

ments démographiques mentionnés. L'intérêt du démographie italien est d'orienter les forces responsables vers des solutions adéquates de gestion de ces changements, ce volume étant une exhortation à la découverte ou redécouverte d'un équilibre.



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ROMULUS CÂNDEA

Studii și articole

(Studies and articles)

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WITH A Foreword to the reader signed by Ioan-Aurel Pop and supervised by Mircea Tomuș, the Publishing House of the Romanian Academy issued a volume of *Studies and Articles* from the work of an eminent humanist of the past, who left an imprint on the existence of two prestigious institutions: the University of Czernowitz and the University of Cluj. Romulus Cârdea (7 October 1886–27 January 1973), hailing from Gheorghe Lazăr's Avrig, is the author of a series of writings which were scattered in different publications and which are hardly accessible today. Their quality can be acknowledged when reading the group of studies and articles gathered by Mircea Tomuș in the volume under consideration, which comprises the core of the scientific endeavour of this author. The very first encounter with Romulus Cârdea's work reveals his strong scientific background, the thoroughness of the research in all the topics he addressed, the serious method originating in the German positivism, which he undoubtedly became acquaint-

ted with during his studies. In the prime of his life he succeeded in completing two exceptional Ph.D.s, of which one at the Faculty of History and Philosophy of the University in Leipzig, and also brought prestige to the Departments of History in the Universities of Sibiu (1915–1919), Czernowitz (1919–1940) and Cluj–Sibiu (1940–1970). He taught History of the Church and pedagogical subjects at the Theological-Pedagogical Institute of Sibiu, the History of the Universal Church at the Faculty of Theology in Czernowitz (1919–1922), being granted tenure in the Department of Medieval, Modern and Contemporary Universal History of the Faculty of Letters and Philosophy in Czernowitz (1922–1940), whose dean he was for a while (1923–1924); later on, he became Rector of the University of Czernowitz (1925–1926) and a member of the Romanian Academy (1929). In Cluj, he taught the course on Universal History at the Faculty of Letters and Philosophy. These courses were the ones which created the main research directions in his activity, to be also found in the studies of the present volume.

The general background is marked by topics focusing on religion and the church. The fact that such topics are addressed should not come as a surprise, as he was an active member of the Diocesan Gathering of the Archbishopric of Czernowitz, being elected in the same character of layman in the Church National Congress. In these representational forums of the Orthodox Romanians he did not want to have just a decorative role, but assumed a definitely proactive one. An article which is included in this volume, "Pentru apărarea Ortodoxiei" (In defence of Orthodoxy), clearly shows his involvement in this respect,

being a well-documented presentation of the situation of the Romanian Orthodox Church, especially with reference to the material side of its existence and the relationship with the Uniate Church. The establishment of the Romanian Patriarchate offers him the occasion for an extensive excursus on the relationship between Church and State, and not only as regards the Romanian area. His ingenuity in bringing together thoroughly documented arguments and in sagaciously noticing events brings the discourse out of the bounds of the essay (although the vivid movement of the discourse does not ignore its resources), the historian being skilful at offering consistent information in very extensive presentations. When focusing on the young people who returned from the West in the 19th century and who “used to believe that all the reforms required in the West could be applied in our countries,” Romulus Cârdea comprehensively looks into the relationship between Church and State, with a view to demonstrating that “not everything that is perceived as very necessary in the West was and is appropriate for the situation in our state, which is not a theoretical and artificial construct, but the result of long-lasting development, with a specific Romanian character” (p. 214) and that “the fate of the Eastern Orthodox Church was totally different from the one of the western churches” (p. 215). The aim of the study was to show the legitimacy of the autocephaly of the Romanian Ortho-

dox Church and of the establishment of the Romanian Patriarchate.

A particular feeling of tenderness is conveyed in the sequences which put emphasis on figures of the lay or clerical life: Alecu Hurmuzachi (with a presentation of the Hurmuzachi family), Metropolitan Andrei Şaguna, Metropolitan Vladimir Repta, Patriarch Miron Cristea, archimandrite Clement Constantin Popovici, etc. As a participant in the Great Union, it was natural for him to dedicate special attention to this event. This event marked his existence: “Romulus Cârdea,” Ioan-Aurel Pop noticed, “was part of the generation of those who accomplished the Great Union, and he subsequently lived overwhelmed by this extraordinary achievement, being convinced that he had historically participated in the greatest deed in the entire history of the Romanians” (p. 8).

The impression these studies leave is that the author addressed each topic very rigorously (see the two chapters on the concordats and the reform of higher education, respectively), adding an affective touch when writing about beloved people and places, about Bukovina.

A special word of appreciation should go to Mircea Tomuş, who brought a distinct piece of scientific research back into the public eye, as an homage paid to Romulus Cârdea, almost 130 years after his birth.



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