

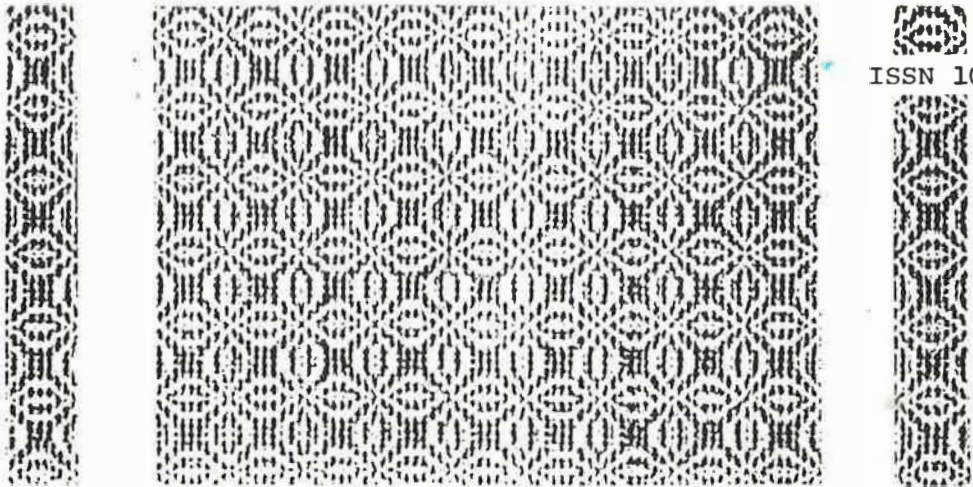
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Lithuanian Papers

Vol. 1, 1987

PAPERS PRESENTED TO TASMANIA UNIVERSITY UNION LITHUANIAN STUDIES SOCIETY

Edited by Algimantas P. TAŠKŪNAS
and John W. DOYLE



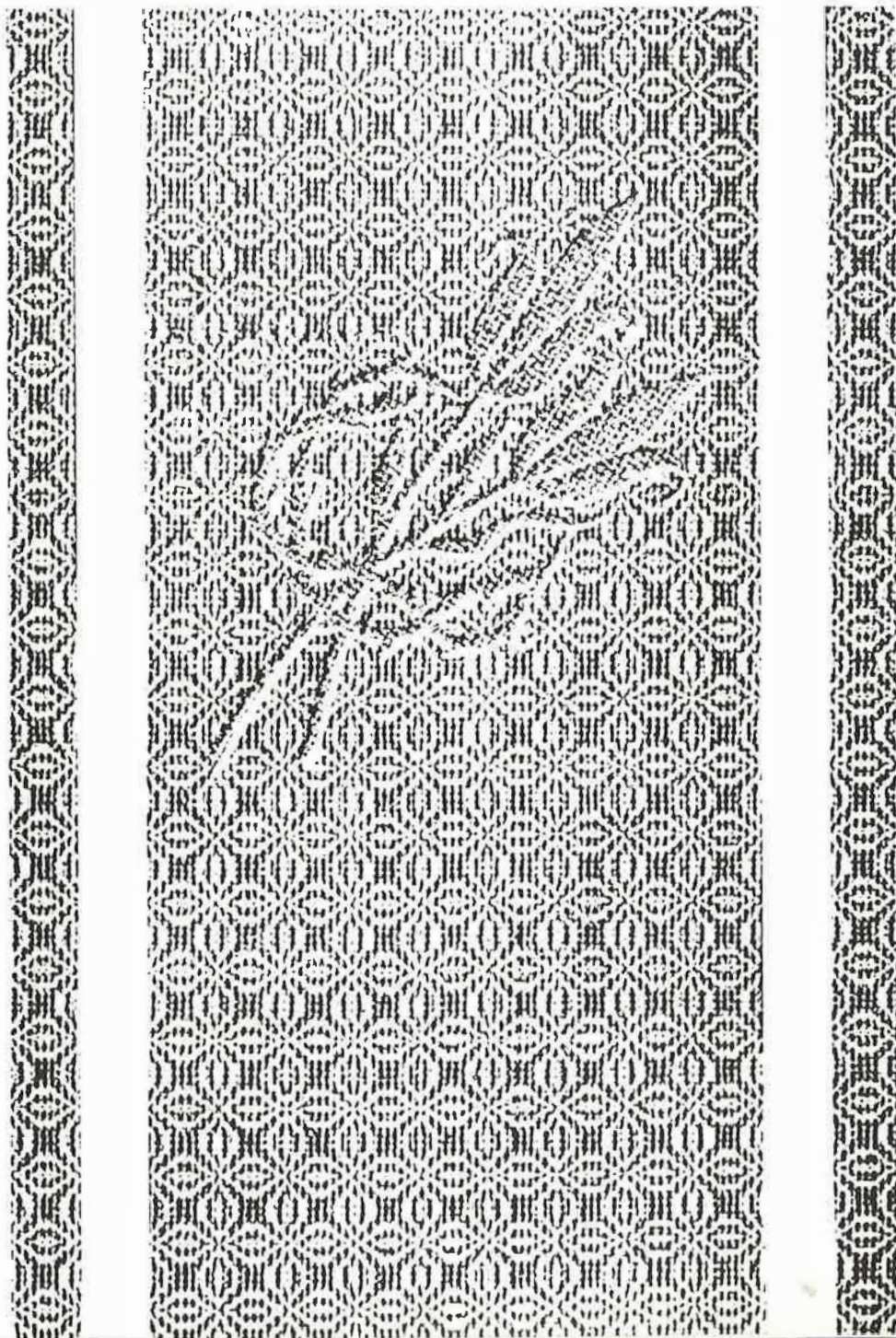
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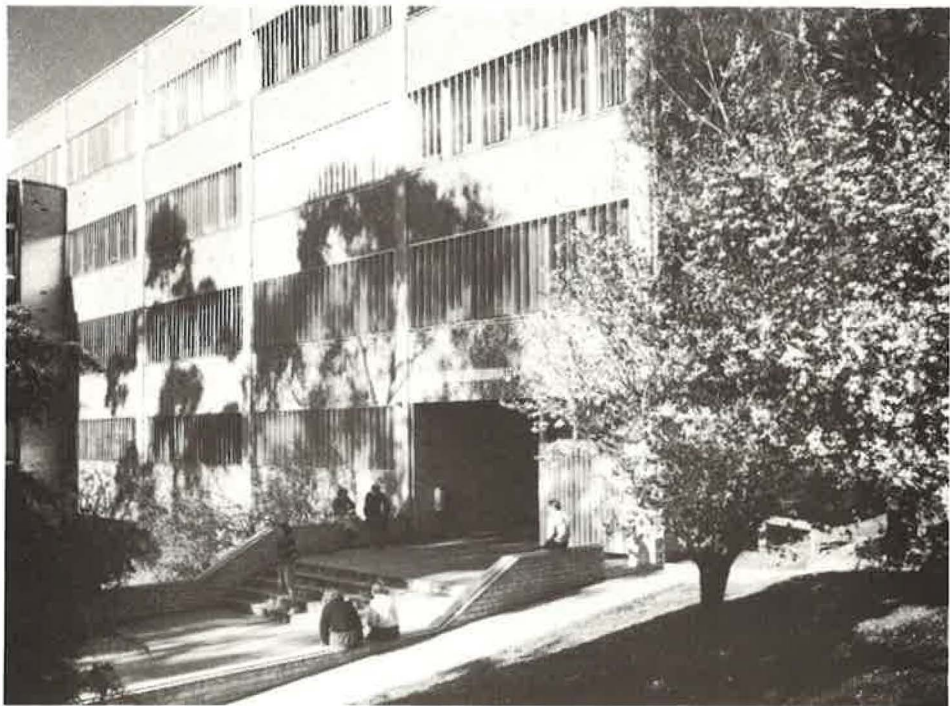
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*Two views of the University of Tasmania:
the University Centre (above), and
the Morris Miller Library (below).*



Introduction

When I first heard about plans to establish a Lithuanian Studies Society in the University of Tasmania, I was delighted with the initiative; however, I must confess that I was not optimistic that it would succeed. After all we don't teach Lithuanian Studies, the number of Lithuanian students here is tiny compared with the total University population, and there did not therefore seem to be a critical mass to keep the whole thing rolling.

I was wrong. The Society not only survived, it also thrived. It staged a monthly programme of activities throughout the 1987 academic year, the depth and variety of which would put most student societies to shame. The programme was not only of obvious interest to those members of the University with Lithuanian connections, but I believe, of considerable educational value to the whole University.

Not content with that programme, the Society has now published a Year Book, which contains an account of the many excellent lectures and seminars sponsored by the Society in 1987. This is an admirable project; it will enable the culturally enriching influence of the Society to be extended to many members of the University who did not have the opportunity of participating in the Society's programme last year. I have read the contents with much interest, and, in the process, have learned a lot about Lithuania. I hope it will be similarly read and enjoyed not only by many other members of the University of Tasmania, but also in the wider community.

May I commend the Year Book to you, and wish the Lithuanian Studies Society every success in the years ahead.



Alec Lazenby
Vice-Chancellor

10 May 1988

PREFACE

To form a new society, especially within the environs of a university with such a diversity of staff and students, is never an easy task. One can never be sure how it will be received, nor can its success be gauged with any certainty. The Tasmania University Union Lithuanian Studies Society, however, can pride itself on a year of achievements. This is reflected in the following compilation of an excellent series of lectures, illustrating the impact Lithuania and Lithuanians have had on various aspects of Australian life.

The lectures exemplify the aims of TUULSS. A body, which since its initiation in 1987, has undeniably made many aware on campus of the unique Lithuanian heritage.

The society must acknowledge all who have shown interest and who have supported the body financially in their inaugural year. Sincere thanks go to the Australian Lithuanian Foundation and the Student Representative Council for their contributions as well as several individuals for their generous donations. Many have been involved in the formulation of 'Lithuanian Papers' but it is the individuals who so generously gave of their knowledge and time who must be remembered and thanked for their contribution.

If a body is to be successful, it must be able to convey its interests and feelings to any interested persons. 'Lithuanian Papers' undoubtedly achieves this. It represents an historical and social bonus to the cultural life of the University of Tasmania.

Liz Watchorn,
President,
T.U.U. Lithuanian Studies Society.

SOCIOLOGICAL PERSPECTIVE IN LITHUANIAN STUDIES

Jan PAKULSKI
Department of Sociology
University of Tasmania

Sociologists often find out that analyses of small groups tell us more about societies than studies of large social aggregates. Studies of ethnic minorities in Australia may well illustrate this point; in particular, studies of successful (from the point of view of social adaptation) ethnic groups. All too often our attention turns towards underdogs - maladapted, marginalised, isolated and poor. It testifies to our moral sensitivity, but can hardly advance our knowledge of conditions and mechanisms of successful adaptation.

The Lithuanian minority in Australia constitutes a particularly interesting object of sociological inquiry. Almost all its members arrived in Australia in the post-World War II period as refugees. They are predominantly Catholic; and they are, on average, one of the most highly skilled migrant categories in Australia. What is particularly interesting, they maintain their national identity, which is divorced from the identification with the actual state. It is, in other words, a cultural-religious identity.

The estimates of the actual number of Australian Lithuanians vary between 10 and 12 thousand, including about 7,000 immigrants and 4-5,000 strong "second generation". This vagueness of estimates reflects both the blurred criteria of ethnicity (as applied by the ABS) and actual problems with counting ethnic minorities. Like all post-war refugees, the Lithuanians have a disproportionately high proportion of males and old people in their ranks.

There are very few sociological studies of the Lithuanian minority. The first comprehensive papers on Lithuanians in Australia were published in the 1970s; in the sociological sense they still constitute an ethnic "terra incognita".

I would like to suggest three aspects of Lithuanian ethnicity which, in my view, deserve special attention, and which may provide important insights into the processes of social adaptation.

The first one is the process of immigration and settlement, in particular, the way Lithuanians have adapted to the new social environment, integrated with the Australian society, and (partly) assimilated by adopting the language, norms and sometimes even the identity of the Anglo-Australian majority. This topic is interesting not only for theoretical reasons, but also for practical ones. Australia has adopted the programme of "multiculturalism" which envisages a pattern of adaptation very close to that successfully achieved by the Lithuanians.

The core elements of the multicultural configuration are equality of opportunity (absence of ethnic stratification); social integration (absence of "ethnic ghettos"); and cultural adaptation without necessarily losing ethnic identity. From that point of view, Lithuanians could be seen as closely approximating the "multicultural model". This success in adaptation should encourage more detailed studies of the way in which this successful adaptation has been achieved.

The second aspect which calls for more attention is the Lithuanian national (ethnic) identity itself. What does it mean to be a Lithuanian and an Australian Lithuanian? We know little about the process of formation and change of ethnic identification. We are aware of the asymmetry between self-identification, identification by members of the same ethnic group and the classification by outsiders, but this knowledge is rather fragmentary. Lithuanian identity - cultural-religious and de-etatised (that is, divorced from identification with the actual state) - could throw some interesting light on the more general process of formation and transformation of political refugee identity.

This is related to another important point. Australian Lithuanians maintain a relatively high level of what sociologists call "ethnic transmission". They frequently intermarry (22 percent of grooms and 33 percent of brides), maintain their ethnic organisations (clubs, schools, etc.) and cultivate (though less successfully) their language. Mechanisms of such transmission, which results in a new ethnic category of young Australian Lithuanians, deserves more sociological attention.

Finally, sociologists should look more carefully at Lithuanian "ethnic structures" (institutions and organisations) formed in Australia. They deserve attention for many reasons. First, as already mentioned, they are close to the multicultural model in the sense of providing effective channels of social integration, rather than fostering ethnic isolation. They could serve as models for ethnic bodies which link rather than divide. Second, the study of ethnic institutions may throw some light on the process of formation of "ethnic cultures" (as different from "national cultures"). We already observe the formation of such "ethnic cultures" in larger minorities with lower socio-economic status. The Lithuanian minority would allow for studying this process in isolation from the elements of "poverty sub-cultures" which often intrude in studies of maladapted minorities.

From my point of view, particularly important are Lithuanian organisations. They are fascinating for many reasons. First, they survive despite a very small number of members. Second, they are often combined with other ethnic bodies into "trans-national" organisations: various Baltic associations, clubs, etc. The formation of such multi-ethnic organisations has largely escaped the attention of social analysts; we should strive to bring it to public attention as a possible model for other small minorities.

I chose here the reasons formulated from the point of view of an outsider, that is, a non-Lithuanian. But being myself an "ethnic Australian" I can clearly see another - perhaps the most important - reason for studying ethnic heritage. It is our pride and dignity. For all ethnic Australians, their national heritage has its own value, independent of other considerations. Ethnic studies are, and will always be, the best reflection of this legitimate pride in one's native culture.

This paper was presented by Dr Pakulski at a meeting of the Tasmania University Union Lithuanian Studies Society, on 15 June, 1987. The meeting was chaired by Mr Richard Volpato, Lecturer in Sociology, University of Tasmania.

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Georg Forster (1754 - 1794)



*One of the original halls of the old University
of Vilnius (Lithuania): Georg Forster's
articles on Australia and its
future were written here
200 years ago.*

CAPTAIN JAMES COOK AND GEORG FORSTER:
AUSTRALIA'S FIRST LINK WITH LITHUANIA

Algimantas P. TAŠKŪNAS
University of Tasmania

When setting out on his second voyage (1772-75), James Cook - then just promoted to the rank of commander - was accompanied by two biologists, father and son Forster. The son, Johann Georg Adam Forster (1754-1794), later went to Lithuania and became Professor of Natural Sciences at the University of Vilnius.

It was during his stay in Lithuania that Forster wrote his two most influential papers on Australia: his biography of Captain Cook and a study of Botany Bay (both published in 1787).

In this way, the first link was established between Australia and Lithuania, exactly 200 years ago.

- - - - -

Georg Forster, as he is commonly known, lived for only 40 years, but he managed to pack a lot into his short lifespan.

Georg was born in 1754 in Nassenhuben (now Mokry Dól) in Poland, near Danzig (now Gdansk). His ancestors were of Scottish origin. In the 16th century they had moved to Yorkshire, England, and then, in 1640, they sailed along the Baltic Sea and settled in Danzig.¹

Georg's father, Johann Reinhold Forster (1729-98), had studied languages, medicine and theology in Berlin and Halle; but he liked life sciences best of all. Recalled home, he became a Reformed Church minister in Danzig for a while and, after some differences with his superiors, he moved to Nassenhuben, a remote Polish village.

In 1765, Forster the father was commissioned by the Russian government (at the instigation of Col. Rehbinder) to conduct a scientific exploration of the Volga basin. This area was earmarked for German settlement, but the initial attempts to populate it had failed dismally.

Young Georg, then aged 11, accompanied his father on this journey. After a briefing in St Petersburg, the two Forsters crossed Russia by troika, to the Saratov district ("gouvernement").

They experienced a very cool reception from the local governor and his officials.

The country was frightening. Dense virgin forests, impassable swamps and endless steppes. Bands of robbers, sailing up and down the river, were frequently attacking settlers on shore.

Young Georg was to remember for the rest of his days the relentless heat-waves, huge fast-moving fires on the steppes, and the constant threat of disease.

Undaunted, the two Forsters analysed the local soil, studied the vegetation, searched for water, discovered new species of plants, learned local idioms. And so, at an early age George became an expert natural scientist - he learned the hard way.

On return to St Petersburg, Johann Reinhold Forster (the father) submitted a detailed report. The area surveyed by him was subsequently settled by Germans, who were to meet a tragic fate 180 years later.

But Forster was never paid for his efforts. And, having overstayed his leave of absence, he lost his ministry in Poland.

The Forsters went to England. Father taught natural history and languages at the Nonconformist Academy in Warrington; then moved to London in 1770. The family was in constant financial trouble, and Georg had to help. Already at the age of 12, he was translating French, Swedish and Russian books into English and German. For a while, he was a tutor in languages at a college in London. He tried his hand as an apprentice in business, but did not succeed.

In 1772, the big break came for the two Forsters.

Joseph Banks and Solander, having won fame on the first voyage, refused to sail on James Cook's second expedition. They considered the accommodation on "Resolution" too spartan for themselves and their extensive staff (five artists, six servants and a Dr Lind).

"The forepart of the cabin was an inch or two too low", Banks complained. "I...who have engaged to leave all that can make life agreeable in my own country and throw on one side the pleasure to be reaped from three of the best years of my life, merely to compass this undertaking...with dangers and difficulties...to be sent off...in a doubtful ship after having been promised every security and convenience that the art of man could contrive..."²

With the help of Daines Barrington, an influential friend, Johann Reinhold Forster secured the position of scientist on "Resolution" and took his 17-year-old son Georg as his assistant. Forster Snr was voted £4,000 by the British Parliament. Banks paid him another £400 for his collection.

According to Bodi, one of Forster's biographers, "this journey round the world - one of the most interesting and multifarious voyages of discovery in modern history - proved to be an experience of vital importance for Georg Forster. There has been much controversy about the role the Forsters played on this voyage. Johann Reinhold Forster had always been a petulant man, not easy to get on with, and he often angered his travelling companions with the supercilious behaviour of the typical German scholar. Moreover, both Forsters were unaccustomed to hard life at sea, both were very liable to indisposition and sickness and most certainly were (at times) a nuisance to their companions".³

But Bodi feels that "the unfavourable light in which the Forsters appear in most of the English literature on this voyage is due to the quarrel that arose over the publication of the results of the journey".⁴

On his return to Britain, Johann Reinhold Forster (the father) became involved in a long dispute with the Admiralty* and was forbidden to publish an account of the voyage.

This account was finally written by his son, Georg. It was published, under the title of A Voyage round the World,⁵ just six weeks before the appearance of Captain Cook's own account.

Cook and his friends were appalled. Their anger was reflected in Cook's biographies by William Wales and other later authors, who stressed the unfairness of Forster's behaviour.

Nevertheless, Georg Forster's Voyage round the World proved to have scientific as well as literary merit. It was soon acclaimed as one of the most popular travel books of the time.

Georg Forster became famous. He was made a fellow of the Royal Society at the age of 23, and a member of other learned bodies too.

With his father committed to the debtors' prison, Georg went to Germany in 1779 and worked as a professor at the Collegium Carolinum in Kassel until 1784.

When the Faculty of Medicine and Biology (Collegium Medicum) was established at the University of Vilnius in 1780, Georg Forster unsuccessfully applied for the Chair of Biology (then known as the Chair of Natural History). Instead, the University chose Jean Emmanuel Gilibert (1741-1814).⁶

*He was also robbed of all valuables during the first night after his homecoming. He soon fell out with Lord Sandwich and his friend Martha Ray because the lady wanted Forster's African birds, whereas the explorer chose to present them to the Royal couple instead.

After Gilibert's return to France, Lithuania's Education Commission offered the position to Georg Forster. The Commission suggested that Forster "may care to undertake some applied research, e.g. explore the suitability of the local flora for agricultural, medicinal and industrial applications, such as manufacture of dyes".⁷

Georg accepted the offer. He wanted to get away from Kassel. He had become involved in Rosicrucian circles, and was disenchanted with the secret practices. Georg was ready for a change.

It was during his years at the Lithuanian University of Vilnius that Georg Forster consolidated his fame, all over Europe, as the "Pacific expert" of late 18th-century Germany.

While in Lithuania, Forster wrote his essay on "Cook the Explorer", published in 1787 as a preface to Forster's translation of the description of Cook's third voyage.⁸ Forster argued that nothing but the development of knowledge and science could lead to a more perfect state of humanity and that it was wrong "to call us back into the forests" simply because progress demands great sacrifices.

After these reflections, Forster briefly reviewed the earlier voyages of discovery, and then described Cook's three great journeys.

The second part of the essay surveyed the equipment of Cook's ships, the elaborate preparations for the voyages and procedures for the discovery and scientific opening up of hitherto unknown territories. Forster spoke of Cook's great care for his crew. As for the natives, Cook did not treat them with the inhuman brutality of many of his predecessors, but neither did he fall victim to the "syrupy phantasies" of those who regarded the primitives as "natural men, preserving the original excellence and simplicity of the Golden Age".

In the last chapter, Forster stressed that the pre-eminently scientific character of these voyages was something fundamentally new in the history of discovery. Cook had enriched human knowledge in the fields of geography, astronomy, botany and zoology. He threw light on the real character of the coral islands, the fight against scurvy, and on the human race, promoted by the study of many primitive tribes and nations. The last pages of the article praised Cook's personality, mentioning that the famous explorer was a self-made man, who came from "the poor cottage of a peasant" and who could rely on nothing but his own talents, indefatigable work and study.⁹

Forster's biography of Cook was published in 1787, one year before the standard Life of Captain James Cook by Andrew Kippis. Bodi suggests, therefore, that Forster's biography is one of the earliest attempts to give a comprehensive study of Cook and his life-work.¹⁰

Georg Forster's other article on "New Holland and the British Colony in Botany Bay" is of outstanding importance. The article was first published in a Historical Almanac for the Year 1787, by M.C. Sprengel, Professor of History at the University of Halle.

The publisher's postscript contains an acknowledgement to Forster, at that time Professor in Vilnius, who, as "the most competent German writer on this subject, has been ready to write at our request" an "interesting article on New Holland, its situation and products, as well as the general perspectives of the Colony which the English are about to establish in that little known and almost unpopulated country...".

The essay on New Holland, later reprinted in the collection of Forster's minor writings, was written before 1 December 1786, and was probably the first detailed information the German public received about the founding and the future prospects of a settlement in Australia.

In the main part of the article, Forster gave an account of the geography and natural resources of Australia, acknowledging Dampier and Cook as his "informants". Forster outlined the history of Australia's discovery, and provided a comprehensive description of the biology and zoology of the new continent. He enumerated some important and specific native plants and animals - including the gum-tree, the wattle, the she-oak, the banksia, the tropical plants of the northern coast. He spoke of strange marsupialia, the kangaroo and the opossum, of venomous snakes and strangely-shaped anthills. He mentioned the abundance of fish and pearl-oysters off the Australian coast, the possibility of growing tropical plants on big plantations, the utilisation of New Zealand hemp and timber in Australia. Forster was also confident that valuable minerals would be found. At the same time, he foresaw some of the greatest difficulties in the settling of the new continent, such as the lack of water, the threat of droughts and the danger of devastating bushfires. A great part of Forster's description was devoted to the natives, their outward appearance, their way of life and their customs.

In the article on New Holland, as in Forster's most other writings, the author went beyond reporting the mere facts. The plan of the opening up of the vast continent with the help of convicts appealed very strongly to his imagination. He wrote:

New-Holland, an island of enormous extent, or - to put it otherwise - a third Continent, is the future home of a new civilized society which, however unassuming its beginnings may seem to us, nevertheless promises to become very important in a very short time.

It is true that the first settlers will be a "depraved lot" of thieves and criminals, he declared, but that would only prove the correctness of his activist philosophy, and establish the truth of his belief that not abstract morality but courage, firmness, the living up to one's commitments under very difficult circumstances is the real force behind human progress:

Even disregarding the fact that thieves in general are the deplorable victims of a senseless education, of a dead and petrified jurisdiction and a deficient political system - it is sufficiently proved by ancient and modern history that they cease to be enemies to society whenever they regain their full human rights and become proprietors and cultivators of land....

The first founders of Rome, the Jews coming out of Egypt and the convicts earlier sent to Virginia were used by Forster as examples to demonstrate the probability of Australia's splendid future. Forster hoped that "the example of the European settlers" might have a "beneficent influence" on the "uneducated...but not barbarous natives". It might help to "awake and guide" their natural skills and their inborn abilities, and so help them to attain a higher level of culture.

Writing from faraway Lithuania, Forster predicted the rapid growth and final emancipation of all colonies. He believed that a flourishing, highly civilised Australian community would have a decisive effect on the whole area of the Pacific and specially on the development of the Asiatic nations. It would hasten the end of Asian "despotism and slavery" and help to lead the "five or six hundred millions" of Asians to a state of higher civilisation, he argued.¹¹

Forster's interest in the development of the Australian penal settlement did not come to an end with his essay on Botany Bay. In later years, he reviewed almost every important work on this subject. Forster's yearly summaries of English literature also gave short accounts of these books, referring to the fluctuations in English public opinion regarding the new settlement in Australia.¹²

Georg Forster came to Lithuania, hoping "to benefit humanity" by applying his scientific knowledge to the development of a backward country. But he was soon disappointed. The bankrupt Lithuanian-Polish Commonwealth could not provide enough financial aid for Forster's work. Forster became more and more disgusted by the grave mismanagement of local affairs, the gulf between the slavery of serfs and the extravagant and luxurious life of the nobility. He described the social scene as a mixture of "New Zealand brutality and French over-refinement".

In 1785, he married Therese Heyne, daughter of a famous professor of Classics at the University of Göttingen. The marriage strained his finances even further.

In the same year, Forster received the degree of M.D. (Doctor of Medicine) from the University of Halle. His dissertation, in Latin, was on the edible plants of the South Pacific islands.

Back in Lithuania, Forster felt isolated from contemporary intellectual life.

His feet were itchy and, in the following year (1786), he accepted an invitation from Russian Tsarina Catherine II to join an expedition to the Pacific. Forster packed his bags and journeyed to Hamburg to await his ship. But the Russian-Turkish war broke out, and the ship never came.

Negotiations with the Spaniards about a voyage to the Philippines were equally unsuccessful.

Before his departure from Lithuania, however, Georg Forster donated his books to the library of the University of Vilnius; and his collections, to the Department of Natural History.¹³ It is not known whether they have been preserved in full to the present day.

Begg and Begg reported in 1966 that "a collection of 196 species of plants gathered by the Forsters, is now in the herbarium of the Moscow State University".¹⁴ 131 drawings by Georg Forster, bound in two volumes, are also held in Leningrad, at the Botanical Institute of the Academy of Science. The latter alas, however, was formerly owned by the English botanist A.B. Lambert and is therefore unlikely to be linked with the original Vilnius collection.

Grounded in Germany, Georg Forster became university librarian in Mainz in 1788. Four years later (October 1792), Mainz was occupied by the French. Forster joined the Jacobin Club, became a high official and the editor of a revolutionary paper.

He went to Paris in March 1793 on official business, but could not return. The Prussian army had conquered Mainz in the meantime. Forster was now a political refugee in revolutionary Paris, without any resources or friends.

His wife ran away to Switzerland with another man. She later wrote a novel, Adventures on a Voyage to New Holland. It described life in New South Wales and on Norfolk Island, and it was published under the name of her second husband, L.F. Huber, in 1801.

Lonely and abandoned, Georg Forster died in Paris on 10 January 1794, of a rheumatic disease which he contracted on his voyage round the world.

Georg Forster was Australia's first "ambassador" in Europe. He had a great vision of this country, even before it was officially founded 200 years ago:

The number of aboriginal natives is insignificant there, and so nobody will save the new-comers the trouble of cultivating the soil; there is no local manufacture to clothe him in cotton or silk - and, consequently, the growth and prosperity of the new colony must rely solely on its own forces. In such a country we may look forward with some confidence to the continuance of the European spirit of industry. With the cultivation of the soil, therefore, crafts and useful arts must gradually come into being which may spread out and gain perfection by Commerce; Industry and Luxury must go hand in hand, and even the Sciences cannot completely sink into oblivion. A state in the Southern Hemisphere, the inhabitants of which would be so enterprising, so industrious, so vehemently stimulated by the multitude of their needs and so resourceful in the invention of the means to satisfy these needs as the peoples of our Continent or those of the Northern American Free States, will most certainly change the relations of all nations, far and near....¹⁵

Our literature on Georg Forster is sparse and not always accurate. For example, in his otherwise well researched article, Professor Bodi writes (p.349), "...His disappointment...led him to accept, in 1784, the invitation ...to the Chair of Natural History at the newly established University of Vilnius". The author is in error by 205 years. The University of Vilnius was founded in 1579. It was the Chair of Natural History, not the University itself, that was newly established in the 1780s.

Georg Forster's case is but one example where a lot more research is needed on an interesting topic.

The first steps have already been taken at the University of Tasmania, where a highly active Lithuanian Studies Society* presents regular lectures and seminars on Baltic topics. Let us hope that this increased awareness will lead to more postgraduate research in this area, too.

*More information is available from the Secretary, Tasmania University Union Lithuanian Studies Society, P.O. Box 777, Sandy Bay, Tasmania, 7005.

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This paper was presented by Mr Taskunas at a meeting of the Tasmania University Union Lithuanian Studies Society, on 4 May, 1987. The meeting was chaired by Professor P.W. Hughes, of the Centre for Education, University of Tasmania.

IGNACIO DOMEYKO

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Ignacio Domeyko was born in Lithuania: according to some sources (Polish biographical dictionary), in Niedzvidka in 1801; according to some others (Encina, Vol. 12), in Missik, in July 1802.

Lithuania had been slowly absorbed into the Kingdom of Poland, since the battle of Tannenberg in 1410. At first, a pact of union between Poland and Lithuania was concluded, Lithuania being called a "grand principality". About a century later, by common agreement, the King of Poland was accepted as the Grand Prince of Lithuania. In July 1569 both nations decided to adopt a common parliament (or Sejm).

Prior to 1772, the date of the first partition of Poland, Lithuania was divided into an ethnic part, with a population of about 3/4 of a million and a much larger land area to the south, its population incorporating what today is Byelorussia. In 1772 Russia appropriated the Byelorussian part of Lithuania, leaving the ethnic Lithuania. But in 1795 even these lands were also incorporated into the Russian empire. Other parts of the (much greater) Kingdom of Poland were given to Prussia (the western parts around Poznan). The province of Galicia, with capital Lwow, was ceded to Austria.

After the defeat of Prussia by the Napoleonic armies, there was some hope of a revival for a unified Poland. But that was short-lived. After the defeat of Napoleon in Russia in 1812, the Polish lands were again occupied by Russia. A final decision about the destiny of Poland had indeed to await the Congress of Vienna of 1815. There were hopes that a unification of Poland, even under Russian rule, could have been possible. However, the Congress eventually confirmed the division of the country among the three victorious powers: Prussia retained great Poland, with Poznan as capital, Austria remained in possession of Galicia, and the eastern borders from Ukraine to Lithuania remained in Russian hands. The centre of Poland, with a population of about 3 million remained as the "Congress Kingdom" under the Emperor of Russia. It goes without saying that, at the Congress, all occupying powers gave ample guarantees of home rule and free communications between the divided parts. It did not take long for these guarantees to prove futile.

The lands under Russian domination, including the present-day Lithuania, were called the Western Provinces, and had for head a member of the Imperial House. Alexander the First, then ruler of Russia, gave the Poles a constitution that recognised the Roman Catholic religion as the religion of the state and guaranteed freedom of the press. The Polish language would be employed in the courts. Also a parliament,

divided into a senate with life-long members and a lower house with 7 years' duration was elected. This parliament or Sejm met 3 times during Alexander's time. It soon quarrelled with the Imperial powers because it tried to assert an authority that the Russian rulers had never intended to give it. Thus, the third session of the Sejm (May to June 1825) was a mere formality, and all publicity of this event was suppressed.

During these years Europe was seething with secret societies organised to combat the powers of the Holy Alliance (Prussia, Austria and Russia). An especially important movement arose at the University of Vilnius, the "Filarets" or Filomats. Important members of this secret society were the great Polish poet Adam Mickiewicz and Ignacio Domeyko.

Domeyko had entered the University of Vilnius in 1816 to study Physics and Mathematics. He remained until 1822, entering that year the Faculty of Law (1822-23). Mickiewicz had left the University a few years before but travelled frequently from Kaunas to Vilnius to attend the meetings of the Filareci. In 1823 both Domeyko and Mickiewicz were detained, tried and imprisoned. Domeyko remained in Vilnius but Mickiewicz was deported to Russia. Both were charged with "spreading wrong-headed Polish nationalism". Domeyko was later moved to a prison at Zgolé (now in Byelorussia).

The harsh Russian rule had created a great deal of discontent and the parliament in the Russian occupied lands had been at odds with the successor to Alexander I, Nicholas I. There had even been attempts to murder Nicholas on the occasion of the Coronation of Nicholas at Warsaw in 1829.

During 1830 a revolution took place in Paris, caused by the ill-advised measures of Charles X, who attempted to govern by decree, suspending the authority of the Chamber, abrogating the freedom of the press and decreeing new elections. The popular uprising ousted Charles X, and the situation was only pacified with the accession of power to a new King, Louis Philippe of Orleans.

The example of the French uprising and the nearly simultaneous one in Belgium against the Dutch authority, served as a powerful catalyst for the insurrection of 1830. In November 1830, the military school in Warsaw rose against the Russian Government and quickly other garrisons and popular organisations joined the uprising. At first it was believed that the Poles had some chances of success, as they had a well-trained army of about 30,000, which was later expanded to about 60,000 with new recruits. Against this the Russians had a slightly larger army of 114,000. The defeat of the Polish insurrection was due to a number of causes, amongst them the failure of other Western countries to come to its aid and certain internal misunderstandings - in particular, the belief that it would be possible to come to terms with the Russian Emperor.

The revolt lasted until September 1831. It was followed by an exile of some 10,000 political leaders and soldiers, many of whom went to France, a few to England (Joseph Konrad), Belgium and Switzerland. Domeyko had joined the uprising as an adjutant to General Chlapowski and after the defeat, moved into exile with the army of General Gelgaudas. They were interned in Prussia which, as may be remembered, was a part of the Holy Alliance. He remained in Prussia for a year and in 1832 he obtained permission to follow the path of most of the other exiles and went to Paris, where he enrolled at the Sorbonne to study Chemistry and Mineralogy. He later moved to the School of Mines (École des Mines) where he completed his studies under Professor Dufrenoy. In 1837 Domeyko finished his studies and went to work in the mines of Elsass for four months.

- The Chilean Connection -

Carlos Lambert, a mine owner and entrepreneur from La Serena, Chile, wanted to foster the education of mining specialists who could help in the development of the mining industry in Chile. Already large deposits of copper, silver and other minerals had been discovered in the vicinity of Copiapo, in the north of the country. What was needed was the organisation of the teaching of Chemistry and Mineralogy at the Liceo (Institute for Secondary Education) of La Serena. Lambert wrote to Dufrenoy in Paris asking for one of his better students to come as teacher. Dufrenoy then offered this position to Domeyko. The offer was accepted by Domeyko and in 1838 he arrived at La Serena. He was to be paid 1200 pesos a year, in reality a very good salary, considerably more than that of an ordinary school teacher and in the same bracket as that of the vice-chancellor of the University. On top of this remuneration, Domeyko got 300 pesos to purchase instruments and chemical compounds to set up the requisite laboratories at the Liceo of La Serena.

At first Domeyko had to organise everything: from supervising the construction of the buildings to gathering the necessary textbooks and reference works and all other equipment needed for the profession of assayer and mineralogist. Such was his drive and activity that within two years the first batch of 14 students had graduated from Domeyko's classes.

Domeyko reported at regular intervals to the Minister of Education, Manuel Montt, who was later to be President of Chile (1850-1860). Montt was quick to appreciate the outstanding personality of Domeyko and accepted most of the suggestions contained in his reports. Thus new instruments and teaching materials were acquired in Europe. As well, the Chilean Government sent three of the most outstanding recently trained mineralogists to Europe to complete their studies at the École des Mines in Paris. Another important person who took notice of the activities of Domeyko in the north of Chile was Andrés Bello, at the time the most influential

educationist in Chile, who was to be the first Rector (Vice-Chancellor) of the University of Chile, formed in 1842.

The support of Montt and Bello led Domeyko to write a long report on the structuring of education in Chile, breaking with the old concepts inherited from colonial times. In Santiago and in Coquimbo Domeyko had met General Jose María Aldunate, to whom he addressed this report. Instead of filing it in the Ministry of War, to which he had recently been appointed Minister, Aldunate thought the report of such importance that it warranted public discussion, so he sent it to be published by the weekly El Semanario de Santiago. This long report appeared in two parts, at the end of 1842 and beginning of 1843. The ideas contained in this report cannot be considered novel, even in his day, being a reflection of the systems of education that Domeyko had experienced in Vilnius and France. Basically education is divided into three stages, primary, secondary and higher studies, a decision which seems so obvious today but was in many senses a novelty in Chile - witness the fact that mining technicians were prepared in what was a secondary education establishment in La Serena.

Of these three stages, Domeyko concentrated in particular on secondary education. He wanted to follow a scheme inspired by the Greek Classic education: the creation of the perfect man, the complete man. This ideal, which had surfaced before the Renaissance, aimed at the harmonious development of the whole person, and was aptly named "integral education". This noble plan, to follow the words of the famous Chilean historian Encina, "held tenaciously to the subconscious of a whole era", and all the great educators of the 19th century in Chile (Amunategui, Barros Arana, Valentin Letelier) followed substantially Domeyko's ideas.

In this system of integral education, the teacher had to reinforce in the student those qualities which the student lacked. If of no musical inclination, then special efforts had to be taken to develop this faculty, and so on.

Above all these structures, it was the central mission of the new system to generate a disinterested admiration for the sciences, literature, arts and culture, and to prevent financial and practical considerations from destroying such sublime aspirations.

Later on, there were substantial problems with this ambitious plan, to which I will refer as needed.

It was to secondary education that Domeyko gave greatest responsibility for forming the intellectual élites of the country.

Domeyko conceived this secondary education as an end in itself, not necessarily as the preparation for liberal professions or other activities of more vocational aspect. As I said before, it was centrally important to develop



Ignas Domeika (pictured) was known as Ignacio Domeyko outside his native Lithuania.



In 1885, the Chilean Government issued this medal in honour of Domeika (Domeyko).

faculties of thought and instill the necessary knowledge in the student. Bello and Montt, the supporters of Domeyko, received very warmly this plan for the reform of the educational system. The opinion of other intellectuals of the times was equally favourable and the Minister for Education, Montt, decided to order its implementation at once.

Domeyko's secondary education program was this:

- Latin, Spanish and English and French languages
- Arithmetic, Algebra, Geometry and Trigonometry
- Cosmography, Geography, History, Natural History
- Physics and Chemistry
- Rhetoric and Philosophy
- Drawing
- Religion

This ambitious program, which remained unaltered for the next 50 years, took six years to complete.

It was decided to apply it first in the most illustrious secondary school in the whole country, the Instituto Nacional. To that effect, the old Director, a priest by the name of Puente, was given a minor position in the Cathedral of Santiago, and the choice for the new director fell on a brilliant young lawyer, Antonio Varas, who, along with Montt and Portales, could be called one of the founding fathers of the Chilean nation.

Varas, who was one of the staff writers for the journal in which Domeyko's paper had been published, devoted three long articles to a critical examination of his proposals and suggested a number of modifications. Domeyko was called to Santiago to decide on these difficulties, and could not prevail over Varas' impervious will and well-argued charges.

Once the system of "integral education" proposed by Domeyko began to be applied in the schools, certain problems appeared. Thus, it is, if not natural, then common occurrence that a certain teacher would like to emphasise the subject he is teaching over others. The grammar teacher would like to make the whole student population into grammarians, the French teacher into ardent and fluently speaking Francophiles.

To combat this specialisation, Domeyko and Varas suppressed the specialisation of the teacher. Thus only one or two teachers had to be in charge of teaching all of the subjects which formed a year of education, continuing with the same group of students until the end, the 6th year. From the pedagogical point of view, this system had a great advantage, at least restricted to a group of subjects, for example Mathematics, Chemistry and Physics, but demanded so much more from the teachers that almost at once it created an insuperable problem in the procurement of well-trained teachers.

To give some rough figures on the state of education in Chile in the middle of the last century, with a total population of perhaps 1 million, there were 4268 students in secondary education, divided roughly in equal parts into state and private education, and including a number of technical and vocational schools. The ratio of boys and girls in secondary education was approximately 3:1 and the index of literacy was 14%. The effort of educating the Chilean nation was judged by most eminent historians as the most titanic effort of the Chilean State, and the difficulties were such that 50 years later, even though a great progress had been made, only 40% of the inhabitants could read and write. As of 1987 the literacy is over 90%, of the same order as Australia.

It must also be said that in his original plan for education, Domeyko also envisaged a Teachers' College or Pedagogical Institute to train secondary teachers. But this Institute had to wait 25 years for its creation. (The first Normal School of South America had been set up by Montt and Sarmiento in January 1842, that is about a year before the publication of Domeyko's plans.)

We now return to the Instituto Nacional in Santiago. This model Institution, which other secondary establishments tried to emulate, had tried to improve continuously its standards. In 1845, to improve the teaching of Chemistry, it brought a young professor from France, Leon Crosnier. Crosnier lasted only two years, and preferred to dedicate his activities to commercial enterprises. In 1844, the Instituto Nacional had brought Antonio Gorbea to teach Descriptive Geometry. Gorbea translated a well-known textbook by a French author as a suitable text for his students. It must be remembered that Descriptive Geometry was invented only some 20 years before by Poncelet, one of Napoleon's generals. Thus, by the standards of the time, the Instituto was at the forefront of education.

When Crosnier left, Domeyko was called from La Serena. At last, after 9 years (in 1847) Domeyko was brought to Santiago to teach Chemistry and later also Physics, at the Instituto Nacional.

It must be said also that during his years in La Serena, Domeyko not only trained a large number of mineralogists but also made well-known contributions to the science of mineralogy. Several papers appeared in the prestigious journal Annales de Mines, in which Domeyko described the properties of a new mineral, an alloy of copper and arsenic, which was called copper arsenate or white copper by the discoverer, and later "domeykite" in the Handbuch der Mineralogie (1845). Another mineral discovered by Domeyko is the argento-pyrite, also present, like the domeykite, in the mines near the port of Coquimbo, west of La Serena. The Liceo of La Serena continued teaching Chemistry and Mineralogy, an activity left in the hands of Domeyko's students.

The University of Chile: It may be recalled that the University of Chile had been founded in 1842 - not by any means a first in Latin America, as universities, mainly of religious and humanities, had been founded in Mexico, Cuba and other places as far back as the 16th century. But the University of Chile was a special project in which the State was to take a prominent hand in teaching the liberal professions. No more was contemplated at that date.

Up to that time, the University was attached to the Instituto Nacional, functioning in a series of rooms which were adequate for the small number of students it then catered for.

But, following Domeyko's plan, the University had to be detached from secondary education, and the first measure in the re-organisation of the University was to move it to new quarters. A large building was commissioned on a site covering some 10 acres in the centre of Santiago. The west wing was given to the University and the east wing to the Instituto Nacional, which already comprised about 700 students and was soon to number well over 1000.

The University was to be headed by a rector and administered by a delegate of the rector. The first delegate was Domeyko, and he moved into the new quarters in 1847.

Apart from his duties as administrator, Domeyko continued teaching Chemistry at the Instituto and later in the Faculty of Medicine. Later he added to this the subject of Physics in the same Faculty.

In this same year honours piled up on him: Domeyko was made a member of the Council of the University (at the age of 45). This membership had to be accepted in a very formal ceremony at the Chapel of the University, where Domeyko displayed his amazing command of foreign languages. His acceptance speech was full of interesting statements. Barros Arana transcribes some of them:

- In any self-governing nation, and especially in those which wish to establish an effective moral independence, secondary education is perhaps the most influential voice in the destiny of the country, in its government and in its moral strength, and in the national character of its civilized classes.
- Faith linked with Science inspires in man noble thoughts and heroic deeds.

Domeyko's teaching and his other services to the nation, together with the many scientific papers he wrote, led the Chilean Congress to grant him Chilean citizenship, by law of December 1848.

The religious question, the "lay" and clerical factions in Chilean education.

Lest it be thought that Domeyko's acceptance in teaching circles was universal, it is important to review this transcendental question of Chilean life and politics in the last century.

Before 1870 the national ethos in Chile, as well as in other Latin American countries, derived specifically from the catholicism they inherited from the Spanish colonial period, which lasted some 250 years. Of course, after independence, many people rejected this tradition and others professed to be agnostic, even atheists; but the immense majority still followed, by conviction or inertia, the colonial values.

However, after 1860, one could perceive more and more the influence of a new generation, which Chilean historians have called the "generation of 1825". This generation of illustrious public men, parliamentarians and educationists, was overwhelmingly agnostic and atheist and their sway in the affairs of the nation was immense. At the same time, the leading exponents of the Catholic tradition were few and did not reach, by a long shot, the intellectual eminence of their lay counterparts.

Chile as a nation had, as the basis of its unity, a conception of the world based on the values and views of the Catholic Church. If the Catholic faith was abandoned by the most prestigious sector of the ruling classes, who governed the country as a personal fiefdom, it would lead inevitably to the breakdown of the doctrinal consensus and of the unity of the nation.

It may well be said that this progress need not be inevitable, that similar conflicts existed in other nations (for example in France and Italy) and there a measure of accommodation was possible. But that did not happen in Chile: the religious cleavage was like a bottomless canyon which simply reduced the nation to two irreconcilable parties. The development of the nation was practically stopped and what happened in the middle years of the 19th century still casts its shadow on present day Chilean society.

The causes for this rupture with tradition were many and it would be almost impossible to analyse them properly within the scope of this sketch of Domeyko's life. There were internal causes, created in the main by poor teaching of religious fundamentals and a weak training of the clergy. But of far greater importance was the European influence which began to be felt about 1850-1860. Germany, and especially France, countries which Chileans considered exemplary and which were keenly imitated, were deeply affected by religious controversy. It has to be remembered that this period coincided with the confrontation between Science and Religion, and the belief that in Science, humanity had a unique and

infallible guide towards unlimited progress, which would do away with all the ills of the world - poverty, war, crime and exploitation.

The leading Chilean intellectuals, including the historian Barros Arana, had gone to France for their information. There the rampant anticlericalism of the bourgeoisie, the books, and especially the classes in the university given by people like Renan, had a most profound influence. At their return, they engaged in a vigorous campaign of proselitism for their cause and of war against the Church, singled out by them as the most important cause of the backwardness of the nation.

What happened in country districts was less clear. In spite of the intellectual domination of this "generation of 1825", the Church had been able to maintain its influence on certain sectors of the country; in particular among women. Also, the new ideas from the more sophisticated cities did not at once filter out into the country, which remained staunchly Catholic. Finally, the press and secondary education were dominated by pro-Catholic personalities. A certain equilibrium was reached, in which neither of the two adversaries had the upper hand. But instead of advancing towards a reconciliation, this impasse inflamed even more the antagonistic passions. Extraordinary violence and hatred for each other were the hallmark of this situation: a "sectarianism" of unusual strength was now rampant which, somewhat abated, has lasted to the present day.

Let us analyse what happened in the educational field: the central figure in the lay versus the clerical issue was the educationalist and historian Diego Barros Arana, a man of great moral rectitude and erudition, who, after a conventional, even pious Catholic youth, adjured his faith in more and more violent terms.

Barros Arana had great influence on the structuring of the University of Chile and the composition of the influential Council for Public Education. This Council presented to the Executive for its approval the short list of candidates for directors of the secondary education establishments, determined the curricula and selected the textbooks.

There were 14 councilmen, only four nominated by the Executive, the other ten being appointed (including the rector and deans of faculties) from among the personalities of the "lay" party. Thus they had complete control over education in Chile, a control that prevented any possibility of executive influence. Hence, by astute use of the Council of Public Education, lay professors and teachers had complete domination of the key faculties of the universities, including those of Philosophy and Education which set the educational curricula. This influence was not restricted to secondary education, but affected the University as well.

This entrenchment of the lay (later to be called the Radical) party in Chilean education lasted for at least a century, and resisted all manner of changes of government, be it of the right or left. At the beginning of the century observers of the Chilean political scene complained that: "There is today a party that thinks all the positions in the educational arena of this country are reserved for its adherents..."

The leaders of the lay party, it must be recognised, were people of extraordinary capacity, great culture and a strong sense of mission. But they were totally unscrupulous in their fight against what they termed "obscurantism". (One of their most important figures, Valentin Letelier, proclaimed: "The State must have control of all public education and should not delegate any part of it to private corporations".)

Great strides were made. In 1852 there were 186 primary schools in Chile, with fewer than 10,000 students. Fifty years later there were 1700 schools with 120,000 students.

Now we return to Domeyko. After his initial accession to the University of Chile and the granting of the Chilean citizenship with full honours, the modest and devout Domeyko found himself confronted by an increasingly hostile environment. Let me now transcribe what the memorialist Augusto Orrego had to say about Domeyko, whom he met as a student in the Faculty of Medicine in the 1860s and 1870s.

...he was an illustrious savant who had rendered great services to the science and industry of this country and greatly honoured the University and education of Chile....he was a noble, disinterested and generous person, who expressed in the most complete fashion our most intimate aspirations, a deep sense of love for our country, disinterested pursuit of learning an uncalculating generosity....

But, of course there was a but:

There was in this personality of unquestionable moral stature, something, something veiled and mysterious which cooled our admiration and made our enthusiasm wane. Something that "clouded" Domeyko in the perception of the students, and which made them feel regretfully distant from this old man, notwithstanding the fact that he expressed so well the feelings of the students. That was, Domeyko was a Catholic! and not only a Catholic, but what we called a "beato" (a pious Catholic) which for us was the same as being a hypocrite. This shadow of his religious beliefs made serious problems for Domeyko, lessening his prestige with his students and other faculty members.

When Domeyko was appointed Vice-Chancellor of the University of Chile in 1867, there was furious "lay" opposition; only a few of the more prominent lay educators came to his support.

But soon everything changed. Conclusive proof showed that Domeyko was an exile and heroic patriot of Poland. That he was the "Jegota" sung by Mickiewicz; that he had been the student who in the University of Vilnius had publicly slapped the face of the hated and feared Russian tyrant, the Prince Obolenski. Yes, the secret of the religious belief of Domeyko had been found. He did not believe because of his faith, but because of his patriotism.

"Then", said Orrego, "we began to understand Domeyko; the curtain that hid his personality was rent and from then on our admiration for him was complete, without reserve, warm.... This ungrateful and absurd appreciation of the moral value of Don Ignacio had been dissipated".

From what I have said about the control of education by the lay party, it can be understood that even though Domeyko remained as Vice-Chancellor of the University for 16 years (1867-1883), his hand was severely stayed, and little of lasting influence was left for him to do. His administration is remembered for continuing the progress of education and keeping a very efficient control over the fast developing University. These years were also devoted to writing several memoirs over the condition of education in Chile (1867) and to the preparation of his great work, the Geology of Chile.

In 1883, on his retirement from the University at the age of 81, the State passed a law which assured him of an income of 6000 pesos, that is about five times what he had received when he came as mineralogist to the Liceo of La Serena.

In 1884 he returned to Poland (Lithuania), where he remained for four years. In 1888 (at 86) he published his Geology of Chile, and classified the mineralogical exhibits of Chile in the Paris Universal Exposition of that year (which gave us the Eiffel Tower). He then returned to Chile, where he died the following year (1889).

Apart from the books on mineralogy A Treatise on Assays and Elements of Mineralogy which he published in La Serena about 1843-45 and which were used for his classes in La Serena and Santiago, he also wrote Geology and Underground Geometry, Excursion over the Copiapo Ranges, and The Geological Constitution of Chile.

There were other works, including reminiscences of his youth in Poland, On Mickiewicz Youth and On the Filaret and Filomath Movements, both published in 1872.

In finishing I must mention the supreme accolade that Domeyko received. In 1885 the Chilean Government issued a medal in his honour. On the obverse of the medal we can read: "Science, Labour, Generosity". Three words that summarise well his extraordinary career. The medal was issued by the government of President Santa Maria, the worst enemy of the clerical party, and thus of the religious beliefs of Domeyko! There could be no higher tribute to Domeyko's work for Chile.

This paper was presented by Dr Montes at a meeting of the Tasmania University Union Lithuanian Studies Society, on 15 July, 1987. The meeting was chaired by Dr M.R. Banks, Reader in Geology, University of Tasmania.



Olegas Truchanas
(Photo by courtesy of The Mercury).



Olegas Truchanas at the Coronets,
overlooking Lake Pedder (Tasmania), 1971.

OLEGAS TRUCHANAS : A PROFILE

Max ANGUS
Sandy Bay, Tasmania

As you know, Olegas came from Lithuania in 1948. Lithuania had been overrun in the Second World War by first the Germans, and then the Russians when they drove out the Germans.

Olegas told me that about a million, roughly, of the Lithuanian people were killed or sent to concentration camps - and that's about a third of the population. On our figures here, and we ought to ponder this for a moment, it is as though Hobart's entire population were wiped off the map of Tasmania! It would be some start, wouldn't it? Especially as they wouldn't have had the luck Tasmania has, of having a friendly nation called Australia to the north. (Sometimes friendly.)

So that Olegas, when he left there - when he arrived in Australia - found a land here. He found that he was in the oldest, most worn-out continent in the world (Australia) with the youngest culture...if it can yet be called that. This was our gain.

We are only just beginning to think about ourselves after a mere two hundred years. Lithuania and other parts of Europe go back far, far beyond that. My mother, who will be ninety-seven in October, represents just about half of Australia's complete settlement by Europeans. That's a pretty interesting thing for me to think about; because I talk to my mother and think, "Yes, half Australia's history is here".

We had with Olegas, a kind of depth and wisdom that we seldom found in our own people. But, yet, for him, there was a gain, in that he said, "Every inch of Europe has been trodden on by somebody at some time. Here is a place, even a place as tiny as Tasmania, where I can walk where perhaps no man has been before me". And he discovered lakes, tarns and forests where probably nobody had ever been. He began to take photographs; his mastery of the camera was complete. It began in Bavaria shortly after he had to leave a university where he was studying law in Western Germany. The Americans had to close it down due to riots and communist unrest. So he went to Bavaria, where he joined a group of mountain photographers who were famed for their work. This acted as a catalyst. Lo and behold, when he came here, there were mountains equal to those in Bavaria, but almost unknown.

I know that, when I was a boy, we talked about the south-west as the "unknown quarter". That's a good while ago from the point of view of some of you. But still in my lifetime.

Olegas began to climb and began to use the canoe, and most of you know that he was the first man ever to take a

canoe down the Lower Gordon and across to Strahan. He climbed Federation Peak - the first person to do it alone. Twenty-eight days of tedious work getting through bush where 100 yards a day was "good going", and then finally climbed this peak.

He was employed by the Hydro-Electric Commission. In this is an irony, because he was quite happy to be there, but, as time went on he became aware, as we all did, that things were being planned, great things were afoot. And in the end, as we all know, Lake Pedder was threatened and finally lost. It was during this period that he fought his greatest battles. Nobody could have done better, because he not only had the insight, the political wisdom innate in Olegas, the endurance, the patience, the skills, the talents and the scope of mind that we see only in the greatest men, and seldom do we see them in the political field, unfortunately. He was a man apart, and he carried an air with him of the depth of his country's culture, which stretched so far back.

You had a sense, being an Australian, that here was a man whose wisdom stretched so far back that you would think that he had been on earth before. He knew things that we had to learn the hard way. He nodded sagely when I made suggestions. I would think "he knows all about this, he's way ahead of me". He had that capacity to impart to others that he knew what he was about, as though he had been groomed for the job which lay ahead. In every way - physically, morally, mentally, spiritually, he was the right man at the right time, in the right place.

What I have tried to think about today, is that I have two tasks - one to talk about Olegas the man, and secondly to talk about the legacy that he has left. That cannot be overestimated.

So far as his country is concerned he will always be an adornment to the history of Lithuania, because his name is known throughout the world. His name is known throughout the nation of Australia as a great Australian. It is seldom that a person becomes a legend in his or her own lifetime. Olegas certainly was.

I was not surprised (I was when I first came) when I saw all these people here, because I thought I could perhaps be talking to a dozen people and here it is - the whole room packed out. My mind went back to the great nights at the Hobart Town Hall during the Pedder campaign, when Olegas showed his miraculous slides and the audio-visuals with gear built by his friend, Ralph Hope-Johnstone. The doors were opened at half-past-seven, and by a quarter-to-eight the doors were closed again for an eight o'clock screening. The show was repeated several times. Just as these slides have impressed us today, revealing the soul of the man, his outlook, his artistry, it got to people then, and his sure, patient speeches got through, too. I should mention this. That Olegas was a blend of certainty which came with the gravity of his nature, yet he was an extremely courteous man. Nobody has ever

impressed me as being more courteous than Olegas was. The next thing, of course, was the passion. Of believing in something beyond himself, without thinking of himself.

History will record, with the passing of time, what has happened in this era that we are passing through, where there is a head-on collision between technology and conservation, that you have the same qualities in a Bob Brown - the gravity, the earnestness, the courteousness and the passion. We had it in Doug Lowe, who has been very much underestimated by people because he has lost his Premiership. As his detractors said, "in shillyshalling, he didn't know which side to please". But surely that is the heart of conservation, to balance the two things together. He will go down in history, too.

But these three men shared the one kind of personality. The gravity, the courtesy (you never saw Doug Lowe playing up in Parliament like the so-called luminaries that we have down there). I know that Olegas often met Doug Lowe in the street, and their kerb-side chats were effectual. Doug once told me that Olegas' philosophy, and the memoir of his life in this book*, played no small part in his Government making up its mind to save the Franklin. So we do not know at any time, what human contact can do against the Juggernaut of big business, multi-nationals, big politics and the rest of it. Because the Franklin is saved. It was the enormous pressure of public opinion left behind by after-the-Pedder campaign and Olegas' part in it, and his way of getting to people's hearts and making them realise what they had here, which set the stage for Bob Brown to work with the political machine, which the Wilderness Society now is, and to effect the saving of the Lower Gordon and the Franklin.

I see many distinguished people here today, and not the least is Peter Dombrovskis, who is also a national figure.

I remember when Olegas took me to Peter's place when Peter was about 15. Another instance of Olegas' wisdom and foresight. He said, "Max, this is Peter Dombrovskis - he is going to be one of Australia's great photographers. And there he is. We all know what Peter has done. Olegas' mantle has fallen on Peter's shoulders. We wish you the great success that you have will continue in furthering Olegas' work.

So far as his legacy is concerned, it occurs in all kinds of unexpected places. Nearest, of course, is at home, where Melva and the three children have followed a lifestyle that was inaugurated by Olegas at the Truchanas house. When Olegas died in 1972, they were small children. Nicholas was only four. Anita is now a National Parks ranger; Rima, his second daughter, is working in outdoor activities in

*Angus, Max, The World of Olegas Truchanas, (8th edition). Melbourne: Australian Conservation Foundation, 1986.

Education - physical and mental education. Nicholas has not long left school but looks like following his sisters into the world of environmental certainty and control.

So we have not only the family who carry on Olegas' work: we have people who have been inspired by him who have never met him, but may have read about him in the memoir that I wrote in The World of Olegas Truchanas. Some of you might know that a Committee was formed just after Olegas' death to raise money to publish this volume, which has now run to eight editions or some 40,000 copies.

Some of you may have read today's Mercury at page 9 (14/9/87) - a letter by Bob Brown. Two Alaskans came to Tasmania having been inspired by Olegas' photographs and the story of his life, to visit the South-West. It's worth reading because it brings up some interesting points about the Government's idea of what tourism should be, and these Alaskans who travelled across the world to declare that not only the Heritage areas now proclaimed are of world standard, but areas still not proclaimed they announce also to be so. I think there is something in this. I was quite staggered to see this letter in the paper only this morning whilst I was cudgelling my brains to think how I could possibly present Olegas to you today. It was a great help to read this through.

I do hope that one day the South-West area may, like some other great parks of the world, be called after Olegas. "If enough is left", Melva said when I mentioned this to her.

We find it difficult to realise that history is here all the time. History is often seen as something which is read in books at schools, or is always happening to other people. When you are a bit older, as I am, you begin to realise that people who were alive in your lifetime, perhaps when you were quite young, are now historic figures. You do get a sense of the passing of time in the larger way than you can when you are young. To revert to Olegas' sense in this direction, he had this built-in sense of history. He used to complain that politicians thought in 12 months or at the most ten years, instead of thinking in terms of 500 years.

I should like to conclude, if I may, by reading an extract from the book, taken from one of Olegas' great speeches. I think nothing has changed since this was said before his death, but it's worth reminding ourselves all the time, that these things do not change basically.

Tasmania is not the only place in the world where long-term careful argument has been defeated by short-term economic advantages. When we look round, the time is rapidly approaching when natural environment, natural unspoiled vistas are sadly beginning to look like left-overs from a vanishing world. This vanishing world is beautiful beyond our dreams and contains in itself rewards and

gratifications never found in artificial landscape or man-made objects so often regarded as exciting evidence of a new world in the making.

The natural world contains an unbelievable diversity and offers a variety of choices - provided, of course, that we retain some of this world, and that we live in a manner that permits us to go out, seek it, find it, and make these choices. We must try to retain as much as possible of what still remains of the unique, rare and beautiful.

It is terribly important that we take interest in the future of our remaining wilderness, and in the future of our National Parks. Is there any reason why, given this interest and given enlightened leadership, the ideal of beauty could not become an accepted goal of national policy? Is there any reason why Tasmania should not be more beautiful on the day we leave it than on the day we came? We do not know what the requirements of those who come after us will be. Tasmania is slowly evolving towards goals we cannot now see. If we can revise our attitudes towards the land under our feet; if we can accept a role of steward and depart from the role of conqueror; if we can accept the view that man and nature are inseparable parts of the unified whole...then Tasmania can be a shining beacon in a dull, uniform and largely artificial world.

I think that is as fresh today and as meaningful as when Olegas first made that speech. I think it's something for us to think about and to know that not only that speech but the whole of his philosophy, his legacy of personal relationships between people, the setups that he made, (and more that he would have made, given the opportunity), will be with us for always.

Discussion

Q. What is the most enduring legacy of those years? How do you interpret the history yourself?

Max: I think the most enduring legacy must be that Olegas taught us how to think about the country. It must not be forgotten that we Australians were pretty badly placed for thinking about the land in anything but terms of settlement and exploitation. George Johnstone's book The Australians which was published in the late fifties said that it was the most unwanted piece of real-estate in the world. Other people had taken a look at it and fled. It was not like the United States when the Pilgrim Fathers landed, where meadows and great lands opened before them. Here, rivers disappeared into the earth. It was an old, worn out continent. It had to be cleared to even establish the first miserable pastures. So that it was a land that at first they treated with a great deal of contempt, and had continued doing so with such an impetus: "Clear the land! Burn the stumps! Get the wheat in; get the sheep on the go". This mentality has endured for so long here, that it's a wonder there has been any turn around at all. It has been Olegas and a few people like him who could see what was wrong, and taught us to think what should be done before it's too late. I think that is the greatest legacy he has left.

In the physical sense, of course, the great legacy is the Huon Pine Reserve. Those of you who do not know the story of how he, single-handedly, saved that reserve in the face of the most awful, the most devious competition from the Forestry (Department) and the Government itself to prevent him doing it. It's one of those staggering achievements which, as I said earlier, Olegas had all the physical and spiritual qualities needed to take on such a job. He was not an armchair critic - he got out there and did it. That, and his photography: there's nothing you could wish for that would be more complete in anybody. These are all legacies of a kind. But the most telling legacy, I suppose, is his photographs. He left these and we were able to make the book from them. And look what has happened with the book. Anyone can open that book at any time. You can see that cover a mile away, and there's something about that photograph that has a "Truchanas look" about it, and you know who took the picture. So many legacies - we don't know how far this book has gone. Whom do we know is Alaska?

Q. Do we have any guarantee that the Huon Pine Reserve will be safe for the future. Do we have any real guarantees?

Max: I hope that it would be safe. What do you think, Jamie?

Jamie: I would think that Olegas has given us a tradition of fighting very hard for natural things in Tasmania, and in

fact we are a beacon to the rest of the world in that respect. We have been much more successful than in most places. Nothing is safe, and unless people fight for things constantly they will be lost.

Max: Yes. Do you mean as far as exploitation is concerned, or damming? As Jamie Kirkpatrick said, one would hope we are now not only appealing to local people. We have a line through to the important environment centres of the world, haven't we?

From the Audience: We have to bear in mind that our National Parks are in fact only Reserves. That the loss of our National Parks and Wildlife Service - that the status of our Reserves has dropped even further [now under the Lands Department]. So what we consider we have now, isn't necessarily what we will have in the future. Unless those who now are concerned continue to be so.

Q. ... About the slides and the book.

Max: We were lucky to have had a big enough choice to put into the book, but thousands upon thousands of slides were lost in the fire.

I remember one in particular that he took from Federation Peak - I nearly fell off my seat when I saw it, because I am not one of those people who particularly likes looking straight down 2,000 feet lest I slip. Olegas had stood right on the edge of this precipice looking down into Lake Geeves is it? - the Lake 2,000 feet below him and the most marvellous patterns stretching out from around this jewel in there with the feeling, and you got vertigo just looking at it on this screen. I held onto my seat. But that was one picture that was lost in the fire.

Inspector Howard said that Olegas never, ever gave up. He pressed on when others stopped in Search and Rescue. Hardly stopping to eat.... He said that Olegas was the man they had to look to.. imagine the Chief of the Search and Rescue squad.... He had his way of mapping out the areas, combing it out, and he was looked up to.

You must constantly remind yourself that here was a man who could carry 90 lbs on his back, do incredible climbs and distances and yet make these most exquisite and tenderly seen photographs. The spectrum of the man and his spirit was enormous.

I should say, though, when I was speaking to Melva Truchanas about his gravity, and that of Bob Brown, and I mentioned Doug Lowe - she said, "Of course both Bob and Olegas have wicked senses of humour". Which is true. So there are people who have gravity and are earnest; but they may be boring. Olegas was never boring. A very serious man, so courteous. On the stage of the Town Hall, arguing the point about his position, he never gave way to mud-

slinging. And people held him in great esteem because of this, and we have done this with the book also. It's an account of what took place without any political axe.

This paper was presented by Mr Angus at a meeting of the Tasmania University Union Lithuanian Studies Society, on 14 September, 1987. The meeting was chaired by Dr James B. Kirkpatrick, Head of the Department of Geography, University of Tasmania.

LITHUANIAN EASTER EGGS

Genovaite KAZOKAS
University of Tasmania

Old beliefs die hard. Usually, they stay with us in the form of strange customs or superstitions or just as romantic notions.

The veneration of the egg stems from very ancient times. Its origin goes back to pre-civilisation and overlaps yet another culture, the Indoeuropean. It originates in the old Baltic culture - the people who lived even before the Indoeuropean settlement, on the shores of the Baltic Sea. That is, at least 5,000 years ago.

The old Baltic culture was based on the matriarchal system. The spiritual head of a family, clan or tribe was a woman. Matriarchal old Baltic culture venerated the female fertility symbol - the egg. The later-age Indoeuropean culture was patriarchal - the spiritual leader was always a man. In their temples and places of worship, they venerated the male fertility symbol - the phallus.

There were many kinds of paganism and each of them had many phases. Yet, it will suffice to say, for our purpose, that the most relevant distinction lay between southern and northern paganism.

As we all know from Greek and Roman art and literature, their gods and goddesses were immortal, jolly folk who had a lot of merry good times. The Bacchanalia present hedonistic pastoral scenes with Dionysus or Bacchus among a group of nude goddesses, shepherdesses and cupids; where large vessels of wine were consumed endlessly. People saw their gods with all their weaknesses, and allowed themselves to smile about it.

Not so in the north. Hedonism does not have any place in northern paganism. There are no pastoral scenes. The groves and forests were holy places, the places of worship. Their faith was duty bound. The gods, goddesses and numerous spirits were life-givers. They determined the health and fate of the people, and of their cattle and their fields. The gods of the northern pagans were stern, demanding, righteous, requiring work and rewarding only those who deserved reward.

In the northern climate, this creates a very serious situation.

In Lithuania, all life is covered with snow and ice for three full months. In the old days, when the snow covered the residential huts right up to their roofs, it meant true imprisonment and isolation for the people. Sustaining one's life depended totally on the crops harvested during the short

summer months. To accumulate sufficient means of survival meant hard work and, of course, obedience to the life-giving deities and to the elements they were in charge of.

In Lithuanian mythology, the most important life-giving deities are feminine: the Sun (Saulė) and the Earth (Zemė). In folksongs, called dainos, the Sun is always addressed in a diminutive form, coupled with "mother": "dearest mother". The Earth had to be kissed every morning and every night. How deeply this belief is rooted is shown in the behaviour of the present Pope, John Paul II, who, as a true son (or, rather, the great, great...grandson) of pagan heritage, never forgets to kiss the ground on arriving in a new country.

One of the greatest gifts the Lithuanians received from their pagan gods, was the return of the spring, when all life, apparently dead and immobilised under the snow and ice, suddenly bursts back to life with great force. That was the miracle of Mother Sun and Mother Earth, with the intercession of the most powerful male god, Perkunas - Thunder.

The return of the spring in the northern countries was by far the greatest celebration of the year. The approaching spring freed people from their winter imprisonment, let them out into the fields and forests. This event occurred after Perkunas had sent his first thunderbolt. The day of celebration was observed carefully: it was the vernal equinox, when the day was as long as the night (20th March). Christians called it Easter.

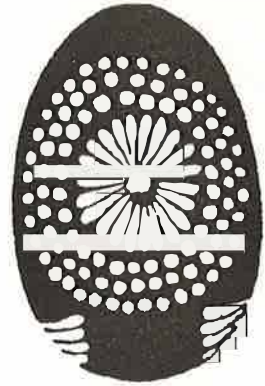
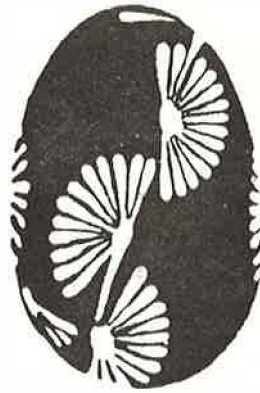
On this great Easter morning, as all Lithuanian pagans knew, the rising Mother Sun was jumping about and kept changing her colours. Alas, the disbelievers cannot see it.

However, the Sun and the Earth were divine entities and somewhat abstract. People saw the same miracles of resurrection in other, more tangible entities: in the bud of a flower, in the first blade of grass, released river flow and, above all, in the egg. This apparently static object, the egg, contained the great miracle of life within itself, and so commanded great respect.

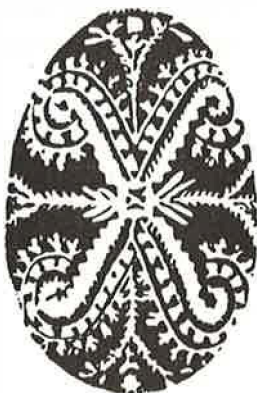
As such, it required special treatment. And that is how the Easter egg - the symbol of spring and restored life - came into existence.

Many northern people have been colouring Easter eggs, and every nation does it differently.

Lithuanian Easter eggs are not only coloured, but are also decorated with certain patterns. Colours are of secondary importance. It is the patterns that are most significant: they are like a prayer written by a devotee to the life-giving deities. The most popular subject matter on Lithuanian Easter eggs is, of course, the image of the Sun and the stars.



Decorated Eggs, Pattern laid on with Bees-Wax



Decorated Eggs, Pattern scratched with Knife

The main trait of all Lithuanian folk art, including songs, music, weaving and carved articles and any objects of visual art, is understatement. There is never an abundance of anything: be they lines, colours, patterns. The same basic attitude applies also to the Easter eggs. The design is simple, symmetric, rendered rather sparingly. There is always ample space between certain pattern groups. The symbolic variation of the Sun image often merges with the image of the sun-flower or even flower image.

In the Lithuanian language, the words sun, earth and flower are feminine. However, the patterns on Lithuanian Easter eggs show a masculine influence, however slight. The rays of Mother Sun are not long and slender, but short and rounded, as representing rain-drops. As the Lithuanian words for rain and water are masculine, the male contribution is thus included in the holy pattern.

Now, a few words on the practical side of colouring the Easter eggs.

Before applying the pattern, all eggs must be boiled hard, on holy fire and in holy water. In the old days, holy fire was provided by the high priest after the first spring thunder. In Lithuania, the same function was later performed by Christian priests.

There are two methods of applying the pattern: the wax method and the carving method.

The wax method requires the hot wax pattern to be applied with a small pin or needle to a boiled but uncoloured egg. Once the pattern is complete, the egg is immersed in boiling water containing food dye. The pattern remains white, the rest of the egg becomes coloured.

Using the second method, the carving method, the eggs are coloured first - either by boiling in onion skins (which give a golden colour), or newly erupted birch leaves (green), or beetroot (red), or in the special brew of holy oak bark (black or dark brown). After obtaining the required hue, the eggs are cooled, and patterns are carved with a knife or any sharp object.

If prepared in this way, the Easter eggs become objects of veneration in themselves. It is no wonder that they bestow magic power on the owner: they protect you against sickness and bad eyes. In a moment of distress, it is enough to mention the name of a person with whom you had shared an Easter egg, and your problem will be solved.

Ancient Lithuanians offered Easter eggs to gods, and shared them with their beloved ones, friends and neighbours.

The shells of Easter eggs should be saved and buried in the rye fields or gardens, to ensure good crops. This act is an echo of the pagan offering act to Mother Earth.

In Christian times, efforts had been made to extinguish the memory of all pagan beliefs. Having failed in this goal, the custom was adapted. Eventually, Christian priests in Lithuania started blessing the Easter eggs, along with holy water and holy fire.

In modern times, commercial people saw the opportunity to exploit the old Easter customs to their advantage. What was primarily a sacred object, now became another activity to provide fun.

It is now up to you, whichever way you prefer to view it.

This paper was presented by Mrs Kazokas at a meeting of the Tasmania University Union Lithuanian Studies Society, on 13 April, 1987.

600 YEARS CHRISTIAN LITHUANIA

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St John Fisher College
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It is clearly impossible to do justice to 600 Years Christian Lithuania in twenty minutes - and the topic is not even "The Church in Lithuania".

So, if I may, I shall begin by posing five questions, without making any attempt to answer them:

- 1) What has personal holiness - which is what religion is about - to do with secular development?
- 2) What, in the context, does "Christian" mean? Is it "Christian" to teach science or history, to die for one's country or to suffer persecution from human rights? [Helsinki]
- 3) What does it mean to "integrate faith and culture, sacred and secular"?
- 4) What part does popular devotion play in making a people Christian - wayside shrines and crosses, processions, hymns, festivals, ...? Popular art and folklore?
- 5) What is the standing of such concepts as Cuius regio, illius religio and Ein Gott, ein Volk, ein Reich?

It is important to have these questions in the back of the mind as we glance at a few highlights of 600 years' tangled history, which may point to the answers.

I. Before 1250

The Lithuanian language itself suggests a natural sympathy with the Western Church and with Western culture. It is Indo-European, of the same family as Greek and Latin and the vernaculars that developed from these languages. Affinity of tongue at least suggests radically similar ways of thinking about things.

There is evidence of early trade contacts. There may, too, have been rumours about missionaries like St Adalbert and St Bruno and his companions. They died in the Balkans within a dozen years at the end of the 10th century, 60 years before the Norman Conquest.

The history of Christianity in Lithuania, however, begins 100 years later, in the 13th century, at the height of the mediaeval European achievement.

II. 1251-1300

Unemployment means people looking for something to do. There were a lot of unemployed crusaders in the 13th century. Many of them joined in a "northern crusade". Instead of capturing the "holy places", fighting the Turk, or liberating Spain of the Moors, they would win the Baltic nations for Christ by force of arms.

The Livonian Knights and the Teutonic Knights - who were soon to unite - threatened Lithuania's independence as a nation that already enjoyed an advanced culture and social system of its own.

Grand Duke Mindaugas was baptised in 1251, with his household and many of his people. Hoping to free himself of the Knights' domination, he appealed to Pope Innocent IV, who made Lithuania a diocese directly dependent on himself and had Mindaugas crowned King of Lithuania in 1253.

Unfortunately, the Knights were intent mainly on territorial expansion - "One God, one people, one State" - so that to become a Christian was seen to be making oneself the subject of a foreign power.

The missionaries were German; the dukes were at loggerheads; and the pagan parties regained control within the country, even saying that Mindaugas (whom they killed) had apostatised.

To all intents and purposes, the Faith was dead by the end of the century.

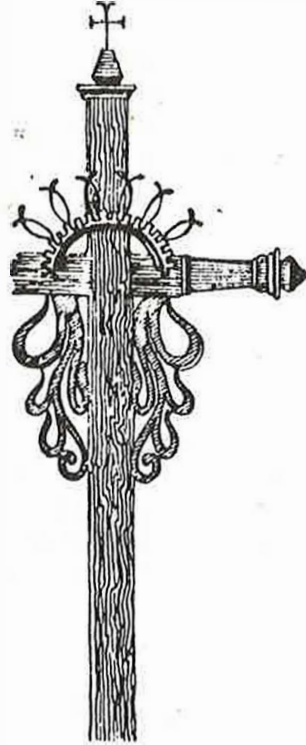
III. 1386-1566

Then, in 1386, Grand Duke Jogaila (Jagiello in Polish) and a number of Lithuanian nobles were baptised in Cracow. Jagiello married Jadwiga, heiress to the Polish throne, and was crowned King of Poland on March 4, 1386, thus founding the great Jagiellonian dynasty that lasted until the first "partitions" of Lithuania and Poland in 1772.

Jogaila returned to Vilnius in 1387 with his cousin Grand Duke Vytautas the Great. Vilnius became the centre of the diocese and Lithuania proclaimed itself a Christian state.

The bishop and clergy they brought with them were Poles who did not know Lithuanian. It was therefore Jogaila and his fellow nobles who translated the "Our Father", the Apostles' Creed and prayers for the ordinary people who flocked to the Church. [Cuius regio, illius religio - "Like master, like man"?]

Vytautas ruled Lithuania from 1392 to 1430. He was as enthusiastic for the Faith as Jogaila, and had Samogitia made a diocese in 1413, as well as extending Lithuanian rule to the upper Volga and to the Crimea. The size of modern Germany and



Samples of Lithuanian folk-art: Crosses and wayside shrines.

France together, Lithuania was a truly great nation, with a population of possibly fewer than 5 million.¹

Interesting, too, to notice that Algirdas, Jogaila's father, had made a trade treaty with England as early as 1342.

Relations with Poland remained cordial for over 100 years - right through the reign of Casimir IV (1440-1492), whose second son was St Casimir, Principal Patron of Lithuania.

However, especially outside the larger towns, there was a shortage of schools, churches and Lithuanian-speaking clergy. The Faith had little intellectual support or depth.

Above all, there was no higher education, so that the gentry (rich landholders and commercial magnates for a large part) sent their sons to foreign universities. The result was that, when the Reformation gained strength in Germany and Poland, Lutheran and Calvinist ideas came quickly to Lithuania.

IV. 1567-1795

Cardinal Hosius, one of the great post-Trent bishops, led the Catholic revival in Poland.

In 1567 Prince Michael Radvilas returned to the Church - head of one of the most powerful families in Lithuania - and many others followed his lead. The gentry - "barons"? - were by this time the power in the land, and by the turn of the century most of them were Catholics.

The strongest single factor in this reconversion is generally acknowledged to have been the Jesuit College (within 10 years, University) of Vilnius, founded in 1570 by Bishop Valerian Protasevičius.

Not only did the College pay great attention to Lithuanian history and language and to other vernaculars in the kingdom, it was also a centre for missionary and pastoral work in and around the capital, and a major source of books in Lithuanian.²

One of our Jesuit family heroes, for instance, St Andrew Bobola, studied there from 1606-1622, and it was a base for his work (especially among Eastern-rite Catholics and Orthodox) from then until Cossacks murdered him in 1657.³

Other inspiring leaders such as bishops Jurgis Radvilas of Vilnius and Merkelis Giedratis of Samogitia followed the example of Bishop Protasevičius, consolidating and extending what he had done.

The Church was now established more solidly because of the emphasis on scholarship - on training the mind and on

sound doctrine. Schools seem always to have been of primary interest in Lithuania, even if - as in Ireland at a later date - they were often small and poverty-stricken, when they were not suppressed by foreign occupying forces. Freedom of education is an issue everywhere; government control is a danger everywhere, still.

V. 1795-1918

Russia's assertion of sovereignty after its war with Sweden began more than a hundred years of persecution, from 1795 till 1910.

There is probably no more solid foundation of a culture than its language. This is one reason why immigrants should keep on using their mother tongue - quite apart from the fact that one needs to know one's family language well (the language used at home) if one is to master the language of one's new country.

The long struggle to russianise Lithuania - happily less successful than that in other countries - therefore centred on language. Schools were closed, Cyrillic characters were to be used in Lithuanian books, the language of public administration was to become Russian.

But the pressure was now directly religious as well. Orthodoxy was to be the only tolerated religion. To be a Catholic (or a Lutheran) was to refuse Russian rule: the Catholic Church, including its Eastern-rite members, had to be outlawed, not least because of its strong patriotic tradition and its vigorous promotion of Lithuanian language and history.

In 1798 Czar Paul I took control of ecclesiastical administration. In time even the Great Seminary of Vilnius would be moved to St Petersburg.

Naturally there were revolts - five major revolts between 1794 and 1905, the most notable being those of 1831 and 1863. None was successful; all brought more violent oppression, and strengthened Lithuania's determination to be independent, summed up in the declaration of the Grand Assembly, December 6, 1905:

Only self-government will satisfy the aspirations of the Lithuanian people. Lithuania must therefore be resuscitated within her ethnographic boundaries as an autonomous state in the Russian Empire. Her relations with the other Russian States must be established on a federative basis. Vilnius will be the capital of the country and the seat of Parliament. The latter will be elected by general, secret, and direct ballot, in which women also will participate.

A couple of other incidents during this period show what Lithuania was suffering. In 1840 the national Code of

Law, which had been forming since the early 1500s, was replaced by the Russian. And in 1865 Russia banned all printing in Latin characters.

The ordinary people quietly boycotted the books in foreign type, especially in the country. Lithuanian books were produced underground, and reprinted abroad and smuggled in, something like what happened in England during the Reformation. Russia finally gave up trying to suppress them in 1904. The clergy played a prominent part in this persistent struggle for the national language, following the inspiring lead of Motiejus Valančius, Bishop of Samogitia.

Bishop Valančius had studied at Vilnius University; its 300-year traditions were in his bones. He was to be the outstanding figure in the Renaissance that began there in the early 1800s and affected every aspect of Lithuanian culture.

It was during this period, too, that high school and university education opened up for ordinary people, fruit of the democratisation that had begun with the liberation of the peasants in 1807.

With a long though interrupted history of civil liberties, by the end of the century Lithuania had many strong and able leaders "from the people" - men who were amply qualified to take their places among diplomats and statesmen and to shape the free and independent nation of 1918-1940.

VI. 1918-1940

By any human reckoning, World War I should have meant the end of Lithuania. For a year, Russian armies despoiled the country; for three years German military control looted and destroyed what they had left. The picture was one of unrelieved ruin and starvation, of rigid control, of conscription, and of heroic resistance.

Reconstruction was not a thing to be dreamed of, yet the people did dream of it, and achieve it, over a brief 20 years.

Many of the new ideas from revolutionary Russia appealed to the new nation, as they did (and do!) to people who feel powerless. But Lithuanians had small sympathy for collectivisation or atheism, and they were certainly not going to accept foreign rule - Russian, German, or Polish.

Within the country there was disorder, political as well as economic. The overriding urgency of physical reconstruction and fiscal stability was a powerful factor in focusing attention on principles and ideals. It thus prevented disastrous internal divisions that would have made nationhood a fleeting vision. The tradition of care for people was strong enough to weather even a period of authoritative government, as well as very different views

about the vigorous Catholic Action movements of all kinds that flourished in the 30s. Everybody wanted a united, free, democratic nation.

Determination triumphed, notwithstanding the fact that after the War the great Powers regarded the Baltic republics, and Poland, as expendable. Pope Benedict XV was one of the few leaders to support Lithuanian freedom, and be ignored, as he was throughout the War. And at home it was another Bishop of Vilnius who inspired his people, Bishop George Matulaitis, whom Pope John Paul II beatified on June 28 this year. During his episcopate, Vilnius passed back and forth between Lithuania and Poland no fewer than eight times in as many years!

In July 1920 Russia formally recognised Lithuanian independence:

Russia recognises without any reserve the sovereignty and independence of the State of Lithuania with all juridical consequences arising from such recognition,.... The fact that Lithuania was ever under Russian sovereignty does not place the Lithuanian people and their territory under any obligation to Russia. ...

Lithuania's long and laborious return to freedom and prosperity seemed at last to be protected by International Law when the League of Nations reluctantly admitted Latvia, Estonia and Lithuania in September 1921.

VII. 1940 and after

Then came June 1940, and a much more vicious replay of 1915 to 1918, which is continuing without any sign of an end. Persecution of the Church - of the Churches - in Lithuania matches the most vicious in history; Lithuania is in this sense, too, "a land of crosses".⁴

We must hope, pray and work for its resurrection. If it is Lithuania's vocation to suffer with Christ, may it also rise with him. We are watching its passion, standing by its cross.

Even were there time, I should not want to say any more about this current crucifixion. Some of you here this afternoon bear its wounds; most of you have relatives and friends in gulags and psychiatric prisons, or living in poverty, deprivation and degradation at home, or in unwilling exile abroad.

I am grateful for the opportunity you have given me to learn something of your glorious history, as well as something of what the Church of Silence is going through even as I am speaking, and to become in a very small way one with Lithuania and its people, which has been steadfastly Christian for 600

years and is closer now to Christ than ever - in his resurrection, we pray, as in his passion.

Or, to change the image, the Iron Wolf of Gediminas* stands still on guard, a challenge and an omen.



* *The story of the iron wolf is traditionally linked with the founding of Vilnius, Lithuania's capital city, in the 14th century.*

According to legend, Lithuania's Grand Duke Gediminas dreamt of an iron wolf howling from a hilltop. This dream was interpreted as a message from Perkūnas (god Thunder) that a new city, large and famous, was to be built around that hill. Gediminas went ahead with the project, then moved his headquarters from Kernavė to Vilnius.

Known as the city of towering steeples, Vilnius has 40 churches and many historical monuments.

T.U.U.L.S.S. (Tasmania University Union Lithuanian Studies Society) has adopted the IRON WOLF as its logo.

FOOTNOTES

1. Two quotations from the Third Interim Report of the Select Committee on Communist Aggression (Washington, USGPO, 1954):-

"The Lithuanians", writes Professor Clarence Manning, of Columbia University, "were able to check the German drive to the east for centuries. They protected Europe against the Mongols and the Tartars. They furnished a power and a government behind which the eastern Slavs could live in peace and safety with a freedom that was unknown in Moscovite Russia. They blessed their subjects with more human freedoms than in the neighbouring countries. They encouraged education and toleration...".

And C.R. Jurgela, a Lithuanian historian: "There was genuine cultural, religious, economic and linguistic freedom.... A man of great vision and wisdom, a grand coloniser, industrialist, road builder, promoter of commerce, protector of racial and religious tolerance, the true Apostle of his people and 'Champion and Augmentor of the Faith' (Pope Martin V), Vytautas elevated his nation into a first rate Power, the greatest European Empire of his period".

2. The original staff of Vilnius College included at least two Englishmen and a Scot. That was the way in Renaissance schools.
3. Perhaps I may be allowed to mention another link between the Jesuits and Lithuania. When political pressure forced the Pope to suppress us in 1773, the Empress Catherine of Russia refused to allow his decree to be promulgated in her territories, so a small band of Jesuits remained alive and active - chiefly because Catherine and Potemkin wanted them for educational work in the national interest. Father Gabriel Liencivicius was one of its first superiors - a Lithuanian.
4. A number of books now readily available document this period, for instance: Lietuvos Kataliky Bažnyčios Kronika; (English translation: The Chronicle of the Catholic Church in Lithuania). Thomas Remeikis: Opposition to Soviet Rule in Lithuania, 1954-1980. Joseph Pajaugis-Javis: Soviet Genocide in Lithuania. Michael Bourdeaux: Land of Crosses. The Violations of Human Rights in Soviet-occupied Lithuania. A. Martin: Lithuania, Land of Faith, Land of Crosses. Albertas Gerutis (ed.): Lithuania - 700 years. The Report of the U.S. Select Committee covers Estonia and Latvia as well.

Along with publications of Keston College, several periodicals update our information on conditions in the Baltic States -

Baltic News (quarterly), P.O. Box 272, Sandy Bay,
Tas. 7005

Lituanus (quarterly), 6621, S. Troy St., Chicago, IL.,
60629-2913, USA

Bridges (monthly), 341 Highland Blvd., Brooklyn, NY,
11207, USA

ELTA Information Bulletin (monthly), 1611 Connecticut
Ave, NW, Suite 2, Washington D.C. 20009, USA

Literature plays a decisive role in the development of culture. Most large encyclopedias carry authoritative articles on Lithuanian literature, e.g. The New Catholic Encyclopedia (1969). Encyclopedia Lituanica (in English).

This paper was presented by Rev. J.W. Doyle, S.J., at a meeting of the Tasmania University Union Lithuanian Studies Society, on 10 October, 1987. The meeting was chaired by Dr M.J. Bennett, Reader in History, University of Tasmania.

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