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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 HOMETLAND, 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.

TRAGIŠKAS BIRŽELIS

To Lithuanians, the month of June has ominous significance because of the vast tragedy that was inflicted on the Lithuanian nation by the Soviet Union. To Lithuanians, it is known as *Tragiškas Birželis*, "Tragic June," or the "Black Days of June." With the mass deportations that began at 4 a.m. on June 14, 1941, Lithuanians experienced a reign of terror, a genocide, which with subsequent deportations was to liquidate from 500,000 to 700,000 people out of a population of only 3,215,000. Men, women, and children who made up the list of deportees constituted a so-called "anti-Soviet element" whose presence the Communists could not tolerate. Among this element were Lithuania's foremost citizens: political leaders, government officials, police, priests, and almost anyone who corresponded with the outside world, even esperantists and philatelists. In sheer numbers, the first mass deportation primarily affected large families of farmers, teachers, and workers.

The mass deportation was carried out simultaneously in Estonia, Latvia, and Lithuania. The people to be deported were given a brief interval to gather their belongings; often only fifteen minutes. Entire families were taken to railway depots where boxcars stood waiting. Husbands were separated from their wives and, in many instances, children from their parents. Although the freight cars could reasonably hold only 25 people, 50 to 60 were crammed into each one. The victims, locked into cars lacking ventilation and without food and water, usually had to wait several days until all those to be arrested were rounded up and put aboard the train. The long journey into the depths of Russia killed many of the weak, the sick, the very old, and the very young. Lithuanian deportees were shipped to northern Russia, western and eastern Siberia, Kazakhstan, and the Soviet Far East. Most were confined to forced labor camps. It is believed that between June 14th and June 16th, at least 40,000 Lithuanians were deported.



After those first terrible nights, Lithuania underwent the Nazi occupation and then a second invasion by the Soviets which repeated all of the Stalinist horror of the first. Largely ignored by the West, many Lithuanians fought in the partisan movement until 1952, with an estimated 30,000 to 50,000 killed or captured and later executed.

The struggle against genocide continues even now. Today, because of indifference by the West, the Soviet Union is practicing what could be termed "cultural genocide." More insidious than the blatant Stalinist policy of extermination, the eyes of the West have failed to perceive the subtler means Moscow uses to further its imperialistic objectives. Today, Lithuania is subjected to an intensive struggle with Russification: religious persecution, forced industrialization, suppression of the Lithuanian language, academic persecution, and the denial of the right to emigrate are all part of the Soviet ploy to snuff out the Lithuanian spirit. This is why Lithuanian-Americans must not forget *Tragiškas Birželis*. It is a challenge to those of us living in the West to support the struggle of our brothers and sisters living in Lithuania. It is a challenge to keep the West informed and to wage war against all indifference and ignorance of the Soviet persecution of Lithuania.

Grigas Ardys

COMMUNITY WITH CAPITAL "C"

On May 18th, S. A. Gečys (President), Aušra Zerr, Father K. Pugevičius, and Linas Kojelis represented Bendruomenė in a visit to the **U.S. Department of Commerce** in Washington, D.C. The purpose of the visit was to bring to the attention of the U.S. Administration the high tariffs imposed by the U.S.S.R. on parcels and gifts sent to the Baltic States. The Bendruomenė delegation was received by Commerce Undersecretary for Industry and Trade Affairs **Stanley J. Marcuss**. Mr. Marcuss was presented with a memorandum in which were stated several concerns: high parcel tariffs, restrictions which limited visits to Lithuania to only 5 days, as well as the general question of freedom of movement. A request was made that in the 1980 trade agreement negotiations, the Soviets be induced to make concessions in the above-mentioned areas.

Mr. Marcuss expressed a sincere interest in the issues raised by Bendruomenė and promised to give them full consideration when preparing the agenda for the upcoming negotiations. An interesting footnote is that Mr. Marcuss is the **highest-ranking official of Lithuanian descent in the present U.S. Administration**. He grew up in Hartford, Connecticut where he was a student at the Lithuanian Holy Trinity parish school. His longtime and close friend is lawyer Pranas J. Monchunas, who is one of the founders of Bendruomenė in Connecticut. Mr. Marcuss's warm feelings regarding Lithuanians were expressed when he related that, while attending the U.S. Naval Academy, he christened his sailboat "Sveikas". Mr. Marcus mentioned that he was often questioned about what that meant.



Stanley J. Marcuss, United States Commerce Department's Undersecretary for Industrial and Commercial Affairs, holds the highest post of any Lithuanian-American in the Carter Administration.

The Executive Committee of Bendruomenė has voted to finance the publication of a catalogue concerning the imprisonment, genocide, and deportation of Lithuanians during 1940-1941. The manuscript, prepared by bibliographer **Leonardas Kerulis**, is about 500 pages long and includes the names of 19,400 victims. A limited number of copies will be printed, with the purpose of submitting the catalogue to educational institutions and libraries as a historical

document. Furthermore, the Executive Committee has requested that introductions be included in several languages for world-wide distribution of the text.

Bendruomenė is grateful for the donations it recently received in support of the Cause from *Bridges* subscribers and readers. The donations totalled \$310 and were received from the following:

Joseph W. Allen, Whippany, N. J.	\$100
Stanley and Eleonora Vaičaitis, Frackville, PA	30
John J. Levulis, Newburgh, N.Y.	25
John A. Patrick, Sr., Elizabeth, N.J.	25
Albie T. Travis, Westwood, Mass.	25
Thomas Ashmanskas, Quincy, Mass.	20
Joseph Lukas, Orange, Conn.	20
John A. Patrick, Jr., Elizabeth, N.J.	15
Anthony G. Gudeszauskas, Coventry, R. I.	10
Edward F. Valeška, Rochester, N.Y.	10
Francis T. Zebal, Huntsville, Alabama	10
Martinas R. Brakas, Jamaica, N.Y.	5
Eugene Suzedell, Milton, Mass.	5

Although most people of Lithuanian descent in the United States live in the large urban centers of the Midwest and East Coast, there are other places where Lithuanians can be found. There is, for example, a chapter of Bendruomenė in **Seattle, Washington**, whose committee is made up of Ina Bertulis-Bray (president), Vyt. Lapatinskas (vice-president), Ged. Morūnas (treasurer), and Nijolė Raišis (secretary).

THE CAUSE OF FREEDOM

The Lithuanian Helsinki Monitoring Committee has submitted new evidence to the West attesting to continuing violations of human rights in Lithuania. The document, signed by the signatories of the Helsinki group — Ona Lukauskaitė-Poškienė, Father Karolis Garuckas (now deceased), and Father Bronius Laurinavičius — was submitted in January to the highest presidium of Soviet-occupied Lithuania. It protested the arrest, imprisonment, and false charges against Lithuanian patriot and human rights activist **Romas Ragaišis**.

Ragaišis was arrested in January, 1979. He is known as a vocal human rights activist, having signed several documents and protests against government-inflicted human rights violations. He has publicly condemned the arrests and "kangaroo courts" of Viktoras Petkus, Balys Gajauskas, Yuri Orlov, and Aleksandr Ginsburg. He asked only that the rights of people be upheld according to law, and that the most basic human rights not be violated.

Because of his public outcries, Ragaišis was persecuted. At present, fabricated charges and evidence are being compiled for court proceedings. Ragaišis' apartment has been taken away and his name and the name of his family have been stricken from the register

of citizens of Vilnius. He is accused of **illegally fixing eyeglasses**, but is threatened with a 7-year term in the Gulag. The charges are completely unfounded, according to the Helsinki Committee, and the document the members submitted demands that the court case be withdrawn and that Ragaišis be freed immediately. The document has been co-signed by 46 other brave souls, among them: Father A. Svarinskas, Father Zdebskis, Father Tamkevičius, Antanas Terleckas, Petras Cidzikas, and Irena Gajauskas.

THE COALITION

The **Coalition to Free Petkus and Gajauskas** has been receiving substantial support not only from Lithuanian-Americans, but from the Roman Catholic community in general and from other religious and ethnic groups as well. The following roster lists those individuals who thus far have agreed to join the Coalition's Honorary Committee. The list is by no means complete.

Most Rev. Joseph L. Bernardin, D.D. (Archbishop of Cincinnati)
 Rev. William Byron, S.J. (President of the University of Scranton)
 Msgr. John J. Egan (Asst. to the President, U. of Notre Dame)
 Vitas Gerulaitis, Jr. (internationally top-seeded tennis player)
 Romas Giedra
 Aleksandr Ginzburg
 Most Rev. Phillip M. Hannan, D.D. (Archbishop of New Orleans)
 Rev. Msgr. George G. Higgins (Secretary for Special Concerns, U.S. Catholic Conference)
 Rev. Walter Jaskiewicz, S.J. (Asso. Director of Alumni Affairs, Fordham University)
 Simas Kudirka
 Most Rev. Basil H. Losten, D.D. (Bishop of Stamford, Conn.)
 Most Rev. Thomas W. Lyons, D.D. (Auxil. Bishop of Washington, D.C.)
 Valentyn Moroz
 Most Rev. T. Austin Murphy, D.D. (Vicar General, Archdiocese of Baltimore)
 Most Rev. P. Francis Murphy, D.D. (Auxil. Bishop of Baltimore)
 Msgr. John F. Murphy (Executive Director, National Catholic Educational Association)
 Most Rev. Charles A. Salatka, D.D. (Archbishop of Oklahoma City)
 Jerome Shestack (President, International League for Human Rights)
 Most Rev. James C. Timlin, D.D. (Auxil. Bishop of Scranton)
 Prof. Tomas Venclova
 Sister Gloria Coleman, SHCJ (Assoc. Director for Ecumenical and Interfaith Affairs)
 Sister Ann Gillen (Executive Director, National Interreligious Task Force on Soviet Jewry)
 Prof. Thomas E. Bird
 Rev. Theodore M. Hesburgh, C.S.C. (President, U. of Notre Dame)
 Albert Shanker (President, American Federation of Teachers)
 His Eminence Lawrence Cardinal Shehan (Former Archbishop of Baltimore)
 Rev. James C. Finlay, S.J. (President, Fordham University)
 Thomas Patrick Melady (President, Sacred Heart University)

But this is just the Honorary Committee. It will perform its task of drawing attention to the plight of Viktoras Petkus and Balys Gajauskas, but you, the readers of *Bridges*, and all other Lithuanian-Americans

are the real working committee. Your assistance is vitally needed. For information about how you can help, write to **The Coalition to Free Petkus and Gajauskas, 708 Custis Road, Glenside, PA 19038; or call (215) 886-5849.**

CULTURE

This year, Detroit's folk dance group **Šilainė** (Sandy Soil) is celebrating its 30th anniversary. Founded in 1949, the group is now led by Galina Gabienė, who has been the past vice-president of the National Lithuanian Dance Institute and is now serving as president. Šilainė is composed of 65 high school and college students and has had many successes. It has appeared at the Detroit Freedom Festival and at the New York World's Fair, each attended by hundreds of thousands of spectators, as well as at many Lithuanian folk dance festivals in Chicago and elsewhere. Šilainė has participated in all five National Folk Dance Festivals and in the New York Lithuanian Days program, and is considered by many to be the best of its kind in America.



Dancers from Šilainė, Detroit's 30-year old folk dance group.

Lithuanian Folksong Genres

by Danutė Staškevičius

In the last issue of *Bridges* (May, 1979), Lithuanian folksongs were described as reaching seemingly every phase of life, with a song for every occasion. In this issue, the several types of folksongs, the genres, will be explored.

Folksongs can serve both a functional purpose (in which they are associated with a specific need) and an aesthetic purpose (in which the music entertains, producing an emotional response). Both purposes may be fulfilled simultaneously in a particular song. One way to categorize folksongs is to group them according to the purpose they serve as it is expressed in the text—realistically and symbolically—and occasionally in the music. These categories are: songs sung by adults to children (lullabies and teaching songs); children's game and round songs; songs of youth and courtship; wedding cycles songs; calendric songs (Christmas, saints' days, Lent, or the planting and harvesting seasons); ritual or magic songs; work songs; laments or dirges (for weddings or funerals); dance songs; historical songs or songs of war; family songs; and narrative folksongs (ballads).

Traditional Lithuanian folksongs consist of the various genre listed above, but apply only to the music of the rural folk, before the impact of industrialization and the movement to the cities. With changing traditions, many of the songs originally bound to daily life and work either disappeared, were replaced by others, or were sung out of context. Many of the songs that remained may be heard today as drinking songs or are sung only at social or cultural gatherings.

Work songs form one of the largest genre of Lithuanian folksongs. The greatest number were sung during the cutting of hay and the harvest of various grains: rye, oats, and buckwheat. There are also songs for shepherds while they tend their flock, as well as songs for plowing, washing, and other types of daily work. A theory of the origins of work songs, pertaining especially to the harvest songs, rests on the idea of ancient collective work. The songs provided a means of organizing the workers and maintaining a steady tempo and rhythm for the physical action involved. Since these "primitive" work songs have never been notated, there is no data to verify this assumption. It has been shown, however, that the songs of fisherman from the coast of the Baltic Sea are among the oldest and most original Lithuanian specimens of this genre.

Wedding songs constitute the richest segment of Lithuanian poetry and song. They are divided into three main cycles: match-making, wedding, and homecoming. The songs cover both romantic and practical elements, with moods that range from bitter sorrow to exuberant playfulness.

Songs of battles, heroes, and other historical events are rare, at least in that few have been recorded. Since folksongs were created, sung, and preserved by the rural folk, it can be understood that they had few concerns for the nobility and aristocracy who "made history" and were more the objects of mockery than reverence.

My Lithuanian Coloring Book — Mano lietuviško spalvavimo knyga: two coloring books published by Baltic Enterprises of Boston, Massachusetts. The books feature Lithuanian and English texts with "Lithuanian" themes for children to color. The books can be obtained for \$2.50 each from **Baltic Enterprises, P. O. Box 8241, Boston, MA 02114.**

Language Corner

by Grigas Ardys

In our last issue, we outlined the development of Lithuania's two main dialects: Aukštaitish and Žemaitish. We also mentioned that under the influence of Standard Lithuanian, the differences among the dialects and the many subdialects are being levelled. Standard Lithuanian is based on the southern variety of the western subdialect of Aukštaitish (High) Lithuanian.

Until the 19th century, the written language in Lithuania was based on any one of several dialects, but usually with some admixture of the others. The need for a uniform written language for all Lithuanians became very acute in the period of the national revival, particularly in the latter half of the nineteenth century. One reason that the southern variety of the Western subdialect of High Lithuanian became so prominent was that many of the writers who had their publications clandestinely printed in Lithuania Minor (during the czarist ban on the Lithuanian language) used it as their natural tongue, as did many leading intellectuals and public figures of that time. Also, the influential Lithuanian grammars by both August Schleicher and Fridrichas Kuršaitis were both based on that dialect. According to the *Encyclopedia Lituanica*, the "father" of the written Lithuanian language is **Jonas Jablonskis**. He developed Standard Lithuanian by clarifying the specific mother-tongue rules and "purifying" the vocabulary and syntax.

In addition, an important role in the development and standardization of Lithuanian was played by **Kazimieras Būga** (1879-1924), as well as by succeeding linguists who contributed to *Gimtoji Kalba*. This periodical was devoted to the cultivation of Standard Lithuanian. Since 1961, to promote Standard Lithuanian, the Institute of Lithuanian Language and Literature has been publishing *Kalbos Kultūra* at the rate of one or two booklets per year.

The following is the next installment of our "technical" language lexicon.

English

6. insurance policy
7. department store
8. cash register
9. bargain
10. clearance sale

Lithuanian equivalent

- draudimo polisas
 universalinė parduotuvė
 pinigų registras
 pigmena or geras pirkinys
 išpardavimas

Ritual and magic songs are also infrequently found in Lithuanian folklore. Since almost all that exist are known only from the collection of L. Rhesa (Rėza) and are uncorroborated, some folklorists doubt their authenticity. These include songs about the sun, moon, and stars. Magic transformations abound, as in the songs about orphans in which the moon is asked to replace the father and the sun to act as mother. A dead father sometimes reappears in folksongs transformed into an oak (a sacred tree in ancient Lithuania), or into other symbols of power, wisdom, or strength.

The subject of symbolism found in the text of Lithuanian folksongs is too complex to deal with here, and so will be discussed in the next issue of *Bridges*.

Publications

The Baltic Nations, by Dr. Bronius J. Kaslas, is a 320-page historical overview of Lithuania, Latvia, and Estonia and is presented in three sections. The first section reviews the history of the three nations and discusses their political structures. Part two deals with historical strategies aimed at integrating regional security policies. The last section analyzes the impact of World War II not only on the three nations but on an international level as well. The book sells for \$12.00 and can be obtained by writing to **Draugas, 4545 West 63rd St., Chicago IL 60629** (Illinois residents add \$.60 to cover postage and handling).

Rare Antique Maps and Prints, published by Collectors Circle Ltd., is a catalogue of old Lithuanian maps and geographical drawings. The catalogue includes 20 large format pages which show photographs of the mentioned articles and list the selling prices. For more information write to **Collectors Circle Ltd., P.O. Box 95050, Woodfield Station, Schaumburg, IL 60195**; or telephone (815) 439-1113.

Forbidden Laughter, Russian underground humor compiled and edited by Emil Draitser. This illustrated 52-page publication was collected and smuggled across the Soviet border in a false-bottom box known as a "skull." The book is published, of course, without the consent of the Soviet censors, by the **Almanac Press, P.O. Box 480264, Los Angeles CA 90048**.

Algirdas Landsbergis' new play, *The Last Picnic*, portrays the trauma in bridging the generation gap amidst the immigrant experience. Old and new Christianity, burgeoning rock feasts and declining religious festivals, drifting youths and their uprooted elders, all intersect, clash, and are briefly reconciled in a New England town. The three-act play is set in the 1960's and the characters in the play are Lithuanian immigrants and their children. A paperback version of the play (90 pages long) is available for \$4.00 from the publishers: **Manyland Books, Inc., 84-39 90th St., Woodhaven, N.Y. 11412**

VILNIUS UNIVERSITY

By Vaiva Vebra

It's not surprising that nations are proud of their best schools, especially the universities. Universities have long been central to the very process of creating a nation's spiritual and scientific culture. The Lithuanians have a special reason to be proud: their cultural shrine and landmark, **Vilnius University**, is celebrating its 400th anniversary this year. That's an impressive age, not only in absolute terms, but also because Vilnius University is one of the very oldest Universities in Eastern Europe, antedating the first Russian University by 185 years.

Vilnius University developed from an academy established by the Jesuits in 1570 at the instigation of Bishop Protasevičius. The main intention of the Church was to stem the rise of Calvinism in Lithuania by providing a unique higher education. Through the lobbying of the Bishop, King Steponas Batoras of the Lithuanian-Polish Commonwealth granted the title of University to the Vilnius Academy in 1578, confirming this with a new document upon his visit to Vilnius on May 1, 1579. Pope Gregory XIII followed suit on October 30 of that year.

In the beginning, there were only two departments: philosophy and theology. By permission of King Vladislovas IV a school of law was added in 1641; one of medicine was foreseen. Although there was no history curriculum, the writing and performing of plays reminding the Lithuanian nobles of their history and supposedly Roman ancestry was a popular substitute. Starting with 500 students, Vilnius University had more than doubled in size by 1617, producing a very large student body. Since all teaching was in Latin, students from many European countries mingled. There were dormitories to house the numerous students of modest means.

Catholicism resurged throughout Lithuania in this period, partly because the missionaries finally began to learn the native tongue. The Jesuits of Vilnius University were instrumental in spreading the Lithuanian language among the educated class. Their publishing house printed a translated catechism with the first prayer written in Lithuanian in 1585. Numerous extremely influential prayerbooks, grammars, and dictionaries appeared later.

This article on Vilnius University is the first of two-part series to be concluded in the next issue of *Bridges*. Its author is **Vaiva Vebra**, a 24-year-old graduate student in Biology at Yale University. She received her B.S. in Biology from MIT. Her love of Lithuanian culture and history is longstanding. She has taught in Lithuanian Saturday Schools and, teaches a two-semester course on Lithuania at Sacred Heart University in Bridgeport, Connecticut. The second part of this article will discuss the University's architecture, programs of study, noted professors and students, student associations, and the like.



Historic Vilnius University Square with St. John's Church and bell tower. The Church is now closed and has been converted into a coffee house.

During the Russian and Cossack onslaught of 1655, much of Vilnius University was destroyed. Numerous setbacks plagued attempts to rebuild: a disastrous attack by the Swedes in 1702, a Russian and Saxon rampage in 1705, and the Black Death — bubonic plague — which swept Vilnius in 1710. The Russians occupied the barely recovered city again in 1733 - 1735. Three quarters of the remaining inhabitants perished in the Great Fire of 1734. Throughout this terrible century, Vilnius University and its ties to the west were greatly weakened.

With the return of a relative peace, the University began to renew itself and to modernize. Ripples from the Western European Renaissance resulted in the addition to the curriculum of modern languages, history, new philosophic trends, and some sciences. By the 1770's, Vilnius University was renowned throughout Europe as a center in mathematics. This brief flowering of the University coincided with the publication of numerous books reflecting the new, more liberal ideology. But a new misfortune struck: induced by European politics, Pope Clement XIV dissolved the Jesuit order.

A National Educational Committee was established and it reorganized the University. Similar to Western European universities, it provided two major branches: humanities and sciences. Together with Lithuania herself, the University fell under the rule of Czarina Katherine the Great in 1796. It ceased functioning for several years, was reopened, and then, through the efforts of the rector and the Lithuanian noble Adomas Čatoriskis, it was endowed by czar Alexander the I with the name Imperial University of Vilnius and enjoyed a certain autonomy. Rectors were then elected by the faculty.

Although the University in the early 19th century increasingly reflected the Polonized values of the nobility, its academic standing rose steadily until the Czar assigned his friend Novosilcev, known for his dissolute ways, to oversee the educational district. A crony of Novosilcev, the Czech-Jewish Pelikan was highhandedly appointed rector, and persecution and russification of the students began and grew.

Hundreds of students joined the Polish and Lithuanian Revolts of 1831 against the Russians. The czar immediately closed the University, substituting an academy of medicine. The former faculty partially regrouped to form the Spiritual Academy of Vilnius, but much of the library and other possessions of the University were scattered among Russian schools. At the Medical Academy, the government-chosen rector excelled at spying on his students. This, the best school of medicine in the Russian Empire, was closed in 1842 as retribution for the nationalist bent of its students, and its estate was given to the University of Kiev. The Spiritual Academy was transferred to St. Petersburg. Vilnius then remained with no institution of higher education.

The importance of Vilnius University for Lithuania could not be overemphasized. While raising the well-being of the people and preparing writers and scientists of world renown, Vilnius University cradled and nourished the Lithuanian national reawakening. It encouraged such cultural heroes as Daukantas and Valančius as well as military leaders in the 19th century revolts against the Russians. A natural first move when independence was regained in 1918 was to reopen Vilnius University. But the Polish occupation of Vilnius in 1920 ended the brief rebirth and the Polish University of Steponas Batoras was set up instead.

On October 10, 1939, Vilnius was returned to Lithuania by the Soviets and the re-formed Lithuanian Vilnius University was operating fully by the spring semester. During this latest occupation, the Russians have utilized the University for their own purposes: communist ideology, dialectic materialism, and political economy became principal pursuits. The University has no autonomy; its rectors are chosen by the Soviet Ministry of Education; and Master or Doctoral degrees

cannot be granted without the confirmation of the Soviet ministry. More and more of the work must be conducted in the Russian language. But even now, just as when occupied by Czarist Russia, the University remains a wellspring of Lithuanian culture as well as a revered national symbol of free thought.

The celebration of Vilnius University's 400th anniversary is a special occasion all over the world: for the Jesuit order, for all the nations which benefitted by its teaching, and particularly for the Lithuanians, for whom the University is struggling to maintain basic truths and rights, now more than ever.

PERSONALITIES

One thing **Lisa Bartuška** doesn't like about her job is being called a "doorwoman," according to an article about her in *The Philadelphia Inquirer*. She would prefer to be called a "doorlady." Since April, she has been doorlady at the Warwick Hotel in Center City, Philadelphia. She hails taxis, opens cab doors, helps passengers in or out of the vehicles, and carries luggage. Her personality, charm, and unusual occupation have made her well-known in that part of town. She was first assigned to the front desk at the Warwick, but when asked if she would be interested in being a doorlady, she retorted, "Am I of Lithuanian descent? You'd better believe I'm interested!" After a couple of weeks on the job, Ms. Bartuška met her first celebrity, Joey Bishop, when she carried his luggage out to the sidewalk. Bishop did a double-take, then said, "Son of a gun, a woman; a doorwoman." "Correction," she replied, "a doorlady." "Have it your own way," Bishop continued, "all I know is that this is the nicest thing that's happened to this town in a long time."

The Honorable **Stasys Lozoraitis, Jr.**, Charge d'Affaires of Lithuania to the Holy See, was honored last May by the Balzekas Museum of Lithuanian Culture in Chicago. He was presented with the "Lithuanian of the Year Award" for his diplomatic service and his contributions to the struggle for human rights. Born in Berlin, Germany where his father served as a diplomat of independent Lithuania, Lozoraitis went to study law at the University of Rome from 1944 to 1948. He has been working with the Lithuanian Legation at the Holy See since 1943; in 1947 he was appointed attache, and was named first secretary in 1953.

Mr. Lozoraitis has been very active in the Lithuanian community in Europe. During the period of 1946 to 1948, he worked in the editorial offices of the Lithuanian Section of Voice of America. In 1950, he served as President of the Temporary Organizational Committee of the Lithuanian Community in Italy, and

participated in various international conferences. He also served on the Executive Committee of the International Association of Intellectuals in Exile. He has contributed numerous articles to *Santarvė*, *Europos Lietuvis*, and many Italian periodicals. In 1970, Mr. Lozoraitis became Charge d'Affaires of the Legation.



The Honorable Stasys Lozoraitis, Jr.,
Charge d'Affaires to the Holy See

Father Casimir Pugevičius, head of the Lithuanian Catholic Religious Relief Fund, was invited by the Centre for Community Concern to give a series of lectures during Holy Week in Dublin, Ireland. This same organization led a protest against the imprisonment of Nijolė Sadūnaitė and, in 1976, its members attempted to bring a statue of Our Lady of Fatima into Lithuania but were denied visas. Their attempts were acknowledged by native Lithuanians in No. 25 of the *Chronicle of the Catholic Church in Lithuania*. While on "tour," Fr. Pugevičius was able to make contacts with high officials. After Easter, he flew to Germany to take part in the European Lithuanian Catholic Conference. Upon returning to Ireland, he participated in the Irish missionaries conference. While there, 5,000 brochures were distributed in which numbers 28 and 30 of the *Chronicles* requested help and support from the Irish Nation for their persecuted Lithuanian Brothers and sisters.

Barbara Hutton, one of the world's richest women, dubbed the "poor little rich girl" because of her seven broken marriages and continued health problems, died May 11, unmarried and alone at the age of 66. Born in New York City on November 14, 1912, her maternal grandfather was F. W. Woolworth, founder of the five-and-dime chain. At the age of 12 she inherited more than \$25 million following the death of her grandmother. According to a United Press International obituary, she was attracted to royalty and only two of her seven husbands, including Cary Grant, were commoners. One of her marriages to royalty was to "Lithuanian Prince" **Igor Troubetzkoy**.

Dr. Vainutis Vaitkevičius is a man with a dream. So was **Ben Kasle**, who died recently and left 5 million dollars to help Dr. Vaitkevičius establish a clinical cancer research center. Dr. V., as everyone calls him, is a nationally-known cancer specialist at Wayne State University. A soft-spoken man, Dr. V.'s budding career as a concert pianist in Lithuania was cut short by a hand injury suffered in the Nazi death camp at Auschwitz.

Dr. Vaitkevičius is a physician of last resort. His patients, according to *The Detroit News*, will come to him when other doctors have given up. One patient said, "He has a way of enlisting you in the battle against cancer." Dr. V. couldn't save Ben Kasle, but he certainly did enlist him. Kasle's gift of \$5 million, says the grateful doctor, is the "missing link" that will boost Detroit's budding cancer complex into the same league as the Mayo Clinic, the Sloan-Kettering Institute, and the world's other premier cancer-care centers. Ben Kasle's dream was seeing Dr. V. and his research find a way for others to at least have a chance at winning the battle that he lost. Kasle had known Dr. V. about 8 months, but the doctor's patients say he is the kind of physician with whom they make a quick bond, certainly a unique quality these days. How many physicians do you know that will hand you a card which lists the phone numbers where he can be reached 24 hours a day, then chides you by saying, "Didn't you ever hear of Alexander Graham Bell?"

On May 21st, 1979, the White House announced that **Father Jurgis Šarauskas** of Evanston, Ill. was selected among 17 others for the White House Fellowship program. The decision was made by a special committee of high officials from previous administrations who chose 33 candidates from a total of 1,346 applicants. The 33 applicants were then invited for final interviews to determine the 17 finalists. The purpose of the program, established in 1965, is to choose young people who have exhibited excellence

in their professions and in their communities to work as staff assistants at the presidential, vice-presidential, and cabinet level. In working daily with the government officials, it is believed that a better understanding of government policies and practices will be developed. After a year, upon return to their communities, they will be theoretically better able to explain how the government works, thereby gaining support for administration initiatives.

It's not surprising that Father Šarauskas was chosen. He has accomplished much within the comparatively short 6 years he has been a priest. He is vicar of St. Anthony's Parish, head of Evanston's Civil Service Commission, president of Evanston's Religious Communities Clergy, and priests' senator to the Archdiocese of Chicago. He has a master's degree in Public Administration and is at present working towards his doctorate in Organizational studies at Northwestern in Evanston. Father Šarauskas has taught in this field at several colleges and has consulted for various Catholic and Protestant parishes as well as governmental agencies and educational institutions. Furthermore, he has acted as chaplain for various Lithuanian youth organizations and camps.

Father Šarauskas begins his work at the White House on August 1st. He is the first Catholic priest and first Lithuanian to be accepted for such a fellowship.

Professor Algirdas Julius Greimas, an internationally known scholar of semiotics (a branch of philosophy devoted to the study of a general theory of signs and symbolism), is the subject of an illuminating discussion by Terence Hawkes in "Structuralism and Semiotics," published in 1977 by the University of California Press. Professor Greimas was born in Tula, Russia, and later, as a World War I refugee, taught French language and literature at universities in Alexandria, Egypt and Ankara, Turkey. Since 1958 he has lived in France, where he lectured at Poitiers University and since 1965 teaches semiotics at the Ecole Pratique des Hautes Etudes in Paris. He recently wrote a series of articles in Lithuanian for the literary journal *Metmenys (Web)* discussing the mythological backgrounds of the Lithuanian goddesses Aušrinė (morning star) and Laimė (Fortune).

The 1978-1980 president of Pennsylvania's Academy of Science is Lithuanian sister **Gabrielė Mazeliauskaitė** (Maze), the first woman to occupy the post. Sister Gabrielė was born on February 2, 1906 in Bridgeport, a suburb of Chicago, Illinois. She attended St. George's grade school, later participated in various parish societies, and was active in the Knights of Lithuania. Barely 14, she attended the Holy Family of Nazareth Convent, a non-Lithuanian

order since there were no Lithuanian convents at the time. While still a postulant, she taught in the new Lithuanian Holy Cross parish grade school. Two years later, she was one of the first seven who attended the Lithuanian Franciscan Convent in Pittsburgh.

As Sister Gabrielė, she became principal of Pittsburgh's St. Casimir's High School. Her Lithuanian language courses were accepted as foreign language credit for college entrance, and even attracted non-Lithuanian students.

While actively participating in Lithuanian cultural activities, Sister Gabrielė furthered her education and received a doctorate in Biology and Mathematics in 1956. She has become well-known for her work with several educational organizations and her contributions to scholarly journals.



Sister Gabrielė Maziliauskaitė

In 1961, for the Congress of American Teachers of Natural Science in Chicago, Sister Gabrielė was chosen to select 100 of the best lecturers in the U.S. to speak about natural science. In 1963 and 1964, she presided over such Congresses in Cleveland and Philadelphia.

From 1963 to 1965, Sister Gabrielė was Director-at-Large of Pennsylvania's Children's Academy of Science. She became Director in 1971 and retained that post until 1976, when she was elected president. After having been chosen president of the Pennsylvania Academy of Science in 1978, a poster bearing her portrait was sent to Pennsylvania's high schools with the inscription: "Who says that a woman can't be a scientist?"

THE LITHUANIANS

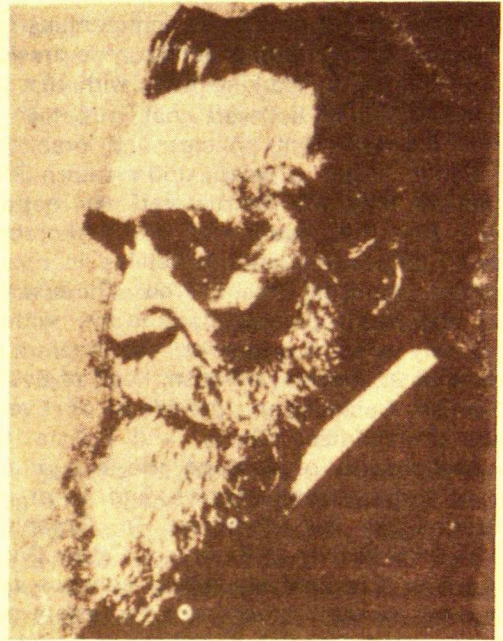
The United States will soon be celebrating its "Fourth of July" by paying respect to the courageous signers of the Declaration of Independence. Thomas Jefferson in particular will be singled out for honor as the original framer of this bold and revolutionary document. The scope of his action allows for no equivocation: the signers of the Declaration of Independence were challenging the authority of a county vastly superior in size and strength to their own.

Lithuanians may well think of **Jonas Basanavičius** in a similar way, since he strove to unite people of various ideologies in demanding Lithuanian autonomy. In addition, Lithuanians consider Basanavičius to be the "patriarch of the Lithuanian national revival," for the role he played in regaining Lithuanian independence, assuming the stature of American heroes such as George Washington and Benjamin Franklin.

Basanavičius was born in 1851 in the county of Vilkaviškis. Even in his childhood, he expressed an interest in his cultural heritage, a heritage denied him under the repressive rule of the Czar, by transcribing Lithuanian folk songs and legends while attending the high school in Marijampolė. Although he began his academic career in 1873 by studying at the University of Moscow, Basanavičius kept in contact with a society started by Germans at Tilžė, in Lithuania Minor (*Mažoji Lietuva*). The Society's purpose was to gather linguistic and ethnological material relating to Lithuania. It published songs, riddles, and legends collected by Basanavičius.

After receiving his degree in medicine, Basanavičius was allowed to remain in the surgical department to prepare for a professorship, but he had no funds. As a result, he began a medical practice in Moscow under the threat that he would be transferred further into Russia to pay off his scholarship. This risk drove him to settle in Bulgaria, where he remained for many years in the belief that he would have more freedom than in Russia. He became active in Bulgarian civic affairs and was even given the position of palace physician to Prince Ferdinand. However, after a 25-year absence, he longed to return to his homeland. Since he was denied permission to do this, he crossed the border secretly and arrived in Vilnius on August 1, 1905.

Lithuanian affairs during the previous quarter century had never left his attention. While still in Bulgaria, Basanavičius saw a need for arousing a national consciousness among Lithuanians. He sent articles to periodicals located in Lithuania Minor, then ruled by Prussia, to circumvent the Czar's ban on the printing of the Lithuanian language. However, the editors did not understand his intentions and rejected



Jonas Basanavičius
(1851-1927)

much of his work. Perhaps it's just as well, since the newspapers were printed in Gothic letters unfamiliar to most Lithuanians.

To remedy this situation, Basanavičius began editing his own newspaper, *Aušra* (*Dawn*), in 1883. This new periodical was printed in Lithuania Minor and was expressly directed towards the needs of the Lithuanian people, to whom it was regularly smuggled. By idealizing the deeds of historic Lithuanians, *Aušra* began crystalizing a nationalistic consciousness. The periodical lasted only three years, but according to the *Encyclopedia Lituanica*, the movement it started continued expanding and so strengthened the nation's desire for freedom.

At the time Basanavičius returned to Vilnius in 1905, a revolutionary movement had begun developing in Russia which sought a democratic state system. In Lithuania, the movement was directed against the Russian occupiers and hoped to gain some freedom and autonomy. In the same year, an assembly was called in Vilnius to express these goals. Basanavičius used his fame to attempt to have resolutions passed in the Great Assembly which would **demand** Lithuanian autonomy. The Assembly was not yet ready to accept this challenge to Russian authority, but it did succeed in achieving more freedom for Lithuanians to form organizations and to publish newspapers, paving the way to Lithuania's later independence.

In the meantime, Basanavičius established the *Lietuvių Mokslo Draugija* (*Lithuanian Learned Society*),

which was formed and developed solely by his efforts. Inasmuch as Vilnius University was closed by Imperial decree at this time, the *Draugija* was the only center of Lithuanian learning before World War I. In 1913, Basanavičius even went to the United States and collected over \$23,000 to build a home for the organization.

At the Lithuanian conference held in Vilnius in September, 1917, Basanavičius was elected to the Council of Lithuania. On February 16, 1918, he finally achieved the realization of his life's struggle: the Council declared the restoration of the state of Lithuania. Basanavičius was the first to sign this Lithuanian Declaration of Independence. Unfortunately, neither Basanavičius nor the Council could prevent the sequence of events that led to the illegal occupation of Vilnius by the Poles, who broke a military agreement with Lithuania on October 9, 1920 and seized the southeastern corner of the nation, including Vilnius. This led Basanavičius to remain in the capital and continue his fight. However, by this time he was in poor health. Like two great American fighters for independence before him, Thomas Jefferson and John Adams, who by a remarkable coincidence both died on July 4, 1826, Basanavičius celebrated Lithuania's Independence Day on February 16, 1927 and died the same day.

IN LITHUANIA

On July 1st, millions of U.S. residents are becoming Soviet citizens without even knowing it. **Under a new Soviet citizenship law, all persons born in the U.S.S.R., as well as persons whose parents were born there, automatically become Soviet citizens even if they have since become naturalized citizens of another country.** If only one parent is from the Soviet Union, a child would have the choice of accepting or rejecting Soviet citizenship. The Soviet law specifically rejects recognition of dual citizenship, so being an American would not exempt persons who were born in the U.S.S.R. or whose parents were born there. Persons falling under the new law may only renounce Soviet citizenship with the approval of the Presidium of the Supreme Soviet of the U.S.S.R. Those not affected by the new law are people who were outside of the borders of the Baltic States or the Soviet Union prior to September 7, 1940, the day the Soviets officially "annexed" the Baltic States. However, most Balts left in 1944!

Tulane University professor Christopher Osakwe, an expert on Soviet law, said it is clear that Americans who are considered Soviet citizens under the law in the U.S.S.R. would be taking a risk in visiting the Soviet Union. He further claims that the full consequences of this law has not struck the West.

It is commonly believed that this law is a ploy to prevent disruptions by anti-Soviet demonstrators who attend the 1980 Olympic Games in Moscow. Another rationale for this act is to aid the Soviets in dissident control. This law precludes efforts to obtain freedom for people who had one parent who was not a Soviet citizen, like Simas Kudirka, but includes any American who had not actively sought permission from the Presidium to renounce Soviet citizenship. Furthermore, this act cunningly emphasizes and reinforces the Soviet incorporation of the Baltic States and other countries of Eastern Europe. Under the new act, the population of Lithuania, for example, is no longer even considered to be made up of citizens of the Soviet Socialist Republic of Lithuania, but rather just citizens of the U.S.S.R.

According to the *Plain Dealer* of Cleveland, Ohio, a spokesman for the U.S. State Department said the department is analyzing the Soviet law to determine what the ramifications would be for U.S. citizens. Until the analysis is completed, the State Department is not going to take a position on the law, the spokesman said. *Bridges* readers must understand that now is the time for all Americans of Eastern European descent, including Lithuania, to make their feelings known. This is especially true if you or anyone close to you is contemplating a trip to Lithuania or to the Soviet Union. Write to **Secretary of State Cyrus Vance** and to **Baltic States Desk Officer D. Thomas Longo, Jr.** at the **State Department Building, 2201 C St., N.W., Washington, D.C. 20520.** Write to protest, write for information, but write now, before you go over there and it's too late.

In Lithuania, and in Eastern Europe in general, a harsh winter left a legacy of economic problems. According to the *U.S. News and World Report*, food supplies in the Baltic States are tight, with panic buying and hoarding in Estonian towns, meat and milk output falling short of expected goals in Latvia, and a disappointing fish industry in Lithuania. The difficulties began with a disastrous 1978 harvest. Estonia was blighted by autumn floods, its worst natural calamity since 1928. Lithuania's arable land sown to winter crops had to be halved because of the weather. In Latvia, snow fell before all the harvest was in and a scarcity of good seed impeded a comeback.

The building, chemicals, electronics, and food industries in Lithuania all have troubles. Productivity is rising very slowly and new Lithuanian plants are taking too long to hit capacity due to a shortage of workers and fuel problems. Yet all isn't as pessimistic as it sounds. Living standards in the Baltic republics remain well above those in the rest of the Soviet Union. There is a greater emphasis on

consumer goods, but flood, snow, and bitter cold have combined to check its steady advance. Maybe if the Soviets packed more workers into "psychological relief rooms" they could soothe their troubles away (see *Bridges* Vol. 3, No. 3).

MEDIA

In his closing address to a crowd of nearly two million in Cracow, Poland, **Pope John Paul II** sent this message to all the Roman Catholics of Eastern Europe: "You must be strong, dear brothers and sisters, you must be strong in the strength of the faith. We must try to become closer to one another. We must open up the frontiers." As he spoke, banner after banner unfurled signifying church delegations from Czechoslovakia, Hungary, Bulgaria, Yugoslavia, Romania, the Ukraine, and **Lithuania**.

After the Pope's departure, the pilgrims returned to their borders, bearing laboriously copied notes of the Pope's remarks. Among the travelers were priests from Lithuania, the most Catholic "republic" within the Soviet Union. In the June 25th issue of *Newsweek*, Fred Coleman, after his recent visit to Lithuanian churches and homes, wrote an article concerning the conditions of the Church in Lithuania and how Lithuanians regard "the Slav Pope" as if he were their own countryman.

Having travelled from Moscow to Vilnius (unfortunately written as "Vilna" in the article), Mr. Coleman's first impression was that Lithuania enjoyed a privileged status among Soviet republics, at least materially. He reveals that Lithuania was already more economically advanced than Russia before it was annexed by the Soviets. Today, consumer goods of all types are easier to find in Vilnius than in Moscow. (The article under the "In Lithuania" section of this issue provides more insight into this Baltic consumer's utopia — Ed.).

Religious life, too, is healthier in Lithuania than in Moscow. Coleman was invited by a woman into her Vilnius home and was proudly shown walls covered with crucifixes and portraits of Jesus, the Virgin Mary, and John Paul II. On Sunday, he witnessed crowds of worshipers of all ages, well-trained choirs, and a liturgy lively with banners of the saints carried in procession. Although only civil marriages are legal in the Soviet union, at St. Theresa's Church in Vilnius, he saw three weddings in half an hour, with some twenty young people attending each couple.

But, as Mr. Coleman points out, beneath this mere surface harmony, the Soviets still persist in their war of attrition against the Church. Two-thirds of the churches in Vilnius have been closed while the population has doubled. Only one seminary is allowed, the one in Kaunas, and it will graduate

only 6 priests this year for a population of 3.4 million. These six "collaborationist priests" are scrupulously approved by the KGB, but are officially replacing the older clergy which is dying out at a rate of 20 priests per year.

The greatest strain on the clergy, according to Mr. Coleman, is their inability to catechize the young. Nonetheless, the election of Pope John Paul II has injected a fresh militancy into the Lithuanian Roman Catholic Church. The Pope has made it possible for Lithuanian priests to come to Cracow under the cover of a cultural exchange with the Catholic University of Luben, where he once taught. Father Alfonsas Svarinskas, a 16-year veteran of Stalin's labor camps, sums up the present feeling of the clergy: "The Pope knows very well our struggle against godless authorities. Morally, his visit to Poland can only help our struggle."

On June 16, *The New York Times* published an opinion by Robert Bernstein and Orville Schell, Chairman and Vice-Chairman, respectively, of the U.S. Helsinki Watch Committee, calling on President Carter to withhold most-favored nation status from the Soviet Union until the 15 Helsinki monitors, Viktoras Petkus among them, are allowed to regain their legitimate rights.

On June 17, the same paper printed a letter signed by Soviet dissidents Ludmilla Alexeyeva, Aleksandr Ginzburg, Pyotr Grigorenko, Yuri Mnyukh, and Valentin Turchin, who requested the United States to reconsider the sincerity of the U.S.S.R. in its SALT-II negotiations while such Helsinki monitors as Viktoras Petkus and others are still imprisoned, a clear violation of the Helsinki Accords which the Soviet Union signed.

RELIGION

Concerning the so-called "illegal priests" in Lithuania, Jim Gallagher, writing for the *Chicago Tribune* on May 27th, noted that the secret police have failed to infiltrate this group. The aspirants train for the priesthood at home and hold secular jobs to avoid attracting attention. In an interview with the pastor of the Holy Eucharist Church in Kybartai, western Lithuania, Father Sigitas Tamkevičius hinted that there may be many more than 15 but, for obvious reasons, he is not revealing the actual number. The authorities have not taken any official action against them yet; perhaps the Soviets fear that the new pontiff would publically condemn them for any reprisals.

Father Tamkevičius is one of five spokesman for the recently established "Catholic Committee to Defend the Rights of Religious Believers," which

represents more than 500 Lithuanian clerics. He noted that the Committee hopes that the Pope will soon appoint a secret bishop in Lithuania to coordinate the "catacomb church." An underground bishop could continue the ordination of illegal priests with less likelihood of detention by the authorities. Two of Lithuania's existing bishops have been exiled, and it is believed that one of them, Julijonas Steponavičius, is the Pope's "*in pectore*" choice of prelate (in his heart).

EDUCATION

The **Lithuanian Collection at Kent State University** has been greatly enriched by the recent donation of over 150 books, various periodicals, and a dozen maps. This collection, donated by **Mr. Albertas Puskepalaitis** of Boston, Massachusetts, focuses on *Mažoji Lietuva* and is very important to researchers interested in this area. *Mažoji Lietuva* was formerly called East Prussia and is now a part of the Soviet Union.

Mr. Puskepalaitis has been collecting material relating to Lithuania for over 50 years and his donation to the Lithuanian Collection reflects this life-long pursuit. Even in his departure from his homeland, Mr. Puskepalaitis managed to take along several boxes of books. He later continued his pursuit by buying new and old Lithuanian books, some written in German, relating to *Mažoji Lietuva*. This extraordinary love for books manifested itself quite early in his personal and professional life. While still in Kaunas, he had worked for the printers of *Šviesa* and *Varpas*, and participated in numerous activities pertaining to the printing of the written word. The material he amassed is now available to researchers who come to Kent State or who utilize the inter-library loan system.

The **Indiana University Archives of Traditional Music** has been awarded an \$806.00 grant from the Lithuanian Foundation, Inc. to process a collection of sound recordings and manuscript materials of Lithuanian folksmusic and folklore. The recordings, originally made on wire spools, were collected by **Juozas Būga** from various sources in the New England states and the Chicago area during 1949-1953. This is a rare collection of folklore data (the University of California at Los Angeles also has copies of the Būga tapes), and is comprised of about 1,800 songs, stories, proverbs, and pieces of instrumental music.

Elena Bradūnas, an Indiana University graduate now on the staff of the American Folklife Center of the Library of Congress, transferred the material contained on the wires to tapes. She has deposited a copy of the Būga tapes in the Archives. Ms. Danutė Staškevičius, a graduate student in the Indiana University School of Music, has prepared an index

to the performers, song titles, and other data contained in those recordings. With the funds received from the Lithuanian Foundation, Ms. Staškevičius, as Principal Investigator, will be able to continue her inventory work by preparing an index to the contents of the manuscript materials.

Ms. Staškevičius would appreciate hearing from anyone who may have new and relevant information to share. She will also provide details concerning the Būga project to any party interested in Baltic folk music. Please direct all correspondence to: **Danutė Staškevičius, East University Apts., No. 105, Bloomington, IN 47401.**

This year, the **American Lithuanian Montessori Children's Center** is celebrating its 15th anniversary. Its purpose is to instill in children knowledge of and love for the language, culture, and customs of Lithuania. Although the children, whose ages range from 2 1/2 to 6 years, converse and learn to read and write in Lithuanian, they have no difficulty in making the transition to English. Once they enter grade school, most of them are reputedly among the best students in their class. The school even makes efforts to teach the parents Lithuanian, many of whom were born here in America or left Lithuania while very young and do not speak the language well enough to attract and maintain their children's interest. The center is operated on a non-profit basis by the Lithuanian Montessori Society of America, which was established in 1958 in Chicago by Mrs. Marija Varnas, Miss Dome Petrutis, and Prof. Adomas Varnas. For more information, write to the **Lithuanian Montessori School, 2743 W. 69th St., Chicago, Illinois 60629**; or call (312) 476-4999.

ORGANIZATIONS

The **American-Lithuanian Roman Catholic Women's Alliance** (*Motery Sajunga*), a women's cultural, fraternal, and religious organization, has begun a national survey in an attempt to reach all women of Lithuanian heritage. The Alliance has undertaken this survey because of the difficulty in reaching these women through traditional channels: the Lithuanian parishes. Many Lithuanian-American women have moved to the suburbs, and many members of the younger generations have been assimilated into their local communities. Using such media as *Bridges*, the Women's Alliance hopes to identify women of Lithuanian descent living throughout the country and to give them the chance to become more involved in Lithuanian culture and events. The year, the Women's Alliance will be celebrating its 65th anniversary. It will also be holding its 38th biennial convention, August 8th through the 10th, in Oak Lawn, Illinois. For more information about the Alliance, write the

American-Lithuanian Roman Catholic Women's Alliance, 3507 S. 53rd Ave., Cicero, Illinois 60650; or Mrs. Julia Mack, President, 8 Hartford Rd., Worcester, MA 01606.

On May 22nd, the **Joint-Baltic American National Committee (JBANC)**, one of several influential activist groups) met with the members of the **Board for International Broadcasting (BIB)** to request that the transmitting power of Radio Liberty Baltic language broadcasts be increased. BIB is the U.S. agency which oversees the operations of Radio Free Europe and Radio Liberty. Its broadcasters are based in Munich and transmit in the Baltic languages to Lithuania, Latvia and Estonia, as well as to East Europe and the U.S.S.R. in other native languages.

The Radio Liberty Baltic broadcasts are presently transmitted at 100 kw, which according to JBANC is not always adequate to overcome Soviet jamming, a Soviet practice in violation of the Helsinki Final Act principles calling for the free flow of information. JBANC recommended a more powerful, 250 kw level and BIB will recommend this increase to the Radio Free Europe management.

OLYMPICS

Ethnic Community Services of Chicago is encouraging fellow Lithuanian-Americans to help **boycott** the 1980 Olympics in Moscow. Bumper stickers which read "No Freedom — No Olympics/Free Dissidents and Captive Nations," have been prepared for the occasion. The cost is \$1.00 per sticker and 60 cents each for quantities of 100 or more. Interested parties should contact **Ethnic Community Services, 7 South Dearborn Suite 1524, Chicago IL 60603.**

This item is presented as information for those Lithuanian-Americans who feel strongly about the 1980 Soviet Olympics and for whom this form of protest best expresses their concern. This is a subject which merits serious debate, since arguments can be made for and against the boycott. Two questions that arise are the ethical merits of politicizing what should be a purely athletic competition among players of different nations, and the obvious political ramifications of such competition being held in the Soviet Union.

In the first case, consideration must be given to players from non-aligned nations as well as to those U.S. players and spectators who have no vested interest in resolving the question of the Baltic States or even in concerning themselves with the broader nature of Soviet human rights violations.

The second case is too complex to treat here, but a balance should be reached between the propaganda benefits of publicly boycotting the games and publicly exploiting their broadcast. Inasmuch as the

Soviets have stacked the deck to cut down on the number of potential Western demonstrators of Soviet, Eastern European, or Baltic descent who might have travelled to Moscow in 1980 but will probably be intimidated by the threat implied in the new Soviet citizenship law (the law is discussed elsewhere in this issue — Ed.), the balance seems to be tilting against participation. Although the jury is still out on this one here at *Bridges*, the verdict will be offered as an editorial in a future issue.

SPORTS

The New York Cosmos are the top soccer club in the United States and include some of the best players in the profession. Their new trainer is **Rimas Klivečka**, a Lithuanian-born athlete who used to play with the N.Y. Lithuanian Athletic Club and still keeps close ties with it. The *New York Daily News* reported that in 1963 and 1964, Klivečka was designated All American Star, university level, and for 11 years was soccer trainer at CCNY. He left this position to participate in the growing sport of professional soccer. Klivečka was assistant trainer for two years to E. Firmani until the Cosmos lost in Chicago. The Cosmos owners fired Firmani and temporarily put Klivečka in his place. In his first game as trainer, the Cosmos defeated the Toronto club 3-1. Although it is doubted that a relatively inexperienced trainer like Klivečka would be left in charge of the champion team, there is a new development. The Board of Directors of the Cosmos has asked Prof. Julio Mazzei, Pele's coach and friend, to observe and work with Klivečka. Since Klivečka and Mazzei led the Cosmos in a successful tour of South America last summer, it is felt that this new development assures Klivečka of the permanent position of Cosmos trainer.

Ed Palubinskas, a famous Lithuanian basketball star from Australia who has played with the Australian team in two Olympics, is now working in Saudi Arabia. Palubinskas, who had studied and lived in the United States for a time, has a two-year contract with the U.S. Sports Academy as a handball trainer and basketball player in the city of Bahreine. This Mormon-Lithuanian is also writing a book about basketball as a project for his master's degree. Mr. Palubinskas is hoping to go to the Moscow Olympics as an official translator for the U.S. Olympic team.

Kęstutis Bungarda has been drafted by the **Cincinnati Bengals**. His road to fame started in New Jersey where, at 6'5" and 220 lbs., he played football for the Livingston High School team. With many universities vying for Bungardas and offering him scholarships, he chose the University of Missouri. While there, he gained a few more inches in height and a good

48 lbs. in weight, undoubtedly factors in his school's victory over Notre Dame on their own playing field, as well as the capture of the Liberty Bowl title from Louisiana State University. When his parents moved to Vista, California, he became known as that town's best sportsman and was often mentioned in the press. Bungarda was contacted by the Bengals to sign a contract with them, and Lithuanian-Americans everywhere wish him success.

GERA ŠEIMININKĖ

Trupintinis (Crumb Cake Square): This sheet cake is very tasty and can be stored in the refrigerator or freezer for long periods of time. The following recipe yields 3 sheet cakes — a 10"x15" sheet cake pan can yield up to 35 squares — but can be reduced in proportion.

Ingredients:

- 1 1/2 lbs. butter, softened
- 12 eggs at room temperature
- 3 cups of sugar
- 6 teaspoons baking powder
- 12 cups sifted flour (and maybe more)
- 1 level teaspoon salt
- Grated orange rind from one medium orange
- 3 teaspoons lemon juice
- 3 teaspoons vanilla

Filling:

- Approximately 2 large jars of apricot preserves or other marmelade
- lemon juice to taste

Topping:

- Powdered sugar.

To prepare the dough, mix the salt and baking powder with the flour and then resift the entire mixture. Cut the butter into the flour mixture until only small crumbs remain. Set aside. Cream the sugar and eggs, then mix in the lemon juice, orange rind, and vanilla. Gradually add the flour mixture to the sugar and egg mixture. The dough will begin to thicken to the point where you will have to knead in the remaining flour. The finished dough should not stick to your fingers and should be soft, leaving an indentation when poked with a clean finger. If extra flour is needed, add only very small portions at a time. It is important not to add too much flour since that would make the cake too dry. When finished, cover the dough with plastic and put it in the refrigerator for about 1/2 hour.

Preheat oven to 350 F. Cover the bottom and sides of the sheet cake pans with waxed paper. Grease the waxed paper with oil. Prepare the filling by mixing the preserves with a couple of table-spoons of lemon juice. Blend with a fork to remove large lumps.

Press half the dough into the bottom and sides of the pans to about 1/4" thickness. Spread on the preserve mixture. Crumble the remaining dough evenly over the preserves, with 1/4" to 1/2" crumbs. Place in the lower half of the oven for about 20 minutes or until the tops of the crumbs and sides of the cake are golden brown. Let cool in the pans, then sprinkle with powdered sugar and cut into serving peaces.

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CALENDAR OF EVENTS

July 8-15: The 13th annual **Lithuanian Saturday School Teachers Seminar Week** in Kennebunkport, Maine. This event, sponsored by Bendruomenė's Education Committee, features seven days of lectures and discussions concerning practical and theoretical aspects of Lithuanian education, as well as cultural evening programs. Teachers from the U.S. and Canada and their families attend. Although the seminar week usually occurs in Camp Dainava, Michigan, this one will occur at the Lithuanian Franciscan Fathers summer resort. All interested parties are welcome, and should contact the **Franciscan Monastery, Kennebunkport, Maine 04046.**

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 5-19: An intensive two-week seminar for

college-age students (and older) who wish to further their Lithuanian studies in literature, language, and history. Applicants should be proficient in speaking, reading, and writing Lithuanian and should be prepared to attend university-level lectures. The seminar will be given at "Loyola of the Lakes," south of Akron, Ohio. The 2-week course costs \$130.00; undergraduate credit in Lithuanian Culture and Civilization is available from Kent State University, but credits are to be paid for separately. Registration ends **July 15th.** For more information, contact **PLJS Ryšių Centras, 2422 W. Marquette Rd., Chicago, Ill. 60629.**

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. Mikatavagė, 321 St. Francis Street, Minersville, PA 17954.**

A note to our readers: This double issue of *Bridges* isn't just a way for us to get back on schedule . . . we're not that clever. Since this is vacation season, just about everyone connected with the newsletter will be taking a break and getting away from their desks for a breather. We'll be resuming normal publication in August, but in the meantime we wish you all a safe and restful summer. — **The Editorial Board**

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