels galore which undoubtedly served as a fertile source of inspiration for Verne, Shelley and Stoker.

Brokaw relates the story of how Stoker sought the advice of Professor Arminius Vambery, a Hungarian expert in Oriental languages at the University of Budapest, who reported to him that Vlad the Impaler was a soldier, statesman, warrior, alchemist and that he was the most clever, cunning and brave of the sons of the "land beyond the forest." It is remarkable that a Hungarian professor from Budapest (the capital of Hungary) was the source of information for Stoker, rather than a Romanian professor from Bucuresti, the capital of Romania. Perhaps the existence of the Austro-Hungarian empire was the reason and, in that respect, Transylvania belonged to Hungary at that time.

The imagination of Stoker ran wild, however, in clothing the Vlad image with fantastic capabilities. The fictional character of Count Dracula was able to change into a wolf, or fox, or bat. He could become a mist and flyaway like an owl. He was 400 years old, lived on blood (not food), and could compel obedience of persons through sheer will power, at a distance. He could direct the elements, cause thunder and wind, storm, fog, and lightning; he could command rats and beasts, but his power ceased at sunrise. He cast no shadow and had no reflection in a mirror. He could be thwarted by garlic (but then who isn't thwarted by garlic), the use of sunlight, or the Christian cross, and could be killed by a wooden stake while in his coffin during the day. He had to rest only in Transylvanian earth.



Grounds and Tower at Dracula's Palace, Tirgoviste

The reader is undoubtedly cognizant of the immense and saturating impact the Dracula story has had, not only in fiction and the arts, but in the field of human relations itself. Fact and fiction merge, and from time to time, fantasy conquers reality. The facts are; Vlad was not a vampire, Transylvania is not the home of vampires or of any monsters for that matter, nor is it the repository of superstitions relating to blood vampirism, and some effort ought to be made to put things into perspective.

Two side effects of the Dracula syndrome which are of concern are: firstly, as mentioned, the denigration of Transylvania and, secondly, the accentuation upon violence and terror, particulary and proliferated by the media. Television is especially responsible for this role.

The Dracula and Frankenstein toys, the cartoons, the comic books and the situation comedies such as the Munsters and the Addams family, riveted the association of violence and terror

with Transylvania, hence Romania, so firmly that a snicker shall always accompany the mention of the word "Transylvania."

While acknowledging appreciation for the art of Stoker, more needs to be done in the area of delineation between history and fantasy, and to this end, research material on ethnic heritages and culture is vital. This will help to balance the scales, not only about Romanians, but of many other ethnic groups such as the Jews, the Italians, the Poles, and the Blacks who have borne the burden of combatting defamation.

Romanian Defamation in General

Everyone is, or ought to be, proud of his and her heritage. The longing to belong; to be a member of a family, of a community, or of a nation has been demonstrated in all kinds of ways; family pride, patriotism, nationalism, chauvinism, school rivalry, and even war.

Good natured rivalry, like humor, is not only natural but welcome in an unsettled and restless world. On the other hand, these forces can be directed into destructive channels rather than constructive. A Supreme Court Judge once said, "Obscenity? I know it when I see it." Perhaps a similar test can be applied to ethnic defamation. Where is the line between mockery and humor? Between twitting and cutting? The Poles, the Italians, the Jews, and the Blacks knew the difference when they heard or saw defamation. It was not as easy for the Romanians.

Yes, there existed for a time an indirect, not clearly defined, and

not easily recognized campaign of consistent and unrelentlng vilefication of the Romanian name.

Eva Bartok, in the "Youngstown Vindicator," of Ohio, on April 1, 1957, delivered herself of a joke: "What is the difference between a Czechoslovakian and a Romanian? The answer is that each of them would agree to sell his mother, but only the Romanian would make delivery."

John Guenther, in his "Inside Europe," calls Romania, without cause, rhyme or reason, "a land of monstrous licentiousness" and asserts that Romania's name ought to be "Kleptomania."

All of these tactless gibes have no basis in substance, nor in anything for that matter! There is simply no connection between the jokes and the Romanian name, character or disposition.

The foregoing suffice to illustrate the point. Of course, all of this tends to prove that there is a serious problem to be faced and somehow resolved, namely, what kind of ethnic humor is acceptable? Protests by the Polish and the Italian groups have been effective regarding radio, television and other media, and ethnic slurs have generally ceased in those categories.

The proliferation of Polish jokes has slowed down and ethnic humor has come to the point that a nationality joke is published and the reader inserts the race or nationality of his choice in the blank areas. As with the Dracula syndrome, ethnic humor got to the extreme when it was too much and too debasing, and adjustments were inevitable.

Whatever solution is adopted, it will depend on at least the

following elements: enlightenment, good will and patience. Education will help one group understand the other; good will will blunt the shape of the pointed slur, and patience with oneself and others will encourage the process of "laughing with," rather than "at." In a word, humor which is delicious and in good taste is the spice of life. Mean and demeaning "humor" is venom.

The recent film "Roots" was the best presentation television has yet made in the field of human relations. This story, by Alex Haley, of the origins of his family was sensitive, accurate, and very moving to the audience in the general consensus of opinions of critics and viewers. Praise was instant and universal. There is no reason why this technique cannot be extended to education and applied to other racial and minority groups… to all ethnic groups. If this is done, it will appear to everyone that there is no monopoly on human suffering or on human hope.

If this is done, humor will have evolved into a new and wonderful phase. Humor, which is based upon the appreciation of the inconsistent and the contradictory, the absurd, will become a new buttress in the bridge of understanding between humankind.

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12. Romanian Contributions to Arts and Sciences

Since patriotism and nationalism are among the strongest forces which are reflected in art, poetry, music and literature of Romania, it would be well to probe into the wellsprings of these sentiments.

Romanian arts and literature evolved in much the same way as that of its European neighbors. During the medieval period, the prevalent themes were those of wars, heroism, warriors, and resistance to conquest. Epics range from the heroic Resistance to the Romans of the Dacians under Decibalus, to the Turkish wars wherein Vlad Dracula and Stephen the Great achieved immortality in Romanian annals.

In more recent times, the trend is toward social reform, social injustice, economic inequality, political struggle and revolution. Other Romanian writers, who are not residents of Romania, write of unrest and political foment in still another vein. The sentiment of patriotism has undergone a radical change in the

United States. Originally, a founding father might have expressed his patriotism fervor in the ringing proclamation, “My country right or wrong.” This kind of burning devotion was also revealed in one of the most famous Romanian poems, “Song of Stephen the Great” by Dimitrie Bolinteanu.

Senator Frank Lausche of the American Slovenian community is fond of quoting this poem in his moving and fiercely patriotic speeches around the country. The essence of the story is that Stephen the Great returns home one night, wounded in the war against the Turks. His mother harkens to the knock at the castle door. “Who is it?” she asks. A weak voice replies, “It is I, good mother; your beloved son, sorely wounded.” Stephen pleads, “But open the door! The Turks surround me…” His wife rushes to open the door and is brusquely stopped by the Dowager Juerin, and Stephen’s mother cries out, “What say you stranger? Stephen is far away, in the camps of the enemy, his arm deals death to thousands. I am his mother, he is my son. If indeed you be he, I am not your mother. Since you are here, without victory, you cannot enter without my consent. Return to the armies. For your country die! And your tomb will be crowned with flowers.”

At these words, Stephen reels away, recovers his strength and resolve, sounds the rally, crushes the Turkish host and returns Victorious and triumphant, a national hero forevermore.

One is constrained, in the light of such patriotic passion, to compare the Dowager Queen’s indomitable resolve with more modern situations, and in so doing, many dilemmas demand the exercise of very difficult ethical opinions and judgments of moral value.

Historians

From an earlier time, the name of Alexandru Xenopol is preeminent. He wrote a monumental history of the Romanians and, throughout his works, he emphasized the growth of Romania to national spirit and devoted much attention and space to social and economic issues. C. Guirescu is also noted for his detailed and comprehensive study of Romania's medieval history.

Professor Nicolae Yorga, erudite and gifted with a fantastic memory, master of many languages, was the most prolific author on the subject of Romanian history. He was deeply involved in and committed to the creation of the League of Nations (the ill-fated predecessor to the United Nations), and was in great demand as a guest lecturer in symposia across the world. He was brutally assassinated in a most heinous manner in 1940. Yorga inspired other gifted writers such as Mihail Sadoveanu, O. Iosif and Panat Cerna.

A new kind of journalistic history book was written by Tom Marotta entitled, *For They are My Friends*. As described in *Popular Photography* magazine of Decenber, 1976, it is a "photoreportage of the social and economic changes" which have occurred in Romania since World War II. Marotta says that the people "opened up to us!" (His new wife was half Romanian which probably helped.) "The people invited us into their homes… I found a warmth that I've never before found in people. These people have a love of country and culture." That is Romania — not the production of tractors.

The magazine reports that, running through the book is “poetry by Romania’s most esteemed national poet, Mihail Erninescu (1850-1899).” Marotta is quoted as “hoping that some of the attention directed toward Dracula and Nadia Comaneci, the Olympic wonder, will rub off on his book.” We join him in his wish.

Writers and Poets

Dimitre Bolintineanu (1819-1873), author of *Stephen the Great*, was a brilliant manipulator of poetic forms. He wrote of historical legends and incorporated them into ballads and epic poems, and drew heavily upon heroic folklore for inspiration. His poetry is warm and patriotic.

Mihail Eminescu (1850-1889), poet par excellence, reached heights of splendor which are unmatched by any other Romanian poet. His unparalleled “Evening Star” (Luceafarul) is a peerless Romanian classic. A great patriot, he dramatized in his numerous works of verse and prose, the depths of his compassion for the privations of his people, and a spirit of hope for freedom. Many of his melodious poems have been set to music and are widely sung. Unfortunately, since he wrote in Romanian, his genius is fully appreciated only by those familiar with his language.

Grigore Alexandrescu (1810-1885), up to the time of Eminescu, was acclaimed as the greatest Romanian poet. He led a turbulent existence, completely dedicated to poetry and to improving the moral and political fiber of those who surrounded him.

Mihail Eminescu, Romania's greatest poet. (From "The New Pioneer")

Vasile Alecsandri (1819-1890), is considered by many, including Eminescu himself, to be the "King of poetry." Vasile was the most successful rhapsodist of all important events that contributed to the political and cultural rebirth of the Romanian people. He wrote of the heroic past, the mountains and the valleys, and the soul of Romania. He is alleged to have said, "Every Romanian is a born poet."

Other nationalistic writers include Ion Creanga and Ion Luca Caragiale, also inspired by folklore as well as contemporary

mores and customs. Creanga (see insert) wrote short novels, stories and poetry. Caragiale wrote many comedies and plays for the theater and incorporated many folklore anecdotes.

Two noted writers of the modern era visited Cleveland several years ago and sponsored a well attended literary seminar. They were Alexander Balarcu, an expert on Dante's Inferno, and Balaci Zaharia, a prolific writer of the post World War II School.

For those who are interested in current Romanian literature, an anthology has been published which is intended as a literary introduction to Romania and its people. The anthology is entitled *Introduction to Romanian Literature* which was edited by Jacob Steinberg and published by Twayne Publishers, Inc. of New York City, 1966.

Readers who are already familiar with some of the classic names of Romanian literature would recognize them in the following list; but the anthology also reflects the current inspirations, concerns and life of the Romanian people. From the promotional cover of the book, the following statement is taken, "The passions and hopes of the heroes of these varied writings will strike a familiar note for the American reader." The point is made that the same kind of problems and circumstances which affect the American scene, also are reflected in Romanian life such as the problem of three generations living in one household with all of its heartbreaking humor; the heavy hand of matriarchs in some homes; the battles of the generations and the sexes; the cataloguing of the ugly as well as the beautiful; all of these "prove that literature is preeminently a common ground which demonstrates how truly universal is the human condition."

Authors who are represented in this anthology are: Ion Creanga with his *Recollections from Childhood*. Creanga's style of lyrical and humorous prose, laden with optimism and satire, enhanced by proverbs, sayings and images drawn from folklore, are representative of the strong earthy hutnor of this generation. He has been considered the Rabelais of Romanian literature. A more modern writer, Zaharia Stancu, and his *Lilac Time* relates more to social problems and Stancu, in his works, has presented a large panorama of the social life of Romania in the first half of the twentieth century.

One of the better known modern writers is Mihail Sadoveanu who is a master of detail and humor, and is acclaimed by many of his countrymen as the foremost writer of his time. His death was premature but his output was considerable, and he has exerted a great influence on twentieth century Romanian literature. Sadoveanu uses a good deal of psychology in his works and even the titles of his books convoke the kind of summary of his position and image of his personal philosophy. His books include: *The Mud Hut Dwellers, Tales of War* and *Evening Tales*. These books are also all available from Twayne Publishers of New York City.

For the serious student of National literature, it would be well to read the works of the older masters as well as those of contempraneous authors in order to be able to more fully appreciate the evolution of thought undergone by the Romanian people and their adjustment to social conditions in the intervening years. The Cleveland Public Library, in the past decade, has acquired a number of excellent anthologies and

other works by Romanian authors and is readily available to those who are interested in the subject.

For a penetrating look into the Romanian soul, an excellent book gives us such insight in a lovely and delightful collection of poems entitled, *The Bard of the Dimboritza*. This collection of peasant Romanian folk songs was published by James R. Osgood, McIlvaine and Co. of London, many years ago. The collector was Helene Vacaresco and the translators were Carmen Sylva and Alma Strettell.

Carmen Sylva was the pen name of Queen Marie of Romania. In the introduction, she tells of the efforts of the young poetess-collector to induce the peasants to sing their songs for her. She learned to spin so as to hear the girl spinners; she hid in the tall corn to hear the "reapers crooning"; and she listened at cradles, dances, taverns, weddings, and death-beds.

The melancholy, the subtle beauty, the simple beauty of this treasure-trove, combine in a kind of natural alchemy to reveal the true spirit of the Romanian peasant. Many are not rhymed and not accompanied by any musical instrument except, in some cases, for the lute of the "Cobyar." The inner title of the book is, in fact, "Lute-players songs." The song titles are at once invocative and nostalgic in themselves: Death for Love, Song of the Fire, Hopeless, Gypsy Song, Song of the Shroud, At a Grave, If She Were Yet Alive, The Dead Wife's Kins, Two Souls, The Well of Tears, Song of the Dagger, River of Tears, The Black Heart, The Other One, Dirge, On the Death of a Young Man (Maiden and Child).

Andrei Muresan

I.L. Caragiale

Some Outstanding Leaders Romanian

Literature

By GEORGE ANAGNOSTACHE

TITU MAIORESCU (1840-1917)
The foremost literary critic of Romania

After finishing his studies in Berlin and Paris, Maiorescu returned to Romania and was named professor of philosophy and logic at the University of Iasi; later he occupied the same chair at the University of Bucharest.

Together with Petre Carp and Ion Negruzzi, two other Moldavian writers and political figures, he organized the literary society "Junimea" of Iasi, which in turn started publication of "Convorbiri Literare" (Literary Discussions), still the best literary magazine of Romania. Eminescu, Creanga, Vlahutza and many other poets published their first works in this magazine.

He was the first to collect and publish in volume form the poetry of Eminescu and to reveal to the Romanians and to the world his poetical genius. His articles on Eminescu, Alecsandri and other contemporary writers are by far the most profound and lucid analyses of the literary trends of his time; moreover, they are in themselves great works of literature.

Also active in politics, Maiorescu presided, as

prime minister, at the peace conference between Romania and Bulgaria after the Balkan war of 1913.

Titu Maiorescu

ION CREANGA (1837-1889)
The best known Romanian raconteur

It Is said of Creanga that he wrote as he lived and lived as he wrote. Of peasant origin, he remained a peasant all his life: Genuine, kind, good-natured, a bit ironic, understanding, patient and industrious.

He was a pupil of Titu Maiorescu, the famous literary critic and a life-long friend of Mihail Eminescu, the great poet. Through them he joined the literary society "Junimea" of Iasi (Jassy) in whose magazine "Convorbiri Literare" he published most of his work.

Creanga's best known publications are his "Amintiri din Copilarie" (Childhood Reminiscences) and "Povesti" (Tales) in which he vividly and engagingly describes, in his inimitable Moldavian dialect, the

happenings, the customs and the people of his native village Humulesti, using the rustic life of Northern Moldavia as a background.

As a grade teacher, he edited and published a series of text and reading books for children that were used for many years in the Moldavian primary schools.

His "Childhood Reminiscences" have been translated in Italian and English.

Ion Creanga

(From "The New Pioneer," page 14.)

ALEXANDRU ODOBESCU (1834-1895)
The aesthete of Romanian literature

Odobescu was a man of many achievements: Diplomat, jurist, historian, archaeologist, educator and a great writer. In all these fields he left a deep imprint.

Odobescu started his literary career by publishing poetry and articles in "Romania Literara" (Literary

Romania), a magazine edited by Vasile Alexandri. His talents and erudition were soon recognized. At the age of 29, he became Minister of Education and when only 33 years old he was entrusted with the important mission of organizing the Romanian section at the International Exposition in Paris (1867).

In the field of archeology, Odobescu published two important works: "Istoria Arheologiei" (The History of Archeology) and "Closca cu Pui (The Treasury of Pietroasa), this last one a brilliant interpretative study of Roman relics found in Romania.

He is mostly known and admired however, for his two historical novels "Mihnea Voda" and "Doamna Chiajna," in which he depicts the turbulent period of these Romanian rulers. Another outstanding publication is his "Pseudocynegeticos," a scholarly description of the literary works of all times pertaining to hunting subjects.

Alexandru Odobescu

ALEXANDRU VLAHUTZA (1858-1919)
Poet and journalist of distinction

The Romanians consider Vlahutza as the worthiest successor of Eminescu. In many respects this is true: a note of eminescian melancholy and pessimism prevails in his poetry, especially in that of his youth. Like Eminescu, he is meditative and philosophical, and as in the case of that great poet, his inspiration sprang from the soul and soil of the Romanian people.

Vlahutza is not an imitator however. His work stands out by itself. He excells not only as a poet, but also as a novelist, short-story writer and journalist. Above all he used his great talent to make the Romanians conscious of their glorious heritage and of the natural beauty of their country.

In “Din Trecutul Nostru” (Out of our Past), he presents the epopee of the Romanian people in sketchy historical portraits and episodes. Professor Charles Upson Clark, the well known American scholar, calls this work “the most graphic and charming series of historic episodes I have ever read in any language.”

In another remarkable publication “Romania Pitoreasca” (Picturesque Romania), Vlahutza records his impressions of his travels throughout Romania. Beautifully written and challenging in its descriptions, this travel book, more than any other writing, has developed in the Romanians a greater appreciation of their own country and people.

Alexandru Vlahutza

(From "The New Pioneer," page 15.)

Artists and Painters

Romania has a plithora of outstanding artists and painters. However, few are known to Americans with the possible exception of Theodor Aman, Stefan Luchian, Ion Andrescu and Nicolae Grigorescu. The latter is very well known and popular with Americans of Romanian descent. Many lithographic reproductions of his pastoral scenes hang on the walls of this community's homes.

Grigorescu is bold and colorful. His style accurately and warmly portrays peasants and their oxen in the fields. His portraits of the grizzled faces of patriarchic farmers and their impassive wives are masterpieces of realism.

Sculptors

Romania enjoys the contributions of many talented sculptors, old school and new, such as Karl Storck (First Professor of Sculpture at the Bucharest School of Fine Arts), Ion Georgescu, Eustake Altimi and Gheorghe Asachi.

But, the great among them, and of the sulpture of the world, is Constantin Brancusi — that grizzled innovator and eternal pursuer of the Heroic Spirit. Critics and admirers have been lyrical, nearly ecstatic over his superb interpretations of time, space, and man's quest for inmortallty. They rhapsodize over his "Gate of the Kiss," his "Table of Silence," and "Bird in Space."

Although Brancusi insisted that he was not an abstractionist and that he sought to capture the "essence of real inner form" of his subject matter and not merely its external shape, he did manage to suspend time, space and dimensions in stone. Inanimate stone became a living essence through his genius.

When he created "The Kiss," he was 31, in 1901. His last major work was the park complex, 1937-38, in Tirgui Jui, Romania ("Table of Silence" with 12 stools and the "Gate of the Kiss").

Throughout all of his works. Brancusi sought to represent the heroic nature of man as immortalized by Divine Power, the freeing of man from his earthly ties of length, breadth, width, and time — to sublimate man into the Super Hero — and he personally believed he had ever failed in this transcendental task. However, he continued to try, and try, and try to the end.

A partial list of his remarkable achievements include: "Torment"

(1906), “The Prayer” (1907), “Prodigal Son” (1915), “Socrates” (1923), “Chimera” (Circa 1918), “The Seal” (Circa 1936), “The Cock” (1924), “Bird in Space” (1923), “The Sorceress” (1916-1922). “Torso of a Young Man” (1917 and 1923), “Timidity” (l915), “White Negress” (1924 and 1928), “The Chief” (1925), “The Endless Column” (1937), “Gate of the Kiss” (1938), and “Table of Silence” (1938).

The “Endless Column” was so constructed by Brancusi that, even granted its great height (96 feet, 2 7/8 inches tall), when one stands at the base and looks up the Column, it appears to go upward indefinitely. The magnificent illusion, the unusual visual paradox, is a triumph of human transcendental perception.

Scientists and Inventors

Historian C. Guirescu contended, in an article in “Tribute Romaniu,” October 1, 1974 issue, that Romania has made great economic progress and that “a solid tradition, a century old propensity of our people” is the cause.

Exceptional advancements have been made in stience, in the field of technology, and in the area of inventions. It is not well known, but nevertheless a fact, that Henri Coando, a brilliant scientist, was the inventor and pilot of the first jet in the world (Canada, 1910).

“The first rail-driven vehicle in the history of technique and the first points were made in Brad, Transylvania by a Wallachian craftsman in the 15th century,” is written in the above mentioned article. Aurel Vlaicu constructed and flew the first metal

structured fuselage in the world. Dr. Ana Aslan is a poineer in gerontology and her product, Geronital, is world famous (allegedly arrests the aging process).

One of the most famous scientists in aviation and aerospace technology, Herman Oberth, was born in Siberi, Romania. He is considered the founder of aeronautics and created many original kinds of outer space rockets.

The following is a list of other important Romanian figures in the fields of science and technology (from Tribuna Romaniei, October 1, 1974, page 7):

> Orban, the Dacian gunman, manufactured two cannons of big power the same century, that decisively helped conquest of Byzantium.
>
> Conrad Haas, a Transylvanian Saxon scholar and pyrotechnist, is the world inventor of the three-stage rocket, also produced by him in 1555. He also made the Delta-shaped direction stabilizer.
>
> In the 18th century, Munteanu Urs, Idu Craciun and Constantin Palade, miners of the Apuseni mountains, authored some important inventions (stampheads or orewashing machines).
>
> Augustin Maior, a technician, physicist and mathematician, invented the multiple telephony, proving that five calls are possible on the same circuit.
>
> I.N.G. Daniilescu, one of our numerous inventors of farm machinery. His “hoeing plough” was silver medalled at the Paris Universal Exhibition in 1889.
>
> G.C. Cosmovici and Theodor Dragu invented

locomotive fuel oil injectors. The former also manufactured an original greasing box, successfully used at home and abroad.

Dumitru Brumarescu, a technicist of remarkable ingenuousness, authored numerous inventions: a reed-cutting machine, a submarine rescuer, a plane, an automated system of carriage couping, etc.

Martin Banc, after the first world war, was granted the first world certificate to produce acethylene out of methane gas.

Aurel Vlaicu — a brilliant plane manufacturer and pilot, a prestigious novatory name as concerns aviation techniques. He produced the first fuselaged plane with metallic structure in the world.

Theodor Manciulescu, the inventor of "electrografofon" (1903-1906) a predecessor of the tape-recorder of nowadays, based on the sound electromagnetic recording on metallic wire.

Anghel Saligny — the most proeminent engineer of former periods. He built the first reinforced concrete and prefab elements silos in the world. The bridge at Cernavoda, thought out by him, also boasts remarkable technical novelties.

Rodrig Goliescu, inventor of avant-garde aviation constructions among which are the aircholeoptherus.

Ion Stroiescu — devised and tested the first rocket driven air models and built the first aerodynamic blowing workshop in Romania.

Gheoghe Cristescu — a forerunner of T.V. Granted in 1929 in Paris a certificate for long distance live image broadcasting.

Anastase Dragomir — inventor of the first launch railed cockpit in the world, patented in Paris in 1930.

Lazar Edeleanu — author of great many inventions among which the most important and widely used — the device of low temperature selective refining with sulphur dioxide of crude oil (1908).

Nicolae Teclu, inventor of the automatically regulated gas bulb bearing his name as well as of many other lab apparatus and procedures. He taught chemistry at the Vienna University and was a member of the Romanian Academy.

Alexandru Ciurcu — a pioneer of reaction technique. During the last decades of the previous century, he was granted certificates in Paris for jet propelled vehicles.

Traian Vuia — a poineer of world aviation, creator of the steam generator bearing his name. He was the first in the world to have succeeded in taking off exclusively due to the apparatus aboard his plane (March 18, 1906).

George de Bothezat — worked especially in the U.S. where he thought out and tested a new type of helicopter.

Gogu Constantinescu — a prestigious inventor, founder of sonicity and sonic outfit of great importance for technical uses. He was particularly active in Great Britain.

Herman Oberth — founder of astronautics. Born in Sibiu, he authored his first works while in Transylvania and worked later on in Germany. A creator of original types of outer space rockets.

Henri Coanda — a brilliant scientist, a man of genius with multilateral preoccupation and achievements. The inventor and pilot of the first jet in the world (Canada, 1910), discoverer of the Coanda Effect.

Aurel Persu — an engineer, author along several ten

years of multiple technical inventions. He manufactured the first car based on aerodynamic principles whose wheels were closed in its body.

Ion Basgan — inventor of a new drilling system on the basis of a new interpretation of the laws of physics and on sonicity. Licences in Romania and in the U.S.

Elie Carafoli — professor and Adademician, a world reputed authority in aerodynamics. Creator of a new type of plane wing and of other numerous novelties in aviation technique. Awarded the Paul Tissandier international diploma.

Paul G. Dimo — a corresponding member of the Academy of the Socialist Republic of Romania, inventor of an important coordinating device for power systems operation.

Matei Marinescu — son of great neurologist Gheorghe Marinescu, a corresponding member of the Academy of the Socialist Republic of Romania, a specialist in electrocommunication, automatics, electroacoustics, inventor of an original alternate motion electric engine (oscilo-engine).

Ilie Barbu — inventor of an efficient procedure for coke producing out of non-coking coal by ordinary methods.

I. Butanescu — inventor of a large scale usage system in cinematography for visible text separation from the film.

C. Teodorescu-Tintea, inventor of remarkable aviation and noise attenuating devices setting out from the Coanda Effect.

Ms. Ana Aslan, Adademiciah, a world reputed scientist in gerontology. Her fabrication technology of Gerovital the same as the product itself, a Romanian invention, are world famous today.

(Essay prepared by Nicholas Bucur) Ed.

Appendix I

ROMANIAN IMMIGRATION

Romanian immigration to the United States from 1871 to 1930 according to United States Census figures:

1871-1889	11
1881-1890	6,348
1891-1900	12,750
1901-1910	53,008
1911-1920	13,311
1921-1930	67,646

The figures relating to the years between 1871-1920 do not include Romanians who came here from Transylvania, Bucovina or Bessarabia, since these provinces were under other than Romanian rule. The majority of Romanians in the United States, however, came from these provinces. If “mother tongue” had been used as the basis of classification, the United States Census

would have shown a much greater number of Romanians here than indicated in official reports.

Appendix II

Two Romanian Folk Tales

Adapted by George Stanculescu
From the collection of Ioan Creanga

Why the Bear Has no Tail

Once upon a time there was a cunning fox, as all foxes are. He had roamed all night hoping to find some food, but all his efforts were in vain. At dawn he went to the roadside and lay exhausted under a shrub. While resting there, nose on his forelegs, he smelled fish. This made him raise his head and look down the road. What he saw was a peasant with his ox-cart slowly coming along.

“That’s fine!” thought the fox. “Here comes my meal!” Instantly he slid out of the bush and lay down limp in the middle of the road, as if he were dead.

When he passed by, the peasant thought the fox dead, and

stopped his oxen. “Poor fox!” muttered he. “I feel sorry your end came this way, but on the other hand, I am glad my wife can have a nice coat out of your shiny fur.” He took hold of the fox and threw him on the wagon, on top of some baskets well filled with fresh fish. Then he urged his oxen faster, eager to get home and skin the fox.

But as soon as the cart moved on the fox tore open one of the baskets and began to throw fish onto the road. Thus, facing an icy wind, the peasant urged his oxen, the old cart squeaked and wobbled, and fish falling behind on the lonely road.

Soon the fox jumped off and hurriedly went back, picking up the fish. Then he took it to his lair and began to eat, for he was hungry indeed.

He hadn’t quite finished his meal, when a bear walked in. “Good appetite to you,” my good friend. “But where did you get all that fine fish?”

“Caught it myself.”

“I wish I could get some.”

“If you really want fish,” said the fox, “go tonight to the big pond beyond the hill, dip your tail in the water and stand still until morning. Then pull hard toward the bank. In that way you will haul out a heavy load of fish. The longer you stay there, still as a mouse, the more fish will hang on your tail. That’s the way I caught mine.”

The bear left immediately and went to the lucky spot and as soon as evening came put his tail in the water.

That night a blizzard began to blow. It was so cold it could have frozen the tongue in one's mouth. The water froze hard and held the bears tail as if caught in a vise. However he stood still and suffered, mindful of the fish he hoped to take home in the morning. But in the end, unable to stand the grip any longer, he twitched and pulled as hard as he could. The result was that the poor fool, instead of catching fish, lost his tail.

Now he started to growl and jump in great pain. Enraged at the fox, he went to give him a good beating. But the sly adviser knew what was bound to come and had prepared to avoid punishment. He had come out of his lair and crept into the hollow of a tree.

When the tailless bear came in sight the fox loudly called to him, "What did you do with your tail, my greedy friend? It seems you wanted to take home all the fish that big pond held."

Surely that was adding insult to injury. The bear dashed madly at the sheltering tree only to find out that the entrance was too small for him. Then looking around he found a long stick hooked at one end. He used that weapon in trying to get the fox out. But when the bear got hold of his foot the fox would say, "Pull as hard as you like, for your hook has hold of the tree." Likewise when the pole was hooking the inside of the tree he would cry out, "Please, please, let my poor foot loose!"

Vainly the bear tried to get the fox out. He was too stupid for this

job. In the end he had to give up the idea of revenge and admit he was fated to be forever a blockhead, forever without a tail.

A Lazy Man

There once lived a very lazy man in a far-away village. He was so sluggish he didn't even bother to chew his food. Seeing his dislike for work, the citizens decided to hang him so that other lazy people would learn a lesson. Thus two peasants from amongst them went to the man's house, put him on an ox-cart, and took the gallows' road. Such was the custom in those old days.

On the way to the execution place the three wayfarers met a fancy carriage in which rode a kind lady. She asked if the man lying flat on the cart wasn't ill and whether they were taking him to a hospital.

"No, madam!" answered one of the peasants. "We are taking him to the gallows instead, because he is lazy, a public charge and a big nuisance."

"It's a pity for him to die like a dog!" spoke up the lady. "If he's a burden on the village, why don't you take him to my villa on that slope to the right? I have there a storeroom filled with hard biscuits which I save for famine years. He could eat of them and live around my summer house as best he could, without having to do any work."

"Do you hear, sluggard?" asked the other peasant. "That's the

chance of your life. Jump off the wagon and give thanks to the lady!"

"But would there be someone to moisten the biscuits for me?" mumbled the lazy man without even turning his head.

"What did he say?" inquired the lady.

"He asks whether you wouldn't serve him the biscuits already soaked in water," explained the same man.

"But this is terrible!" said the woman. "Can't he himself do the soaking as he eats them?"

"What do you say, big fellow?" asked the driver. "Would you agree to moisten the biscuits?"

"No!" answered the lazy man. "Rather move on to the gallows. Why should I go to so much trouble for this mouth of mine?"

(From "The New Pioneer," pages 13-14, January, 1945.)

George Stanculeseu, a graduate of Western Reserve University's Cleveland College, had been for many years editor-in-chief of "America," Romanian daily of Cleveland. He is the author of numerous articles on Romanian folklore. He lives in Cleveland.

Appendix III

A Geneological Survey of Romanian Names

By Joan Motzu

What does your Romanian name mean? Americans of Romanian ancestry will find interesting information on this subject in this and subsequent issues of "The New Pioneer." In the next issue of this magazine Mr. Motzu will describe the meaning of the more commonly used Romanian family names.

There are a number of interesting angles in the ancestry-tracing of Romanian names. We will mention here but two of them, which are doubtless fundamental.

First, during the time where the territory of Greater Romania was under Roman rule (from 107 A.D. to 271 A.D.), the Romanian people had surnames. In the third and fourth centuries, the barbarian invaders began overrunning the Roman Empire. Eventually, even Rome fell to the invaders. The

Romanian people, however, continued to live a free community life in most of the mountainous regions of Greater Romania, where they used, without interruption, the same names they had been using during the Roman time.

According to the Romanian philologists (Sextil Puscariu, etc.), the ancestors of the present-day Romanians had rustic names of animals, birds, plants, etc., ever since the Roman epoch. Indeed, we find at the present time such Romanian names as: Ariciu, Aricescu (Latin "Ericius"), Albu, Albescu (Latin "Albus"), Bucur (pre-Roman, Dacian or Thracian), Brad (pre-Roman, Dacian or Thracian), Caprioara (Latin "Capreola"), Capra, Caprita (Latin "Capra"), Cerbu (Latin "Cervus"), Cercel (Latin "Circellus"), Craciun (Latin "Calationis," "Carationis"), Cucu (Latin "Cucus"), Fluture (Latin "Fluturus"), Iepure, Iepureanu (Latin "Leporem"), Lapadat (Latin "Lapidatus"), Lupu, Lupan, Lupei (Latin "Lupus"), Micu (Latin "Miccus"), Musat, Musetescu (pre-Roman, Dacian or Thracian), Negru, Negreanu, Negrescu (Latin "Nigrum"), Paun (Latin "Pavonem"), Porumb, Porumbaru, Porumbescu (Latin "Palumbus"), Sarpe (Latin "Serpes"), Soare (Latin "Solem"), Sorbu (Latin "Sorbire"), Sturzu (Latin "Turdus," "Sturdus"), Ursu, Urseanu (Latin "Ursus"), Vulpe, Vulpescu (Latin "Vulpes"), etc., etc.

Let it be mentioned here that the foregoing names, and their derivatives, as well as others of the same kind, have an ancestry which goes back approximately 1800 years, and the greater part thereof have come down to us, by descent, from one ancestor to another.

Village Street, Romania

Second, aside from the foregoing ancestral names, we have others of a more recent date comparatively. Indeed, from the sixth to the tenth century, the Romanian people did not live alone in the mountainous regions of present-day Greater Romania. Another people, the Slavs, who were also devoted to the honest

trade of cattle-grazing and farming, settled down in the neighborhood of some of the Romanian communities. Together, Romanians and Slavs, fought the more adventurous invaders, who attempted to penetrate into their mountain strongholds, and learned to share the happiness and misfortunes which life had in store for them. The Slavs, whose number was smaller than that of the Romanians, learned the Romanian language, marriages followed, and children were born from a "melting-pot" process of Romanians and Slavs.

According to the Romanian philologists, therefore, the more recent ancestors (those of about 1000 years ago) of the present-day Romanians began to use also Slav names. Indeed, we find at the present time such Romanian names of Slav origin, as: Aldea, Aldes (Slav "Aldija"), Barlea, Barlescu (Slav "Brle"), Bera, Berescu, Berila (Slav "Bera"), Bobu, Bobes Babes (Slav "Bobo"), Dobre, Dobrean, Dobrin (Slav "Dobre," "Dobrin"), Dancu, Danciu (Slav "Danca"), Dragu, Dragan (Slav "Drago"), Ene, Enescu, (Slav "Ene," "Enjo"), Iancu, Nica, Nitu, Nitescu (Slav "Janko"), Manea, Maniu, Manescu, Manila (Slav "Manjio"), Metea, Metes (Slav "Meto"), Mihu, Mihut, Mihoc (Slav "Miho"), Mirea, Mirescu (Slav "Miho"), Mirea, Mircescu (Slav "Mirca"), Oancea, Onciu, Oncila (Slav "Ionco"), Stanciu, Stanescu, Staunt (Slav "Stanco"), Vlad, Vladut, Vladescu (Slav "Vlad"), Vlaicu (Slav "Vlajko"), etc., etc.

Naturally, the Romanian who inherited one of the names mentioned above, or a derivative thereof, should not conclude that he is of Slav ancestry. Somewhere, back on the line, there may have been a maternal or paternal Slav ancestor, but this no

longer matters. Those Slav names became part of the Romanian heritage, in their Romanian form, during the period from the sixth to the tenth centuries, that is, in most cases more than 1000 years ago!

It is characteristic of most of the Romanian names, whether they be from the Roman epoch (first to the third century A.D.), or from the epoch of the Romanian-Slav inter-mixture (sixth to the tenth century A.D.), that they tell a strange story, in their own way, if only by the fact that they have come down to us, as a heritage, during the course of so many centuries.

The Romanian need not search for a clue to claim descent from a "bearer of ermine," for most of the Romanians have historical names with many centuries behind them. This is, in itself, a title. But there are other titles, too, as we shall see in due course.

II

The ancestry-tracing of names has always been one favored by the people. There are, it is said, approximately 20,000 professional geneologists in the United States engaged in genealogical research. This, in itself, proves how eager people are to ascertain their ancestry and the story which stands behind it, for, every family name has a history of its own, with its shady spots at times but nevertheless highly instructive and interesting.

As regards the Romanian people, we have already seen in the preceding article that most of them have Latin and Slav names which date as far back as 2000 and 1000 years, respectively. This is one feature which deserves being noted. There are, however,

other features, too. Among them, we will note at the present time the fact that, on the whole territory inhabited by the Romanian people, the same historical names prevail though some of the Romanian were forced to live for centuries under foreign rule. Moreover, we find that names now common among the peasantry in Muntenia, Moldavia, and Transylvania, are names which have belonged to Romanian Princes, rulers, and nobles, of the fourteenth, fifteenth, and sixteenth centuries. We will glance back into the historical past of the Romanians and try to explain how this came about.

The political age of the Romanian people began in the thirteenth century. Until that time, that is, during the one thousand years of barbarian invasions, the Romanians lived in the mountainous regions of present-day Greater Romania. They “made” no history during those centuries, for the historians of those times were busy recording the ravages caused by the barbarian invaders.

Peace-loving, as the Romanians were, they lived in small communities, called “Countries,” in most instances beyond the

reach of the numerous invaders. Those communities were a sort of mountainous and forest republics similar to the mountainous and forest republics (Cantons) of Switzerland of that same period. All Romanians were free and equal, as most mountaineers are.

After the barbarian invasions subsided, the Romanian people descended to their deserted regions of the plains and founded two countries, Muntenia and Moldavia. The mountaineers were pioneers on the plains and, as such, the bravest, most worthy and dynamic, acquired larger stretches of land and became the leaders of their newly founded communities. Eventually, some of them, were chosen by the people as their Princes, while others became statesmen and landlords. Thus, a Romanian nobility was born.

Transylvanian Water Pitchers

The Romanian noble, however, was not to be compared with

his feudal “brethren” in other countries. He was an outstanding member of his community, to be sure, but he had no pretentious castle built from the sweat and toil of his subjects, nor any tides to convey upon his children; and his land belonged to him only as long as he was worthy of it. While in practically all other countries of Europe, the children of a nobleman were all noble, and the country was divided into three classes: the nobility, the clergy, and the proletariat — the latter a despised and unfortunate element of society — in the country of the Romanian people there was no such social segregation. Consequently, “nobles” and “common” people, in other words, the distinguished members of the community and the simple people, had an equal opportunity to go up, or down, according to circumstances and their natural ability, for, as we have already said, all of them were free and equal.

During the course of history, however, many social upheavals have befallen the Romanian people, mostly from without, and many a Romanian nobleman and Prince, despite his ability and merit, fell back into the lower ranks from which his forefathers had arisen. It is a great deal due to the foregoing that we find, at the present time, so many old historical names borne proudly by the Romanian farmer and tiller of the soil. For the benefit of the reader, we will set forth, in this and subsequent articles, some of these historical names, in alphabetical order, together with others of the same kind which are connected therewith:

> ALBU, ALBOTA, former Moldavian nobles. One of them was Governor of the County of Neamt, from 1460 to 1470; PETREA was Minister of Interior for

Southern Moldavia, in 1572; ALBU-THE-GREAT, former noble in Muntenia, tried to dethrone Prince VLAD Tepes, but failed and was decapitated in 1460; ALBU TOCSABA was Prime Minister of Prince DAN, in 1420, and of Prince ALEXANDRU ALDEA, from 1431 to 1436.

ARBORE, former Moidavian nobles. One of them became Governor of the County of Neamt, in 1470; his son, LUCA, was Governor of Suceava (Bucovina), and Councilor of Prince STEFANITZA, from 1498 to 1523; he sent an Ambassador, CARJA, to the Poles to conclude a treaty against the Turks, but paid for it with his life; in 1502, LUCA had built a church in the present-day town of Arbore, where he is buried.

BADEA, BADESCU, BADICA, former Moldavian and Muntenian nobles. BADEA CLUCERU was the leader of the expatriated nobles at the death of Prince MIRCEA CIOBANU, and died in 1519; the BADESCUS are recorded in the fifteenth century, at Muscel; one of them, BALOSIN, was a sort of Chief of Ceremonies; BADICA was the step-son of Prince RADU-THE-GREAT, and cousin of Prince NEAGOE; in 1521, he occupied the throne of Muntenia, but was dethroned and died at the hands of the Turks, in 1524.

BALACEANU, former nobles of Muntenia. They are recorded as early as the fourteenth century. One of them, CONSTANTIN-THE-CAPTAIN, served under Prince MIRCEA, in 1400; NEDELCU, was Prime Minister, about 1580; DRAGOMIR was Minister of War, in 1580.

BALS, former nobles of Moldavia. Recorded at the beginning of the fifteenth century; said to be related to the House of Balsa, of Montenegro, and a branch of the Counts of Provence de Baux; one of them, BALOS, was Chamberlain, froro 1432 to 1439;

TEODOR was Chancellor, in 1525; and CHRISTEA was Prime Minister, in 1590, and became the son-in-law of Prince LAPUSNEANU.

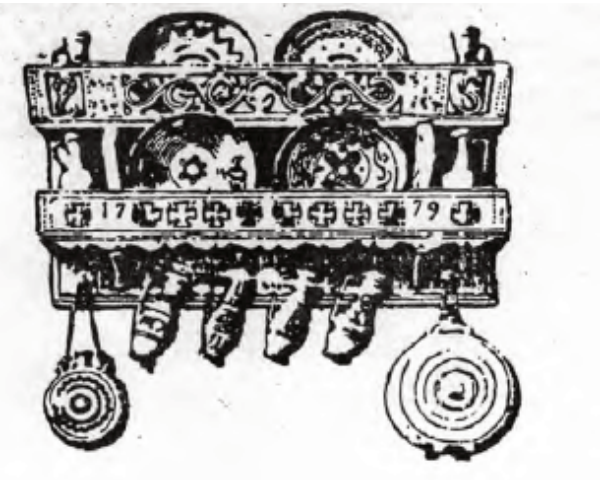
BARBAT, former Princes of Muntenia, are a very old Romanian family of nobles; one of them, referred to as "Lituen" or LITEAN (the Latin), died in battle with the Hungarians, about 1272; Muntenia had not yet been founded; LITEAN'S brother became Prince of the "Country of Litean" (present-day Oltenia and Arges).

BARBU, former nobles of Muntenia, have their homestead in Oltenia; one of them was Governor of Oltenia, from 1490 to 1510, and built the monastery of Bistrita; BARBU II, son of PARVU, and brother-in-law of Prince MOISE, was also Governor, in 1529; BARBU III, son of PREDA, was Governor in 1534.

BOGDAN, former nobles of Moldavia, were Romanian nobles of Maramures, Transylvania; BOGDAN I crossed the Carpathian Mountains, into Moldavia, and founded the Moldavian Principality over which he ruled from about 1355 to 1365; another BOGDAN, son of Prince ROMAN I, and brother of Prince ALEXANDRU-THE-GOOD, died in 1411; BOGDAN II, son of Prince ALEXANDRU-THE-GOOD, ruled in Moldavia from 1449 to 1451; BOGDAN III was Prince of Moldavia, from 1504 to 1517; and BOGDAN IV was Prince of Moldavia, from 1568 to 1572.

We have mentioned, thus far, a total of 37 Romanian names. All of them: Albu, Albota, Petrea, Vlad, Dan, Alexandru, Aldea, Arbore, Luca, Stefanitza, Carja, Badea, Badescu, Badita, Cluceru, Mircea, Ciobanu, Balosin, Radu, Neagoe, Balaceanu, Nedelcu, Dragomir, Bals, Balos, Teodor, Christea, Lapusneanu, Barbat, Litean, Barbu, Parvu, Moise, Preda, Bogdan, and

Roman, as well as their derivatives, are old historical names current among all the Romanians of whatever social standing or province they may be. There are, however, many more names to follow and their stories to record.



III

Before continuing with the enumeration of Romanian historical names, there are certain remarks which should be made. In the early centuries of the Christian Era, it would appear that most of the Romanians had but one name. Though the Romans had had surnames among the leading citizens, such as Julius Caesar, that system was lost not only in Dacia (present-day Romania),

but also in Rome, after the barbarian invasions. It was late in the Middle Ages that family names became customary on the European Continent.

It is difficult to say when the first Romanians acquired family names. It may be said, however, that the family names were "made" by the important members of the Romanian community. A "mosh" (grandfather; hence "moshie," heritage, for landed property), who had "made" a name for himself, transferred that name to his descendants. This is proven by the fact that, when the first Romanian villages appeared in history, we find them with such names as "satul Albesti," "satul Boteni," etc., that is, the village of the descendants of Albu, of Boteanu, etc.

It is generally known that many Romanian family names end with the suffix "escu" or "eanu." Of the two suffixes, "escu" appears to have been traced back to the Dacian time, that is, some 2000 years ago. When an "escu," that is, a descendant of a "mosh" who founded a village ending in the plural "esti," or an "eanu" as a descendant of a "mosh" who founded a village

ending in the plural “eni,” “made” a name for himself he transferred his first name, with the respective suffix, to his descendants. Sometimes the first name was transferred, as a family name, without any suffix. This explains how it came about that first names became Romanian family names. They emerged into history by virtue of the acts and deeds of some worthy forefather:

BOLDESTI, is the name of the nobles of Boldesti, County of Prahova. They were well known in the sixteenth century. In 1552, UDREA revolted against Prince MIRCEA CIOBANUL, and was executed; in 1569, his brothers RAOU, BARBU, and CRACEA, revolted against Prince ALEXANDRU, and were also executed. Their political struggles failed and they paid for them with their lives. Their mother, MARGA, buried them in the Snagov Monastery (near Bucharest).

BOLDUR, is the name of Moldavian nobles, who played an important role during the heroic age of Romanian history, under Prince STEFAN-THE-GREAT. One of the BOLDURS was a General who vanquished the Poles at Lentesti, near Cernauti, on October 29, 1495. Various members of this family made more important names for themselves and are known as: KOSTAKI, EPUREANU, NEGEL, PATRASCAN, COSTACHE, TALPAN, and LATESCU, all of them historical names in the past of Moldavia.

Coat of Arms, County of Tarnava Mica

BORCEA, is a family of nobles of Muntenia. During the reign of Prince DAN II, one of the BORCEAS was Minister of Justice from 1420 to 1431.

BOTEANU, is a family of nobles of Muntenia, recorded in the sixteenth century. Their name is connected with the village of Boteni, County of Muscel. A “mosh” BOTEANU placed the foundation of that Village. In 1632, NEDELCU acted as a sort of Chamberlain for Prince LEON.

BOZIANU, is a family of nobles of Muntenia, recorded at the beginning of the sixteenth century. Their name is connected with the village of Bozieni. One of them, CALOTA, died in the service of Prince MIHAI-THE-BRAVE; at Targoviste, in 1600, when the latter created the first political “Greater Romania” by uniting temporarily Muntenia, Moldavia, and Transylvania.

BRADESCU, is a family of nobles of Muntenia, recorded in

the fifteenth century. Their name is connected with the village of Bradesti, County of Dolj. One of them, BARBU, acted as Chamberlain for Prince MATEI BASARAB. Both Prince and Chamberlain took refuge in Transylvania, in 1630. Three years later, however, BARBU was in command of the army during the battle of Dudesti. In 1644, he became Governor of Craiova. A branch of the BRADESTI is also known under the name of POENARU, the nobles of the village of Poiana, County of Dolj.

BRAESCU, is a family of nobles of Northern Moldavia. One of them, BRAIA, is recorded between 1390 and 1400. Another, PAN DUMA, acted as Councilor from 1443 to 1453. Finally, a GRIGORE is recorded in 1605. A village, Braesti, is recorded about the end of the fourteenth century, in the County of Dorohoi.

BRAILOI, is a family of nobles of Oltenia. In 1530, the BRAILOIS owned the village of Vadeni. One of them, CORNEA, was Governor, Councilor, and friend of Prince BRANCOVEANU, between 1694 and 1705. BARBU, son of CORNEA, was General in command of the army of Oltenia against the Phanariote Prince MAVROCORDAT, and acted as Governor of Oltenia from 1716 to 1718. Finally, another BRAILOI by the name of DUMITRASCU acted as Councilor, in 1718.

BRANCOVEANU, is a family of Princes of Muntenia. The name is connected with the village of Brancoveni, County of Romanati. They are descendants of the nobles of Craiova. Before 1560, one of them, VALSAN, was the husband of MARGA of the Craiovesti. DANCIU, the son of VALSAN, and

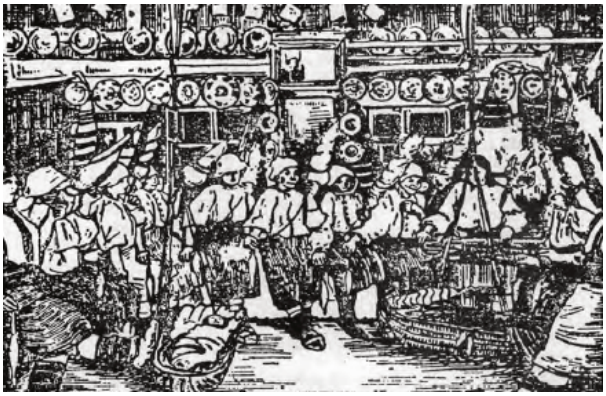
father of Prince MATEl BASARAB, took refuge in Transylvania with his brother, RADU. Another one, DAVID, had a son, PREDA, who was executed by Prince MIHNEA, in 1658. His nephew, CONSTANTIN BRANCOVEANU, became Prince of Muntenia, in 1689. He ruled for 24 years, through the storm of Turkish interference, and encouraged the arts, monasteries, schools, and the printing of books. Tragedy befell him on August 28, 1714, when he and his five sons were executed in the presence of each other by the Turks, at Constantinople. Other members of the family, however, continued the name. In 1804, we find MANOLACHE, and in 1822, GRIGORE, the latter as the founder of the BRANCOVEANU Hospital, in Bucharest.

BRATASANU, is a family of nobles of Craiova. Their name is connected with the village of Brataseni, County of Romanati. One of them, GHINEA, also known as OLARU, was assistant minister of Finance of Prince MATEI BASARAB, and PREDA was Ambassador of Prince BRANCOVEANU, in 1689.

BRATIANU, is a family of nobles of Muntenia, recorded in the seventeenth century as the owners of the village of Bratieni, County of Arges. The BRATIANUS are a more recent historical family than the many others. IOAN BRATIANU emerged as a leader in the 1848 Revolution, and as Chief of the Liberal Party. His brothers, sons, and nephews are leading figures in the contemporary history of the Romanian people, as many other Romanian families had been during the past centuries.

We feel that we should interrupt, here, for lack of space, the enumeration of the historical names. Before concluding this third article, however, we should say that, by virtue of the law of

evolution in a land where merit and personal enterprise was the rule, every Romanian has at least one “mosh” who played a role in Romanian history.



IV

One of the features of the Romanian historical family names is the occurrence of the same name over the whole territory of Greater Romania. From the eastern border of Bessarabia to the western border of Transylvania, and from the Bucovina and the Maramutes, in the north, to the Danube, in the south, the whole territory is sown by the same family names, as if planted there by some master tiller of the soil. Various foreign rules there were over that territory, but the Romanians of the past centuries lived with the idea of a vast “lume romaneasca” (Romanian world) extending over a territory which comprised about what is now

known as Greater Romania. That “lume romaneasca” was such a reality that it is mentioned in the preface of the Romanian Bible of 1688.

The reader will have noticed from the previous articles and will notice from the subsequent articles in this series, that the same family names occur in Muntenia, Moldavia, and Transylvania. This phenomenon is a part of what is known as the Romanian inter-provincialism. When Romanians of Transylvania, for instance, came into conflict with the local foreign rule, as many of them did, they crossed the Carpathian Mountains to their countrymen of Muntenia or Moldavia, as did Prince Bogdan of Maramures, the legendary Prince Negru of Fagaras, together with their followers, and many others thereafter. And, every time a prince was deposed from his throne in Muntenia or Moldavia, by local opponents or foreign interference, he, together with his family, relatives, assistants, etc., took refuge from Muntenia, for instance, to Moldavia or Transylvania, and from Moldavia to Muntenia or Transylvania.

Coat of Arms, County of Bihor

The condition outlined above prevailed for many centuries, and there were, at all times, persons in “exile” from one Romania province to another. Some time the exile lasted for short periods, at other times, however, it lasted for years. Many political refugees travelled back and forth, and many of them had two or three households, in the various provinces, where they built churches and lived as members of those communities. It is sufficient to mention, for instance, the churches built in Transylvania by the Moldavian and Muntenian princes. When political misfortune was against them, the refugees, whether princes, noblemen, etc., remained in the province where they had taken refuge and many of their descendants gradually fell into the lower ranks and became members of the Romanian inter-provincialism. Little did they know that their misfortune was making Romanian history by their contribution to the unity of the Romanian nation:

BREZOIANU, nobles of Muntenia, of the town of Brezoaia,

County of Ilfov. They are recorded in the 16th century. One of them, PETRASCU, was Minister of Justice for Prince Brancoveanu, and was executed by the Phanariot Prince MAVROCORDAT because he plotted against the latter.

BUCIOC or BACIOC, Moldavian nobles of the 16th and 17th centuries. One of them, COSTEA, was Minister of Justice, and was killed by the Turks in 1620.

BUCIUM, Moldavian nobles recorded between the 15th and the 17th centuries. Their name is apparently derived from the Latin "buccinum" or "bucina" (a shepherd's musical instrument). One of them was Prefect of Hotin, in 1466; CONDREA was Minister of Justice from 1581 to 1592; another one was a sort of Chamberlain and died in the battle of Finta in 1653. The name BUCIUM, as the name of persons and of villages and towns, is scattered over the whole territory of Greater Romania with its derivatives: BUCIUMI and BUCIUMENI; and there is a BUCIUM monastery in the County of Fagaras, recorded in 1737.

BUCSANU, Muntenian nobles from BUCSANI, descendants of STOICA, Governor in 1540; BARCAN was a sort of Chamberlain prior to 1611; PREDA was Governor prior to 1664; and STAICU was one of the leading members of BALEANU'S party in 1669. A branch of the BUCSANUS acquired the name of MERISANU.

BUDAI, Romanian nobles of Transylvania. One of them lived in the 17th century and was secretary of Rakoczy, the Prince of Transylvania; another one was Orthodox Metropolitan of Alba

Iulia, in 1680; and BUDAIDELEANU was a writer and professor at Blaj prior to 1788. Like Petru MAIOR, he devoted a substantial part of his activity to Romanian philology and history.

BUHUS, nobles of Moldavia between the 14th and 19th centuries. Mention is made of one of them under Prince Alexandru, in 1420; another one was minister of finance; SANDU was governor and regent of Moldavia, in 1678; LUPASCU was Army Commander in Muntenia prior to 1676; and three successive BUHUS were Ministers in 1715, 1757, and just before 1846, respectively.

BUJOREANU, nobles of Muntenia, recorded in the 16th century as the nobles of PAUSESTI and BUJORENI. One of them, SERBAN, was Councilor to Prince BRANCOVEANU, and Governor in 1716.

BURLA, nobles of Moldavia, between the 14th and 16th centuries. One of them is recorded as early as 1385 at the Court of Prince Petru; and another one is mentioned as Ambassador to Poland, in 1545.

BUZESCU, nobles of Oltenia, mentioned in the 15th century. CARSTIAN was Minister of Justice in 1483; VLAD was Governor prior to 1545; another one was Prefect; and BALICA was Army Commander about 1520. Prince MIHAI-THE-BRAVE enjoyed the service of three BUZESCU: PREDA, as Governor; STROE, as Chamberlain; and RADU, as a distinguished general and ambassador.

CANTACUZINO, nobles of Muntenia and Moldavia, of Byzantine origin. One of their ancestors was Emperor of the Eastern Roman Empire in the 14th century. After the fall of Constantinople to the Turks, in 1453, a number of Byzantine Imperial families took refuge to the Romanian Principalities. The CANTACUZINOS were among them. One of them, DRAGHICI, was Army Commander; IORDACHE was Army Commander in 1661; SERBAN was Prince of Muntenia, in 1678; another SERBAN was Prime Minister prior to 1718. During the 18th century the family had already grown into three branches in Muntenia, and two branches in Moldavia. There are over thirty CANTACUZINOS who played a role in Romanian life. All of them, together with the anonymous ones lost in the lower ranks, bear a justly proud name.

CARJA, nobles of Moldavia, recorded in the 15th and 16th centuries. One of them, LUCA, was sent by Prince STEFANITZA to Poland in order to conclude a treaty against the Turks, in 1518; later, in 1523, he had the same mission and was so skilful in his oration that he convinced the King of Poland, and thus "CARJA became the first Romanian orator" recorded by history. Another CARJE, by the name of SANDRU, is mentioned during the reign of STEPHEN-THE-GREAT (1457-1504), as Chancellor, together with Chancellors: ANDREICA, VULPAS, STEFUL, TOMA, STETCU, TAUTUL, ROMAN, NEGRILAS, BORCEA, OANTA, COSTEA, MATIAS, POPOVICI, VASCAN, etc., who were entrusted with the compilation of the Annals of Moldavia, known as the "Letopisetul dela Bistrita," which cover the reign of that Romanian Prince to whom Pope Sextus IV wrote: "The

high deeds which thou hast accomplished. . . have rendered thy name so glorious that all sing thy praises."

Again, for lack of space, we shall have to interrupt, at this time, the enumeration of the Romanian historical family names. The reader, however, should bear in mind that Romanian phenomenon — the inter-provincialism. It explains why such names as those enumerated above, and many other Romanian family names, are just as current in Muntenia as they are in Moldavia and Transylvania. They are not "provincial" names. History records them in one province or another, where they distinguished themselves. They are names of that "Romanian world," which was born and developed west, east, and south of the Carpathian mountains, with the Carpathians as their common stronghold and ethnical fortress.

We have endeavored to show, during the previous articles, what stands behind the Romanian historical family names. There is no ending to the story which they tell. For, if history is made by the heroic deeds of some members of a nation — by all means the most outstanding members thereof — the history of the Romanian nation is characterized by the sharing of practically the whole nation in the making of Romanian history. From

the mountains to the plains, on both sides of the Northern and Southern Carpathian Mountains, that is, in Transylvania and Moldavia, on the one hand, and in Muntenia, on the other, the Romanian nation, as a national entity, one and indivisible even before nationalism became a State idea, made the living history of the Romanian people.

If it is true, as it is, that the political name "Romania" is of a relatively recent date, as compared to other political names, the name "Romanian" is very old, indeed. And, not only is the name "Romanian" centuries-old, but it was used as such to designate the inhabitants living on the territory which we have rightly come to know as Greater Romania. True, the surrounding foreign peoples have often corrupted the name by translating it into their own language. The Hungarians and the Austrians, for instance, called the Romanians of Transylvania and Muntenia "Olahs" and "Wallahs," hence also the name "Wallachia" for the Province of Muntenia. But "Olah" and "Wallah," these two words of Germanic origin meaning "Roman," only confirm what we have just said.

Romanian costumes in Banat

As for the Romanians of the Province of Moldavia — the Country of Stephen-the-Great, the Prince of Christianity — that Province made such a great name for herself as “Moldavia” (probably a name of Roman origin: “Moles Davis” meaning the “Rampants of the Dacians”) that, though Romanian as she was in body and in spirit, she imposed the name not only on the territory between the Carpathians and the Nistru river, that is, in Moldavia proper and in what later became known as Bessarabia, but also beyond the Nistru river in what is now called the Moldavian Soviet Socialist Republic.

It is in such perspectives as those outlined above that we must view the Romanian historical family names. History is not merely the narration of chronological events in the life of a nation. Romanian history, in particular, was made by the continued efforts of practically the whole nation. The name of nearly every Romanian is a link in the great chain of historical

events. Many of these names, with the deeds which they have accomplished, are buried in old Romanian and foreign archives, and no serious efforts have been made as yet to unearth and present them. But, when and if such efforts are made, we for one are confident that the true magnitude of the Romanian people's history will come to light. Until then, let us continue with our modest contribution from the material already available:

CATARGIU, nobles of Moldavia, first recorded in Muntenia. One of them was Governor under Prince MIHNEA of Muntenia. Another was Chamberlain to Prince LUPU of Moldavia. APOSTOL was Commissioner about 1674. IORDACHE was Minister of Finance prior to 1842, and LASCAR was the Chief of the Conservative Party after the 1848 Revolution.

CAMPINEANU, nobles of Muntenia, whose name is derived from CAMPINA, the present-day oil region north of Ploesti. One of them, DRAGHICI, was Ambassador for Prince BRANCOVEANU, in 1705, and SCARLAT was Councillor in 1800.

CANDEA, CANDESCU, nobles of Muntenia, natives of BADENI in the fifteenth century. They were later known in the town of CANDESTI, apparently founded by them, where they built a church about 1665. MIHALCEA was Minister of Justice prior to 1635. His brother, RADU, was also Minister of Justice, and NEGOITA and another brother died at the hands of Prince MIHNEA in 1658.

CARSTE, CARSTEA, nobles of Moldavia. One of them was first recorded in the present-day Province of Bucovina, as

Minister of Justice, about the year 1594. Another died at the hands of Prince ILIAS, in 1617, because he supported LUPU MEHEDINTEANU.

CARSTIAN, nobles of Muntenia. One of them was Minister of Justice from 1483 to 1504. It is very likely that this name, like the names CARSTE and CARSTEA, eventually acquired the form CRISTEA, which predominates particularly in Transylvania.

COGALNICEANU, nobles of Moldavia, residents of that part which later became known as Bessarabia, apparently derived their name from the COGALNIC river. ENACHE was a scholar and wrote the Annals of Moldavia from 1733 to 1774. MIHAIL COGALNICEANU was an outstanding Romanian statesman, during the middle of the nineteenth century, and the greatest representative of Romanian democracy during his time.

CORBEA, CORBI, CORBEANU, CORBENI, are known mostly in Muntenia. One, TEODOR, however, appears to have been a native of Transylvania. He was a writer and became the Latin Chancellor of Tsar Peter-the-Great of Russia. Though all were apparently descended from the same branch, they broke up into a number of outstanding families: RADU, recorded in 1500. STAN, a General, whose daughter, STANCA, became the wife of Prince MIHAI-THE-BRAVE, the founder of the first Greater Romania, in 1600. VINTILA was Minister of Justice in 1590. TEODOSIE was Governor from 1637 to 1641, and DUMITRASCU was a leading member of the CANTACUZINU Party prior to 1706.

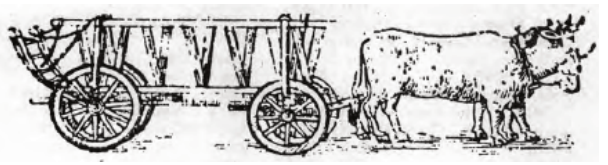
COSTEA is a very popular name particularly in Transylvania. Yet, it should be mentioned that the first recorded COSTEA may be the one known as COSTEA MUSAT, Prince of Moldavia, and founder of the MUSAT Dynasty, in 1373. It would appear that a COSTEA crossed the Carpathian Mountains from Transylvania, as Prince BOGDAN had done, when he came into conflict with the Hungarian King. One of the Transylvanian COSTEAS is referred to in Latin as a "VALACHUS NOBILIS" (a "Romanian Nobleman"), in 1404 by the Polish Chronicles. Another COSTEA is known as the first District Governor of Prince STEPHEN-THE-GREAT from 1448 to 1453. The great number of COSTEAS and MUSATS, however, were natives of Transylvania, at times reinforced by their returning relatives from the newly founded Moldavian Principality. The deeds of the Transylvanian branch, in their struggle against the Hungarian intrusion, are little known. It is probable that they are buried in the old Hungarian archives, like other Romanian names which have accidently come to light.

COSTIN is an equally old Romanian name, first recorded in Moldavia, in 1392. Another one is recorded in 1430, and ALEXANDRU COSTIN was Hatman (Governor) of the Ukraine about the year 1633. His son, MIRON, was a scholar and played an important role in the history of Moldavia.

DAMIAN, nobles of Moldavia, are first recorded in 1437 when one of them became Metropolitan of the Moldavian Church. He was a cultured man and took part, as the representative of the Romanian Church, in the Council of Florence. A number of other DAMIANS are recorded, during the subsequent centuries,

particularly in Moldavia, such as, VASILE DAMIAN during the reign of Prince CANTEMIR (1688). He wrote a history of Moldavia, and also attempted to write poetry. But, the DAMIANS, like many of the other names enumerated heretofore, were doubtless Transylvanian by origin and acted as pioneers in the founding of the Moldavian Principality.

It is difficult, indeed, to break the continuity of this narration, which represents both Romanian history and genealogy. But, for lack of space, we will have to do so and indulge again, in the story of the Romanian family names, in the subsequent articles.



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