

TEO, ISSN 2247-4382
92 (3), pp. 75-89, 2022

Roman Ciorogariu – Director of the Theological- Pedagogical Institute in Arad

Gabriel-Valeriu BASA

Gabriel-Valeriu BASA

“Hilarion V. Felea” Faculty of Orthodox Theology, Arad, Romania
Email: gavaba@yahoo.com

Abstract

Father Roman Ciorogariu, the man convinced of the importance of schools in the of plan capitalizing on the intellectual capital of young generations and in order to support the struggles for obtaining the natural rights of his own race, he would constantly get tire of the training generations of teachers and priests. They were meant to become torches for propagation of culture and faith of their own people. Moreover, being sure of the purpose of culture as a determinant factor of training teachers and priests of the sons of Romanian nation, Professor Roman Ciorogariu would have carried out his entire mission in order to invest in the support plan of education with practical and formative values in the formation of Romanian’s soul’s nation.

Keywords

Roman Ciorogariu, teacher, institute, priest, director, education, nation, teacher, church, pedagogy, conscience, defender, culture, faith, struggle, confessional school, training, unity.

Roman Ciorogariu was born in Pecica village, Arad county, on December 6/18, 1852, from his parents, Dimitrie and Maria. At his baptism he received two names: Romul and Nicolae, because of the fact that he had come into the world right on the day of Saint Hierarch Nicholas.

He attended primary school, in Pecica, with teacher Ion Ardelean - the one who strengthened him in his soul the respect for the values of nation

and the secondary and high school courses in Arad, Pojon (Bratislava) and Hodmezövasarely. In 1873 he enrolled at the Academy of Law in Oradea¹, and the following year at the Theological Institute in Arad (1874-1877) and later, with a scholarship from the foundation Elena Ghiba Birta, he studied pedagogy and psychology in Leipzig and Bonn.

They would recommend him by themselves for the fulfillment of complex purposes in the service of one's own nation, being in turns archivist (1879-1881), consistorial school referent (1900), professor and director of the theological-pedagogical Institute in Arad (1881-1917), eparchial vicar (1917-1920) and bishop of Oradea (1921-†1936)².

The training of priests and teachers made the theological-pedagogical school a factor of national struggle. This is because the teachers and priests in turn became aware of people's own origin, culture and spirituality and make them want to fight for their rights. Roman Ciorogariu was a man devoted to school, which he served it with dedication and which he understood to put it in the service of national ideals of unity and progress that Romanians from Transylvania wanted. For this school, he sacrificed his most beautiful years of life and as he testified later, he was completely connected to this school and when he left it, for a higher calling, he left there a part of his soul. Through his cultural and educational work, the ideas and national religious spirit of his forefather, professor Dimitrie Țichindeal, took on a new momentum, being transmitted to the young souls of theological and normal school students, who then prepared the souls of next generations that know to fight for their own rebirth³.

For 37 years, he carried out a rich didactic activity, having a superior conception about the role of school and culture in the life of a people. School, he said, is not a "machine of instruction", but a fortress of defense and advancement of the people, through culture and education at the consciousness of his unity⁴. Therefore, fully aware of the purpose of such

¹ Pavel VESA, *Clergy of Arad from the Past*, Arad, 2008, p. 214; Mircea PĂCURARIU, *Romanian and Foreign Theologians, Members of Romanian Academy*, Edit. Andreiana, Sibiu, 2016, p. 54; † *Roman Bishop Ciorogariu, 1857-1936*, p. 9.

² Vasile POPEANGĂ, "Roman Ciorogariu, outstanding personality of the unification generation", in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, Publishing House of the Romanian Orthodox Episcopate of Oradea, 1981, p. 61.

³ VASILE, Bishop of Oradea, "Preface" to the volume *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 7

⁴ Roman R. CIOROGARIU, *Lived Days*, Oradea, 1926, p. 42.

an institution, he warned that “school is not a political laboratory, but a sanctuary of the soul. Whoever approaches it should untie the straps of his shoes, because holy is the place on which he treads”.⁵

The sanctity of every educational institution and especially of the pedagogical-theological institute, it also appears to us from the perspective of the fact that he was among those who trained in the mission of raising the necessary funds for the construction seminary palace. Following the exhortation of bishop Ioan Mețianu, he would have collected important sums of money both from his native village as well as from other localities in the area:

“One day in 1883, His Excellency called me to himself and said: I want to do a seminar, I would need about 20,000 florins towards the remaining capital. We thought we would give direction for a large collection in the diocese. You should start at Pecica, as the first commune beyond Muraș, and Tempea (former provisional director and protopresbyteral vicar in the Banat Comloș tract) in Torac in Banat: to subdue the parish committees to vote a larger amount of money, namely 500 florins. With this then we could start the great collection action in the other villages, I, learning that the Pecicans have 10,000 fl. Already, I started from the top and the brave Pecicans voted with enthusiasm 1500 fl. Tempea kept to the instruction and brought 500 fl. from Torac. When I reported to the bishop about the feat in Pecica, he fell into a real ecstasy, for a moment he feared that the other villages will be scared by the large amount and will not enter into the concert, in the other one moment he made his successful combinations. He set the deacons in motion and those of us in the center, teachers and assessors, sent us, according to the connections we had in common, to do propaganda. In the 14 months, 55,000 florins were collected from parish communes and private individuals, and from the generous baroness Sina won her Excellency the 1,000-seat townhouse, which is built today’s seminar”⁶.

⁵ Roman R. CIOROGARIU “Speech at the centenary anniversary of the Romanian Orthodox Pedagogical Institute in Arad”, in: the *Yearbook of the Orthodox Pedagogical-Theological Institute* for the year 1912-1913, Arad, 1913, pp. 52-53.

⁶ Virgil MAZILESCU, *Roman Ciorogariu. Life and work*, bachelor thesis, Sibiu, 1954, p. 23.

During his long career as a teacher he understood to do teaching work, educator and apostle. The teacher, in order to fulfill his calling, he must be a good pedagogue, he must know well the souls of his pupils or students, to know their qualities and defects. Studying in Germany, he knew modern concerns in the field of pedagogy and psychology that were manifesting in the universities of Leipzig and Bohn, and thus he became an unsurpassed pedagogue and a true educator. In connection with this, in a tribute article about Roman Ciorogariu, there were mentioned the following:

“If someone was a connoisseur of souls and a reader of souls, Roman Ciorogariu was beyond any doubt. As a teacher and director he knew his students, he knew them from the first days, with his sharp gaze he penetrated their entire being...The students were also convinced of this, and the judgment he made about any student, the circumstances checked it behind”⁷.

The pedagogue Roman Ciorogariu, formerly concerned with the practical orientation of education, to bring school closer to life and strengthen the educational character of the act of teaching. He saw in education an expression of man’s freedom and humanity and argued that education “can be done only immediately”, being an act whose value is ensured by the educator. The educator is the living model, present in front of the students and by that he must be chosen according to his educational calling⁸.

At the base of his pedagogical activity was the idea that school fulfills a national function by the contribution it brings to the enlightenment of popular masses and to the national progress so that let them remain attached to their nation, language, and faith in their country. Orientation of training activities towards practical activities with major efficiency for the economic progress of Romanians had the final aim to support cultural progress. He considered that the material situation of Romanian people, can be improved through the school and through the development of the

⁷ Vasile POPEANGĂ, “Roman Ciorogariu, outstanding personality of the unification generation”, in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 62.

⁸ Vasile POPEANGĂ, “Roman Ciorogariu, outstanding personality of the unification generation”, in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, pp. 57, 61.

national industry, which processes the fruits of peasants' labor. This is the new element that Roman Ciorogariu brings in the intellectual configuration of age, because he had known the industrial momentum of western Europe. He believed that national industry must develop itself to meet the material needs of people. His thought turned to the youth, who well-educated could overcome any political heavy situation⁹.

School was meant to boost the training activity of young people, its purpose is to achieve the conscious development of students both intellectually and also to develop the feelings and spiritual faculties in order to give them a moral direction later. The achievement of young souls of love towards fellow men but also towards the nation, it was, moreover, one of the objectives of education, for the achievement of which the teacher had to act. Through school, young people had to learn the philosophy of life, and its essence is work and morality.

Professor Roman Ciorogariu strongly hated lies and cowardice and cherished sincerity and strength of character. That's why he very often gave moralizing lectures that had as their object the lie and sincerity, cowardice and strength of character. Convinced of the truth of the axiom "give me characters to conquer the world", he was concerned with forming characters, to give the villages luminaries and leaders, people of integrity, people of character. That is why through his lectures he sought above all to train characters of true Romanians and convinced Orthodox, shepherds devoted to their calling, whatever closer to the people and make them aware of the benefits of education.

Year 1894 was the year in which a school regulation was drawn up, which fenced the autonomy of schools and their activity through regulations that did not take into account the educational role of school institutions. Basically, it was aimed to restrict the right to education and the transformation of school "into a cog in the great machine" so that it could not fulfill its educational purpose¹⁰.

In March 1895, in his capacity as a teacher of Preparandia, he presented to the Consistory of Arad a Memorandum, assuming the responsibility of reporting educational inconveniences derived from the content of regulation that appeared in 1894. The considerations on the regulation,

⁹ Vasile POPEANGĂ, "Roman Ciorogariu, outstanding personality of the unification generation", in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 67.

¹⁰ *Roman R. CIOROGARIU (1852-1936). Studies and documents*, pp. 150-154.

stated in the Memorandum, is based on the premise that intensive education is achieved through the conscious collaboration of the educator with the educated student. And precisely because this regulation does not contain provisions to stimulate the cultural function of school, its contents troubled professor Roman Ciorogariu, who attributed to the Romanian school the mission of creating cultural directions. Basically, it was the only possible way to contribute to raising the level of people to be able to keep up with the other peoples in the cultural struggle that was going on in Europe. In addition, in this Memorandum, there was an idea for which Roman Ciorogariu steadfastly campaigned, that of not putting the educational act under “police guard” and not to introduce brutal control from the state.

“School claims norms given from pedagogical principles and we were given administrative orders, this is the fundamental mistake of the contemplated discipline system in regulation and statutes. The teaching staff, in the light of this regulation, is a wheel in a great machine, in flagrant contradiction with the postulates of his mission.

Our regulation was not satisfied with the bureaucratic slavery of education, in paragraphs 23 and 26, puts teachers under police protection and introduces professional espionage. What’s left for him of this regulation, the personal freedom of the teacher as a person is canceled by paragraph 23, which says that the teacher is not allowed «to leave the town without notifying the principal» of course here it is not about the insinuation on leave, because this is regulated in paragraph 27, letter c, but about admission of the teacher in an hospital. According to this, the regulation does not give the teacher the freedom he has the civil Muscales, without being judged by any infamous sentence, he is stripped of his personal freedom and linked to that locality”.

In terms of the formation of human personality, he considered that the educational act becomes effective if it is guided by pedagogical principles and is not based on regulations that restrict freedom action of the educator. Thus, Roman Ciorogariu requested the revision of the regulation, to make it a rational document containing the provisions intended to stimulate the process of education. In the following years, Roman Ciorogariu continued

his work for the improvement of pedagogical and theological education, proposing that the students who do not have proper training, to not be accepted in the institute¹¹.

In the years 1900-1901, Roman Ciorogariu also fulfilled the duties of school referent, with reservation of rights at the department:

“Relating to the act of election of professor Romul Ciorogariu at the post of assessor-referent at the school senate of the Arad Consistory, the Synod states as after this election is supported and reserves all the rights of the elected Romul Ciorogariu, both at the chair of theology, as well as to the retributions together with this chair”¹².

In his 1900 report on the state of education in the diocese, he distinguished between the state school system, which promoted the political interests of the state, being an instrument of denationalization and the Romanian confessional schools, which aimed only the moral forces for the development of spirit and sacrifice in the people. The Romanian confessional school was based on tradition and sacrifice and had to be supported by the efforts of the whole community. Defending schools through a real defensive wall, made up of the village community was in his conception one of the effective factors of national resistance to any attacks. By these he was thinking about securing a base of defense of struggle for the school and for national rights. The denominational character of schools was the guarantee of their functioning as national schools. And precisely in this context, in the Status Report education drew attention to real problems actually encountered in the field and the concern in front of their problems:

“We are stubbornly asked, from the high government of the country, the increase of schools measured by the contingent of those obliged to attend daily school, but the rise parish budgets through the quinquennial dues on the one hand, and on the other

¹¹ Extract from the Protocol of the XI synod meeting held on April 22/May 8, 1900, at 4 o'clock in the afternoon, archives of the state of Arad, school records, doc. IV -181-1900, in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 137.

¹² The report of the consistory as a school Senate, about its activity in the school year 1899/1900, with a number 2350/ 1901, in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 157.

hand, the adaptations of the edifices schools according to the requirements of the law, makes it difficult to complete the work of schools and inspires us legitimately worries about the fate of our confessional schools... The increase of schools, also requested by the high government, is experiencing difficulties. There are agitations among the people against cult contributions, with the tendency to lure to communal and state schools, where they are given fewer tasks, on the other part for religious passages, also under the slogan of easing cultural expenses. These movements make it difficult not only to increase schools, but also to support the existing ones”¹³.

In addition, professor Roman Ciorogariu warned about the danger of establishing schools communes with the Hungarian language of instruction, affirming as early as in the county assembly of 1899, that they are the “breeding ground of all evils” and cannot replace the confessional school, in which teaching has to be done in Romanian¹⁴.

The application of provisions of Apponyi’s law of 1907 created difficult situations for Romanian education through the requirement to develop a new education plan. The metropolitan Consistory took the initiative to draw up a new education plan for popular Romanian. The metropolitan commission appointed for this purpose had the director as its chairman of the pedagogical-theological institute, Roman Ciorogariu, and the secretary, the young and energetic pedagogue Onisifor Ghibu¹⁵. Having benefits from the input of a pedagogue with a wide cultural horizon and with long didactic experience as was Roman Ciorogariu, Onisifor Ghibu who considered that the school can act effectively in the middle of the Romanian community aiming at “the formation of a completely new general and national consciences”, managed to develop a plan suitable to the needs of the Romanian schools¹⁶. The developed project

¹³ Vasile RUSU, “The role of Roman Ciorogariu in the Aradian tribunist movement”, in: the *Metropolis of Banat*, XXXV (1985) 1-2, pp. 36-38.

¹⁴ Vasile POPEANGĂ, “Roman Ciorogariu, outstanding personality of the unification generation”, in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 71.

¹⁵ Testimonies regarding the struggle of the Romanians from the parts of Arad for the preservation of the national being through education and culture (1784-1918). Documents relating to the Orthodox Diocese of Arad, Arad, 1987, p. 21.

¹⁶ Vasile POPEANGĂ, “Roman Ciorogariu, outstanding personality of the unification generation”, in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 71.

was presented to some teachers to make critical observations on it. Based on the observations made by them, the Consistory of Arad proposed that the plan of education must be preceded by a methodical guidance, which guides the activity of teachers. This plan went into effect at the beginning of school year 1911-1912¹⁷.

All these provisions of the intended laws to restrict Romanians' rights to education and respectively to compel the study of Hungarian language, taken by Minister Appony and the authorities government from Budapest, seem to be based on the records contained in the work of Romania from Hungary, drawn up in 1907, by a Jew originally from Beiuș, Huszar Antal, and who tried to identify all the Romanian institutions that would have constituted an obstacle against the idea of Hungarian state. Moreover, it included a series of proposals to suppress everything that was Romanian, "from the cradle to the coffin. With the typical cynicism of cimbrian pens, it concretizes the remedies for the abolition, respectively Hungarianization of all Romanian institutions. From it springs first article XXVII of 1907, makes the illusory autonomy of the church. Denominational schools are left to the discretion of state bodies. It follows then making "proposals" article by article¹⁸.

Its provisions would only be known later by father Roman Ciorogariu, when he was vicar in Oradea, when he managed to get hold of a copy of the work. In fact, this work, with a secret character, was meant to be for the benefit of the Hungarian government, in undertaking the measures that were to be taken against the Romanians. Although its provisions were not known, at the time, to the director of pedagogical schools and theology from Arad, who worked according to his conscience, doing everything that was humanly possible to defend both the two training schools for Romanian teachers and priests, as well as the Romanian confessional education in Transylvania.

The establishment of the "cultural zone" as a part of Minister Apponyi's plans, was another stage in application of the program for abolition of Romanian nation and the nationalization of Romanian schools. This meant, at first for the Archdiocese of Sibiu and later also for the bishops of

¹⁷ Roman R. CIOROGARIU, *Days Lived*, p. 328.

¹⁸ Roman R. CIOROGARIU, *Days Lived*, pp. 96-98.

Arad and Caransebeș, so that, in confessional schools, lessons took place under the direct observation of government commissioners, returning to the control of a police regime, this time particularly strict¹⁹.

In the face of danger of the provisions relating to the status of confessional schools within of the cultural area, the consistory archdiocesan of Sibiu, discussed, in the meeting of November 9/22 1917, the proposal of the commission established for this purpose, according to which in state schools apart from the study of religion should be taught in Romanian for six hours a week, by Romanian teachers from confessional schools, a proposal that was accepted by the entire archdiocesan consistory²⁰.

However, the non-acceptance of the proposals of archdiocesan consistory by the government from Budapest and the decision of the authorities to consider the provisions relating to the cultural zone as being tacitly accepted, it determined Metropolitan Vasile Mangra, at the proposal Roman Ciorogariu, to convene the metropolitan consistory. So, on January 25/February 7 1918, the proposals made by the archdiocesan consistory were refused and expressed in this way real impossibility of accepting such provisions, following that these laws will be debated in eparchial synods.

Given the increasingly brutal interference of the Government, by appointing the commissioner government, baron Petricsevich Horvath Emil, at the meetings of the Metropolitan Synod, on the reason of the “supreme inspection” but also of other police commissioners, with discretionary rights over diocesan synods, each diocese was to defend its rights as best it could.²¹

The metropolitan synod, meeting on may 2/16, in Sibiu, was going to vote on the proposal supported by the lawyer Dr. Aurel Vlad, for the Synod to protest to the government against the decision of former minister of cults, Apponyi²².

The definitive resolution of the situation would appear only after the defeat of the Austro-Hungarian army at Piave, when the minister of cults Lovassi by the telegram sent on October 24/ November 6, 1918 revokes all the provisions previously adopted regarding the statization of schools from the border²³.

¹⁹ Roman R. CIOROGARIU, *Days Lived*, pp. 98-102.

²⁰ Roman R. CIOROGARIU, *Days Lived*, pp. 104-106.

²¹ Roman R. CIOROGARIU, *Days Lived*, pp. 104-106.

²² Roman R. CIOROGARIU, *Days Lived*, p. 115.

²³ Roman R. CIOROGARIU, *Days Lived*, p. 116.

Basically, his effort to keep the education of the sons of Romanian nation free and unattached, it owes to the principle that education is effective, in training young people, only if it is guided by pedagogical principles and the laws that restrict freedom of action of the educator and implicitly studying the Romanian language do nothing but harm the educational system.

The concern of director Roman Ciorogariu, for the training of Romanian teachers, in relation to the requirements of modern pedagogy, led him to act to ensure a thorough practical training in the school application. Thus the end of the 1910-1911 school year he brought in the Teacher's Council to debate the situation of the Application School and the purpose it serves performed in the context of the teacher training activity. The School of Application was considered the main factor of practical pedagogical training of future teachers, having the role as, subeducational report, to be a model of activity for future teachers. That's why, year after year, Roman Ciorogariu intervened to ensure a judicial organization of pedagogical practice, also supporting stimulating the efforts made in this direction by Petru Pipoș, the teacher of Preparations pedagogy²⁴.

In the educational process, the teacher's personality is the factor that ensures the "educative stamp of education"²⁵. Roman Ciorogariu considered that the personality of the teacher, has to shine in school as a model of duty. He watched as usual pedagogically to progress through the most thorough training of future Romanian school teachers. Making considerations regarding the qualification exam for the activity of a teacher, Roman Ciorogariu specified, in 1909, the fact that Preparandii teachers must possess pedagogical qualities, but at the same time to thoroughly master the Romanian language and literature. By the way, this was one of his constant concerns, so that the study of Romanian language and literature as a strong educational factor in school. In the opinion of father Roman Ciorogariu, the teacher was in truth a luminary of the state who was called to steadfastly take care of the soul of the village that remain Romanian and thirsty for national culture, something that was not possible without a foundation knowledge of the Romanian language and culture²⁶.

²⁴ Vasile POPEANGĂ, "Roman Ciorogariu, outstanding personality of the unification generation", in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 72.

²⁵ Vasile POPEANGĂ, "Roman Ciorogariu, outstanding personality of the unification generation", in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 70.

²⁶ Vasile POPEANGĂ, "Roman Ciorogariu, outstanding personality of the unification generation", in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 74.

For the formation of true teachers and priests, father Roman Ciorogariu took care to act permanently to bring in their souls the love for school and Romanian culture, precisely with the aim of ensuring cultural unity. By studying the literature of the nation in Romanian, the goal was to connect the soul of its students with its values and implicitly, the training of an overall perspective on Romanian culture. The students studied the Mountain and Moldavians chroniclers, writers from Junimea and literature from the beginning of the 20th century. Society of student reading, guided for years by Roman Ciorogariu, the first magazine Romanian Life “under the title Spring” in order not to be detained at customs by the imperial customs officers. Through the study of Romanian culture in its integrality, the students were trained to activate in the direction of achievement the political unity of Romanians²⁷.

With the aim of achieving the same desiderate, the library of the institute would enrich itself the book fund and it would subscribe to important magazines that appeared in Cernauti (“Candela”), Bucharest (“Nature” and “Flower of gifts”), Buzău (“The magazine of teachers’ association”). The fact it speaks for itself about the efforts made to achieve our cultural unity and implicitly for the formation of the consciousness of belonging to the same nation. And as a proof of the desire to bring the young people, who were passing through the Arad pedagogical-theological school, into contact with the most representative creations of Romanian literature, Father Roman Ciorogariu established close relationships with the librarian of Romanian Academy, Ion Bianu. He was the man who, when it was necessary, was asked advice or help on the political and cultural problems of romanians²⁸.

But the problems he had to deal with were many and complex. In the first decade of the 20th century, the Pedagogical-Theological Institute also dealt with the problem of textbooks. In the year 1908, Father Roman Ciorogariu informed the Consistory of Arad that the establishment of the list of school textbooks it is difficult to achieve, due to their lack but also due to pressure from the ministry of the Hungarian government accusing him of allowing the use of banned textbooks. In reality, Father

²⁷ Vasile POPEANGĂ, “Roman Ciorogariu, outstanding personality of the unification generation”, in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 69.

²⁸ Vasile POPEANGĂ, “Roman Ciorogariu, outstanding personality of the unification generation”, in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 53.

Roman Ciorogariu watched over the students' use of valuable textbooks pedagogical.

Participating in the meeting of school section of "Astra", held on July 14, 1913, he agreed that textbooks developed by Romanian teachers to be approved by "Astra", and textbooks translated from foreign languages are no longer allowed. And this, due to the fact that the translated textbooks had a low pedagogical value being inappropriate²⁹. He proposed that the school authority should take care of the printing of textbooks and stimulate the development of original textbooks. However the problem of school textbooks can only be solved with the cooperation of school teachers from medium and preparations of Romanian schools, regardless of denomination, within the school section of "Astra". Only in this way, through their joint efforts, can they elaborate "valuable manuals" under pedagogical terms, written in Romanian and corresponding to Romanian history and their national aspirations.

In his mission as a director of the Pedagogical-Theological Institute of Arad, father Roman Ciorogariu was led by the "pedagogical principle of bringing the school as close as possible to conditions of life". Educating young people, spiritually loving work, due to its direct implications in raising the level of subsistence and implicitly improving the standard of living, helped him to contribute to the improvement of the standard of living in the school he led. In this sense it has strove to convince the young seminarians of the benefits of such pursuits, of which result, subsequently led them to carry on the accumulated experiences. Basically the seminar had to become a model for the priests and teachers who were to live in the villages.

Following the proposed strategy, the young people enrolled at the Pedagogical-Theological Institute were trained in practical horticulture and gardening activities. During the spring he experienced the school in open air. He campaigned for an education in which physical and mental education would be harmonized soul³⁰.

In reality, by teaching future teachers and priests to love work the small areas of land that existed next to the man's house, the tireless guide of

²⁹ Vasile POPEANGĂ, "Roman Ciorogariu, outstanding personality of the unification generation", in: *Roman R. Ciorogariu (1852-1936). Studies and documents*, p. 72.

³⁰ Roman CIOROGARIU, "From Seminary Life", in: *Cele trei Crisuri*, I (1920)14, in: Roman CIOROGARIU, *Days Lived*, pp. 336-337.

generations of students who passed through the Pedagogical-Theological Institute from Arad, in the period as former director, he strove to convey to the world of the village, through his personal example, how great can be the benefits of an efficient farming and how, by their own efforts people could achieve to a minimal own well-being. With its help, they secured the necessities of daily life and they had the possibility to help those next to them, so that they would no longer be available to foreigners. Later he exhorted them persistently by the voice of teachers and priests and by through publications to send their children to learn the secrets of agriculture and crafts, so that they can support themselves.

The practical spirit, led him to ask the synod to adopt the decision that the examination of pedagogical certificate to also be supported by theology graduates, which also sparked a series of protests. And in a short time it turned out that the pedagogical exam caught them well, they ended up in “good teaching positions” until election as parish priests. And in this way they were fulfilled the vacant places left behind by the teachers who went to war³¹.

With the aim of making known the most representative events in the life of school and in at the same time to publish a series of specialized works, starting with the school year 1906-1907, father Roman Ciorogariu, would initiate the appearance of a publication owned by the two institutional schools that they coordinate, the Yearbook of the Pedagogical-Theological Institute. Edited under his direction until 1917, the Yearbook would become a publication in which the events of life were mirrored school. Today it constitutes a source of documentation, through information about teachers, societies literary and excursions. At the same time, the Yearbook also published valuable signed studies in its pages by the school teachers, so that it was also a scientific publication³².

He remained at the head of the Pedagogical-Theological Institute until the end of the school year 1916-1917.

The aspects mentioned, regarding the activities of the teacher and director of the Institute pedagogical-theological from Arad, I speak for myself about the way in which Father Roman Ciorogariu fulfilled the duties of director during the difficult years of struggle and tension, when

³¹ Roman CIOROGARIU, “From Seminary Life”, p. 340.

³² *Bishopric of Arad. History. Cultural life. Monuments of art*, p. 181.

the Romanian school was threatened by the policy of denationalization. But with all of that, he carried out a sustained activity, to defend the national character of the school and to strengthen its educational function for the noble mission that he was fulfilling. Father Roman Ciorogariu represents the model of the pedagogue engaged in the struggle to defend the national character of the school. He integrated the fight for the defense of school in the broad front of the struggle for national freedom and unity. Roman Ciorogariu's pedagogical activity had a constructive character through actions carried out to strengthen the role of school, improve the teachers and establish new ones school institutions. Roman Ciorogariu led with tact and with an obvious concern for modernization of education, both the theological and the pedagogical Institute, respectively Preparandia in Arad.