

ISSN 1392 - 0391

LIETUVIŲ ATGIMIMO ISTORIJS STUDIJS

7

Atgimimas ir Katalikų Bažnyčia

Vilnius "Katalikų pasaulio" leidykla 1994

UDK 947. 45 (082)

Li-191

Redakcinė kolegija:

Egidijus Aleksandravičius

Antanas Kulakauskas

Česlovas Laurinavičius

Rimantas Miknys

Egidijus Motieka (vyriausiasis redaktorius)

Vladas Sirutavičius

Giedrius Subačius

Antanas Tyla

Sudarytojai:

Egidijus Motieka

Rimantas Miknys

Vladas Sirutavičius

Recenzavo

dr. *Gediminas Rudis*

Leidinį parengti talkino:

Vytautas Jogėla

Raimundas Lopata

© "Katalikų pasaulio" leidykla

© Lietuvos atgimimo istorijos studijos

TURINYS

PRATARMĖ	5
I. STRAIPSNIAI. STUDIJOS	7
<i>Aldona Prašmantaitė</i> VILNIAUS BIBLIJOS DRAUGIJA (1816–1826)	8
<i>Ieva Šenavičienė</i> GAMTOS MOKSLAI IR DVASININKIJOS UGDYMAS LIETUVOJE XIX a.	24
<i>Vytautas Jogėla</i> VILNIAUS ROMOS KATALIKŲ DVASINĖS AKADEMIJOS ĮKŪRIMAS	56
<i>Vidmantas Edvardas</i> RELIGINIS TAUTINIS SAJŪDIS ŽEMAITIJOJE XIX a. PABAIGOJE	96
<i>Darius Staliūnas</i> VILNIAUS VYSKUPO E. ROPO VEIKLOS PĖDSAKAIS (1903–1907)	142
<i>Regina Laukaitytė</i> LEGALIOS KATALIKIŠKOS SPAUDOS PRADŽIA LIETUVOJE	220
<i>Aroldas Gaidys</i> LIETUVIŲ KATALIKIŠKŲ DRAUGIJŲ BRUOŽAI (1905–1907)	254
<i>Juozas Skirius</i> BAŽNYTINĖS "LIETUVIŲ DIENOS" SVARBA LIETUVAI (1916–1918)	317
<i>Raimondas Lopata</i> ANTANAS VISKANTAS IR BANDYMAS ATKURTI LDK	331

II. SENA DISKUSIJA	341
J.STAKAUSKAS IR V.BIRŽIŠKA APIE MOTIEJŲ VALANČIŲ IR JO LIETUVIŠKUMĄ	342
III. PUBLIKACIJOS	409
<i>Kazys Misius</i> APIE LIETUVIŲ SPAUDOS DRAUDIMĄ IR KATALIKŲ DVASININKIJOS VAIDMENŲ JŲ ĮGYVENDINANT	411
<i>Regina Laukaitytė</i> NESKELBTAS J.TOTORAIČIO STRAIPSNIS APIE DIDIŲ VILNIAUS SEIMĄ	435
<i>Regina Laukaitytė, Algimantas Katilius</i> BATAKIŲ DEKANATO KUNIGŲ SUSIRINKIMO NUTARIMAI (1906 m. sausis)	444
<i>Algimantas Katilius</i> PASKUTINIOJO ŽEMAIČIŲ VYSKUPO P.KAREVIČIAUS ATSIMINIMŲ FRAGMENTAS	452
STRESZCZENIE	488
SUMMARY	496
ZUSAMMENFASSUNG	504
ASMENVARDŽIŲ RODYKLĖ	512
VIETOVARDŽIŲ RODYKLĖ	532
APIE AUTORIUŠ	542

Studies in the History Of Lithuanian National Revival VOL. 7:
The National Movement and the Catholic Church

SUMMARY

I. Articles. Studies

THE VILNIUS BIBLE SOCIETY (1816–1826)

Aldona Prašmantaitė

The Vilnius Bible Society (1816–1826) was one of the branches of the Russian Bible Society (1816–1826), which was established for the purpose of publishing and propagating the Holy Writ in all parts of the Russian Empire. The Vilnius Bible Society took part in the propagation of the Bible and religious literature in Lithuania in different languages. It also organized the propagation of the New Testament in Lithuanian language translated after the Catholic Bishop J.A.Giedraitis (Giedroyc (1816). According to its activity the Vilnius Bible Society was the first ecumenic organization in Lithuania.

THE NATURAL SCIENCES AND THE TRAINING OF THE CLERGY IN LITHUANIA AT THE 19th CENTURY

Ieva Šenavičienė

According to the scientific publications and archival documents the author reviews on the phenomenon of natural sciences in the training of the Lithuanian clergy.

At the end of the 18th century and the beginning of the 19th century scientific views brought by the Age of Enlightenment the tendencies of the secularization of the social life caused the necessity to reform the training process of the clergy. It was realised in the Vilnius Main Seminary, which was established on the basis of Vilnius University in 1808–1833.

The Seminary was subordinated to the secular power and had an exceptional status in the training of the clergy elite. With the help of natural sciences the Seminary trained a new type of personalities, able to satisfy the requirements of the Age of Enlightenment and to revive the clergy as well as the culture of the country.

It is worth mentioning, that subjects in natural sciences, together with a secular character of the studies (the attendance of the lectures at Vilnius University), caused the dissatisfaction of imperialistic authorities of Russia.

THE ESTABLISHMENT OF THE ROMAN CATHOLIC SEMINARY IN VILNIUS

Vytautas Jogėla

The article presents a survey of political and cultural conditions under which the establishment of the Roman Catholic Seminary took place in Vilnius; the attitude of the Russian rule toward the Catholic Church is also taken into consideration. During the period of the uprising in 1830–1831 and afterwards the heads of the empire felt an urge to search for measures and apply them with the aim of preventing any possible uprisings in the former territory of the GDL. Among their key objectives was neutralization of the gentry of GDL and gaining priests' support for their policy. Therefore Russian rulers supposed that the alumni of the newly established seminary should be loyal to the spirit of the empire and submissive to the Russian order. Their ideas contradicted the expectations of the Vilnius bishopric hierarchy to educate priests who would never deviating from regulations of the church and be prone to any deceptions and enticements of the Russian government. It has been proved that the Bishop of Vilnius A. Klungevičius played the main role in the foundation of the seminary. He and the rector A. Osinskis (Osiński) saw to that the new seminary should preserve the same goals as those sought by the first Vilnius Academy founded there earlier (1578) by the Jesuits.

RELIGIOUS AND NATIONAL MOVEMENT OF THE END OF 19c. IN SAMOGITIA

Edvardas Vidmantas

The growing autocracy's reaction in the 80ies of the 19century made the Catholic clergy ardent supporters of both the interests of the Catholic Church and the Lithuanian nation. Their activities incited anticzarist attitudes among citizens and encouraged Samogitians to resist the self-will of the government. Due to their efforts the national religious movement spread wide by across Samogitia.

Catechists were also a serious stumbling-block in the process of the russification of their pupils, and their compulsory conversion to orthodoxy. In defence of their native language and religion, they resisted saying the common prayer before the classes neither did they teach a special prayer for the Czar prepared by the government itself. Teachers of religion encouraged pupils to ignore compulsory attendance of the Orthodox Church.

Illegal underground groups in the Seminary of Kaunas were the first impetus for the religious national movement. These groups preserved the Lithuanian spirit, and many future clergymen were encouraged here to devote themselves for the national movement. Alongside, much practical work was done there, and the preparation of the activities programme of the Catholic clergy and the organization of publications and their distribution should be mentioned first.

The institution of bishopric also supported the movement and tried to modify its direction in defence of the Catholic Church, and the clergymen were often reassured to resist all the restrictions laid down on the Catholic Church; religious belief and the feeling of national identity were fostered among people. In general, the clergy of the Samogitian Diocese were against the autocracy's regime in Lithuania, though they were not unanimous in their support of the Lithuanian national movement. But the interests of the Catholic Church consolidated the clergy and the believers into a unanimous anti-czarist front.

The coordinating function in the movement was performed by Bishop M.Paliulionis. He tried to direct all the clergymen in defence of their national orientation to resist the czarist policy in Lithuania. He used different methods and tactics and managed to neutralize the attempts of the government to russify and convert Lithuanians into orthodoxy, thus indirectly contributing to the national movement in Lithuania.

TRACING BACK THE ACTIVITIES OF THE BISHOP OF VILNIUS E. VON DER ROPP (1903-1907)

Darius Staliūnas

The beginning of 20c. saw the Byelorussian and particularly the Lithuanian national movement start pursuing social goals alongside with national ones; ethnic Poles of Lithuanian and Byelorussian then appeared under the threat of isolation. On the eve and the course of the revolution of 1905 the Bishop of Vilnius E.Ropp established Lithuanian and Byelorussian Constitutional Catholic Party whose objective was the unification of former of the GDL citizens on confessional basis. The party

sought transformations in the structures of the state. Unfortunately, the activities of the party were brought to an end by inner discord and the pressure exerted by the Government. Still E.Ropp made continual efforts for unification of Lithuanian and Byelorussian citizens under the flag of Christianity. (He did so during the period of the elections to the first Russian Parliament (Duma) and also while being its member.) Ropp's tolerant view on different ethnic groups distinguished him among the highest Catholic ranks of the Vilnius Diocese. Still, the plans of the Bishop were damaged by the resistance of Polish and Lithuanian nationalists. The study also mentions the conditions and the exact procedure of E.Ropp's dismissal from his office.

THE START OF LEGAL CATHOLIC PRESS IN LITHUANIA

Regina Laukaitytė

The article analyzes the pre-history of the Catholic press in Lithuania in the period of 1904–1907; it also mentions its initiators and the work carried out by them. The first to make efforts to start Catholic press in Lithuania were such figures of the Catholic stream as A.Dambrauskas, P.Būčys, A.Dubinskas, J.Tumas, P.Januševičius, J.Bikinas, K.Prapuolenis and others. They planned to start a national periodical of this stream (in 1905 it became the Lithuanian Christian Democratic Party). Unfortunately, they met the negative attitude of the government which tried to stamp out the increasing influence of Catholic Church in Lithuania, and the establishment of any Christian party there was unwelcome. The conservative layers of the Church leaders also resisted this idea. The attempts of the clergy to participate in the national movement and to consolidate into a political party were treated by the Church conservatives as separatism, and all their publications could not have other than religious aims. When Lithuanian Christian Democrat's Party failed to be established and the initiative of publications naturally passed to separate bishoprics.

GENERAL FEATURES OF LITHUANIAN CATHOLIC SOCIETIES IN 1905–1907

Arvydas Gaidys

The article surveys the general features of Lithuanian Catholic societies in the period of their establishment and at the beginning of their functioning. On the basis of encyclicas by Leo XIII and Pius X and the works by later Lithuanian authors, A.Gaidys establishes the following criteria for national and Catholic societies: membership and leadership,

the relationship with the Church hierarchy, aims and measures, practical activities to attain the desired goals. All societies are analysed as interrelated.

The activities of the future clergy in the Seminary, the participation of the Lithuanian clergy in legal activities of such societies indicate that as early as in the period before 1905 they were potentially ready for organized work. First Lithuanian Catholic societies appeared in the 2nd half of 1905. When the regulations on the activities of social organizations by the Czarist government were announced on March 4, 1905, the process of their establishment gained speed.

There were diverse reasons for the activities of these societies to concentrate in different regions. Distribution of functions and decentralization was typical of Kaunas the province. In the Suvalkai region the leading role was played by the "Žiburys" (Lantern) society. In the Vilnius province the conditions for the establishment of such societies were far from favourable, and the process of their emergence can hardly be traced. Not all of the existing societies acquired Catholic and national features at once. The bulk of both leaders and members was made of clergymen. This was predetermined by the scarcity of Catholic secular intelligentsia and the passive position of common people. The Church hierarchy tried to exert pressure on the leaders of these societies to restrain their activities only to the religious sphere. Still most of these societies declared their interests being both Catholic and national. This modified the direction of practical social activities of these societies. The self-consciousness of Lithuanian Catholic society and their welfare were promoted and increased by the activities of these societies in the spheres of education, culture and social life.

THE SIGNIFICANCE OF "THE CHURCH DAY OF LITHUANIANS" FOR THE LITHUANIAN STATE IN 1916-1918

Juozas Skirius

In the period of WWI the increasing for the aspirations Lithuanian statehood necessitated the isolation of Lithuania from unification aims pursued by the Polish leaders and the presentation of Lithuania to the world as a completely separate country, they receiving external political support. The first practical aid could arrive from Vatican by announcing "The Day of Lithuanians" in the Catholic churches of the world. Lithuanian activists who were fully aware of financial and political profit that could be gained from such an occasion made put numerous efforts in the years of 1915-1917 to receive permission for it from

the Pope the way day the Polish had recieved it. The direct outcome of the work performed by J.Gabrys, M.Yčas, V.Bartuška, K.Olšauskas and their supporter in Rome K. Prapuolenis was the announcement of "The Day of Lithuanians" on may 20, 1917 in the Catholic churches of the world. This was a very important step of the Pope's administration in international policy; Vatican acknowledged Lithuanians and Poles as separate nations wich consequently enabled Lithuanians seek the acknowledgement of the Lithuanian state in different countries. The donations collected (they amounted to 1 mln the litas national currency) were used in political and cultural spheres also to support war refuges some of whom were returning back.

ANTANAS VISKANTAS AND THE ATTEMPTS TO RE-ESTABLISH THE GDL

Raimundas Lopata

The article presents a general survey of the activities by the priest D. Antanas Viskantas (A.Viscont; 1877.XII.12–1940.XII.12) and his political views in the period of WWI. Viskantas is asserted to have been a consistent supporter of the idea of re-establishment of historical Lithuania.

II. THE OLD DISCUSSION: J.STAKAUSKAS AND V.BIRŽIŠKA ABOUT MOTIEJUS VALANČIUS AND HIS NATIONAL IDENTITY

The discussion about the work carried out by Motiejus Valančius for the sake of Lithuanian identity was started by prof. A.Janulaitis in "The Lithuanian News" in 1937, No 18, where he asserted that Valančius had never been "an ardent Lithuanian". In response to that dr. Juozas Stakauskas published his article in the paper "On the Right Way" where he presented the facts on the basis of which the Bishop Valančius can be proved to have been a true fighter for national identity. He is the author of the History of the Samogitian Diocese, he was fighting for the introduction of Lithuanian at school; he was much against teaching religion in Russian in primary school. After the uprising the Bishop applied to the Governor General of Vilnius M.Muravjov and that way saved many priests from exile. Therefore, there are sufficient proofs to declare Valančius being a true Lithuanian not only in his words but also by his quiet and persistent work devoted for the defence of the sacred rights of his nation and protection of it from Russian violence. Stakauskas concludes his article by calling the ideas of his oponent prof. A.Janulaitis as conceived "a priori".

The discussion was joined by Vaclovas Biržiška. The author surveys from different aspects both the activities and limited possibilities of the Bishop. "Valančius activities are misleading even to our historians often unable to discern his real way". Valančius was attached to his native Samogitian dialect though all correspondence with S.Daukantas, L.Ivinskis and others was conducted in Polish; untill 1864 he addressed to other priests only in Polish. Futhermore, Valančius was of peasant origin and had to manoeuvre between the gentry and his own social layer.

V.Biržiška criticizes Stakauskas for selecting and presenting the facts only to testify to Valančius being a true Lithuanian character while staying silent about other facts. For instance, the activities promoting abstinence from drink were initiated by younger priests and the Bishop himself only protected them by the power of his authority.

By the end of the publication the answer of Stakauskas to Biržiška is presented where he thanks the professor for his remarks, but remains firm in his position asserting that Valančius contribution to the preservation of the Lithuanian identity was really great which is testified not only by his activities, letters but also by his contemporaries.

III. Publications

THE CONSIDERATIONS OF THE GOVERNMENT OFFICIAL IN CHARGE OF EDUCATION IN VILNIUS DISTRICT ON THE REALIZATION OF THE ORDER BY VILNIUS GOVERNOR-GENERAL COUNT M.MURAVJOV

Prepared by Kazys Misius

The paper of April, 1884 by the Government official in charge of education in Vilnius district to the Governor-General of Vilnius discusses the real possibilities for putting into practice the orders of 1864 by the Governor General Muravjov and the mistakes made in that work. Much attention is given for the question of special measures that could be taken to decrease the influence of Catholic priests in the sphere of public education.

THE UNPUBLISHED ARTICLE BY J.TOTORAITIS ON THE GREAT VILNIUS DIET

Prepared by R.Laukaitytė

The article by Totoraitis discovered in the National Archives informs about the position of Lithuanian priests in the Great Vilnius Diet and

brings to light their attempts to unite into the Christian Democratic Party. The article reveals the fate of the Central Committee of this party and its press, also fight of the party for the rights of the Lithuanian language in multilingual parishes of the Vilnius Diocese.

CONCLUSIONS OF THE PRIEST
OF THE BATAKIAI DEANARY

Prepared by Regina Laukaitytė and Algimantas Katilius

In the conclusions made by the priests of the Batakiai Deanary on January 24, 1906 and their letter to the Bishop the attempts of Lithuanian priests to establish the Lithuanian Christian Democratic Party and their viewpoint on significant cultural and religious matters are reflected.

AN EXTRACT FROM THE REMINISCENCES
BY THE LAST SAMOGITIAN BISHOP
PRANCIŠKUS KAREVIČIUS

Prepared by A. Katilius

Bishop Pranciškus Karevičius (1861–1945) was the last ordinary of the famous Samogitian Diocese since it was split into three new ones in 1926. The years of his service coincided with the events of great importance to the Lithuanian nation (1914–1926). In the present extract Pranas Karevičius recalls his appointment of the Bishop of Samogitia and the obstacles he faced before he could start performing his duties. The reminiscences of the Bishop clarify the relationships of Lithuanians with Poles. In the beginning, the Bishop Pranas Karevičius also supported Lithuanians causing a lot of Polish discontent. The firm position taken by Pranas Karevičius proves that the hierarchy of the Samogitian Diocese had started supporting the Lithuanian national movement.