

Pan Vizirescu – Tragic destiny saved through creation

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***Abstract:** The writer and journalist from Slatina, Pan Vizirescu, was preoccupied with literature, aesthetics, morals, philosophy, pedagogy, sociology, history, ethnography, folklore and, of course, politics... His contribution developing speech, writing and love for the country led him into a hollow where he remained hidden from the communist secret police for 23 years. His whole life, he fought against errors and the spiritual darkness of Romanian country, wishing the moral and spiritual resurrection of Romanian people at all costs. The Romanian soul was considered by Pan Vizirescu as the greatest national energy of Romanian people.*

***Keywords:** Pan Vizirescu, literature, spiritual resurrection.*

Olt county is a Romanian realm laden with a fascinating cultural history, insufficiently known and exploited and Slatina is a town among whose great characters given to posterity, is the nationalist scholar Pan Vizirescu. It is moral and compulsory that someone should put forward the work, personality as well as the contribution to the development of the Romanian language of the last great thinker of Romania. I consider this little monographic study known by the title of "Pan Vizirescu – Tragic destiny saved through creation" to be an endeavor useful to the new generation, to the youth in Olt and not only, giving thus a momentum towards the knowledge of the work and life of this righteous Romanian, who, being sentenced to death during the communist regime, remained hidden, isolating himself in a well-thought prisonlike room, where he lived in a secret exile, during which he meditated, developed and wrote in a huge amount for more than two decades. A unique phenomenon in the history of Romanian literature and perhaps in the whole world.

The hypothesis of a large scientific research on this matter is given by the existence of a genuine, authentic literary work, which provided the phenomenon of continuity of Romanian language in poor conditions. Pan Vizirescu's published work, before the monarchy was abolished, until the year 2000, when he fled to the stars (poetry, theatre, cultural, social and critique articles, memorable notes in the magazines *Universul literar*, *Gândirea*, *Bilete de papagal*, *Familia*, *Muncitorul Național Român*, *Floarea de foc* etc., radio and video recordings, conferences, lectures, literary critique, commentaries and different sorts of writings from the period of Carol II and, then, in that of "the great

scoundrels”) are testimony of the patriotism, talent, and steadiness of a genuine creator, having started from way down, from Branet in our timeless Olt.

Among the depositions and testimonies worthwhile, an important role may be played by the interview granted to me by one of the writer’s muses, the poetess of rondels and sonnets, Claudia Voiculescu, who lives in Bucharest and who followed, in that period, her maestro to most of the cultural manifestations (cenacles, conferences, literary symposiums), all set in the bohemian Bucharest, by our Slatina fellow citizen, together with the last aristocrats of the Romanian way, who had survived the communist prisons and the horrors of the Ceaușescu’s secret police. We also take into account the testimony of Pan Vizirescu’s descendants, then those of Mrs. Marilena Rotaru, the journalist of king Mihai I, as well as our protagonist, expressed in Zoltan Röstăș’ interviews book, ”Latin Street nr.8”. We must not forget The Royal Foundation Magazine either, the radio conferences of the maestro, as well as other research sources, provided to me by the descendants of Pan Vizirescu, but also the well-known literary historian Nicolae Scurtu. We remind here the book of interviews ”Encounters with the people of the 20th century”, by Marina Spalas, in which we find many details regarding the life and literary activity undergone in almost a century by Pan Vizirescu, who was also nicknamed ”Slatina’s century fellow”.

Pan Vizirescu’s work- a real literary treasure

A case study to be analyzed is that of an overwhelming and revealing text appeared in 1928, in ”Bilete de papagal”, entitled ”Out of the hollow”, and signed under the pseudonym Sandu Plavie. Most of his texts are filled with a bright local concept entitled in that period ”The Nationalization of Romanian Ideals”, patented by Constantin Rădulescu Motru.

Pan Vizirescu developed his writing activity, of a professor and lecturer of other great professor, writer, journalist and Romanian patriot, Nichifor Crainic, former Minister of Propaganda in Antonescu Government. On the way towards the ”Labyrinth”, he crossed the interwar period, then the totalitarian one, the communism, but also the great emanated after December 1989 period, with us having had the privilege of knowing him in person, the Sphinx of Branet passing away at the age of 97, in the both lucky and unlucky year 2000. His legacy struck the history of Romania and can represent a moral landmark for the studying and patriot youth of Romania nowadays, situated on the brink of precipice. Pan Vizirescu’s generation promoted Romanian high ideals through culture and religion, doing that under the threat of Stalinist executioners. Pan Vizirescu’s work lies in the bright thinking of some prominent scientific, journalistic, literary and philosophic personalities, such as Dimitrie Gusti, Nae Ionescu, Petre Pandrea, Pamfil Șeicaru, Eugen Ionesco (here is another great Slatina fellow citizen), Emil Cioran, Radu Gyr, I. D. Sârbu, Vasile Voiculescu, Ion Pillat, Constantin Rădulescu-Motru, N.I. Herescu, Nichifor Crainic etc. The

published and unpublished work of our Slatina fellow citizen is a real literary treasure and bringing it again to spotlight will represent an act of historian-literature justice. The study of CNSAS documents must be taken into account, regarding the secret police's chasing Pan Vizirescu, but also the analysis of other Slatina writer's documents killed by the secret police, on the crosswalk in 1979 - Demetru Iordana, who gave to the world the novel "The Daughter of dr. Ambrozie", making a parallel between the two and keeping the proportions of value between them.

Pan Vizirescu and the trial of the "nationalist" journalists!

When Alexandra Sidorovici, Silviu Brucan's wife (Saşa Bardenko) accuses our writer and journalist from Slatina, Pan Vizirescu "of crime and national disaster, through war crime committing" in the famous trial against the 14 "nationalist" journalist, the signs of the "new world" knitted by the Soviet Union showed its devastating weapons of Bolshevism. The presence of the Red Army in our country, the disastrous consequences of the World War II, the decisions taken at Yalta and the installation of the communists in power, all these were meant to find escape goats, whom the new system was to punish hard in front of the people...First, they pointed out towards the journalists, especially the ones that stood out through public attitude, in the famous newspapers... Universul, Curentul, Porunca Vremii, Gândirea. They were framed with having generated the extreme nationalism and legionaries in the Romanian society, and served the Fascism and Nazism. They were trialed hard by those ghost-like Court of the People, as war murderers, anti-Semitic, anti-Soviet, anti-democrats...The group of the 14 journalists and writers, we could say, formed at Dimitrie Gusti and Constantin Rădulescu Motru's school was formed of: Stelian Popescu, manager at "Universul", Pamfil Şeicaru, manager at "Curentul", Ilie Rădulescu, editor-in-chief at "Porunca Vremii", Nichifor Crainic, founder of "Gândirea"... Next to those great journalist celebrities, there were other coryphaeus of the interwar period, like: Romulus Dianu, Romulus Seişan, Ion Rădulescu, Radu Demetrescu-Gyr, Ilie Popescu-Prundeni, Alexandru Hodoş, Grigore Manoilescu, Pantelimon Vizirescu, Aurel Cosma, Vladimir Christi...The law 312, of April 4th, 1945, declared all of them guilty, being trialed in urgent procedure by the Court of the People. The ones being in the country – Stelian Popescu, Pamfil Şeicaru and Vladimir Christi, (...) were arrested and hastily prosecuted. The indictment – signed by dr. Petru Groza and by Gh. Tătărescu, on May 17th, 1945 – found them guilty because "through newspaper articles, brochures and conferences, they put themselves at the service of fascist and Nazi propaganda and contributed thus at maintaining a terror regime and a faulty foreign affair policy, whose consequences were supposed to involve Romania in a disastrous adventure, political and military crashing of the country." (Ioan Opriş – The trial of the "nationalist" journalists, MAY 22nd – JUNE 4th 1945,

Albatros Publisher, Bucharest, 1999). From that moment on, the freedom of the press stopped, the blamed received a life sentence or decades in prison, the journals "Adevărul" and "România Liberă" started to collaborate with the Bolshevik regime and praise greatly the Red Army and the Soviet Union. Although in the case of Pan Vizirescu no evidence of his guilt was found, he was sentenced with life in prison. Miraculously and uniquely, in the history of the literature of Europe and, perhaps, of the world, the writer, journalist and patriot from Slatina eluded the punishment hiding in the attic of his house located near the Slatina city hall for 23 years...

A hero of the mind

The writer and journalist from Slatina, Pan Vizirescu, was preoccupied with literature, aesthetics, morals, philosophy, pedagogy, sociology, history, ethnography, folklore and, of course, politics... His contribution developing speech, writing and love for the country led him into a hollow where he remained hidden from the communist secret police for 23 years. His whole life, he fought against errors and the spiritual darkness of Romanian country, wishing the moral and spiritual resurrection of Romanian people at all costs. The Romanian soul was considered by Pan Vizirescu as the greatest national energy of Romanian people. Not being even for one second anti-Semite, he made great effort to unleash the Romanian culture from foreign influence, trying, together with his generation to shed a light in the field of literature and create a synthesis of autochthonous spirituality. The evolution of his soul completed in that hollow, in which he lingered for 23 years. There, he developed himself. He took part of a group of Romanian intellectuals who, at that time, "sparkled with idealism", to cite a quote of the writer Vasile Netea, Romanian author and historian. He fought against Evil, he was a martyr, but also a victor against the evil. His writings, the important ones, but also the less important, his reflections, his religious poetry, the drama, the interviews, the articles in the important magazines, his novels, etc., make whole a profile of a religious and patriot writer from Slatina whose work was unfairly neglected by the cultural communist responsible clerks, but also by the post December 1989 ones in Romania. He must remain in the conscience of the young generation as a guiding light that followed the installation of the communism and the prosecution of the 14 lot of Romanian journalists, whose members he was a part of.

He was the advocate of the addiction of ideas from man to man and from nation to nation. He loved freedom and democracy, but, as Petre Țuțea, he despised "the democratic herds", considering democracy to have an only flaw: the lack of axiological criterion! Alone, in the shade of the 23 years of isolation he spent not even one day without a thought or a deed. There, in loneliness, he stirred the past, lived the Christian religion at a maximum temperature (In the attic of his house, where he hid, he wrote the unpublished religious novel "The

sinner or the daughter of Jesus”), in that hiding he figured out his destiny, raising, through his writing at the light of a candle, monuments of truth and light. His unchallenged belief in what is Romanian could be synthesized exactly in what he wished for his country: life in brightness, metaphysical unrest, work and creation. As the writer and historian Vasile Netea would say about the literary historian Gheorghe Bogdan-Duică, in one of his works (“Life and work of Gheorghe Bogdan-Duică”, Vasile Netea, Bucharest, publisher - Cartea Românească, year 1940, page 6), as the latter had burnt “on the timeless stove of the Romanian spirit, a stove where our highest hopes had continuously burnt and where, from Coresi onward, the Romanian culture has untiringly come forward”, in the same way Pan Vizirescu burnt, in the heart of the iceberg, called communism implanted in the East, in our lands. In the flesh and blood of Pan Vizirescu the Romanian family and the national moral and ethical values have trembled, he remaining a peak of the Olt, over whom the time must not pass carelessly as before. His poems are shining even today, his ideas are surprising even today, his patriotic holy spirit lies elegantly over our national desires, his life and work represent even today the life of a Slatina fellow citizen who honored, through his sacrifice, the Romanian people!

The ethnic în Pan Vizirescu – a statement of deep romanian nationalism

Pan Vizirescu was fully impressed by those manifestations of Romanian spirituality dominated by the idea of our spiritual autochthony. This current of making our culture autochthone aimed at giving historical continuity and the spontaneity to the Romanian spirit as well as the popular culture that marks the path to the modern culture. The first area that got autochthone was literature, then history and philosophy. The forerunner of those concepts was Nicolae Iorga, followed by Vasile Pârvan, the one to highlight them greatly. Then “the energetic personality” of Constantin Rădulescu Motru came along, who underlined the self-consciousness of the society, making a direct link between the culture to that awareness. For the first time introspection steps in here, as data provider, suggestions and hypotheses resulting out of an author’s work.

About spiritual borders

Pan Vizirescu said: ” I consider a blessing having come into this world in this people, not having been diverted elsewhere. My belonging to the Romanian people is, indeed, a joy and a heavenly gift.” Onisifor Ghibu said: “A nation must, above all, step out of mediocrity, not keeping to borrow spiritual goods from others, and must, be creative itself. (...) Too much abuse was made out of the ability to adapt to foreign cultures. (...) It is time we left aside adaptations and get in the spotlight through ourselves. (Dictatorship and anarchy – Onisifor Ghibu, Sibiu 1944 – The Graphic Arts Institute Press “Dacia Traiană”, SOC. AN.)

In turn, Dimitrie Gusti talks about the fact that sometimes the Romanian culture may strengthen "our spiritual borders": "The Romanian nation, who hopes to step up in the world, must intensify its culture to the full extent, the only one capable to strengthen its eternal spiritual borders, as a compensation for the temporary chop of the political borders of the state."

About the religious feeling, the metaphysical order and the social one, P.P. Negulescu's opinion was: "In the historical memory that I wish to use, there is one of my deepest and strongest feelings, the religious feeling, which, in the metaphysical order, is as holy as it is in the social order, the national feeling." (P.P. Negulescu – "The conflict of generations and the factors of progress", Romanian Academy. Party Speeches – May 25th 1941, In Public Meeting).

Pan Vizirescu – about how Blaga's mioritical space came into being

Therefore, educated at the Gustian school and flooded by the philosophy of Romanian autochthony promoted in those days by Iorga, Constantin Rădulescu- Motru, Vasile Pârvan, Nichifor Crainic etc., Pan Vizirescu's conception on life was depicted in his work and carried the influence of those theorists of the Romanian way of thinking.

Casting the dialectic material time spotlight in which we live nowadays, Pan Vizirescu's poetry, prose and works might seem prolix and expired. But if we focus hard and with a necessary education in such cases, we will notice that his generous writings, bearing the full appreciation of the great personalities of interwar culture, they bear with themselves a providential continuity of the Thinkers movement, to which he had belonged for so much time, during which he confessed that "...my people had to carry the cross of saving." (article by prof. dr. Călin Sămârghițan – April 9th 2017).

In the "turmoil of erudition" („le fatras de l'erudition", as the French would say), flooded with "the energetic personality" of Constantin Rădulescu – Motru, his work fully manifested in the direction of Romanian spirituality, in the idea of autochthony, seeking to diminish, as much as possible, "the discordance between form and essence, which took place in the Romanian society, once with the hastily introduction of the Western civilization", as the philosopher, educator and essayist Vasile Băncilă would say, another important name of the interwar period.

Out of what Pan Vizirescu left for posterity, several teachings stand out, which are connected with the role of society, the society correlation and the secret of the ego in shaping the human personality. In the mysterious field of metaphysics, in the Panvirescian lyrics, though, at first glance, it seems an easy one, at length of anyone's touch, you can find so much arcanum, that hold prisoner inside the mystery of life and the spirit of the last Romanian thinker.

Today, the poetry of Vizirescu offers itself enticingly to these generations who had the possibility to read and unleash the creation of this great anti-communist poet, lying quietly and indelibly, in the memory of the present, as it is linked to the eternity and transcendence. The Western civilization domination and the colonial attack from the great powers to the Romanian culture must be met with a certain opposition, in order to make room for the conscience itself of the Romanian culture and spirituality. Because, it is well-known, that a people's culture is rooted into that consciousness, and Pan Vizirescu had the power and courage, in spite of the international vicious attack of the proletariat, to remain on the patriotic line drawn by Crainic, Blaga, Voiculescu, Rebreanu, Cezar Petrescu and others. "Those had been in the war and those had had an enormous contribution to the raise of culture, fantastic... as a century was the raise of our culture. After them, we were coming... we were coming (...) Well, this is hoe Blaga's mioritical space came into being. It was born out of our Thinkers ideas..." , Pan Vizirescu says in a book of interviews signed (Latin Street nr. 8, Publisher Curtea Veche, Bucharest, 2009).

As a matter of fact, about the militants sociology practiced by Dimitrie Gusti, Pan Vizirescu says plainly loud and clear: "The militants sociology. That is what defines (to Gusti - author notes!) his activity so plasticly. Otherwise, sociology without this action is worth nothing. It is purely theoretical. He took it out of his office and put it... and went in the field. That's the revolution Gusti made. And we liked it. And we still do. We like it. It's something else ... newer in sociology there cannot come after my consideration. You go there, as you do with the ill to the hospital, to analyze it. To figure out what to do with him, he came with the peasant in the same way so that you would know him thoroughly. And the action was fantastic, it was fantastic, but it was parallel with the Legionnaire movement. That was it..."

About the so-called chauvinism of Pan Vizirescu

Pan Vizirescu was far from being chauvinist or anti-Semite, to be able to bear in his clean and religious soul the race hatred of which he was accused by the executioners of our Romanian people. As a matter of fact, despite the curses directed to king Carol II (some of them righteous, indeed), from the cultural point of view, his reign was characterized through a massive openness to the fundamental values of the civilized world, to promoting the Romanian features and our millennial culture, in order to educate the Romanian peasant, especially in those times when "Social Service" conceived by the king and put into practice by the great sociologist Dimitrie Gusti functioned, whose historical mission was to raise the country villages from the darkness. Enlightening for Pan Vizirescu's vision on national minorities, stands out a part from the interview granted by him

to Zoltan Rostaş, appeared in 2009, in the volume of interviews “Latin Street nr. 8”, “Publisher Curtea Veche”.

”And, therefore, you see, there have been manifestations, in general, in the entire Romanian intellectuality, and the king Carol II found – as he was no fool, he was very intelligent – that this emphasis of politics for the villages is extraordinarily suited. Extraordinarily suited...for the raise of the villages. As this was the name of the mission... ”The Raise of the villages”. The raise from the darkness and low status quo they were in... the Romanian peasant has all the qualities to become wealthy. Well, in the first place because he is hard working. Secondly, he has the ambition to make a fortune. Thirdly, he is a family man, and the family must be provided for and he knows how to assume this responsibility. Then, he knows he belongs to a people and the blood sovereignty of this people. In vein they cry ... racism and so on... We are not racists. Racism is the work of those who introduced that formula to divide the world. There are different types of people, it depends on how they react. I heard on TV last night and my heart filled with joy. Once, a delegate from those western associations, talking about the reforms that had to be done about the life of minorities, said: ”Those reforms had better not lead to conflicts. Be careful!” Much truth in his words. Just like in Serbia, he says: ”Minorities with... that population to live... it’s a matter of heart and soul”. Do you hear? I liked that... That they should live in good understanding, to love and help each other. This the whole philosophy with the minorities. That’s it. You do not come... let’s make a Hungarian university, because...What to do with a Hungarian university, Mr.? I am asking you, practically, what is the point in a Hungarian university? Other than hostility towards the Romanian language. This hostility, too, arises two hypotheses. Two hypotheses. One: you are incapable to learn Romanian, after a thousand years of living together, which means a low intelligence level, or you are ill-willed so much, that you accept interethnic conflicts for it. Nobody forces you to ignore Romanian language, to... to use it...that’s it... it has never been heard before. The way we have been living so far...that way... we live well. And I know from the Hungarians, from the Hungarians I know...know that!... You should know that I have a Hungarian friend, a poet. I have his book here, with a dedication. I befriended him at the table at the writers. I went to the table to find an available seat, next to a table where there was only a lady. A very pretty lady. ”Ma’am, I said, is this place available?”, ”Yes, go ahead!”. And the waitress came to serve us. Yes, I said...”After the lady...”. She said ”No”. The lady was a writer’s wife, who wasn’t in the room. He would have had the right to order but she wouldn’t. So... ”Look, I’ll give you my card, to serve the lady and, after that , you will serve me without it”. And she finally accepted. The lady, who was impressed by my gesture. So, unpredicted gesture, uncalculated, a humane gesture as it should be. And there came her husband who had the right and... said something to me.

Her husband took me in his arms, he gave me a kiss. He was Hungarian. He had released a book and he didn't have it with him, but he said that when he would come the next time... Well, these people befriended me so much... I'm telling you, when they came to Bucharest, she used to say "It wasn't necessary to come, but I came all the same to sit at the table with Mr. Vizirescu". What else is more beautiful?»

The sinner or Jesus' Daughter

Out of the multitude of his manuscripts, the ones that resisted over time and which partially have come into my possession, I have chosen today, especially, his never published novel "The Sinner or Jesus' daughter", which we will publish with "Arena Artelor" Publisher, in Slatina. From the author's preface given to this completely unknown literary work, we have selected the following fragment: "Jesus' reaching power into our hands is unlimited, as the lighting paths that open to us through Self. The humanity in us, this way only this way has the joy to uncover itself in the unknown and be aware of its possibilities.

Jesus' book is like a loaf of bread, with which you have quenched your hunger by day, tomorrow you'll start over even more hungry because, through it, the Holy Spirit Itself is speaking.

The image of Jesus, which will forever linger in the conscience of the ones who want to meet Him, is an unworthy one, that on the cross, there in the agony of the martyr, with begging eyes in the heaven conquest, alone in the highest suffer of innocence, over the human swamp of evil, but of all those hungry for brightness and truth.

I have written this book for myself, but I will be glad if it makes its way under the eyes of others, especially in those days when the man can find himself through the Passions of the Christ, in the only week which has made a fracture in the flowing of time, from The Making of Time and Forever and Ever... I would count it as a fulfilled thought, if it – the book – entered with a while of cogitation in the soul of the woman, to refresh her meditation through Jesus and the regain of happiness, through the holy cradle. Under this meaning, the book might also be entitled Jesus' Daughter".

And, if we ask the question where those Romanian People Apostles are, today, who should continue what that brilliant generation have done to consolidate a country of spirit, in those days, as dangerous or even more dangerous than the ones that we are living today, we can answer by the verses of a brother-in-pain of Vizirescu's, a death sentenced poet for patriotism, Radu Gyr: "Like smoke shall we return, / Holding lightly each other's hands, / Those of yesterday, in the ones today, / As fountains in the fountains." (Radu Gyr – *We shall return one day*).