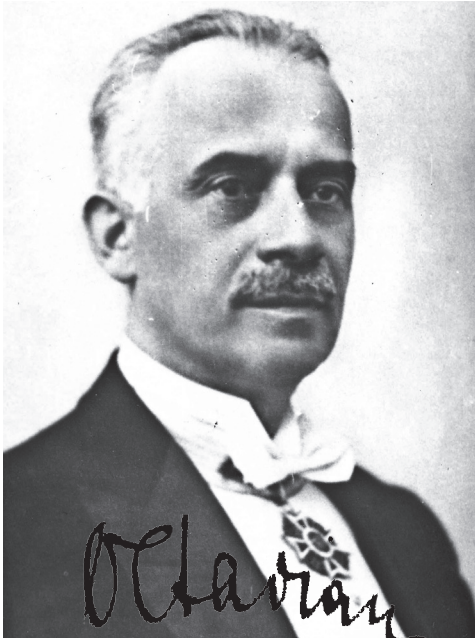


GEORGE-BOGDAN  
TOFAN  
ADRIAN NIȚĂ

## Octavian C. Tăslăuanu (1876–1942)



OCTAVIAN C. TĂSLĂUANU,  
senator of Mureș, 1926

### George-Bogdan Tofan

Lecturer at the Faculty of Economic Sciences, Engineering and Informatics, Department of Engineering and Informatics, Vasile Goldiș Western University of Arad, Baia Mare Branch.

### Adrian Niță

Lecturer at the Faculty of Geography, Babeș-Bolyai University, Gheorgheni Branch.

**O**CTAVIAN CODRU Tăslăuanu, who made a special contribution to preparing, achieving and perfecting the Great Union of 1 December 1918, is one of the outstanding personalities of Transylvania. The necessity of such an approach derives from the historical resonance of the Centenary of the Great Union, an occasion to bring back into the collective memory the biography and the work of this forgotten writer and politician. Furthermore, the first author of this study, like Octavian C. Tăslăuanu, came “into the openness of life in a village perched on the Carpathian ridges; a village as beautiful as in fairy tales. Its name is Bilbor” (Tăslăuanu 1976, 12), and was also a student of both schools that have as spiritual mentor the illustrious son born at the foot of the Căliman Mountains. The photographs and some of the information presented in this brief piece are unprecedented, being obtained from the only living niece of Octavian C. Tăslăuanu, Stela Mitruță, the daughter of the writer’s youngest brother (Cornel Tăslăuanu), to whom we thank profusely.

Octavian Codru Tăslăuanu was born in Bilbor village, Ciuc County,

Tulgheș District, on 1 February 1876, in the family a Greek Catholic priest, Father Ioan Tăslăuanu. He was the second of the eleven children of the family, the first boy, and the first to break with the priestly tradition of this old family from the Tazlău Valley.

He went to primary school in the village before the age of 5; there, for three years, he was initiated in the secrets of Cyrillic alphabet writing and reading. Among others, he had his father as a teacher, who “also taught religion in the school” (Tăslăuanu 1976, 58). Then he continued his studies at the primary school in Sânmiclăuș (today the municipality of Gheorgheni), where, since he did not know Hungarian, he was enrolled in the 3<sup>rd</sup> grade once more. Without going through the 4<sup>th</sup> grade (it is assumed that his father subsequently presented a certificate of graduation from the primary school in his native village), three years later, in 1889, he pursued his secondary education in the same school, with mediocre results.

Unhappy with this, Father Ioan, without consulting the young Octavian, intended to transfer him to a school in Bistrița, with German language teaching. Following a brief examination on the basic knowledge acquired on various subjects, the school principal, seeing the student’s level of education, told Father Ioan that he had to repeat the 3<sup>rd</sup> year of secondary school. Not accepting this situation, on the same day, he continued on his way to Năsăud, where he completed his fourth year of secondary school. His father, educated and persevering, a true aristocrat in nature and appearance, considered that for his son’s education, for a proper career, the boy needed to know his mother tongue and the German and Hungarian languages. Thus, in the autumn of 1890, he enrolled him in the first year of upper secondary school (5<sup>th</sup> grade) at the Andrei Șaguna Romanian Orthodox High School in Brașov, where he had Virgil Onițiu as his teacher. Virgil Onițiu converted his name into Tăslăuanu from Tesloan, as it appeared in the school certificates of the four lower secondary classes; that teacher also raised his interest in literature, which is why he repeated some courses of the same class, becoming colleagues with Sextil Pușcariu. Always under the wing and direct guidance of his parent, Tăslăuanu was transferred to Blaj, so that after high school he would attend the theological seminary. There, he said, “I have begun to learn, to study and quickly distinguish myself, becoming one of the best students” (Tăslăuanu 1976, 76).

In Blaj, Octavian C. Tăslăuanu was to experience the first emotions born of the direct involvement in the national struggle (Șandru 1997, 31), when, under pressure from the authorities, the school leadership imposed the change of the statute of the Reading Society of Students; the intention was to introduce, in addition to the mother tongue, the official language of the state, Hungarian. This requirement was rejected by the students, the most prominent protestor

being Iosif Şchiopul, Tăslăuanu's future friend and collaborator at *Luceafărul* magazine, who was expelled. In solidarity with him, the 7<sup>th</sup> and 8<sup>th</sup> grade high school students refused to attend classes, going on strike, but eventually this demonstration was ended once their parents were called to Blaj; also, the students were required to sign individual requests for re-enrollment.

The second time Octavian C. Tăslăuanu participated in a national demonstration was in February 1894. Then, the students of the high school, hearing about the presence in Blaj of Vasile Lucaciu, one of the initiators and signatories of the protest "Memorandum of Romanians in Transylvania and Hungary" (1892), who was seeking to obtain from the Greek Catholic Church the cancellation of his suspension as priest in Şişeşti, organized a demonstration (Pop et al. 2000, 451). Vasile Lucaciu received tributes in short speeches and later in the evening was acclaimed on the streets, on his way to the train station (Iancu 2005, 326).

On 4 May 1894, some members of the Central Committee of the Romanian National Party took the same train from Sibiu to Cluj, their journey turning into an ample manifestation. Thus, in the Blaj train station, dozens of people, despite the threats of the Hungarian authorities, received the delegations with flowers, cheers, and tricolor ribbons, singing "Romanians, Awaken!" around the train (Neamţu et al. 1997, 107). The event was also attended by the young Octavian and the students of the boarding school. The culmination of the nationalist sentiment experienced by the teenager Octavian C. Tăslăuanu took place upon his graduation from high school, in 1895, when, without the knowledge of their coordinating teacher, Chiriac B. Groze, together with some colleagues, he decided to write on the graduation board the following motto: "Poison we shall take, in the fire we shall bathe, for the national ideal!" (Tăslăuanu 1976, 81). As result, the state authorities began an investigation, conducted by the prosecutor of the Alba Iulia Court and by a Budapest government commissioner, who sought to identify the authors of that irredentist slogan, blaming the entire teaching staff, which they accused of nationalism directed against the Hungarian state. Some of the graduates, including Tăslăuanu, decided to take all the blame, which led to their expulsion and the interdiction to take their final exams in that school. His school leaving certificate (*ibid.*, 82) reads: "Following decision no. 45490 of the High Ministry of Religious Affairs and Public Instruction of 18 September 1895, he was expelled from this school because he used a series of photos against the state order, so he is not allowed to take the final exams at this school."

In the meantime, unable to graduate, he worked as an intern in the Bicz notary's office, receiving modest payment. In December of the same year he finally took his baccalaureate exam, at the Superior General High School in Năsăud.

As a civil servant with the notary in Bicz he refused to attend the celebration of the Hungarian Millennium, organized at the end of the nineteenth century (8

June 1896). This had direct repercussions on his professional development, as he could not take the examination necessary in order to become a notary. Then, two more years of failures and searches followed, as he attempted to obtain a scholarship in Blaj, to become a mining engineer, or petitioned the Crown domain in Bicaz to be allowed to study forestry at the Agricultural School of Herăstrău. All this happened because he realized that his father would eventually force him to attend the Blaj Theological Seminary. Indeed, without his son's knowledge, Father Ioan Tăslăuanu requested a place for Octavian, which was kept for him the whole school year. His disobedience in regard to his father's instructions would result in the cessation of any financial support for any other studies for several years.

After another unsuccessful attempt to find a job at two institutes in Craiova (Frateș and Arnold), he received his draft papers and decided to become an active officer in the army. In the autumn of 1897, while in Odorheiu Secuiesc, he requested to be sent to the Naval School of Austria-Hungary, at Pola, on the Adriatic Coast (Bucur 1996, 218). There, for six months, with the 87<sup>th</sup> Regiment, he received very thorough military training; still, for independent reasons, he could not pursue a military career, being finally promoted to the rank of reserve second lieutenant and discharged.

Back in the country, he went to Bucharest, with only 50 crowns in his pocket received from his mother. There he briefly worked for a private school, the Cliniciu-Popa Institute for Boys, as a primary school teacher and as a high school tutor, receiving a modest payment.

Between 1898 and 1902 he attended the courses of the Faculty of Philosophy and Letters of the University of Bucharest, benefiting from the guidance of professors of great intellectual prestige: Titu Maiorescu, Ovid Densusianu, D. Onciul (who supervised his paper on "The Origin of the Hunyadis," which received the Hiller Award of Carol I Foundation), Simion Mehedinți and Nicolae Iorga, who "preached a nationalism of diligent labor, a constructive nationalism, founded on truth and of a deep love of the nation. . . . The nationalism propounded by N. Iorga had an overwhelming influence over me" (Tăslăuanu 1976, 98).

As a sophomore, in order to support himself, he worked at the French High School in the capital city, located on Calea Moșilor Street, teaching Romanian to the 1<sup>st</sup> to 3<sup>rd</sup> grades, Romanian history to the 4<sup>th</sup> grade, and occasionally physical education. In addition to that, he took part in the youth's literary circles, such as the Blue Flower and the Literary Café, coming into contact with writers and representative young artists like Ioan Slavici, Alexandru Lapedatu, Valentin Bude, Constantin Sporea, Ilarie Chendi, Ioan Bianu and others.

After graduating college, at the age of 26, at the recommendation of Ioan Bianu from the Romanian Academy, he was appointed secretary at the General

Consulate of Romania in Budapest, since the place was vacant after the retirement of Ion Poruțiu, the former editor of the newspaper *Federațiunea* (The Federation).

In July 1902 he became acquainted with a group of Romanian students who were members of the Petru Maior Academic Society, and who, driven by their patriotism and their love for Mihai Eminescu, the national poet, edited a literary magazine titled *Luceafărul* (The Evening Star). In the editorial board there were Alexandru Ciura, the editor-in-chief, Aurel P. Bănuț, editor, as well as Octavian Goga, Ion Lăpedatu, Ioan Lupaș, Ioan Montani, Sebastian Stanca, V. E. Moldovan, Dionisie Stoica and George Zăria, as members (Dăncilă 2010, 230). Given his educational background, he was invited to join the team, having as his main task the verification and proofreading of the materials to be published in the magazine. Starting with the second issue of the magazine, he

published several notes, on page 14, without signing them, because of his status as a diplomatic official.

Quickly realizing that the publication of the magazine required total dedication and devotion, Octavian C. Tăslăuanu finally decided to assume that task. He was determined to make it not only a literary magazine of the student youth, but also “a national propaganda tribune, raising awareness about Romanian unity” (Tăslăuanu 1976, 113), with “a manifestly Romanian character, gathering around it, one by one, almost all the leading writers of the time. The *Luceafărul* magazine has become a national battle flag” (ibid., 129).

After he took over the magazine from Aurel P. Bănuț, he relocated the editorial offices to his house, being assisted in the editorial work by Octavian Goga. Together they faced the difficulties caused by the lack of money needed for the publication of the magazine (Tăslăuanu 1939, 14). Starting with 1



Cover of *Luceafărul* magazine, no. 1 of 1904, suggestively illustrating “The Resurrection” of the Romanian nation

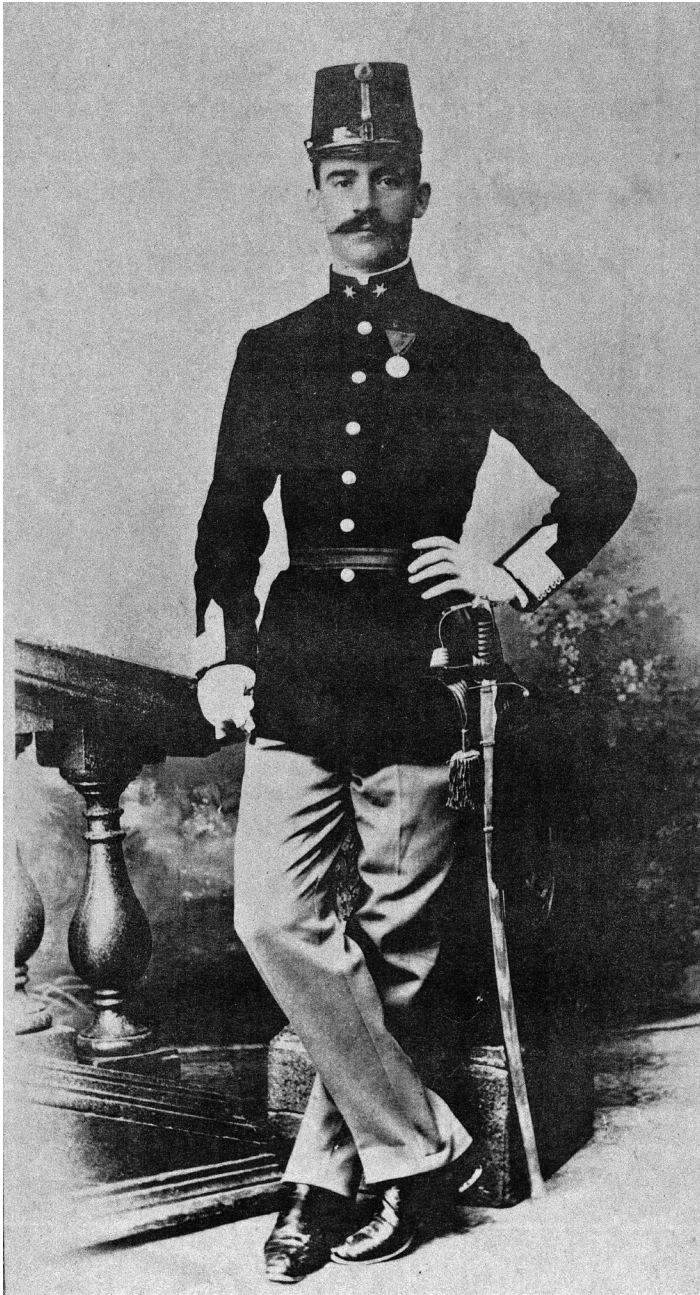
January 1904, he printed the first issue of the magazine on special paper, having for the first time a colored cover and 48 pages. The circulation was quite significant, with 5,000 copies distributed throughout Transylvania. The second issue, of 15 January 1904, was first thematic one, dedicated to the 60<sup>th</sup> anniversary of Queen Elisabeth of Romania, who used the literary pseudonym Carmen Sylva (Tăslăuanu 1936, 37); later it was supplemented with other anniversary notes, in no. 24 of 1913. Later that year, in July, the 12<sup>th</sup> and 13<sup>th</sup> issues were dedicated to a special historical moment, commemorating 400 years since the death of Stephen the Great.

Following that success, the number of subscriptions rose sharply. Moreover, among the outstanding contributors, there were: Nicolae Iorga, Șt. O. Iosif, Ion Agârbiceanu, Duiliu Zamfirescu, Liviu Rebreanu, Mihail Sadoveanu, Ioan Lupaș, Sextil Pușcariu, Ilarie Chendi, Maria Cunțan, Alice Stephanie Stănescu Călugăru, Alexandru I. Hodoș, and Octavian Goga. As time went by, he continued editing series of special issues dedicated to great personalities, who represented to the highest degree the features of Romanian spirituality, people like Vasile Alecsandri, Mihai Eminescu, Ion Creangă, George Coșbuc, Alexandru Vlahuță, I. L. Caragiale, Nicolae Grigorescu, Ștefan Luchian, Aurel Vlaicu, Constantin Brâncuși and others, and also to the members of the Romanian Academy: Sextil Pușcariu, Ioan Bianu, Titu Maiorescu, August Treboniu Laurian or Nicolae Iorga.

He promoted the cause of Romanian national unity not only as a magazine editor, but also as a publisher, setting up his own printing house. There he published the verse collection of Octavian Goga, entitled *Poems*, which brought the poet a true triumph, as well as the prose books of Ion Agârbiceanu (*De la țară*), Alexandru Ciura (*Icoane*), Ioan Slavici (*Mara*) and of other writers.

The cultural manifestations occasioned by the 40<sup>th</sup> anniversary of the reign of King Carol I were also recorded in *Lucașfărul* magazine; in no. 7 of 1906, Octavian C. Tăslăuanu published a chronicle which announced the great act of the union, suggestively titling it “Resurrection,” in which he stated:

*And again, the day of the National Resurrection, of that resurrection, will come, and all members of our nation will celebrate the consecration of what is still an aspiration . . . the incarnation of the great idea . . . Many of us in many parts of the land cannot profess our faith, but we carry it with reverence in our hearts and pass it on to our children; and there will come, with our Lord's grace, a time when our descendants will speak without shame and without fear: True, he is resurrected! The whole nation is resurrected and so is the faith in its strength. (p. 160)*



OCTAVIAN C. TĂSLĂUANU, second lieutenant in the 87<sup>th</sup> Infantry Regiment  
(August–November 1906, Banja Luka, Bosnia)

It is also important to mention here the piece titled “Romanian Nation” and featured in no. 13–16 of 1906, in which Octavian C. Tăslăuanu also militates for the achievement of the national ideal: “We often speak proudly of the Romanian nation. However, most of us do not know the past and present meaning of this concept. We constantly speak of the cultural unity of this nation, without realizing that the only way to achieve this unity is by knowing the nation, its life in all its manifestations. Above all, the unity of a nation is represented by its national consciousness, and this consciousness is called to life especially by the knowledge of its own past and by the close acquaintance, in the present, with those who are of a nation and speak the same language” (p. 356).

Following the proposal made by his friend Octavian Goga, the literary secretary of the ASTRA Association of Sibiu, and also for financial reasons, at the end of 1906 he decided to move with the whole magazine to Sibiu, resigning from his diplomatic position (Triteanu 1972, 20). He had just been elected as the administrative secretary of the Association, a position he held until 1914. He initiated a series of classes for peasants, conferences on agricultural issues, increased the number of branches and libraries and intensified the editorial activity, printing publications for the popularization of Romanian culture and science, such as the *Transilvania* magazine. Then he provided the Central Library of the Association with a collection of nearly 300 titles, consisting of various history books and anthologies of great Romanian authors: Vasile Alecsandri, Ion Creangă, George Coșbuc, Ioan Slavici, Ion Agârbiceanu, Anton Pann, etc. He also organized the collections according to the system applied by the Romanian Academy, with library cards, setting up a section of periodicals and manuscripts. He was also entrusted with the leadership and endowment of the ASTRA Museum of History and Ethnography, and managed, until 1909, to increase the museum’s collection to over 4,000 exhibits.

The Sibiu period (1906–1914) was the most prosperous for *Luceafărul* magazine, both financially and in terms of the quality of the various cultural, social and even political articles; according to the memoirist, it became “a mirror of all the unrest in Romanian life,” “the pulpit of the young generation of Transylvania,” “the temple at whose altar the literary and artistic talents served as priests of culture,” bearing in their souls the hope “of the incarnation of the great idea, when all members of our nation will celebrate the consecration of what is still an aspiration” (*Luceafărul* 5, 17–18, 1906, p. 362).

The need to educate the Romanian rural population remained a constant presence in the writings of Octavian C. Tăslăuanu. For example, in “Literary Bees” he argued: “Before we proceed with the enlightenment of the people, we should know what kind of education they lack, what would help them earn more



easily their daily bread, what would make their struggle for existence easier” (*Luceafărul* 7, 3, 1908, p. 52). In the same context, in the article entitled “Two Cultures: The Culture of Gentlemen and the Culture of Peasants,” published in *Luceafărul*, no. 4 of 15 February 1908, the issue of the material and spiritual culture of the two social classes was approached. The text ended with a question about the hope for a young generation with the courage and the strength to fight for national culture. Additionally, in 1911 he published three other articles, in both *Luceafărul* and *Transilvania*, pointing out the cultural unity and the awakening of the Romanian consciousness: “Books for the People,” “The Economic Organization of the Peasantry,” and “The Organization of our Villages.” There he contended: “This dire situation can only be improved by awakening in peasants the consciousness that they are part of a nation with aspirations and with rights to a national existence, independent of the mercy of the powers that be” (*Transilvania*, no. 2, March–April 1911, p. 119).

In *Luceafărul* magazine, no. 4 of 16 February 1909, related to the 50<sup>th</sup> anniversary of the union of the Principalities, Octavian C. Tăslăuanu signed an article titled “Union,” stating the following: “On January 24<sup>th</sup>, 50 years have passed since, amid animation and celebration, the song of the Union was sung beyond the Carpathians . . . A nation showed that it was capable of experiencing moments of exaltation and spiritual rejuvenation, such as that of the first Union, and it therefore has the right to hope for a great future, when all its energies will have to be mobilized to make it the pride of humanity and of nature that created it.”

Unfortunately, all these literary and cultural actions in the service of Romanian unity were interrupted in mid–June 1914, when Octavian C. Tăslăuanu, an officer of the Austro-Hungarian army, was sent to the Galician front. The last issue of *Luceafărul* magazine, dedicated to the Romanian Army, became a rarity, being destroyed in the press repository, as it spoke about the dismemberment of the Danube monarchy, namely, the liberation and the unconditional union of Transylvania with the motherland.

The publication of the magazine was resumed only in 1919, in Bucharest, under the directorship of Octavian C. Tăslăuanu. He then published six articles on the consolidation of the Great Union: “The Union” (no. 1, 1 January 1919, p. 1), “Transylvania” (no. 3–4, 16 February 1919, pp. 49–50), “Resurrection” (no. 17, 16 September 1919, p. 333), “The European Idea” (no. 18, 1 October 1919, p. 373), and “The Problem of the Nation” (no. 20–21, 16 November 1919, pp. 427–428).

Given the many activities that he carried out throughout that difficult period, the publication of the magazine came to an end, the last issue being that of May 1920.



OCTAVIAN C. TĂSLĂUANU, 1910,  
when he was in Sibiu; photo sent to his younger brother, CORNEL TĂSLĂUANU

Shortly before he died, on the occasion of the 40<sup>th</sup> anniversary of the new series of *Luceafărul* magazine, edited by Olimpiu Boitoș, Octavian C. Tăslăuanu wrote his last article, titled “What Luceafărul Pursued.” This article allows us to easily understand the whole effort that Octavian C. Tăslăuanu made in his struggle for the advancement of the national ideal:

*The foundation of our work has been the national idea. It has guided all steps in our life. We consider it a most precious heritage that we felt obliged to promote and help triumph. Our nationalism was not learned from books or borrowed from others, but it was organic, innate, coming from the peasant population of the villages, which gave most of our intellectuals . . . At Luceafărul magazine, we tried to awaken this conscience and maintain a militant spirit against the foreign domination under which we lived. And God has helped us to see the Union with our own eyes. . . . The national idea embraced by us included all Romanians everywhere. The pages of the magazine prove that we have not forgotten any corner of Romanian soil. . . . We did it to prove that we were not a poor and inferior people, as our enemies liked to consider us.*

After three months of fighting on the Galician front, Octavian C. Tăslăuanu, injured and ill, was treated at the Mehadia sanatorium. He then succeeded to cross the mountains to Romania, reaching Bucharest (Netea 2006, 28). There, together with other great fighters of his time, such as Take Ionescu, Nicolae Filipescu, Barbu Ștefănescu Delavrancea, Nicolae Titulescu, and Onisifor Ghibu, he initiated a broad propaganda campaign against Romania’s neutrality, advocating the entry into the war against the oppressors of the Romanians in the alienated provinces.

His first action in this respect coincided with the publication of the volume of impressions and stories from the Galician front, titled *Three Months on the Battlefield: The Journal of a Romanian Officer in the Austro-Hungarian Army who Took Part together with the Romanian Infantrymen from Transylvania in the Battles of Galicia*, in the summer of 1915. Its documentary value and nationalist character led to the publication of three consecutive editions, being translated into French, English and Italian. Also, the publication of this literary work gave rise to intense polemics between the supporters and opponents of the Central Powers, the former describing Tăslăuanu as “a Transylvanian fugitive who deserted his post, making a title of glory from the fraudulent crossing of the border and displaying his bravery on the streets of Bucharest” (Tăslăuanu 1935, 47). The following year, at the same publishing house, he published a collection of reports and short stories titled *The Dance of Bombshells: Scenes and Icons of War*, which is considered the first volume of Romanian prose inspired by the First

World War. The brilliant orator Octavian C. Tăslăuanu also carried out an intense propaganda activity in the magazines *Tribuna* and *Epoca*; in the second one he published, under the heading “Transylvania Speaks,” a series of articles on the achievement of national unity. In the meantime he joined The Unionist Federation, a patriotic organization which he called “a great temple of the new law: the accomplishment of Greater Romania. The foundations of this temple rest on the entire land of the nation...”

After Romania entered the war, Octavian C. Tăslăuanu and other refugees who had been officers in the Austro-Hungarian army expressed their wish to be accepted as combat officers, but they were refused on the grounds that they did not have Romanian citizenship (Netea 1970, 71). He petitioned the Council of Ministers requesting the establishment of regiments made up of Transylvanian and Bukovinian Romanian prisoners in Russia, as well as from refugees in the country, but his action remained without any result. On 23 January 1917 he was appointed to serve as an interpreter with the General Staff of the 7<sup>th</sup> Division, Trotuş Valley. Following the order of 22 April 1917, he was appointed head of the Intelligence Bureau of the Fourth Army Corps, Oneşti, being then granted Romanian citizenship and later promoted to the rank of captain.

In the autumn of 1918, in Iaşi, as secretary of the National Committee of the Romanian Emigrants from Austria-Hungary, together with the historian Alexandru Lapedatu, he devoted himself to the organization of Transylvanian and Bukovinian regiments, recruited from among the Romanian prisoners; the draft was submitted to the Council of Ministers and King Ferdinand, who approved it (Stan 1996, 223). During this period he printed the brochure *For the People: Why Romania Could Not Follow another Path*, in which he motivated Romania’s entry into the war, supporting the policy of pursuing national unity.

After the dismissal of the Marghiloman Government, following enthusiastic demonstrations for the union, Tăslăuanu wrote to Sextil Puşcariu, who was engaged in the Bukovina movement: “The time has come, dear Sextil. I feel the blessed joy of witnessing the fulfillment of the dreams we fought for with all our might” (Puşcariu 1968, 310).

On 1 December 1918, in Alba Iulia, the Great Assembly of the Romanian People in Transylvania definitively consecrated the historical act of the union of Transylvania with Romania. In recognition of his merits, Octavian C. Tăslăuanu was appointed member of the Great Romanian National Assembly, but the rapid pace of the events made it impossible for him to participate in this important national event.

Given his militant and energetic nature, in the elections of 1919 Octavian C. Tăslăuanu was elected deputy, in Tulgheş District, running for the People’s League. He then became vice-president of the Society of Romanian Writers, then



The card of OCTAVIAN C. TĂSLĂUANU,  
member of the Great Romanian National Assembly

minister of commerce and industry, from 13 March to 16 November 1920 and minister of public works, from 16 November to 1 January 1921, in Alexandru Averescu's government; in 1926 he became senator of Mureș (Buta and Onofreiu 2016, 94). In his short ministerial period he proved to be extremely active, initiating a series of laws and reforms meant to reorganize the national economy.

As a sign of respect for his entire military activity, in 1921 Octavian C. Tăslăuanu received the highest distinction of Romania, the Romanian National Order of the Star, the military version, with two swords on the reverse.

After his retirement from politics he began to write a long cycle of autobiographical papers, entitled *Confessions* and consisting of 15 volumes; it started with *My Village: Memories of Childhood and Youth*, published only in 1976, on the centenary of the birth of the writer, and ended with a volume of articles published after the end of the First World War (Șandru 1997, 145). We must also mention the two volumes on economic issues, in which Octavian C. Tăslăuanu outlined a comprehensive economic recovery project for the country: *Production: An Economic Program* (1924) and *The Economic Policy of Romania, 1930* (1931).

In 1933 he published a volume of journalistic articles titled *Political Waves*, abusively seized before it was distributed. The first volume of its work *Under the National Flags* was published in 1935, featuring a series of notes and documents from the war for the reunification of the nation. Even though the three other

volumes had been finished by 1938, they remained in manuscript form until the end of his life.

He died at the age of 66, after a long suffering, on 23 October 1942, and was buried in Bellu Cemetery in Bucharest. In his memory, *Luceafărul* magazine (12 December 1942) published a series of pieces on his life and activity, signed by Ion Agârbiceanu, Ilie Dăianu, Petre Poruțiu, Aurel P. Bănuț, and Victor Papilian.

**A**S STATED above, much of Octavian C. Tăslăuanu's work remained unpublished or in the project phase, until his death. In the spring of 1976, on 22 and 23 May, on the initiative of Professor Ilie Șandru from Toplița, celebrations were held on the centenary of Octavian C. Tăslăuanu's birth. On the first day, in Toplița, a series of 17 papers on the life and work of Octavian C. Tăslăuanu were presented, published two years later in a commemorative volume (Tăslăuanu 1996, 11) which also included a chronology of the publicist's life, a few "In Memoriam" notes, a bibliography and several photos, and the article "At a Rest Stop." The latter was written by Tăslăuanu at the age of 60, and was published posthumously, in 1976, by his grandson, Gelu Voican-Voiculescu, first in *Vatra* magazine (Târgu-Mureș), no. 8, and later included in the commemorative volume. The following day, in his native village of Bilbor, a ceremony marked the publication of the volume titled *Confessions*, edited by Gelu Voican-Voiculescu with a preface signed by the historian Vasile Netea.

After 1990, the memory of the illustrious son of Bilbor was revived in a series of anniversary events organized successively in the two aforementioned localities (Șandru 2012, 280); on those occasions, among other things, two bronze busts were placed. At the same time, he became the spiritual patron of the secondary school in Bilbor and of the theoretical high school in Toplița. The "Octavian Codru Tăslăuanu at the Crossroads of Time" communications and reporting session has been organized since 2005, around February 1, with some interruptions; nowadays, in 2018, it has reached the 11<sup>th</sup> edition, all the materials being included in a volume, currently not indexed in any international database.

We shall also mention here the only work devoted to the memory of the active militant for the Great Union, *In the Footsteps of Octavian C. Tăslăuanu*, written by Ilie Șandru. The first edition was published in 1997, and the second in 2012. Recently, in 2016, in order to bring it to the attention of the new generation, the first volume in the series *Confessions*, entitled *My Village. Memories from Childhood and Youth*, was reprinted; the volume was edited by Vasile Stan and Mărioara Angelica Stan. A collection of original diaries and letters from the correspondence of Octavian C. Tăslăuanu with various personalities of the time was also published in 2016 by Alexandru Gavrilescu and Oana Dimitriu. □

## References

- Lucefărul* magazine coll. (1902–1945), in the digital collection of Lucian Blaga Central University Library, Cluj-Napoca, <http://documente.bcucluj.ro/web/bibdigit/perio-dice/luceafarul>.
- Bucur, N. 1996. “O personalitate harghiteană în lupta pentru unire—Octavian C. Tăslăuanu”. *Angustia* (Sfântu Gheorghe) 1: 217–221.
- Buta, M. G. and A. Onofreiu. 2016. *Victor Moldovan: Memorile unui politician din perioada interbelică*. Vol. 1. Cluj-Napoca: Presa Universitară Clujeană.
- Dăncilă, A. 2010. “Ipostaze ale elitei culturale românești din Transilvania începutului de secol XX: Generația *Lucefărului* (1902–1914).” *Annales Universitatis Apulensis* (Alba-Iulia), Series Historica, 14/1: 229–238.
- Gavrilescu, A. and O. Dimitriu. 2016. *Clauza de conștiință: Octavian C. Tăslăuanu: jurnale inedite și scrisori*. Bucharest: Semne.
- Iancu, G. 2005. “Vasile Lucaciu la Blaj (Februarie 1894).” *Annales Universitatis Apulensis*, Series Historica, 9/1: 323–330.
- Neamțu, G., Ș. Polverejan, N. Cordoș, and L. Maior. 1997. “Mișcarea memorandistă.” In *Istoria României: Transilvania*, ed. A. Drăgoescu. Vol. 2. Cluj-Napoca: George Barițiu.
- Netea, V. 1970. *O zi din istoria Transilvaniei*. Bucharest: Albatros.
- . 2006. *Mureșul superior—vatră de cultură românească*. Bucharest: Cuvântul.
- Pop, I.-A., T. Năgler, and A. Magyari. Eds. 2010. *The History of Transylvania*. Vol. 3 (*from 1711 to 1918*). Cluj-Napoca: Romanian Academy, Center for Transylvanian Studies.
- Pușcariu, S. 1968. *Călare pe două veacuri: Amintiri din tinerețe (1895–1906)*. Bucharest: Ed. pentru Literatură.
- Stan, C. 1996. “Octavian C. Tăslăuanu și corpul voluntarilor români din Rusia.” *Angustia* 1: 223–230.
- Șandru, I. Ed. 1978. *Octavian C. Tăslăuanu: Volum comemorativ*. Miercurea-Ciuc: Comitetul pentru Cultură și Educație Socialistă, Harghita.
- . 1997. *Pe urmele lui Octavian Codru Tăslăuanu*. Târgu-Mureș: Petru Maior.
- . 2012. *Pe urmele lui Octavian Codru Tăslăuanu*. 2<sup>nd</sup> edition, revised and extended Târgu-Mureș: Nico.
- Tăslăuanu, O. C. 1915. *Trei luni pe câmpul de războiu: Ziarul unui român ofițer în armata austro-ungară, care a luat parte, cu glosații români din Ardeal la luptele din Galiția*. Bucharest: Ed. Librăriei Școalelor C. Sfetea.
- . 1916. *Hora obuzelor: Scene și icoane din războiu*. Bucharest: Ed. Librăriei Școalelor C. Sfetea.
- . 1924. *Producția: Un program economic: Epoca guvernului Averescu 1920*. Cluj: Ardealul.
- . 1931. *Politica economică a României, 1930: Contribuțiuni la rezolvarea crizei*. Pt. 1, *Politica financiară*; Pt. 2, *Politica agrară*; Pt. 3, *Politica industrială*. Bucharest: Socec.
- . 1933. *Văluri politice*. Bucharest: Tipografia Bucovina I. E. Torouțiu.
- . 1935. *Sub flamurile naționale: Note și documente din războiul de întregire al neamului*. Vol. 1. Sighișoara: Miron Neagu.

- . 1936. *Amintiri de la "Luceafărul."* Bucharest: Tipografia Bucovina.
- . 1939. *Octavian Goga: Amintiri și contribuții la istoricul revistei "Luceafărul." Partea I, Epoca budapestană.* Bucharest: Tipografia Bucovina I. E. Torouțiu.
- . 1976. *Sposedanii.* Ed. G. Voican-Voiculescu. Foreword by V. Netea. Bucharest: Minerva.
- . 1996. *Obsesia europeană: Studii politice.* Ed. G. Voican-Voiculescu. Afterword by Vasile Secăreș. Bucharest: Scripta.
- . 2001. *Din vârtejul războiului.* 3 vols. Ed. G. Voican-Voiculescu. Bucharest: RAO.
- . 2016. *Satul meu—amintiri din copilărie și tinerețe.* Eds. V. Stan and M. A. Stan. Gheorgheni: F&F International.
- Triteanu, M. 1972. *Luceafărul: Bibliografie.* Bucharest: Ed. Enciclopedică Română.

## Abstract

Octavian C. Tăslăuanu (1876–1942)

Octavian C. Tăslăuanu (1876–1942) was a polyvalent Romanian cultural personality of the inter-war period. In 1903 he became a graduate of the Faculty of Philosophy and Letters of the University of Bucharest. Between 1902 and 1906 he worked as a secretary at the General Consulate of Romania in Budapest. From 1903 until 1920 he took over the leadership of the literary magazine *Luceafărul*, a publication that militated for the cultural and political unity of the Romanians in Transylvania. The publicistic activity of this outstanding figure of Romanian culture was subordinated to the one ideal for which he lived and fought all his life: the union of all Romanians within one country. Between 1906 and 1914 he was elected secretary of the ASTRA Association in Sibiu, where he actively promoted the dissemination of national culture. In 1917 he was appointed head of the Intelligence Bureau of the Fourth Army Corps, later attaining the rank of captain. He and the first patriarch of the Romanians, Dr. Elie Miron Cristea, another personality from the Upper Mureș area (Toplița), were elected members of the Great Romanian National Assembly at Alba Iulia; then, in the first free elections, in 1919, he was elected deputy, being for a short time minister of commerce and industry and then minister of public works in the Alexandru Averescu government. In 1926 he became senator.

## Keywords

Transylvania, Bilbor, national ideal, *Luceafărul* magazine, ASTRA Association, the Great War