

Bridges



LITHUANIAN - AMERICAN
NEWSLETTER

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

THE YEAR OF ST. CASIMIR, 1484-1984

Vol. 8, No. 2, February, 1984



February 16, 1918



February 16, 1941

KRASAUSKAS

DAY of JOY, DAY of GRIEF

LITHUANIAN INDEPENDENCE DAY — SOVIET OCCUPATION

THIS was our special day and we prisoners had made up our minds to celebrate it in whatever way we could. The Russian warden was suspicious and he ordered the guards to divert us with as much work as possible. The guard in our corridor, who was despised by everyone for his arrogance and meanness, distinguished himself by bullying us. He commanded us to scrub the floors and wash the one small window which was encrusted with years of dirt. Surreptitiously, we glanced at one another and exchanged the message: "For February 16th!" We sweated, scouring, scrubbing, polishing, and finally the window and floors were immaculate. "Swine!" screamed the guard. "Filthy swine!" He made us get on our knees again and scrub, as he bombarded us with insults. He made us do the same job over five more times. As we worked, each of us thought: "It's for February 16th" Our acquiescence enraged him; he slammed our cell door shut.

Then we felt free and we began to communicate with the prisoners in other cells by tapping on the wall with our toothbrushes and sending each other messages in Morse code: "Greetings, brother, on February 16th!" "We will survive— for February 16th!" "We will win— for February 16th!" Silently, down the pale sunken cheeks of some of the men, rolled large crystal tears.

Lithuania's Independence Day! Only a year ago, we had celebrated our holiday with joy and pride. And

today — the same holiday — Lithuania was no longer ours. Through the small window, boarded up from the outside, sneaked the last gleam of the sinking sun.

Suddenly, into our cell marched a group of guards: "Raise your hands. Higher! Higher! Do not move." They were armed with carbines and Russian bayonets. "Now, march. One by one. Into the corridor. Single file." We were ordered to face the wall. They searched our cells high and low with flashlights. They ripped up the wooden slats of the floor we had scrubbed six times.

They commanded us to take off all our clothes which we threw into a heap. They pushed us around, punched us, slapped us. They examined every part of our shivering naked bodies. With their big flashlights, they probed into our ears and mouths and private parts. They examined every inch of our skin and nails for possible "messages". Hours after this visitation, we were permitted to retrieve our clothes which they had searched and left in a big tangled mess.

When they were gone, we lay in the darkness, comparing this February 16th with the February 16th we had celebrated for years as free human beings. Today the guards had debased and ridiculed us and all that was dear to us. We lay silent on the hard prison floor that held our bodies like a stepmother livid with hate.

(From "Mirties Kolona")

Antanas Tolis

FLASHBACKS

A Great European Power

Dr. Marija Gimbutas

In the thirteenth century, the central power in Eastern Europe was the growing Lithuanian state. Lithuania began its very rapid expansion to the east and south through the Russian and Ukrainian lands to Tartary and the Black Sea. Vytautas the Great annexed the Donets and Oka basins, surrounding Moscow from the west and south, making this area part of the Lithuanian empire. This expansion was directed towards lands which for the most part had been possessed by Lithuanians and other East Baltic tribes in the prehistoric period. The huge state played an important role in protecting western Europe from being invaded by the Tartars.

From the early sixteenth century, Lithuania began to lose her eastern provinces. The growing threat from Moscow forced Lithuania to conclude a political treaty with Poland in 1569 and cede her Ukrainian lands to Poland. Lithuania and what was to become Latvia failed to regain either their power or their lost territories. When they emerged as independent states in 1918, after being under the rule of Tsarist Russia and Germany for 123 years (1795 - 1918), Lithuania and Latvia covered the smallest ethnographic territory to which the Baltic-speaking people had ever been reduced. ("The Balts")

"Many Lithuanias"

K. J. Ceginskas

In the mid 19th century, Lithuania was a torn and partitioned country: politically, culturally, and religiously, with sharp internal social inequality and separation between the classes. It was not one, but many Lithuanias. Lithuania Minor, governed by the Prussians, was Protestant. Lithuania Major, occupied by Russia, was Catholic. The Lithuania of the nobility and intelligentsia was loyal either to

ON THE DRAMA OF LITHUANIA'S NATIONAL AWAKENING

Poland or to Prussia, and to an increasing degree, Lithuanian in name only. The Lithuania of the people, the oppressed peasantry, was genuinely Lithuanian in its way of life, but without national consciousness and, having been exploited, without opportunity to assert itself at higher cultural levels.

("On Our National Rebirth")

Youth Demands Identity

A.M. Benedictsen

Among the cultured and intelligent young Lithuanians, a band of devotees to their national heritage came forward, and the army of peasants found its leaders . . . Some of these young men had seen the contempt in which the Poles held everything Lithuanian; they understood the historic crime that Poland had committed against Lithuania.

("Lithuania" trans. from Danish)

"The Rest Will Follow"

Dr. Jonas Basanavičius

You young Lithuanians who become enlightened, you shall and you must cling to your language and your Fatherland. That is the only way to free our beloved countrymen from darkness and suppression . . . Let us rouse ourselves and work for the spiritual liberation of our ill-treated people and our language, and then the rest must and will follow.

("Aušra" — "Dawn")

"I Grieved"

Vincas Kudirka

I heard Lithuania calling, simultaneously accusing and forgiving: 'You prodigal, where have you been until now?' My sadness was so deep that I laid my head on the table and cried. I grieved for the hours erased from my wasted life as a Lithuanian, and I felt ashamed that I had been unfaithful for so long . . . Then, a still warmth welled up in my breast, as if I had suddenly become a man. I was a Lithuanian. I would work as a Lithuanian . . .

(Author of our National Anthem)

AS IT WAS

After centuries of oppression by Poles and Russians, it was largely Lithuania's youth who, like Basanavičius, Kudirka, Valančius, Maironis, stirred up national awakening and prepared their country for her Declaration of Independence. The following episode took place among Lithuanians living in Russia.

Andrius Ryliškis

In 1909 a young priest from Petrapilis, Father Kavaliūnas, visited our Lithuanian settlement in Malkava. He was especially interested in the young people who gathered every evening in our home to sing, play and talk. On the last night of his visit, he said:

— It is of utmost importance for us Lithuanians in this corner of Russia to keep alive our language both in speech and writing, our religion, our integrity, our songs, and all that is Lithuanian. But the main thrust of our action must be for the preservation of a free Lithuanian spirit, because that is what draws young people towards achievement.

— Spirit is invisible and un-touchable. It is, understand, the opposite of the material. It is the force which regulates people's action and creates a wholesome state of mind.

— The Polish lords and landowners did all they could to destroy the spirit of Lithuania, especially after the Lublin Union in 1569. Sometimes our enemies hid behind a facade of false charity and appeared to tolerate and support our being Lithuanian. This happened after 1861 when serfdom was abolished and after the 1863 Lithuanian uprising. Then Russian officials and Polish landowners began to greet us civilly, they even stopped to talk to us and exchanged pleasantries and advice. But they did this only in their own Russian and Polish spirit, which still demeaned us.

(From "Iš Praeities Migly")

AS IT IS

Today in Lithuania, the unrest and rebelliousness of young people takes various forms, from withheld hostility to collective outbursts against the communist regime, especially the Russians. The following episode reveals more than childish pranks: children organize into action, knowing what is at stake.

The students of grade VII of the High School No. 41 in Vilnius decided to commemorate the 16th of February on their own. They planned to come to school that day wearing traditional Lithuanian ties, instead of the pioneer neckties. Some of the students wrote slogans such as "Freedom for Lithuania!" on walls. The news spread that someone even raised the *Trispalvė* (the Lithuanian tri-color of independent Lithuania) on the fortress of Gediminas.

Student A. Nagrockytė told her parents the plans of the class, and they passed the information to Security, where they are employed.

On February 17, security agent Kazlauskas came to the High School No. 41. Home room teacher Nijolė Varnienė of grade VII and all the teachers who taught grade VI that day (*Živilė Baltaduonienė, Gražina Kazlauskienė, Janina Petkevičienė, and others*) were interrogated. Security was very actively assisted by principal Vytautas Banevičius and extracurricular activity organizer Petkevičienė.

At the end of the trimester, during the meeting of the faculty, besides educational matters, this matter was also deliberated. Students Vytautas Jusevičius and Albinas Prakelis were interrogated by the principal, in the presence of all the teachers. The conduct mark of the more active students was lowered, and home room teacher Nijolė Varnienė, received a written reprimand for poorly performed work.

(Chronicle of the Catholic Church in Lithuania, No. 23)

AS IT WILL BE

Young people in the free world have organized into an active World Lithuanian Youth Association. This is what its president, Gintaras Grušas, has to say:

As soon as the Council of the World Lithuanian Youth Association returned from the V World Lithuanian Youth Congress, we went straight to work. We had to take a deep breath and reflect on last summer's work and its results — the resolutions of the Congress. Simultaneously we took into consideration the reactions and the desires of the delegates and participants, that were not included in the overall decisions. Having done this, we concentrated on further work strategy.

This is the prime objective of the Council: During the next 4 1/2 years we are prepared to make the World Lithuanian Youth Association a stronger more unified force of Lithuanian youth, so it will work more effectively for the good of our fatherland and the preservation of our nation.

Having examined certain aspects of the Association, we are prepared to strengthen the following so that the Association will work more efficiently: 1) public relations 2) organizational structure and 3) the procurement of funds. The full development of these three basic aims will aid us in the execution of the resolutions passed at the Youth Congress as well as the projects proposed in the spirit of that Congress.

This spirit must not be allowed to evanesce. It is the spirit of youth which calls for: "Less talk — more action!" Let us not succumb to everyday trivialities. We must not forget our obligations. The speeches have ended, it is time for work.

We have compiled numerous objectives, but to expedite this work, the decisions of the Council are not enough. We need the help of all youth, especially the delegates. We are awaiting your cooperation for the fruition of our plans.



Dr. Jonas Basanavičius

Today, the World Lithuanian Youth Association and its officers (below) follow in the steps of the great Patron of Lithuanian Independence, Dr. Basanavičius (1851 - 1927).



President Grušas



G. Palubinskas



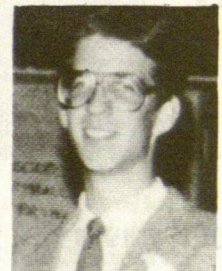
L. Polikaitis



R. Stančikas



R. Bureika



T. Dabšys



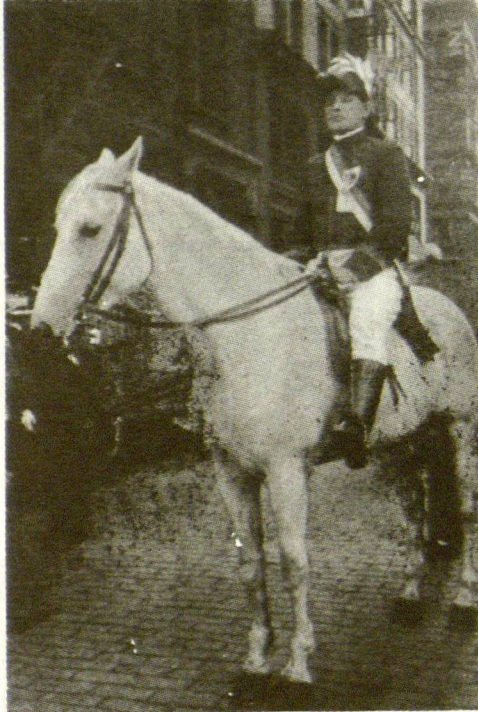
● Jubilant over Lithuanian Independence, numerous organizations participated in the July 4th Fifth Ave. parade. Above, Brooklyn's St. George Society, complete with enthusiasm, straw hats and ribbon insignia. Lithuanian Americans sent thousands of hard-earned dollars to restore war-torn Lithuania.



● Members of the demonstration committee: Marė Teiberiūtė, Juozas Širvydas, Kazys Paulionis (standing).



● Armed with American flags, young women in costume (note the crocheted apron edges) marched proudly, gratefully.



● Juozas Ginkus, Grand Marshall, led the parade on a white charger. Ginkus is warmly remembered by DPs for his Lithuanian radio broadcasts and Williamsburg Ice Cream Palace where he hosted them and became known as "the original Information Center."

● Committee members of the Knights of Lithuania who helped make the event a success wear the same determined intelligent mien the Knights wear today.



CELEBRATING FREEDOM

JULY 4, 1918

PARADE, FIFTH AVENUE, NYC

A Way of Life . . .

Dalia Bulvičius

February 16th — Lithuania's Independence Day — has always been somewhat of a paradoxical day for me — between the celebration that I knew in free Lithuania and now the commemorations here in the free world. To me, it is not a day when I merely attend a function and do lip service to the history or ideals of Lithuania. To me, it is a way of life.

Only bits and pieces of the celebration in Lithuania come to mind: a row of identical flags waving in the breeze, pupils freshly-scrubbed and adorned in their Sunday finery parading on the street, a kiddie celebration ceremony in my kindergarden class where I first learned why this day was so special. It was a beautiful holiday, strictly observed, and any break of this observation was punishable by a fine.

Born during the twilight of Lithuania's independence and just before the outbreak of World War II the celebration part of February 16 was short lived. From 1944 the commemoration part began. We were not celebrating joyfully our greatest treasure — independence — we were commemorating its loss.

For a few years February 16 was out of mind, but never out of heart. We had to catch our breath and let the dust settle, having just arrived in Germany.

My widowed mother, sister and I settled in Munich, Germany in a one room apartment with a pot-bellied stove. Many other Lithuanians also came and we grew into a large active community. Soon a Lithuanian center was established (in a private house) and a school (where I received my first formal training), very similar to the little red school-house of yore with many grades taught in one room.

During our stay in Germany, the Lithuanian community never abandoned hope of soon returning to our homeland. We commemorated all her holidays and not one lesson went by without a reference to love of our country by the teacher. At Christmastime, the children had an *Eglutė* (fir tree) party, where patriotic poetry was recited and songs of longing for Lithuania were sung, recalling to mind our loved ones so far away. Even now, I remember having to memorize poems for these commemorations. I spent hours reading and rereading (my memory is not one of my best assets) while my German friends played outside. At home, Lithuanian was the official language and woe to us if my mother heard a German word.

Since my sister and I had some musical talent, mother enrolled us in the Munich Conservatory, which at that time was arising from the ruins. Thus we were expected to perform at the commemorations — four hands no less. Even now I recall how I struggled with the piano version of *Kur bakū-*

žė samanota (Where is the moss covered cottage?) while my friends were calling me to come play.

When our Lithuanian school closed due to lack of teachers, mother became my mentor. Each day I had to copy a page of Lithuanian text from a book. For each error — an additional page was required. When I complained mother used to say, "How will you communicate with your relatives when we return home?" or else, "Your Father, who died for his country, would be proud that we remember our native tongue." My mother's prophecy came true. A few years ago when I visited Lithuania, my relatives were surprised: "You don't even have an accent!" I told them mother was a strict teacher.

Nor was my religious education neglected. There were Lithuanian Masses which were especially impressive on February 16, our Holy Communion and Confirmation were strictly Lithuanian. In fact, when I came to the United States, I really had to buckle down in order to manage the Sacrament of Penance in English.

But what I mostly enjoyed in Munich during this post war period filled with turmoil and strife were the *gegužinės pamaldos* (May devotions). Our school chaplain Rev. Jurgis Prancevičius (an ex Dachau inmate) led us through a beautiful park on the way to church on a beautiful May evening. We sang hymns to our Lady and ended with *Apsaugok Aukščiausias* (Protect O Mighty One), a hymn asking God to protect our homeland to which we hoped to return very soon.

Our hopes were not fulfilled. We arrived in the States and we had to sweat to survive. My days were filled with high school and, at night, with work to help my mother. But even here Lithuania was always in our hearts. We never missed listening to the Lithuanian radio programs of Jokūbas Stukas and Joe Ginkus. Lithuanian holidays were celebrated in Grand Paradise and Webster halls with the usual poetry, speeches and music.

It was here in the States that I really got immersed in Lithuania's struggle for freedom. Due to my knowledge of Lithuanian I applied for a position with the Lithuanian Franciscan Press in Brooklyn. I am dating myself when I say that next year it will be 25 years working for Lithuania. At times the work is difficult and the hours long but I keep remembering what a great friend of Lithuania, the Swiss professor Dr. Juozas Ehretas, once told me on his visit here in 1965: "We must work for those in the homeland who have no freedom and those in their freedom who have no homeland". Therefore, I don't celebrate nor commemorate Lithuania's independence, I live it — to make my Father proud.

THE KREMLIN GROOMS ITS MOUTHPIECES

"Look how free the Catholic Church is in Lithuania!" That's the implication of *Soviet Life's* interview with Rev. Pranas Račiūnas, pastor of a church in Alytus, Lithuania, who says, "Our old church has been carefully renovated and looks cozy and attractive. Every Sunday and Catholic holiday, 5000 believers attend Mass. I pray daily for world peace . . ."

We do not doubt that Rev. Račiūnas is sincere. He may not realize that he is serving the Kremlin as a mouthpiece. In 1976 he was permitted to visit the United States in Philadelphia. In 1979, he returned to the United States and spent nine months touring the country from the Atlantic to the Pacific and from the border of Canada down through the southern states. Such costly permissiveness is nothing more than

part of the communist propaganda machine.

Now take a look at Jews in Lithuania who have been groomed to denigrate their own people and serve as mouthpieces for the Kremlin. A virulent anti-semitic tract, recently published in Vilnius, features Lithuanian Jews who denounce Israel and extol the Soviet Union. Emilija Amitina, a physician from Šiauliai, analyzes 'the question of Jewish blood' and discusses the victims of Hitler's concentration camps. She writes, 'Nobody else but a Jew, Jefraumas Gensas, was the chief of police in the Šiauliai ghetto and sent many people to their death . . .'

Another example of such proto-Nazi propaganda barrage is an article "Watch out: Zionism!" by Jewish S. Friedmanas who says the

Jewish emigration movement in the USSR is a mere Zionist machination. He finds Zionist' conspiracies among Lithuanian Jews and denounces them as counterfeit activists. Especially crude is his cartoon of Eitanas Finkelšteinas, who in the 1970's was a member of the Lithuanian Helsinki Group.

Recently President Ronald Reagan received 96 ethnic editors and broadcasters at a press conference and luncheon in the White House. Rev. Dr. Cornelius Bučmys, OFM, editor of two Lithuanian Catholic newspapers in New York, participated at the event and was seated at the right of the President.

Rev. Dr. Bučmys tells us that the President declared with regret that, a month after attending an international conference in Madrid and joining 34 nations in a commitment to respect human rights, the Soviet Union has gone back on its word, launching a new campaign of repression against human rights activists. The press was informed that Moscow has just sentenced Iosif Begun to 7 years imprisonment and 5 years of internal exile. Punishment of this courageous Jewish believer is the most severe measure specified in Article 70 of the Soviet criminal code, dealing with dissemination of so-called anti-Soviet propaganda.

Soviet policy toward Jewish emigration and dissident movements has sunk to a new low of brutality and repression. Anti-semitism has escalated dramatically, as has harassment of other human rights defenders. The president warned that Father Sigitas Tamkevičius, a Lithuanian Catholic priest active on behalf of religious freedom, is facing a similar fate as Iosif Begun.

The President was right. Rev. Tamkevičius was soon thereafter sentenced to 6 years imprisonment and 4 years internal exile on charges of alleged anti-Soviet activity.



"A Foreign Country, 1941"
by Viktoras Petravičius

Viktoras Petravičius is a living legend. Now 76, the Lithuanian-born artist arrived in Chicago in 1949, bearing a formidable European reputation that began when he won the grand prize for graphics at the 1937 Paris World's Fair.

In Chicago, he promptly won a prize for woodcut in the Art Institute's Exhibition by Artists of Chicago and vicinity. He had exhibited widely in Europe and continued to do so here while working and teaching in his Chicago studio. Several years ago, Petravičius moved to Union Pier, Mich., where his modest house has become a veritable museum of his prints, paintings and sculpture.

A cultural hero to the worldwide Lithuanian community and a strong influence on its artists, Petravičius continues to work with youthful energy. Nature and the eternal attraction between man and woman are basic in Petravičius' imagery, drawn from Lithuanian folklore and myth and colored by his romantic imagination.

From the early black-and-white woodcuts of his folk-song series to the complex painted and drawn-over oil graphics, the strong impact of German Expressionism is apparent in Petravičius' art. His latest works move beyond the impatient spontaneity of Expressionism. He wields images with rough textures, eroded edges and loosely applied color, which add to the poetic mystery.

When Petravičius arrived in Chicago, he had a substantial European reputation, especially in Lithuania and France where he had worked. Why was he relatively unknown here, except among artists, his students, and friends? At mid-century, Americans had not quite caught on to the importance of art, and therefore of artists, despite the presence in New York, Chicago, St. Louis, and elsewhere of many of the most famous European artists

who left their native lands before and after World War II.

Now, a quarter century later, many Americans are aware of and involved with the arts. It is time to make amends to such as Petravičius.

To understand this maker of poetic images, it is not necessary to know Lithuanian folklore and myth, although that helps. It is only necessary to be aware of nature and the eternal attraction between man and woman.

Although Petravičius' imagery has been called primitive and naive, it is not. Instead, he follows the path of the German Expressionism he knew, with its impatient, spontaneous, and direct way of depicting people and places. Petravičius also understands the woodcut and linoleum cut very well, letting the medium shape and qualify his images.

Perhaps the most unusual and original characteristic of Petravičius recent oil graphics is the combination of soft atmospheric images with heavy texture both cut into the painting surface and achieved by inking and painting. Like impressionist methods of applying colors, Petravičius' technique adds mystery and frees the imagination to find the image and its meaning in a personal way.

Like many great artists of the past, Petravičius is versatile. He has worked in many different media in addition to the portfolios of prints that first brought him fame in Europe. He is especially prolific in sculpture, which can be seen both inside and outside his Union Pier home. Let us hope for an exhibition of this sculpture in the not too distant future.

Europe's loss is America's gain.

(Ed. Note: Recently the communist regime arranged a gala Petravičius Art Exhibit in Vilnius, Lithuania.)

Viktoras Petravičius

Europe's loss America's gain

THE LIVING LEGEND

AN UNFORGETTABLE YEAR

Laima Srugonis

Last year I was fortunate enough to have the opportunity of attending Vasario 16ta Gimnazija, the only Lithuanian high school in the free world. As can be expected I had many apprehensions leaving my family at the airport gates and boarding the airplane which would be flying to Frankfurt, Germany. I asked myself what would my fellow students be like? Would I find new friends there? Was this trip worth it academically? Was it worth it at all? zmy Lithuanian was poor and I knew no German — how would I communicate?

When I landed in Frankfurt airport, my worries increased. Everything was so strange and foreign to me. It was a relief when I was greeted at the airport by a teacher who had come to take me to the school. Finally I was on my way to Huttenfeld to Vasario 16ta Gimnazija and a new life!

Driving past the old stone gates of the historic castle Rennhof (in which the boys' dormitory is located) I was leaving Germany behind and entering into a new world, which we call Romuva. Here Lithuanian culture comes alive in the form of Lithuanian language, dance, song. There are various student activities,

including our own little polka band organized this year, and traditional Lithuanian organizations such as scouts, and the Catholic youth organization *Ateitininkai*.

Now, as I look back after a year, attending the gymnasium was well worth it. After getting settled and comfortably moving with the groove of daily school life, I found all my fears were groundless. The students were friendly and I soon found friends from many different lands. There were 70 students attending this year. Most of them were from Germany, but a good number was also from Lithuania. These are students who were able to leave Lithuania with their families from Germany if they were able to prove they are of some German descent. They come to continue their studies in the gymnasium because there they can still learn in their native Lithuanian while learning the German language at the same time. Other students came from places as far away as Venezuela, Uruguay, Africa, Canada, England, Australia, and the United States.

My Lithuanian improved rapidly, not only because of the highly intensified and specialized Lithuanian language courses, but because the students are from so many different countries and speak so many

different native tongues that Lithuanian becomes the main language. Inside the gymnasium gates Lithuanian, in fact, is the first language.

I did not lose out academically. I can only say I gained: besides the basic math, English, German, and history (U. S. history for students from the States), I learned Lithuanian language and Lithuanian history which I never could have gotten back home.

I gained the experience of living in Europe and getting to know Germany. Through close friendships with former citizens of Lithuania, as well as being able to hear much of what is currently going on in Lithuania today, I feel I acquired a much clearer and accurate picture of modern day Lithuania.

Living in Europe I had much more opportunity for travel. Over Christmas vacation I was able to travel around Germany and Austria. In the springtime, with my 11th grade class, we made a trip to Bavaria and mountain climbed in the Bavarian Alps.

Besides this, I had opportunities to go on interesting day trips, such as a boat trip down the Rhein River with the *Ateitininkai* and another trip to Mainz to see the annual *Fashing* (carnival) parade.

Besides such official trips, on the weekends if the weather was nice, my friends and I would bicycle through the German countryside visiting ancient German castles, or sometimes we would ride to one of the larger cities in the area, such as Mannheim or Heidelberg.

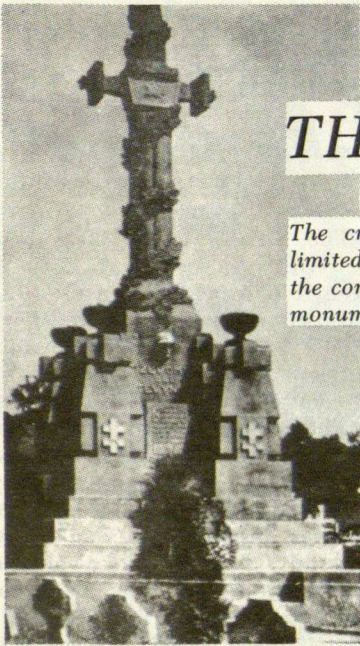
Through my experience as a Vasario 16tos Gimnazijos student I have gained a lot, yet most important, for the first time I truly feel Lithuanian. This is what the founders of the school had intended, and as far as I am concerned, they have succeeded.



Your sons and daughters can also enjoy an unforgettable experience in the only Lithuanian high school in the free world... named for Lithuanian Independence Day... February 16

THE LATEST BOOKS

The creativity of writers in Lithuania is limited by ideological demands. Similarly, the communist regime protects architectural monuments in Lithuania as long as they serve



its purposes. The monument shown on the left, a tribute to those who died for Lithuanian Independence, has been demolished.

accomplishments" than their counterparts in Lithuania.

Further studies of cultural deformation mount with Aleksandras Shtromas' essay "Official Soviet Ideology and the Lithuanian People", Zenonas Rekašius' "The Press in Lithuania under the Soviets", Rimvydas Šilbajoris' "Socialist Realism and the Politics of Literature in Occupied Lithuania", and Jurgis Gimbutas' "The Protection and Restoration of Architectural Monuments in Lithuania after 1950."

The Kremlin's manipulative repression which cripples the cultural and spiritual life of everyday Lithuanians isolates them from world civilization. On "The Reception of World Literature in Contemporary Lithuania", Tomas Venclova points out that "Lithuania lacks contacts with the works of the current leading prose writers and most of the world's best poets. Lithuania does not have in books or on the stage the most interesting recent dramatists and, obviously, it does not have any works on literary theory that digress from the most dogmatically understood Marxism."

This is an invaluable book to read and to give to thinking American friends.

THE MAYAAD by William A. Evans, Manyland Books, NY, 1983

For many years, Stepas Zobarskas, the publisher of Manyland Books, has been acquainting English readers with Lithuanian literature, history and culture. He has also been publishing books about other cultures, such as the African and the Eskimo. Now he presents us with a handsome 363-page volume by William A. Evans about the ancient Mayas of

Central America and Mexico, "The Mayaad", a sweeping epic poem that bridges the past and present.

Dr. Evans, a professor with Georgia State University, spent a lifetime in a labor of love, studying the civilization of the Mayas. He has written a unique epic of modern man among modern and ancient Mayas. He interweaves Maya family relationships, ritual, superstition, mythology, arts and sciences and ethnobotany. He takes us over some 112,000 square miles of jungles, plains, mountains and rivers geographically. Then, in a climactic involvement with the Gods, we end with a descent to the Underworld.

The poet eases us into empathy with the Maya people and we can not but identify with them and find parallels with our own history. For example:

But all were Mayas, unified
in art,

In tongues and science, Gods
and ritual.

Or, reminiscent of the Lithuanian experience with Teutonic Knights:

The God of War and black Ek
Chuah, Strife,

Assailed the peaceful earth with
deadly hate

To keep the priests in full supply
of flesh,

And countless bodies soiled the
steps and shrines,

And countless hearts were
raised to greedy Gods.

"The Mayaad" is classic in mood and tone. The language is stately and vivid, the rhythms majestic. Dr Evans' epic deserves close attention from today's poets and critics immersed in the experimental brewery of modern verse.

Demie Jonaitis

MIND AGAINST THE WALL: Essays on Lithuanian Culture under Soviet Occupation. Edited by Rimvydas Šilbajoris, published by the Institute of Lithuanian Studies, with a grant from the Lithuanian American Community, Inc., Chicago, 1983.

These seven essays, diversified in substance, escalate one after the other into a monumental statement of cultural and ethnic genocide which belies the Kremlin's claim that "close and ancient ties of friendship" exist between the Russian and Lithuanian peoples. The statement is scholarly and persuasive. Editor Rimvydas Šilbajoris who structured the format of the book and wrote the introduction has contributed an inestimable service to the understanding of Lithuanian people, past and present.

In the first essay, Julius Slavenas analyzes "Russian Communism and Lithuanian Nationalism." Vytautas Kavolis follows with a study "On Deformation of Intellectual Culture" which ascends into a survey of the strengths and weaknesses of intellectual life in present day Lithuania and leads to the inevitable conclusion that, because of "the humanizing power of a free society", exiled Lithuanian intellectuals who live in the free world have become disproportionately stronger and richer in creative

GLOBALLY YOURS

The Third American-Soviet Arctic Expedition for the study of whales and pinnepeds reports that, thanks to scientific protective measures in the waters, the number of sea animals has grown appreciably. The animals are returning to the places which they left dozens of years ago.

A teacher in Lithuania who took a group of students on tour of their country writes: "We stopped on the lovely shore of the Neris River. We were delighted with the scene; then we went in for a swim. The water was thick with foaming fat-like substance. The local inhabitants told us the water has become progressively unclean. We began to ask ourselves: what is this contamination?"

The beloved stork of Lithuania is disappearing. In 1958, there were approximately 32,000 storks. Last year, the count had dwindled down to 16,000. A study of 50 nests revealed only one nest with five nestlings. Today one finds but two or three young ones per nest. Over half of the nests are empty.

A new 25-storey hotel has risen in Vilnius. It will accommodate 653 guests. It is called Lietuva.

A serious shortage of apartments for newlyweds, children's shoes and eyeglasses is reported in the press in Lithuania.

Archeologists have been digging into Gediminas Hill in Vilnius. The objects they have unearthed indicate that the hill was inhabited more than a thousand years B.C. The quality of the objects suggests that a high level of culture existed. Of special interest is the finding of an unusual bone hammer decorated with the motif of the sun, an object of Lithuanian pagan worship.

CHANGING NAMES

How would you react if you awoke one morning and learned that New York City had been renamed Andropovgradskaya?

Vilius Peteraitis

Ever since Lithuania Minor came under foreign rule, her place-names underwent steady changes. Most of these changes were due to the rather natural process of chipping endings, mispronouncing certain sounds or changing letters; no deliberate attempt was made to extinguish or replace any of the picturesque and descriptive Lithuanian place-names. It was only in the 20th century that the country experienced a systematic replacement of its toponomy by Germanization and Russianization.

Three basic periods of imposition of foreign place-names are to be distinguished: 1. the pre-Nazi, 2. the Nazi and 3. the Soviet.

During the first period (1920-1934) only 121 Lithuanian place-names were affected by Germanization.

The second period began when the Nazis came to power in Germany; it reached its culmination in 1938. By a decree dated June 3, 1938, the *Oberprasident* — the highest authority in East Prussia — proclaimed the new, Germanized place-names to be used as of July 16, 1938, in the regional districts of Gumbinnen, Allenstein, Königsberg and Marienwerder. Of 2087 Lithuanian village-names, 1183 (56.7%) were replaced by German ones.

By this sudden and speedy Germanization of the place-names on a large scale, the Nazis sought to demonstrate the allegedly German character of the area — to make

it appear as if it had been inhabited solely by Germans since olden times.

The Soviet period started in 1945 with the area's occupation by the Red Army, the ensuing occupational regime bringing about the most radical change of Lithuania Minor's demography and toponomy. Her original population was completely displaced and supplanted by Russian colonists. Most of the original place-names simply disappeared when many a settlement was destroyed by war or lost its identity in the wake of the reconstruction of the agrarian economy according to Soviet models and practices. Only 271 of the better known place-names needed to be Russianized by decree.

Names of cities, towns and villages from faraway Russia already known to the new inhabitants were adopted. Or names were given to express communist ideals and notions or to commemorate Russian generals and Bolshevik leaders; thus the whole area of former East Prussia under Soviet administration was renamed "Kaliningradskaya Oblast" after Michail Ivanovich Kalinin, Chairman of the Supreme Soviet.

Only few local names reflect the particular region's geographic contour and character, flora and fauna, and only five place-names retain, although Russianized, the original Lithuanian or Prussian root, a relic of early Baltic habitation.

Our study describes in detail the process of Germanization and Russianization of Lithuania Minor's place-names and analyzes it linguistically, historically and statistically.

(From "Lithuania Minor")

A young fellow is passing by a lake in Russia. Suddenly he hears a cry of "Help, help!" Someone is drowning.

The youth quickly jumps in and pulls out — Andropov!

"Anything you want I will give you for saving my life," cries the grateful

President.

"I want a beautiful funeral," the fellow tells him.

"A funeral! — but you are too young to die!"

"I won't be when my father finds out whom I have saved."



The Administrative Board of the Lithuanian American Community, USA, Inc.: President Dr. Antanas Butkus stands in the center, with A. Mackavičius and J. Urbonas on his right, and Dr. A. Budreckis and Dr. V. Stankus on his left. Seated, are: D. Valentinaitė, J. Kavaliūnas, I. Bublienė, N. Mazelienė, Dr. H. Brazaitis. Absent: K. Žiedonis, Rev. K. Pugevičius, A. Bielskus and F. Pliplys. Bacevičius Photo

URGENT MESSAGE

DR. ANTANAS BUTKUS

In 1918, after interminable foreign oppression, Lithuania's independence was restored. In the next twenty three years Lithuania made impressive progress in all areas: education, culture, agriculture and economic prosperity. February 16th has always been very dear to us. Now we commemorate this day with joylessness because Lithuania's freedom and independence has been violently, perfidiously destroyed. During this year's commemoration, we must renew our resolution to strengthen our efforts to restore freedom and independence to Lithuania.

Our brothers and sisters in occupied Lithuania, in prisons, or exiled to Siberia can not publicly commemorate this holiday. We in the free world must speak and work for them. We must stir the conscience of the free world so that leaders will protest, with strength and unity, against Soviet offenses in occupied countries, against the violation of human rights and religious freedom, against the persecution of innocent people in unjust courts and against inhumane treatment.

The Lithuanian Community, USA, Inc., Vlikas and Altas must unite and unceasingly appeal to the United Nations and leaders of the free world, reminding them of Soviet injustices in occupied countries. And we, on this 66th commemoration of February 16th, must resolve to support the cause more fervently than ever, both with work and financial

aid. Today's cooperation among leaders, as well as concrete work, demonstrates that the efforts to free Lithuania will be more successful if the world is kept aware of Soviet injustice and inhumane terrorism in occupied countries. The free world must also become more aware that Soviet uncontrolled machinations threaten the freedom of the West.

On this occasion we wish to inform you briefly about the progress of our work the past year.

The decrease in the numbers of students attending Lithuanian schools has been stopped; in fact, in some areas the numbers have increased. Again, as in previous years, the Educational Council organized in Dainava a week-long seminar for teachers, preparing textbooks, exercises, etc. With the help of the Lithuanian Fund, we allocated over 22,000 dollars to the support of Lithuanian schools. With the initiative of chairman John Kavaliūnas of the Educational Council and of the Lithuanian-American Council (by direct request of the World Lithuanian Congress) a campaign was organized for the Lithuanian Chair. In a short time, over 84,000 dollars were collected. With this amount, the first installment for the Chair was completed.

In New York in the spring of 1983, with the initiative of the Cultural Council and its chairman I. Bubliene, the third award

ceremony was arranged. The Lithuanian Community, USA, Inc. has contributed 3,000 dollars for the cultural awards to finance such projects as the theatre, drama, music and art.

In Chicago during the Thanksgiving weekend the VI Theatre Festival drew a record crowd.

Two years ago a council for social affairs was established. It is headed by Dr. A. Butkus. It procured for the Cleveland chapter (president Br. Snarskis) a 3,500,000 dollar loan from HUD to construct a Lithuanian senior citizens home. The construction work has already begun. To help in the repayment of the loan, HUD has added another 500,000 dollars a year to aid the elderly in paying their rent at the home. Homes are planned for Chicago and Los Angeles.

During the weekend World's Lithuanian Days in Chicago the 6th United States and Canada Lithuanian Song Festival took place. A record number of U.S. Lithuanians were involved in the arrangements of the World Lithuanian Days.

The vice president for finances of the Cultural Council A. Mackevičius started a process whereby a tax-exempt status would be obtained for the Lithuanian Community, USA, Inc.

During the spring of 1983 two regional conventions took place in Chicago and New Haven.

On the occasion of our great holiday we thank the Lithuanians of the United States for your donations in the past and we ask that you donate once again to support the work of the Lithuanian Community, U.S.A. Inc.



VL. ŽILIJUS GRAPHIC

Vytautas F. Beliajus

As 1918 emerged, there was talk among the villagers in Pakumprys that Lithuania would become free and independent. Many of the older villagers did not grasp the meaning of an independent Lithuania; they identified it with religion rather than nationality. They were *Katalikai* (Catholics), hence, *Žmonės*, "The People" (of the land), therefore differentiating themselves from the Jews, Germans, and others. It never entered their minds that they were also *Lietuviai* (Lithuanians). As suddenly as the wind, there arose the talk that not only were they Catholics and *Žmonės*, but Lithuanians also, and as such they must be a sovereign nation.

Most of the elders were skeptical about expressing themselves. It seemed inconceivable that Lithuania could gain its freedom, or survive it once it was gained. They were like the Hebrews who regretted leaving the flesh-pots of Egypt behind. "The Germans were not so terrible," they would argue, and some were even ready to assert that Tsarist rule was not unbearable either. To be charitable to them, it may be supposed that the temporary respite had dulled their memories or had lulled them into a dread of further and worse disturbances.

It was true that most of them did not consider the Germans a bad lot. There had been no incidents in our district of expulsions or confiscation of property (except for foodstuff if quotas

When The World Was Coming to an End

were not met), or outrageous cruelties, as was the case under the Tsarist regime. Amours between Lithuanian girls and German soldiers did exist. Open hostility was not displayed. Often Lithuanians regretted that these "nice Germans" were not Catholics and thus assured of being saved after death.

But it was different with the Lithuanian youth. Their attitude was such that the elders looked on sourly, commenting, "*Iš proto išėjo!* They have lost their minds!" Given the turmoil in Germany and Russia, the youth felt it was now or never: to be subjugated for 123 years was too much. So after independence was proclaimed in the ancient capital city of Vilnius on February 16, 1918, a volunteer army (*Savanoriai*) was called for and outfitted with nondescript uniforms and a conglomerate of armor.

These winter months were peculiar. There was an "I don't care" feeling in the air. People were both creative and restless. While the younger generation busied itself with Lithuanian independence, the thoughts of the elders ran in different channels. "Certainly nothing good can come of all this turmoil and uncertainty. The world must be coming to an end!"

Talk of the "end of days" spread with lightning speed over Lithuania. The fertile minds of the people, once set in motion, invented other and more vivid horrors to attend the coming of the world's end. Sages of the villagers speculated on various media of final extinction, each one different, but all thoroughly effective.

There would be heat — heat that would attain the highest temperature imagined by Celsius, heat so intense that the earth would melt away, leaving a void. Or there would be a frost so intense that no amount of warmth could save one, a cold so terrible that great buildings would rise seven feet!

For good measure, a deluge was added to these prophecies. However, my maternal grandmother, who knew the Bible, argued, "Did not the Divine One pledge that there shall be no more floods upon the face of the earth, and is not the rainbow placed in the

heavens as a sign of this promise?"

"True enough," she was answered, "but the promise was that there should be no deluge upon the *whole* face of the earth. That does not mean the parts of the earth cannot be flooded — Lithuania, for instance!"

Evenings, after work was over, or perhaps if it happened to be a holiday, friends and neighbors would gather at our house and discuss the prevailing topic. Aunt Skrupskas, Grandma Grybas, her daughter Agota, and others were in the group around the warm hearth, commenting on the latest surmises as to the coming cataclysm and how best to face it. The Bible (probably Revelations) was referred to, and it was assured that every prediction in the *Šventas Raštas* (Holy Writ) would come to pass.

My mother, always a fatalist, was resigned to what might happen. All she wanted when the dread day should be at hand was that her children should be near her so that we might be together to meet what fate had decreed.

When the women were busy with daily chores my brother and I found it dull at home, for we, too, were enthralled by the prevailing conditions and desired to keep up with any developments. So we would seek out Uncle Grybas.

Uncle Grybas had a room assigned to him at our house with its own door leading to the outside. Here he made up a supply of footwear for us and the Skrupskas family — *klumpės* for the men and *šliurės* for the women. Both types had wooden soles and leather tops, but the *šliurės* lacked leather at the back of the heels.

Uncle Grybas was able to add another affliction to the composite which would punish the earth and its inhabitants.

"Seven stars will fall from heaven. Seven — imagine! Why . . ." And he began to recall, "Once one star fell not so many years ago, and it so happened, thanks to Divine Providence and the loving kindness of the Most Blessed Virgin, that it fell in the sea. Even then, the splash was so great that all the ships for hundreds of miles

ITALIAN SCHOLARS LITHUANIAN CULTURE

Antanas Stanevičius

around sank! But now, seven stars are to fall! One might miss and fall in the sea; even two or more might fall in the sea, for the seas are wide. But wide as they are, they are not wide enough for seven! *Pasigailėk, Panele Švenčiausia!* Have mercy, Virgin Most Sacred!"

The Sunday before the "Last Day" had arrived, Grandma Ona Grybas, Agota, and Magdė started upon their eight-kilometer walk to church. We waited anxiously for their return and for the comments of the priest. "O *ką gi Tėvelis sakė?* And what did the Little Father say?" Mother asked Agota as soon as the latter entered the house. I was at her heels, mouth agape and eyes wide, awaiting either doom or hope — which, did not matter.

"*Nieko*. Not a single word. *Nusiraminkim ir melskimės. Dievas myli savo vaikus*. Let us have peace of mind and let us pray. God loves his children."

Nature, however, seemed to be in league with the alarmists. The weather became cold, very cold indeed, and now all saw plainly the writing on the wall. In Prienai, and elsewhere for that matter, people began to stock their houses with wood and water, even though it was commonly understood that none could escape death. Nevertheless, they hoped that perhaps . . .

The Day came, and The Day passed, and it was another day — nothing happened! Nothing happened except the popular German mistress in Prienai, so said the gossips, had been badly frightened and had delivered a still-born bastard, which inspired the town bards to many a risqué parody.

I recall the following Sunday, two officers of the new Lithuanian army were guests at our house. Since officers should be better informed than commoners, Mother asked of them, "What happened to the consummation that was to have taken place?"

"*Atsitiko*. It did take place," they assured her. "Somewhere in Russia, or in the Ukraine, heat and starvation has struck. People are starving, children in particular. They just swell and die!"

"Only there? That's not the whole world!"

"Well perhaps because we Lithuanians are *Dievo-baimingi* (God-fearing) Catholics, this part of the world was spared, as in the Biblical times."

I was disappointed.

(From "Ona", a volume of short stories by V.F. Beliajus)

Recently, a soiree devoted to the Lithuanian classical poet Maironis was held at Milan University. It was one of many social gatherings for Lithuanian culture and language, the sponsor of which was Guido Michellini, a research worker from Milan University.

He said, "I knew about Lithuania while I was still at school and got interested in the Lithuanian language at Bologna University. I felt that for a scholar to become efficient it was necessary to learn Lithuanian and make a study of the grammatical forms of this rich language. Of all living Indo-European languages, the Baltic languages and Lithuanian in particular changed least of all. It has peculiar vocabulary; it has retained original sounds especially vowels, accent and archaic system of declension. And these are just handy facts for a scholar; therefore, he strives to learn Lithuanian."

At Bologna University G. Michellini presented a diploma project on Indo-European parent language and its sound system. In the autumn of 1975 he came to Vilnius to take an 8-month academic course at the University's Department of the Baltic Language Studies. From then on, G. Michellini came to Vilnius University for several times, but the most memorable visit was in October, 1981; he defended his candidate thesis (philology) "The linguistics of the text and Indo-European parent language: the passive voice." Containing numerous facts of the Lithuanian language, the thesis was published in Italy.

At present G. Michellini continues his research: using the principles of modern logics he investigates verb moods and tenses of the Indo-European

languages. He already has to his credit forty articles on linguistics, nearly ten of which were published in the linguistic magazines *Baltistica* and *Kalbotyra* that are edited in Vilnius.

Much has been done in Lithuanian studies by the Italian scholars of older generations. For instance Vittore Pisani, one of the most celebrated scholars in Indo-European languages, has used many facts from Lithuanian in a study "Into-European glottology", a manual of comparative grammar. A full chapter on the Lithuanian language is included in *Indo-European Handbook*. Here basic knowledge on Lithuanian grammar, "Dog the Great Head" a fable by the initiator of Lithuanian literature K. Donelaitis, samples of folklore and their translation into Italian are presented.

At a soiree held last year at Milan University to commemorate K. Donelaitis, V. Pisani delivered a lecture on the ties of Baltic and Indo-European languages.

On one of his visits to Lithuania Guido Michellini accompanied Professor Giacarlo Bolognezi, vice-president of Milan Academy of Science. The Professor is a specialist of comparative linguistics and knows Old Greek, Latin, German and Armenian languages.

Meeting with journalists, Bolognezi said: "To visit Lithuania is a dream of every scholar. I am glad to hear the Lithuanian language. Old and new Italian linguists are grateful to Lithuanian scholars for highly competent works on Baltic and Indo-European languages and for weighty contribution to scholarly periodicals. We are happy to have at Milan University such a fine scholar and specialist in Lithuanian as Guido Michellini is."

ACCUSED OF COLLABORATION

Clearing Juozas Kungys of charges of being a Nazi war criminal, federal judge Dickenson Deboise charged that the Office of Special Investigations of the U.S. Justice Department "collaborated" with the Soviet Union in efforts to prosecute Kungys. He ruled there was no credible evidence to support the charges. "Knowing the nature of the Soviet legal system" asserted Judge Deboise, "the government had an obligation to make every effort to ensure that the testimony it received under the auspices of Soviet

authorities was not tainted by the known Soviet practices designed to obtain the desired results in a particular case, even at the expense of the truth." The 104-page written opinion criticized procedures used in taking Soviet testimonies and evidence. The dual role of Soviet prosecutor as both judge and prosecutor was cited. The cross-examination was declared limited in significant areas. The U.S. prosecutor used Soviet reports from previous interrogation sessions, conducted by Soviets.



NATIVITY OF THE BLESSED VIRGIN CHURCH

Nativity of the Blessed Virgin Church, 6812 S. Washtenaw Ave., Chicago, IL 60629, Telephone: 312 776-4600

Chicago is home of the largest and most active Lithuanian community in the United States. In fact, it is often said to have the largest Lithuanian population outside of Lithuania itself.

By the early 1920's there was a significant number of Lithuanians living in the Marquette Park area of Chicago. Activities and organized work were begun to found a Lithuanian parish. A driving force behind the establishment of the parish, was Knights of Lithuania Council 112. The council was founded in 1924 and became the basis for early parish youth activity.

Nativity of the Blessed Virgin Parish was founded in 1927.

In 1957 the present parish church was dedicated. It was designed by architect Jonas Mulokas and is a blend of Baroque design and Lithuanian folk architecture. The interior is reminiscent of SS Peter and Paul Church in Vilnius, the resting place of the Patron Saint of Lithuania, St. Casimir.

A parish lives through its members, but it is directed by its pastor. Rev. Anthony Zakarauskas knows his parish and parishioners well, having spent much of his life here. He was ordained in 1941 and his first assignment was to this parish. He became pastor in 1970. A long-standing Knight of Lithuania member, Rev. Zakarauskas is the spiritual advisor of the Mid-America District.

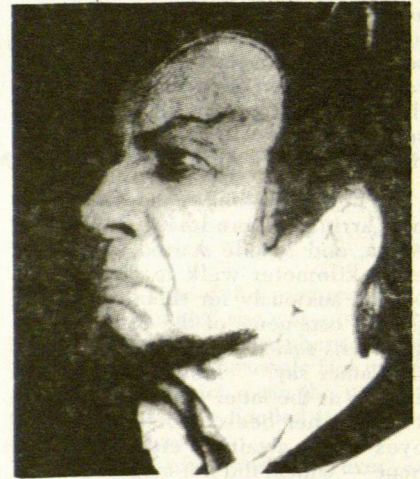
THE R.C. FEDERATION PREPARES FOR ST. CASIMIR'S ANNIVERSARY

To celebrate the 500th year anniversary of St. Casimir, patron saint of Lithuania and youth, the Lithuanian Roman Catholic Federation of America has formed a central committee to coordinate activities. A pilgrimage to Rome is planned, with Pope John Paul II celebrating Mass and delivering the sermon. A St. Casimir commemorative medal has been minted. A number of books about St. Casimir are being prepared for publication. Plans are being made to issue a Vatican postage stamp. The Federation will co-sponsor the World Lithuanian Catholic Congress to be held in Toronto. A sacred cantata has been commissioned. A museum is planned to house a collection of church art and other historical material. Means of increasing vocations are being explored and, to this end, the Federation has been invited to join the Institute on Religious Life. Of special interest is the publication of an English language monthly newspaper *The Observer* of which Mykolas Drunga is editor. We are told that the publication will serve the "informational needs of the 800,000 strong Lithuanian American community."

The past accomplishments of the Federation are impressive: the founding of the Sisters of St. Casimir, the Knights of Lithuania, the Catholic Women's Alliance, the United Lithuanian Relief Fund, the Lithuanian American Council, Camp Dainava and Lithuanian American Catholic Services, to name a few.

A NEW DAWN (Naujoji Aušra)

As we review the projects of the Federation and look forward to the work to which the World Lithuanian Youth Association has dedicated itself, we can not but see all this activity as the birth of a new Dawn (*Naujoji Aušra*), to confront communist oppression in the spirit with which Dr. Jonas Basanavičius published his newspaper *Aušra*, roused national awakening and led to Lithuanian independence. We are confident that our readers will share with us our boundless empathy and enthusiasm and actively support these projects.



ANTANAS KUČINGIS

"My Last Mephistopheles" is what Lithuania's opera star Antanas Kučingis wrote on this photograph when he sent it to poet Stasys Santvaras, in the United States. Last spring, he wrote, "My health fails, I no longer visit the sea." He died in July in his 86th year.

He began his operatic career in 1924 in the State Opera Theatre of Kaunas. A consummate artist who was an impressive actor as well as the beloved "king of Lithuania's bassos", he performed throughout Europe in cities like Paris, Stockholm, Prague, Moscow and was acclaimed as foremost LTSR artist. He had a special love of folk songs, the *daina*, which endeared him to audiences.

During the Stalin era, he was exiled to Siberia for seven years.

In his memory, a generous donation to BRIDGES has been presented by his sister Birutė Kučingis Žiogas, niece Jūratė Žiogas Hayes, and cousins Regina Novik Tragus, Valerija Novikaitė, Vitalia Tragus Pascal.

February 16th will be commemorated around the globe by innumerable organizations and radio programs, creating a network of communication to promulgate our unity and our will to regain freedom and independence for Lithuania. To inform English speaking people more fully about the significance of February 16th, the staff of BRIDGES has donated its limited time and remuneration to publish a 16-page issue.

COMMEMORATIVE PLANS IN THE NORTHEAST

Lithuanian Americans from throughout the Northeast will gather in Hartford, Conn. to commemorate the 500th year of the death of St. Casimir, the Patron Saint of Lithuania.

The main event will be a Holy Mass at the Cathedral of St. Joseph on Sunday, March 4. The Most Reverend John F. Whealon, Archbishop of Hartford, will be the celebrant. Co-celebrants will be visiting bishops and Lithuanian clergy. Archbishop Whealon is honorary chairman of the St. Casimir Commemoration Committee. Also participating will be the combined choirs of the

Connecticut Lithuanian parishes.

On Saturday, March 3, there will be a Lithuanian cultural concert at the Bushnell Memorial Hall. Featured will be "ARAS", men's chorus from Toronto, a psaltery ensemble from Cleveland, as well as folk dancers from New England and New York. The same evening, a dinner will be held at La Renaissance in East Windsor.

During the month of March, a Lithuanian exhibit will be on display at the Museum of Connecticut History in the State Library.

General chairman of the event is Ignas Budrys of Canton, Connecticut. The committee includes the Lithuanian Priests' League of Connecticut, Lithuanian American Community, Knights of Lithuania and affiliated Lithuanian organizations. The quincentennial is one of many gatherings in various parts of the world honoring the Patron Saint of Lithuania.

A NEW LAW IN MASSACHUSETTS

Governor Michael S. Dukakis of Massachusetts signed into law an act providing for the annual observance of Lithuanian Independence Day on February 16. Chapter 373 of the Acts of 1983 reads as follows:

Chapter 6 of the General Laws is hereby amended by inserting after Section 12 FF: The governor shall annually issue a proclamation setting apart February sixteenth as Lithuanian Independence Day, in commemoration of the promulgation of the nineteen hundred and eighteen Declaration of Independence which reestablished Lithuania as a sovereign nation and recommending that said day be observed in an appropriate manner by the people." This act was passed in both

Houses of the General Court (legislature) on September 19th.

State Representative William J. Glodis, assistant majority leader and vice chairman of the Committee on Taxation, introduced the measure as House Bill 6117. In effect this legislation places Lithuanian Independence Day on the permanent calendar of official observances.

The common practice has been to petition each year the governor for his consent to issue a proclamation for the commemoration in his state. The Massachusetts law makes it obligatory for the chief state executive to issue a public proclamation which is recorded with the Massachusetts Acts and Resolves.

Representative Glodis followed up the promulgation of the law by petitioning Armand Le Mar, superintendent of public buildings, for permission to fly the Lithuanian flag at the state house each year on February 16th. Mr. LeMar responded on October 16th by approving the request to fly the Lithuanian flag on February 16, 1984. The Democratic State representative is active in the Lithuanian community of Worcester and is proud of his heritage.

Algirdas Budreckis

You'll enjoy owning this Grammar and 4 Cassettes with an orchestral version of the Lithuanian Anthem (\$20)

INTRODUCTION TO MODERN LITHUANIAN

by L. Dambriūnas, A. Klimas,
W.R. Schmalstieg

Available at BRIDGES, 341 Highland Blvd., Brooklyn, N.Y. 11207.

FEBRUARY DATES IN LITHUANIAN HISTORY

- 1 1263 — The Germans usurp Koenigsberg from Lithuania.
- 2 1560 — The Lithuanians capture the Russian fortress of Tovarech.
- 3 1268 — Gerimantas assumes the dukedom of Lithuania.
- 4 1565 — Žemaičiai (the Samogitians) defeat the Swedes at Demulinde.
- 7 1269 — The Lithuanians destroy the fortress Staukenburg of the Teutonic Knights.
- 9 1896 — The Russians make it more difficult for the Lithuanians to buy real estate.
- 10 1275 — The Lithuanians defeat the Teutonic Knights at Kaunas.
- 11 1242 — Mindaugas assumes the dukedom of Lithuania.
- 15 1277 — The Lithuanians led by Sirputis defeat the Tartars at Vilkaviškis.
- 16 1918 — Independence of Lithuania is declared.
- 17 1801 — The great Lithuanian writer and Bishop of Samogitia Motiejus Valančius is born.
- 21 1883 — The first newspaper in Lithuanian *Aušra* is published. Its editor — Dr. Jonas Basanavičius.
- 22 1387 — The Lithuanian nation accepts Christianity.
- 23 1565 — The Lithuanians defeat the Russians at Ivanglavas.
- 25 1831 - For the first time the Lithuanians demand from Russia the abolition of serfdom.

Cut out this form and mail it to **BRIDGES** — *Lithuanian American Newsletter*. A year's subscription (11 issues) is only \$5.00.

.....
Name

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

.....
City, State and Zip Code

Mail 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 ŠEIMINKĖ — COOKING LITHUANIAN STYLE

**BLACK BREAD
JUODA DUONA**

- 1 cup wheat flour
- 2 cups rye flour
- 1/2 cup brown sugar or molasses
- 1 cake yeast
- pinch of salt
- 2 cups warm milk or water

Sift flour. Add sugar, salt, melted yeast, water or milk. Mix well and place in a warm place overnight. The dough has to be thick. In the morning knead the dough well, if needed add flour. Form into loaves and place into buttered and floured pans. Let it stand for a while in a warm place until doubled. Bake in a hot oven for approximately one hour.

Since the rye tends to be very sticky, for kneading and placing in pans use wheat flour.

**RYE BREAD
RUGINĖ DUONA**

- 4 cups rye flour
- 2 cups wheat flour
- 1 cup riced potatoes, solidly packed
- 1 1/2 cakes yeast
- 1 tablespoon salt
- 1 pint hot potato water
- 1 tablespoon caraway seeds

Pour potato water in mixing bowl. When lukewarm add yeast dissolved in 1/4 cup of lukewarm liquid. Stir in rest of ingredients. Knead until smooth and elastic. Let rise in warm place until double. Form into loaves, place in pans. Let rise. When doubled, bake in moderate hot oven 375 degrees F. 1 hour or longer. Brush top with water.



Paulauskas lay dying in his apartment when there was a loud knock at the door.

"Who is there?" called the dying man.

"The angel of death," a voice answered.

"Thank goodness," sighed the Lithuanian. "I thought it was the secret police."

\$50.— Joseph B. Lukas, New Haven, CT, Ann and Vytautas Vizbara, Cambria Heights, NY.

\$25. Lithuanian-American Community, Palm Beach, Jonas Staras.

\$15. Birutė Kučingis Žiogas; Regina Novik Tragus, Allentown, PA; Frances Bumilla, Raynham, MA; R.A. Kazakaitis, Watertown CT

\$10. Jūratė Žiogas Hayes; Valerija Novikaitė; Vitalia Tragus Pascal; Eleanor Karvelis, New Fairfield CT; Sister Paulette, Brooklyn, NY; Eugene Julius Žiūrys, Powley SC.

\$5. D. Ankaitis, Walnut Creek, CA; Vilija Vaikutis, Gloede, Santee CA; Povilas Jancauskas, Brockton, MA; Marie Kachinski, Peabody, MA; B. Kondratas, Quaker Hill CT; W.A. Mameniškis, Drexel Hill, PA; Mrs. Jenny Mound, Parsippany NJ, Stanley Masulis, Lantana FL; Mr. Mrs. B. Shereshaw, Pompton Plains, NJ; Zigmas Strazdas, Palm Beach FL; Sisters of Jesus Crucified, Brockton, MA; John Svirsky, Brockton, MA; Frank Wallen, Brockton, MA.

\$3. Jos. Juodakis, Tuscon AR

\$2. Edward Barkowski, Schenectady NY; K. Stankus, Oak Lawn, IL.

\$1. Barbara Gaynor, Enfield CT; D. Rackauskas, Dorchester MA

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. Unsolicited manuscripts must be accompanied by stamped self-addressed envelope if return is desired. Use of material from Bridges permissible only if proper credit is given to Bridges, authors, artists, photographers. New subscriptions, change of address and renewals: Bridges, 341 Highland Blvd., Brooklyn, N.Y. 11207.

After 5 Days, Return to

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

LEGATION OF LITHUANIA
2622 16TH ST.
WASHINGTON, DC 20009

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