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## LITHUANIAN PHYSICIANS — "AUŠRININKAI"

### I. Editors of *Aušra*

MILDA BUDRYS, M.D.

Lithuanian physicians traditionally have taken an active interest in Lithuanian cultural and public affairs. Therefore, it is not surprising that they played a major role in the publication of *Aušra* [Dawn], a short-lived periodical of great significance to the Lithuanian National Renaissance movement. In commemorating the hundredth anniversary of *Aušra* (1883-86), it is worthwhile to take a closer look at these men, known as *Aušrininkai*, who, by means of this periodical, tried to instill in its readers a greater awareness of their Lithuanian heritage.

The times that called forth the periodical *Aušra* were times of ferment. The nineteenth century had ushered in the birth of nationalism, but Lithuania was still under Russian rule, and the czarist policy of Russification was in force. After the unsuccessful uprising of 1831, the czarist authorities closed many schools, including the University of Vilnius (1832). In 1865 the authorities issued an order forbidding the printing of Lithuanian books in the Latin alphabet; only books printed in the Cyrillic alphabet were permitted.

To obtain a university education, Lithuanians had to go abroad. Most studied in Moscow or St. Petersburg. Many chose the field of medicine — of the fifty-eight members of the Lithuanian Students Society of Moscow, twenty-four were medical students. The students could not help but be influenced by the ideas of the times — interest in the past, in ethnicity, in the ideals of freedom and tolerance propagated by liberalism, in socialism. These children of former serfs wanted to taste freedom, to publish and read books and newspapers in their native tongue. They formed secret societies and started publishing handwritten and duplicated newspapers.

The movement started by the students grew. A Lithuanian newspaper could not be published openly in Lithuania itself, but right across the border was East Prussia (Lithuania Minor), where Lithuanian-language books had been printed since the sixteenth century, the first being a catechism by Martynas Mažvydas (1547). It was here that the first Lithuanian weekly newspaper was published (1877), *Lietuviška ceitunga* [Lithuanian newspaper], but since it limited itself to informational and religious articles, there was a need for a periodical dealing with ethnic and national issues. After lengthy deliberations and preparations, with the help of Lithuanians of Lithuania Minor — among them Dr. Vilius Bruožis-Bruožaitis, who lived and practiced medicine in Tilžė — the first issue of *Aušra* appeared in 1883, sponsored in part by the *Lietuviška ceitunga's* donation of 150 rubles.<sup>1</sup>

Of the seventy writers whose articles, poems, and other writings were published in *Aušra*, ten were physicians. Even more noteworthy is that of the five editors of *Aušra*, three were physicians. These physicians — *Aušrininkai* were not an organized, chartered group. They were men who differed in character, temperament, preferences, and interests. They often lived hundreds of miles apart and had chosen various fields of specialization. It was their love for their native land that led to their involvement in the periodical *Aušra* on an individual basis. The Right Reverend Monsignor Mykolas Krupavičius has said, "It was not *Aušra* that gave birth to the Lithuanian National Renaissance movement, but it was the movement that brought forth *Aušra*."<sup>2</sup>

### Dr. Jonas Basanavičius — "A Prophet"

"The first issue of *Aušra* reached me. There on the first page was Basanavičius. 'A prophet' — it occurred to me," thus did Dr. Vincas Kudirka describe (*Varpas*, 1893, no. 3) his reaction to the new publication and to Dr. Jonas Basanavičius, its very first editor.<sup>3</sup> Basanavičius was born on November 23, 1851, to a farming family in Ožkabaliai village, Bartininkai township, Vilkaviškis county. The future physician was to have been a priest because, as he stated in his autobiography, "for unknown reasons, it so happened that I was born in asphyxia, that is, barely alive . . . Already then my parents promised that I, though barely alive, would enter the priesthood if only God would deign to breathe life into my frail body."<sup>4</sup> After attending the Lukšiai primary school and graduating with a silver medal from Marijampolė High School, Basanavičius was successful in convincing his parents that instead of sending him to the theological seminary they should let him matriculate in the Department of History-Philology of the University of Moscow.

He supported himself by tutoring, and in the autumn of 1874 changed his field of study.<sup>5</sup> "I was attracted to medicine and willingly began to work in this field," he explained in his autobiography, "but I found it hard to give up some of my long-time habits, especially my interest in the past of the Lithuanian nation."<sup>6</sup>

After graduating from the University of Moscow on June 19, 1879,<sup>7</sup> the young doctor hoped to specialize in surgery, but an assistantship was not available for eighteen months.<sup>8</sup> Returning to his birthplace, he practiced medicine there for a short time and that fall started a private practice in Moscow, but he had to wait five days for his first patient.<sup>9</sup> Because of this unpromising beginning and poor health — "just recently I had pleuritis sicca sinistra . . . and Professor Cernov, who found a weakness in the upper half of my right lung, advised me to . . . relocate to some warmer climate"<sup>10</sup> — he decided to accept the Bulgarian Minister of the Interior's offer of a hospital directorship in Lom Palanka.

Arriving in Lom Palanka, a small town of 8000 inhabitants, he found the hospital in a sorry state and able to handle only nineteen patients. In 1880 in a new 50-60 bed hospital he had constructed, 522 patients and 1144 more outpatients were treated.<sup>11</sup> In addition to his regular duties in the hospital, Basanavičius wrote articles on medical topics. His most widely quoted article described a patient suffering from a very high fever (Appendix A).

In 1882 he lived and worked in Vienna at various clinics, among them, those headed by professors Bilrot and Braun. He also lived in Prague, working with professors Breisk, Eizelt, Gusenhauer, Weiss, Chiar, and others.<sup>12</sup>

"My sojourn in Prague was of the utmost significance, not only as regards me personally, but, in a way, also Lithuania. Without exaggeration it can be said that this was the cradle of the Lithuanian National Renaissance movement that resulted in the periodical *Ausra*,<sup>11</sup> declared Basanavičius in his autobiography.<sup>13</sup> Its first issue, dated

March, 1883, with Basanavičius as editor and Jurgis Miksas assisting with the technical aspects, was greeted with great enthusiasm.<sup>14</sup> Jonas Juškevičius wrote from Kazan: "Thank you, thank you a hundred times for these words in the beautiful Lithuanian tongue . . . Now I can die, having lived to see the dawn of our rejuvenation."<sup>15</sup>

Without Basanavičius, *Aušra* could not have come into being at this time, for he was the only one who had attained such popularity among the Lithuanians that he was able to attract the necessary co-workers to this task in spite of their varying points of view.<sup>16</sup>

Because *Aušra* was printed in East Prussia (Lithuania Minor), editing it while living in Prague was no easy task, and Basanavičius had to let others take over. When later Miksas, too, could not continue this work, there were fears it might have to cease publication.<sup>17</sup> Even though he was no longer editor, Basanavičius continued to be concerned with the future of *Ausra*.<sup>18</sup>

While living in Prague, Basanavičius had met Gabriele Eleonora Mohl, who was of German-Czech descent. She was fluent in French, German, and English, and after learning Lithuanian, began to translate Lithuanian songs into German. They were married in 1884 and settled in Elena, Bulgaria, which was a town of 5000 inhabitants with a small hospital, two Orthodox churches, and an army base. It soon became apparent that Ella was ill with tuberculosis. They moved to Lom Palanka, hoping that in a larger urban area they could better treat her illness. Basanavičius' health was also poor. In 1886 he succumbed to pneumonia and later to typhoid fever. The following year an attempt was made on his life. He described it in a letter to his mother dated August 7, 1887, as follows: "My beloved mother! I am writing to you perhaps for the last time as I lie in my bed.

Today, after darkness had fallen, I was on my way to visit a patient. As I was walking along, Alexander Manoliov, who was taking me to see the patient, purposely fired two shots at me from the back, hitting my chest and my left arm."<sup>19</sup> One of these bullets could not be removed, and he had to live with it for the rest of his life.

The death of Ella in 1889 was a major blow, and Basanavičius was able to overcome the depression that followed only because of his interest in writing. It was at this time that, among other works, he wrote a major ethnographic study that described the physical characteristics of 1955 soldiers together with their folk customs. This work was published by Sofia's Ministry of Education and for a long time was considered the standard European text of ethnography (Appendix B).

He was continuously plagued by ill health and allergies (arrhythmia, neuralgia, paresthesia, diastasis urica, etc.). He sought cures in Vienna, Cracow, Munich, Heidelberg, Karlsbad, and in Switzerland.<sup>20</sup> Moving to Varna, he continued to

practice medicine and became involved in Bulgarian political life, "happy that he was not a parasite but was contributing to its (Bulgaria's) growth" as a member of the Bulgarian Democratic Party.<sup>21</sup> In 1903 he was the party's congressional delegate and drafted its public health platform.<sup>22</sup> Even now there is a street in Varna named after him.

In spite of his involvement in Bulgarian affairs, he never forgot his birthplace, Lithuania. He compiled collections of songs, fragmentary pieces of Lithuanian mythology, collected fairy tales, folk medicine, information about Lithuanian castles. He considered his most important work to be his investigation published as "The Nationality of the Thracian-Phrygians and Their Migration to Lithuania."

He returned to Lithuania in 1905 and, although being only fifty-four years old, put aside his medical practice. Settling in Vilnius, he devoted the rest of his life to Lithuanian affairs. In 1905 he presided over the Great Assembly of Vilnius. In 1907 he founded the Lithuanian Learned Society and headed it for two decades. It continued to function until 1940. In 1913 as a representative of the society he visited eighty-four Lithuanian-American communities in the United States. The mere sight of this legendary personage was enough to awaken a greater consciousness of their Lithuanian heritage in countless Lithuanian-Americans.<sup>23</sup> During World War I and the postwar period, Basanavičius aided war refugees in Vilnius.

In 1917 Basanavičius participated in events that eventually led to Lithuania's Declaration of Independence. He was the honorary chairman of the National Conference held in Vilnius and was elected to the Council of Lithuania, which on February 16, 1918, proclaimed the restoration of the independent state of Lithuania. Basanavičius was the first to sign the Declaration of Independence. Vilnius, Lithuania's long-time capital, however, continued to be under foreign domination, and Basanavičius purposely chose to reside there in symbolic protest.<sup>24</sup>

- Dr. Jonas Basanavičius — physician, *Aušrininkas*, scholar, folklorist, historian, signatory of the Declaration of Independence who tried to instill in his countrymen a greater awareness of their national heritage — died on February 16, 1927. His tombstone in the Rasos Cemetery bears this inscription: "Doctor Jonas Basanavičius, originator of the periodical *Aušra*, scholar, a leader of the Lithuanian National Renaissance, 1851-11-23 — 1927-2-16."<sup>25</sup>

## ***Dr. Jonas Šliūpas — Misunderstood by Some***

In 1883 Jonas Šliūpas took over the editorship of *Aušra*. The son of a well-to-do farmer, he was born on February 23,

1861, in Rakandžiai village, Gruzdžiai township, Šiauliai county. He learned to read Lithuanian while shepherding and Polish while living with his uncle, a priest.<sup>26</sup> After graduating in 1880 from the German high school in Mintauja, that same year Šliūpas began to study philology at the University of Moscow. Together with several other Lithuanian students, he put out a hectographed periodical titled *Aušra*. In 1881 Šliūpas transferred to the Department of Law, but the following year he began to study the natural sciences at the University of St. Petersburg. He was arrested and imprisoned for three months for participating in a student riot.

In 1883 he became editor of *Aušra*. He was unable to remain in Tilžė for long, however, due to harassment by the German authorities. In 1884 he immigrated to the United States.<sup>27</sup> In "Gromatos iš Amerikos" [Letters from America] (*Aušra*, 1885, no. 1) he describes his first days in America: "America, America! Today everyone in Europe is talking and writing about America as if it were some sort of savior of a man in dire need. It is worth knowing, however, just how the needy are saved . . . Oh, that a job could be found cheaply here! Many exhaust their meager funds while searching. Prodded by hunger and enduring bareness they are forced to seek succor from resale agents, who only lie in wait to further fleece the poor unfortunates."

At a meeting of Lithuanian-Americans in New York on July 20, 1884; when someone read a circular advertising *Aušra*, Šliūpas spoke up encouragingly: "Fellows and brethren! All of us have left our homeland, not to lead a life of debauchery, nor because of laziness . . . but were driven away by misfortune, by the burdens of life's trials or because of harassment by the authorities . . . But we all carry our homeland within our hearts . . . We are aware of this feeling within us, but others know nothing of this because we do not make it public, for we have no newspaper . . . As far as I know, no other newspaper is as indispensable to us as *Aušra*."

In 1884 Šliūpas invested his entire fortune — 95 dollars<sup>28</sup> — and together with Mykolas Tvarauskas began to publish in New York the newspaper *Unija* [Union].<sup>29</sup> Though, as Šliūpas himself described it, "I led a wretched existence, sleeping on the floor of the printing shop and sometimes going a day or two without food," *Unija* had to cease publication after one year.<sup>30</sup> Hoping to continue his work, Šliūpas founded the Friends of Lithuania Society to help finance a Lithuanian newspaper, and in July, 1885, the first issue of *Lietuviškas balsas* [Lithuanian voice] appeared, with Šliūpas as editor.<sup>31</sup> That year his fiancée, Liuda Malinauskaitė, arrived from Lithuania. Her poems had been appearing in *Aušra*, and later were published in *Lietuviškas balsas* and other publications under various pseudonyms, among them, Aglė, Eglė, Šarka.<sup>32</sup> She became Šliūpas' greatest supporter, not only helping her husband with the printing of the periodical, but also by supporting both the family and the paper by working as a seamstress. A daughter, Aldona, was born in 1886, followed by a

son, Kęstutis, in 1888. Aldona used to refer to herself as "a true *Lithuanian Voice* baby. When I was born, my parents could not even afford a crib." Her father would bring her to work with him and lay her down in a drawer in the typesetting room.<sup>33</sup> In an attempt to obtain greater financial support for his paper, Šliūpas moved his family to Shenandoah, Pa., where there were more Lithuanians, but even here he was able to continue publishing the newspaper only until 1889. Later in *Lietuviški raštai ir raštininkai* [Lithuanian writings and writers] Šliūpas

stated that "crushed beneath a burden of woes and persecution, vengeful acts, and curses, the editor, with a wound-covered heart and an oppressed spirit, abandoned his work." The decisive factor was his wife's reproachful "What is more important to you? . . . Look, your children are practically barefoot, in tatters, and there isn't enough money for milk, but you — all you think about is your newspaper." She was so upset at the time that, with a swipe of her hand, she threw on the floor part of a typeset issue of *Lietuviškas balsas*, overturned the containers of type, and scattered the letters.<sup>34</sup>

Sending his wife and his children back to Lithuania, Šliūpas headed for Baltimore to study medicine. He supported himself by selling cigars, as he described to his wife on November 16, 1889: "After the university lectures, I drag myself into town, hawking my wares."<sup>35</sup> Liuda had been hoping to receive an inheritance from her parents in Lithuania, but failing to obtain the hoped-for monetary bequest, she returned to America in 1890. In 1891 Šliūpas graduated from the University of Maryland School of Medicine and Surgery with an M.D. degree (A.M.A. Archives) and began to practice medicine in Wilkes-Barre, Pa. Because he wished to coordinate his professional life with Lithuanian affairs, he changed residence often: Plymouth, Pa. (1892); Shenandoah, Pa. (1893-94); Scranton, Pa. (1895-1900); New York (1900-1901); Philadelphia, Pa. (1902-1906); and again Scranton, Pa. (1906-17) (A.M.A. Archives).

He had a successful practice, especially among the immigrants, who liked and trusted the doctor who knew their language (German and several Slavic languages in addition to Lithuanian). Šliūpas also provided medical advice in newspapers and in speeches at various meetings. He was finally able to save some money and soon had his own pharmacy,<sup>36</sup> but as he stated in "Trumputė epizodiška mano gyvenimo eigos apibrėža-ižpažintis" [A brief and episodic sketch-confession of the course of my life], he "healed many patients gratis, without compensation."

Though a prolific writer, Šliūpas wrote little on medical topics (Appendix C). He signed his articles with pseudonyms, among them, J. S. Kuokštas, J. S. Anžuolaitis, Lietuvos Mylėtojas. He was the first to attempt to inculcate a sense of the glory of Lithuania's past and an awareness of their Lithuanian heritage in Lithuanian immigrants, who, in the nineteenth century, were usually uneducated young men seeking a better life in a new land. He first spoke out against the Poles, especially Polish priests, who "many times duped Lithuanians in money matters and appropriated Lithuanian churches."<sup>37</sup> In *Lietuviški raštai ir raštininkai* he stated that he "was cursed as an enemy of the Polish nation for propagating separatism between the Lithuanians and the Poles."<sup>38</sup> That was how his articles attacking the clergy and the churches began, for, in his opinion, they were a means of Polonizing the Lithuanians. Soon the fiery-tempered physician was also writing anti-religious articles, such as "Tikri ir netikri šventieji" [Real and unreal saints, 1907, 1930].<sup>39</sup> In the opinion of some, "his free thinking tendencies were only another manifestation of his concept of Lithuanianism, at times simply a nudge meant to rouse the oft-oppressed Lithuanians into awareness of their national heritage."<sup>40</sup> In summing up Šliūpas' accomplishments, Basanavičius in 1903 stressed the more positive aspect of his having organized the Lithuanian Catholics and also the fact that his anti-religious activities had brought about increased Catholic action.<sup>41</sup>

To Šliūpas "enlightenment, education, and knowledge (and, in addition, freedom) were magical words that he repeated often. He tried to educate his fellow Lithuanians by interacting closely with them. To accomplish this he guided them toward a positivistic and even an atheistic world view (although this was not his primary goal)"<sup>42</sup> Regrettably, his sincere intentions and his self-sacrifice were often misunderstood and unappreciated by a majority of the Lithuanians, who had grown up under the influence of the Catholic Church.<sup>43</sup>

In addition to writing and publishing newspapers and books, Šliūpas was active in Lithuanian-American public life. Here is how he himself described his activities: "It seems to me that no one would disagree that in America I was the first standard-bearer of Lithuanianism, namely, because of originating *Unija* together with Tvarauskas, also by publishing the periodical *Lietuviškas balsas*, and, too, by founding the Alliance of All Lithuanians in America (*Susivienijimas Visų Lietuvinkų Amerikoje*). Among other things, I helped found Lithuanian Catholic Churches and even attracted the interest of many a priest (Varnagiris, Burba)."<sup>44</sup>

His friendship with the above-mentioned Reverend Aleksandras Burba was noteworthy. Even before coming to the United States, Father Burba had written Šliūpas from Gardinas on September 5, 1880: "I am overjoyed at what you have accomplished in America in behalf of the enlightenment of our less-educated brethren." Later, on November 7, 1889, he wrote, "To be sure, we disagree in matters of faith and conscience, but in all other respects we have but one cause, and it shall remain thus until we die."<sup>45</sup>

Toward the end of 1889, with the assistance of a Father Rodavičius and Father Burba, Šliūpas founded the Lithuanian Learned Society, whose purpose was to publish scholarly books. It was through this society that Šliūpas published his *Lietuviški raštai ir raštininkai*. In 1893 after he and Father Burba had a falling-out, this society enabled him to publish in East Prussia with the help of Juozas Andziulaitis the monthly *Apšvieta* [Enlightenment] and, later, during 1894-96, *Nauja gdynė* [New era].



The friendship between Šliūpas and Father Burba also involved more mundane matters. After Father Burba's complaints that he was unable to learn the English language, Šliūpas sent him a booklet from which he himself had studied with the admonition to "please not send any money for it."[46](#) In his turn, Šliūpas had sought assistance from Father Burba while studying to become a doctor, for "in all, I have seven dollars in my pocket." Father Burba responded with thirty dollars and the promise of more, as needed, for "although we hold opposing views in matters of faith, as regards the enlightenment of our nation we share common goals and desires. Thus we will remain true friends for ever, and I doubt that anything could disrupt our friendship!"[47](#)

Eventually, however, as Šliūpas later described in his "confession," "because the other priests pressed him (Father Burba) and denounced him to the bishops, bitter quarrels occurred between us."[48](#) Others believed the dispute began when Šliūpas defended an article written by Juozas Andziulaitis that seemed to Father Burba to have ridiculed the Catholic Church. This falling-out did not last long, for soon Father Burba was writing Šliūpas: "My cherished friend ... It is true that at first I was very angry, but when I understood clearly how Mr. Andz. (who has been nicknamed 'halfwit' by members of Plymouth's Lithuanian Learned Society ...)... and as I reread your last letter I am overcome by the urge to laugh."[49](#)

In 1917 Šliūpas traveled to Russia to meet with Lithuanian leaders in an attempt to coordinate the efforts of Lithuanian-Americans with those of Lithuanians in the homeland regarding Lithuanian independence. In 1919 he

was Lithuania's delegate to the Paris Peace Conference. Afterward he was Lithuania's minister to Latvia and Estonia. After visiting the United States to solicit financial aid for the newly independent Lithuania, he returned to Lithuania in 1921. He held various positions, such as the directorship of a bank in Biržai, and taught in the high schools of Biržai and Šiauliai. During 1925-30 he taught history of medicine at the University of Lithuania (Kaunas). In recognition of his many achievements, the university awarded him honorary doctorates in history, Law, and medicine.

His concern about the economic growth of Lithuania led him to found many corporations, among them, Agaras, Nemunas, Dubysa, the Biržai Railroad Co., the Lithuanian Steamboat Co.[50](#)

His wife died in 1928, and in 1929 Šliūpas married Grasilda Grauslas. A year later a son, Vytautas was born. He then moved to Palanga in 1930 and was its mayor until 1944. On the occasion of his seventy-fifth birthday, Šliūpas was honored at the State National Theater in Kaunas in 1936, which to him was "all the more pleasing for being so truly sincere and totally unexpected."[51](#)

Although his ashes now rest in the Lithuanian National Cemetery in Chicago, he died in wartime, in Berlin, far from his homeland on November 6, 1944. Dr. Jonas Šliūpas — physician, *Aušrininkas*, writer, publicist, historian, investigator of Lithuania's past, publisher of books and periodicals, politician, industrialist — was misunderstood and reviled by some as an advocate of atheism but honored by others for his part in the Lithuanian National Renaissance.

### **Dr. Juozas Andziulaitis — Aušra's Last Editor**

The editor of the last two issues of *Aušra* was born on December 12, 1864, in Gaistriai village, Antanava township, Marijampolė county. He graduated from the Veiveriai

Teachers College in 1883 and worked as a teacher at a primary school in Garliava. He dared to teach children to read and write Lithuanian from Lithuanian-language books printed in the Latin alphabet that had been banned by the czarist authorities (1865-1904).[52](#) Using the pseudonym of J. A. Kalnėnas, he began to send his poetry, folklore selections, and ethnographic information to *Aušra*. Because of his involvement with Lithuanian publications, Andziulaitis was under surveillance by the Russian authorities, and to avoid arrest, he crossed the border and arrived at Tilžė.[53](#) [54](#)

Mikšas was then the editor of *Aušra*, and since his printing shop was prospering and he was busy with other projects, he was happy to hand over the editorship of *Aušra* to Andziulaitis, who edited issues no. 5 and no. 6 of 1886. Unfortunately, Mikšas went bankrupt, Basanavičius was sick, and others refused to help, thus, issue no. 6 was *Aušra's* final issue. The creditors appropriated even all remaining manuscripts meant for future issues.[55](#)

Now jobless, Andziulaitis immigrated to the United States and, lacking money as did all immigrants, found work in the coal mines of Shenandoah, Pa. Before long he became a contributor to the publications put out by Šliūpas, sending him articles, poems, translations, and journalistic pieces.[56](#) When *Lietuviškas balsas* ceased publication in 1889, in the section titled "Keli žodžiai apie laikraščius" [A few words about the periodicals] of his *Lietuviški raštai ir raštininkai*, Šliūpas laid the blame on Andziulaitis for "having done the most harm to this periodical." It was only at the request of Šernas-Adomaitis, editor of *Varpas*, that certain vindictive name-calling references to Andziulaitis as a libertine and drunkard were deleted.[57](#)

In 1890, with Father Burba acting as mediator, Andziulaitis was invited to become editor of *Vienybė lietuvininkų* [Unity of Lithuanians, later known as *Vienybė*].[58](#) In his introductory remarks, he promised "to edit the periodical using correct Lithuanian and in the spirit of the homeland, hand in hand with the Christian Catholic faith" and to introduce sections on the sciences, literature, and politics.[59](#) About Andziulaitis' new position, Father Burba wrote Šliūpas that "Mr. Paukštys is worried he might start writing something ungodly. I set his mind at ease in this matter."[60](#) To openly demonstrate their

Catholicism, Šliūpas and Andziulaitis performed their Easter duty.<sup>61</sup> Though Šliūpas had heaped verbal abuse upon Andziulaitis, the latter, being well aware of Šliūpas' hotheadedness and lack of tact, had let it pass.

The harmonious relations of the trio — Father Burba, Šliūpas, Andziulaitis — did not last for long. Father Burba complained on July 17, 1891, that Andziulaitis "in some places is poking fun at Catholicism in the periodical, and the blame falls on me."<sup>62</sup> After Andziulaitis printed "Tomas Miunceris ir didysis būrų maištas" [Thomas Miuncer and the great rebellion of the serfs], based on the German author V. Zimmerman's work, an agitated Father Burba wrote to Šliūpas: "As to what Andz. included in the last issue — I told him that I am exceedingly angry at him for that."<sup>63</sup> In Father Burba's opinion the article ridiculed the Catholic Church, and no good would come of this because it was only splitting the Lithuanians into factions.

As he stated in an editorial (*Vienybė lietuvninkų*, 1891, no. 3), to Andziulaitis "without a doubt the greatest misfortune that has befallen the ethnic life of our immigrants is the churchly quarrels. Wherever parishes are made up of both Poles and Lithuanians, the quarrels never cease . . . These quarrels have resulted in the auctioning off of one church and the breaking up of the parish."<sup>64</sup>

The animosity between Andziulaitis and Father Burba kept growing. The priest blamed him for having turned two young men "into godless fanatics."<sup>65</sup> Šliūpas tried to defend him: "If not for him, who else could be doing such a fine job with *Vienybė* today?"<sup>66</sup> In the face of increasing protests from priests and Catholic organizations, Father Burba finally dismissed Andziulaitis from his position as editor.

In his final editorial, Andziulaitis declared: "Finally (after a lengthy period of working for the cause of Lithuanianism) I have been pushed aside from this task, and in a most rude manner . . . From what I can see, there is only one morning star in the Lithuanian horizon that will enable the boat of Lithuanianism to stay faithfully on the proper course, and that is the Lithuanian Learned Society."<sup>67</sup> Andziulaitis wrote Father Burba on May 30, 1892: "I now see that an atheist's money cannot be kosher to you or pleasing to God."<sup>68</sup> He struck off Father Burba from the membership of the Lithuanian Learned Society and wrote an article in the *Plymouth Tribune* denouncing Lithuanian Catholic priests and lay workers.

Andziulaitis continued to write and publish in the periodical *Apšvieta* until it ceased publication in 1893. Then he abandoned all literary endeavors to attend Baltimore's College of Physicians and Surgeons. Graduating in 1894, Doctor Andziulaitis moved to New Britain, Conn. He married a Swede and no longer participated in Lithuanian affairs. He practiced medicine as an active member of the American Medical Association in New Britain until his death in 1916.

Andziulaitis' literary contribution to *Aušra* and other Lithuanian-language publications was significant. His first poems were romantic idealizations of Lithuania's past, but later he spoke out boldly for the cause of freedom and against oppression. He condemned ingratiation and even the romanticism of *Aušra* while propagating socialistic ideas. He collected Lithuanian folklore and in 1885 published a volume of Lithuanian legends, *Atlūžiai* [Breakages]. He also translated both literary works and non-fiction into Lithuanian.<sup>69 70</sup>

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That the short-lived *Aušra* played such an influential role in the Lithuanian National Renaissance was due in no small measure to the three men whose lives have been briefly highlighted here. They were physicians, they were writers and editors, they were *Aušrininkai*.

## APPENDIX A.

### Articles Written by Dr. Jonas Basanavičius on medical topics

1 "Slučaj febris intermitentis pleuricitae tercianae." *Medic, obozren*, 1881, no. 1 and *Vrač*, 1881, no. 9.

2 "Slučaj polimorfizma." *Vrač*, 1882 no. 12.

3 "Slučaj peremežajuščeisia lichoradki." *Medic, obozren*, 1881.

4 "Ruptura cystis feleae." In *Medicinsko*. Vol. 1, pp. 29-31. Varna, Bulgaria, 1885.

5 "Keli žodžiai apie cholera" [A few words about cholera]. *Aušra*, 1883, no. 5.

(Sources: Alfred E. Senn, *Jonas Basanavičius: The Patriarch of the Lithuanian National Renaissance*, 1980, p. 81; *Lietuvių enciklopedija*, vol. 2, p. 242; K. Gudaitis, "Dr. Jonas Basanavičius," *Lietuvių gydytojų biuletenis*, 1968, no. 2 (30), p. 64.)

## APPENDIX B.

### Articles Written by Dr. Jonas Basanavičius Dealing with Ethnography and Sanitation

1 "S'debno." *Medicinskij akt.*, 1885.

2 "Malka komentarija za 'kravaj za Gospodia.'" *Trud.*, 1887.

3 "Za sanitarnata s' stojanija na gr." *Varna*, 1902.

4 "Sbornik za umotvoreilia, nauka i knizhina." *Sofija, Bulgaria*. (Sources: Alfred E. Senn, *Jonas Basanavičius: The Patriarch of the Lithuanian National Renaissance*, 1980, p. 15; *Lietuvių enciklopedija*, vol. 2, p. 242.)

## APPENDIX C.

### Articles Written by Dr. Jonas Šliūpas on medical topics

1 "Keli žodžiai apie auginimą" [A few words about nurturing] (16 pp.), 1886.

2 "Koks privalo būti vaikų auginimas" [The proper way to rear children], 1908.

3 "Moterų auklėjimas 100 metų atgal" [How women were brought up one hundred years ago], 1912.

4 "Mano kelionė į Britaniją su Tautų Sąjungos gydytojų ekskursija" [My trip to Great Britain with a group of physicians under the auspices of the League of Nations], 1927.

5 "Hygiena arba sveikatos dėsnių mokslas" [Hygiene or the science of health], 1928.

6 "Ryžkimės būti sveiki" [Let us resolve to be healthy], 1932.

7 "Senovės ir viduramžių medicinos istorija" [History of ancient and medieval medicine], 1933.

(Source: Juozas Jakštas, *Dr. Jonas Šliūpas*, (Chicago, 1979), pp. 353-64.)

1 *Lietuvių enciklopedija*, vol. 16, p. 23.

2 Mykolas Krupavičius, "Dr. Juozapas Rugys," *Švėkšna*, ed. Alicija Rūgytė, 1974, p. 24.

3 *Vinco Kudirkos Kaštai*, 1954, p. 304.

4 Jonas Basanavičius, *Rinktiniai raštai* (Vilnius, 1970), p. 9.

5 *Ibid.*, p. 2.

6 *Ibid.*, p. 25.

7 *Lietuvių enciklopedija*, vol. 2, p. 241.

8 K. Gudaitis, "Dr. Jonas Basanavičius," *Lietuvių gydytojų biuletenis*, 1968, no. 2 (30), p. 59.

9 Alfred E. Senn, *Jonas Basanavičius: The Patriarch of the Lithuanian National Renaissance*, 1980, p. 7.

10 Basanavičius, *Rinktiniai raštai*, p. 25.

11 *Ibid.*, p. 27.

12 *Ibid.*, p. 34.

13 *Ibid.*, p. 30.

14 Senn, *Jonas Basanavičius*, p. 11.

15 Basanavičius, *Rinktiniai raštai*, p. 32.

16 *Lietuvių enciklopedija*, vol. 2, p. 244.

17 *Ibid.*, vol. 30, p. 53.

18 Basanavičius, *Rinktiniai raštai*, p. 743.

19 *Ibid.*, p. 744.

20 *Lietuvių enciklopedija*, vol. 2, p. 243.

21 Senn, *Jonas Basanavičius*, p. 20.

22 *Ibid.*, p. 18.

23 *Ibid.*, p. 49.

24 *Ibid.*, p. 63.

25 Jonas Puzinas, "Dr. J. Basanavičius," *Medicina*, 1977, no. 1 (54), p. 30.

26 Juozas Jakštas, *Dr. Jonas Šliūpas*, (Chicago, 1979), p. 22.

27 *Lietuvių enciklopedija*, vol. 30, p. 55.

- 28 Antanas Milukas, *Amerikos lietuviai XIX šimtmečiuje* [Lithuanian-Americans in the nineteenth century], vol. 1, 1938, p. 188.
- 29 Ibid., p. 245.
- 30 Ibid., p. 201.
- 31 Antanas Milukas, *Pirmieji Amerikos lietuvių profesionalai ir kronika* [The first Lithuanian-American professionals and a chronicle], vol. 1, 1929, p. 154.
- 32 *Lietuvių enciklopedija*, vol. 30, p. 64.
- 33 M. Valadka, *Už laisvą lietuvių* (For a free Lithuanian), 1970, p. 14.
- 34 Jakštas, *Dr. Jonas Šliūpas*, p. 108.
- 35 Ibid., p. 110.
- 36 Ibid., p. 164.
- 37 Milukas, *Amerikos lietuviai*, p. 201.
- 38 Valadka, *Už laisvą lietuvių*, p. 11.
- 39 *Mąžoji lietuviškoji tarybinė enciklopedija*, vol. 3, p. 420.
- 40 *Lietuvių enciklopedija*, vol. 30, p. 59.
- 41 Archives of Vytautas Šliūpas. K. Vairas-Račkauskas, an intimate friend of J. Šliūpas compiled a selection of the correspondence of J. Šliūpas and Father Burba, which was never published and is now owned by V. Šliūpas.
- 42 Jakštas, *Dr. Jonas Šliūpas*, p. 121.
- 43 Ibid., p. 136.
- 44 Milukas, *Amerikos lietuviai*, p. 326.
- 45 Archives of Vytautas Šliūpas.
- 46 Ibid.
- 47 Ibid.
- 48 Jakštas, *Dr. Jonas Šliūpas*, p. 295.
- 49 Archives of Vytautas Šliūpas.
- 50 S. Michelsonas, *Lietuvių išėjimo Amerikoje* [Lithuanian immigrants in America], (Boston, 1961), p. 402.
- 51 Jakštas, *Dr. Jonas Šliūpas*, p. 319.
- 52 Algirdas Budreckis, *Sandara*, 1983, no. 1.
- 53 *Lietuvių enciklopedija*, vol. 1, p. 170.
- 54 *Mąžoji lietuviškoji tarybinė enciklopedija*, vol. 1, p. 59.
- 55 *Lietuvių enciklopedija*, vol. 1, p. 469.
- 56 Antanas Kučas, *Amerikos lietuvių istorija* [History of Lithuanians in America], 1971, p. 130.
- 57 Milukas, *Amerikos lietuviai*, p. 289.
- 58 Ibid., p. 184.
- 59 Kučas, *Amerikos lietuvių istorija*, p. 310.
- 60 Archives of Vytautas Šliūpas.
- 61 Antanas Milukas, *Amerikos lietuvių profesionalai ir kronika* [Lithuanian-American professionals and a chronicle], vol. 2, p. 9.
- 62 Archives of Vytautas Šliūpas.
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- 64 Milukas, *Amerikos lietuviai*, p. 184.
- 65 Archives of Vytautas Šliūpas.
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- 67 Kučas, *Amerikos lietuvių istorija*, p. 118.
- 68 Milukas, *Amerikos lietuviai*, p. 296.
- 69 *Lietuvių enciklopedija*, vol. 1, p. 170.
- 70 *Mąžoji lietuviškoji tarybinė enciklopedija*, vol. 1, p. 59.