

TRANSYLVANIAN TEACHER AND HISTORIAN AVRAM SĂDEAN (1880-1914)

Maria Alexandra PANTEA*

Abstract

At the beginning of the 20th century, Avram Sădean started his activity as a teacher. He taught at the gymnasium in Brad, and since 1908 at the Pedagogical School (Preparandia) in Arad. Ever since he was a student, he has distinguished himself by his research in various archives and libraries in Vienna and Budapest, but also by participating in the Summer School organized by Nicolae Iorga in Vălenii de Munte. He researched the life and activity of Gheorghe Lazăr, but also important documents related to the history of Preparandia in Arad. As a teacher he taught numerous courses in which he advocated the modernization of Romanian society.

Keywords: teacher, book, school, culture, war

At the beginning of the 20th century, the young teacher of the Pedagogical-Theological Institute in Arad Avram Sădean would stand out through his research in the field of history, being appreciated and supported by the most important Romanian intellectuals of the time. He was born in 1880 in Rahău, Sibiu County, attended the school in his native village, then the German gymnasium in Sebeș. He attended the fifth and sixth grades in Blaj and Năsăud. After finishing high school studies, he enrolled in the philosophy faculty of the University of Cluj, where he also benefited from a scholarship from the Gojdu Foundation. In the academic year 1905-1906 he served in the army in the Vienna regiment, during which he attended the lectures of renowned professors of the philosophy faculty in his spare time. In Vienna, he deepened his knowledge of the German language and prepared for the “specialty exam in Romanian and German language and literature.”¹ In 1906 he resumed his studies in Cluj,

* Universitatea de Vest „Vasile Goldiș” din Arad (mariapantea82@gmail.com)

¹ Teodor Botiș, *Istoria școlii normale și a institutului teologic din Arad* (Arad: Editura Consistoriului, 1922), 408.

but was requested by the management of the gymnasium in Brad to teach Romanian. In the 1907-1908 school year, he was enrolled as a student at the University of Budapest, once again receiving a scholarship from the Gojdu Foundation.² However, he spent more time in the libraries of Vienna, preparing for the “specialty exam in Romanian and German language and literature,” which he took in Cluj in 1908. After passing the exam, in the summer of 1908 he was appointed by the Hungarian authorities as a teacher at a secondary school in Budapest, but he preferred to “receive the offer of the Consistory of Arad”³ in order to return to the Romanians. In August 1908, the Consistory of Arad organized a competition for all the chairs at the institute that had been occupied “for several years with temporary teachers, some of them appointed year after year”.⁴ In this context, on August 12/25, 1908, Avram Sădean was elected teacher of Romanian and German languages at the Pedagogical-Theological Institute in Arad. In the summer of 1908, Avram Sădean thus became the teacher of an important Romanian school in Transylvania, which was led by Roman Ciorogariu, who would say that 1908 represented an important moment in the life of the Arad school, due to the “institution” of new teachers at the pedagogical division, among which was Avram Sădean. By being chosen as a teacher, a dream of Avram Sădean was fulfilled, that of serving Romanian culture and being a teacher in a “Romanian school.”⁵ After two years of activity in Arad, in 1910 the teacher “passed with commendable results”⁶ the pedagogical exam at the University of Cluj. The Arad cultural environment marked him deeply and he would confess to Roman Ciorogariu: “here in this school I learned how to love my nation”.⁷

At Arad, Avram Sădean taught Romanian and German classes and was a colleague of Nicolae Mihulin, Vasile Micula, Roman Ciorogariu, Trifon Lugojan, Teodor Botiș. These were important intellectuals, who stood out as supporters of the Romanian school and church at a time when

² Cornel Sigmirean, *Istoria formării intelectualității românești din Transilvania și Banat în epoca modernă* (Cluj-Napoca: Presa Universitară Clujeană, 2000), 439.

³ Botiș, *Istoria școalei normale*, 408.

⁴ Botiș, *Istoria școalei normale*, 134.

⁵ Botiș, *Istoria școalei normale*, 408.

⁶ „Examen pedagogic,” *Gazeta Transilvaniei*, Brașov, LXXIII/37, 17 februarie/3 martie 1910, 3.

⁷ Roman Ciorogariu, *Zile trăite* (Oradea: Tipografia Diecezană, 1926), 486.

the political class in Budapest was leading a tough policy of Hungarianization and denationalization.

As early as 1908, we find the new teacher involved in numerous didactic and pedagogical activities. In September 1908, he got involved in the organization of the Preparandia (Pedagogical school) students' reading society. On September 6/19, the management of the institute entrusted him with the "supervision and management of the reading society for this year."⁸ And in the years that followed, Teacher Avram Sădean took care of the activity of the Reading Society.

Since 1908 he has also been active within the Arad National Association for the Culture of the Romanian People. In November 1908, its leadership decided to organize a mixed choir of the association, which was to be led by teacher Trifon Lugojan. For the organization of this choir, a commission was formed of which Avram Sădean was a member, along with other important intellectuals from Arad, such as lawyers Iustin Marșieu or Cornel Iancu. Through these intellectuals, an "appeal was made to the entire cultural society and to the craftsmen to join the chorus."⁹ In January 1909, the management of the association, taking into account the "aim of awareness of his calling", organized several conferences. Among those who lectured, we also find teacher Avram Sădean, who spoke about the origin of the Romanians and the formation of the Romanian language, exposing in an "attractive way the historical truth and the opinions of different historians on this topic."¹⁰

As a teacher of Romanian language and literature, he was involved in numerous activities aimed at improving schoolmasters. He participated in numerous activities organized by the Schoolmasters' Reunion, during which he held a series of lectures through which he sought to instill in the souls of teachers the love for the past.

On November 1/14, 1908, he was present with the other teachers, but also Preparandia students, at the meeting of the Schoolmasters' Reunion, on which occasion Avram Sădean held a lecture for the first class of Preparandia, talking about spelling problems. On November 30, 1908, he

⁸ XXX, „Societățile de lectură,” *Anuarul Institutului Pedagogic-Teologic Ortodox Român din Arad*, Arad, 1909, 33.

⁹ XXX, „Dela Asociațiunea din Arad”, *Tribuna*, Arad, XII/264, 27 noiembrie/10 decembrie 1908, 4.

¹⁰ XXX, „Cronica. Conferințele Asociațiunei din Arad”, *Biserica și Școala*, XXXIII/3, 18/31 ianuarie 1909, 6.

was involved in organizing the commemoration of Metropolitan Andrei Șaguna. After the memorial service was officiated by Bishop I. I. Papp, a literary meeting was organized in the seminar's festive hall. The meeting was opened by the young teacher. This was followed by dissertations on the life and activity of the metropolitan supported by the students of the institute, who also recited poems. The works ended with a religious hymn taught by teacher Avram Sădean.¹¹ In the following years, he also supported the activity of Arad's schoolmasters, participating in the General Assemblies organized by the Schoolmasters' Reunion. In August 1909 he was among those present at the General Assembly held in Curtici.

Present at the General Assembly of the Schoolmasters' Reunion from the Arad diocese held on September 14, 1913 in Șiria, the teacher gave a speech about Gheorghe Lazăr, in which he highlighted the contribution of the Transylvanian intellectual to the development of Romanian education, showing that he arrived in Bucharest as a wanderer, but through his activity carried out for two decades, "all Romanian life was changed in Muntenia and Moldova through the actions of this poor wanderer descended from Transylvania of serfs."¹² The conference formed the basis of the first monograph produced until then, which had Gheorghe Lazăr as its subject, which was published by Sădean. The income obtained from the sale of the book was transferred to the Centenary Fund of Preparandia graduates, which aimed to support the poor students of Preparandia.

Ever since he was a student, Avram Sădean was preoccupied with the culture and the problems of Romanian society, a fact recognized even by the great historian Nicolae Iorga, who in 1914 would write: "I had the pleasure of counting this gentle, modest man among the listeners of the summer courses, full of zeal for the knowledge of the national past and pursuing high and proud dreams in the future."¹³

According to the recollections of his colleague Teodor Botiș, the new teacher stood out from the beginning of his teaching career, because he was "enlivened to the point of enthusiasm by the cultural past of our

¹¹ „Sărbarea arhiepiscopului și mitropolitului Andreiu baron de Șaguna în Arad,” *Biserica și Școala*, XXXII/49, 7/20 decembrie 1908, 4.

¹² Avram Sădean, *Date nouă despre Gheorghe Lazăr* (Arad: Tiparul Tipografiei Diecezane, 1914), 35.

¹³ Nicolae Iorga, *Oameni care au fost*, vol. IV (București: Fundația pentru literatură și artă „Regele Ferdinand”, 1938), 127.

nation and this enlivenment and love seeped into the souls of the students.”¹⁴ The interest in culture led Avram Sădean to participate not only in the courses organized by Nicolae Iorga in Vălenii de Munte, but also in the courses in Jena. He spent a lot of time in German archives, defending his doctoral thesis in philosophy in 1911 with a study on the life and work of Petru Maior. In the archives in Vienna he also identified important documents related to the past of the Arad Preparandia. Referring to the research done by Avram Sădean, the director of the Institute, Roman Ciorogariu, would write: “the research of the archives in Vienna takes him in the footsteps of the great teachers of the Romanian nation and with unspeakable satisfaction I see their spirit revived in him.”¹⁵

Due to his knowledge and historical interests, he enjoyed much respect from his contemporaries. In 1911, together with Teodor Botiș, he was empowered by the director of the school, Roman Ciorogariu, to write a book about the history of the Arad Preparandia. The two were supported by the Arad Consistory, which had been making efforts since 1908 to write a monograph of the institute. The idea was also presented to the Synod of 1909, on which occasion the method of organizing the Preparandia centenary was discussed and it was decided “to publish a competition for the writing of the monograph of the Theological-Pedagogical Institute of Arad and the life of Moise Nicoară.”¹⁶ By the decision of the Consistory of June 1/14, 1912, Teodor Botiș was asked to declare himself “in agreement with his colleague Sădean regarding the conditions under which we undertook to write the monograph.”¹⁷ The book appeared in 1912, when the centenary of the school was celebrated, being entitled *The first years of the past and life of the Romanian Greek-Orthodox Preparandia in Arad*. In the introduction of the work, the authors state that the respective work is only a draft, written following “the task of the teachers” conference of March 3/16, 1912.” They also explain that they could not use all the documents collected, because due to the short time they could only be partially deciphered and translated. The work was based on the research done in the archives in Vienna and Budapest by Avram Sădean, to which was also added some research done in Arad by his colleague Teodor Botiș.

¹⁴ Botiș, *Istoria școalei normale*, 409.

¹⁵ Ciorogariu, *Zile trăite*, 486.

¹⁶ „Serbările centenare,” *Anuarul Institutului Pedagogic-Teologic Ortodox Român din Arad*, Arad, 1912, 4.

¹⁷ Botiș, *Istoria școalei normale*, 4.

Referring to this moment, Teodor Botiș would write that he often had discussions with Avram Sădean about “the shortcomings of our public life and the shortcomings of our national education.” They believed that the shortcomings stemmed from insufficient knowledge of our political and cultural past. In this context, the two intellectuals from Arad began to “take care of the past of the institute where I served and of the diocese of Arad, whose struggles for our ecclesiastical and national emancipation awakened strong feelings of admiration and excitement in our souls.”¹⁸ Avram Sădean would state in a letter from 1914 sent to his wife that, on the occasion of the publication of the book from 1912, “I collected a very vast material regarding the history of the institute through the archives of Vienna and Pest.”¹⁹

This book from 1912, *The first years of the past and the life of the Romanian Greek-Orthodox Preparandia in Arad* remains a reference book for the national culture, because it also includes in the annex the book *Arătare* (Presentation) written by Dimitrie Țichindeal in 1813. This was included in the volume as a result of the efforts of Roman Ciorogariu, who considered that it was necessary to republish the work of the first director of the Arad Preparandia, so that it would not disappear. Roman Ciorogariu shows that it was found only in a few copies, “as a relic in the homes of our elders.” By re-publishing Dimitrie Țichindeal’s work in 1912, the aim was to bring to the attention of Romanians the figure of the great Banat scholar, who had an important role in triggering the national movement in the Arad Diocese.

Teacher Avram Sădean was also involved in the organization of the centenary of Preparandia, a celebration considered an important moment of Romanian solidarity. According to the program published in the media of the time, Avram Sădean was the one who held in front of the hundreds of teachers and intellectuals present at the celebration in November 1912 a speech entitled *The Apostolate of the first teachers of our Preparandia*, in which he emphasized the importance of knowing the past, which he appreciated as a “rich source of learning.” In the speech, he also showed the important role of the school for Romanians in Austria-Hungary, considering that school concerns are the most important, and that priests

¹⁸ Botiș, *Istoria școlii normale*, 4.

¹⁹ „Autobiografia scrisă depe câmpul de războiu soției sale,” *Anuarul Institutului Pedagogic-Teologic Ortodox Român din Arad*, Arad, 1915, 29.

and teachers must contribute to the consolidation of education, as “the first teachers of the Arad Preparandia did.”²⁰

In the fall of 1912, his speech was also published in a booklet published in Arad and entitled *The Apostolate of the First Teachers of our Preparandia*. The work was considered by the author himself to be “a small preview of the larger work that will give a more thorough icon of the struggle for ecclesiastical emancipation of that era.” In the pages of the publication *Biserica și Școala* (The Church and the School) the appearance of the new work is mentioned and the public’s attention is drawn to the fact that it “does not only contain a simple conference worked on superficially as we are used to believe nowadays, but contains a well-documented fragment of the historical study, of the cultural life of our Arad diocese worked with great skill by Mr. Prof. Avram Sădean.”²¹ The work was also appreciated by the intellectuals in the management of *Astra* from Sibiu, and in the pages of the *Transilvania* magazine, the importance of the work through which the Arad teacher awakens the national consciousness in the hearts of Romanians is emphasized, bringing to the forefront “apostles and witnesses, the first who labored hard to enlighten the sons of peasants who came to study at the teacher training school in Arad.”²² The work, considered a page from the “history of our national culture” is recommended to all “those who want to have moments of spiritual piety and who want to take a look at the turbulent past of our nation.”²³ The pages of the Blaj *Cultura creștină* (The Christian Culture) magazine mention the appearance of the brochure, which contains “more important biographical data of the first teachers of the Romanian school in Arad,” emphasizing their role in the training of new generations of teachers, but especially in their involvement in the fight for “ecclesiastical disenfranchisement.”

²⁰ Maria Alexandra Pantea, „Centenarul Preparandiei arădene expresia solidarității naționale,” in *Administrație românească arădeană. Studii și comunicări din Banat-Crișana*, vol. V, ed. Doru Sinaci, Emil Arbonie (Arad: Editura „Vasile Goldiș” University Press, 2012), 224.

²¹ „Cronica bibliografică,” *Biserica și Școala*, XXXVI/52, 23 decembrie 1912/5 ianuarie 1913, 7.

²² „Dr. Avram Sădean, profesor: Apostolatul primilor profesori ai preparandiei noastre,” *Transilvania*, Sibiu, 3 (1913), 180.

²³ „Dr. Avram Sădean, profesor: Apostolatul primilor profesori ai preparandiei noastre”, 180.

Teacher Avram Sădean remains in history as the first researcher of the life and work of Gheorghe Lazăr. In his research he used material collected from the archives of the empire during his studentship and during the period when he was working on his doctorate. The teacher from Arad considered Gheorghe Lazăr the first teacher and the forerunner of all Romanian intellectuals. He saw him as a symbol when the Hungarian political class was taking the harshest measures of denationalization and wrote that “in Lazăr you will find living and strengthening water against all the forces opposing the Romanian school,” but also a “renovating spirit, the one who created what we are and continues to give life to Romanian conscious thought to this day.”²⁴ The work was a success and was appreciated by the intellectuals of the era. Data about the appearance of the book can be found in numerous magazines and newspapers of the time. In the pages of the *Cultura creștină* magazine the appearance of the work is discussed, showing that through it, the teacher Avram Sădean “sheds new light on a significant part of the life of the great national teacher, Gheorghe Lazăr.” Through a well-documented work in the archives of Vienna, the teacher from Arad “presents us with a faithful image of the miserable conditions under which the great awakeners of the nation began and carried out their work, for whom we do not have enough feelings of admiration, as they knew with the power of their will to face the bravery of the times, laying through schools the foundation of today’s Romanian culture.”²⁵ Other information appears in the pages of the newspaper *Unirea* from Blaj where it is written that the work is “recommended to all those who carefully follow the great literary figures of our people.”²⁶

His research was also appreciated by the great historian Nicolae Iorga, who considered him the author of “serious and honest studies about Romanian education in these parts.” The great historian appreciated that little book about Gheorghe Lazăr, the Transylvanian teacher whose beginnings were revealed by Avram Sădean “for the first time.”

Thanks to his activity, carried out at the chair of Preparandia, but also among teachers, Avram Sădean became a respected and appreciated teacher, known both in academic circles and in Romanian villages.

²⁴ Sădean, *Date nouă despre Gheorghe Lazăr*, 35.

²⁵ „Cărți și reviste,” *Cultura creștină*, Blaj, 11 (1914), 351.

²⁶ „Bibliografie. A apărut: Date nouă despre Gheorghe Lazăr,” *Unirea*, Blaj, XXIV/47, 14 mai 1914, 7.

The research started by him was continued after the war by other intellectuals of the era. Part of the documents collected by Avram Sădean were published by Roman Ciorogariu in the 1917 *Yearbook of the Pedagogical-Theological Institute* under the title “Documents regarding the history of the Diocese of Arad,” showing that they are part of the legacy left to the institute by the late teacher. Another colleague of his, Teodor Botiș, deepened the research, publishing in 1922 the *History of the Normal School (Preparandia) and of the Romanian Orthodox Theological Institute in Arad*, a work of 743 pages that was awarded by the Romanian Academy. A good connoisseur of the history of the Arad Diocese, Gh. Lițiu would write in 1946 that “two diligent workers in the field of our diocese were teachers Dr. Avram Sădean and Teodor Botiș,”²⁷ and that the documents collected by the two were used by Teodor Botiș to write the work published in 1922.

After the First World War, Gheorghe Popa-Lisseanu and Gheorghe Bogdan-Duică dealt with the life and activity of Gheorghe Lazăr. They published in 1924 in Bucharest the work *The Life and Work of Gheorghe Lazăr*. In that book, the two intellectuals resume some of the documents published by the teacher from Arad, about whom they would state that he wrote his work based on the “documents of the court chancellery in Vienna.”²⁸

Being a good connoisseur of the situation faced by the Arad intellectuals, Avram Sădean also stood out as a supporter of the activities carried out by the Women’s Reunion from the Arad Region. He is the one who, as secretary, got involved in the organization of Reunion balls, which aimed to raise the money needed to build a new building for the Girls’ School. In March 1914, he was the Secretary of the Reunion and participated in the General Assembly of the Women’s Reunion from Arad and the Province, being the one who opened the proceedings and presented the general report of the management committee. At the end of the debates, he submitted his resignation from the position of secretary, stating that he was too busy, but this “is not taken into account, but he is unanimously

²⁷ Gheorghe Lițiu, „Românii arădani în frământările anilor 1849-50. Introducere,” în *Biserica și Școala*, LXX/43-44, 20-27 octombrie 1946, 330.

²⁸ Gheorghe Bogdan-Duică, Gheorghe Popa-Lisseanu, *Viața și opera lui Gheorghe Lazăr* (București: Tipografia «Jockey-Club» Ion C. Văcărescu, 1924), 228.

asked by the assembly to remain in his position as secretary, the activity he carried out at the Reunion being recognized.”²⁹

On June 29/July 12, 1914, Avram Sădean married Aurora Cimponeriu, the daughter of the priest from Vinga. The wedding took place in the church in Vinga. A wedding trip to Vienna followed, but a few days after the two left Arad, the young husband was notified to return, because the First World War broke out, and he was mobilized and then sent to the front.

Having to return sooner, he went to the army as a second lieutenant in the 8th Honved regiment from Lugoj, being “destined from home for the first line of fire.”

Arriving at the front, he was loved and appreciated by the soldiers around him, being now a teacher of the soldiers, whose morale he tried to raise. In his spare time, he organized celebrations and taught the soldiers church songs. Referring to this moment, Victor Stanciu would write that on the front Avram Sădean did his best to “sweeten the life of those in the modern catacombs and in the quiet hours of the fortress he danced and instructed the young men to dance călușerul and bătuta.”³⁰

From the front, he wrote several letters to his wife, but also to his colleague Teodor Botiș, and the director of the Pedagogical-Theological Institute, Roman Ciorogariu. Some of these letters were published in the press of the time, and others ended up in various private archives or were lost. In the letters sent, the teacher described the atmosphere on the front, but also the mental states he was going through. From these letters we learn that he was initially mobilized on the Serbian front, where the teacher testified that he was doing well and that he was “guarding a general with several lads from Banat.”³¹

The extent of the war in the summer of 1914 caused Avram Sădean to be sent to the front in Galicia. Arriving there, he found that the situation was much more difficult and the fighting much fiercer. In a letter sent to his colleague Teodor Botiș, teacher Avram Sădean expressed his concern that he would not have the “luck of the South,” but hoped that God would protect him from the “tragic fate.” In Lemberg he witnessed some tough

²⁹ „Adunarea generală a Reuniunii femeilor române din Arad și provincie,” *Românul*, IV/51, 4/17 Martie 1914, 5.

³⁰ Victor Stanciu, „Dr. Avram Sădean,” *Anuarul Institutului Pedagogic–Teologic Ortodox Român din Arad*, 1915, 10.

³¹ Botiș, *Istoria școlii normale*, 409.

battles. From his notes we learn that on Sunday 30 August he first came into the fire and fought “incessantly” until Friday 16 October. From Lemberg, Avram Sădean sent a letter on September 6th to the director of the Pedagogical-Theological Institute, Roman Ciorogariu. In the letter he described the atmosphere at the front and expressed his hope for peace, so he could return home. But from Lemberg he was moved and in September 1914 he sent a new letter to the director Roman Ciorogariu, in which he wrote that he and his comrades arrived in Przemyśl with torn clothes and bearded like “wild men,” but he was satisfied that he had arrived in a city “under the roof of which we have not had a chance so far”. In Przemyśl he met one of his students, Gheorghe Bozgan from the 3rd year of the pedagogical section, but also the young graduate Maxim Radovan, ensign in the 8th Honved regiment from Lugoj, who was his subordinate. Maxim Radovan was close to his teacher when he was injured and recovered a notebook with his notes, which he sent to Arad. According to the notes in his notebook, Avram Sădean fought until October 16 inclusive. According to some witnesses of the events, on the morning of October 17, 1914, the teacher from Arad was injured when he got up on the ditch to probe the enemy’s positions with binoculars. He was hit by three bullets, one of which went through his lungs. He didn’t die on the spot, but he lost consciousness. He was transported to the military hospital, where he died on October 18, 1914. On the same day, his student Gheorghe Bozgan also died. On October 19, the military priest Gheorghe Ristea sent a letter to the director Roman Ciorogariu, in which he stated that Dr. Avram Sădean, after being hit by three machine gun bullets on October 18, “rested in the Lord. The deceased behaved with great bravery and had the respect and love of his colleagues and of the soldiers led by him.”³²

The news of the death of Teacher Sădean mourned the Romanian society. Strongly moved, Roman Ciorogariu wrote that when he received this news, “I felt that a part of my teacher’s soul was breaking,” and when he announced the tragic news in the school office, “the crying began from the smallest to the largest in the institute.” On October 21, the official confirmation of the death of both the teacher and his student, Gheorghe Bozgan, arrived in Arad. This was followed by the organization of a commemoration in the festive hall of the Theological Seminary. According

³² Roman Ciorogariu, „+Dr. Avram Sădean,” *Anuarul Institutului Pedagogic–Teologic Ortodox Român din Arad*, 1915, 6.

to what Roman Ciorogariu testified, the commemoration was like a funeral of a “son next to his father.” Everyone was crying. Even Roman Ciorogariu, who had to perform the divine service, later wrote that “my tender voice was drowned in the crying of my colleagues and students.”

With the death of Avram Sădean, a teacher devoted to the national cause disappeared. Victor Stanciu, the director of the civil school for girls in Arad, wrote: “his place will be filled with difficulty and it will be a long time until we no longer feel the void caused by his death.” Another teacher, Iosif Stanca, pointed out that with the death of Avram Sădean, Transylvanian Romanians lost an “integrity man,” who nevertheless became a hero. Gheorghe Ciuhandu wrote an impressive article in which he evokes the personality of the teacher from Arad, entitled “We lost a good man.” Ciuhandu evokes his merits as a teacher and historian, but also the void he left with his death: “We would have liked it if Dr. Avram Sădean had remained with us, and not been swallowed prematurely by the cold earth, which will perhaps be even heavier for him, as his eyes were not closed forever by the warm hand of his dear and loving wife, with whom he lived for only two weeks, and he does not lie among his own and in his own country.”³³

The death of the Arad teacher also impressed the schoolmasters from the Romanian rural world, and the Arad Schoolmasters’ Reunion, of which the Arad teacher was also a part, dedicated issue 12 of its magazine to the illustrious teacher. It stated that Avram Sădean was one of its most active members.

The news of Avram Sădean’s death spread quickly to other Romanian provinces. The leadership of the Association for Romanian Literature and the Culture of the Romanian People, through Partenie Cosma, sent condolences, showing that in the meeting of November 7, 1914, they noted with “great regret the death of the meritorious teacher of the Romanian Greek Orthodox Institute in Arad, Dr. Avram Sădean, member of the school section of the Association.” Iosif Siegescu, ministerial commissioner, addressed the teaching staff of the Pedagogical-Theological Institute offering condolences and also confessing that he knew Avram Sădean and “esteemed and loved him as one of the best teachers.” Historian Ioan Lupaș, a close friend of the teacher from Arad,

³³ Gheorghe Ciuhandu, „Am perdut un om de treabă. În memoria prof. dr. Avram Sădean,” *Anuarul Institutului Pedagogic–Teologic Ortodox Român din Arad*, 1915, 12.

sent a letter to Roman Ciorogariu, in which he appreciated that by losing Avram Sădean “the Romanian school suffers,” because the young teacher could give the youth a proper education. Other letters of condolence were sent by the directors of the most important Romanian schools in Transylvania, among which we mention Virgil Onițiu, director of the Romanian High School in Brașov, Arseniu Vlad, director of the Greek Orthodox Commercial School in Brașov, Traian Suci, representative of the High School in Brad, or Ambrosiu Chețianu, director of the Greek-Catholic Higher Gymnasium in Blaj.

The death of Avram Sădean led Aurora Sădean to put into practice the last wish of her beloved husband and donated his library, which numbered approximately 1,000 books, to the preparandial youth library in Arad. On November 9/22, on the occasion of the memorial service, the donation was made. In the deed of donation, the wife handed over the library, setting a “sole condition,” that it bear the name of the late teacher. The donation was considered at the time a gesture of love and appreciation for his students, because the donated books will be “the source to which the students will go to draw the living water of the teaching, they will go with reverence and shyness knowing that in the books he left the teacher a part of his soul.” The news of the teacher’s death also reached Romania, where Nicolae Iorga wrote an article in memory of the teacher from Arad. He considered Avram Sădean to be one of the leaders of the Romanians in Hungary, fallen “victim of the atrocious war.” He claimed that he was a good Romanian, but who ended up in “the soil of a foreign land.” The great historian believed that by what he did he will remain a hero, and “his friendly figure will not disappear from our memory. He will sit among those who died without having to die, and from the ever-thickening shadow of time will come his smile, of encouragement for the work carried out without him and of regret for his departure from us.”³⁴

³⁴ Nicolae Iorga, *Oameni cari au fost*, vol. IV (București: Fundația pentru literatură și artă „Regele Ferdinand”, 1938), 127.