



Vol. 3 No. 4

APRIL, 1979

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.

TIME FOR AN APPRAISAL

With this issue, the new editorial board has published six editions of *Bridges* (if you count the combined November/December issue as two numbers). Granted that our biggest problem has been catching up with the calendar, we feel that we are close enough to our scheduled publication dates to sit back for a moment and take a look at what we've done so far. However, we can't do this objectively if we do it alone, and therefore ask your help. After all, you, the readers of *Bridges*, are the real judges of whether or not we're doing our job right. Bearing in mind our goal, "to re-establish ties between the detached, mobile Lithuanian-Americans and their Lithuanian heritage," the question is whether or not we are being successful. Do we, on the average, present information that not only interests you but gives you a better appreciation of your Lithuanian heritage and a greater chance to identify with it? Are there any features in *Bridges* that you particularly like or dislike? Is there anything that you would like to read about that we haven't been providing? Tell us your gripes or shower us with praise, but please, let us know how you feel. Cultural assimilation is a necessary tool for society to reduce friction among its diverse elements, but the price you pay for giving up that little corner of your being that sets you apart from the rest of the pack is often more than your children or grandchildren would have wanted you to pay, and it's usually non-refundable. Let us know how we can keep you while we still have you. Send all correspondence to **The Editors, Bridges — Lithuanian American Newsletter, P. O. Box 2158, Jenkintown, PA 19046**. Be assured that all letters will be given careful consideration and that the consensus of opinion will be reported in a future issue.

The Editorial Board of *Bridges*



CAUSE OF FREEDOM

In 1978, **Balys Gajauskas** was sentenced to 10 years of hard labor in a concentration camp and 5 years of internal exile within the Soviet Union but not in Lithuania. He had been convicted of "subversive activities" which included possession of religious literature, fifty pages of a Lithuanian translation of Sozhenitsyn's *Gulag Archipelago*, a list of 135 political prisoners, and some money which was assumed to be from the Solzhenitsyn fund. Mr. Gajauskas has worked closely with Alexander Ginzburg, the administrator of the fund which is intended to help the families of imprisoned dissidents.

To Gajauskas, 51 years old, this incarceration may be the final blow. In 1973, he finished serving a 25-year prison sentence for anti-Soviet resistance during World War II. His health has never recovered.

Mrs. Gajauskas recently wrote an open letter to President Jimmy Carter, via Western journalists in Moscow, appealing for Carter's help in freeing her husband from the Soviet concentration camps. Mrs. Gajauskas stated that her husband is still being persecuted by the militia because he refuses to be morally broken and continues his struggle for the rights of his nation. His suffering, she says, is beyond description.

Bridges readers wishing to write to Gajauskas, offering support, may use this address: Vilnius, Lithuania, Attorney-General for Lithuania, S.S.R., c/o A.K. Kairelis, Balys Gajauskas.

Letters, mailgrams, or even post cards sent to President Carter are also strongly recommended. The President's address is: The White House, 1600 Pennsylvania Ave., N.W., Washington, D.C. 20500.



Balys Gajauskas

CULTURE

Have you ever wondered why Lithuanians are so fond of **amber**. Or why it is worn so prominently during Lithuanian national holidays and other occasions, especially by Lithuanian women? In addition to its great natural beauty, the use of amber (*gintaras*) can be traced to Lithuanian antiquity and plays a role in many myths and folk-tales. The creation of this semi-precious stone, which is the only national gem of Lithuania, extends to pre-historical times.

It is believed that about 60 million years ago, giant pine trees grew in the area that included the Baltic Sea. At the time, the climate was probably sub-tropical. For unknown reasons, the pines produced excessive amounts of resin which then dropped to the forest floor and became embedded in the local sediments. Over the centuries, these resin deposits became compressed by the weight of overlying layers of forest debris, soil, and rocks, and eventually became fossilized. As the land changed and what we now know as the Baltic Sea became created, it is believed these deposits were removed, transported, and redeposited by waves, currents, and ancient rivers. Glaciers also transported and redeposited the amber during the ice ages that followed.

Much amber is now found along the banks of present-day rivers such as the Nemunas, Strėva, and Širvinta, and along lakes such as Lūkštas and Plateliai. Amber is also washed up from the bottom of the Baltic Sea and collects on the shores. On a good day, following a severe storm, an experienced fisherman may collect up to 20 kg (44 pounds) of amber by sorting it out from the seaweeds with which it's entangled. The amber mines and pits of Palvininkai, on the Baltic Sea coast of the Sambia Peninsula, annually produce 500,000 kg (550 tons) of raw amber. This amounts to 90% of the world's amber production. However, only 20% of all the amber produced is suitable for making fine jewelry or for artistic creations. The rest is used for making costume jewelry, electrical insulation, amber oil, acid, varnish, perfume, and other products.

According to the *Encyclopedia Lituanica*, **succinite** (also called "true amber"), is the most abundant type and is considered to be the best. It occurs as rounded nodules, drops, or grains. Succinite is usually of a yellow, honey-like color, but may occur in many shades from pale yellow to dark brown. White pieces with a yellowish tint are rare, as are reddish, bluish, or greenish tints.

Prehistoric amber artifacts are found in about 60 locations in Lithuania. Amber has been used in ornaments for men, women, houses, and weapons; for cult symbols and ceremonial purposes; and as

barter for foreign goods. Bartering was a common practice during the Bronze Age, and Baltic amber artifacts from that period have been found in northern Italy and Greece.

Today, ornaments made from amber include necklaces, pendants, bracelets, brooches, earrings, rings, cuff links, and hair pins. Larger pieces of amber serve for making figurines, handles for tableware, ornamentation on swords and canes, small utensils, wall murals, and even costly reliefs.

Traditions

Lithuanians are well known as "people of the earth" whose very culture, songs, and traditions were shaped by their everyday communion with land and nature. Celebrations surrounding important events of the calendar year were replete with ancient customs modified by the coming of Christianity to Lithuania. One of the most important events of the year for Lithuanians was, and still is, *Easter*. The word for Easter, *Velykos*, comes from the Byelorussian *velikii den*, which means *didelė diena* — the big or important day.

Religious services would commence at sunrise on Easter Sunday with a ceremonial procession that wound around the church three times, during which *Linksma diena mums prašvito* was sung. This was followed by a High Mass and then by a blessing of the food brought by the parishioners. Since Easter coincides with the start of the planting season and a renewal of spirits after the long, hard winter, one can find many traditions that deal with a new beginning and an assurance of health and good harvests. The following traditions are taken from Jonas Balys' *Lietuvių Kalendorinės Šventės (Lithuanian Calendar Festivals)*.

— Easter eggs (*margučiai*) were painted using natural dyes such as birch leaves and onion skins, with alum added. The custom of inscribing Easter eggs with designs (either wax applications or engravings) is a recent addition. The Easter morning meal was begun when family members and friends each took a hardboiled egg and lightly struck it against the egg held by another to see which shell would last unbroken. Those with the strongest eggs would live the longest. It is also said that, whenever in trouble or lost, if you remembered the name of the person with whom you cracked or shared the first egg on Easter, you would be helped.

— *Velykų bobutė* (perhaps translated as Grandmother Easter) was similar to the Easter bunny we know in America, in that she brought *margučiai* to good children. It is said that she comes before sunrise in a little wagon whose wheels are made of beets, drawn by wax ponies, and holding reins of "begars' canes."

— Swinging on swings was also a custom practice to ensure good harvests and happiness. It is said

that those who swung higher would have a higher growth of flax. Swinging was later prohibited since, in their zeal to earn a good crop, many Lithuanians had accidents.

— Problems with fleas for the coming year could be prevented by a simple practice on Easter morning. While everyone is sleeping, you should sweep up the house floor and carry the debris to your neighbors land, depositing it just over the border. This is almost guaranteed to prevent fleas from bothering you for the coming year, but there's one catch. You have to sweep the floor and carry the sweepings outside while totally naked, making sure, of course, that no one sees you.

Traditionally, Easter was celebrated over several days, ending with the Wednesday following Easter. Known as *ledų diena*, or "day of ice", several other traditions were practiced on this day to prevent frost from damaging the crop you had spent the past several days doing your best to protect.



Traditional Lithuanian Easter eggs (Margučiai)

Publications

Manyland Presents Their Best, edited by Stepas Zobarskas. Published by Manyland Books, New York, 1978; hard cover, 142 pages. Available for \$5.95 from Manyland books, 84-39 90th Street, Woodhaven, N.Y. 11421.

Stepas Zobarskas, a Lithuanian writer, established a publishing firm with the goal of translating and printing literary works which are little known by the English-speaking world. This recently issued anthology presents the best of several of Manyland's best authors. Over half of the 17 authors in this book are Lithuanian, including: Leonardas Andriekus, Jurgis Gliauda, Vincas Mykolaitis-Putinas, R. Spalis, Vladas Žilius, and Jonas Zdanys. The Lithuanian works were translated into English by Jonas Zdanys.

The Baltic States in Peace and War, 1917-1945, edited by Dr. V. S. Vardys and Dr. R. J. Misiūnas, was recently published by University Park in London. The book features several articles on various topics regarding the Baltic States. The authors include: Olavi Arens, Charles L. Sullivan, Aba Straschas (Israeli), V. S. Vardys, Michael Garleff (West Germany), Alexander Dallin, David M. Crowe, Julius P. Slavėnas, Edgar Anderson, Boris Meissner (W. German), Dennis J. Dunn, David Kirby (British), and R. Misiūnas. Priced at \$12.50, the book is available from the Pennsylvania State University Press, University Park, PA 16802.

The Other Catholics, a book published in 1978 by Arno Press, a New York Times Company, deals with the contributions that various ethnic groups have made to American Catholic life, thus attempting to communicate information to balance out the well-known influence of the Irish. This publication presents studies about the following groups: Czechs, Poles, Italians, Hungarians, Eastern Rite Catholics, Slovaks, Slovenes, Syrians, and **Lithuanians**. The Lithuanian study, written by Father Valkavičius, presents a methodical examination of six Lithuanian parishes in the Hartford diocese. The author deals both with the negative and positive contributions of the bishops (M. Tierney and J. Nilan) during the time these ethnic parishes were first establishing themselves. The study was written on the basis of archival materials, but Father Valkavičius also comments on the societal and ideological currents of these parishes.

Language Corner

Lithuanian names are divided between composed, compound names and uncomposed, common names. There are approximately 80,000 separate names which fall into either one of these groups but, regrettably, according to Dr. Antanas Klimas, only about 20% are completely Baltic in origin. Approximately 40% of all Lithuanian names are "international," in that they are derived from Biblical, Greek, or Latin sources that were later Lithuanianized. These names are in the common, uncomposed category. For example, many Lithuanian names are derived from the Latin word *clemens* (kind): Klimas, Klimaitis, Klemas, Klemka, Klimkaitis, Klimėnas, and so on. From the biblical name Johannes have sprung such variants as Jonas and Janavičius. The remaining 40% of Lithuanian names are either purely Slavic or were once Lithuanian names that were later translated into Slavic. Oželis (goat) became Kazlauskas, and Užukalnis (country behind the hill) became Zagurskas. In addition, Slavic suffixes were added to many Lithuanian names: Klimas became Klimavičius, Kaunas became Kauneckis, etc. In independent Lithuania, a law was passed allowing people

to Lithuanianize their names whether or not they were originally Lithuanian. Many took advantage of this, even in the United States: Dambrauskas became Dambriūnas, for example, and Janulevičius became Jonys. Finally, patronymic suffixes were adapted to some Lithuanian names. Patronymics are names derived from the father. These suffixes included -ūnas, -ėnas, and -aitis; and the diminutives such as -ėlis, -elis, and -ukas. For example, Karalius became Karaliūnas, Tumas became Tumėnas, Jonas became Jonaitis, and Tijūnas became Tijūnelis.

While only 20% of Lithuanian names are considered to be truly Lithuanian, this does not reflect on the Lithuanian language in general. Lithuanian is a Baltic language, very different from Slavic or other non-Baltic languages. We should do our best to preserve the unique character of our language, and so *Bridges* presents its continuing list of anglicisms.

<i>English loan word:</i>	<i>Lithuanian equivalent:</i>
21. <i>strytkaris</i>	<i>tramvajus (trolley, streetcar)</i>
22. <i>vakėšėnas</i>	<i>atostogos (vacation)</i>
23. <i>praspėndyti</i>	<i>išleisti (spend)</i>
24. <i>steidžius</i>	<i>scena (stage)</i>
25. <i>diferėns</i>	<i>skirtumas (difference)</i>

THE LITHUANIANS

Lithuanians were living in tribal hunting communities as long ago as the second millennium, B.C. Their gradual unification resulted from the development of these Baltic tribes into a loosely knit agricultural community. Over time, these agricultural communities became distinguished as large estates under the control of those who had risen to power and eminence. Rivalries for supremacy eventually developed among these noblemen and landowners. As families grew and alliances shifted, more powerful figures began to emerge — the dukes of ancient Lithuania.

According to Juozas Jakštas in *Lithuanian—700 Years* we learn of the power and influence exerted by these dukes from Russian and German writings of the twelfth and thirteenth centuries. The *Volhynia Chronicle* is the earliest source which can be considered "proof" of the inception of the Lithuanian state in the thirteenth century. Of the twenty-one Lithuanian dukes that the *Volhynia Chronicle* mentions, five were referred to as "elders", thus attesting to their superiority over the remaining sixteen. Prominent among the five was one called **Mindaugas**.

The most powerful member of his clan, Mindaugas followed an expedient course in exerting and maintaining control . . . he united the area of Lithuania by eliminating his relatives. According to the *Chronicle*, he "began killing his brothers and nephews, expelling others from the country, and ruling alone in all of Lithuania."



King Mindaugas (? - 1263). Sculpture by Vytautas Kašuba is on display in the Lithuanian Cultural Center in Brooklyn, N.Y.

Although the specific actions which Mindaugas took to achieve this end are unknown, the unity of the Lithuanian state is attested to by the successful campaign Mindaugas is reputed to have led in Šiauliai in 1236. Through this "war," the Lithuanians expelled the Livonian Brothers of the Sword, or Livonian Knights. The Livonian Knights were a Germanic military and religious order which resided in Estonia and parts of Latvia, but they were pressing the Lithuanians from the north with the aim of conquering and Christianizing them.

Mindaugas was faced on all sides by enemies who threatened the state he had created. The relatives he expelled were anxious for revenge and turned to other states for support. His chief opponent, duke Vykintas, had himself baptized in order to secure the assistance of the Archbishop of Riga. However, Mindaugas finally achieved a reconciliation with the Archbishop and the rest of the Livonian Order by agreeing to submit to baptism and to embrace Christianity. In return, Mindaugas received a king's crown in 1253. Consequently, the coalition of forces against him disintegrated.

During the approximately eight years of stability and peace that followed, the Teutonic Knights were attempting to gain a firm footing in Samogitia, present-day northwestern Lithuania, but at that time it was not yet a part of the Kingdom. Like the Livonian Order which was located in the northeast, the Teutonic Knights comprised an order of nobles charged with

conquering pagans and acquiring their lands. Evidence survives that the Samogitian leader, Treniota, talked Mindaugas into reverting to paganism and then offered to join forces with him in repelling the invaders. Mindaugas, having become the most prominent leader among the Balts, appears to have accepted the offer, for the two united in battle against the Knights in 1261. The attack failed and Mindaugas, regretting having fallen away from the Order, turned on Treniota. However, Treniota had concluded an alliance with Duke Daumantas of the Nalšia region. With his help, Treniota succeeded in killing Mindaugas along with his two sons in 1263, thus ending his reign but averting what could have been a civil war.

Up to the time of Mindaugas, little had been known of Lithuania. Mindaugas achieved his place in history by successfully unifying the Lithuanian state, introducing Christianity (though not, perhaps, by his own choice), and by being crowned its first king. Even after his death, there still remained a coherent state, one which had a cultural bias toward the West and the beginnings of a political expansion to the East. Most importantly, there remained the strong nucleus of a Lithuanian state which survived until the new dynasty was established in 1295 under **Gediminas**.

IN LITHUANIA

"The Devil you say", or so they say in Kaunas, according to a Reuters article in the February 13 issue of the *San Francisco Chronicle*, and an AP report in the *Philadelphia Inquirer* on February 18.

It all started on June 13, 1906 when a Catholic priest visited the home of his friend, Lithuanian Impressionistic painter and collector **Antanas Žmuidzinavičius**. The purpose of the priest's visit was to admonish this non-believer for not going to Mass. As a reminder, the priest gave Žmuidzinavičius a carved wooden statue of Satan.

The token proved to be a poor incentive for increased piety, but as a start for a new collection, the painter's 23rd, it couldn't have been better. By the time he died in 1966 at the age of 90, Žmuidzinavičius had collected over 220 statues and likenesses of the devil. Today, although the collection is ignored by the official Soviet tourist program, crowds still pack the late painter's house all year-round.

An all-female pop rock group is becoming the rage in Vilnius, according to a recent Associated Press release. These six housewives, ranging in age from 19 to 47, call themselves **The Wasps** (*Vapsvos*). They play everything from Abba to the Beatles at Aerofortas, Vilnius' largest restaurant, where they regu-

larly appear. Although the Soviet establishment officially disapproves of the decadent influence that western rock supposedly has on young people, The Wasps have apparently avoided censure by staying away from politically sensitive lyrics. Meanwhile, since the wives are out playing or practicing almost every evening, the husbands stay out of trouble by watching televised hockey games all night long.

PERSONALITIES

Rev. Monsignor **Juozas Karalius** celebrated his 90th birthday and his 60th jubilee as a priest this year. He was born in Lazdijai, Lithuania on February 4th, 1889 and came to the United States in 1901. Msgr. Karalius completed his studies here and was ordained on December 20, 1919 in the Baltimore Cathedral, Maryland. He served in several Lithuanian churches in Pennsylvania and, for 44 years, was the pastor of St. George's Lithuanian Parish in Shenandoah, Pennsylvania. Msgr. Karalius was named a domestic prelate with the title of Reverend Monsignor in March, 1966. He has been a contributor to the Lithuanian press and a zealous worker in various organizations; he was one of the original organizers of BALFas (United American Lithuanian Relief Fund). In addition, he has translated various religious works from English to Lithuanian and has been a very generous patron for the publication of many Lithuanian books.



Rev. Msgr. Juozas Karalius

The Canadian daily *Winnipeg Press* recently reported on the travels of Lithuanian-American Tony Dauksza to Canada's arctic regions on behalf of his

film corporation, Far Horizons. Dauksza, a resident of Grand Rapids, Michigan, has made eight trips so far. His educational films have been shown in schools throughout Indiana and Michigan.

Reunions

Every year, **Benjamin Paulionis** fills out an application asking permission for his wife to emigrate from Lithuania. Every year the application is denied by the Soviet government, usually with no reason given. The couple has been apart for 34 years.

According to the *Kentucky Edition Enquirer*, of Cincinnati, Ohio, Paulionis fled to Germany on a freight train when the Russians invaded Lithuania in 1944. His wife, Stanislava, their two-year-old daughter, and infant son were to follow. They didn't get out fast enough, however, and were trapped. After arriving in the United States in 1949, Paulionis sought and was granted U.S. citizenship in 1955.

To get his family out, Paulionis tried working through a lawyer who had been successful in this area. After three fruitless years he undertook a letter-writing campaign on his own. He wrote, in succession, to Presidents Eisenhower, Kennedy, Nixon, Ford, and Carter. He wrote to Congressmen and Senators, to the Soviet Ambassador in Washington, and to the American Ambassador in Moscow. At one time, he even asked Eleanor Roosevelt to intercede on his behalf. So far, all of his efforts have been in vain.

Paulionis' wife was once told that she couldn't emigrate because she had no relatives living in America. When she asked why her husband didn't count, Paulionis says the Soviets responded with "Oh him. He left Lithuania illegally." In her latest letter to Paulionis, she said that authorities in the town where she and her daughter live advised her to give up, that although she was 58 and retired, she would never be permitted to leave.

Paulionis remains undaunted. Others who were separated from their loved ones in Lithuania may have given up and eventually re-married, but Paulionis is resolute: "I still want my woman."

Bridges is pleased to report that **Jonas Jodwalis** and his sister, **Lorraine Vaicekauskas**, returned home to Chicago in February. They and their families had been the subjects of a long and difficult struggle with the Soviet Union, as reported in the November/December issue of *Bridges*. The March, 1979 issue of *Lithuanian Life Line* (a Knights of Lithuania Bulletin from which this news is taken) gives credit to the tireless efforts of Sister Bertha Jodwalis of Chicago and to all other Lithuanian-Americans who would not let this family be forgotten.

MEDIA

David K. Willis, staff correspondent for *The Christian Science Monitor*, characterizes Lithuania as a unique nation, "a race apart" from the Soviet overlords. Contrary to what one finds in Moscow, Willis points out in his article ("Lithuania: Clean, Neat, Stylish") that supermarkets are kept clean and orderly; that coffee shops are comfortable and wood paneled, serving good coffee and excellent cakes in a European rather than a Soviet manner. The people look European, wear good quality clothing, and are "sturdy churchgoers." They are also ardently nationalistic, a expressed by the Roman Catholic church, a unique language, music, literature, and wood and leather crafts. Mr. Willis cites the strength of Catholic belief in Lithuania: estimates of believers range from 42 to 75 percent, with a vigorous underground church. There is also an underground press, whereby writers, artists, musicians, and theaters all try to keep Lithuanian nationalism alive. Occasionally, there is open defiance, hijackings, defections — but political power remains firmly in the Communist Party hands in Moscow. Willis was also impressed by the human touches that abound: "The narrow streets of the old town (Vilnius), reminiscent of the days when the Lithuanian grand duke ruled a huge chunk of surrounding territories (The clean, comfortable hotel, miles ahead of the standard Soviet variety The planning official who, asked if Vilnius would reduce the high school week from six to five days, ended his reply by saying how nice it would be to have the children on family weekend outings"

ORGANIZATIONS

Putnam, Connecticut is well known to many Lithuanians as the home of the Lithuanian Sisters of the Immaculate Conception Convent. The ICC operates several Lithuanian youth camps, the Matulaitis and Villa Marie Nursing Homes, as well as other convents in Toronto and Montreal. The convent in Putnam is the site of a permanent collection of Adomas Galdikas' paintings and a miniature version of Mindaugas Castle, erected by Rev. Dr. Stasys Yla, is located on the grounds. The Putnam convent is also the home of the **American Cultural Archives (ALKA)**.

The Archives were established by Prelate Pranciškus Juras, who currently resides at the Matulaitis Nursing Home. Prelate Juras collected materials for the Archives throughout the 55 years of his active priesthood. He also constructed the building used to house the Archives-Museum. So many materials have been collected that the structure has become too small to contain them all. These materials include music, paintings, folk art, and literature. For example, the museum includes copies of the newspaper *Aušra*

from 1898, an amber collection, a 300-year-old apron, dowry chests, Lithuanian tapestries, money, and stamps, and over 50,000 books, including the Lithuanian Bible printed in 1567.

With his health waning, the Prelate handed over care of the museum to the Lithuanian Catholic Academy of Science. Their first goal is to prepare a suitable environment for the Archives. Construction of a larger building was begun in the Fall of 1978, and the outer shell has been completed. However, funds are needed to finish the construction and to cover expenses, estimated to be between \$200,000 and \$250,000. All *Bridges* readers who are able to contribute to build a better home for this valuable material are urged to do so. Donations, which are tax deductible, and requests for more information may be sent to **ALKA, P.O.Box 608, Putnam, CT 06260**.

The Knight, the official publication of the **Lithuanian Numismatic Association**, reports that the Lithuanian-American Aero Club of Chicago has issued a special memorial medal to commemorate the ill-fated flight of Steponas Darius and Stasys Girėnas. These two Lithuanian aviators crashed in Germany on July 17, 1933 while on a non-stop flight from New York to Kaunas. The medals, designed by Vytautas Peseckas, are 2" in diameter and were produced by the Hamilton Mint. They are available in .999 silver (1.775 oz.) for \$25.00 and in solid bronze for \$10.00 Limited quantities are being struck: mintage for the silver coin is 125, and 80 for the bronze. Orders may be placed by writing to the **Lithuanian American Aero Club, Inc., 2846 West 63rd St., Chicago, Illinois 60629**. If ordering, be sure to include 75 cents per coin to cover postage and handling charges.



Medal Shown
Actual Size

Darius & Girėnas Memorial Medal

EDUCATION

Murdoch M. Rodgers, a post-graduate student at the University of Edinburgh, Scotland, is making a comparative study of the Lithuanian community of Lanarkshire, Scotland during the years 1880 to 1920, and a Lithuanian community of similar size and composition in America during the same time period. He is seeking primary and secondary sources for his research, and will welcome advice or suggestions from anyone in the Lithuanian-American community.

Mr. Rodgers feels that an account of the Lithuanian experience during this period could shed new and important light on a number of political and social issues, and can make an even greater contribution towards an understanding of the problems of the immigrant groups and of the response of the host nation to those immigrants. His doctoral thesis concerned Lithuanian immigration into the United Kingdom after 1880, and Mr. Rodgers is willing to forward a copy of his paper to any interested party. He can be contacted by writing to: 17, Waverly Park, Abbeyhill, Edinburgh EH8 8ER, Scotland, United Kingdom.

CALENDAR OF EVENTS

August 12: The 65th Annual Lithuanian Day will be held on Sunday, August 12th, at Lakewood Park in Barnesville, Pennsylvania. This is the largest and oldest continuously-held ethnic celebration in the East. Lithuanian displays and craft demonstrations will be shown from 10 a.m. A program of Lithuanian songs, dances, and fun for everyone will begin at 2 p.m. Lakewood Park is located off of PA Rte. 54, between Tamaqua and Mahanoy City. It can be reached from PA Rte. 309 or by taking Exit 37E of I-81. For more information, contact Mrs. B. Mikatavage, 321 St. Francis Street, Minersville, PA 17954.

ACKNOWLEDGEMENTS

The editors of *Bridges* wish to thank the following for their financial support of our efforts:

- Peter Ozervat, Oceanside, N.Y. \$ 5.00
- The Lemont Chapter of Bendruomenė,
Lemont, Ill. \$15.00

BRIDGES — LITHUANIAN-AMERICAN NEWSLETTER is published monthly by the Lithuanian-American Community of the USA, Inc. Editor: Rimantas A. Stirbys; Assistant Editors: Jūratė Krokytė Stirbienė and Grigas Ardys; Contributing Editors: Marytė Bizinkauskaitė, Mykolas Drunga, Teresė Gečienė, Vytautas Jurgėla, Eduardas Meilus, Jr., Aldona Ryan, and Vytautas Širydas; Lithuanian-American Community Liaison: Algirdas Budreckis. Entered as Third Class Matter at the Post Office in Brooklyn, New York. Subscription rates: \$3.00 for one year. Editorial address: P.O. Box 2158, Jenkintown, PA 19046. **Subscription address:** BRIDGES — Lithuanian-American Newsletter, c/o J. Jankus, 84-55 86th Ave., Woodhaven, NY 11421.

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