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# Bridges

LITHUANIAN - AMERICAN  
NEWSLETTER

341 HIGHLAND BLVD., BROOKLYN, N.Y. 11207

THE YEAR OF AUŠRA (DAWN)

Vol. 7, No. 11, November, 1983

## Zooming in on

### TRUTH IN OCCUPIED LITHUANIA

We were on the last leg of a 2 1/2 week visit by New England newspaper editors that took us to various parts of the Soviet Union. Now we were heading towards Lithuania. We were trying to make some sense out of a jumble of notes, quotations, bits of information, misinformation and lies. Suddenly it all fell into place.

People in the U.S.S.R. are like prisoners knocking in code on the walls of their cells, trying to find out what is really going on out there. They know there is more than they have been told. They know they have been lied to. They ask us: "What does independence mean?" "Just how free are you Americans?"

When you start to answer, they get a faraway look and say, "That's hard to believe."

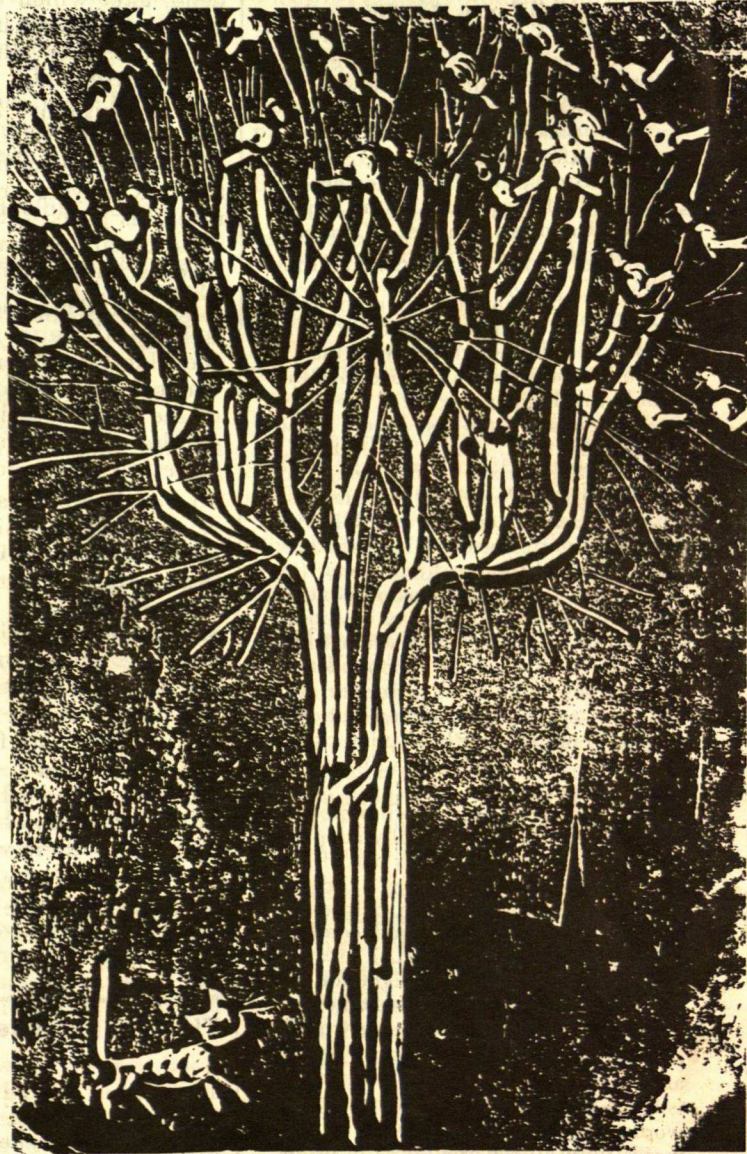
And it is hard to believe. It is especially hard to believe how much freedom Americans have, if for your entire life you've never been able to travel from one nation to another, if you've never been able to buy and read any book you want, if you've never been able to say exactly what you think — especially about foreign policy. If you can never seriously disagree with party chief Yuri Andropov.

It is hard to believe if your newspaper never tells you anything but the party line. If that same paper won't tell you if there is any unfavorable news concerning your nation — if the leader is sick, if there has been a serious plane-crash, nuclear plant problem, train accident or other "bad" news.

And it is hard to believe if that same paper will never criticize the nation's foreign policy or publish an editorial questioning decisions made by party leaders.

In Lithuania we met Albertas Laurinčiukas, the editor-in-chief of the national newspaper *Tiesa* (Truth). He emphatically denied that Lithuania is a devoutly Catholic nation whose people openly resent and defy Soviet atheism.

(Continued on page 11)



Freedom in Vilnius

An Interview by Bernard Caughey

Lietuvos  
Nacionalinė  
M. Mažvydo  
Biblioteka



# GLOBALLY YOURS

## EDITORIAL

### When We Celebrated "All Saints"

In Lithuania, when the cold winds of autumn tear the last leaves from the trees, and the cold begins to paralyze earth, on the 23rd of November, Lithuanians commemorated their National Armed Forces Day. During this time period, Armed Forces Day was a joyous holiday. Thousands gathered on the streets with bouquet of flowers as the band and the soldiers marched along.

The parade always ended in church. After Mass, the company honored its dead by placing flowers on graves and a large wreath on the Tomb of the Unknown Soldier. Cannons boomed in the air saluting the heroes of yesterday.

Today the cannons are quiet and the streets are empty on November 23 in Lithuania, even though this year marks the 65th anniversary of the establishment of this holiday.

Lithuanians always had great respect for their "men in uniform" whether 65 years ago or 700 years ago during the time of King Mindaugas. When Lithuania needed help and the cry arose — "Men, to Battle!" all of Lithuania answered. They came from *Žemaitija* and *Aukštaitija* with an assortment of primitive and not so primitive weapons. During the 1918-20 period when Lithuania's newly founded independence was at stake, men flocked to her aid. Today, at our yearly commemorations, we still honor the few remaining brave *savanoriai* who fought so valiantly to preserve freedom.

The ex-patriot Swiss-born professor Juozas Eretas who practically adopted Lithuania as his own and is one of her more famous "sons," writes: "I did not escape the clutches of the bolsheviks to make myself an easy and comfortable life in the free world. I escaped in order to continue my fight for the freedom of Lithuania. We, who are granted the gift of the western world's freedom, do not have the right to enjoy an independent existence. Our freedom is not a gift but a duty." These are the words of a non-Lithuanian. These words with all the sharpness of an arrow not only pierce our hearts but also our conscience.

We will never get Lithuania's freedom on a silver platter. We must fight for it with any means at hand.

Among the countless memories of independent Lithuania that I treasure, is the commemoration of *Vėlinės* and *Visų Šventųjų* (All Saints and All Souls). Holding a lit candle, I was taken by the hand by my mother to the nearby cemetery. This was an awesome visit for any three-year-old — a dark, dreary place filled with thousands of flickering candles and the voice of the priest intoning prayers for the dead, after which the *Deus Ire* resounded throughout the still night. I envisioned ghosts behind every tree who were ready to drag me to kingdom come any minute. (This, thanks to the vivid imagination of one of my nursemaids).

Customs have their basis in spectacular and unnatural phenomenon. When man prays and offers up sacrifices, he expects to be granted favors from the gods. Although man knows from experience that his prayers are not always answered, he uses different means to reach his goals — by witchcraft or magic. Man believes that, by working in a certain manner, he will force the unnatural powers to do his bidding. Lithuanian folklore abounds in these traditions.

Old people still relate how in the last century, meetings were held on All Saints Day in the cemetery. The whole family came, led by the oldest member. At the graves of the relatives, the patriarch of the clan called all the different dead persons by name into the four directions of the wind. Food was placed on the graves of loved ones, especially children. If the food was eaten (usually by vagabonds and gypsies) there was great rejoicing.

People in some regions of Lithuania believed that dead souls hold a "midnight mass" in the parish church. However, woe to the living who are found in church that night. The souls will pursue them and tear them to pieces. It is best to stay home so not to disturb the souls. Even the animals are kept in the barns during this time. The people do not sing or dance. They do not even sleep; all their time is spent in prayer. A child born on All Souls Day is considered a seer. He will have a hard life and must beware of souls since they want to steal the gift from him.

Souls are fed on various occasions: first shortly after death at the memorial dinner, then on Christmas Eve, then at breakfast on Easter morning, after which eggs are placed on graves of children. If it rains on that day, — many people will die that year. If there are still leaves on trees — there will be a plague.

In Lithuania people looked forward to holidays, not only because on these days one was free from his everyday chores but also because holidays provided variety and that is the spice of life.

Dalia Bulvičius

### Time for Laughter

"Johnny," asked the teacher in a school in Vilnius, "who is your father?" "My father is the Soviet Union," said Johnny. "Good boy! And who is your mother?" "The Communist Party." "And what do you want to be when you grow up?" "An orphan" — replied Johnny.

In Vilnius, an American tourist was bragging about life in the United States: "In the U.S., it's 'innocent until proven guilty'; in Russia it's 'guilty until you die'... In the States we have freedom of speech. We can shout on the streets that we hate Ronald Reagan, and get away with it." "Big deal," replied his friend from Lithuania. "Here we too can shout that we hate Reagan and get away with it."





Jurgis Petraskas

Walt Whitman Award Winner

## POET PETROSKY

Experiences the Need  
to Search for Roots

Many Lithuanian American families treasure heaps of faded wedding pictures of grandparents and unidentifiable relatives, cached in crumbling albums or packed in musty attics. On rainy days, grandchildren savor the photographs and sometimes experience either pangs of nostalgia or that ache to have known the people in the picture better.

Anthony Petrosky, a young poet from the farms and mining towns of Pennsylvania, shares such experiences with us in his recently published volume of poetry to which he gives his grandfather's name *Jurgis Petraskas* (Louisiana State University Press). The book has won the 1982 Walt Whitman Award of the Academy of American Poets.

Jurgis Petraskas was a Lithuanian immigrant, strong and determined, "with fireflies in his head." We see him, "the workers' angel", organizing the first miners' strike in Exeter, Pennsylvania, and we sense that he, like so many immigrants in those days, was a man of unfulfilled potentialities:

Old man Petraskas worked the mines  
until he died and refused to  
let his sons  
do the same. They worked the  
stills,  
delivering what finally saved  
them,  
the whiskey.

Jurgis' wife Victoria was a strong woman, endearing and unforgettable with her fine art of "slaughtering chickens." The poet, describing the first day of spring at the cabin, writes:

It reminds me of the house my  
grandmother loved,  
always damp and warm from the  
coal stove,  
and the irreducible security she  
gave it.

He describes his mother and father with less assurance, as though they were distant and he myopic: My father worked the mills in dingy towns like this while my mother grew sad in the gray days.

The father worked on an assembly line in a shed "that stretches for acres"; he stood on concrete all day long, with the noise from the machines "vibrating through him." At home he brooded and would not "let anyone near him." The sister left home and that was when the mother "lost hold of herself." "...we are strangers..." "while my father argues with the past."

The oppressive economic atmosphere which has marred these people's lives and stunted the growth of their innate powers extends into the poet's life and weighs heavily with the longing to have known his people more fully. He writes poetry about them compulsively and obsessively, as though he were searching for some unknown source of release.

Some reviewers of this book will point out that it is a bit of Americana, a welcome but hardly innovative addition to the Edgar Lee Masters Spoon River tradition. Trend-watching reviewers will commend the deceptive simplicity and poignant ironies of the poetry.

The absence of obscurity and metaphorical clutter is heart-warming, like the sight of worn old workshoes lying in the corner of an old fashioned kitchen. There will be other reviewers, undoubtedly, who will question the poet's belated longing to understand his people. To understand with empathy he would need to gain insight into the Lithuanian culture which Jurgis and Victoria Petraskas brought with them to the United States. He would need to know the history of Lithuanians and Poles, both in Europe and in America, as well as the social process by which the Lithuanian surname of Petraskas became Petrosky.

At a recent *Santara - Šviesa* convention of academics in Sodus, Michigan, where Anthony Petrosky spoke and read his poetry, he admitted that he knows next to nothing about his Lithuanian heritage. He declared that he is simply writing "political" poetry.

If he were aware of Lithuanian-Polish history with its farreaching network of tensions which caused his Aunt Darya to stop speaking to him because he married a Polish girl, he probably would not have written the cruel poem about her.

The family of Jurgis Petraskas has suffered for lack of inter-family communication which Petrosky implies is the result of American big business. No mill nor mine could hurt Aunt Darya the way his poem is bound to hurt her. What is wrong here is the progressive, generation-by-generation alienation of roots.

Anthony Petrosky seems to sense the inadequacy within himself when he writes: "I remember my father rowing the old wooden boat so steadily from one shore to the other. I shut the day out and think only of him, like a boy oblivious to everything but his dreams and the tiny disassembled motor in his pocket."

If he ever gets that motor together, he will write even better poetry than this small volume contains.

Demie Jonaitis





## COMRADE DYBENKO

### HAS A HEADACHE

*Comrade N. Dybenko complains about young people in Lithuania. He is Russian Supervisor of the Communist Party in Lithuania, and maybe the job is too much for him. We present his complaints, in his own words, printed in a Lithuanian journal for youth:*

"The world view of today's young generation was formed under the conditions of a very sharp ideological struggle. One cannot help being anxious about isolated but still recurrent instances of political naivete and nationalist-tinged actions among some young men and women, as well as acts of hooliganism. When we analyze the circumstances surrounding such occurrences, we become convinced the fellow students and co-workers of these youths could not have been unaware of the political immaturity of these youths.

"I will present one example. A former communist youth Margevičius, tenth-grade student at the Žemaitė High School in Telšiai, took it upon himself to organize a nationalist group, called "The Young Boy Scouts". The purpose of its activity was to disseminate anti Soviet letters. The existence of this group became known only this February. Just imagine, for a whole year, neither the high school communist youth group, nor the teachers' collective was able to use the appropriate means regarding this. There were similar occurrences in the Jonava, Utena and Plungė raions, as well as in the cities of Kaunas and Vilnius".

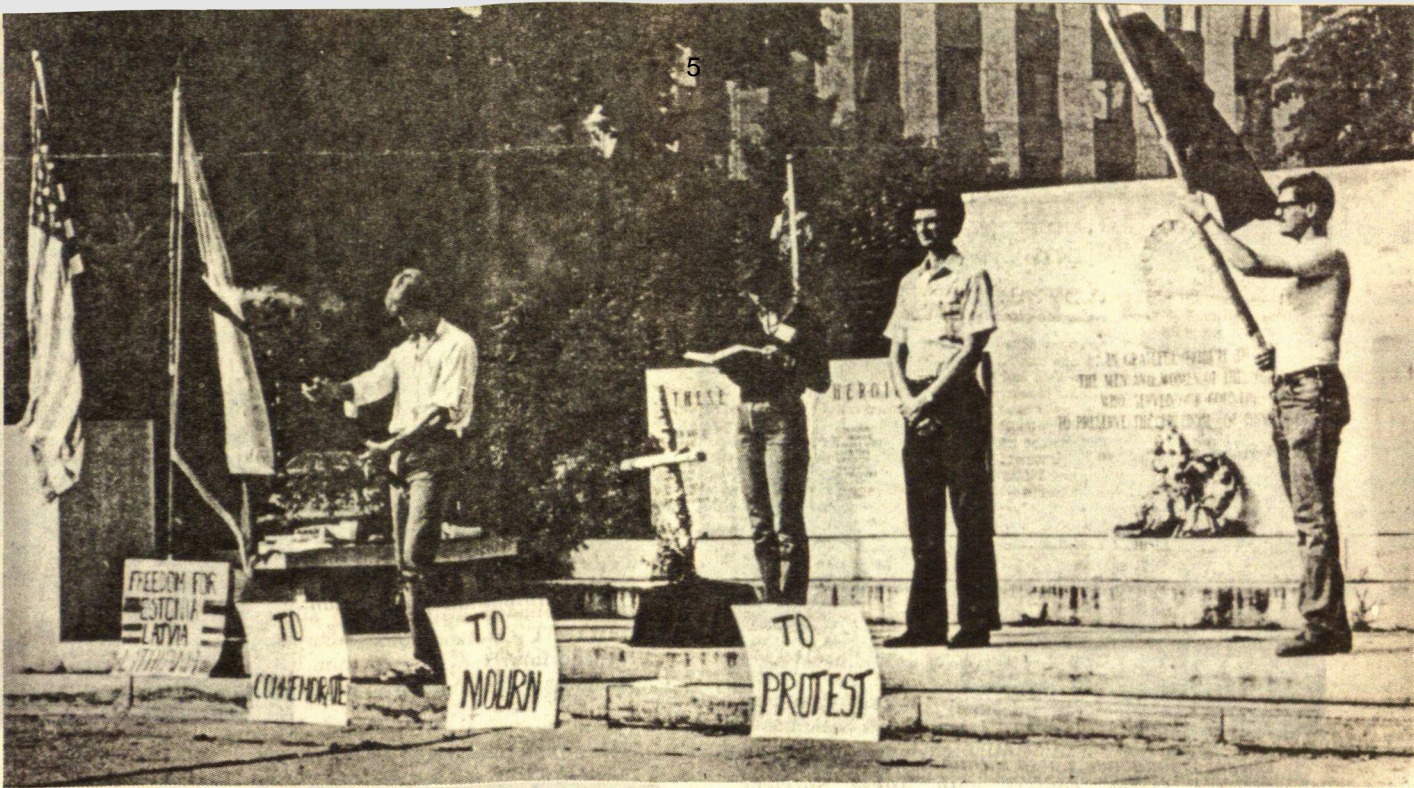
Dybenko goes on to condemn "nationalist narrow-mindedness" and urges stronger efforts in the propagation of "internationalism". In

Soviet terminology, this word means acceptance of Moscow's control and submission to Russification. While giving general approval to the Lithuanian communist efforts, he cautions that "some people acknowledge internationalism as a political principle, but have not yet been able to free themselves of national narrow-mindedness in their everyday activity, in the family, and in their relations with other people". Dybenko is especially concerned about the impact of religion:

"Comrades! The Party is incessantly urging us to conduct an offensive of atheist propaganda and agitation. Observations during the last several years indicate that the Catholic Church is directing the thrust of its propaganda at the young people. However, the Communist youth organizations are not utilizing their full potential and do not always respond to the challenge of religion with effective counter-propaganda. This is not because they lack effective means in their struggle against the ideology of the church, but because some Communist activists believe that religion will disappear by itself. Yet the facts indicate the contrary. Last year in the Lazdijai raion, for instance, 82 percent of all the newlyweds were married in church; nine of ten newborn children were baptized. It is imperative that we unconditionally follow Lenin's demand — we must always be militant atheists and take a principled stand towards Communist youths who perform religious services or participate in them. It is especially important that the young people do understand that clerical extremists do not seek religious but reactionary political goals".

*Students in Lithuania, explosive with laughter, are like young people all over the world: sensitive, idealistic and rebellious. Adults are not always capable of understanding the hostility implicit in such laughter.*





*The Vigil received much attention from the New England press. Excerpts from Andy Court's story in the CONCORD MONITOR:*

*In a 24-hour Vigil in Concord N.H., first generation Americans stood in front of the State House reading the names of people deported from Estonia, Latvia and Lithuania by communists.*

## Youth Lights the Torches to Freedom

*Vidmantas Rukšys, the Lithuanian organizer of the Vigil, stated, "We'd like to see in our lifetime a free Estonia, Latvia and Lithuania. We were reading names all night, and we're still only third through the Latvian names."*

Below the gold dome with its gold eagle, beyond the statue of Daniel Webster and the replica of the Liberty Bell, before the wall with names of Concord's war dead, they read the names all day and all night.

"Balys Veta, Antanas Veteikis, Petras Veteikis, Sofija Vyčienė, Povilas Vičiulis . . ."

And on. And on.

The young people who have been in front of the State House with their flags, their candles and a cross made of birch branches since 3 p.m. yesterday are first generation Americans from around the country. Their parents come from Estonia, Latvia, and Lithuania, and they are here for the second Baltic Youth Conference at the Latvian Summer Camp in Bradford.

The names they will continue to recite until 3 p.m. today are the names of people the Soviet Union deported from the Baltic nations and sent to slave camps between 1940 and 1950. The Soviet Union annexed the small countries in 1940 and deported anyone it considered a threat.

For some of the young people outside the State House, the names on the lists are the names of grandparents.

Karlis Cerbulis, one of the conference organizers, said about 600,000 people roughly 10 percent of the population of the three nations were deported among them his grandfather and grandmother.

Pointing to the cross of birch branches, Cerbulis said, "I saw the picture of my grandfather's grave, and it was just like that.

"The thing is that conditions haven't changed. What happened in the 1940s except for the deportations, is still happening now."

Cerbulis said the vigil was only one part of the conference, which aims to bring together youth from the three nations to share their culture and political experiences. He expects between 100 and 200 to arrive in Bradford this weekend.

Toward the end of the conference, they plan to consider what they can do politically to encourage the self-determination of nations within the Soviet Union.





*Liudas Dovydenas, noted Lithuanian writer living in the United States, confers with Auksė Sutkienė, visitor from Vilnius, who has been translating Nathaniel Hawthorne's novels into Lithuanian.*



*A pensive moment with eminent literary critic and professor of literature, Rimvydas Šilbajoris, who presented a paper "Themes of Conscience in Contemporary Lithuanian and Russian Literature."*

## STIMULATING ENCOUNTERS

**Interdisciplinary Studies at the 30th Annual Convention of Santara-Sviesa Federation at Tabor Farm, Sodus, Michigan**



*Liucija Baškauskaitė, anthropologist, discusses in depth the ideas in her analysis of "Grief and Mourning of Lithuanians in Emigration."*



*Interlude between lectures and carry-over discussions: journalist Jonas Kiznis, Dalia Sruogaitė-Bylaitienė of "Radio Liberty", historian Vanda Sruogienė, literary critic Alina Staknienė, and Ada Ustjanauskienė.*





Rita Kavolienė strolls with Emilija Sakadolskienė who participated in a six-woman symposium, "The Lithuanian Woman at Home and Abroad: her relationship with herself and others, society and her system of values."



Historian Romas Misiūnas (above, left) with the paper he is about to present, "Russian Liberals and the Baltic Issue before World War I."

Rimas Vezys (above, center), witty poet who participated in a four-poet evening of poetry, exchanges some merry comments with Nataša Vencloviene, wife of dissident poet Tomas Venclova. She contributed valuable insights in the symposium "The Lithuanian Woman."

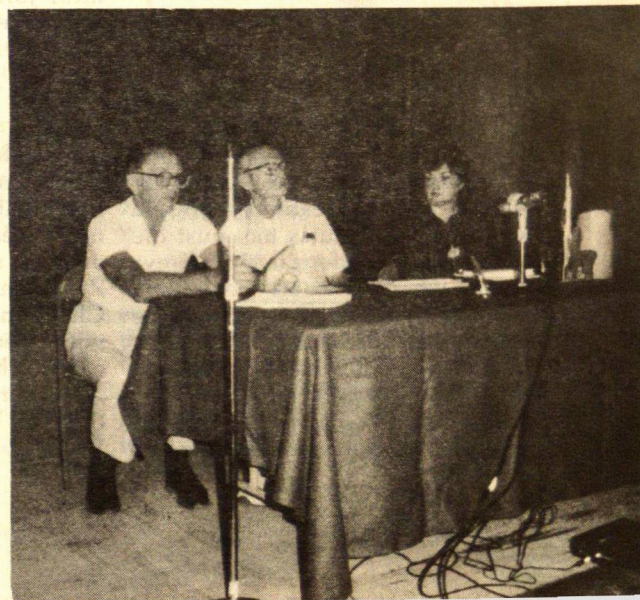


Jonaitis Photos

Liutas Mockūnas (left), literary editor of AKIRAČIAI, relaxes with his over-seas friend from Lithuania, sculptor Aloyzas Smilginis who gave a lecture and showed slides of contemporary sculpture in Lithuania.

The four-day program also included: Lidija Šimkutė-Pocienė, "Lithuanian Mythology"; Danguolė Variakojytė, "Anthropology and Photography"; Tomas Remeikis, "A Model of Passive Resistance"; Ramunas Kondratas, a contribution to the history of medicine; Ilona Gražytė-Maziliauskienė and Ginta Remeikytė, "Lithuanian Woman"; Bronius Vaškėlis, "Technology Confronts Traditional Peasant Life"; Živilė Bilaišytė, Anthony Petrosky, Lidija Šimkutė — poetry readings; a concert by violinist Brigita Pumpolytė-Kasinskienė and composer-guitarist Juozas Kasinskas; Mykolas Drunga, philosopher, "Autonomy and Authority."

(Right) The symposium "Cultural History of Lithuanians: unresolved problems and underutilized methodologies" is begun by Algis Mickūnas, philosopher; Vytautas Kavolis, editor of METMENYS, sociology professor and chief organizer of the annual Santara-Šviesa convention; and Violeta Kelertienė, literary scholar.







*Vytautas the Great  
and his wife Ona*

## HISTORY

# Vytautas the Great Escapes

by two maids, Ona visited at the prison every day. As the weeks passed, a scheme for the rescue of her husband occurred to her.

During one of the visits, Vytautas donned the clothing of one of the maids, who in turn put on his uniform and took his place in the prison cell. The ruse and escape were successful, and Vytautas was soon on his way to seek refuge with the Teutonic Knights. Maid Mirga heroically sacrificed her life for Vytautas: when Jogaila heard of the escape, he ordered her put to death immediately.

Vytautas and a brother, Tautvila, made their way to Grand Master Konrad Zoellner von Rothenstein in 1382, to propose an alliance with the Teutonic Knights.

The problem which confronted the Teutonic Knights was whether their efforts to dominate Lithuania would be more successful with Vytautas rather than Jogaila, as their ally. After giving the question careful consideration, they decided to fall in with the plans of refugee Vytautas.

Their first step was to place Vytautas in charge of the New Marienburg fortress. Vytautas was later joined there by family and several once powerful Lithuanian dukes who had been deposed by Jogaila.

The main aim of the Teutonic Knights was to Christianize Lithuania. Their plans however, did not include making Vytautas a Christian immediately. They had him remain a pagan for the time being in order to secure a surer hold on the Žemaičiai, who had withstood Christianizing efforts and influence with greater consistency than any of the other peoples of Lithuania.

After convincing the Žemaičiai that he was the son of Kęstutis, Vytautas had little difficulty in

winning their promise to cooperate. Their military supplies were provided by the Teutonic Knights.

When the Teutons considered the time was right, on October 21, 1383, Vytautas was baptized a Christian at Tepliava (Tapliaw) taking the name Vygandas (Wigand), his sponsor being Count Wigand of Ragainė. After receiving baptism, in his new role as a Christian Vytautas renewed his agreement with the Teutonic Knights. He promised that on becoming Grand Duke of Lithuania he would cooperate with the Teutonic Knights in all religious, political and military matters.

Aided by the Teutonic Knights, Vytautas led an expedition whose purpose it was to build several fortresses as near as feasible to the borders of Lithuania. After much consideration, he decided to break off his relations with the Teutonic Knights and seek to return to Lithuania by means of a treaty with Jogaila.

To his fortress at Marienwerder (Kaunas) Vytautas summoned some of his former Lithuanian dukes and finally established communication with his cousin. On receiving Jogaila's assurance that Trakai would be returned to him, Vytautas conceived an idea for further setting himself in the good graces of his relative.

Before he carried out his plan to defect, he arranged a banquet at his temporary headquarters, to which he invited many prominent Teutonic Knights and all his relatives and associates. After the hearty celebration Vytautas had the Teutonic Knights taken as hostages, burned the fortress, and fled to Lithuania.

His return opened a new era for Vytautas in Lithuania, beginning in the year 1384.



### Dr. Joseph B. Končius

The shock of his father's death by Jogaila's orders affected Vytautas so greatly that he became seriously ill in prison. Meanwhile Jogaila decided that Vytautas too must die and had him transferred to the Kreva fortress where Vytautas sensed that he, like his father, was to become a victim of his cousin's revenge. But because his illness continued, and even became more serious, Jogaila consented to let the prisoner's wife Ona visit him. Accompanied



Violeta Palčinskaitė

## On the Crossroads of the Vanished Ghetto

White linens, hung  
between faded stone walls  
in the wind and sun  
on the crossroads  
of the vanished ghetto,  
blow like small sails  
released from dead seas  
in the light of midday.  
Perhaps you were born  
too late . . .

Beneath a cover of sand  
in the forest of pines,  
bone embraces bone  
in sleep near the head  
of a child  
in his last cradle.  
In nightmares  
unburied fragments  
of bone resound  
as someone awakes  
with an outcry  
of unholy terror.

On the crossroads  
of the vanished ghetto,  
dewdrops dry  
on the windowsill.  
For the first time  
an old woman  
tells her grandchild  
the often told tale  
about the skinflint rich  
and the poor seamstress  
. . . perhaps  
it is too soon  
for him to learn  
about those who  
vanished . . .

About the yellow star  
blood-soaked in burning sand . . .

Carefully, carefully  
I raise it  
from the mourning earth  
to the midday heat,  
to the sun  
to the wind.

(Demie Jonaitis trans.)

## GRATITUDE

Let us now examine the pre-war relationship between the Gentiles and Jewish communities in Lithuania. The Jewish people found favorable conditions for their traditions and their cultural autonomy in Lithuania. As early as 1389 Vytautas the Great, one of the outstanding Lithuanian rulers, issued the first charter of privileges for Jewish communities. The Jews were the largest minority in Lithuania. Their numbers increased to almost 160,000 and they comprised 7.6% of the population.

During the time of Lithuania's independence (1918 - 1940) Jewish culture flourished. *The Encyclopedia Judaica* gives us some facts: "Already at the beginning of the 17th century Lithuania had become a prominent center for rabbinical studies. Vilnius became the center of the Zionist movement in Russia at the beginning of the 20th century. This was the time of the flourishing of Hebrew and Yiddish literature."

It was also cultural autonomy that the Jews enjoyed in Lithuania. The educational system set up in independent Lithuania was one of the most important achievements of the Jewish national autonomy. Teachers in the Jewish elementary schools who had teaching certificates approved by the Ministry of Education received their salaries from State funds in common with non-Jewish teachers in the general State schools. The number of Hebrew and Yiddish schools in Lithuania reached 108 in 1936 with 13,607 pupils and 329 teachers.

How strong the Jewish people were in the economic life of Lithuania can be judged from the fact that when Soviet rule was overimposed on Lithuania, a total of 986 industrial enterprises were national-



Prominent violinist Danutė  
Pomerancaitė Mazurkevich

ized of which about 560 (57%) belonged to Jews; of 1,593 commercial firms nationalized, no less than 1,320 (83%) were owned by Jews.

But these statistics fade in the distance. Here we deal with greater priorities. It is human lives that we are talking about. During the war there were thousands of unsung Lithuanian heroes and heroines (many of them still alive today) who risked their lives saving their Jewish neighbors and friends. How difficult the task of helping Jews was can be judged from the fact that at one time a number of Lithuanians were hanged on the Cathedral Square in Kaunas with place-cards, announcing the reason for their execution, affixed to their bodies: "For saving Jews."

Prominent Jewish violinist Danutė Pomerancaitė Mazurkevich tells how she survived the holocaust: The famous Lithuanian opera soloist Kipras Petrauskas agreed to adopt her, disregarding the mortal danger to his family. Another brave Lithuanian J. Simonavičius consented to smuggle her out of the ghetto. So she would not betray herself by crying she was given a strong dose of sleeping pills, put into a potato sack and pushed through the barbed wire.

Recently in a letter to a friend, Miss Pomerancaitė stated, "The accusations of the Lithuanian nation for the murder of Jews during the German occupation are unjust. I was saved . . . For that I am now grateful that I am alive in this world."

(D.B.)



## Learning Lithuanian?

### A NEW LITHUANIAN TEXTBOOK

*Lithuanians We Shall Be* by Marija Danguolė Tamulionytė, 394 pages, \$24.00 (incl. shipping and handling). Also available: *A Workbook*, 236 pages, \$3.00. Both books can be ordered from Bridges, 341 Highland Blvd. Brooklyn, N.Y. 11207.

This is a textbook we have been waiting for. The Lithuanian language is developed methodically step by step, with English explanations and exercises to be done orally and in writing and with basic information about Lithuania, its history and customs.

The student will become acquainted with Lithuanian movements abroad: with the Supreme Committee for the Liberation of Lithuania (Vlikas), the Lithuanian-American Community of the USA (Lietuvių Bendruomenė), Lithuanian-American Council (Altas), the United Lithuanian Relief Fund of America (Balfas), also with World Lithuanian Community's Youth Section (Pasaulio Lietuvių Bendruomenės Jaunimo Sąjunga), Lithuanian Catholic Association "ateitis", Lithuanian Scouts, Knights of Lithuania (Vyčiai), Korp! Neo-Lithuania, Lithuanian organizations in South America and other countries, and also Saturday School.

Lithuanian readings are provided. At the end of the textbook the student will find complete translations of all the readings and a Lithuanian-English and English-Lithuanian vocabulary, also a pronunciation chart and finally an alphabetical index for an easy reference. For proper pronunciation cassette tapes are being prepared.

The author Marija Danguolė Tamulionytė, Ph. D., is highly qualified. She teaches English for foreigners at Case Western Reserve University, French at Cleveland State University, and Lithuanian at the Lithuanian Community Center. Before publishing this textbook, she had an opportunity to apply it in South America, conducting courses.

It remains to be wished, that our youngsters use it and that Dr. Danguolė Tamulionytė keeps developing further parts of this textbook.

Jonas Kavaliūnas

## MEMORIAL

As a memorial to William Tragus of Allentown, Pa., Mrs. Frances Gatti of Allentown and Mrs. Helen Novick of New Providence, Mass donated thirty dollars to BRIDGES. Our staff extends deep sympathy to his wife Regina Tragus and thanks the donors for their warmth and thoughtfulness.

## A TIME OF GIVING Remember BALF this Holiday Season

This year marks the 39th year that BALF (United Lithuanian Relief Fund of America) is helping thousands of Lithuanians in need all over the world.

The need is still great. Living conditions in Lithuania grow more difficult with each day. Many Lithuanians are suffering in prisons or in Siberian exile. There are many elderly and ill Lithuanians in West Germany and in South American nursing homes in great need of our assistance.

There is Vasario 16 High School, the only Lithuanian High School in the Free World, who turns to us for material support.

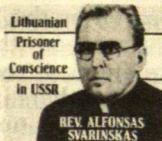
The 100th Chapter of BALF based in New York, is presently collecting funds for its Christmas campaign. Any donation you can spare would be most welcome.

Make out your check or money order and mail it to: A. Pumputis, 86-32 78th Street, Woodhaven, NY 11421.

We thank you in the name of our brethren in need.

**BALF**  
100th Chapter

**STAMP YOUR  
CHRISTMAS MAIL WITH  
YOUR COMMITMENT TO  
FREEDOM:**



**\$1.00 for four stamps**

**Order from:**

**Lithuanian Canadian  
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## PROTESTING!

**Columnist Hodding Carter's attack on President Reagan's policies in Central America evoked these protests to the WALL STREET JOURNAL.**

Hodding Carter's Viewpoint article on U.S. involvement in Central America (July 28) states that the Reagan Administration wants to create "our own Estonia, Lithuania and Latvia." As a Lithuanian-born American citizen, I take exception to that.

The Reagan policies are an attempt to prevent a repetition of the Baltic tragedy. To create their own Baltic states in Central America, the U.S. would have to send in the U.S. army to occupy the countries indefinitely, slaughter those who resist, send any remaining suspect elements to concentration camps in Alaska and stage elections in which 99.6 % of the local people would beg their big brothers in the U.S. to allow them to become states in our great country.

The U.S. would then require that English be the primary language of the Central Americans, that dollars be their currency, and that Central Americans serve in the U.S. Army. The U.S. would close churches and persecute the religious, and school children would be taught that any progress in their countries had always come from their benevolent neighbor to the north. There would be no objection in Central America, because all media would be government-owned and censorship would be total.

Hodding Carter's hyperbole is matched only by his naivete.

*Skirma Anna Kondratas  
Springfield, Va*

The peoples of Estonia, Latvia and Lithuania take heart in their daily struggle against the reality of Soviet occupation from America's commitment to their freedom. Mr. Carter has no right to use them in his vulgar attempt to discredit our nation's efforts to champion freedom in Central America.

*Valdis V. Pavlovskis  
President*

*Baltic American Freedom League*

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### "Truth" in Occupied Lithuania

(Continued from page 1)

However, we walk through the streets of Vilnius, the capital of Lithuania, to the Chapel of the Dawn Gate, a Roman Catholic church. It is 10:30 a.m. on a Thursday and, to the surprise of the Americans, the tiny chapel is overflowing with worshipers, many elderly — men in work clothes and women wearing typical babushkas around their heads. Some go up narrow flights of rough stone stairs on their knees, holding broken and repaired rosary beads. They say a Hail Mary or a decade of the rosary on each step.

Laurinčiukas is the single most powerful man in Lithuania. He is a ranking member of the Communist Party and deputy chairman of the government ruling body, the International Commission of the Supreme Soviet of Lithuanian Republic. With a wave of his hand and a few words, he led us through airport customs without a single bag being touched or any of us passing through X-ray machines. No questions asked.

An author of plays and novels, Laurinčiukas worked in the U.S. for 3 1/2 years. He speaks English fluently and once drove a car across and around the U.S. with his wife and daughter.

Robust and handsome, he is a brilliant man, a caring and excellent host. He will sit down and drink beer with you (showing how Lithuanians chug-a-lug steins of beer with raw eggs in them) or will sincerely and sensitively toast you, your family, your health, world peace and love with shot glasses brimming with vodka. And he'll entertain you for hours with fascinating stories.

Laurinčiukas says he, his parents and sister once were Roman Catholics.

His parents quit Catholicism because the church charged too much for marriages, he says. His sister, quit when the church wouldn't allow her to graduate from school because she failed a religion course. And he quit because religion doesn't make any sense. "Before the Revolution, the bourgeois army made people pray. Soldiers stood with guns over you and made you pray," he insists.

"Catholics and Catholicism are cuckoo," Laurinčiukas says, using perfect American slang, smiling disarmingly and tapping at his head with his forefinger.

Laurinčiukas doesn't let facts stand in the way of his stories.

He will deny flatly the historical

fact of the pact between Hitler and Stalin that resulted in the once-independent Baltic States of Lithuania, Estonia and Latvia coming under the sway of the Soviet Union. "What you call facts are crazy, cuckoo," he says, again tapping at his head.

Asked about all those Catholics in Lithuania, he again emphatically denies it. You tell him about all the people you have seen in the Chapel at the Dawn Gate and other Catholic churches. He says, "Just because you saw people in Catholic churches, you say 95 percent of Lithuania is Catholic. If you had visited hospitals, you'd say 95 percent of the people of Lithuania are in hospitals."

That's his kind of logic.

But his kind of logic isn't necessarily working in Lithuania. A lot of Lithuanians — even young people — don't believe Laurinčiukas and the Soviet policies.

"My parents are Catholics," a Lithuanian woman in her early 20s tells us. "They brought me and my brothers and sisters up as Catholics. We are Catholics. But officials make it hard for us. They close our churches and try to keep us from being Catholics. They want us to be atheists. But we're Catholics."

Laurinčiukas says the young people of Lithuania don't believe in Catholicism.

"Laurinčiukas lies," she says.

Laurinčiukas also tells us how happy and free Lithuanians are. And, from what I could see, they are much happier and more carefree than the people of Moscow and Leningrad. They look fresher and cleaner, they act more self assured and they smile and laugh a lot

in Vilnius and Kaunas. Stores are cleaner and better-stocked and there are no long lines here.

But another Lithuanian, also in her 20s, tells us everything isn't really that good. "My father was sent to a forced labor camp in Siberia for many years.

One asks. "Can you really travel anywhere in the world?" When told this is true and that maybe someday they'll visit the United States, they shake their heads saying, "That is not possible."

Where would they most like to visit?

"Paris. Or Rome." one says, quickly asking, "Have you been to Paris? What is it like? How do they celebrate Christmas in Paris? Can they go to church?"

But Laurinčiukas says hardly anyone celebrates Christmas in Lithuania. He says his paper *Tiesa* — which means Truth — doesn't even carry a story about Christmas because nobody believes anymore.

"I told you, Laurinčiukas lies." she replied softly.



Rev. H. Šulcas, Salesian missionary, has been appointed to a parish of 50,000. His address is: Pere Hermann Schulz, Paroisse Kicukito, B.P. 1062 — Kigali, Rwanda, Africa. He needs your financial help!

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## GERA ŠEIMININKĖ

## COOKING LITHUANIAN STYLE

TRADITIONAL ALL SOULS DAY  
MENU

Barley soup                      Jellied pigs' feet  
Buckwheat groats              Pork or poultry

BARLEY AND MUSHROOM SOUP  
MIEŽINĖS KRUOPOS SU GRYBAIS

1/4 lb. coarse barley  
1/8 lb. dried mushrooms  
1 1/2 qt. water  
1/2 pt. sour cream.

Wash mushrooms thoroughly. Let soak one hour in cold water to cover. Add rinsed barley. Pour on 1 1/2 qt. water. Salt to taste. Bring to boil, then simmer briskly until barley is soft. Remove mushrooms cut into fine pieces, replace in soup. Remove soup from heat, and stir in sour cream gradually to prevent curdling.

BUCKWHEAT GROATS  
GRIKIŲ KOŠĖ

1 qt. boiling water  
1/4 lb. bacon  
1 tbsp. butter

2 cups buckwheat groats  
1 tsp. salt

Cut bacon into pieces. Fry crisp. Place washed groats in greased baking dish. Pour boiling water, bacon with fat over groats. Add salt and butter. Mix well. Cover tightly. Place in moderate oven for about 2 hours. Do not stir or uncover while baking. Serve hot with butter or sour cream.

JELLIED PIGS' FEET  
KOŠELIENA, ŠALTIENA

2 quartered pigs' feet  
2 quarts water  
1 large onion  
1 bay leaf  
1 tsp. salt  
3 peppercorns

Singe and wash feet. Place in pot with other ingredients. Bring to boil, then simmer slowly about 2-3 hours or until meat separates from bones. Liquid should be reduced to about 1/2 of original quantity. Strain liquid into a large bowl or mold. Separate and discard bones. Cut meat into small pieces, add to liquid. Refrigerate until congealed. Remove fat from surface. Invert onto serving plate. Slice and serve cold with wedges of lemon or with prepared horseradish or mustard.

DUCK OR GOOSE  
KEPTA ANTI

1) Stuff bird with peeled, cored and quartered cooking apples which have been sweetened very slightly. Or,

2) stuff with sauerkraut which has been rinsed in hot water and drained thoroughly. For variety, add to sauerkraut chopped onion fried in butter, or caraway seeds, or chopped tart apples.

3) cut duck into pieces, salt. Prepare sauerkraut as above, add some caraway seeds. Place kraut with dabs of butter in baking dish; set pieces of duck atop kraut. Bake until meat is tender.

FOOD FOR THOUGHT: MİSLĖS —  
LITHUANIAN RIDDLES

1. *Oranžinė pana*  
(A lady in orange)  
*su ilga, žalia kasa*  
(with a long green braid)
2. *Vyrukas nedidutis*  
(A slight guy, not big.)  
*bet galva — didžiausia!*  
(but his head — the biggest!)
3. *Daug mažų žalių seseriu*  
(Many green sisters)  
*vienoj lovelėje suguldyta*  
(in one bed — side by side)



Answers: 1. Carrot 2. Cabbage, 3. Peas

**Bridges** 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.

Published eleven times a year. Editor: Demie Jonaitis; Associate Editor: Dalia Bulvičius. Entered as Third Class Matter at Post Office in Brooklyn, N.Y. Subscription rate: \$5.00 for one year. Editorial address: Bridges Editors, D. Jonaitis, 79-18 Park Lane South, Woodhaven, N.Y. 11421. New subscriptions, change of address and renewals: Bridges, 341 Highland Blvd., Brooklyn, N.Y. 11207.

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