

**Vicar Ioan Marian, Edifier of Pedagogical Education in Năsăud (Romania)**

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**Abstract.** *In this survey we aim to highlight the complex personality of the curate-educator Ioan Marian and to remind the contributions he had to the development of social, educational and cultural life of the inhabitants and of the secular and Christian institutions in the Năsăudului County. His name is connected to the establishment of the first preparandial course for the teacher trainings, November, 1, 1837 in addition to the Normal School from Năsăud County, on the structure of which normal schools will appear later. In his dual quality, curate and director of the schools from Năsăud, he founded a school for girls, initially for daughters of the officers and officials of the regiment, and with time for all the girls from the county. Over time, he ordered the construction of schools in the frontier villages, was preoccupied to ensure favourable conditions for the effective conduct of the teaching process, he has set up the funds of schools in the 44 frontier villages, he has increased the salaries of teachers, he has set up school gardens where students learned pomiculture, he pleaded for the students to receive school supplies and books for free and has contributed to the education of people having hearing impaired and also of the training courses for teachers during the vacations.*

**Keywords:** Năsăud area, preparandial courses, school for girls, school funds.

### Foreword

The school from Năsăud has attracted the interest of many researchers who have been concerned in their investigative efforts with the institutions or outstanding personalities of this area, either through articles or monographs, or through focused studies.<sup>1</sup>

This space, through the density of the school institutions and the one of the individual personalities, is a special case of Romanian education, and the vicar-teacher Ioan Marian honoured the Năsăud County by being one of the outstanding personalities of this area and representing with great honour both the Christian church and the Romanian language education, both very hard-pressed throughout history.

### Short biography

According to the assessments commenced in 1732 by Ioan Inocentiu Micu-Klein, the origin of the educational folklore in this *Terra Neseudensis* would begin with the literate priests and deacons, pioneers of the organized events of the educational act. Thus, from the *deacons-teachers* and *ludimagists*, to the confessional schools near the churches, the trivial schools, the primary-national schools of the nineteenth century, the girls' schools, all this will culminate on October 4, 1863, with the establishment of the fourth Transylvanian school having Romanian as teaching language under the title of the *Francisc Iosefianborder Gymnasium*, the most important achievement of the Romanian Autonomous District of Năsăud<sup>2</sup>.

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<sup>1</sup> Cf. Iuliu-Marius Morariu, "Elevi sălăuani la Gimnaziul Grăniceresc Năsăudean în timpul Primului Război Mondial", in *Astra Salvensis*, IV (2016), no. 8, p. 139.

<sup>2</sup> H. Catalano, "Istoria valoroasă a școlii năsăudene - fundament al învățământului pedagogic contemporan", in *Educație și formare. Repere teoretice și practice*, Cluj-Napoca, Eikon, 2014, p. 40.

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We can learn about the distinguished personality of the vicar-teacher from the writings of the former director of the State Archives Branch in Bistrița-Năsăud County, Ion Rusu-Sarateanu: "The question could arise why it is necessary to talk about Ion Marian today? Could one imagine the great celebration of the school in Năsăud, without removing from the darkness of oblivion the figure of the great teacher, the founder of the first preparandial course, namely the founder of the school celebrated today, the pedagogical high school in Năsăud, a town that for so long has been a hearthstone that irradiated light for a large part of the Romanians in Transylvania? That would be impossible. This man served the school so earnestly, he burned so badly for the idea of the Romanian people's rebirth, he was so excited and inspired so many, and the parable of his life is so mobilizing that the evocation of his figure is necessary!

He was born in the Zagra district of the present county of Bistrita-Năsăud on August 6, 1796"<sup>3</sup>, followed by the trivial school in Telciu, the "normal" school in Năsăud, and then the high school and theology at Blaj. From 1 November 1819 until the end of August 1821, he worked as a teacher at Blaj's gymnasium. He then returned as a priest in his native town, Zagra, between 1821 and 1824.

From 1824 he was transferred to Năsăud, identifying himself with his local school destiny, which he ennobles with meritorious achievements, starting from 1827, when he opened class IV. Named in 1834 Apostolic Vicar of Rodna Valley and implicitly director of the border Schools, Ioan Marian revolutionized education both on an institutional level and above all methodically "<sup>4</sup>.

### **Contribution of Ioan Marian to the foundation of Năsăud Preparandia**

After years of insisting on setting up a school of teachers, he was sent to Lemberg (the current city of Lvov, Ukraine) in 1830 to study pedagogical courses. After completing the Pedagogical Institute in Lemberg, he is appointed **director of the primary superior school in Orlat** (Sibiu) and then **director of the normal School** (since 1834) of Năsăud. In this capacity, with the approval of the authorities, he made the decision to set up a preparandial course in which to train teachers for the border regiment schools.

On November 1, 1837, Marian saw his dream come true by opening the first six-month **preparandial course**, within Năsăud's Upper Normal School. These courses continued under his leadership until 1842, when illness-struck and they were continued by Moses Panga, a teacher at the same school. During the revolution of 1848-1849, the courses were interrupted, and after the revolution, the civilian and military governor of Transylvania ordered the resumption of these courses. However, until 1858 only two more were organized. They actually marked

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<sup>3</sup> I. Rusu-Sărățeanu, "Ioan Marian pedagog de seamă, inițiator al învățămîntului pedagogic," in *Arhiva Someșană*, 4 (1977), p. 132.

<sup>4</sup> Gheorghe Pleș, *Școlile năsăudene*, Cluj-Napoca, Napoca Star, 2015, p. 214. Cf. Maxim Morariu, "Macedon Pop, *Vicarii năsăudeni*, editori Adrian Onofreiu, Lucian Vaida, Editura Mega, Cluj-Napoca, 2014, 136 p.," in *Arhiva Someșană*, Seria a III-a, XVI-XVIII (2018), p. 409.

the beginning of "specialized pedagogical education for teacher training, the actual birth of the normal School in Năsăud"<sup>5</sup>.

For twelve years he was a vicar of Năsăud (1834-1846) and fought for the cultural rise of the villages of Năsăud through the school and church. It is his merit that Preparandia was born in Năsăud.

"The Teacher Training School, Preparandia, received only the best graduates of the fourth grade or, exceptionally, the third grade of the normal school, but only on the condition that they obtained very good grades and were the minimum age of 16 "<sup>6</sup>.

As we learn from the *Traité des sciences pédagogiques*, Maurice Debesse and Gaston Mialaret (1978), state that the origins of normal schools are identified in France at the beginning of the nineteenth century, where an 1808 decree foresaw the establishment of normal schools and their organization in addition to the academic institutes, and the first normal school was set up in 1810 in Strasbourg. According to the French model, Emperor Francis I approved by order on 20 October 1812 the establishment of these schools.

The aim pursued by Preparandia was to "perfect the candidates for the prescribed courses for the trivial and normal public schools through learning, examples and skills, to make known the leadership and discipline of the mentioned schools, as well as the method followed in these; to teach them music; to indulge in proper, religious and moral conduct; and finally to give the candidates the opportunity to gain other useful knowledge"<sup>7</sup>.

The subjects included in the curriculum specific to Preparandia were partly proposed in Romanian and partly in German: general notions of pedagogy and teaching method, home economics, gardening and fieldwork, native language and writing skills in Romanian and German, mental calculus, the public constitution of the school and the various school orders, and basic notions for the deaf-mute training.

Initial theological training also impresses its mark in the establishment of the curriculum, so that we can also find, besides the above-mentioned disciplines: biblical history, Christian duties, ecclesiastical chants and catechism, 2 hours per week.

In parallel with the theoretical and practical courses, the students were obliged to assist and make *class contributions* (the second year ones) within Normal School, which had become an application school for them.

The evaluation was carried out at the end of the six months, at the beginning and then at the completion of the two years of preparandia, in the most rigorous and demanding way through oral and written exams before a capacity examination evaluation committee, for each candidate, a panel consisting of the

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<sup>5</sup> Ioan Rusu-Sărățeanu, "Ioan Marian pedagog de seamă, inițiator al învățămîntului pedagogic," p. 134.

<sup>6</sup> H. Catalano, *George Coșbuc – Contribuții pedagogice*, Cluj-Napoca, Eikon/Școala Ardeleană, 2015, p. 60.

<sup>7</sup> V. Șotropa, N. Drăganu, *Istoria școlilor năsădene*, Bistrița, Tipografia cu motor Gh. Mateiu, 1913, p. 123-124.

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school counselor (on behalf of the ministry), the diocese inspector and the teaching staff. The graduate received a diploma that allowed him to practice as a teacher. Appointment was made by ministerial order.

How serious these examinations were resorts from the capacity examination subjects for the school year 1860-1861:

*"Pedagogy: About Skills and Concept (notion); rules for the formation of concepts and skills. The relationship between education - didactics and education - pedagogy. How can we lead infant's will to obedience?"*

*Methodology: Intuitive education, dissertation. Let the sound "l" and all its forms be proposed. How can we prepare the teacher for a good Romanian spelling in teaching reading?"*

*Stylistics: Planning and stylistic education in the public school. Moving on to proposing requirements. How does the teacher must behave with the people in order to please, without damaging their calling? Dissertation.*

*Physics: Studying Physics in the Public School? A lecture in class IV.*

*Natural History: Didactic Principles for Natural History. The pursuit of the development of the concept of bird"<sup>8</sup>.*

Those who did not pass the capacity test were obliged to repeat the second year. Particularly, the teachers from the villages who could not attend the preparatory courses were allowed to sit for capacity examination without attending the preparatory courses, but only those who had outstanding morality, appropriate age and pedagogical craftsmanship.

Due to his renowned consistency, vicar Marian notes that the six months for teacher training were not enough and he decides to summon Năsăud teachers during the holidays to take courses to deepen and refine the knowledge gained during the preparatory courses.

We are happy to hear from the writings of Iuliu Moisil that: "These pedagogical courses improved greatly, through the care of the two episcopal vicars who followed Marian, namely Macedon Pop and Grigore Moisil, under which the preparandia of Năsăud, reaching its peak later on under the perfect pedagogue, which was Vasile Petri"<sup>9</sup>.

### **The unprecedented initiatives taken as the director of the schools in Năsăud**

It is worth mentioning the contribution of Vicar Ioan Marian, a man linked to the tumultuous realm of Năsăud, regarding the financial support of teachers and students with scholarships (stipends) or young people endowed to follow schools, including academics: "For the material support of schools, at the initiative of vicar Ioan Marian, in 1838 in each county a communal school fund was created consisting of three-month innkeeper's tenancy (from 29 September to 31

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<sup>8</sup> V. Șotropa, N. Draganu, *Istoria școalelor năsăudene*, Bistrița, Tipografia cu motor Gh. Mateiu, 1913, p. 127.

<sup>9</sup> I. Moisil, "Pedagogul Vasile Petri," în *Arhiva Someșană*, 21 (1937), p. 626.

December), of which amount the teachers' salaries were paid, school premises were preserved and books and school supplies for pupils were purchased"<sup>10</sup>.

Iuliu Moisil characterizes him as: "Having a sharp mind and a keen foresight for the future of his nation, he understood that the existence of schools must be ensured through the establishment of safe school funds"<sup>11</sup>.

In 1851 the border Regiment was abolished, and after several insistences it was agreed that the money left for the regiment, *the fund of proventeto* be used for school purposes.

As an element of institutional novelty, Marian initiates a "special class for children with disabilities (deaf and dumb) in the Năsăud area"<sup>12</sup>.

"The information from that period tells us that vicar Ioan Marian did not have enough funds to open a special school for the deaf and dumb and he adopted an innovative solution: the deaf children were to be educated in their counties of residence by the local teachers who underwent training courses for the deaf. This course, organized by vicar Marian, is the oldest form of deafness training on the current territory of Romania, the next course being held only after 83 years (in 1921) at the University of Cluj"<sup>13</sup>.

From the book *History of Romanians*, we find out that within the border regiments there were trivial schools, and from 1826 in Năsăud there was a school for daughters of officers and officials of the regiment, having German as teaching language"<sup>14</sup>. This girls school was founded by Ioan Marian and from the circular no. 182 of August 1835, sent by him as a vicar and a director, ensues that "he was bidding the priests and population to send their daughters to this school in order to endow them knowingly in beautiful works, spinning, weaving, sewing and tailoring clothes of all kinds, making gloves and socks; sowing and growing vegetables in the garden, making food - besides the other teachings; - that the girl who does not know the things that are taught in that school will not be free to marry a priest or clerks (officials) in order to become a lady"<sup>15</sup>.

One of the pupils of this Năsăud girls school was also the mother orphaned Maria Avacum (teacher Ioan Marian sister's niece), daughter of priest Luca Avacum, from Telciu, and mother of poet George Coșbuc.

Among the many edifying approaches to the development and consolidation of the Năsăud schools, it should be mentioned that besides the good progress of the didactic process, Marian was also concerned with the improvement of the school documents: "Since 1836, following the orders of energetic vicar Ion

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<sup>10</sup> L. Ureche, *Fondurile grănicerești năsăudene (1851-1918)*, Cluj-Napoca, Presa Universitară Clujeană, 2001, p. 29-31.

<sup>11</sup> I. Moisil, "Vicarul Ioan Marian," in *Arhiva Someșană*, 19 (1936), p. 143.

<sup>12</sup> Gheorghe Pleș, *Școlile năsăudene*, p. 214.

<sup>13</sup> [http://parocatr.cnet.ro/VCB/pdf/VCB\\_mar16.pdf](http://parocatr.cnet.ro/VCB/pdf/VCB_mar16.pdf), accessed 05.02.2017.

<sup>14</sup> D. Berindei, (coord.), *Istoria românilor*, vol. VII, Bucharest, Enciclopedic Press, 2003, p. 340.

<sup>15</sup> I. Moisil, "Conștiința națională și eroismul grănițerilor năsăudeni", in *Arhiva Someșană*, 24 (1938), p. 154.

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Marian, Matricula was written only in Latin letters and carefully observed (although Latin letters were partly used since 1790)"<sup>16</sup>.

"Ioan Marian, served the ideal of enlightenment and the political, social and intellectual rise of his people. He was the exponent, here at border land, of the conception of *lights* that conceived the school as motherhood to nationality, and the person behind the teacher's desk as the prophet of national consciousness and ideal, the apostle devoted to the cause of the raising of his people in his deep strata"<sup>17</sup>.

Exuberant tenacity, enthusiasm, faith, and erudition are a part of the qualities that have supported him in building Năsăud schools in general and that of pedagogy, in particular.

He also instituted school lodgings, being also concerned with ensuring favorable conditions for a good development of the teaching process, he set up school funds in the 44 border counties, increased teachers' salaries, he set up school gardens where students were learning tree cultivation, intervened for teachers to be exempted from military and community tasks, created conditions for students to receive school supplies and books free of charge, introduced in the fourth grade of the normal school new disciplines: "fruit growing, horticulture and beekeeping with effective practice of the students, set up an examination for those who married, so that the men have a number of trees grafted by their hand in the gardens, and the girls have a number of shirts, towels woven, etc., extended the period of the so-called winter schools, finally took a series of measures so effective that the whole education in the military district of Năsăud received a completely different appearance and revived itself"<sup>18</sup>.

### **Specific steps to preserve Christian principles and national culture**

Besides the obvious contributions to the development of schools and the financial support of border guards' children, Ioan Marian imposed the enlightenment principles, acquired in the context of the initial training in Blaj and Lemberg, among priests and their families during his double function as vicar and director.

In one of the circulars (No. 184 of August 11, 1835) given to support the cultural development of the people of Năsăud and their children, he finds fit to involve priesthood in their awareness of the need for instruction and education, implicitly sending their children to the schools he built and sustained. Moreover, they ask the priests to pay close attention to the census of the future schoolchildren, because the emperor will support the edification of schools only if there are students, so he calls for the number of girls and boys born in a certain period of time: "... That is why I instruct each of you to seek and give in writing not by name but only by number first the sons and second how many girls are born from 1 November 1823 to 1 November 1829, who will be going to village schools this year. Brothers, now for this we must show many and not only the children of

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<sup>16</sup> N. Drăganu, "Date privitoare la istoria comunei Zagra," in *Arhiva Someșană*, 9 (1928), p. 71.

<sup>17</sup> I. Rusu-Sărățeanu, "Ioan Marian pedagog de seamă, inițiator al învățămîntului pedagogic," p. 133.

<sup>18</sup> *Ibidem*, p. 134.

the border guards, because the Emperor has shown much willingness to build some German schools on his expense and commanded to show him how many diligent school children we have and you should know that after the crowd of children will follow the crowd of schools.

So, do what you can so that we can achieve this. On the 20th of month after your new calendar, please send in your report"<sup>19</sup>.

With exigency, but also with respect to Christian ideas, in a sermon on March 2, 1837, in Rodnahe draws the attention of the priests, saying: " So, people full of greed and haughtiness began to aspire to the priesthood, only to escape the ministry of service, and without sweat to gather great wealth from the plundering of the poor"<sup>20</sup>.

After one year, we find consistency in maintaining the principles of Christianity unaltered, but also in the care of the inhabitants' health and the education of the hypo-acoustic children in the counties that he pastored as a vicar, thus, in a circular no. 77 issued following some incursions in some parishes on April 16, 1838, he made a series of decisions: "... visiting some parishes on Good Friday, the vicar Marian found that the cemeteries were not fenced, that the bells were tolled, that he saw men coming out of pubs drunken and arguing, so he decrees:

- According to custom of the east and west church, the bells will no longer be tolled since Thursday evening, from Passionsuntil Holy Easter's day and the Resurrection. It's just the hammer.

- Ever since Palm Sunday we must declare that Good Friday is a great celebration and fasting and it is not allowed to eat, let alone drink in the pub.

- The graves must be fenced, the dead must be buried orderly, a gravedigger should be appointed to be in charge because of improperly sealed graves many diseasescan arise.

- Deaf and dumb people are to be sent to Nășăudto school which will open on 30 April this year"<sup>21</sup>.

Also, in compliance with Christian principles, according to an order issued on November 19, 1834, we find out that "vicar Ioan Marian shows that priest John Pop of Monor was canonized because he did not catechize in the trivial school, being summoned in front of the vicarial chair, being threatened with being stripped of priesthood. The Vicar says that the parson has only two tasks: sharing Sacred Sacraments and teaching the people"<sup>22</sup>.

The proactive attitude towards the importance of reading and the acquisition of books and magazines for the provision of libraries seems to be very much appreciated. Thus, through the circular of May 28, 1835, Ioan Marian recommends two authors: the priest, the political writer and French philosopher Hugues Felicité Robert de Lamennais, considered today the precursor of liberal

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<sup>19</sup> Șt. Buzilă, "Documente bisericești," in *Arhiva Someșană*, 17(1933), p. 237.

<sup>20</sup> Șt. Buzilă, "O predică a vicarului Marian," in *ArhivaSomeșană*, 9 (1928), p. 82.

<sup>21</sup> Șt. Buzilă, "O predică a vicarului Marian," in *Arhiva Someșană*, (1933), p. 250.

<sup>22</sup> Șt. Buzilă, "O predică a vicarului Marian," in *Arhiva Someșană*, (1931), p. 48.

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Catholicism, social Catholicism or Christian democracy, a follower of Rousseau and social order as well as a French writer and feminist, best known by her literary pseudonym, George Sand.

At the appearance of The Gazette of Transylvania, Ioan Marian sends the first "two numbers passing them from one county to another, in order to be seen, read and subscribed. In the circular accompanying the transmission of the Gazette of Transylvania, Marian wrote: "Brethren! in addition to the happy celebration, these two printed Transylvanian Gazette numbers are sent to you, with the request to be sent back to me after being read. After that, because the second semester starts on 1 June, you can subscribe ... and send me the payment for half a year... It would be a good and patriotic thing for the priests from every county to buy a copy"<sup>23</sup>.

The consistency and the balance between the two functions shared by the vicar-pedagogue is obvious, so from the circular no. 61 of 1841, details of the involvement of priests in the education of children and the observance of the specific customs of the church are revealed: "He gives again harsh commands for the catechism of children in village and trivium schools. Then he commands that: The children should be instructed to sing the bow (liturgy) in the choir, the facts of the apostles and the psalms. He also regulates how to place children, girls, men and women in the church"<sup>24</sup>.

A follower of pragmatism and skills formation, "Marian will insist and will even take some stricter measures in order to teach young people practical activities, so by order of January 20, 1845, he intervened with the regimental command, *so that no young man can marry until he can prove with school record that he has studied and finished school and until he has in his garden a number of trees grafted by his hand*"<sup>25</sup>.

### **The mirroring of Christian pedagogical ideas in the schools and churches of the Năsăud district**

We believe that the sustained effort in edifying and organizing the schools of Năsăud as well as the constant care for their priests and parishioners in the vicariate lead us to conclude that the name of John Marian is connected with much of the revival and enlightenment of the Năsăud Country in the nineteenth century.

After the death of Ioan Marian on July 2, 1846, the leadership of the vicariate will be taken over from May 1847 by Macedon Pop, himself formed in the schools of Blaj, who in a work devoted to the work of the vicars of Năsăud said: "Schools like those of Marian had not been nor do I know if they will ever be"<sup>26</sup>.

In 1859, when Macedon Pop was appointed to the new post of chief priest (senior administrative clerical office in the hierarchy of the Greek-Catholic church) in Gherla, the vicarial chair is taken over by Grigore Moisil, whose name is linked to

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<sup>23</sup> Gr. Găzduc, "Ecouri ale iluminismului în Țara Năsăudului," in *Arhiva Someșană*, 2 (1974), p. 260-261.

<sup>24</sup> I. Moisil, "Conștiința națională și eroismul grănițerilor năsăudeni," p. 146.

<sup>25</sup> G. Găzduc, "Ecouri ale iluminismului în Țara Năsăudului," p. 224.

<sup>26</sup> V. Șotropa, N. Drăganu, *Istoria școalelor năsăudene*, p. 92.



the greatest achievement of the school of Năsăud, the establishment of the Gymnasium in 1863, whose director he was until 1868. As a token of appreciation for Marian, the vicar Grigore Moişil requests from the priests of the Năsăud Vicariate, on June 27, 1872, during the memorial ceremony: "... Brethren, You are invited along with those who can come that day, to come and also bring with you the funerary priestly garments. As the people of the Năsăud district have much to thank to the former Vicar and my predecessor (n. b. vicar Macedon Pop) for his merits in school and cultural causes, it is proper for every educated person, pastor or commoner in the district to prepare to come here and give tribute of gratitude and thanksgiving to the immortal Marian. So, Brethren, please invite all educated people and first of all, those who were his disciples.

This religious act is an act of goodwill, so no one will expect a reward, but everyone who will come will consider an honor to participate in that festivity even at his own expense. If the Nassaud district has reached its present state, it is thanks to Marian's spirit and genius, which has paved the way for his present state. And so, I do not doubt that they will all understand what we owe to the immortal Vicar Ioan Marian"<sup>27</sup>.

Ioan Marian's unique ideas until that time were inspirational to the decisions taken by Spiru Haret as minister of public instruction at the end of the nineteenth century and the beginning of the twentieth century: ... this example of Marian's introduction of agricultural education in primary schools was much later followed in the schools of the old Kingdom (in 1898). A former pupil of the Năsăud schools (*namely Solomon Halită, former general inspector of primary and normal education, former prefect of Iaşi and Bistriţa-Năsăud*) who became the counsellor and collaborator of the great Romanian and schoolman who was Spiru Haret, truly sincerely fond of raising the people, inspired Marian's ideas of the Minister of eternal memory. Being a Minister during that period he arranged to give places for gardens around schools and introduced agricultural education (gardening, fruit growing, flower culture, beekeeping etc.) in many primary schools"<sup>28</sup>.

In memory of the great Năsăud schoolman on June 2, 1878, a meeting was held in Năsăud to establish the Mariana Reunion of Greek-Catholic teachers in the Năsăud District, which at the beginning was divided into 4 territorial branches. "There are held dissertations and practical lectures at the assemblies, pedagogical issues are debated, and decisions are made regarding the advancement of the school cause in our land"<sup>29</sup>.

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<sup>27</sup> *Arhiva Someşană*, 20 (1937), p. 315.

<sup>28</sup> Iuliu Moişil, "Vicarul Ioan Marian," p. 150.

<sup>29</sup> V. Şotropa, in *Transilvania. Organul Asociaţiunii pentru literatură română şi cultura poporului român*, Sibiu, 1903, p. 126.

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