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BRIDGES IS A NEWSLETTER, PUBLISHED BY THE LITHUANIAN-AMERICAN COMMUNITY OF THE U.S. INC., TO RE-ESTABLISH TIES BETWEEN THE LITHUANIAN HERITAGE AND THE DETACHED, MOBILE LITHUANIAN-AMERICAN. IT FOCUSES UPON TIMELY ITEMS DEALING WITH LITHUANIAN CULTURE, CONDITIONS IN THE HOMETLAND, AND THE ASPIRATIONS OF ALL WHO SUBSCRIBE TO THE IDEA THAT LITHUANIA DESIRES TO BE AN INDEPENDENT AND FREE NATION AGAIN.

SPECULATING ON THE POPE'S HEART

The election of a Pope from a Communist-governed country which happens to be Poland to boot is unavoidably intriguing to those descended from Lithuania — a country that for most of its history has had the closest of ties to Poland and now is undergoing religious persecution at both Communist and Polish hands. Thus we cannot help but ponder the following points.

(1) Lithuanians have long perceived the Polish-Lithuanian relationship (dating all the way back to the 14th century) as having generally worked to the political and cultural detriment of their homeland and to the political advantage of Poland. Indeed, this perception is part and parcel of the traditional Lithuanian national consciousness. To make matters worse, it was precisely in the course of propagating Roman Catholicism (which some Poles have the chauvinistic gall to call "polska wiara" — "the Polish faith") that so many of the ideas and practices of Polish supremacy pushed their way into Lithuania. To make matters still worse, Lithuanian Catholics in the Lithuanian-inhabited areas Poland seized in 1920 and never returned (Punskas, Seinai) have repeatedly — and fruitlessly — complained that their right to religious services in their own language is to this very day being routinely violated by the local Polish clergy and hierarchy. It stands to reason that under these circumstances the average Lithuanian is not disposed to view a Karol Wojtyla as Pope without some fear and distrust.

(2) On the other hand, the fact that in his investiture homily John Paul II chose Lithuanian as one of the languages in which to address the world — he said: "Mano nuoširdus sveikinimas broliams lietuviams. Būkite laimingi ir ištikimi Kristui" (My sincere greetings to my Lithuanian brethren. Be happy and faithful to Christ) — seems to have been rather trenchant proof of his awareness of, and consideration for, the special status of Lithuania within Eastern Europe. The effect was reinforced when during an impromptu reception after the ceremony the new Pope told two Lithuanian visitors: "Half my heart is in Lithuania". Whatever their intention, these papal gestures have greatly boosted the confidence, hopes and expectations of Lithuanian Catholics everywhere.

(3) "Have we infiltrated the Vatican, or has the Vatican infiltrated us?" reads the caption under a recent cartoon showing the puzzled countenances of two Kremlin bigwigs. And well might they wonder. For years the Vatican has stood accused of kowtowing too much to the Communists — to the alleged detriment of millions of oppressed Christians. But if the accusation is on target, why then were the assembled princes of the Church so swift in selecting as Pope a cardinal whom theologian Malachi Martin (and no one has a sharper nose for sniffing out accommodationists) has praised for his "deftness in dealing with the Stalinist mind"?

(4) Karol Wojtyla has also been described as having been a "progressive" and "enlightened" cardinal. In the Eastern European context, this means a churchman sensitive, inter alia, to issues of ethnic prejudice and discrimination. Such an evaluation, coupled with his forceful pronouncements on freedom of conscience since becoming Pope, should give Lithuanians in the free world fresh determination to petition the Holy Father's intercession on behalf of their — and his (acknowledged) — brethren both in Lithuania and in its Polish-occupied portions. His response will be most anxiously awaited.

Mykolas J. Druga

THE CAUSE OF LIBERTY

As our readers know, in Moscow, Lithuania, the Ukraine, Georgia, and Armenia groups have sprung up to monitor Soviet compliance (or rather, non-compliance) with the Helsinki Agreements signed by Brezhnev. These **Helsinki groups** call themselves "public" because they do not operate underground and make their findings known to Western newsmen and who-soever wants to listen.

One of the members of the Lithuanian group, **Viktoras Petkus**, was recently sentenced to 10 years imprisonment and 5 years internal exile. He is now appealing for help in the form of letters from the West. His address is: Viktoras Petkus, 00020 g. Vladimir 20, Uchrezhdenyie OD-ISTG2, U.S.S.R. The letters do not have to be long. It is enough to say one or more of the following things: we have heard that you are a prisoner and sympathize with your plight; we hope your health is good; we are concerned about your fate; we have written our American senators, congressmen, and newspapers about your imprisonment; President Carter has mentioned your name in his press conference and we share his concern; we are anxiously awaiting any bit of news about you in the media, and so on. The letters should not be too explicitly political or militant. Use your own words and write in Lithuanian, English or Russian. Most of the letters will probably not reach Petkus but the fact that so many people are writing to him will impress camp authorities and hopefully make them go just a bit easier on him. Other prisoners and dissidents have repeatedly testified that the worst thing that can happen to a political prisoner is to be completely forgotten by the outside world for then the Soviets, who are to some degree sensitive to Western pressure, can proceed to make mincemeat out of him.

Meanwhile, **Balys Gajauskas**, also in prison, has announced that he is joining the Lithuanian Helsinki monitoring group. Other members are **Father Karolis Garuckas**, **Ona Lukauskaitė-Poškienė**, **Eitan Finkelshtein**, and **Tomas Venclova** (who was allowed to leave the Soviet Union only because he was the son of an influential Communist party hack and because of his international reputation as a great poet and semanticist).

Among the losing candidates for the **1978 Nobel Peace Prize** were the so-called **Helsinki watchdog groups** which monitor compliance by the Soviet Union with the human rights provisions of the Helsinki Agreement. These groups were collectively nominated for the prize by the parliaments of Norway, Belgium, Great Britain, and Canada — as well as by the Congress of the United States, where the nominating resolution passed the Senate by a vote of 90 to 1 and the House by voice vote. The Congressional bills specifically mentioned Lithuania as being one of the places in which a Helsinki monitoring group was active (the others being Moscow, the Ukraine, Georgia, and Armenia). Although the brave dissidents didn't make it this year, they surely will get a chance — and hopefully the same support — the next.

In view of the fact that the U.S. does not recognize Soviet jurisdiction over Lithuania, Latvia and Estonia, some Baltic-Americans have raised an eyebrow over visits U.S. consuls in Leningrad have been making to Baltic capitals. Recently the **Joint Baltic American National Committee** met with Messrs. Sean Burns and Oscar Clyatt, both of the State Department's Soviet

Affairs Office, to discuss this topic. Mr. Clyatt, a recent participant in these consular visits himself, assured the Baltic-American representatives that they do not constitute an abridgement of U.S. policy on the Baltic States. Rather, the periodic visits to Vilnius, Riga, and Tallinn are undertaken in order to establish immediate contacts needed to help along cases of family reunification and emigration as well as to assess conditions in the Baltic States. In the course of these visits care is taken to avoid contacts with top officials of the Soviet-installed puppet regimes; instead dealings are usually with local city officials and visa office representatives. On some occasions U.S. consuls travel to the Baltic capitals in cars displaying the American flag, an action which, in Clyatt's opinion, serves to bolster the morale of the Baltic populace.

EVENTS

The **Lithuanian-American Council** (Amerikos Lietuvių Taryba, or ALT for short) held its 38th annual convention October 21 in Chicago. Delegates heard reports from the leadership and local councils and elected a new executive board. Most of the officers remain the same but the board will no longer be headed by president **Kazys Bobelis**, who had previously announced he would not be available to serve this term. Dr. Bobelis, who recently moved from Illinois to Florida, has served as the Council's president since 1971. The assembled delegates, valuing his initiative and drive (he has been the most hard-working leader ALT has had in quite some time), showed their appreciation by making him Honorary President with voting rights on the executive board, an unprecedented action in ALT history. The new president will be chosen by the board at their next meeting.

The Council represents 14 Lithuanian-American organizations (many of them unfortunately stagnant) in the pursuit of our interests in Washington, D.C. and with the media.

Syracuse, N.Y., was the site of the **65th National Convention of the Knights of Lithuania** last summer (August 17-20). 115 delegates from 30 councils, and 34 guests attended. Two of the central issues discussed were the drive for the beatification of Archbishop George Matulaitis (1871-1927) and the human rights campaign in Lithuania. A local television station carried interviews with **Fr. Joseph Dambrauskas** on the Matulaitis matter; with **Fr. Casimir Pugevičius** on the plight of jailed Catholic Viktoras Petkus; and with **Kęstutis Jokubynas**, who arrived in the U.S. in April, 1977 after two long jail terms, on conditions in present-day Lithuania. A cultural evening featured performances by the "Lazdynas" folk dancers from Rochester, N.Y.,

and by singers Vita Talandis and Fr. Robert Balch. At the banquet guests were addressed by, among others, **Bishop Harrison of Syracuse, Fr. Albert Contons-Kontautas** (who was proclaimed an honorary member) and **Congressman Samuel Stratton** of New York, who was awarded the annual "Friend of Lithuania" Gold Medal Award (previous recipients include Cardinal Cushing of Boston, Senator Paul Douglas of Illinois and Congressman Peter Rodino of New Jersey). The Convention also chose national officers for 1978-79. **Phillip Skabeikis** of Maspeth, N.Y., will succeed **Anthony M. Miner** of Grafton, Mass., as President.

Currently the K. of L.'ers (or Vyčiai, as they are known in Lithuanian) enjoy a membership of 2,674 (not counting the juniors and candidates). Their organization, founded in 1913, is probably the most vigorous nation-wide group of second, third, and fourth generation Lithuanian-Americans at work on political, religious and cultural endeavors today.

The **Baltic Ethnic Festival** which took place September 23 at the Garden State Arts Centre, N.J., turned out to be a success. Over 3,000 people attended, and the event was well-covered in the New Jersey newspapers. The Lithuanian portion of the program was executed by three folk dance groups ("Liepsna", "Tryptinis" and "Aušrelė") and two vocal ensembles: the "Vilija" Women's Quartet and the "Perkūnas" Men's Chorus. Their medley of song and dance, produced by **Jadvyga Matulaitis**, brought on a standing ovation. Another highlight was a rousing speech by Prof. **Jack J. Stukas**, followed by a presentation of awards to freedom-fighters Simas Kudirka and Latvian Viktors Kalniņš (his wife accepted on his behalf). The festival commemorated the 60th anniversary of the independence of the three Baltic States, and was organized by a group of New Jerseyans headed by **Loretta Stukas**.

Grandinėlė Lithuanian Folk Dancers of Cleveland, Ohio, have embarked on an extensive schedule for 1978-79. They started the season with numerous appearances at local and state-wide festivals in September and then traveled to Providence, R.I., for a concert at the Veterans Memorial Auditorium on Oct. 8. On Dec. 20, the Grandinėlė dancers, musicians and management will take off on a concert tour to Australia. They will spend Christmas with Lithuanian families in Sidney and, while there, perform at the Martin Plaza Dec. 29, and at the Regent Theatre Dec. 30. After the New Year the group will fly to Adelaide for a concert at the University Auditorium on Jan. 4, and from there to Melbourne, where they will wind up the tour with a performance at the Dallas Brooks Theatre on Jan. 6. **Liudas Sagys**, the artistic director

and choreographer of Grandinélé, will conduct the Australian tour. As a special guest will be traveling Miss Jane M. Scott, staff writer of the "Cleveland Plain Dealer." She accompanied the dancers to Latin America in 1970. Consisting of high school and college students, Grandinélé is supported by the Ohio Arts Council, the Lithuanian Foundation, and The Lithuanian World Community (Pasaulio Lietuvių Bendruomenė).

On Tuesday, September 26, **Dr. Edmund Lenkauskas** and **Aušra Zerr**, representing the Lithuanian American Bendruomenė, attended the White House briefing on **hospital cost containment**. Among the administration spokesmen giving the information on this vital question were President Carter and Vice-President Mondale. It was revealed that Gaylord Nelson's bill is a companion bill which will amend the measure offered by the Senate Human Resources Committee proposal and add \$55 billion to the original administration proposal.

One of the truly worthwhile developments that we at BRIDGES have been so inexcusably late in focusing on has been the formation, last spring, of the **Lithuanian Numismatic Association**. In the first issue of their bimonthly periodical, **The Knight**, the founders of this group, **Robert Douchis**, Columbia, Md., and **Frank Passic**, Albion, Mich., explain how everything got started:

"The editors of this paper happen to be of Lithuanian ancestry, and are active in our local coin clubs. We met by letter through a series of letters published in **World Coin News** in Jan. - March of 1978. Being collectors, we started sharing information with each other and with each letter realized that there was a vast wealth of information unknown to the numismatic public, let alone to Lithuanian collectors. We also realized that there were probably other collectors of Baltic coins and currency that would very much like to share their knowledge, interests, needs, etc."

"As the weeks progressed, we watched several letters appear in WCN . . . from Lithuanian collectors. The editor of WCN expressed his insight for a Lithuanian Numismatic Association, and with that the editors of this paper decided to launch such an organization."

So far we have seen two issues of this fine new organization's newsletter, **The Knight**, both crammed with information of interest to coin collectors, historians, and dealers. "The numismatic community is largely unaware as to the history of, or details involving, Lithuanian money, whether medieval or modern," writes Mr. Passic in a letter to us, and he and his colleagues are intending to fill that gap. One

of their ambitious projects is translating Dr. Jonas Karys' **Nepriklausomos Lietuvos Pinigai**, a book they rightly call "THE" authority on modern Lithuanian money. They hope to serialize the translation in subsequent issues of **The Knight**, and are actively looking for volunteers knowledgeable in numismatics who can translate well from Lithuanian to English.

Meanwhile, **World Coin News**, where letters by Messrs. Passic, Douchis, Victor Dulkis, Maryland, N.Y., and Richard Giedroyc, Irvington, N.J., sparked the formation of the Lithuanian collector's group, carried some Lithuanian numismatic news in its June 13 issue. And even more importantly, in its August issue, **The Numismatist**, the official publication of the American Numismatic Association, printed an outstanding piece by Frank Passic, "Coins of the Republic of Lithuania," as its feature article, which, besides numismatic information, offered an excellent lesson in Lithuanian history and recent political developments.

Anyone wishing to contact the group or receive **The Knight** (yearly subscription: \$5.00) write to: Lithuanian Numismatic Association, P. O. Box 250, Columbia, Md. 21045.

The **Balzekas Museum of Lithuanian Culture** in Chicago has been compiling an Illinois directory of Baltic people working in the visual and performing arts (fine arts, crafts, folk art, music, theatre, dance, etc.). It is being funded by the **Illinois Arts Council** and the Museum. The directory will be distributed to universities, libraries, performing groups, organizations, art galleries and those listed in the directory. The museum's address is 4012 Archer Avenue, Chicago, Ill. 60632.

Lithuanian Catholic Religious Aid, an organization directed by **Fr. Casimir Pugevičius**, Brooklyn, N.Y., is doing an unsurpassed job in making both the American public in general and the Catholic community in particular aware of the repression suffered by the faithful in Lithuania. Each month dozens of stories, articles, and letters appear in U.S. and Canadian publications due to the efforts of this hard-working group.

Kent State University in Ohio is accumulating archives of many of the ethnic immigrant groups in the U.S. Professor **John Cadzow** and assistant **Audronė Tamošiūnaitė** paid a visit the other day to a veteran Detroit Lithuanian activist, **Feliksas Motūza**, and culled 600 items from his collections of Lithuanian books, pamphlets, and newspapers which he donated to the University. **V.Š.**

!?

Santara - Šviesa is a loosely-connected cultural/political group (there are no membership requirements, lists or dues) striving since the 50's to present an alternative to the "orthodox" organizational and philosophical trends dominating the emigre community. Criticizing what they view as mediocre, anachronistic, or stereotypical, members of the group have tried to articulate a "contemporary, viable, creative Lithuanianism" by opening up to the currents of Western liberalism, existentialism, avant-gardism and other movements of thought and expression untried within the traditional Lithuanian experience. The **santariečiai** (as they are popularly called) assert themselves primarily by bringing out a semi-annual book-size journal of culture, politics, and the arts, **Metmenys**; by contributing articles and editorial direction to the iconoclastic monthly rag **Akračiai**; by publishing quality editions of ground-breaking or unpopular Lithuanian texts; and by meeting annually for a 3-4 day cultural marathon at **Tabor Farm** (Sodus, Mich.), owned by founding member **Valdas V. Adamkus**, currently No. 2 man in the Mid-West region of the Environmental Protection Agency. These latter gatherings have always attracted people with heretical or just innovative ideas that often did not sit too well with the Lithuanian community-at-large. As a result, the Santara-Šviesa conventions, especially in the past, frequently became hotbeds of controversy; today they are more relaxed forums where intense producers as well as consumers of artistic and intellectual values can meet and explore creative insights.

At the last gathering, the group's 25th, held September 7-10th, over 200 participants heard talks by poet and linguist **Tomas Venclova** and political scientist **Aleksandras Shtromas** (both are high-level dissidents who managed to get out of the Soviet Union), Polish author **Czeslaw Milosz**, sociologist **Vytautas Kavolis**, the group's "spiritual director", literary historian and critic **Romualdas Šilbajoris**, poet and journalist **Henrikas Nagys**, historians **Rimas Kriščiūnas** and **Virginia Bird**, and political analyst **Algimantas Gureckas**. There were also panel discussions with Milosz, Venclova, Shtromas, **Vincas Rastenis** (former head of the authoritarian Lithuanian Nationalist Union, now a flawlessly liberal essayist), Catholic activists **Kęstutis Girnius** and **Augustinas Idzells**, and BRIDGES co-editor **Mykolas Drunga**. Topics discussed by lecturers and panelists included Polish-Lithuanian relations; the possibility of establishing a Lithuanian government-in-exile; Lithuanians and the Jews; the future of Eastern Europe if and when the Soviet Union disintegrates; and the mistakes and failures of the Santara - Šviesa movement.

In addition, playwrights **Algirdas Landsbergis** and **Kostas Ostrauskas**, interviewed by Dr. Šilbajoris, ventured forth on the creative process, with actors **Daiva**

Merkelytė and **Vytautas Vepštas** recreating excerpts from their plays; mezzo-soprano **Aldona Stempužis-Švedas** and pianists **Jonas Švedas** and **Stephen Kabat** gave a concert of works by C. W. Gluck, Jonas Švedas and Julius Juzeliūnas; there was a literary evening with readings by Venclova, Milosz, Nagys, **Vitalija Bogutaitė** and **Aldona Veščiuonaitė**; another evening **Algis Rukšėnas** read from his first play; and throughout the gathering the walls were decorated by prints of the deceased master artist Stasys Krasauskas. **M. Dr.**

ISSUES

U.S. exchange programs with foreign countries used to be a function of the State Department; now they are the responsibility of the International Communications Agency (ICA), formerly the U.S. Information Agency (USIA). The ICA conducts all governmental information and exchange programs geared towards foreign countries; thus, one of its constituent departments is the Voice of America, another — Radio Free Europe and Radio Liberty, and so on.

Last summer the **Joint Baltic American National Committee** (representing the Estonian American National Council, the American Latvian Association, and the Lithuanian American Council) met with **Mr. Yale Richmond**, the ICA official in charge of official and educational exchange programs between the U.S. and Eastern Europe/Soviet Union.

Mr. Richmond explained that since the U.S. government does not recognize the Baltic States as being rightfully part of the Soviet Union, **official** U.S. tours and exhibitions **do not travel to the Baltics**. However, **private** groups of scholars, entertainers, artists, etc. are allowed and even encouraged to do so. The ICA gives briefings to these groups before they leave for the Baltics, informing them of what the U.S. position is.

As far as visitors from the Soviet Union are concerned, Richmond noted that in the past the great majority of participants in the exchange programs were Russians. Since the early 1970's, there has been a marked increase in Balts, Ukrainians, Armenians, and other minority nationalities. The U.S. considers such exchange programs to be of great value because they allow these visitors to become exposed to Western conditions and values, an experience which can only be beneficial upon return to their closed societies. In response to the recent Soviet dissident trials and repressions, the U.S. has curtailed many scientific exchanges with the Soviet Union. However, cultural and educational exchanges have not been affected.

Henrikas Klimašauskas graduated from the Irkutsk Construction Institute and received his senior engineer's degree while still an exile in Siberia (an exile in the Soviet Union is someone who while not imprisoned is forced to live far away from his homeland). Subsequently he worked on various construction projects and on the eve of his return to Lithuania had risen to the rank of chief engineer at the local construction board. Back in Lithuania he continued working in his specialty and became chief of the production department at Kaunas Construction Trust No. 2.

On his job, Klimašauskas met up with a rather common fraudulent practice. He observed how some individuals included non-existent work projects on their reports and were awarded prizes and bonuses for them. Conscientious as he was, he wrote a complaint to the LSSR ("Lithuanian Soviet Socialist Republic") People's Control Board. When that office failed to investigate, he complained to the USSR People's Control Board. Following an investigation the director and chief engineer of the trust, both members of the Communist Party, were fined 500 rubles each. They retaliated by denouncing Klimašauskas to the KGB.

On Feb. 13, 1976, he was arrested on his way to work. During a search of his office and apartment KGB agents discovered more than a dozen copies of a portion of Solzhenitsin's **The Gulag Archipelago** in Lithuanian translation. For a while Klimašauskas was held at the Vilnius jail before being transferred to a psychiatric institution. There he was diagnosed as suffering from a persecution complex: doctors discovered he had a delusion the KGB were persecuting him.

In August he was sent away to a mental institution in former East Prussia (now absorbed by Russia and turned into a concentrated industrial region almost totally isolated from the rest of the world). Now, during the day Klimašauskas is apparently considered sane enough to be actually let out to work — supervising a construction project. But come night he must go back behind locked doors (lest his delusions act up again) for rest and treatment with the other mental patients. Incidentally, he makes 120 rubles a month on his job but "room, board and therapy" at the hospital cost him 108. Whenever his family visits him, four Russians supervise the conversation, which is to be conducted in Russian only. With medical treatment like this he should get over his paranoia real soon. ELTA.



The **Center for International Studies at the University of Pittsburgh** announces three forthcoming books which may have materials of interest to American Lithuanians in general and Pennsylvania ones in particular. The first will be a **Directory of Ethnic Studies in Pennsylvania**, the second about **The Peoples of Pennsylvania: An Annotated Bibliography of Research Materials** (about the ethnic experiences of 42 Pennsylvania ethnic groups), and the third, **Ethnic Studies in Pennsylvania** (a detailed inventory of ethnic studies in over a thousand Pennsylvania schools). Pre-publication prices (of paperbacks) are: \$3.95, \$14.95 and \$3.95. There is some doubt whether the Lithuanians will be adequately reflected, since the University has no known Lithuanians on its staff. However, it was the first American university to install a **Lithuanian Room** in its Cathedral of Learning building in 1940 on the initiative and generosity of Pittsburgh Lithuanians. Another such room was installed recently at the Wayne State University in Detroit through the efforts and financial support of local Lithuanians. V. Š.

The Catholic Church, Dissent and Nationality in Soviet Lithuania, by V. Stanley Vardys, has just been published by East European Quarterly. This latest and most scholarly — albeit readable — book on Lithuania examines contemporary developments in the light of history. After an introductory chapter on Catholicism and Nationality in Lithuania, and Czarist Russian efforts to destroy both, the author gives a brief over-view of Church-State relations in independent Lithuania, and describes the collapse of the Lithuanian state in 1940. A description of the first clashes between Catholics and Commissars is followed by chapters on the years of Stalin, on Destalinization, the Constitution, the Law and the Church, Emergence of the Religious Protest Movement, fifteen chapters in all, ending with "Communism and Catholicism in the Soviet Union: Is Co-Existence Possible?"

Dr. Vardys is Professor of Political Science at the University of Oklahoma. Although the book will be selling for much more in the bookstores, it can be obtained from Lithuanian Catholic Religious Aid, 351 Highland Blvd., Brooklyn, N.Y. 11207, for \$10.

"Lithuanian immigrants have been a very neglected group in the literature of American immigration history." So writes **Leo J. Ailunas**, editor of **Lithuanians in the United States: Selected Studies**. His parents were Lithuanian immigrants, and he taught courses

on American race and ethnic relations for nearly twenty years at State University of New York College at Fredonia, N.Y. Over a period of various years, as a result of research visits to the Library of Congress and other libraries, the use of interlibrary loans, etc., Prof. Alilunas has compiled a comprehensive collection of both published and unpublished studies pertaining to Lithuanians in the United States.

This book is organized into three main parts: the background of Lithuanian immigrants, the earlier Lithuanian immigrants, and the later Lithuanian immigrants. There are 13 chapters, with overviews dealing with such topics as the origin of the Lithuanians, a brief history of Lithuania, Lithuanian national character traits, the nature of and causes of Lithuanian immigration to the U.S. before World War I and after World War II, Lithuanian immigrants in the American city, the Lithuanian immigrant family, the religious life of American Lithuanians, their press and politics, and the occupational adjustment of Lithuanian refugees after World War II.

This soft-cover, perfect-bound volume is available for \$10.00 from R & E Research Associates, Inc., 4843 Mission St., San Francisco, Cal. 94112.

Waveland Press is happy to announce the publication of a **second volume** of Baltic plays in English translation as a sequel to **Confrontations with Tyranny**. Entitled **The Golden Steed**, the new collection contains plays written in a variety of styles from the beginning of the present century to the early 70's. Their common denominator is that they are based on Baltic folklore. Essays written by folklore specialists accompany each play elaborating upon and analyzing the Baltic folkloristic traditions and elements found in the dramatic works. All translations are of recent vintage, and the plays have not as yet been produced on the English-speaking stage, except for the Estonian "The Golden Steed" (in an earlier translation) which was produced by the well-known theatre and film actor/director, Michael Checkhov, in England four decades ago. The Lithuanian contributions to this anthology consist of "The Village of Nine Woes" by Kazys Saja, a contemporary playwright living in Soviet-occupied Lithuania, and "Whitehorn's Windmill" by Kazys Boruta, a fine author and political rebel who suffered at the hands of three governments: independent Lithuanian, Nazi and Soviet (he was "rehabilitated" by the last-mentioned after his death). Both Lithuanian plays are excellent dramatic pieces. "The Village of Nine Woes" is about as politically daring as a play produced in contemporary Lithuania can be; "Whitehorn's Windmill" has been staged on both sides of the Iron Curtain and has given rise to a smashing musical, "The Devil's Bride", mentioned in an earlier issue of BRIDGES.

The Golden Steed, like the earlier collection **Confrontations with Tyranny**, is hardbound and lists for \$15.00. Both are available from Baltic Enterprises, P. O. Box 8241, Boston, Mass. 02114. Please add \$1.00 for postage & handling.

PERSONALITIES

Elaine A. Brazz Tait is food editor for The Philadelphia Inquirer; earlier in the year she had visited Chicago and done a story on local Lithuanians and their food. Mrs. Tait, of "anthracite Lithuanian" stock, previously served as the Inquirer's fashion editor... Some of the important literary competitions this year were won by **Anatolijus Kairys** (the "Draugas" award for best novel), **Danguolė Sadūnaitė** (the annual Lithuanian Literary Society award), **Tomas Venclova** (the Vincas Krėvė Memorial Award) and **Vytautas Alantas** (the "Dirva" award for best short story). All of these awards carry cash prizes... There is evidence that **Dmitri Shostakovich**, alongside Stravinsky and Prokofiev the greatest 20th century Russian composer, was of Lithuanian descent. His grandparents, the Šastakauskai, were reputed to have been banished from Lithuania to Russia after the unsuccessful 1863 revolt against the Russians... **Mykolas Drunga** is assisting the University of Massachusetts' Institute for Learning and Teaching in developing ethnic culture programs for the Boston public school system... At 86, **Jackus Sonda**, former mayor of Šiauliai (independent Lithuania's second-largest city) is doubtless the oldest working editor of a Lithuanian newspaper. He edits Boston's weekly **Keleivis** (The Traveler); established 1905, it's America's second-oldest newspaper in Lithuanian (the oldest is the New York **Vienybė**).

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