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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.

## COALITION TO FREE PETKUS AND GAJAUSKAS

On April 27th, 1979, negotiations conducted by the United States government secured the release of five Soviet political prisoners in exchange for two Russians convicted of espionage... no Lithuanians were included in the trade. Subsequent press reports indicated that more Soviet prisoners might be released; but still, there was no mention of any Lithuanians being included. Consequently, on May 1st, 1979, the "Coalition to Free Petkus and Gajauskas" was formed to initiate and direct actions which will result in the release from Soviet prisons of the two most prominent Lithuanian Prisoners of Conscience—Viktoras Petkus and Balys Gajauskas. The Coalition was initiated by the National Executive Committee of Bendruomenė, but comprises representatives of diverse Lithuanian-American organizations and other concerned Americans. The Coalition's Organizing Committee is now in the process of inviting distinguished business, religious, labor, community, ethnic, and civic leaders throughout the country, as well as other well-known individuals in the fields of entertainment, sports, and the communications media, to serve on the Coalition's Honorary Committee.

Thus far, the Honorary Committee includes **Prof. Tomas Venclova**, **Alexandr Ginzburg**, **Valentyn Moroz**, **Romas Giedra**, **Vytas Gerulaitis**, **Jerome Shestack** (President of the International League of Human Rights), **Dr. Peter J. Liacouras** (Dean of Temple Law School), and **Sister Gloria Coleman** (Member of the National Interreligious Task Force on Soviet Jewry). New members are continuously being added to the roster, enhancing the prestige of the Coalition and contributing to the realization of its goals.

All Americans of Lithuanian descent are urged to support the Coalition's work in every conceivable way. Financial contributions will certainly be welcomed, and can be sent to the Coalition's Headquarters at **708 Custis Road, Glenside, PA 19038**. More importantly, *Bridges* readers can help Petkus and Gajauskas by writing letters, sending mailgrams





**Viktoras Petkus**



**Balys Gajauskas**

or telegrams, making phone calls, or even personally contacting members of the administration, the Congress, and the press, urging them to do all in their power to free these two Lithuanian patriots. For more information about how you can help, write to the above address or call **(215) 886-5849**.

The state of health of these two men is precarious. Act now, and you may help save their lives.

**Charles H. Zerr,**  
*Chairman of the Organizing Committee for the  
Coalition to Free Petkus and Gajauskas*

(Future issues of *Bridges* will provide reports on the Coalition's progress and the actions being planned or implemented, as well as more information about Viktoras Petkus and Balys Gajauskas — *Ed.*)

### COMMUNITY WITH A CAPITAL "C"

Results are in from the recent **Bendruomenė elections** for the Ninth Taryba (Council). The elections were held in ten *apygardos* (districts) and a record 8,360 Lithuanian-Americans cast their ballots... 13 percent more than the last election in 1976. The names of the winning candidates will be listed in the next issue of *Bridges*.

On May 22nd, National Executive Committee Vice-President **Rimas Česonis** participated in a **SALT-II conference at the White House**. Principal speakers were President Jimmy Carter and National Security Advisor Dr. Zbigniew Brzezinski. During a luncheon reception prior to the conference, Mr. Česonis had the opportunity to exchange views with former senator and Ambassador to Viet Nam Henry Cabot Lodge,

Assistant to the President Anne Wexler, United States Representative to the United Nations Seth Mongian, and the President and Chairman of the Board of the Du Pont de Nemours Corporation, Irving Shapiro, who proudly told Mr. Česonis of his own Lithuanian heritage.

On May 30th, Bendruomenė's Washington Representative **Algimantas Gureckas** attended another SALT-II conference, one at which he asked Dr. Brzezinski not to forget about Lithuanian prisoners of conscience Viktoras Petkus and Balys Gajauskas. **Philip Skabeikis**, President of the National Council of the Knights of Lithuania (Vyčiai), also attended the conference, and he and Mr. Gureckas found some time to discuss common areas of concern and to compare notes on the various actions that their respective organizations were taking.

## CAUSE OF FREEDOM

**Romas Giedra**, who spent five years as a political prisoner in a labor camp for trying to escape from behind the Iron Curtain, was expelled from the Soviet Union on April 1 of this year. On May 5th, he spoke at the New Jersey Latvian Society's social center, where he and his wife, Lidija, were guests at a dinner sponsored by the New Jersey Council of Estonian, Latvian, and Lithuanian Americans. He asserted that the dissident movement is more extensive than most Westerners realize, especially in the non-Russian areas of the Soviet Union.

In an article in the *Asbury Park Press*, Giedra described the recent release of five prominent political and religious dissidents as a tactic by the Soviet government. "It's part of a plan to get trouble-makers out of the way," he said. Edward Kuznetsov, one of the five who came to the U.S. in that trade, was Giedra's prisonmate at the Mordovia labor camp.

Giedra's first brush with Soviet authorities came in 1962, when he was 17. He and three friends attempted to leave the Soviet Union by hijacking an unattended four-seater passenger plane from the port city of Klaipėda to Sweden. A lock on the plane's fuel tank ruined their bid for freedom and the result was a five-year sentence on a charge of "renouncing (the) Soviet homeland." When his sentence expired, Giedra spent a year under house arrest, forced to stay indoors between 6 a.m. and 9 p.m. every day. He had to report to the police station weekly.

From then until 1972, his life was very "uneventful," but in 1972 he joined the resistance and worked for the underground press. In 1978, Giedra went to Moscow and cooperated with Russian dissidents in writing an open letter asking that all nations, including those in the Soviet Union, be allowed to exercise their right of self-determination. The police found the material, took Giedra back to Vilnius, and told him that if he didn't leave Lithuania he would be put back in prison. Giedra and his wife departed from the Soviet Union on April 1.

In the United States now, Giedra would like first of all to improve his English and find a job. He vows to continue to do whatever he can to help his homeland regain its independence and to help his friends still languishing in Soviet jails as political prisoners. According to Giedra, the resistance movement is tied to nationalistic aspirations and the desire for self-determination, which overrides any conflict between Communist and non-Communist forms of government.

Giedra's latest step has been to join the Advisory Committee of the Coalition to Free Petkus and Gajuskas.

## CULTURE

Angered, but refusing to bow to vandals, the head of the **Lithuanian-American Wayside Shrine Committee** vowed to begin a campaign to replace the toppled and vandalized wayside shrine that had been erected in Flushing Meadow Park, New York. The shrine, which had been the victim of several previous attacks, was destroyed in April. Dedicated in 1964 to the heroes who fought and died for Lithuanian freedom, the *koplytstulpis* was built in Chicago to the specifications of the shrine committee at a cost of \$35,000. According to an article in the *Queens Daily News*, plans are under way to build another, vandal-proof shrine and find a new home for it.

### The Lithuanian Folk Song

Lithuania is appropriately called *Dainava* — the land of song — because of her vast and varied resource of folksongs. Indeed, foreign visitors have marvelled at how seemingly every phase of Lithuanian life has a song for the occasion. The Lithuanian folksong is so ubiquitous it can be interpreted as a release from tedious work, from heartache, or from hardship; as an expression of jubilation, communion, or joy in nature; or as a means of courtship. As in other countries, *dainos* (songs) have been sung in Lithuania for many centuries. Some references to Lithuanian folksongs can be found in the writings of the monk Canaparius. He describes the unsuccessful journey of the missionary Adalbert to the Prussian and southern Lithuanian lands in 999 A.M., and mentions a "joyful song sung by the Lithuanians." The 15th century Polish historian Dlugosz maintains that the *Jotvingiai* of southwestern Lithuania fought very valiantly because they hoped that their heroism would be described in song.

Before music and words were written down, traditional songs were passed down from generation to generation by the oral-aural method. A song is passed "orally" to others, who then "aurally" retain and reproduce it at a later time. With the approach of the twentieth century, the infiltration of "progress"

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*The Lithuanian Folksong* is the first of a series of articles on this subject which will be appearing in *Bridges*. The author, **Danutė Staškevičius**, is 24 and is from upstate New York. She received a Baccalaureate degree in music from Nazareth College of Rochester in 1976. Although her main interest was piano performance, she also received a New York State Provisional Teacher's certification. Presently, she is completing a Master's degree in musicology with a minor in ethnomusicology and is employed as an associate instructor in music theory at Indiana University, Bloomington, Indiana.

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into the folklife of rural villages (from which folksongs arose) greatly disrupted and altered the folkway tradition of preserving music. Consequently, the folkmusic of nineteenth century Lithuania is quickly disappearing with the last generation of that century.

In Lithuania, the need for recording folksongs was realized in the early decades of the twentieth century. Prior to that time, most folksong collections included only the text and not the melodies, and many were collected by Prussian and Polish linguists. Melodies which they annotated must be reviewed since most of them were amateur musicologists from Western European schools who probably tended to force the melodies into preconceived or "pre-cultural" frameworks.

However, during the latter half of the nineteenth century, some important collections were made and published by a Lithuanian, Antanas Juška. His collection of *Lietuviškos Dainos (Lithuanian Songs)* and two volumes of *Svotibines Dainos (Wedding Songs)* were published between 1880 and 1883. Juška transcribed approximately 7,000 song texts and 1,852 melodies. His collection represents the foundation from which emerged later studies, collections, transcriptions, and catalogues of folksongs in the twentieth century.

Two important pioneers in the systematic collection and investigation of Lithuanian folksongs have been Jadvyga Čiurlionytė (Čiurlionis) and Genovaitė Četkauskaitė (Četkauskas), both residing in Vilnius. An example of the number of songs collected to the present day can be best represented by the 70,000 wedding songs which are catalogued, along with other genre, at the Vilnius Institute of Linguistics and Literature (*Lietuvių Kalbos ir Literatūros Institutas — Vilnius*).

Next month . . . Lithuanian Folksong Genres.

### A Lithuanian Wedding

Lithuanian folk lore is so rich with wedding and songs that a group of young Lithuanians in the Boston area felt a need to do more than just listen to recordings or read folk tales. In 1975, they began gathering at each other's homes to sing, dance, and relive their heritage. Before long, their proficiency and talent became so well known that requests were made for them to appear in public, and so **Boston's Lithuanian Ethnographic Ensemble** was born. Under the inspired direction of Gita Kupčinskas, who with the help of Aldona Lingertaitis selected and prepared the material, the cast of 35 players has performed *Kaimo Vestuvės (A Lithuanian Wedding)* in Chicago, New York, Philadelphia, New Haven, and the Boston area. This summer, the Ensemble will appear at the 1000th anniversary celebration of the city of Brussels, in Belgium; later, the group will also perform at the closing ceremonies of the IVth World Lithuanian Youth Congress.

The songs, dances, games, and ceremonies of "A Lithuanian Wedding" were selected from various Lithuanian ethnographic regions and localities. You would be well rewarded to go out of your way to see it if the group should ever come to your area.



A scene from "Kaimo Vestuvės" (A. Bagdonavičius)

### Publications

The *World Lithuanian Catholic Directory*, edited by Father Kazimieras Pugevičius, is a newly expanded version of the 1975 edition. It lists a variety of sources and types of information, such as: the names of Lithuanian bishops outside of Lithuania, parishes and missions, newspaper and magazine editorial offices, publishers and printers, hospitals, convalescent homes, and Lithuanian Catholic centers. The information is present in both English and Lithuanian. The *Directory* is 80 pages long and is published by the Lithuanian-American Roman Catholic Priests' League. It can be ordered for \$5.00 by writing to the League at 357 Highland Blvd., Brooklyn, N.Y. 11207.

May 7th marked the 75th anniversary of the restoration of the Lithuanian language press in Lithuania after a 40-year ban. Following the unsuccessful 1863 revolt, the Russian governor-general Muraviev banned the printing of literature in the Lithuanian language in Latin characters. Both he and his successor, Kaufman, sought to impose Russian Cyrillic letters in Lithuanian publications. This inaugurated the so-called **Knygnešių Gdynė** or "Era of Book-Leggers." Initiated by Bishop Matas Valančius of Samogitia, Lithuanian patriots published books in East Prussia and smuggled them into Lithuania. In addition to this traffic in banned Lithuanian books, a series of Lithuanian newspapers appeared after 1883 as a manifestation of the refusal of the Lithuanians to submit to Russification. All had one common goal: namely, the preservation of the Lithuanian nation from the ex-

inction to which it had been condemned by the Russian rulers. Among the principal papers were *Aušra*, *Varpas*, *Apžvalga*, and *Tėvynės Sargas*.

On May 7, 1904, by decree of Tsar Nicholas II, the restoration of the rights of the Lithuanian press was proclaimed. Both Sviatopolk-Mirsky, the Governor General of Vilnius, and Veriovkín, Governor of Kaunas Province, recommended this action to the tsar, having recognized the utter futility of all efforts to suppress Lithuanian national desires. The contraband Lithuanian press had in the meantime, over 40 years, gradually developed very definite political notions of liberty for the Lithuanian nation.

A.M.B.

### Language Corner

The geographic variety of the Lithuanian language is distinguished by two main groups: the **Aukštaitish (High)** dialect and the **Žemaitish (Samogitian)** dialect. The dialectal area of Žemaitish on the Baltic coast is more than three times smaller than the Aukštaitish area. The chief differences at present are phonological (speech-sound oriented) and the important variations are in the vowels rather than in the consonants. For example, Aukštaitish *jaučiai* (oxen) or *medžiai* (trees) becomes *jaute* and *mede* in Žemaitish. Another variation is found in the vowels "ie" and "uo", respectively: *pienas* (milk) and *duona* (bread) are pronounced *pens* and *dons* (long "o") in Žemaitish. There are still more subdialects of both Aukštaitish and Žemaitish and all principally manifest some differences in the pronunciation of the vowels.

According to the *Encyclopedia Lituanica*, judged on the basis of Lithuanian texts and proper names found in chronicles and ancient documents, the Žemaitish and Aukštaitish dialects began to separate not later than the middle of the fifteenth century. Although all Lithuanian dialects are still undergoing change, the dialectal features are being leveled under the influence of Standard Lithuanian as is taught in schools. This process has been accelerated under Soviet rule, since speakers of the various dialects are being mixed and large segments of the rural population are moving to the towns.

As a departure from our list of English loanwords, in this issue we would like to introduce some technical words which, to varying degrees, do not have readily accessible Lithuanian translations (although, naturally, they do exist). We will return to the loanwords when we have replenished our list.

English	Lithuanian
1. freezer	šaldykla
2. can opener	atidarytuvas
3. cabinet (kitchen)	spintelė
4. toaster	gruzdintuvas
5. blender	maišytuvas

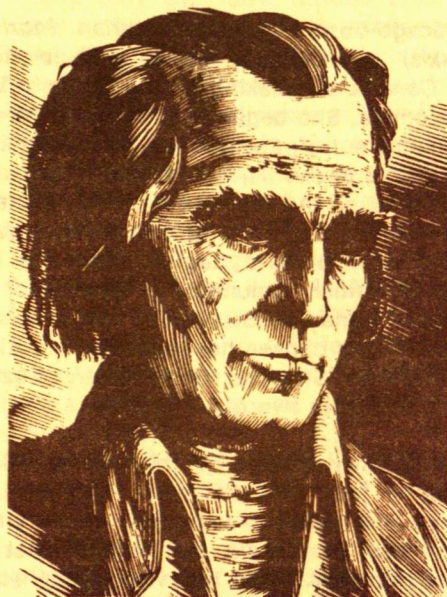
## THE LITHUANIANS

Did you know that eighteenth century Lithuania had its own Renaissance Man? His name was **Kristijonas Donelaitis** and he was poet, priest, teacher, musician, skilled craftsman, and advocate of basic human rights. Donelaitis was born on January 1, 1714 in Lazdinėliai. His parents were "free peasants" who had a farm in a district of Gumbinė in then-Prussian Lithuania.

Donelaitis studied in the Cathedral School of Karaliaučius (Koenigsberg) from 1732-1736. In 1736 he continued his education in theology at the University of Karaliaučius. He was appointed Cantor, then Rector of the school in Stalupėnai. Three years later he was ordained and appointed pastor of Tolminkiemis where he remained for the rest of his life. Following the Renaissance custom, Donelaitis latinized his name to Christian Donalitius. This was appropriate to his various abilities and interests. He was fluent in Greek, Latin, Hebrew, German, and French and composed verses in some of these languages.

Donelaitis was also an important religious and moral leader. While serving as a magistrate, he came into disagreement with foreign landlords whose greed and injustice exploited the Lithuanian peasants. The poet summarized his feelings on this subject with the much quoted stanza:

*Happy is the parish where there is no king's way,  
Happier the one where there is no castle of the king,  
But happiest is that one where there is no landlord at all.*



Woodcut of Kristijonas Donelaitis  
(1714 - 1780)

Donelaitis' other talents included renovating parish buildings and other edifices, composing music, and making precision instruments such as optical glasses, barometers, pianos, watches, and hydraulic and aerometric devices.

Donelaitis is most widely known for his didactic epic poem, *Metai (The Seasons)*, in which he provided the reader with an insight into the culture, soul, and destiny of a nation by painting a picture of life in rural Lithuania. He emphasized that the serfs and peasants needed to be so committed to everyday work in order to survive that they neglected to notice the beauty of nature surrounding them. It is thought that Donelaitis may have used this poem, which has been translated into seven languages, in homilies to his parishioners. Donelaitis, perhaps the grandfather of Lithuanian poetry, left us a treasure:

*The climbing sun again was wakening the world  
And laughing at the wreck of frigid winter's trade.  
The icy season's grip was thoroughly undone  
And heaps of high-piled snow had dwindled down to  
naught.  
Each day a soft south breeze caressed the barren fields  
And coaxed each blade and leaf to rise again and live. . .*

The above excerpts and biographical information were taken from *The Seasons*, by Kristijonas Donelaitis, translated by Nadas Rastenis with introduction and editing by Dr. Elena Tumas, 1967, Lithuanian Days Publishers, 4364 Sunset Boulevard, Los Angeles, California 90029.

## PERSONALITIES

A Chicago-born Lithuanian woman, *Ingrida Blekytė (Blekis)* is reportedly doing well in theatrical circles in Canada after taking up residence in Victoria, British Columbia. She began her theatrical career with Lithuanian amateur groups in Chicago, having attended the Goodman Summer Theater there. Later, she took drama courses at the University of Illinois and the Canadian Theater School in Montreal. She graduated with a Bachelor of Arts degree from the Victoria University of British Columbia. The director of the world-famous Canadian Stratford Theater recognized her talent and has chosen her to perform in Richard II at the Canadian Stratford Shakespeare Festival, in addition to acting in two other dramas. v.š.

Bucks County, outside of Philadelphia, PA, has its own "singing nun." What's more, 76 year-old **Sister Mary Bernarda** is also a composer whose *Lithuanian Rhapsody* was performed last March 31st by the **Chicago Symphony**. In an interview with Philadelphia *Evening Bulletin* correspondent Judy Tucker after the concert, Sister Bernarda said "They made me stand up and shake hands with Mr. Henry Mazer, who was conducting. Then everyone applauded until I bowed."

The modest sister holds a bachelor's degree in composition and piano from the American Conservatory of Music and a master's degree in composition from the DePaul School of Music in Chicago. She is now semi-retired and teaching privately, but her music career really began during the childhood. Born in Batakiiai, Lithuania, her father had come to this country as a factory worker. Later, when she was six months old, she and the rest of the family followed. Both her parents were "natural singers," in that they were untrained. Sister Bernarda apparently inherited their ear for music, for she began her composing by "clinking out" melodies on a toy piano, the only musical instrument in the house. She sang in church choirs throughout grade school. At the age of 13, she went to join the Sisters of St. Casimir, a Lithuanian teaching order, where she continued studying music. During her free time, she practiced all of the orchestral instruments so that she could do her own scoring.

This is not the first time that her work has been acclaimed. In 1948, the Russian musician Nicolai Malko, conductor of Chicago's Grant Park Concerts, decided to perform a series of ethnic concerts. Sister Bernarda's *Lithuanian Rhapsody*, whose score is made up of three folk tunes the sister once sang with her parents, was chosen as one of the pieces.

Much more recently, however, a young Lithuanian musician was approached and asked to submit one of his compositions for an all-Lithuanian concert. He replied that his work was not large enough and suggested that his former teacher be contacted. She sent the score off to the Chicago Symphony, blessing it three times on its way. "What more is there to way?" she asks. "Here was the best, the grandest orchestra in the country. It was like a dream . . . just as I had envisioned it . . . and done in perfection."

While most Lithuanian-Americans tend to live in the northern and mid-western industrial cities of the U.S., more and more are following the current population trend and are moving to the "sun belt." The city of **Atlanta, Georgia** is one of several southeastern cities that have growing ethnic population. The **Paukštelis** family, for example, had moved to Atlanta five years ago from Chicago to be near their daughter, who was a student at Oglethorpe University. At the time, she was the only Lithuanian they knew of in that city. Jonas Paukštelis had been mayor of Kaunas, the second largest city in Lithuania, and now has a political science degree. Gradually, the Paukštelis family made contacts with other Lithuanians. About two years ago, the first meeting of a new cultural group was held with twelve people in attendance. The group has since grown to over 40 individuals, mostly second-generation Lithuanians, and meets every six weeks. An article about the community appeared in *The Atlanta Constitution* on the occasion of their *Kūčių Vakaras*.

Professor **Vytautas Kavolis** of Dickinson College, Carlisle, Pennsylvania, will again be Chairman of the Program Committee for the ninth annual meeting of the International Society for the Comparative Study of Civilizations. The Society's meeting will be held at Syracuse University, May 22-25, 1980.

### RELIGION

Pope John Paul II named a Lithuanian who has lived in the United States, **Msgr. Audrys Juozas Bačkis**, to the highest Vatican diplomatic post ever held by an East European — undersecretary of the Council for the Public Affairs of the Church. Msgr. Bačkis is the son of Lithuania's charge d'Affaires to the Washington Legation, Dr. Stasys Bačkis.

According to *The Catholic Standard and Times*, this and the appointment of a Spanish-born undersecretary of state, were immediately seen by observers as important steps in internationalizing the Roman Curia — the Church's central administration — which two decades ago was an almost exclusively Italian domain. The council is roughly equivalent to the foreign ministry of most governments. It deals with international affairs and foreign relations. The appointment of Msgr. Bačkis shows Pope John Paul's concern for the delicate area of relations with East European governments as well as his recognition of the plight of predominantly Roman Catholic Lithuania.

Furthermore, there is speculation that the Pope's *in pectore* choice for a 15th cardinal could be a Lithuanian. According to press reports, inside sources at the Vatican reveal that the Pope's choice "in his heart" is **Julijonas Steponavičius**, Archbishop of Vilnius. The Pope is reportedly waiting for a more propitious time to reveal his choice so as to minimize Soviet repercussions.

### EDUCATION

The next annual written examinations for positions with the U.S. Foreign Service are tentatively scheduled for December 1, 1979. The selection procedure is highly competitive and rigorous. The State Department has often expressed a desire to have more Lithuanian-Americans in its foreign service, a position with which the editors of *Bridges* enthusiastically agree. Anyone interested in such a career should write to the **Board of Examiners for Foreign Service, Rosslyn Station, Arlington, VA 22209**. The application deadline is October 19.

If you live in southern Connecticut, you'll have an unusual chance next fall to meet some new Lithuanian friends. Professor Vaiva Vėbra will again be teaching a two-semester course on Lithuanian History and Culture at Sacred Heart University in Bridgeport,

Connecticut. The University offers this course as part of its ethnic studies program; it is one of a very small number of such courses available outside of Lithuania herself.

The first semester begins with antiquity and proceeds to about the 1863 revolt; the origins and meanings of Lithuanian folk tales, folk music, and folk art are explored as well as the history of the formation of the Lithuanian state. The second semester continues the historical sequence, examines modern Lithuanian literature and the period of independence, and concludes with a review of Lithuanian culture today, both inside and outside Lithuania.

The fall semester begins on September 5th and ends December 17th; classes will meet Thursday evenings from 7:15 to 10:00. The course may be taken for college credit or on an audit basis; tuition varies accordingly, and is quite low. The course can only be given if enough students show their interest by registering early. We urge you to seize this opportunity for supporting and learning about your Lithuanian heritage. If you wish to register or want more information, please write to the **Ethnic Studies Program, Sacred Heart University, P.O. Box 6460, Bridgeport, CT 06606, or telephone (203) 374-9441**.

### ORGANIZATIONS

In July of this summer, England and West Germany will host the fourth **Lithuanian World Youth Congress**. This event will attract young adults of Lithuanian descent from Australia, Europe, and North and South America. There they will have various opportunities to meet other Lithuanian youth, to exchange ideas, and to increase their knowledge of Lithuanian cultural, political, and social issues. The experience will enable them to more fully participate in their Lithuanian communities when they return to their native countries.

This youth congress is organized by the Lithuanian World Youth Association, which presently is headquartered in Toronto, Canada. The Lithuanian World Community, based in Chicago, is helping finance and organize the Congress, which has a budget of \$225,000. Nearly one third of this cost, \$80,000, is being raised by Lithuanians in North America. Donations will help defray the large travel expenses of South America's and Australia's Lithuanian youth, and will help pay part of the organizing expenses.

The Congress will be successful only if everyone of Lithuanian descent supports it, and an appeal is made to your ethnic consciousness and generosity. Donations of \$25 or more are tax-deductible. Checks should be made out to **Lithuanian World Youth Congress** and can be sent to the following address:

**Lithuanian World Youth Congress, c/o PLB, 5620 S. Claremont Ave., Chicago, IL 60636.**

**GERA ŠEIMININKĖ**

Yes, readers, Lithuanian recipes have returned to the pages of *Bridges!* If any of you have a favorite traditional or modified Lithuanian recipe that you're willing to share, send it in to **Bridges — Gera Šeiminkė, P.O. Box 2158, Jenkintown, PA 19046.** The following recipe for *šalti barščiai* was submitted by Mrs. Teresė Gečys.

**Šalti Barščiai** (Cold Beet Soup) — a refreshing summer dish, loaded with vitamins and easy to prepare.  
4 - 5 medium beets (canned or freshly cooked), grated  
1 large, peeled cucumber, diced or coarsely grated  
2 hard-boiled eggs, chopped  
Quarter cup finely diced green tops of scallions  
1 tbsp. chopped fresh dill  
1 qt. buttermilk  
salt to taste

Combine all the vegetables and the chopped eggs, and mix them with the buttermilk in an attractive bowl or soup tureen. Add salt to taste. If the mixture is too thick, add more buttermilk or a little of the canned beet juice. Chill at least 1 hour. This soup can be made the day before it's to be served. Serve with hot, boiled, new potatoes garnished with some fresh dill or crumbled, crisp bacon.

**CALENDAR OF EVENTS**

**July 22:** Annual Lithuanian Day at Immaculate Conception Convent, Putnam, Connecticut. This event draws thousands of Lithuanians from throughout New England as well as practically every other state. The festivities start with an outdoor Mass at 11 a.m., which is followed by a procession to the shrine of Our Lady of Fatima, a Lithuanian dinner, and visits to craft exhibits and booths of home-made goodies. Entertainment will be provided by girls from Camp Neringa, which is run by the Sisters of the Immaculate Conception Convent. This is a day not to be missed! For more information, call (203) 928-5828.

**August 12:** The 65th Annual Lithuanian Day at Lakewood Park, 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. For more information, contact **Mrs. B. Mikavta, 321 St. Francis Street, Minersville, PA 17954.**

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After 5 Days, Return to

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