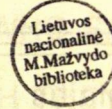


Bridges



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YEAR OF FAITH, UNITY, YOUTH

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*The struggle for freedom, when once begun
With the father's blood, is bequeathed to the son,
Though broken a hundredfold by the power of the foe—
It ends in victory . . .*

—ADAM MICKIEWICZ

K. V. Tauras

THE LITHUANIAN FREEDOM ARMY KEEPS MARCHING ON

A German soldier who was a Soviet prisoner of war described his experiences with the Lithuanian Freedom Army in 1947 as follows:

"Once in Šiauliai when we were taken to a forest to prepare firewood, Russian soldiers stopped us, gave us cigarettes and complimented us: 'Deutscher Kamerad ist gut.' Then they left us to enter the forest alone, themselves retiring to the buildings at the edge of the forest. This Russian behavior was very puzzling to us. But some of our comrades who had worked in the forest explained that there were Lithuanian partisans there. The Russians feared them and never ventured into the forest in small groups. There had been instances when Lithuanian partisans seized Germans working in the forests, armed them and forced them to fight against the Russians. Once there was a great explosion — the partisans had blown up the NKVD office."

In his testimony before the Select Committee of the U.S. House of Representatives on Communist Aggression, former NKVD Lieutenant Colonel G.S. Burlitski answered the following questions like this:

Mr. McTigue (Committee Counsel): So — the Lithuanian "bandits" — or *partisans* — were fighting the communists and had been very effective. Is that correct?

Burlitski: Yes.

McTigue: They had become so effec-

tive, as a matter of fact, that the Kremlin lost patience with the whole operation in Lithuania. Is that correct?

Burlitski: Absolutely correct.

McTigue: And, in losing its patience, the Kremlin decided to send into Lithuania its top man, Kruglov, to enforce the operation. Is that correct?

Burlitski: Correct . . . On a dark September night (1944), in the city of Panevežys, Kruglov called in a top-secret operational meeting. He then summarized the results of the fight against the "bandit" movement in Lithuania and said that up to that time the measures which had been undertaken had not proven to be realistic, that the Politbureau of the Soviet Union and Stalin and Beria were not satisfied with the results. He ordered us not to spare any efforts and to spend more money creating an agents' net to find out the base and leadership of the "bandit" movement. He ordered troops to fight, comb the forests, violate the villages . . .

Kruglov found it impossible to destroy the Lithuanian Freedom Army. After five years, Burlitski was sent to Lithuania where he found, "There were many occasions when soldiers, sergeants and even officers, in fulfilling the horrible tasks given them by the government, deserted. Those soldiers half-heartedly obeyed the orders to comb through the forests searching for the 'bandits'. They did not consider it worth risking their lives for."



THE BROTHERS OF THE FOREST

in

the United States and Canada represent a phase of current Lithuanian-American scouting: an extension of the guerilla tactics of the Lithuanian Freedom Army (1944-1952) that impeded Soviet objectives of invasion and kept the ideal of national unity alive. Survival tactics also include those of the American Indian.

COMMEMORATING FEBRUARY 16th
LITHUANIA'S INDEPENDENCE DAY

Archbishop J. Matulaitis
and Bishop P. Baltakis

THAT UNIQUE FREEDOM
OF SELF-DIRECTION

Lithuanian-American
and World Communities

ACTION TODAY
WITH OUR LEADERS

February 16, 1918, Lithuania declared her independence after centuries of Polonization, Russification, and Germanization by her neighbors. Now in 1985, February 16 has a special meaning for Lithuanians who live in the Free World while their countrymen are Sovieticized with a new, more vicious kind of enslavement that sends young Lithuanians to "liberate" and destroy the people of Afghanistan.

October 1918, Pope Benedict XV appointed Jurgis Matulaitis resident bishop of Vilnius. In 1984, Pope John Paul II appointed Paulius Baltakis titular bishop of Egara — spiritual leader of Lithuanians living outside of Lithuania. The situation that Bishop Matulaitis faced in Vilnius was as difficult — if not more so — than the situation Bishop Baltakis faces today.

Jurgis Matulaitis was a profoundly intellectual, gentle but resolute, and socially committed human being. Having studied at the Theological Seminaries in Kielce, Poland and St. Petersburg, Russia, he was spiritually dedicated to imitation of Christ in every act of his life and he was socially dedicated to practical implementation of social justice. This dual task in the period of his lifetime (1871 - 1927) exacted from him the humility, patience, compassion, self negation and faith of a saint. The Vatican has recognized him as Servant of God. Lithuanians await his beatification.

Together with a Polish priest in Warsaw, he founded an organization for workers "Christian Democracy" and he edited its newspaper with a following of 50,000 members. When he was appointed Bishop of Vilnius in December 1918, he entered a stormy battlefield of social unrest. It surpassed the problem of workers and social justice. It surpassed his own problem with painful bone cancer which he had contracted at an early-age.

In the next two years, Vilnius changed hands several times: Lithuanians, Poles and Russian bolsheviks fought to take possession of the city. Bishop Matulaitis suffered unspeakable harassment, searches and interrogations, especially after the Polish occupation of Vilnius October 8, 1920.

In making his decisions how to resolve the problems among the Lithuanians, Poles and Belorussians, Bishop Matulaitis acted on the premise that people should receive ministrations in the language they understood. On the question of nationality, he stood for justice and equality.

Polish chauvinists — both lay and clerical — attacked Matulaitis on no other grounds but that he was a Lithuanian.

(Continued on Page 10)

The president of the World Lithuanian Community, Inc. Vytautas Kamantas and his wife Gražina recently toured Europe, visiting West Germany, Austria and Switzerland, on matters of future action.

In Germany they spent some time at the Vasario 16 (February 16) High School and discussed with its director Andrius Šmitas and his wife Marytė Dambriūnaitė-Šmitienė the urgent needs of the school. They promised assistance with students, teachers, books and financial aid. Mr. Kamantas presented the school with a \$1000 donation from the Lithuanian Fund. The new semester will have a considerably enlarged student body than last year. Soon the construction of the new building for boys will begin, as well as the renovation of the building recently damaged by fire.

In Munich Mr. and Mrs. Kamantas discussed with Dr. Saulius Girmius and Latvian youth representative Maris Graudins plans for the 1985 Baltic Peace and Freedom Cruise. Lithuanians are represented by Gintaras Grusas, president of the World Lithuanian Youth Association.

In Augsburg at the Lithuanian Studies Week Mr. Kamantas and vice president Algimantas Gečys presented papers on the plans and action of the World Lithuanian Community. They attended with Dr. Albertas Gerutis and Bishop Antanas Deksnys, the conference of the leaders of the European World Communities. They presented the organizers of the Lithuanian Studies Week with a check for \$500 from the Lithuanian Foundation. The leaders of the World Lithuanian Community pledged to support the Vasario 16 High School and the University of Illinois Lithuanian Chair, and to strengthen the ties between all the Communities. They will work to generate political action in the European Parliament and United Nations, stimulate activities among young Lithuanians and prepare for the World Lithuanian Youth Congress in Australia in 1987.

The 32nd Lithuanian Studies Week in Europe will take place September 11 - 18, 1985 near Verona, Italy. Plans for subsequent such Studies Weeks include Austria in 1986.

In Geneva, Mr. Kamantas conferred with Narcizas Prielaida, director of the International Red Cross. They discussed at length the problem of human rights in relation to Soviet-occupied Lithuania and Afghanistan. Mr. Prielaida has been engaged in considerable productive work pressing the Lithuanian cause at the United Nations headquarters in Geneva, supporting BATUN, Baltic action in the United Nations, keeping in touch with the press in Geneva and with the Lithuanian Information Center.

NEXT SUMMER'S FREEDOM CRUISE

To call global attention to the absence of self-determination, democracy and freedom in Soviet-occupied Lithuania, Latvia and Estonia, cultural-political action will be dramatized next July in the form of a Baltic Peace and Freedom Cruise.

The cruise will start with two days of political and cultural activities in Copenhagen. A Baltic Tribunal, organized by the World Baltic Conference, will be presided over by U.S. Ambassador Max Kampelman. A cruise ship will take 500 passengers on a one-day trip through the international waters of the Baltic Sea, past the Lithuanian, Latvian and Estonian coastlines on route to Helsinki. Organizers hope this event will elicit positive world attention.

The cruise will culminate in Stockholm with two days of demonstrations, discussions, sporting events and a folklore presentation in Sweden's Skansen outdoor museum.

Organized by Baltic youth organizations in the West, the cruise is intended for people of all ages. The official languages of the cruise will be English and German to facilitate participation from a broad international base.

To accomplish this ambitious task, the organizers are appealing for your support. The total budget, including ship rental and promotional expenses, is currently set at approximately \$180,000. For more information, write to Karlis Cerbulis, re: Baltic Youth Cruise, 2722 A Buckeystown Pk., Adamstown, MD, 21710.

LAST SEPTEMBER'S "FREEDOM" CRUISE

In the fall of 1984, a communist "peace and friendship" cruise with a 120-delegation of Soviet trade unionists under the leadership of Kazimieras Mackevičius sailed on the Black Sea, visiting France, Spain, Portugal and Greece. The "purpose" of the cruise was the development of friendly relations and solidarity with trade unions abroad, as well as an appeal "to free Europe of every kind of nuclear weapon including both the medium range and tactical missiles, and to turn Europe into a continent of peace and cooperation."

OUR PRIDE: THOSE WHO SAILED VIA STEERAGE TO FREEDOM WHICH THEY SUPPORTED WITH HARD-EARNED AMERICAN DOLLARS

Constantine Jurgéla

In 1916, representatives of Lithuanian organizations in the United States met in Wilkes-Barre, Pennsylvania, and formed the Central War Relief Committee for a major fund-raising drive. When President Wilson proclaimed Nov. 1, 1916 Lithuanian Tag Day, nearly \$200,000 were collected for Lithuanian war victims.

The National Council at the January 1917 conference in Pittsburgh was the first to publicly promulgate the Declaration of Lithuanian Independence. Rev. Jonas Zilius and Dr. Julius Bielskis presented copies of the Declaration to the White House and distributed them to European embassies in Washington.

Petitions to the United States government to support Lithuanian independence were presented by other political groups as well. Acting jointly, the Lithuanian National Councils convoked the Third National Congress of American-Lithuanians in New York. Two thousand delegates attended the convention at Madison Square Garden, March 13 - 14, 1918. A group of American Lithuanians was sent to Paris to help the Lithuanian delegation which was allowed at the Peace Conference only in the capacity of observer.

Efforts to promote the interests of the newly re-established independent state of Lithuania among the United States delegation were not immediately successful. Although the delegation was sympathetic to the Lithuanian cause, it adhered to the official United States policy opposing all attempts to dismantle the former Russian Empire.

A successful campaign to collect one million signatures petitioning the United States government to recognize the independence of Lithuania was completed, and the petition was submitted to President Warren Harding on



Lithuanian immigrant laborers like these Pennsylvania miners helped build the USA and contributed to the reconstruction of war-torn, freed Lithuania.

May 31, 1921. One year later Lithuania was granted *de jure* recognition by the United States: July 27, 1922.

To aid the reconstruction of Lithuania, a Liberty Bond drive was launched in 1919, during which \$1,845,150 were raised. Substantial sums of money were sent by private individuals to relatives in postal money orders, checks, and cash. In 1926 - 28 the Lithuanian postal system registered the receipt of over \$8,000,000 in money orders alone.

Large sums were also collected for the building of churches, schools and facilities of organizations. It is estimated that until the Great Depression in 1933 an average of three and a half million dollars a year reached Lithuania in various forms of financial aid.

ROSES AND OUR SURNAMES

*Shakespeare: "That which we call a rose
By any other name would smell as sweet"*

The June 1984 issue of *Akiračiai* (Horizons) carried an anonymous article by "B.R.," entitled "*Kada išbrisis iš chaoso?*" (When will we emerge from chaos?), decrying especially the corruption of Lithuanian surnames. Since my surname was singled out as the worst example, the staff of *Bridges* invited me to write a commentary. May I therefore offer observations from the viewpoint of a second-generation Lithuanian, son of the pre-World War I immigrants.

It is no secret that immigration clerks at ports of entry were hardly prepared for the deluge and variety of surnames they encountered in the heyday of newcomers flocking to American shores. These clerks simply and hastily took wild guesses about spellings. Even if they were to ask an incoming foreigner: "How do you spell your name?" people like my parents would not have known even the meaning of the word "spell," or for that matter any other English phrase. Thus, surviving corrupt surnames are a historical fact — a wound inflicted by unknowing immigration officials of a bygone day.

There have been other reasons that account for anomalous surnames. Subsequent to their arrival, some of the immigrants (and later their children and grandchildren) shortened last names out of frustrated efforts to explain spellings to non-Lithuanians. Some sought to translate their surnames into some English equivalent. Others made up titles using the consonants from their correct Lithuanian surname. In the face of prejudice (or sometimes shame), still others shielded their foreign surnames in order to obtain employment they would not otherwise acquire. School teachers some-

times arbitrarily and arrogantly changed first graders' surnames into any convenient spelling that came to mind. As to women's surnames, as everyone knows, English grammar has no provision for distinguishing between a maiden and a married woman. Often an alteration has occurred outside the control of the victim. At other times, the change has been a deliberate choice from motives often good, but on occasion unflattering. In general, the explanation usually hinges on accommodation of one sort or another.

For reasons such as those here unfolded, the old immigrants and their offspring (and even some of the Displaced Persons and their children) have borne surnames that have become corrupted — admittedly not the norm that would prevail in a utopian society. Meanwhile, since consistency in spellings is an urgent matter for documentation, the vast majority have deliberately chosen realistically not to tamper with these spellings.

The thesis of the *Akiračiai* includes a curious assertion that if one's name or surname is altered, "*anksčiau ar vėliau nusitrints ir jūsų lietuviškumas*," (sooner or later your Lithuanianism will be erased). May I respectfully suggest that "B.R." carefully examine the activities, and particularly the scholarly writings of those whose name-spellings he finds offensive, to see if these men and women are somehow lacking in Lithuanian spirit. I am confident that such a search would prove fruitless. Of course, they are quite capable of defending themselves. Perhaps it is presumptuous of me to speak in behalf of these scholars, most of whom are my fellow members in the Lithuanian Institute of Studies. And that brings me to my final point.

The *Akiračiai* article evidently perceives my association with these academics as somehow outlandish, if one correctly interprets the apostrophe in parenthesis preceding my name and surname. The corrupted surname that came down to me from my immigrant father is "Wolkovich," admittedly a mongrel spelling. Everyone knows there is no "V" in Polish, and there is no "W" in Lithuanian. When, on my free time, I began my graduate work in "American Studies" at Boston College in 1977, I soon decided, rightly or wrongly, that for ethnic clarity I would hyphenate my surname, resulting in the cumbersome "Wolkovich-Valkavičius" pairing. It is reminiscent of Rev. John Jutt-Jutkevičius, that giant of a priest of Worcester, cut down by death in the prime of his intense Lithuanian activities. In matters Lithuanian, I strive consistently to sign myself as "Kun. Vincas Valkavičius." For the English readership of my writings, I use that bulky hyphenation.

I was born in a small Lithuanian community (Hudson, Mass.) without a Lithuanian parish in which to grow up. Most of my priesthood of thirty-one years has been outside Lithuanian circles. Even so, may I respectfully invite "B.R. to judge my limited Lithuanianism, such as it is, on the basis of my participation in twenty-five chamber concerts (for two violins and keyboard) with the late Izidorius Vasyliūnas and Vytenis M. Vasyliūnas — performances mostly in Lithuanian colonies such as Chicago, Cleveland, Philadelphia, as well as Boston, to say nothing of my vocal and violin solo performances. And above all, I welcome "B.R." to examine my books, articles, reviews, and convention papers that now number about thirty. This musical and historical activity has been reported in our Lithuanian press, readily accessible to "B.R."

"B.R." admits that using actual names and surnames in his article may be questionable. "*Dovanokit, jei tai būtų kiek nemandagu*," (Forgive me if this should be rather impolite.) He is quite correct. Nevertheless, in the spirit of Lithuanian hospitality and fraternity, be assured, "B.R.," that you are forgiven!

Genovaitė Navickaitė

in whose apartment
the children stopped
to rest and warm up

LITHUANIAN

CHILDREN

IN A CITY

RENAMED

“KAPSUKAS”



Commemorating the day of Bishop Jurgis Matulaitis' death, young people from all over Lithuania made a pilgrimage to worship at his tomb in the city of Marijampole, historically named after the Virgin Mary. After the Soviet occupation, the city was renamed Kapsukas, in honor of a well known communist.

A group of seventeen children and young adults from Kybartai arrived hours too early for Mass. They were chilled to the bone and tired. They decided to stop at Genovaitė Navickaitė's apartment where they could warm up and pass the time away.

She welcomed them with pleasure. As they relaxed and chattered, the front door was violently broken in. The young people were startled, then terror-stricken.

A group of militia, accompanied by officials in civilian dress, forced their way into the apartment. They did not identify themselves. They were searching for "truants."

They poked into closets and corners, into suitcases and handbags and baskets. Into the oven and refrigerator. Into pillow cases and under the mattress. When they found a typewriter, they demanded of Genovaitė Navickaitė,

"And where did you get this? Is it registered? Do you have proper papers?"

They continued their search until they found some books, among them "The Essence of Religious Life" and "A Book for Nuns." They recorded their findings formally and threatened Genovaitė with imprisonment for her crime.

The children were herded into a bus which took them to the police station where they remained until midnight when their parents arrived to fetch them.

Genovaitė refused to sign the militia report which read: "Nobody broke down the door. Rather, with a hard pull, it opened of itself. The lady of the house, Miss Novickaitė, insulted both the militiamen and the educators who had come to look for truants."

Eventually in court, a judge reprimanded Genovaitė and advised that she should not have permitted the seventeen children and young adults into her apartment to warm up before Mass. She should have sent them away. He sentenced her to ten days in jail.

In addition, she was sentenced to serve two years in a labor camp for allegedly duplicating and disseminating the underground publication "Chronicle of the Catholic Church in Lithuania".

Algirdas Gustaitis

WHY NOT GIVE

AMERICAN PLACES

LITHUANIAN NAMES?

Hundreds of thousands of Lithuanians live in foreign countries. They stage impressive spectacles of Lithuanian dance and song and commemorations of Lithuanian history. However, most of these efforts are but a flash of brief duration. Americans do not attend Lithuanian concerts; they prefer horse races, baseball games and sunny beaches. They have little interest in the history of other countries. Many do not know the details of their own historical holidays. How can we leave an indelible record for posterity with names which will testify to the fact that Lithuanians worked and maintained a strong cultural life in certain areas of America?

Perhaps the best way would be to give American places Lithuanian names, such as Lietuva, Vilnius, Kaunas, Trakai, Darius-Girėnas, Romas Kalanta, and others. Suggestions like these we ought to send to the planners of new towns and reconstructed cities.

America is rich with foreign names; in her history and geography books there are place names that are British, French, Spanish, Greek, German, Russian, Portugese, Polish, Italian. Where are the Lithuanian names?

We have thousands of well educated young Lithuanians among us. Their contributions to the Lithuanian cause are very small. All of them could bestir themselves and suggest Lithuanian names for streets and towns... the towns would eventually grow into cities... the names would be a tribute to Lithuania.

If young people do not get into such action, then parents and organizations should take over. It is more important to leave to posterity the Lithuanian names of places and people than to spend time at a commemoration or banquet. It is up to Lithuanians themselves to insure perpetuity for Lithuanian names.

WHY HAVE WE LITHUANIANS ABANDONED

KOSCIUSKO?

in Lithuanian, or even in English by a Lithuanian, in the Library of Congress. On the other hand, there are numerous books and articles on Kosciusko by Polish scholars, many of them in English. Nor have Polish efforts to honor Kosciusko been limited to the written word; the Poles have also set up monuments and statues to his memory in many places throughout the United States, including Washington, D.C., and West Point. The Poles have indeed tended to monopolize Kosciusko's legacy but this is due as much to Lithuanian apathy as to Polish zeal.

Abandoning Kosciusko to the Poles, however, appears to be a more recent phenomenon. This is brought out by Constantine Jurgėla in his book *Lithuania, Outpost of Freedom*. He informs us that when Kosciusko died, memorial services were held throughout Lithuania and the authorities in Vilnius petitioned the Czar for the body of their "fellow Lithuanian" in order to erect a monument in his honor, a request which the Czar denied.

The anomaly of Lithuanians' present-day neglect of Kosciusko is all the more perplexing if we look, however briefly, at the life of this unusual man as seen in the context of his times.

Kosciusko was born February 12, 1746 into a family of small country squires residing in the Grand Duchy of Lithuania, of mixed Lithuanian-Ruthenian heritage. (It is an interesting coincidence that February 12th is also the date of Lincoln's birth, since both men shared similar social ideals.) At several times in his career, Kosciusko did not hesitate to acknowledge his Lithuanian origins, although, in common with the upper classes in Lithuania at that time, his first language was Polish and his primary political allegiance was to the Polish-Lithuanian Commonwealth. It is not surprising then that Kosciusko is often identified as a Pole.

Romance and Revolution

After an education in military engineering at Paris, Kosciusko returned home to Lithuania where he soon fell in love with Ludvika Sosnowska, the daughter of a neighboring aristocrat. Discouraged by the young lady's father because of his lack of wealth and position, the disappointed suitor fled to the American Colonies "whose shot heard round the world" had fired his enthusiasm. Appointed colonel of engineers, Kosciusko pursued his



Portrait of Thaddeus Kosciusko by Julian Ryś

by Albert Cizauskas

“There's not much in Kosciusko for Lithuanians.” This reaction of a Lithuanian, one of the many who had migrated to the United States after World War II, was both puzzling and disappointing. It was made in reference to my interest in Kosciusko, the now-almost forgotten 18th century soldier and liberal who in his day had won considerable distinction for his services on behalf of freedom in Europe and America.

Attracted at first by his Lithuanian origins, I soon realized that there was much more to Kosciusko than a case of related nationality. He was among the first and most successful volunteers in our American Revolution. His exploits in war, his subsequent leadership of the Polish-Lithuanian Commonwealth against foreign aggression, and his relationship with leading figures of his age from Jefferson to Napoleon, make an absorbing story, one that has the dramatic and romantic elements of an exciting TV mini-series. But what gives Kosciusko special meaning in today's divided world is his message that political freedom and social justice cannot exist one without the other. Kosciusko acted on this belief in his lifelong advocacy of the freedom, education and economic independence of American slaves and European serfs at a time when such notions were even more radical than the principles of Jefferson's Declaration of Independence and the French Republic's Rights of Man.

Gradually I learned that the negative sentiment toward Kosciusko of post-World War II Lithuanian immigrants was not uncommon among them. In fact, it was consistent with the discovery that not one scholarly work devoted exclusively to Kosciusko can be found

work with exceptional skill and zeal. Among his achievements was the erection of fortifications at Saratoga and the building of West Point as a major fortress on the Hudson. Both were instrumental in halting British attempts to split the Colonies and materially contributed to the success of the American cause. After the war, Congress voted him the brevet rank of brigadier general, a grant of land where the city of Columbus, Ohio, now stands and an official resolution of thanks.

Returning home, Kosciusko spent several quiet years on his family estate in Lithuania. In 1789, when the country's relations with Russia had become critically strained, he was appointed a major general, partly in deference to his military experience in America and partly owing to Ludvika's influence, now the Princess Lubomirska. In this capacity, he trained the country's small and poorly-equipped forces. When war finally came in 1792, Kosciusko, as one of the two military commanders, conducted a brilliant defense but was unable to prevent the loss of half the country's territory and a humiliating vassalage to Russia.

Insurrection

Kosciusko had by now achieved renown throughout Europe; the French Republic even conferred honorary citizenship upon him. Kosciusko, however, refused to accept defeat and fled to Saxony where he joined his former comrades-in-arms in plotting a resumption of the struggle against the enemy. Recognizing his military abilities and inspirational qualities, the exiles selected him supreme commander.

Unfortunately, Kosciusko's hand was forced prematurely as uprisings flashed through the country. He crossed the border and, in a moment of high drama on March 24, 1794, entered Cracow where he appealed in both Polish and Lithuanian to all citizens, even peasants and townspeople, to unite against their oppressors. The language he used in justifying rebellion had the ring of the Declaration of Independence. He followed with a promise to abolish serfdom throughout the Commonwealth and, in the pragmatically idealistic conviction that "Liberty alone does not provide for the peasant and his family," undertook to invest the peasants with proprietary rights to the lands they had cultivated. With these covenants to the nation, Kosciusko has publicly defined the essence of his legacy to us; that political freedom is a necessary precondition of social justice and that social justice is not possible without the means to sustain it.

By not restricting his call for the defense of the nation to the upper classes and instead giving the common people for the first time a personal stake in the outcome, Kosciusko met with initial enthusiasm and success. A number of victories were gained, some of them with the aid of peasants armed only with scythes. But Russia also had the support of Prussia and, at the end, of Austria too. The Insurrection was brutally crushed and even civilian populations were not immune to indiscriminate slaughter by the Russians. Kosciusko himself was severely wounded and imprisoned at

St. Petersburg. The tragic aftermath of his defeat was the third and final partition of the Commonwealth in 1795, obliterating it from the map of Europe.

Hero in Exile

Kosciusko was released from imprisonment after two years and began what turned spontaneously into a triumphal tour of northern Europe on his way back to America. He had endeared himself to Europe's liberals and its common people for championing the cause of the oppressed and for standing up to the continent's most formidable and despotic powers. In England, which he had but recently assisted in defeating, he was tumultuously welcomed. Its leading poets — Byron, Keats and Coleridge — praised him in verse.

When he finally reached the young American nation he had helped come into being, he received a similarly emotional welcome, including tributes from Washington and Adams. He settled in Philadelphia and became an intimate friend of Jefferson with whom he corresponded for some 20 years. Before leaving America, he made a will authorizing Jefferson to employ the accumulated proceeds of Kosciusko's Revolutionary War pay in purchasing the freedom of American slaves and financing their education. It was typical of Kosciusko's compassionate yet practical understanding of the needs of society's deprived classes to couple freedom with education.

Kosciusko arrived in Paris at a time when Napoleon was beginning his swift ascent to military dominance. It is a measure of Kosciusko's ability to judge men that he quickly saw through Napoleon as a power-mad egomaniac even though many Poles and Lithuanians hailed him as a potential savior. Despite pressure, Kosciusko refused to lend his name and prestige to Napoleon's campaigns against the Commonwealth's hereditary enemies, Russia and Prussia, unless the Emperor would first undertake to restore the Commonwealth to its original boundaries, liberate the serfs and endow them with ownership of their lands. Napoleon simply ignored Kosciusko's terms.

Following Napoleon's downfall, Alexander I, son of the previous Czar who had freed Kosciusko, also sought the Lithuanian's support. Kosciusko confronted him with the same set of conditions and met with the same refusal. In a last appeal to the Czar, he identified himself as a Lithuanian and pleaded for the future of his native land. But the victorious Allies, acting through the Congress of Vienna, acquiesced in the Czar's intention to continue Russian occupation of Lithuania. Poland was granted scarcely better treatment. It was reconstituted as a small "Kingdom" with the Czar as its monarch. Kosciusko aptly characterized this token sovereignty with the observation that "A name does not make a nation." With these decisions, the Allies, which had fought against Napoleon's aggressions, confirmed Russia's earlier act of aggression: the annihi-

(Continued on page 10)

THE LIBERATING FORCE OF M.K. ČIURLIONIS

It would be a rare individual interested in human history and culture who would fail to be fascinated by Aleksis Rannit's recently published study of artist-composer M. K. Čiurlionis.

"At least five or six years earlier than Kandinsky," writes Rannit in his preface, "Čiurlionis was already painting abstract and semi-abstract compositions, partly in the form of symphonic movements... Čiurlionis consequently provided a liberating force for subsequent Lithuanian artists... As distinctly Lithuanian as he is innovative, Čiurlionis is at the same time international, occasionally even universal, and has thus inspired such widely diversified writers as Maxim Gorki, Romain Rolland and Jean-Paul Sartre."

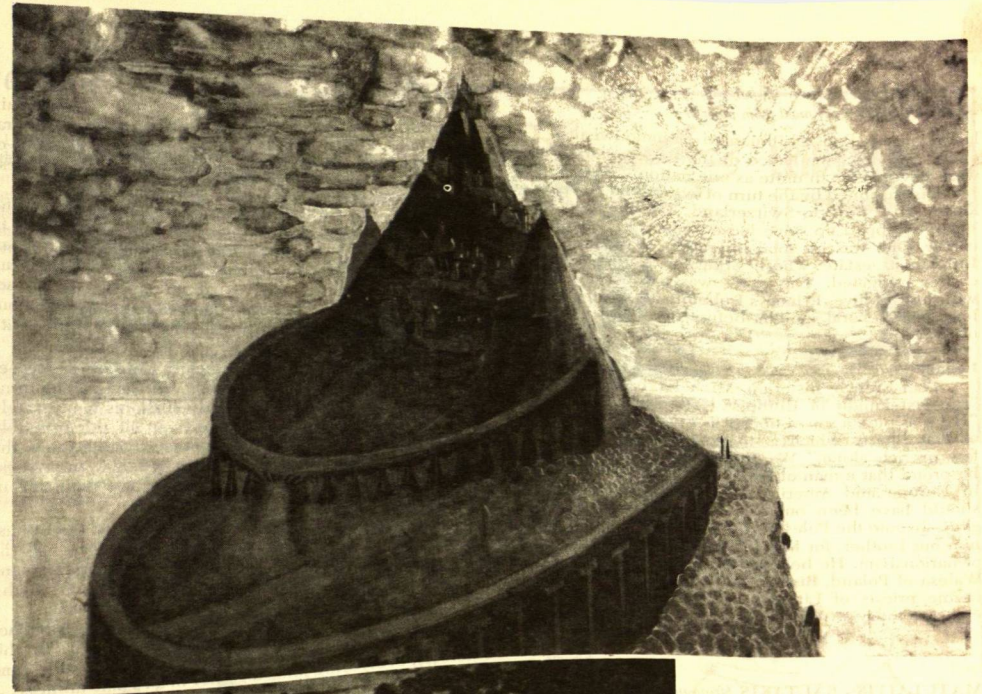
Describing "foreign encroachments on Lithuania's national identity", Rannit writes: "In 1795 began the

Russian period, and for the greater part of the 19th century, Lithuanians experienced sterner methods of repression than did most of their neighbors... the curbs imposed on political and cultural liberty increased... Such restrictive measures did not, however, succeed in suppressing the independent nature of the Lithuanian spirit, as they tend to do today when the very mind and psyche of the people, as well as the very style of artistic expression, are censored by the Soviet occupiers..."

Rannit's preface is followed by a very interesting "Comparative Calendarium", a year-by-year presentation of Čiurlionis' work juxtaposed with the work of other artists, musicians and writers "in the spirit of the time." For example, in the year 1909, Čiurlionis paints his "Sonata of the Pyramids", part of which Stravinsky buys. Jacques Lipchitz leaves his birthland Lithuania for Paris, to become world-renowned sculptor. Redon paints "The Black Vas with Flowers" and Paul Klee "The Artist at the Window." Gustave Mahler writes his Symphony No. 9 and Ravel "Daphnis and Chloe." Maeterlinck's "Blue Bird", Synge's "Deirdre of the Sorrows" are produced. Rilke publishes "Requiem". Swinburne dies. The last part of Čiurlionis' "Sonata of the Pyramids" which Stravinsky purchased is eventually lost.

In the chapter "In Search of a Philosophical Background", Rannit compared Dostoyevsky's "terror of a universe without truth, principle or equality" with

(Continued on page 10)



An important new book

MIKALOJUS

KONSTANTINAS

ČIURLIONIS

*Lithuanian
Visionary Painter*

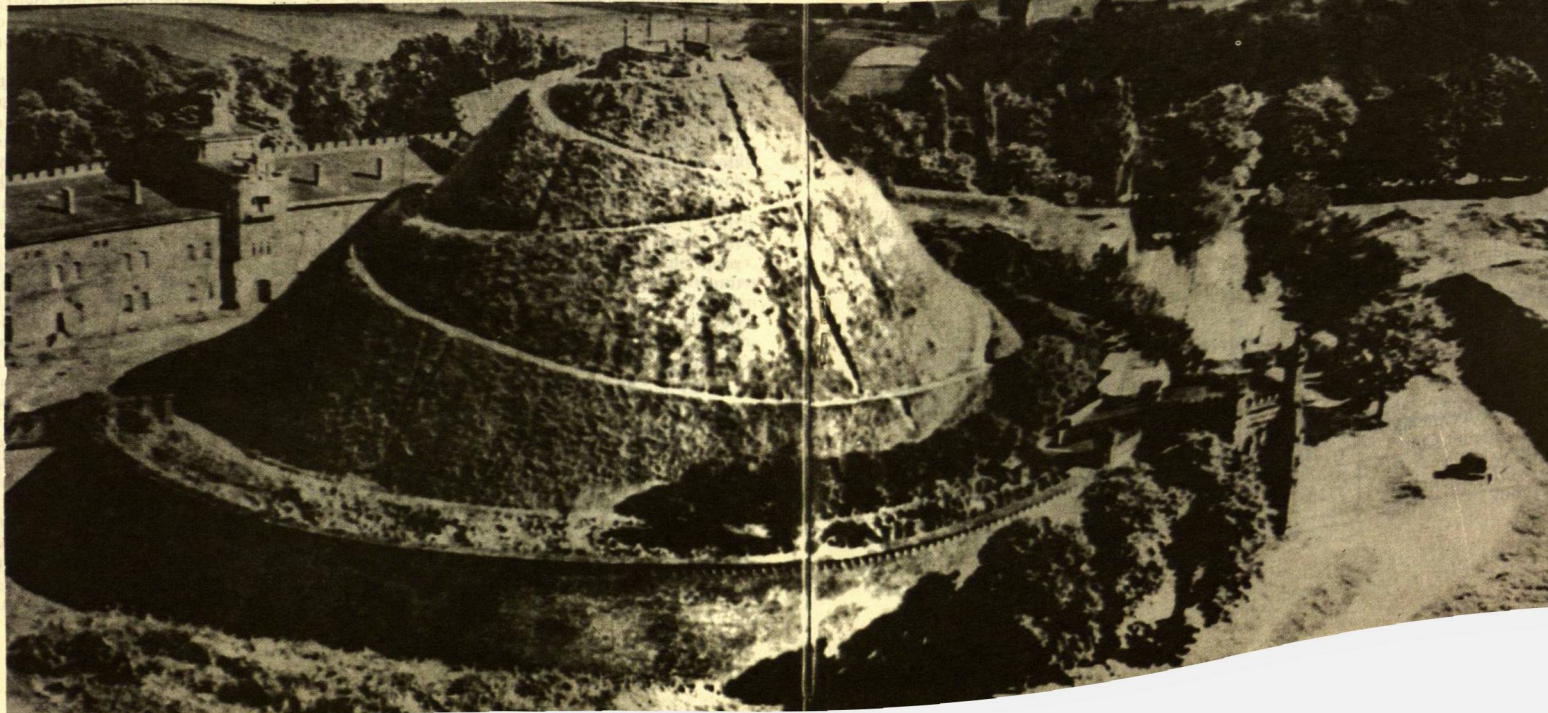
by

Aleksis Rannit

Yale University

Lithuanian Library
Press, Inc., Chicago

Reviewed by
Domicelė Blazytė



Above: Čiurlionis' mystical and dramatic painting "The Tale of a Castle" represents "with unpretentious joy" mankind's eventual ascent into infinite heavens through the "universality of spirit", within that "Great Chain of Being."

Left: This pyramidal memorial was raised in Cracow to honor the world-wide importance of Kosciusko. It was constructed from different soil collected and transported from every area of the earth wherever he had fought for freedom.

KOSCIUSKO (continued from page 6)

lation of the Polish-Lithuanian Commonwealth. Thus ended the uneasy alliance of the two countries which were never again to unite as one nation.

Disillusioned by the turn of events and 70 years old, Kosciusko retired to Switzerland. Two incidents there nicely wrapped up some loose ends of his adventurous career. One was his total liberation of the serfs on his Lithuanian estate whose obligatory services he had earlier mitigated. The other was a touching reunion with his old love, Princess Lubomirska, who paid him a long visit several months before his death in October of 1817.

Legacy

The French historian Michelet called Kosciusko "the last knight of Europe." Jefferson wrote of him: "He is as pure a son of liberty as I have ever known, and of that liberty which is to go to all, and not to the few or rich alone." We Lithuanian Americans should be proud that a man of Kosciusko's stature, once hailed in Europe and America as a "hero of two worlds," should have been our kinsman. We need not, however, dispute the Poles for the exclusive honor of calling him our brother, for Kosciusko transcended the bounds of nationalism. He belongs to all those who, like Lech Walesa of Poland, Bishop Tutu of South Africa and the heroic priests of Lithuania, Svarinskas and Tamkevičius, are today struggling for justice and freedom.

MATULAITIS - BALTAKIS (from page 2)

When in 1925, the Holy See and the Polish government signed a concordat which recognized the annexation of Vilnius by Poland, Matulaitis submitted his resignation to Pope Pius XI as Bishop of Vilnius. His decision to resign brought down on his head the wrath of the Christian Democrats who were the ruling party in Lithuania. He was crucified by politics, chauvinism and his own deep faith.

Today, like Matulaitis, our Bishop Paulius Baltakis is in a very difficult position. He is also intellectual, gentle, and resolute. He is impressively self-effacing, the proof of which lies in the absence of his name and biography in both the Lithuanian Encyclopedia and the English Encyclopedia Lituanica, published in USA, to which hundreds of applicants of markedly lesser stature than Baltakis submitted their biographies.

He needs no encyclopedic recognition. Wherever he travels today, people respond with warmth and excitement to his quiet charisma. We think he will eventually win over even the proud Lithuanian clergy of Chicago who were "passively" "not present" at the recent Congress of Lithuanian Priests and who failed last year to encourage their parishioners to join the world-celebrated pilgrimage to Rome in honor of St. Casimir.

dmj

ČIURLIONIS (continued from page 8)

Čiurlionis' "unpresumptuous joy" in the "Great Chain of Being." Čiurlionis transcends "his immediate cultural and historical setting by moving through perceptions of underlying cosmic relationships towards an awareness of the universality of spirit."

Exploring Indian philosophy in relation to Čiurlionis, Rannit quotes philosopher Jayalleke: "Čiurlionis, in his perception of all the Creation, could well be an Indian." Čiurlionis, with his "perception of the One through the many" arrives at an art that is an act of contemplation "hovering between being and non-being, the latter constituting a kind of dissolution into pure cosmic ecstasy."

Rannit's chapter on "Time in Čiurlionis" focuses on different concepts of time. He says, "The time disclosed by Dante, Blake, and Čiurlionis is ultimately that of angels: composing itself out of the infinitely particular motions of specific objects, it becomes the simultaneous duration of all things in God . . . a mystical illumination consisting of the union and exaltation of time, motion, space . . ."

Especially interesting — and so close to the Lithuanian heart and mind — is his discussion of the influence on the artist of Lithuanian landscape and light, together with "the deeply rooted feelings, myths, symbols, and cosmic associations of old Lithuania."

"The landscape of Lithuania," he writes, "stretches out in endless competition with the sky . . . In this melodious, slowly vibrant flow of fields, hills, and forests, everything joins together in a cosmic fullness . . . The thirst for immortality, a yearning for the supernatural, is a continuing source of strength in the traditional life of the Lithuanian people."

Rannit concludes, "The Lithuanian painter was seeking . . . the absolute, aboriginal essence of ideas. From the beginning, his eye was attuned to eternity and form and perceived them as an organic unity; his love for the All, the totality of things, was of a strength hardly known before in northern Europe."

Today his paintings, which are gathered in the Čiurlionis Gallery in Kaunas, are steadily fading away. He was too poor to buy good quality paints and now, some seventy years after he created his paintings, they have already lost much of the silken quality of their colors.

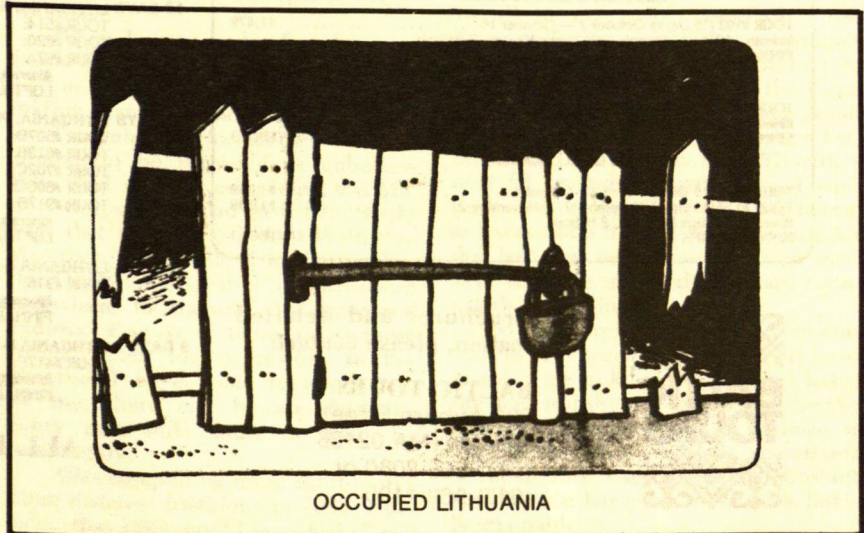
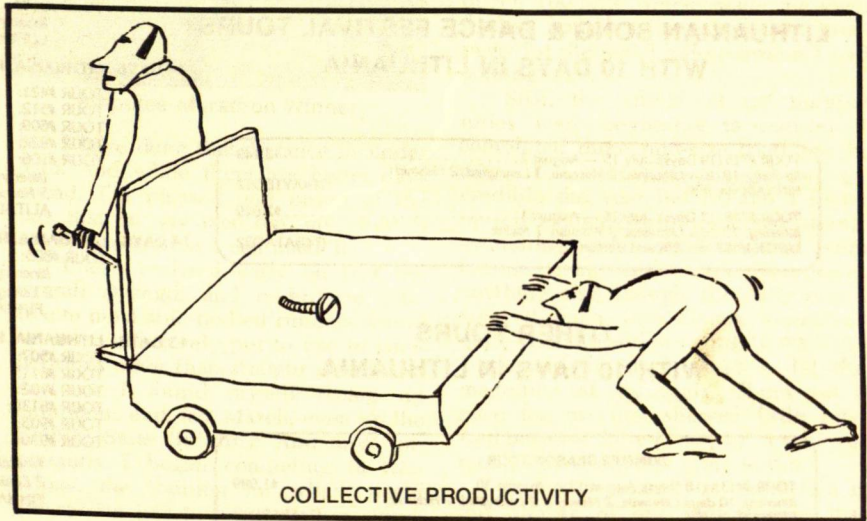
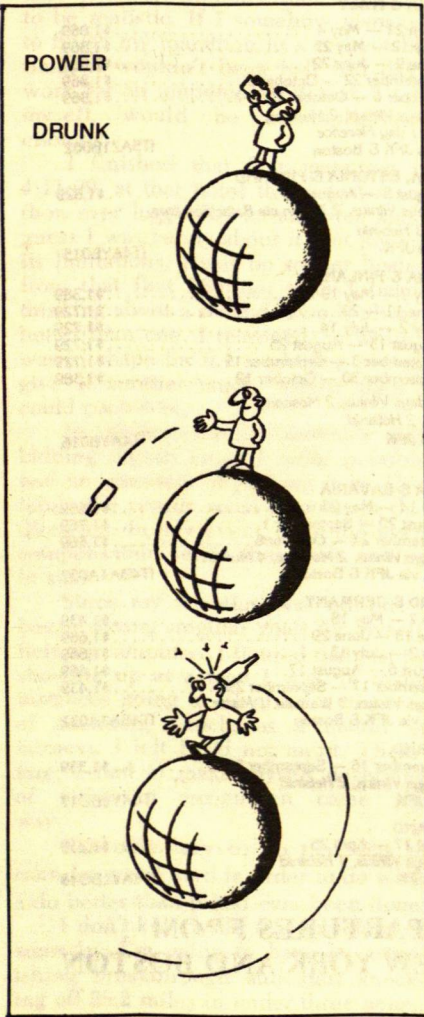
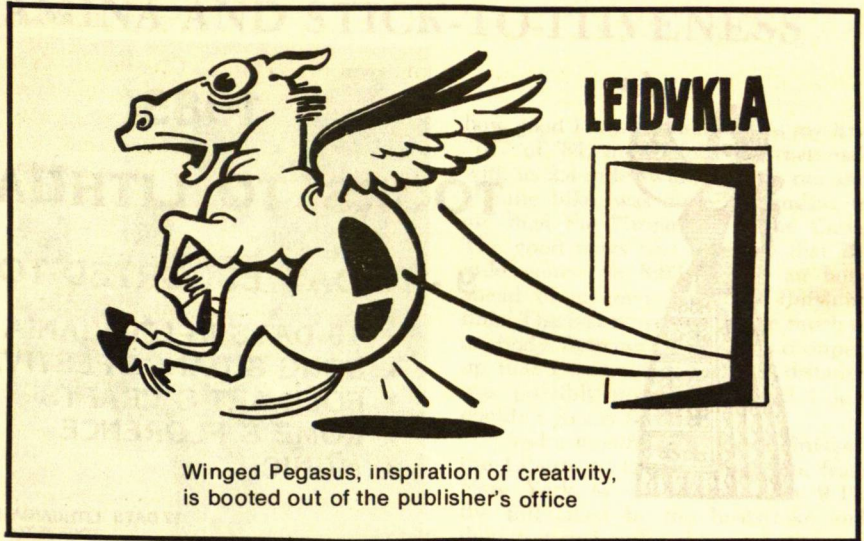
Rannit makes a final statement: "As probably the very first abstract painter, as the creator of the peculiar sonata form in painting, and as a transcendental symbolist, Art Nouveau painter, and proto-Surrealist, Čiurlionis must be included among the ranks of some of the most interesting masters of the entire modernist period."

Aleksis Rannit's book "Čiurlionis" includes 96 reproductions of Čiurlionis' paintings, 32 in color. The book is available at Bridges, 341 Highland Blvd., Brooklyn, N.Y. 11208. (\$25, plus \$1 postage).

satire

At one of these clandestine parties in USA where free-world and non-free Lithuanian visitors meet over sauerkraut and *dešra*, one American remarked that the satiric *Šluota*, published in Lithuania, is weak in its attempts at humor. Protesting, the guest from Lithuania pointed out, "It is surprising what social comments do get through."

Interested, we made a study of twelve issues of *Šluota*, and we found a preponderance of two categories of social criticism of Lithuania: the rampant alcoholism and the failure of the people in all classes of work to do a respectable job. There was even a wry comment about the communist party demand that writers and artists concentrate more on communist propoganda and less on creativity. (Note: the captions are ours.)





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<i>Itinerary: 6 days Vilnius, 3 Warsaw, 1 Mainz</i>	
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**ALL DEPARTURES FROM
NEW YORK AND BOSTON**

LITHUANIAN STAMINA AND STICK-TO-ITIVENESS

Patrick Griskus

tells us his incredible story in his own inimitable way . . .

In February of 1983, two weeks before I ran my first marathon, I watched ABC's coverage of the Hawaii Ironman Triathlon. And even though I was apprehensive about my own upcoming race, I remember actually shaking with envy at the sight of this magnificent undertaking. At the time, just the idea of people swimming farther than I had ever swum (2.4 miles), biking farther than I had ever biked (112 miles) and running farther than I had ever run (26.2 miles) — all one after the other — seemed not only extraordinary but nearly incomprehensible.

Of course I secretly yearned to be able to do an ironman, too; but I had to be realistic. If I somehow managed to finish my marathon in a respectable time, it wouldn't be a half bad day's work for an amputee. And that, I told myself, would be accomplishment enough.

I finished that first marathon in 4:11:09, at that point the fastest marathon ever logged by an amputee and I guess I was happy about it. But joy has its limitations. I was no sooner healed from that first 26-miler than I began thinking about a second. Two is always better than one. I reasoned, so while I was in shape for it I might just as well give it another crack. Maybe then I could pack it in.

In retrospect I was probably only kidding myself since I quite possibly had no intention of packing it in. Certainly the results seem to point in that direction. In any event, once the over-compensation set in there was no end in sight.

Since my situation was unique. I began setting singular goals for myself. Being an amputee, I figured that just by showing up at a race I was, in many instances going to be given a measure of attention, which, as a matter of fairness, I felt I did not merit. Therefore, I had to make myself deserving of whatever recognition came my way.

The only way to do that was to train long and hard in order to do what I do better than it had ever been done.

I don't kid myself that somehow or someday I'm going to have an astonishing breakthrough and start knocking off 26.2 miles in under three hours,



Amputee Marathon Winner

but I have done that distance in under 3:45. And while there are better days ahead, I'm pleased and proud of the fact that on any race day my effort is as close to total as I can make it.

I also realized early on that my overall strength and endurance relative to most able-bodied runners would be more effectively put to use in competitions other than straight road races. And so I found myself racing up mountains end, last March, even up the Empire State Building. And most importantly I began competing in triathlons, the training for which made me realize just how much time, work and discipline go into preparing for an "ironman."

When I went under four hours to finish the 1983 New York Marathon in 3:55 and change, I started to get some inkling that the standard I was setting for "amputee performance" was beginning to be regarded as unbelievable. And when I completed the Marine Corps Marathon just two weeks after that in 3:53 and the '84 Boston Marathon in 3:44:30, I further understood that "unbelievable" or not, I owed everything to training that appeared endless. Fact is if there is anything special about me, it resides in the fact that I have come to appreciate, for me, there can be no shortcuts, every race mile must be paid for relentlessly.

After completing three short-to-medium distance triathlons in 1983, I decided that 1984 would be a test of just

how good I was. In many ways my first "tri" of '84, the Oxford International, with its 2.4-mile swim, 20 mile run and 50-mile bike, was more demanding to me than the "ironman" at the Cape. The good news was finishing that 72-mile course in 8:03, nearly an hour ahead of my own projected finishing time. The bad news was that so much of my body, from neck down, was cramped up that I suspected that this distance was possibly my top end and I just couldn't go any further.

And a month later when I finished the Liberty to Liberty Triathlon, from New York to Philadelphia, in 9:17, the toll taken by the heatstroke and dehydration I suffered towards the end of the 100-mile course made me even further apprehensive about my prospects for the 140.6 mile triathlon I had coming up.

Still, the effects of my training miles were beginning to register. I completed three mid-size triathlons in times I would have considered incredible the year before, and I found myself enjoying the long hours biking, swimming and weightwork that went into preparing for the Cape. As much as anything else, though, the daily runs I went through with Chuck Veneziano quite literally added spring to my step. Understanding as well as I did the magnitude of my goals, Chuck set a pace for me that showed little pity. And because there is no pity in achievement, I owe much of mine to him.

But since quantity is limitless it is the quality of our performance that grants satisfaction to our endeavors. In all of my races, therefore, I set for myself a time cutoff that determines for me personally whether I deserve to feel satisfied. In the case of the Cape Cod Endurance Triathlon, that cutoff was to finish in 14 1/2 hours or better. That I finished in 14:28:57 with a neat 63 seconds to spare says, I suppose, something about me. But being, as I was quite literally, on the ropes for the last few miles, meeting that goal says far more about all the hard training that went into it.

When I reflect upon the circumstances and accomplishments that have enabled me to know success as I have, the accomplishment that makes me the most proud is not doing an ironman or any of the other triathlons, marathons or mountains. Rather it is the constant training that has made these goals finally attainable.

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Cooking

LITHUANIAN STYLE

Aldona Marcavage

JELLIED PIGS' FEET

KOSELIENA

3 or 4 pigs feet — split
2 or 3 pig hocks
2 tb. salt
12 peppercorns
4 bay leaves
4 cloves garlic — pressed

Wash pigs' feet and hocks, and place in a 4 qt. pot filled with cold water. When it comes to a boil, skim several times. Add peppercorns, bay leaf and salt. Simmer several hours — or until meat falls off bones easily. Remove feet and hocks — let cool. Separate meat from bones and place meat in containers for molding. Strain the stock thru sieve or cheese cloth. Add garlic

to stock and adjust seasoning. Pour stock over meat and refrigerate. When jellied remove fat from top and turn over onto serving plate.

Note: Use plenty of water at the start, for the gelatin will not be clear if water is added later.

VEAL WITH SOUR CREAM

VERŠIENA SU GRETINELE

1 large onion — diced
2 tb. butter plus 1 tv. corn oil
1 lb. cubed veal
salt and pepper to taste (or 1 pkg. MBT chicken broth)
dash of paprika
1 tb. flour
1 cup sour cream

Sautee onion in butter and oil until limp. Add meat, season, cover. Cook slowly about 15 minutes—stirring occasionally. Mix flour with a little sour cream till smooth. Add to meat — cook a few minutes. Add rest of sour cream and heat — do not boil. May be served in warm plates over rice or noodles — surrounded by cooked carrots.

CARROT CAKE

MORKŲ PYRAGAITIS

Have all ingredients at room temperature. Sift together:

3 c. flour
3 tsp. baking powder
1 tsp. baking soda
dash of salt
Mix together and add to flour mix:
1 1/2 c. oil
2 c. sugar
4 eggs, beaten
2 c. grated carrots
1 c. drained crushed pineapples
1 tsp. vanilla
1 c. chopped nuts
1 c. coconut (optional)
1 c. raisins

Mix well with wooden spoon. Grease and flour a 13 x 9 pan. Bake at 350 degrees for one hour.

DELICIOUS CARROTS

Scrape, wash and slice carrots. Add enough orange juice to cover them in saucepan. Add a pinch of brown sugar, a light dash of nutmeg and grate a little fresh ginger. Cook till just tender.

ST. CASIMIR JUBILEE IN ROME ON VIDEOTAPE

The celebration of the 500th anniversary of St. Casimir in Rome on March 4, 1984, was the event of a lifetime for those who were fortunate enough to be there. Over a thousand Lithuanians from various parts of the world, received by Pope John Paul II in a special audience Saturday March 3, will never forget it. Those who were in St. Peter's Basilica Sunday, March 4, will cherish the experience for a long time.

Hearing the Pope who has said, "Half of my heart is in Lithuania", tell his listeners both in Lithuanian and in English to show solidarity with the persecuted Church in Lithuania, and to cherish their Lithuanian traditions, brought tears to more than one pair of eyes. Joining the "Grandinėlė" choir in singing favorite Lithuanian hymns between parts of the Mass sung by the Sistine choir brought a proud lump to more than one throat.

Now, both those who were there and those who could not make it can re-live the experience. The official Vatican videotape of the events in Rome is available. With a choice of English narration or Lithuanian narration, some of the beautiful music, and a good sample of the festivities in full color. This is not an amateur videotape done with a single camera anchored in one position, or the second-generation copy of an Italian TV broadcast. The official Vatican videotape was made by professional photographers, using two cameras and a separate sound-recorder. It has been skillfully edited to a 45-min. VHS cassette in NTSC (American) format.

Both the English and the Lithuanian commentaries were written and voiced by Saulius Kubilius, an experienced radio journalist with Vatican Radio. The whole project was the brain-child of Msgr. Audrys Bačkis, Under Secretary of State for the Holy See. It was sponsored by the Central Committee for the Year of St. Casimir, whose General Chairman is Vytautas Volertas, of Delran, N.J. The Committee hopes to recoup its considerable investment by selling the video cassettes to the public at \$100 a cassette. To order, send a check made out to the Lithuanian R.C. Federation Year of St. Casimir Committee, 351 Highland Blvd., Brooklyn, NY 11207. Inquiries about Beta-max tapes or one-inc broadcast reel-to-reel tapes should be directed to the same address.

**EACH
HIS OWN**

Anthony Mažeika, vice-president of Baltic American Freedom League and co-chairman of the Ban the Soviets Coalition, announced via Canadian and American radio broadcasts that his Coalition is now engaged in Operation Freedom 269. It will endeavor to encourage 269 defectors from the Soviet Union as a measure of retaliation for the Russian annihilation of 269 Korean airline passengers last year.

We learn from members of the Knights of Lithuania in various USA cities that a new stimulating hobby is livening family life. Parents and grandparents are rescuing old family photographs stacked away in the attics and unused drawers and they are assembling volumes of pictorial genealogy, complete with dates and captions, for their heirs.

The Knights of Lithuania are known for being the most warm hearted and fun-loving Lithuanian Americans, in contrast to the more reserved and unmingling "others." We have heard of four families this year who, because of jobs, had to relocate to other cities where they did not waste time; the women did some detective work, got in touch with people with Lithuanian surnames and invited groups of them to a Lithuanian dinner. By the end of the evening, each of these social adventures ended up in the formation of a lively Lithuanian Club.

About forty representatives of Lithuanian organizations met with Bishop Paul Baltakis and Bishop Vincent Brizgys the Lithuanian Youth center in Chicago. January 27, to lay plans for the celebration of the advent of Christianity to Lithuania. The 600th anniversary of the Baptism of the Aukštaičiai falls in 1987.

"Actually, the conversion of the Lithuanians, the last people of Europe to abandon paganism, began with the Baptism of Mindaugas in 1251, and ended with the conversion of the Žemaičiai in 1413" said Bishop Paul Baltakis. "However, the conversion of the Aukštaičiai was the high-water mark of a long process," he said

Dr. Jonas Zdanys of Yale University will soon publish his seventh volume of translations of poetry from Lithuanian into English: "Chimera in the Tower", the poems of Henrikas Radauskas, one of our most impressive modern poets.

KASA Lithuanian Federal Credit Union

is a highly successful financial institution with its central offices in Richmond Hill, a prominent residential section of Queens County in the City of New York.

It was founded in 1980 and during the five short years has amassed an impressive sum of 33 million dollars in assets. KASA Credit Union performs all banking functions for its Lithuanian customers and pays an amazing 7% dividend for regular passbook savings accounts.

Lithuanians from all over the world are welcome to join in. Banking at KASA can be done personally or by mail. For more information drop in, call or write:

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