



Vol. 5, No. 4-5

November-December, 1981

EDITORIAL

THE LITHUANIAN AMERICAN COMMUNITY IN ACTION

In February, 1982, the Lithuanian-American Community will be celebrating its 30th anniversary. During this time period it has become a powerful tool in a variety of Lithuanian activities throughout the country. Its main goal — to preserve and foster Lithuania's national identity (which appeared so bleak in the 50's) has surpassed all expectations, of our friends and our enemies in the Soviet world alike.

Soviet Russia has waited in vain for our collapse. The Community grew into a force to be contended with. It is not only active in the press and radio, but is busily involved working with the local and national political apparatus.

Thus, the Community is here to stay. Not as a stagnant organization but as a constantly evolving unit striving to make good things better. Two of its most recent accomplishments was its aid in the establishment of the Endowed Chair of Lithuanian Studies at the University of Illinois and the securing of the Hannaford Public Relations firm to promote more efficiently Lithuania's cause. The Endowment of the Chair deserves the immediate attention of all of us. Much work and sacrifice lies ahead of us. Even though, not all of us in the academic world, agree on the wisdom of the choice nevertheless, we all must agree on the need for it. Now that the Lithuanian-Community has spoken it is time to join in this common effort to make the idea workable.

In October, 1981, the Executive Board of the LAC met in Boston to discuss its Community has prepared a questionnaire-survey to be mailed to all Lithuanians 60 years or older, who identify themselves with the Lithuanian ethnic group and who reside in the United States. The Community hopes that every Lithuanian will support it in this endeavor. In case you do not get a questionnaire, let us know.

We'll leave you with the words of Lithuania's great poet Maironis: "*Nors mūšų broliai nedaugel yra, tvirti mes būsime jei riš vienybė!*"

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.

THE UNDERGROUND PERIODICALS IN SOVIET OCCUPIED LITHUANIA

(A Continuation)

SOURCES OF INFORMATION ON THE LITHUANIAN UNDERGROUND PRESS

Excerpts and summaries of the Lithuanian underground periodicals and other unofficial publications are available in the monthly ELTA Bulletin, 1611 Connecticut Ave., N.W., (suite 2), Washington, D.C., 20009, U.S.A. English language translations of the *Chronicle of the Catholic Church in Lithuania* are published by the Lithuanian Roman Catholic Priests' League of America, 351 Highland Blvd., Brooklyn, NY, 11207. Analyses of the Lithuanian unofficial journals and other important Lithuanian topics are to be found in the weekly Radio Liberty Research Bulletin, 1 Englisger Garten, 8 Munich, West Germany. Excerpts and comments regularly appear in the magazine *Religion in Communist Lands*, Keston College, Heathfield Road, Chislehurst, Kent, England. The English language version of the Russian *Chronicle of Current Events*, published by Amnesty International in London and by the Khronika Press in New York, also contains much useful information on the Lithuanian underground press. A detailed discussion of the subject can be found in Thomas Remeikis' *Opposition to Soviet Rule of Lithuania*, Chicago, Institute of Lithuanian Studies Press, 1980.

(GARSAS-ELTA)

ALMA MATER

This journal was dedicated to the 400th anniversary of the University of Vilnius. Four issues, 100 pages each, were published in 1979. They contain poems, short stories and articles on philosophy, religion and history; aimed at refuting typical Soviet distortions. In a closing word (No. 4) the editors say they are not sure if they will continue producing *Alma Mater*. Several recent arrestees, including **Vytautas Skuodis** and **Povilas Pečeliūnas** have been linked with *Alma Mater*.

LAISVĖS ŠAUKLYS (THE HERALD OF FREEDOM)

The KGB extinguished this nationalist periodical at the end of 1977. It was launched in 1976, but none of its eight issues was received in the West. Some of its contents was published in *Aušrelė* (The Gentle Dawn), a special publication issued on February 16, 1978, to commemorate the defunct *Laisvės Šauklys* was dug out by security agents in the garden of **Antanas Terleckas**, who was sentenced last fall for a term in the labor camps.

LIETUVOS BALSAS (THE VOICE OF LITHUANIA)
Recent periodical; no copies received abroad.

VYTIS (THE MOUNTED KNIGHT)

Five issues of *Vytis* were published since the summer of 1977. The issue with the name of Vladas Šakalys as editor-in-chief, was reproduced in the United States by the World Lithuanian Community.

LIETUVIŲ ARCHYVAS (THE LITHUANIAN ARCHIVES)

This extensive collection of documents has been appearing periodically for many years. Vladas Šakalys (see the introductory remarks) has read the fourth volume, which is typewritten and some 300 pages long. He describes it as a compendium of memoirs and eyewitness statements by Lithuanians who were deported to the Far North in the 1940's.

ŠALIN VERGIJA! (AWAY WITH SLAVERY!)

The KGB is said to have a special dislike of this journal which has not yet reached the West.

TAUTOS KELIAS (THE PATH OF A NATION)

The first issue of this journal was published in April 1980. It has not yet reached the West. The Lithuanian *Chronicle* (No. 43, June 13, 1980) quotes the editors of the new journal:

"The ranks of those who are struggling and sacrificing themselves to keep alive the nation's determinations to recover its liberty is constantly increasing. This growing movement has prompted the appearance of *Tautos Kelias*. It wishes to support those compatriots who are waging an uneven struggle and to replace those who were forced to retreat from the battlefield . . . The occupation government is not forever, the hour of liberation shall come, and Lithuania will be free and independent again."

ONCE AGAIN A U Š R A PENETRATES THE IRON CURTAIN

After a lengthy interval, the underground periodical *Aušra* (Dawn) once again made its appearance in the West. Nos: 17, 18, 23 and 24. The reason for this delay was the fact that these numbers contain materials especially unpleasant to the Soviet government: The Memorandum of the Balts condemning the Hitler-Stalin Pact (18); The Ultimatum of the Lithuanian Freedom League to the Government of Russia (17); An Appeal to the United Nations (18); Also of interest are the Viktoras Petkus biography (18); The Lithuanian Helsinki group's Proclamation No. 15 (18).

Effect on US-Soviet relations: The US deals occasionally with the Soviet Union on particular matters involving US citizen-interest cases in Estonia, Latvia, and Lithuania. For example, to assist in the reunification of families by facilitating the departure of family members from the area, we need to work with Soviet officials. Also, US citizens wishing to visit the Baltic republics must obtain Soviet visas. However, the need to deal with the Soviets on specific topics does not in our view detract from the integrity of our nonrecognition policy.

LITHUANIANS AROUND THE WORLD

DR. MARIJA GIMBUTAS, FULBRIGHT EXCHANGE LECTURER IN LITHUANIA

Dr. Marija Gimbutas, after an extensive lecture tour (March-June, 1981) in Lithuania, wrote the the following commentary on her experiences. An abridged version follows:

Lecturing Experience

"My first course — The Archeology of Europe from the Beginning of Agriculture from c. 7000 B.C. to the Bronze Age — was scheduled in the Department of History, at the University of Vilnius where I inherited a class of third year students studying "The Archeology of the Baltic Area."

Arriving for my first lecture at the U. of Vilnius (founded in 1579), I found the stairways and narrow corridors of the old building packed. The classroom, with a capacity of about 60, was filled with five times as many. The projector and screen were arranged for by my friends, not by the department. Attendance at the second lecture was even more dramatic: not hundreds, but thousands of people arrived, only to be told that the lecture was not public, but restricted to third year students. This did not help much, since the crowd was still at the door. A member of the faculty stood at the entrance with out-spread arms and used physical power to push people from the door. Many university professors, artists, writers, archeologists working in the Historical Ethnographical Museum and in the Institute of History of the Academy of Sciences were not admitted.

According to a spokesman, "there was no other auditorium available." When I came for the third time to lecture, there stood university militia: four big students with red arm-bands. At the end of the second week of my stay, I was invited to begin my second course, Baltic Mythology, in the Department of Philology. One of the largest lecture rooms (of c. 500 seats) was assigned with no trouble at all. Mythology had never been taught in the department before, but proved very popular and crowds again gathered. After the second lecture, tickets were issued, distributed by the chairman. Tickets or no tickets, the crowds did not diminish, but there was fighting at the entrance each time.

My third course at the university, called "Old Europe and the Indo-Europeans," was arranged in the theater auditorium, a beautiful wood-paneled hall with a balcony, seating about 500 people. The course was announced only in the library, but it accomodated very

well some 500 previously unsatisfied people. I should mention that neither in the university nor outside, were there announcements of my arrival of or my lectures. In spite of this, the inteligentsia of Vilnius and of Kaunas seemed to be very well informed.

The lectures usually lasted two hours. In all, I encompassed nearly a hundred hours of lecture to approximately a total number of 20,000 listeners. Each lecture was recorded and many of the slides which I had brought with me were duplicated. Several of the lectures were filmed by private initiative of a member of "Kino Studija." Never in my life had I had such enthusiastic audiences, nor have I ever experienced such a demand. In my short stay I exercised a tremendous influence on a society yearning for information difficult to obtain.

Professional Life

I would like to discuss several points of professional importance: the possibility of my book being published in translation in Lithuania, and my participation in the All-Soviet Union conference on the ethnogenesis and ethnohistory of the Balts.

Contacts with the publishers.

I was asked whether I was interested in seeing my book *The Balts* (London, 1963) published in Lithuanian. A meeting with the staff of the publishing house *Mokslas* (Science) was arranged in early April. Again several hundred people, the editors and personnel of *Mokslas* and other publishing houses gathered to meet me and to ask questions. After an impromptu lecture on my part of several hours during the reception, discussion on the publication of *The Balts* began. I consented to produce an updated manuscript or a new version in Lithuanian before the end of the year.

The promise to publish a book by an emigre scholar created a public splash in Vilnius. For years my works had not been mentioned in any publication in Lithuania. *The Balts*, and other books were not easily accessible in the university library: they were, and still are in the "special section", together with all other works by emigre scholars. My works, however, had been translated and circulated in manuscrip form. After my lectures last spring, copies of these translations, particularly of the *Ancient Symbolism of Lithuanian Folk Art* (Philadelphia, 1958) were brought to me for autographs."

(AABS)





A scene from the opera *I Lituani* by A. Ponchielli, performed in Toronto on Nov. 8, 1981. by the Lithuanian Opera Company of Chicago. Photo — J. Kuprys

IN LITHUANIAN — BY LITHUANIANS — TO LITHUANIANS

Toronto's *Globe and Mail* music critic, Arthur Kaptainis, writes about the Chicago Opera presentation on Nov. 8, 1981. The performance was made possible through the auspices of Resurrection Lithuanian Parish in Toronto.

Toronto seems to be enjoying a small scale boom in productions of ethnic operas: that is to say, operas sung in anything but Italian, German, English, Russian, or French.

Toronto's Lithuanians aren't letting the grass grow under their feet. Yesterday, the Lithuanian Opera Company, a professional group from Chicago, staged a very competent production in Ryerson Theatre.

The theatre was sold out, despite a stiff — but likely justified — top ticket price of \$25. The audience members were nearly all of Lithuanian descent (including the *Globe and Mail* reviewer). Programs did not even include English translations. The opera itself was called *I Lituani* (*The Lithuanians*), was performed, of course, in the language of the Motherland.

One might guess that the affair was pretty Lithu-

nian, until a glance at the program revealed the composer to be Amilcari Ponchielli, a Verdi contemporary. That means that *The Lithuanians*, sung in Lithuanian, by Lithuanians, to Lithuanians, was Italian to the very core.

Ponchielli's motives in writing *I Lituani* was what his librettist perceived as a parallel between Italian unification struggles and the fourteenth-century battles between Lithuania and the invading Order of Teutonic Knights. Ponchielli however, made no effort to score his opera exotically and the result is as typical and forgettable a slice of nineteenth-century pizza as ever was half-baked.

In Act I, three Lithuanian expatriates just happen to meet in the same square in Marienburg. Each takes about 30 seconds to recognize the other; each wonders whether it is all a dream. Act II is a train of ballroom exhortations to drink up, broken only by some gratuitous dance sequences and the utterly irrational appearance of a Lithuanian singing patriotic songs to surprised but docile Teutonic Knights.

LITUANI

DI
A. PORCHIELLI

SINFONIA

N.º I.



Primera página de la Opera "I Lituani" o "Aldona" de A. Ponchielli, publicada por la "Casa Ricordi".

The leads were strong professionals, many with Metropolitan and Chicago Lyric Opera backgrounds, and the pick-up orchestra (composed largely of Canadian Opera Company musicians) played with more life than the occasionally lackadaisical outfits that have served other Toronto Ethnic productions. Sets and costumes were rather old-fashioned, and the blocking too static, but well-prepared arias and rousing vocalism from the chorus in the many "beloved Lithuania, forever be free" passages offered plenty of chills."

LITHUANIAN ART SHOWS IN NEW YORK

Lately, New York has become an active center for Lithuanian art exhibits. We had the opportunity to see and acquire the most recent prints of six Lithuanian Provinces created by artist **Vytautas Ignas**. These prints were to supplement one called "Lithuania," which Mr. Ignas has done a few years ago. Vytautas Ignas is the only representative of the Lithuanian folk tradition, evolved in Lithuania by Viktoras Petravičius, in the United States. Ignas' style is strong, personal and always bears his trade mark as unique.

No less impressive, although completely of different gander, was the one-man show of **Pranas Lape**, an avangardist in style. His huge canvasses of Maine's rocky landscape are powerfull and full of grace.

The show which always steals the hearts of everyone was the one-man (or should we say one-woman) show of **Anastazija Tamošaitienė** from Canada.

Her work in the revival of the Lithuanian Folk costume is legendary and to own one of the is an investment in itself. So, also are her beautifully woven rugs with various Lithuanian motives and designs. In her book *The Lithuanian National Costume* (co-authored with her husband artist Antanas Tamošaitis) is a unique source of information for the English speaking Lithuanians and we recommend it to our readers.

AN IDEAL GIFT — THE LITHUANIAN NATIONAL COSTUME

In the preface the authors of *The Lithuanian National Costume*, state:

The purpose of this book is to provide a history of the Lithuanian National Costume by means of words and images. The work draws on information dating back to Lithuania's prehistory which includes archeological findings of ornaments as well as clothing remnants. It also relies on a number of artists from the 1st to the 14th centuries in their portrayal of the construction of clothing. In addition, historical sources include publications and engravings from the 15 to the 19th centuries. However, most of the material, both for the writing and the illustration of this book has been derived from discussions with old Lithuanian country women who themselves wove, sewed, and wore such costumes and who were able to describe costumes worn by their parents and grandparents.

The descriptions, photographs and drawings of the Lithuanian handwoven festive costume have been made precisely in accordance with the authentic, old costumes.

This luxurious book with hundreds of black and white and color illustrations is available at: Darbininkas, 341 Highland Blvd., Brooklyn, NY 11207. Please enclose \$26 plus \$1 for postage and handling.

ABOUT THE KNIGHTS OF LITHUANIA

The Knights of Lithuania is a nation-wide organization of Catholic men and women of Lithuanian ancestry and their spouses. Under the motto of "For God and Country" it aims to keep alive among its members an appreciation of the Lithuanian language, customs, and culture in general as well as assist in the fight to return independence to Lithuania.

It was organized on April 27, 1930, in Lawrence, Mass. under the auspices of the Lithuanian Roman Catholic Federation, as a youth organization. Its aim was to unite the Lithuanian youth living in USA and through them to preserve Lithuanian culture and restore freedom to Lithuania, then divided between Russia and Germany. It has since become a family organization, but St. Casimir, patron saint of Lithuanian youth, continues to be the organization's patron.

For further information contact: Ann Marie Kassel, 7336-2 Winthrop Way, Downers Grove, Ill. 60515

A NUMISMATIC'S PROTEST

The following is a letter written by the founder of the Lithuanian Numismatic Association, Mr. Frank Passic, protesting the inclusion of Lithuania's minted coins into the general category of USSR in the recently published 1982 edition of the *Standard Catalog of World Coins*. Since this matter is basically of principle, we reprint the letter of Mr. Passic and urge our readers to also write a letter of protest to: Reader's Soapbox, *World Coin News*, 700 S. State St., Iola, Wisconsin, 54945.

Mr. Passic's letter states:

I recently received my copy of the 1982 edition of the *Standard Catalog of World Coins* and was shocked and appalled at the inclusion of the free Republic of Lithuania under the heading of the USSR! This is an unforgivable injustice and as a founder of the Lithuanian Numismatic Association, I must make a strong protest against this sudden switch in the policy of Krause Publications.

Lithuania is legally a country which has been annexed by force by the Soviet Union. A free Lithuanian delegation is located in Washington, D.C., with consulates in several U.S. and Canadian cities and in other Western capitals. Even the U.S. State Department, in its official maps, has been instructed to color in the Baltic States as independent countries, separate from the USSR.

Lithuania's 20th century coins were minted by an independent nation, not as part of the USSR. Since this is the U.S., and our government's policy is one of non-

recognition of the seizure of the Baltic countries, why did the *Standard Catalog* management suddenly bow to the Communist point of view? Why, on page 2309 do you list "Livonia-Estonia," supposedly part of the USSR today, as separate? Inconsistency!

To place the Republic of Lithuania listing under the USSR is a humiliation, a gross injustice, and a terrible thing to do. Whoever made this decision should be ashamed of himself!

There are numerous Lithuanian-American users of the catalog, and this is something we cannot be silent about. The listings of the Baltic states should be kept separate from the USSR listing, and the individual maps of each of the three countries put back.

I hope the proper corrections will be taken, and an apology made.

Columbia, Maryland

Frank Passic

A new recording by the Los Angeles Lithuanian Community Youth Ensemble "Spindulys" is now available. Entitled "**Valio Jaunyste**" (Hurrah for Youth), the 80-member choir sings favorite Lithuanian folk songs such as: *Kur tas šaltinėlis, Karvelėli mėlynasis, Pasakyk mergele, Plaukia sau laivelis*, and many more. The recording features piano, violin, flute, and accordion accompaniment. "Valio Jaunyste" can be ordered for \$8.95 (including postage and handling) by writing Draugas, 4545 West 63rd St., Chicago, IL 60629.



Metropolitan opera star Maralin Niska, signing autographs after a benefit concert at the Lithuanian Cultural Center in Brooklyn, New York. Photo: V. Maželis



Mother Maria
Foundress of the Sisters of St. Casimir

THE SISTERS OF ST CASIMIR COMMUNITY WILL CELEBRATE ITS 75TH YEAR

In 1982, the Sisters of St. Casimir will celebrate their Diamond Jubilee. This Lithuanian community of nuns was founded by Maria Kaupaitė (Mother Maria) on April 29, 1907. During the jubilee year efforts will be made by the community to spread the cause of Mother Maria's beatification. This Order works primarily in teaching and hospital work throughout the United States. Before the Soviet occupation of Lithuania, this Order was also very active there. Its founder, Mother Maria was even decorated by the Lithuanian government. For those who wish to get better acquainted with Mother Maria's life and the history of her Order, the community has published a paperback book — *The Founding of the Sisters of St. Casimir*. Written by Mother Maria herself it tells of her joys and sufferings attempting to establish a Lithuanian order for women in the New World. The book is available from: Sisters of St. Casimir, 2601, W. Marquette Rd., Chicago, Ill. 60629. Price 6 dol.



LITHUANIANS IN THE NEWS

A LITHUANIAN STAR IN GERMANY

On April 4, 1981, Lana Valaitis (Anelė Valaitytė) won two important competitions in the field of popular songs. After winning a regional competition, the singer, who makes her home in Munich, W. Germany, represented that country at the Grand Prix contest in Dublin Ireland. Miss Valaitis performed the popular Ralph Siegel song "Johnny Blue". She won second place.

Anelė Valaitytė was born in 1943 in Klaipėda, Lithuania. In 1944, she and her mother fled from the advancing Red Army to Germany. Anelė's singing talents and beautiful voice were discovered at an early age. She participated and won many singing competitions thus gradually becoming well-known throughout Germany and the Europe. Anelė has 8 long-playing and 28 singles to her credit.

At the competition in Dublin, Ireland, Miss Valaitis, received 132 points. The first place winners — a British singing group received 136 points. The competition was televised and broadcasted and had approximately 500 million viewers.



Anelė Valaitytė - Lena Valaitis.

NO CHRISTMAS FOR THEM



Viktoras Petkus



Vytautas Vaičiūnas



Mečislovas Jurevičius

(All photos courtesy of Lithuanian Information Center)

A CHRONOLOGY OF THE ACTIVITIES OF THE LITHUANIAN HELSINKI GROUP IN 1981

February 3 — **Viktoras Petkus** is once again nominated (with Shcharansky, Orlov and Rudenko) for the 1981 Nobel Peace Prize by the U.S. Congressional members of the Commission on Security and Cooperation in Europe.

February — **Vytautas Vaičiūnas** joins the Lithuanian Helsinki Group.

February 11 — **Document No. 28**, addressed to Brezhnev, protesting the arrests of Lithuanian and Estonian patriots.

February 28 — **Document No. 29**, protesting the persecution of **Petras Cizikas** (Cidzikas).

March 25 — **Mečislovas Jurevičius** and **Vytautas Vaičiūnas** are arrested in Kaunas.

With these arrests, the Lithuanian Helsinki Group has been reduced to two members: **Ona Lukauskaitė-Poškienė** and **Rev. Bronius Laurinavičius**.

June 15 — **Vytautas Skuodis** begins a hunger strike in the labor camp, to protest Soviet violations of human rights in Lithuania.

June 30 — Four U.S. Senators submit Resolution 198, asking for the release of **Skuodis**, also known as **Benedict Scott**, a U.S. citizen by birth.

August 5 — **Vytautas Skuodis** and the Lithuanian Helsinki Group are discussed at a special hearing in Washington, D.C. by the U.S. Congressional Commission on Security and cooperation in Europe.

(Elta)



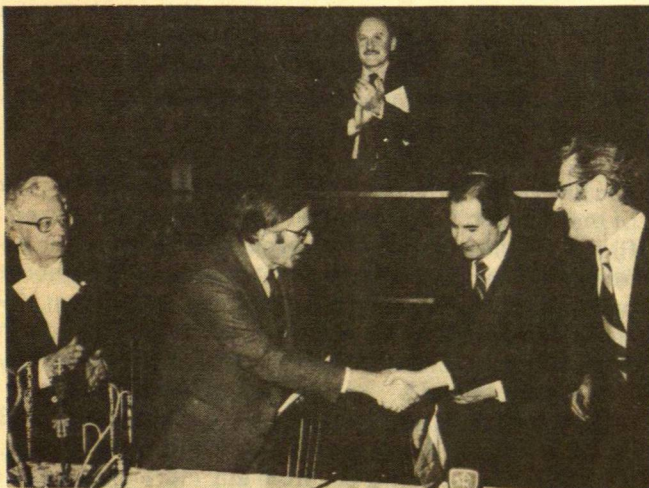
THE LITHUANIAN AMERICAN COMMUNITY MEETS

The activities of the Baltic American Freedom League were discussed at the meeting of the Public Affairs Commission of the World's Lithuanian Community. Among the participants, from Los Angeles were: Antanas Mažeika, Danutė Baranauskaitė, Leonardas Vailiukas and Brinkis. Also attending were: Vytautas Kutkus, Lithuanian American Community National Council president and Public Affairs Commission president Algimantas Gečys.

The work of the Baltic American Freedom League was indorsed in principle. It was agreed to the fact that half of the Lithuanian directors, plus one would be appointed by the LAC Public Affairs Committee. The choosing of delegates to White House, State Department and other official functions will remain under the jurisdiction of the LAC Nationala Council. At present the League has 15 directors — 11 of which are Lithuanians, two are Latvians and two Estonians.

The selection of the Hannaford Public Relations firm was also agreed to in principle. This agency will not act alone, but will be an aid in the Lithuanian cause.

At this time, the finalizatio of the laws of the Baltic Freedom League is being prepared. The by-laws will be confirmed by the LAC National Council.



At the signing, in Chicago, of the agreement establishing a Lithuanian Chair at the University of Illinois. From the left: Lithuanian Consul General of Chicago Juzė Daužvardienė, the Director of the Foundation at the University of Illinois Dr. Robert L. Reid, Dr. Nicholas Moravceovich, LAC President Vytautas Kamandas and Dr. Antanas Razma. Photo: P. Malėtos



Participants at the LAC Council metings in Boston on Oct. 24-25, 1981. From the left: Vytautas Izbickas, Dr. Jurgis Gimbutas, Dr. Stasys Goštautas (the editor of Bridges), and Juozas Rasys. Photo: K. Daugela

APPOINTED

Danguolė Jurgutienė has been appointed Recording Secretary of the Lithuanian American National Committee. Mrs. Jurgutienė is a pharmacist. She is also an artist and active in in various Lithuanian activities, serving on a variety of councils and committees. Besides her work in the Lithuanian American National Community, she is associated with the Lithuanian Scouts on the leadership level and contributes frequently to Lithuanian publications.

YOUR ASSISTANCE IS NEEDED

The Lithuanian World's Community on Nov. 20, 1981 signed an agreement with the University of Illinois for the purpose of establishing a Lithuanian Chair at the University. For this purpose the Community, in a time span of 5 years must raise 600,000 dol. All donations for this purpose are tax deductible. Write your checks to Lithuanian World Community Foundation and mail to Lithuanian World Community Federation, 5620 S. Claremont Ave., Chicago, Ill. 60626 USA. Any help for this worthwhile cause will be greatly appreciated.

The Commission for Security and Cooperation in Europe, led by Congressman Dante B. Fascell (Dem., Florida) has published a 200-page edition *On the Right to Emigrate for Religious Reasons*. In this publication, four pages list the names of Lithuanians who have been refused the right to emigrate by the Soviet Union.

IN LITHUANIA

CRACKDOWN ON RELIGIOUS PROCESSIONS IN LITHUANIA

Soviet authorities prevented a youth procession to the Shrine of Our Lady of Šiluva in Soviet-occupied Lithuania late last summer by using an alleged livestock epidemic as a pretext.

Šiluva has been a beloved shrine for the predominantly Roman Catholic Lithuanians since 1608, when the Blessed Virgin Mary was reported to have appeared to some shepherd children at the remote village.

Thousands of pilgrims flock to Šiluva during the week of September 8, the Feast of the Birth of Mary. During the past few years, growing numbers of youth have participated in illegal processions from the neighboring city of Tytuvėnai to Šiluva, a distance of a few kilometers.

Organizers of religious processions are coming under increased attack as shown by the recent trials of two Lithuanian Helsinki Group members, Mečislovas Jurevičius and Vytautas Vaičiūnas. They were both arrested on March 25, 1981, but tried separately under the same charges of organizing religious processions. Jurevičius was sentenced to 3 years strict regime labor camp. Vytautas Vaičiūnas was sentenced to 2.5 years general regime labor camp.

ANOTHER PRIEST KILLED IN LITHUANIA

A Roman Catholic priest who was denounced repeatedly by the Soviet government for alleged anti-Soviet activity was killed in Vilnius, the capital of Lithuania, on November 24.

The **Rev. Bronius Laurinavičius**, who was a member of the Lithuanian Helsinki Group since 1979, was hit by a truck while crossing the street. He is the third priest to fall victim to state-inspired violence against the clergy in Lithuania since October 1980, affirm sources in and outside Lithuania.

Father Laurinavičius actively encouraged youth to participate in parish life and openly denounced school authorities for lowering the grades of and otherwise persecuting believing students.

THIEVES LOOT CHURCHES IN LITHUANIA

The wave of attacks on clerics and houses of worship continue in Lithuania, as burglars ransacked

and looted the church of Vidukle, prompting the pastor to plead for an end to the alleged government-sponsored violence.

"... For this reason the leaders of the Catholic Church in Lithuania... must by all possible means protest and guide priests and believers in light of the new situation", a statement by pastor Fr. Alfonsas Svarinskas said.

In the latest incident, thieves trashed the Catholic church in Vidukle by chopping down the tabernacle door with an ax and desecrating the Blessed Sacrament. Holy Communion hosts and sacred church articles were strewn about the premises. The thieves made off with nothing save a chalice, while the donation box was left untouched.

The burglary is the latest in a series of attacks on houses of worship and clerics around Lithuania. Parishioners have been claiming outright government involvement in the attacks, because of the circumstances surrounding the break-ins: bold acts of vandalism against church property rather than intent to steal goods. Despite claims by Mr. Stuina of the *Akiratis* television program in Lithuania, that the thieves are lured into criminal activity by church wealth, in most cases, money was of no consequence to the thieves.

A day of prayer was declared on August 2 by the pastor of Vidukle, at which 737 parishioners signed a petition protesting the increasing violence against the churches of Lithuania, especially repeated insults to the Blessed Sacrament. The petition, addressed to the First Secretary of the Lithuanian Communist Party, also condemned the arrests of Catholic activists — Mečislovas Jurevičius and Vytautas Vaičiūnas, sentenced by Soviet courts for organizing religious processions.

The pastor of Vidukle, Fr. A. Svarinskas is a member of the Catholic Committee for the Defense of Believers' Rights in Lithuania, which has appealed for an end to offenses against the clergy, as typified by the recent murders of Fr. Leonas Šapoka and Fr. Leonas Mažeika. Šapoka of Luikė parish was found beaten to death last fall, whereas Pamušis pastor Mažeika was brutally murdered in August.

Šapoka and Mažeika had been snared into KGB collaborative activities at one time and had apparently tried to make a clean break from any more involvement with the spy network, allege sources.

Mažeika's signature appeared under a petition dated May 3, 1981, three months before his violent death, which appealed for an end to government interference in the affairs of the only remaining Lithuanian Theological Seminary in Kaunas.

Suspects in the Šapoka and Mažeika murders have been apprehended and are awaiting trial.

However, the general consensus of reliable sources is that the assaults on priests and church property are not incidental, but state inspired.

CATHOLICS IN SOVIET-OCCUPIED LITHUANIA: FAITH UNDER PERSECUTION

is a new book in English about the Catholic Church in Lithuania. Published by AID TO THE CHURCH IN NEED, this translation by Vita Matusaitis from an original French journal tells the story of the religious resistance in Lithuania today, with good background material on the history of the growth of the Catholic Church in Lithuania. 120 pages long, the book is filled with illustrations, maps and statistics which show the changes which have taken place in Catholic Lithuania since 1940. The most powerful section is the "Church in Lithuania Today" which uses eyewitness reports from the *The Chronicle of the Catholic Church in Lithuania* and other sources. Each page reminds the reader of the day to day struggle faced by believers in Lithuania today, whether a bishop or a school-child. American readers will find the new material on Vytautas Skuodis, the Chicago-born prisoner of conscience of particular interest. *Catholics in Soviet-Occupied Lithuania*, published in soft-cover, is available from Lithuanian Catholic Religious Aid, 351 Highland Blvd., Brooklyn NY 11207. Price: \$2.00 per copy.

LITHUANIANS CONCERNED OVER NEW BISHOPS

In an editorial addressed to Pope John Paul II, and sub-titled "S.O.S.", *The Chronicle of the Catholic Church in Lithuania* has appealed to the Holy Father to appoint only "noble-spirited bishops" to empty sees in Soviet-occupied Lithuania.

The appeal appears in the latest issue of the *Chronicle* to be smuggled out. It is dated Sept. 8, 1981. At that time, Bishop Liudas Povilonis, Apostolic Administrator of the Archdiocese of Kaunas and of the Diocese of Vilkaviškis, Lithuania, was preparing to fly to Rome for talks with the Vatican.

Lithuania is the only predominantly Catholic "So-

viet republic". Not one of the six dioceses in the country has a resident bishop. Although both the Vatican and the Kremlin seem interested in normalizing the situation, two problems stand in the way.

One is the fear among Lithuanian Roman Catholics that the Vatican might mistakenly appoint bishops acceptable to Moscow, precisely because they would be weak leaders for the faithful.

The second obstacle to normalization of relations between the Vatican and the Kremlin is described in the latest *Chronicle of the Catholic Church in Lithuania*, the only Catholic publication in the U.S.S.R. clandestinely appearing since 1972.

In the lead article, entitled "Concern Over New Bishops", the Lithuanian samizdat says:

"Two Lithuanian bishops: Julijonas Steponavičius (Archbishop of Vilnius) and Vincentas Sladkevičius (Bishop of Kaišiadorys) have been prevented by the Soviet government from carrying out their pastoral duties for over twenty years. The illegal exile of these bishops is a great cinder in the eye of Soviet prestige. Moscow, it seems, wants to allow both bishops to carry out their pastoral duties, but at the same time it would like to place its own candidates in empty sees. These efforts on the part of the Soviet government are a source of great concern for the priests and people of Lithuania . . ."

The direct appeal to the Pope states:

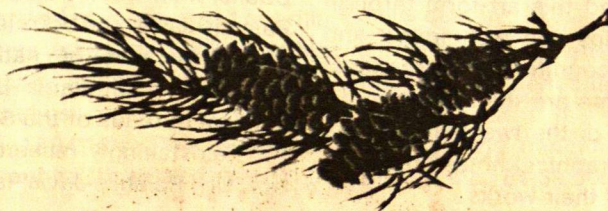
"Holy Father, Your Holiness' speech on the first anniversary of "Solidarity" reached the hearts and minds of many, and especially of those who have suffered much and still suffer.

"It is indeed terrible that the Polish nation lost 6 million of its sons and daughters — that every fifth citizen perished (during WW II). Our little nation lost 600,000: every fourth person gave his or her life for God, Church and Country. The Catholics of Lithuania therefore deserve to ask: will Moscow go on choosing the candidates for bishops for long? We want bishops with a lively faith and great love, who would be able to lead a spiritual revival of the faithful. We do not need government bishops.

"Holy Father, comfort Lithuania by appointing only bishops of great spirit."

The appeal is signed simply, "The Priests and Faithful of Lithuania".

Lithuania has been under the Soviets since World War II.



PUBLICATIONS

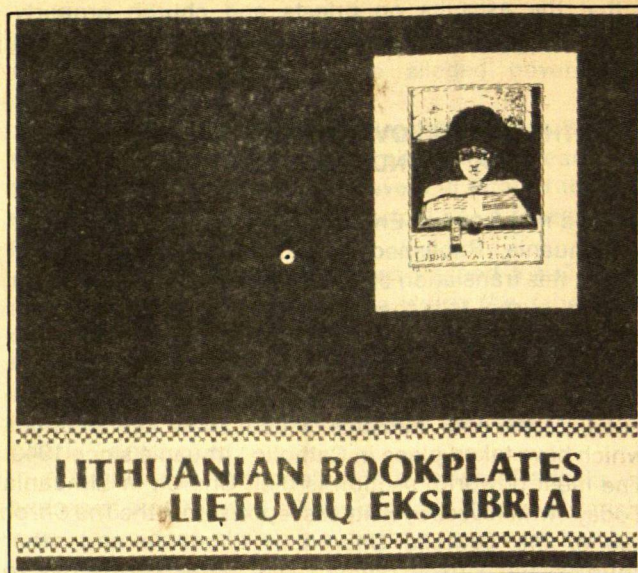
STUDY ON SOLAR ENERGY

The Canadian Government sponsored a study on *Residential Passive Solar Heating* written by **Eugenijus Cuplinskis** and his consulting firm of engineers in Toronto, Canada. The book is more like a report to the Ministry of Energy but it has a potential not only in Canada but in the United States as well. The complete title and place of publication is: *Residential Passive Solar Heating — Review and Development of Design Aids* (Toronto, Ontario, Ministry of Energy, 1980). It reviews the current status of passive solar heating and assesses the potential for the use of passive solar systems in the Ontario climate. Three systems are discussed in detail: direct, mass wall and attached sun space. Thermal performance, architectural aspects, construction costs, economics and marketing considerations are included. In addition, a manual shorthand technique for estimating thermal performance based on solar load ratios had been developed. An example using a typical two-storey Canadian home is included. The report indicates that energy savings of 25 to 30 percent are easily attained and savings of over 50% are possible with the use of thermal and night shutters.

LITHUANIAN BOOKPLATES

The Lithuanian Library Press has produced a seventh volume in its on-going Ethnic Encyclopedia of Lithuanian Culture in the USA: *Lithuanian Bookplates—Lietuvių Ekslibriai*, by Vitolis E. Vengris. In English and Lithuanian, this large format, 248-page edition provides insight into "the fascinating miniature-art form of the bookplate, or *ex libris*" by including over 300 reproductions of bookplates created by nearly 50 contemporary Lithuanian artists.

More than eighty reproductions are used to trace the 500-year history of the *ex libris*, a printed label intended to denote the ownership of a book. The bookplate is nearly as old as the printed book itself. The earliest known examples include three that were made in Germany between 1450 and 1470. With a history dating back to the sixteenth century, in Lithuania the *ex libris* is a highly developed and popular art. Modern Lithuanian artists have explored this art form through a richly varied number of styles and techniques, and have frequently achieved the recognition of international awards. Collected in this volume are the artists whose works are most representative of the twentieth-century Lithuanian *ex libris*. Brief biographical notes are found alongside the reproductions of their works.



Vitolis E. Vengris, the author, is a collector of bookplates and has written a number of articles on *ex libris* in the American, the European, and the Lithuanian press. He has also held several exhibitions in the US of bookplates from his personal collection. Born in Kedainiai, Lithuania, in 1943, Vengris currently resides in Washington, D.C. and is a scientist by profession. He received advanced training in virology at Iowa State University, Ames, Iowa and the Johns Hopkins University in Baltimore, Maryland.

Lithuanian Bookplates, published by Lithuanian Library Press, Inc. in conjunction with Loyola University Press, Chicago, Illinois, can be ordered for \$20.00 plus \$2.00 for postage and handling by writing: Lithuanian Library Press, Inc., 3001 West 59th St., Chicago, IL, 60629.

SOVIET GENOCIDE IN LITHUANIA

A new book about the existential struggle of the Lithuanian nation was published recently by Manyland Books, Inc.: **Soviet Genocide in Lithuania**, by Joseph Pajaujis-Javis. The book is a comprehensive examination of the policies of national and cultural genocide practiced in Lithuania by the occupying armies and political bureaus of the Soviet Union.

Painstakingly researched and documented by the late Dr. Pajaujis-Javis, a Minister of the Provisional



Lithuanians and other nationalities demonstrating at the United Nations in New York to show their solidarity with the announced strikes in the Baltic States. Photo: L. Tamošaitis

Lithuanian Government between the Soviet occupations of Lithuania, *Soviet Genocide in Lithuania* examines the philosophical link between totalitarian aggression and genocidal political action. In that light, the study explores the Soviet Union's attempt at cultural extermination of the Baltic States, and reveals in frank and often painful detail the persecutions, repressions, and violations of human decency the Lithuanian people have suffered at the hands of the Soviets.

The study also presents detailed analyses and first-hand descriptions of the *Gulag*, the Soviet forced labor camp system. Using eyewitness accounts and testimonies of survivors, Dr. Pajaujis-Javis presents a vivid and terrifying portrait of the tragic fate of Lithuanian political prisoners sent to camps for no reason other than the fact of their nationality. In addition, the author focuses on the sidespread armed resistance and guerilla warfare, to which the Soviets responded with forcible collectivization of Lithuania's agriculture and mass deportations to the Gulag camps.

Born in Lithuania in 1894, Dr. Pajaujis-Javis, economist, educator and publicist, earned his Ph.D.

in social and political sciences at the University of Kiel, West Germany. A noted political figure in his native country, he was a member of the Lithuanian Parliament in 1926-27 and of the Lithuanian delegation which negotiated a trade agreement with the Soviet Union in Moscow in 1926. In 1941, he was Minister of Labor in the Provisional Lithuanian Government.

Beginning his career as an educator in Lithuania at the Institute of Commerce in Klaipėda, Dr. Pajaujis-Javis later was Professor of Economics and Economic Geography at the University of Vilnius, and, after coming to the United States, at the University of Alaska.

Dr. Pajaujis-Javis became a citizen of the United States in 1952. Thereafter, he joined the Library of Congress in Washington, D.C., where he worked for fifteen years until his retirement in 1967. Dr. Pajaujis-Javis died in 1973.

Amply documented and with illustrations, the 246-page *Soviet Genocide in Lithuania* has a bibliography and an index. It may be obtained for \$10.95, including postage and handling, from the publisher: Manyland Books, Inc., 84-39 90th St., Woodhaven, NY 11421.

TWO TREES POPULAR IN LITHUANIA

The largest linden tree in Lithuania, estimated to be between 400 and 500 years old, is found in the Braziūkai village 25 miles southwest of Kaunas. The linden tree, called *Liepa Motinėle* (Mother Linden) is nearly 90 feet tall with a circumference of over 23 feet. Six to seven people can fit in its rotted-out center. The tree has seen its share of historic events: the freedom fighters of 1863 used it as a central gathering place in their revolt against the czar and, it is said, the Russians used it as a hanging tree for the 1863 freedom fighters. The tree is adorned with a small chapel bearing a stylized Christ figure (*Rupintojėlis*) which bears the date "1859." During and after World War II, the surrounding Kazlų Rūda forest was the site of resistance by partisans fighting the Soviets. However, with all that *Liepa Motinėle* has seen, she's still only a child compared to the *Stelmužė Oak* in northeastern Lithuania, which is estimated to be 2,000 years old.



The 400-year old *Liepa Motinėle* (Mother Linden).



A Lithuanian Christmas Tree decorated with šiaudinėliai. The šiaudinėliai or straw ornaments are described below.

Decorations of natural rye or wheta straws strung together with thread have a long Lithuanian history. The intricate, delicate, and geometric patterns resemble birdcages, bell-towers, stars and chains, and have been used for everyday enjoyment and special functions. When Lithuanians decorated wedding trees, many years before they adopted the tradition of Christmas trees, boughs, rather than an entire healthy tree were used. The "tree" would be purchased by the groom's family and the money was given to the bride.

Because natural straw is very fragile, paper straws are being used in the revival of this folk craft.

GUIDELINES FOR CORRESPONDING WITH LITHUANIAN PRISONERS OF CONSCIENCE AND THEIR FAMILIES

1. Write regularly.
2. Letters can be written in any language: Lithuanian, English, etc. In your first letter, ask which language is preferred.
3. Letters should convey personal greetings and messages of good-will. Discuss day-to-day activities and topics of mutual interest, such as occupation, hobbies, friends. Send photographs of your family, printing each person's name and date of birth on the back. Write about places you have visited and your impressions. Number your letters, Letter No. 1, No. 2, etc. Date your letters also.
4. Inquire about birthdays, anniversaries, etc. and send cards to celebrate these events. Cards should also be sent for the religious holidays such as Christmas, Easter.
5. In general, letters should not be political. Mention no group affiliation.
6. Soviet postal regulations prohibit the enclosure of the following items destined for the USSR: postage stamps, Soviet currency, recording tapes, medicines, vitamins, chewing gum, thread, motion picture film.

For addressing the envelope, use the following procedure:
USSR

Name of Republic (Lithuania, etc.)
Name of City (and zip code, if known)
Street Address (Name, number and apartment number)
Name of Person (Last name first)

Sending the Letters

Letters to prisoners and their families should be sent via registered air mail with an air mail advice of delivery card (return receipt) requested. At the time of posting, you will receive a receipt which should be kept. Air mail postage is \$.40 per 1/2 ounce. The registry fee of \$3.25 carries with it an indemnity of \$20.25. As the postal regulation points out, you are entitled to the indemnity if the letter is lost regardless of the value, or lack of value of the contents. The return receipt costs \$.60 air mail, and is returned to the sender signed by the addressee, upon receipt of the letter by the addressee. Therefore, a 1/2 ounce regular air mail letter will cost \$4.25.

Follow Up

1. If, within 30 days, neither the return receipt nor the letter (with a stamp indicating the reason for non-delivery) is returned, form No. 542 "Inquiry About a Registered Article" should be filed at the local post office. If, in response to the inquiry, the Postal Service indicates that the letter has not been accounted for, you are entitled to the full indemnity and should file form No. 2855 "Application for Indemnity" to receive it. If no answer is received to the inquiry within six months of filing, file form No. 2855 for indemnity anyway.

2. Be sure to answer all letters received from Lithuanian prisoners and their families promptly. If no response is forthcoming, continue to write, since your first letter might not be delivered.

3. If, in the course of correspondence, requests are received from material or financial assistance, before answering please check with Lithuanian Catholic Religious Aid, 351 Highland Blvd., Brooklyn, New York 11207, Tel. (212) 647-2434, for help in evaluating the situation at that time.

4. To help Lithuanian Information Center document the flow of mail to Lithuanian prisoners and their families, send returned letters or receipts and the replies to inquiries by postal authorities to LIC. Copies of letters of more than routine interest should be forwarded to the LIC office.

A political prisoner we could write to is Mečislovas Jurevičius, member of Lithuanian Helsinki Group sentenced to 3 years strict regime labor camp on June 25-26, 1981, for allegedly organizing religious processions. His address: USSR, Lithuania 234520 Kapsukas OČ 12/3 Būrys 5, brigada 51 JUREVIČIUS, Mečislovas. For more addresses you may contact the Lithuanian Information Center, 351 Highland Blvd., Brooklyn NY 11207, USA. Telephone 1 - 212 647-2434.

*The Publishers, the Administrators
and the Editors
wish you and yours*

**A VERY BLESSED CHRISTMAS
and
A FRUITFUL NEW YEAR**

Cut out this Form and mail it to *Bridges — Lithuaniana American Newsletter* to get a year's subscription (10 issues) for only five dollars. (This Year's 3 issues and next year's 10 only \$5.00)

.....
Name

.....
Street Address/Apt. No./P.O. Box

.....
City, State and Zip Code

Mail this Form to:

**BRIDGES
341 Highland Blvd.
Brooklyn, N.Y. 11207**

Please be sure to enclose payment. We can't afford to bill you and keep subscription rates this low at the same time.

GERA ŠEIMININKĖ

THE TWELVE FOODS

Among the twelve Christmas Eve dishes which remind us of the Last Supper and of the twelve Apostles is found "Eden fruit", that is, apples. This Eden element in the Lithuanian customs is also found in some marriage customs where the "tree of Eden" reminds us of the beginning of life, while here "Eden fruit" recalls the first sin and the promise that a Redeemer would come to redeem mankind and that He would be born of a Virgin, the second Eve. Further, Christmas Eve is the liturgical feast day of Adam, so the symbolic apple relates him with the new Adam-Christ, and with the symbol which refers to Christ as the New Adam. Thus it is that the father of the first family has a relationship to this Lithuanian family feast. The element of Eden in our Christmas Eve supper, as we see, has not become too common among other Western nations which do not have a Christmas Eve supper. The Christmas tree which symbolizes the Eden tree became the sign of the entire Christmas season and hence the focal point of family reunion. . . . All the food of the Christmas Eve meal is meatless, or abstinence food. Thus, we find such preparations as oatmeal, jellied fruit dish, hemp cheese, poppy seed. Mushrooms were cooked in dumplings, a jelly would be made from cranberries. Other foods, also made from grains, were served. Fish, the food of the fishermen — Apostles — were also served in various ways: herring, sprat and other fresh fish.

-0-

An excerpt from KŪČIOS — MEANING, SYMBOLS PRAYERS. Published by: Lithuanian American Catholic Services, 351 Highland Boulevard, Brooklyn, N.Y. 11207. Price: voluntary donation.

We present another traditional Christmas eve dish: **Tomatoes stuffed with mushrooms.** (Pomidorai su grybų kamšalu).

Ingredients:

10 medium tomatoes
1 large onion
1/2 cup oil
1/2 lb. dried mushrooms
2 tablespoons bread crumbs
salt, pepper to taste

Wash and dry firm tomatoes, cut off tops, scoop out seeds and pulp. Sprinkle very lightly with salt and pepper.

Saute finely chopped onion in oil until golden, add chopped cooked mushrooms, bread crumbs, salt, pepper, mix and saute mixture briefly.

Stuff tomatoes with above mixture, cover with tomato tops, secure with toothpick. Place in baking dish, not touching each other, and bake in 300 degree oven for 15-20 min. Check frequently to avoid splitting of tomato skins. Remove from oven and baste in pan juices. Leave in baking dish until cooled. Serve cold.

BRIDGES — LITHUANIAN-AMERICAN NEWSLETTER is published monthly by the Lithuanian-American Community of the USA, Inc. Editor: S. Goštautas, Technical Editor: Dalia Bulvičius. Entered as Third Class Matter at the Post Office in Brooklyn, New York. Subscription rates: \$5.00 for one year. Editorial address: S. Goštautas 12 Woodridge Rd. Boston, MA. 02090. New Subscriptions, Change of Address and renewals address: Bridges, 341 Highland Blvd., Brooklyn, N.Y. 11207.

After 5 Days, Return to

Bridges

c/o DARBININKAS
341 Highland Blvd.
Brooklyn, N.Y. 11207

Non-Profit Org.
U. S. POSTAGE
PAID
Brooklyn, N. Y.
Permit No. 5417

S. Valatka
217 Hawthorne St.
Roselle, NJ 07203

90.790.175