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Bridges

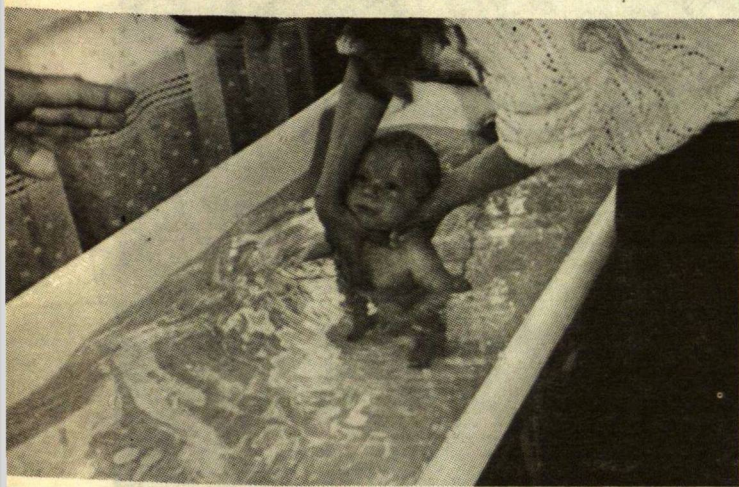
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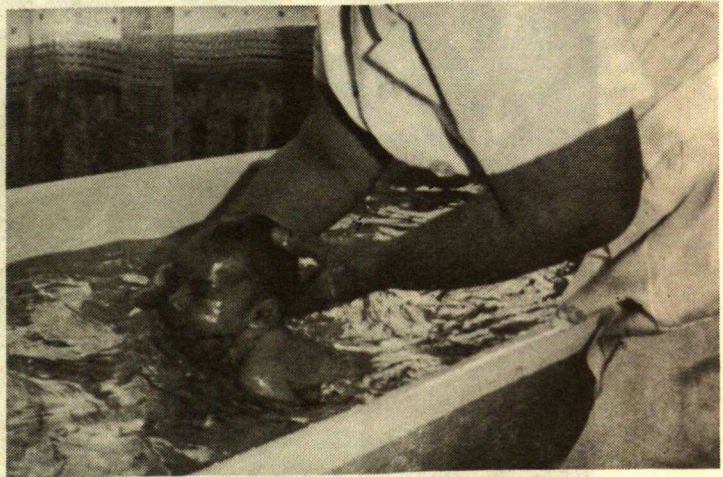
YEAR OF LIVING FAITH

Water Sports in Lithuania

pix by dmj



"I'm not sure I like this."



"But you swam before you were born!"



"Lie on my back? Help! Oh, help!!!"



"I knew I could do it!"

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Mothers in Panevežys take their children for a swim each day.

The Scientific Approach

The children's Polyclinic in Panevežys, Lithuania, runs a "continuation swimming school" for newborn Lithuanians. The newborn are encouraged to practice the skills they learned in the womb and they not only swim with confidence in bathtubs, but become secure enough to perform feats when tossed into a swimming pool from reasonable heights. They overcome initial fears and love their daily swimming parties with their watchful mothers.

Infants exposed to such "natural education" do not suffer as

much from childhood illnesses as their "uneducated" peers. They are self assured. They realize they're having fun. They are prepared for this world. How they will react to their encounter with the "real" world is another question. Will their confidence and assertiveness carry over into a confrontation of the kind which their "less educated" peers are experiencing as they all swim into the ocean of life? How will they swim ahead, meeting the sharks of totalitarian ideology? What kind of adults will they be?

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Growing Up in Infested Waters

Christopher Walker

The children, on an educational visit, gazed in horrified fascination at the instruments of torture on show in the gloomy crypt below the Lithuanian Museum of Atheism, a pink baroque building, once the church of St. Kasimir, in the centre of the capital, Vilnius.

A pretty Russian teacher pointed out the chair of nails, the leg braces, the holder for burning coals and the selection of tongs, and explained in a voice loud enough for all in the chamber to hear: "This is what the Christians used to do to each other as part of religion."

The grotesque displays in the glass cases included photographs of blood-spattered corpses roped to chairs — according to the official description, murdered by "bourgeois nationalists with the blessing of Catholic priests". A list of priests alleged to have cooperated with Hitler's forces in the war was on display.

But those in charge of the campaign to eradicate religion have a hard task. In Lithuania — one of the three Baltic republics annexed by Stalin in 1940 — the Roman Catholic Church is as much a symbol of national culture and pride as it is in neighbouring Poland.

Of Lithuania's 3.5 million people at least half are thought to be believers. The depth of their faith can be seen if one leaves the museum and walks a few hundred yards up Gorky Street to the Aušros Gate, site of the city's holiest shrine.

There, under the embarrassed gaze of Soviet guides accompanying our official party, genuflecting women were praying and proceeding backwards along the street and other believers, young and old, were crawling up the 60 or so steps leading to the Virgin Mary's chapel. When an official was asked what one old woman was doing kneeling in the street, he replied with affected nonchalance: "I don't know. Perhaps she is doing up her shoelace."

Although only 11 of the city's 40 Catholic churches remain open, the Soviet authorities have had to accept a *modus vivendi* with the church. In response to the upheavals in neighbouring Poland in the early 1980's, the Lithuanian church was allowed more leeway so as to ease local resentment and forestall the growth of protest movements against

Serious intelligent faces register a reaction to the propagation of atheism in Lithuania today

Soviet rule. But recently there have been signs that the Communist party is moving to step up its control.

At the regional party congress earlier this year, Petras Griškevičius, the party leader (who was elected to a third five-year term), launched a strong attack on "clerical extremism". He told delegates: "It is necessary to activate atheistic propaganda among different levels of the population and to strengthen the struggle against clerical extremism, against ideological diversions under the cover of religion. In many regions of the republic, anti-clerical work has up to now not been effective enough."

He went on to pledge that the use of the Russian language — a highly contentious matter for many young Lithuanians — would be "encouraged and developed in every way".

Over the years since the annexation there have been outbreaks of nationalist disorder, notably in 1956 after the Hungarian revolt and in 1972, when thousands rioted in the ancient capital of Kaunas after a 20-year old man set himself on fire for nationalist and religious reasons.

Although the atmosphere is more relaxed today, it is still inadvisable to speak in Russian to many Lithuanians. This was confirmed by one colleague whose pronunciation of Russian was so good that he was twice refused service in Vilnius bars and cafés. "When I reverted to pidgin English, the attitude changed straight away", he said.

Soviet officials in Lithuania accuse the US embassy in Moscow of helping the distribution in the West of underground tracts produced by priests and other religious sympathizers, often detailing religious persecution.

Vytautas Zenkevičius, Lithuania's foreign minister, said of the religious campaigners: "There are a few extremists who violate the law. They are punished." He countered questions from British correspondents with pointed jibes about the Provisional IRA and other terrorist groups with Catholic connections.

Last month, Tass accused the Reagan administration of launching a campaign aimed at stirring up anti-Soviet sentiment in the Baltic republics, which in every aspect of daily life remain the most westernized corner of the Soviet Union. The news agency's anger had been aroused by broadcasts by the Lithuanian-language service of the Voice of America which, along with Polish radio Luxembourg, provides a popular alternative to the heavy Soviet fare.

The presence in the republic of some 250,000 Poles has increased the party's concern about ideological influence. The authorities severely limit border crossings. "For the last five years I have not been able to go to Warsaw to see my relatives", said Henrik Rudin, an affable Pole married to a Russian and living in Vilnius. "None of us has any idea when the restrictions will be lifted."

(London Times)



Lietuvos
Nacionalinė
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Fathoming the Depth of the Waters

Report Card

Griškevičius, the boss of the Communist Party in Lithuania is dissatisfied with student performance and the lack of enthusiasm among Lithuanian educators in the "ideological struggle" against devious "bourgeois ideology." He confirmed the generally known fact that Lithuanian students find the obligatory courses in Marxism-Leninism a boring chore and are satisfied with merely passing them. Commenting on the fact that one-third of the Lithuanian university students received "C's" in the state "scientific communism" exam, he said:

"This shows that many students have not acquired the fundamentals of Marxist-Leninist theory and that this question is of little concern to some Komsomol organizations. Such a large number of "C" students forces us to think of the necessity of improving the pedagogical activity of the teachers of Social Sciences."

"You accuse us..."

The shift in Lithuania from an agricultural to an industrial society has proved hard on the young people. Recently, some high school students in Vilnius wrote a letter to the newspaper *Tiesa*, complaining that there is no place where they can go to spend their free time. They are chased if they play ball on the asphalt (which is for motor vehicles) and they are shooed off the grass (which is for bugs and birds.)

A journal recently aired this problem and reported that adults, in their turn, complain that young people have become too "passive". All they do is play cards and listen to "strange" music. They close their ears and eyes to Lithuanian "cultural" matters.

A social affair was arranged for 300 young people. Only 60 came, and even they had to be urged to attend. Disappointed oldsters deplored, "It takes so much effort to arrange entertainment for young people. When they arrived, we seated them at tables loaded with food and refreshments. We had also prepared a program of folk songs. They protested. They rose to their feet and left, banging the door behind them."

A youth retorted, "You accuse us of not knowing our Lithuanian folk songs. We know them better than you think. What we don't appreciate is your sweaty singers who perform for us across tablecloths wet with spilt drinks and plates messy with uneaten food."

He went on to make his point: "In this city we have four folklore ensembles. Who performs in these groups? The young people! And they give us not only the old *dainos*;

they give us new music, the rhythms of our youth, the music of our time. We want to dance to these rhythms. We also want youth clubs which we can run ourselves without interference. We want to be free to decorate, paint and furnish the places ourselves. A disco club opened up lately and we go there two nights a week. Does anyone have to sweat to persuade us to attend?"

Isn't this the natural outcry of disillusioned, fettered youth through centuries, demanding to get into action? Are the old men in the political arena listening both in Lithuania and in world-wide exile?

Two Related Events?

1971 — PROPHETIC?

(From the Rev. Juozas Zdebskis' defense speech in Kaunas, Lithuania, 1971.)

"...The practice of atheists in Lithuania in their struggle against religious believers can be compared to the behavior of Shakespeare's Duke of Gloucester, who, in aspiring to the throne of England in the 15th century, *secretly murdered* all who opposed him, and yet, before the people, he managed an air of respectability, even to the point of appearing in their midst with a prayerbook in hand.

"...If we priests are not tried by the courts today, we will be tried by the nation in the future. And, finally, the Lord's hour of justice will come. May the good Lord make us priests more fearful of God's judgment than of the judgment of the communists."

1986 — MURDER?

The death of Fr. Juozas Zdebskis in an auto collision on February 5 was no accident, alleges the Chronicle of the Catholic Church in Lithuania, recently smuggled out to the West: "Fr. Zdebskis' collision was not accidental, but a carefully planned and executed act of violence". He had been under KGB surveillance for more than 20 years. Subjected to threats and sentenced twice, the Lithuanian priest had several other close brushes with death under suspicious circumstances.

Soviet authorities issued conflicting reports on the death. The Department of Motor Vehicles reported on state-run Lithuanian television that a Zhiguli automobile

owned by Zdebskis crossed the center lane, colliding with a milk truck, killing three passengers in the Zhiguli and injuring a fourth, R. Zemaitis. The cause of the collision was being investigated.

The national Soviet news agency TASS gave a slightly different version of the incident: Zdebskis' Zhiguli, driven by Sabaliauskas, was passing an automobile and collided head-on with a milk truck.

Zdebskis, Sabaliauskas, and an unidentified woman passenger were reported killed immediately. Zemaitis was hospitalized. The driver of the milk truck, slightly injured was taken to the hospital.

In neither report were the names of the milk truck driver, or the passengers of the automobile which Zdebskis' car purportedly was passing, mentioned.

On the day of his death, the pastor's rectory telephone was disconnected by authorities. Friends learned of his death only a day later. The whole funeral took place under KGB surveillance. Those making funeral arrangements were brazenly followed by KGB automobiles.

According to unconfirmed reports from alleged eyewitnesses, Zdebskis was stabbed and beaten to death on the street. A photograph of the deceased, apparently made on the scene, is inconclusive.

In 1981, Fr. Zdebskis suffered severe suspicious chemical burns, while riding in his own car. He was taken to the hospital for treatment, where KGB agents ordered the attending physicians to diagnose Zdebskis' condition as venereal disease, an order they refused to comply with.

Zdebskis had been involved in other auto incidents before the accident that took his life. In 1974, he escaped injury after being forced off the road by two cars suspected of being used by the KGB. In 1976, although a total abstainer, he had his license revoked for 18 months on charges of drunk driving, in an apparent effort to discredit him. Since Zdebskis travelled extensively, ministering to conscripts in the Soviet army, and to pockets of Catholics in remote areas of Siberia, Tadzhikistan and Armenia, suspension of his driver's license forced him to curtail his activities, and facilitated the tracking of his movements by the KGB. Last year another Catholic Committee member, Fr. Vaclovas Stakenas, survived an attack, similar to that which led to the death of Fr. Jerzy Popieluszko.

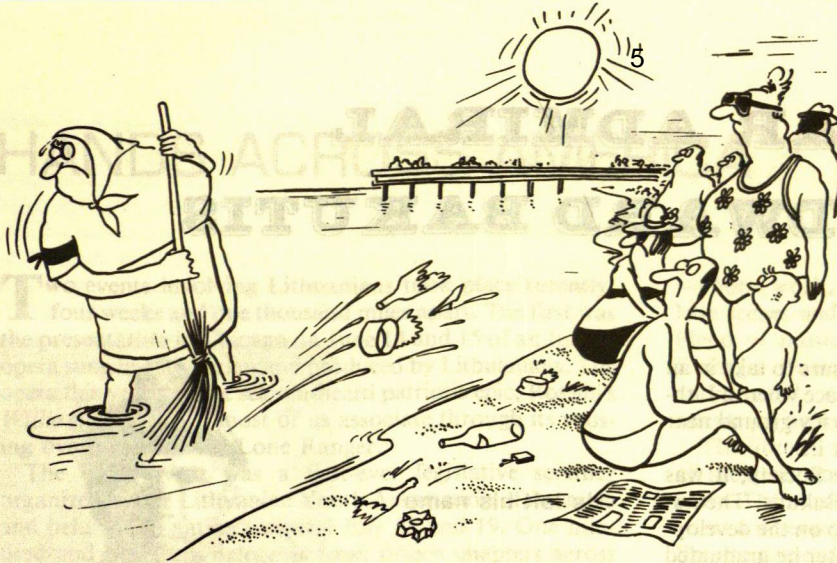
The sole survivor of the collision, R. Zemaitis, gave contradictory accounts. Authorities forbade Zemaitis visitors.

(Lithuanian Information Center)

THE PLEASURES OF COMMUNIST LIFE IN LITHUANIA:

RULES FOR COMRADES AT WORK

1. "There is no such thing as an unrewarding profession in the service of the public."
2. "Every area of work requires maximum efficiency."
3. "It is important never to stay in the same place."
4. "You must fulfill your quota."
5. You must keep moving forward. Only forward! There can be no deviation from a straight course!"



"It's my job."

Cartoon from "Šluota"

Lithuanian Culture in Australia

R.R. Volkas

In this article, I would like to discuss: in what form ought Lithuanian culture be manifested in the Australian context? I consider this to be an urgent problem for our ethnic community. It relates not only to the question of cultural survival in a foreign cultural environment but also to its "raison d'être".

Words like "survival" and "foreign" are loaded with assumptions about what the nature of our community ought to be. They emphasize differences and conflict and indicate preoccupation with existence rather than social meaning in a broad sense. The importance of this observation is underscored in my mind because it is usually in "survival" terms that I hear the relationships between our community and the community at large discussed.

What is really achieved by simple "existence"? One point of view is that existence is good in itself and thus is not to be questioned. What is good about it can be described in terms of the security members of the community feel in expressing a common heritage of some antiquity. If the cohesion were to disappear then somehow the Lithuanian would be set adrift to possibly suffer a diminution of his personality.

However, this view of the community as a self-involved, self-perpetuating entity may be criticized because it leads to stagnation, a loss of vitality, and ignores the fact that

a Lithuanian may have legitimate aspirations and relationships external to his ethnic group, while at the same time, he wants to remain a part of it.

The alternative pictures a small ethnic community interacting with general society in a positive, constructive way rather than ignoring or fighting it. There are "dangers" and great hopes in this idea. Rather than concentrating on a stultifying exercise in self-preservation, we see admitted the possibility of change, and hopefully, progress. We must then ask ourselves what our community can contribute to the greater good of society, and also what influences will improve us.

A far bigger and more exciting world is then available to us. Of course, as soon as we admit outside intervention, at least some of our cherished cultural beliefs and practices will be altered or even eliminated.

But this does not mean that culture as a whole need have degenerated. One will believe this only if one has not the imagination and courage to conceive of progress. Japan is an example of a society which adopted certain foreign (i.e. Western) cultural practices in industry and commerce with conspicuous success.

We should now ask ourselves what specifically we have to offer and in what ways we are different. These questions cannot be answered in a few paragraphs but I can at least summarize some thoughts. Obviously we can contribute a language, a folk culture

and a cuisine. What is more interesting is whether we can offer a unique and worthwhile view of the world.

There is a Lithuanian experience: occupation, war, struggle for self-determination, a love of the fatherland. It is all too easy with such a background to turn inward and to wallow in bitterness and sentimentality. I feel that we should instead try to relate our pre-occupations to other even more oppressed people and offer solidarity and other assistance.

We should join a worldwide fight for freedom rather than delude ourselves that the more untarnished survival of early twentieth century Lithuanian culture in expatriate communities somehow represents an ex-post-facto victory.

The preoccupation with survival seems to have led to culturally conservative values in relation to more personal, everyday concerns also. This hardly helps our relationship with our fellow Australians and also alienates those of us who were born and brought up here. It is futile and unreasonable to expect such people to share the same enthusiasm for cultural purity shown by those raised in Lithuania.

Are we incapable of being enriched by outside influence? Do we have anything to offer? These are serious questions implying serious challenges to our intelligence and creativity. What is our response going to be?

(Jaužinis, Australia)

REAR ADMIRAL FRED EDWARD BAKUTIS

The next time you are in Antarctica, be sure to take in an area named the Bakutis Coast. It is a place where a Lithuanian-American left his footprints on the icy ground near the South Pole. He also left his name on it.

According to the National Geographic Society, it was named after Rear Admiral Fred Edward Bakutis. The admiral found his leadership marked its stamp on the development of Antarctica in 1965, thirty years after he graduated from the United States Naval Academy.

Donning his ensign's uniform with the Class of '35, he followed an assignment route culminating with being designated a Naval Aviator and assigned a berth on the *USS Saratoga* four years later. Soon to follow were tours as Executive Officer of a fighting squadron on the *USS Lexington*. After taking command of a similar unit on the *USS Enterprise* in 1942, Bakutis remained in the Pacific Combat area in that slot until 1945—the duration.

Rear Admiral Bakutis' war service sounds like a movie script, except that it was the real thing. He participated in strikes on Bonis, Yap, Palau, the Philippines, Formosa and Okinawa. Bakutis was shot down by a Jap destroyer which he was attacking in an F6F. According to the *History of U.S. Naval Operations in World War II* it went like this.

"Lt. Commander Fred E. Bakutis, skipper of the *Enterprise* fighter squadron, was shot down while conducting a search-strike mission on Nishimura's Southern Force in the Sulu Sea at 0905, October 24 (1944). As he was observed to climb onto his life raft, his shipmates estimated rate of drift and sent the information to every fleet headquarters, to Army Air Force at Tacloban, and to Submarines Pacific Fleet and Southwest Pacific. Six days later, submarine *Hardhead*, directed to the estimated spot, picked up Bakutis, none the worse for his ride."

The son of Frank and Anna Bakutis, Fred earned enough medals to make any parent proud. He was awarded the Navy Cross, Legion of Merit with Combat "V", Distinguished Flying Cross with Gold Star in lieu of a second, the Bronze Star Medal with Combat "V", and the Air Medal and six Gold Stars in lieu of additional awards. The citations for all are impressive; here is a sampler.

Legion of Merit: "For exceptionally meritorious conduct in the performance of outstanding services...as Pilot of a Fighter Plane attached to *USS Lexington* in operations against enemy Japanese forces in the Bonin Islands, August 31, 1944; in the Palau Island, September 10, 1944; in the Nansei Shoto area, October 10, 1944; in the Philippine Islands area, October 18 and December 14 and 15, 1944. Executing his attacks with skill and courage, Commander Bakutis destroyed 11 and damaged 11 enemy aircraft on the ground; destroyed two small vessels and damaged a freighter and a medium cargo ship with well-directed rocket hits; and assisted in sinking or damaging seven small vessels..."

He left his name

and footprints

on ice



Air Medal: "For meritorious achievement in aerial flight as a Pilot and Commanding Officer of Fighting Squadron Twenty, operating from the *USS Lexington* during action against enemy Japanese forces over Formosa, January 15, 1945. Leading a daring fighter sweep despite extremely adverse weather conditions, he sighted a Japanese fighter plane at low altitude and immediately started pursuit. Holding grimly to his target at high speed and through cloud cover, he finally succeeded in shooting the hostile fighter down in flames ten feet above the water as the Japanese pilot was reaching the safety of Formosa..."

After a few years, the Flying Ace was back for Round Two: Korea. He participated in combat there, earning a Gold Star in lieu of the second Bronze Star, and the Combat Distinguishing Device. He also wears the Ribbon for and facsimile of the Navy Unit Commendation awarded the *USS Valley Forge*, the ship on which he was Exec.

In addition, he has the American Defense Service Medal; American Campaign Medal; Asiatic-Pacific Campaign Medal with three operation stars; World War II Victory Medal; United Nations Service Medal; Armed Forces Expeditionary Medal; National Defense Service Medal with Bronze Star; Antarctica Service Medal with Gold Clasp and Disc; and the Philippine Liberation Ribbon with two stars.

Five decades later and halfway around the globe from his native Brockton (Mass.) and his career beginnings in Annapolis (Md.), the admiral enjoys retirement in sunny Hawaii. He is far from the cold of Antarctica but not so very far from the spot where history and his life both changed courses, Pearl Harbor.

Some write history, some read history, but men like Bakutis make history.

The readers of *Bridges* salute Rear Admiral Fred Edward Bakutis, U.S.A., Ret. Valio!

Edward M. Budelis

HANDS ACROSS AMERICA

Albert Cizauskas

Two events involving Lithuanians took place recently, four weeks and one thousand miles apart. The first was the presentation in Chicago on June 14 and 15 of an Italian opera sung in Lithuanian and produced by Lithuanians. The opera this year was the seldom-heard patriotic epic, Rossini's *William Tell*, which most of us associate through its rousing overture with the Lone Ranger.

The other event was a first-ever legislative seminar organized by the Lithuanian Youth Association of America and held in the nation's capital July 18 and 19. One hundred and seventeen delegates from fifteen chapters across the United States attended the meetings. Its agenda covered matters of current concern to the Lithuanian community, discussed in depth with legislators, journalists and State Department officials. The most prominent of those to speak with the group was the Senate Majority leader, Robert Dole.

Both events reflected a dynamism which the proliferation of organizations and egotistical individualism among Lithuanian-Americans has fortunately been unable to smother. The first was one in which the unselfish dedication of an older generation has resulted in a very high order of cultural attainment. The second was one in which the children of the older generation, those 18 to 35, exhibited a political awareness of the American environment and the Lithuanian role in it that bodes well for the future of our ethnic consciousness in this country.

Opera Hits a Bull's Eye

Every story has its own beginning and end. This one began last summer at the Franciscan Monastery in Kennebunkport, Maine, where Gina Capkas, the well-known coloratura soprano from Canada, invited us to hear her sing with the Lithuanian Opera Company of Chicago the following June. My wife and I have always been interested in opera, having grown up in New York with the Metropolitan Opera. Living abroad in Milan, Italy, we also had the opportunity to hear the world-famed La Scala Opera. So we were intrigued by Gina Capkas' invitation to attend a performance by a "Lithuanian" opera company.

Frankly, we expected it to be good but were also prepared to overlook any shortcomings because, after all, an opera is a stupendous undertaking for an ethnic community, even for one that is the largest Lithuanian grouping in the Free World.

What we saw and heard exceeded all our expectations. We were literally overwhelmed by the professionalism of the Lithuania Opera Company. We found no shortcomings but only things to praise. There are those who claim that opera is the queen of the arts. Viewing this brilliant Lithuanian effort in Chicago, we would readily agree.

William Tell ("Vilius Telis") is a stirring drama of Swiss opposition to Austrian tyranny in the 13th century. As such, it draws a clear parallel to the Soviet occupation of Lithuania today, and was an ideal choice for the Company's 30th season. Rossini pulled out all the stops for this opera

—choral work, orchestral accomplishment, martial action, love scenes and ballet sequences— to produce a masterful blend of music, dance and story. As performed by the Chicago Company, *William Tell* was a marvelously-coordinated, many-faceted jewel, reflecting the diverse talents of many individuals.

The libretto was translated by Stasys Santvaras, as have all the other non-Lithuanian operas presented by the Company. The music critic of the *Chicago Sun-Times* paid Santvaras a deserved accolade when he noted that the translated libretto demonstrated the "musical qualities of the Lithuanian language."

While the majority of those in *William Tell*, as in past performances, are of Lithuanian descent, individuals from outside the Lithuanian community are also welcomed. For example, the male lead was a Pole and one of the lesser singers was Japanese. Their Lithuanian may have been "fractured" but it was still melodious. Most of the orchestra was hired from the Chicago Lyric Opera and provided excellent support under the direction of a young Lithuanian-American, Robert Kaminskas, who is making a name for himself in mid-Western symphonic circles. The mostly non-Lithuanian ballet dancers were directed by a Lithuanian choreographer, Violetta Karosas.

Lithuanian singers, however, dominated the cast. These included such Lithuanian Opera stars as Gina Capkas, Audrone Gaizunas, Aldona Stempuzis, Jonas Vaznelis, Bronius Kazenas, Julius Savrimas, Vaclovas Momkus and Vytautas Paulionis. Most of the singers also perform for non-Lithuanian organizations, such as the Chicago Lyric Opera. A work like *William Tell* likewise gave the Company's all-Lithuanian chorus, which is the musical heart of the Chicago Company, a major role, allowing it to display its disciplined talents.

The repertoire of this unusual organization during the past 30 years has included operas by Verdi, Donizetti, Ponchielli, Weber, Beethoven and Orff. The range is impressive and implies organization and talent of a high professional quality. The list also includes Lithuanian operas. One of the reasons for the Company's success is that it has been able to draw upon the singing talents of Lithuanian artists from all over the Free World, some of whom have appeared on the world's leading opera stages, such as the Metropolitan.

The bottom line of the Company's success is due to the guiding genius of its Executive Board, of which Vytautas Radius is President. Much more can be written of the Company and all the individuals associated with it. Suffice it to say that it is indeed a unique institution deserving the support, both moral and financial, of all Lithuanian-Americans.

Next year, the Company will present Smetana's *The Bartered Bride*. It has also been invited to participate at the Vatican next June in the celebration of Lithuania's 600 years of Christianity.

The end to my story is that the morning after the perform-

(Continued on page 8)

(Continued from page 7)

ance, my wife and I were riding in a Chicago taxi and were waxing enthusiastic about what we had seen. The taxi driver, an older and talkative native, said he knew all about the opera and handed us a copy of the *Chicago Sun-Times* review with its bold headline: "Lithuanian Opera hits a bull's eye with 'Tell'."

The Future in Good Hands

A large group of good-looking men and women of Lithuanian descent stood up and applauded as Senator Robert Dole entered the Mansfield Room in the U.S. Capitol building during the morning session of their seminar on July 18. The Senator, in his usual urbane and good-natured way, mentioned his sympathy for the plight of Lithuanians caught in the trap of Soviet occupation. His remarks were well-received, especially when he undertook to look into the OSI problem. But the politically-astute spirit of the group, which had already been evident in the earlier discussions, surfaced again with a tongue-in-cheek question. "Would you wish to announce at this seminar that you are a candidate for the presidency?" The Senator fielded this query with his customary aplomb: "I don't think that my wife, Elizabeth, has made up her mind yet."

The main item on the seminar's agenda was the un-American methods of the Justice Department's OSI (Office of Special Investigations) in prosecuting immigrants from the Baltic countries who allegedly collaborated with the Nazi regime against the Jewish people. The delegates were concerned about the use of Soviet "evidence" in such cases, as well as the denial of trial by jury and the right to cross-examine witnesses. Virtually every speaker addressed this problem either directly or by implication. A related concern was the recognition of Soviet sovereignty over the Baltic Republics implied in the OSI's dealings with Soviet officials.

Among the speakers were Rasa Razgaitis, Coordinator for Americans for Due Process (ADP), Mrs. Anthony Mazeika, wife of one of the leaders of ADP, and Linas Kojelis, Special Assistant to the President for Public Liaison.

The practical question troubling the delegates was what could be done about this miscarriage of justice. Cynthia Jurciukonis and Martin Suuberg, legislative assistants, advised the delegates that a personal visit was the most effective means of bringing a voter's concerns to a Congressman's attention. Next best was a telephone call, while least effective was mail, thousands of messages of which inundate Congress daily. Mr. Suuberg (an Estonian-American) also explained that official U.S. maps will henceforth show the three Baltic Republics separately from the Soviet Union in an effort to make geographical presentation consistent with U.S. policy.

Two State Department representatives responded at length to queries about the U.S. Government's policy toward the Baltic Republics and assured the delegates that non-recognition of Soviet occupation remains a cardinal element of that policy. They also explained that, when it becomes necessary in the future, the U.S. Government will accept, as "Charges d'Affaires" of the three Baltic Republics, persons designated by their respective ethnic communities in the United States. Normally, only individuals directly appointed by their government can be so recognized.

The seminar was considered so successful that it will be repeated next year in Washington and may become an annual feature. The Lithuanian Youth Association of America was established in 1966 by the Lithuanian-American Community, and was expanded into the Lithuanian World Youth Association several years later, with chapters in 14 countries. The goal of the Association is to promote the culture, history and language of Lithuania. Gintaras Grusas of Los Angeles is the current president of the World group. Mr. Grusas and Mr. Gecys, president of the parent Lithuanian-American Community, addressed the seminar on the second day regarding the group's goals and programs.

The seminar went like clock-work, the result of effective organization by members of the Association's Washington chapter — Asta Banionis, Donna Molis, Algis Silas and Kestutis Vaitkus.

If the seminar is any indication, the future of Lithuanian-Americanism is in good hands.

Dynamite Dainava in Michigan

The Heritage Camp newspaper "Dynamite Dainava" in Michigan lists events that reveal in depth the rich summer experiences of the boys and girls who attended. We quote from the "Dynamite" newspaper:

In the Bible there is a story about a potter working at his wheel forming the clay into various useful objects, like jugs and bowls. The meaning behind the story is: God is the potter and he spends our lifetime molding the clay (us) into the best possible people we can be. A recent poster depicts a young child with the words "Wait and see — God isn't finished with me yet!" I think as I grow older myself (though I'm still a kid

at heart), I realize how we all are in the process of growing up. Having the opportunity of spending this week at the Heritage Camp makes me feel proud to see God's handiwork in progress — forming you and me into freedom-conscious sons and daughters. It's like a jar changing into a beautiful vase with more detail and design, which is our Lithuanian culture.

Fr. Tony

Dear campers,

The days of our lives march on, never to return. Your life journey has just begun. Use that time to enrich yourselves with knowledge, and perfect your spiritual life.

Learn what is truly valuable in life and make it your own. These are the things that

make a person precious, not only as an individual, but also as a member of society.

In the last week we tried to enrich you with knowledge of the land wherein lie your roots. Grow and mature in the knowledge of its culture. Enrich yourself with the knowledge of, and open your heart to the land where men live beyond the voice of freedom and without the rights of a free people.

Mrs. Jadvyga Damušis
Camp Coordinator

Monday

Camp life at Dainava is anything but boring. First of all, we start the morning by raising the flag and eating a hearty breakfast. After breakfast we head to one of our many

classes. The classes consist of History, Folk-Dancing, Woodworking, Weaving, Arts and Crafts, Margučiai (Easter Eggs), Stamp Collecting and Sports. We circulate through these classes with our groups. After lunch we have free time in which we can get ready for swimming. We cool off in the Spyglys lake. After swimming we continue our classes until the flag is lowered and dinner arrives. In the evenings, we have special programs. Today we had a bonfire with lots of skits and singing. Each group acted out some Lithuanian stories and fairy tails. Tomorrow we are going to have a masquerade ball.

Elizabeth Neild

Wednesday

It's another day of classes and fun at Camp Dainava, where you wake up, do dreaded morning exercises (*mankšta*) and go to classes. The fun begins when there's free time. First we go swimming, then there's the late night entertainment, like campfires, dancing, dressing up and stuff like that. Today we're waiting for nighttime, because there's a campfire...and after that who knows what will happen. Maybe nothing, or maybe something (Ed. Note: Hmmm...)

Wednesday's bonfire was no ordinary bonfire, though, for we pretended it was St. John's Eve. The counselors taught us all sorts of traditions associated with this night, like picking the fern blossom (*Paparčio žiedas*) at midnight, or jumping over the fire for luck. A gypsy fortune-teller paid us a surprise visit, as did some witches. We threw flower wreaths into the water, and if yours touched someone else's, legend has it that that's whom you would marry.

Mark Vyčas

Friday - Lithuanian Day

Friday began like any other day. We wore ribbons that resembled the tri-color Lithuanian flag. At dinner we ate Lithuanian food, like "barščiai" (beet soup), "balandėliai" (stuffed cabbage), potatoes, etc. After dinner, we prepared for Lithuanian night. We saw a slide show about human rights violations in Lithuania and talked about the brave people who live there. After the slide show, we walked in a procession with lit candles, looking at pictures of persecuted Lithuanians posted along our trail. The counselors explained what the pictures meant. For instance, we learned that children taking part in such a procession in Lithuania might be photographed or questioned by the secret police, or be made fun of in front of the class. Some would even receive lower grades in school, because the Soviets don't like processions, especially if they're religious. We ended the procession on the Hill of Crosses. The day went by very smoothly and it was a lot of fun.

Dana Barauskas

STASYS BARZDUKAS

A Model for our Lithuanian Youth

The World Lithuanian Community was left without one of its most important leaders and educators for five years: Stasys Barzdukas. His influence is still felt and relied upon by Lithuanians in exile, who have found shelter in nineteen different countries of the free world. While "on an extended journey home" Lithuanians seek freedom and independence for their native land.

Stasys Barzdukas was born in Lithuania on April 23, 1906. He studied Lithuanian language and literature at the University of Kaunas, graduating in 1929. Starting as a lecturer at the Pedagogic Seminary of Tauragė, he continued educating Lithuanians in exile in Germany and then young Lithuanian-Americans in the United States.

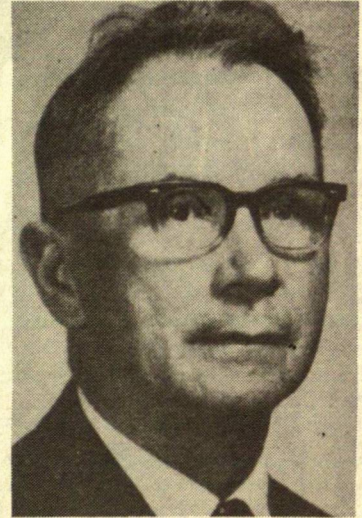
Stasys Barzdukas was a born community leader in the best sense of the word. He bridged generations of young and old tradition and tactfully brought together Lithuanians of the 19th and 20th century immigration of diverse background and educational level.

The 1963 World Lithuanian Congress elected Joseph Bachunas-Bačiūnas and Stasys Barzdukas to preside over the World Lithuanian Community. Thus a perfect partnership of the old and new immigrants was formed. (J. Bachunas came to the U.S.A. in 1897, St. Barzdukas in 1949.)

The publication of the "World Lithuanian" (Pasaulio Lietuvis) periodical was instituted in 1963. Stasys Barzdukas was its editor for 12 years and he shaped it into the main source of information and communication among Lithuanians of the free world.

He was a member of the Institute of Lithuanian Linguistic Society, the Institute of Lithuanian Studies and the Lithuanian Foundation. He co-authored "A Guide to Standard Lithuanian" (*Lietuvių Kalbos Vadovas*), prepared a Lithuanian grammar and wrote many articles for Lithuanian publications on linguistic, cultural and general topics.

In 1969-73, Stasys Barzdukas was elected Chairman of the Executive Board of the World Lithuanian Community. Most of his attention was directed towards Lithuanian youth. He helped organize the first two Lithuanian Youth Congresses of 1966 and



1971, which gave birth to the World Lithuanian Youth Association. At the World Lithuanian Community Congress of 1973 in Washington, D.C., he was elected by acclamation honorary president of the World Lithuanian Community.

Stasys Barzdukas wrote the textbook, "Lithuanians Past and Present" (*Lietuvis Savo Tautoje, Valstybėje, Bendruomenėje*). It is dedicated to "...students traveling Lithuania's way..." He was a Lithuanian living for and loving his nation, his country and his community. He was quick to point out to his students, that a political refugee leaves his land and country, but not his nation. The community leader and teacher, Barzdukas brought with him into exile Lithuania's unique language, culture and historical past. He knew these values to be the basis of Lithuanian identity in new generations.

He died in Cleveland, Ohio on September 13, 1981.

To us, who were privileged to work with him, learn from him and be inspired by him, who regard Stasys Barzdukas as the "Father of the World Lithuanian Community", his memory will be alive as we dedicate ourselves to work for a free and independent Lithuania and for the preservation of the Lithuanian language and culture.

Milda Lenkauskienė



A work of art by Ramojus Mozoliauskas

A walk through St. Casimir's Cemetery in Chicago is like a walk through history back to pagan times with Lithuanian folk art represented on granite, sandstone or marble instead of perishable wood.

St. Casimir's was consecrated in 1903. With the influx of post-World War II refugees from Lithuania, the cemetery began to acquire a distinctive beauty unknown in American cemeteries. The newly-erected monuments blended modern architecture with stylized Lithuanian crosses representing the moon-and-sun worship of pagans. The beloved bent figure of the Sorrowing Christ (*Rūpintojėlis*) and Our Lady of Vilnius were introduced to American soil. Introduced, too, were the figures of St. George, St. Joseph and other popular saints who, back in Lithuania, used to watch the homes, fields, orchards of the people from the heights of wayside crosses and small chapels in trees.

Sculptor Ramojus Mozoliauskas has produced strikingly beautiful monuments reflecting Lithuanian folk art and tradition of pagan and Christian times.

Pagan Lithuanians believed that communication with the dead was a reality. One old custom was the lighting of fireplaces on the Eve of All Souls Day so that souls returning home to visit could warm themselves. A basin of warm water, towel and brush were prepared for their use. Food was left for their pleasure.

Pagan Lithuanians also believed that deceased animals went to the other world to live there with their masters. Horses were buried in standing position and in full attire, ready to be mounted. Deceased warriors and farmers, it was said, rode their horses through the sky to the realm of the souls, and on horses they usually returned to earth to visit their families and to attend the feast of the dead in October. It has been recorded that the intestines and skin of a horse were sometimes brought to the grave in order to help the dead ride on horseback to the host's house.

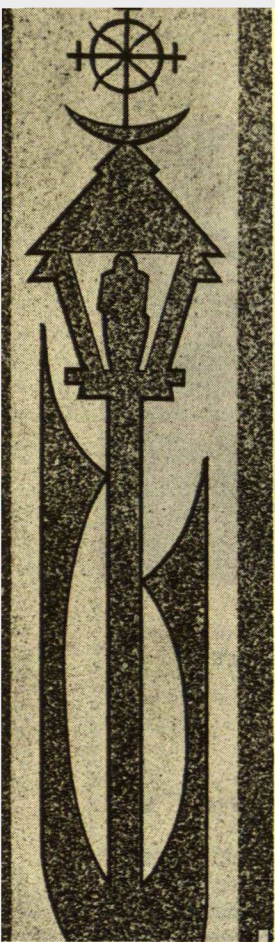
During the October festival, Lithuanians venerated their earth goddess Žemyna and paid tribute to her brother, Žemepatis, deity of the homestead. There were many deities—deities of flowers, foliage, grass, meadows, rye, flax and hemp. The corn spirit was said to hide in the fields of rye and it became incarnated in the final sheaf to be reaped. Lithuanians used to shape this sheaf of rye into the form of a woman who is still known today as "Rugių boba", "the old one of the rye." She was brought home, celebrated at the harvest festival, and kept in the house until the next year's harvest.

Archaeologist Marija Gimbutas informs us in her book "The Balts" that Baltic people devised "a cosmiconical tree": a wooden, roofed pole topped with symbols of the sky deities—suns, moon, stars—and guarded by stallions and snakes. Right up to the present century, such roofed poles could be encountered in Lithuania in front of homesteads, in fields, forests and beside sacred springs. Although none of these perishable monuments are more than two hundred years old, their presence in pre-Christian times is attested by historic documents describing them as relics of the old pagan religion.

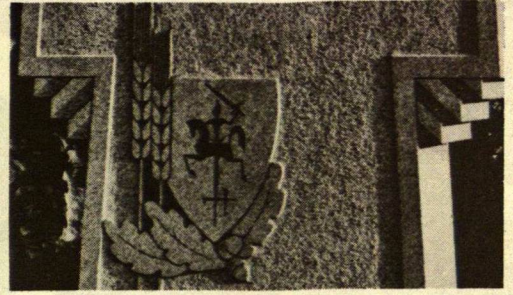
Christian bishops instructed the clergy to destroy such

A Walk through St. Casimir's in Chicago

IS LIKE A WALK THROUGH HISTORY WITH LITHUANIAN FOLK ART



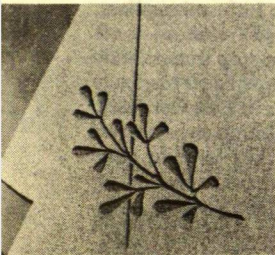
A howling iron wolf told Grand Duke Gediminas in a dream to build the fortress and capital city of Vilnius



Emblem of Lithuania: Vytis the Knight

Photos by Algimantas Kezys, S.J. from "Palike Tėviškės Namus" "Having Left Our Homeland"

The "cosmiconical tree": the sun and moon are symbols of pagan sky deities. Under the roof broods the folk representation of the Sorrowing Christ — Rupintojėlis.



Resurrection: "Night has folded the lily's blossom that it might flame up again in the morning radiance"

Our Rūta — Symbol of Purity

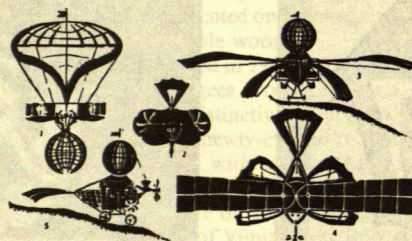
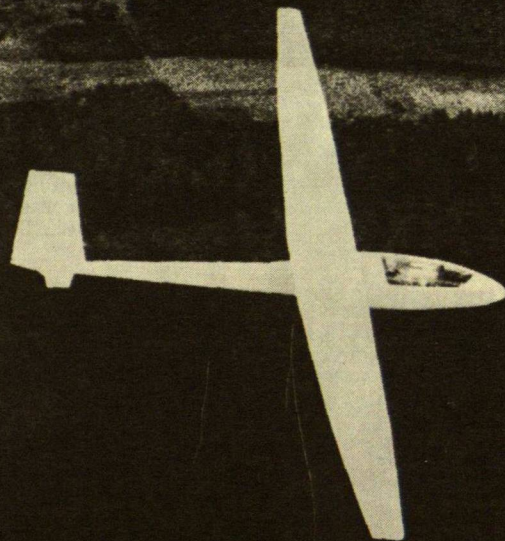
poles and crosses before which the peasants made offerings and performed other pagan rites. The roofed poles and crosses, however, managed to escape destruction because the people fixed Christian symbols to them, and gradually they came under the protection of the Catholic Church.

During the years of Lithuanian independence (1918-40), All Souls Day was observed by placing flowers and burning candles on the graves of those who had died in battle for Lithuania's independence, as well as on the graves of relatives, friends and neglected plots. This was accompanied by singing the national anthem, religious hymns and patriotic songs.

After the Soviet occupation of Lithuania, there were highly emotional demonstrations in cemeteries. However, arrests and deportations to Siberia eventually suppressed such patriotic upheavals.

Demie Jonaitis





Models of airplanes designed by Griškevičius (1809-1863)

The glider "Lietuva" hovers over the Nemunas River

AVIATION IN LITHUANIA

Before Lithuania regained her independence in 1918, her social and educational environment was not conducive to development of gifted Lithuanian individuals, especially in the area of aviation.

Despite the drawbacks, Alexander Griškevičius (1809-1863) became a pioneer in Lithuanian aviation. He worked for a livelihood as secretary to the city council of Šauliai and as a court translator in Kaunas, but devoted most of his time to designing airplanes on which he concentrated day and night. He described his most successful model in a 1851 Polish publication, presenting the concept of a steam-driven propeller and horizontal wing construction. This was but a step away from aerostat to airplane. From 1855 to 1862 he was engaged in building planes which he designed and tested.

Next came aviator and aeronautical engineer Jurgis Dobkevičius (1900-1926). Graduating with honors from the hydroplane flying school in Baku, he entered the Polytechnic Institute in St. Petersburg. When Lithuania regained her independence, he enlisted in the Lithuanian army as a

volunteer. He graduated from the School of Military Aviation in 1919 and was appointed squadron leader. He took active part in the battles between Lithuanians and Poles in 1920. He designed three types of airplanes: Dobi I and Dobi III, one-seaters; and Dobi II, a two-seater. All three types were wooden in construction, made by the Kaunas aviation workshop. Considering the technical development at that time, the planes were outstanding in their aerodynamic properties. Dobkevičius died in a crash while testing airplane Dobi III on June 8, 1926.

The Lithuania Air Force was organized in 1919 with the first group of aviators making an independent unit in the engineering company of the Army. The unit acquired its first airplane when Lithuanians captured a Sopwith from the Red Army on February 5, 1919.

The Air Force engaged in the 1919-1920 battles with the Russians and Poles. Organized civilian aviation was formally begun with the founding of the Aero Club in 1927. The first commercial airline was organized in 1937, operating flights between Kaunas and

Klaipeda, Kaunas and Palanga. An international airline provided air connections with Berlin and Moscow.

On June 15, 1935, two Lithuanian pilots, Stepas Darius and Stasys Girenas, took off from New York on a non-stop transatlantic flight to Lithuania. They perished tragically in unusual circumstances in East Germany. Their heroism stirred up Lithuanians all over the world. To this day they serve to unite Lithuanians both in Lithuania and in immigrant centers all over the world.

In 1934 the Lithuanian American Flight Association contracted Chicago aviator Feliksas Vaitkus to make a solo flight to Lithuania. He took off from Floyd Bennett Field in New York but bad weather and shortage of fuel terminated the flight with a forced landing in Ireland. On October 2, 1935, he was flown in a military plane supplied by the Lithuanian government from London to Kaunas where he was welcomed by enthusiastic crowds of people.

Further development of Lithuanian aviation was interrupted by World War II. When Soviet Russia occupied Lithuania in 1940, it confiscated all airplanes and airports. By 1945, Lithuania was again occupied by the Soviet and the Lithuanian Air Force was not re-established.

Aviation in Lithuania today is under complete control of Moscow. There are no private airlines. However, air communication between Lithuania and other areas of the Soviet has been expanded considerably.

LAUGHTER IS NOT DEAD

IN LITHUANIA

A SATIRICAL SHORT-SHORT



Linionis photo

Satirist Vyte Žilinskaite in Vilnius receives the award for humorous writing. Greeted by young men bearing bread, sugar and flowers, she breaks down into tears and sobs.

THE CAROUSEL

Vyte Žilinskaite

THE OPERATOR OF THE CAROUSEL appeared to be completely bored. Not one child could be seen in the park. Even the wooden horses, with their half-open mouths, looked as though they were stifling yawns. It was catching, and I, too, yawned.

"Where are the children?" I asked, out of curiosity.

"Oh, they have been swung enough," replied the operator of the carousel. "Would you care for a ride?"

"I'm too old for that."

It would be embarrassing to be caught taking a turn on the carousel, but I allowed myself to be talked into getting on a horse. As I sat down, the operator started the motor.

"I have to fulfill my quota," he admitted, and with a flourish, he sat on an elephant beside me.

Slowly, the carousel began to turn.

"Do you find this boring?" I asked holding desperately onto the wooden saddle.

"Why now, madam," he replied in a hurt tone, "is it possible to be bored while working in a worthwhile area of public service?"

"Worthwhile?" I felt that I must have misunderstood.

"Why, yes. This is an area, a section of public service. There is no such thing as an unrewarding profession in the service of the public," he explained as he urged his elephant on, "Every area of work requires maximum efficiency," he went on, pressing his heels into the elephant's sides, "and undivided attention."

Each time it went around, the carousel moved faster

and faster like empty mill stones. My head began to whirl.

"It is important never to stay in the same place," the operator insisted. "That is why we keep moving forward and only forward. Isn't that right?" he asked with a furtive glance.

The wild speed had forced my mouth open and my head seemed to be filled rushing air.

"Only forward! There can be no deviation from a straight course!" His shouts came effortlessly through the rushing air as he sat astride his elephant like some Maharajah. "How fantastic! Such spirit! Do you know what? We will pledge to increase our four revolutions to six in the same length of time!"

I turned green as a strong wave of seasickness swept over me. Weakly, I began to slide down from my horse.

"Deserter! No mercy!" Angrily, he struck me across my back.

Frantically, I clung to my horse's mane.

"You are improving! You have purpose! Soon, you will even be heroic!"

Suddenly, the automatic safety brakes of the carousel caught and it began to slow down.

"Did I give you enough turns?" the operator asked.

"Oh, yes, yes!" I replied. All I felt was an intense fear that I would never again unwind.

In a thundering voice, he boomed through the park, "Five turns in the space of a half-turn! Without any deviation from course!"

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 18.00— William Steponkus, Falls Church, VA
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 10.00— Stanley Alexis, Venice, FL; E. Zeikus, Macdael, CA
 6.00— Irene Kuchynskas, Brooklyn, NY; Keith Vaskellonis, Manhawken, NJ; John Wilson, Forest Hills, NY; John Antanavicius, Brooklyn, NY; Mrs. Anthony Valvada, McLean, VA
 5.00— Dr. James O'Neil, Kettering, OH; Mrs. J. Rigely, Milford, CT
 3.00— Frank Backitis, Charleston, SC; Violet Barkauskas, New York, NY; Tekle Bogusas, South Boston, MA; Harvey Eidell, Pottstown, PA; Danute Januta, Berkeley, CA; Jean Kareckas, Los Angeles, CA; Mrs. Joan Hanlon, Manhawken, NJ; John Mankus, Endicott, NY; Adele Nelson, Commack, NY; Joseph Novak, Rochester, NY; Anthony Raslavich, North Wales, PA; Nijoli Shutterly, Silver Springs, MD; Helen Zielinski, Foster RI; Vincas Barr, Wayne, NJ; John Buja, Pawtucket, RI; Ina George, Oklahoma, OK; J. F. Gudauskas, Rochester, NY; Jason Jonikas, Danvers, MA; Mary Labadis, Philadelphia, PA; Joseph White, So. Boston, MA;
 2.00— Marya Krutz, New York, NY; James Gordon, Elizabeth, NJ

Meeting Ground for Young Lithuanians

For some years now, Kestutis Nakas, writer and stage performer has been gaining recognition on the "downtown" New York scene. He has performed in such popular clubs like the Pyramid, the 8-BC and recently at the Kitchen.

Currently, he has undertaken, with the help of Rev. Vytautas Palubinskas, to revitalize activity at the only Lithuanian church in Manhattan, Our Lady of Vilnius.

Kestutis Nakas has started a performance club called the "Gates of Dawn." Every Friday some 100-200 young people gather to watch a variety of performers. Needless to say, Lithuanian acts are always welcomed, and the club has become an informal meeting ground for Lithuanians out on the town. For an interesting Friday night, check out "Gates of Dawn" in the parish hall located at 570 Broome St., New York City, between the corner of Varick St. and the entrance of the Holland Tunnel. **Vytas Jurgela**

An Important Date to Keep

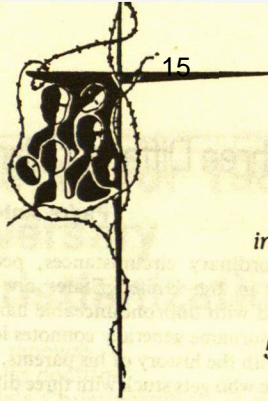
The gala affair of New York's "Laisvės Žiburio" Radio Program takes place November 8, 1986 at 7 p.m., at the Lithuanian Cultural Center, 341 Highland Blvd., Brooklyn, N.Y. There will be refreshments, entertainment and dancing with the kind of glitzy atmosphere which radio director Romas Kezys invariably provides for us. For information, phone: 718-229-9134 or 769-3300.

Bring your friends! Make new friends! Enjoy a Lithuanian-American evening!

"The World of Tomorrow" with Lithuanians

In June 1984, Charles Matuzas received the following letter from the Roberson Center Research and Exhibition Coordinator: "Thank you very much for sending us your film on Lithuania. We showed it at a very successful reception for the local Lithuanian community. Many of the older people in the audience were very excited to see the places of their youth. The second, third, and fourth generations were intrigued by the lands they had heard so much about. I announced that your footage would be shown in part of the film "World of Tomorrow" on PBS this fall..."

September 1986, excited Lithuanian TV viewers began phoning friends and relatives that the Lithuanian footage was on TV. They enjoyed the presentation of singing, dancing, good looking Lithuanians. Charles Matuzas was given an impressive byline. We regret the failure of authorities to publicize this event.



The Officers and Board of Directors
of Lithuanian Catholic Religious Aid
invite you to join them
in thanking God for 25 years of blessings,
and to pray for the persecuted Church
at the Eucharist to be celebrated at
5:30 p.m., Saturday, October 25, 1986
in St. Patrick's Cathedral, New York.

Dinner will follow at the Waldorf-Astoria Hotel
when recognition will be paid to

His Eminence Joseph Cardinal Bernardin
for his outstanding service to the cause of human rights
for the persecuted Catholics of Soviet-occupied Lithuania.

Cocktails 7 p.m.
Basildon Room

Black tie optional
Dinner Donation \$125.00

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A Nameless Author

To protect relatives living in Lithuania, the author identifies herself only by her first name. (Courtesy of *The Catholic Digest*)

Hill of Crosses

by Dalia

It was still dark when my daughter and I left the hotel where we were staying during our visit to Lithuania, a Soviet-occupied country on the shores of the Baltic Sea. We carried shopping bags stuffed with gifts for our relatives. We didn't dare take anything bigger for fear of attracting attention. For anyone watching us we were just taking an early morning stroll through Vilnius, capital of Lithuania.

But such was not our intention on that drizzly, dark morning. We were to be picked up secretly by our relatives and driven up to the north of the country to visit the Hill of Crosses, a place dear to every Lithuanian and hated by the occupiers of this small Catholic country. If we were caught on our journey, it could mean a stiff fine, losing the rest of our allotted time (five days) in Lithuania, and—our greatest fear—serious trouble for our relatives.

As we walked briskly through the narrow streets beneath the medieval towers of the city, we could almost hear each other's hearts pounding. We kept looking over our shoulders to make sure no one was following us.

Four or five blocks from the hotel we saw one of our cousins on the other side of the street and followed him, still keeping our distance. He, too, kept looking over his shoulder. Then we saw him turn into an alley where two small Zhiguli cars waited. My daughter and I got into the cars—one in each—and were on our way.

As we left the city behind us, the rain stopped and the sun broke through the clouds to illuminate the countryside, dotted with small lakes and forests of birch and evergreens. We didn't have time to stop at any of the towns we passed as we had to get back to the hotel before night, before anyone missed us.

We turned onto a winding country road, leading to a hill well hidden by trees and not visible from the main road. Suddenly a breathtaking view unfolded before our eyes: thousands of crosses, big and small, on a hill that would be just perfect for sledding in the winter. Only the sled would have no place to go as the entire hill, every inch of it, is covered with crosses and little shrines, with rosaries, scapulars, small crosses, and holy

My Three Different Names: Smith - Szwed - Svedas

Padre Antonio M. Svedas, MIC

Under ordinary circumstances, people born in the United States are not encumbered with unpronounceable names. A person's surname generally connotes identification with the history of his parents. But blessed is he who gets stuck with three different names during his lifetime.

Especially if he is a small child who cannot pronounce his name so that his peers in school will be able to imitate his pronunciation! It's even worse if his parents cannot spell the name to the satisfaction of the teacher. Americans ordinarily don't comprehend the travail, the mental agitation, and the psychological difficulties a young child with a foreign-sounding name experiences, especially when his undereducated parents cannot help him.

I was the hapless victim of conditions beyond my control, concerning the different appellation and embarrassing situations that I got stuck with during my lifetime because of my three different names. First of all, I was the first-born son of modest but very honorable Lithuanians who came to the United States at the turn of the century. My father had been called to the Russian colors and served as a Czarist soldier for four long, dreary years. Life for a soldier at the turn of the century was incredibly difficult. When the Russian-Japanese War broke out, my father thumbed his nose at the Czar and said, "I shall not serve," and promptly fled from Lithuania.

In the United States, we became a family of seven children. We never went on relief or collected any kind of help from the government. We lived on one salary of my father. When the children grew older, they began to help out by working at various kinds of jobs.

I attended the first six grades of the Providence Primary School in Rhode Island where we, as a family, became known as the *Smith Family*. Why the name of Smith? Don't forget that in 1909, most Lithuanians were common laborers. There were very few professionals or educated Lithuanians who could act as interpreters. Asked our name, we answered, "Svedas." Hearing the "s", Americans decided to call us "Smith".

Where does the name of Szwed enter into the picture? Since my parents spoke Polish and we attended the Polish Catholic Church

pictures hanging on them.

The hill is not a quiet museum, but is alive with people young and old who come here at all times of day and night. The hill buzzes with prayers and songs praising the Lord.

As we walked, and looked, and read the prayers carved in wood, stone, or metal, we

in Providence, they arranged to have me baptized in the Polish Church. Fine. But the Polish pastor, having baptized me, entered my name into the Baptism book, Polonizing our Lithuanian name of Svedas to Polish Szwed. I became Smith, Svedas and Szwed. In fact, I graduated from the Providence Primary School with the name of Szwed and then entered the Providence High School system under the name of Szwed.

In the meantime, the Providence Lithuanians, who were practically all Catholics, organized and established a Lithuanian parish of their own in 1918. From then on, we were known as Svedas among the Lithuanians. In school, I was Szwed. In my old neighborhood, I was known as the Smith boy.

When I entered the Seminary of Philosophy in Montreal, Canada, I was officially entered as Svedas, but among the American students, I became known as *Smitty*. Then off I went to Rome, Italy, for my four years of Theology. I traveled with a passport that bore the name of Szwed, but I officially entered the Dominican University as Svedas. There were difficulties involved, especially with the Customs officials concerning my two names.

After completing my first year of theology in Rome, I was officially appointed to teach at Marianapolis Preparatory School in Thompson, Conn., where I remained four full years.

In Marianapolis, we had a complex of four cottages with accommodations for 25 students. Since I was designated the prefect of the project, the area of the four cottages was named "Smithville". In my honor, mind you.

So there you are. I spent eight-and-one-half years in the service of Uncle Sam during WW II and the Korean War as a Catholic chaplain on various isolated islands in the South Pacific, including 89 days of combat as an infantry chaplain of the 21st Regiment, during the Mindanao Campaign of 1945.

Now, I am a Marian Missionary in Argentina, where I have been located for the past 25 years. Occasionally, I manage to come back to the good old U.S.A. for a brief visit and I travel under my Polonized name, Szwed. I surmise I will be stuck with my two names Szwed and Svedas until the day I die. Nobody calls me Smitty anymore.

felt united with those who conquer the fear of punishment and come to pray and bring their burdens and pains to this sacred spot.

The first crosses were brought here as early as 1831. The Hill of Crosses became even more beloved after Lithuania's occupation by the Soviets in 1944. Through the years the

12 Upcoming Projects for 1987: 600th Anniversary of Lithuania's Christianization

1. Organized efforts of spiritual renewal
2. A Lithuanian survey of Catholic doctrine
3. A historical study of Lithuania's Christianization, in English and Lithuanian, edited by Vytautas Vardys, Ph.D.
4. A popular history of Catholic Lithuania, in English
5. An updated Lithuanian hymnal
6. A history of Lithuanian church hymns
7. Books of religious education for children, youngsters and adults
8. Works of Lithuanian drama, poetry and novel
9. An exhibition of Lithuanian religious and representative art
10. Souvenir medals in bronze, silver-plate, gold-plate and in silver
11. Vatican commemorative stamps
12. The highlight of the Jubilee will be a **Papal Mass in Rome, June 14, 1987**. Charter arrangements are being planned.

Such ambitious preparations for this once-in-a-lifetime celebration require large financial outlays. The budget of the Central Committee is set at over **\$200,000**. We are appealing to you to help us meet this goal.

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number of crosses increased, especially in the period of 1955 to 1957, when people who returned from exile in Siberia or were released from prisons brought a cross here in thanksgiving to God. It is believed many prayers have been answered and many miracles have taken place on this hill. In 1961 the Communists had all the crosses pulled up and destroyed. But this did not stop the people. New crosses would appear every night, like mushrooms after rain. Finally, in 1975 the Communists gave up, and the number of crosses has been growing ever since.

Before leaving, we stopped at the foot of the hill. There, carved in wood by the loving and skillful hands of an unknown artist, set in a beautiful little shrine, is the statue Pensive Christ, well known to every Lithuanian. Before the occupation you could see such statues at crossroads all over the country. I gazed at the wooden face and his eyes seemed to fill with love and tears.

When the car pulled away I thought, truly, this is one place in the occupied country that is a witness to the people's undying faith and trust that one day Lithuania will be free again.

Join the Pilgrimage to Rome in 1987

The Lithuanian Christianity Jubilee committee is preparing for a pilgrimage to Rome in 1987. All Lithuanians are asked to join in the Jubilee celebration, which will include an audience with the Pope, the Holy Father's Sunday Mass at St. Peter's Basilica, Archbishop George Matulaitis' beatification ceremonies, an academic conference, a religious Lithuanian art exhibit and a banquet in the Castel Sant'Angelo.

The committee is arranging travel and hotel accommodations at the very lowest costs. The basic plan for the trip is one week. Travellers may choose from one of three plans: Plan A — deluxe accommodations, Plan B — first class accommodations, and Plan C — a pensione.

There will be optional one-day tours available: Tivoli, Assisi, Florence and a tour of Neapolis/Pompeii/Sorrento. One-week extensions will also be available: Northern Italy, Vienna/Budapest/Munich and Lourdes/Paris. There are additional charges for the optional tours and the one-week extensions.



For more information, send your name and address to: Regina Krutulis, 2636 W. 71st St., Chicago, IL 60629. Or call (312) 436-5566 (in Illinois) weekdays from 9 a.m. to 5 p.m.; or call toll-free 1-800-331-3903.

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LOOKING BACK

The second annual Lithuanian Language Course at Dainava in Michigan took place in August under the auspices of the Lithuanian Teachers Study Week. There were 20 students of varying ages participating in this beginners and intermediate course. Eighteen participants were Americans of Lithuanian descent; one was Finnish and one was an American of multi-ethnic background. Eleven students were fine-tuning their basic knowledge of Lithuanian through conversations. They were either planning a trip to Lithuania or had recently returned and realized the need for better communication with relatives. The second group of students learned Lithuanian from "scratch". Among them was the young priest, Father Petras Stravinskas from New York.

The enthusiasm of the students, the original teaching technique of the teacher, together with the cultural and social programs, prompted one of the students, Mrs. Kangas to state: "I came to Dainava —and found a corner of Lithuania."

There was always much fun and laughter. At one time, a pitcher of ice cold water was brought into the hall on a very hot evening. The bearer said that the drink was as tasty as wine. When the participants began to drink, they found the taste to be that of water. A rumor was started that Mr. Masilionis, the camp coordinator, had changed "the wine to water" since alcoholic beverages are not allowed at the camp.

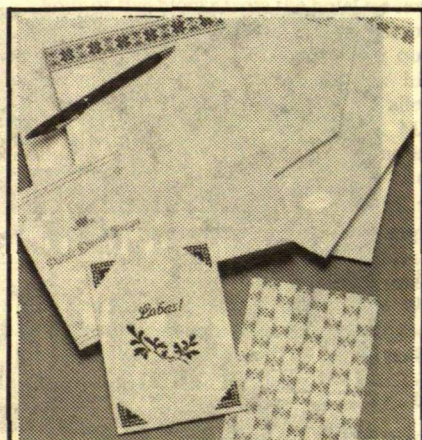
In the questionnaires that followed the course, all of the students expressed a desire to return next summer. Some even suggested that a two-week course would be useful. The teacher was given an A+.

Mary Visniauskaite-Loehman summed it up by saying: "All aspects (the people, the surroundings, the food, the programs) make Dainava a great place to be. Students travelled from far and wide, some as far as Texas."

LOOKING AHEAD

Free-World Lithuanian Sport Games III will be held in Adelaide, Australia on December 26 to 31, 1987. About 200 players and guests from North America are expected to participate. Competition will be held in track, swimming, tennis, basketball and shooting.

In 1988, Australia will celebrate its 200 years of independence. Therefore, the organizing committee for the Lithuanian Sport Games will be in the position to get some government support. They are already organizing a big New Year's celebration in a hall with a capacity for 2,000 people. Every guest from a foreign country will get a free ticket to the ball, as well as a ticket to the get-acquainted barbecue picnic.



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Cooking

with Aldona Marcavage

CAKE WITH CHEESE FILLING

(From Stella Marcinauskas)

- 1 cup all purpose flour
- 2/3 cup sugar
- 1 teaspoon baking powder
- 1/2 teaspoon salt
- 1/2 cup butter or margarine, softened
- 1 teaspoon vanilla
- 1 egg

Cheese Filling

- 1 package (8 oz.) cream cheese, softened
- 2/3 cup sugar
- 1 cup dairy sour cream
- 1 teaspoon vanilla
- 3 eggs

Topping

- 1 cup dairy sour cream
- 1/4 cup sugar
- 1 teaspoon vanilla

In small mixer bowl, combine cake ingredients. Beat at medium speed until well blended. Spread in bottom of greased and floured 9-inch square pan. Pour cheese filling over batter. Bake at 350° for 35-45 minutes until firm when lightly touched in center. Spread with topping. Cool; chill at least 4 hours before serving.

ONUTE'S CHEESECAKE BARS

Crust:

- 1 cup flour
- 1 cup chopped walnuts
- 1/3 cup brown sugar
- 1/3 cup melted butter

Mix dry ingredients in bowl, pour in butter—toss together. Pat into 13x9x2 greased baking dish—over bottom and up the sides a little. Bake at 350° for 10 to 12 minutes. Cool 5 minutes.

Filling:

- 1 lb. cream cheese, softened at room temp.
- 1/2 cup sugar
- 1 tbl. lemon juice
- 3 eggs

Beat first 3 ingredients until light—add eggs, one at a time. Beat well. Pour onto baked crust. Bake approx. 25 min. at 350°. Top will not brown. Place under broiler for 1 minute. Cool. Refrigerate 1/2 hour before cutting into small squares. Delicious!



FOR CHRISTMAS

- *A subscription to BRIDGES \$8 a year
- *Introduction to Modern Lithuanian—a grammar all enjoy \$10
- *Lithuania 700 Years Our History \$18
- *Cassettes to go with the grammar \$25
- *Lithuanian Cookery \$8
- *English-Lithuanian Dictionary \$8

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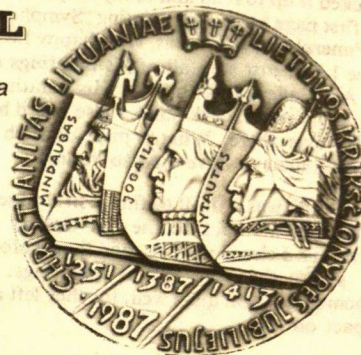
- *"Lithuania Through The Wall", a photo-diary of a ten-day visit to Lithuania by A. Kezys, SJ \$16
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LETTERS TO THE EDITOR

Young people are generally not interested in joining their parents' Lithuanian American organizations. That is why *Bridges* is so important. It is the one vehicle that keeps young people interested in their Lithuanian heritage.

Milda H. Vaivada
McLean, VA

I recently started receiving your most interesting journal. I am a Canadian of Lithuanian descent. It is one month since I returned from a trip to Vilnius, Lithuania. It was my first trip and I enjoyed every moment of it.

I did not have time to read your June issue of *Bridges* before I left. On my arrival home, I picked it up to read and to my surprise, on the first page here was a painting "Symphony of Funerals" by Čiurlionis. How happy I was since I had just seen all of his paintings at the Art Gallery in Lithuania. His paintings are very sombre, dark blues. I also heard his music over there. What a pity for such a talented man to have died so young.

It certainly was a thrill to find it in *Bridges*. It brought me back to the Art Gallery in Lithuania. I closed my eyes, and there before me stood the rest of his paintings. I remembered them quite well, for they left an impact on me.

Continue your excellent work, for I enjoy reading about Lithuania, even more now, since I have been there.

Jennie Lapinskas
Montreal, Canada

A GIFT from BRIDGES

Those who send *Bridges* a Christmas donation will receive "plotkeles" - the traditional wafers to serve at your Christmas Eve table.

In Webatuck Craft Village in Wingdale, N.Y. (route 55), I was delighted to find among the folkcraft instruments on exhibition, the Lithuanian Kankles (psaltery) - a kind of zither.

Marilyn M. Sears
Richmond Hill, NY

I was amused to see the same story and same pictures by the same author (Prayer Day at Czestochowa) printed in *The Observer* and *Bridges*. I wonder how many readers discerned the difference between the two publications? Contextually, the militant Catholic *Observer* has been treating the subject of the Poles in a manner not quite Christian. Non-denominational *Bridges* regards the Poles in the spirit of the candidate for beatification Jurgis Matulaitis. This is a hot subject. I prefer you withhold my name.

Name Withheld
Southampton, N.Y.

My visit to Vilnius was very enjoyable, but also very tiring, since I was required to overeat, overdrink and do with little sleep.On arriving home, I was pleased to find a copy of the July-August *Bridges* awaiting me. I liked this issue very much, especially Vaisniene's piece about Lithuania and the Country Gentlemen. I liked the issue so much, in fact, I decided to send in several subscriptions for my non-Catholic relatives of the 4th and 5th generations of American Lithuanians, provided this July/August issue would be the first issue sent them. I wondered if the "Greenhorns" pictured in the issue might not be your own parents with you yourself between them? In closing, let me add that I also liked very much your own "Erosion". When I see you, I will show you a camouflaged patriotic or nationalistic Lithuanian symbol I saw displayed as graffiti all over Vilnius on buildings in the old part of the city. The symbol is the gates or "stulpai" of Gediminas, but can be recognized as such only by those who can "read" it.

Albinas Azukas
Hoboken, N.J.

TO OUR READERS

We have a special, big "Labai Ačiu" for Rev. John E. Rikeraitis, pastor of St. Andrew's Church in New Britain, Conn. For years, he has been donating to his parishioners 100 annual gift subscriptions to *Bridges*.

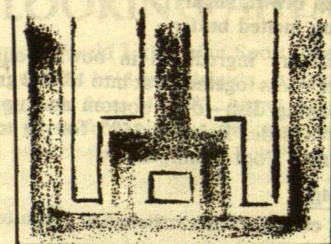
Recently an excellent magazine, *Science 86*, was forced to suspend publication. *Bridges* is also beset by financial difficulties, even though we put it together thriftily "with a shoestring."

We are grateful to all our generous donors and people who assist us in getting new subscribers.

We urge you to help our cause by promoting subscriptions and donations in your clubs, schools and libraries.

Bridges is not just for "those who do not read Lithuanian." It is also for non-Lithuanians who could strengthen us politically but they need to get to know our people and problems both in Lithuania and all over the face of the earth.

There are still too many Americans who think that "the Baltic States" means "the Balkan States," and that "Lithuanian" means "Lutheran."



THE COLUMNS OF GEDIMINAS
(1316-1341)

This is the ancient national emblem of Lithuania representing the gates of a fortified city. The use of this symbol is forbidden in Sovietized Lithuania.