

# TITU MAIORESCU - THE MENTOR OF ROMANIAN PHILOSOPHERS FROM THE SECOND HALF OF XIX<sup>TH</sup> CENTURY

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**Abstract:** *Our approach is part of the research theme "ROMANIAN EDUCATIONAL MODELS IN PHILOSOPHY", illustrated in each number of Euromentor journal, searching to put forward the brightest minds that have proved the epistemic and pedagogic authority in their era, leaving, in this way, a print over time on the Romanian school of philosophy and on Romanian culture. In this article we are interested, specially, in the relationship of Titu Maiorescu with philosophy, but not from the perspective of philosophical creation but of the formation of philosophers, as a mentor with an unequalled reputation, as a complete teacher.*

**Keywords:** *mentor, Romanian philosophy, philosopher, culture, creator of creators, pedagogue.*

Titu Maiorescu remains the central figure of Romanian culture from the second half of the XIX<sup>th</sup> century - *spiritus rector*<sup>1</sup> of his epoque, mentor and cultural guide, thinker and high prestige and competence logician. He was also a remarkable philosophy teacher at the University of Iași (1862-1872) and in Bucharest (1884-1909), contributing in a conclusive way to the "diffusion of knowledge and awakening the interest and aptitudes for philosophical reflexion"<sup>2</sup> among students.

So, Titu Maiorescu was the founder not only of the High School of literature but of the one of orientation towards philosophy. He had as disciples: C. Rădulescu-Motru, Ion Petrovici, P.P. Negulescu, Mircea Djuvara, Mircea Florian, Nicolae Bagdasar, Lazăr Șăineanu, Pompiliu Eliade, Mihail Dragomirescu, Ion Popescu<sup>3</sup>.

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<sup>1</sup> Simion Ghiță, *Titu Maiorescu și filosofia europeană*, Edit. Porto Franco, Bucharest, 1995.

<sup>2</sup> Tudor Vianu, *Opere, vol. II*, Ed. Minerva, Bucharest, 1972, p. 366.

<sup>3</sup> Angela Botez, *Un secol de filosofie românească*, Ed. Academiei Române, Bucharest, 2005, p.60.

Born in 1840 in Craiova, he was related with leading Transylvanian thinkers, with Petru Maior – from where the change of the name of his father from Ion Trifu to Ion Maiorescu. He made his studies in Vienna (Theresianum Academy), Berlin and Paris. He gave his PhD. in Goessen with the thesis “De philosophia Herbarti”. During his studies, he was influenced by the ideas of Kant, Feuerbach, Goethe, Schiller, and Herder. He was a member of the philosophical Society in Berlin (1860). He encouraged the Romanian philosophical education, being an authentic Mecena of Romanian culture in an important transition phase. He was also a minister and prime-minister.

1. The possibility of an approach of a multivalent personality like Titu Maiorescu are various and wide, confirmed by numerous researches about his life and work. The ones that brought special contributions, in their works, to the knowledge and understanding of Titu Maiorescu in his complexity are referential names in Romanian culture: Garabet Ibrăileanu, Pompiliu Constantinescu, Eugen Lovinescu, Tudor Vianu, George Călinescu, Vladimir Streinu, Liviu Rusu, Nicolae Manolescu, Alexandru Piru.

The ones that published in the interwar period about the philosophy of Titu Maiorescu, the “mentor of philosophers” or “the creator of creators” as he was called<sup>4</sup>, are: Gh. Tăușan, in *Nuanțe filosofice, Cărți, oameni, fapte* 1937; Mircea Djuvara: *Din corespondența lui Titu Maiorescu* (1860-1942); Al. Ionescu: *Manuscrisul cursurilor lui Maiorescu; Din ineditele lui T. Maiorescu*, in *Convorbiri literare*, nr.2/1944; Emanoil Bucuța, *Un cuvânt de introducere, Duiliu Zamfirescu și Titu Maiorescu în scrisori* (1884-1913), 1937; D. Drăghicescu: *Titu Maiorescu. Schița de biografie psihosociologică* (1940); Ion Simionescu: *Titu Maiorescu*, in *Oameni aleși II României* (1942); I. Soveja: *Titu Maiorescu* (1925); E. Lovinescu: *Titu Maiorescu* (1972), Tudor Vianu: *Titu Maiorescu în Istoria literaturii române* (1944), *Înțelegerea lui Maiorescu* (1970); Nicolae Bagdasar: *Titu Maiorescu în Istoria filosofiei românești* (1940), C. Rădulescu-Motru, *Titu Maiorescu în filosofie*, in *Convorbiri literare*, 5-6/1920, P. P. Negulescu, *Profesorul Maiorescu*, in *Convorbiri literare*, 1927; Ion Petrovici, *Titu Maiorescu* (1840-1917), 1931; Mircea Florian *Începuturile filosofice ale lui Titu Maiorescu*, in *Convorbiri literare*, 1-19, 1937, etc.

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<sup>4</sup> D. Drăghicescu, *Schița de biografie psihosociologică* (from the Journal „Libertatea”), 1940, p.10.

For the proposed research it is interesting to remind that Titu Maiorescu brought the highest services to the schools of all grades. In 1862, he becomes principal of the National Highschool and then, teacher of universal history, philosophy and logics at the History Faculty from the University of Iasi (16 nov. 1862- 25 nov.1871), being the titular holder of the course *Despre istoria republicii romane de la introducerea tribunilor plebei până la moartea lui Iuliu Cezar*. Eminent teacher, at only 22 years old, Maiorescu becomes rector of the University from Iasi (September 18, 1863) and principal al the normal School "Vasile Lupu" (oct. 1863), where he teaches pedagogy, Romanian grammar, psychology and composition. He is also a scholar inspector and he initiates (for the first time in our country) the pedagogical practice of students (among which we can mention Ion Creangă).

In 1884 he becomes teacher of logics and of history of contemporary philosophy at the University of Bucharest and after that - the rector of the University. He was minister of "Public instruction", spreading all over, the light of his healthy judgement and large culture, the parable of his sentiment of duty and ideal fairness.

Undoubtedly, Titu Maiorescu remains a mark, especially for the Romanian school and for the Romanian philosophy school.

2. The evolution of the philosophical thinking of Maiorescu was determined by the thorough going study of the provenience of his conception. Far from becoming eclectic, the way that some commentators sustained, or scientist rationalist, the way that others believed, in all three stages of his thinking: Viennese (1856-1858), Berliner (1859-1861) and of applying philosophy to Romanian humanist cultural problems, Titu Maiorescu went from his absolute admiration for logics to a general humanist philosophy applied to the aesthetics and theory of culture<sup>5</sup>. In 1860, the young Maiorescu wrote: "My career will begin with speculative philosophy. After some years of private teaching I will propose in public my main study in public philosophical sciences, because it is my call<sup>6</sup>...my philosophy is intimate connected to any spiritual activity...the real nature of the poem is inseparable of philosophy"<sup>7</sup>.

No doubt, in logics and history of philosophy, Maiorescu didn't blaze the way or system inventor of a truly original creator. But, denying his

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<sup>5</sup> Angela Botez, op.cit., p.62.

<sup>6</sup> Titu Maiorescu, *Jurnal și epistolar*, vol. III, Bucharest, Ed. Minerva, 1980, p.94.

<sup>7</sup> Titu Maiorescu, *Scrisori de tinerețe*, Bucharest, Ed. Dacia, 1981, p.176.

contribution to these disciplines is equal to harming the truth. On the other side, it is true that Maiorescu was less involved in philosophy and history of philosophy, preferring larger horizons.

In his entire cultural work, Titu Maiorescu studies philosophy organically connected to other forms of spirituality. He used the force-ideas of European philosophy as active energies in the process of spiritual modernization of Romanian culture, understanding culture as a form of life, as a living organism. The idea is of German inspiration, and Maiorescu takes it from there and adapts it. Any form of life can be borrowed, but it must find a background to splice to. Any abstract formula brought from a culture to another must be preceded by an early favorable intuition of the hospitable culture.

This organic philosophical conception founded the most discussed esthetical theory of the "forms without substance" of Titu Maiorescu.

It is the cause why we are not joining the position of those who applied labels like: „herbartian“, „fuerbachian“, „schopenhauerian“, „hegelian“, „kantian“ and others.

Titu Maiorescu even if he was an "original" thinker cannot be associated with Herbart, Kant, Fuerbach, Schopenhauer, Hegel, Spencer, Comte or Darwin but with the perennial ideas of philosophy: the rationality of world, the progress in social life, values of positive sciences for philosophical generalizations, infinite cognoscibility of the world, ideal value of the beauty of art, etc. The consequence of these ideas in his general philosophical attitude it is more important than the particular way in which he argues.

Philosophers are not, in his belief, more than particular ways of philosophy. In this way it must be understood the assertion about the inauguration lesson of the course *Istoria filosofiei germane* (*The history of German philosophy*) in which he confesses to students his profession of faith: "*the duty of a teacher is not to dictate the system to a philosopher, no matter who that is „Jurare in verba magistri“ was an obstacle in the development of the intelligence of students. To offer the sure method for researching the truth and nothing else, here is the real duty of a teacher, because the key is in the free argumentation of students*".<sup>8</sup>

A teacher that is organically attached to the substance of a philosophy or another couldn't offer this methodological chance to students, this

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<sup>8</sup> „România liberă“, *literary number*, nr.6, 2 oct., 1884, p.66.

spiritual freedom, from where we can conclude that Maiorescu was attached only to the substance of his wisdom.

Adding that in **Lessons**, he hasn't had the intention of presenting a personal system but only to expose others systems, Maiorescu appeals to honesty and probity and deplors the fact that "the world started to talk and even to write with a tireless passion about several problems, without being aware of the cause. In the middle of discussions are often invented opinions that are assigned to different authors. You can harshly find someone that tried to analyze a book or a speech...it would be great to know what is about before opening the mouth to issue a judgment, - with the corollary of silence when the subject is not known because it is important to know what you really know and what you don't".<sup>9</sup>

About the fact that he didn't published too much, there were several disputes in that time. Even so, by publishing in 1876 his **Logics** manual, he wanted to offer a model of rigorous and consequent thinking that aspires towards universality.<sup>10</sup>

We appreciate, as well as Alexandru Surdu<sup>11</sup>, that what Maiorescu aimed to achieve in logics was from the first attempts a manual, if not an exemplary manual, intended to acquaint students and high school students from Romania, and after that to the general public, with this discipline that hasn't taken advantage till the of such an exposure (it must be recalled the fact that his Logics from 1876 circulated almost a decade as the only manual of Romanian logics). Reading *His logics writings*, we can notice how Maiorescu's preoccupations about the logical content collocate all the time with the psycho pedagogical ones, in order to use an actual term. So, on the line of herbartien influence, Maiorescu is preoccupied from youth by psychology and pedagogy. The pedagogical belief of Herbart was intellectualist, logic- formalist. It aims for the rigor and exactitude but also the psycho pedagogical conditions of getting them. It is mainly about structuring on formal steps (at the level of the whole and at the level of every lesson) of understanding educational lessons based on their difficulties and on psychical capacities of students of understanding.

Except from his logics manual doubled by the pedagogical demarche that will find tangible echoes in works and university careers of some

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<sup>9</sup> Ibidem, p. 65.

<sup>10</sup> Simion Ghiță, *Titu Maiorescu*, Ed. Științifică, Bucharest, 1974.

<sup>11</sup> See the contribution of Alexandru Surdu in making the volume *Titu Maiorescu, Scrieri de logică*, Ed. Științifică și Enciclopedică, Bucharest, 1988.

successors we can note his course of "History of Contemporary philosophy" through which Maiorescu offered to the youth from universities major models of creativity in philosophy.

It is to be noted the fact that Maiorescu was interested of teaching logics and occidental contemporary philosophy dominated by scientism and positivism. We can see Maiorescu as the founder of a classic scientism with the observation that it is not only about a simple return to a spiritual-cultural previous configuration, validated in the past as well, but it is about identifying and incarnating those perennial features of occidental rationalism. It is not to wonder that Maiorescu reserves the biggest space to Kant's philosophy, specially the positivist - rationalist orientation of occidental philosophy.

In what measure and direction did Maiorescu actuated, through his lectures, the philosophical thinking, the interest towards philosophy and most of all towards Kant's philosophy it was highlighted several times. And the affirmations are most of all true. But, these types of truths become, in time, too abstract and this is why they might seem inconclusive. So, reconfirmation is needed. Maiorescu believed in vital energy of the body of Romanian spirituality that will make him capable of assimilating the newest literary, science and philosophical works. He wanted to use, in order to quicken this process, the great achievements of European philosophy and tried to convince the cultural world from Romania that the philosophy "as the most complete expression of the human spirit in a certain moment of its development" must be involved in the criticism and lead all evolutions of art and culture. The philosophical spirit was cultivated by Titu Maiorescu both inside him and in order to create some Romanian representative thinkers.

It is well known that Maiorescu made from his lectures some real intellectual celebrations, his lectures seduced the most students from different universities. The atmosphere of the courses of contemporary philosophy history and logics is evoked by his great disciples. It was "a great course to attend, a great intellectual attraction in which the teacher tried to explain systems mostly in a psychological way" and to examine "critically and only to show through some suggestions in what way they might be outrun in future"<sup>12</sup>.

Through his lectures, Maiorescu "contributed mostly to the creation in our country of future opportunities of studying and philosophical

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<sup>12</sup> Ion Petrovici, *Titu Maiorescu (1840-1917)*, Bucharest, 1931, p.36-38.

movement”<sup>13</sup>. Putting his talent, energy and intelligence “in the service of local necessities”, he managed to impose himself as one of the most important factor of our cultural and national progress. P.P. Negulescu highlights the fact that Maiorescu “wanted to give to his courses a concrete form, almost popular. Philosophical abstractions were easily torn apart in his full of life and color exposure and managed to blend them as a matter of course with the reality of day-to-day life. Examples were everywhere and chosen with a special art in order to be attractive by themselves and sometimes to highlight, with a more incisive ironical shade, political or cultural events of the time...”<sup>14</sup>

Maiorescu created in our culture not a simple current, he is the beginning of a new époque: “In the history of Romanian philosophy, he will be a fine name. And if this Romanian philosophy will spread sometimes in the history of universal culture, his name will mark the date of an époque. He began the awake of Romanian philosophical thinking under the influence of culture”.<sup>15</sup> **Conferences of German philosophy history** held by Maiorescu in 1884-1885 were addressed to all students and to a larger public made out of cultivated persons or thirsty of culture and represented, according to the impressions of those who followed them, a real “spiritual celebration”.

Those conferences referred to the systems of Kant, Fichte, Schelling, Herbart and Schopenhauer. Without doubt, the manuscript of the course that we analyze cannot reproduce, even in a modest manner, the atmosphere created by the great teacher in the famous IV amphitheater.

An invocation of exceptional plasticity, through the precision and depth of affective details, of the atmosphere of courses of the great master we owe it to Emanoil Bucuța: “I see him at the University, in the well-known IV hall. When the pointer from the big clock face on the wall behind us reached 10 minutes after 5, a movement was made by the people standing on the podium to the door. Madam Maiorescu was coming and all gathered to make way to the chair with the back incumbent by the first benches. At 15 minutes past 5, with an astronomical precision, Maiorescu came in. I still feel the way silence was made by hundreds of listeners, I hear the silence from back then and I am waiting

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<sup>13</sup> Ibidem, p.44.

<sup>14</sup> P.P. Negulescu, *Ceva despre Maiorescu*, in *Amintiri despre Maiorescu*, Ed. Junimea, Iași, 1973, p.154.

<sup>15</sup> C.R. Motru, *T. Maiorescu și filosofia* in *Convorbiri literare*, 1933, p.298.

for the voice to start. I roll my eyes in the hall and see not only students, but all the members of "Junimea", especially the young ones, novice philosophers or writers with open wings, Mircea Djuvara, Ion Petrovici, Vișlan, Naum. The new generation surrounded the patriarch, willing to sip his words and maybe to keep in their eyes the silver image in the preparation of leaving. His course was polished with a vessel encrusted with jewels. Blasphemous knew to say that the speech was previously said in front of the mirror and that, in years, nothing has changed. Anyway, beautiful and unique, the mirror is noticeable that, judging after what happens around us, the old man has broken forever; but we have lost forever the memory of that completion"<sup>16</sup>.

For many philosophers, since the beginning of the XX century, Maiorescu was and remained the "teacher". P.P. Negulescu, comparing him with foreign teachers from that time, considered him above them, especially about his great oratorical talent. It is interesting the fact that all stories about Maiorescu's courses are full of impressions about the oratorical style and not about the content that, as shown in course notes of the philosopher, it is proved to be extremely profound. In this resides the great pedagogical mastery of the teacher that, following the example of Kant, knew to show the most abstract ideas in an approachable form. His course was a "great intellectual attraction", Petrovici said. "Even with his severe method and his positivist allure, he often took the plunge in the sheer domain of metaphysical hypothesis or was led by the blast of his warm emphasis and the flight of an authentic poem. Here, Maiorescu was freely evolving and sang on all sides of his rich personality"<sup>17</sup>. Through his course of history of philosophy, Maiorescu wanted to highlight the prevailing tendencies in European philosophy of the time - Kantianism in Germany, positivism in France, empirics and evolutionism in England- as well as bridges between these philosophical currents. We must not forget the considerably influence, this time on a smaller circle, of the "Logics lectures", doubled by some editions of the "Logics", work that is so discussed and under controversy. It is significant the fact that the Romanian philosophy appears on the same logical and esthetical lines, Maiorescu being (according to Tudor Vianu) the "creator of the philosophical aesthetic in our culture".<sup>18</sup>

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<sup>16</sup> Emanoil Bucuța, *Un cuvânt de introducere*, in *Duiliu Zamfirescu și Titu Maiorescu în scrisori* (1844-1913), „Fundăția pentru literatură și artă”, 1937, Bucharest, p.22.

<sup>17</sup> Ion Petrovici, *Titu Maiorescu* (1840-1927), Bucharest, Casa Școalelor, 1931.

<sup>18</sup> Tudor Vianu, *op.cit.*, p.370.

Titu Maiorescu is a point in the development of Romanian philosophy: he is in the same manner the one that understood the authentic perspectives of our philosophy, proving to be, on this line, a follower of traditions and, at a more profound analysis of his didactic activity, the one that opened the path of scientific elaboration of our philosophical perspectives, making the inauguration of a new tradition.

Maiorescu was, according to some, a sort of Socrates in Romanian philosophy. Without giving recipes, referring to fundamental sources of contemporary philosophy, he exposed to public the fundamental questions on truth, good and beautiful. He showed to all the philosophy in the good way of speaking, not being dogmatized.

Speaking about the role that Maiorescu had in the context of our culture, Tudor Vianu said: "the influence of Maiorescu gave strong results, discouraging mediocrity and made impossible cultural jokes. Reputations that he destroyed were never repaired. We continue by admiring his critic and incisive verb, his polemic dignity that he never abandoned by maintaining himself on same ideas. The action of cultural criticism of Maiorescu had a healthy effect. It seems undeniable to say that, if there would be none of his work and action, modern development of our literature and of the entire culture would have been in lack of a precious factor. The way of our progress is marked by Maiorescu as well".<sup>19</sup>

Maiorescu's activity and work are acknowledged and appreciated quasi-unanimously, his role in cultural critics, the discovery and the sustentation offered to the young Romanian talents (Eminescu, Creanga, Xenopol and many others), spreading knowledge, feeding the passion and interest for philosophical reflection. Titu Maiorescu had a noble didactical mania. The one of making university teachers of philosophy, from consecrated poets of "Convorbirilor". A poet with deep philosophic background, Eminescu couldn't help but to tempt Maiorescu towards guiding him into a university carrier. The proposal that Maiorescu is making to the poet, in the time he was in Berlin, of quickly procuring an academic title in order to be able to create a philosophical chair, causing perplexity to Eminescu. He answers a long and well thought letter on the 5<sup>th</sup> of February 1874, from Charlottenburg, letter from which stands out not only the rare modesty of Eminescu, but also the high conception that he was having about a university chair and about the study of philosophy

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<sup>19</sup> Tudor Vianu, *Înțelegerea lui Maiorescu*, in *Opere*, vol. 2, Minerva, Bucharest, 1942, p. 366.

in general. For him, science is too vast to be accumulated in the short time in which a patchily doctorate is made possible.<sup>20</sup>

The way that Titu Maiorescu and Mihai Eminescu imposed themselves in modern Romanian culture is illustrated by Grigore Tăușan in a referential article<sup>21</sup>, for understanding academic demeanour and powerful influence exerted by the great master about his disciples.

“Furthermore, we live under the sign of two great selves, which dominate our soul climate and are somehow the cardinal points of the Romanian intellectual horizon: we think at Titu Maiorescu and Mihail Eminescu.

The poet masters through the sound of his lyric, shows Tăușan, through the rhythm of his lines that, beyond the lightened conscience, gurgles in our sub conscience, creating an internal area of our spiritual life, the way that he masters us through his nationalism from articles, making, in a particular manner, the basis for his bright poems so that in years passing by the time of his death, they only managed to anchor him more and more in our souls, to give him the warmth of a present time that vibrates in colour and inner sound, the events of the time being. We live with Eminescu all the time, never mind the time passing by. Same as Maiorescu, we stay in a permanent spiritual contact, the way that all the discussion about morality in art say, which are about a new theme exposed for the first time with clarity by Titu Maiorescu”.<sup>22</sup>

“It is so present for us Titu Maiorescu, says his disciple, that talking about him now I have the fear of not being able to rave a contemporary and not being able to go with a sense of indiscretion till saying some private things about the man that you can meet in life. We are under a mirage of a grown-up and under the admirable hallucination that provokes spirits that are really original in the mind and soul of the ones that follows him”.<sup>23</sup>

About the way that Maiorescu was as a teacher, Tăușanu writes: “Titu Maiorescu classes were opportunities for his listeners, students from the first row, to get a truly admiration for the teacher and a passion for the discipline. Maiorescu exerts real resurrections and recovering for the soul

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<sup>20</sup> Ion Sân-Georgiu, *Eminescu și spiritul german*, in „Revista de filosofie”, nr.1-2/2000, from „Revista Fundațiilor regale”, nr. 10, 1934.

<sup>21</sup> Grigore Tăușan, Titu Maiorescu seen by one of his students in *Nuanțe filosofice, cărți-oameni-fapte*, Bucharest, Ed. Casa Școalelor, 1937, p. 110-119.

<sup>22</sup> Ibidem, p. 110-111.

<sup>23</sup> Ibidem, p. 111-112.

of the listener, the way that PP. Negulescu's confession proves, that, even as a math-oriented student they were all caught in Maiorescu's charm, becoming first of all, a brilliant student in order to become a bright thinker and philosophy teacher of today. First or all, the outer side of the course, the time-dependent regularity and the fact that he never missed a class, entering in his old hall no. 4 of the University just in time, remind me that sometimes he was coming in a dress suit and with all his decorations, right from a great official feast, when he was a minister, so powerful was his sense of exactitude and love for the course. His university lessons were symmetric, had a plan and a well-organized schedule, without the necessity of highlighting the originality and the exposure that exceeds didactic clarity, in order to take forms of a classic and artistic oratorical exposure. His mimicry, gesture, soft rhythm of the sentence, everything has to enlighten in the mind of the listener metaphysic deepness, the importance of studied thinkers and to give that impression of certainty in beliefs and light in opinions that were suggested by him in souls and remain for the rest of their life like spiritual lines".<sup>24</sup>

3. Being a "maiorescian" is not equal to knowing his lectures but to getting that sort of organic structure of intelligence that made you feel like him and go on the thinking paths of the master.

"Maiorescians" are those Romanian philosophers, usually students of Maiorescu, that despite their different orientations (sometimes in opposition), shared the same philosophical source. Their opposition proves, scientifically speaking, the open character of Maiorescu and, pedagogically speaking, his utility. But this utility was fundamental for the "work of making a philosophic environment". Maiorescu's tradition behaves, not in the work of any "maiorescian" but in the entire Romanian philosophy, in the philosophic "environment" that he made, that belongs to him<sup>25</sup>.

So, the tradition of Maiorescu in Romanian philosophy might be considered a positive phenomenon. It was part of spiritual tendencies of the Romanian people towards truth and beauty, towards a complex philosophical image of the world. The stage of synchronizing to Romanian philosophy with the occidental one got to the top in the era called "maiorescian". Titu Maiorescu got as reproach the creative emptiness and the lack of philosophical vocation, because some forgot or ignored the fact

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<sup>24</sup> Ibidem, p. 115.

<sup>25</sup> Gr. T. Pop, Cuvânt înainte la: *Prelegeri de filosofie ale lui Titu Maiorescu*, Scrisul românesc, Craiova, 1980, p. XLVII.

that no initiation begins with innovations. Except that Maiorescu proved to be precocious, by elaborating a manual of logics during high school and publishing at 20 years old a philosophy paper in Germany, he understood better than all his contemporaries the needs of the moment of building the Romanian culture. It was an era in which in order to find its own path our culture had to inspire, till imitation, from the occidental one, dominant world-wide, mostly in philosophy and science. It is the reason why Maiorescu, instead of trying to build an eccentric philosophy, he considered fundamental the courses of History of modern philosophy and Logics in order to acquaint us with the modern occidental philosophy.

It was proved that this was the best direction that managed to absolve us from useless aberrations and the awkward situation of some ridiculous debuts.

Titu Maiorescu sent his disciples to study in France and Germany and directed them on his path, of receiving philosophy in order to teach it in Romanian universities. This was what didn't discourage the disciples of Maiorescu to bring their philosophical contributions.

The philosophical environment reproduces, both intensive and extensive, the systematic conception of Maiorescu. His virtue is exceptional. He was the teacher of an era and for this, not only that there wasn't anyone else to replace him but his appearance, his personality was unique and circumstantially happy for our culture. "Direcția Maiorescu" (named by Alexandru Surdu), the direction given to Romanian culture at the end of the XIX century, identifies itself with the main orientation towards occidental rationalism that has an important role in defining the time of building our modern culture.

But the most significant aspect for the subject of our article is that "direcția Maiorescu" is characterized by the central role of logics in the educational system and of the Romanian philosophical activity and, more than that, by the pivot role of philosophy in modern and contemporary culture.

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