

DRAUGAS

THE FRIEND

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A Legislative Update

1. NATO Enlargement Facilitation Act of 1996 (S.1830) (H.R.3564): These bills were introduced by Senator Robert Dole in the Senate (R-KS), on behalf of Senator Hank Brown (R-CO), and by Congressman Benjamin Gilman (R-NY) in the House on June 4, 1996. The bills amend "The NATO Participation Act of 1994," by expediting the transition of emerging democracies in Central and Eastern Europe into full membership in the North Atlantic Treaty Organization. The bills do not designate which countries are eligible for NATO membership but rather designate which countries are eligible for U.S. transition assistance to NATO membership.

H.R.3564 and S.1830 designate Hungary, Poland, and the Czech Republic as being eligible. The Baltic states are not listed as eligible countries for transition assistance but they are, however, included in a section which enables the U.S. President to designate countries eligible for future transition into NATO membership. On July 23, H.R. 3564 passed the House with a vote of 353 in support and 65 against.

On July 25, Senator Hank Brown offered an amendment to the Foreign Operations bill (H.R.3540) which was entitled, "The NATO Enlargement Facilitation Act of 1996" (Amendment no.5058). This was a modified version of the House NATO bill, H.R. 3564. The amendment designated Poland, the Czech Republic, Hungary, and Slovenia as the initial recipients of U.S. assistance for modernizing defense capabilities. Brown's Amendment passed the Senate on July 25, with a vote of 81 for and 16 against. On July 25, the Foreign Operations bill (H.R.3540) passed the Senate with a vote of 93-07.

On the evening of September 17, H.R.3540 went into conference committee. After the conference, Poland, Hungary, and the Czech Republic were designated for U.S. assistance. A total of \$50 million is appropriated for these countries regarding NATO expansion. In the "NATO" Enlargement Facilitation Act of 1996", Slovenia was designated as eligible to receive transition assistance 90 days after enactment of the Act unless the President certifies the Congress prior to such an effective date that Slovenia is not eligible for assistance.

All the Baltic sections were also included after H.R.3540 came out of conference committee. Congress expresses its policy that Estonia, Latvia, and Lithuania have valid historical concerns that the U.S. must consider. Congress states its view that the forcible incorporation of the Baltics into the Soviet Union should not be a disadvantage to their joining NATO. Congress addresses support for the Baltics in activities appropriate in qualifying for NATO membership. The bill authorizes funding for the Regional Airspace Initiative (RAI) and the Partnership for Peace (PP) Information Management System, which funds the Baltics.

2. Foreign Operations Appropriations Act of 1997 (H.R.3540): This bill was introduced by Congressman Son-

ny Callahan (R-AL) on May 29, 1996. The bill focuses on appropriations for foreign operations, export financing, and related programs for FY97.

Support for East European Democracy (SEED) funding, which aids the Baltic states, totaled \$475 million, with \$200 million allocated to Bosnia. The House figure of \$475 million for SEED was equivalent to the Clinton Administration's FY 97 SEED budget request. On June 11, H.R. 3540 passed the House.

In the Senate, as with the House bill, SEED has been appropriated \$475 million in the Senate, of which \$200 million is earmarked for Bosnia.

On the evening of September 17, H.R.3540 went into conference committee. When the bill came out of conference the FY97 SEED figures remained the same. Appropriated funding in FY97 for programs in the Baltics include the following: 1) funding for PFP is \$1.75 million per Baltic country, which is equivalent to FY 96, 2) FY97 RAI funding is \$167,000 per country, in FY96 there were no funds allocated in FY96. The budget for the International Military and Education Training program for FY97 is \$500,000 per country, compared to \$410,000 per country in FY96.

3. Omnibus Consolidated Appropriate Act of 1997: This includes military and domestic budget appropriations for 1997. It also includes the Foreign Operations bill (H.R.3540), which includes the amendment on the NATO Enlargement Facilitation Act of 1996. The President signed this massive bill into law on the evening of September 30 (Public Law 104-208).

4. National Defense Authorization Act (H.R.3230 & S.1745): Congressman Floyd Spence (R-SC) introduced H.R. 3230 on April 15, 1996. This bill authorizes FY97 appropriations for military activities of the Department of Defense. On May 20, Congressman Gerald Solomon (R-NY) offered an amendment which cuts funding for the Cooperative Threat Reduction programs in Russia or Belarus. This cut was proposed until Russia is in compliance with arm control agreements, and other military operations, and Russian troops in the Kaliningrad region respect the sovereignty of Lithuania and other neighboring countries. The amendment was defeated with a vote of 202-220. On June 11, H.R.3230 passed the House.

In the Senate on May 13, Senator Strom Thurmond (R-SC) introduced S. 1745, which authorizes defense activities not only for the Department of Defense but also for the Department of Energy. On June 27, Senator Nunn proposed an amendment on the Senate floor for a study on the enlargement of NATO. The study requires the President to submit a detailed report to Congress on U.S. financial and political costs on NATO costs on NATO expansion. The amendment was seen as a tactic to delay NATO expansion. Senator John McCain (R-AZ) also proposed an amendment, on behalf of Senator Brown, amending Nunn's amendment, making the study



Many Lithuanians abroad, concerned about the parliamentary elections in Lithuania, held on October 20th of this year, journeyed to the Land of their fathers and campaigned for the candidates of right-wing parties. From left to right, two such compatriots from Chicago — Jonas Pabedinskas ir Pranas Povilaitis with Christian Democratic Party candidates in Vilnius.

Photo by Antanas Tumėnas

more general by omitting estimated costs and the names of countries, including the Baltics.

On June 28, the McCain amendment passed with a vote of 97-0. On July 10, S.1745 passed the Senate. After the bill was debated in conference committee, the McCain amendment was still included. (The President must submit a report to Congress by February 1, 1997). On August 2, the House agreed with the conference report and on September 10 the Senate agreed. The President signed the bill into law on September 23 (Public Law 104-201).

5. House and Senate Concurrent Resolution on Property Restitution (H.C.R. 228 & S.C.R.73): On September 27, Congressman Chris Smith (R-NJ), Chairman of the Commission on Security and Cooperation in Europe, introduced H.C.R. 228 in the House, and Senator Alfonse D'Amato (R-NY) introduced S.C.R.73 in the Senate. This was a concurrent resolution concerning the return of or compensation for wrongly confiscated foreign properties in formerly communist countries and for certain foreign financial institutions, that possess illegal property, to assist in the efforts of restoring the property to its owners. The resolution calls upon the Czech Republic, Latvia, Lithuania, Romania, and Slovakia and any other country with restrictions that require people to reside in or have the citizenship of the country from which they now seek restitution or compensation to remove such restrictions.

In the House, the resolution had 7 co-sponsors and was referred to the International Relations Committee on September 27. In the Senate, the resolution had 8 co-sponsors and was referred to the Foreign Relations Committee. Congress adjourned for the year before any committee mark-up could be scheduled. The resolution was considered dead in the last Congress, however the resolution will be brought up again in the next Congress in January.

6. Kaliningrad Resolution (House Concurrent Resolution no. 51): A resolution introduced in the House on March 28, 1996 by Congressman Chris Cox (R-CA), which expressed the sense of Congress relating to the removal of Russian troops from Kaliningrad. After mark up in the International Relations Committee on September 17, the resolution expressed Congress's view regarding the

economic development, environmental improvement, and stability in the Baltic region. The State Department was influential during the mark up process. In the House, the resolution had 56 co-sponsors and passed by a voice vote on September 26.

In the Senate, H.C.R.51 was passed out of the Foreign Relations committee and was reported to the Senate floor. On the evening of October 3, the resolution was included in a wrap-up session which also involved a Moldova Resolution and nominees for judiciary. There were no major opponents to H.C.R. 51, however Members could not agree on the nominees for judges and Congress adjourned for the year at 7:00 p.m. Since no final vote was held, H.C.R. 51 died.

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Rejected Referendum

Vilnius, Oct. 28 (ELTA) — The Lithuanian electoral committee (VRK) declared that the electorate rejected last Sunday's referendum held simultaneously with the parliamentary election.

The referendum on three constitutional amendments included 1,353,000 voters of 2,597,000 electorate entitled to vote, which showed a 52.1 per cent turnout among all voters.

The first referendum point which put forward reduction of MPs number from 141 to 111 gained 33.9 per cent of votes with 9.2 per cent of those "against". 33.1 per cent of the electorate said "for" the second referendum point on a fixed parliamentary election date with 9.7 per cent of votes "against".

The third point on allocation of no less than half of the national budget to social needs received 33 per cent of ballots against 9.9 per cent.

The referendum on compensation of lost bank deposits saw a 52.5 per cent turnout among the electorate of which 39 per cent cast ballots "for".

In Lithuania a referendum is regarded as valid with a turnout higher than 50 per cent among voters, however, it is considered adopted with over 50 per cent of votes "for".

Conservatives Have Majority of Candidates for a Run-off

Vilnius, Oct. 28 (ELTA) — Even 56 members of Homeland Union (Lithuanian Conservatives) are to run for the rest 65 seats in Seimas during the second round of elections to be held on November 10.

Final results of the first majority voting round of October 20 have been announced on Sunday by Chief Election Commission. Two candidates were elected — Vytautas Landsbergis and Gediminas Vagnorius, both Conservative leaders, party chairman and board chairman, correspondingly.

The second round is to be held for 65 pairs of candidates. The leading 56 Conservatives are followed by Christian Democrat Party with 23 candidates, Labour Democrat Party with 14, Centre Union with 7, Social Democrats with 6 and Nationalists with 5 candidates. Other parties and political organizations have from 1 to 3 candidates for the run-off.

Parliamentary elections in four districts (Naujoji Vilnia, Širvintai-Vilnius, Vilnius-Trakai and Trakai) are announced invalid, since less than 40 per cent of electorate came to the voting stations. The repeated elections are to be held there next spring, the exact date is to be announced later.

Preliminary results of proportional voting has been announced Sunday night with Conservatives expected to take 33 seats, followed by Christian Democrats with 11, Labour Democrats 10, Centre Union 9 and Social Democrats 7 seats.

Ignalina Nuclear Plant to Operate in Full Capacity

Vilnius, Oct. 30 (ELTA) — Subsequent to a planned preventive repair, the Lithuanian Ignalina nuclear power plant put into operation the second energy unit with the fourth turbine to be launched in early November and will use its full capacity.

Both energy units are ready to work according the autumn-winter schedule with introduction of new technical means to increase safety in the plant.

The reconstruction work was carried out under joint Lithuanian-Swedish programs funded by the European Reconstruction and Development Bank.

Lithuanian Conservatives Want No Deterioration of Relations with Russia

Vilnius, Oct. 28, BNS — The Lithuanian Conservatives are planning in mid-November a joint conference with Russian politicians, even before the new parliament is convoked. The conference will be devoted to the expansion of Lithuanian-Russian relations.

Conservative chairman Vytautas Landsbergis said at a Monday press conference that the joint Lithuanian-Russian conference would seek to dispel rumors that the right-wing parliamentary victory in Lithuania could cause deterioration of relations with Russia.

There is no basis for such anxieties, and it would be good if the current Lithuania administration would not frighten people with this prospect, the Conservative leader said.

Observing that it is the Russian administration which determines policy, Landsbergis said that he did not attribute great significance to statements being made by certain deputies in the Russian State Duma.

The Conservative leader no-

ted that the Duma has adopted rather strange resolutions on more than one occasion. Landsbergis had a similar comment on a recent appeal of the Russian parliament to the Council of Europe, requesting protection from political persecution in Lithuanian courts for former communist party chiefs Mykolas Burokevicius and Juozas Jermalavicius.

In Landsbergis's view, lack of knowledge and rumors that these men were really being tried for their political convictions in Lithuania might have predicated this appeal by the Duma.

Discussing the war in Chechnya, Landsbergis dispelled any fears that Lithuania "would make any sudden moves" in this issue. Landsbergis said he was happy that negotiations are now being conducted in which the future status of Chechnya is being discussed. Landsbergis noted that this issue, first and foremost, "is Russia's business" and that "no sudden moves" should be made.

Lithuanian Court Continues to Investigate First Case of Genocide Against Lithuanian People

Vilnius, Oct. 29, BNS — After a pause of several months, a Lithuanian court is continuing the investigation of the first case of genocide against Lithuanians.

On Monday, the Vilnius regional court continued investigation of charges of genocide against the septagenarian suspects Kirilas Kurakinas, Petras Bartasevicius and Juozas Sakalys.

The fourth suspect, Juozas's brother Jonas Sakalys, died Sunday before the trial began, the newspaper "Lietuvos Rytas" writes.

The accusatory conclusions state that on May 17, 1945, the accused — soviet activists in the Zarasai region — participated in the killing of Leopoldas Gaidzys

and three of his family members in the village of Saliniai in Antazave country. Gaidzys family had been hiding from the soviet army.

This is the first case of genocide to come to court in Lithuania. The supreme court began investigations in this case several years ago but returned the case to investigators for additional examination. The Vilnius regional court took over the case several months ago.

The former "defenders of the people," according to "Lietuvos Rytas," stated before the court session began that their health did not permit them to travel to Vilnius from Zarasai and requested that the case be concluded as soon as possible.



Sunday, September 22nd, a monument commemorating the Grand Duke of Lithuania Gediminas was unveiled in Vilnius Cathedral Square. Gediminas is credited as being the Father of Vilnius city. The project for this huge memorial was created by sculptor Vytautas Kašuba, residing in the United States.

Photo by Viktoras Kučas

Basketball

Lithuanians in Sports

PURSuing EXCELLENCE

Sport is an universal pastime, has been from the dawn of mankind and will probably never go out of style, no matter what heights of civilization we will reach. Sport is also international — it has no boundaries, borders, cultural or linguistic barriers and perhaps is the only activity on Earth when all peoples, all races and nations can safely come together to pursue personal excellence.

Every nation has a favorite sport — Lithuania's is basketball but almost all known branches of sport are popular to some extent and have their own affectionados. Let's take a short glimpse at a few of these branches and the people who participate in them.

Athletics

Lithuanian track and field athletes were among the first to compete in the Olympics. Adolfas Akelaitis (high jump), runners Julius Petraitis (5,000 m), Haris Šveminas (100 and 200 m), Paulina Radziulytė (800 m), Viktoras Ražaitis (javelin) took part in the 1928 Amsterdam Games. But the first Olympic medal — silver — was won by Antanas Mikėnas in the 20 km walk at the 1956 Melbourne Games.

Birutė Zalagaitytė-Kalėdienė (javelin), Vilhelmina Bardauskienė (long jump), the first woman to break the seven metre barrier, Ana Ambrasienė (400 m hurdles), Vladimiras Dudinas (3,000 m hurdles) have



Vitalis Vilimas, President of the Lithuanian Athletics Federation.

broken world records. In 1980 Remigijus Valiulis (4 x 400 m relay) was an Olympic champion; Kestutis Šapka (high jump) and Romas Ubartas (discus) were European champions.

Ubartas, who won the 1992 Barcelona Olympic gold in the discus, can be said to symbolize the return of Lithuania to the Olympic Games.

In the four years since Barcelona Lithuanian athletes have won several titles. In the 1994 European Championships Nelė Žilinskienė won the bronze in the high jump; Mindaugas Pukštas (2,000 m hurdles) and runner Agnė Visockaitė (200 m) won prizes in the 3rd European Olympic Youth Days.

Now there are 7,000 active athletes and about 300 coaches in the country.



Mountaineer Vladas Vitkauskas bent on scaling the highest peaks of every continent on Earth on February 25, 1996 raised the flags of Atlanta Olympic Games and Lithuania on Aconcagua, the highest peak in South America.

The first basketball court was constructed in Kaunas in 1921. In April 1922 the first match was staged and the first Lithuanian Championships took place the same year. Strange as it may seem, in Lithuania women's basketball appeared earlier than men's. The first men's competition was held in 1924, and a year later they played against the Latvian team.

The thirties saw high achievements in basketball in Lithuania. Helped by specialists and players from the United States, the Lithuanian men's team won the European title twice: in Riga in 1937 and in Kaunas in 1939; the women's team won the 1938 European silver. Thanks to these victories basketball became popular throughout the country, and since then it has been the national game.

Lithuanian basketball players often won USSR Championships, they were members of the soviet national basketball teams. Twenty-one Lithuanian basketball players are holders of European and world champion titles and prizes. Modestas Paulauskas (1972), Vida Beselienė (1980), Angelė Rupšienė (1976 and 1980), Voldemaras Chomičius, Rimas Kurtinaitis, Šarūnas Marčiulionis, Arvydas Sabonis (1988) are Olympic champions. Between 1947 and 1989, 17 Olympic (8 gold, 6 silver and 3 bronze), 17 world (11 gold, 5 silver, 1 bronze) and 50 European Championships (36 gold, 4 silver and 10 bronze) medals were won by Lithuanian basketball players.

The national men's basketball team achieved good results at the Barcelona Olympic Games. The players were defeated by the American Dream Team, but won the bronze in a match against the CIS team (82:78). Besides the world-class players Arvydas Sabonis and Šarūnas Marčiulionis, the other players at the games were: Romanas Brazdauskis, Voldemaras Chomičius, Darius Dimavičius, Gintaras Einikis, Sergejus Jovaiša, Artūras Karnišovas, Gintaras Krapikas, Rimas Kurtinaitis, Alvydas Pazdradzis and Arūnas Visockas; (head coach Vladas Garastas).

The 1995 European Championships showed that the national team's victory was not the result of patriotic determination or favourable circumstances. There they lost the final match to the Yugoslavian team (90:96), won the silver and the right to compete in Atlanta. Incidentally, it will be the second Olympics for the FIBA referee, Romas Brazauskas.

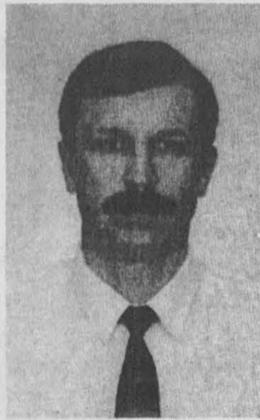
Young players, coached by Jonas Kazlauskas, became the 1994 European junior champions, Žalgiris, the Kaunas team also coached by him, made it to the European Cup Winners Semifinals.

National League basketball matches attract large crowds. At present there are over 100,000 players, about 300 coaches and 450 referees (12 international) in the country.

Boxing

Lithuania's first boxing competition was held in Kaunas on December 29-30, 1923 and the first boxing championship was held two years later. Having competed with athletes from Latvia and Estonia, Lithuanian boxers went to the Olympics in Amsterdam in 1928 where Juozas Vinča defeated the French champion R. Fouquet and qualified for the quarterfinals.

Lithuanian prizefighters won their highest titles between



Algimantas Pavilionis, Head of Lithuanian basketball team.

1968 and 1995. In 1968 Danas Pozniakas was the 1968 Olympic champion; Ričardas Tamulis (1964) and Jonas Čepulis (1968) won the Olympic silver; Romualdas Murauskas (1956) took the bronze. At the World Championships Vitalijus Karpačiauskas (1993) took the silver and Nikolajus Jerofejevas (1978), Vitalijus Karpačiauskas (1995) and Vidas Bičiulaitis (1995) were the bronze medallists. Algirdas Šocikas (1953, 1955), Ričardas Tamulis (1961, 1963, 1965), Danas Pozniakas (1965, 1967, 1969), Juozas Juocevičius (1971), Vitalijus Karpačiauskas (1993) were European champions; Danas Pozniakas took the silver in 1963.

At the 1996 European Championships in Vejle, Denmark, Vitalijus Karpačiauskas (67 kg) qualified for the Atlanta Olympics.



Zigmantas Katiljus, President of Lithuanian Boxing Federation.

Cycling

Cyclists and football players were the country's first athletes ever to compete in the Olympic Games. Juozas Vilpišauskas and Isakas Anolikas took part in the 1924 Paris Olympics. Four cyclists — Isakas Anolikas, Jurgis Gediminas, Vladas Jančauskas, Tadas Murnikas — competed in the 169 km race in the 1928 Amsterdam Olympics.

In the 1988 Seoul Olympic Games four Lithuanian cyclists as members of the Soviet team won four golds and one silver: Gintautas Umaras, who has broken several world records, a multiple world champion and prize winner, won the 4 km individual and team pursuit races at the Seoul Games (with Artūras Kasputis and Mindaugas Umaras). Laima Žilporytė was third in the women's 82 km group race.

At various World Championships, both track and road, Lithuanian cyclists, (men and women) have won gold, silver and bronze medals: Algimantas Guzevičius, Viktoras Špundošas, Laima Žilporytė, Rita Razmaitė and others.

Four cyclists took part in the Barcelona Games. Three women cyclists were among the best twenty in the 81 km race. Saulius Šarkauskas was 23rd in the men's 194.4 km race; Rita Razmaitė raced in the quarterfinals (track race).

At the 1992 World Championships in Spain, Ivanas Romanovas took the silver in the group track race; Artūras Kasputis won a bronze at an individual track pursuit race.

At the 1995 World Championships in Colombia, Remigijus Lupeikis was second in the men's group track race; Edita Pučinskaitė won a bronze and Jolanta Polikevičiūtė took fifth place in the women's group road race.



Gintautas Umaras, President of Lithuanian Cycling Federation.

Gymnastics

The first Lithuanian Rhythmic Gymnastics Championships took place in 1950. The best results were achieved in the eighties. Dalia Kutkaitė (coach Vaida Kubilienė) has made Lithuania's name famous. Kutkaitė won the overall USSR title in 1982, 1983 and 1984. In 1982 she also won the European Championships and took the silver at the World Cup. At the 1984 European Championships Tatjana Zalisko earned a silver (group exercise), as did Erika Meškauskaitė at the 1987 World Championships. Kristina Kliukevičiūtė took the silver at the 1989 First European Junior Championships held in the Canary Islands. She also won three medals for floor exercise with apparatus. At the same championships Jūratė Aksamitauskaitė was second at group performance.

At present there are 17 judo clubs, 16 clubs at sports schools, with about 2,500 athletes and 87 coaches.



Algirdas Aulas, President of Lithuanian Gymnastics Federation.

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Judo

In Lithuania, judo became popular in the sixties. In 1968 Viktoras Kairys took third place at the European Junior Championships. In 1976 Aleksandras Čereška won the European junior title. Antanas Songaila was USSR champion in 1977 and 1979, Petras Ponomariovas won the same title in 1978 and 1981 and took the bronze in the 1981 World Championships.

Now that Lithuania is independent, the country's athletes have more chances to participate in international competitions. Heavyweight Vladas Burba was the first Lithuanian judo player to take part in the Barcelona Olympics.

At present there are 17 judo clubs, 16 clubs at sports schools, with about 2,500 athletes and 87 coaches.



Vytautas Vaičekauskas, President of Lithuanian Weightlifting Federation.

Weightlifting

The first weightlifting championship was held in Lithuania in 1925. The country's weightlifters have been participating in the Olympics since 1928. In Amsterdam, Povilas Vitonis was 15th (total 275 kg) out of 17 lightweights.

In 1977 Bronius Mačernis (light heavyweight) snatched 160 kg and broke the world record. Eduardas Mkrtumianas was a world junior record holder in 1963, Jonas Liupkevičius a record holder in 1970. Stasys Mėčius (light heavyweight) was a world silver medallist in 1976.

There are weightlifting clubs in Vilnius and other cities. Twelve coaches train about 350 athletes. Lithuania has three international referees: Vytautas Leitonas, Eduardas Mkrtumianas and Bronius Vyšniauskas.

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ALL SOULS' DAY

By DANUTĖ BINDOKIENĖ

Since days of old, the Lithuanian nation has believed in the afterlife. In paradise or heaven, the souls of the dead lived just like the living; they used the same tools, weapons and articles; they were joyful or sad; happy or unhappy. This depended in great part on the actions of the living after a person died. As a result, the graves of the deceased were furnished with articles of daily life, adornments, weapons, dishes. Everything was provided to keep the soul from suffering hardship in the afterlife, to deter it from cursing the living and making any attempt to take revenge or harm them. Furthermore, banquets were held in memory of the dead, often near a loved one's grave. Written accounts have survived from the 14th and 15th centuries stating that in autumn (probably the end of October or the beginning of November) Lithuanians celebrated a major feast during which they paid special tribute to their dead.

This ancient memorial holiday was transferred to All Souls' Day, also celebrated at the beginning of November, the 2nd. The feast gained rapid acceptance in Lithuania but its rituals (as those of other feasts

still contain old customs and traditions.

All Souls' Day follows All Saints' Day (November 1st), a rather colorless feast day in Lithuania when compared to All Souls' customs and traditions. All Saints' Day (*Visų Šventųjų šventė*) is commemorated like any other church feast. But in recent years it has become more significant for Lithuanians because in remembering all the saints who enjoy heavenly happiness, they also recall the thousands of Lithuanian martyrs murdered and persecuted for their faith and love of country. Especially after World War II (and during the war) as one or another foreign state occupied Lithuania, the numbers of these martyr-saints truly grew in our nation. Despite the fact that most of them remain nameless and unknown, they should all be remembered in Holy Mass or the feast's liturgy as a group for they are Lithuania's true saints.

People knew and believed it necessary to pray for all the dead on All Souls' Day (*Vėlinės*), not merely for loved ones and relatives but especially for those whom no one remembers. It was believed that the soul not only expects but demands prayers. The souls of the deceased are

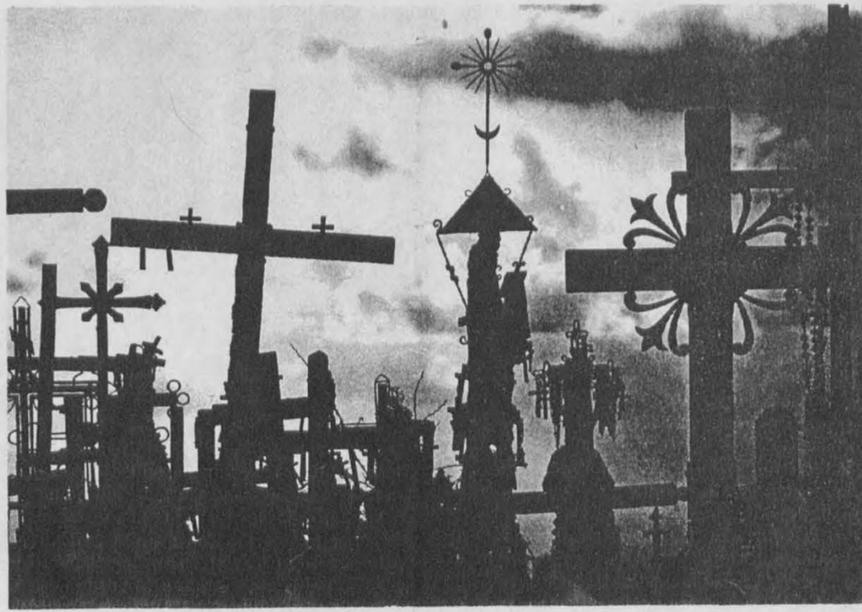


Photo by Liudas Landsbergis

capable of painful vengeance if they are forgotten, especially on All Souls'. The country folk believed that all souls are released from Purgatory on All Souls' night, they no longer need to suffer at least for that night. They visit their former homes and loved ones, pray in their parish churches or by the wayside shrines. It was dangerous for the living to venture outside unnecessarily after sundown, and in particular to enter a darkened church where a spirit may be encountered at every step. Even though these spirits

are invisible, they are so numerous it is impossible to take a step without touching one or several.

The souls for which no one prays are especially dangerous. On All Souls' Day they come to their parish churches to claim prayers the living have said for them. If a spirit finds no prayers it turns very unhappy and angry. It knows that the punishment in Purgatory has not been lessened or eliminated; it will have to continue suffering.

Because the spirits were present everywhere, care was taken not to hurt or jostle them by walking too fast. Sweeping or ashes could not be disposed of outside after sundown because they'll get into the spirits' eyes; water (especially dirty water) could not be thrown out because it'll splash the spirits.

Though surrounded by so many spirits, people were glad they could not see them. If a person were to see a ghost, he would be terrified, fall ill and perhaps even die. An infant born on All Souls' night will be clairvoyant. His entire life he will have the ability to see spirits, especially at wakes or in cemeteries.

On All Souls' Day everyone made an effort to visit the church as many times as possible. It was believed that every church visit, prayer said (adding "Rest in peace") or candle lit freed one soul from Purgatory. Some churches in Lithuania set out special trays or boxes into

which the faithful deposited a small block of wood or inserted a candle after praying for the dead. These items symbolized the soul allowed entry into heaven by the prayers. This custom appealed to children who kept running to church on All Souls' Day to pray and insert a candle; later they rejoiced at the number of souls they had saved from Purgatory.

On All Souls' eve (or just before All Souls' Day) all graves were spruced up, decorated with fall flowers and wreaths; in the evening a candle was lit on every grave and left to burn through the night. Even neglected graves were decorated and candles lit on them. On All Souls' night all cemeteries flickered with tiny flames reminding that our dead will never be forgotten.

People believe that on All Souls' night old graves scattered throughout fields, forests and castle-hills (mounds) could be found if anyone was brave enough to search. On All Souls' night the burial places of anyone dead or killed flickered with small lights.

Lithuanians would never have considered attending a party, entertainment or dance on All Souls' night. Even singing, joking or any other merriment was shunned because it would result in unhappiness throughout the year. Besides, any mirth greatly offended the spirits who later had to go back

Draugas, Saturday, October 26, 1996

3

and continue suffering. Angry spirits are capable of harming people who are having fun. There are numerous stories of how young people assembled to have a good time on All Souls' night and were punished by the spirits; or how girls on their way to a party were led to a marsh and drowned. The direst fate awaited persons who entered (on a bet) a church or cemetery on All Souls' night. Rarely did such a daredevil return from his undertaking and even if he did, turned into a madman or invalid for life.

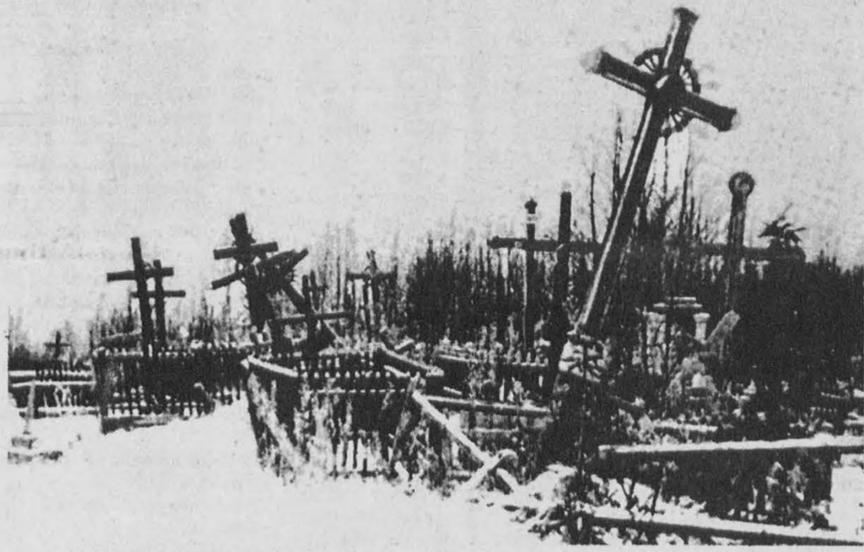
In many places, processions to the cemetery were held on the eve of All Souls'. All the marchers sang hymns, prayed the rosary and carried a lit candle. At the cemetery, a brief service was conducted for the dead and afterwards the candles were placed on the graves. People tried to light a candle and pray for those whose graves were unkempt and unlit.

We can adhere to these beautiful Lithuanian All Souls' traditions even far from Lithuania. On that day, we should attend church, pray for the dead and decorate the graves of loved ones. If there are any forgotten Lithuanian graves in the local cemetery, we could

"adopt" one for this occasion and spruce it up, place a wreath or a few flowers on it, praying for the person buried there. Wherever possible, we should organize processions to local Catholic cemeteries (or at least to the church) carrying candles. Of course, it is doubtful permission will be given to leave burning candles on the graves, but the candles can at least be placed at the gravesites during the services or prayers.

Moreover, any form of recreation should be avoided on All Saints' evening and All Souls' Day, especially if it involves dancing. It is surely inappropriate to schedule a wedding on these days.

Halloween, so popular in the United States, also has its roots in All Souls' Day, even though it's on October 31st and not November 1st, the eve of All Souls'. Dressed in various costumes, especially scary ones, children and adults alike are reminiscent of the spirits released from purgatory begging for prayers. In this case the costumers revelers demand money, candy or some other treat. They threaten tricks if nothing is given, as did the spirits if people did not offer prayers for them on All Souls' Day.



A forgotten cemetery in Siberia where many Lithuanian deportees were buried in unmarked graves. The ones who could be identified were brought back to Lithuania after regaining the independence in 1990.



All Souls' Day (*Vėlinės*) is the time to remember, pray and visit the graves of loved ones.

The Life and Legacy of Marija Aukštaitė AN EXPATRIATE'S JOURNEY

As Aukštaitė advanced in her career, her financial status also improved considerably. As well, in 1942 Aukštaitė's husband opened a successful business in Montreal's affluent neighbourhood of Westmount. The days of uncertainty and privation became just bitter memories. Her sons, then in their late teens, began pursuing higher education. Aukštaitė harboured hopes that at least one of her offspring would join the priesthood. But Antanas went to McGill University, where he majored in chemical engineering, while Algis studied at the Jacques Cartier Normal School.

In the summer of 1940, following the Soviet invasion of the Baltic States, a new Lithuanian weekly was launched in Toronto. *Nepriklausoma Lietuva* (*Independent Lithuania*), with Viktoras Dagilis as its first appointed editor, came into being owing largely to the efforts of the Toronto Lithuanian community. In the second year of publication, however, the existence of this newspaper — primarily due to shortage of funds — came under serious threat. Having learned about the crisis, Aukštaitė did everything in her power to save *Nepriklausoma Lietuva*, for, without this paper, Lithuanians in Canada would have been left with only pro-Communist periodicals, such as, Toronto's *Liaudies balsas*. With the assistance of consul Grant-Suttie, the editorial office of *Nepriklausoma Lietuva* was transferred to Montreal where Aukštaitė took over the editor's position.

In the first Montreal issues of this paper, Aukštaitė underscored its democratic nature and clearly defined its main objective — to promote pluralism of community members' opinions on a wide variety of critical issues. As the only politically neutral periodical catering to

Lithuanian-Canadians, *Nepriklausoma Lietuva* not only urged its readership to pull together their efforts for "hard practical work" to help Lithuania, but served as an important forum for voicing their concerns and exchanging points of view. As *Nepriklausoma Lietuva* gained ground, subscriptions and donations steadily increased from Lithuanian communities established in major North American urban centers, as well as from readers "in remote, little known places" (Aukštaitė 1993:165).

During that period Aukštaitė's activities were not limited solely to editorial work and the administration of on-going community matters, such as, for example, the founding of new Lithuanian schools. Yet again, the old country, this time in the grip of Soviet occupiers, was among her principal concerns. Under her guidance, the women's section of the Lithuanian Council of Canada established close links with the Canadian Red Cross, helping this organization collect donations. Also, the women of the LCC set up a line of support for Lithuanian soldiers serving in the Canadian forces stationed in Europe, and even attempted to organize a care-package campaign to aid their compatriots exiled by Stalin to Siberian gulags.

Immediately after the Second World War, with a group of representatives from Toronto and Montreal communities, Aukštaitė travelled to Ottawa to plead with the Canadian Government for the granting of immigrant status to Lithuanian "displaced persons", or DPs, stranded in refugee camps across Western Europe. In May of 1951, in the pages of *Nepriklausoma Lietuva* she wrote (1993:285):

"... our concern was that everyone be admitted to this country, regardless of their political views or religious beliefs. In our struggle for unity, various differences were not that important..."

When Lithuanian refugees finally reached Canada, Aukštaitė opened the door of her home to everyone in need of shelter or a word of support. Having herself experienced the trials of a destitute immigrant, she

welcomed wholeheartedly the newcomers from her native land; among them in 1948, were her husband Antanas's relatives.

Although deeply immersed in social work, Aukštaitė continued to be closely involved with the arts. In December of 1948, a founding meeting of the Lithuanian-Canadian Writers' Union was held in her apartment. "Anyone who has embarked on an artist's career inevitably serves his nation and, in doing so, serves humanity at large", was the motto of this Lithuanian arts service organization (Aukštaitė 1993:281). In addition to organizing public readings and art exhibits, this literary society strove to establish a foundation which would lend financial support to writers and poets. Also, a motion was passed to launch an annual literary magazine. The establishment of the Writer's Union was enthusiastically applauded by Father Bobinas who attended the founding meeting and "gave a friendly congratulatory speech."

Although over the decades a good deal of meaningful work had been accomplished and numerous positive changes had occurred, in Aukštaitė's eyes, the community remained divided, scattered, and weak. With bitterness and disappointment she wrote in *Nepriklausoma Lietuva* (1993:279):

"Even today Montreal remains splintered as ever... Various unions, groups, factions, and separate individuals choose to act on their own, behind high walls, as it were. Even at the most crucial times for Lithuania, our compatriots shy away from cooperative endeavours."

Aukštaitė realized that, inevitably, she had to give way to new generations of post-war immigrants who sometimes misunderstood her motives and were not always in agreement with her views. With the arrivals of the DPs, new divisions and contradictions began to emerge, which may be attributed primarily to an array of sociocultural differences that existed between the two generations of immigrants (see Danys 1986:226-228,

235). Once again, the community was in great need of a common vision and a sense of solidarity.

It should be pointed out that many of the endemic problems exposed and lamented by Aukštaitė almost half a century ago persist in contemporary Lithuanian emigré communities, comprised predominantly of the post-war DP generation and recent immigrants from post-Soviet Lithuania. Aukštaitė's observations on national unity, which she viewed as a crucial prerequisite for the survival and continuation of Lithuanian culture and identity in Canada and in North America in general, remain of great relevance today (see Šeštukas 1995:3).

After her husband's death, Aukštaitė gradually distanced herself from the community, seeking solitude and privacy in her own world. In the early 1960s, because of her advancing age and ailing health, she began to withdraw from social life, devoting increasingly more time to writing and retrospective reflection.

Aukštaitė moved from Montreal to Toronto in 1967 and again, in 1983, to Port Hope, a small town on the north shore of Lake Ontario, east of Toronto. She died on April 26, 1987 and is buried in St. Mary's cemetery in Port Hope.

A more in-depth treatment of Aukštaitė's legacy as a social activist, journalist, and writer would necessitate a separate monograph and is therefore impossible within the constraints of this introductory essay. Yet thick volumes are not necessary to sum up the *raison d'être* of her life. Respect and compassion for fellow human beings, the urge to know and better the world, the ability to remain committed to one's cause are the core values which she cherished and advocated throughout her long, extraordinary career. It was Marija Aukštaitė's conviction that only a life based on such humanistic principles had a meaning and lasting value.

Translated from the Lithuanian by Gediminas Lan-
kauskas Toronto, August 1996

The end.

THE 10th LITHUANIAN FOLK DANCE FESTIVAL

By ARNOLD VOKETAITIS

Location: Rosemont, Illinois (Rosemont Horizon)
Date of Event: July 6, 1996

In the musical "The King and I" the King said to Anna "Shall we dance?" and they did. In the movie "Singing in the Rain" Gene Kelly bellows "Gotta Dance! Gotta Dance!" and so he did. So did the many Lithuanian dance groups from the United States, Canada, So. America and Lithuania itself who assembled in the Chicago area to mark the 40th year tradition with the 10th Lithuanian Folk Dance Festival held every four or so years.

As Americans celebrated their Independence Day, Lithuanians by the thousands gathered in and around this great midwestern city to embrace their heritage thru this major tradition of folk dancing.

The four day gathering with smaller gatherings in other local avenues and culminating in the July 6th highpoint at the Rosemont Horizon outside Chicago was more than a dance festival as it brought friends together, new ones made and children introduced to the spirit and joy of their ethnicity. This exposure and acceptance to the dance tradition by those youngsters is crucial for the hopeful continuance of this type of event.

Excitement and pride engulfed the auditorium in anticipation of the Festival's beginning. It seemed that there was more amber proudly displayed around women's necks than may presently exist in the Baltic Sea. The 7000 in attendance beamed when the first bell announcing the beginning tolled resoundingly thruout the hall.

This writer's eyes swelled with moist pride as I'm sure others did when the opening procession and march of committee members, honored guests and the 46 participating groups entered totalling over 2000 adults, young adults and children all in flowing and colorful national costumes. The sound of bells (one for each festival) opened and closed the program resounded majestically together with subtle strains of march music in the background to accompany the entrances. Cheers from relatives and friends greeted each group with expected warm applause, especially from those visiting

ensembles from outside the U.S. and Canada: Nemunas - Brazil, Šaltinis and Inkaras - Argentina and in particular the only visiting youthful Lithuanian group Grandinėle from Panevėžys, Lithuania.

Sponsorship of the Dance Festival was a joint effort of the American and Canadian Lithuanian communities, so those countries were represented admirably by their own ensembles which I shall proudly list at the end in order of their entrance.

After all the dancers were positioned the three sponsoring national flags were paraded in followed by their national anthems, the invocation given by Father Antanas Saulaitis and stirring welcoming and opening addresses by Regina Narušienė, President Lith./American Community, Inc. and Jūratė Budrienė the glowing Festival president. Moments before Mrs. Budrienė joyously announced in Olympic fashion "Let the dances begin", all 2000 dancers performed the popular "Wave" (a popular sporting event gesture where the audience in this case the performers, continue a smooth moving section by section form of "wave" action three times around the dance floor. This move seemed to certainly loosen up both viewer and participant for what was to take place.

As Mistress-of-Ceremonies actress Audra Budrytė was articulate and theatrically commanding as she introduced each dance bilingually and the story that dance would describe. It was fortunate that she was able to overcome the Rosemont's inadequate sound system which was uneven and muddled most of the afternoon to many listeners. Before venturing into a report of the actual dance activities, this writer must congratulate the Herculean effort and planning that went into mounting such a huge event. Hats-off congratulations are in order for Jūratė Budrienė the festival's dynamic director, Violeta Smieliauskaitė-Fabianovich the creative artistic director and their hard working and committed committees members too numerous to name. To assemble, arrange housing, transportation, other problematic aspects and then have only one day to coordinate the dances in the auditorium is

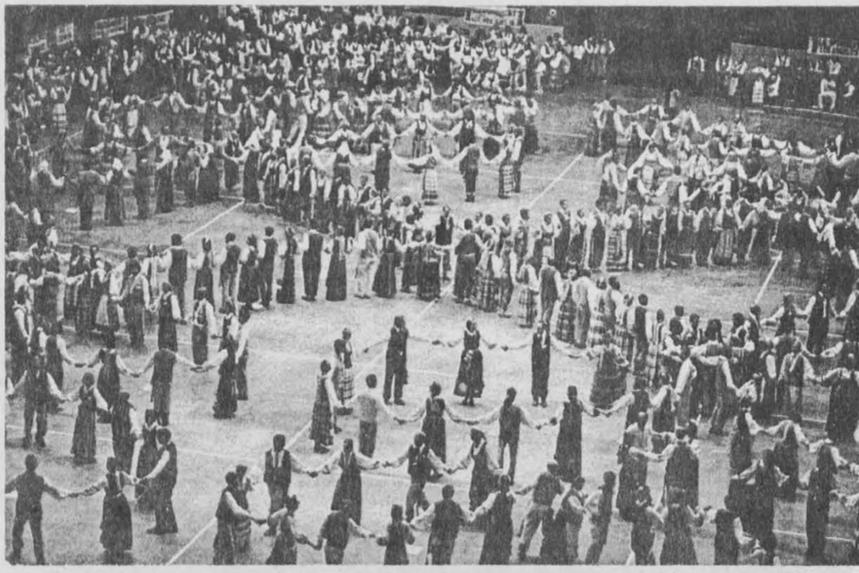


Photo by Jonas Kuprys

mind boggling. But, they did it! Bravi to one and all!

The American/Lithuanians who have not been exposed to these folk dances and this exhilarating event should know that most of the dances center around farm work, weaving, children's games, various celebrations, all depicting the hardships and joys of day-to-day living. The over 2000 dances documented in Lithuanian archives were originally performed by peasants and farmers at parties organized after a harvest. Now that you have that in mind, on to the dance itself!

How does one write on activities and 2000 dancers and groups without offending someone? You can't, so pick out highlights and make suggestions for the next festival as you go along.

Starting a bit late in traditional Lithuanian fashion and who could blame anyone because of the volume of people to contend with the first half could have been accelerated by a shortening of the justifiable emotional and joyous opening speeches, the various group entrances paced a bit faster though one realizes that to each group this was "their" moment to parade and shine.

After finally positioning themselves the entire group of dancers were "off and dancing" spinning away in "Aštuonytis" (Octagon Dance). Though spirited, the start seemed to lack vitality! Could it have been that those dancers had assembled too early and lost some of their anxiety in waiting? A common theatrical problem! Whatever, the audience became uplifted in the second dance "Sukčius" (The Twister) and clapped along as the dancers whirled arm in arm.

Then came "Kubilas" one of

the first dances to be danced in Independent Lithuania when the folk dance revival began. An old ceremonial dance pertaining to the harvesting of crops! Tempos were slow and fast, the fourth dance was "Sustas" (The Changing Quadrille) with a Swedish influence picked things up with its skip and clap approach and had the audience clapping as well. The dancers exited skipping and the audience cheering! This was the best exit of all dances up to this point.

The children assembled for "Suk, suk ratel!" (Turn, turn the circle) which had them skipping, spinning, kicking and bouncing.

Then came "Blezingėlė" (Flight of the Swallow) one of Lithuania's oldest dances and danced solely by women. It was a picture of loveliness in this 1935 version at that time was awarded a European prize for its gentility and beauty.

The children were led back in by adult dancers for "Kanapė" (The Hemp) which portrayed the entire cycle of the plant: sowing, growing, harvesting and weaving. Formations consisted of spinning circles as if "ring around a posey" and in somewhat square dance positions. There was even a children's dance with a choral background.

Children four to seven (the Festival's future) performed the enchanting "Du Gaideliai" (The Two Roosters) in circles as if a kindergarten game. The audience loved it.

As the children exited and the adults took over in the lively, upbeat audience clapping "Malūnas" (The Windmill) the formations became diverse with all sorts of crosses, large circles depicting a grinding mill! They finished and exited with a vitality

(finally) that had the audience shouting and clapping furiously as Part I to the Festival came to an end.

One can discern from my abbreviated descriptions of the Part I dances that they consisted of formations of circles, spinning, in and out weaving, hand clapping, skipping and all with the necessary eventual vitality. Vitality being the key to the success of the dances themselves and the audience being magnitized by it all, that vitality displayed in the "Malūnas" continued for the 2000 dancers throughout Part II.

In Part II where the pace was tighter there was the "Mikita" (The Rod Dance) where the men show their agility in jumping over a wooden rod, high kicking and all in tempo as they clap the rods either up or down. The women then perform their routine in "Mikitiene" not giving in to the men by spinning and dancing the polka in various formations hand in hand.

Next came the popular "Klumpakojis" (The Wooden Shoe) where flirtation is the obvious gesture! Men in straw hats, big circles constantly on the move, hand clapping, vitality injected, but unfortunately no wooden shoes to truly deliver the dance's theme. Can you imagine the effect of 2000 pairs of wooden shoes pounding away finalized by blistered toes? Ouch!

Let me interrupt the flow of this report by pointing out that a general program for the public would have been most appropriate in order to follow events even though a souvenir program/book was available for purchase. Also, with a large four sided TV screen projecting closeups and some overview shots of dance routines on

screen announcements of the particular dances would have helped those non-Lithuanians follow along to overcome the deficient sound system.

The Horizon's dance space was fully occupied for the premiere of "Telsių valsas" (The Telsiai Waltz) as participants stretched out in beautiful long lines, a grand "en masse", skipping, weaving and coupled off into this lively waltz where very few collided. One must have been panting at the end as they exited. To the delight of many the violinist for this dance was also the composer Jurgis Gaižauskas who composed the piece specifically for the Dance Festival.

There were other dances like "Putinelis" (premiere), "vakaruškos" and "kalatinis" for adults and children all containing the spinning, stamping, circle activity both large and small seen in many of the other dances! The tempos were spirited and bouncy and a delight to see, especially the enthusiasm of the children during the "Vakaruškos."

As the program began to wind down to its final three presentations the student groups then joined by the adults filled the arena performing "Varkijietis" (A man of Varkujai) popularized in the Žemaitija region of Lithuania. Where previous musical tempos were lively, this time the tempo was half that of the spirited ones. Circles large and small, quadrille fashion, in and out, right and left, moved smoothly. The exiting was better here, but a gap in the flow of continuance took place and probably caused by the lack of clarity in the speaker system or its operator.

From the slower tempo of "Varkijietis" the young adults took over in the premiere of "Šliažo polka" named after the composer Artūras Šliažas. The dancers prepared nicely, then with youthful joy began their polkaing in couples and formation clapping hands, hopping, skipping with its energized conclusion bringing bravos from the audience.

The final dance for the Festival was the "Suktinis" probably the best known and enjoyed folk dance amongst Lithuanians. It now traditionally closes each and every major festival.

All 2000 dancers form various four sided diamond shapes as the audience applauds realizing the end is near and, in turn, the dancers applaud audience. The children entered the center of the diamond as "The core to the Future". All this beautiful to the strains of choral music.

Everyone holding hands as the movement became a touching moment for all.

As the symbol of the Festival flashed on the four sided TV, applause and rhythmic applause resounded as the actual symbolic bell was lowered. The audience and performers stood in silence listening to Maironis's words in a musical setting of a "Spirit of Hope". The bell sounded eight more times and was reraised.

The artistic apersonnel were introduced and closing remarks were proudly made by Algirdas Vaičiūnas the national executive of the Lithuanian Canadian Community.

With dancers holding hands and slowly rocking in tempo the total exit started from the core of children, then flags and, finally, into a joyous polka tempo and departure of all as the 10th Lithuanian Folk Dance Festival came to an end.

Now to start preparing for the 11th Dance Festival with all our Lithuanian pride and all problems learned this time around resolved.

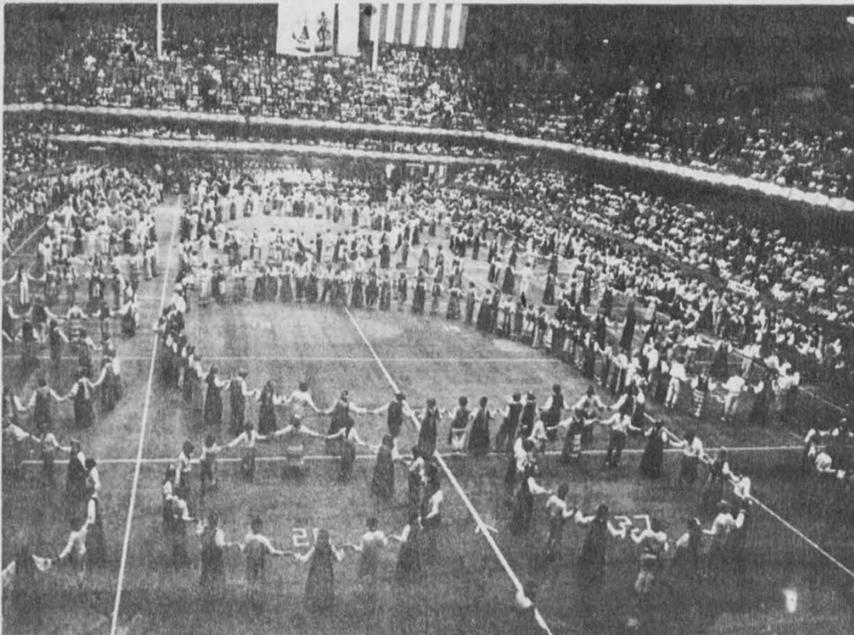
A List of Participating Dance Groups

The participating dance groups in order of their entrance at the Festival were:

1. LB Spindulys, Los Angeles, CA.
2. Žiogeliai, Hammond, Indiana.
3. Baltija, London, Canada.
4. Sambūris, Boston, Mass.
5. Vėjas, Urbana, Illinois.
6. Aušrinėlė, Philadelphia, PA.
7. Gyvataras, Toronto, Canada
8. Rūta, Denver, Co.
9. Atžalynas, Toronto, Canada
10. Švyturys, Chicago, IL.
11. Šaltinis, Roserio, Argentina.
12. CK Lit. Mokykla, Chicago, IL.
13. Nemunas, Brazil.
14. Vijūnas, Chicago, IL.
15. Klumpė, Lake Geneva, WI
16. Audins, Detroit, MI.
17. Aušrinėlė, Philadelphia, PA.
18. Žilvinas, Philadelphia, PA.
19. Grandinėle, Panevėžys, Lithuania.
20. Gintaras, Toronto, Canada.
21. Gija, Chicago, IL.
22. Grandis, Chicago, IL.
23. Lietūnas, Chicago, IL.
24. Grandinėle, Cleveland, OH.
25. St. Casimir Saturday School, Cleveland, OH.
26. Lazda, Washington, D.C.
27. Inkaras, Argentina.
28. Neris, Pittsburgh, PA.
29. Perkūnas, Chicago, IL.
30. Spindulis, Lemont, IL.
31. Audra, St. Petersburg, FL.
32. Liepsna, New Jersey.
33. Berželis, Hartford, CT.
34. Žaibas, Madison, Wisconsin.
35. Tryptinis - New York, N.Y.
36. Banga - St. Petersburg, FL.
37. Vyčiai - Chicago, IL.
38. Aušra - Omaha, Neb.
39. Viltis - Chicago, IL.
40. Juosta - Washington, D.C.
41. Žiburio Lith. School - Detroit, MI.
42. Šaltinis - Detroit, MI.
43. Vėtra - New Haven, CT. (New Haven).
44. Aidas - Kansas City, MO.
45. Maironis School - Lemont, IL.
46. Gilės Lituianistinė mokykla, Waukegan, WI.
47. Aušrinė - Philadelphia, PA.
48. Karaliaus Mindaugo šeštadieninė lituanistinė mokykla, Baltimore, MD.
49. Malūnas, Baltimore, MD.



The old-timers dance just as lively as the youngsters when the music is fast and the mood - joyous. A glimpse to the past - remembering Tenth Lithuanian Dance Festival last summer at the Rosemont Horizon.



And they whirl, and they twirl in a happy mass, never losing a step, never missing a beat... Photo by Jonas Kuprys



SEXUAL EXPLOITATION OF CHILDREN IN THE BALTICS

According to BNS (Sept. 3), the problem of sexual exploitation of children for commercial purposes is a very pertinent issue in Lithuania, as voiced by the parliamentary vice-chairman Aloyzas Sakalas. He heads the organization "Save the Children."

In Lithuania there are about 10,000 homeless beggar children who do not go to school. All of them are potential victims of commercial sexual exploitation. This summer, at the end of August Sakalas participated at the world congress in Stockholm Against Commercial and Sexual Exploitation of Children.

According to Sakalas, Westerners most frequently take advantage of the children of poor Asian countries, but Lithuania is much closer and there is a large number of impoverished children here as well.

Children's rights protection service director Valdas Vadoklis, who also participated at the Stockholm congress, noted that sexual exploitation of children is a business which shuns publicity. For this reason it is necessary to discuss and educate children on this issue as much as possible. It is also important that certain articles of the criminal code be changed to enable separate prosecution for procurement of children, sexual exploitation and distribution of pornography with minors. The neighboring Baltic country — Latvia also reported that a number of cases when children are sexually abused and involved in producing pornographic



WHITE SLAVERY IS STILL THRIVING

The EU and International Migration Organization are extremely concerned by the export of prostitution from the former Socialist states. Since the fall of the Berlin wall, thousands of young women and girls, attracted by the possibility of high earnings, have moved, legally or illegally, to Western countries. This phenomenon has been caused by the present difficult social and economic transition, as well as the decline in emotional and moral values. Some of them go to these countries out of naivety, others consciously, intending to become rich. Quite often they find themselves in the hands of shifty businessmen. Unfortunately, Lithuania has become involved in the sex business and is an exporter of prostitutes.

One Lithuanian, named Oksana, wrote to her sister: "We have been here in Israel for a year already. We have seen many girls of the same kind, who have come here with 'escorts' to earn money. Those guys lock the girls in dens. They work like dogs and have no right to say: I can't any more, I don't want to, I'm tired. This happens because the girls earn a lot of money for the guys who 'agreed' to come together (...) There is no way to save yourself, they take your documents away, threaten you, beat you. Where can you run? The police will send you to prison, nobody will believe you. They will ask why you came, and place the blame on you."

Oksana is one of those who, seduced by quick and easy enrichment, went abroad. Her fate was tragic — she was found murdered in Israel. The story was published by the daily newspaper 'Respublika', which, by the way, every day publishes advertisements from 'escort service firms', which suggest 'cold champagne and charming girls for 24 hours'.

Some young women, as in the case of Oksana, go to the West of their own will. But many of them are lured by deception: through advertisements in newspapers, where at first sight innocent jobs are suggested — to work as an 'au pair', as a bar dancer or waitress. Women are also tricked into prostitution through fake marriage advertisements. For a 'job' in Lithuania, prostitutes are recruited in Russia, Ukraine, Belarus. According to data from the Ministry of Interior, 80% of prostitutes come from these countries. Meanwhile, Lithuanian girls or 'selected' groups from neighbouring countries are exported mostly to Israel, Germany, Poland, Holland, France... According to MI, last year 80 girls engaged in prostitution were deported from Israel (this year already 30), 9 from Germany, 5 from Holland, 4 from Poland, etc. However, nobody cares about their future. They can be caught by sex businessmen again, and, isolated and vulnerable, sent abroad with false passports, after which they are deprived of all documents only to become 'white slaves'.

At the Vienna Conference, it was stated that trafficking in women for sexual purposes has become an international and well organized criminal business. One of the organizers and speakers at the Conference, European Commissioner Anita Gradin, declared that the aim of the Conference was to clarify reasons for this phenomenon, and discover ways to stop forced prostitution, combining the efforts of criminal police, migration services, border police, embassies, and non-governmental organizations (NGOs).

Some NGOs, such as Funds against Trafficking in Women, carry out their activities in Western states. One such Fund has been functioning in Holland since 1987. It offers asylum, and legal, psychological and medical services to victims of forced prostitution. The Fund cooperates closely with the police, and has affiliates in other countries. Mariana Wijers, one of the employees of the Fund, says that since its establishment the Fund has helped some 900 victims of forced prostitution. According to the Fund's data, there are 23 Lithuanian women under its protection at this time. The only such fund in Central and Eastern Europe is Fund 'La Strada' in Poland. It is financed by the EU-Phare programme.

These problems were discussed during the visit to Lithuania by Matti Joutsen, Director of the European Institute for Crime Prevention and Control. They will be one focus of a new UNDP project, in cooperation with the Institute, on crime prevention and criminal justice reform.

The U.N. Bulletin, No. 10



A Shrove Tuesday Devil's mask.

HIV VIRUS DETECTED IN KLAIPEDA

Vilnius, Oct 17, BNS — Two new cases of HIV virus infections have been detected in Lithuania.

The two 20-25-year-old citizens of the Lithuanian port of Klaipeda are users of intravenous drugs.

Dr. Julija Rakickienė of the Lithuanian AIDS center told BNS that the patients themselves had come to the "anonymous medical office" to check whether they had been infected with the HIV virus, after sharing a needle with strangers.

There are 26 HIV infected persons living in Klaipeda, with a total of 46 HIV cases in all of Lithuania.

Eight persons in Lithuania have developed AIDS, five of them already died.

ALL SAINTS' DAY HONORS DECEASED

Vilnius, Oct. 31, BNS — Hundreds of thousands of Lithuanian Catholics will visit the graves of their family members this weekend, honoring the memory of the deceased.

In keeping with an ancient tradition, on November 1 — All Saints' Day — and November 2 — the day for commemorating the dead — relatives' graves are cared for and adorned with flowers and candles. At this time, the places of eternal rest of distinguished individuals are visited, along with forgotten and neglected graves.

November 1 is not a working day in Lithuania.

On the day for commemorating the dead, Lithuanian roads are jammed with citizens traveling to cemeteries. On Friday evening in many cities, traffic regulations on many roads are changed, and many buses are rerouted to cemeteries.

50 REFUGEES DETAINED

Vilnius, Oct. 31, BNS — In the village of Cijuniškės in the Lazdijai region, a group of economic migrants from Afghanistan were detained while preparing to be transported across the Lithuanian border to Poland.

The group included 14 children, 10 women and 27 men — a total of 51 individuals. The police also arrested two Lithuanian citizens, serving as local guides for the illegal migrants, the ministry of internal affairs information center reports.

Over the first ten months of this year, roughly 950 illegal migrants from Asian and African countries have been apprehended in Lithuania. Most frequently, they are detained in the Lithuanian-Belarusian border region, attempting to cross the border, or near the border with Poland, through which the refugees attempt to travel on further to the West.

After being temporarily quartered in the refugee center in Pabradė, the migrants are usually returned to the country from which they illegally entered Lithuania, which is most often Belarus.

PEAT COMPANIES IN NEED OF FOREIGN INVESTMENTS

Vilnius, Oct. 30 (ELTA) — Lithuania possesses over 237,500 hectares of peat-bogs containing more than 937 million tons of peat. Estimations are that the owned peat area might give up to 1-1.5 million tons of peat output per year.

A spokesman of environmental ministry Antanas Janukonis informed ELTA that currently an average annual output of peat products in Lithuania make up 400 thousand tonnes of peat. The output slumped almost ten times compared to the most intensive production period until 1991.

Šilutės Dūrpės, Rekyva in Šiauliai town, Fagnum in Kelmė, Kupiškio Dūrpėta, and Ežerėlis company are regarded as the biggest peat producers in Lithuania.

The data of environmental ministry revealed that at the moment the drained and ready-for-exploitation peat-bogs in the country store about 10 million tonnes of peat. However, restoration of neglected peat-bogs and purchase of new equipment require foreign investments.



They say, that a devil always can be found next to a drunkard. This unholy pair is from the Žmuidzinavičius collection.

DEVIL AS AN ART FORM?

Did you know, that in the Lithuanian city of Kaunas there is a museum dedicated to the devil? This museum houses special collection of devils — mostly folk art type, and is located in M. K. Čiurlionis State Museum in Kaunas. It is a very popular tourist attraction and also is visited by locals. The museum was opened in 1966. Most of the exhibits were collected by an renowned Lithuanian artist professor Antanas Žmuidzinavičius (1876-1966). He began collecting devils in 1906 and donated his collection as the basis for this unusual museum. A book, called "Velniai" (The Devils) was published in 1969 (Vilnius, Lithuania). It features most of A. Žmuidzinavičius collection. In it the artist also explains, how he became interested in a Lithuanian devil:

"From the ancient times the devil has been deeply rooted in Lithuanian folklore and ethnography. It is a ridiculous, unsuccessful, not very cunning creature of tales and legends always surmounted by man's intellect and cleverness. The devil of Lithuanian folklore is not wicked, he is quickly appeased, understands and sympathizes with the poor people, is on friendly terms with them, agrees to help them, of course, on a certain condition. However, man, being more witted than the devil, knows how to deal with him, makes the devil serve him and wins the bet.

"Antanas Žmuidzinavičius being a man of merry character liked Lithuanian folk humor, tales and songs, was interested in it and collected samples of folk art. Once the Lithuanian Handing classic writer Tomas-Vaižgantas, a good friend of

the painter, knowing the weakness of Žmuidzinavičius for collections gave him as a present a trampled down devil (on June 13, 1906). Handling this strange present he paraphrased an old Lithuanian curse and said: "Let it happen so that you, Antanas, will collect devils all your life."

The artist Žmuidzinavičius tells that an old Samogitian devil was another main initiator of the collection. He twisted its smart hemp tail and offered the artist long age, good health and treasures if only the devils had some "abode" and above all that they could show themselves to people. Tempted by the devil the artist intended to collect 13 devils — "devil's dozen", but it happened so that the Samogitian devil was very obstinate and said: "Collect twenty devil dozens and you will be the happiest man in the Land of Amber." Later on, being already old, the artist said jokingly, "I've collected twenty devil dozens, was healthy and happy all my life. So it comes that the devil had fulfilled its promise."

It seems that no collection is so steeped in legends as this one. It is interesting that all the devils were given as presents. Everybody who wanted to delight the artist brought a devil.

"In this way devils even from the most remote corners of Lithuania gathered under one roof — in the house of Antanas Žmuidzinavičius. In 1966 the department of M.K. Čiurlionis State Museum was opened here. After the artist's death the collection constantly increases. Visitors to the museum after acquainting with the collection of the devils usually send a devil of their native country to the home of Lithuanian devils."



Lithuanian devils aren't mean or spiteful, they are slightly dim-witted (even an old woman can trick them into service), they like music and dancing. Here is a Devil trio from the collection of Antanas Žmuidzinavičius muzem.

VYTAUTAS THE GREAT COMMEMORATED 500 YEARS LATER

By FRED W.
BAUMGARTNER

The great Lithuanian artist, Adomas Varnas, designed his first Lithuanian stamp in 1920. In that year, he was one of those who submitted stamp designs in a competition conducted by the Society of Creative Arts for the government. His winning design was a portrait of Grand Duke Vytautas which Lithuania used on stamps issued for the inauguration of the National Assembly in 1920.

In 1930, Varnas designed a set of Lithuanian stamps to mark the 500th anniversary of the death of Vytautas in 1430. In this set of three different designs, he pictured Vytautas overlooking his beloved city of Kaunas along with the then current prime minister Juozas Tubelis and president Antanas Smetona on the other stamps of this issue that came on 9 June 1930.

Finally, artist Varnas received a commission in 1932 to design two sets of stamps to portray early Lithuanian history. They were known as the "Second Lithuanian Child Issue." In all, there were eight Child Issues of stamps designed by several artists in 1932 and 1933, four for regular postage and four for air post.

The "Second Lithuanian Child" issue of regular postage stamps was issued on December 1, 1932. The stamps were to be sold at selected post offices for one week and were to be valid for postage from December 1 to December 7. After this time, they were taken off sale and were turned over to the Lithuanian Child Society. The society then sold them in bulk lots to stamp dealers in Germany and the U.S. Proceeds were used for the child care projects of the society. The same procedure was used for the other seven "Child Issues."

Designs were taken from paintings by Varnas and were printed by the lithography process at the government printing office (Spindulys) in Kaunas. These stamps were printed in sheets of 100, with 60% being

perforated at 14 perfs per inch and 40% imperforated. Those stamps with perfs other than 14 were probably perforated on imperforated stamps after they were sold to dealers.

The stamps, in four designs, were issued in eight values. The quantities issued were as follows:

5, 10, 15 centu — 142,000 each; 25 centu — 74,000; 50 centu — 76,550; 60 centu — 37,800; 1 litas — 42,600, 2 litai — 42,960.

Mr. Varnas produced four marvelous paintings for these stamps which portray some highlights of the life of Grand Duke Vytautas, and are reproduced on the stamps. Each painting on the stamps is framed with different borders of ancient Lithuanian designs with the word "Lietuva" at the top, and at the bottom of the stamp is the monetary denomination and title of the action that is pictured.

The 5 ct. and 10 ct. stamps (figures 1 & 2) picture Grand Duke Vytautas escaping from the prison in Krėva. Besides almost constant defense against the incursions of Teutonic knights from Prussia and the Livonian Knights from Livonia, Vytautas suffered from what might be called severe family problems. The offspring of Gediminas fought among themselves and with other Lithuanian nobles for portions of the land and in expansion to the East and South.

Kęstutis was the Duke of Trakai, and his nephew Jogaila was Duke of Vilnius and nominal ruler of all of Lithuania. Vytautas was Duke of Gardinas and was named by Grand Duke Kęstutis to become Grand Duke when he died. While they were growing up Vytautas and Jogaila had become friends, but the friendship wore off when Jogaila saw that his cousin Vytautas would inherit Vilnius and the Grand Dukedom.

Jogaila, allied with both the Livonian and Teutonic Knights, launched his forces against Kęstutis and Vytautas. After



Monument of Vytautas the Great in the city of Kaunas. Commemorating 500 years from his death in 1430, many such monuments rose in Lithuania.

skirmishes, Jogaila asked for a meeting which was agreed to by both sides. Jogaila then captured both men. Kęstutis and members of his family were ordered put to death, with the execution of Kęstutis being carried out on August 15, 1382 at the castle in Krėva.

Confined to the Vilnius fortress, Vytautas thought he was to be executed as he heard about the death of his father. Since he appeared to be seriously ill, Jogaila permitted Vytautas's wife Anna and two maids to visit him daily. On one day, Vytautas exchanged clothing with the maid Alena Mirga, and made his escape from the prison which is pictured in the painting. He fled from Lithuania to safety with the Duke of Masovia. The maid Alena was then ordered executed by Jogaila in 1382.

Having sought refuge with the Duke of Masovia, who was also allied with the Teutonic Knights, Vytautas then entered into agreement with them and took religious training. He was baptized a Christian at Tepiava on 21 October 1383. Although there was continued incessant strife among all parties in this part of the world, Jogaila arranged to marry the young Polish Queen Jadwiga in 1386. As part of the marriage agreement, Jogaila became King of Poland, continued to be Grand Duke of Lithuania, and he promised to have all of Lithuania baptized. A token baptism was performed after the wedding with both Vytautas and Jogaila participating at the cathedral at Krakow on 15 February 1386. The painting by Varnas shows Vytautas and Jogaila in the process of having Lithuanian people baptized.

The conversion of the Lithuanians in the years immediately following the wedding really took away the reason for the existence of the Teutonic Knights, that of converting the Lithuanians to Christianity. After more than 150 years of their campaigns against the "infidels" of the Eastern Europe, they had secured much land in Prussia, Poland and parts of Lithuania, settled many of their countrymen on the land and enslaved the natives. Even though they had long since put aside their original mission of conversion, they continued their cam-

paigns of deprivation in order to obtain additional areas.

There were treaties and truces made and broken by both sides among the many groups in the area — Vytautas and the Lithuanians, the Poles, Žemaitijans, Masovians, both the Teutonic and Livonian Knights, Tartars, other assorted Dukes, the King of Hungary, and even the Pope. During the ten years leading up to the year 1409, there were many skirmishes among various factions. However, the mission in the mind of Vytautas was to eventually administer the coup de grace to the Knights and become supreme in all of Lithuania.

Finally, in 1409, Vytautas started assembling a force, and on 15 July 1410, two great armies of 50,000 Knights and Vytautas's 45,000-man force of Lithuanians, Poles, 3000 Tartar cavalymen and others met in an area of Northern Poland between the villages of Grunwald and Tannenberg. While the Knights attacked first and caused some of the units of Vytautas to withdraw to higher ground, Vytautas rallied his forces with the help of the Tartar cavalry. In the painting by Varnas we see Vytautas leading the charge against the Knights and about to turn on the Knights' standard bearers in the background.

Grand Master Ulrich von Jungingen was killed as well as many of his nobles and all 51 of his standards fell into the hands of the victors. The Knights were routed, leaving 20,000 dead and 3,000 as prisoners. This war officially came to an end with the Treaty of Thorn in which the Knights gave up Žemaitija to Vytautas. With this triumph, the power of the Knights was in decline, although their final demise would not come for over a hundred years. Germany well remembered this great catastrophe 500 years later, and upon the defeat of a great Russian army in 1914 about 40 miles away from the original battle, General Ludendorff chose to name this battle as "Tannenberg."

Vytautas continued his efforts to unite all of Lithuania against outside enemies for the next few years, all of the time with the idea of becoming a true King of Lithuania. To this end, he hosted a grand Congress at Luck in 1429, ostensibly to unite all in the region against the threats from the Turks to the south. This great assembly included

SNIPETS ABOUT LITHUANIA

Lithuania is an old country

The first cultural relics found on the territory of Lithuania are dated 10,000 BC. It was then that suitable conditions for people to settle down first appeared. The earliest settlements in Lithuania date back to the Paleo-

lithic period and are usually found on high river terraces, most often on confluences of two rivers and their sunny northern banks. Mesolithic settlements (8,000-4,000 BC) are found in similar locations but closer to forests (either pine-woods which provided easier access to food, or deciduous forests with soils suitable for cultivation).

At the beginning of the Iron Age (500 BC-1,000 AD) settlements situated on hills and protected by rivers and lakes started predominating. The hills were fortified and turned into hill-forts. Hill-forts have remained one of the most typical elements of Lithuania landscape up to this day. At the present time they account for nearly one third of all the archeological monuments. Scattered all over Lithuania, they display not only a variety of shapes and forms but are also surrounded by numerous legends and local lore usually connected with some memorable events of the past.

Special mention could be made of the Bubiai (Pilalė) and Bražuolė hill-forts in the region of Trakai, the Merkinė, and Liškiava hill-forts in Varena region the Punia hill-fort in Alytus region, the group of Veliuona hill-forts in the region of Jurbarkas, and, of course, of the castle-hills of the Vilnius Castles.

"Alkai," the pagan holy sites, are usually to be found not far from ancient settlements and hill-forts. These were the places where the sacred fire was kept and where sacred offerings and other rites were performed. In most cases "alkai" were situated on small oval hills, both natural and man-made, grown with trees, usually oaks.

As Jack Stukas says in 'Awakening Lithuania,' "The reign of Vytautas was considered the Golden Age in Lithuanian history... he elevated his nation into a first rate power and made it the greatest European empire of the period. In alliance with the Poles, he permanently removed the menace of the Teutonic Knights."

Artist Adomas Varnas had much to choose from the life of Vytautas. He chose well in the four stamps that Lithuania issued to help the Lithuanian Child Society.

Further reading:
Končius, Joseph B., "Vytautas The Grand Duke of Lithuania" 291 pages, Franklin Press, Miami, FL., 1964.
Cambridge Medieval History, Vol. 8, "Close of the Middle Ages." See Chapter 8, "Poland and Lithuania in 14th and 15th Centuries."
Both are in English and available at local libraries or by inter-library loan. (Author's note: All place names and person names are as Končius used them.)
"Lithuanian Philatelic Society" Bulletin 1996, No. 1 & 2.



A wayside shrine (wood) by sculptor Jurgis Daugvila.

region of Lithuania, is the land of folk songs and singers. Song festivals in Dzūkija every year draw hundreds of individual folk singers and ethnographic groups. The Dzūkija people are also widely known as good weavers of traditional linen textiles, used for making Lithuania national costumes.

Užnemunė, the south-western part of Lithuania, boasts of not only rich soils and well-to-do farmers but also of the old traditions of the "kanklės" music. "Kanklės" is one of the most ancient string instruments in the Baltic countries. It was on the verge of extinction but the tradition was retained thanks to a few enthusiasts who revived it before World War II.

The best and most numerous groups of folk music performers are concentrated in Vilnius. Among the many folk music festivals to be seen there, "Skamba, skamba kankliai", held the last week of May for 15 years already, is the most popular. During the week the squares, streets and ancient courtyards of Vilnius resound with folk music performed both by the local and visiting groups from other parts of Lithuania and abroad. A folk art fair is timed to coincide with the festival, too.

Among the old traditions that have been revived in the recent years mention should be made of St. Casimir's Day celebrated on March 4. The most popular part of the festival is the "Kaziukas Fair" extending for a fortnight and offering a host of handicrafts. Especially valued are works by woodcarvers. Another specialty is the "verbos" or Easter Palms, typical of the Vilnius region. They are made of dried colorful plants, blossoms and herbs.

Rich traditions abound

Lithuania has retained not only of the most ancient languages in Europe but also its old folklore, customs and traditions.

Different ethnographic regions of Lithuania have their own favorite traditional festivals and holidays.

Žemaitija, the Lithuanian Lowlands in the western part of the country, is famous for its Užgavėnės masquerades when groups of both children and grown-ups, disguised as animals, birds, and fantastic beasts can be seen roaming the streets of villages and towns. Žemaitija is also famous for its woodcarvers specializing in masks for the Užgavėnės carnivals.

Dzūkija, the south-eastern



Vytautas is considered the greatest ruler ancient Lithuania had and is commemorated in literature, stamps, monuments and artifacts. Here is monument to Vytautas the Great in Perloja.



Street musicians in Vilnius on sunny Saturday in September.

Photo by Valerija Žadeikiene