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BRIDGES IS PUBLISHED BY THE LITHUANIAN-AMERICAN COMMUNITY OF THE U.S.A., INC. THROUGH THIS NEWSLETTER, THE PUBLISHERS HOPE TO RE-ESTABLISH TIES BETWEEN THE DETACHED, MOBILE LITHUANIAN-AMERICANS AND THEIR LITHUANIAN HERITAGE BY PRESENTING ITEMS ON LITHUANIAN CULTURE, CONDITIONS IN THE HOMELAND, EVENTS AND PERSONALITIES IN AMERICA, AND THE ASPIRATIONS OF ALL WHO SUBSCRIBE TO THE IDEA THAT LITHUANIA DESIRES TO BE AN INDEPENDENT AND FREE NATION AGAIN.

A PRACTICE IN DEMOCRACY

The strength of any democracy is tested by the degree to which its members participate in the selection of its leaders. The Lithuanian-American Community of U.S.A., Inc. (Bendruomenė) is founded on the democratic premise that not only permits all Lithuanians to participate in Bendruomenė's affairs and activities, but also to enter in the process of electing its leadership.

Bendruomenė is more than just an organization, league, or federation of clubs. Its goals include preserving the Lithuanian heritage, fostering Lithuanian culture, and helping the Lithuanian nation regain its independence. Bendruomenė seeks to unite Lithuanian-Americans of all persuasions by providing a common meeting ground and, through general elections, it enables them to have a voice in charting the course of their ethnic destiny.

On May 5-6 and May 12-13, 1979, national elections will be held to determine the representatives to the Ninth Council (Taryba) of the Lithuanian-American Community. The Council serves as the legislative body which is charged with setting the general policies and goals of Bendruomenė. The sixty representatives to the Council are each elected to three-year terms. They form working committees to deal with public affairs, education, culture, finance, organization, youth, and religion. The representatives also elect the National Executive Committee (Krašto Valdyba) which is responsible for implementing the policies and programs adopted by the Council.

This year, when greater solidarity among Lithuanian-Americans is urgently needed, Bendruomenė invites all *Bridges* readers to participate in the general elections. Eligibility requirements are very easy to meet. Every Lithuanian or person of Lithuanian descent over 18 years of age, regardless of religious creed, political persuasion, or organizational affiliation, is allowed to cast one secret and equal ballot for candidates from his or her electoral district. Proxy votes are not allowed and there is no poll fee or other financial requirement. Of the sixty representatives to be elected, the number by

district (apygarda is: Boston — 4, Florida — 2, Connecticut — 5, Michigan — 5, New York — 6, New Jersey — 5, Ohio — 7, the Southeast — 3, the West — 3, and the Midwest—20

For more details, listen to your local Lithuanian Radio Hour if one exists in your area; contact your Bendruomenė Chapter to find out where polling places will be located or how to vote by mail; contact Jonas Urbanas, Chairman of the Bendruomenė Chapter-At-Large, 1418 West Elmwood Ave., Clawson, MI 48017; or write directly to the National Election Committee, 4308 Poinsetta Dr., St. Petersburg Beach, Florida 33706.

Act now to obtain ballots or voting information. Help foster the democratic principles and practices of the Lithuanian-American Community of the U.S.A., Inc. by participating in this election.

The Editorial Board of *Bridges*

COMMUNITY WITH A CAPITAL "C"

U.S. Senators Schweiker (Rep.-Pa.) and Pell (Dem.-R.I.), and U.S. Representatives Dornan (Rep.-Calif.) and Simon (Dem.-Ill.) recently distributed copies of Bendruomenė's publication, *The Violations of Human Rights in Soviet-Occupied Lithuania — A Report for 1977*, to their colleagues in the Senate and House. The reports were accompanied by cover letters from the Congressmen asking that their colleagues familiarize themselves with the report and the human rights violations occurring in Soviet-occupied Lithuania. This important task was performed at the request of the Public Affairs Council of Bendruomenė.

Incidentally, the *Report* is experiencing growing popularity in the academic community and among those concerned with human rights. Yale University has ordered the complete series for its Slavic Department. The Universities of Minnesota and Pennsylvania have also acquired the latest edition. Lithuanians working and studying in educational institutions are urged to request their respective libraries to add this publication to their holdings. Orders can be sent to: Lithuanian American Community of U.S.A., Inc. 708 Custis Road, Glenside, PA 19039.

THE CAUSE OF FREEDOM

The underground publication *Aušra (The Dawn)*, reports that this past August 10th marked the second anniversary since the self-immolation of **Antanas Kalinauskas**. This information, originally submitted by V. Kaliniš, is deeply disturbing and is the first such news received about this heroic deed.

Kalinauskas was born in 1957. He was patriotically inclined and reportedly admired Romas Kalanta's sacrifice—Kalanta died by self-immolation in 1972.

Religiously devout, Kalinauskas went to confession in the fall of 1975 before leaving for military service. He was stationed in the town of Gulbins, Latvia. Kalinauskas used to tell friends that he would not serve his country's occupiers, and in July, 1976, he went AWOL.

However, he was persuaded to go back and in August he returned to his military unit with his mother. On August 10, 1976, upon entering his barracks, he poured gasoline over himself, shed his uniform and threw it at his superior officer's feet, and set fire to himself, saying: See how a Lithuanian patriot is burning! For Lithuania, for Liberty, for God . . . I won't serve you!

The fire was quickly extinguished and, although he was critically burned, he was still alive and conscious. After a search by authorities revealed two railway tickets were in his possession, he was interrogated and forced to admit his mother was waiting at the railroad station. She was brought in and subjected to an extensive investigation while Kalinauskas was taken to a hospital. Later that night, she was allowed to enter her son's ward. He asked for her forgiveness. "I'm going to die," he told her. He died the next day, on August 11th.

Mrs. Kalinauskas asked to be allowed to take her son's body back home, but she was refused and authorities buried him in Gulbins, instead. A month later, permission was granted to exhume Antanas and to bury him in Lithuania. "Escorts" accompanied the casket . . . militiamen and KGB agents were mobilized during the day of the funeral in Vil-kaviškis in order to prevent demonstrations such as those which occurred during Kalanta's funeral. At that time, thousands had taken part in demonstrations which lasted several days.

Admittedly, the above information is sketchy. More on Kalinauskas' death will be printed in *Bridges* when it becomes available.

According to an article in *Vytis*, **Jūratė Kazickas**, a Lithuanian-born AP reporter, was recently featured in a photo-story in the *Washington Post*. Ms. Kazickas has had an exiting and varied career, starting with a teaching position in a Catholic School in Kenya after she graduated from college here in the U.S. She became an Associated Press reporter in 1969. Her assignments have included covering the Middle East war in 1973 and reporting on the Bicentennial Expedition to scale Mt. Everest. Two years ago, she arrived in Washington, D.C. to cover the First Lady for the AP wire service. Currently, she writes about the society scene in Washington and continues to collaborate with Lynn Sherr on the "Woman's Calendar," now in its ninth edition. She also worked with Ms. Sherr in preparing *The American Woman's Gazeteer*, a large-format paperback book published by Bantam House.



Jūratė Kazickas, Lithuanian-born reporter.

MEDIA

Although many historical, political, or geographical publications ignore or blatantly distort the situation of the Baltic States, such is not the case

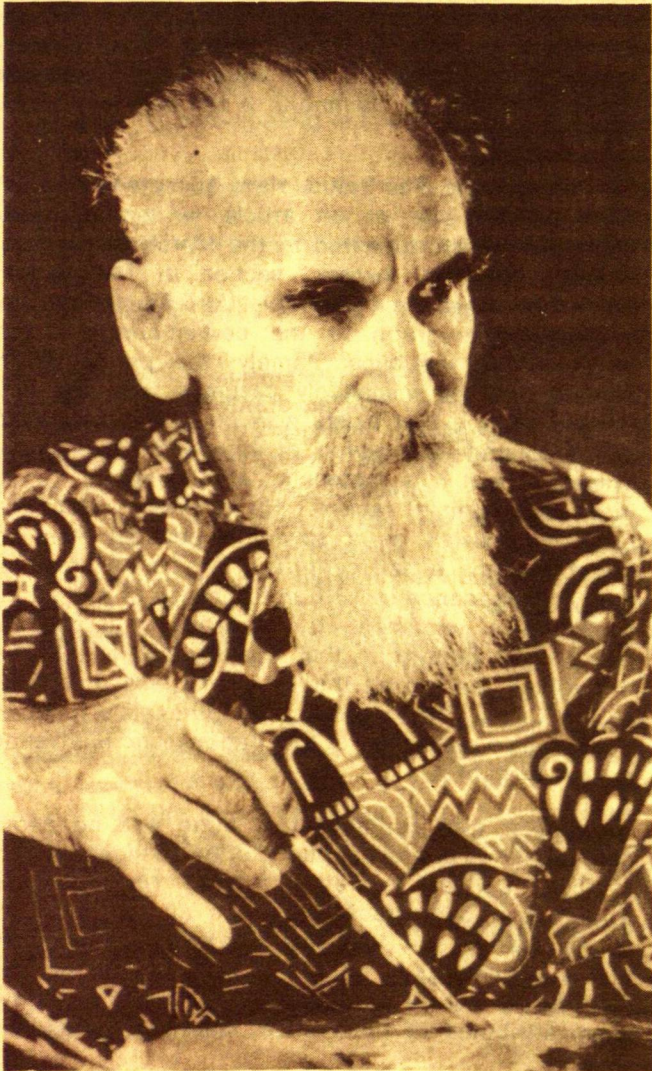
with the *Hammond World Atlas*, prepared for Time, Inc. In this atlas, the Baltic States are portrayed with a separate map, their national flags are shown, and a note is included which explains that the Soviet annexation of Lithuania, Latvia, and Estonia is not recognized by the United States. This non-recognition policy, and the fact that the three countries enjoyed the status of free and independent countries between 1919 and 1940, led the publishers to take this commendable cartographic approach. According to the **Joint Baltic American National Committee**, *Hammond* is the only major atlas which has done so.

"Grudgingly, The Baltics Have Accepted Moscow's Will," is the title of an article written by David K. Shipler which appeared in the March 11th edition of the "Week in Review" section of *The Sunday New York Times*. In this article, Mr. Shipler devotes one short paragraph to the contemporary history of the three republics; namely, the period of independence. He mistakenly assumes that any anti-Russian feeling that exists now could not be politically motivated—the period of independence was too brief—but that it is rooted in "ethnocentrism . . . or in an ugly form of racism." He ignores the fact that Lithuania existed as a sovereign political state for about five and a half centuries. Lithuanians restored their independence in 1918 not because of any ethnocentric-racist sentiment, but because of a political, nationalistic motivation that was stubbornly nurtured throughout the period that Lithuania was dominated by the Czars. The restoration of Lithuania's independence was a realization of that nationalistic motivation, not the birth of it.

Shipler also contends that there was no democratic tradition during the period of Baltic independence to foster political awareness among the people. He forgets that democracy in Europe at that time was in its infancy and that few European governments had any democratic traditions, yet there is no corresponding lack of political consciousness or nationalism attributed to the French, Germans, or Italians.

Shipler accepts the view that "the idea of separatism is dormant . . . (F)or the first time since 1940, [Lithuanians, Latvians, and Estonians] live relatively quietly and happily." Balts "have too much at stake in the established order to crave disruption." True, the idea of separatism may appear dormant to the casual observer looking for disruption and discontent on the surface. After all, any overt act of revolt would be easily extinguished by the vast military might of the Russians. Opposition has taken other forms in Lithuania: moral resistance, as evidenced by some fifteen samizdat publications and an un-

Varnas, his art show, his works was submitted by Frank Passic, President of the Lithuanian Numismatic Association and appeared in the January 16th issue of *World Coin News*. This was but one of many tributes paid to this renowned painter by Lithuanians and non-Lithuanians alike.



Painter Adomas Varnas

CULTURE

This year is the 100th anniversary of the first Lithuanian language newspaper in the United States, the *Gazietą Lietuviszką (Lithuanian Newspaper)*. Its first issue appeared Saturday, August 16, 1879 in New York City. The Czarist ban against the Lithuanian language was then in effect in Lithuania, and American freedoms afforded the *Gazietą's* publisher

and editor, **Mykolas Tworovski-Tvarauskas**, an opportunity to create the only Lithuanian newspaper in the world. Three and a half years later, in 1883, a similar need forced Dr. Jonas Basanavičius and others to go to Ragainė in German-ruled Lithuania Minor to begin publishing their famous monthly journal *Aušra (Dawn)*, a flaming symbol of their newly awakened nationalism.

Tvarauskas (1834-1921), a teacher and refugee of the 1863 insurrection against the Russians, arrived in the United States via East Prussia and Paris sometime in 1865 or 1866. After working for two years in New York and seven in the coal mines of Pennsylvania, he saved enough money to open a modest printing shop in Shamokin, Pennsylvania. He then set out to realize his life's ambition to establish a publishing house for literature and newspapers which would serve Lithuanian immigrants in America. At that time, they were estimated to number around ten thousand.

In 1875, Tvarauskas began publishing *Tlumoczius (Interpreter)*, a Lithuanian-English dictionary. Before he could complete this task, his shop burned down. Fortunately, he had sent a copy of the manuscript to a friend or relative in Lithuania. It was found in a schoolhouse one day in 1930 and now reposes in the library of Vilnius University.

Undaunted by the fire, Tvarauskas left for New York and soon opened another small printing shop and began publication of the *Gazietą*. He was assisted by a few members of the fraternal St. Casimir Society, which had been founded in New York on New Year's Day, 1875. Among his most prominent editorial assistants was a Franciscan Friar named Augustine Zeitz (Augustinas Zaica).

Unfortunately, the *Gazietą* only attracted 132 subscribers and had to cease publication with its 16th issue on November 29, 1879. Even more unfortunate is the fact that, despite diligent efforts, no one has ever succeeded in locating a single, original copy of the paper. It is estimated that 200 copies of each issue were printed for a total of approximately 3,200 copies, but none has apparently survived.

All information about the contents of the *Gazietą* is obtained from three "Gromatos iš Amerikos" (Letters from America) which an energetic young immigrant, Jonas Šliūpas, sent to the readers of *Aušra* and which were published in 1885. The "Gromatos" were reproduced by Rev. Antanas Milukas in his 1938 edition of *Amerikos lietuviai XIX šimtmečiuje, 1868-1900 (American Lithuanians in the 19th Century, 1868-1900)*, published in Philadelphia. From these letters, a fairly clear image can be obtained of the breadth of vision and some of the limitations placed on Tvarauskas and his co-workers.

Traditions

The whole world has been enthralled by the humanness and humility of Pope John Paul II. In his televised travels, he has been seen kneeling down in his sparkling white robes and kissing the ground of every country he's visited. This Indo-European custom has existed from pre-historic times. Our Lithuanian ancestors kissed the earth every morning and every evening, for they realized that "from dust to dust" was the inescapable fate of all mankind.

An ancient Lithuanian prayer, recorded more than 400 years ago and translated by Jonas Balys, reads "Earth, my mother, from you have I come; you feed me, you carry me, after my death you will cover me." Kissing the earth was considered proper homage, after which the correct prayers were, "Lord God, from the earth I have come, into the earth I will go;" or "My dear earth, my sweet mother, carry me, care for me."

In October, a great festival called "Sambaris" was held in honor of the god Žemėpatis and his sister, the goddess Žemyna. Žemėpatis was considered to be the "Lord of the Earth" and Žemyna was the "Spirit of the Earth" or "Mother Earth." In the 16th century, Praetorius wrote about the custom among Lithuanians called "Žemynėle aptarnauti," in which the first drops of every drink were spilled into the earth. At the end of the harvest season, rye bread and salt were buried in the fields. If the bread was uncovered by the tiller during the following season, he would break it into two pieces, eating one and returning the other to the earth.

As with most other cultures, Lithuanians thought that if a body was not buried under the earth, the soul would never rest. Considering the millions of years of man's existence on the earth, it is sobering to realize that each handful of soil picked up from the ground probably contains some particles that are the remnants of a former human being. Today, as throughout history, great battles are fought over sometimes useless parcels of land. The human attachment to the land is almost instinctive. It will probably always be so, for our souls may belong to God, but our bodies belong to Mother Earth.

Language corner

Lithuanian names fall into two categories, according to a monograph by Antanas Klimas. The first consists of composed names, those created by combining two separate roots or words. For example, "Mindaugas" has the two roots *mini* and *daug* (someone who thinks a lot, and therefore is clever or witty); "Vytautas" is composed of *vyti* and *tauta* (to chase or hunt, plus nation—perhaps meaning someone who is a warrior).

The second category is comprised of common, uncomposed names and is the most frequently acquiring. These can be names of animals, trees, birds, plants, titles, or places. Examples include "Genys" (woodpecker), "Lapė (fox), "Kairys" (left-handed person), and "Šerys" (bristle).

In our next issue, we will write about some foreign influences on Lithuanian names as well as typical variations. For now, we continue with our list of Anglicisms.

English loan word:	Lithuanian equivalent:
16. <i>renda</i>	<i>nuoma</i> (rent)
17. <i>praisas</i>	<i>kaina</i> (price)
18. <i>šėras</i>	<i>dalis, akcija</i> (share)
19. <i>inšiuensas</i>	<i>apdrauda, apdraudimas</i> (insurance)
20. <i>ekspencai</i>	<i>išlaidos</i> (expenses)

EDUCATION

Last year, the **Ethnic Heritage Program** at Kent State University, under the directorship of **Dr. John F. Cadzow**, received a grant of \$35,000 from the Rockefeller Foundation for the purpose of collecting and cataloging Baltic materials. After reviewing the progress of the Baltic program and being very favorably impressed with its accomplishments, the Rockefeller Foundation has chosen to renew last year's grant and has awarded \$21,400 to continue the Program's efforts. The grant money will be used to retain the Program's present coordinator, **Ms. Audronė Tamošiunaitė**, and to continue the Lithuanian Collection's eight years of progressive growth.

The Collection now houses about 10,000 Lithuanian books, periodicals, and archives that are used by researchers, students, and individual members of the Lithuanian community. The future of the Collection looks very positive and the task of assembling and preserving material will continue, sustained by contributions from the Lithuanian community.

PERSONALITIES

Two Lithuanian-American football players, **Dick Butkus** and **Johnny Unitas** (Jonaitis), have been elected to the "Pro Football Hall of Fame." The Lithuanian community is extremely proud of the honor brought by these two children of Lithuania. Their election was widely reported throughout the national press. More information on these two Hall of Famers will appear in *Bridges* in time for the induction ceremonies this June.

In the Fall of 1978, the Amnesty International Group operating from Western Germany used its own funds to send a "care" package to **Algirdas Žyprė**. Žyprė has been imprisoned for over 20 years in a series of concentration camps and "psychiatric hospitals" for participating in anti-Soviet partisan groups following World War II. Documents smuggled to the West state that Žyprė has been beaten severely several times for protesting conditions in these prisons. He has also been injected with drugs that he did not need as part of the so-called "treatment". These powerful injections have ruined his health.

The care package was returned to Amnesty International in February, 1979, with a note saying Žyprė has "left," that his new address is unknown, and therefore, that the package could not be delivered. However, Žyprė is still a prisoner and it is inconceivable that he would be moved without the knowledge of prison officials. This chicanery suggests that Žyprė may have been placed in a labor or strict regime camp, despite his poor health, or, perhaps in a move to finally break him, because of it. Typically, Soviet authorities would prefer that the West forgot about him.

Amnesty International has stated its intention to continue trying to help this prisoner of conscience. Future issues of *Bridges* will provide information about how you, the readers, can help too.

Secretary of State **Cyrus Vance**, on the occasion of Lithuanian Independence Day, has sent a letter to Charge d'Affaires **Dr. Stasys A. Bačkis** at the Lithuanian Legation in Washington, D.C. In the letter, received on February 8th, Vance conveys "best wishes and warm greetings . . . to the Lithuanian people." Furthermore, he states that "the pride Americans of Lithuanian origin take in their heritage is a vivid illustration of the strong sense of national consciousness shared by Lithuanians everywhere."

IN LITHUANIA

The era of pre-packaged motivation has arrived in the workplaces of Lithuania, thanks to the socialist programmers of the Kremlin. According to articles recently published in several American newspapers (*Philadelphia Inquirer*, *Christian Science Monitor*, et al.), workers in a furniture factory in Vilnius can reserve ten minutes in a "psychological relief room." There, they can safely vent their frustrations in the comfort of an upholstered rocking chair as the sound of recorded bird calls begins to ease away their tensions. A soothing, feminine voice whispers: "This day is very happy. We shouldn't be sad. It will always be like this. There will always be summer."

The audio presentation continues with soft music and is complemented by a slide-show which includes pastoral scenes of quiet forests and flowers, sailing boats, and even the Kremlin shot against a deep blue sky.

The idea is to boost worker productivity, which is suffering throughout the centralized bureaucracy of the socialist economy. Soviet officials are enthusiastic about the program and plan on expanding the operation in Vilnius and other industrial locations. Western reporters who toured the furniture plant and saw the "relief room" at the end of the tour were unable to ask the workers how they felt about this ersatz paradise. Judged by western standards, the program can be considered a slightly extreme attempt by management to improve labor efficiency. However, in the context of the Soviet philosophy of control and oppression, the maneuver bears an uncanny resemblance to a practice run for 1984.

THE LITHUANIANS

A special retrospective show was held in honor the 100th birthday of **Adomas Varnas**, painter, engraver, and designer of Lithuania's 1922 banknotes. Numerous artistic paintings, etchings, and caricatures were displayed at the beginning of January in Chicago, Illinois. He was also awarded \$1,000 by the Cultural Council of Bendruomenė for his contributions to Lithuanian art.

Varnas, who is considered the oldest living professional artist in the world, was born on January 1, 1879. He began his training at the St. Petersburg art school in 1899. His studies were interrupted in 1903 when he took part in a Lithuanian play with nationalistic overtones. Varnas fled the country to avoid prosecution under the Czar's laws and resumed his studies at the Academy of Art in Cracow, Poland. He later attended the Ecole des Beaux Arts in Geneva, Switzerland, from which he graduated in 1908 with highest honors. According to the *Encyclopedia Lituanica*, Varnas was "one of the most productive painters of pre-World War I Lithuanian."

In independent Lithuania, Adomas Varnas' paintings were shown in five separate art exhibits as well as one held in Germany in 1948. He had settled in Germany at the time of the Soviet Russian invasion in the summer of 1944, but since 1949 he has been living in Chicago.

Varnas' works include landscapes, portraits, caricatures, lithographs, and book illustrations. As a painter, Varnas occupies a middle position between Romanticism and Impressionism. He also designed banknotes and several dozen postage stamps for the free Lithuanian government. An article about

countable number of openly defiant prisoners of conscience; cultural resistance, as shown by the scrupulous preservation and use of the Lithuanian language and customs; and religious resistance, as seen in the continued popular support of the Roman Catholic Church. This opposition is much more subtle than political rallies or protest marches are, but that does not mean it is dormant.

Finally, the journalist concludes that Lithuanians "are better off economically as part of a big country with extensive natural resources [and] it would be unrealistic for tiny countries with a history of domination by Germans, Swedes, Danes, and Russians to exist independently now." This kind of reasoning is as archaic as a plantation full of cotton fields and slaves. Colonialism is no longer accepted by the majority of the world's population as a viable political philosophy. Why should Mr. Sipler defend it in the case of the Soviets?

(Bridges readers wishing to obtain a copy of this damaging article may do so by sending a stamped, self-addressed envelope to *Bridges*, NYT Article, P.O. Box 2158, Jenkintown, PA 19046. - Ed.)

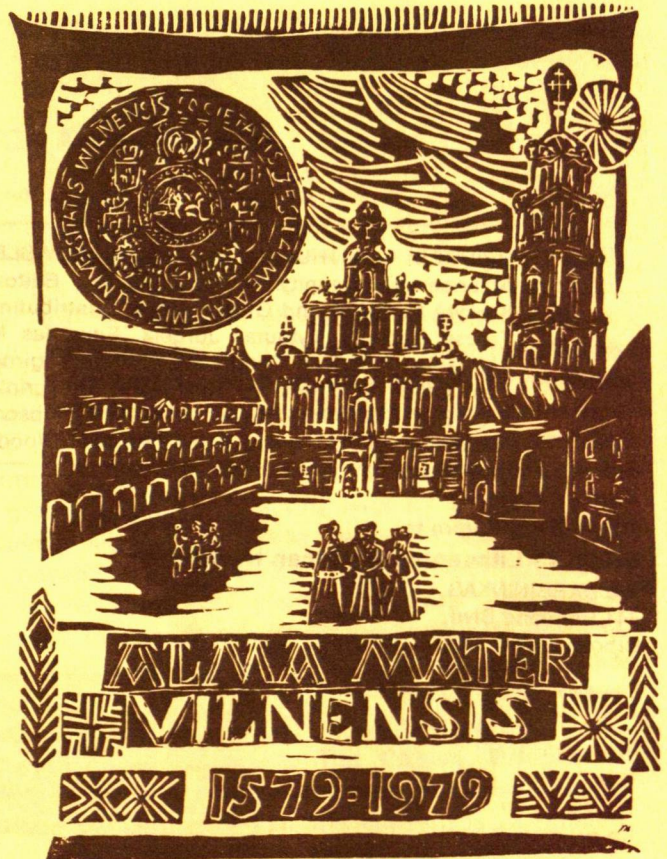
CALENDAR OF EVENTS

April 25: The 400th anniversary of the establishment of Vilnius University is being celebrated this year in many places by Lithuanians and other groups. The Los Angeles Bendruomenė Chapter has scheduled a commemoration on April 25th at the UCLA Los Angeles campus. Master of Ceremonies for this commemoration will be Dr. Marija Gimbutas, professor at UCLA and author of *The Balts*. She will highlight important events in the history of the University before the Soviet occupation. C. Milosz, a professor at Berkeley and the most famous contemporary Polish poet, will discuss the merits of the University for the Polish intelligentsia. Poet Tomas Venclova, a Lithuanian dissident and member of the Helsinki Monitoring Committee in Lithuania, who currently teaches at UCLA, will survey events concerning the University since the occupation. There will also be a photographic exhibition. The commemoration will be in English since all University professors and students will be invited, and all members of the general public are welcome to attend.

May 26-28: The VIIIth Conference of the **Institute of Lithuanian Studies** will take place in Brooklyn, New York at the Kultūros Židynys on Highland Boulevard. The 400th anniversary of Vilnius University will be commemorated and will be an underlying theme of the lectures to be offered during the Conference. The Institute of Lithuanian Studies was founded in Lithuania in 1939 and is comprised of individuals

who have completed higher learning, whose expertise is in the area of Lithuanian studies, and who have published in that field. The Institute, which has 120 members, is divided into the following sections: bibliography, philosophy, history, language, literature, art, psychology, ethnography, law, and sociology. The members publish articles in their specialties and give lectures to the Lithuanian community and the public.

August 19-25: The Lithuanian Students Association, "Ateitis," is sponsoring an unusual and experimental camp this summer. The theme of the camp will be folklore — participants will speak only Lithuanian and will study old Lithuanian customs, folk tales, and songs. The camp will be held in the Algonquin Provincial Park in Ontario, Canada. Campers will live in tents and will have many opportunities to go fishing and boating. This camp will take place before the traditional "Ateitis" Student Association summer camp begins. Only 30 applicants will be accepted. Interested parties should write to: SAS CV, 1226 So. 58th Ave., Cicero, Ill. 60650.



Cover from Vilnius U. 400th anniversary commemoration program held in St. Petersburg, Florida on April 4, 1979, Artist — M. Biržiškaitė-Žymantienė

ORGANIZATIONS

The Mid-Atlantic Region of the **Knights of Lithuania** held its spring conference on March 11th in Scranton, Pennsylvania. K of L Council 74, under Council President Eva Kazokas, was the host. About 250 Vyčiaiai participated, with 91 voting delegates representing 16 councils (Syracuse, Amsterdam, New York, Maspeth, and Brooklyn, New York; Bayonne, Paterson, and Newark, New Jersey; and Scranton, Pittston, Forest City, Philadelphia, Shennandoah, Frackville, St. Claire, and Minersville, Pennsylvania).

A special Mass was offered by Father J. Dambauskas, Father K. Pugevičius, and Father M. Ožalas. Bishop Carrol McCormick of Scranton was the special guest and was presented with a miniature carved wooden chapel by Phillip Skabeikis, K of L National President. The Mass was filmed for the 6 o'clock news by a Scranton TV station, which also included an interview with Father Pugevičius.

Brezhnev say

On January 1st, in conjunction with the United Nations designation of 1979 as **The Year of the Child**, Leonid Brezhnev said in a speech that "... our duty is to take on the endeavor that children of all nations would not know war, that their childhood would be peaceful, joyful." Leonid sure has a way with words. In Šiauliai, Lithuania, a peaceful and joyful childhood includes either accepting membership in the Communist Youth League or being forced to stand in the classroom for hours with one's arms raised. For the children of the Gargždai No. 2 Middle School, joy and peace comes from "properly" filling out mandatory questionnaires by declaring that you are a nonbeliever and that you do not go to church. The alternative is the fear of being publicly terrorized and ridiculed. These events, together with names and dates, were documented in *The Chronicle of the Catholic Church in Lithuania*. It seems you can never take the B.S. out of what Brezhnev Says.

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