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**A DIFFERENT KIND OF A HISTORICAL MONOGRAPH.
THE BEIUȘ HIGH SCHOOL DURING ITS FIRST CENTURY OF EXISTENCE
(1828-1928)**

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Summary

One may ask how relevant research on the Beiuș/Belényes High School, in particular, and on the Greek Catholic Eparchy of Oradea/Nagyvárad, in general, is relevant. I believe that ecclesiastical history is a fundamental part of national history, tracing the spiritual existence of the ancestors. At the same time, while studying the history of the Greek Catholic Eparchy of Oradea, it is inevitable not to enter into another fundamental field of history, namely education. A fiercely disputed issue in contemporary Romania, but one that is not highly valued by decision-makers, education is a crucial factor for the national future. By looking to the past, to the Beiuș High School, one might find a model for the future. Therefore, I believe that a study on the high school, an institution sponsored by the Greek Catholic Eparchy of Oradea, is desirable, since the achievements of the aforementioned institution could be an example for us.

So far, there is no professional and exhaustive research on the Beiuș High School. The historiographical contributions related to the high school are either outdated and not adjusted to contemporary historiographical methods, or they are dispersed and deal with minor issues of its past. Apparently surprising, the incomplete coverage of the Beiuș High School is largely due to the over 40 years gap caused by the instauration of the Communist regime.

Turning to the traditional sources of historical writing, such as archival documents, published works, and school yearbooks, as well as to digital tools, such as datasets and geographical annotations, I sketched the evolution of the Beiuș High School during its first century of existence. The evaluation was mainly quantitative, especially for the students and the teachers, at the expense of a more qualitative approach. The structure is triangular, with one section focusing on the legislation and the high school's general history, and two sections targeting the main agents of education, the students and the teachers.

At the end of the 18th century, after the establishment of the Greek Catholic Diocese of Oradea, the estate of Beiuș was transferred under the jurisdiction of the diocese, request achieved by Moise Dragoș on 16 February 1781.¹ Within the framework of the Enlightened absolutism of Joseph II, 14 primary schools were established in the area of Beiuș.² These schools were located in Buntești/Buntyesd, Căbești/Cabesti, Ceica/Cséke, Ceișoara/Cseisora, Curățele/Kuraczel, Fânațe/Fonácza, Lazuri/Lázur, Pomezeu/Pappmező, Rieni/Rieny,

¹ By a decree dated 2 July 1780, Maria Theresa transferred the domain of Beiuș to the jurisdiction of the Greek Catholic Diocese of Oradea. Maria Theresa's decree was confirmed by Pope Pius VI through the *Ingeniosa Bull*. On 16 February 1781, by decree of Joseph II, the Diocese became the owner of the property.

² Pavel, C. (1928). *Școlile din Beiuș. 1828-1928. Cu o privire asupra trecutului românilor din Bihor*. Beiuș: Tiparul Tipografiei „Doina”, 85, 98.

Sâmbăta/Szombatság, Șoimi/Sólyom, Uileacu de Beiuș / Belényes Ujlak, and Vașcău/Vaskoh and, last but not least, Beiuș.

In 1816, the elementary schools were transformed into district schools, a measure that assigned several surrounding villages to one school. As a result, multiple villages were assigned to the Beiuș school: Delani/Gyalány, Feneriș/Feneres, Mierag/Mérág, Negru (Grădinari) / Nyégerfalva, Pocola/Pokola, Petreasa/Petras, Sânmartin de Beiuș / Belényes Szent Márton, Săucani/Szókány, and Totoreni/Tatárfalva.

On 6 October 1828, Bishop Samuil Vulcan founded “cu toată a sa cheltuială un liceu românesc”³ (at his own expense, a Romanian high school). As the bishop explained in a petition addressed to the emperor, the reason for the establishment of such an institute was the poor education of the Romanians in Banat and the counties of Arad/Arad, Cenad/Csanád, Bichiș/Békés, Satu Mare / Szatmár and Bihar/Bihar.⁴ As mentioned above, a village school had been operating in Beiuș since the second half of the 18th century. Therefore, in 1828, Bishop Vulcan transformed the elementary school into a four-class gymnasium, and in 1837, by Vienna's confirmation, into a six-class one.

The legal regulation according to which the high school operated in its early stages was the Ratio educationis of 1806, a legislative act that allowed two types of gymnasiums, namely lower gymnasiums with four classes and higher gymnasiums with six classes.

With the adoption of the Entwurf der Organisation der Gymnasien und Realschulen in Oesterreich, only gymnasiums with four or eight classes were authorised. Under these circumstances, the high school either reduced the number of classes or increased them to eight. Following a scholastic council, the diocesan authorities decided to increase the number of classes. It was Bishop Vasile Erdeli who succeeded in increasing the number of classes and, on 15 September 1853, the government admitted the additional upper classes and conferred the right of organising Matura exams. On this occasion, the government granted the high school an annual subsidy of 3,530 florins. In the neoabsolutist context, teaching in Romanian was allowed, but it was gradually replaced by German.⁵

With the Compromise of 1867, “vremile se înăspresc pe zi ce merge”⁶ (times are getting harder by the day), and efforts to impose German are replaced by efforts to impose Hungarian. In the 1868/1869 school year, the languages of instruction in the higher classes were Romanian

³ Pavel 1928, 84-85.

⁴ Mihoc, B. (2003). *Biserica și societate în nord-versul României. Contribuții monografice*. Oradea: Editura Logos '94, 118.

⁵ Farkas, T. (1896). *Istoria Gimnaziului gr. cat. de Beiuș (1828-1895)*. Gherla: Tipografia Aurora, 58.

⁶ Pavel 1928, 122.

and Hungarian, equally divided, but from 1875 history and geography were taught exclusively in Hungarian.⁷ The Trefort Law of 1879 threatened the Romanian schools and, as Constantin Pavel claims, “un ministru mai exigent și vijelios” (a more demanding and virile minister) could even abolish educational institutions “când și cum îi venea la socoteală” (whenever and however he saw fit).⁸ This was the context in which Bishop Mihail Pavel had to operate.

After a period in which the high school's poor material conditions even led to the consideration of nationalization,⁹ Mihail Pavel improved the school's finances by launching a fund-raising campaign and eventually increasing the teachers' salaries. The campaign was triggered in particular by the suspension of the annual subsidy in 1877. After a series of unsuccessful attempts to reorganise secondary education, Law XXX of 1883 provided a new legal framework for secondary schools. However, it was a compromise compared to József Eötvös's original plan, as it maintained the division of secondary education into gymnasiums and real schools, and the existence of state gymnasiums and gymnasiums sponsored by private entities.

The episcopate of Mihail Pavel stands out in the history of the Beiuș schools for the architectural contributions he made, which is why he is known to posterity as the second founder of the high school. Through the efforts of Bishop Pavel, the high school was considerably extended with a new building and the construction of the Pavel boarding school. The first sports hall and a second improved one built for the same purpose are also associated with the same bishop.

The patronage of Mihail Pavel is not without its controversies, as 1888 is the year of the Beiuș flag incident. In short, during the visit of the Roman Catholic Bishop Lőrinc Schlauch to Beiuș, a Hungarian flag was lowered from the building of the high school, and the political authorities took advantage of the event to exert pressure on the educational institution. Faced with the attempt to use Article 50 of Law XXX of 1883 to nationalise the high school, Bishop Pavel was forced to accept Hungarian-language teaching in the upper classes. Such a move provoked the discontent of the Romanian elite, openly expressed in various journals, even by some of the diocesan priests.¹⁰

⁷ Călușer, I. (2000). *Episcopia greco-catolică de Oradea. Contribuții monografice*. Oradea: Editura Logos '94, 269.

⁸ Pavel 1928, 122.

⁹ Farkas 1896, 90.

¹⁰ *Familia*, no. 19, 13 May 1890, 226, no. 20, 20 May 1890, 239; *Gazeta Transilvaniei*, no. 108, 15 May 1890.

A follower of Mihail Pavel's policy,¹¹ Demetriu Radu developed the school's buildings, but not to the same extent as his predecessor. For example, Bishop Radu was responsible for the renovation of the sports hall and the construction of a new wing, which became operational after his tenure.

The First World War coincided with Demetriu Radu's bishopric, and he was able to respond to the tremendous challenges. The high school was faced with the adverse conditions caused by the conflict, including the use of some facilities for other purposes and the accommodation of the theological students from Blaj/Balázsfalva who had taken refuge in 1916. The centrifugal circumstances specific to the end of the war and the orientation of the Romanian-populated parts of the Dualist Monarchy towards the Kingdom of Romania prompted Demetriu Radu to decree, on 12 November 1918, the establishment of Romanian language teaching at the high school.¹²

The interwar period was initially rather uncertain for Partium, as the conflict dragged on until the Romanian forces liberated the region in April 1919. The Hungarian Republic, later replaced by a Soviet regime, constituted two regimes hostile to unification with Romania, an attitude reflected in some extreme acts, such as the assassination of Ioan Ciordaş and Nicolae Bolcaş.

Even after the establishment of the Romanian administration, a state of insecurity persisted, mainly due to unpredictable and sometimes inadequate legislative changes. The case of the particular students is emblematic: they were deprived of the right to take exams, only to have it restored later.¹³ In addition, the Romanian education regulations were not implemented through a new law on education, but rather through a provision of the 1925 Law on the establishment of the end-of-year examination, high school admission examination, and Baccalaureate examination.¹⁴ The confusion was further aggravated by the adoption in the same year of the Law on particular education, applicable to the Beiuş High School.

¹¹ Marcu, V. (2005). *Episcopul Demetriu Radu, episcop al Diecezei Oradea, 1903-1920, asasinat în Senatul României: viața și opera martirului*. Cluj-Napoca: Eikon, 25.

¹² Arhivele Naționale ale României, Bihor county service (hereafter cited as ANJB), coll. Liceul „Samuil Vulcan” Beiuş. Matricole și registre școlare (inventory no. 1020) (coll. The “Samuil Vulcan” High School of Beiuş. Student files and registers), dossier no. 190, files 8-8v; ANJB, coll. Liceul „Samuil Vulcan” Beiuş. Registre de intrare-ieșire. Indexe (inventory no. 1022), Corespondența (coll. The “Samuil Vulcan” High School of Beiuş. In and out registers. Indices. Correspondence), dossier no. 158, doc. 947/1918; ANJB, coll. Episcopia Greco-Catolică Oradea (inventory no. 881) (coll. The Greek Catholic Eparchy of Oradea), dossier no. 624, files 145-146v; Pavel 1928, 225.

¹³ ANJB, coll. Episcopia Greco-Catolică Oradea (inventory no. 881), dossier no. 628, files 19, 22, 24, 78, 146.

¹⁴ *Legea pentru înființarea examenelor de sfârșit de an, de admitere în licee și de bacalaureat* (1925). Bucharest: Imprimeria statului, 7.

After protracted negotiations, the Beiuș High School was included in the state budget on 1 January 1927, but the legal framework was different from the one negotiated, and Archbishop Vasile Sucișu protested vehemently.¹⁵ The unpredictability of the situation was demonstrated by the adoption of a new law on secondary education on 15 May 1928. However, it regulated the situation of the confessional high schools in Brașov/Brassó, Blaj and Beiuș, granting them legal rights similar to those of state high schools.¹⁶ The effects of the 1928 law exceed the period I addressed, but it was necessary to consider some of its provisions.

Using student files, lists of students, and other primary documents, I constructed a dataset of the students who attended the high school between 1829 and 1928. Employing the aforementioned tool, I was able to establish for the first time, after a number of erroneous estimates, the actual number of students, namely 7,876 individuals. The average number of pupils was 267 and the median 253, with a minimum of 18 pupils in 1829/1830 and a maximum of 543 pupils in 1918/1919. In comparison with other Romanian high schools from Transylvania and Hungary, the Beiuș high school ranked second after Blaj, and usually surpassed Brașov and Năsăud/Naszód in terms of the annual number of students.

Out of a total of 7,876 students, 895 were particular students, 67 of whom were female, despite the fact that the high school was for boys. This situation is mainly due to the foundation of the School for Girls in the same locality, which was the source of female students, and to the development of girls' education during this period.¹⁷ I found that a significant number of 1,883 students, or at least 23%, were siblings.

In terms of denomination, 3,360 students were Greek Catholic, 3,351 Orthodox, 562 Roman Catholic, 188 Reformed, 356 Jewish, and for 59 students the denomination was either poorly reported or unknown. Although the high school was denominational and Greek Catholic, the number of Orthodox students was similar to that of the Greek Catholics, and there were years when it was even higher. In the early years, the number of Roman Catholic students was higher, even reaching 19%, but it gradually declined in favour of Greek Catholic and Orthodox students, and in the interwar period the number of Jewish students exceeded that of Roman Catholics.

Denomination is a useful proxy for ethnicity, which is occasionally mentioned in the documents. It can be seen that a solid majority of students were Romanian, around 86%, but

¹⁵ ANJB, coll. Episcopia Greco-Catolică Oradea (inventory no. 881), dossier no. 631, file 207.

¹⁶ *Ibid.*, dossier no. 632, file 79.

¹⁷ *Monarhia habsburgică (1848-1918), vol. II. Popoarele Imperiului* (2021). Academia Română, Centrul de Studii Transilvane, Polirom, 202.

the number of Hungarians and Jews is also significant. However, the correlation between denomination and ethnicity is speculative and includes some exceptions, such as the Ruthenian or Hungarian Greek Catholics or the German Roman Catholics.

On the basis of the statistical data provided by the yearbooks, it can be observed that the number of bilingual pupils, speaking Romanian and Hungarian, increased slowly and unevenly between 1876 and 1891, whereas between 1893 and 1915 it rose from an average of 69% to an average of 85%, reaching 91% in the 1910/1911 and 1913/1914 school years. Thus, the almost exclusive use of Hungarian in the upper classes after the events of 1888, as well as the general policy of Magyarization, led to a wider knowledge of the national language.

The most common last names among students were Papp, Popovici, Pop, Popa, and Ardelean. A significant proportion of the names derived from an occupation, followed by names deriving from topographical features, first names, personal characteristics or animals, although most of the names were unsuitable for the above-mentioned criteria. The most common first names were Ioan (John), George (George), Vasile (Basil), Nicolae (Nicholas), and Alexandru (Alexander), with no significant difference in terms of anthroponomic preferences between the Greek Catholic and Orthodox denominations.

About 24% of pupils had first names of Latin origin, but the percentage was not constant. The phenomenon of giving first names with Latin roots dates back to 1827-1836, but the trend really took off between 1857 and 1866, and then declined between 1907 and 1916, a clear sign that giving first names with Latin origin was not only a feature of Dualism, but also a generational trend.

The distribution of the places of origin of the students is fragmented, since 11% of the students were born in Beiuș, 2% in Oradea, and the remaining places do not exceed the threshold of 1%, with an average of one locality per 4.5 students.

For the period between 1831 and 1876, the administrative unit from which 2,129 students came is documented. The largest number of students came from the Bihor county (54%), followed by students from Arad (10%), Satu Mare (8%), and Zarand/Zaránd (5%). Even if the number of students from Bihor was the overwhelming majority, the number of students from other counties, especially from Partium, is considerable. Thus, the school was attractive mainly to students from Beiuș or the Bihor county, but also to students from more distant regions.

For the 1876-1918 period, the administrative unit of origin is mentioned for 4,072 students. The number of students from Bihor decreases to 48%, while the number of students from other counties increases, with 13% of students born in Arad, 9% in Satu Mare, and 6% in

Sălaj/Szilágy. The decrease in the number of students from Bihor, combined with the slight increase in the number of students from the former province of Transylvania, indicates the regionalization of the high school.

With the advent of the Romanian administration, the trend reversed from regionalisation to the development of a more local profile of the high school. However, the proportion of students coming from counties other than Bihor or its neighbouring counties remained significant. In the 1925-1928 period, 57% of the pupils were born in Bihor, 15% in Arad, 10% in Sălaj, and 4% in Satu Mare, a situation similar to that of the 1831-1876 period. Therefore, the appeal of the Beiuș High School for students from far away was diminishing.

As far as the parents of students are concerned, the occupations of fathers are a reliable marker for intergenerational social mobility. The occupational status was established for 6,553 fathers, but in some cases several different occupations were mentioned or no HISCO code was assigned. The most common occupations encountered were those of peasant (36% of the fathers of the students), priest (27%), schoolteacher (8%), notary (4%), and merchant (3%). It is clear that some occupations, such as the priests, are over-represented at the high school, while the descendants of peasants, although a majority, are under-represented.

However, the distribution of the fathers' occupations was not constant throughout the century under review, and there were some fluctuations. Whereas in the 1828-1851 period, 46% of the fathers of students whose occupation is recorded were clergymen and 25% were peasants, in the subsequent period, 1851-1868, 50% of the fathers were peasants and 32% were clergymen, indicating improved access to secondary education. In the 1868-1918 period the proportion of peasant descendants fell to 28%, but the proportion of clergy descendants remained relatively constant at 30%. Between 1868 and 1918, the ancestry of the students became increasingly diversified, but not from the lower strata of the social hierarchy, and rather from the middle class. With the establishment of the Romanian administration, the occupational structure of the fathers of the students was even more diversified, with at least 17% originating from the clergy and 46% from the peasantry. A slow and irregular pattern of diversification of the social origin of students can therefore be observed.

Using a wide range of sources, from extensive archival material to dictionaries and encyclopaedias, I identified the post-study occupation of 1,576 students. In relation to a total of 7,876 students, the number seems rather low, amounting to only 20%. However, in relation to the students who passed the Matura exam, the subsequent occupation is available for 1,090 out of 1,823 students, or 59% of the students classified as mature. The post-graduate profession is

more accessible to students who passed the Matura exam, as it increased their chances of obtaining a prestigious profession and thus of being historically active.

The most common occupations for the students who passed the Matura exam are those of priests and archpriests (24%), lawyers (10%), schoolteachers (5%), and doctors (4%). The predominance of the students who went on to become clerics confirms the theological profile of high school. Comparing the occupations of the graduates with the occupations of the fathers, intergenerational social mobility is mostly upward. There is, however, also a significant proportion of socially stable students and a minority of students for whom intergenerational social mobility is downward. Under these conditions, the Beiuș educational institute acts both as a social elevator and as a tool for social reproduction. For a small sample of fathers with multiple occupations intragenerational social mobility can also be observed, but the small sample only allows to observe that this phenomenon was not common.

Compared to the 7,406 fathers for whom direct or indirect information is available, the sources provided information for only 1,928 mothers of students. The mothers' occupations are rarely reported, probably because of the predominance of women's domestic work during this period. The sources also mention 296 guardians, and there are cases where several students are under the tutelage of the same guardian.

For the 1858/1859 - 1867/1868 period, a total of 1,829 hosts (curator) are recorded, while for the 1902/1903 - 1905/1906, 1911/1912 - 1918/1919 period only 1,078 hosts are recorded. The significantly reduced number of hosts for a comparable period is probably due to the establishment of the boarding schools, the Pavel boarding school and the Orthodox boarding school. With the partial data available, I found out that until 1928, 2,187 students were accommodated in the two boarding schools, namely 1,506 in the Pavel boarding school and 712 in the Orthodox boarding school, with the exception of 31 students accommodated in both institutions. The Pavel boarding school started operating in the 1891/1892 school year and the Orthodox boarding school in 1899/1900, involving both teachers and clergymen not working at the high school.

As for the Matura exam, it was taken 2,232 times between 1853 and 1924 and, as mentioned above, 1,823 students successfully passed it. Out of a total of 2,300 students in the 8th grade during the period under review, 87% took the Matura and 80% passed it, a clear indication of the high success rate.

The available sources mention 4,076 transfers, 160 of which were multiple, the most frequent occurring from Oradea, Blaj, Satu Mare, Brad/Brád, and Carei/Nagykároly. Oradea is by far the most common transfer hub, accounting for 17% of the transfers, Blaj following with

only 5%. The significant number of students transferring from Oradea and other Hungarian high schools indicates that the students already had a basic proficiency in Hungarian. The fact that almost 50% of the students transferred from another locality, and that the sources on this subject are partial, indicate that the phenomenon of school peregrination was common at the time.

For the 1879/1880 to 1922/1923 period, the yearbooks generally provide generous insight into the facilities and scholarships available to students. A total of 2,545 scholarships and prizes were awarded, but as some students received more than one, the number of individual recipients falls to 1,413. There were scholarships paid in a single instalment, or in several instalments, or weekly recurring scholarships, specifically bread scholarships named in honour of Samuil Vulcan or Nicolae Jiga. When analysing some scholarships in particular, I noticed that they do not have a socially conservative effect, since their beneficiaries are socially mobile. Since the 1903/1904 school year, both Greek Catholic and Orthodox students were eligible to the school lunch, a scheme introduced by Demetriu Radu for 15 students per year. Between 1890/1891 and 1922/1923, 881 students benefited from total or partial exemption from the tuition fee, a facility designed for students with limited material resources.

The sources I used also revealed the situation of other issues concerning the students. During the first century of the high school's existence, teaching was interrupted by outbreaks of frequent epidemics. In order to prevent infection, protective measures were taken, and the teachers were assigned tasks to monitor the students. In the early years of the last century, efforts were made to establish a hygiene department, goal which was achieved in 1909. The creation of a hygiene department was particularly useful because, in the context of the First World War, the high school was faced with the Spanish flu, which interrupted teaching for five months.

In the Beiuș High School there were various recurring or special ceremonies and celebrations. One of the recurring ceremonies was the commemoration of bishops, especially the commemoration of Bishops Samuil Vulcan and Mihail Pavel. However, by far the largest celebration was the centenary of the high school in 1928. On this occasion, the high school was honoured for three days by distinguished lay and clerical personalities, such as Constantin Angheliescu, Alexandru Lapedatu, Traian Moșoiu, and Henri Berthelot or bishops Valeriu Traian Frențiu, Iuliu Hossu, Alexandru Nicolescu, and Roman Ciorogariu.

Using the memoirs of former students, including Francisc Hossu-Longin, Ioan Boroș, Augustin Paul, Teodor Neș, and Iosif Stoica, as well as other sources, I sketched aspects of everyday life. Everyday life was examined on several analytical levels: the relationship with

the diocese, the relationship between students and teachers, the relationship between students, the financial situation of the students, and the religious cohabitation.

The thesis would have been incomplete if it had not taken into account the teachers employed at the high school. The approach is similar to that used for the students and a special dataset was constructed for the teachers. While quantitative primary sources were clearly dominant for the students, qualitative secondary sources were dominant for the teachers. However, primary sources, such as civil state records, reports on the teachers or their files, were also used. In addition, using QGIS, a series of geographic annotations, more extensive than those for the students, was developed.

During the period in question, 144 teachers worked at the Beiuș High School, 12 of whom were also principals. Only 13 teachers were laymen, and the involvement of monks was limited until Valeriu Traian Frențiu appointed four Assumptionists. The age at appointment of the teachers varied, but on average they were appointed at the age of 27. They were thus at a relatively early stage in their professional careers, with little or no teaching experience. A number of 55 teachers were employed when they were 25 years old or younger. This situation strengthens the assumption that teachers were generally appointed at the beginning of their careers. Teaching in Beiuș appears to be a gateway to a another, more attractive occupation. However, Mihail Pavel's tutelage coincided with the establishment of the teaching position. After 1876 the average length of service increased considerably, but the tendency to transfer to other offices after a longer period remained.

Curiously, most teachers, 40 to be precise, were born in the Satu Mare county, 39 in Bihor, 11 in Arad, 24 in other counties or administrative divisions, and for 30 teachers the administrative unit of origin is unclear. As far as the secondary education of the teachers is concerned, the trend reversed from Satu Mare to Bihor, since 35 of the teachers studied in Beiuș, 22 in Oradea, and only 4 in Satu Mare, while the rest studied at other high schools or the place of schooling was not established. University education was recorded for 128 teachers, most of whom had studied in Oradea, Budapest, Vienna, and Cluj. The usual field of study was theology, but due to the Dualist legal provisions, it was compulsory for the teachers to acquire a pedagogical training as well. The Greek Catholic Eparchy of Oradea actively participated in the training of teachers, providing grants for some potential future teachers or sponsorship for the teachers who were completing their pedagogical training.

In comparison with the occupations of the teachers' parents, I found that for 51% of the teachers whose parents' occupations were identified, intergenerational social mobility was stagnant, and for 49% it was upward. Of the 79 teachers whose fathers' occupations were

known, 39 descended from a clerical family. Such a situation raised the question of priestly dynasties. As the information I have used covers only two generations, it would be difficult to analyse priestly dynasties. However, the data I have on the wives of the teachers shows that 45 out of 73 wives belonged to priestly families. Thus, the phenomenon of priestly dynasties seems to operate in the case of teachers both through descent and through marriage.

In terms of intragenerational social mobility, this was assessed both in relation to the occupations that teachers had previously held and in comparison with their subsequent occupations. It seems that teachers who had other jobs before teaching had a relatively similar occupational status. It was common for teachers to depart the high school in order to transfer to a parish, but also to move to another school. Intragenerational social mobility in terms of subsequent occupation therefore appears predominantly stagnant, but it is probable this occupational change was actually justified by a higher income or prestige.

Mortality was recorded for 122 of the teachers and the average age of death was 58. The manner in which the death of a teacher was portrayed in local demonstrations, as well as the publication of obituaries in some journals, suggests that the death of a teacher was a local event, which also echoed in some journals, such as *Familia*, but with a lesser impact.

The teachers also established contacts with other high schools, especially Greek Catholic ones. The 1885 Teachers' Conference organized in Blaj is representative. In the interwar period, the Beiuş High School teachers were at the centre of the *Asociația corpului didactic din Beiuş și jur* (Association of the teaching staff in Beiuş and its surroundings), and the buildings of the high school were used for its purposes. In 1862, a Lecture Society, which later took the name of *Samuil Vulcan*, was founded. The charter of the Lecture Society was approved on 31 May 1862, and in the course of 1892 the Ministry in charge requested that it be amended. The Society carried out regular meetings, where various pieces of literature were discussed, or extraordinary meetings. The Lecture Society was attended by 7th and 8th grade students and it was supervised by a teacher. A total of 23 teachers served in this capacity between 1866 and 1927.

An analysis of disciplinary cases involving teachers shows that they are usually resolved by the diocese. Episcopal mediation is either requested by the principal or the diocesan authority itself intervenes. Normally, the sanctions do not include dismissal, but there were such exceptional cases. Some teachers, such as Traian I. Farcaş, were the target of frequent investigations, which is symptomatic of the cleavages within the teaching personnel.

Prior to 1894, the teachers were assimilated to the eparchial priests and they were registered in the *Fondul viduo-orfanal* (The Fund for widows and orphans) and in the *Fondul*

preoților deficienți (The Fund for deficient priests). In 1894, a special retirement fund was established for the high school to provide pensions for the teachers and their successors. The management of the fund was amended in 1902, when new regulations were adopted, and again in 1908. Although at the time of 1894 the high school did not join the Royal Pension Fund, in 1912, at the request of Bishop Demetriu Radu, the Ministry admitted the high school in the fund. Two years later, the implementation of Law XXXVI of 1914 introduced a new legal framework for the Royal Pension Fund. The retirement of the teachers was further modified by the introduction of the 1912 Romanian Law on secondary and higher education in territories formerly belonging to the Habsburg Monarchy. Due to the numerous transfers to other positions and the early death of some teachers, the number of retirements is not significant.

In conclusion, during its first century of existence, the Beiuș High School went through a period of continuous consolidation. In accordance with successive legal regulations, the high school developed from an educational institution with four classes to a secondary school with eight classes and the competence to organize the Matura exam. The high school's infrastructure expanded considerably, and by the 1925/1926 school year it had several classrooms, laboratories, a library, two boarding schools, two sports halls, areas for gymnastics, and houses for the teachers.¹⁸ A total of 7,876 students, mainly Greek Catholic and Orthodox, but also from other denominations and diverse backgrounds, attended the high school, many of whom later joined the ranks of the educated elite. During the 1828-1928 period, 144 teachers were employed at the high school.

Keywords:

Beiuș, high school, secondary education, datasets, QGIS, legislation, prosopography

¹⁸ ANJB, coll. Episcopia Greco-Catolică Oradea (inventory no. 881), dossier no. 656, file 185v.

Contents

Abbreviations.....	8
I. Introduction.....	9
1.1. Argument.....	9
1.2. International state of knowledge on the topic.....	10
1.3. National historiography.....	26
1.4. Edited sources.....	36
1.5. Archival sources.....	42
1.6. Methodological aspects.....	44
1.7. Acknowledgements.....	48
II. Legislation and history.....	50
2.1. Legislative preliminaries.....	50
2.2. Ratio educationis (1806).....	51
2.3. The Beiuș High School between 1828-1851.....	56
2.4. Entwurf der Organisation der Gymnasien und Realschulen in Oesterreich (1849)..	60
2.5. The Beiuș High School between 1851-1867.....	70
2.6. Dualism and educational legislation (1867-1918).....	74
2.6.1. General aspects.....	74
2.6.2. Fundraising to finance the high school.....	89
2.6.3. The flag incident (1888).....	94
2.7. The interwar period (1918-1928).....	100
2.8. The high school buildings.....	117
III. Students.....	129
3.1. The dataset.....	129
3.1.1. General aspects.....	129
3.1.2. Sources.....	130
3.1.3. Structure.....	139
3.2. Geographical annotations.....	145
3.3. General information.....	146
3.3.1. General statistical data.....	147
3.3.2. Anthroponymy.....	158
3.3.3. Birthdate and age.....	164

3.3.4. Birthplace.....	166
3.3.5. Students' parents and guardians.....	177
3.3.5.1. Fathers.....	177
3.3.5.2. Mothers.....	182
3.3.5.3. Guardians.....	185
3.3.5.4. Curators.....	187
3.3.6. Students' occupations.....	187
3.3.7. Social mobility.....	193
3.3.8. Social stratification.....	201
3.3.9. Fraternal relationships.....	203
3.3.10. Transfers.....	204
3.3.11. The Matura exam.....	206
3.3.12. Scholarships and facilities.....	210
3.3.12.1. General aspects.....	210
3.3.12.2. Ioan Papp scholarship.....	215
3.3.12.3. Zaharia Mihoc scholarship.....	217
3.3.12.4. Rudolf scholarship.....	218
3.3.12.5. Dimitrie Negrean scholarship.....	219
3.3.12.6. Fundația inteligenței of Pomi.....	220
3.3.13. Boarding schools.....	220
3.3.13.1. The Pavel boarding school.....	221
3.3.13.2. The Orthodox boarding school.....	226
3.3.14. The Lecture Society.....	232
3.3.15. School fees.....	237
3.3.16. Health conditions.....	238
3.3.17. Festivities.....	243
3.3.17.1. General aspects.....	243
3.3.17.2. The centenary of the high school.....	246
3.3.18. Other activities.....	250
3.3.19. Disciplinary cases.....	253
3.3.20. Everyday life.....	254
3.3.20.1. Sources.....	254
3.3.20.2. Relations with the Greek Catholic Eparchy of Oradea.....	256

3.3.20.3. The relationship between students and teachers.....	257
3.3.20.4. The relationship between students.....	259
3.3.20.5. The material situation of the students.....	260
3.3.20.6. Religious coabitation.....	262
3.4. The second Ratio Educationis period (1828-1851).....	265
3.5. The years of the Entwurf (1851-1868).....	269
3.6. Dualism and the Beiuș High School (1868-1918).....	274
3.6.1. General aspects.....	274
3.6.2. The Greek language issue.....	285
3.6.3. First World War (1914-1918).....	286
3.7. Integration into Romania (1918-1928).....	290
IV. Teaching staff.....	296
4.1. The dataset.....	296
4.1.1. Sources.....	296
4.1.2. Structure.....	297
4.2. Geographical annotations.....	300
4.3. General information.....	301
4.4. Relations with other education establishments.....	317
4.4.1. Relations with the Năsăud High School.....	317
4.4.2. The Blaj teacher conference (8 th of April 1885).....	318
4.4.3. The association of the teaching staff in Beiuș and its surroundings.....	320
4.5. Everyday life.....	321
4.6. Disciplinary cases and other incidents.....	323
4.6.1. Various cases.....	323
4.6.2. The article <i>Resbelul de 30 de ani</i> in the <i>Familia</i> paper (1881-1882).....	326
4.6.2.1. Correspondence.....	326
4.6.2.2. „ <i>Spirit ostil</i> ” <i>contra credinței catolice</i>	328
4.6.3. The case of teacher Ioan Ardelean.....	329
4.6.4. The case of teacher Traian I. Farcaș.....	331
4.6.5. The Romanian General Exhibition of 1906.....	334
4.6.6. The conflict between Nicolae Bolcaș and Nicolae Fabian.....	335
4.7. Retirement.....	336
4.8. First World War (1914-1918).....	346

V. Conclusions.....	350
Appendix.....	363
Bibliography.....	399