INTERWAR ROMANIAN THEOLOGY BETWEEN ANTICOMMUNISM AND NATIONALISM

Mircea Bejenar[232]

ABSTRACT

This study traces the historical roots of interwar Romanian theological anti-communism, beginning with a long-standing Russophobia, fueled by Tsarist expansion toward the straits and by disappointment over Russia's breach of promises regarding Romania's territorial integrity (especially after the Congress of Berlin in 1878). The turning point was World War I: the Bolshevik Revolution of 1917 transformed Russia from an ally into a direct threat. The author details specific episodes, beginning with Russia's separate withdrawal under the Treaty of Brest-Litovsk, the march of Bolshevik-aligned troops through the streets of Iași, the Soviet ultimatum of January 1918, the arrest of Romanian diplomat Constantin Diamandy in Petrograd, and the repressive actions of Cristian Rakovski in Odesa against Romanian refugees. These events, along with the Romanian army's entry into Chișinău, are presented as the "birth of" Romanian anti-communism. The Great Union of 1918 (Chișinău, Cernăuți, Alba Iulia) consolidated this anti-communism as an element of national identity, further strengthened by the defeat of Béla Kun's Bolshevik regime in Hungary (1919). During the interwar period, this movement also took on an intellectual and religious dimension: the author lists key figures (Nichifor Crainic, Nae Ionescu, Mircea Eliade, Dumitru Stăniloae, and others) and publications (Gândirea, Criterion, Cuvântul) that linked Orthodox Christian spirituality with nationalism.

Keywords: anti-communism, interwar Orthodox intellectual elite, nationalism, theology, Russophobia.

1. INTRODUCTION

Relations between Romania and Russia have been marked over time by a series of events that have shaped Romanians' perceptions and attitudes toward their eastern neighbor. This complex dynamic – accompanied by growing resistance to the Russian tsars' advance toward the straits and warm seas, and later by anti-communist sentiments – has its roots deep in Romanian history, decisively influencing the course of events and the formation of national identity. The evolution of Romanian-Russian relations in the modern era has gone through various stages.

Thus, in the years following the introduction of the Organic Regulations, the efforts of the revolutionaries in the Romanian Principalities were directed against Turkish suzerainty, but above all, toward the removal of the Russian protectorate. In the pre-1848 period, dissatisfaction with Russian influence in the Romanian Principalities

[232] PhD, Moldova State University Doctoral School of Humanities, Faculty of History and Philosophy, Major in History, E-mail contact: zalmoxis_eliade@yahoo.com.

was particularly evident among the political and intellectual elites. The intensification of this early sentiment of opposition to Russia's imperialist policy was driven by negative experiences during and after the Russo-Turkish War (1877–1878), particularly by the profound disappointment caused by the Congress of Berlin (June 13 – July 13, 1878), where Russia's promises regarding Romania's territorial integrity were violated. After 1878, the myth of the Tsarist Empire's "protective role" toward Christian Romanians was definitively shattered. Aversion to Russian policy began to spread beyond the elites, becoming a sentiment shared by the broader masses. After Tsar Alexander II (1855–1881) broke his promise to respect Romania's territorial integrity, there was a major shift in Romanians' perception of the Russians[233].

During World War I, Romania – a member of the Entente alongside Tsarist Russia – suffered a fatal blow from the latter as a result of the outbreak of the Bolshevik Revolution on October 25/November 7, 1917, and the establishment of a Marxist-based political system known as *Soviet power*. Through the coup d'état, planned and coordinated by Vladimir Lenin and Leon Trotsky, Russia was withdrawn from the so-called imperialist war, and on March 3, 1918, in Brest-Litovsk, it concluded a separate peace with Germany. Romania remained isolated and without any external support on the Eastern Front, with two Russian armies stationed there and in the midst of Bolshevization, while most of its national territory was occupied by Germany, which forced it to sign the Treaty of Buftea on May 7, 1918. Although this treaty was ratified by the Romanian parliament in the summer of 1918, it was never promulgated by King Ferdinand I, as Romania resumed the war in November 1918 and declared the treaty null and void.

The revolutionary frenzy quickly transformed the Russian army from an ally into a veritable enemy – even more treacherous than the German and Austrian troops – because it directly threatened the constitutional order in Romani[234]. Romania's response was firm and swift; Romanian army units crossed the Prut River and entered Chișinău on January 8/21, 1918, thereby forcing the Bolshevik-controlled Russian troops to retreat to the Dniester River line. The threatening specter of Bolshevism for Romania marked the birth of Romanian anti-communism, as a result of the metamorphosis of inherited Russophobia.

The historical reality at that time painted a rather bleak picture for the country's future. In the context of a Romania that had been defeated and occupied by Germany, in accordance with the provisions of the Buftea Peace Treaty of May 7, 1917, approximately 15,000 Russian soldiers carrying red flags marched through the streets of Iași on April 18/May 1, 1917. This powerful Bolshevik demonstration[235] exerted significant pressure from the streets, forcing the release from prison of several prominent Bolshevik supporters, including Cristian Racovski, a Romanian

[233] Dan Falcan, „Războiul din 1877-1878, independența României și Marile Puteri" ["The War of 1877–1878, Romania's Independence, and the Great Powers"], in *Historia Special*, Vol. XI, No. 38, 2022, p. 8.

[234] Ioan Popa and Luiza Popa, *Românii, Basarabia și Transnistria [The Romanians, Bessarabia, and Transnistria]*, Bucharest, Titulescu European Foundation, Center for Strategic Studies, 2012, p. 65.

[235] *Ibidem*, p. 66.

citizen of Bulgarian origin and one of the leaders of the PSDR, who had taken refuge in Odessa, Russia, after this event, where they established the Social Democratic Action Committee, which set out to rebuild the labor movement and change the country's political regime.

Immediately following the victory of the Bolshevik Revolution, numerous anti-Romanian statements and actions were made by representatives of the new Bolshevik regime in Russia[236] . *The Supreme Autonomous Council for Russian-Romanian Affairs*, established by the Soviet government in Odesa, advocated triggering events modeled after those in Russia, including the implementation of a plan to arrest King Ferdinand and establish Soviet power in Iași. The Council of People's Commissars (the government of Soviet Russia), in its ultimatum of December 31, 1917/January 13, 1918, demanded that the Romanian government cease all actions against Russian military personnel involved in anti-Romanian Bolshevik demonstrations within 24 hours, warning that, otherwise, "the most severe military measures" would be taken. On the evening of that same day, before the ultimatum expired, V. I. Lenin ordered the arrest of Constantin Diamandy, Romania's minister plenipotentiary in Petrograd, along with the entire diplomatic and consular staff, as well as members of the Romanian Military Mission, and their detention in the Petropavlovsk Fortress in Petrograd[237].

Following the entry of Romanian troops into Chișinău on January 8/21, 1918, at the request of the Sfatul Țării, the Council of People's Commissars made public its decision of January 13/26, 1918, to withdraw Bolshevik troops to the Dniester River, unilaterally sever diplomatic relations with Romania, and confiscate the Romanian treasury deposited in Moscow during World War I.

In the period that followed, the Bolshevik authorities launched large-scale reprisals against Romanian citizens who had taken refuge in Russia, many of whom had fled because of the war[238]. Particularly notable in Odessa were the actions of the Supreme Autonomous Council for Russian-Romanian Affairs, led by Cristian Rakovski, who ordered the mass arrests of Romanians and their transport on warships, under the pretext of implementing security measures due to the state of hostilities that had arisen in Romanian-Russian relations on the night of January 27–28, 1918. On February 28/March 13, 1918, C. Rakovski informed V. Lenin and L. Trotsky that the purpose of his mission to Odessa was

> "to drive the counterrevolutionary Romanian forces out of Bessarabia and to spark a revolutionary movement in Romania"[239].

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[236] *Ibidem*, pp. 66–69.

[237] The Romanian officials were released after two days, following a vigorous protest by twenty foreign diplomatic missions in Russia, which accused the Bolshevik authorities of a flagrant violation of diplomatic immunity.

[238] Grigore Procopiu, *Parlamentul în pribegie (1916–1918) [Parliament in Exile (1916–1918)]*, Bucharest, Universitaria Publishing House, 1992, p. 36.

[239] „a alunga forțele române contrarevoluționare din Basarabia și de a provoca o mișcare revoluționară în România", in ***, *Relațiile româno-sovietice. Documente [Romanian-Soviet Relations. Documents]*, Vol. I, 1917–1934, Bucharest, Encyclopaedic Publishing House, 1999, p. 28.

The establishment of Greater Romania in 1918, through the acts of March 27 (Chișinău), November 28 (Cernăuți), and December 1 (Alba Iulia), as well as the anti-communist experience Romania gained in a very short time – both in the face of Soviet Russia's aggression and through the Romanian Army's overthrow of Bella Kuhn's Bolshevik regime in Hungary in 1919 – positioned Romania as an anti-communist geopolitical outpost of democratic and anti-totalitarian Europe. The democratic consolidation of Greater Romania called for new reforms aimed at modernizing and standardizing all of its provinces. Bolshevism was perceived as a threat to national security. The fury of atheism and materialism unleashed by Bolshevism, Lenin's express desire to destroy the church through terror, the repression and liquidation of its clergy with rare violence, the looting and desecration of places of worship, and the general Leninist plan of action[240] on the anti-religious front – were well known to Romanian society and had alarmed the international community. For the Bolsheviks, the Church represented genuine ideological and logistical competition[241].

Thus, World War I brought a new dimension to Romanian-Russian relations, particularly through the consequences of the Bolshevik Revolution. Russia's withdrawal from the war and the signing of the Treaty of Brest-Litovsk left Romania in a vulnerable position, amplifying anti-Russian sentiments and laying the groundwork for deep hostility toward communist ideology. This context served as the catalyst for the

[240] See:

1. Ioan C. Popa, *Mecanismele puterii în regimul totalitar comunist din perioada bolșevică [Mechanisms of Power in the Communist Totalitarian Regime During the Bolshevik Period]*, Bucharest, Titulescu European Foundation, Center for Strategic Studies, 2011, p. 169;

2. Manuel Mireanu, „Marea Unire si discursul anticomunist" ["The Great Union and the Anticommunist Discourse"], in *Critic Atac*, July 9, 2019, Available at: https://www.criticatac.ro/mareaunire-si-discursulanticomunist/, Accessed on August 12, 2026: „În primăvara lui 1919 în timpul Conferinței de Pace de la Paris, necesitatea eliminării comunismului din Europa devenise mai mult decât o chestiune strategică. Anticomunismul ajunsese în sfârșit un discurs bine articulat ideologic. În contextul foametei postbelice, a grevelor numeroase, a revoltelor soldaților francezi din Odessa și a declarării republicilor comuniste în Ungaria și Bavaria, liderii Antantei au declarat comunismul ca fiind principalul lor dușman. Mai mult, se pare că existau deja mii de soldați ruși în teritoriul Franței în timpul Conferinței, iar aceștia, nefiind neapărat bolșevizați, dădeau semne de neliniște și violență. Astfel, în timp ce negociau pacea la Paris, liderii Antantei organizau planuri ofensive împotriva Ungariei și Rusiei. Cel mai concret astfel de plan a aparținut mareșalului Foch, care a organizat în martie 1919 o adevărată «cruciada» internațională împotriva comunismului. El a propus folosirea de trupe poloneze, cehe, finlandeze, grecești, alb-rusești, sârbe și românești pentru a stârpi orice urmă de simpatie pro-bolșevică din Europa Centrală și de Est și pentru a avansa în Rusia". ["In the spring of 1919, during the Paris Peace Conference, the need to eliminate communism from Europe had become more than a strategic issue. Anticommunism had finally become a well-articulated ideological discourse. Against the backdrop of postwar famine, numerous strikes, the revolts of French soldiers in Odessa, and the declaration of communist republics in Hungary and Bavaria, the Entente leaders declared communism to be their main enemy. Moreover, it appears that there were already thousands of Russian soldiers on French territory during the Conference, and these, not necessarily Bolshevized, were showing signs of unrest and violence. Thus, while negotiating peace in Paris, the Entente leaders were organizing offensive plans against Hungary and Russia. The most concrete such plan belonged to Marshal Foch, who organized in March 1919 a veritable international 'crusade' against communism. He proposed using Polish, Czech, Finnish, Greek, White Russian, Serbian, and Romanian troops to stamp out any trace of pro-Bolshevik sympathy in Central and Eastern Europe and to advance into Russia"].

[241] Radu Preda, *Comunismul, o modernitate eșuată [Communism: A Failed Modernity]*, Cluj-Napoca, Eikon Publishing House, 2009, p. 139.

transformation of Russophobia into anti-communism, a shift that would profoundly shape Romanian society and politics in the decades to come. The year 1918, with its significant unionist moments in Chișinău, Cernăuți, and Alba Iulia, not only consolidated Greater Romania territorially but also crystallized anti-communism as a central element of the national ideology. Subsequent experiences with Soviet aggression and Romania's contribution to the defeat of the Bolshevik regime in Hungary in 1919 reinforced this orientation. Anti-communism, combined with nationalist and Christian values, thus became a defining pillar of Romanian national identity.

2. THE THEOLOGICAL ENVIRONMENT IN THE INTERWAR HISTORICAL CONTEXT

The nationalist movement, which shaped the modern Romanian era in the 19th century and inspired the Great Union, continued as a guiding principle for identity-based education for new generations and within the new constitutional frameworks. *The new nationalism* [242] evolved into anti-communism with an anti-Russian orientation and included ecclesiastical, intellectual, and populist components. The intellectual component was represented by the so-called interwar intellectual elite, including Nichifor Crainic and the journal "Gândirea", Mircea Vulcănescu and the journal "Criterion", Nae Ionescu and the newspaper "Cuvântul", George Racoveanu and the magazine "Predania", Nicolae Paulescu, Vasile Băncilă, Father Dumitru Stăniloae, Eugen Lovinescu, Constantin Noica, Mircea Eliade, Lucian Blaga, Radu Dragnea, Corneliu Z. Codreanu and the Legionary Movement, etc. The centrality of Orthodox Christianity did not strictly depend on religious faith, but it became one of the axioms of *the new nationalists*[243] .

At the same time, nationalism was promoted as a democratic, moral, and patriotic value by both traditional Romanian churches – the Romanian Orthodox Church and the Greek Catholic Church – as well as in education at all levels. It is no coincidence that

> "the most important avenues for the revival of Christianity and the church were nationalism and so-called spiritualism"[244] –

nationalism and spiritualism that brought all the major themes[245] of political, national, cultural, religious, and economic life into the public discourse: Orthodoxy,

[242] Peter Sugar, *Naționalismul est-european în secolul al XX-lea Eastern European [Nationalism in the Twentieth Century]*, Bucharest, Curtea Veche Publishing House, 2002, p. 236

[243] *Ibidem*, p. 238.

[244] „cele mai importante direcții de recuperare a creștinismului și bisericii au fost naționalismul și așa-zisul spiritualism", in George Enache, *Ortodoxie și putere politică în România contemporană [Orthodoxy and Political Power in Contemporary Romania]*, Bucharest, Nemira Publishing House, 2005, pp. 455–456.

[245] See:

1. Constantin Schifirneț, *Geneza modernă a ideii naționale [The Modern Genesis of the National Idea]*, Bucharest, Albatros Publishing House, 2001, pp. 435–550;

2. Constantin Mihai*, Biserica și elitele interbelice [The Church and the Interwar Elites]*, Iași, European Institute Publishing House, 2009, p. 43.

ethnocracy, Christianity and ethnicity, the Church, the state and the nation, traditionalism, democracy and demophilia, totalitarianism, anti-Semitism, national culture, the individual, communion and the national community, and the national character of the human being.

According to archival documents from the Romanian Ministry of the Interior, theological anti-communism during the interwar period manifested itself primarily among students. Universities, in particular, became the forums for these debates – on nationalism, spiritualism, and anti-communism. In turn, the theology faculties in Arad, Bucharest, Chișinău, Cernăuți, Cluj-Napoca, and Sibiu also engaged in these debates, all the more so because they supported the development of a specific missionary-religious and apologetic approach, the affirmation of the Church's values, and the identification of the danger posed by Bolshevik atheism. However, anti-communist nationalism also had anti-Semitic undertones, due to the Jewish origins of a significant portion of the founding and leading Bolshevik elite in Russia and of the Communist International [246] . Thus, this version of Romanian nationalism – particularly Legionaryism – was labeled anti-democratic and a threat to the constitutional order of the Romanian state. For this reason, members and sympathizers of this political movement came under the scrutiny of the surveillance agencies of the Directorate of Police and General Siguranța of the Ministry of the Interior[247] .

The year 1918, with its significant pro-unionist moments in Chișinău, Cernăuți, and Alba Iulia, not only consolidated Greater Romania territorially but also cemented anti-communism as a central element of the national ideology. Subsequent experiences with Soviet aggression and the contribution to the defeat of the Bolshevik regime in Hungary in 1919 reinforced this orientation. Anti-communism, combined with nationalist and Christian values, thus became a defining pillar of Romanian national identity. The intensification of anti-Russian sentiment as a mass phenomenon and its transformation into anti-communism – to the point of involvement in an anti-Bolshevik crusade – permeated the entire interwar Romanian society, becoming the driving force behind Romanian cultural and theological missionary work until the events of August 23, 1944, and the occupation of Romania by Soviet forces.

The interwar period saw an intensification of these sentiments, with academic and theological circles reflecting and promoting nationalist and anti-communist values. Universities and theological seminaries became centers for debating and promoting these ideas, sometimes intersecting with anti-Semitic tendencies, given the association of Jews with the Bolshevik movement. This dynamic had profound

[246] Florin Mătrescu, *Holocaustul Roşu [The Red Holocaust]*, Vol. II, Bucharest, Irecson Publishing House, 2008, pp. 42–58.

[247] In the appendix to this article, for the first time, previously unpublished archival materials are introduced into the historiographical discourse. These materials reflect the development of the nationalist/anti-communist movement among theology students in interwar Romania and are held at the CNSAS Archives in the collection titled "The Society of Theology Students in Romania (1924–1942)" and "The Student Movement, 1937–1946".

repercussions on the evolution of Romanian society and politics. Only the establishment and maintenance, for a period of over four decades, of a Soviet-style dictatorial regime in Romania and in the Romanian territories reoccupied by the USSR in 1944 placed the anti-communist resistance within the context of the greatest anti-Christian persecution in history, leading to the crowning of Romanian theological anti-communism with the halo of sanctity.

The legacy of the sentiment of rejection toward Russian imperial interference and pressure, alongside the evolution of anti-communism in Romania, is thus closely linked to the nation's historical and political context. This transformation of sentiments and attitudes has decisively influenced Romania's national identity, domestic and foreign policy, as well as its ideological orientation. Understanding these developments is essential to appreciating the complexity of Romanian history and culture in an ever-changing world.

3. ANNEXES

Encrypted telegram from Romulus Voinescu, Director General of the Police and General The "Siguranța" of the Ministry of the Interior, to the General Inspectorate of Police and The "Siguranța" of Bessarabia, regarding the publication in Chișinău of the magazine "Gândul Neamului":

"No. 29081, May 14, 1924, Bucharest,

We have been informed that the magazine 'Gândul Neamului', published by Christian students and printed at 122 Schmidt Street, appears twice a month in that city and is run by a committee from the Theological Seminary in Chișinău[248].

Since martial law is in effect in this region, I ask that you intervene with the Military Command to halt the publication of this magazine"[249].

Report from the General Inspectorate of the Siguranța in Bessarabia to the General Directorate of Police and General Siguranța of the Romanian Ministry of the Interior, regarding the inauguration ceremonies marking the beginning of the second academic year at the Faculty of Theology in Chișinău.

[248] On May 11, 1924, the following informational note was sent from Chișinău: "At the student cafeteria on Gutenberg Street, the magazine *Gândul Neamului* is on sale; it is published by Christian students in Chișinău, printed at 122 Smidt Street in that city, and managed by a committee from the Chișinău Theological Seminary. The magazine is published twice a month," in the CNSAS Archives, Documentary Collection, file 008189, f. 5.

[249] „Nr. 29081, 14 mai 1924, București,

Suntem informați că în acel oraș apare de două ori pe lună revista «Gândul Neamului», editată de studenții creștini și tipărită în str. Schmidt, Nr. 122, fiind condusă de un comitet de la Seminarul Teologic din Chișinău.

Întrucât în această regiune este stare de asediu, vă rog, interveniți pe lângă Comandamentul Militar pentru oprirea apariției acestei reviste", in CNSAS Archives, Documentary Collection, file 008189, f. 6.

"November 8, 1927, Chișinău[250],
Today, at 12:00 p.m., at the Faculty of Theology, the opening ceremony for the second academic year of this faculty took place in the presence of the following dignitaries: His Eminence Archbishop Gurie, General Scărișoreanu, numerous priests, students, etc.

Mr. [Constantin] Tomescu[251], a professor at this faculty, took the floor and traced the history of the struggle to realize this ideal of the Moldovan people across the Dniester: a higher educational institution in the capital of Bessarabia. He highlighted the moral and cultural influence exerted in Bessarabia by the existence of a higher educational institution such as the Faculty of Theology, as well as the efforts made to achieve this successful outcome. He quotes excerpts from speeches delivered by various politicians during this debate in and outside of parliament and makes special mention of Mr. Petrovici, former Minister of Education, and His Eminence Gurie, who used all the authority they enjoyed to bring this national project to fruition, for which a bust was erected in their honor in the reception hall of the Faculty of Theology.

It highlights the progress made over the past year, the results achieved, the improvements planned for the future, and the sacrifices made by the state and various cultural institutions – all of which have led to the outcome we see today. Chișinău, he says, must become the metropolis of religious sciences for all of Moldova, just as Iași is the metropolis of secular sciences. We are grateful to all those who contributed, in small or large ways, to the realization of this great national undertaking – which, by its very existence, will have the most beneficial influence on all communist ideas that seek, through various means, to penetrate the soul of our people – we raise our most heartfelt prayer to the Almighty for the happiness and strengthening of our Fatherland.

Mr. Ștefan Ciobanu[252], principal of the Real High School, pays tribute to the life, work, and admirable, brilliant achievements of the greatest king of all Romanians – a king who will remain forever in the hearts and memories of Romanians everywhere. He describes the various stages His Majesty went through, from his entry into the country to his emotional burial at Curtea de Argeș, and prays to Heaven to grant peace to the one who has entered eternity and to give his successors the strength to continue the work begun by their great forefather[253].

[250] The text of the report was accompanied by letter No. 19374 dated Nov. 10, 1927: "We have the honor to submit to you, for your information, the report on the opening ceremonies of the Faculty of Theology in Chișinău, which took place on November 8 of this year," in the CNSAS Archives, Documentary Collection, file 008189, f. 8.

[251] Constantin N. Tomescu (1890–1983), professor and journalist, the first associate dean of the Faculty of Theology in Chișinău (1926–1940), a prominent figure in Romanian culture during the interwar period.

[252] Ștefan Ciobanu (1883–1950), a leader of the Romanian national movement in Bessarabia and a member of the Sfatul Țării (1917–1918). Historian and author of numerous studies and works on early Romanian literature. Professor at the Faculty of Theology in Chișinău (1926–1938). Member (since Oct. 1918) and vice president (1944–1948) of the Romanian Academy.

[253] This refers to King Ferdinand I of Romania, who died on July 20, 1927, and was buried at the Curtea de Argeș Monastery.

Mr. Tomescu, on behalf of the Faculty of Theology, thanks all the attendees for taking the time to come and participate in the opening of the second academic year of the Faculty of Theology in Chişinău"[254].

Copy of the Russian-to-Romanian translation of the article "A Restless Night at the Theological Boarding School. 'Bessarabia (...) Is Not for Bessarabians'", published in the Chişinău newspaper "Poșta Basarabiei", No. 3672, December 17, 1932, forwarded by the General Inspectorate of the Siguranța in Bessarabia to the General Directorate of Police and General Siguranța of the Romanian Ministry of the Interior[255].

"December 17, 1932,

Last night, the students at the Faculty of Theology were very agitated. They didn't sleep. They discussed the meaning of life.

The issue is as follows: Students from the Kingdom sent a delegation to the local City Hall, from which they received 25,000 lei as a grant. The amount was divided as follows: 80% for students from the Kingdom and 20% for students from Bessarabia. The Bessarabian students were indeed upset. At the local Faculty of Theology, 60% of the students are from Bessarabia and 40% are from the Kingdom.

[254] „8 noiembrie 1927, Chișinău,

Astăzi, la ora 12, în localul Facultății de Teologie, s-a făcut inaugurarea celui de-al doilea an al acestei facultăți, în prezența autorităților: I.P.S.S. Arhiepiscopul Gurie, d-lui general Scărișoreanu, a numeroșilor preoți, studenți etc.

A luat cuvântul dl. [Constantin] Tomescu, profesor al acestei facultăți, care a făcut istoricul luptei pentru înfăptuirea acestui ideal al poporului moldovean de peste Nistru, o instituție superioară de cultură din capitala Basarabiei. D-sa arată influența morală și culturală pe care o exercită în Basarabia existența unei instituții superioare de cultură, așa cum este Facultatea de Teologie, și sforțările care s-au făcut pentru a se ajunge la acest rezultat fericit. Citează fragmente din discursurile pronunțate de diferiți oameni politici, cu ocazia acestei discuții în parlament și în afară și face o mențiune specială pentru d-l Petrovici, fost ministru al Instrucțiunii, și pentru I.P.S.S. Gurie, care au pus toată autoritatea de care se bucurau, pentru a înfăptui această operă națională, fapt pentru care li s-a ridicat câte un bust în sala de recepție a Facultății de Teologie.

Arată progresele făcute în cursul anului trecut, rezultatele obținute, îmbunătățirile proiectate pentru viitor, sacrificiile făcute de stat și de diferitele instituții culturale, care toate au dus la rezultatul pe care îl constatăm astăzi. Chișinău, spune D-sa, trebuie să devină metropola științelor religioase pentru întreaga Moldovă, după cum Iașul este metropola științelor profane. Recunoscători tuturor celor care au contribuit în mică sau mare măsură la realizarea acestei mari opere naționale, care, prin însăși existența ei, va influența în cel mai fericit mod asupra tuturor ideilor comuniste care încearcă, prin diferite mijloace, să pătrundă în sufletul poporului nostru, ridicăm către Atotputernicul rugăciunea cea mai caldă pentru fericirea și consolidarea Patriei noastre

Dl. Ștefan Ciobanu Directorul Liceului real face apologia vieții, operei și a admirabilelor, strălucitelor rezultate pe care le-a produs domnia celui mai mare rege al tuturor românilor, a regelui care va rămâne etern în sufletul și amintirea românilor de pretutindeni. Descrie diferite faze prin care a trecut Domnia Sa de la intrarea în țară până la emoționanta înmânare de la Curtea de Argeș și roagă Cerul să dea liniște Celui intrat în veșnicie și puterea urmașilor să continue opera începută de Marele lor înaintaș

Dl. Tomescu, în numele Facultății de Teologie, mulțumește tuturor asistenților pentru osteneala ce și-au dat de a veni să ia parte la deschiderea celui de-al doilea an al Facultății de Teologie din Chișinău", in CNSAS Archives, Documentary Collection, file 008189, pp. 9–10.

[255] The text submitted was accompanied by Letter No. 20756 of December 28, 1932, signed by Constantin Maimuca, head of the General Security Inspectorate of Bessarabia: "We have the honor to submit herewith a copy of the translation from Russian of the article 'A Restless Night at the Theological Boarding School. 'Which Bessarabia (...) is not for the Bessarabians,' published in the newspaper 'Poșta Basarabiei' No. 3672 of December 17, 1932. This article shows how a divide was being created among university students by drawing a distinction between 'people from the Kingdom' and 'people from Bessarabia'", in the CNSAS Archives, Documentary Collection, file 008189, f. 15.

Students from the Kingdom receive substantial subsidies from their home municipalities, which they do not share with students from Bessarabia, and now that the city government has provided financial aid, the students from the Kingdom have received the lion's share.

The persecuted students refused to accept the 'crumbs'. The faculty professors also sided with them. They all seem to be like blood brothers. But so far, nothing has been decided.

It is interesting to note that students from the Kingdom enjoy certain privileges at the university, while students from Bessarabia appear to be quite 'impoverished'. Could Bessarabia truly belong to the Bessarabia's"[256]?!

Memo from the Mobile Brigade of the General State Police regarding the spread of anti-communist sentiment among students at the Faculty of Theology in Chișinău.

"December 4, 1933,

Among the students of the Faculty of Theology in Chișinău, there is growing interest in forming an anti-communist organization, whose goal would be to launch a strong counter-propaganda campaign against communism in the villages, where this movement has begun to infiltrate.

The plan is to form various teams of students who will travel through the villages and, through lectures, celebrations, movies, literary gatherings, and plays, highlight the dangers of communism.

It is believed that this organization will have the government's approval and support. The initiator of this idea is the journalist [Elefterie] Negel from Chișinău, the representative of the newspaper 'Universul' for Bessarabia"[257].

[256] „17 decembrie 1932,

Noaptea trecută, studenții de la Facultatea Teologică au fost foarte agitați. N-au dormit. Ei au discutat problema vieții.

Chestiunea constă în următoarele: Studenții regățeni au trimis o delegație la Primăria locală, de la care au primit suma de 25 000 de lei ca subvenție. Suma arătată a fost împărțită astfel: 80% pentru studenții regățeni și 20% pentru studenții basarabeni. Basarabenii s-au agitat și într-adevăr. La Facultatea Teologică locală sunt 60% studenți basarabeni și 40% studenți regățeni.

Studenții regățeni primesc subsidii însemnate de la comunele lor natale, pe care ei nu le împart cu studenții basarabeni, iar acum, când Primăria orașului a dat un ajutor, studenții regățeni au primit partea leului.

Studenții persecutați au refuzat să primească «fărâmiturile». De partea lor au trecut și profesorii facultății. Toți par a fi frați de sânge. Dar până în prezent nimic nu s-a hotărât.

Interesant de remarcat că studenții regățeni se deosebesc la facultate prin privilegii, iar studenții basarabeni au o aparență destul de «sărăcăcioasă».

Va fi oare Basarabia a basarabenilor?!", in CNSAS Archives, Documentary Collection, file 008189, f. 16.

[257] „4 decembrie 1933,

Printre studenții Facultății de Teologie din Chișinău se agită ideea formării unei organizații anticomuniste, al cărei scop ar fi începerea unei puternice contrapropaganda comuniste la sate, unde această mișcare a început să se infiltreze.

Se intenționează să se formeze diferite echipe de studenți care să cutreiere satele și prin conferințe, serbări, filme de cinema, șezători literare, piese de teatru, să se arate primejdia comunismului.

Se crede că această organizație va avea asentimentul și ajutorul guvernului. Inițiatorul acestei idei este ziaristul [Elefterie] Negel din Chișinău, reprezentantul ziarului «Universul» pentru Basarabia", in CNSAS Archives, Documentary Collection, file 008189, f. 24.

"Letter No. 20375, December 5, 1933,
We have the honor to report that the students at the local Faculty of Theology (Chișinău – ed.) have accepted the conditions set by the Rector's Office regarding the obligation not to participate in political organizations, without staging any protests"[258].

Informative note from the Chișinău Police Inspectorate.
"November 6, 1934,
Students at the Faculty of Theology in Chișinău intend to take a decidedly hostile stance against certain university professors, such as Constantinescu-Iași and, probably, Ciobanu, whose ideas are far removed from nationalist principles. Second-year students in the Department of Agronomy are closely following the stance of their colleagues in Theology"[259].

Telephone memo from the Bucharest Regional Police Inspectorate to the General Police Directorate,
"December 20, 1934,
The Iași Inspectorate informs us that this evening, at 10:48 p.m., 20 students from the Faculty of Theology in Chișinău departed from Iași on express train No. 76, bound for Bucharest"[260].

Report from the Chernivtsi General Police Inspectorate to the General Directorate of Police and State Affairs regarding the celebration of the 50th anniversary of the founding of the "Orthodox Academy" society in Chernivtsi.
"No. 9901, May 30, 1934,
On the 28th of this month, the 'Orthodox Academy' theological students' society in Chernivtsi celebrated the 50th anniversary of the society's founding.

At 10 a.m., a divine service was held in the local cathedral, attended by His Eminence Metropolitan Nectarius, as well as representatives of local authorities.

On this occasion, the flag of the 'Orthodox Academy' was consecrated.

After the service, the theology students, formed into a marching column, proceeded to the University, where a festive gathering took place. During the event, His Eminence Metropolitan Nectarie delivered a brief speech highlighting the society's contributions in the cultural and national spheres.

[258] „Adresa nr. 20375, 5 decembrie 1933,
Avem onoare a vă raporta că studenții de la Facultatea de Teologie din localitate (Chișinău – n.n.) au primit condițiunile puse de Rectorat, relativ la obligațiunea de a nu activa în organizațiile politice, fără să facă manifestații de protestare", in CNSAS Archives, Documentary Collection, file 008189, f. 19.
[259] „6 noiembrie 1934,
Studenții de la Facultatea de Teologie din Chișinău intenționează să ia atitudine hotărât ostilă, contra unor profesori universitari ca Constantinescu-Iași și, probabil, Ciobanu, ale căror idei sunt departe de principiile naționaliste. Studenții din anul II de la Agronomie urmăresc cu interes atitudinea colegilor de la Teologie", in CNSAS Archives, Documentary Collection, file 008189, f. 20.
[260] „20 decembrie 1934,
Inspectoratul Iași ne comunică că astă-seară, la ora 22.48, cu trenul accelerat nr. 76, a plecat din Iași, cu destinația București, un număr de 20 de studenți de la Facultatea de Teologie din Chișinău", in CNSAS Archives, Documentary Collection, file 008189, f. 28.

At 4:00 p.m., the meeting continued in the reception hall of the Metropolis, with approximately 200 participants. Speakers included: His Eminence Metropolitan Nectarie[261] the dean of the Faculty of Theology, Professor Gheorghian, University Professor [Grigore] Nandriș, Professor Cuparencu, Professor [Dimitrie] Marmeliuc, the mayor of the city, Bishop Vorobchievici[262] and students Galatiuc, Străchineanu, Olinici, and Trebici – all members of the former 'Iron Guard' organization.

In their speeches, they highlighted the struggle waged by theology students to free the Romanian people from under the yoke of Austrian rule. Student Trebici made scathing remarks about the government, pointing out that while theology students had asked the government for financial assistance to make the flag and were turned down, the government had instead subsidized local Jewish banks with 400.000 lei. He went on to criticize the current government for dissolving the 'Iron Guard', a nationalist organization, while other subversive and irredentist organizations are allowed to exist. During the speech delivered by student Trebici, prominent figures in the hall left the meeting in outrage. That evening, a banquet was held, attended by His Eminence Metropolitan Nectarie"[263].

Memo from the Bucharest Regional Police Inspectorate regarding organizational and activity issues involving students at the Faculty of Theology in Bucharest.

"January 28, 1935, Bucharest,

Among the theology students, there is a certain degree of dissatisfaction with their president, Gh. Furdui.

[261] Metropolitan Nectarie (born Nicolae Cotlarciuc, 1875–1935) held the rank of Archbishop of Chernivtsi and Metropolitan of Bukovina from 1924 to 1935.

[262] Ipolit Vorobchievici (1849–1939), a Romanian Orthodox scholar and clergyman, served as vicar bishop of the Metropolis of Bukovina from 1919 to 1939.

[263] „Nr. 9901, 30 mai 1934,

În 28 curent, societatea studenților în teologie «Academia Ortodoxă» din Cernăuți, a sărbătorit jubileul semicentenar de la înființarea societății.

La ora 10 s-a celebrat în catedrala din localitate un serviciu divin, la care a luat parte I.P.S. Mitropolitul Nectarie, precum și reprezentanții autorităților locale.

Cu această ocazie, a fost sfințit steagul «Academiei Ortodoxe».

După oficierea serviciului divin, studenții teologi, formați în coloană de marș, s-au îndreptat spre Universitate, unde a avut loc o ședință festivă, la care I.P.S.S. Mitropolitul Nectarie, printr-o scurtă cuvântare, a evidențiat meritele societății pe teren cultural și național.

La ora 16, ședința a continuat în sala de recepție a Mitropoliei, cu cca. 200 de participanți. Au vorbit: I.P.S.S. Mitropolitul Nectarie, decanul Facultății de Teologie, profesor Gheorghian, profesor univ. [Grigore] Nandriș, profesor Cuparencu, profesor [Dimitrie] Marmeliuc, primarul orașului, Episcopul Vorobchievici și studenții Galatiuc, Străchineanu, Olinici și Trebici, toți membrii în fosta organizațiune a «Gărzii de Fier».

În cuvântările rostite, au scos în evidență lupta studenților teologi dusă pentru desrobirea neamului românesc de sub jugul dominațiunii austriece. Studentul Trebici a făcut aprecieri malițioase la adresa guvernului, accentuând că studenții teologi, cerând de la guvern un ajutor bănesc pentru confecționarea steagului, au fost respinși; în schimb, însă, guvernul a subvenționat băncile evreiești din localitate cu suma de 400 000 de lei. În continuare, a criticat actualul guvern pe tema dizolvării «Gărzii de Fier», care este o organizație naționalistă, pe când celelalte organizații subversive și iredentiste sunt tolerate să existe. În timpul cuvântării rostite de studentul Trebici, persoanele marcante aflate în sală, au părăsit indignate ședința. Seara a avut loc un banchet la care a luat parte și I.P.S.S. Mitropolitul Nectarie", in CNSAS Archives, Documentary Collection, file 008189, p. 27.

He is accused of not having been active enough since becoming president, and all his efforts have been focused on a single conference. His term as president expires in May, and he will certainly not be re-elected to the committee.

Gheorghe Furdui, sensing the hostility toward him from the theology students, is now seeking to get as close to them as possible and intends to organize a series of spiritual gatherings that will address a scholarly topic from a critical perspective.

These lectures are scheduled to take place at the University beginning on February 10. To secure the venue, an appeal will be made to Professor Nichifor Crainic, who will approach Professor Gheorghiu, Ph.D., the University Rector, to obtain his approval. Among the speakers will be Messrs. Gerota, Dr. Trifu, Rădulescu-Cluj, and others"[264].

Telegram from the Chișinău Regional Police Inspectorate to the General Directorate of Police and General Siguranța, regarding aspects of the activities of students at the Faculty of Theology in Chișinău.

"March 25, 1935, Chișinău

On March 16 of this year, student Traian Cotigă arrived in Chișinău and took part in a meeting of the study group affiliated with the Chișinău Faculty of Theology.

Traian Cotigă said that he was on a tour of all the university centers; he spoke out against regionalism among students, urging them to join forces to ensure the spiritual unity of the people and that of the new Romania. The generation that fought for Greater Romania has lost its sense of nationalism; therefore, the student body must close ranks to realize the national ideal. He gave a brief overview of his efforts leading up to this year's student congress, noting that the government had approved the congress in principle in early December 1934 – it was to be held in Arad – but that the rector of the University of Cluj had opposed it. He stated that he was determined to organize the congress, even without the approval of the government or the university. No date has been set, but it is believed it will be on April 17 or 18 in Arad. Congress participants will commit to not leaving the congress until their demands are met. It was also decided that requests to the relevant authorities should be made in writing, so as not to be deceived again as they were last year, when approval was given verbally and then retracted. He asked for the students' support in obtaining approval for the congress, as the obstacles are significant.

[264] „28 ianuarie 1935, București,

În sânul studenților de la Teologie, se manifestă o oarecare nemulțumire față de președintele lor, care este Gh. Furdui.

I se aduc învinuiri că, de când e președinte, n-a activat suficient și toată acțiunea sa se răsfrânge asupra unei singure conferințe. În mai, mandatul său de președinte îi expiră și cu siguranță nu va mai fi ales nici în comitet.

Gheorghe Furdui, simțind ostilitatea în contra sa a studenților de la Teologie, caută acum să se apropie cât mai mult de ei și vrea să organizeze o serie de ședzători spirituale, care să ocupe un subiect de știință cu program critic.

Aceste conferințe urmează să se țină la universitate cu începere de la 10 februarie. Pentru obținerea sălii, se va interveni pe lângă profesorul Nichifor Crainic, care să meargă la dl. Profesor doctor Gheorghiu, rectorul universității, ca să le aprobe. Între conferențiari vor fi și d-nii: Gerota, doctor Trifu, Rădulescu-Cluj și alții", in CNSAS Archives, Documentary Collection, file 008189, f. 31.

Student Viorel Trifa said that local students are joining the 'Union of Christian Students' movement in Romania. Yesterday, on the 12:00 p.m. train, Traian Cotigă left for Iași-Bucharest. The meeting proceeded peacefully"[265].

Note regarding the establishment of the General Federation of Orthodox Theology Students in Romania.

„December 16, 1935

The General Federation of Orthodox Theology Students in Romania was recently established. On December 14 of this year, the committee of this federation decided to officially notify the theological student societies at universities across the country of the federation's establishment and, to this end, will send the following letter to the presidents of the theological student societies:

'December 14, 1935, General Federation of Romanian Christian Theology Students: Mr. President, On the occasion of the U.NS.C.R., taking advantage of the presence in Bucharest of several presidents and delegates of the theological student societies from across the country, and in agreement with them, we have decided that our Federation, which has existed in principle for years, should become a reality once and for all. To this end, a committee was elected, composed of:

1. President, I. Rodeanu, president of the Theological Students' Society;
2. Vice President, Viorel Trifa, former president of the Chișinău Student Council;
3. Secretary General, Remus Cocoș, delegate of the Bucharest Theology Students' Society;
4. Treasurer, Vlad Radu, delegate of the Bucharest Theology Students' Society;
5. Members: Cosma, delegate of the Chernivtsi Theology Students' Society; Gh. Arghiropol, president of the Chernivtsi Student Center; and Gh. Bică, president of the Sibiu Student Center.

The primary goal of this committee is to establish a solid foundation for the Federation, to organize a pre-congress, and to convene the Congress of Orthodox Theology Students in Romania; its future aspiration is to hold a pan-Orthodox congress.

[265] „25 martie, 1935, Chișinău,

În ziua de 16 martie a.c., a sosit la Chișinău studentul Traian Cotigă, luând parte la o ședință a cercului de studii, de pe lângă Facultatea de Teologie Chișinău.

Traian Cotigă a spus că se află într-un turneu pe la toate centrele universitare, a combătut regionalismul dintre studenți, îndemnându-i să lupte cu forțe unite pentru a asigura unitatea sufletească și aceea a României noi. Generația care a luptat pentru România Mare a pierdut naționalismul; de aceea, studențimea trebuie să strângă rândurile pentru a realiza idealul național. A făcut un mic istoric al activității sale în vederea congresului studențesc din anul acesta, menționând că guvernul a aprobat în principiu congresul la începutul lunii decembrie 1934, care urma să aibă loc la Arad, dar că s-a opus rectorul Universității din Cluj. A declarat că e foarte decis să organizeze congresul, chiar fără aprobarea guvernului sau a universității. Nu s-a fixat data, dar se crede că va fi la 18 sau 17 aprilie, la Arad. Participanții la congres își vor lua obligația să nu părăsească congresul, până nu se vor realiza deziderateле lor. A mai decis că intervențiile la autoritățile în drept să se facă în scris, pentru a nu mai fi înșelați ca anul trecut, când aprobarea s-a dat verbal și apoi a fost retractată. A cerut concursul studenților pentru obținerea aprobării congresului, deoarece piedicile sunt mari.

Studentul Trifa Viorel a spus că studenții din localitate se unesc cu mișcarea „Uniunea Studenților Creștini" din România. Eri, cu trenul de ora 12, Traian Cotigă a plecat în direcția Iași-București. Întrunirea a decurs în liniște", in CNSAS Archives, Documentary Collection, file 008189, f. 33.

Mr. President,

For us, the current leaders of the theological student body, these goals have become categorical imperatives. Today, when the enemies of the Church are so numerous and their attacks increasingly relentless, we can no longer remain disorganized. Orthodoxy expects more from us. Let us not forget that we are the largest Orthodox country today (...) set aside personal issues or matters of that sort. Our first steps were guided by Mr. Gh. Furdui, the current president of the U.N.S.C.R., who, for his advice and work, has been nominated as honorary president of the Federation (...) We would also like to know your opinion on this matter'"[266].

Memorandum from the General Directorate of Police regarding Legionary agitation among students in Chernivtsi.

"Letter No. 461, March 3, 1936, Bucharest,

With the exams now over, the Chernivtsi Student Center has begun agitating the student body for demands that are, for the most part, unachievable, with the aim of spreading Legionary propaganda to rally the entire student body around the Legionary center.

The center's president, Legionary commander Filon Laurich, is seeking to call a general strike. Yesterday, before noon, the center's president summoned the student body to a hall at the University, where, through the Legionary propagandist Vasile Posteucă, he formulated the following demands (...) In this regard, the center has also drafted a memorandum that it will present to the university rector. The rector's decision

[266] „16 decembrie 1935,

De curând s-a constituit Federația Generală a studenților ortodocși teologi din România. În ziua de 14 decembrie a.c., comitetul acestei federații a hotărât să aducă la cunoștința Societăților studenților în teologie de la facultățile din țară constituirea Federației în mod oficial și, în acest scop, va trimite către președinții Societăților studenților teologi următoarea adresă:

«14 decembrie 1935, Federația Generală a studenților Teologi Români Creștini: Domnule Președinte, Cu ocazia Consiliului U.N.S.C.R., profitând de prezența în București a mai multor președinți și delegați ai Societăților studențești teologice din țară, de comun acord cu domniile lor, am hotărât ca Federația noastră, care există în principiu de ani de zile, să devină odată pentru totdeauna realitate. Pentru aceasta s-a ales un comitet compus din:

1. Președinte, I. Rodeanu, președinte al Societății studenților teologi;
2. Vicepreședinte, Viorel Trifa, fost președinte al C.S. Chișinău;
3. Secretar general, Remus Cocoș, delegat al Societății studenților teologi București;
4. Casier, Vlad Radu, delegat al Societății studenților teologi București;
5. Membri, Cosma, delegat al Societății studenților teologi Cernăuți; Gh. Arghiropol, președinte al Centrului studenților Cernăuți și Gh. Bică, președintele Centrului studenților Sibiu.

Acest comitet are ca prim scop organizarea pe baze solide a Federației, un pro-congres, organizarea congresului studenților teologi ortodocși din România, iar ca deziderat de viitor, un congres pan-ortodox.

Domnule Președinte,

Pentru noi, conducătorii actuali ai studenției teologice, aceste deziderate au devenit imperative categorice. Astăzi, când dușmanii Bisericii sunt așa de numeroși și atacurile lor din ce în ce mai insistente, nu mai putem sta neorganizați. Ortodoxia așteaptă de la noi mai mult. Să nu uităm că suntem cea mai mare țară ortodoxă, actuală (...) chestiunile de persoane sau altele de felul acesta, lăsați-le la o parte (...) Primii pași ai noștri au fost călăuziți de dl. Gh. Furdui, actualul președinte al U.N.S.C. R, care pentru sfaturile și munca d-sale a fost propus ca președinte de onoare al Federației (...) Am dori să știm și părerea Dvs. și în această chestiune»", in CNSAS Archives, Documentary Collection, File 008189, pp. 65–67.

is awaited, after which the center will organize the movement, which would be led in the Legionary spirit"[267].

Note from the General Directorate of Police regarding the incidents between students and Jews in Chernivtsi.

"Letter No. 560, March 13, 1936, Bucharest,

The Jewish minority newspapers in Chernivtsi, having published inaccurate and exaggerated reports regarding the incidents between students and the Jewish population, following police intervention, the division commander and the Royal Commissioner of the Fourth Army Corps summoned all newspaper editors, and warned them of the consequences they would face for inciting the population and students through false reports. The newspaper editors acknowledged the inaccuracies they had published and promised to publish only verified news reports from then on.

At its meeting on March 12, the University Senate decided to expel student Preminger – who had struck Professor Niculescu – from all universities. It is noted that, although student unrest is subsiding, the Jewish leadership remains agitated, issuing protests in newspapers against the measures taken by police authorities, who have prohibited Jews from passing in front of the University in order to avoid incidents with students.

No incidents were reported throughout the course of yesterday. Jewish students continue to stay away from classes"[268].

Note from the General Directorate of Police regarding the activities of the Committee of the Society of Theology Students at the University of Bucharest.

"February 4, 1937, Bucharest

The Committee of the Theology Students' Society has decided to organize a series of educational lectures within a Legionary nationalist framework.

[267] „Adresa nr. 461, 3 martie 1936, București,

Terminându-se examenele, Centrul studențesc Cernăuți a început să agite studențimea pentru revendicări în cea mai mare parte irealizabile, în scop de propagandă legionară pentru gruparea întregii mase studențești în jurul centrului legionar.

Președintele centrului, comandant legionar, Filon Laurich, urmărește declararea grevei generale. Eri, înainte de amiază, președintele centrului a convocat studențimea într-o sală a universității, formulând prin intermediul propagandistului legionar Vasile Posteucă, următoarele cereri (...) În acest sens, centrul a alcătuit și un memoriu pe care îl va prezenta rectorului universității. Se așteaptă hotărârea rectoratului, după care centrul va organiza mișcarea, care ar fi condusă în spirit legionary", in CNSAS Archives, file D 012694, vol. 6, f. 5.

[268] „Adresa nr. 560, 13 martie 1936, București,

Ziarele minoritare evreiești din Cernăuți, dând știri inexacte și exagerate cu privire la incidentele petrecute între studenți și populația evreiască, în urma intervenției poliției, comandantul diviziei și d-l Comisar Regal al Corpului IV Armată au convocat pe toți directorii de ziare și le-au pus în vedere consecințele ce le vor suferi de pe urma agitatării populației și studenților prin știri mincinoase. Directorii de ziare au recunoscut inexactitățile publicate și au promis că nu vor mai publica decât știri controlate.

Senatul universitar, în ședința de la 12 martie, a hotărât eliminarea din toate universitățile a studentului Preminger, care a lovit pe profesorul Niculescu. Se constată că, deși agitația studenților e în descreștere, păturile conducătoare ale evreilor, continuă a fi agitate, trimițând protestări prin ziare, împotriva măsurilor luate de autoritățile polițienești, care au interzis trecerea evreilor prin fața Universității, spre a se evita incidentele cu studenții.

În tot cursul zilei de ieri nu a fost semnalat nici un incident. Studenții evrei continuă să se abțină de la cursuri", in CNSAS Archives, file D 012694, vol. 6, f. 7.

Professors Nae Ionescu, Mihail Manoilescu, Dragoș Protopopescu, Simion Mehedinți, and others will be invited to speak at these lectures.

To this end, Apostol Ion, president of the Theology Students' Society, will approach the dean of the faculty to request the necessary authorization for these lectures to be held in the faculty's lecture hall. In the event of a negative response, the lectures will be held in a cultural hall"[269].

Note from the General Directorate of Police regarding the activities of the Legionary student group at the Faculty of Theology of the University of Bucharest.

"February 5, 1937, Bucharest

On the afternoon of February 4, a new meeting of the group of Legionary theology students took place at the headquarters of the 'Everything for the Country' party.

Legionary instructor Ganciu was appointed to temporarily lead this group.

The discussion then turned to Professor Nichifor Crainic's attitude toward the Legionary movement, noting that he continues to publish articles in 'Sfarmă Piatră' that are offensive toward Corneliu Codreanu and the other leaders of the Legion.

It was decided that the group of Legionary students in the Theology Department would, through an indirect intervention, urge Professor Crainic to cease this campaign, warning him that, otherwise, the Legionaries in the Theology Department intended to take action against him"[270].

Memorandum from the Bessarabian Police Inspectorate to the General Police Directorate regarding the manifestation of nationalist sentiment among students at the Faculty of Theology in Chișinău.

"August 7, 1937, Chișinău

Pursuant to your Order No. 35967 of June 7 of this year, we have the honor to report that on May 21 of this year, a group of 30 students from the local Faculty of Theology,

[269] „4 februarie 1937, București,

Comitetul Societății studenților teologi, a hotărât să organizeze un ciclu de conferințe educative, într-un cadru naționalist legionar.

La aceste conferințe, vor fi invitați a vorbi profesorii Nae Ionescu, Mihail Manoilescu, Dragoș Protopopescu, Simion Mehedinți și alții.

În acest scop, Apostol Ion, președintele Societății studenților teologi, va interveni pe lângă decanul acestei facultăți, pentru a da cuvenita autorizare ca aceste conferințe să se țină în amfiteatrul facultății. În cazul unui răspuns negativ, conferințele se vor ține într-o sală culturală", in CNSAS Archives, Documentary Collection, file 008189, f. 69.

[270] „5 februarie 1937, București,

La sediul central al partidului «Totul pentru Țară» a avut loc, în după-amiaza zilei de 4 februarie, o nouă consfătuire a grupului studenților legionari de la Teologie.

S-a dat delegație legionarului instructor Ganciu de a conduce în mod provizoriu acest grup.

S-a discutat în continuare atitudinea pe care o are profesorul Nichifor Crainic față de mișcarea legionară, arătându-se că continuă a publice în «Sfarmă Piatră» articole jignitoare la adresa lui Corneliu Codreanu și a celorlalți fruntași ai Legiunei.

S-a hotărât ca grupul studenților legionari de la Teologie, printr-o intervenție indirectă, să atragă atenția profesorului Crainic de a înceta această campanie, atrăgându-i-se atenția că, în caz contrar, legionarii de la Teologie înțeleg să reacționeze împotriva dânsului", in CNSAS Archives, Documentary Collection, file 008189, f. 70.

led by professors, took a trip to Căpriana Monastery, from where they returned on May 23 of this year. From the train station, they traveled to the faculty by tram, singing national songs.

No action was taken by our authorities, as upon getting off the tram they walked quietly to the dormitory, without engaging in any political demonstrations"[271].

Note from the General Directorate of Police regarding the dissolution of the Committee of the Theology Students' Society at the University of Bucharest

"November 18, 1937, Bucharest

The committee of the Theology Students' Society (now dissolved) is striving to obtain approval from the dean's office of the Faculty of Theology so that it may hold a general assembly to elect a new committee and, at the same time, secure recognition of the society under the university law of spring 1937. On the other hand, the group of Legionary theologians is counting on the fact that, at the eventual general assembly, they will succeed in electing a Legionary committee, given the large number of Legionaries and Legionary sympathizers enrolled in the society compared to that of independent students"[272].

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[271] „7 August 1937, Chișinău

La ordinul Dvs. Nr. 35967 din 7 iunie a.c., avem onoarea de a raporta că în ziua de 21 mai a.c., un număr de 30 de studenți de la Facultatea de Teologie din localitate, conduși de profesori, au făcut o excursie la Mănăstirea Căpriana, de unde s-au înapoiat în ziua de 23 mai a.c. De la gară au venit la facultate cu tramvaiul, intonând cântece naționale.

Nu s-a luat nicio măsură de către organele noastre, deoarece la scoborârea din tramvai s-au dus în liniște până la cămin, neproducând nicio manifestare cu caracter politic", in CNSAS Archives, Documentary Collection, file 008189, f. 71.

[272] „18 noiembrie 1937, București

Comitetul Societății studenților teologi (dizolvată) se străduiește să obțină aprobarea de la decanatul Facultății de Teologie, pentru a putea ține o adunare generală pentru alegerea unui nou comitet și totodată pentru a obține recunoașterea societății pe baza legii universitare din primăvara anului 1937.

Pe de altă parte, grupul legionarilor teologi contează că în eventuala adunare generală va reuși să aleagă un comitet legionar, dat fiind numărul mare de legionari și simpatizanți legionari înscriși în societate, în raport cu cel al studenților independenți", in CNSAS Archives, Documentary Collection, file 008189, f. 73.

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