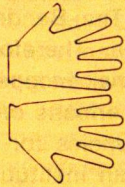


Lithuanian-
American
Community
of U.S.A., Inc.



BRIDGES



Lithuanian-
American
NEWSLETTER

P.O. Box 9061 Boston, MA 02114

Vol. 2, No. 2

FEBRUARY, 1978

LITHUANIAN INDEPENDENCE DAY

February 16, 1978 marks the sixtieth anniversary of the re-establishment of the Lithuanian nation-state as the democratic Republic of Lithuania. During the month of February, BRIDGES calls upon all Lithuanians of good will to reflect upon the sacrifices and victories of the Lithuanian National Council (**Lietuvos Taryba**), the volunteer soldiers and riflemen who fought to realize independence, the generous Lithuanian-Americans who came to the aid of their compatriots, the many statesmen, cultural, religious, economic and social leaders and thinkers who molded Lithuania into a modern, viable Republic, the partisans who fought and died combatting Soviet and Nazi and then again Soviet oppression, and the present-day intellectual dissidents, and to appreciate the genius of the Lithuanian People, which, though suppressed, still perseveres indomitably.

On this sixtieth anniversary of Lithuanian Independence Day BRIDGES calls upon all its readers to join ranks in pledging to support by all means at hand the struggle of the Lithuanian people to regain their national independence, to protect the homeland's territorial integrity, and to restore the right of Lithuanians to fashion a political, social, and economic order of statehood in accordance with their own choosing. Let us strive to establish a unified leadership of Lithuanians in the free world that will coordinate this righteous struggle.

And lastly, let us foster the Lithuanian heritage and its lofty ideals among the generations of Lithuanians outside of Lithuania.

During February, many of you will be called upon to make financial contributions to worthy political activities of Bendruomenė, ALT, VLIK, and BALF. Of course, **it would be ideal to contribute to them all.** The efforts of each institution are needed in the struggle to regain Lithuanian freedom and independence from the Soviet Union. To those of you who are undecided and those of you who, as a matter of course, support various Lithuanian endeavors, we, the editors of BRIDGES, offer the following suggestions. **During February, 1978 make a donation to the Lithuanian-American Community of the US, Inc., or Bendruomenė.** This organization is organized democratically from the local chapter to the National Council and Executive Board. The leadership is relatively young, energetic, educated, and well-established in the mainstream of American political, economic, and scientific life. Bendruomenė has shown creativity and initiative in opening many, many hitherto untapped sources and avenues in presenting **Lithuania's Case** to American political circles and the media. Of all leading Lithuanian-American civic institutions, Bendruomenė has often demonstrated its ability of quickly identifying the Lithuanian Question with major international issue and getting this message without delay to the American media. Maximum effect and impact was obtained with moderate expenditures of moneys donated.

What is Bendruomenė, you may ask?

The Lithuanian-American Community of the US, Inc. or **Bendruomenė** (Jungtinių Amerikos Valstybių Lietuvių Bendruomenė) is more than a society or association. It is a conscientious attempt to preserve the Lithuanian heritage on a community-wide basis. The Lithuanian-American Community (Bendruomenė) strives to organize

all Lithuanian-Americans, regardless of creed or political views, age or social status, to work for the preservation and promotion of Lithuanian culture. The Bendruomenė is also dedicated to the ideal of a free and independent Lithuania. Therefore, it is committed to the struggle for the restoration of Lithuanian national independence. In order to attain these goals, Bendruomenė organizes Lithuanian-Americans on a local and regional basis; it creates institutions for learning as well as agencies for cultural, social, civic, and political activities; it cooperates with other Lithuanian institutions and organizations in this country and abroad which follow kindred goals. Bendruomenė encourages Lithuanian arts and letters. Information and literature about Lithuania and various aspects of Lithuanian culture are disseminated by the organization on a national, regional and local level. Above all, Bendruomenė is the Lithuanian grass-roots organization on a community basis. Every Lithuanian is a potential member. Every active Lithuanian-American is welcomed with open arms by Bendruomenė. Please send your contribution today to: Lithuanian American Community of the US, Inc., 704 Benson Street, Philadelphia, Pa. 19111.

Algirdas M. Budreckis

COMMUNITY WITH A CAPITAL "C"

The Year 1977 marked the **25th anniversary** of the **Lithuanian American Community of the US, Inc.** (JAV Lietuvių Bendruomenė). A number of local observances were held toward the end of the year. The observances were concerts and public meetings. Soloists B. Prapuolenis and Miss N. Linkevičius performed in Worcester, Mass. Mrs. G. Ugianskienė, accompanied by S. Cibas sang at the Waterbury, Conn. celebration. Baltimore invited the "Perkūnas Choir" to sing. Cleveland saw the performance of "Kulgrinda" with artists from Chicago. The "Klumpės" folk dance group performed at the Melrose Park observance in Chicago. Rochester invited the "Volungės" from Toronto, Canada. "Antras Kaimas" amused Lithuanians of the Greater Philadelphia and South Jersey area with their satirical skits. The "Trijų ragelių" trio performed in concert for the Brighton Park Lithuanians.

Commenting on the **major cultural accomplishments** of the **Lithuanian-American Community, Inc.**, dramatist **Anatolijus Kairys**, in his article "LB Kultūros Baruose" (*Pasaulio Lietuvis*, No. 35/99, November 1977) observed: "In summation, during its 25 years of work, Bendruomenė organized 3 cultural congresses, 3 song festivals; it published about 70 publications (not including the textbooks of the Educational Council), set up the World Lithuanian Archives, the Lithuanian Bibliographical Service, staged 5 original Lithuanian operas and accomplished many other meaningful tasks that enhanced our creativity and culture. Can one demand more? . . . it would be impossible to give a complete picture of the 25 years of work carried on by the 10 districts and close to 70 chapters. This work was not limited to cultural manifestations, demonstrations, exhibitions, but also consisted of determined day-by-day efforts to raise the cultural level through positive activities in one's own neighborhood, one's own city. A catalogue of such work could not be treated in 6-7 pages by this author, but would require

a study consisting of 600-700 printed pages, based on information provided by each locale. It is the region and local level of cultural activity that would demonstrate the tremendous cultural work accomplished by the Lietuvių Bendruomenė . . ."

Pasaulio Lietuvis (World Lithuanian) had an enlarged November edition devoted to the 25th anniversary of the Lithuanian American Community of the US, Inc. Edited by Bronius Nainys, the monthly magazine is the official publication of the World Lithuanian Community. The annual subscription is \$3 and may be obtained by writing to The World Lithuanian, 6804 S. Maplewood Ave., Chicago, Ill. 60629.

During the October 1977 convention of the Lithuanian Athletic Union of North America (ŠALFASS) a resolution was adopted to have the organization become an integral part of the World Lithuanian Community (**Pasaulio Lietuvių Bendruomenė or PLB**) and to designate its representative to the executive board of PLB. This is the second major Lithuanian emigre group to join the world body. The first organization to do so was the World Lithuanian Youth Association (Pasaulio Lietuvių Jaunimo Sąjunga).

On November 12 a conference took place in Philadelphia between the Supreme Committee for Liberation (VLI) and the Executive Board of the Lithuanian American Community (Bendruomenė). This was the second such conference between the two civic and political institutions. VLIK was represented by its Chairman Dr. J. K. Valiūnas, Vice-Chairman Dr. B. Nemicas and Finance Officer A. Vedeckas. The Bendruomenė was represented by President A. S. Gečys, J. Gaila, A. M. Zerr, R. Česonis, F. Andriūnas, A. Gailiūšis, and B. Vaškaitis. The conference touched on the work of the Lithuanian Human Rights Committee and its preparations for the Belgrade Conference. Coordination of efforts (a perennial Lithuanian problem) was discussed, as well as a joint effort to seek the

release of dissident Viktoras Petkus. The representatives³ of Bendruomenė informed VLIK about the obstacles placed by the Lithuanian American Council in reaching a mutual understanding and cooperation. Both Lithuanian political groups agreed to abide by the 1974 White Plains Accord concerning relations with occupied Lithuania (common sense and the Lithuanian honor to serve as a guide in any dealings with Lithuanians behind the Iron Curtain). There was some disagreement between the two parties over the role of Lithuanian political parties among the youth. Bendruomenė spokesmen felt that the youth viewed the old parties as declining relics of the past. On the whole the conference was conducted in a spirit of mutual understanding and sincere cooperation. **An. Gl.**

Rimas Česonis, vice president of Bendruomenė, participated in a reception at the White House, called by Dr. Z. Brzezinski, chairman of the National Security Council, which included Hungarian and US Catholic Center leaders. During the half hour meeting various questions were touched upon. Mr. Česonis left the meeting with the impression that Dr. Brzezinski is well acquainted with the state history of Lithuania, her present plight, and the aspirations of Lithuanians to be free.

When U.S. Government decided to return the Crown and jewels of St. Stephen to Communist Hungary, the executive board of Bendruomenė showing solidarity with responsible Hungarian organizations sent telegrams of protest to President Jimmy Carter and Secretary of State Vance.

The Balch Institute of Philadelphia, concerned with the preservation of archive materials on immigrant life in America, received a federal grant to assist teachers with courses designed to acquaint them with the culture, customs and aspirations of ethnic groups. A meeting of ethnic group representatives was called by the Balch Institute on November 14th. Mrs. Aušra Zerr, chairman of the Public Affairs Council of Bendruomenė, attended. She was asked to find lecturers who would speak at these planned courses about the Lithuanians. Mrs. Zerr called upon the committee of the Philadelphia Vincas Krėvė Lithuanian Saturday School to assist her in this matter.

Of special concern to all ethnic groups was a meeting of representatives of the **Italian American Foundation** with assistants of the President's staff for Public Liaison. The Italo-American group urged the reinstatement of the **Office of Special Assistant to the President for Ethnic Affairs**. A summary of issues which affect all ethnic communities across the country was presented, it included: family issues, neighborhoods, education, discrimination and denial of appointments, absence

in positions of policy-making, the development of an ethnic talent bank, affirmative action, the Bakke case and its implications, the issuance of proclamations such as Captive Nations Week, the issue of the Crown of St. Stephen and Hungarian Americans, the Census Bureau, ethnic studies, implications for ethnics in HEW, HUD and regulatory agencies such as EEOC, OFCC, the FCC, Public Television, Department of Commerce, the accessibility to the National Endowments of the Arts and Humanities, International relations and a host of other issues. All ethnics are urged to write to President Jimmy Carter and Vice President Mondale urging the creation of the post of Special Assistant to the President together with any other structure of dealing with the substantive issued which we all care about.



Members of the Bendruomenė executive board discuss the question of financial support for ethnic minority schools and societies with State Senator Frank Butera (Pennsylvania Senate Minority Leader). From left to right: Felixas Andriūnas, Senate staff member, Senator F. Butera, and Aušra Zerr.

Mrs. **Albina Lipčius**, President of the Connecticut District of the Bendruomenė, wrote to President Carter and Secretary of State Cyrus Vance on the violation of human rights in Lithuania. To both letters, Assistant Secretary of State, H. Carter III, replied, pointing out President Carter's firm commitment to human rights and his promise to raise the violations at the Belgrade Conference.

The Committee to Aid Lithuania (Talkos Lietuvai komisija) of Santa Monica, Cal., led by **Juozas Kojelis**, local Bendruomenė chairman, approached seven Congressmen to help secure the release of arrested dissidents V. Petkus and A. Terleckis. Three editors of daily newspapers and officers of seven radio and TV stations were also approached. They were asked to use their good offices and influence to have these Soviet arrests condemned at the Belgrade Conference and to use the media to disseminate information about the arrests in Lithuania. Previously the Committee to Aid Lithuania, headed by Mr. Kojelis, disseminated reports by prominent psychiatrists and their resolution during the Hawaii conference condemning the Soviet practice of placing dissidents in psychiatric hospitals for "cures" against political crimes.

Jūratė Vaitkutė, who works on the Connecticut Human Rights Commission, in collaboration with the Waterbury Chapter of Bendruomenė, contacted Congressman C. J. Dodd about the Brazinskases case. Contacts were made with Congressman Dodd's staff to solicit help for the Brazinskases threatened with deportation. Miss Vaitkutė pointed out that the Department of State refused to grant Pranas and Algirdas Brazinskas political asylum does not square with President Carter's position on human rights.

Jonas Urbonas, chairman of the Bendruomenė Central Chapter, succeeded in forming an executive board, consisting of Martynas Stonys (secretary), Vytautas Petrulis (treasurer). The Central Chapter will strive to organize Lithuanians who live far away from the ethnic centers and communities.

The Lithuanian Community of the U.S., Inc. has undertaken the raising of \$35,000 to help finance the gala **World Lithuanian Days, Lithuanian World Sports Games** and the **Fifth Lithuanian Song Festival**. These three public events, as well as the **Congress of the World Lithuanian Community** (Pasaulio Lietuvių Bendruomenės Seimas) will take place in Toronto, Canada from June 29 through July 2, 1978.

CULTURE

The month of January reminds us of our nebulous lives, counted in years or histrionic moments, and always governed by an elusive, abstract thing we call TIME. How did the ancient Lithuanians count time? "Our cow has been feeding three winters." "Our home has been standing two summers." In such cases, "winter" was the period when the ground became frozen and lasted until "summer" started — when the thaws began and work in the fields would start again. Time was also reckoned by holidays and religious festivals, by the movements of the sun and moon and the positions of bright stars in the sky. The old style (Julian) calendar was used in Lithuania until 1586 when Pope Gregory XIII made the major changes and the new style calendar was introduced. When the Russians occupied Lithuania in 1795, they brought back the old style Julian calendar with them. The new style Gregorian calendar was allowed to remain in the province of Suvalkai. The dividing line here was the Nemunas River. On one side of the river the Lithuanians used the new style calendar and their cousins across the river used the old style calendar. The difference in time was twelve days. It was said in jest, "The longest bridge in the world was that which joined the city center of Kaunas to its southern suburb Aleksotas: it took 12 days to cross that bridge!" This set-up continued for 115 years — from 1800 to 1915. When the Germans occupied Lithuania during

World War I, the new Gregorian calendar was then again used throughout Lithuania. **Aldona Ryan**

The Lithuanian National Folk Instrument Kanklės is a string-instrument similar to the zither. An ancient instrument, having its origin in pre-history, is made of hardwood, usually cut from one piece of wood with 9-12 strings, most often made of catgut. The body shape is that of a trapezoid, with one end narrower, where the strings are fastened with metal clamps. The kanklės can be played either in a plucking or strumming mode or else with a metal ring on the fingers. It is usually an ensemble instrument used for playing sutartinės (orchestral rounds), for dancing and as an accompaniment for songs. In the 20th century, the kanklės were perfected into a solo instrument, with the strings now made of metal, encompassing the four octave tonal range (c to c4) with a total of 29 strings. There are many recordings available of the music of this fine Lithuanian folk instrument. Two albums of note are "Kanklės from Lithuania", and "Vaidilų Kanklės". Both are currently available from Darbininkas, 341 Highland Blvd., Brooklyn, N.Y. 11207. I recommend these albums; they are quite enjoyable. **EVM** (This is the first of a continuing series, profiling the various traditional Lithuanian folk instruments. More to come in the future.)

The first conference of Lithuanian women took place **seventy years ago**. Lithuanian women first gathered at an outing (gegužinė) in Šiauliai 1905. Several reports were given on current problems. During the Great Vilnius Diet of 1905 which called for local autonomy for Lithuania and which drew 2,000 delegates saw the following women cultural leaders in their ranks: G. Petkevičiūtė, O. Sapkauskaitė, K. Janeliūnaitė, O. Brazauskaitė, and S. Kymantaitė. But the most important and significant gathering for the women of Lithuania was the conference called in Kaunas on September 23 and 24, 1907. Women of all ideological persuasion were called to attend. The meetings took place in the Municipal Theater. About 200 women attended. Despite often opposing ideologies the most pressing and controversial problems facing women were openly discussed. The need for organization was stressed; a newspaper for women was suggested. Cultural and social questions were discussed. The question of patriotic upbringing was pondered. The plight of women farm workers was raised. Special vocational schools for girls were suggested. Education for women, female teachers, a network of handicraft schools were proposed.

The conference set up a committee of sixteen to implement the various resolutions. The woman writer Gabrielė Petkevičiūtė tried to register the newly formed organization with the Russian authorities, but the tsarist officials rejected the idea of organized women and thus stopped the organization's legal activities.

A book of psychiatric terror, published earlier this year, provided a mass of documents and shocked world opinion into a new awareness about the abuse of psychiatry in the USSR. The book is **Psychiatric Terror: How Soviet Psychiatry Is Used to Suppress Dissent** (New York, Basic Books, \$12.95). The authors are Sidney Bloch, a British psychiatrist, and Peter Reddaway, author and professor at London University. The book devotes considerable space to the events in Lithuania. The authors write: "The Lithuanian national movement has likewise had psychiatry deployed against it... This may be because the movement has been so strong that there would be no chance of squashing it, even with numerous commitments to SPHs... This dissent movement is the largest in the USSR..." "One Lithuanian victim of psychiatry has been Petras Cidzikas, a 29-year-old student in Vilnius University. In 1973 he was interned in Chernyakhovsk for circulating copies of the Lithuanian Chronicle. Another victim was Mindaugas Tamonis, an engineer and poet. In 1974 he circulated a statement calling for democratization, national rights for Lithuania, and a monument for the victims of Stalinism. He was interned in a Vilnius OPH for three months and given "treatment" which induced chronic insomnia, seriously affected his sight, and led to a gain in weight of 36 pounds. In 1975 he went through the same cycle of protest, interment, "treatment" and release. Two months later he was found dead under a train". In addition to Cidzikas and Tamonis the following Lithuanian victims of Soviet psychiatric terror are described in the book: Donatas Butkus, Antanas Jankauskas, Vladas Majauskas, Bronius Nauzdžiūnas, Birutė Poškienė, Vaclovas Sevrukas, Algis Statkevičius, and Algirdas Žyprė. ELTA

The use of **psychiatry to combat political and religious activists** in Lithuania is on the increase. The Soviet authorities have been methodically forcing individuals of whom they disapprove into psychiatric hospitals, injecting them with mind-bending drugs, and ignoring their appeals. The extensive complaint of **Algirdas Žyprė**, addressed to the Procurator General of the USSR, lists names, places and dates in cataloging the horrors of the "special" psychiatric hospitals in the USSR. (BRIDGES has previously mentioned the cases of Galeckas, Bagdonas and Jurevičius. — Ed.). For example, the following Lithuanians were forcibly treated in the psychiatric hospital of Cherniakhovsk (formerly Įsrutis, East Prussia): Voldemaras Karaliūnas, Arvydas Čechanavičius and Petras Cidzikas. Romas Grigas was locked up in Naujoji Vilnia psychoat-ric hospital early this year. ELTA



Lt. Col. Charles A. Stulga

One of the most highly decorated Lithuanian-American servicemen is Lt. Colonel **Charles A. Stulga**. Native of the Chicago area, he graduated St. Leo High School in 1956 receiving the Mayor James Daley Scholarship Award. He graduated from De Paul University in 1960 with honors and was cited in the 1959-60 **Who's Who in Colleges in America**. (He received his master's degree while in the service from North Carolina State University). Charles Stulga entered the U.S. Army in 1960. On April 11, 1966 Captain Stulga was awarded the "Combat Infantryman's Badge". On October 5, 1968 he was given the Award of the Purple Heart for combat wounds received in Vietnam. A Major with the 173rd Airborne Brigade he continued to distinguish himself in the Vietnam War. He received the Award of Air Medal (Eight Oak Leaf Cluster) for "meritorious achievement while participating in aerial flight" for the period January 28, 1969 to April 21, 1969, and on July 18, 1969 the Award of Bronz Star Medal First Oak Leaf Cluster for meritorious achievement in military operations against the Vietcong (February 10, 1969 to May 25, 1969). In 1970 he earned the Master Parachutist Badge. On January 11, 1972 now a lieutenant colonel he was awarded the "Meritorious Service Medal." As of January, 1978 Colonel Stulga has been stationed at Fort Totten, Flushing, N.Y. He is the son of Victoria and Charles Stulga who currently reside in Tennessee.

Andrew Akstin went to Lithuania to search for his roots. Instead he got the boot. Akstin says he's no extremist. Nor does he belong to any Lithuanian American ethnic clubs. He's just a person of Lithuanian extraction who wanted to see first hand what the Soviets were doing in a country where his grandparents grew up and one he's heard so much about during his 27

years. "I wanted to see what it was like. I never heard any good things about how the Russians run the country and I want to see for myself," explained Akstin, who plays semi-professional soccer with the Worcester, Mass. Saints part time and works full time as a Massachusetts social worker in Fitchburg. On September 19th Akstin left with a tour to Lithuania. Six days later he was at Moscow airport accompanied by a couple of KGB police agents. Akstin wanted to be a "good tourist", he explained. But just in case he had also made some secret preparations. "If my worst expectations were going to be true, I wanted to make a little scene. They were, so I did", he said. Andrew Akstin had a T-shirt printed in yellow-green-red bearing the words "Remember Kalanta" and "Lithuanian Liberty" in Lithuanian. In Vilnius Akstin said he played soccer with some new acquaintances. He said he also started to get a feeling for the oppression under which he perceived that the people were living. "Even though I'm American, I felt really together with these people", he noted. On September 23, Akstin said he went to the University of Vilnius to challenge anyone to a debate on Lithuanian freedoms. He also passed out fliers that said: "Lithuania for Lithuanians". He also wore the T-shirt in public. Meantime, he said he was telling a crowd of about 45 students that "American-Lithuanians want the Russians out of here" and that "Lithuanians should have their own country". Not surprisingly, Akstin said, he was hustled off to the dean's office and started signing a protest statement under the supervision of the English department chairman and two KGB agents.

Soon afterward, two officials of Intourist, the Soviet agency which guides foreign tourists, showed up and escorted Akstin back to his hotel. There, he said, he was told to remove the T-shirt. He wouldn't. He was placed under house detention and was told that he was "discourteous" and that he was "no longer welcome in the Soviet Union". Two days later, and following more interrogation, Akstin was in Frankfurt, Germany. An Intourist spokesman in New York said that if Akstin ever wants to return to Lithuania "he'll have to wait a couple of years — or more." But Akstin (whose name in Lithuanian **akstinas** means motivation) summed up his new cause this way: "I want to do anything I can to bring it (Soviet oppression in Lithuania) to the world's consciousness. So the world can make a judgment, not just the Russians."

MEDIA

"Cleveland's Lithuanians — 'Mes esame tauta, kuri atsisako mirti!'" is the title of the feature article by Joseph Wagner which appeared in magazine section of the **Sunday Plain Dealer**, Cleveland, on October 23, 1977. The seven-page story, covering half of the Sunday supplement gave an account of the cultural and political activities of Cleveland's 12,000 Lithuanians. The history was highlighted. Feature photographs, including several color photo spreads livened up the article.

Cleveland Utilities Director Raymond Kudukis gave some interesting insights into Lithuanian political and social aspirations.



The colorful front cover of Sunday Plain Dealer of October 23, 1977, devoted to the Cleveland Lithuanians.

Twin Circle, weekly Catholic magazine of Los Angeles, carried a feature article titled "Lithuanian Roots — from past to present" in its December 4, 1977 edition. The entire page 14 was devoted to **Juozas Kojelis'** article "Your Roots". Mr. Kojelis began by pointing out the role of young Lithuanian Americans during the Fifth Lithuanian Folk Dance Festival in Chicago (1976) to help celebrate America's Bicentennial. "The significance of this episode", wrote Mr. Kojelis, "is the fact that these students, all born in the United States, have continued the cultural traditions of their ancestors, while not forgetting their moral obligations to the homeland of their parents. These Lithuanian American students have not forgotten their roots,

despite the fact that their parents were driven out of their country by the Russians over 30 years ago." He then proceeded to explain the roots of Americans of Lithuanian heritage. He concluded: "Young Lithuanian-Americans find much more than pride in their long heritage. They know that in organizing and uniting within their communities, they are, not only working to retain their cultural and religious traditions, but are fighting for higher moral principles."

BOOKS

The standard phrase, "We are a nation of immigrants," conceals a myriad of personal stories, an epic struggle and heartbreak, of hope and achievement. Among the less known of these immigrants are the Lithuanians, whose biggest wave, numbering a quarter of a million, reached these shores between the turn of the century and 1914. The experiences of this one quarter million Lithuanians are still awaiting a proper chronicle by historians and novelists. This large gap was narrowed by a new hardcover publication entitled **SUDIEV! GOODBYE** by Eve Bates, which describes the many joys and sorrows of a young Lithuanian immigrant woman.

The author of the memoir spent more than twenty years researching the lives of her parents and grandparents. At first she had planned to write a novel, but as she interviewed the elders of her family she became convinced that the reality was more interesting and varied than any flights of her fancy might be. Her story **Sudiev!** (which means "With God") became a parental biography, painstakingly recreating her parents', and especially her mother's, lives.

On the eve of World War I, Antonina Ruksnaitis, a mere nineteen-year-old leaves her native Pantvardys, Lithuania, and arrives in New York. Factory work beckons her to Riverside, New Jersey, where she meets Brunonas Jonas Widzenas, son of Lithuanian immigrants, and they fall in love and get married. Brun tries his hand at various trades, but his heart, as if informed by Lithuanian "collective consciousness", is attracted to agriculture. And so, at the very midst of the Great Depression, at a time when many American farmers were trying to sell their land to keep the sheriff from knocking on the door, Brun and Antonina buy a "truck farm" and begin raising vegetables to help feed people in surrounding cities. They wrestle with storms and droughts, illnesses and price fluctuations, as they raise their children, until Brun is felled by a powerful malady.

A simple story of an ordinary family? One of the merits of the author is her ability to convince us about the "extraordinariness" of these ordinary folks. By recording the tenacity, faith and imagination of her parents in an unpretentious evocative prose, Eve Bates has raised them from the one quarter million of unknown Lithuanian immigrants to the platform of "famous" men. The book is also interesting as a record both of the American melting pot and of the strength of the ethnic

consciousness. The children of the Windzenases are rapidly "Americanized" by their school, friends and the entire environment. Yet their interest in their "roots" and their surviving love for their parent's homeland, visible in the author's words, survive, thanks to their mother, Antonina. She uses every opportunity to remind her children of her native country, its musical ancient language, and its inordinary customs. The story of the Windzenas family is interwoven with folktales and legends. **Algirdas Landsbergis**

Eve Bates, **SUDIEV! GOODBYE**, illustrated, 226 pages, \$9.95 for cloth edition, Manyland Books, Inc., Box 266, Wall St. Station, New York, N.Y. 10005.

ACTIVITIES

The new year — new concerns, new hopes, desires, new directions and dreams. Some will be attained; some will only have the surface scratched; others will be lost by the wayside. This is the understandable way of life. We, Lithuanian American women, have an inheritance that is being overlooked by us. We are so very busy with our everyday lives that there is no time left to get acquainted with the past, present, or the future. I am speaking of the accomplishments of the far-sighted Lithuanian women, who were supposedly not as well educated or as well informed as the women of today. After study I am convinced that We, the women of today, might continue dreaming, and have come to the belief that indeed, we are not aware of the **legacy** handed down to us. We have an organization that is 63 years old, an organization that reflects the farsightedness of the women **who dared**. The Lithuanian women, I speak of, 63 years ago designed an emblem representing the spirit and aims, incorporating the virtues of Faith, Hope, and Charity. The emblem has the **rue (rūta)** to represent the national flower of Lithuania; the **cross** — the symbol of Christianity embracing Blessed Mary as the patron saint; the motto: "For God and Country"; the **anchor** — symbolizing the Hope and Trust in God; the **heart** — the symbol of love and charity; and the **star** — indicating aspiration toward high ideals. The organization I envision is the **American Lithuanian Roman Catholic women's Alliance**. I envision growth based on the grass roots which have become so "Fashionable" in America today. Have you noticed the number of "lost" Lithuanian Americans who were reluctant to admit in many instances that they were of Lithuanian background? People in the community, people you have worked with, people in responsible positions — these same people are today admitting to their heritages. I had the privilege of taping some of the people of various ethnic backgrounds for posterity, for the archives of the Worcester Public Library — taping their way of life, their reasons for migrating to America, their adjustments to our way of life, their acceptance by those who preceded them. Once a picture appeared in the local papers about the compiling of such information and naturally we chose a Lithuanian for this publicity (people called saying: "I am Lithuanian and maybe some of my own family background could

be used.) I relate this to bring the results of the ethnicity study, the pride inherent in all of us. Having watched this trend, I believe that we can gather the "lost sheep." The task will not be simple, but this is the time to start. This year could be the fruit bearing year. Have you observed the strength and unity among the Blacks, the Puerto Ricans, other minority groups? It was not an overnight accomplishment. It was the seeking out of their own people to join hands and prove that divided they could not survive — so, they stand united. This is the dream that I have for our Lithuanian women. **Julia Mack** (To be continued)

During the entire year of 1978, the **Lithuanian Scouting Association** (Lietuvių Skautų Sąjunga) will celebrate the **60th Anniversary** of its establishment by a young scouter Petras Jurgėla on November 1, 1918. Chief Scouter Jurgėla (known as the Pirmūnas or First Scouter of the Lithuanian Scouts Association) presently lives in New York. The sukaktuviniai metai or anniversary year has officially begun.

As has become the tradition on each 10th Anniversary of the founding of Lithuanian scouting a **National Jamboree** (Tautinė stovykla) has been called. The first National Jamboree held in 1928, attracted 428 participants to Panemunė, Lithuania. The second Jamboree in 1938 drew 2,400 scouts to Panemunė again. This was the last Jamboree held in independent Lithuania. In 1948 the Third National Jamboree held at Isarhorn in the German Alps had an estimated 1,000 participants. The Fourth Tautinė Stovykla was held in the

USA near Detroit with over 1,000 camping together. The last National Jamboree was held in 1968 at the Lithuanian Camp in Lithuania. Some 1600 Lithuanian scouts are celebrating the Golden Jubilee of Lithuanian scouting.

This year two National Jamborees are planned, with the first being held in Australia from January 2-15, 1978. A plane from the United States has flown representative boy and girl scouts to their Jamboree in the center of kangaroo country. An active organization committee has been preparing for years. The second VI National Jamboree will be held in August, 1978 in the United States with scouts from the U.S. and Canada participating in full force. The campsite will be Boy Scouts of America Camp Treasure Valley, Spencer, Mass, a town 15 miles northwest of Worcester, Mass. We will have more details on these events in future issues of BRIDGES. **EVM**

IN APPRECIATION

The Editors of BRIDGES cordially thank the following readers for their moral encouragement and for their generous financial support of our efforts:

- Eve Bates, Jacksonville Beach, Fla. \$25.00
- Palm Beach County Chapter, Bendruomenė
Juno Beach, Fla. 25.00
- Lithuanian American Society at Indianapolis, 20.00
- Aloyzas Balsys, Woodhaven, N.Y. 16.00
- Mrs. Albina Lipcius, New Haven, Ct. 10.00
- Midwest Region, Bendruomenė, Chicago, Ill 10.00
- Edward Strazdes, Dorchester, Mass. 7.00

BRIDGES — LITHUANIAN AMERICAN NEWSLETTER is published monthly by the Lithuanian American Community of the USA, Inc. Managing Editor: Algirdas Budreckis; Members of the Editorial Board: Mykolas Drunga, Vytautas Jurgėla, Gintaras Karosas, Eduardas Meilus, Jr., Algirdas Mitkus, Viktoras Stankus, Vytautas Širvydas, Marytė Bizinkauskaitė. Entered as Third Class Matter at the Post Office in Boston, Mass. Subscription rates: \$3.00 for one year. Editorial and Subscriptions Address: P. O. Box 9061, Boston, MA. 02114.

After 5 Days, Return to
Bridges - Lithuanian American Newsletter
c/o DARBININKAS
341 Highland Blvd.
Brooklyn, N.Y. 11207

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