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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.

IVth Lithuanian World Youth Congress

Between July 11th and July 29th of this year, over 450 Lithuanian youth, 18 to 35 years old and from 13 countries, gathered on the campus of a teacher's college outside of London, England to mark the beginning of the Fourth Lithuanian World Youth Congress. They met old friends there, made new ones, and learned more about their common heritage. In so doing, they helped strengthen the Lithuanian community throughout the world. For many of them, the seminar/camp at St. Mary's College which began the Congress also meant the beginning of an exciting European holiday. But when the camp ended on July 19th and the majority went "on tour", 120 of their friends left for a secluded former monastery in Altenburg, West Germany to attend to a more serious task... taking a hand in sculpting Lithuania's future.

For one week, these delegates, elected the previous year as representatives from their respective countries, joined with their organizational officers and advisors to discuss topics they considered critical to the survival and growth of the Lithuanian community in the free world. Their perspective was youthful as befitted their years, but the awareness that they were to be part of the generation of adult Lithuanians was sobering and they did not take this responsibility lightly. The subjects they investigated not only covered the role that Lithuanian youth play in their own local, ethnic communities, but also how their lives affect and are affected by the cultures in which they live and, directly or indirectly, what it all could mean to Lithuania.

Politics, Society, Culture. That's a broad spectrum to analyze, with many ramifications and alternatives. The goal was to come to a consensus on many issues but, since there was only one week to do it in, the task was especially ambitious. The necessity for such a consensus was dictated by the Congress' purpose: to provide guidelines for the World Lithuanian Youth Association's activities and directions in the coming four years, until the next Congress. To achieve this end, it was also necessary to refine and further define the ideology of the organization and of its national and local chapters, an ideology that has come more sharply into focus with each such conclave.

It would be easy to fill these eight pages with the events that transpired during those two weeks. However, some things require reflection and the advantage that hindsight offers. Future issues of *Bridges* will therefore take a look at the highlights, will offer sometimes differing opinions, and will make judgements. Since I was a delegate, some of those opinions and judgements will be mine, but other voices will also be heard from. The series will present and interpret the conclusions reached by the delegates. It will also try to appraise the strengths and shortcomings of the Congress, both the seminar/camp in England and the Planning Session in West Germany. The articles will try to gauge the impact that the events and proceedings of the Congress may have on the individuals who participated, their impact on the character of the Lithuanian communities to which the delegates belong, and even the impact that this Congress may someday have on the nature of Lithuania herself.

Rimantas A. Stirbys

COMMUNITY WITH CAPITAL "C"

The Lithuanian American Community of the San Francisco Bay Area has begun publishing a monthly information bulletin. Only 200 copies of the first issue of this predominantly Lithuanian - language publication were printed. It provides general information about Bendruomenė, but concentrates on cultural, social, and educational activities in the **San Francisco area**. For more information, contact **Romas Tervydis, 111 Bay View Rd., Pacifica, CA 94044**.

Far from the major concentration of Lithuanian-Americans in the northeast, mid-west, and west coast, a new Bendruomenė section has been organized in **Sunny Hills, Florida**. The first elected Chairman is Prof. Emilia Putvytė. Other officers include the Secretary, E. Kazlauskas, and Co-chairmen Julia Čepukienė, Kvirinas Aleksandravičius, and Vytautas Beleckas. *Bridges* welcomes Sunny Hills to the Community.

THE COALITION

Telegrams sent to Jimmy Carter and Dr. Zbigniew Brzezinski at the urging of the **Coalition to Free Petkus and Gajauskas** have been pouring into Washington, D.C. Basically, the messages congratulated the White House on its human rights stand, but also asked why Viktoras Petkus, Balys Gajauskas, and other Lithuanian prisoners of conscience have been forgotten. Through the combined efforts of the Knights of Lithuania, Bendruomenė, the Association of Young Lithuanian-Americans, and concerned individuals, an estimated 5,000 telegrams have been sent thus far.

This campaign must continue if the freedom of these Lithuanian patriots is to be secured and, put

bluntly, if their lives are to be saved. *Bridges* readers are asked to contribute a few minutes of their time by sending letters or mailgrams to President Jimmy Carter, The White House, 1600 Pennsylvania Ave. N.W., Washington, D.C. 20500.

Financial support of the Coalition's work would also be appreciated. In this vein, *Bridges* would like to thank the following for their donations: John J. Levulis, Newburg, N.Y. \$10; William Unakis, Morton, Ill., \$50; Regina A. Tragus, Allentown, Pa., \$25; and Vete J. Shillings, Chicago, Ill., \$10. Checks may be made payable to the Coalition to Free Petkus and Gajauskas, 708 Custis Road, Glenside, PA 19038.

THE CAUSE OF FREEDOM

The **Commission on Security and Cooperation in Europe**, the U.S. Congress' Helsinki Watch Group which documents violations and other information pertaining to the Final Act, is requesting updated and new information on unresolved Baltic "human contacts" cases, such as family visits and reunification, emigration, and binational marriages.

This material will be compiled and provided to the U.S. delegation at the 1980 Madrid Conference, which, in turn, will present it to the Soviet representatives. At the Belgrade Conference, a number of such cases were successfully resolved. The Soviets attempted to be more conciliatory at this conference so as to leave the impression that they are complying with the provisions of the Final Act.

Applications for emigration to the U.S. should of course be made known to the American authorities in the State Department. Balts in the U.S., by making the same information known to the Helsinki Commission, will increase the chances of the applications being granted. These essential facts should be provided:

the name and address of the person(s) in Lithuania involved in the case; the type of case (visit, emigration, family reunification); the name and address of the relative(s) in the U.S. and relationship to the applicant; the date of the first application and date of the last Soviet refusal; and any other information relevant to the case, such as details of Soviet harassment or any reasons for urgency. Information can be provided directly to the **Helsinki Commission, Rm. 3281, House Annex 2, Washington, D.C. 20515.**

A new samizdat periodical, *Alma Mater*, was published on the eve of Lithuania's Independence Day, February 16th, according to *Elta Information Bulletin*. (Samizdat refers to unofficial, underground publications that are prepared outside of the official Soviet printing establishment.) *Alma Mater's* 100 type-written pages contained 32 separate articles, stories, poems, and announcements. The publication is to be released quarterly. The first issue marked the 400th anniversary of Vilnius University, and noted the Soviet attempts to russify the University as well as other Lithuanian schools of higher learning. This attempt, as related by *Alma Mater*, is being carried out through the proliferation of "subjects designed to inculcate this (Russian) ideology which occupies most of the learning time."

Russian control extends even to the Lithuanian celebration of the University's anniversary. Moscow

made some drastic cuts in the list of the 400 guests invited to the ceremonies and replaced them with "safe Russian types." Various memorabilia were also subject to Moscow's censorship. According to *Elta*, the casting of an anniversary medal was stopped because it was "insufficiently ideological." Such was also the case with an "anniversary kerchief" because the designer had incorporated some names of the University's Jesuit founders. The authors of *Alma Mater* report that "The anniversary is violated in order to serve purposes that have nothing in common with science, or with the University's honorable calling".

The Third issue of *Alma Mater* (July, August, September) appeared as a protest against the Molotov-Ribbentrop Pact which "strangled Lithuania's freedom and independence". The editors of *Bridges* admire the skill and courage of *Alma Mater's* founders, and we wish them the best of luck for the future.

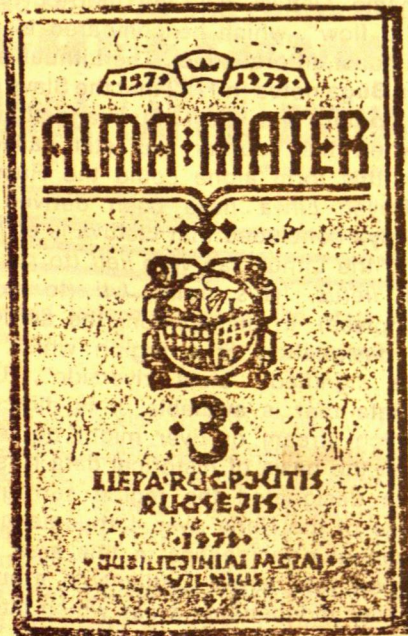
CULTURE

One of the ways in which the 400th anniversary of Vilnius University will be celebrated will be with the minting of a special commemorative medallion. The New York sculptor **Vytautas Kašuba** is engraving the coin under the auspices of the Los Angeles branch of the Academic Scout movement. The medallion will be released this fall in bronze, silver, 24 carat-gilt on sterling silver, and 14 carat solid gold. Prices for the gold will depend on current market values at the time of the minting. For more information, contact **Ms. A. Venskus, 603 14 Street, Santa Monica, CA 90402.**

Symbolism in Lithuanian Folksongs

by Danutė Staškevičius

Just as the types of Lithuanian folksongs are greatly varied, so are they replete with **symbolism**. Some symbolism can be found in almost all songs, from songs of mourning to bawdy drinking tunes. The symbolism usually appears as "nature" metaphors. The personification of nature and the use metaphors employing scenes of nature is appropriate to a pastoral folk who turned to their natural surroundings for ideas and inspiration. (Such is also the case for much of Lithuanian poetry). A commonly employed symbol is the *rūta* (rue), a strongly scented herb with bitter-tasting leaves. Both wedding and work songs refer to the wreath of rue which a young, single woman wears as a sign of her innocence and chastity. As many songs tell it, a maiden in love often loses her wreath . . . it falls into the sea, or is blown off by the wind,



Cover of the third issue of *Alma Mater*

Darbininkas photo

or is spotted with dew. The oldest symbol of maidenhood among the Lithuanians is the lily, while flax and rye blossoms represent sin. In general, botanical references are used to symbolize love.

Frequent allusions to the sun, moon and stars reflect the early "pagan" beliefs of the Lithuanians. The sun receives a prominent position in folk texts, not only as a guardian but also as a sign of optimism and the good things in life. Relationships between family members are a frequent topic in folk songs. As seen in the songs, people are considered as distinctly social beings; an individual without a family or some social ties is inconceivable. Hence, there exists a great depth of despair in songs about orphans. In one song, the orphan is likened to a stone found lying alone on the path, pummeled and trampled on by passersby.

In many of the Lithuanian folksongs that have survived and are still sung nowadays — songs that express the consequences of tragic love, the death of a soldier, the fate of a married woman — remnants can still be seen at the symbolism that once abounded and filled this Lithuanian genre with so much meaning.

Publications

Modern Lithuanian Declension, A Study of its Infrastructure, by Jery Marvan. The Czech author of this scholarly text is well versed in the Lithuanian language and speaks it freely. The book can be ordered by sending \$6.50 to the **Department of Slavic Languages and Literatures, the University of Michigan, Modern Languages Building, Ann Arbor, MI 48104**. Make checks payable to the University of Michigan.

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 presented 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.

The **Centre for the Study of Religion and Communism** of Keston College, Kent, England, is soon to publish a book which documents the heroism of the Catholic Church in Lithuania during the Soviet occupa-

tion, especially events described in *The Chronicle of the Catholic Church in Lithuania*. The author of the book, the **Rev. Michael Bourdeaux**, is the director of the center, a research group which helps believers in Communist countries by disseminating information about their condition. *Land of Crosses* is being published in Great Britain sometime in October, but inquiries about the book can be directed to the center's U.S. office: **SSRC, P.O. Box 171, Wheaton, IL 60187**.

Language Corner

by Grigas Ardys

One of the most fascinating branches of linguistics is **etymology**, in which linguists attempt to explain the original meaning of words. Frequently, evidence which traces the creation of a particular word is scarce or non-existent, so the origins of many words cannot be unquestionably proven. There are different theories, for example, that attempt to explain the origin of the word *Lietuva*, the name for Lithuania.

According to the *Encyclopedia Lituanica*, the earliest mention of the country by name, *Litua*, is found in the Chronicle of Queslinburg, Germany, in 1009. The Chronicle is an account of the martyrdom of St. Bruno (Boniface) on the border of present-day Russia and Lithuania. From other equally ancient sources, the name appeared in Russian as *Litua*, in Danish as *Littonia*, and in papal bulls from the mid-13th century as *Lettuovia*.

In 1868, **August Fick**, a German linguist, theorized that the name *Lietuva* has the Indo-European root meaning "to flow", which he compared to the Gallic *litavia* (sea coast, littoral zone). The Lithuanian linguist **Kazimieras Būga** noted in 1922 that the Slavs must have come into contact with the Lithuanians about the 9th century, when the country was still called *Letuva*, since from this form alone could the Russian *Litva* and the Polish *Litwa* have been derived. Linguist **Antanas Salys** concluded that *Lietuva* is etymologically related to the Lithuanian verb *lieti* (to pour) and its derivatives: *lietus*, *lytus* (rain), *lyti* (to rain), *atlaja* (inundated place). In his opinion, the suffix *uva* became the designation of a region which originally must have signified "Lieta riverside". Using the linguistic data that is available, it is difficult to determine which stream or river might be referred to. However, on the basis of historical data it is probable that *Lietuva* designated the region surrounding the lower course of the Neris river. Lithuanians inhabited distinct regional principalities in this area. The principalities grew into larger settlements around which clustered other independent areas which later merged to become what we know now as Lithuania.

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

<i>English</i>	<i>Lithuanian equivalent</i>
11. ocean	vandenynas
12. sea	jūra, marios
13. island	sala
14. beach	pliažas, paplūdimys
15. bay	įlanka

MEDIA

Dr. Petras Vileišis, Director of the Lithuanian Freedom League, found a unique way of publicizing the plight of the Baltic States and thanking Pope John Paul II for his support of Lithuanian human rights at the same time. He had a billboard erected at a busy intersection in Waterbury, Connecticut. The billboard, and similar messages on public buses, were put up to mark the beginning of Captive Nations Week. Dr. Vileišis can be forgiven his lapse of usage, but as *Bridges* readers undoubtedly understand: those who don't know anything about the Baltic States won't know the accepted spelling of Estonia anyway; those who do know will realize what the whole point of such advertising really is, and that the spelling doesn't matter. In either case, the staff at *Bridges* sends a hearty *Valio* to Dr. Vileišis for his excellent example of the use of such a medium.

LONG LIVE... Pope John Paul II
We ask your prayers for persecuted
oppressed martyrs and restoration of
FREEDOM
TO
LITHUANIA • LATVIA • ESTHONIA

Lithuanian Freedom League

MURPHY

Billboard erected to commemorate the start of Captive Nations Week
 photographer unknown

Contemplating a visit to Lithuania? You would be one of 1,500 people who arrive each year from North America. Many such tourists come in search of their heritage, as Craig Whitney noted in an article headlined "A Search for Roots Draws U.S. Visitors to Lithuania," published in *The New York Times* on July 30th. Mr. Whitney claims that these visits "are a way of bolstering the image of Soviet Lithuania, which has made undeniable economic progress since the Soviet Union annexed it in World War II." In addition, he claims Lithuania's economy was "impoverished" and

'economically backward' then.

Mr. Whitney, perhaps unknowingly, leads the reader to infer that whatever economic progress exists it is a benefit of the Soviet annexation and the ensuing Soviet control of the economy. What country, the United States included, hasn't made "undeniable economic progress" since the Depression years? Moreover, Lithuania sprang into independence after 140 years of exploitation by the Czars who maintained a repressive, feudal-like society in Lithuania so that they could have access to a source of cheap labor.

Mr. Whitney would be more on target if he praised the fortitude of the Lithuanian people who managed to nurture a national consciousness against great adversity during those years of exploitation. It would also be truer to state that during the 1930's and 1940's, it was the *Soviet Union* that had a backward economy. In 1938, Lithuania, Latvia, and Estonia exported a total \$65.8 million worth of goods — about half the amount exported by the entire Soviet Union in that year. Lithuania had guaranteed markets in England, Germany, and, to a smaller extent, the United States for her high quality meats and other agricultural products. While Latvia and Estonia had thriving textile works, it is true that industry did not account for as large a part of Lithuania's exports as it does today. The Soviets aggressively developed Lithuania's industries after World War II because they saw that source of captive labor as a way of alleviating their chronic, post-war labor shortage. Much of Lithuania's present economy is now geared to heavy industry unsuitable for a small country's needs but vital to Soviet plans for modernization and especially cherished because of the relatively higher levels of quality and productivity than found in most other republics of the U.S.S.R.

However, independent Lithuania's metal and textile industries, which by 1931 numbered 1,132 and employed 21,692 workers, had the potential to grow and spur further economic developments unfettered by the rigid bureaucracy demonstrated by centralized, authoritarian Soviet control.

As in all European countries, any observer, even Craig Whitney, can find strong signs of economic progress in Lithuania. At least they can be found in those parts of Lithuania that the Soviets allow the visitors to see. The countryside is off limits, and even travel to the native village of your relatives or your birth can be forbidden. Mr. Whitney mentioned that one Soviet official, alluding to missile installations, said he hoped the restrictions on travel might be lifted after the next treaty on the limitation of strategic arms was negotiated. Since almost all of the countryside is off limits to "foreigners", such installations must be as common as pine trees on the rolling Lithuanian landscape.

ORGANIZATIONS

In 1971, the World Lithuanian Youth Association began a **Young People's Petition to the United Nations**. This year, on June 15th, the 144,000 signatures collected from 17 countries were officially handed over to the U.S. representative to the Human Rights Commission **Edward Mezvinsky** during a special meeting at the American Mission to the U.N. in New York City.

Representing the Youth Association were Violeta Abariūtė (Detroit), Danutė Norvilaitė (New York), and Jūratė Krokytė-Stirbienė and Rimantas Stirbys (Philadelphia). The youth delegation also included William Sidtis of the Knights of Lithuania, and was accompanied by Rev. Kazimieras Pugevičius (President of the Lithuanian Roman Catholic Priests' League) and Aušra Zerr (as a representative of the Coalition to Free Petkus and Gajauskas).

The petition was transmitted on June 15th because that date commemorates the Soviet occupation of Lithuania in 1940. Since 1979 is the "International Year of the Child," instances of Soviet persecution and abuse of Lithuanian children were also stressed. The text of the petition was very short:

The Soviet Union, after a secret and illegal deal with Nazi Germany (the infamous Molotov-Ribbentrop Pact) occupied Lithuania, Latvia, and Estonia in June, 1940.

The illegal occupation and subsequent annexation of the Baltic States still continues.

We request that

A) the United Nations investigate the colonial practices and massive violations of human rights in the Baltic States by the Soviet Union, and

B) The question of restoration of independence and the right to self-determination for Lithuania, Latvia, and Estonia be brought before the United Nations General Assembly."



Ed Mezvinsky examining a volume of the Lithuanian Youth Petition. From the left are W. Sidtis, J. Krokytė-Stirbienė, R. Stirbys, A. Zerr, V. Abariūtė, E. Mezvinsky, Fr. K. Pugevičius, D. Norvilaitė.

photo by Max Machol

Edward Mezvinsky was aptly chosen to accept the petition. He was already familiar with the conditions of Lithuania's occupation. Moreover, he spent an hour and a half listening and discussing with the delegation Lithuania's present suffering. Among the topics touched on were russification, deportaiton, resistance and dissidence, cultural genocide, the Soviet citizenship law, and the plight of Lithuanian prisoners of conscience.

As a footnote, Mr. Mezvinsky was also told about the upcoming IVth Lithuanian World Youth Congress. When he learned that the underlying themes of the Congress were to be the repression of human rights in Lithuania and the question of Lithuania's independence, he marveled that such youth, scattered across the globe, would be so concerned about Lithuania's hope for freedom and her future welfare.

The **Joint Baltic American National Committee (JBANC)** is seeking more sponsors to support "House Concurrent Resolution 147" which asks "... that the President... should instruct the U.S. Delegation to the 1980 Madrid Conference to seek full implementation of Principal VIII of the Helsinki Final Act, concerning equal rights and self-determination of peoples, to the end that the right of self-determination be returned to the peoples of Lithuania, Latvia, and Estonia..."

To date, 56 Representatives have co-sponsored H.C.R. 147, but it will need more support if it is to be adopted by the U.S. Congress. JBANC is encouraging all Balts to write to their Congressmen, urging them to sponsor this important resolution which also expresses strong concern about the new Soviet citizenship act. At present, the prospects that the Baltic issue will be raised in Madrid are not optimistic. For more information about Resolution 147, write: **JBANC, P. O. Box 432, Rockville, MD 20850.**

On August 23rd, Lithuanian students between 12 and 18 years old staged a demonstration in Brattleboro, Vermont to protest the violation of human rights in Lithuania. The students, members of the **Lithuanian Catholic Youth Association "Ateitis"**, were attending a two-week camp at Camp Neringa, near Brattleboro. The demonstration's focus was on child abuse in Lithuania in this, the International Year of the Child. During the two-hour demonstration, the teenagers successfully attracted the attention of the press; articles appeared in the **Brattleboro Reformer** and interviews were broadcast over two local radio stations. Information about the demonstration was also put out on the national wire services.

The most impressive fact was that the young people organized and prepared materials for the demonstration with little help from the camp counselors. They worked for several days preparing and

BRIDGES
8 JAN 1981

distributing press releases, flyers, and posters; they wrote and staged skits using excerpts from *The Chronicles of the Catholic Church in Lithuania*; and they even designed information packets which they presented to the local library and churches. Many of the young students stated that the best outcome of the demonstration was the experience they gained — not only in preparing for the demonstration but also in confronting strangers and informing them about the plight of Lithuania.

EDUCATION

When **Kazimieras Protapas** died in 1963, the Boston Lithuanian community lost a valuable activist and a valued friend. However, because of his love for his heritage, Protapas's legacy included a \$30,000 endowment to help students of Lithuanian descent further their studies. Since the *Kazimir Protap Student Fund* was established, 15 young scholars have been given a boost with grants totalling \$20,000.

The fund is administered by **Edvardas Zaleskas**, Secretary of the Trustees Committee. Legal counsel to the Fund is **Raymond Dodds, Jr.** The other two trustees are **Stasys Klinga** and **Juozas Lekys**.

It is instructive to look back before World War I, when Protapas and Lekys (then **Lekevičius**) were already involved in Lithuanian affairs. They helped **Dr. Jonas Basanavičius** when he came to the U.S. in 1913 to raise funds for the Lithuanian Studies Society of Vilnius. Lekys not only helped, but he even bought some of the bonds **Basanavičius** was selling. For a

20-year-old to part with \$10 per bond in 1913 required considerable sacrifice.

The fund Protapas established and entrusted originally to Lekys now stands at \$20,000, including dividends and interest. Scholarships for no more than \$1,000 each are available to all students of Lithuanian descent. For applications and for more information, contact **Edvardas Zaleskas, 361 Weld St., West Roxbury, MA 02132.**

Delaware University is giving 12 credits to any of its students who can demonstrate proficiency in the Lithuanian language. An examination for this purpose is given in two parts: translation from English into Lithuanian and vice versa, from Lithuanian into English. Pronunciation and fluency are also tested. Last year, **Raminta Blazaitytė**, a biology major from New York, and **Kęstutis Mašalaitis**, an engineering major from Pennsylvania, successfully completed the exam. In doing so, *Draugas*, the Lithuanian world-wide daily, pointed out in a recent article, they demonstrated that those years spent in Lithuanian Saturday School can bear some very valuable fruit.

Corrections: The June/ July issue of *Bridges* was numbered incorrectly. It should have been numbered as Vol. 3, No. 6/7. Also in that issue, Stanley and Eleonora **Vaičaitis** should have been credited with a \$40 donation to *Bendruomenė*.

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BRESHNEV SAYS

In response to an Australian reader's comment in the August 5th issue of *Moscow News* about "dissidents" seeking to "condemn and discredit the Soviet people and their political system," the Soviet conclusion was that the "dissidents are campaigning against the extensive range of rights people in the U.S.S.R. enjoy, and which people in capitalist countries are fighting for themselves."

No "dissident" ever campaigned *against* rights in the Soviet Union. Nor could *Moscow News* cite a specific example. The article mentioned that there are certain social rights in the Soviet Union, such as education, employment, free medical aid, old age security, sickness and disability benefits. Even if these rights are as effectively and equitably applied as the Soviets claim, the Kremlin has yet to guarantee fundamental human rights. Certain rights are widely proclaimed: the article lists access to culture, the right to manage state and public affairs, the right to criticism, and many other political, social, and economic rights. However, a wide gulf exists between the proclamation and its implementation. Did the Soviets confiscate over forty books at the recent Moscow International Book Fair in order to guarantee "access to culture?" The banned books included *The Catholic Church, Dissent and Nationality in Soviet Lithuania* by V. Stanley Vardys, as well as *A Cartoon History*

of United States Foreign Policy, 1776-1976 edited by members of the Foreign Policy Association. As the Soviets explained that act of "highest affirmation of the right of free speech." George Orwell, whose *Critical Essays* was also banned, would have loved that one.

GERA ŠEIMINIKĖ**DARŽOVIŲ KOTLIETAI****(Vegetable Croquettes with Mushroom Sauce)**

1 lb. potatoes	3 tbsp. flour
1 lb. carrots	1 tbsp. chopped onion
1/2 lb. peas	Salt
1 tbsp. melted butter	Pepper
4 tsp. cracker or bread crumbs	Fine bread crumbs
3 medium eggs, lightly beaten	Butter for frying

Boil potatoes and carrots in jackets until slightly underdone. Cool. Boil peas. Peel potatoes and carrots, then put them together with peas through fine grinder, vegetable strainer, or blender. Add crumbs, butter, eggs, flour, onion, salt, and pepper to taste. Shape mixture into croquettes. Roll in fine bread crumbs. Fry in butter until golden brown, turning once. Serve with the following mushroom sauce.

Mushroom sauce:

Soak, wash and boil mushrooms in salted water until tender. Reserve mushroom liquid. Slice mushrooms and onion in thin strips. Saute lightly in one tablespoon butter. Melt remaining butter; blend in flour. Add enough hot mushroom water to make thin sauce. Stir in sour cream; heat gently. Add mushrooms and onions and serve with vegetable croquettes.

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