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HISTORICAL SURVEY
OF THE
RUMANIAN
PEOPLE



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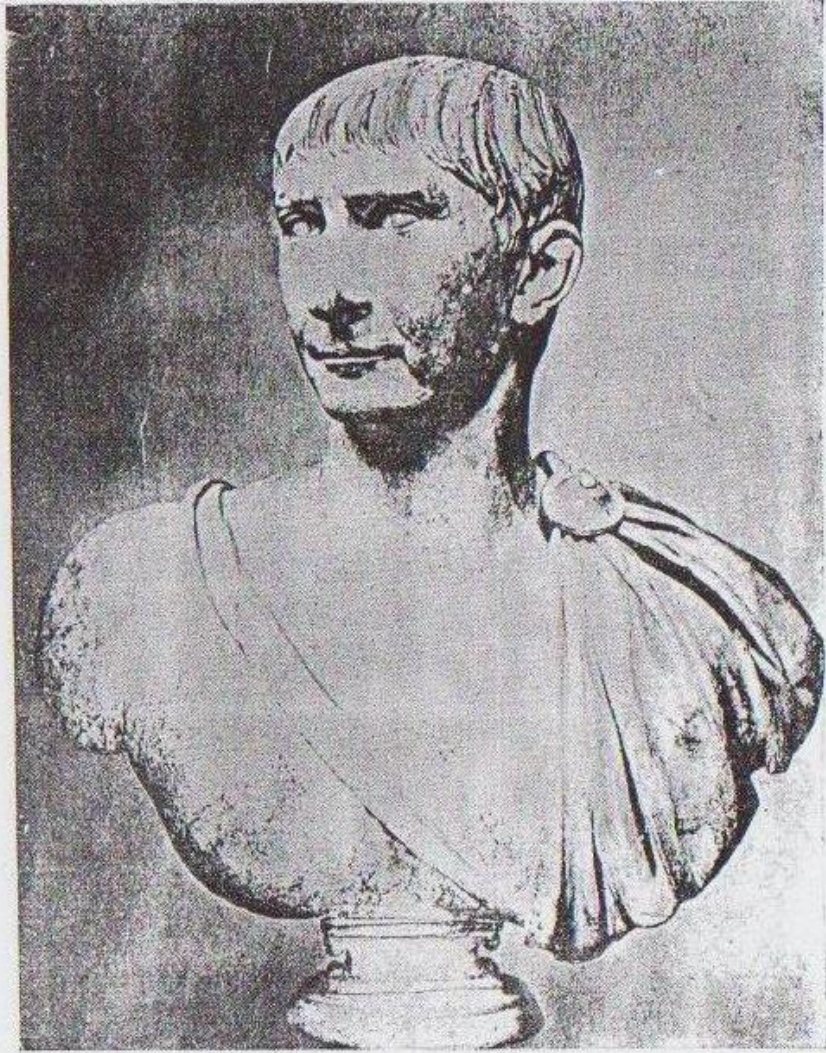
HISTORICAL SURVEY OF THE RUMANIAN PEOPLE

The Rumanian people of to-day are the direct descendants of the old Roman colony of Dacia. When the Rumanians are mentioned for the first time historically by the Byzantine writers they are presented as the descendants of the Roman colonization. This historical tradition is found also in the first Hungarian chronicles and in the annals of Rumanian history. The famous theory of Roesber, so much discussed in the historical science of the last generation, according to which the Rumanians had come much later to Dacia from the regions beyond the Danube, was annulled by the last historical and philological researches. To-day it has no serious supporter.

1. The Roman colonization in the Balkan peninsula is very old. A long infiltration of Italic elements created, beyond the Adriatic, that oriental *Romania*, which had to be ultimately conquered by the Empire. Roman elements crossed even the Danube into the territory occupied by the warlike Dacians, and the conquest of Trajan, which ended in the year 106, and the following colonization did no more than complete the work of Romanization which had begun long before through this process of infiltration. The valuable

archeological discoveries of Gr. Tocilescu and V. Parvan; in the last decades prove the accomplishment of this process for the region on the left bank of the Danube, as well as for the Thraco-Getic territory between the mouth of the Danube and the Pontus Euxinus, the so-called Scythia minor.

The Dacians, of Thracian origin, had their centre in the mountains of Hatzeg and in the high parts of the Oltenia of to-day. In the first century B. C., under their King Boirebista, their power extended much further, as far as the regions of the Moldavia of to-day and the Black Sea. The Romans were annoyed by the plundering incursions of these troublesome neighbours and already under Augustus a Roman army had come to Dacia in order to subdue this enemy. A real war however was made against the Dacians only under Domitianus. The Dacian King Decebalus was forced to conclude a peace, which he did not keep. Therefore Trajan, in two campaigns, which he conducted with great energy, in the years 101—102 and 105—106, completely crushed the brave mountaineers in the very heart of their country; Sarmisagetuza, their capital, was taken by assault and the king killed himself that he might not fall into the hands of the Romans. The *Column of Trajan* at Rome and the *Tropaeum Trajani*, the triumphal monument discovered in the Dobrogea, in the village of Adam-Klissi, commemorated the brilliant victory of the Emperor. Colonists from all over the Roman empire were brought there for the completion of the conquest. The Roman colonization was concentrated in the regions of the Dacian strongholds, in the Oltenia of to-day, in Eastern Banat and in Transylvania. It Romanized completely the remnants of the



Emperor Trojan

vanquished people. The Dacians and the Romans are the ancestors of the Rumanian people.

In the second century A. D. the Goths occupied a great part of the territory of Dacia. All attempts of the emperors to keep them back were futile. About the year 271 Aurelianus decided to abandon Dacia, which he could no longer defend, and a new Dacia, «Dacia Aureliana», was founded south of the Danube. While the legions and the officials could easily be removed to the new province, the old Dacian inhabitants, on the contrary, continued to live in the mountains, and the statements of some foreign scholars who attempted to show that Dacia was on that occasion completely depopulated, have been proved to be without foundation. The colonists, although unprotected by any government, remained deeply rooted to their own soil and continued, in its popular forms, the Roman life. During a thousand years this life was continually developed through the inherent vigour of the race, surviving in spite of all the barbarian hordes that passed, century after century, over them.

The spreading of the Slavs over Dacia, and later on beyond the Danube, their settlements and the founding of their states, from the seventh century onward, divided into many groups the mass of the oriental Latins and separated them from all contact with the Western Roman peoples. After a thousand years the descendants of the old Roman colonists were able to build, on the basis of their local organizations, with the *juzi* (judices) and *voivozi* (duces), the first Rumanian states.

During this epoch the Rumanians are but rarely mentioned in history, they were naturally overlooked

by the chroniclers and confused with the other peoples who had established themselves in their regions and had a political organization. In the historical writings the Rumanians appear however long before the epoch of the foundation of their political states. Those of the Balkan peninsula were of course known much earlier. Having settled in the mountain strongholds of Eastern Macedonia, on the high peaks of the Pindus, in Epirus and Thessaly (in the region called «Great Vlachia») the Rumanians of the Balkans caused much trouble to the Empire and one of their important families, *Niculitza*, played a great part in the political events from the end of the tenth century on. In the bloody wars of Basilios II, the Bulgaroctone, against the Bulgarian state which had now spread over the whole Balkan peninsula, the Rumanians were constantly on the side of the defenders of Bulgarian independence. They are expressly mentioned by the Byzantine chroniclers of the events that took place at the end of the tenth and the beginning of the eleventh centuries. They are called by the Byzantine historiographers «Vlachs», a Slavonic word, of the same origin as «welsh», the name given by the Germanic peoples to the Romanized Gauls.

The conquest of the «Bulgaroctone» destroyed the Bulgarian czardom. On its ruins rose two provinces, two dukedoms, governed by military chiefs nominated by the Emperor, one in the eastern parts with its head quarters at Skopje (Uesküb) and the other in the region of the lower Danube between this river, the Pontus and the Haemus, with its capital at Dristra (Silistria). The first kept the name of Bulgaria and the second, destined to guard the banks of the Danube (Istros), was called by the Byzantines



Decebalus (After The Column of Trojan)

Paristrion. There, in the Rumanian Dóbrogea of to-day, appeared during the reign of Alexios I Comnen, a few little political organizations, under their own chiefs (*ἐγγώριοι*), having Rumanian and Slavonic names like the first Rumanian voivods: Tatos (Rum. Tatul, a name that still exists among the Rumanians), Seslav, Sacea, all mentioned by Anna Comnena, when speaking of the battles of her father, the emperor Alexios against the Petchenegs, near the Danube. The opinions of scholars were divided on the subject of the ethnical character of these old political organizations. The Russians claimed them for their own, an opinion quite unfounded for an epoch in which there is no trace in historical sources of the existence of Russians in those parts. Lately Rumanian historical science has brought to light documents to prove the Rumanian character of these little states, which, under the protection of the Byzantine empire, were able to form states on the right bank of the Danube, which was still under the control of the fleet of that empire ¹).

Some eighty years later the «Vlachs» of these regions took part in considerable number in the expedition of Manuel Comnen against the Hungarians. From that moment the Rumanians of the Danube and of the Balkans are more frequently mentioned.

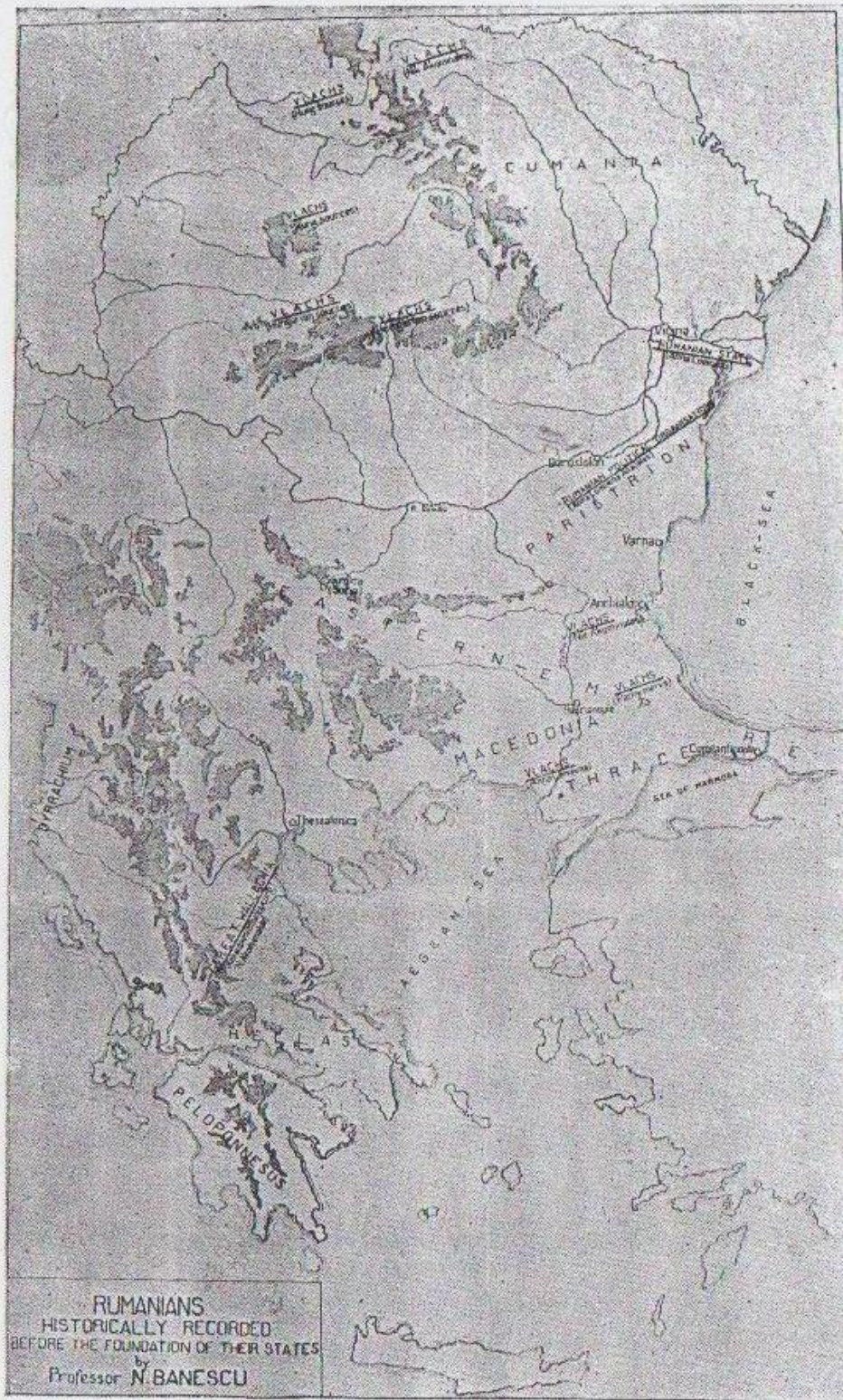
¹) N. Iorga, *Les premières cristallisations d'Etat des Roumains*, in the «Bulletin de la section historique de l'Académie Roumaine, 5-8e année, 1 janvier 1920 p. 33-46; N. Banescu, *Les premiers témoignages byzantins sur les Roumains du Bas-Danube*, in the «Byzantinisch-neugr. Jahrbücher, III (1922), p. 287-310.

The results of our historical researches are confirmed by the last philological discoveries Professor Capidan (of the University of Cluj) by his studies of the peculiarities of the language of the Balkan Rumanians, has proved that they had a long and close contact with the eastern territory of the peninsula. The Capidan, in *Dacoromania* (Cluj) 1 vol. III (1924) and IV (1926).

• The revolt of the Bulgarians against Byzantium, in the time of Isaac Angelos (1186) was under the leadership of the two Vlach brothers Peter and Assan. The new empire of the «Rhomaïans and the Bulgarians», founded under this Vlach dynasty, fought for its consolidation in the Balkan peninsula against the Latins, who had established themselves in Constantinople, in 1204, and against the Greeks, who had taken refuge in the newly founded states in Asia and Europe. Under Ionitza, surnamed Kaloioannes (1197—1207), the younger brother of the two Vlach leaders and under John Assan II (1218—1241) of the same dynasty, the new empire became a power in the Balkans. The Rumanian population from the north of the Danube, coming together with the Cumans, as well as the Rumanians of the Balkans, took a very active part in all these events. The chroniclers of the fourth crusade always mention them under their own name, distinguishing them from the Bulgarians.

2. On the left of the Danube, in the Carpathians, the descendants of the Roman colonists continued, in popular forms, the old Roman way of living. The barbarians who succeeded one another in Dacia — Goths, Huns, Gepides, Avars — rarely attained to the heart of the Romanized regions. Only the Slavs penetrated more freely into these parts, but they were engulfed in the mass of the Romance population, leaving behind them important traces of their common life amongst this population: the topographical names in the territory of Dacia and the Slavonic elements in the Rumanian language show this influence.

The Rumanians lived in their villages, in the valleys, under the patriarchal leadership of the local chief, the dispenser of justice, *jude* (*judex*) or *kniaz*



Rumanians Historically Recorded before the Foundation of Their State

for the Slavs. These villages formed, later on, a unity, which was called «Țara Românească» (the land of the Rumanians), under the leadership of a warlike chief, *Domnul* (dominus), or with the Slavonic word, *Voivod*.

The establishment of the Magyars in Panonia (at the end of the ninth century) arrested the political development of the Rumanians in the old regions of Romanized Dacia. When the authority of the Magyar chiefs, who had become apostolic kings, was extended later on in the Transylvanian upland, the Rumanian *knezi* and *voivozi* could no longer maintain themselves. The Magyars even tried to extend their power beyond the Carpathians, where the old aboriginal population was under the sway of the Cumans. The territory on the east of the river Olt and the Carpathians was called at that time «Cumania».

Then in the midst of the Rumanian population of Transylvania began the colonization of little groups of Germans who came from Flanders and Alsatia. Some of them settled in the centre of the country, others at its borders, at Sibiu (called by them Hermannstadt), at the mines of Rödna and Baia. The Hungarian king Andreas II granted them privileges (1224). The apostolic king soon felt the necessity of closing the passes of the Carpathians against the barbarian invaders, by placing a strong watch there. The Teutonic knights were invited to come to the Carpathians and they settled at Braşov, where they built the city of Kronstadt (city of the crown). From here over the pass of Bran they penetrated as far as Câmpulung, where they guarded the difficult pass of the mountains. At the same time the Catholic bishopric of the Cumans was founded (1227—1241),

in the south-western corner of Moldavia, being also a watch of the eastern frontier. Groups of Magyars were established at the passes of Moldavia, Oituz and Ghimeş, the so-called Szeklers, and that accounts for this mass of foreign population in the very heart of the Rumanian people in this mountainous region. Finally, at the other end of the Carpathians, in the narrow pass of the Danube, the Hungarians founded the city of Severin (1230), under a dignitary with the title of *Ban*. Here too a bishop was placed in order to spread Catholicism. The Hungarian king tried later on to extend his authority beyond the mountains (in partes transalpinas). The historical sources record the names of some Rumanian «knezi» and «voivods» of these parts of the mountains, on the right bank of the river Olt — Ioan, Farcaş and Litovoi — who were obliged to recognize the Hungarian supremacy. The great invasion of the Tartars in 1241 hindered the spread of Catholicism in the Rumanian regions. Having no strong political organization the Rumanians availed themselves of the advantages of an economical life that was secured for them by the strong Tartar state. When the wave of the invasion withdrew and Hungary, at the end of the dynasty of Arpad, was entangled in intestine wars, the Rumanians made the most of this favourable situation to form their political organization. At Argeş, at the foot of the Carpathians, the first Rumanian state was then founded, about 1300.

Litovoi, the first voivod of the mountainous part of Oltenia, had begun to extend his sway also on the eastern bank of the river Olt. Taking advantage of the anarchy of Hungary, he tried to shake off the authority of his powerful neighbour. He fell in the

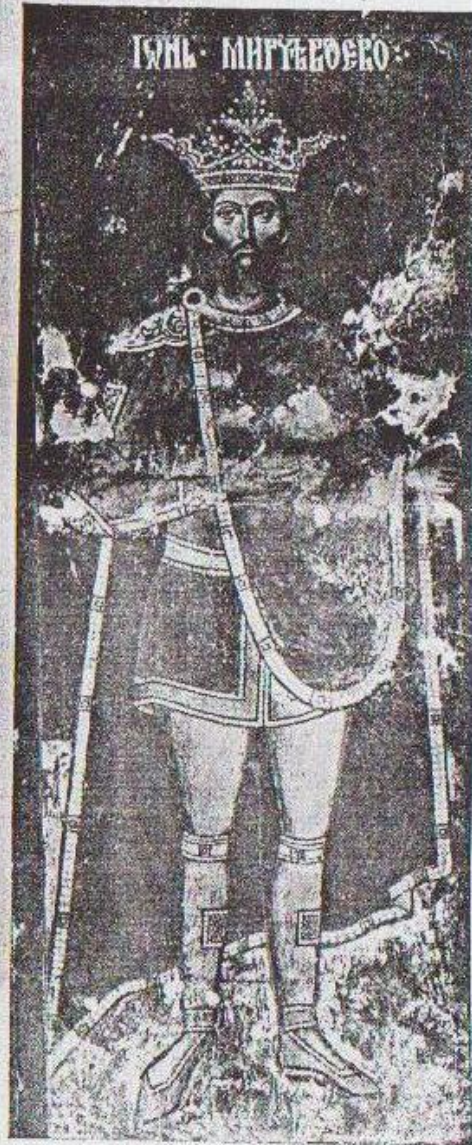
battle against the Hungarians and his brother Barbat was taken prisoner.

At Argesh, on the east of the river Olt, reigned the voivod *Seneslau*, whose son *Tihomir* is little spoken of in history, but his son, named *Basarab*, appears as the sole reigning prince (domn) of the Rumanian country, called in the documents of those times *Ungro-Vlachia*. He was the founder of the glorious dynasty of the Basarabs, who firmly established the Rumanian state. Refusing to pay the tribute he owed to the Hungarian king, the latter came to Wallachia with a great host (1330) to depose him. Basarab waited in the mountains above Argesh and, falling on the Hungarian army, gained a brilliant victory. The Hungarian king just escaped with his life, leaving behind the greater part of his soldiers. This victory signified the breaking of the ties of dependence with Hungary for the time being.

Alexander (1352—1364), the son of Basarab, who had taken part in the government during his father's lifetime, again reconized the suzerainty of king Louis, and with his help conquered the territory occupied by the Tartars, as far as the Black Sea. He was a good ruler and organizer. He founded the metropolitan see of Ungrovlachia, in 1359, in his capital of Argesh, and obtained from the Patriarch of Constantinople the first metropolitan (archbishop) of the country in the person of Hyakint of Vicina (Dobrogea). For his new foundation he built the metropolitan church of Argesh, on the foundation of which the splendid monastery of Neagoe Basarab was raised later on. He also consecrated the chapel of the princely residence (Curtea Domnească), begun by his father. This church, the oldest monument of Byzantine art in Rumania,

is typical of this style, splendidly decorated with frescoes of remarkable realistic execution. This fine work was only discovered a few years ago by the careful removal of coat after coat of plaster, with which it had been overlaid. The style of the building and the painting is characteristic of the Byzantine renaissance of the fourteenth century and it was very much admired by the scholars assembled at the first international congress of Byzantinology in Bucharest (1924). The numerous jewels found in the lately discovered tombs of the founders of the Basarab dynasty bear (as Dalton asserts) the mark of North Italian art. They may have come from Venice, through the intermediary of the Angevins of Hungary.

Vladislav I (called also *Vlaicu* 1364—1374), son of Alexander, was a warlike prince, who enlarged his political inheritance. He received from the Hungarian king the territory of Severin and, in addition, beyond the Carpathians, the plain near the river Olt, the city of Fagarash and, with it, the title of «Duke of Fagarash». His brother *Radu* (1374—1385) refused to acknowledge the Hungarian suzerainty and the Hungarian fiefs were lost, as well as the territory at the mouth of the Danube, taken by his father from the Tartars, which passed now to the newly founded state of Moldavia. *Radu* was a pious prince and he built many monasteries in the country. His son *Mircea I* (1386—1418) was the most glorious of the Basarabs. He extended the limits of his country beyond the Danube as far as the Black Sea, reigned over Silistria and the country of the despot Dobrotici (from whom was derived the name of Dobrogea) with the delta of the Danube, as well as in Severin, and was also duke of Amlash and Fagarash, beyond the Carpathians.



Voevod (Lord) Mircea

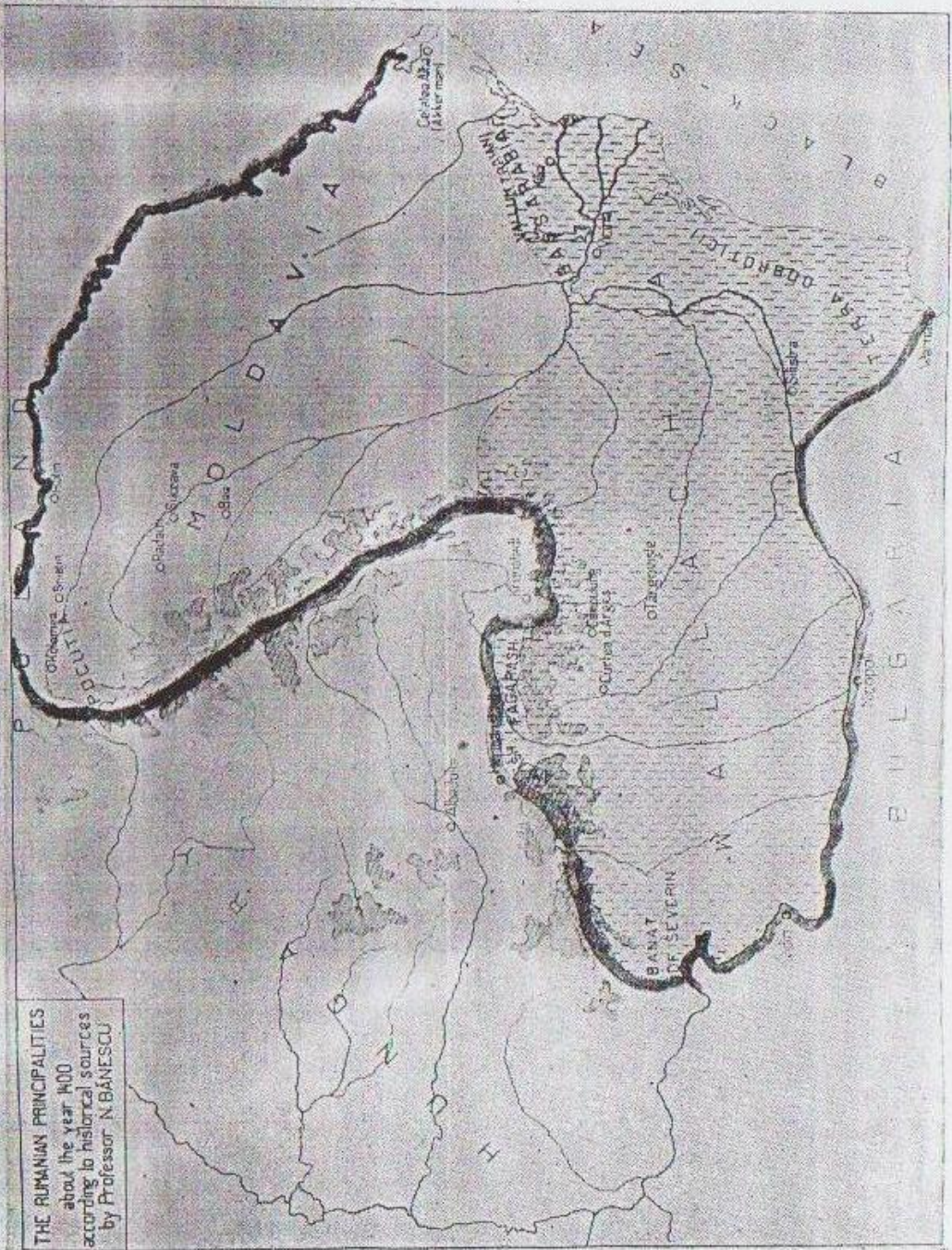
At this time the Turks had advanced as far as the Danube. After having crushed Eastern Bulgaria (1393) Bajazed wanted to establish his authority on the Danube, which was then under the sway of the Rumanian prince. To accomplish this with greater ease the Turk stirred up a rival, prince Vlad, against Mircea and came with a great host to depose him. At Rovine, near Craiova, was fought (Oct. 1394) a memorable battle, in which «the sky was darkened with the flight of arrows». Mircea was victorious, a considerable number of Turks perished in this bloody fight, but he obtained no benefit from his victory, his enemy being too strong. So he had to retreat into the mountains, at Brashov, with his small force. An alliance was concluded with Sigismund, king of Hungary, and with his help Mircea again reached the Danube and conquered the city of Turnu (Little Nicopolis). In the following year the great battle of Nicopolis was fought, where the Christian army, composed of a great many knights from the West, a real crusade, was crushed by the troops of Bajazed. Mircea could only retreat from this battle, lost through the imprudence of the French knights, but he remained exposed to the Turkish revenge. Thanks to his warlike talents he gained nevertheless some victories over them and, when Bajazed fell into the hands of Timour, after the famous battle of Angora (1402), the Roumanian prince took an active part in the civil war that had broken out among the sons of the sultan, helping Musa against his brothers.

Although almost continually on the battlefield Mircea proved also an excellent organizer of the country which he so obstinately defended. He endowed her with many places of worship, among them the mo-

nastery of *Cozia*, on the bank of the river Olt, where he is buried. This is one of the most important monuments of old Rumanian art, with characteristic paintings, the most interesting being the portrait of the voivod in the costume of a crusader. He also gave a great impulse to trade and helped forward the prosperity of his state.

3. About the middle of the fourteenth century the second Rumanian state, *Moldavia*, was founded. This country had been under the sway of the Tartars, since their great invasion, and King Louis of Hungary had to fight many battles against them.

The mountainous region in the north of Transylvania, called in the Hungarian documents «terra Maramorisiensis», was inhabited by Rumanians, who enjoyed a national autonomy, under their own «Knezinand voivod, organized like those of Transylvania and the Banat in the epoch when the Hungarians penetrated into those parts. King Louis wanted to extend his dominion also beyond the Carpathians. The Rumanian voivod *Dragosh* and his son *Sas* crossed the mountains and founded a voivodship, dependent on Hungary, at Baia, near the river Moldova. This is the beginning of the principality of Moldavia. About the year 1360, another Rumanian voivod, *Bogdan*, from the same parts of Maramuresh, revolting against the Hungarian King, came over the mountains after the death of Sas and took possession of the new state, thus becoming the first independent voivod of Moldavia (also called «Bogdania» or «Kara-Bogdan», i. e. Black Bogdania, in the Turkish sources, after the prince's name). The army sent by Louis to subdue him was unsuccessful. The male heirs of Bogdan having died, his daughter, *Mushata*, continued through



The Romanian Principalities about the year 1400

her sons the Moldavian dynasty. *Peter I Mushat* (1375—1391) acknowledged the suzerainty of his mighty neighbour Jagello, king of Poland. Under the first members of the dynasty of Mushat, Moldavia was soon extended as far as the Danube and the Black Sea. Peter even received Pocutia, at the northern border of Moldavia, from the Polish King, as a pledge for a loan he had made him.

The most important of the princes of the Moldavian dynasty was *Alexander the Good* (1400—1432), the contemporary of the great Wallachian voivod Mircea I. He ruled over the whole of Moldavia as «Lord from the mountains to the sea». Not being, like Mircea, in the way of the Turks, he had not many wars and could concentrate his activity to the inner organization of his country. He founded the metropolitan see of Moldavia, obtaining from the patriarch of Constantinople the recognition for the bishop Joseph, of Cetatea albă, as metropolitan in Suceava, then the capital of Moldavia (1401). He founded also several bishoprics and built monasteries, among which the most famous is that of Bistritza, where the first chronicle of the country was written. The peace, the order and security of the high roads attracted foreign merchants: from Lemberg and Cracovia, in Poland, they travelled with their goods to the Danube and to Transylvania, and passing through the fords of the Dniester and Cetatea Albă they went as far as Caffa, in the country of the Tartars. Thus active trade caused the establishment of a great many flourishing market towns, halting places in the long commercial journey. Alexander was on very good terms with his neighbours, especially with Poland, whose King gave him one of his cousins, Ringala, as wife.

Through the reigns of Alexander and Mircea the Rumanian principalities were strongly consolidated.

The prince had his court, after the Slavo-Byzantine model, and a council of boyards, who assisted him in the government of the country. He had a treasury where the revenues of the customs, the taxes and the income of the princely domains were kept. The principal riches of the country were agriculture, vineyards, apiculture, cattle-breeding, fisheries, the forests and the salt-mines.

4. After the death of Alexander and Mircea both countries were rent by the struggles for the throne among their descendancy. In these disastrous feuds the rivals very often called in foreign aid, Hungarian, Poles and Turks, who came to Moldavia and Wallachia to help the pretenders to the throne. This brought the weakening of the national power and much humiliation.

At this time the part of defender of Christianity against the vigorous attacks of the Turks was played by a Rumanian of Hunedoara, in Transylvania, *John Corvin (Hunyadi)*. Alert and courageous, skilful in wars, he had served the king of Hungary against the Turks and had risen to the rank of voivod of Transylvania. Being an ambitious man, Hunyadi nourished the thought of inciting in a common war against the «heathens» the two Rumanian voivods, hoping to create for himself the situation of a ruler over all the countries along the Turkish frontier. In the year 1442 a Turkish army was crushed by him in the mountains, at the Iron Gate, on its return from a plundering expedition in Transylvania. Shortly afterwards he had another great victory over the Beglerbeg of Rumelia, in the mountains of Wallachia,



Stephen the Great.

this time with the help of the Wallachian prince *Vlad «the Devil»*. Stimulated by Hunyadi, King Ladislaus of Hungary set out on the great Christian expedition which ended with the memorable battle of Varna (1444). The imprudent impetuosity of Ladislaus caused the loss of the battle. Hunyadi then took flight over the Danube. Vlad, the Wallachian prince, had also fought on their side. Hunyadi tried once again the fortune of the Christian armies against the heathens, but he was again defeated at Cossovo (1448).

Two men now appeared who dominated their epoch: Vlad the Impaler in Wallachia and Stephan the Great in Moldavia.

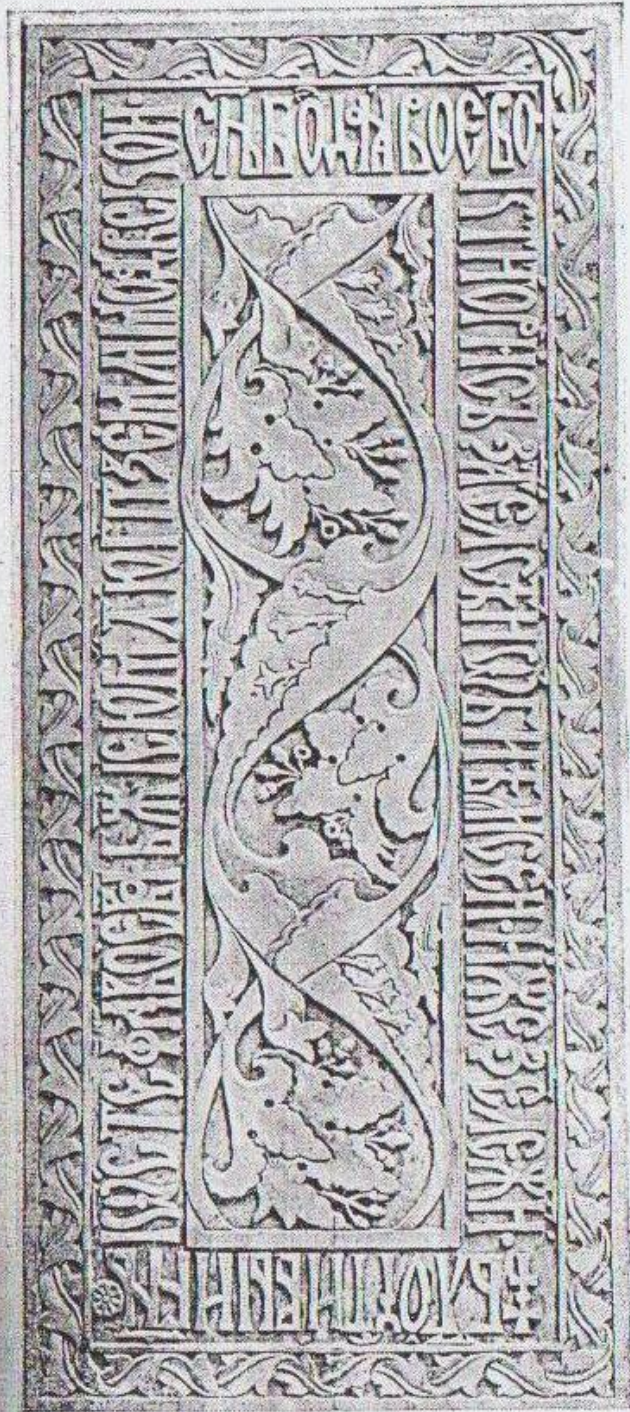
Vlad the Impaler (1456—1462), so named because he often punished criminals, as well as his enemies, with the cruel torture of impalement, was the son of Vlad the Devil. He was a ferocious, but also a very sagacious man. He reigned at the time of the most vigorous expansion of the Turks—he had come to the throne three years after the fall of Constantinople—and had the honour of braving with some success the great conqueror himself. Having made a plundering expedition beyond the Danube, the Turkish beg marched into Wallachia to punish him and to send him prisoner to the sultan, but Vlad destroyed the Turkish army and, capturing the beg alive, impaled him. This incited Mohammed to come in person with a large army in the spring of the year 1462. Vlad's army not being strong enough to face this superior force, he employed the skirmishing tactics, by which great numbers of Turks were destroyed, and one night he even fell by surprise on the sultan's camp, cutting and crashing his way through all opposition until he reached Mohammed's own tent.

Although Vlad was obliged to retreat and take refuge in Transylvania and the sultan left as prince of the country. Radu, the brother of Vlad, he came back in 1476, with the aid of the Moldavian prince Stephen. A few months afterwards he perished, killed by the Turks, near Bucharest.

Stephen the Great (1457—1504), had been helped by Vlad to occupy the throne. He was the grandson of Alexander the Good. Stephen was one of the greatest princes of his time. A brave and indefatigable leader of armies, he was a true champion of Christianity, which he very often victoriously defended in great wars against the Turks, who were then in the prime of their greatness; a wise ruler, he completely organized his country, and, guarded by his armies, he opened the roads so that the wealth of commerce might freely flow in.

The conquest of Chilia (Licostomo), on the Danube which he needed in order to secure his southern frontier, brought him into conflict with the Hungarians, the keepers of that city. King Mathias, the son of Hunyadi, marched into Moldavia, to punish him, but the king was badly beaten at Baia (1467), whence he barely escaped with his life, «with arrows in his body». From that time Stephen was never again annoyed by the Hungarians, with whom he concluded later on a favourable peace and even obtained from them two fiefs in Transylvania: Ciceiu, near Bistritza, and Cetatea de Baltă, on the river Târnava.

Stephen, refusing to recognize Radu, a vassal of the Turks, as reigning prince in the neighbouring country of Wallachia, marched against him and, putting him to flight, set up in his stead a prince who was devoted to the cause of the Christians. A



*The Tomb Stone of Stephen the Great, Mo-
nastery Putna*

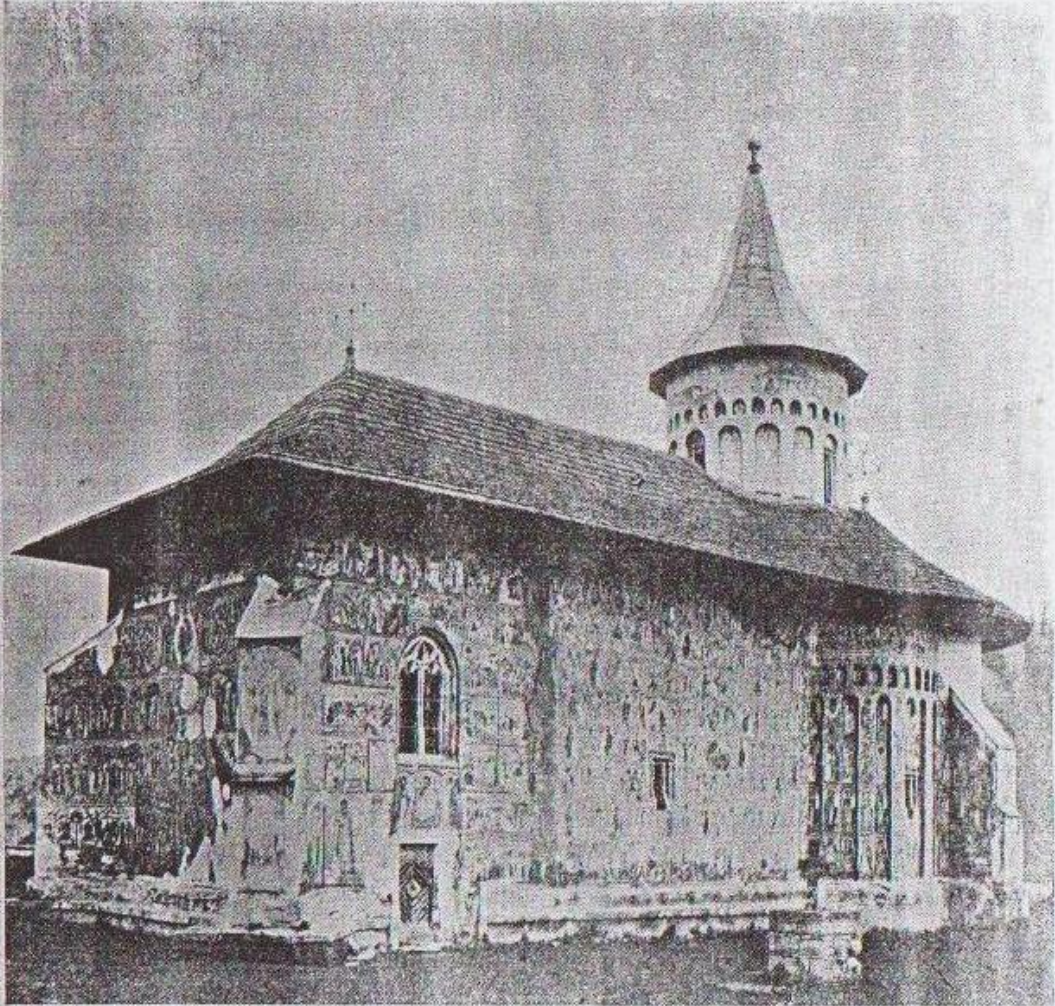
large army, headed by Soliman, the Beglerbeg of Rumelia, came against Stephen, in January 1475. Near the town of Vaslui, at the place called *Podul Inalt* (High Bridge), the voivod, although his forces were much inferior in number, completely crushed the invader and drove him out. This great victory made a stir throughout Christendom and Stephen opened intercourse with the sovereigns of the West, many of whom promised to help him in the great war he had begun under such good auspices for the defence of the Christian cause. The Pontiff of Rome gave him the title of «Athlete of Christ». In the following year the sultan Mohammed came in person with an innumerable army against Stephen, to wipe out the shame they had suffered. Simultaneously the Tartars invaded the country. The help that had been promised and asked by Stephen, who expected this new attack, did not arrive and he had to encounter this double danger alone, with his brave little army. The battle took place in the forests of Neamtzu, at *Valea Albă*. It was a most terrible encounter, many of the most gallant warriors, the flower of the Moldavian nobility, fell in this heroic effort. The sultan's losses were even greater and he returned without having gained a decisive victory. During his retreat towards the Danube Stephen again attacked him inflicting further severe losses. After all these battles the Moldavian prince succeeded, with the aid of the Hungarians, in setting his friend Vlad for the second time on the throne of Wallachia. Another great blow was in store for him from the Turkish side. They wanted to weaken by any means the strength of the great voivod. The two fortresses of Chilia (Licostomo) and Cetatea-Albă (called by the Genoese-Moncastro)

were the keys of Moldavia from the sea, — they had to be taken from him at any price. To accomplish this Bajazed II, the successor of Mohamemd, attacked them by sea and land at the same time (1484). Stephen rushed to their aid, but in vain, he could not save them. In the following years, however, he vanquished some Turkish armies which had come against him.

The Poles too caused him trouble; the king John Albert, under the pretext of marching against the Turks, invaded Moldavia (1497), but Stephen destroyed his army in the forest of Cosmin. Before his death he took possession of Pocutia, which had been for so long a time the cause of dispute with Poland.

When he died, in the 2nd of July 1504, he left a strong and flourishing country to his descendants.

A peerless warrior, he fought thirty-six wars, during his long reign of almost half a century, being victorious in thirty-four. In those times of the fearful attacks and progress of the Turks Stephen of Moldavia was the only bulwark that stayed the onslaught of the crescent against Christianity. A man of foresight, with a well balanced spirit, he, in spite of continual wars, found leasure to give a good organization to his country, continuing the work of his grand-father Alexander the Good. He founded a new bishopric at Rădăuți and was a great builder and restorer of churches, erecting one as a thank offering after each battle. The monastery of Putna, where he is buried, as well as those of Voronetz, St. Nicholas of Jassy, etc. are some of the most important monuments of old Rumanian art, combining harmoniously the traditional elements of the East with those of the Gothic style. We must add to these the precions



The Monastery of Voronetz (Boucovina)

treasures of jewels and sacred ornaments with which he endowed the churches, the beautifully illuminated manuscripts of the Gospels, bound in chased silver covers, and even the fine inscriptions, carved in stone and framed in garlands of flowers, over the entrance door of the churches and on the tombs, all of them fine specimens of that old art, witnessing to the high cultural development of the country during the reign of this glorions prince.

The roads connecting the northern regions with the East were now safe and much wealth poured into the country through the active trade patronized by Stephen. All this makes his epoch one of the most brilliant in the history of the Rumanian people.

5. The descendants of Stephen the Great were not able to keep the glorions inheritance he had bequeathed to them. A series of worthless princes, fighting for the crown, called to their help foreign armies and brought disaster to the country. In this long period of decadence a natural son of Stephen, *Peter IV Raresk* who reigned twice (1527—1538 and 1541—1546), was an exception. Being an intelligent and courageous man, with great military talents, he led, during his agitated reign, the armies of Moldavia into Poland, for the recovery of Pocuția, and into Transylvania, where the struggle for the Hungarian throne between Ferdinand of Austria and the voivod Zápolya offered him a favourable occasion for the satisfaction of his ambitions. Soliman the Great had given the death blow to the Hungarian state. The crown had been dashed to pieces in the great catastrophe of Mohács (1526) and now Buda, as well as Temesvár, were under the sway of Turkish pashas.

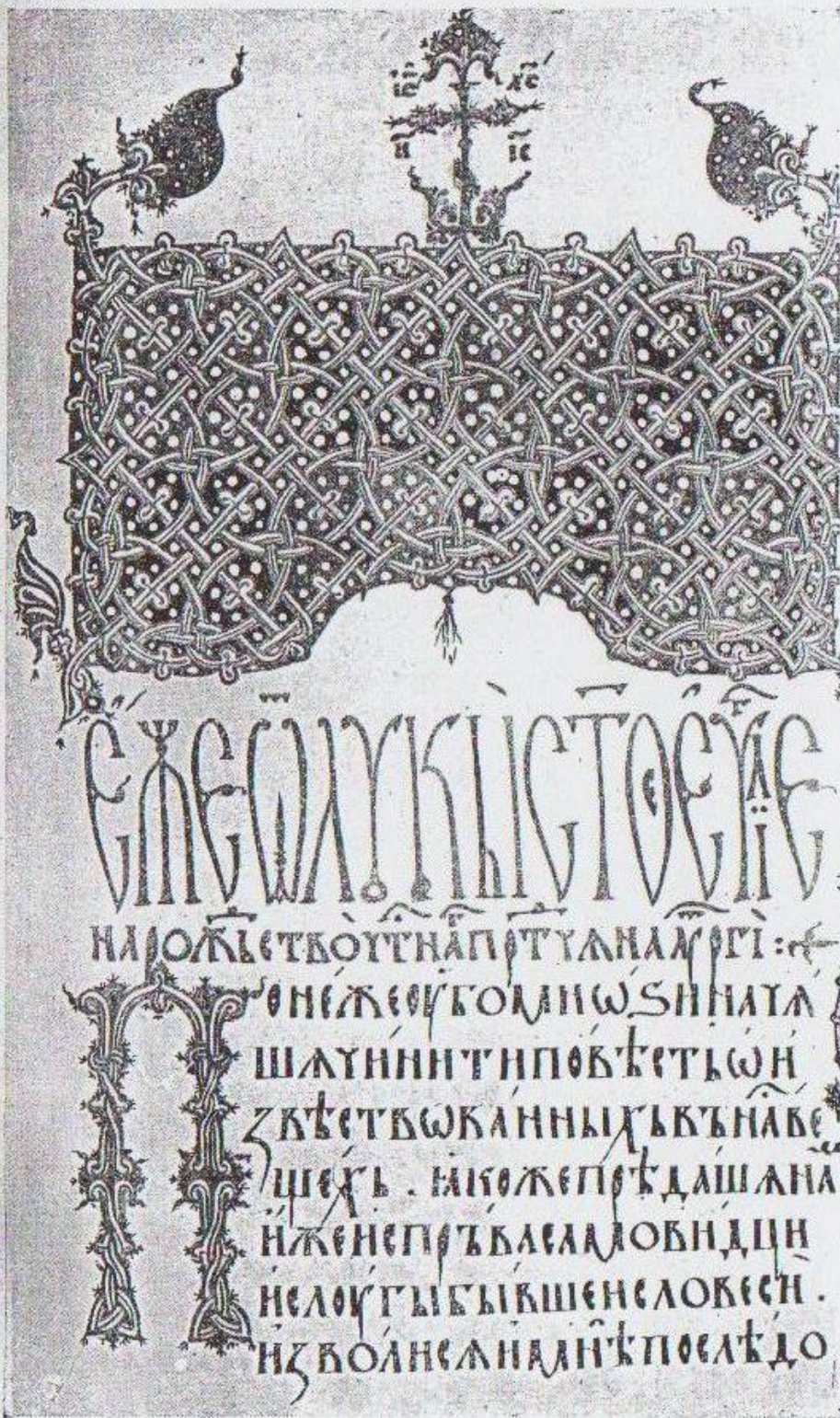
Raresk was not so wise as his father and his restless

ambition ruined him. Soliman came in person with an army into Moldavia (1438) and put another prince on the throne. On that occasion Moldavia lost the territory between the sea and the rivers Pruth and Dniester, as far as Tighina, where the Turks built the strong fortress of Bender.

The same decadence soon appeared in the other Rumanian state of Wallachia. In the series of worthless princes only two distinguished themselves: *Radu IV* (1496—1508), established the printing press and re-organized the church — he removed the metropolitan see to Târgoviște, the new capital, near which he built the beautiful monastery of Dealu — and, after him, *Neagoe Basarab* (1512—1521), a peaceful and pious prince, who wrote a book of wise counsels for his son and built a splendid monastery in the old capital of Argesh, which was completely restored, with great artistic splendour in the days of King Charles I.

During this decline of the Rumanian principalities the Turks increased their pretensions, the imposed tribute was continually augmented and the peasantry was worn out by exactions and servitude, yet in spite of this wretched state, the Rumanian principalities still preserved their individuality. When the arms of the weak descendants of the glorions forefathers were no more able to defend their rights, the money earned by the hard labour of the peasant still assured a continuity with the past and a faithful adherence to the old customs.

When Hungary was lying under the yoke of the Turkish pashas, it is very significant that within the frontiers of the Rumanian countries a Turkish official never established himself and no mosque was ever erected on their territory.



Type of New Testament from Moldavia (1435)

During this very agitated century Rumanian culture fortunately did not follow in the wake of political decay, on the contrary it developed more and more.

Since the Turkish conquest of Constantinople Greek civilization had taken refuge especially in the West. It could no longer thrive in the places where it had formerly flourished. The Rumanian princes had become the only supporters and patrons of culture, in Eastern Christian lands, in its religious aspect, the only one possible at that time. The learned monks, who could not live in peace beyond the Danube, found shelter in the Rumanian principalities and many princes knew well how to appreciate them. During the whole of the sixteenth century, and even later, intense activity was displayed in the monasteries, which gave to the Rumanians their first literary monuments. The neighbouring peoples too, the Slavs as well as the Greeks, received from them their religious literature, the only light they had for their souls. In the monasteries of Tismana and Bistritza, in Wallachia, at Neamtzu and Putna, in Moldavia, were composed books of liturgy, theological treatises, commentaries, etc. At the beginning of the sixteenth century the first printing press in Wallachia was set up by Radu the Great. Many books were issued in Slavonic, which was, at that time, the official language of the State and the Church in the Rumanian principalities. These books were generally ornamented with beautiful frontispieces and arabesques giving them also an artistic value. This work was continued throughout the century, and towards the middle of it the Rumanians of Transylvania also began a fertile religious activity. A rivalry had arisen

between the Saxons, who were Lutherans, and the Calvinistic Hungarians, each trying to attract to their faith the Rumanian peasants, forming the majority of the population of Transylvania. This emulation was very beneficial for the Rumanians. Religious books in Rumanian were then published on both sides. A good printer, the deacon *Coresi*, had gone at that time from Wallachia into Transylvania and, with the support of the Saxons and of a Hungarian nobleman, he printed a series of Rumanian books, following the first translations that had been made at the beginning of the century. There the *first Rumanian Gospel* appeared at Brashov (1561). Some of these books were printed in both languages, Rumanian and Slavonic. Their importance lies in the fact that in them for the first time the Rumanian language was employed in printed works.

Another domain, in which the originality of the Rumanian people shows itself, is that of art, especially architectural. Radu the Great had erected the ornate church of Dealu, near Târgovishte, and about twenty years later, Neagoe Bassarab built the splendid monastery of Argesh, in which the Eastern and the Venitian styles were happily blended. In Moldavia the style of the churches of Stephen the Great was followed by his descendants. Peter Raresch, like his father, manificently lavished, in the many churches he built, the same artistic splendor, in the painting on the walls inside and outside, in the beautiful chairs along the walls and in the carved frame stones of the doors and windows. Others after him continued this work, thus embellishing their country.

6. From its deep humiliation the Rumanian people were roused again at the end of the sixteenth century



Tomb Stone of Matthew Bassarab at Monastery Arnota

by *Michael the Brave* (1593—1601). Son of a prince who had reigned before, he was «ban» (governor) of Oltenia when, through the intervention of an influential relation at Constantinople, a descendant of the Cantacuzenes, he obtained the throne of Wallachia (1593).

At that time Sigismund Báthory reigned in Transylvania. Having been educated in the schools of the Jesuits, he nourished the ambitious thought of being the leader of a new crusade against the Turks. Pope Clement VIII, by his envoys, urged an alliance among the Christian princes of the East for this purpose. The Rumanian principalities were so overburdened with the continual increases of the tribute, that they could no longer comply with the exorbitant demands of the Turks. Under these circumstances Michael and Aron, the prince of Moldavia, made an alliance with the prince of Transylvania, in order to throw off the Turkish yoke (in the summer of 1594). In autumn the Rumanian princes immediately began the offensive against the Turkish fortresses on the Danube. Aron burned and laid waste all the country along the mouth of the Danube and took possession of the fortress of Ismaïl. Michael even crossed the Danube with his revengeful armies and he also thoroughly beat the Tartars in many encounters as they were returning from an invasion in Transylvania. Braïla, then a Turkish fortress, was taken by assault. This terrible «revolt» startled the Turks and Constantinople took alarm at the news. The Grand Vizier Sinan led a great army against the rebels. The Rumanian principalities had to be finally conquered and transformed into a pashalic. A change had come over Moldavia. Aron, suspected by Sigismund, had been taken by

his men and brought to Transylvania and another, Stephen Răzvan, was enthroned in his place. The Rumanian princes were obliged by Sigismund to take an oath of allegiance, recognizing his suzerainty, and Michael, although deeply wounded in his pride, was forced to accept this humiliation, as he needed the speedy help of the Transylvanian prince, in order to face the approaching danger. Sinan crossed the Danube at Giurgiu, and Michael, vainly waiting for the aid of Sigismund, could not prevent him. With 16.000 warriors he stood on watch, guarding the road to Bucharest. He hid his troops in the woods, in the marshy valley of the river Neajlov, at Călugăreni, and, on the 13th of August 1595, he suddenly fell on the huge army of Sinan. It was a very fierce encounter. The personal intervention of the voivod, who threw himself on the Turks at the most critical moment, opening a way over the bridge with the blows of his battle-axe, decided the victory.

The echo of this action soon reached Constantinople and the relation of it by the Venetian ambassador to his Doge recounts the dramatic incidents of this fearful battle, in which Sinan, having fallen into the river, could scarcely be saved by his soldiers.

Confronted by the innumerable Turkish troops, Michael could only retreat with his little army towards Transylvania. Sinan occupied Bucharest and the capital, Târgovishte. The Wallachian prince returned then with the aid of Sigismund and Sinan was driven beyond the Danube. The fortress of Giurgiu was taken by assault under the very eyes of the Vizier. The Italians sent by the Grand Duke of Florence also distinguished themselves in this action.

Shortly afterwards Michael managed to deliver

himself from the claims of suzerainty made by the ambitious Báthory and to become ruler of Transylvania, where the mass of the population was of his own race. In 1597 Sigismund resigned the throne in favour of the German emperor, receiving in exchange a place of retreat in Silesia. Michael concluded a treaty, in Târgovishte, with the envoys of the Emperor and recognized his suzerainty. The following year however Sigismund Báthory changed his mind, having been invited to return to Transylvania by the Hungarian nobles, who would not accept a foreign ruler; but very soon discouraged by the difficulties he again resigned, this time leaving in his stead his cousin, the Cardinal Andreas Báthory. Michael was now in great straits. Andreas had entered into negotiations with the Turks and with Jeremias Movila, whom the Poles had placed on the throne of Moldavia, while the Wallachian prince was fighting against Sinan. He was now sure that the combined forces would attack him, so he decided to face the danger. He assembled his troops, crossed the mountains and, at Schellenberg, near Hermannstadt, he destroyed the Hungarian army (1599). The Cardinal fled into the region of the Szeklers, where he was killed by some shepherds. Michael made a triumphal entry into Alba-Iulia, where he assembled a diet and was recognized as lieutenant of the Emperor. Thence he went (in 1600) into Moldavia, whence Jeremios had taken flight. Michael entered Jassy, left there a council of boyars to act in his name, and returned to Transylvania, where he awaited the arrival of the Emperor's envoys, in order to settle affairs in the conquered territory.

The Emperor however hesitated,—he would have

liked to have Transylvania, but without Michael. The Hungarian noble, plotted against him with Basta, the general of the Emperor. The Rumanian prince again tried his fortune, but this time he was defeated at Mirislău, near the river Muresh. In his own country too other perils awaited him, for the Poles, with the intention of putting Simeon, Jeremias' brother, on the throne, had made their way into Wallachia. Having no army he could not resist them, so with a few faithful followers he set out for Vienna and Prague, to effect an understanding with the Emperor and ask for his rights. The Emperor brought about a reconciliation between Michael and Basta, that they might conquer Transylvania for him, seeing that Sigismund had returned there. At Gorăslău the united armies overcame Sigismund (3 August 1601). It was the last victory of our hero. His greatness threw the wily Basta into the shade, and Michael, by his orders was treacherously murdered in his own tent, at Turda (the 9 (19) August 1601). Later on his head was brought back to his country, by his faithful follower the boyar Radu Buzescu, and was placed in the tomb of his father, Patrashcu Voivod, in the monastery of Dealu, near Targovishte.

Thus perished by perfidy the hero who made the Rumanian nation again known to the world, after having been for long sunk in oblivion. His gallant, restless nature, his undaunted courage, the glory of his short but brilliant reign, had roused in the souls of the enslaved Christians of the East the great hope of destroying the Turkish power. In the general wreck they saw in this archangel of battles the possible restorer of the Christian Empire. The Greek, sung his victories in their poems: one of them, Stavrinus, des-

cribes the heroic deeds of Michael the Brave, in epic-terms calling to memory the romance of Alexander the Great, so popular among the Rumanians, and in which the voivod may have found a model for his great actions (the Rumanian historian N. Iorga has ingeniously analyzed the hero's acts in relation to this source of inspiration); another Greek writer, Palamedes, in the same spirit presents the gallant deeds of Michael «Lord of Ungrovlachia, Transylvania and Moldavia, unto the day of his death».

By uniting under his sceptre the three sister countries Michael for a moment unconsciously realized the dream which in later days the Rumanians greatly cherished. His great historical act was not based on the national ideal, as such an ideal did not exist in the minds of his contemporaries, but had he been incited by that noble thought and taken his stand with the great mass of the Rumanian peasants, who suffered in serfdom he might have achieved a great and lasting work.

The peasantry in the principalities were also in a desperate condition. The continuously increased tribute was exacted especially from them, and the poor people, unable to pay were forced to sell their land to the neighbouring boyar, who suffered them to remain on the same spot, receiving from them the tithe. Unable to pay even that, they were soon obliged to sell their labour and were bound to the soil, from which they were no longer allowed to move, only few of them remaining free landowners. Their state was even worse in Transylvania, where for long they had been slaves of the ground. They had warmly welcomed the arrival of the Rumanian hero, to whom they looked for relief, but the ideas of freedom were

not of that time and Michael himself was unconscious of the strength and support he might have derived from this great mass of peasants of his own race, by granting them liberty.

7. With the death of Michael the Brave in Wallachia and of his contemporaries in Moldavia the old national dynasties, which created and strengthened the Rumanian states, had disappeared. The throne passed to different families, very often of foreign origin, for the Turks determined now more and more the fate of these principalities. The immediate successor of Michael was a boyar, *Radu Sherban*. He was a brave warrior and defeated near Brashov the troops of the Transylvanian Prince Moses Székely (July 1603), and once again, at the same place, those of Gabriel Báthory (June 1611). In Moldavia the members of the *Movila* family rent the country by their struggle for the throne. Then came a great many princes sent by the Porte, a few of them good, but for the most part bad, some of them Rumanians, others Greeks or Levantines, appointed through political influences or the payment of great sums of money. A great many foreigners, especially Greeks, creditors of the princes, had established themselves in the Rumanian countries and began to be insupportable to the native population. The monasteries also were peopled with Greek monks, because many of their founders, in order to protect them against the greed of the great ones, had adopted the habit of dedicating them to some famous monastery of the East, which received the greatest part of their revenues. The discontent increased more and more and a revolt broke out in both countries against the Greeks. This brought to the throne of Wallachia *Mat-*

thew Basarab (1632—1654), an indirect descendant of the great Rumanian dynasty, and to that of Moldavia, *Basil Lupu* (1634—1653), of Balkanic origin on his father's side, but Rumanian on his mother's. Their long reigns, after so many and speedy changes, reinvigorated the countries and the benefits would have been still greater had the two princes lived on friendly terms. But Basil Lupu was a very ambitious man and wanted to put a member of his family on the throne of Wallachia. He twice entered the country of his neighbour with armies but was defeated. Moldavia suffered also at this time through ravages of the Cossacks, whose Khan had come with his plundering troops in order to force the prince to give his daughter as wife to his ugly son.

Both these reigns are important also for the forward movement in culture. Basil Lupu built in Iassy the splendid church of the Three Hierarchs (Basil, Gregory and John), wholly covered with fine ornaments, carved in stone. The precious things and vestments with which it was endowed are also artistic works of great worth. Matthew also built and restored many churches, among them the chapel of his palace (*Curtea Domnească*) of Târgoviște. Besides their constructions the Rumanian princes encouraged very much the printing of books. Matthew had printing presses at Câmpulung, Govora and Târgoviște, Basil at the Three Hierarchs in Iassy. Many books were printed there in Slavonic and Greek, or Rumanian translations from these languages. The metropolitan Varlaam of Moldavia distinguished himself in this sphere, and also his colleague, the metropolitan Stephen of Wallachia. In Transylvania the prince G. Rákoczy, who tried again to attract the

Rumanians to Calvinism, had begun an activity which enriched the Rumanian religious literature with many works. The two Rumanian princes vying with each other in this beneficent activity, published also the first collections of religious, civil and penal laws in Rumanian language.

The following reigns until *Sherban Cantacuzene* (1678—1688), present little political interest, but in this epoch Rumanian literature had an important development. The translation of religious works was carried on diligently by the metropolitan *Dosoftei* of Moldavia. He wrote (1673) *the versified Psalter*, a precious work, being the first attempt at versification in Rumanian literature, apart from the popular poetry, and he also published the first *Liturgy* in Rumanian. Up to that time the service had been held in the Rumanian churches only in the Slavonic language. Besides many other writings, the unwearied prelate published in many volumes his chief work, *The lives of the Saints*, freely written from Greek originals.

About the same epoch begins also the historical literature in Rumanian language. The first annals of the country, being short records of the principal events of the princes' families, had been already written in Slavonic language, in the monasteries, at Bistritza and Putna. These old annals, recast and completed with much information taken from the Polish chroniclers, were written, by the Moldavian boyar, *Gregory Ureche*, giving thus the first chronicle of Moldavia in Rumanian language, covering a period to the end of the sixteenth century. Another learned boyar, *Miron Costin*, who had been educated in the schools of Poland, continued the work of Ureche



Church of Three Saints in Jassy

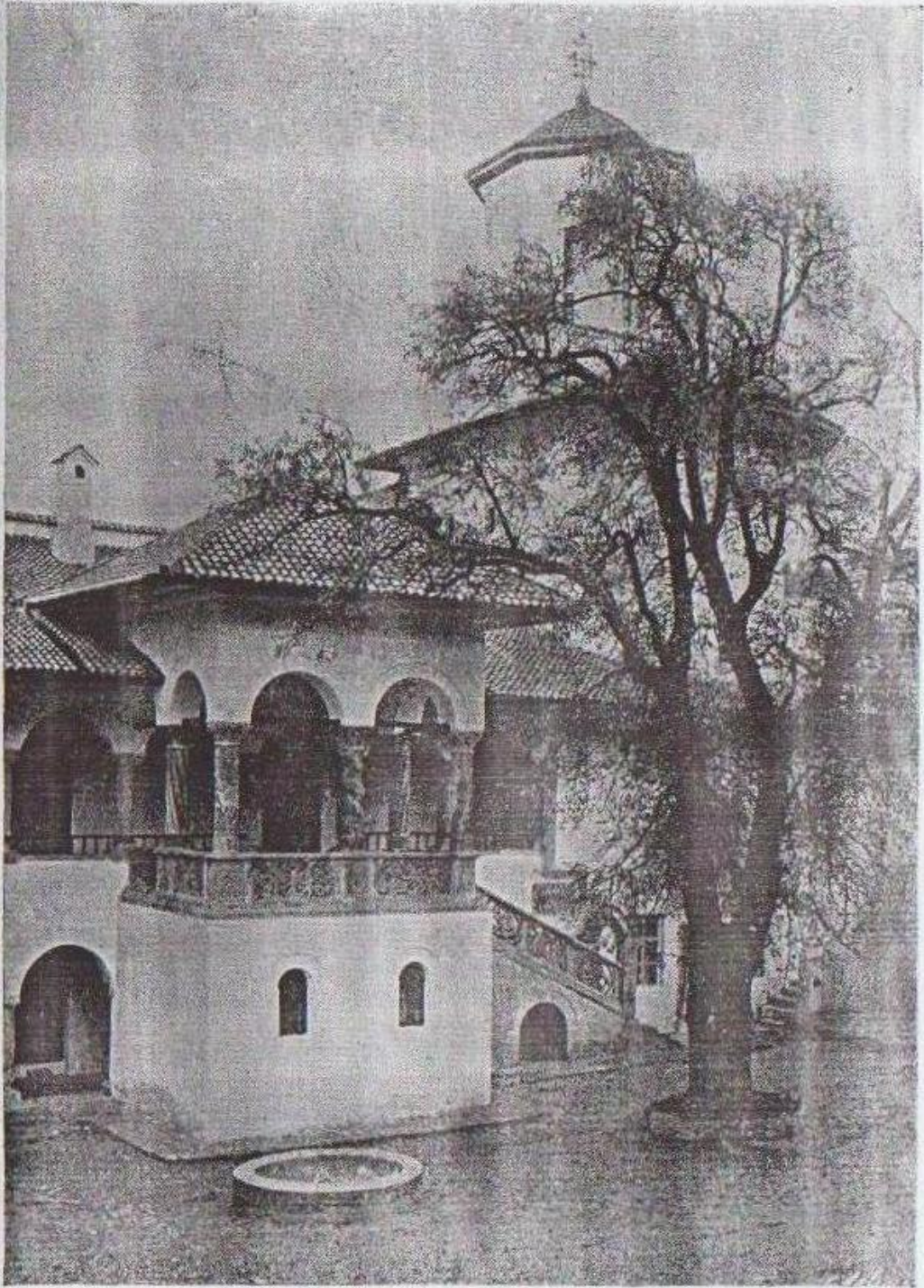
up to the year 1661. He wrote in addition a history of the origin of the Rumanian people, the first one on this subject in Rumanian language. His son *Nicolas Costin*, recast this work of this father and wrote also the chronicle between 1709—1711. The boyar *I. Neculcea* also continued the chronicle of Miron Costin. His work is written in very beautiful language and expresses feelingly his love for his country. Its value is doubled by the fact that for the first time were collected in it the national legends, which were to inspire later on the Rumanian poets.

Another very learned Moldavian boyar, *Nicolas Milescu* (1636—1708) had distinguished himself through his literary and diplomatic activity. He had learned in the «great school» of the Patriarchy in Constantinople and knew well the Latin, Greek and Slavonic languages. He had travelled in Germany, Sweden and France, where he had gone on a mission to the court of Louis XIV, being sent by the exiled Moldavian prince George Stephen. The Patriarch of Jerusalem, his friend, counselled him to go to Russia, the czar Alexis Michailovici having asked him to send an Orthodox, knowing many languages, in order to translate religious works into Russian. Milescu went there with the letter of introduction of the patriarch, who described him to the czar as being like «a book in which all the things of the world are assembled». He was nominated translator for the diplomatic chancery of the czar and wrote many curious books for the high society of Russia. His most famous work is the *Description of a journey in China*. Being sent there on a diplomatic mission by the czar, he wrote, in Russian, a most interesting narrative of the long journey he made, in 1676. In the Rumanian literature

• he is important on account of his translation of the *Bible*, which has been employed by the translators of the first complete Rumanian Bible, printed in 1688.

In 1678 *Șerban Cantacuzene* came to the throne of Wallachia. A descendant of the imperial family of Byzantium, he was a very proud and brilliant prince, and a good diplomatist, managing to pass with great ability through all the political difficulties of his time, for he was then taken in the midst between the two powerful empires, that were at war, the Germans and the Turks. His sympathies were naturally with the Christians, but political wisdom made him prudent; therefore he negotiated with the German empire, trying to obtain from it the necessary guarantees for himself and his country. Forced by the Turks to accompany them at the siege of Vienna (1683), together with the Moldavian prince Duca, being in the camp of the Grand Vizier, he was able to render great services to the besieged Christians, secretly communicating to them the Turkish plans. When he retreated with the Turks he continued the negotiations with the Germans, for only thus, by political tact, could he maintain himself on the throne, in those hard times, until he was surprised by death in the autumn of 1688.

The literary work which had been so well begun continued with great intensity during the reign of Șerban Cantacuzene. Chronicles were written by *Stoica Ludescu*, one of his attendants, and *Constantin Căpitanul*, a boyar. The work of the latter was very comprehensive, extending as far as the reign of his sovereign. But the great literary monument of this reign is the *Bible of 1688*, and amongst others who



Monastery Hurezi

distinguished themselves in this work was the learned brother of the prince, *Constantin Stolnicul*. This book, written in very beautiful language, was also very finely printed, and is without doubt the most important literary work that had been produced in the country. Cantacuzene was also the founder of the Greek school of Bucharest, assembling in it many most learned men.

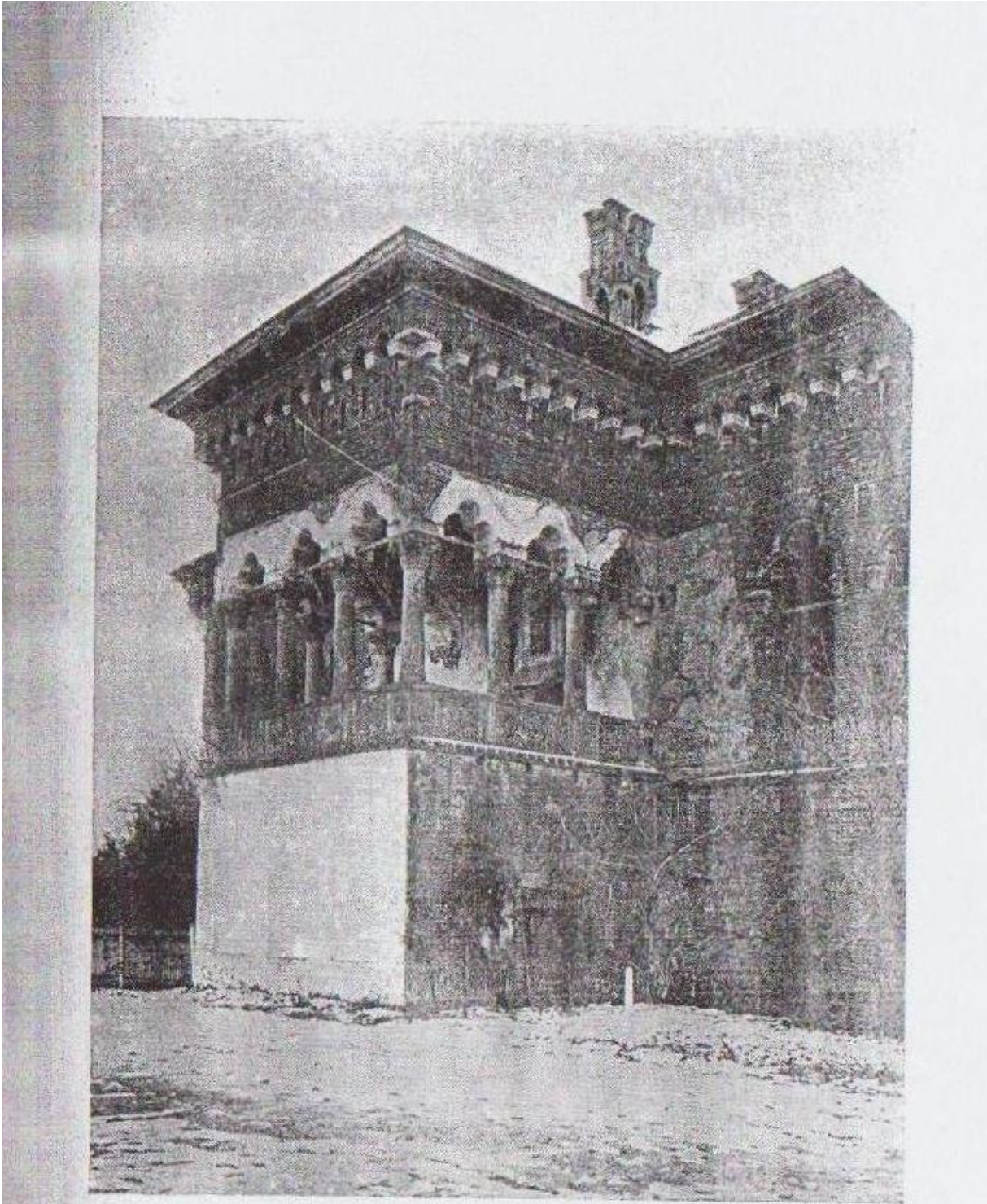
At the death of Sherban Cantacuzene the boyars ventured, as in olden times, to elect one of his nephews, *Constantine Brâncoveanu*, and the Turks recognized this election. The position of the new prince was quite as hard as that of his predecessor, but with the same ability he knew how to slip through the difficulties. His immense wealth also enabled him to satisfy the continually increasing greed of the Turks. He managed thus to remain on the throne for a quarter of a century (1688—1714), an extraordinary thing for those times. Disaster came to him, however, by inciting the enmity of the Cantacuzenes..

When Peter the Great of Russia began the war against the Turks, Brâncoveanu, very prudently, waited to see which side would be victorious, but, on the occasion of the expedition of the river Pruth (1711), one of the Cantacuzenes went over with a part of the prince's army to the Russian camp, and this caused Brâncoveanu also to be suspected. The complaints of the Cantacuzenes at the Sublime Porte succeeded in compromising him. He was accused of having secret relations with the German emperor, with the czar, with Poland and Venice, of extortions in the country through high taxes and of having deposited great sums of money in Vienna and at the «Zecca» of Venice. On account of all these accusations

he was taken by the Turks to Constantinople, where he was imprisoned and, having refused to turn to Islamism, was executed, with all his sons, under the eyes of the bloody sultan. The throne was occupied by one of his adversaries, Stephen Cantacuzene, who was also put to death, two years later.

Brâncoveanu was a pious and brilliant prince, a man of great artistic taste; he built a great many beautiful churches and monasteries, not only in his own country, but also beyond its frontiers, for instance the nice little church at Fagarash, for the Transylvanian Rumanians. The most splendid work, the wonder of his reign, is the monastery of Hurezi, on the skirts of a great forest, in Oltenia. The mural paintings are very characteristic and the many finely sculptured columns embellishing the building are impressive and delightful. A lover of pomp, he also built for himself the costly palaces of Potlogi and Mogoshoaia, with their fine loggias and wonderful stone ornaments.

During his reign printing was much encouraged, and the presses of Bucharest, Snagov, Râmnic, Buzău, were actively employed in producing handsome volumes, which were profusely spread far over the frontiers of his country. *Antim*, a monk of Iviria, in the Caucasus, who had become metropolitan in Wallachia, contributed very much to this activity. Most of the books were in Rumanian, generally for the church, they were more and more used for religious services in all the Rumanian countries, and in this way the use of the Slavonic language in the church was gradually superseded and finally displaced towards the end of this reign. A great number of books were printed also in Greek at the request of the



The Palace of Brancoveanu at Mogoshoaia

Patriarch of Jerusalem, Dositheos, who was continually in the country during this reign, as well as the Patriarch of Alexandria and Antiochia, the metropolitans of Bulgaria and many other scholars, monks and laymen, who had found shelter and protection with this liberal prince, whose patronage was extended not only over the Rumanian countries, but over the whole Christian East: books in Arabic letters were printed here for the Christians of Syria and typographers were sent to the Georgians of the Caucasus.

A historical work of great value was also begun by the uncle of the prince, *Constantine Cantacuzene*, a great scholar, who had studied in Constantinople and in Italy, and was well versed in the civilization of the Renaissance. His history embraced all the Rumanians, even those of the Balkans.

Besides the school of Sherban Cantacuzene, Brâncoveanu founded another at the church of St. George in Bucharest, where there professors taught Logic, Rhetoric, Physics, Astronomy and Metaphysics, and at another church was established a school for the study of Slavonic, to prepare the clergy and writers of documents. Thus, in every direction, the reign of Brâncoveanu was one of the most beneficial for his country.

During the reign of Brâncoveanu in Wallachia, several unimportant princes came to the throne of Moldavia, but one of them, *Demetrius Cantemir* (1710—1711), was a very learned man, a world-famous scholar, one of the greatest spirits born among the Rumanians. Son of the prince Constantine Cantemir, he had lived in his youth at Constantinople, where he had studied oriental languages. In November 1710 he was sent as prince to Moldavia, in order to prepare the Turkish campaign against Peter the Great.

Cantemir however believed in the victory of the Christians and thought that the Turkish empire was going to be disrupted. Therefore he went over to the czar who had promised him the throne of Moldavia for his family. When the czar lost the war, Cantemir followed him to Russia, was his intimate friend and received great estates and revenues. There he wrote many of the works that made him known as one of the greatest scholars of his time. It would suffice to mention his *History of the Turkish Empire*, written in Latin, and translated after his death into English, French and German, a work that was the principal source of information concerning Turks until the appearance of Hammer's *History* on the same subject. His *System of the Moslem religion* is another work of great scholarship, in which he also proved himself to be a distinguished ethnographer; the *Descriptio Moldaviae* is an admirable work of information, in which he showed his great skill as a geographer; the map of Moldavia, which accompanies it is worthy of the highest praise. This work was written at the demand of the Academy of Berlin, which had elected him as a fellow in 1714. Among many other valuable works, he wrote in Rumanian the *Chronicle*, in which he embraces the history of the whole Rumanian people, irrespective of the dividing frontiers.

8. After Stephen Cantacuzene and Demetrius Cantemir, the Turks, in order to make themselves more certain of the Rumanian principalities, began to send princes from Constantinople, members of the old Byzantine families or the great dragomans of the Porte. Because most of them were Greeks of the Phanar quarter of Constantinople, this period is known in the Rumanian history under the name of the *Pha-*

Phanariote Epoch. It lasted for more than hundred years, until 1821.

Some of the Phanarides were learned and intelligent men and endeavoured to ameliorate the administration and the finances. *Constantine Mavrocordat* animated by philosophical ideas, made an important social reform, giving to those peasants who were bound to the soil, the right of gaining their freedom, by paying a ransom to the boyars, their proprietors. However, the Rumanian principalities were, in every respect, falling into a state of decay, political, social and intellectual. The tribute was raised still higher by the custom of changing the princes every three years, and even oftener, when new and greater sums of money had to be paid. The taxes were continually increased and multiplied under the most various names. The many long wars that were fought during this century between the Turks and the Austrians or the principalities, very often brought with them a foreign occupation and a new extortion. Besides all this, the Rumanians had to suffer, as result of these wars, important territorial losses, which have only been restored to the old country in our own days. Austria tended continually to annex the principalities, and Russia, under the pretext of protecting the Christian peoples of the Turkish empire, had exactly the same tendency.

At the very beginning of the Phanariote epoch, Austria gained from Turkey, by the peace of Passarowitz (1718) the Banat, inhabited principally by Rumanians, and besides this, the five districts of Oltenia (Little Wallachia), which remained during twenty years under foreign occupation. In 1737 a new war broke out and only the rivalry of the two

interested powers could hinder new annexations. By the peace of Belgrade (1739) Oltenia was even given back to Wallachia. Another war was started in 1768, by the Russian empress Catherine, who hoped to conquer Constantinople; it ended in 1774, without any gain for the Russians, but Bucovina, a part of Moldavia with its old capital, Suceava, was ceded to Austria in the following year by the Turks, as a reward for her neutrality. Since that time, under the protection of the Austrian government, the towns were invaded by Jews and the villages by Ruthenian peasants, the Rumanian element being systematically oppressed, in order to insure the new domination in this old Moldavian country. With the thought of destroying the Turkish empire, the Russians and Austrians begin a new war (1788), which brought again a foreign occupation. The Prince of Coburg, in the name of Austria, established himself in Wallachia and Potemkin, the favourite of the Russian empress, who dreamed of wearing the crown as «King of Dacia», settled himself in Moldavia. These continuous occupations brought in their train a licentious way of living which was introduced by the foreign officers in the patriarchally governed families of the boyars. The circumstances were such that no land was taken at this time from the principalities.

During this period the boyars, whose national conscience had begun to be awakened by the western revolutionary ideas, asked the Porte for the introduction of a series of measures which were meant to insure the national character and their old autonomy. Finally, the Russo-Turkish war between 1806—1812 was ended through the peace signed at Bucharest by the Turks, who ceded to Russia the eastern

half of Moldavia, the whole region between the rivers Pruth and Dniester, (May 1812). The territory was called by the Russians Bessarabia, after the name of its southern part, which had formerly been under the sway of the Basarabs. The Russian regime was very severe in this newly annexed province. After two decades the Rumanian language was no longer allowed to be used even in the churches. Systematic colonizations brought in a mixed population, especially in the southern parts, and on the north the frontier was opened for an invassion of Ruthenians and Jews from Galicia, who spread more and more among the Rumanians. The vigour of the race however conquered, and, after more than a hundred years, the Rumanians were able to decide their own future, as the predominating element.

The whole national culture suffered greatly through this long period of forced occupation. Greek had become the language of the higher society and of the schools, which were now radiating centres for the extension of the hellenistic culture alone. They contributed of course to the cultivation of the upper class and it cannot be maintained that the Rumanians, did not profit by it; but education in the national language was almost stifled. The literary movement, which had been so active under the last national princes, almost disappeared, and only a few chroniclers continued to write the sad events of their time, but they did not reach the high level of their predecessors.

Some compensation in culture came at this time from Transylvania. Under the impulse of the national conscience, which had been awakened among the Rumanians, a great literary movement was begun

there. A number of them, in order to improve their sad plight, entered into the so-called *Union with Rome*, (1700) passing over to the Catholic church. In consequence a Catholic bishopric was instituted for them with its see at Blaj. High-minded men conducting this new church made every endeavour to raise the culture of their people. Theological schools were created at Blaj, and thence young men, desirous of a higher education passed to the high Catholic institutions, to «Saint Barbara» of Vienna, and the colleges of Rome. Their minds were now enlightened, they began to learn of a past which had been long forgotten and this brought new hopes for the future. In the eternal city the sons of the poor Wallachian peasants saw at every step the traces of the great people that had been their ancestors. The knowledge of this noble origin made them proud of their nationality and, on their coming back among their own people, they endeavoured to awaken them through the revelation of this glorious past. *Samuel Clain*, *George Şincai* and *Peter Maior* were the promoters of this salutary movement. Their studies in the Rumanian language, proving its Latinity, and their historical researches on the origins of the Rumanians, stimulated the pride of the oppressed people and called forth a great response also beyond the Carpathians.

Through the French secretaries and preceptors at the court of the Phanariote princes the humanitarian ideas of France had also begun to penetrate among the Rumanians. The upper class of the Rumanian principalities took to reading French books and papers, and thus came into touch with the Latin civilization of the West. Through these two channels the

national idea made its way into the Rumanian principalities, preparing the public mind for the movement that had to bring with it, at the end of the Phanariote period, the national renaissance.

9. Owing to this reawakening of the Rumanian conscience, the boyars of Wallachia asked from the prince, in the last decade of the Greek domination, the foundation of a school in the language of the country, the need of which was much felt at that time. The Transylvanian *George Lazăr*, the restorer of the national education, thus began his lessons in the monastery of St. Sava in Bucharest. Through his whole activity, in the midst of a people which craved the light, he was a true apostle of the Rumanian revival.

In 1821 there broke out, in the Rumanian principalities, the Greek revolution, which had been prepared by the «Heteria», the Greek brotherhood for the liberation of Greece from the Turkish yoke. Alexander Ipsilanti, passed then with the Greek bands he had assembled in Russia into Moldavia. The prince Michael Shutzu joined him. Then they passed into Wallachia, whose prince had just died. The Rumanian principalities, where the revolutionaries knew that they might find support from the Greek princes, became thus the scene of action. Along with this Greek movement began another of the Rumanians. A little boyar, *Tudor Vladimirescu* (from the village of Vladimiri in Oltenia), who had served before in the Russian army and had taken part afterwards in the heroic fights of the Serbs, having therefore some experience of war, raised the banner of revolt at the head of some peasant bands. He did not mean to join the Greeks, with whom he had nothing in

common, he had risen to defend the rights of the poor, against the oppressors. Meeting with no hindrance Tudor occupied Bucharest and issued proclamations, in which he spoke of deliverance from slavery and cessation of wrongs, depredations and injustices. His men called him «Domnul Tudor» meaning that he was their leader and lord. At the attempt of Ipsilanti to attract him to the side of the «heterists» he answered that «Greece is the place of the Greeks and Rumania of the Rumanians». He was however captured by treachery and killed by the Greeks (May 1821) and the peasants bands, having no leader, dispersed and thus the Rumanian revolution came to an end. The Greeks also were crushed by the Turks at Dragashani in Oltenia and at Sculeni in Moldavia.

The movement of Tudor, although short, was not without good results. Turkey placed again on the throne of the principalities national princes: *Dem. Ghica* in Wallachia and *Ion Sandu Sturdza* in Moldavia. They reigned until the new Russian invasion of 1828. The peace of Adrianople, in 1829 established the Russian protectorate over the Rumanian principalities. Russian governors remained in both countries. The commissions presided over by the General Kisseleff, who was animated with good intentions, gave to the countries a kind of constitution, the so-called «Organic Regulation» according to which they were ruled until the revolution of 1848. This had its good side, being the first serious attempt at organization after the disorder that had been brought about by the regime of the Phanariotes, but it did not help much the general progress of the people, because it sacrificed the interests of the lower class in favour of the boyard. The «general council» of

each principality, composed of the high clergy and the representatives of the boyars, elected now the princes: *Alex Dem. Ghica* in Wallachia and *Michael Sturdza* in Moldavia. Both were good patriots and endeavoured to improve the inner organization of their countries.

Under these circumstances the national life made a real progress. Education began to spread all over the country, a great many books were printed, among them numerous translations from Western literature, *John Heliade*, the most distinguished pupil of *George Lazăr*, whose school he continued, began to print the first Rumanian newspaper in Wallachia «*Curierul Românesc*» (1829) and another «*Albina Românească*» (The Rumanian Bee) was published almost at the same time in Moldavia by *George Asachi*. Theatres were founded and high schools organized in Bucharest and Jassy. *Michael Kogălniceanu*, the greatest spirit of his age, with great enthusiasm began teaching at the new founded «*Academy*» and for the first time collected all the old chronicles of Moldavia; *Nicolas Bălcescu*, in Wallachia wrote his beautiful historical works and *Costache Negruzzi*, a man of great talent, his historical novels. The poets: *Cârlova*, *Greg. Alexandrescu*, etc. sang the glorious deeds of the ancestors and the hope of a happier future; *Alexandrescu* was also a great fabulist like his Moldavian contemporary; *Al. Donici*, *Alex. Russo* and *V. Alexandri* began to collect the popular songs and ballads.

Transylvania too had her literary movement: *Timothy Cipariu* distinguished himself by his language studies, *George Barițiu* founded at Brashov the first newspaper for the Rumanians beyond the mountains. *Andreas Mureshanu* composed the famous song:

• «Deșteaptă-te Române!» (Awake Rumanian!), which became the national song of the whole Rumanian people.

Prompted by the magnanimous ideas of the young men who had studied in the West an advanced reform party arose. It fought especially against the Russian protectorate, which stifled every tendency to reform. The European revolution of 1848 found a favorable ground in the Rumanian principalities. In Moldavia the movement was soon suppressed by imprisoning and exiling the leaders. In Wallachia it was stronger, the revolutionaries drew up the project of a constitution, which they submitted to the prince. Prince George Bibescu resigned, rather than accept it. A provisional government was formed, but it did not last long. Russia asked Turkey to intervene in order to put down the revolution. A Turkish army was sent to Bucharest and quelled the movement after a fight with the fire-brigade, which was then the only organized force of Wallachia. The revolutionaries were obliged to go into exile. The convention of Balta-Liman (1849) between the Russians and the Turks decided on the occupation of the principalities by the troops of Turkey, the suzerain, and of Russia, the protecting power, and fixed seven years as the duration of the newly appointed princes: *Barbu Știrbei* in Wallachia and *Gregory Ghica* in Moldavia. Enlightened princes, loving their country, they diligently continued the work of restoration.

The exiles of Moldavia returned, but those of Wallachia were not admitted. *John Bratianu*, *C. A. Rosetti*, *John Ghica* etc. who were later on to play the most important part in the political history of Rumania, remained in the West and, working with great energy, through their papers, pamphlets and books,

influenced the public opinion of Europe, by making known the historical rights of the Rumanian people. Great writers like Quinct and Michelet in France, took their part and pleaded for the down trodden people.

In Transylvania more blood was shed. More than half a century before the Rumanian peasants of the Eastern Mountains had risen to shake off the Hungarian yoke (1784). The movement was suppressed and their leader, *Horea*, was tortured to death, his body being broken on the wheel, at Alba-Julia. Now, when the Hungarian revolutionaries rose, in 1848, against the Austrian emperor, the Rumanians, hoping to gain the right to a freer life, under the leadership of their gallant chief *Averam Iancu*, took up arms against their oppressors, and were in those bloody days very valuable auxiliaries of the Emperor. When after the intervention of the Russian armies, who came to help the Emperor, the Hungarian revolutionaries were crushed, the Rumanians asked vainly for their rights. The vacillating and selfish policy of Austria sacrificed them to the Hungarians. In the following period, thrown back on their own resources, they found in *Andreas Shaguna*, who had become an orthodox metropolitan at Sibiu (Hermannstadt), a very enlightened spirit, who strongly organized through the Church the whole life of culture of the Rumanians beyond the Carpathians.

The dawn of liberty appeared on the horizon of the distressed Rumanians of the principalities with the Crimean war. The Russians had been vanquished by the European powers and the treaty of Paris (1856) gave back to Moldavia three of her districts in southern Bessarabia, at the mouth of the Danube.

It also put an end to the Russian protectorate, assured the liberty of navigation on the Danube and stipulated that the two Rumanian countries had to decide on their future for themselves. For that purpose two «Ad-hoc» assemblies were elected in both principalities to express the desires of the Rumanian people. These desires had to be presented to the European guaranteeing Powers. In the autumn of 1857 these assemblies, in which the representatives of the peasants had also participated, voted the clauses summing up their national claims, the first of which being the union of both countries, forming a single state. On the basis of these desiderata, the Convention of Paris, in 1858, decided that Moldavia and Wallachia should henceforth form the «United Principalities», but having two princes, two national assemblies and two governments, admitting only as common institutions a central commission at Focshani, for the preparation of the laws of common interest, a sole supreme Court of Appeal, customs, telegraphic and monetary union and in special cases the armies of the two countries might be united. The national party was, however, decided to elude all these restrictions, by electing the same person as prince in both principalities. A new man, not belonging to any of the princely families, was wanted for this place and Colonel Alexander Cuza was elected in Moldavia on the 5th of January 1859, and in Wallachia on the 24th of January. Confronted by this «fait accompli» the European powers could do no more than recognize the prince.

Alexander Cuza (1859—1866) fully responded to the hopes of his nation. After a journey to Constantinople, where he made a good impression on the sultan,

the Porte also recognized the accomplished fact and, from 1862, the «United Principalities» were a thing of the past, they had now one single name «*România*».

Through his energy and his political skill Cuza realized the two great reforms of his reign: 1. The secularization of the great estates of the monasteries (1863), thus recovering for the state as much as the fifth part of the whole country, which had been alienated into the hands of the Greek monks through the old custom of dedicating the monasteries of the country to other great monasteries of the East; 2. With the help of his great minister *Kogalniceanu* he solved, not without many difficulties, the great problem of making the peasants the owners of the land they cultivated (1864). Besides this, the country was endowed with laws and with institutions, among which were the two Universities of Jassy (1860) and Bucharest (1864), securing thus the basis of its future development.

The reform of peasant ownership had been carried out against the will of the political parties, by a «*coup d'Etat*». They began therefore to intrigue against him. Since, among the wishes expressed by the «*Ad-hoc*» assemblies there was also one for the enthronement of a foreign western dynasty, in order to cut short the possible pretensions of the old princely dynasties, which had brought many of its disasters in the past by their struggle for the throne, a plot was made against him and the prince was obliged to resign in February 1866. He left the country and he only returned when his body was brought back to be buried in the tomb of Ruginoasa, in Moldavia, amidst the deep sorrow of the peasants, whom he had made free holders of their land.

10. A provisional government was constituted and the Rumanian people offered the crown to Count Philip of Flanders, the brother of the King of Belgium, but the count declined the honour. A new election was made by the Parliament, confirmed by a plebiscite, for prince Charles of Hohenzollern-Sigmaringen. John Bratianu went up to Düsseldorf to offer him the crown in the name of the Rumanian people. Although he knew that some of the foreign powers, especially Russia and Turkey, were opposed to this election, the prince accepted, and, accompanied by Bratianu, he travelled incognito through Austria, which was then just mobilizing for the war with Prussia, and, after a difficult journey, he entered the capital of his new country on the 10th May, 1866. A new constitution was voted, in a very liberal spirit, and the prince swore on it.

Charles I, the founder of the Rumanian dynasty, accomplished a great work. The most important event of his reign was the war for the independence of Rumania. Russia had started hostilities against Turkey at the beginning of the year 1877 and concluded with Rumania a military convention permitting the passage of the Russian troops over her territory. On the 10th of May, 1877, the two Chambers proclaimed the independence of Rumania. At first Russia refused contemptuously the military co-operation offered by the Rumanians. When, however, Osman-Pasha had vanquished the Russian forces, their supreme commandor, the grand duke Nicholas, telegraphed for the help of Prince Charles. The Rumanian troops went to his aid and took by assault the strong fortress of Grivitza, forcing Osman, who was now besieged in Plevna, to capitulate. The Rumanians took also Vidin, and



King Charles and Queen Elisabeth (Carmen Sylva)

Rahova, on the Danube. However, by the peace treaty of San-Stephano, made without the presence of the Rumanians, the Russians took for themselves the three districts of Bessarabia, which had been retroceded in 1856, giving in exchange, from the Turkish territory, the Dobrogea, the old possession of Mircea. The Rumanians, through their representatives, J. Bratianu and M. Kogalniceanu at the Congress of Berlin, vainly protested against the injustice done to them by their own ally; the Great Powers, assemble at the Congress, did not change anything. After the war independent Rumania rose to the rank of a kingdom and on the 10th of May 1881, Charles I was crowned as *King of Rumania*.

During his long reign, Rumania improved her organization in every direction. The country was covered with a network of railways, a harbour was made at Constanța, on the Black Sea, and connected with the rest of the country by a magnificent bridge over the Danube, built by Rumanian engineers. Institutions of credit were founded, giving a great impetus to economical progress, commercial conventions were concluded and a maritime service was created. Industry was also much developed, many factories were established and the resources of the oilfields began to be fully exploited. The greatest part of the state domains were divided among the peasants, whose number had much increased since Cuza's reform, and the rural education also developed greatly. In this whole work of progress *John Bratianu*, a most eminent statesman took a leading part.

The Rumanian culture also sprang into new life and vigour in all its domains during this happy reign. The Rumanian Academy was founded, with the aim of

encouraging science and literature, but especially historical and philological researches, and it began also the great work of a dictionary of the Rumanian language. The Geographical Society, under the presidency of the king himself, began a thorough study of the country. Through their scientific researches and discoveries men like G. Marinescu, I. Cantacuzino, Toma Ionescu in medicine, G. Cobălcescu and Mrazec in geology, Racovitză in natural science, Pompeiu in mathematics, etc. made Rumanian science known all over the world. The historical and philological sciences found their most glorious representative in *B. P. Hasdeu*, whose gigantic efforts opened up new paths. His work was continued by men like A. D. Xenopol, Gr. Tocilescu, I. Bogdan, D. Onciul, N. Iorga, V. Pârvan etc. for the historical researches and by G. Philippide, O. Densusianu, etc. in philology. In philosophy too we had an original thinker in V. Conta.

The Rumanian literature was led into fresh chaunels through the constructive criticism of *Titu Maiorescu*, the leading spirit of the literary school «*Juni ca*» of Jassy. The review «*Convorbiri literare*», founded by him in 1867, gathered around him a whole pleiad of the best writers of that time. *B. Alexandri*, in the full maturity of his talent, wrote his beautiful «*Pastels*» and his poems, inspired greatly from the popular legends. He also wrote some good dramatic works.

Poetry soared to heights unknown hitherto in the genius of *Michael Eminescu*, a most brilliant poet of profound thought and exquisite expression. A. Vlăhutză followed in his path and the Transylvania *George Coshbuc* found his inspiration in the peasant life around him. Prose too had its classic representatives in *Alex.*

Odobescu, a very learned scholar also, and in *I. Creangă*, a very original and humorous writer of popular tales and reminiscences; *N. Gane*, admirable for his beautiful and lucid style, and the Transylvanian *I. Slavici*, who with great talent described the country life. Eloquence had its most vigorous exponent in *B. Delavrancea*, known also as a fine writer of short stories and as a dramatic author. The theatre had its most glorious representative in *I. L. Caragiale*, who wrote the social satire of his time in plays full of a fine spirit of observation. In the last decades the historian *N. Iorga*, besides his unwearied researches of the past, strongly emphasized the need for a literature based on the living traditions of the people. His prodigious and varied activity directs the whole culture of the Rumanian people. Among the younger generation we may mention especially *I. Brătescu-Voinești* and *M. Sadoveanu*, who distinguished themselves as short-story writers, the poets *P. Cerna*, *St. O. Iosif*, who died in the prime of their youth and *O. Goga*, the vigorous singer of the sufferings of the oppressed Transylvanians.

Music found in the genius of *George Enescu* its highest expression and in Painting *N. Grigorescu* was the typical representative of Rumanian art; their works are for a long time already known far beyond the frontiers of the country.

Queen Elisabeth, herself a tender-hearted artist and writer, better known under the pseudonym *Carmen Sylva*, was a great patron of the arts.

In foreign affairs, in spite of the miserable condition of the Rumanians in Hungary, the systematic oppression of whom had (since 1891) raised in Rumania the «national question», the state joined the

«Triple alliance», as a safeguard against the aggressive policy of Russia. The Balkanic war (1912—1913), in its second phase, brought about the intervention of Rumania in Bulgaria. The peace of Bucharest, which settled the balance of Power in the Balkans, fairly rectified the southern boundary of Rumania in the Dobrogea, from the east of Turtucaia up to the Black Sea, above Varna.

When the world war began, in 1914, Rumania decided, in a «crown-council», on her neutrality. In September 1914 old king Charles died, stricken down by the shock of the terrible events. Deeply mourned by all his people, he was buried in the monastery of Neagoe Basarab at Argeş, which had been restored by the great king. Soon afterwards he was followed to the tomb by the good Queen Elisabeth (February 1916).

Ferdinand I, the heir to the throne, was proclaimed king of Rumania. Identifying himself completely with the interests of the nation, he declared war on Austria-Hungary (15th August 1916), where the intervention of the Rumanians was called upon to redress the secular grievances of their brethren. The army passed the Carpathians, but the Germans rushed to the aid of their ally; their numerous forces thus concentrated on the Rumanian front relieved the hard pressure on the western front, in France. Greatly outnumbered and, attacked at the same time in the Dobrogea by the combined forces of the Germans, Bulgarians and Turks under Machensen, the Rumanian armies withdrew, after a heroic defence of two months, into Moldavia, where the king with the Parliament had taken refuge. The brave army was reformed helped by the French military mission under



Queen Mary

general Berthelot. At a time when rampant disease took toll of thousands of the most precious lives, the generous help of the American Red Cross was invaluable. The reduced Rumanian army with new vigour returned to the attack and, in spite of the defection of their Russian allies, who had fallen into anarchy, the Rumanians, under the leadership of their brave and skillful generals, the foremost being General Averescu, had a series of brilliant victories over the Germans at Mărășeshti, Mărăști and Oituz. During these hard times *Queen Marie* was at one with the nation, sharing in the fearful sufferings that were endured in that little corner of Moldavia, comforting those in dire distress and encouraging in every way by her presence the common effort for victory. When the great war ended, the innumerable sacrifices of the Rumanians were rewarded by the recognition of their historical rights over all the territories inhabited by their race. Bessarabia and Bucovina, by the vote of their national assemblies, returned to the mother country, from which they had been reft. Through the same free determination of the population, Transylvania and the neighbouring countries inhabited by Rumanians, in the memorable assembly of Alba-Iulia, under the leadership of Julius Maniu, proclaimed the union with the old kingdom. Thus was accomplished the national unity of the Rumanian people, within the natural frontiers of their historical formation. The King and Queen were crowned at Alba-Iulia in October 1922, sealing by this act the political unity of the Rumanians, in the city into which Michael the Brave had triumphantly entered, three hundred years before, when for the first time a momentary realization of this same unity was accomplished.

- The national councils of the newly united countries, with the active cooperation of the whole people, have reorganized and Rumanized their administration and the schools, in which the oppressors had tried to denationalize the Rumanians, including the two Universities of Cluj and Cernăuți, leaving to the minorities the schools in their own language.

The work of organization was begun diligently in «Greater Rumania». A new *constitution* was voted in 1922, arrangements were made for settling the war debt, the budget was balanced, industry was restored and above all two radical reforms were made which deeply transformed the political and economical life of the country: 1) *The universal suffrage*, by which the whole nation was called on to participate in the political life and 2) *the agrarian reform*, by which the greatest part of the land passed into the hands of the peasants, through expropriation from the great landowners. All these ameliorations completed by the spreading of education in the whole country and especially in the villages, are the great acts of government of united Rumania. They give the best guaranty for the future of this orderly and progressive state in the bewildered East of Europe. An impartial historian is also bound to acknowledge, in these decisive moments in the life of the Rumanian state of to-day, the wise and patriotic politics of John I. C. Brătianu.

Rumania, united within her ethnical limits, is now a rich country advancing with sure steps on the path of progress. The wounds caused by the bloody war are being healed and the inner consolidation is continuing assiduously.

ERRATA

Page 7 line 8 — to read: *Roesler*
“ 15 “ 27 — “ “ *country*
“ 60 “ 8 — “ “ *begun*