

FREEMASONRY LODGE “UNIO” FROM CLUJ AND THE MEMORANDUM MOVEMENT

Varga Attila , Cornel Kameniczki***

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Cuvinte cheie: Francmasonerie, Loja Unio, Mișcare Națională Românească, Liga Culturală Română.

Motto:

“The Romanian Cultural League asserts that it has succeeded to enter the saint temple of the brotherly chain that lies all over the world...”

The large document¹ which has been of a real use to us in the present analyze framing, represents a fundamental document that certainly helps to better understand an important moment of the Romanians from Ardeal national movement during the second half of the 19th century. Besides of this, the data within the proper act may be seen as a genuine “door” beyond of which there are important answers connected to the essence of the main transformations that took place both within the Transylvanian freemasonry, and that one of the whole continent, especially beginning with the second half of the Romantic era.

In other words, as the act signatories do recognize (Vöröss Sándor – Venerable Master of Lodge „Unio” Cluj, Vöröss Sándor – Secretary, and Deáky Albert – Former Venerable of the same lodge), it is about a public letter, emitted by the freemasonry Lodge „Unio” from Cluj, dated on the 7th

* Academia Română, filiala Cluj, Institutul de Istorie „George Barițiu”,
e-mail: atyvarga@yahoo.com.

** Economist, Expert achiziții, e-mail: ckameniczki@yahoo.com.

¹ The analyzed document is owned by Mr. Andrei Hodiș from Zalău. The author of this study, as well as Mr. Cornel Kameniczki, has been permitted to quote and reproduce the material, the reason why he pays the owner cordial thanks .

of October 1893. The proper document is focused on two great parts. The first one refers to the deep impact generated on continental and local plans (Transylvania and the Kingdom of Romania) by the Romanian Cultural League activity and then by the Memorandum itself, and the second part focuses on the connection between the above mentioned Cultural League and the European freemasonry, a correlation that indirectly throws into relief the major changes within it the time we have already recalled.

The year the document was emitted “Unio” lodge brethren were going to a celebrate seven years from the lightening². Certain years of achievements and notable success passed. The Lodge members had succeeded to finalize the temple in the Trencsin Square (Avram Iancu Square, nowadays) that was inaugurated on the 17th of May 1890³. Besides of that, they had founded a society to protect children, a hospital for children, then “Kossuth’s Companions Society” in order to improve the contact between the elite and the middle class of the handicraftsmen. They also had succeeded to create a sheltering institute that later worked under the name of “The Schoolteachers’ Daughters from Ardeal Hostel”.

Other institutions also entered the city landscape due to their effort, which would have the last word during the complicated process of the society modernizing. The Lodge members became more and more numerous, so that the brethren from Cluj had new shops opening in mind, in Bistrița, Dej, Zalău, Turda and Târgu-Mureș. The contacts with other lodges members were also naturally developed or at least, no major inner turbulences were registered till the disputes with the freemasons from Oradea, in the first half of the 20th century.

However, the crucial moments within the connections with the “profane questions” were registered in 1890 – 1892. In 1890 in the context of tensions the Religious Affairs minister Csáki Albin’s project of law

² According to the original archive documents, Lodge „Unio” from Cluj was founded on the 14th of November 1886. A month before, on the 26th of October 1886, nine persons, remarkable personalities belonging to Cluj Magyar elite, had come in Oradea to be initiated in freemasonry and to be assisted in opening a shop in Cluj. The nine delegates had been received by the Venerable Master Berkovits Zsigmond who raised them to take the II rank (of companions), and the III rank (of master) respectively, in the same day, within successive ceremonies. See: Varga Attila, *Elite masonice maghiare. Loja „Unio” din Cluj (1886-1926)*, Cluj-Napoca, 2010, p. 34-35.

³ *Ibidem*, p. 53.

created, as referring to obligation of learning the Magyar language starting with children garden and primary school age, as well as of the effervescence after the Conference of the Romanian National Party from Transylvania, Sibiu, on the 16th of October 1890, the protests from Romania, especially those of the students among which lots originated from Ardeal and the Banat, joined the province protests.

One of the most important centers that supported the protest was the Superior Teachers Training School from Bucharest, where B. P. Hașdeu and Alexabdru Odobescu were among the professors. Besides the students from Romania – Simion Mehedinți, M. Dragomirescu, I.A. Floru, I. Rădulescu-Pogoneanu – students from Transylvania entered their names in that school – Simion C. Mândrescu, I. Buzna, or from the Banat – Ioan Lupulescu – who were in closed terms with those of home⁴.

In October 1890, a group of young intellectuals from Bucharest, in a meeting at the Faculty of Letters under Simion Mehedinți's leadership decided to draw up a protest memorial against the Dual authorities; two months later, on the 15th of December 1890, within a new meeting of the students and noteworthy personalities from the academic society they succeeded to lay the organizational and programmatic foundation of the "League for the Romanians Cultural Unity". On the 17th of December they elected the first provisional committee of the League that was composed of: N. Vicol, S. Mehedinți, P.P. Negulescu, Al. Teodor, G. Murnu, I. Lupulescu, G. Cernescu, N. Floru, M. Dragomirescu, V. Patriciu, Al. Tălănescu, Ionel P. Grădișteanu (deputy), N. Barbu (professor), Gr. Negoescu (deputy), N. Ionescu (professor), V. Maniu (lowyer, member of the Romanian Academy), I. Mihalcea Vrânceanu (merchant) and Al. Orăscu, senator, Rector of Bucharest University. Al. Orăscu was elected for president, I. Lupulescu for secretary, and Grigore Al. Orăscu for treasurer⁵.

According to the Lodge "Unio" superior magistrates' remarks, those who signed the letter, the Cultural League "was that political and national movement that tried permanently to illustrate in booklets and press-articles the atrocities and Hungary and the Hungarian nation humanenessless, and to put a bad face on them in front of the Western world (...). First of all, the

⁴ *Liga Culturală Română. Liga pentru unitatea românilor de pretutindeni 1890-2010*, București, 2010, p. 21.

⁵ *Ibidem*, p. 22.

League wishes to win the people from Ardeal sympathy”⁶. Indeed the initial aim of the League, as it was emphasized in the manifesto, was to spread the national culture among the Romanians from all the provinces and to let know each other.

It results from the League statute that it intended: “to cultivate the national unity and solidarity; to organize a series of manifestations in order to give a large impetus to the Romanians cultural movement no matter where they were, by starting libraries and reading houses, publishing books in mass editions, supporting the papers which would work for the League aims, by conferences and patriotic meetings, by celebrating the great dates from the former Romanian nation life, by organizing yearly congresses of the League members, and by setting up a mutual assistance fund through subscriptions, donations, etc”⁷.

The cultural unity affirming and consolidation is not the final aim of the League, as at a certain moment, according to one of its members’ assertion “even if at its beginning the League, in order not to alarm the neighbor powers, tried to betray interest especially in spreading culture within the masses and strengthening the relations among the scattered brothers”, however in due season it was to proclaim the need of political unity⁸.

That idea referring to the Romanians’ political unity concerned also the superior magistrates of the Lodge “Unio” from Cluj. As they confessed in their open letter “through such an idea they try to agitate the masses against the Hungarian estate and it is up to all the modern requirements under the liberalism of which the Romanian culture would develop”⁹. The remark is a correct one especially for that that according to the era outlook we cannot omit that in the 19th century, when the confessional estate passes to a liberal one, which was defined as an “inner” society power, an institution of the collective identity, the secularization was the revolving plate of the European culture.

⁶ See the letter from October 7, 1893, elaborated by the Lodge „Unio” Cluj magistrates, a property of Mr. Andrei Hodiș from Zalău, also presented in Annexes at the end of this study.

⁷ *Liga Culturală Română*, p. 23.

⁸ *Ibidem*

⁹ See the letter from October 7, 1893, elaborated by the Lodge „Unio” Cluj magistrates, a property of Mr. Andrei Hodiș from Zalău, also presented in Annexes at the end of this study.

The European outstanding concerning the secularization was materialized through the deep impact of that phenomenon within the European culture. More than this, if taking in account the rapport between religion and culture, the 19th century was the era that opened the more and more extended way of the acculturation among the old European nations, so that notions as “free consciousness”, “cults free exercise”, “the right to play indifference” or even to a vehement reaction of protesting became an important cultural back¹⁰.

The analyzed period such a vehement reaction of the Romanian cultural elite under the League cupola appeared in 1891 with the “Memorial of the Romanian university students concerning the Romanians situation in Transylvania and Hungary”. The genesis of this act as well as its results for the Romanian movement in Transylvania emphasize that the relations between the Memorandum-writers and the League are profoundly settled down since the League starting. Not even as an action but also as an aim, as content respectively, the Memorial might be taken for the Memorandum forerunner¹¹.

A work of a large human circle forming the students committee from Bucharest University, the students’ Memorial demonstrated on 52 pages the Romanian people continuity and unity on the basis of historic, ethnographical and demographic arguments. The students Memorial met with success especially through the interest that it aroused in France, Belgium and Italy. The intense echo of the Memorial in the Western Europe hostile to the Triple Alliance countries had a favorable effect upon some of political Romanian leaders’ attitude regarding the opportunity of the Memorandum submitting to Vienna¹².

Following the impact of the Memorial in the Western Europe, the Magyar students set up in Budapest, on the 16th of March 1891 an executive Committee that was mandated with the Romanian Memorandum question (*A román Memorandum ügyében kiküldött végrehajtó-bizottság*), so that to answer also by a memorial which intended to counteract the Romanian document effect. Their answer also in a shape of 64 pages booklet published in June-July 1891 in Budapest in Magyar, French and German, as

¹⁰ Simona Nicoară, *O istorie a secularizării. Avatururile creștinismului și triumfalismul noilor ere (sec. XIX-XX)*, Cluj-Napoca, 2006, p. 37-38.

¹¹ Gelu Neamțu, Șerban Polverejan, Nicolae Cordoș, Liviu Maior, *Mișcarea Memorandistă în Istoria României. Transilvania*, II, Cluj-Napoca, 1997, p. 425-616.

¹² *Ibidem*.

an annex of „Egyetemi Lapok”, was entitled *A magyar románok és a magyar nemzet. A magyar főiskolák ifjúságának Válasza Románia egyetemi ifjúságának emlékiratára* (The Magyar Romanians and the Magyar nation. The Magyar superior schools youth's answer to the Memorial of the university youth from Romania).

Concomitantly with the Magyar students' answer, the university professor Moldován Gergely from Cluj University published some articles in the Magyar paper „Kolozsvár” and in „Hungarische Revue”, a paper of German language; ulterior those materials were published in a booklet under the title: *Válaszirat a bukaresti román Memorandumára* (Answer to the Memorial of the Romanian youth from Bucharest)¹³.

The vehement reaction of the Magyar part made the Romanian students from Austria-Hungary Monarchy to draw up the already famous *Retort*, also known as “The Romanian question in Transylvania and Hungary. Retort of the Romanian academic youth from Transylvania and Hungary to the answer of the Magyar academic youth they had given to the Memorial of the university students from Romania”, Vienna, Budapest, Graz, and Cluj, 1892. The initiator of that answer was Aurel. C. Popovici, a student at the Medicine Faculty from Graz. He was the one to communicate the idea to the Cultural League from Bucharest¹⁴.

The action had a collective treasure. It had begun by setting up the “Romanian students from Transylvania and Hungary Committee in order to elaborate a memorial as an answer to the Magyar students' memorial”; that committee launched on the 11th of October 1891 an “Appeal to the Romanian people”, to which all the Romanian students from the Austria-Hungary Monarchy adhered. The executive central or editorial committee was set up following a concord through correspondence, from 40 young people, on the basis of the students from Vienna, Graz, Budapest and Cluj. The *Retort* editing and publishing would be coordinate from Graz by Aurel C. Popovici¹⁵. The *Retort* authors attracted the public opinion attention that the dual pact, as well as the whole legislation that had fallowed the compromise with Austria had the aim to create the national integrated Magyar estate to the prejudice of Transylvania autonomy; and that meant – the *Retort* authors emphasized – the Dacian-Roman population continuity

¹³ *Ibidem.*

¹⁴ *Ibidem.*

¹⁵ *Ibidem.*

repelling in the Carpathian-Danubian area. The superior magistrates of the League “Unio” Cluj confessed in their letter on that strain moment that “as concerns the firm under aegis of which that Retort was published, the Hungarian estate saw itself compelled to charge the work publicly, its authors and also its distributors. After reading the whole work and after examination the counsels for the defense who could not invoke a legally justified reason of defense, continuing the procedure the instance saw itself obliged – some of its members being freemasons – to decide the defendants’ sentencing for incitement against the country interests, and to apply the correspondent penalty”¹⁶.

The lawsuit would end by Aurel C. Popovici’s sentencing to prison for 4 years, to pay a fine of 500 florins, but also by Nicolae Roman’s imprisoning for one year and a fine of 200 florins paying. The instance decision generated a lot of protests in the middle of the Romanian elite. The young generation in full swing of its political assertion would blow up the national movement by setting in action the Romanian National Party, implicitly the whole Romanian community. The students’ movement together with its memorials stimulated and sped up, respectively, the actions connected to the Memorandum developing, and created the favorable atmosphere in finalizing the Memorandum movement¹⁷.

“The Romanians from Transylvania and Hungary Memorandum” was ended and signed in Sibiu, on the 25th of March 1892, by the members of the Committee that had been appointed by the General Meeting of the representatives of all the Romanians electors from Transylvania and Hungary to set up the Memorandum, namely by: Dr. Ioan Rațiu – president, George Pop de Băsești – vice-president, Eugen Brote – vice-president, Dr. Vasile Lucaciu – general secretary, Septimiu Albini – secretary, and Iuliu Coroianu – reviewer. The copy which was destined to the Emperor was made by calligrapher R. Pick from Vienna, in Romanian, German, and Hungarian. Concomitantly, the Memorandum was published as a booklet in 7.500 copies in Romanian, 500 in German, 700 in French, and other 700 copies in Italian, by the Printing Institute Sibiu.

¹⁶ See the letter from October 7, 1893, elaborated by the Lodge „Unio” Cluj magistrates, a property of Mr. Andrei Hodiș from Zalău, also presented in Annexes at the end of this study.

¹⁷ Gelu Neamțu, Șerban Polverejan, Nicolae Cordoș, Liviu Maior, *Mișcarea Memorandistă în Istoria României. Transilvania*, II, Cluj-Napoca, 1997, p. 425-616.

By that approach the Emperor and the public opinion were let know that the Romanians had set the document within a aware action that had begun for a long time past as following the national consciousness arousing, and also that their action far from being a single person's action was the emanation of a legal forum, a recognized by the power and constitutional one which, by its commissioners, namely the Central Committee of the Romanian National Party, "by revealing the disagreement between the legitimately state and that one de facto in Hungary, comes to accuse in front of the civilized world the system that tends to steal what a people has for its most precious thing: the law and the language"¹⁸.

The League "Unio" superior magistrates' reaction over against those memorials was, first of all, a very skeptical one. According to the same letter dated on the 7th of October 1893, we find out that: "the Memorandum which had not arisen either from the juridical character of law or of the science, nor from the present situation of the existent relations, because those premises had been incorrect and absurd, was presented within an answer of 78 pages, to the Magyar university youth.. That answer was translated in the main European cultural estates languages and distributed in more than 1.000 copies. With that in view, the League, under the Magyar students of Wallachian mother-tongue firmament, published a new work, the Retort, within which Hungary is charged with the ferocious wildness, atrocity and the lack of humaneness"¹⁹.

But what was more alarming for the superior magistrates of the Lodge "Unio" Cluj was the fact that "the League, within the last yearly report, asserts that by distributing the up mentioned document [Retort] succeeded to enter the saint temple of the brotherly chain that lays all over the world and to find there an affirmative answer"²⁰. The reality according to which the Romanian intellectuals succeeded to generate sympathy and effervescence within the European freemasonry through a document with a political color, is far for being a novelty. Significant precedents may be found within the anterior times. An illustrating example is the remarkable letter that Petru Broșteanu, Venerable Deputy Master of the Lodge „Licht

¹⁸ *Ibidem*

¹⁹ See the letter from October 7, 1893, elaborated by the Lodge „Unio” Cluj magistrates, a property of Mr. Andrei Hodiș from Zalău, also presented in Annexes at the end of this study.

²⁰ *Ibidem*

und Wahrheit” from Reșița²¹ wrote on the 30th of November 1892, to one of the most important political men from Ardeal in the second half of the 19th century, George Barițiu.

Within that letter which through its second part is also a veritable pleading for the Romanian political leaders adhering to freemasonry, we are told among other things that it would be a great error to anathematize the freemasonry “as being the most accursed invention of Satan. It [the freemasonry] is a weapon that from a century leads not only Europe fates but also those of the whole world (...). We alone, the misérables, do not see what happens around us, as it seems that God dazzled us. The civilized and humane freemasonry world when seeing that nobody combats the Magyars, gave them all the back for submitting and oppressing us in order to educate us in their higher culture (...). Instead of entering the lodges where our enemies are to break down their hypocritical mask and show the free-masons who they are growing and cherish (...), we lie still and look how the arrogance, brutality and wildness reach over our nation sanctuary”²².

The fact that especially within the second half of the 19th century on the European freemasonry stage the osmosis among politics, freemasonry and nationalism makes its presence visible, as we have found up in the two cases above, might be explained both through the era mentality context, and the freemasonry geo-policy itself. It is already known that the 19th century was the stage that liberalisms, republicanisms, socialisms, but especially the nationalisms played on²³.

According to the epoch spirit, the secularization which was of a lent development till the 18th century; it sped up in the 19th and 20th centuries. That era the confrontation between estate and religion to ensure the dominant control upon the society was disposed to the estate, politics, ideology and other cultural-spiritual aspects. Liberalism, democracy and nationalism became the human expectations new ideologies²⁴. Ideologists

²¹ For supplementary data on the Venerable Deputy Master Petru Broșteanu's involvement in the Romanian national movement, see: V.M. Zaberca, V. Leu, *Din corespondența băcăjenilor cu George Barițiu*, in *Mehedinți-Istorie și Cultură*, Drobeta Turnu Severin, 1978, p. 87-90 and Varga Attila, Rudolf Cristian, *Documenta Masonica Transylvanica et Banatica. Loja „Licht und Wahrheit” din Reșița*, I, Cluj-Napoca, 2011.

²² Biblioteca Academiei Române - București, Secția de Manuscrise, Fond Corespondență George Barițiu, Ms. rom. 1010. See the letter from the 30th of November 1882.

²³ Simona Nicoară, *op. cit.*, p. 256

²⁴ *Ibidem*, p. 337.

claimed the nation as the focus of a mythical pathos that abandoned the rational will in favor of enthusiasm, devotion and sentiments to climax with the political love – what means the patriotism and nationalism²⁵.

Under the liberalism cupola that time, not only the local churches nationalization took place, but of the freemasonry itself which in a great part was marked by nationalism and the phenomenon of politicizing in the second half of the 19th century, especially within the French lodges – as a superior magistrate of the French masonry noted in two of his famous works²⁶. Beginning with 1877, the freemasonry influence upon the French political life was an obvious one. It is not the question of a complot between republicans and freemasons, but about a phenomenon of osmosis. The freemasonry became a kind of “republican party”, and the political power of the freemasonry order would be exerted by its members’ presence till 1939 in certain administrative spheres. So that in order to maintain such a considerable influence the freemasonry tried to place its loyal men with any governmental change, especially within the Ministry of Home Affairs and the Ministry of Education²⁷.

Therefore if in the second part of the 19th century, especially after 1877 a new type of freemasonry came into being, namely the politicized one, where the Romanian elite did succeed to plead for the national cause? More exactly which way did the “Cultural League for all the Romanians Unity” enter the saint temple of the brotherly chain? We do not believe that the Anglo-Saxon was the way, rather the French one was. The explanation is a simple one and we may infer it from François Thual’ precious work on the freemasonry geo-policy.

According to his pertinent analyze (improvable within a certain fragment²⁸) we might speak about two freemasons types in the second part

²⁵ *Ibidem*, p. 101.

²⁶ Jean-André Faucher, *Histoire de la Grande Loge de France 1738-1980*, Paris, s.a., p. 56-57.

²⁷ Idem, *Les franc-maçons et le pouvoir. De la Révolutions à nos jours*, Paris, [s.a.], p. 167-168.

²⁸ We believe that the theory according to which the Anglo-Saxon freemasonry, a traditionalist and conservative, that did not tolerate within its lodges the political discussions is not valuable for the beginning of the 19th century. We have shown in our researches that part of the Magyar emigration after 1848, under Kossuth Lajos’ leadership was supported in its political approaches by the Anglo-Saxon freemasonry, as well as the other part of the Magyar migration, led by Klapka György și Türr István and hostile to Kossuth was backed by the French freemasonry. More than these, our

of the Romantic era. It is question first of all about a majority Anglo-Saxon freemasonry, a traditionalist and conservative one, which focused on philosophical and moral investigations, on philanthropic actions that interdicted its members to have political or religious debates. On the other hand, a European freemasonry worked in opposition to that one, a liberal freemasonry that had prolongations in South America, focusing on the human society changing and allowing the profane discussions on political and social life within its lodges²⁹.

The social and political changing needs a strong political commitment. To that, as well as to the desire to make the freemasonry principle of equality, justice and progress dominate not only at the mental level, but within the society, the desire of secularizing was added. The consciousness secularizing does not suppose a fervent anticlericalism at all costs, but just the pledge for a liberal, progressive and, compulsory, a political freemasonry³⁰.

That liberal and politicized freemasonry, within which the Romanian cause seemed to have had its echo, shows another fundamental aspect that must be taken into account. The same time, namely the second half of the 19th century, they could speak about a mutation at the freemasonry peripheral world. Relating to the freemasonry on the whole, that is the main Anglo-Saxon one, the Latin area where the mutation took place, are but peripheral³¹. In other words, the freemasonry evolution as a liberal, progressive and political one illustrates the systemic model of evolution according to which a system develops through its peripheral areas micro-mutations³². It is a fundamental treasure of the freemasonry geo-policy in the second part of the Romantic era, and the fact that somewhere within that “freemasonry purlieu”, a small people of a Latin origin could have

research on archive documents brought to light Kossuth Lajos' deep political considerations in the Lodge of Cincinnati (February 1852). Also see: Berényi Zsuzsanna Ágnes, *Kossuth Lajos és a szabadkőművesek*, Budapest, 2002, respectiv *Report of the Special Committee appointed by the Common Council of the City of New York, to make the arrangements for the reception of Gov. Louis Kossuth, the distinguished Hungarian Patriot – Magyar Országos Levéltár - Budapest, A szabadkőműves szervezetek levéltára, Unio páholy hagyatéka, Az Unió páholyban tartott beszédek és jelentések 0983 évben*, f. 6-15.

²⁹ François Thual, *Géopolitique de la Franc-Maçonnerie*, Paris, 1994, p. 65-66.

³⁰ *Ibidem*, p. 66.

³¹ *Ibidem*, p. 76.

³² *Ibidem*

heart the echoes of its national approach might be seen not as an oddity or an irritating anomaly. On the contrary, as Venerable Deputy Master Petru Broșteanu wrote himself from the Danubian Empire purlieus, from a little industrial town at the Semenik Mountains feet, “the freemasonry basis would always be that independent and sovereign lodge, and its multi-ethnic and multi-confessional treasure would be matched anywhere and any time under the device: Liberty! Fraternity! Equality!”

ANNEXE

*Or. Kolozsvár
(Klausenburg, Ungarn 5893)*

Hochwürdiger Meister von Stuhl!
Thr. Brr.!

Gewiss ist Euch jene politische und nationale Bewegung bekannt, die vor einigen Jahren aus dem uns benachbarten Rumänien hervorgegangen, und seither immer bestrebt ist, Ungarn und die ungarische Nation in Brochüren und Zeitungartikeln der Atrocität und Inhumanität zu zeihen und sie vor dem gebildeten Westen anzuschwärzen und unsympathisch zu machen. Der eigentliche Anstifter und Veranstalter dieser Bewegung ist der Verein „Liga“ in Bukarest, welcher aus unbekannten Geldquellen sein Dasein fristet, und indem er vorgibt die rumänische Cultur zu befördern, unter der Aegide der politisch kompetenten Behörde sich aufrecht erhält. Dieser Verein überfluthete, unter der Firma der rumänischen Studenten, vor einigen Jahren die ganze gebildete Welt mit einem „Memorandum“, in welchem der Gedanke ausgesprochen wird: die in 5 verschiedenen Staaten lebenden Walachen zu einem Staate zu vereinigen; und in welchem in erster Linie gegen den ungarischen Staat agitirt wird, der gewiss allen modernen Anforderungen entspricht, und unter dessen Liberalismus sich doch zuerst die rumänische Cultur entwickelte.

Da nun Siebenbürgen seit tausend Jahren den ergänzenden Theil Ungarns bildet, so richtete die Liga in erster Linie ihr Augenmerk auf diesen Landestheil, in welchem trotz des ungarischen Barbarismus (!! -) sich die dort wohnenden Walachen, welche vor einigen hundert Jahren als

herumwandernde Nomaden griech. or. Religion von der Balkanhalbinsel gekommen, als Gäste hier empfangen wurden, die aber kein kampffähiges Volk waren, auf 1.394,601 vermehrten. Die gegenwärtig 765,220 zählender Magyaren und 219,263 Deutsche Siebenbürgens, die gebildeter und wohlhabender sind, verbluteten grossentheils bei der Vertheidigung des Vaterlandes, und nahmen nach und nach ab. In erster Linie wünscht nun die Liga Siebenbürgen zu gewinnen. Eine anderen Rechtsgrund hat die Liga ausser dem Gesagten numerischen Meherheit nicht.

Das „Memorandum“, das weder vor dem Richterstuhle des Rechtes und der Geschichte, der Wissenschaft, noch vor dem der natürlichen Lage der Verhältnisse bestehen konnte, da dessen Behauptungen unrichtig und absurd waren, wurde in einer „Erwiderung“, welche 78 dicht gedruckte Seiten enthielt, von der ungarischen akademischen Jugend widerlegt. Diese „Erwiderung“ wurde in die meisten Sprachen der europäischen Culturstaaten übersetzt und in vielen 1000 Exemplaren verbreitet. Daraufhin liess die „Liga“ unter der Firma der walachisch sprechenden ungarischen Studenten ein neues Werk, die „Replik“ veröffentlichen, in welcher die Ungarn des grausamsten Barbarismus, der Atrocität und Inhumanität beschuldigt werden.

In Anbetracht der Firma, unter welcher die Replik erschien, sah sie der ungarische Staat gezwungen, das Werk, so wie Verfasser und Verbreiter desselben vor das Schwurgericht zu stellen. Nachdem nun dort das ganze Werk vorgelesen und die rechtmässigen Vertheidiger angehört worden waren, diese aber keinen annehmbaren Vertheidigungsgrund vorbringen konnten, sah sich in Folge der Verhandlung der hohe Gerichtshof, - unter dessen Mitgliedern auch Freimaurer-Brüder waren – gezwungen, die Geklagten wegen Agitation gegen das Interesse des Vaterlandes einstimmig zu verurtheilen, und die wohlverdiente Strafe auszusprechen. Dies Urtheil wurde vom Obersten-Gerichtshof, trotz aller Apellation approbirt.

Da die „Liga“ aber in ihrem letzten Jahresbericht behauptet, es sei ihr gelungen durch die Verbreitung der genannten Schriften sogar in den heiligen Tempel der Bruderkette, welche sich um die ganze Erde schlingt, einzudringen und dort günstige Aufnahme zu finden: so ist es uns Freimaurer-Brüdern zur moralischen Pflicht geworden, da wir zugleich als Bürger und Patrioten in jenen Schriften ebenfalls beschuldigt werden, - wenn auch nicht anderes, so doch wenigstens gelegentlich der Verhandlung des Geschwornengerichtes, durch die Zusendung der Rede

des ämtlichen Vertreters des Staates, ein Lebenszeichen zu geben und zu reagiren. Diese Rede wurde von einem profanen Ausschuss vervielfältigt und den Kulturstaaten zugeschickt.

Wir beabsichtigen hiermit keineswegs die hohe Sphäre unserer königlichen Kunst in die alltäglichen und eigennützigen Bahnen herab zu ziehen, wir bitten Euch nur in brüderliche Liebe u. mit dieser Frage beschäftigen wollt, und die echte Liebe mit ihrer zweischneidigen und unparteiischen Macht, möge Euer Urtheil lenken.

Diese öffentliche Rede erschöpft die Frage zwar nicht; sie wurde auch gar nicht in der Absicht gesprochen, der Welt vorgelegt zu werden; doch wirft sie einen Lichtstrahl auf den Geist der Liebe und Gerechtigkeit, und der edelfühlende und hoch über den profanen Kämpfen sich empor hebende Brudergeist kann darauss richtig sehen und folgern, und das genügt uns sogar in dem Falle der Unkenntniss der tausendjährigen Geschichte und der Gegenwart des magyarischen Volkes.

Das Übrige wird mit Gottes Hilfe durch die kompetenten Kräfte und Faktoren, an kompetenter Stelle geschlichtet. Er, der Mächtige, der majestätische Baumeister dieses Weltuniversums, dem das Leben des Einzelnen, wie auch das der Völker angehört, der segne unsere Arbeit, und unsere Sympathie, Liebe und Hochachtung sei mit Euch. Wir Gr. Euch in u.h.z.

Alexander v. Vöröss,
Obermeister.

Albert Deáky,
Ehrenobermeister.

Graf Ladislaus v. Teleki,
Sekretär

LOJA MASONICĂ „UNIO” DIN CLUJ ȘI MIȘCAREA MEMORANDISTĂ

Rezumat

Analiza de față se concentrează pe un document foarte lung scris în germană în anul 1893, care face parte dintr-o colecție privată de surse istorice aparținând domnului Andrei Hodis din Zalău. Ne-am propus să explicăm și, de asemenea, să aducem în prim plan un nou punct de vedere în ceea ce privește mișcarea națională românească din Transilvania din a doua jumătate a secolului al XIX-lea de și de la începutul secolului XX. Mișcarea națională a românilor din Transilvania nu a fost neapărat în strânsă legătură cu o serie de societăți secrete, dar este foarte important să se sublinieze că, în urma informațiilor din documentele Francmasoneriei moderne, acest tip de analiză sensibilă trebuie să se bazeze pe două niveluri de analiză: una oficială, care este cea petiționară, și a doua, cea subterană, în care elitele politice românești – în mare măsură francmasone – au încercat să obțină sprijinul și solidaritatea francmasoneriei europene, în beneficiul cauzei lor naționale. Este vorba despre impactul profund al naționalismului în francmasoneria europeană, care a condus la apariția, în interiorul acestei organizații, a comunităților emoționale sau a grupurilor favorabile la programele politice ale națiunilor.