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Universitas
Vilnensis
2004

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1. The University of Vilnius: A Historical Overview

On the wall of the old observatory of the University of Vilnius there is an inscription: *Hinc itur ad astra* (from here one rises to the stars).

It is not enough just to say that the University of Vilnius is the oldest and most famous university in Lithuania, that it gave rise to almost all other graduate schools and universities in Lithuania. Such a definition would be insufficient to reveal the historical significance of the University of Vilnius. The University of Vilnius was founded in the 16th century under the influence of ideas of the Renaissance, Reformation and Counter-Reformation and can be considered one of the oldest universities in Central and Eastern Europe. In this part of Europe, only the universities of Prague, Kraków, Pécs, Budapest, Bratislava and Königsberg were older. However, if we compared the founding dates of these or, for that matter, all other European universities with the dates when these countries adopted Christianity, it would become obvious that the foundation of the University of Vilnius came the soonest - just two hundred years after Lithuania's Christianisation. There is also another aspect of the historical significance of the old University of Vilnius. Since the 14th century, Kraków University had been the easternmost European university for two centuries, in the 16th century this role was taken by the University of Vilnius whose influence crossed the borders both of ethnic Lithuania and the multinational and multiconfessional Grand Duchy of Lithuania, radiating the light of science for the whole region of Central and Eastern Europe. Besides, some phenomena of the Jesuit University in Vilnius - the poetry and poetics of Mathias Casimirus Sarbievius, the schools of logic, rhetoric and theology - were quite significant and exerted influence over all Catholic Baroque and even non-Baroque Europe (e.g. Britain). Founded by the main moulders of the Baroque era, the University of

Vilnius gradually proceeded towards the Age of Enlightenment. Even the annexation of Lithuania by Russia in 1795 did not halt this process. Quite a few contemporaries observed that in the early 19th century, the University of Vilnius equalled the most progressive European universities not only in its research schools and the level of studies, but also by its influence on society. The University of Vilnius brought up the forefather of Lithuania's national revival, the first 'modern Lithuanian' Simonas Daukantas, as well as the poets of European fame who originated from the Grand Duchy of Lithuania but became the leading figures of modern Polish culture and prophets of the Polish nation - Adam Mickiewicz and Juliusz Słowacki. These people witnessed not only the summit of the University's development but also the tragedy that struck the University in 1832 after the suppression of the uprising in Poland and Lithuania when Russia closed the University of Vilnius. Thus ended the entire period of history of the University of Vilnius dating from 1579 to 1832 which could be called the epoch of the old University of Vilnius.

In the 20th century, the University of Vilnius was reestablished but became an arena for a long lasting battle between political systems and domination by nationalist and totalitarian ideologies. At the beginning of the century, the merits of reestablishing the university were claimed by Lithuanians, Poles and even the Bolsheviks. During World War II, it changed hands like a military stronghold: it belonged to the Poles, the Lithuanians, the Soviets, and the Nazis. The Polish (1919-1939), the Lithuanian (1939-1940, 1941-1943), and the Soviet (1940-1941, 1944-1990) periods of the development of the University of Vilnius were frequently unfavourable for the search for freedom and truth; the University had to serve the ideologies of nationalism (Polish and Lithuanian) and totalitarianism (Nazi and Soviet). Thus the 20th century did not provide the opportunity for the University of Vilnius to equal the majesty and glory of the old University. Nevertheless, the link with the old University of Vilnius survived even in the 20th century. The University library provided it with its collections of incunabula, paleotypes and cartography, the buildings of the old University and that masterpiece of Baroque - the University Church of Sts. Johns. Perhaps that is why quite a few 20th century

In 1994, in the Grand courtyard of the old ensemble of the University of Vilnius, a memorial plaque was laid to commemorate its founder, Stephanus Bathoreus, King of Poland and Grand Duke of Lithuania. The creation of this plaque was given financial support by the embassies of Poland and Hungary, thus reminding us of the historical links of the Poles and Hungarians with the old Jesuit Academy in Vilnius. On the plaque there is an inscription in Latin quoting Martinus Cromerus, a 16th century Polish chronicler, glorifying the ruler of Lithuania and Poland:

In templo plus quam Sacerdos
In Republica plus quam Rex
In acie plus quam Miles
In publica libertate tuenda plus quam Civis
In amicitia colenda plus quam Amicus

(Being more than a priest in a temple
more than a King in a state
more than a warrior in a battle
defending freedom more than a citizen
in friendship more than a friend).

Stephanus Bathoreus, a Transylvanian Duke of Hungarian extraction, King of Poland and Grand Duke of Lithuania from 1576, is considered by many Lithuanian historians to have been the last capable and worthy ruler of Lithuania (1576 – 1586). He distinguished himself not only in the battles against Moscow but also by playing a significant role in the foundation of the University of Vilnius - the first higher education establishment in the territory of the Grand Duchy of Lithuania.

alumni of the University have spoken about the 'shadows of ancestors' among the old walls of the University, perhaps it was this light of the old University which gave strength to the many who managed to remain faithful to scientific truth and not to give in to ideologies. Suffice it to mention the name of Czesław Miłosz. After the restoration of Lithuania's independence in 1990, when the University of Vilnius regained its autonomy and its shortest name, a new period of the University history began. Perhaps for the first time in the 20th century, the University of Vilnius ceased to be a university faithful to one national or totalitarian ideology. In 1994, a memorial plaque was laid in the University of Vilnius to commemorate its founder, Stephanus Bathoreus, King of Poland and a Grand Duke of Lithuania of Hungarian extraction. On the plaque there is an apologia by Martinus Cromerus, a 16th century Polish chronicler, to Stephanus Bathoreus, which follows the tradition of the language of the old University of Vilnius. Perhaps it could also mean the return to the universal spirit of the University of Vilnius, such a pressing issue in the 21st century.

Key dates in the history of the University of Vilnius

1569 - at the invitation of Valerianus Protasevicius, Bishop of Vilnius, the Jesuits came to Lithuania and in 1570 established the Vilnius Jesuit College.

1579 - on April 1, Stephanus Bathoreus, King of Poland and Grand Duke of Lithuania, issued a Charter opening Vilnius Academy, and on October 30, Pope Gregory XIII issued a papal bull confirming the status of a university for Vilnius Jesuit College. The official name of the University was *Academia et Universitas Vilnensis Societatis Jesu* (Vilnius Academy and University of the Society of Jesus).

1773 - after the abolition of the Society of Jesus, the University was put under the authority of the State Educational Commission.

1783 - the University was renamed the Principal School of the Grand Duchy of Lithuania - *Schola Princeps Magni Ducatus Lithuaniae*. The University, as well as the state itself, entered a period of reforms that was interrupted by the last partition of the Polish-Lithuanian Commonwealth.

1795 - after the annexation of the Grand Duchy of Lithuania by the Russian Empire, the university was renamed the Principal School of Vilnius - *Schola Princeps Vilnensis* (1797).

1803 - Russia carried out an educational reform. The University of Vilnius was renamed the Imperial University of Vilnius (*Vilenskij imperatorskij universitet – Imperatoria Universitas Vilnensis*) and given a charter that became a model for other universities in the Russian empire.

1832 - after suppressing the Polish and Lithuanian national uprising, Russian imperial authorities closed the University.

1919 - after World War I and the downfall of the Russian empire, the authorities of the reemerging Polish and Lithuanian states tried to revive a university in Vilnius. This was accomplished by the Poles who occupied Vilnius and gave the name of Stephanus Bathoreus to the reestablished University of Vilnius.

1922 - a Lithuanian University was reestablished in Kaunas, the provisional capital, and in 1930 given the name of Vitoldus Magnus University (*Universitas Vitoldi Magni*).

1939 - Lithuania regained Vilnius and the Polish period of the University history was over. The Lithuanian University was transferred to Vilnius and called simply the University of Vilnius.

1940 - after the first occupation by the Soviets, the University of Vilnius was reorganised according to the Soviet model.

The old coat of arms of the University of Vilnius depicted the coat of arms of the Grand Duchy of Lithuania Vytis (a knight on a horse) cloaked with a Rector's toga and crowned with a Grand Duke's cap, with a Rector's cap, the symbol of the University's autonomy, on top of the shield. Even after the annexation of Lithuania by the Russian Empire when the University of Vilnius was renamed, Vytis remained its coat of arms up to the University's closure in 1832.

1941 - the University of Vilnius was again reorganised by the Lithuanians under Nazi occupation, until it was closed in 1943.

1944 - after the second Soviet occupation, the University of Vilnius was reopened by the Soviet authorities and named the State University of Vilnius. At the end of the Soviet period, the University was called the Vincas Kapsukas State University of Vilnius awarded the Order of the Red Banner of Labour and the Order of Friendship among Nations.

1990 - with the restoration of Lithuanian independence, the University regained its autonomy and the name of the University of Vilnius.

1991 - in the University of Bologna, Italy, the oldest university in Europe, the University of Vilnius joined the Great Charter of European Universities.

In pagan Lithuania only fragments of civilisation can be traced, so it would be useless to look for impressive stone cities or numerous written documents. Nevertheless, for a long time and even today in the modern historical consciousness of Lithuanians, the period of the pagan state has been considered the 'golden age' of Lithuania and the source of strength during the subsequent misfortunes which befell the Lithuanian nation in the 20th century. The fresco 'The Seasons of the Year' (1976-1984) by the artist Petras Repšys, adorning the lobby of the Centre for Lithuanian Studies at the University of Vilnius, is one of the most significant works of art, deriving its artistic strength from ancient Lithuanian and Baltic customs, rituals and mythology.

2. Lithuania Before the University

2.1 The last country in Europe to adopt Christianity

The universities of the Middle Ages and early Modern Ages resulted from Christianisation. They were, quite frequently, literally Christian institutions. The University of Vilnius was founded just 200 years after the Christianisation of Lithuania. Its foundation happened much sooner after the adoption of Christianity as compared to both Western and Central European universities. In historiography, the period following Lithuania's Christianisation was called "a leap of culture or civilisation" which no other European country or nation had to accomplish. Attempting to explain the necessity of this leap and, simultaneously, the latest Christianisation of a separate country in Europe, we have to turn back to the history of the Lithuanian state. Being situated far from both the Latin and the Byzantine centres of civilisation, Lithuania was discovered by Christian missionaries only in 1009 (it was then that Lithuania was mentioned for the first time, which prompted the idea of celebrating Lithuania's Millennium in 2009). Though this campaign revealed that the history of Lithuania started simultaneously with other countries of Central Europe and that its society had already made an important step towards statehood, the year 1009 remained a historical fragment determined by aggression from the East. Lithuania started creating its history and statehood anew in the 13th century. The process was taking place (and being accelerated) under new conditions - emerging German colonies - monkish states (the Teutonic and the Livonic Orders) in the Baltics. The aggression of those Orders motivated by the propagation of Christianity meant that Lithuania had encountered a completely new Europe. If in the 9-11th century the countries of Central and Northern Europe adopted Christianity voluntarily, then during and after the period of Crusades, the

St. Ann's Church - a true masterpiece of Gothic architecture - built in Vilnius at the turn of the 15th and 16th centuries marks the leap of civilisation made by Lithuania on its way to Europe. Quite recently close relations between Lithuania and Poland have been once again confirmed by a reliable hypothesis claiming that the church was built by the famous Jagellonian architect Benedictus Rydus who had worked in Krakow and Prague. This work of architecture has always called for admiration; according to the stories of the 19th century, when seeing St. Ann's Church during his ill-fated march to Moscow, Napoleon himself wanted to take it to Paris in the palm of his hand.

The Statutes of Lithuania consisted of three legal codes (1529, 1566, and 1588) which provided the foundation for the state system of the Grand Duchy of Lithuania. They had been compiled before the foundation of the University of Vilnius and testified to a high level of civilisation in old Lithuania and its integration into the Latin culture of Central Europe. The Renaissance ideas and the systemic approach of the Statutes of Lithuania surpassed the legal codes of other Central European countries and influenced the legal systems of neighbouring countries such as Poland, Livonia, and Russia. (The coat of arms of the Grand Duchy of Lithuania is from the Laurencij Transcript of the first Statute of Lithuania, first page.)

new states or nations (for which the term the Newest Medieval Europe could be used, alongside the accepted term of the New Medieval Europe applied to Central European countries) were not granted the right to voluntarily adopt Christianity. In this way the German Orders conquered the Slavs of Pomoria, the Prussians, related to the Lithuanians, the Yotvingians, the Curonians, the Semigallians, the Latvians, the Estonians and also the Finns, who had already been conquered by the Swedes. Lithuania alone avoided forced conversion because its ruler Mindovius voluntarily adopted Christianity and was crowned in 1253, simultaneously becoming a direct vassal of the Pope and a figure in European history. Unfortunately, the Lithuanian Kingdom remained a fragment of history because the power of Mindovius was unstable and eventually he was assassinated. The Lithuanian state survived but in the 13th – 14th century had to exist as a pagan state thus becoming a unique phenomenon in the history of Europe which is sometimes even considered an independent civilisation, attributable neither to Latin Western Europe nor to Byzantine Eastern Europe.

Despite the crusades against Lithuania, it did not only become a great state in the 14th century but expanded its borders from the Baltic to the Black Sea. Thus Lithuania became a dual state, with both ethnic Lithuanian lands and old Russian lands, the latter exceeding the former in size and population. In those lands Lithuanians found something they did not have before - a written language which after Christianisation gradually became the language of official documents in the Grand Duchy of Lithuania.

Aggression from the West insistently forced the pagan Lithuania to look for the way out. The way out was the Act of Krėva signed with Poland according to which Jagiello became King of Poland. One of the conditions of the Act was the introduction of Christianity in Lithuania that was carried out by Jagiello in 1387. Today we could say that the late Christianisation of Lithuania was not caused by the barbaric nature of Lithuanian society or its affection for paganism, but by the fact that Christianity could be adopted at the cost of statehood. The victory at the Battle of Tannenberg was ensured by the union with Poland concluded under the Act of Krėva. In 1410, the joint army of Poland and Lithuania joined in battle against the Teutonic Order at Tannenberg

and Grünwald. In one of the greatest battles of the Middle Ages, the allied army achieved a decisive victory from which the Teutonic Order never truly recovered. Thus Lithuania eliminated the main threat to its existence, which had hung for 200 years, and started a new stage of its history which could be called the period of 'coming to Europe'.

2.2. Lithuania on its way to Europe (1387-1579)

The beginning of the epoch of 'Europeanisation' is related to Vitoldus Magnus (1392-1430), the most distinguished ruler of Lithuania of all times. It was during his rule that the foundations were laid for Lithuanian society to approach Central Europe, in historiography it is called 'the leap of civilisation' in Lithuania. Lithuania had to suddenly adopt the ideas of the Middle Ages coming from Western Europe: the three-field system of agriculture, the feudal system, the principles of a class society and monarchy, guilds, the church system and schools, a written language and its 'industry'. No other European state had to perform such a leap. Lithuania succeeded in 150 years.

An important role in this process belonged to the studies of the Lithuanian youth at the University of Kraków and later at German and Italian universities. These studies, as well as the adoption of European values in general, started producing concrete results in the late 15th and early 16th century. In 1499, the first book prepared in Lithuania – *Agenda* by Martinus from Radom - was published in Gdańsk, the masterpiece of Gothic architecture - St. Ann's Church in Vilnius - was built around 1500, cathedral and parish schools were established. In 1522, the printing of books started in Lithuania itself. In 1529, the state legal code – the First Statute of Lithuania - was prepared which was more systematic than any other code in Western Europe. In 1547, the first Lithuanian book – *Catechismus* by Martinus Mosvidius - was published in Königsberg. At the end of this epoch, in the middle of the 16th century, Lithuania was reacting quite effectively to the challenges of the Reformation (which began in Lithuania in 1539).

Lithuania's relations with and rapprochement towards Poland determined the nature of this epoch. With minor exceptions, the same

The title page of *The Apostle (the New Testament)* printed by Franciskus Skorina (c. 1490 - 1551) in Vilnius in 1525. Franciskus Skorina was the founder of the first printing house in Vilnius as well as in the whole territory of the Grand Duchy of Lithuania. In 1522, he published *A Small Book of Travelling*, the first book printed in Lithuania. The books written in the Ruthenian language and printed by Franciskus Skorina had a great influence not only on the further development of printing in the Grand Duchy of Lithuania but also on printing in Eastern Europe in general.

The title page of Martinus Mosvidius' (c. 1510-1563) *Katechismusa Prasty Szadei...(The Simple Words of Catechism...)* The *Catechismus* published by Martinus Mosvidius in Königsberg in 1547 was the first book printed in Lithuanian. Though published outside the territory of the Grand Duchy of Lithuania, the *Catechismus* by Martinus Mosvidius, a follower of the Reformation, was primarily meant for Lithuanians.

people rulers ruled Lithuania and Poland, though the states remained separate. The term for such a phenomenon is 'personal union'. Both the Polish and the Lithuanian thrones were occupied by the Jagiellonian dynasty of Lithuanian extraction (until 1572); in the late 15th and early 16th century the dynasty also occupied the Czech and the Hungarian thrones. Thus eastern Central Europe of that period became the 'Europe of Jagiellons', and the Jagiellonian dynasty was the main rival of the Hapsburg dynasty. This cultural leap by Lithuania, as well as the political rapprochement with Poland, determined the high level of Polish influence on society and culture. However, those processes should not be considered polonisation since the population itself chose the Polish language and culture (the term for such processes is 'acculturation'). The third factor contributing to the acculturation process was the influence of the Ruthenian population of the Grand Duchy of Lithuania. With the integration of part of this population into the social elite of the Grand Duchy of Lithuania, it became clear that the Ruthenian language (related to the Polish language) was a much more convenient means of communication with the court of the Grand Duke than the Lithuanian language. Thus in the early 16th century the Lithuanian nobility moved towards the use of the Polish language preserving, however, their Lithuanian consciousness.

In the middle of the 16th century, despite some losses, Lithuania became a country of European culture. The pioneers of the Reformation in Lithuania and the Lithuanian written language Abrahamus Culvensis and Stanislaus Rapagellanus emigrated to Prussia and became the first professors of Königsberg University, founded in 1544. This showed that Lithuania already had sufficient intellectual forces and was ready for the foundation of its own university.
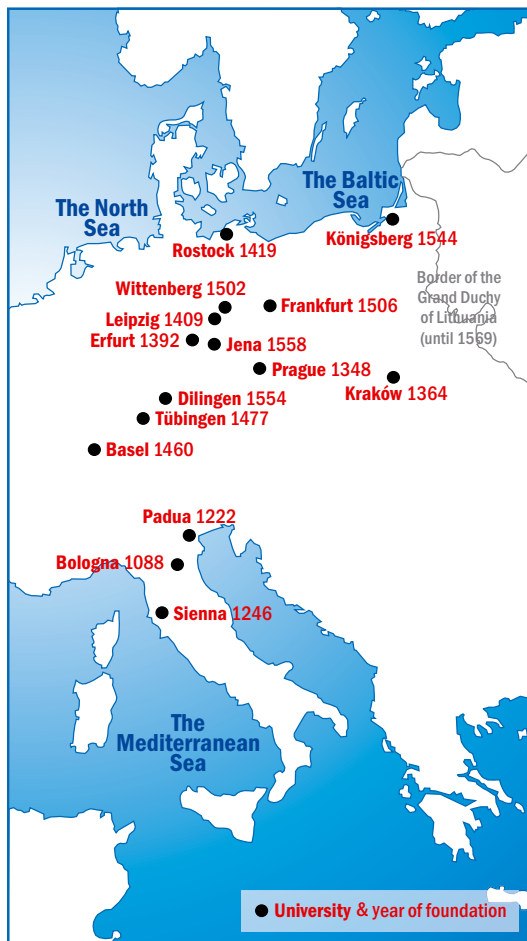
2.3. Students from Lithuania at Western universities

After the introduction of Christianity, Lithuania encountered the Europe of universities, not the Europe of monasteries. First, however, it had to introduce the simplest forms of education. A network

of parish schools was formed in the 15th and early 16th centuries; in the middle of the 16th century, the rudiments of college type schools could be found, creating the basis for studies in the West. In 1397, a hostel for students from Lithuania was founded at the University of Prague. The most important channel of education, however, was Poland and the Jagellonian University in Kraków. The first student from Lithuania at that university was enrolled in 1402, a Martinus from Vilnius. In the 15th and 16th centuries, about 700 students from the

The North Sea

The Baltic Sea

Rostock 1419 Königsberg 1544

Wittenberg 1502 Frankfurt 1506

Leipzig 1409 Jena 1558

Erfurt 1392

Prague 1348 Kraków 1364

Dilingen 1554

Tübingen 1477

Basel 1460

Padua 1222

Bologna 1088

Sienna 1246

The Mediterranean Sea

Border of the Grand Duchy of Lithuania (until 1569)

● University & year of foundation

Grand Duchy of Lithuania studied at the Jagellonian University. 64 Bachelors, 20 Masters and 2 Doctors of Law from Lithuania are considered to have been at Kraków University in the 15th century.

Slightly later than in Kraków, students from the Grand Duchy of Lithuania were enrolled at German and Italian universities, in Sienna in 1408, in Leipzig in 1409, however, their numbers were much less significant. Those universities were primarily chosen by the representatives of political elite. But in the early 16th century, the number of students from the Grand Duchy of Lithuania at German and Italian universities increased significantly. The main representatives of the

Lithuanian cultural movement, like Franciskus Skorina, Abrahamus Culvensis, Stanislaus Rapagellanus, Melchior Giedroicius, studied there. It proves that the main source of cultural innovation in Lithuania were studies at Western universities. The role of Kraków University started decreasing from the quantitative point of view when during the period of Reformation, a university was founded closer to the Lithuanian border in Königsberg, Prussia. In the first year after the university was founded (1544), there were 23 students from the Grand Duchy of Lithuania. The University of Königsberg was to play a very important role in the development of the written word in Lithuania. Among the graduates of the University of Königsberg were: Martinus Mosvidius, who prepared and published the first Lithuanian book *Catechismus* (1547), Ioannes Bretkius, who was the first to translate the Bible into Lithuanian (1569-1590), Daniel Kleinius, who was the author of the first Lithuanian grammar (1653), Christianus Donalitius, who was the author of the *Seasons of the Year*, the first literary work in Lithuanian (written in 1765-1775, first published in 1818). Still the beginning of the new epoch of learning was best marked by the foundation of the University of Vilnius.

3. The Age of Baroque: the Jesuit University 1579 - 1773

3.1. The foundation of the University

The foundation of the University of Vilnius was not only the result of state policy and the development of civilisation. Its foundation was shaped by the struggle between the Reformation and the Catholic Reform. The concrete idea of a Vilnius College was initiated by the Jesuits in 1565. The aspirations of the Protestants to establish their own college forced the Bishop of Vilnius Valerianus Protasevicius and the Catholic camp to hurry. The intentions of the Protestants seemed to be quite serious because they were supported by some of the most influential Lithuanian noblemen - Nicolaus Radivillus Niger (the Black), who in 1565 allocated funds in his will for the foundation of a college in Vilnius, and Nicolaus Radivillus Rufus (the Brown). The first Jesuits came to Vilnius in 1569 and started preparing the ground for the foundation of a college. After his first trip to Lithuania, Baltasarus Hostovinus wrote to Rome on October 6, 1569: 'There is no other city in the whole of the North which would equal Vilnius by its fame and which would be so comfortable for people to live in. Moscow, the Tatars and Sweden are not far away. Besides, there is no university or any other famous school around, there are neither doctors nor masters who could teach'. Officially, the college was opened on July 17, 1570. The college was founded and its activities developed with the intention of transforming it into a university in the future. It was not easy to transform a college into a higher school, it required a lot of funds and a sufficient number of qualified teachers. In 1577, Pope Gregory XIII as well as King of Poland and Grand Duke of Lithuania Stephanus Bathoreus gave their approval to the idea of establishing a university in Vilnius. The first privilege granting Vilnius College the same
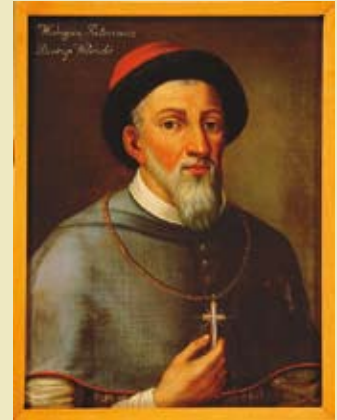
Valerianus Protasevicius (1504-1579), Bishop of Vilnius, the founder of the Jesuit College in Vilnius in 1570, which, on his initiative, was transformed into a university in 1579. The name of Valerianus Protasevicius as the main founder and the only petitioner was included in the papal bull confirming the foundation of Vilnius University issued by Pope Gregory XIII. For 200 years the Jesuits had been celebrating the day of the founder of the University on July 17th or on the following Sunday every year and used to light a special candle, as foreseen in the constitution of the Society of Jesus.

Faculty of Philosophy

Department of Philosophy (founded in 1579)

Department of Mathematics (1579)

Faculty of Theology

Department of Holy Scripture (1579)

2 Departments of Dogmatic Theology (1579)

Department of Hebrew (1579)

Department of Moral Theology (1579)

Department of Homiletics (1581)

Department of Polemic Theology (1581)

Faculty of Law

Department of Canon Law (1641)

Department of Civil Law (1641)
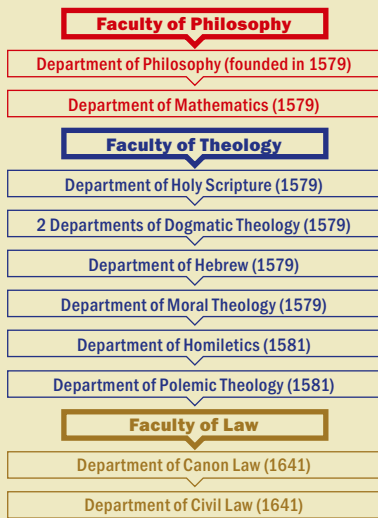
The University of Vilnius was founded following the example of the Jesuit College in Rome with only two faculties (Philosophy and Theology), in contrast with the classical structure of the universities with four faculties, including the Faculties of Law and Medicine. In Vilnius the Faculty of Law was founded only in 1641 and, regardless of the privilege granted in the same year, the Faculty of Medicine was founded only during the time of the later reforms of Enlightenment (1781).

rights that other universities and academies enjoyed had been issued by the King on July 7, 1578, but without the seal of the Chancellor of the Grand Duchy of Lithuania, Nicolaus Radivillus Rufus (who was a Protestant) it had no legal force. Therefore, on April 1, 1579, Stephanus Bathoreus, King of Poland and Grand Duke of Lithuania, supporting the idea and efforts of the Bishop Valerianus Protasevicius, issued a new privilege for the opening of Vilnius Academy. On October 30, 1579, Pope Gregory XIII issued a papal bull confirming the status of a university - *Academia et Universitas Vilnensis Societatis Iesu* (Vilnius Academy and University of the Society of Jesus) - to Vilnius College. Not much data is available concerning the celebration of the foundation of Vilnius University, but the Jesuit archive in Rome preserved the draft announcement with the programme of festivities on the occasion of the opening of the college where we find the following lines: 'The more religious, sensible and well educated in various subjects are the advisers and citizens of the state, the more appropriately and successfully could the state be managed'.

3.2. The structure of the University

The Charter of the University states that 'all professors, doctors, masters, bachelors and students as a body and individually, together with their Rector, are exempt from any ecclesiastic or secular jurisdiction as well as all taxes, contributions, levies and any other liabilities…', i.e. the University acquired the same status of autonomy enjoyed by other universities and academies in Western Europe. The Charter also stated that the supreme power in this educational establishment was the Father General of the Society of Jesus. In Lithuania he was represented by a Jesuit Provincial. The latter and his four advisers were responsible for the activities of Jesuit schools in the whole province. The Rector of the Academy was appointed by the Father General and administered not only the Academy, its printing house and library, but also two seminaries in Vilnius: the papal and the diocese seminary. He was assisted by a chancellor and a vice-rector who were responsible for the organisation of studies and public debates. The faculties were headed by deans.

As of April 1, 1579, the University Charter listed the following subjects: liberal arts (*artes liberales, studia humanitates*), philosophy and theology. Liberal arts were under the competence of the College, and the University was founded, following the model of the Jesuit College in Rome, with only two faculties: Philosophy and Theology.

Having finished a five-year course at the College (later the studies were prolonged to seven years), the students could continue at the Faculty of Philosophy where their studies went on for another three years. Students who did not want to be ordained finished their studies by graduating from the Faculty of Philosophy, whereas those who aspired to become preachers continued their studies at the Faculty of Theology for four more years.

From the very beginning, the University of Vilnius was granted the right to confer the degrees of a Bachelor, Master and Doctor in the spheres of 'theology, metaphysics, physics and logic'. The fact that the University of Vilnius was founded without the Faculties of Law and Medicine necessary for the structure of a classical university (e.g. Sorbonne) raised some doubts and old historiography suggested that it should be called an academy and not a university. Viewing from the modern perspective, it would not be completely fair. According to modern researchers, the concept of the university refers not so much to the structure of a higher school as to the nature of its foundation and activities, therefore, universities are defined as higher education institutions legalised by the supreme or state power and possessing the right of conferring academic degrees. The University of Vilnius met those criteria from the very beginning of its foundation. Besides, the comparative approach towards the history of European universities makes it clear that the University of Vilnius was a typical Jesuit university (in the 16th – 18th century there were 23 such universities in Europe), almost all of those universities from Gandia (founded in 1547) in Spain and Evora (1558) in Portugal to Graz (1585) in Austria were established with only two faculties: Theology and Philosophy. There were a few exceptions, though. A Jesuit university which had four faculties at the very beginning seems to have been founded only in France (Pont-a-Mousson, 1572). Four faculties operated at the universities of Vienna and Prague established in the 14th century and taken over by

In 1641, Casimirus Leo Sapieha, an alumnus of the University of Vilnius and Vice-chancellor of the Grand Duchy of Lithuania, provided funds for the foundation of the Faculty of Law. Casimirus Leo Sapieha distinguished himself as a patron also by donating the 300 volume collection of judicial literature accumulated by his father Leo Sapieha (1557-1633), a famous statesman of the Grand Duchy of Lithuania, to the library of the Faculty of Law.

St. Andreas Bobola is the only alumnus of the University of Vilnius to be declared a saint. Tortured to death by Cossacks in 1657, the Jesuit was beatified in 1865, canonized in 1938, but already in 1760 the Jesuit pilgrims from Vilnius Academy went to pilgrimages to his tomb in Pinsk. After the patron saint St. Casimirus, St. Andreas Bobola became the second saint of the Lithuanian Catholic Church.

The title page of *Logica*, *(Logica <...> selectis disputationibus et questionibus illustrata)* by Martinus Smiglecius. Logica based on commentary of Aristotle's works and published in the Jesuit college in Ingolstadt in 1618, quickly spread all over Europe, it was quoted by doctors of Oxford and Sorbonne, which meant that not only Jesuit theoreticians but also Protestant philosophers referred to it. Thanks to this famous work, considered the greatest academic achievement of Vilnius Academy at the beginning of its existence, Martinus Smiglecius is often called the most prominent scientist of the Jesuit University of Vilnius.

the Jesuits in the 16th century. However, in those universities the Jesuits also directly managed only the faculties of Theology and Philosophy. Indeed, attempts were made in other Jesuit universities later to establish more faculties. However, very few succeeded, e.g. faculties of Law were established at Trnava, Kosice and Zagreb universities in the middle of the 17th century. The history of Vilnius University follows the same trend. In 1641, the Vice-chancellor of Lithuania Casimirus Leo Sapieha provided funds to the University for the Faculty of Law and in the same year King Vladislaus Vasa signed the privilege for the foundation of the Faculties of Law and Medicine. The Faculty of Law started functioning in 1641 and was called *Schola Sapiehana* after its founder. However, the Faculty of Medicine was founded much later (in 1781).

3.3. Research schools at the University

It is considered in historiography that, regardless of the absence of some faculties, the quality of studies at the University from the very beginning was not lower than that of the universities of Prague, Kraków, Vienna or Rome. Professors who came to Vilnius from those and other universities of Western and Central Europe brought established principles of science stipulated by the Catholic Reform and an intensive teaching system. Gradually the conditions were created for the formation of research schools the significance and influence of which spread to other, distant Catholic universities. For a long time, the Faculty of Theology enjoyed the highest position at the University of Vilnius. From the very beginning, the teaching of theology at the University of Vilnius was based on the modern scholastics approved by the Trident Church Meeting which positively adopted the ideas of the Renaissance. The most distinguished figure in theology was Professor of Vilnius University Nicolaus Lancicius (1574-1653) whose original collection of ascetic theology *Opuscula spiritualia* (published in Antwerp in 1650) was translated into Polish, German, Czech, French and English. The reformed theology fostered an active missionary spirit, quite a few alumni of the University confirmed the high level of the theological culture at the University by their own lives. We will men-

tion only a couple of the University alumni whose works are unique. Andreas Rudamina (Lu Ngan Tö) (1596-1631) took the ideas of the Society of Jesus and those of the University of Vilnius as far as China (let us remember the aims of the Jesuits set to the University of Vilnius!) where he worked as a missionary in 1626-1634 and wrote several works on asceticism in Chinese. Another missionary, St. Andreas Bobola (1592-1657), is almost forgotten or not even known in Lithuania. Tortured to death by Cossacks in 1657, he was beatified in 1865 and canonized in 1938, becoming the second saint of Lithuania after St. Casimirus. So far those people are little known to our society.

Far better known are the schools of philosophy, rhetoric and poetics at the University of Vilnius. Perhaps the most prominent figure was Martinus Smiglecius (1564-1618). A distinguished author of polemic theology (his works were translated into German) and economic thought (in the background of universal serfdom he insisted on the natural freedom of peasants and discussed commercial matters in the light of modern principles) gained prominence in Europe through his textbook *Logic (Logica <…> selectis disputationibus et quaestionibus illustrate*, Ingoldstadt, 1618) which was based on lectures read at the University of Vilnius in 1586-1587. This textbook was widely used until the 19th century and appreciated not only in Jesuit schools in France and at the Sorbonne, but also in Anglican Britain and even Oxford where the textbook saw several editions (1634,1638,1658). Even today Smiglecius is considered 'to have been one of the last dialecticians who wrote about Aristotle's logic in the most subtle and reputable way' (René Rapin SJ). A story frequently mentioned in literature tells that the famous Daniel Defoe was examined from Martinus Smiglecius' textbook.

The works in rhetoric and poetics by professors of the University of Vilnius were widespread in the West. The textbook of rhetoric *Orator extemporaneus (The Improvising Orator)* by Michael Radau was published in Amsterdam in 1651 (with five more impressions following), then published anew in Leipzig, London, Kraków, Bologna, Köln, Prague, Vilnius and other places. Even more highly estimated then and preserving its value nowadays was the textbook of rhetoric *Praxis oratoria sive praecepta artis retoricae (Oratorical Practice and the Rules*

The title page of *Praxis oratoria et praecepta artis rhetoricae (Oratorical Practice and the Rules of the Art of Rhetoric,* Branev, 1648) by Sigismundus Lauxminus. In his book, which saw over a dozen editions in Europe, Sigismundus Lauxminus, a prominent orator and theorist of rhetoric, an alumnus of the University of Vilnius, professor of philosophy and vice-rector, defended the simplicity, clarity and coherence of classical rhetoric by contrasting it to the exaggerated decorations of the Baroque language art.

The title page of *Dictionarium trium linguarum (A Tri-lingual Dictionary)* by Constantinus Syrvidus. This Lithuanian-Polish-Latin dictionary published in Vilnius in about 1620 was the most significant work of Constantinus Syrvidus, an alumnus and professor of the University of Vilnius, which earned him the name of an outstanding scholar in the development of the Lithuanian literature and lexicography at the University of Vilnius. *Dictionarium trium linguarum* was not only the first printed dictionary of the Lithuanian language (the only one in Lithuania until the late 18th century) but also the first secular publication in Lithuanian in the Grand Duchy of Lithuania.

The treatise *De politica hominum societate (On the Politics of Human Society*, Gdańsk, 1651) by Alexander Aaron Olisarovius, the most outstanding lawyer of the old University of Vilnius, soon became famous all over Europe.

The title page of *Ars Magna artilleriae (The Great Art of Artillery)* by Casimirus Siemienovicius. In one of the first treatises on rocket application practice and theory, published in Amsterdam in 1651, Casimirus Siemienovicius, an alumnus of the University of Vilnius and a prominent artillery specialist, presented an original theory of rocket technology and discussed the application of the ideas of a multi-staged rocket and rocket artillery. The book was translated into French, German, and English. Konstantin Tsiolkovsky, who is sometimes referred to as 'the father of the spaceship', had *Ars Magna artilleriae* by Casimirus Siemienovicius in his library.

of the Art of Rhetoric) by Sigismundus Lauxminus (1597-1670) was first published in 1648 and during the following one hundred years it saw 14 more editions (in Munich, Frankfurt on the Main, Köln, Würzburg, Prague, Vienna, etc.). Sigismundus Lauxminus is considered the author of a new, original method of teaching eloquence who defended classical rhetoric based on the traditions of Aristotle, Cicero and Quintilian and attacked the exaggerated wordiness in the extravagant Baroque style which offended the logic, clarity and coherence of exposition. Hardly less popular was the textbook of musical theory *Ars et praxis musica…(The Art and Practice of Music*, Vilnius, 1667) by Sigismundus Lauxminus which saw more than ten editions in different towns of Europe.

Those works help to explain other achievements in humanities. Meletius Smotricius (1578-1633), the first author of a *Russian grammar (Slavonic Grammar*, Vievis, 1619) was a graduate of the University of Vilnius. Constantinus Syrvidus (c.1580-1631), a professor at the University of Vilnius, wrote the first original book of sermons in Lithuanian and then his most significant work - the first Lithuanian-Polish-Latin dictionary (both published in 1629, however, the first edition of the dictionary is supposed to have been published in 1620). Constantinus Syrvidus' works were significant landmarks in the development of the Lithuanian literature and laid the foundations not only for the Lithuanian lexicography but Lithuanian linguistics in general. Albertus Koialovicius-Wijuk (1609-1677), another professor of the University of Vilnius, wrote *Historiae Lituanae in Latin (The History of Lithuania*, the first part was published in Gdańsk in 1650, the second part was published in Antwerp in 1669) which remained for a long time the main source of information about the Grand Duchy of Lithuania for Europe, highly valued by August Ludwig Schletzer, one of the creators of the scientific historiography. The humanitarian spirit of the University encouraged the development of the poetic talent of Mathias Casimirus Sarbievius (1595 – 1640). We shall come back to this prominent personality of the University.

It would not be fair when speaking about the achievements of the University to limit ourselves to the works of the professors of theology, logic and rhetoric. The University always managed to react dynami-

cally to the wider needs of society and the urgent issues of the period. Soon after the foundation of the Faculty of Law, professor Alexander Aaron Olisarovius wrote a treatise *De politica hominum societate (On the Politics of Human Society*, Gdansk, 1651) that became known all over Europe. In his treatise, Alexander Aaron Olisarovius furthered the importance of crafts, challenging the accepted point of view that the gentry should not be engaged in crafts and criticised serfdom, comparing it to slavery.

The humanitarian trend of the University was counterbalanced by the great achievements of the University graduates in the field of military practice and theory. The victory won by Ioannes Carolus Chodkievicius, an alumnus of the University of Vilnius, commander of the army of the Grand Duchy of Lithuania, who lead 4 thousand Lithuanian soldiers against 12 thousand Swedes at the battle at Salaspils-Kirkholm in Livonia (in the present territory of Latvia) echoed throughout the whole of Europe. Up to these days, Ioannes Carolus Chodkievicius is considered the greatest military leader of Lithuania. The demands of the epoch nurtured the School of Military Engineers - one of the most significant outcomes of the Lithuanian civilisation - whose most prominent representative was Casimirus Siemienovicius (c. 1600-1651), thought to be an alumnus of the University of Vilnius, who published the book *Ars magna artilleriae (The Great Art of Artillery*, translated into French, German, English, Dutch, Danish and Polish) in Amsterdam in 1650 in which he presented the idea of the multi-staged rocket which is considered to have been the first step in the modern rocket theory. The ideas of this work were drawn from creative approach to the knowledge of his predecessors and experiment-based technological innovations in artillery, at the same time they were related to the progress of the integral part of the philosophical studies at the University of Vilnius - the science of mathematics. Osvaldus Krugerus (c. 1598-1655), professor of theology and mathematics at the University of Vilnius, a contemporary of Casimirus Siemienovicius, taught that Nicolaus Copernicus proved that the Earth revolves around the Sun and was a teacher of the famous Gdańsk astronomer Ioannes He-velius, discussed the operation of the artillery sight, his own invention, became a royal engineer and was called '*Saeculi sui Archi-*

The title page of *Historiae Lituanae (The History of Lithuania)* by Albertus Koialovicius-Wijuk. Albertus Koialovicius-Wijuk, an alumnus of the University of Vilnius, professor and Rector, became famous as the author of the first printed history of Lithuania (1650-1669). The history of Lithuania written in Latin by Albertus Koialovicius-Wijuk, a pioneer of the Lithuanian historiography, was highly valued in many European countries, became the main source of information about Lithuania's past and remained the only history of the county until the very end of the 18th century.

medes' (the Archimedes of his age). Adam Adamandus Kochanscius (1631-1700), an alumnus of the University of Vilnius, who worked as professor at various European universities, wrote the first theoretical work on the construction of watches, investigated terrestrial magnetism, constructed a magnetic balance for determining the geographic longitude in the sea, discussed the issues of a universal language, even the ideas of a calculating machine, a submarine and a plane. Here is the link between theology, mathematics, astronomy and engineering that could explain the relation between Casimirus Siemienocius, the University of Vilnius and the contribution of this University not only to the humanities but also to the progress of technical ideas.

The contribution of the University of Vilnius to the natural sciences was revealed after some time, when in 1752 Professor of mathematics Thomas Zebrovicius (1714-1758) designed and built one of the first observatories in Europe and the world. Marticin Poczobutt, Thomas Zebrovicius' pupil and a prominent astronomer of the University of Vilnius, later compared this observatory to the famous observatory in Greenwich.

3.4. Mathias Casimirus Sarbievius - a European poet laureate

In 1625 in Rome, Pope Urban VIII awarded a laurel wreath to the poet Mathias Casimirus Sarbievius. It was an obvious sign that a poet from the far away Lithuania was considered the most prominent poet of the epoch. A similar wreath was awarded to the famous Francesco Petrarca in 1341.

Mathias Casimirus Sarbievius, born in Poland (Mozovia) in 1595, joined the Society of Jesus in 1612 and started studies of theology at the University of Vilnius in 1622. In 1622-1625, he continued his studies in Rome working at the same time in the papal commission for the correction of hymns in the prayer book. In 1627, Mathias Casimirus Sarbievius taught rhetoric at the University of Vilnius, later he taught philosophy and theology and became a Doctor of Philosophy in 1632. In 1633-1635, he was dean of the Faculties of Philosophy and Theol-

The portrait of Mathias Casimirus Sarbievius, perhaps the most outstanding personality of the old University of Vilnius, the most famous 17th century poet in Europe. He was an alumnus of the University of Vilnius, a famous orator, professor of poetics and philosophy and Doctor of Theology. In 1625 in Rome, Pope Urban VIII awarded him a laurel wreath. Similar wreaths were once awarded to the famous Italian poets Dante Alighieri and Francesco Petrarca.

ogy, in 1636, he became a Doctor of Theology. Though he wrote some works on rhetoric and poetics, he became famous for his poetry. His book of poems *Lyricorum libri tres (Three Books of Lyrics*, Köln, 1625) earned him the names of 'the Horace of Sarmatia' and 'the Christian Horace'. Soon afterwards, revised editions were published in Vilnius, Antwerp, Leiden, Rome, Milan, Dijon, Paris, Wrocław, Venice, Cambridge, London, etc. In the 17th century alone this book saw at least 34 publications (and over 50 in the 18th-19th century). It was translated into English (1646), Polish (1682) and other languages and was admired not only in Catholic universities but even in Oxford where it was read instead of Horace. The title page for his poetry book edition in Antwerp (in the famous printing house of Planten and Moret) in 1632 was designed by the great Flemish painter Peter Paul Rubens. The engraving with minor changes was repeated in the edition of 1634.

Mathias Casimirus Sarbievius was called 'the Horace of Sarmatia'. It was quite symbolic. The West used the name 'Sarmatia' to refer to the scarcely familiar lands of Central and Eastern Europe known only for their forests and marshes. The works of Mathias Casimirus Sarbievius were the true offspring of the spirit of the University of Vilnius that signified that classical European culture was alive in 'Sarmatia'.

A lithograph 'The Palace of the University of Vilnius and Sts. Johns' Church' by Philippe Benoist (1813-?) excellently reveals the domination of Baroque, the architectural style of the Jesuits, in the old ensemble of the University of Vilnius. The picture shows professors and students of the 19th century University walking or talking in the Grand Courtyard, but the Renaissance arcades of the northern wing, the main facade of Sts. Johns' church and a monumental belfry allow us to feel the Baroque spirit of the University of Vilnius.

The Jesuits not only founded the University of Vilnius but determined the nature of the whole period that is called the Baroque. The Missionary Church of the Ascension, built in 1695-1730 and 1750-1756, is considered one of the most impressive monuments of the Vilnius Baroque school.

Mathias Casimirus Sarbievius represents the university culture and people with humanistic education as well as the Jesuit Christian outlook which linked the Antique and the Christian tradition through the Latin language.

3.5. Baroque architecture and Vilnius University

The Jesuit University in Vilnius was one of the most significant phenomena of the Baroque Age in Lithuania, the main centre of intellectual activity in the 16th – 18th century. The name for this period has been borrowed by historiography from the history of art and architecture that had been using the term for quite some time. In the 17th and 18th centuries, Lithuania experienced the whole period of Baroque architecture and its capital Vilnius became the most northern and most eastern link of the chain of Baroque cities extending from Ljubljana and Salzburg. In the 17th century, Lithuania was dominated by Baroque architecture 'imported' from Italy, but in the early 18th century a distinctive Vilnius Baroque school came into existence covering practically the whole territory of the Grand Duchy of Lithuania. The main figure shaping the school's style and the most productive architect was Ioannes Christophorus Glaubicius (?-1767), an Evangelical Lutheran from Silesia. He did not only make himself at home in a multiconfessional city of Vilnius, he built not only for his Lutheran community but also for Catholic, Unitarian, Orthodox and Jewish communities and formed an architectural school which had no analogues in the European Baroque architecture. One of the distinctive features of this school was the exceptionally tall and slender towers of the main facade as if symbolically marking the eastern border of Catholicism and Central Europe.

The University of Vilnius had no department of architecture. The architecture of Baroque came to Vilnius not through studies but through massive constructions in Vilnius after the fire of 1737. The Jesuits invited a yet unknown foreigner Ioannes Christophorus Glaubicius to reconstruct the badly damaged buildings of the University and Sts. Johns' Church. Later he became the main University architect and

worked for the Jesuits for 30 years. One of his most important constructions was the Baroque Church of Sts. Johns and its belfry, which dominate the University ensemble and over the Vilnius Baroque panorama. The main facade of Sts. Johns' Church became the real symbol of the Baroque University and is one of the masterpieces of Baroque architecture in the Grand Duchy of Lithuania.

3.6. The University of the Grand Duchy of Lithuania

Today the discussion about who the University of Vilnius belonged to in the past and who owns its cultural legacy would seem strange. However, even in these days we can sometimes hear that the University of Vilnius, Vilnius and even Lithuania are part of the Polish state and its civilisation. This statement has been widely used in Polish historiography (influencing the views of historians in other countries) whose aim was to justify Poland's claims on Vilnius in the early 20th century. On the other hand, today we could say that Polish historiography was making use of some historical facts: restriction of the sovereignty of the Grand Duchy of Lithuania under the Treaty of Lublin Union in 1569 (when the Polish-Lithuanian Commonwealth was established), polonisation of the elite of the Grand Duchy of Lithuania, predetermined by the union, and common processes of civilisation. Even modern Lithuanian historians (e.g. Edvardas Gudavičius) sometimes refer to the civilisation of the Grand Duchy of Lithuania in the 13th - 18th century as the 'second edition of Polish civilisation'.

However, we should remember that the goodwill of the Polish-Lithuanian ruler Stephanus Bathoreus was not sufficient for the foundation of the University of Vilnius, it had to be confirmed by the great seal of the Grand Duchy of Lithuania. Even after the fall of the Grand Duchy of Lithuania, Vytis remained the coat of arms of the University testifying that the University of Vilnius was a state university. This state, just like Poland, existed up until 1795 and its cultural needs were one of the main factors determining the foundation and existence of the University of Vilnius that was maintained from the resources of this state and its society.

Petrus Skarga (1536-1612) was the first Rector of the University of Vilnius (1579-1584), a Catholic theologian, an outstanding orator and temperamental preacher. Petrus Skarga lead heated polemics with Protestants and was the initiator of the foundation of Jesuit colleges in Polotsk, Riga and Tartu.

A fresco on St. Stanislaus Kostka's chapel dome of Sts. Johns' Church (the early 18th century) portrays Rectors and professors of the University. The professorial staff at the University of Vilnius was multinational - together with Lithuanians, there were Spanish, English, German, Irish, Scottish, Czech, Italian, Polish, Ruthenian and other professors. However, in the late 17th century the number of Lithuanian professors increased considerably.

The portrait of King of Poland and Grand Duke of Lithuania Sigismundus Augustus (The title page of Jan Hebort's *Statuta y przywileie koronne...*, Kraków, 1570). The need for the foundation of a higher education institution in the Grand Duchy of Lithuania became immediate already during the rule of Sigismundus Augustus (1548-1572). Both the Protestants and the Jesuit delegations sent by the Pope were seeking to receive the consent of the ruler of Poland and Lithuania for the foundation of a college in Vilnius. The Jesuits succeeded in doing that in 1570. A major contribution by Sigismundus Augustus, who was wavering between the supporters of Reformation and Counter-Reformation, to the foundation of the higher education institution of the Grand Duchy of Lithuania was a typical private Renaissance library of the ruler, second in size in Europe, which he bequeathed to the Vilnius Jesuit College.

There was no dominance of the Polish language and culture at the University of Vilnius, perhaps they were even less noticeable there than in the other spheres of culture. It was predetermined by the idea of universality advocated by the Jesuit Order, which was implemented consistently by promoting the Latin language and inviting professors of different origins. It is impossible to deny the role of professors of Polish extraction but no research has been done whether they were Poles from Poland or Lithuania. It should be noted that probably the best educated Polish-speaking region Podlasie, which provided a lot of people for different cultural institutions, belonged to the Grand Duchy of Lithuania. On the other hand, the numbers of professors of Lithuanian extraction were slowly increasing. The Latin language promoted at the University probably reminded them of an ancient theory of the Roman origin of Lithuanian, according to which Latin was considered the native language of Lithuanians. Perhaps this explains why up until the middle of the 18th century the legendary heroes of Lithuania survived as characters played at the student theatre of the University and Vilnius was called 'the city of Palemonus'.

3.7. The University in a multinational and multi confessional country

The Jesuits could hardly find a more unfavourable place for the foundation of a university than Lithuania. In the middle of the 16th century, Catholicism in Lithuania was on the brink of catastrophe: almost all the secular nobility had already joined the Calvinist Reformation, simultaneously secularising the Catholic churches of private patronage (which made up 50 per cent of all churches). Only the doubts of the ruler Sigismundus Augustus prevented the Reformation from becoming firmly established. Another factor which perhaps did not hinder the foundation of the University directly but which did not assist it either was the multinational and multiconfessional nature of Vilnius and the Grand Duchy of Lithuania. Beside numerous Jewish (later on Vilnius would even be called the Lithuanian Jerusalem), Moslem Tartar, Karaite and Lutheran German communities, the most

numerous part of the state's population was made up of Orthodox Ruthenians of Old Russian extraction. Due to the efforts of Orthodox and Calvinist nobility, the tolerance of confession for the nobility was established in 1563. Obviously it did not resemble the principles of tolerance of modern times applied to all layers of society. This tolerance for nobility was more an expression of the weakness of the state than of its strength. Thus Jesuits were creating a university in an indifferent or even hostile environment and could expect support only from the weakened Catholic Church, diminished part of Catholic society and the sovereign. Though in Soviet historiography their activities were frequently called 'expansion', 'elimination of tolerance' and even 'reaction', it is clear now that the Jesuits won a victory over their opponents through the competition of ideas, the culture of dialogue and public dispute promoted by the University, the advantages offered by the University and the Jesuit educational system. The first to retreat was Calvinism and the most influential Evangelical Reformer noblemen returned to Catholicism. Then the Orthodox population of the Grand Duchy of Lithuania received their share of attention. A network of Jesuit colleges was created in the east and the south: Polotsk, Niesvizh, Grodno. These efforts contributed to the church union in 1596, which was joined by the majority of Orthodox population of the Grand Duchy of Lithuania. In 1583 the University of Vilnius founded a special seminary, which trained priests for the united church. The neighbouring Lutheran Livonia got its share as well: Jesuit colleges were founded in Riga and Tartu. The University of Vilnius published catechisms in Estonian and Latvian (the latter was the first ever Latvian catechism!).

Thus the University was fulfilling the wishes expressed by one of the Jesuits at the time of the foundation: 'Vilnius, Lithuania and its neighbourhood are populated by people of different nationalities whom Jesuits could teach and develop their culture. Therefore, it would be better to found a university there, not just a school'.

The title page of *Slavonic Grammar* by Meletius Smotricius. The influence of the first *Slavonic Grammar* (1619) written by Meletius Smotricius, alumnus of the University of Vilnius, a person of immense erudition and a religious leader, an Orthodox (later a Unitarian), crossed the borders of the Grand Duchy of Lithuania. The *Slavonic Grammar* set and strengthened the norms of the church language and laid the foundations for the preparation of Russian, Ukrainian, Bulgarian and other Slavonic grammars. M. Smotricius' work was later reprinted in Moscow and in the Balkans - in Bulgaria and Serbia.

3.8. The easternmost Western university

The University of Vilnius was founded in 1579. That was rather late compared to the emergence of West European universities or even the foundation of the oldest Central European universities – Prague (1347), Kraków (1364) and Buda (1389). On the other hand, the universities of Bratislava (1467), Königsberg (1544) and Olomouc (1570) emerged just a little earlier than the University of Vilnius. And the first Russian university was established almost 200 years later (in 1755). Therefore, it is often claimed that the University of Vilnius is the oldest university in Eastern Europe. This idea was especially popular in 1979 when the University of Vilnius was celebrating its 400th anniversary. At the time, Lithuania belonged to the Soviet Union and the borders of the Soviet Union were identified with the borders of Eastern Europe. Having in mind the connection between Soviet ideology and the trends of Russian chauvinism, the aspirations to show that culture came from the East at all times, the primacy of the University of Vilnius over the University of Moscow had a distinct political and ideological shade.

However, today we would not be quite right repeating the statement that the University of Vilnius was the oldest in Eastern Europe. After the collapse of the Soviet empire, information long known to researchers about its constituent historical regions was revealed. It is obvious today that Central Europe or, to be more exact, Central Eastern Europe is discovering itself anew. It is obvious that since the Middle Ages, apart from the historical Hungarian, Czech and Polish states, this Catholic region also included the Grand Duchy of Lithuania. If we consider Eastern Europe to be the region upon which the Western culture was imposed hastily and very late, i.e. Russia, if we keep in mind that the University of Moscow was founded in a completely different period, we could maintain that the University of Vilnius is not the oldest university of Eastern Europe but one of the earliest founded in Central Eastern Europe.

If we compared the dates of the foundation of the universities of Central Europe or, for that matter, of all other European universities and the dates when these countries adopted Christianity, it would become evident that the foundation of the University of Vilnius came the

soonest - just two hundred years after Lithuania's Christianisation. There is also another aspect of the historical significance of the old University of Vilnius. Polish historians are proud that for two centuries since the 14th century Kraków university had been the easternmost European university. We could continue this thought by claiming that in the 16th century this role was taken by the University of Vilnius for two more centuries (until the foundation of the University of Moscow).

The University of Vilnius seemed to have carried out its mandate from the Jesuits expressed by their vice-provincial Franciscus Sunier on the foundation of the University: 'It must not be forgotten that from here we can open the doors to Moscow and from there via the Tatars we could reach even China. Besides, we cannot forget Sweden and Livonia, which could also be reached, and we have to pray to God to direct His gracious eye upon those peoples'. Not everything was realistic in those majestic plans. Nevertheless, the Jesuits managed to establish the easternmost and northernmost Catholic European university. This is perhaps the greatest significance of the old Jesuit University of Vilnius.

Map labels:

Turku 1640
Upsala 1477
Tartu 1632
Moscow 1755
The Baltic Sea
Lund 1666
Copenhagen 1479
Königsberg 1544
VILNIUS 1579
Rostock 1419
Greifswald 1456
Frankfurt-am-Oder 1506
Wittenberg 1502
Leipzig 1409
Praha 1348
Kraków 1364
Lvov 1661
Olomouc 1569
Kosice 1660
Trnava 1635
Vienna 1365
Bratislava 1467
Salzburg 1622
Buda 1389
Graz 1586
Zagreb 1669

Year of foundation (before 1579)
Year of foundation (after 1579)

EXTENSION OF THE UNIVERSITY NETWORK TO EASTERN AND NORTHERN EUROPE IN THE 14TH-18TH CENTURY

Between the 14th and 15th centuries, the foundation of universities started in Central and Northern Europe. In the Grand Duchy of Lithuania, the last country in Europe to adopt Christianity, a university in Vilnius was founded only in the late 16th century. The University of Vilnius became for a long time, until the foundation of the University of Moscow in 1755, not only the easternmost European but also the northernmost Catholic university.

4. The University in the Age of Enlightenment 1773 - 1832

4.1. Turning points in the life of the State and changes in the University of Vilnius

At the end of the 18th century, the University of Vilnius entered a period of major reorganisation. Essential political, social and cultural changes that had shaken Europe and even the world also had a decisive influence on the life of the University of Vilnius and its ideological changes. Qualitatively new guidelines for the existence of the University of Vilnius were taking shape. In 1772, the first partition of Polish-Lithuanian Commonwealth took place and in 1773 the Society of Jesus that had been the true patron of the University for two hundred years was abolished. The University was put under the authority of the Educational Commission, which promoted a new curriculum of civic education. The new generation brought up under the spirit of this curriculum

During the difficult years of the reforms and the downfall of the Polish-Lithuanian state as well as the establishment of the new order of the Russian Empire, the University of Vilnius was steered by its long-time Rector (1780-1799) and famous astronomer Marcin Poczobutt. Thanks to the astronomical observations (carried out regularly for 34 years) of Marcin Poczobutt and to the University Observatory equipped with to the latest technology on his initiative, Vilnius became one of the centres of astronomical science of the late 18th century.

A chromolithograph 'The Palace of the University of Vilnius and Sts. Johns' Church' (1837) by Philippe Benoist. It is dominated by the residence of the General-Governor of Vilnius, a vicegerent of the Russian Empire, built in the Russian Imperial style in the place of the former palace of the Bishop of Vilnius and the former palace of the noble family of Goštautai. On the left, as if in the shadow of the Governor's residence, the western part of the old University ensemble with the Astronomical Observatory can be seen. This composition symbolises the 19th century tension between the autocratic power of the Russian Empire and the University, which represented the ideas of the Enlightenment, advocating a free spirit of science and the idea of reviving the old Polish-Lithuanian Commonwealth. The tension did not take long to develop into conflicts leading in 1832 to the closure of the University which had brought up the creators of the first constitution in Europe.

on May 3, 1791, approved the Constitution of Lithuania and Poland, the second example (after the USA) of the main written law of a state. Its ideas were defended against the Russian army during the uprising of 1794 after which the third partition of the Polish-Lithuanian Commonwealth was carried out in 1795. After the abolition of the Commonwealth, the University and its community remained the only guardian of the idea of national sovereignty and political freedom. These ideas encouraged numerous University professors and students to support the uprising of 1831. The response of the tsarist authorities to this attempt towards liberation was drastic and cruel - in 1832 the University of Vilnius was closed.

Social and political changes of the time were vividly reflected in the changing names of the University of Vilnius. In 1781, the University was called the Principal School of the Grand Duchy of Lithuania, in 1796, it became the Principal School of Vilnius and in 1803, it was reorganised as the Imperial University of Vilnius.

4.2. The University of Vilnius and the Age of Enlightenment

The Society of Jesus was abolished by the papal bull of Clement XIV. A decision had to be made about the fate of the schools that had been administered by Jesuits and the property owned by that Order. In October 1773, an Educational Commission was established which took under its control all state educational affairs. A few decades of its activities left a distinct trace in the cultural history of Lithuania; its influence on the life of the University of Vilnius was also evident. Taking into account the dynamic changes in public life and the requirements of the Age of Enlightenment, the Educational Commission started the reorganisation of the basic structures of the University of Vilnius.

In 1781, the University of Vilnius was given a new name, the Principal School of the Grand Duchy of Lithuania (*Schola Princeps Magni Ducatus Lithuaniae*). It now consisted of two colleges: Physical Sciences and Morals. After including into its curriculum medical, natural

In 1829, Vilnius Imperial University celebrated the 250th anniversary of the University. A commemorative medal was struck in honour of the event (the artist Fiodor Tolstoy). The reverse of the medal shows Alexander I, Emperor of Russia, and Stephanus Bathoreus, King of Polish-Lithuanian Commonwealth and the founder of the University.

and legal sciences, in addition to the traditionally strong humanities, the University structure now corresponded to the organisation of the best European universities. In about 1791 the organisation of the University of Vilnius was more dynamic than that of the long dominating University of Krakow. Exclusive attention was given to the promotion of natural sciences and research in accordance with the demands of the Age of Enlightenment. The University professors set to improving the work of the Astronomical Observatory, founding the Botanical Garden, accumulating samples of plants and minerals, organising the first ever in Lithuania prospecting expeditions looking for natural resources. Experiment and practice became the main tools of the scientific thought at the University of Vilnius.

Even after the abolition of the State, the University of Vilnius maintained the same rapid pace of intellectual life and continued promoting new ideas in natural sciences. Having become the Imperial University in 1803, the University of Vilnius preserved its autonomy. For over three decades until 1832, despite pressure from the tsarist authorities, the University was a herald of scientific thought and political freedom, the centre of the Lithuanian Enlightenment.

In the early 19th century, the University of Vilnius was the largest in the Russian Empire according to its number of students and University departments. In 1803, four faculties were established: 1. The Faculty of Physics and Mathematics; 2. The Faculty of Medicine; 3. The Faculty of Moral and Political Sciences; and 4. The Faculty of Literature and the Liberal Arts. There were 32 departments. All faculties had equal rights. The curriculum of the University took into account its Catholic traditions. The life of the University was closely related to the activities of Adam Jerzy Czartoryski, curator of Vilnius educational district. Being the Minister of Foreign Affairs of the Russian Empire and a personal friend of the Emperor, Adam Jerzy Czartoryski, a patron of the University, contributed greatly to the development of European science at the University of Vilnius.

A great many administrative changes were implemented as well. According to the General Regulations of 1803, the University professors elected the Rector of the University and the deans of the faculties for three years of office. Attempts were also made to eliminate the

Latin language from the University. Eventually it was accomplished. In 1816, the Polish language became the office language. The introduction of the Polish language at the University did not mark the beginning of the process of polonisation but was the outcome of a long campaign.

Constant attention was given to maintaining the links with foreign professors. Already in 1804, eight professors from Western Europe came to Vilnius. Trips by University professors to research centres abroad were also planned. This helped to create an extensive network between the University of Vilnius and research centres in Western Europe, which was reinforced by periodicals sent from Germany, Britain and France.

15 study rooms, the largest among them being the University Library, the Centre of Mineralogy and the Astronomical Observatory, were of great scientific value. Especially important was the University Library that was opened to the public in 1805.

However, in the long run, the management of the University became more and more centralised. The pressure of the tsarist authorities increased after the post of Adam Jerzy Czartoryski was taken by Nikolay Novosiltsiev. The censorship of published books and professors' lectures was introduced. The Rectors were no longer elected but

appointed by the government. In 1828, new General Regulations of the University were prepared foreseeing some structural changes and noticeably expanding the functions of the administration. Even though those regulations had not been implemented, the University did not manage to avoid the direct pressure and brutal interference of the tsarist authorities. Because of the support expressed by many professors and students of the University to the ideas of the uprising of 1831, on May 1, 1832 Tsar Nicholas I issued a decree closing the University.

The University of Vilnius, being an integral part of society, had always actively supported civic movements determining the life of the state and manifestos declaring personal freedom and love for one's country. The slogans of the Age of Enlightenment became the core of the intellectual efforts and practical actions of the University. Thus in 1791, the University resolutely supported the Constitution of the 3rd of May which opened new vistas for the political life of the Polish-Lithuanian state. Quite a few members of the University community supported the uprising of 1794, some by delivering patriotic sermons, and others by joining the ranks of the rebels. Wawrzyniec Gucewicz, a famous architect and University professor, lead the Guards of Vilnius citizens and took an active part in defending the capital of Lithuania against the Russian army. The patriotic feelings of the University alumni did not subside even after the abolition of the state. The activities of secret student organisations continued and quite a few professors were members of Masonic lodges. In 1823, the members of the Society of Philomats and the Society of Philarets were accused of engaging in anti-tsarist activities. Thus began one of the largest political trials of students in Europe. After the trial, the poet Adam Mickiewicz was exiled and some professors were dismissed from their posts.

For the first time, repressive action of such a scale was taken against the University, starting the period of stagnation of creative thought.

4.3. Distinguished professors and research schools

The 18th century saw the flourishing of natural sciences at the University of Vilnius. One of the requirements of the philosophy of
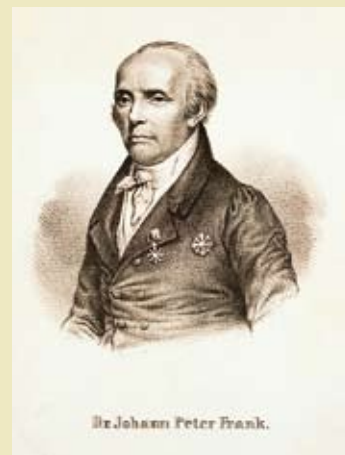
Dr Johann Peter Frank.

Johann Peter Frank and his son Jozef, who came to Vilnius in 1804, were Austrian medical men well known in Europe. Johann Peter Frank, professor of therapeutics at the University of Vilnius, is considered the founder of the so-called Vilnius Medical School.

Enlightenment was to relate scientific thought to practical activities and the vital needs of the state. It prompted a passionate accumulation of various collections, cultivation of gardens and parks. The Botanical Garden of the University of Vilnius was founded by Jean Emmanuell Gilibert (1741-1814), a Frenchman, sometimes called the father of Lithuanian botany. He was the first to research Lithuanian plants, which lead to the publication of a work in five volumes entitled *Flora Lituanica*. A German professor Georg Forster (1754-1794) continued the work of Jean Emmanuell Gilibert. He was a renowned scientist who had taken part in Captain James Cook's expedition round the world. Stanisław Bonifacy Jundziłł (1761-1847) was the first to start geological investigations and to lay the foundations for botanical terminology in Lithuania. On his initiative, the Botanical Garden of the University was transferred to Sereikiškės. The works of Michał Oczapowski (1788-1854) were of great importance to the development of agricultural sciences, especially agronomy. For a long time, he was the head of the Agricultural Department and Director of the Institute of Agronomy in Marimont (near Warszawa).

In addition to natural sciences, a lot of attention in the University curriculum was given to exact sciences. The new sciences cultivated in the cultural and social soil of the University produced such a phenomenon as the Vilnius Astronomical School. The Jesuit Thomas Zebrovicius, who in 1753 founded the Vilnius Observatory - compared by contemporaries to the famous Greenwich Observatory - could be considered the forefather of this school. Later Franciszek Narwojsz (1742-1819) remarkably extended the activities of the Observatory. His persistent efforts raised the level of exact sciences at the University. A reasonable claim could be made that in this field the University of Vilnius surpassed the University of Krakow in the late 18th century. Besides, Franciszek Narwojsz supervised the clearing work of the riverbed of the Nemunas at Druskininkai and Rumšiškės. For a long time at the head of the Astronomy School was the 'royal astronomer' Marcin Poczobutt (1728-1810), a long-standing Rector of the University of Vilnius. He was a renowned astronomer, an associate member of the Academy of Science in Paris and a Fellow of the Royal Society in London. Under his supervision the Observatory was reconstructed and

supplied with the most modern observation equipment of the time. Thanks to Marcin Poczobutt, astronomy was recognised as a separate university discipline. Jan Sniadecki (1756-1830) was yet another prominent astronomer and mathematician. He was the head of the Astronomical Observatory, Rector of the University of Vilnius and an associate member of the Academy of Science in St.Petersburg.

In the late 18th century a rapid development of medicine at the University of Vilnius started. In 1774, a medical school was founded in Vilnius. Michel Regnier (1746-1800), a doctor from France, was appointed the head of the school. In 1776, another French doctor Jacques Antuan Briôtet (1746-1819) was invited to Vilnius. In 1810 he set up a Department of Surgery. Medical science in Lithuania is closely connected with the names of Johann Peter Frank and his son Jozef. They came to Vilnius from Vienna in 1804. Johann Peter Frank (1745-1821) made essential reforms at the Faculty of Medicine and designed a new plan of research that became a model for other universities in the tsarist Russia. In 1805 he established the first therapeutics clinic at the University. On the initiative of Jozef Frank (1771-1842), the Vilnius Medical Society was founded as well as an Out-patients' Clinic, an Institute of Vaccination and an Institute of Motherhood. He also laid the foundations for the Museum of Pathology and Anatomy. Andrzej Śniadecki was the forefather of physiology in Lithuania. A German professor, Ludwig Henrik Bojanus (1776-1827), was the creator of the modern veterinary medicine and a pioneer of animal anatomy in Lithuania. He established a Veterinary School and a Veterinary Hospital.

Since the times of the Jesuits, the University of Vilnius had distinguished itself by an especially mature and well-established tradition of humanitarian thought. It did not weaken in the view of natural sciences which were rapidly changing and gaining strength. At the turn of the 18th-19th centuries, a qualitatively new model of humanitarian thinking was taking shape in which an exceptional place was occupied by the science of history and its methodological principles. Joachim Lelewel (1786-1861) was the founder of the new school of historical research. Being not only a historian but also a geographer and a bibliographer, he was the first at the University of Vilnius to begin writing on the issues of the theory and methodology of history. The

Andrzej Śniadecki, professor of the University of Vilnius (1797-1832), a biologist, a medical man, a specialist in chemistry and physiology, was a scientist-researcher of a truly European calibre (he had discovered a new chemical element but his discovery was not recognised). He entered the history of biology with his famous treatise *The Theory of Organic Beings* which has been published and translated many times. This treatise allows us to consider Andrzej Śniadecki a pioneer of evolution at the University of Vilnius and throughout the world and a forefather of ecology and geochemistry.

Joachim Lelewel, the most famous historian at the University during the Age of Enlightenment, is considered to be the founder of the Vilnius History School, and was the first in the history of science in Poland and Lithuania to start looking for the objectives of history and its method. He taught the history of Europe as an integral political, economic and cultural history. For his method and his place in the history of the historical science, Joachim Lelewel is compared to August Ludwig Schletzer, one of the founders of historicism.

work started by Joachim Lelewel was continued by Ignacy Onacewicz (c. 1781-1845) who was the first at the University of Vilnius to begin delivering a course in the history of Poland and Lithuania separately from the course in world history. The most outstanding representative of economic thought was Hieronim Strojnowski (1752-1815), who founded a Department of Political Economy, the first not only in Lithuania but also throughout Europe.

4.4. The Vilnius Art School

In the late 18th century, aesthetical education became an inseparable part of the philosophy of the Enlightenment man. By including the so-called 'pleasant arts' (*beaux arts, bonae artes*) into its curriculum, the University of Vilnius overtook many well known universities of the time. In 1793-1797, the Department of Drawing and Painting was opened. It was headed by Franciszek Smugliewicz (1745-1807), who had finished his education in Italy and had won the prize of St. Luke's Academy in Rome. He designed the first syllabus of drawing and painting, focusing his attention on the theoretical and general education of painters. Franciszek Smugliewicz was the first representative of the Classical style in Lithuania. His work was continued by Jan Rustem (1762-1835), a famous portrait-painter and a pupil of the French painter Jean Pierre Norblin. He prepared the programme for the reorganisation of the Department of Drawing and Painting into the Art School. The Vilnius Art School became the centre of artistic work in Lithuania.

Just before the abolition of the Society of Jesus in 1773, manifestations of the Classical style started appearing in the architecture of the University. Those were the first rudiments of classicism not only in Vilnius but also in the whole architecture of Lithuania at the time. In about 1774, Marcin Knackfuss (c. 1740-1821) started giving a course in architecture at the University. He was one of the first Classical architects in Lithuania and designed the annexe to the University Observatory. Marcin Knackfuss was a teacher of the most famous Lithuanian Classical architect, Wawrzyniec Gucewicz (1753-1798). Gucewicz

established the Department of Architecture at the University, where both civil and military architecture were taught. Vilnius Cathedral and the Town Hall were built according to his design. The third professor of architecture at the University was Michal Szulc. The best known of his works is the Small Aula of the University, rebuilt from the old Baroque celebration hall.

4.5. Distinguished alumni of the University of Vilnius

Opening to the influence and traditions of other countries during the Age of Enlightenment, using its accumulated wisdom and ideological potential, the University of Vilnius became an integral part of the world civilisation. That is confirmed by the traces of the activities of its graduates found in the cultures of many countries all over the world. The threads of their creative activity stretch from Poland to Chile.

One of the most prominent graduates of the University was the poet Adam Mickiewicz (1798-1855). He saw his task in awakening Polish national consciousness and initiating the Age of Romanticism in Polish literature. He lived in Paris for a long time and was the first foreigner to chair a department in *Collège de France*, a higher education institution in France. He died in Constantinople. The influence of Adam Mickiewicz is felt in the work of many Lithuanian poets of the late 19th – early 20th century (e.g. Antanas Baranauskas, Maironis).

Another outstanding graduate was Juliusz Słowacki (1809-1849). His father Euzebiusz Słowacki was a professor at the University of Vilnius. Juliusz Słowacki was a law graduate of Vilnius University. He was one of the most distinguished founders of the Polish national culture. He died in Paris.

The ideas of the Lithuanian movement were also actively promoted at the University of Vilnius. The founder of this movement and its most outstanding figure was Simonas Daukantas (1793-1864), a historian and an educator, the first to write the history of Lithuania in the Lithuanian language.

One of the most prominent graduates of the University of Vilnius is the most famous Polish romanticist, poet and writer Adam Mickiewicz. After the Society of Philomats was abolished in 1823, as one of its leaders, Adam Mickiewicz was exiled from Lithuania and later emigrated to Western Europe, where he became an active participant in social and political activities of the Polish immigrants, declaring the idea, quite widespread in Europe, of Polish messianism (the mission of the exceptional Polish nation - a martyr nation). The bust of Adam Mickiewicz in Sts. Johns' Church.
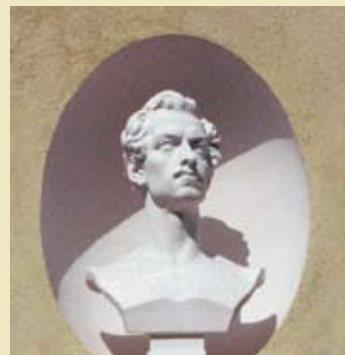
The poet Juliusz Słowacki, an alumnus of the University of Vilnius, became the most famous, together with Adam Mickiewicz, Polish romanticist. Juliusz Słowacki's bust is on the wall of the house where he lived in Vilnius.

One more famous graduate of the University of Vilnius was the geologist and mineralogist Ignacy Domeyko (1801-1889). Having reached Chile after the uprising of 1831, he became a professor of the universities of La Serena and Santiago and the Rector of the latter. The school system in Chile was reorganised following the Lithuanian model in accordance with Ignacy Domeyko's draft. A mountain ridge (Cerro Domeyco), a town (Puerto Domeyco), a flowering plant and a mineral that Ignacy Domeyko discovered were all named after him.

Perhaps the furthest geographical point of all ever reached by the alumni of the old University of Vilnius, South America, was reached by the geologist and mineralogist, a member of the Polish Academy of Sciences (1875) and the national hero of Chile, Ignacy Domeyko.

The University of Vilnius brought up the herald of the modern Lithuanian nation, the historian Simonas Daukantas, who wrote the first history of Lithuania in Lithuanian, idealising the times of pre-Christian Lithuania. This history written by Simonas Daukantas determined Lithuanian historical consciousness during the period of national revival in the late 19th and early 20th centuries and its influence is felt even today.

4.6. The closing and the fate of the old University of Vilnius

During the uprising of 1831 quite a few students of the University joined the ranks of the rebels. The response of the tsarist authorities was drastic and cruel: on May 1, 1832, Tsar Nicholas I issued a decree closing the University. Instead, a recommendation 'to establish a completely new Russian university in Kiev' was given. The closing of the University of Vilnius was a terrible blow to Lithuanian science and national culture. An even greater blow struck Lithuania after the uprising of 1863, when a ban on the Lithuanian press in Latin script was imposed. Having once been a great power and having had one of the oldest universities in Central Europe, Lithuania in the 19th century was deprived not only of its name, its higher school and its press but even of primary national schools and the Lithuanian language for public use.

After the closing of the University, the Medical Faculty was reorganised into the Academy of Medicine and Surgery. Until 1842, the Academy was located in the former buildings of the University and in 1844 it was transferred to Kiev. The Faculty of Theology was reorganised into the Theological Academy and transferred to St.Petersburg in 1842.

The Veterinary Institute, the Botanical Garden, the Medical and Geographical Societies and the Astronomical Observatory continued functioning in Vilnius. When the University was closed, its study rooms and library stocks were scattered in various higher education

institutions across Russia (Kiev, Kharkov, Moscow, Tartu, and St. Petersburg). The famous Observatory of Vilnius University, which functioned until 1883, was put at the disposal of the Pulkov observatory of the St.Petersburg Academy of Sciences. The latter, together with the Rumiancev Museum in Moscow, took over the larger part of Marcin Poczobutt's observation notes, astronomical books and equipment. From the unique relics belonging to the University of Vilnius, St.Petersburg received the Rector's sceptre, a gift from Stephanus Bathoreus, King of Poland and Grand Duke of Lithuania and a symbol of the University autonomy, while the Moscow State Museum received the seals of the University of Vilnius, numerous works of art and incunabula.

In 1867, a Public Library was opened in the former premises of the University, which functioned until 1919 and became the basis for the library of the re-established University.

A lithograph depicts the Museum of Antiquities which was founded in 1855 on the initiative of the archaeologist and collector Eustachy Tyszkiewicz (1814-1873), who can be seen in the middle of the hall, and operated in the present Franciszek Smugliewicz's hall in the late 19th century.

After the closing of the University in 1832, the Rector's sceptre was taken to the Hermitage in St.Petersburg. The regalia, decorated with Vytis and symbolising the university autonomy, was a gift to the first Rector of the University from Stephanus Bathoreus, King of Poland and Grand Duke of Lithuania.

5. University in the 20th Century

5.1. Reconstitution of the University of Vilnius

Lithuanians and the Process of Restoring the University in Lithuania

There were numerous demands to restore the University closed by the Russian Tsar. This request was put forward by the Lithuanian nobility in their meetings. During the Lithuanian national revival at the end of the 19th century and the beginning of the 20th, the idea to restore the University was also revitalised. It was fostered by scientific societies that were established under the University as well as by both the Lithuanian and Polish intelligentsia in Lithuania.

The reality of World War I, revolutions and coups in Europe, declarations of self-determination of peoples and other political factors in Central and Eastern Europe set unique conditions for several independent states to emerge. Under those political circumstances, both Lithuania and Poland made their lawful claims for the reestablishment of their historical statehood. Nationalism flourished and exerted an influence for the reestablishment of the University and its further development.

Since the declaration of the reestablishment of the State of Lithuania on February 16, 1918, the idea to restore the University of Vilnius was consistently supported by public institutions and the Lithuanian State Council. In the autumn of 1918, the changes in the political situation in Lithuania and the establishment of Lithuanian administration provided favourable conditions for tackling the educational issues in general and the reestablishment of the University of Vilnius in particular. The issue of the restoration of the University was first publicly discussed at the general meeting of the Lithuanian Scientific Society in October 1918. The Board of the Society appointed a Com-

mission (Mykolas Biržiška, Augustinas Janulaitis, Pranas Mašiotas, and later coopted Vincas Čepinskis) to carry out preparations for the reestablishment of the University. The Commission quickly prepared a draft Statute of the University.

On December 5, 1918, being the only legitimate institution of the Lithuanian State, then in the process of restoration, the Lithuanian State Council adopted the Statute of the University of Vilnius. Item One of the Statute provided as follows: "The University of Vilnius shall be restored on January 1, 1919. It shall be an establishment of science and education and the successor to the legacy of the University of Vilnius closed in 1832." That was the first and unquestionable legal act on the restoration of the University closed by the Russian tsars. It was not legally denied but "ignored" by the changing Soviet and Polish administration of Vilnius, because it was contrary to their political aspirations. Rising from the ruins of empires, the State of Lithuania restored the University as a lawful part of its historical heritage that was open to all people living in Lithuania. All the different ethnic groups of Lithuania and their cultures were expected to find their place there. The Statute of the re-established University foresaw not only the opening of the departments of the Lithuanian language, Lithuanian litera-

The Lithuanian State Council on February 16, 1918. The idea to revive the University of Vilnius, closed in 1832, remained alive through the whole of the 19th century. At the beginning of the 20th century it was fostered by scientific societies that were established in Vilnius as well as by both the Lithuanian and Polish intelligentsia in Lithuania. Since the declaration of the reestablishment of the State of Lithuania on February 16, 1918, the idea to restore the University of Vilnius was consistently supported by public institutions and the Lithuanian State Council. On December 5, 1918, being the only legitimate institution of the Lithuanian State, then in the process of restoration, the Lithuanian State Council adopted the Statute of the University of Vilnius. Item One of the Statute provided as follows: "The University of Vilnius shall be restored on January 1, 1919. It shall be an establishment of science and education and the successor to the legacy of the University of Vilnius closed in 1832." That was the first and unquestionable legal act on the restoration of the University closed by the Russian tsars.

ture, and Lithuanian history but also the opening of the departments of the Polish language and literature, Ruthenian language, literature and history as well as the department of Slavic philology. The Statute did not single out any language of instruction. Of course, the priority was given to the Lithuanian language, but the Statute allowed lectures to be read in other languages, language tolerance was provided for. It was to be a university of Lithuania, but its Lithuanian essence was not emphasised.

It had been planned to open the University on January 1, 1919, however the Lithuanian government failed to effect the act of the restoration since the capital of the State was occupied by the Red Army of the Soviet Russia and later annexed by Poland. Foreign administrations, which changed one after another in Vilnius, tried to reserve the laurels of the restoration of the University for themselves. That was a manifestation of the importance of the reestablishment of the University, which all of them perceived.

Political Games about the Restoration of the University

The Polish part of the Lithuanian society had always nurtured the idea of re-establishing the University of Vilnius and making it serve the interests of the lands and peoples of the Grand Duchy of Lithuania. Inspired in Warsaw, the Polish part of the Vilnius intelligentsia concerned itself with the legal steps taken by the Lithuanian State and started to agitate for a Polish public initiative to restore the University of Vilnius. On December 13, 1918, representatives of the Warsaw professorship and the general public adopted a political declaration on the restoration of the Polish University in Vilnius. On December 28, the Polish Public Committee in Vilnius, which also had ambitions to manage all spheres of life in Eastern Lithuania, adopted a resolution which provided not so much for the restoration of the University of Vilnius, but for the opening of the University in Vilnius, which was Polish both in its spirit and content.

In legal terms, this resolution was null and void from the very beginning since semi-legal Polish public institutions and its resolutions could not have precedence over the legal acts passed by legitimate in-

The Aula (or Hall) of the University of Vilnius in the Grand Courtyard in 1929. After the reestablishment of the University, in August 1919 Józef Piłsudski confirmed the restitution of old University buildings on Universiteto, Skapo, Pilies and Šv. Jono streets to Stephanus Bathoreus University, as well as the buildings on Šv. Onos, Bokšto, Savičiaus streets and Šv. Kazimiero alley previously belonging to the Bernardinian and Augustinian monasteries, the building of the former *Collegium nobilium* on Pilies street, the building of the School of Chemistry and Technology on Naugarduko street, the buildings of the Russian Aleksey's Military School of Artillery on Zakreto (later M. K. Čiurlionio) street, the barracks on Šv. Ignoto street, Frank's house on Didžioji Street and other smaller buildings in the Old Town. Those buildings were used for auditoriums and study rooms, library, offices for the administration and flats for professors and other university staff.

stitutions of the Lithuanian State.

With the seizure of Vilnius by the Red Army of the Soviet Union and its efforts to start the Sovietisation of Lithuania, the Soviet puppet government of Lithuania and Belarus announced the opening of the Labour University of Vilnius by the Decree of March 13, 1919. The Soviets tried to play on the aspirations of both the Lithuanian and Polish intelligentsias to have the University restored. However, this effort remained only on paper.

5.2. The University of Stephanus Bathoreus, 1919-1939

In April 1919, Vilnius was occupied by the Polish Army and all Soviet structures were dismantled. The opening of the Polish University of Stephanus Bathoreus was legitimised by the Decree of August 28, 1919 by Józef Piłsudski, Head of the Polish State. In reality that was the Polish realisation of the earlier intentions and the reconstitution of the University announced by the Lithuanian government in the territory that had never belonged to or been ruled by Poland in any form. Legal steps that had already been taken by the Lithuanian State were passed over in silence, i.e. the Act of December 5, 1918, passed by the Lithuanian State Council was equalled to the Act of March 13, 1919, passed by the puppet Soviet government. The name of Stephanus Bathoreus was chosen to emphasise the Polishness of the University undergoing reconstitution, although he was the King of the Republic of both nations, both Polish and Lithuanian ruler of Hungarian extraction elected by the representatives of both nations. The Polish University was inaugurated on October 11, 1919. Following the ideas of its founders to disseminate the light of Polish education, the University of Stephanus Bathoreus neither served the interests of the multinational public of the whole of Lithuania nor those of the Lithuanian State. Lecturers from all regions of Poland were invited to the University. However, there were no Lithuanians among its staff. On the whole, the enrolment to the University of Lithuanian students was limited. The restored University in Vilnius was to serve Polish nationalistic ideology and its humanities and social sciences staff had

The festivities of the opening of the Stephanus Bathoreus University. This photograph was taken by the 'chronicler' of Vilnius between the wars, a well-known professional photographer Jan Bulhak, who set up an optional course in artistic photography at the University in 1919 and had a great influence on the development of artistic photography in Lithuania.

to help carry out the mission of Polishness in Eastern Lithuania.

With the retreat of a number of Lithuanian scholars to Kaunas from the occupied Vilnius, the rudiments of the university were laid in January 1920 by organising Higher Courses of Studies which evolved into the Lithuanian University in Kaunas, established on February 16, 1922 on the basis of the statutes of the University of Vilnius. In this way, the continuity of the idea of the Lithuanian university was strengthened. A few years later, that establishment was named the University of Kaunas. It was given the name of Vitoldus Magnus in recognition of the 500th anniversary of the death of Vitoldus Magnus. That was probably the only case in the history of European universities when the university was named after the monarch who did not establish it.

In the meantime, Professor Michał Marian Siedlecki, the first Rector of the Polish University of Vilnius, openly claimed that the University of Vilnius should become the forefront of purely Polish culture. The Faculty of Humanities was seen to be the core of the University.

In general, the University exerted a positive influence on the life of the country. A number of famous scholars who researched the Lithuanian past, language and culture worked there. Władysław Mickiewicz, a son of Adam Mickiewicz, was appointed the first honorary professor of the University. Linguist Jan Otrębski was also well known for his work; he published many volumes of studies in the Lithuanian language and educated more than one Indo-European linguist. Historian Henryk Łowmiański, who compiled two volumes of *The Studies of*

the Origins of the Lithuanian State and Society, and after World War II wrote and published 6 volumes of the history of Polish State. The famous philosopher Władysław Tatarkiewicz worked at the University for a few years and, apart from his original works in ethics, aesthetics, logic and ancient philosophy, he also researched the old manuscripts of the University library on philosophy courses. Philosopher Tadeusz Czeżowski, a pupil of Tadeusz Twardowski and one of the main representatives of the Lvov–Warszawa philosophical school, who became famous for his research in the field of logic and research methodology, sociologist and priest Alesandr Wójcicki, Antoni Zygmund, one of the mathematicians who brought the most fame to the University and became one of the most famous mathematicians in the USA after World War II, and his pupil Józef Marcinkiewicz were among the University's pedagogical staff. The works by historians Henryk Łowmiański, Feliks Koneczny, Stanisław Zajączkowski, Ryszard Mienicki, law historian Stefan Ehrenkreutz, literature researcher Stanisław Pigoń have not lost their importance today. Worth mentioning here also are Stefan Srebrny, Władysław Dziewulski, Juliusz Kłos, and Maksimilian Rose. Feliks Koneczny deserves a special mention here. At the beginning of his career, he used to actively present his messianistic views and demonstrate the contribution of Poles and Poland to the world culture. He became a famous historical philosopher and one of the founders of the history of civilisation. A world-renowned physicist Henryk

Niewodniczański helped to establish in Vilnius one of the first nuclear physics laboratories in the Polish state.

The University of Stephanus Bathoreus, though the smallest and poorly financed Polish university, played a very significant role for Polish culture, and many of its graduates contributed considerably to science and Polish culture. Czesław Miłosz, the future Nobel Prize winner for literature and a Polish writer with a Lithuanian spirit, also studied at the University. There were people among the alumni of the University who contributed to the Lithuanian science and culture as well.

In 1945, the absolute majority of professors, staff and students of the University of Stephanus Bathoreus left for Poland. The professors started working in different polish Universities. In 1945, the professorship initiated the foundation of Nicolaus Copernicus University in Toruń and later worked there. Some professors of the University of Stephanus Bathoreus found themselves in the UK, the USA, France or even Chile where their contributed to the progress of science and education of those countries.

5.3. In the Turmoil of World War Two: 1939-1940-1941-1943

The Reconstitution of the Lithuanian University

With the occupation of Poland by Nazi Germany and the breakout of World War II, the Soviet Army seized Vilnius and occupied Eastern Lithuania in September 1939. Work at the University was disrupted. By the Treaty of October 10, 1939, the Soviet Union returned Vilnius to Lithuania at a very high price, and on December 15th of the same year, the Lithuanian University of Vilnius was re-established on the basis of the resolution by the Lithuanian Seimas and it activity started at the beginning of 1940. In this way, historical justice was restored and the University was to serve the needs of the whole State from that time on. Lectures and other classes in Polish for the students of the Stephanus Bathoreus University were given until December 15, 1939, tests and examinations could be taken until the end of December. Until that date

diplomas to the graduates of the Polish university were also issued.

The Faculties of Humanities and Law with their students and professors were transferred from Kaunas to Vilnius. Cultural historian Mykolas Biržiška, a signatory of the Act on Independence, was elected the Rector. Four faculties were already functioning by autumn. The most prominent professors of that time were the writer Vincas Mykolaitis-Putinas, cultural historian and philosopher as well as author of the monumental 5 volume *History of European Culture* Levas Karsavinas, philosopher of a European standard Vosylius Sezemanas, linguists Pranas Skardžius and Antanas Salys, literary researchers Vincas Krėvė and Balys Sruoga, historians Augustinas Janulaitis, Ignas Jonynas, and Zenonas Ivinskis, economists Vladas Jurgutis, Albinas Rimka, and Petras Šalčius, lawyer Mykolas Römeris, and others.

In 1940, Lithuania was annexed by the Soviet Union. The University of Vilnius was reorganised according to the model of Soviet universities. Student organisations were closed. Studies were brutally made Soviet. The dismissal of several professors was politically motivated. Thus, lecturers, students and office employees became actively involved in the anti-Soviet resistance movement.

At the beginning of the Nazi occupation, all Jewish professors and students were dismissed from the University by order of the occupiers. Jewish professors and the majority of the Jewish students were shot dead or tortured to death in concentration camps. The staff of the University who had fled East or were rather active during the Sovietisation process were dismissed, too. Later the Nazis demanded the dismissal of all Russian and Polish students.

The activities of the University were restricted in a number of ways: there was a ban on maintaining a thesis for a degree and on the issuance of diplomas of higher education and research was limited.

Anti-Nazi resistance by the Lithuanians spread at the University. Both professors and students actively participated in that movement.

With the youth boycott of the call-up by the Nazi organised Lithuanian SS league, the University, just like other higher education institutions of Lithuania, was closed and plundered on March 17, 1943. The buildings of the University were taken over by barracks and military hospitals. Students escaped. In revenge for the ruined mobilisation,

In 1939, when Vilnius was returned to Lithuania, the Polish period of the Vilnius University history was over. Here we can see the last Rector of the Stephanus Bathoreus University Stefan Ehrenkreutz, an outstanding researcher of law history and a politician, who died in the KGB prison in Vilnius in 1945.

At the closed door of the University of Vilnius... On March 17, 1943 the Nazi occupation authorities closed the University which was hardly functioning anyway. On October 10, 1944, though World War II was not yet over, the University of Vilnius started a new academic year under Soviet occupation.

Lithuanian intellectuals were repressed. The wave of arrests touched upon the professorship as well. Professors Vladas Jurgutis and Balys Sruoga were arrested and imprisoned in Stutthof concentration camp. The Nazis killed two prominent preachers of Sts. Johns' Church - Lithuanian Alfonsas Lipniūnas-Lipnickas and Pole Henryk Hlebowicz.

Secret studies of medicine were conducted by the Poles during the whole period of the occupation and by the Lithuanian students after the closure of the University.

5.4. University in the Soviet Epoch: 1944-1900

Evidence of the Soviet epoch at the University

With the seizure of Vilnius by the Red Army in the summer of 1944, Lithuanian society lost its hope to regain the an independent State. The connivance of Western allies enabled the Soviets to start a second occupation. The Sovietisation of Lithuania was carried out by employing brutal Stalinist instruments: the economy was restructured, national culture was devastated and so were universally acclaimed values, a strange mode of life and morality was introduced. The State University of Vilnius was turned into a standard Soviet school of higher education. The traditions of European universities that had been fostered for 20 years and were based on non-interference of the state into the internal matters of the University, its autonomy and academic freedoms, were rejected and the institution of science and studies was strictly separated from the Western world. With the consolidation of the party dictate, the concepts of autonomy, statute, academic freedoms and nationality lost their meaning. The University of Kaunas was closed in 1950 by the party functionalists who could not suppress the nationalistic thinking which was of great vitality in that establishment of higher education, thus, dehumanising the town of Kaunas and negatively affecting Lithuanian culture. The State University of Vilnius was assigned the major role in educating scientists, qualified professionals, and humanitarian intelligentsia in particular. The requirement for active political involvement, continuous ideo-

logical education and re-education and harsh treatment of those who shared different thoughts had a bad impact on the work and quality of the specialists who were educated there. Humanities and social sciences suffered the most for those disciplines were the most subject to ideology. Only the field of science (mathematics, physics), which was least affected by ideology, gave rise to several original schools which educated more than a few prominent personalities in a long run. Despite circumstances that were unfavourable ideologically, the only University in Lithuania educated a number of scientists, teachers, and nearly seventy thousand specialists in a great many fields during the Soviet period. The oldest and biggest establishment of higher education exerted a large influence on the general public of Vilnius and the country as a whole as well as its cultural development. Under the circumstances of the anti-humanist Soviet regime, the University retained the spirit of resistance and the values that it developed, safeguarding the vitality of the nation, refreshing the spirit of people and evoking the hope of free future.

In the Grip of Stalinism

With World War II drawing to the end and fearing a return of the repression of 1940-1941, a number of lecturers and students of the University left for the West. Prof. Mykolas Biržiška, professors and docents Vaclovas and Viktoras Biržiška, Pranas Čepėnas, Zenonas Ivinskis, Ivanas Lappo, Vincas Krėvė-Mickevičius, Jonas Puzinas, Antanas Salys, Pranas Skardžius, Vladimiras Šilkarskis, Nikolajus Vorobjovas, Stasys Žakevičius, Jurgis Žilinskas and many others left the country. The scanty intelligentsia that stayed in Lithuania had to revitalise the activities of the University under the severe circumstances of the post-war period and experience hard spiritual and physical terror. Highly qualified specialists had to bear the degrading "examination of loyalty", were persecuted and checked in different ways and forced to "re-educate themselves". With sensitive reactions to what happened in Moscow, campaigns of harsh treatment against scientists and scholars of different fields were initiated. For ideological reasons, the following educated and distinguished personalities of science and

Students of the University of Vilnius vote at the elections for local council in 1948. An important method of involving the University community in the so-called social-political life were the pseudo-elections for local and higher Soviet organisations. Since the very first post-war elections, University lecturers and students were sent out to work as propaganda agitators in the city and in other regions.

Students who came to the University under the difficult post-war conditions showed exceptional diligence and endurance. The activities of the Stalinist systemm in Lithuania, arrests and deportations aroused instinctive resistance. Usually, the 'unhealthy moods' and 'anti-Sovient attacks' occurred at the Faculty of History and Philology. These are third year students at a lecture in 1950.

education were dismissed from the University; Valdas Jurgutis and Petras Šalčius; arrested and deported to camps; Antanas Žvironas, Tadas Petkevičius, Tadas Zelskis, and Vosylius Sezemanas. Professors Levas Karsavinas and Algirdas Valerijonas Juskis died in exile while Professor Stefan Ehrenkreutz, the last Rector of the Polish University, was tortured to death in the cellars of the KGB in Vilnius. "Assistance" was sent from Russia and even from the Caucasus to replace those who were dismissed or left the University "at their own request". Most of these "specialists" were poorly qualified non- professionals who had no respect for Lithuania's history, traditions, and people. The selection of students was also carried out based on political principles and an uninterrupted campaign of "cleansing" and "disclosure" of "alien elements" in terms of class began. Nevertheless, even during those hard times, the University could boast of its personalities and gifted scientists as well as those who fostered the Lithuanian language, stood for the freedom of expression and those who were persecuted. The oppressive atmosphere of suspicion at the university, brutal collectivisation and deportations distracted from serious scientific research and the start of in-depth studies, induced hostile moods in professors against the authorities and provoked academic youth to an open struggle.

Years of Ruined Hopes

The death of Stalin signalled a slow decay of the Soviet regime and the thaw of Khrushchev aroused hope for change in the academic intelligentsia. Juozas Bulovas, who became the Rector of the University in 1956, undertook the task of making what was called since 1955 the Vincas Kapsukas State University of Vilnius "Lithuanian". Most of the pedagogical staff who had neither professional credentials nor good moral character were dismissed and professors and students who had been exiled to Siberia returned. The enrolment to the so-called Russian groups was abolished. However, the Stalinists made use of the non-sanctioned holiday of All Saints in the cemetery of Rasos, attended by many young academics, which took place at the time of the revolt in Hungary, as an excuse for an "anti-nationalistic" campaign which stopped the revitalisation of cultural life. This campaign

continued with investigations of 'apolitical', 'objectivist', 'revisionist', 'ideologicaly distorted' and 'intolerant' elements of evaluation towards Soviet science and culture. Rector J. Bulovas was dismissed and the Department of the Lithuanian Literature was suppressed. Lecturers and students of the University who did not favour this system were dismissed. The class-based selection of those entering the University and ideological supervision were retained throughout the remaining period of the Soviet rule.

In 1958, Professor Jonas Kubilius, a mathematician, became the Rector of the University and stayed in that post for 32 years. As the crisis of the Soviet regime deepened, the University had to resist open ideological pressure, an accelerated policy of denationalisation and the loss of a number of original thinkers.

Science at the University: Victories and Losses

At the end of the fifties, the State University of Vilnius was included into the system of academic degree awards of the Soviet Union and was granted the right to offer daytime, and later, extramural, post-graduate courses. During the period of 1947-1954, 67 theses for a candidate's degree were completed by the pedagogical staff of the

Students of Vilnius University go to help collective farmers harvest (1956). Since the very first post-war years, especially after the beginning of forced collectivisation, the University was forced to 'look after' village life. Under 'unfavourable weather conditions' (which would occur every year during the whole Soviet period), the University was forced to interrupt its lectures and to send both lecturers and students to collect the harvest. Beginning in 1957, student detachments were sent out to construct buildings for economic and cultural purposes in Lithuanian villages without any pay and work in various remote places of the USSR.

University. Completing a thesis during Soviet times was hindered by the three-stage system of awarding academic degrees, bureaucratic formalities and ideological harassment. Due to the totalitarian claims of the state to have a monopoly on thinking, humanities and social sciences, disciplines which researched the past, cultural and economic life of the nation, suffered the most. A number of important scientific fields were neglected, many were banned or passed over in silence, and pseudo-sciences were promoted. Despite these difficult circumstances, a slightly less obvious link between ideology and literature allowed the university to produce quite a large group of qualified linguists. In the mid-sixties, Vilnius became the world-recognised centre of Baltic studies. Since 1964, international congresses of Baltic studies were held and the publication of the world-renowned journal *Baltistica* started in 1965. The Department of Baltic Philology, established at the University in 1973, became the most significant centre of Baltic studies. Its Professor Zigmas Zinkevičius was elected a member of the Royal Swedish Academy of Humanities.

At the end of the sixties, the group for research of the Lithuanian statutes and Lithuanian annals (headed by Professor Stanislovas Lazutka) started their work under the Department of History. Internationally acclaimed scientific schools were founded in the fields that were least affected by ideological policies, and a number of prominent personalities matured. Recognition in the field of science was deservedly received by the author of the theory of probability figures, Rector Professor Jonas Kubilius and his students, in theoretical physics by Professor Adolfas Jucys and his students, in semi-conductor physics by Professor Povilas Brazdžiūnas and Professor Jurgis Viščakas, in research of heart and blood vessel surgery by Professor Algimantas Marcinkevičius and his colleagues working in radiology and microsurgery. Despite a number of obstacles, scientific and pedagogical relations with Western academic institutions, as well as those with the Lithuanian intelligentsia, were established and since 1973, the Faculty of Philology has arranged summer courses in Lithuanian language under close supervision of the authorities.

Structure and Material Base

Eight faculties (Physics and Mathematics, Chemistry, Natural Sciences, Law, Medicine, History and Philology, Economy and Forestry) were established to restore the University of Vilnius after the severe damage of World War II. Apart from the departments that were necessary to educate specialists, there were military and Marxism-Leninism departments established under the University to propagate the one appropriate and compulsory ideology. With the transfer out of the Faculty of Forestry to the Agricultural Academy of Kaunas in 1949, and the transfer in of History and Philosophy students from the University of Kaunas (whose campus was planned to be closed), new specialities, Library Science and Journalism were introduced and the structure of the University of Vilnius was reformed and remained the same for almost two decades. The faculties were reorganised in the mid-sixties: the Faculty of Physics and Mathematics were reorganised into those of Mathematics and Mechanics as well as Physics, that of History and Philology split into those of History and Philology and that of Economy - into those of Industrial Economics, Commerce, Finance and Accounting. The Faculty for Enhancing Qualifications of Doctors and the faculty division of education (the Faculty of Humanities of Kaunas since 1989) were founded in Kaunas to revitalise humanitarian life in that town. There were 14 faculties, 108 departments, 38 laboratories for scientific research, an astronomical observatory, two scientific museums, a botanical garden, and a scientific library at the University by the end of Soviet rule. Along with the growth of the University, its material base was also expanded. The Faculties of Law, Economics, Physics and the Computer Centre, as well as student hostels were all constructed in the Saulėtekis region of Vilnius. However, the economic crisis in the Soviet Union deepened and the construction of planned premises was stopped and so was the acquisition of new technology, equipment and materials. This negatively affected the work and studies of the University and it increasingly lagged behind universities in Western Europe in a number of fields.

The European gold medal for the protection of cultural monuments, established by *Alfred Toepfer Stiftung F.V.S.* fund to support individuals and institutions for the preservation of traditions and innovations, as well as to support Eastern and Central European integration processes, culture, science and protection of nature. The University of Vilnius was awarded this medal in 1985.

On the eve of the 400th anniversary of the University of Vilnius, attempts were made to recover the Rector's sceptre of the old University of Vilnius, a unique monument of history and Renaissance art, from the Hermitage Museum in Leningrad (now St.Petersburg). When the Soviet authorities rejected the legitimate demands of the University, on October 25, 1979 at the meeting of the Science Council, the Deans of the Faculties handed a newly-made sceptre, the ancient symbol of power and recognition, to Rector Jonas Kubilius.

Holidays and Anniversaries

Many Soviet holidays and anniversaries were introduced at the University after World War II, whereas old academic traditions and truly important anniversaries were pushed into oblivion. In 1954, there was no celebration of the 375th anniversary of Alma Mater, the reason being that the Jesuits established the University. Five years later, the 380th anniversary of the University was marked with more publicity, according to the traditions of that time. Under the severe circumstances of stagnation, the Vincas Kapsukas State University of the Order of the Red Banner of Labour (as the University was named in 1971) lived up to its 400th anniversary. The organisers of the celebration had to overcome the unwillingness of the authorities to recognise that the University of Vilnius was older than the University of Moscow and should receive funding and permission to invite foreign guests. Despite rigorous ideological supervision, scientific conferences were organised and the gallery commemorating prominent professors was extended. For the first time in the post-war years, the buildings of the old University were restored and cleaned (in 1985 a European golden medal was awarded to the University, the second university in world history, for preserving this unique piece of architecture). According to Soviet practice, the authorities awarded the University another order, i.e. that of the Friendship among Nations, and about fifty staff members received orders and medals of the USSR. The unique spiritual heritage of the University, experienced during the celebration of the grand anniversary, showed that the Lithuanian people perceived the University as their main establishment of science and culture and embodiment of prestige and hope. The anniversary also increased the national self-consciousness of people, and gave a strong impulse to youth, consolidated the staff of the University and served as a serious moral balance which inspired the academic community to work for the good of its people for yet another decade and bring closer a genuine revival. The spontaneous wind of change brought about the *Sąjūdis* movement that swept away the decades of debris of Sovietisation, the University's staff welcomed the changes. Despite harsh pressure from Moscow authorities, they were the first to refuse to lecture in ideologi-

cal disciplines. These changes were initiated by Professor Rolandas Pavilionis, who was then invited to work as vice-rector and, at the end of 1990, became the eighty-first Rector of *Almae Matris*. By spring 1990, all the Soviet orders had disappeared from the name of the University and so had the name of Bolshevik leader V. Kapsukas. In this way, the short yet honourable name of the UNIVERSITY OF VILNIUS resounds again after more than forty years.

An inauguration marked the beginning of the celebration of the 400th anniversary of the University of Vilnius in the Grand Courtyard. The Museum of Science was opened in the newly restored Sts. Johns' Church, in the Remembrance gallery memorial plaques were uncovered to commemorate distinguished figures of the University of Vilnius and Lithuanian culture However, because of ideological reasons not all of them could be commemorated.

During his visit to Lithuania, on September 5, 1993, Pope John Paul II visited the University of Vilnius and met the University community and the intellectual community of Vilnius in Sts. Johns' Church. John Paull II and University Rector Rolandas Pavilionis in front of the door to Sts. Johns' Church.

6. On the Road to the 21st Century

The ideas of *Sąjūdis* reached the University in the autumn of 1988 when, having overcome the resistance of the University's ideological departments and the Communist Party Committee, the communist nomenclature in Lithuania and in Moscow, the University of Vilnius became the first in the USSR to refuse to teach the compulsory courses of Marxist-Leninist philosophy, history of the CPSU, 'scientific' communism and atheism, Marxist ethics and aesthetics in favour of the studies of political history and political theory. On September 1, 1989, after an interval of over 200 years, the oldest faculty of the University – the Faculty of Philosophy – was reopened and offered study programmes in philosophy, sociology and psychology. By creating original work based on the study of modern Western philosophy, by publishing numerous translations of the 20th century Western philosophy and writing popular science articles for the general public, the new generation of philosophers, together with other representatives of the humanities, was creating a new spiritual climate not only at the University but also in the political and spiritual liberation process of Lithuania.

In the spring of 1990, the University rid itself of the clumsy title of 'Vincas Kapsukas State University Awarded the Order of the Red Banner of Labour and the Order of Friendship among Nations' and regained its true name of the University of Vilnius. On June 12, 1990, three months after the restoration of Lithuania's independence, the Supreme Council of the Republic of Lithuania - Lithuania's Constituent Assembly (Seimas) approved the Statute of the University of Vilnius. The Statute declared the autonomy of the University which was recognised by the Law on Science and Studies in 1991. According to the Statute of the University, the highest institution of university management is the Council consisting of the representatives of research and teaching staff, office employees and students, elected by the faculties. On December 26, 1990, this Council elected Professor Rolandas Pavilionis

as the first post-soviet University Rector (he was re-elected in 1995). The goal was set to revive the old University as an authentic centre of European culture and learning, faithful to ancient traditions but also a modern institution of research and studies, preserving its national cultural identity and open to the world. On September 18, 1991, in the University of Bologna, Italy, the oldest university in Europe, this goal was confirmed by signing the Great Charter of European Universities – the main declaration of the true freedoms, rights and responsibilities of European universities.

The return in 1991 of the original three-level study system (Bachelor, Master, Doctor), known for over 400 years, outlined new possibilities for academic freedom and the quality of studies and allowed for a true university education.

The reform process affected not only the university management structure, research and studies, but also the life of academic community. A significant event in this process was the agreement concluded between the Rector of the University and the Bishop of Vilnius, Juozas Tunaitis, on October 11, 1991, which recognised the subordination of Sts. Johns' Church to the University. Sts. Johns' Church once again became the spiritual home of University students and lecturers. On September 5, 1993, during his apostolic trip to Lithuania, Pope John Paul II met the University community, students and professors, and the intellectual community of Vilnius in Sts. Johns' Church. Handing over the administration of the church to the Society of Jesus was like building a symbolic bridge to the old University.

The Faculty of History, perhaps the most ideological in the past, carried a radical institutional reform as early as 1990. Instead of the former Departments of the History of the CPSU, History of the Lithuanian SSR and World History, new departments were formed according to scientific research trends and methods – the Department of Archaeology, Department of Ancient and Medieval History, Department of Modern History. In 1991, three former Faculties of Economics – Industrial Economics, Commerce, Finance and Accounting – were reorganised into one Faculty of Economics with new study programmes and research goals designed to satisfy the demands of the emerging market economy. Just before that, in 1989, the School of International

The revival of the University meant not only the revival of research and studies, but also the revival of its spirit, openness to the world and its cultural values. Quite a few prominent personalities – monarchs, politicians, artists – visited the impressive campus of the oldest higher education institution of Lithuania maintaining deep-rooted educational and cultural traditions. On June 25, 2001, Dalai Lama, the spiritual leader of Tibet, visited the University of Vilnius. A meeting at the Rector's Office.

Business was opened at the Faculty, first of its kind in Lithuania (a public institution since 2003). In 1992, through the integration of applied research carried out by physicists, chemists, doctors and mathematicians, the Institute of Material Science and Applied Research was founded. In 1991, the Faculty of Communication was founded to train specialists in information technology. The Institute of Journalism became a separate unit in the Faculty raising a new generation of free journalists. After the first lecturers in political science and international relations had been trained in Western universities, on September 1, 1992, the Institute of International Relations and Political Science was opened, and since then has made a considerable contribution in staffing Lithuanian foreign offices.

Long before the international recognition of Lithuania's independence the University received substantial support from Western universities. One of the first outcomes of cooperation with the universities of Nordic countries was the establishment of the Department of Scandinavian Languages. The University also started taking into account the needs of foreign universities. In 1991, the Department of Lithuanian Studies was established at the Faculty of Philology with the aim to teach Lithuanian to foreign students, professors and professionals of various fields coming to Lithuania from Europe, Americas, Australia and Asia, as well as to acquaint them with Lithuanian history and culture. Since 1992, quite a few new interdisciplinary study and research centres have been opened: the Algirdas Greimas Centre for Semiotics, the Centre for Women's Studies and Research (Gender Studies Centre since 2002), the Centre for Religious Studies and Research, the Centre for Oriental Studies, the Centre for Environmental Studies, the Centre for Jewish Studies (Centre for Stateless Cultures since 1999, involved not only in the Yiddish and Judaic studies, but also in Tartar, Karaimic, Roma, and Old Believer studies), etc.

In 1994, when the University was celebrating its 415th anniversary, new insignia for the University were created – the coat of arms, the logo, the seal and the flag. The old University traditions of heraldry and sphragistics to depict the state coat of arms Vytis, cloaked with a Rector's toga, were maintained by preserving the old symbol in the insignia and a traditional symbol of Western universities – a book – was added.

In 1996, implementation of a new stage of University reform began – the creation of an information system able to relate study programmes, positions of scientists and lecturers, their workload and salaries to make an approximate estimate of the cost of studies and research. Gradually this system allowed placing budget and other funds and positions at the disposal of the university divisions. The University budget was divided into funds: Research, Studies, Household and Rector's funds were established. Without dissociating quantitative and qualitative criteria, the funding of academic divisions of the University became more closely related to obvious quality parameters for research and studies: research and methodological publications, other intellectual products, international relations maintained, and the number of bachelor's, master's and doctor's degrees conferred. According to these principles, those divisions that worked more efficiently and with greater prospects were given more support and incentives.

Institutional changes continue. By relating medical science and studies with clinical activity, and by right of establishment, the University took over the Santariškės hospital complex, one of the largest in Lithuania. The next step of this reform, initiated by the Faculty of Medicine, was made three years later when the university hospitals became University hospital clinics.

In 1998, by separating some departments from the Faculty of Philology, an independent Institute of Foreign Languages was established providing services of teaching modern Western and Eastern languages (in 1999, for example, 23 languages were taught). In the same year, taking into account the increasing demand for information technology specialists in Lithuania and the potential of the University, the Faculty of Mathematics was reorganised into the Faculty of Mathematics and Informatics. On September 12, 2001, the Centre for German Law was founded and in May, 2003, it congratulated its first graduates. On March 1, 2002, the Polish Law School and the EU Law School were opened.

In 1998, a very important building (3,000 sq.m), part of the old architectural ensemble, was returned to the University. From September 1, 2004, it houses the Faculty of Philosophy, which in 1991 was 'exiled' to the outskirts of the city, and the Centre for Religious Stud-

Lech Wałęsa, President of the Republic of Poland, (in the middle) at the opening of the Auditorium of the Constitution of May the 3rd at the Institute of International Relations and Political Science of the University of Vilnius (May 4, 2004).

ies and Research. In 2002, the Institute of International Relations and Political Science settled on the new premises on Vokiečių Street in the Old Town. Thus attempts are made to create a real humanitarian environment in the very heart of the Old Town, the old campus of the University, including researchers of literature and art, linguists, historians, archaeologists, philosophers, sociologists, psychologists, researchers of religion and politics, and students of humanities centres of the University.

The openness of the university to the market is demonstrated by a much more liberal admission procedure, which has been implemented since 1996. The University of Vilnius initiated a new procedure of admission to higher schools: it offered to abandon the majority of entrance examinations, supported the idea of creating a system of national maturity examinations that could substitute the entrance examinations, and suggested that Lithuanian higher education institutions should organise admission together. The main goal of joint admission to higher education institutions was to simplify the entrance procedure by providing an opportunity to apply to several universities at the same time and to achieve maximum objectivity in selecting the best prepared school-leavers for study programmes. The implementation of this idea started in 1998 when the University of Vilnius and Kaunas University of Technology organised the admission of students together. The new system of national exams and joint admission justified itself and in 2003 all 16 universities joined the Association of Higher Education Institutions of Lithuania in order to organise joint admission.

Since 1992, the University has been expanding its participation in international academic (students and lecturers) and research (covering joint research, events, library cooperation, etc.) exchange. Getting involved into the EU-funded research and study programmes was extremely important for the University, because it allowed not only to expand quantitatively and intensify international academic cooperation (the most important is the SOCRATES/ERASMUS programme with more than 120 bilateral agreements), but also, for example, to improve the quality of studies at the University, to modernise its management system (TEMPUS, 20 projects carried out in 1992-2000). In 1996,

the University of Vilnius was the first in Lithuania to implement the ECTS (European Credit Transfer System). In 1998, the first courses in foreign languages were given to students coming for part-time studies at the University (now about 200 courses in foreign languages are offered). Since 2002 the University has been participating in the Tuning Project aiming to ensure mutual understanding between universities and employers and the comparability of academic degrees in the European context.

After the Parliament (Seimas) of the Republic of Lithuania passed the new Law on Higher Education in March, 2002, the Senate of the University of Vilnius approved of the Statute, amended and supplemented in accordance with the provisions of the new Law, on May 29, 2001. According to the Statute, the University Council - the highest management body – formerly an elected self-governance institution, became a body of State and public supervision and guardianship. On October 11, 2002, after an 'interregnum' of more than a year, the Senate elected Professor Benediktas Juodka, a biochemist and former President of the Lithuanian Academy of Sciences, as Rector of the University.

Today 18 branches function at the University: 12 Faculties (Chemistry, Communication, Economics, History, Kaunas Faculty of Humanities, Law, Mathematics and Informatics, Medicine, Natural Sciences, Philology, Philosophy, Physics,) and 2 Institutes with the faculty status (International Relations and Political Science, Foreign Languages), comprising 117 departments and divisions with the department status; 7 interdisciplinary research and study centres, 5 non-academic centres, the Library, Sts. Johns' Church, Computer Centre, 5 research institutes (Ecology, Experimental and Clinical Medicine, Immunology, Oncology, Theoretical Physics and Astronomy), Institute of Material Research and Applied Sciences, 8 university hospitals, 17 public institutions, among them 3 University hospitals, School of International Business, etc.

About 3800 people work at the University (in full-time and part-time positions), among them over 1,000 researchers (with academic degrees). In 2004, the University of Vilnius announced admission to 80 first-degree and 95 second-degree study programmes as well as to 24 research trends for doctoral studies. At present there are over 22,000 students, including 500 doctoral students, at the University of Vilnius.

7. The Library of the University and Its Collections

The University Library began its existence in 1570, at the same time as the Jesuit College was opened. Collections of books donated by Sigismundus Augustus, Grand Duke of Lithuania and King of Poland, and Georgius Albinius, the suffragan bishop of Vilnius, served as the basis for the Library. After his death in 1580, Valerianus Protasevicius, Bishop of Vilnius and founder of the University, left several thousand books to the University in his will. During the two hundred years of Jesuit administration, the University Library increased from 4.5 thousand volumes in 1579 to 11 thousand volumes in 1773. After the abolition of the Society of Jesus in 1773, the University changed its focus. In 1804, Gottfried Ernest Groddeck (1762-1825) was appointed Head of the Library. On his initiative, the University Library became accessible to the general public of Vilnius. Unlike other libraries of the Russian Empire of that time, the Library of Vilnius University was at the same level as those of the most progressive European libraries.

The closing of the University of Vilnius in 1832 was one of the saddest pages in the history of the Library: the larger part of the Library's collection was taken away from Vilnius and distributed amongst various academic institutions of tsarist Russia. In 1856, the Museum of Antiquities, with a Study Room for reading, was opened by the Archaeological Commission. In 1865, the Museum of Antiquities and the Study Room were reorganised into the Vilnius Public Library and Museum. After the uprisings of 1831 and 1863, books from closed schools and monasteries, confiscated estates and private collections were given to the Library, which accumulated a collection of about 200 thousand volumes of valuable books and manuscripts.

In 1914, the Library's collection consisted of over 300 thousand volumes and ranked fourth among the libraries of the Russian Empire. During World War I, the Library was ravaged again and its books were

again taken to Russia. Though ravaged, the collection of the Library remained quite rich. The old University Library was revived in 1919 after the re-establishment of the University of Vilnius. When World War II broke out, its work was interrupted again. After the war, the ruined University and its Library had to be restored. The Library managed to regain about 13 thousand volumes of valuable books that had been taken away from the Library during different periods. In the period of 1945-1995, the following events deserve to be mentioned: the celebration of the 400th anniversary of the Library (1570-1970) and the University (1579-1979), the construction of two book depositories, the opening of new units (the Restoration Unit in 1968 and the Graphics Room in 1969), the beginning of new fields of work, e.g. forming collections of donated books, etc. In 1948-1964, the Library was run by Levas Vladimirovas (1912-1998) who later became Director of the Dag Hammarskjöld Library of the United Nations in New York (1964-1970). Thanks to him, since 1965 the Library of Vilnius University has been a depository for the documents and reference materials of the United Nations and its branches (UNESCO, the World Health Organisation, the International Atomic Energy Agency, the Food and Agriculture Organisation, the International Labour Organisation, the International Monetary Fund, the Industrial Development Organisation, and the International Court of Justice).

The Library maintains book exchange links with 250 foreign libraries and academic institutions. Since 1993, an electronic catalogue has been in operation. It was the first catalogue in the Baltic states that could be accessed via the Internet: http://lanka.vu.lt:83/ALEPH

The Library's collection now amounts to 5.3 million units of printed matter. The pride of the Library of Vilnius University is its collections of old publications, manuscripts, old engravings, etc.

The oldest part of the Library's collection is the archival material of the Manuscript Unit. It consists of 13th-20th century documents in different languages. All the documents of the Manuscript Unit are divided into separate collections named after people or institutions. The archives of the old University of Vilnius and its professors are very important. Court statements and treasury documents of the Grand Duchy of Lithuania as well as privileges and other documents issued

Nicolaus Copernicus' book *De revolutionibus...* (Nuremberg, 1543), in which the outstanding Polish astronomer presented his heliocentric theory introducing a new view of the world and the Universe, reached the capital of the Grand Duchy of Lithuania.

The treatise *Opus de universo* by Rabanus Maurus (c. 784-856), published in Strasbourg in 1467, is the oldest book in Lithuania.

by the Grand Dukes of Lithuania are especially valuable to historians. They can also find much historical and factual material from the archives of famous families such as the Sapiegos, the Radvilos, the Balinskiai, and the Daugėlos. The 18th century wax plates for marking the serfs' corvée are a legacy from the period of serfdom. Recently the Library received as a gift some 15th-19th century Karaite manuscripts and documents. The other part of the Manuscript Unit's collection consists of parchments, musical notes, autographs, photographs and works of art. Every year new archives of distinguished figures of science, culture, literature and art supplement the manuscript collection. The Library of Vilnius University is the richest in Lithuania and one of the richest in Central and Eastern Europe in old publications. These include books published before 1800: incunabula, 16th-18th century publications, editions in 'cyrillica' and 'grazhdanka' print, and old books in the Latvian and Estonian languages. The stock of old publications consists of 178 thousand prints. The largest collection of incunabula (books published before 1501) in Lithuania consists of 313 units, including the oldest book held in Lithuania - the encyclopaedic treatise *Opus de universo (On the Universe)* by Rabanus Maurus, published in Strasbourg in 1467. There is also an interesting chronicle by
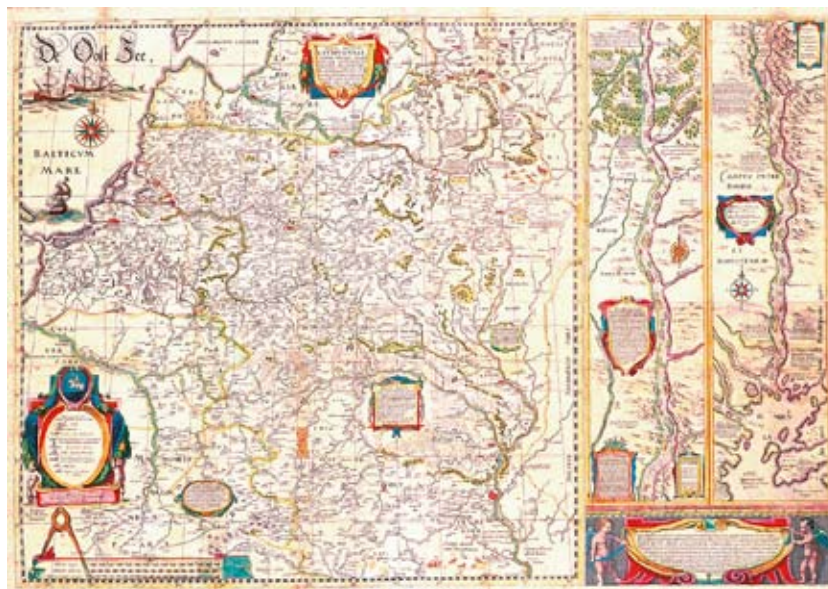
This, the first exact map of the Grand Duchy of Lithuania, compiled in 1590-1600 on the basis of cartographic work carried out in the Grand Duchy and published in Amsterdam in 1613, is the highlight of the Library's cartographic collection.

Schedel Hartman (Schedel Hartman. *Liber chronicarum*, Nuremberg, 1493) describing the period 'from the creation of the world' to the end of the 15th century and illustrated with about 2 thousand engravings.

The 16th century collection consists of 5.5 thousand publications, among them, Nicolaus Copernicus' work on the movement of celestial spheres (Nicolaus Copernicus. *De revolutionibus orbium coelestium*, Nuremberg, 1543). Especially dear to the Library are its first books, though very few have survived to this day. Among them are the books donated by Georgius Albinius, Sigismundus Augustus and Casimirus Leo Sapieha, with the ex-libris of the owners and personal inscriptions.

The University Library has 1650 paleotypes, i.e. publications of the early 16th century. Books by famous European publishers such as Aldines, Elzevirs, Plantins, and Etiennees make up a separate collection of old publications.

The 17th century collection consists of 19 thousand books. It includes the first historiographic source of the Teutonic Order (Petrus Dusburg. *Chronicon Prussiae*, Jenae, 1679), a description of the social life of the Tartars, Lithuanians and Muscovites in *De moribus tartarorum, Litvanorum et Moschorum* by Michalo Lituanus, published in Basel in 1615, and others. This collection also possesses the treatise on the art of artillery by Casimirus Siemienovicius, in which the idea of applying jet technology to artillery was expressed for the first time (Casimirus Siemienovicius. *Ars magna artilleriae,* pars prima, Amsterdam, 1650).

The largest is the 18th century collection consisting of 55 thousand volumes which includes the famous *Encyclopaedia of Science and Art* by Denis Diderot.

The Unit of Rare Publications has accumulated a rich collection of Lithuanian publications. It possesses over 12 thousand books, among them such monuments of the Lithuanian written language as: *Katechismusa Prasty Szadei…* by Martinus Mosvidius (1547), a unique edition of *Enchiridion* by Baltholomeus Vilentus (1579), *Postilė* by Joannes Bretkius (1591) and many others. The oldest book in the collection of Lithuanian studies is the Prussian catechism, published in 1545 (*Catechizmus in preussnischer Sprach und dagegen das deutsche*).
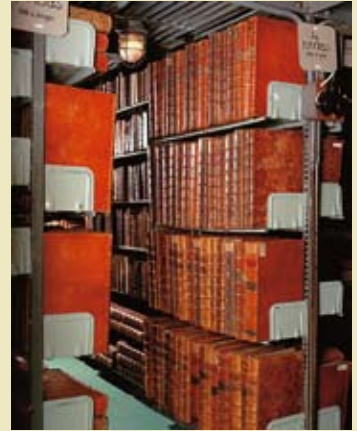
The University Library is proud to possess that unique phenomenon of the Age of Enlightenment - the *Encyclopaedia* (1751-1777) published by Denis Diderot (1713-1784) and other encyclopaedists.

The Baroque White Hall, which now accommodates the Professors' reading room, is part of the old Astronomical Observatory of Vilnius University. Astronomical equipment is still kept in the White Hall designed by Thomas Zebrovicius. An elliptical opening in the ceiling connects the White Hall with a smaller hall above and …the endless starry sky, embodying the Baroque idea of infinite space.

The extremely rich and interesting cartographic collection comprises over 1,000 old atlases and 10,000 old maps. Professor Joachim Lelevel's collection of atlases and maps formed the basis for the cartographic collection. It has 13 editions of *Geographia (Geography)* by Claudius Ptolemaeus. The oldest of them was published in Rome in 1490. The same collection includes the atlas of the largest European towns *(Civitates orbis terrarium)* by the cartographer Georg Braun, where the first map of Vilnius can be found. The cartographer Gerardus Mercator was the first to represent Lithuania on a separate map, thus introducing the lands of Lithuania to Western Europe. The collection has atlases of famous cartographers of the 17th century, such as Jodok Hondius, Johann Jansonius and others. There is also a map of the Grand Duchy of Lithuania of the late 17th century, published by Nicolaus Christophorus Radivillus Orphanus (the Orphan), which presents the most exact cartographic view of Lithuania of the time. In addition to books, the old libraries used to store works of artists, therefore, the Graphics Room was established in the Library. One of the significant examples of 18th century Lithuanian graphic art is a set of 165 portraits of the Radivillus family in copperplate engraving *(Icones familiae ducalis Radvilianae)*, made by Hirsza Leybowicz from Niesvizh. Worth mentioning also is the *Vilnius Album* published in 1847-1863 on the initiative of Jan Kazimierz Wilcziński and consisting of 240 prints. The Graphics Room possesses 18th-19th century engravings made by engravers from Western Europe (French, German, Dutch, English, and Austrian) and prints of Japanese graphic art. The collection of old book signs (ex-libris) comprises Lithuanian, Polish, Russian and West European prints created in the late 19th century. The modern collection of the Graphics Room mostly includes works of contemporary Lithuanian artists. The stock of the Graphics Room consists of over 87,000 prints.

The Science Museum of the University, founded in 1973, is presently located on the premises of St. Johns' Church. It has accumulated several thousand exhibits on the history of science in Lithuania and rich collections of numismatics, historical medals and orders. It possesses the most important anniversary medals of the University of Vil-

nius, an excellent set of the 18th century medals of Polish Kings and Lithuanian Grand Dukes as well as orders and medals of the Republic of Lithuania (1918-1940). The Museum has quite a large collection of rare books and manuscripts as well as Lithuanian editions from the 19th century. In addition, the Museum possesses old telescopes and globes from the Observatory as well as ritual items and orders from the Masonic lodge *The Assiduous Lithuanian* of the Imperial University of Vilnius.

In 1998, the Library prepared and issued its first compact disk *Historical Collections of Vilnius University Library* in Lithuanian, English and French. The project was funded by the UNESCO.

8. The Old Buildings of the University of Vilnius

8.1. The University of Vilnius as part of the city

The old University ensemble located at the very heart of the Old Town of Vilnius was shaped in the late 16th-late 18th century. At present the old ensemble includes the palace of the University with the Rector's office, University administration, the Main Library and the Faculties of History, Philology and Philosophy. In the late 18th century, after the reforms of the Educational Commission, the number of faculties increased and study programmes were extended, so
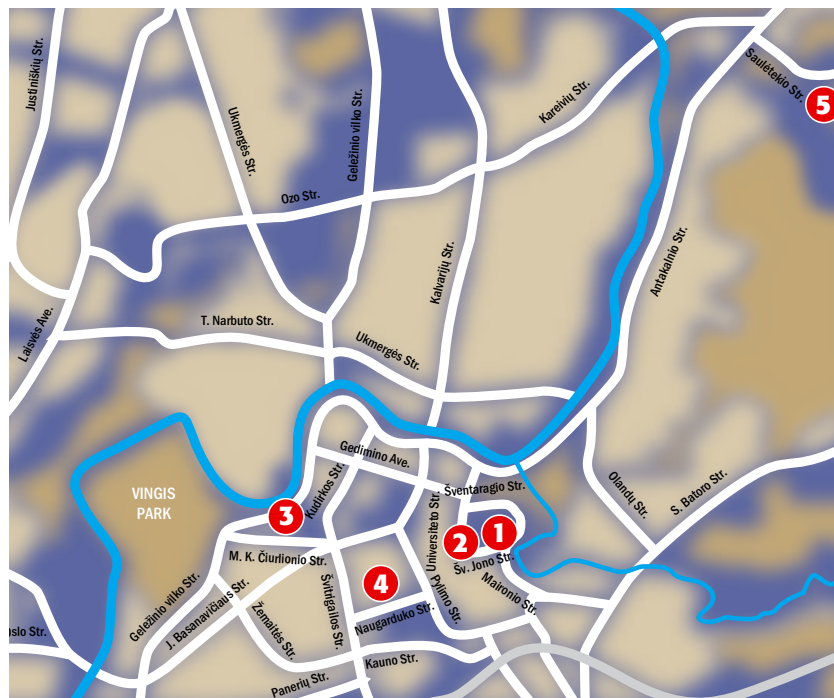
1. The old campus of the University of Vilnius: Rector's Office, Faculties of Philology, Philosophy and History;
2. Institute of International Relations and Political Science;
3. Faculties of Natural Sciences and Medicine;
4. Faculties of Mathematics& Informatics and Chemistry.
5. Faculties of Physics, Economics, Law and Communication.

the University outgrew the available premises and started expanding within the limits of the Old Town. After the closing of the University, its premises were occupied by two gramma schools, the State Archives and other institutions. The University started expanding all over the town in the early 20th century, after it was re-established in 1919. It was then that the University received the buildings in the present Čiurlionis Street which now accommodate the Faculties of Natural Sciences and Medicine, as well as the complex of buildings in Naugardukas Street where the Faculties of Mathematics and Chemistry are now located. During the Soviet period, the University again became the most important higher educational institution of Lithuania and expanded even more. In 1968-1978, the academic town was built in Saulėtekio Alėja (the Alley of Sunrise) in Antakalnis where the Faculties of Physics, Economics, Law and Communication as well as the majority of student hostels are now located. The Faculty of Philosophy (re-established in 1989), together with the Institute of International Relations and Political Science (founded in 1992), temporarily located in Didlaukio Street, had already settled in the Old Town (the Faculty of Philosophy in the old campus of the University, and the Institute of International Relations and Political Science settled not far away – in Vokiečių Street). Except for the Faculty of Humanities in Kaunas, founded in 1964, all other buildings of the University can be seen on a city map.

8.2. The old buildings of the University of Vilnius

The old ensemble of University buildings is located in the Old Town quarter bordered by Universiteto, Šv. Jono, Pilies and Skapo Streets. The old University ensemble took shape in the late 18th century and survived almost unchanged. In the old complex of University buildings, examples of Gothic, Renaissance, Baroque and Classical styles can all be found. All those architectural styles of old Vilnius represent the centuries of historical development of the University of Vilnius. The old buildings of the University were built and rebuilt during different periods and now make up about 13 courtyards differing in size and importance.

Simonas Stanevičius
Courtyard

Constantinus Syrvidus
Courtyard

Adam Mickiewicz
Courtyard

Wawrzyniec Gucewicz
Courtyard

Grand Courtyard

Printing House Courtyard

Arcade
Courtyard

Simonas Daukantas
Courtyard

Mathias Casimirus
Sarbievius Courtyard

Observatory Courtyard

Library Courtyard

M. Daukša Courtyard

Bursų (Hostel) Courtyard
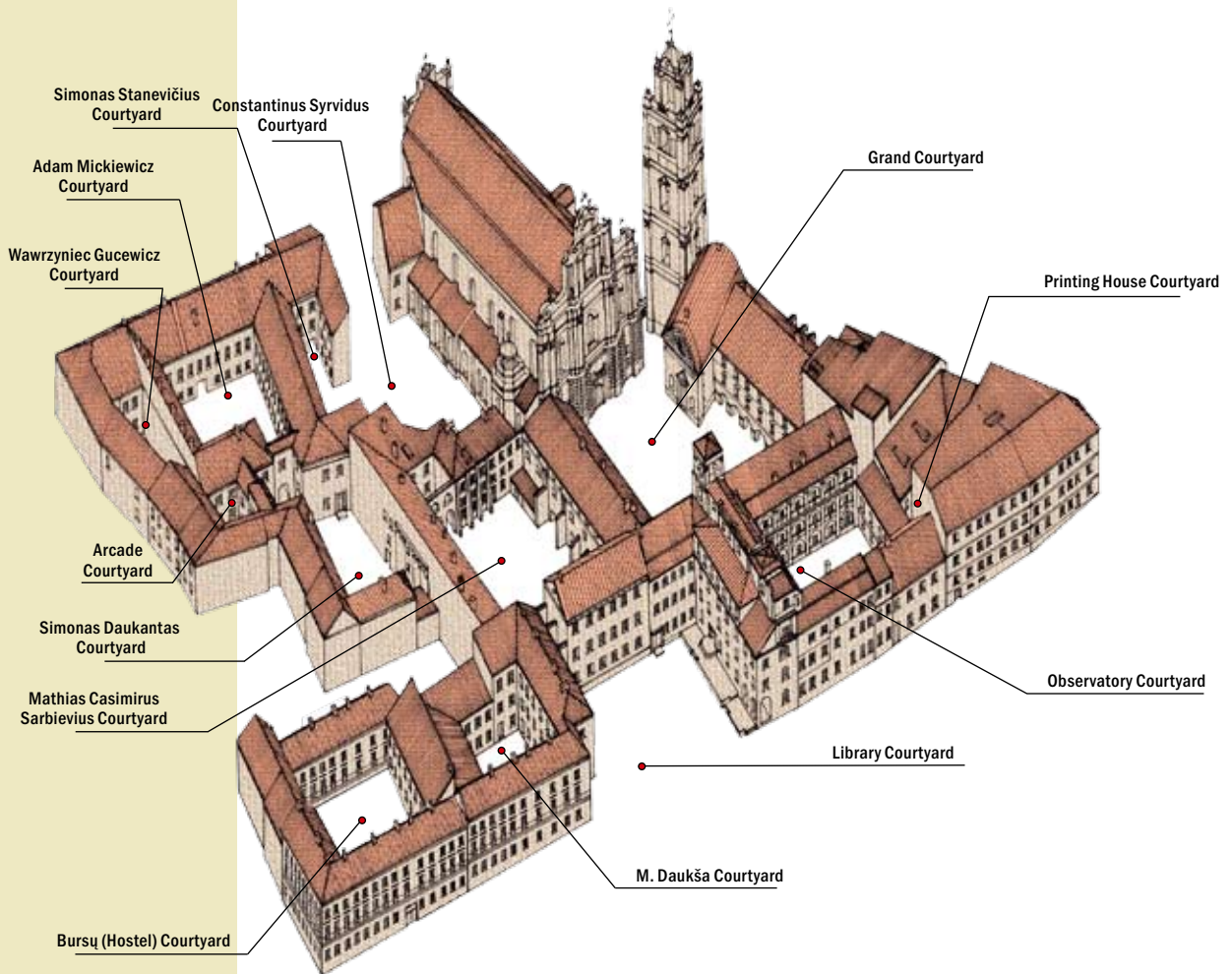
8.2.1. The Library Courtyard

The Library courtyard is surrounded by the buildings of the old Library, administration and the Faculty of History. For two hundred years it was a secluded courtyard which enclosed various small buildings with amenities. However, in the late 19th century, when these small buildings were pulled down, the courtyard was opened from the side of the Governor-General's palace (today the President's palace). Instead of the old refectory, a magnificent hall named after Franciszek Smugliewicz

was built and the courtyard acquired a representative function. The very name of the courtyard suggests that the major part of the buildings here are occupied by the University Library, founded in 1570 and considered the richest during the time of the Grand Duchy of Lithuania. Today the Library possesses some of the most magnificent halls of the University, such as Franciszek Smugliewicz' Hall, Joachim Lelewel's Hall and the White Hall. From this courtyard the central building of the University, which houses the administration and Rector's office, can be entered.
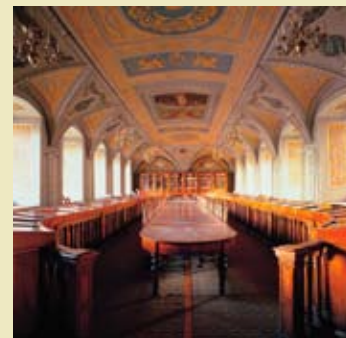
The oldest hall of the University, in the 19th century it was named after Professor Franciszek Smugliewicz, a pioneer of Classical art and architecture in Lithuania. Having served as a refectory in the 17th-18th century, the hall was newly decorated by Franciszek Smugliewicz in 1802-1804 and became the Aula of Vilnius Imperial University.

A view of the Library Courtyard from Universiteto Street.

8.2.2. Mathias Casimirus Sarbievius' Courtyard

The second largest University courtyard was named after Mathias Casimirus Sarbievius, a famous poet of the early 17th century, a graduate and later professor of the University of Vilnius. Today a secluded courtyard, surrounded by buildings of different styles and periods with buttresses and arches, belongs to the Philologists. In one of the buildings surrounding the courtyard is the 'Littera' bookshop, located in a chamber decorated with frescos by Antanas Kmieliauskas; the Centre of Lithuanian Studies is close by and also decorated with frescos - 'The Seasons of the Year' created by Petras Repšys using motifs from Baltic mythology.

Mathias Casimirus Sarbievius' Courtyard, named after the most famous poet of the Grand Duchy of Lithuania, is the main courtyard of the Faculty of Philology.

8.2.3. Simonas Daukantas' Courtyard

From Sarbievius' courtyard we enter one more courtyard belonging to the Faculty of Philology. It is named after Simonas Daukantas, a University graduate, and a pioneer of the Lithuanian national revival movement in the 19th century, the first to write the history of Lithuania in Lithuanian. Together with other distinguished writers, this educator is commemorated in the fresco 'Poets' by Rimantas Gibavičius, decorating one of the halls of the Philological Faculty. Worth mentioning is 'Muses', another work by the same artist, Rimantas Gibavičius, at the Faculty of Philology as well as the granite mosaic 'From Lithuanian Mythology' by Vitalis Trušys. Buildings constructed in various centuries and donated to the University by the nobility of Vilnius surround the courtyard. The most valuable architectural detail of this courtyard is a fragment of an attic in the Renaissance style.

Rimantas Gibavičius' sgraffito 'Nine Muses' (1969) in the lobby of the Faculty of Philology, portrays the antique patrons of science and arts. This sgraffito was the first step in the tradition of modern decoration of Vilnius University.

8.2.4. The Grand Courtyard

The Grand Courtyard, nowadays called also by the name of Petrus Skarga, the first Rector of the University of Vilnius, was constructed during the Jesuit period. Since then, it has been the most magnificent and important courtyard in the University, combining representative, religious and academic functions. The most important University holidays and celebrations used to take place there. From here one enters St. Johns' Church, which was the place not only for religious service but also for public debate, as well as the University Aula, in which defences were held and the degrees of Bachelor, Master and Doctor conferred. The Grand Courtyard, because of its importance called the Academy Courtyard in Jesuit times and Petrus Skarga's Courtyard, in honour of the first University Rector, in the times of Stephanus Bathoreus University, nowadays has become the University pantheon: memorial plaques on the walls of the Renaissance galleries surround-

A view of the Grand Courtyard of the University. We can see the Classical Aula and the Renaissance arcades of the old University buildings.

ing the courtyard commemorate the founders of the University, its patrons and distinguished scientists. The northern wing of the palace preserved the 16th century name of the University 'Academiae et Universitas Societatis Jesu'. The coloured frescos display the coat of arms of the University and the portraits of Bishop Valerianus Protasevicius, Vice-chancellor of the Grand Duchy of Lithuania Casimirus Leo Sapieha and other patrons.

8.2.5. Sts. Johns' Church and the belfry

The magnificent Baroque facade of Sts. Johns' Church and its belfry dominate the Grand Courtyard and the whole University ensemble. Sts.

The interior of Sts. Johns' Church, created by Ioannes Christophorus Glaubicius, the master of the Vilnius Baroque School, is one of the most impressive Baroque interiors.

The main facade of Sts. Johns' Church and a powerful belfry dominate not only the University ensemble but also the whole Old Town of Vilnius.
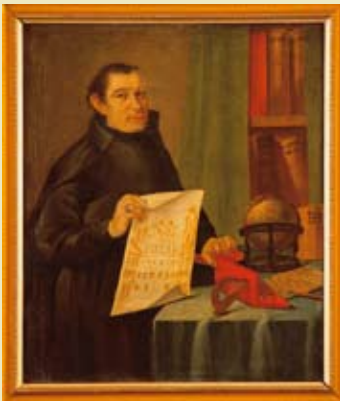
The sponsor of the Astronomical Observatory of Vilnius University, Elzbieta Ogińska-Puzynowa, who not only funded the construction of the building but also donated some new astronomical equipment. In the portrait, painted by Ignacy Egenfelder, the patron of the University of Vilnius is holding the project of the Observatory.

Johns' Church was founded by Jagiello, Grand Duke of Lithuania, in 1387 after the introduction of Christianity in Lithuania. It was the first parish church in Vilnius and one of the largest religious buildings in town. In 1571, Sts. Johns' Church was given to the Jesuits and in 1579 became the University church. After the fire of 1737, which damaged the whole University ensemble, Sts. Johns' Church and its belfry were reconstructed. For the reconstruction of the church and other buildings, the Jesuits invited the then unknown Lutheran architect from Silesia Ioannes Christophorus Glaubicius (?-1767), who later became the most famous 18th century architect of the Grand Duchy of Lithuania and created the Vilnius Art School, which was equal to European Baroque schools. The restoration of Sts. Johns' Church was one of the first and, probably one of the most remarkable, works of Ioannes Christophorus Glaubicius. The church does not have the tall, slender towers characteristic of other churches built in the late Baroque period in Vilnius, nevertheless, it is a typical building of the Vilnius Baroque School. During the reconstruction, a beautiful interior of late Baroque style was created uniting the Gothic space of the church, 7 chapels and 22 altars (of which only 10 survived) into a harmonious whole. Sts. Johns' Church is like a University pantheon. The patrons of the church and the University and the Jesuits of the Academy were buried in its chapels, and memorial plaques were installed to honour the outstanding University graduates Constantinus Syrvidus, Hieronim Strojnowski, Adam Mickiewicz and Simonas Daukantas. Ioannes Christophorus Glaubicius also built two additional storeys on the belfry making it the tallest (68 m) and the most magnificent belfry in the whole panorama of Vilnius. Sts. Johns' Church and its belfry became the symbol of the University.

8.2.6. Observatory - Marcin Poczobutt's - Courtyard

The oldest University courtyard is named after the famous astronomer Marcin Poczobutt, a long-standing Rector of the University during the Age of Enlightenment. The courtyard was created in the

late 16th century during the construction of the Jesuit College and thus had been called the College Courtyard for a long time. During the 17th-18th centuries, a pharmacy was located in one of the build-

ings and the courtyard was used for growing medicinal herbs. Later, in the late 18th century, the office and the archives of the Educational Commission were located there. The most impressive building in the small courtyard is the old Astronomical Observatory with a Classical style annexe. The University professor Jesuit Thomas Zebrovicius was both the founder and the architect of one of the first observatories in the world. His idea was supported by the Duchess Elzbieta Ogińska-Puzynowa, who funded the construction of the Classical part of the Observatory. This building, one of the most beautiful Classical constructions in the Old Town, is decorated with the signs of Zodiac and lines of Latin sayings, among which is '*Hinc itur ad astra*' (from here one rises to the stars).

9. The Book of Honour of the University of Vilnius

Honorary Doctors of the University of Vilnius (from 1979)

JAN SAFAREWICZ, Full Member of the Polish Academy of Sciences, Professor of Philology at Krakow Jagellonian University, (1979)

ZDENEK ČEŠKA, Associate Member of the Academy of Sciences of the Czech Republic, Rector of Charles University, Professor of Law (1979)

WERNER SCHELER, President of the Academy of Sciences of Germany (GDR), Doctor of Medicine, Professor of Greifswald University (1979)

VALDAS VOLDEMARAS ADAMKUS, Administrator of the 5th Administrative District of the USA Environment Protection Agency (1989)

CZESŁAW OLECH, Full Member of the Polish Academy of Sciences, , Director of International Mathematical Banach Centre, Professor of Mathematics at Warsaw University (1989)

CHRISTIAN WINTER, Vice-president of Goethe University in Frankfurt-on-the-Main (Germany), Professor of Biology (1989)

VACLOVAS DARGUŽAS *(ANDREAS HOFER)*, Doctor of Medicine (Switzerland) (1991)

EDVARDAS VARNAUSKAS, Doctor of Medicine, Professor (Sweden), (1992)

In 1979, at the commemoration of the 400th anniversary of the University of Vilnius, diplomas of Honorary Doctors were presented to Professors Jan Safarewicz (Poland), Zdenek Češka (Czechoslovakia) and Werner Scheler (Democratic Republic of Germany).

Honorary Doctors of the University during the ceremony of award of diplomas in 1989 (from left to right): Professors Czesław Olech (Poland) and Christian Winter (Germany), and the environmentalist Valdas Adamkus (USA), later to become President of the Republic of Lithuania.

MARTYNAS YČAS, Professor of Biology at the Medical Treatment Centre, New York State University (USA) (1992)

PAULIUS RABIKAUSKAS SJ, Professor of Pontifical University of Gregoriana in Rome (Italy), Doctor of Theology (1994)

TOMAS REMEIKIS, Professor of Political Science at Indiana Calumet College (USA) (1994)

WILLIAM SCHMALSTIEG, Professor of Philology at Pennsylvania University (USA) (1994)

VLADIMIR TOPOROV, Professor of Linguistics at the Institute of Slavonic Languages, Russian Academy of Sciences (1994)

VACLAV HAVEL, President of the Czech Republic (1996)

ALFRED LAUBEREAU, Professor of Bairoit University, Head of the Department of Experimental Physics, Munich Technical University (Germany) (1997)

NIKOLAY BACHVALOV, Full Member of the Russian Academy of Sciences, Professor, Head of the Computational Mathematics Department, Faculty of Mathematics, Moscow M. Lomonosov University (Russia) (1997)

RAINER ECKERT, Professor of Linguistics, Director of the Institute of Baltic Studies, Greifswald University (Germany) (1997)

JULIUSZ BARDACH, Full Member of the Polish Academy of Sciences, Professor of the Institute of Law History, Warsaw University (1997)

THEODOR HELLBRUGGE, Professor of Munich University (Germany), Founder and Head of the Munich Children Centre, Institute of Social Paediatrics and Adolescent Medicine (1998)

FRIEDRICH SCHOLZ, Professor of Philology at Munich University (Germany), Director of the Interdisciplinary Institute of Baltic Studies (1998)

ZBIGNEV BRZEZIŃSKI, Professor of Political Science (USA) (1998)

MARIA WASNA, Rector of Münster University (Germany), Professor of Psychology (1999)

LUDWIK PIECHNIK SJ, Professor of History at Krakow Pontifical Theological Academy (Poland) (1999)

SVEN LARS CASPERSEN, Rector of Aalborg University (Denmark), President of the World Rectors' Association, Professor of Economics (1999)

WOLFGANG P. SCHMID, Professor of Linguistics at Gettingen University (Germany) (2000)

EDUARD LIUBIMSKIY, Professor of Informatics at Moscow University (Russia) (2000)

ANDRZEY ZOLL, Professor of Law at Krakow Jagellonian University (Poland) (2002)

DAGFINN MOE, Professor of Paleoecology, Bergen University (Norway) (2002)

An Honorary Doctor of the University (1998) Professor Zbigniew Brzeziński, one of the most famous political scientists in the world.

An Honorary Doctor of the University (1997) Professor Juliusz Bardach, alumnus of the Stephanus Bataoreus University, one of the most famous Polish historians who contributed a lot to research of the history of Lithuania.

An Honorary Doctor of the University (1999) Professor Maria Wasna.

An Honorary Doctor of the University (1994) Professor Tomas Remeikis.

JURIY STEPANOV, Professor of Philology at the Institute of Linguistics of the Russian Academy of Sciences and Moscow University (2002)

ERNST RIBBAT, Professor of Philology at Münster University (Germany) (2002)

SVEN EKDAHL, Professor of History, Prussian Secret Archive, Berlin (Germany) (2004)

PETER ULRICH SAUER, Professor of Physics at Hanover University (Germany) (2004)

PETER GILLES, Professor of Law at Johann Wolfgang Goethe University in Frankfurt-on-the-Main (Germany) (2004)

FRANCIS ROBICSEK, Head of the Cardiac Surgery Department, Charlotte Medical Centre, North Carolina (USA), Professor of Medicine (2004)

Concerning the Spelling of Proper Names

The English spelling of the Lithuanian names and surnames has not been standardised yet. The Lithuanian historiography is quite young and has no established Lithuanian spelling of the old names in the Lithuanian history and culture either. Until quite recently the Lithuanian history as part of the Polish civilization was monopolised by the Polish historiography, therefore, the greater part of names from the Lithuanian history and culture as well as from the history of Vilnius University entered the scientific use in their Polish forms. To repeat those forms today would be unfair from both scientific and cultural point of view. The above circumstances determined the following principles of spelling in the English text:

• all names from the period of the Jesuit University (1579-1773) are given in their Latin forms, even though some of them are known to science only in their Polish forms (e.g. Siemienowicz);

• beginning with the Modern Ages, foreign names are given in their native form. No doubts arise concerning the nationality or spelling of the names of the University people in the 20th century, however, the period of 1773-1832 remains problematic because the culture had not yet differentiated into Polish and Lithuanian, and the University people are considered to belong to both cultures. Despite that the names of this period are presented in their Polish forms used at the time. Only the name of the first modem Lithuanian - Simonas Daukantas - is written in Lithuanian.

• for the sake of clarity, the list of names of all University people for the period of 1579-1832 has been presented at the end of the publication: before 1773 - in Latin, Lithuanian, Polish and German (if recorded), and in 1773-1832 - in Polish and Lithuanian.

List of names
Before 1773

Albinius Georgius - Jurgis Albinijus - Jerzy Albinius

Bathoreus Stephanus - Steponas Batoras - Stefan Batory – Stephen Báthory

Bobola Andreas St. - Šv. Andrius Bobola – Św. Andrzej Bobola

Bretkius Ioannes - Jonas Bretkūnas - Jan Bretkunas - Johan Bretke

Chodkievicius Ioannes Carolus - Jonas Karolis Chodkevičius – Jan Karol Chodkiewicz

Copernicus Nicolaus – Mikalojus Kopernikas – Mikołaj Kopernik

Cromerus Martinus - Martynas Kromeris - Marcin Kromer

Culvensis Abrahamus - Abraomas Kulvietis - Abraham Kulwieć

Donalitius Christianus - Kristijonas Donelaitis - Krystin Donelaitis

Giedrocius Melchior - Giedraitis Merkelis – Giedroyć Melchior

Glaubicius loannes Christophorus - Jonas Kristupas Glaubicas - Jan Krzysztof Glaubic - Johan Kristoph Glaubitz

Jagiello - Jogaila – Jagiełło – Jagello

Kleinius Daniel - Kleinas Danielius - Klein Daniel

Kochanscius Adam Adamandus - Adomas Adamandas Kochanskis - Adam Adamand Kochański

Koialovicius-Wijuk Albertus - Albertas Kojalavičius-Vijukas – Wojciech (Albiert) Kojałowicz-Wijuk

Krugerus Osvaldus - Osvaldas Kriugeris - Oswald Krüger

Lancicius Nicolaus - Mikalojus Lancicijus - Mikołaj Lęczycki

Lauxminus Sigismundus - Žygimantas Liauksminas – Zygmunt Lauksmin

Martinus - Martynas - Marcin

Mindovius - Mindaugas - Mendog

Mosvidius Martinus - Martynas Mažvydas - Marcin Mazvydas

Olisarovius Aaron Alexander - Aronas Aleksandras Olizarovijus - Aaron Aleksander Olizarowski

Protasevicius Valerianus - Valerijonas Protasevičius – Walerian Protasewicz

Radau Michael - Mykolas Radau - Michał Radau

Radiwillus Nicolaus Christophorus Orphanus (Orphan) – Mikalojus Kristupas Radvila Našlaitelis - Mikołaj Krzysztof Radziwiłł Sierotka

Radivillus Nicolaus Niger (the Black) - Mikalojus Radvila Juodasis -Mikołaj Radziwiłł Czarny

Radivillus Nicolaus Rufus (the Brown) - Mikalojus Radvila Rudasis - Mikołaj Radziwiłł Rudy

Rapagellanus Stanislaus – Stanislovas Rapolionis – Stanisław Rapagelan

Rydus Benedictus - Benediktas Rydas - Benedykt Ryd

Rudamina Andreas - Andrius Rudamina - Andrzej Rudomina

Sapieha Casimirus Leo - Kazimieras Leonas Sapiega – Kazimierz Leon Sapieha

Sarbievius Mathias Casimirus - Motiejus Kazimieras Sarbievijus -Maciej Kazimierz Sarbiewski

Siemienovicius Casimirus - Kazimieras Semenavičius – Kazimierz Siemienowicz

Sigismundus Augustus - Žygimantas Augustas - Zygmunt August

Syrvidus Constantinus - Konstantinas Sirvydas – Konstanty Szyrwid

Skarga Petrus – Petras Skarga - Piotr Skarga

Skorina Franciscus – Pranciškus Skorina – Franciszek Skoryna

Smiglecius Martinus – Martynas Smigleckis – Marcin Śmiglecki

Smotricius Meletius – Meletijus Smotrickis – Melecjusz Smotrycki

Vilentus Bartholomeus – Baltramiejus Vilentas – Baltromiej Wilent

Vitoldus Magnus – Vytautas Didysis – Witold

Vladislaus Vasa – Vladislovas Vaza – Władysław Waza

Volovicius Eustachius – Eustachijus Valavicius – Eustachy Wołłowicz

Zebrovicius Thomas – Tomas Žebrauskas – Tomasz Żebrowski

1773-1832

Benoist Philippe – Pilypas Benua
Bojanus Ludwig Henrik – Liudvikas Henrikas Bojanus
Briôtet Jacques Antuan – Žakas Antuanas Briotė
Czartoryski Adam Jerzy – Adomas Jurgis Čartoriskis
Daukantas Simonas – Szymon Dowkont
Domeyko Ignacy – Ignas Domeika
Forster Georg - Georgas Forsteris
Frank Johann Peter - Johanas Peteris Frankas
Frank Jozef - Jozefas Frankas
Gilibert Jean Emmanuell - Žanas Emanuelis Žiliberas
Groddeck Gotfryd Ernest - Gotfrydas Ernestas Grodekas
Gucewicz Wawrzyniec - Laurynas Gucevičius
Jundziłł Stanisław Bonifacy - Stanislovas Bonifacas Jundzilas
Knackfuss Marcin - Martynas Knakfusas
Lelewel Joachim - Joachimas Lelevelis
Mickiewicz Adam - Adomas Mickevičius
Narwojsz Franciszek - Pranciškus Norvaiša
Nicholas I - Nikolajus I
Norblin Jean Pierre - Pjeras Norblenas
Novosiltsiev Nikolay - Nikolajus Novosilcevas
Oczapowski Michał - Mykolas Očapovskis
Ogińska-Puzynowa Elzbieta - Elzbieta Oginskaite-Puziniene
Onacewicz Ignacy - Ignas Onacevičius
Poczobutt Marcin - Martynas Počobutas
Regnier Michel - Mykolas Renje
Rustem Jan - Jonas Rustemas
Słowacki Euzebiusz - Euzebijus Slovackis
Słowacki Juliusz - Julijus Slovackis
Smuglewicz Franciszek - Pranciskus Smuglevičius
Śniadecki Andrzej - Andrius Sniadeckis
Śniadecki Jan - Jonas Sniadeckis
Strojnowski Hieronim - Jeronimas Stroinovskis
Szulc Michał - Mykolas Šulcas
Tyszkiewicz Eustachy - Eustachijus Tiskevičius

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