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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.

WE'RE BACK . . . THIS TIME FOR GOOD!

There were some problems here at *Bridges'* editorial office, we can't deny that, but we've overcome them and now we're here to stay. There will be some minor changes, but all to improve our product and its reliability. (More on these changes, plus some statements from the publishers and the editor, on page 8.)

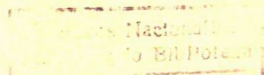
Looking back at 1980, it's impossible to summarize all of the things that happened which are significant to the Lithuanian-American community: good things, exciting things, things which show the strength and vitality of Lithuanians here in the United States and back in Lithuania, things we want to tell you about.

The cultural highlight of 1980 was the **Vith Lithuanian Folk Dance Festival** in Chicago last July. Another milestone was the emergence of Lithuanian-emigre theater director **Jonas Jurašas** as a cultural presence on Broadway. A long list of important Lithuanian books published in the English language over the last seven months will keep us going until 1982.

The political stage was just as active, with independently organized **anti-Soviet demonstrations** erupting in San Francisco, Philadelphia, New York, and Washington, D.C., among other cities. These demonstrations showed that Lithuanian-Americans are getting more vocal and are willing to take more risks in protesting Soviet abuses in Lithuania, to the point that 18 demonstrators were arrested and tried in the Washington action against the Soviet Embassy.

The still on-going **Madrid Conference** to review the Helsinki Accords would be noteworthy if only for the frequent references made by the Americans to human and national rights violations in Lithuania, Latvia and Estonia. The participation of Lithuanian-American **Rimas Česonis** as a member of the Public Delegation lends the issue great political significance for Lithuanians as well.

While we're still on the subject of demonstrations and the Madrid Conference, we would be remiss not to include the world-wide attention generated by Latvian-American minister, the **Rev. Maris Kirsons**, and his symbolic blood-letting onto a Soviet flag in the name of freedom for the Baltic States.



Speaking of freedom, a major Lithuanian dissidence figure, **Vladas Šakalys**, chose the summer of 1980 to make a daring escape across Russia and Finland to security in Sweden. Now living in the United States, Šakalys was one of the signers of the "Baltic 45 Memorandum" which condemned the Soviets and both Germanys for not abrogating the **Molotov-Ribbentrop Pact** of 1938-39 (which "ceded" the Baltic States to the USSR as virtual colonies).

A breakthrough of another sort was made when the first Lithuanian in history was awarded a Nobel Prize . . . **Česlovas Milosz**, born in Vilnius and now living in California, was bestowed the 1980 Nobel prize for Literature.

Nijolė Sadūnaitė's return to Lithuania in 1980 was one of very few bright notes in that land's troubled saga. Soviet-enforced russification, the arrest of dissidents, the persecution of believers, and the conscription of Lithuania's young men as cannon fodder in the bloody fields of Afghanistan all continue unabated. Yet, the underground press continues to churn out record numbers of "forbidden" periodicals. And there's an intent watchfulness on the southern border . . . partly with fear, partly with hope, Lithuanians await the outcome of Poland's epic struggle with Communist orthodoxy.

These were just the highlights! We'll be covering each of them in detail in the coming months, while also filling you in on all the other interesting things that occurred since *Bridges* last appeared. At the same time, we'll keep you abreast of current goings-on as well as things to look forward to. There's a lot of ground to cover, so we might as well get started.

COMMUNITY WITH CAPITAL "C"

On August 9, 1980, Walter R. Roberts, Executive Director of the Board of International Broadcasting, wrote to inform Bendruomenė's S. A. Gečys that **the proposal to relocate the three Baltic language services of Radio Free Europe/Radio Liberty (RFE/RL) from Munich in West Germany to New York City had been withdrawn.** According to Mr. Roberts, it had been decided at the Munich headquarters that the relocation would serve neither RFE/RL's interests nor the interests of American foreign policy. The proposal was intended as an economy move to counter the steep decline of the U.S. dollar overseas which, in turn, caused a sharp rise in operating expenses in W. Germany. However, this proposal was a target of immediate protest from Mr. Gečys, Chairman of Bendruomenė's Public Affairs Committee, and was attacked by representatives of other Baltic American organizations as well.

While from a strictly dollars-and-cents point of view the move could have been justifiable, the arguments against it pointed to the irreparable psychological damage that would ensue if the administration and production of the Lithuanian, Latvian, and Estonian broadcasts were separated from the overall, Munich-based operation. The move was also seen as discriminatory as only the Baltic sections were to be relocated. It was felt that such a move would set a dangerous precedent for eventually abolishing the three Baltic sections altogether.

Bendruomenė campaigned hard against this move through letters and visits to members of Congress as well as to White House, State Department and BIB officials. Although these efforts contributed to the success in having the proposal withdrawn, Bendruomenė is pursuing the issue further. Current efforts are being directed at having the broadcast power of the Lithuanian programs strengthened, increasing the number of employees in the Lithuanian section, and removing the Lithuanian section from the general "nationalities" division. In this last case, the Lithuanian section would report to the director of Radio Liberty.

* * *

The Lithuanian American Community takes pains to draw the attention of the American press and of educational institutions to technical errors or fundamental misconceptions about Lithuania and Lithuanians that appear in various publications. **Algimantas Gureckas**, Bendruomenė's Washington representative, and **Dr. Algirdas Budreckis**, a member of Bendruomenė's Public Affairs Committee, have proven especially adept at this cause. Their diligent efforts have brought about partial or fully successful corrections in such various publications as the *Random House Encyclopedia*, *Larouse International Encyclopedia*, *Information Please Almanac*, *The Times Atlas of World History*, *The New Columbia Encyclopedia*, *Collier's Encyclopedia*, and the *The New Century Cyclopedia of Names*, among others.

Last year, for example, Mr. Gureckas detected a number of errors about Lithuania in an article about Polish history in *The New Encyclopedia Britannica*. The errors touched on the history of Vilnius, the role of Gen. L. Zeligowski (the Polish commander whose troops overran and occupied the Lithuanian capital in 1920), and German-Lithuanian relations on the eve of World War II. On July 8, 1980, the encyclopedia's editor informed Gureckas that his claims had been found to be accurate, and that corrections would be included in the next edition.

Not all of Bendruomenė's efforts meet with initial success, and not all errors are detected. We all share a responsibility for seeing to it that the truth is told, especially where haphazard research has allowed deliberate misinformation to be sown in the minds of youngsters who look to books such as dictionaries and encyclopedias for "facts". Have you come across some untruths yourselves? Then let us know here at *Bridged* and we'll pass the information along to Bendruomenė. Remember that if we don't make the effort, no one else will either.

IN LITHUANIA

The 1979 Soviet census indicated that the nationality composition of the Lithuanian republic had remained almost the same since 1970. In 1979, Lithuanians constituted 80 percent of the population, which represents a 0.1 percent decrease if compared with 1970. The total population as tabulated by the new census is 3,398,000—an increase of almost 270,000, or some 8.6 percent. Despite a decrease in the birth rate of Lithuanians themselves, this rate remains greater than that of other nationalities in Lithuania.

The census data also indicated a sharp increase in the number of Lithuanians who claim Russian as a second language: 52.1 percent in 1979 as compared to 35.9 percent in 1970.

More alarming is the situation in neighboring Latvia, where there has been a further decrease in the percentage of Latvians in the republic's population. While in 1970 Latvians constituted 56.8 percent of the population, in 1979 their number had dropped to 53.7 percent. Also, the total number of Latvians in the republic increased by only 2,000, or a mere 250 persons per year between 1970 and 1979.

(Census data for 1980 should be available before mid-1981 — ed.).

(From an article in the June issue of *Garsas*, based on **Radio Liberty Research Bulletins**.)

* * *

Through news accounts obtained in Vienna, Austria, ELTA publication states that a large number of the Red

Army soldiers sent to fight in Afghanistan are from the Baltic States. By summertime of last year, the cemeteries of Lithuania were already filling up with the graves of young Lithuanians who were killed in the Afghanisthan war. According to reports from wounded soldiers returning to Lithuania, a group of 15 Red Army soldiers, most of them Lithuanian, were shot by a firing squad in Kabul for refusing to take part in the massacre of Afghanistan. Kabul is the Soviet-occupied capital of this war-torn Asian country.

ELTA concludes that the sending of such large numbers of Baltic men to fight and die in Afghanistan amounts to a sinister plan by the Kremlin to annihilate the youth of the Baltic nations.

CAUSE

Nijolė Sadūnaitė is home again. On July 9, 1980, she returned to Vilnius from her six-year sentence—three years of hard labor in a strict regime Mordovian prison camp and three years of internal exile in Siberia. Sadūnaitė's ordeal began on August 27, 1974, when she was arrested and charged with "anti-soviet agitation and propaganda". The charge followed a search of her apartment during which KGB agents found a page from the 11th issue of the *Chronicle of the Catholic Church*



Nijolė Sadūnaitė

Photo obtained by
Lithuanian Catholic Religious Aid

in Lithuania in her typewriter. (More on the *Chronicle* in Footnote - ed.).

After the arrest, there followed months of pre-trial hearings, interrogations, threats of reprisals to her family, and threats to commit Sadūnaitė to a psychiatric "hospital." Her case finally came to trial on June 16, 1975. At that time, she declined the services of a lawyer and chose to conduct her own defense, mainly by refusing to answer questions put to her by the prosecutors. Asked why she remained silent, she responded: "I am not a criminal, but you who are conducting this trial are the criminals because you are disregarding elementary human rights . . ." In explaining her refusal of a defense attorney, she said: "truth does not need to be defended. Truth is all powerful and cannot be conquered. Only deceit and falsehood need weapons and soldiers to prolong their contemptible rule, because they are powerless before the truth, and whatever power they are able to muster is only temporary anyway. It is well known that an arbitrary government digs its own grave. I know that I am in the right and I am willing to sacrifice not only my freedom, but will joyfully give up even my life for the truth. There is no greater joy than to suffer for the truth and for the people. That is why I don't need a lawyer to defend me. I will speak for myself."

The following day, June 17, Sadūnaitė was allowed a final statement before the sentence was passed.

Nijolė Sadūnaitė's arrest came amidst a concerted effort by the Soviet secret police to crush the underground publication. The *Chronicle of the Catholic Church in Lithuania* began to be published clandestinely in Lithuania in 1972 to keep Lithuanian Catholics informed of the religious situation in the country and also, in part, is a reaction to the conciliatory *Ostpolitik* of Pope Paul VI who sought to improve the hostile relations between the Soviet Union and the Roman Catholic Church. The religious activists who founded the *Chronicle* felt alarmed by what they thought the Vatican's concessions would be for peace from repression for the Roman Catholics in Eastern Europe . . . the extinction of Lithuanian Catholicism. The *Chronicle* was used to inform some of the real conditions of the Church in Lithuania.

On November 14, 1973 a decision was made by the Lithuanian State Security

Committee to organize large-scale searches to find out how and where the *Chronicle* was being published and, of course, to stop it. Although it is not known when Sadūnaitė became involved with the *Chronicle*, she was obviously fully involved the day the KGB knocked on her door and she was swept into their net.

As for any success the Soviets had in shutting down the *Chronicle* that year, the underground journal now holds the distinction of being the oldest uninterrupted samizdat-type publication in the Soviet Union with 43 issues as of this writing. Sadūnaitė's quotes in this article and the information about her trial originally came from issue number 17. What's more, since the *Chronicle* first appeared, up to 16 other Lithuanian samizdat-type journals have appeared, suggesting that the vitality of the Lithuanian nationalist spirit, has not only survived, but has broadened.

"This is the happiest day of my life," she began. "I am being tried for the *Chronicle*, which is a protest against the physical and spiritual tyranny to which my people are being subjected. This means that I am being tried because I love the people and want the truth. Loving people is the greatest love and fighting for their rights is the most beautiful love song. May it echo in everyone's heart and never stop! I am privileged, my fate is an honorable one: not only have I fought for human rights and for justice, but I am being punished for doing so. My sentence will be my triumph. I am sorry only for one thing—that I have not been able to do as much as I wish for the people. I will gladly lose my freedom for the freedom of others and I am willing to die so that others may live."

That afternoon, her sentence was passed. By the decision of the court, Sadūnaitė's typewriter was confiscated as well. On June 20th, 1975, security agents confiscated all of her papers and sent her to her prison.

The story does not end with her return to Vilnius after having served out her sentence, however. Although her arrest and imprisonment indicts the Soviet regime's trampling on basic human rights and its incessant struggle to stamp out the core of Lithuanian nationalism, the Roman Catholic Church in Lithuania, there is an indictment of Western attitudes in all this as well.

The point was well-made by Francis X. Maier, editor of the *National Catholic Register*, in a copyrighted article that appeared in the October 1980 issue of *The American Spectator*. Maier draws a contrast between the way the western media reacted to Sadūnaitė's release with only brief capsule items in the religious press, and the much more extensive coverage given to three Russian women expelled from the Soviet Union at about the same time for publishing a feminist samizdat journal. The three women—Tatiana Mamonova, Tatiana Goritscheva, and Nataliya Nalachovskaya—drew nationwide press coverage from American newspapers, news magazines, and network television news. Furthermore, Maier contrasts the treatment given the three Russians—no imprisonment, no beatings, no problems in bringing their families with them to the West—and the Soviet persecution of Nijolė Sadūnaitė.

"The disparity in the media coverage of these two incidents is almost as disturbing as the disparity in the punishment meted out" Maier contends. Explaining further, he says "one can easily see why the (Communist) Party chose to act as it did. Women's rights is a 'progressive' issue (in the Marxist sense), and the international women's movement is vocal and well-covered by the Western press. As nearly every Soviet exile has pointed out, the regime can be surprisingly sensitive to the pressure of world criticism.

"Religion, however, is *not* a progressive issue, and, to make matters worse, Nijolė Sadūnaitė, it turns out, is a

clandestine nun. The Party, in treating her far more severely, betrayed its thorough knowledge of contemporary Western, and especially American, attitudes toward religion: Basically, the Soviets assumed they could get away with it. And they did.

"But there was also an unstated fear in the Soviet treatment of Sadūnaitė that is quite different from the repression dealt out to feminists, or even to Sakharov and Solzhenitsyn. Sadūnaitė's activism is representative of a growing minority nationalism which the Soviets, despite official propaganda, have been unable to head off."

And so, as Maier points out, Sadūnaitė is more than just a heroine of the modern Lithuanian nationalist movement. She is also a symbol of Lithuania as victim to Western indifference, be it an innate American inability to overcome its civil-libertarian orientation and to grasp the significance of true religious persecution; or a convenient American trait of ignoring that which is unpleasant or difficult to comprehend. It is a question which this newsletter shall, from time to time, pursue in greater detail.

PERSONALITIES

Chicago's **Cardinal John Cody** has presented a donation of \$1,000 to Lithuanian Catholic Religious Aid, Inc. via Bishop Vincentas Brizgys of Chicago. The LCRA is run by Father Kazimieras Pugevičius, who also directs the Lithuanian Roman Catholic Priests' League of America and is the translation editor of the samizdat-type *Chronicle of the Catholic Church in Lithuania*, which the League publishes.

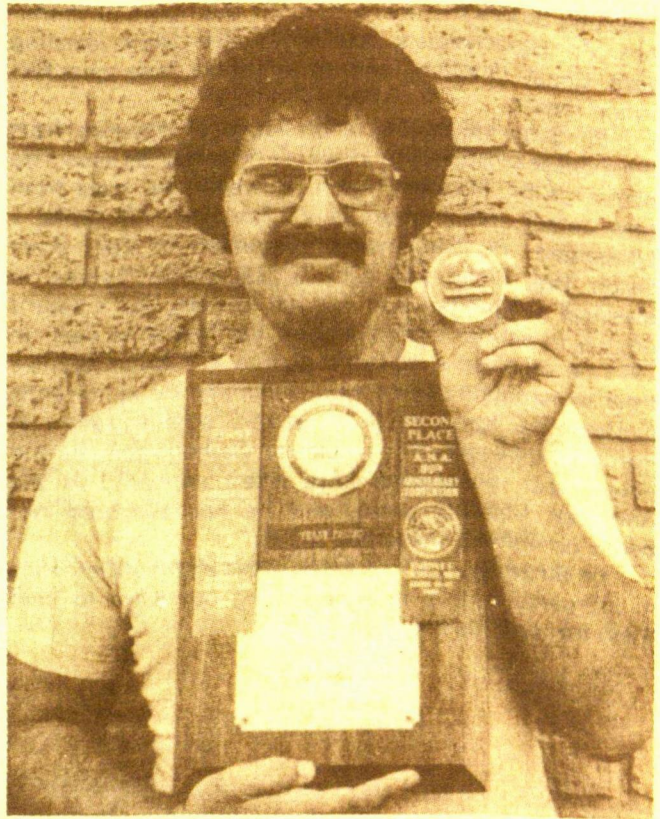
With the donation, Cardinal Cody also sent best wishes in continuing the fight for religious freedom and in helping those suffering persecution in Lithuania.

* * *

"Opera News" magazine published a list of seven accomplished soloists: among them was the Lithuanian **Lilija Šukytė** (Šukis) who received the title of Kammer-sanger from the Bavarian State Opera.

* * *

Frank Passic, of Albion, Michigan, founder of the **Lithuanian Numismatic Association**, took top honors last August at the 89th annual convention of the prestigious American Numismatic Association: his 3-case exhibit entitled "Coins of the Republic of Lithuania" won first place in the category for foreign coins since 1500. Passic also garnered a second-place ribbon in the foreign paper money category with his collection of 1922 Memel (Klaipėda) Emergency Money.



Frank Passic, founder of the Lithuanian Numismatic Association and editor of its newsletter, *The Knight*, shown holding the first and second place prizes he won with his exhibits of Lithuanian coins and currency at the American Numismatic Association's 89th annual convention last August 1980.

(Photo: Albion Evening Recorder)

Mr. Passic is a prolific writer on Lithuanian numismatic topics and has had major articles published in *The Numismatist*, *World Coin News*, and *The International Bank Note Society Journal*, among others. His articles, it should be noted, do not limit themselves to purely academic matters about Lithuanian coins and currency; rather, his coin/currency facts are embellished and interwoven with historical details which give wide circulation to facts about Lithuania's cultural heritage and her present status as an occupied nation.

Passic, a 1975 graduate of Spring Arbor College with a B.A. in social science, is also editor of *The Knight*, a bi-monthly publication of the Lithuanian Numismatic Association. A one-year subscription can be obtained for \$8.00 (\$10.00 overseas) by writing to **The L.N.A., P.O. Box 612, Columbia, MD 21045.**

* * *

Father Peter Stravinskas has been appointed Eastern region director of development for the Catholic League for Religious and Civil Rights. This organization,

boasting 30,000 members, defends the rights of Catholics. Fr. Stravinskas's task is to strengthen existing East Coast chapters and to organize new chapters in the region..

Fr. Stravinskas, 31, is on leave of absence from the diocese of Boise, Idaho, where he served as associate pastor of St. Mark's Church. However, he hails from New Jersey. His mother is a Ukrainian; his father—Lithuanian. Fr. Stravinskas graduated in 1971 from Seton Hall University with a Bachelor's degree in classical languages and stayed to earn his master's degree in school administration the following year. In 1975 he received a master's degree in Biblical Studies from Immaculate Conception Seminary. He is currently a candidate for a Ph.D. in school administration at Fordham University. His articles on Catholic schools and ecumenical movements have often appeared in the American Catholic press, and he has authored two books combining those two topics.

Fr. Stravinskas is interested in the plight of Catholics in Lithuania and is now searching out ways to help them through his organization.

PUBLICATIONS

Eternal Dream is the second collection of poetry by the Franciscan priest **Leonardas Andriekus** to be published in an English translation. His first, *Amens in Amber*, appeared in 1968. This latest collection, featuring 46 poems, is in three parts: "You are my Father," "Again the Night," and "Shores of Oblivion." Hard cover, 68 pages, with an introduction by the editor and translator, Jonas Zdanys, and a cover illustration by Romas Viesulas. Available for \$6.00 from the publisher, Manyland Books, Inc., 84-39 90th St., Woodhaven, NY 11421; or from Franciscan Press, 341 Highland Blvd., Brooklyn, NY 11421. (*Bridges* suggests you add \$1.00 to cover postage and handling.)

* * *

The award-winning novel, *Under the Sword of Damocles*, by Anatole Kairys, is now **available in an English translation**. In 1978, the Lithuanian version won the 27th annual award from *Draugas*, the Lithuanian-language world-wide daily published in Chicago.

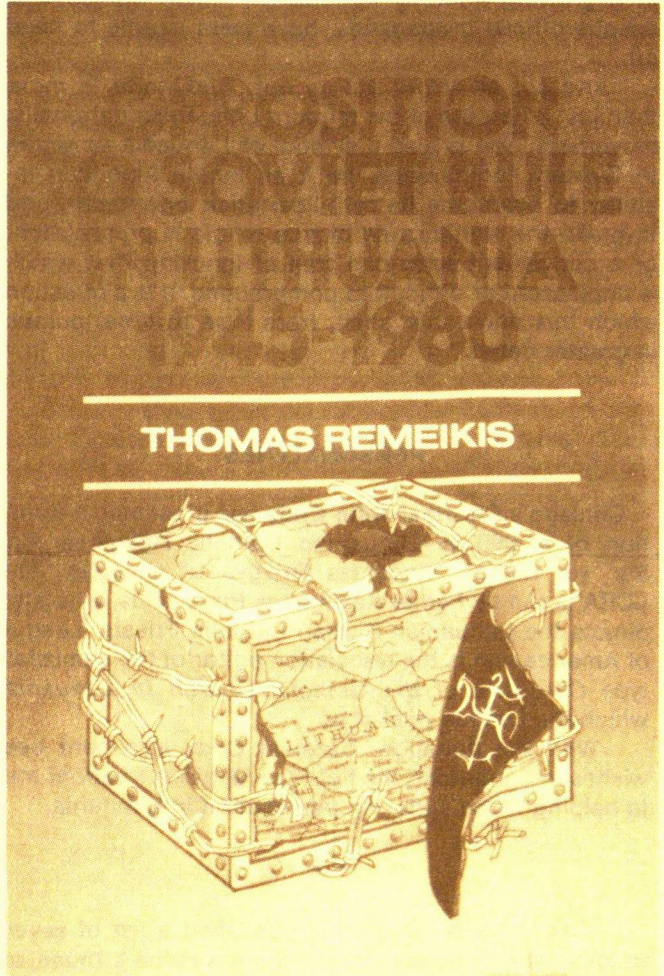
Kairys, a novelist and playwright born in St. Petersburg (now Leningrad), Russia in 1914, studied education and psychology in Lithuania at the universities of Kaunas and Vilnius. He taught there and in Germany before emigrating to the United States in 1947.

In *The Chicago Catholic*, the Rev. Joseph Prunskis writes that "*Under the Sword of Damocles* visualizes people living under constant danger of the Nazis and communists. The novel skillfully describes the Catholic people of Lithuania sincerely loving their land and

being ravaged by the Nazi and Soviet invaders... In general, this novel is rich in ideas, contemporary in world events, and valuable as a work of literary art".

Translated by Nijolė Gražulis, the 251-page hard-cover edition of *Under the Sword of Damocles* can be ordered from Lithuanian Literary Associates, P.O. Box 42837, Chicago, IL 60642. The cost is \$10.00, including postage.

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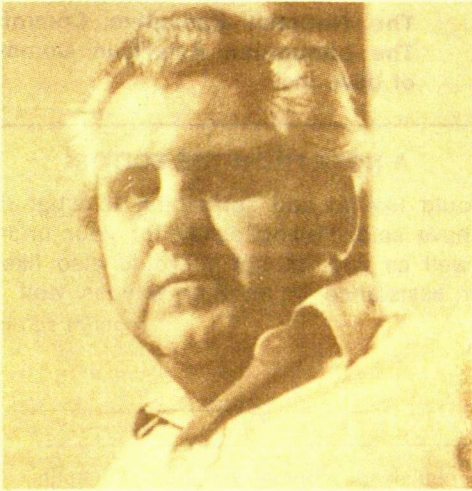


Thomas Remeikis' long-awaited study of dissent in Lithuania—*Opposition to Soviet Rule in Lithuania 1945-1980*—was published in 1980 with a grant of \$17,000 provided by the Lithuanian American Community of U.S.A., Inc. (Bendruomenė). This 680-page study provides invaluable documentation and analysis of Lithuania's struggle against the Soviet occupation.

The first section, 175 pages long, provides chapters on "Analytical Perspectives", "The Partisan War, 1944-1952", "Institutional and Cultural Nationalism, 1953-1970", and "Opposition in the 1970s". There follows copious documentation on "National and Political Op-

position" and on "Religious Dissent." The epilogue provides sources and an index of names as well as a full translation of the "Baltic 45 Memorandum", or, more formally, "A Petition of Baltic Citizens for Restoration of Independent States".

This book is a prime reference source for anyone interested in Lithuania's post-war struggles and would make an excellent gift to your local public or school library. Hard-cover and with illustrations, *Opposition* can be ordered for \$15.00 from your local Bendruomenė chapter or directly from the publisher: Institute of Lithuanian Studies Press, 2422 W. Marquette Rd., Chicago, IL 60629.



Thomas Remeikis

CULTURE

On June 11th, *The New York Times* published an article announcing that emigre Lithuanian Dissident **Jonas Jurašas** would be directing the Soviet political satire "The Suicide" on a Broadway stage. Earlier Mr. Jurašas had directed this same comic fantasy with the Trinity Square Repertory Company in Providence, Rhode Island, where it met with great success and critical acclaim. The play opened at the ANTA theater in New York on October 8th to generally favorable reviews. Garnering many of the laurels was the actor that director Jurašas cast in the lead role, **Derek Jacobi**. Jacobi is best known for his performance in the TV series, "I, Claudius."

"The Suicide," written by Nikolai Erdman in the mid-1920's, was first staged in Moscow in 1932. Soviet censors closed it down after the dress rehearsals and its production in the USSR has been forbidden ever since. Erdman, who had been dubbed the "New Gogol" when his first play, "The Mandate," became a tremendous hit, was subsequently cast into disfavor and

suffered periods of internal exile until his death in 1970.

Mr. Jurašas emigrated to the United States from Lithuania in 1974 with his wife and son. He was expelled by the Soviets for staging plays that were "excessively" nationalistic and for continuously protesting his lack of freedom of expression. Jurašas lost his position as director of theater in Kaunas when he protested to the Ministry of Culture over the banning of his production of "Macbeth." Prior to his expulsion, Mr. Jurašas had been the leading theatrical director in Lithuania and had been well-known throughout the Soviet Union as well as in the West.

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the most important functions of this newsletter is to keep its readers informed about what is going on in all the major Lithuanian communities in America as well as in the less well-known colonies scattered throughout the fifty states. But we can't keep on top of everything that happens in the country and so we implore you, our readers, to become "our eyes and our ears". Send us newspaper clippings; send us your organizational press releases; send us your own articles about Lithuanians and Lithuanian activities in your home town. Wherever possible, send us photographs (they will be returned if accompanied by a stamped, self-addressed envelope). Beyond sending us information we can write about, let us know about the things we're not printing but that you'd like to read. We truly want to be responsive to your needs, but we can't do it without your help.

Rimantas A. Stirbys

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A NOTE FROM THE PUBLISHER:

Since this is the first issue of *Bridges* to appear in 1981, we first would like to take the opportunity to wish all of our readers a Happy New Year. We also sincerely apologize for the irregular publication of this newsletter but feel that, as time goes by, the reasons for this interruption will become clearer and that you will all understand. At this time, the editors, the administration, and the publishers of *Bridges*, having examined the reasons for this lateness, collectively feel confident that the unscheduled appearance of *Bridges* is now a thing of the past. *Bridges* will continue to be published as a monthly newsletter, but with ten issues per year instead of twelve. Double issues will be published twice per year in the summer and the fall.

With *Bridges'* reappearance ensured, we remind all readers to renew subscriptions which have lapsed (still only \$3.00). Subscriptions which were to have lapsed during the seven months *Bridges* did not appear will be continued for as many additional months as needed to complete a 12-issue year. New subscriptions entered at any time during those seven months will be honored for a full year, beginning with this "January" issue.

We enclose this note with another reminder. February 16th, Lithuania's Independence Day, has just recently passed. This date has traditionally been set aside for an appeal to all Lithuanian Americans to provide financial support for the works of the Lithuanian American Community of the U.S.A., Inc. Even though the date has already gone by for this year, we make our appeal to you now. We believe that you, our Lithuanian-American readers, will not only affirm the worth of *Bridges*, but also the worth of the Lithuanian-American Community's other efforts to foster our common heritage and to support our brothers and sisters in Lithuania as well. Entrusting in the guidance of your conscience, we sincerely hope you will contribute generously.

**The National Executive Committee of
The Lithuanian American Community
of USA, Inc.**

A NOTE FROM THE EDITOR

I would like to add something to what the publishers have said. Having asked for your understanding as well as your money, I would also like to ask for your assistance in another way as well. One of

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