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*BRIDGES* IS PUBLISHED BY THE LITHUANIAN-AMERICAN COMMUNITY OF THE U.S.A., INC. THROUGH THIS NEWSLETTER, THE PUBLISHERS HOPE TO RE-ESTABLISH TIES BETWEEN THE DETACHED, MOBILE LITHUANIAN-AMERICANS AND THEIR LITHUANIAN HERITAGE BY PRESENTING ITEMS ON LITHUANIAN CULTURE, CONDITIONS IN THE HOMELAND, EVENTS AND PERSONALITIES IN AMERICA, AND THE ASPIRATIONS OF ALL WHO SUBSCRIBE TO THE IDEA THAT LITHUANIA DESIRES TO BE AN INDEPENDENT AND FREE NATION AGAIN.

### IN SUPPORT OF THE CAUSE

February 16, 1979 marked the sixty-first anniversary of Lithuanian Independence Day. Lithuanians the world over observed this event with mixed emotions, knowing that the people of Lithuania had little reason to celebrate the quarter-century-long occupation of their land by the Soviet Russians.

Yet, the struggle to restore Lithuanian independence continues. In the West, Lithuanians and their descendents found many ways of attesting to the fortitude of their Lithuanian heritage. February was marked by public observations, peaceful demonstrations, energetic letter-writing campaigns, and numerous contacts with influential elected and government officials. An important contribution by many was the donation of money to help the Cause.

For most of those who chose the latter course of action, the choice of who should receive support wasn't easy: VLIK (Supreme Committee for the Liberation of Lithuania), ALT (Lithuanian-American Council), Vyčiai (Knights of Lithuania), Lithuanian Catholic Religious Aid, and Bendruomenė (Lithuanian American Community of U.S.A., Inc.) are just some of many worthwhile and dedicated organizations which are participating in the struggle to restore the freedom and independence of the Lithuanian people.

Ideally, all these organizations would receive your financial support, but these are lean years and the money cannot be spread so thickly.

Therefore, dear readers, if you are considering a donation (and I sincerely hope you are), I ask that you consider the following—choose an organization whose leadership is democratically elected, an organization which proposes and implements concrete plans, an organization which achieves substantial results for minimal cash expenditures. Such an institution is the Lithuanian American Community of U.S.A., Inc.—**Bendruomenė**. Let's take a look at the record.

Every three years, nation-wide elections are held in 70 communities and by mail to choose representatives to Bendruomenė's National Council. Every Lithuanian of good will, regardless of whether he or she is a dues-paying member or not, can vote. Candidacy to the Council is open to all those between the ages of 21 and 75, regardless of

political views or creed. The Council then elects a National Executive Board (*Krašto Valdyba*), which coordinates the educational, cultural, and civic activities of Bendruomenė.

Bendruomenė is also active in informing non-Lithuanians about the plight of Lithuania. Bendruomenė has published *Violations of Human Rights in Soviet-Occupied Lithuania* for seven years in a row; on the occasion of "Tragic June Days," Bendruomenė sends all members of the U.S. Congress information about resistance in Lithuania; Bendruomenė has prepared English-language tapes for use in radio programs, tapes which describe Lithuania's history and give insights into her rich culture, and which are especially intended for airplay during February and June; and Bendruomenė has disseminated information kits to local Lithuanian groups explaining how to write letters to editors, to members of Congress, and to other government officials.

Bendruomenė has opened lines of communication with non-Lithuanian groups which share our concern for Lithuanian prisoners of conscience incarcerated in Soviet jails. These include the American Red Cross, the United Nations Organization, the International League for Human Rights, and the American Jewish Committee. For example, on October 2, 1978, a representative of Bendruomenė, together with a spokesman for the Ukrainian World Congress, conferred with Mr. E. Mezvinsky, U.S. member of the United Nations Human Rights Commission. As a result, Mr. Mezvinsky raised the question of Lithuanian political prisoners at the U.N. sessions in Geneva, Switzerland.

Bendruomenė has also established important contacts with U.S. Senators and Representatives, the U.S. Office of Education, the Immigration and Naturalization Service, the Federal Communications Commission, the Balch Institute, the National Institute of Education, the U.S. Catholic National Conference, the World Church Council, Rescue International, and the Ethnic Heritage Affairs Council.

Bendruomenė has achieved significant rapport with the Carter Administration. Representatives of Bendruomenė have attended State Department briefings and conferences, have exchanged information with the National Security Council, and have even been invited to a reception at the White House hosted by First Lady Rosalyn Carter.

Specific attention has been drawn to the plight of Viktoras Petkus, Antanas Terleckas, Nijolė Sadūnaitė, Šarūnas Žukas, Balys Gajauskas, and Algirdas Žyprė. Bendruomenė took the initiative in having a number of Lithuanian Saturday Schools write to prisoners of conscience and send them "care" packages.

On another level, Bendruomenė sponsors concerts and art exhibitions, is financing the publication of Dr. Tomas Remeikis' *Dissent in Lithuania* and Prof. Rimvydas Šilbajoris' book on cultural genocide in Lithuania, and, of course, Bendruomenė also subsidizes the publication costs of *Bridges*.

Bendruomenė has no salaried employees, no posh offices or extravagances. Expenses are kept to a minimum because all contributions go directly to finance necessary operations. Less than 25 percent of the National Executive Board's annual budget is spent of public affairs, yet the accomplishments are impressive. However, as everyone knows, operating costs are escalating. I appeal to you as readers of *Bridges* and as Americans of Lithuanian descent, to help the important activities of this vital and proven organization continue. Please make a monetary contribution in any amount to Bendruomenė. I assure you that your contribution will receive maximum mileage in the fight for Lithuania's just cause.

Lietuviškas Ačiū visiems,

**Algirdas M. Budreckis,**  
Former Editor of *Bridges*

(Editor's note: a contribution form has been provided at the end of this newsletter)

## COMMUNITY WITH A CAPITAL "C"

**Bendruomenė** representatives S. A. Gečys (Pres.), Rimas Česonis (VP), and Alg. Gureckas (Wash. rep.) were among 300 guests invited to the White House on December 6th, 1978 to commemorate the 30th anniversary of the signing of the Human Rights Declaration by the United Nations. Other guests included Sen. Ted Kennedy (D-Mass.), Sen. Charles H. Percy (R-Ill.), Rep. Millicent Fenwick (R-N.J.), and Robert F. Drinan (D-Mass.), Coretta King, as well as representatives of other organizations concerned with human rights. Lithuanian participation also included the president of the Lithuanian Human Rights Commission, Dr. Domas Krivickas, vice-president of the Lithuanian Catholic Priests' League, Rev. Kazimieras Pugevičius, and Information Director of the Lithuanian-American Council, Rev. Dr. J. Prunskis. Key speakers at the White House reception were Cyrus Vance, Zbigniew Brzezinski, Anne Wexler, Patricia Darien (Asst. to the Secretary of State for Human Rights), and the President, Jimmy Carter.

After the reception, the members of **Bendruomenė** had the opportunity to meet with Ms. Darien and with the President of the International Human Rights League, J. Shestack: the two were presented with **Bendruomenė's** recently published *Violations of Human Rights in Soviet Occupied Lithuania—A Report for 1977*. Ms. Darien noted that she always reads this report from cover to cover. Mr. Shestack pointed out that he uses information contained in the book when he prepares his speeches.

The Public Affairs Council of **Bendruomenė** has found out that the Assistant Secretary of State for European Affairs, George Vest, foresees that the 1980 Madrid Conference for Security and Cooperation will be preoccupied with Basket II (economics, trade, and technology). The question of human rights contained in Basket III of the Helsinki Agreements will be de-emphasized because, according to Mr. Vest, the United States cannot expect much cooperation from the Soviets anyway. In light of this apparently self-fulfilling prophesy, representatives of **Bendruomenė** have stated that the Lithuania-American Community will protest any move to ignore human rights violations occurring in the Soviet Union and its occupied territories. *Bridges* readers are encouraged to register their protest by writing to Secretary of State Cyrus Vance, to Mr. Vest, or to D. Thomas Longo, Jr. (Baltic States Officer) at the **State Department Building, 2201 C St., N.W., Washington, D.C. 20520**.

**Anthony Novasitis**, general counsel for the National Republican Heritage Groups Council and president of the Pennsylvania State Heritage Groups, received the Italian Press Award on December 1st, 1978 at Palumbo's

Restaurant in Philadelphia. Mr. Novasitis, who is also vice-president in the Lithuanian-American Community of the U.S.A., was one of the members of **Bendruomenė's** Central Committee invited to the inauguration of newly-elected Pennsylvania governor Dick Thornburgh.

## THE CAUSE OF FREEDOM

The Soviet government has closed the Vladimir prison camp, apparently because it was situated a little too close to the city of Vladimir which is frequented by Western tourists. Several Lithuanians have suffered in this prison—a strict-regime camp for political prisoners. Among them were Lithuanian prisoners of conscience Bishop Mečislovas Reinys, who died there, and **Viktoras Petkus**. The political prisoners of Vladimir, including Petkus, have been moved to the Christopol prison in the Tatar Republic, away from curious Western eyes. Therefore, **Viktoras Petkus's** new address is 422950 Tatraskaya ASSR, g. Christopol UE-148 st.-4. Letters from the West should be addressed: **Moskva P.J. 5110-I-UE**.

Readers should be advised that letters relating your concern and support may never reach Petkus or any other prisoners of conscience you write to, but all mail will help by letting the Soviets know that people like Petkus, Gajauskas, or Žypre have not been forgotten. The letters should be written in English and sent either by registered mail or with a request that their receipt be acknowledged. These letters need not be long, two or three lines are enough. The important thing is that they be sent.

U.S. Senator **Richard Schweiker** (R-Pa.) who recently visited the Soviet Union with a group of other senators, held a reception in Philadelphia on December 6th for various community leaders. The purpose of the reception was to present information about the trip with a focus on discussions held with Brezhnev, Kosygin, Gromyko, and others. Representing **Bendruomenė** were vice-president Anthony Novasitis and Dr. Jonas A. Stiklorius.

The Senator informed the group that the human rights question had been raised at the meetings, as well as specific inquiries about Lithuania and the fate of **Viktoras Petkus**. In Senator Schweiker's opinion, the Soviet leaders' reaction to these topics was cold and unresponsive, and that they retreated to the position that the United States should not interfere in Soviet internal affairs.

Although nothing concrete was accomplished in their discussions with the Soviets, the senators nonetheless made them aware that high U.S. officials were concerned with the human rights question.

The **Vytis** is a symbol as powerful to Lithuanians as the Liberty Bell, Plymouth Rock, and the bald eagle would be to Americans if they were all rolled into one. The name, *Vytis*, means "dispatch rider" or "knight", and is derived from the verb, *vyti* — to pursue, to chase, to follow quickly in order to overcome. The emblem depicts an armored, medieval knight astride a galloping horse. A sword is in the knight's right hand, raised high above his head as if to strike a blow. The knight is always seen riding from right to left; the shield protecting his left arm shows a double-barred cross. The figure of the knight and his steed are silver-white on a red field trimmed in golden yellow.

As the symbol of Lithuanian sovereignty, the *Vytis* is attested to from the fourteenth century onwards but, according to *Encyclopedia Lituanica*, it may have been used earlier, perhaps even in the time of King Mindaugas (ca. 1236 - 1263). The rulers of ancient Lithuania who adopted this symbol doubtlessly followed the custom prevalent in western Europe during the Middle Ages — using an armored knight on official seals. At first, the image on the seal probably depicted the ruler himself. The origin of the double-barred or six-pointed cross on the Lithuanian rider's shield is still obscure. It is not known when or by whom the

cross was first introduced, but it is found for the first time on a seal of Jogaila from the year 1388. It is not likely, however, that the double bar on the cross was meant to symbolize the union of Lithuania and Poland, since it is known that Vytautas the Great, who extorted the right to rule Lithuania independently from his cousin Jogaila, struck coins with the double cross.

At the beginning of the sixteenth century, under Renaissance influences, decorative additions appeared on designs of the *Vytis*: elegant plumes streaming from the tip of the knight's helm; a long saddlecloth, hanging down to ground level and split into three tongues toward the bottom; and the tail of the horse turned upwards in a swirling wave.

When Lithuania was conquered by the czars at the end of the eighteenth century, her state emblem was added to the Russian imperial coat-of-arms. During the revival of Lithuanian nationalism in the second half of the nineteenth century, the *Vytis* became a symbol of the people's striving for freedom. In 1933, after Lithuania had achieved her independence, a panel was set up to study the Lithuanian national emblem and to ascertain its true historical and heraldic properties. The experts chose the variant used on Lithuanian coins since 1925. In this design, the *Vytis* did not have the ornate horse's tail or the long saddlecloth, but it did have a scabbard hanging from the knight's left side. Officially then, this white *Vytis* on a red field became the official symbol of the Lithuanian State.

When Soviet Russia overran and annexed Lithuania during World War II, the *Vytis* was strictly forbidden because it supposedly represented "a symbol of feudalism". An emblem incorporating the Soviet hammer-and-sickle was imposed instead. The nationalistic implications of the *Vytis* are obviously too much for the Soviet Union to tolerate.

#### Publications

After ten years of dedicated work, officers and members of the **Lithuanian Philatelic Societies** of **New York** and **Toronto** have published a handbook entitled *Postage Stamps of Lithuania*. The effort was funded by a grant from the Theodore E. Steinway Memorial Fund of the Collectors Club in Manhattan, New York. This tome starts with a brief summary of Lithuanian history, language, and geography and of her postal developments; the rest of the volume is then devoted to classifying, describing, and listing all Lithuanian stamps, set by set, in an innovative manner that may well set a pattern to be used by other philatelic catalog editors. According to a report in the Long Island, New York newspaper *Newsday* (Jan.



Traditional *Vytis* with embellishments: the ornate plume, saddlebags, and swirling tail of the horse stand out

21, 1979), "the new handbook is monumental in its scope; the contributors impressively prestigious. Just about everything a serious collector could want to know is tabulated: designers, printing firms and methods, paper, watermarks, perforations, and kindred data." Copies of the handbook have been sent to the Library of Congress, the Royal Philatelic Society of London, the Staatsbibliothek Muenchen, and the Ottawa Parliament Library.

There were too many expert hands involved in putting this book together for us to name them all here, but principal credit for editing the manuscript and arranging for publication goes to Charles Matuzas, a resident of Queens, New York. Abbot Lutz of the Manhattan Collectors Club compiled the extensive bibliography and published the handbook. The hard-bound, 240-page volume, complete with abundant illustrations, sells for \$16.00, including postage and handling, and can be ordered from Vincent W. Alones, 217 McKee St., Floral Park, N.Y. 11001.

*Viltis* — A Magazine of Folklore and Folkdance is published and edited by Vytautas F. Bieliajus. It deals with various nationalities, their traditions, dances, songs, and ethnic art. Each issue, which is written in English, includes articles about Lithuania and her folk culture. For example, the September - November issue (Volume 37, Number 3) features an article about the World Lithuanian Song Festival which was held this past summer in Toronto, Canada. Annual subscription to the magazine are \$7.00 and may be ordered from Mr. Bielajus at 325 E. 18th Ave., Denver, Colorado 80203.

*Variations for Piano on Lithuanian Folk Theme*, by Giedra Gudauskas has recently been published by the Highland Music Company, 1349 North Highland Ave., Hollywood, CA 90028. The price is \$3.00. The talented composer, Giedra Gudauskas, has create more than seventy vocal and instrumental pieces during her career. Her music has been performed in Australia, Canada, Europe, South America, and the United States, including a memorable performance at Carnegie Hall in New York City. This volume is a valuable Lithuanian contribution to the treasury of American music.

### Language Corner

Until recently, the question of the relationship between Baltic and Slavic languages had been a very heated issue among linguists. Although the attempt to link the two still persists in some corners, it has been well established that the differences outweigh the similarities. Part of the problem has been that the Slavic family of languages, in sheer number of languages and speakers, is indeed imposing. Over 200 million people speak some form of Slavic, while only about 6 million speak the Baltic tongues. Also, the geographic proximity of the two groups leads many to conclude that, since the Baltic lands are literally

engulfed by the Slavic-speaking countries, there must be enough of a similarity to "attach" the Baltic languages to the group formed by the gigantic neighbor.

This is not to say that there are no similarities. However, the criteria for a closer relationship can be found only in positive, common features which are, at the same time, deviations from the rest of the language. According to an article by Dr. Antanas Klimas, a specialist in German and Lithuania linguistics, Baltic and Slavic languages do share certain *phonological* (speech/sound system) characteristics, but these developments can be found in other Indo-European languages as well. It is also true that both languages share certain *morphological* features (word-formation and grammatical endings). These, however, developed either independently or on parallel courses, and are not due to any contact between speakers of the two languages. Finally, *syntactical* (word order) similarities are simply borrowings that have nothing to do with the ancient development of the languages. Thus, there is no reason whatsoever for anyone to use the misleading term "Balto-Slavic" when attempting to classify the many families of Language. Only the terms "Baltic" and "Slavic" should be used to identify these two separate and independent groups of Indo-European languages.

Needless to say, this is a topic we will be pursuing vigorously in the future. For now, we return to our glossary of English loan words and their proper Lithuanian equivalents.

English loan word:

11. *drugštoris*
12. *farma*
13. *ofisas*
14. *saidvokas*
15. *šteitas*

Lithuanian equivalent:

- vaistinė* (drugstore)  
*ūkis* (farm)  
*įstaiga* or *raštinė* (office)  
*šaligatvis* (sidewalk)  
*valstybė* (state, as in Ohio)  
 or *valstija* (state, as in USA)

### ARCHITECTURE.

**Vilnius Cathedral**, the first in Lithuania, was built by King Jogaila in 1387-88 while the country was being Christianized. Historical documents note that the Cathedral was built on the site of an ancient pagan temple. The foundation and lower section of the Cathedral's bell tower were once a part of the defense wall of Vilnius Castle, dating back to the 13th century. Fire and structural damages have caused the landmark to be rebuilt several times over the centuries, but the Cathedral's present appearance is credited to the architect Laurynas Stoka-Gucevičius. After the forcible annexation of Lithuania by the Soviets, the Cathedral was converted to an art museum and concert hall. Statues of the saints which once graced the pediment were ordered removed, and the relics of St. Casimir, once housed in a chapel beneath the Cathedral's cupola, were shipped to the church of Ss. Peter and Paul in Antakalnis.



Vilnius Cathedral. The bell tower is on the left; St. Casimir's chapel is beneath the cupola on the right. In the distance, just above the cupola, can be seen the famous tower of Gediminas Castle.

## THE LITHUANIANS

**Steponas Darius** and **Stasys Girėnas** attempted a daring and hazardous non-stop flight from New York to Lithuania on July 15th, 1933. Their success would have put them in the record books — their fatal crash in a German forest made them Lithuanian national heroes.

Both men had emigrated to the United States before World War I. Each had distinguished himself in civil aviation. In 1932, Darius came to an agreement with Girėnas to purchase a six-seater Bellanca airplane with \$3,200 of their own money. They named the plane "Lituanica" and made plans for a non-stop, trans-Atlantic flight to Kaunas, then the temporary capital of independent Lithuania. With over \$8,000 in additional funds donated by American-Lithuanians, a more powerful motor and extra fuel tanks were fitted to Lituanica but there wasn't enough money left to buy the latest navigational instruments or radio apparatus. During their flight, which began on the morning of July 15th, the pilots maintained a steady course while keeping their bearings by compass.

Lituanica reached West Prussia on the night of July 17th, two and one half days after it had left America. The pilots had flown 6,441 km (4,000 miles) in 35 hours and 15 minutes. They only had 650 km (419 miles) to go to reach their destination, but it was as far as they got. Lituanica crashed in a forest near Soldin, 115 km (74 miles) north of Berlin, and both men were killed.

The bodies of the pilots were flown to Kaunas. According to *Encyclopedia Lituanica*, over 60,000

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With this article, Bridges begins a new series on Lithuanians whose lives and accomplishments can serve to inspire us and reinforce our pride in our cultural and historical legacy. The subjects featured in this series will cover a broad spectrum: ancient figures from the dawn of Lithuania's existence will rub elbows with the founders of the Republic; poets and artists of Lithuanian blood will share a table with Americans of Lithuanian descent who embody the spirit of Lithuanian ideals and aspirations. We hope you will enjoy this series.

people attended the funeral, including representatives of the Lithuanian government, armed forces, and numerous organizations.

The reasons for Lituania's crash are still not clear. The American aviator Charles A. Lindbergh, who had made a solo flight across the Atlantic in 1927, declared that the deaths of the Lithuanian pilots seemed "very strange and distressing" to him. According to a commission set up by the Lithuanian government, the plane could have crashed because of the severe atmospheric conditions that were prevalent that night. However, the West European and American press printed stories alleging that the plane may have been shot down.

Even though Darius and Girėnas never reached Lithuanian soil the way they intended, they became national heroes and an example of courage to young Lithuanians. Indeed, they had emphasized this in a testamentary note before setting out: "*May the success of Lituania strengthen the spirit of the young sons of Lithuania and inspire them to new ventures . . . May the failure teach young Lithuanians strong will and determination.*"

**SPORTS**

The Ontario, Canada table tennis tournament, which took place in Toronto at the Etobicoke Olympic Stadium, featured 90 competitors. Nine Lithuanians were included in that field, of whom the most notable are **Gloria Nešukaitis**, **Birutė Plučas**, and **Elena Sabaliauskas**. These three "Lithuanian lionesses" not only won overwhelmingly in the aforementioned competition, but were among the top-12 players invited to the Canadian Invitational Tournament. These tournaments are played three times a year and determine which four Canadians will represent the Canadian Table Tennis Association in world competition. First place went to another ethnic Canadian, Gloria Hsu, but second place went to Ms. Nešukaitis who beat Ms. Plučas. Elena Sabaliauskas took ninth place.

**Vilma Bardauskas**, a native of Soviet-occupied Lithuania, has broken the world record for broad jumping with an astounding distance of 7.09 meters (22.7 feet) set during competition in Prague, Czechoslovakia. In 1978, United Press International poll for best world athlete ranked her Number 3, with American swimmer L. Caulkins at the top of the list; while a poll of journalists by the French Press Agency selected her as No. 1 sportsperson in the world. Ironically, Soviet sports reporters only placed her fourth on their list of athletic superstars, with the number one position going to the Russian grand master of chess, Valery Karpov.

In a recent interview, Mrs. Bardauskas stated that she wished there were six more hours to the day. Besides her rigorous daily training schedule, she is married and mother to a four-year-old boy, Tomas, and is also studying education at a university in Lithuania. At present, she is preparing for European competition as well as the 1980 Olympics in Moscow. Let the world press be forewarned when it covers the Moscow Olympics: Mrs. Bardauskas is Lithuanian, not Russian.

Another native Lithuanian to watch for is **Lina Kačiusytė**, who presently is the world master of the 200-meter breast stroke. Ms. Kučiusytė is known to have won several breast stroke championships in the Soviet Union in the 50 m, 100-m, and 200-m, distances, and will undoubtedly appear in Moscow in 1980.

**CALENDAR OF EVENTS**

**June 1:** Registration ends for English-speaking children of Lithuanian descent to attend the summer youth camp, Dainava, in Michigan. Parents may register their children by writing to **Youth Camp Dainava, 25830 Forestview, Southfield, MI 48034**; or by calling **(313) 354-0746**. The camp will be held from August 5 through August 19.

In support of the Cause, I have enclosed a check for \$ .....

NAME .....

ADDRESS .....

CITY ..... STATE ..... ZIP CODE .....

(Please make all checks or money orders payable to the Lithuanian-American Community of U.S.A., Inc.).

Mail to:

Bendruomenė  
155 Greenwood Ave.  
Wyncote, PA 19095

## BREZHNEV SAYS

In the January 7th issue of *Moscow News*, Malick M'Bow from Senegal asked the MN editors "Why is the Church in the USSR separated from the state, and the school from the Church?" The official answer given was, "Genuine freedom of conscience means that every citizen has the right to profess any religion, to conduct religious worship. But this also means that he has the right not to profess any religion and can carry on atheistic propaganda . . . . This fully conforms to the international pacts stipulating that all citizens are equal before the law."

The article betrays itself since it mentions the rights of atheistic propaganda, but hypocritically admits that the teaching of religious dogma is confined to "ecclesiastical schools," for priests only, and by "parents within their families." No one is suggesting that the Church in the Soviet Union be granted any special privileges. The Church should be equal before the law as is guaranteed by the Soviet Constitution.

But how is equality defined in the Soviet Union? "Equal" means that people have access to the press for atheistic propaganda, but that religious material must be printed in the form of underground "samizdat" (self-publishing) journals to avoid the arrest of the authors by authorities. "Equal" means the State

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is free to convert churches into . . . is next to impossible for clerics . . . necessary to maintain existing . . . means that all university stud . . . complete a course in so-called . . . but that only 10 students per year are allowed to enter the only Latin-Rite seminary left in the Soviet Union — the one in Kaunas, Lithuania.

Soviet hypocrisy was made apparent on July 28, 1976, when a new law was promulgated in Lithuania. According to this law, entitled "On the Status of Religious Societies," the teaching of religion by priests is allowed only in the seminary. As before, priests can be persecuted for teaching religion — but now based on the law. It seems that George Orwell's famous epigram can be easily applied to the Soviet Union, and particularly to Lithuania where most of the Soviet Union's four million Catholics live: all people are equal before the law, but some people, especially atheists, are more equal than others.

## MINOR NOTES

Top vocalist and classical guitarist **Jose Felciano** believes in reincarnation, according to a recent issue of the *National Inquirer*. He claims that in one life, he was a Russian ballet star, and in another . . . a Lithuanian opera star!!!

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