

## CONSIDERATIONS CONCERNING MOSAISM IN CARLIST ROMANIA (1938-1940)

Aurelian CHISTOL<sup>1</sup>

**Abstract.** *The Carlist coup d'état of February 10, 1938 was intended to be the beginning of a New Romania, monarchical, nationalist, rediscovering traditions and respect for work and social harmony. Promising a far-reaching reform of state institutions and the regeneration of the entire nation, which was to rally around the sovereign to protect the country from the dangers that lurked at every turn, the New Regime also paid special attention to the delicate question of its relations with the various religious denominations in Romania. The relationship between the state and the Mosaic culture proved to be extremely interesting, characterized by the concern on both sides not to cross a "red line" and not to violate constitutional provisions. The mutual respect formally expressed in public did not, however, rule out moments of tension, which have always been overcome without escalating the latent conflict between the two sides. The analysis of the relations between the Carlist regime and the representatives of the Mosaic cult is not only a topical historical subject, but also an opportunity for reflection for the servants of Clio, contributing to a better understanding of the dramatic moments Romania went through between 1938-1940.*

**Keywords:** *Mosaism, religious diversity, state, tolerance.*

**DOI** [10.56082/annalsarscihist.2024.1-2.101](https://doi.org/10.56082/annalsarscihist.2024.1-2.101)

The coup d'état of February 10, 1938, orchestrated and carried out under the direct guidance of King Charles II, took place against a backdrop of an evident evanescence of liberal democracy, augmented by the growing popularity of authoritarianism and an increasingly clear propensity of the electorate towards the extreme right-wing forces.

Coming in response to the anarchic movements of nationalist, xenophobic and anti-Semitic youth, the New Regime took on the task of bringing about major changes, both in state institutions and in the axiological system of the entire nation. Therefore, we should not be surprised that Charles II's personal regime would impose an eclectic ideology of its own, a melange of nationalism and unwavering faith in the king, based on the cult of dynasty, the cult of labor, the idea of political order, derived from the anti-liberal and anti-parliamentary intellectual foundations that were in vogue in much of Europe.

The monarch's view of nationalism involved its transformation into a basis for the regeneration of the whole of Romania under the wise leadership of the sovereign. The type of nationalism promoted by the king will be enhanced by

---

<sup>1</sup>Associate Professor Dr, The National Polytechnic Science and Technology University Bucharest, Pitești University Center, The Faculty of Theology, Letters, History and Arts.