

Bridges

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LITHUANIAN - AMERICAN NEWSLETTER



THE YEAR OF ST. CASIMIR, 1484-1984

Vol. 8, No. 5, May, 1984

The prime message came from Pope John Paul II: "Half my heart is in Lithuania."

A thousand Lithuanian pilgrims from two continents witnessed his depth of prayer and sincerity of heart March 4th at the Mass in the Basilica of St. Peter commemorating St. Casimir's 500th year jubilee . . . Italian newspapers, TV and posters rose to the occasion with extensive publicity . . . In the streets, the graffiti, which is politically oriented in Rome, rose on the sides of buildings: Rev. Casimir Pugevičius, our Lithuanian Information Center Director, stands with Kęstutis Miklas in front of the Italian message: "Free Lithuania"; the smaller message above it reads, in retort, "It is free." . . . The hammer and sickle on an Afghanistan poster are ripped away . . . A handsome trio from New York, Rytas Vebeliūnas, Edward and Al Kezys receive another kind of message in St. Giovanni's Basilica as Lithuanian hymns rise stirring, sky high . . .



OUR PILGRIMS DISCOVERING MESSAGES IN ROME



JONAPIX

Pope John Paul II greets Vytautas Vidugiris, Liuda Rugis and Loretta Stukas from USA and Birutė Venskuskis of Paris



OUR KNIGHTS IN ROME

One thousand Lithuanian pilgrims from Europe and America converged in Rome, February 26 - March 4, for the 500th commemoration of the death of St. Casimir. Church leaders from Lithuania were not present. They had been denied permission to join their brothers and sisters in Rome.

Among the pilgrims were 200 members of the Knights of Lithuania. Upon arrival in Rome, they were greeted by the pro-rector of the Lithuanian College in Rome, Rev. Al Bartkus, formerly spiritual advisor of Council 144, Anthracite, Pa. The members, together with other pilgrim travelers, were guests at open house at the Lithuanian College.

At a private audience in the Vatican on Saturday March 3, president Loretta Stukas presented the Holy Father with a gift from the Knights of Lithuania. It was a picture created with bits of straw by Aldona Seminikienė of E. Hartford, Ct. showing a Lithuanian wayside

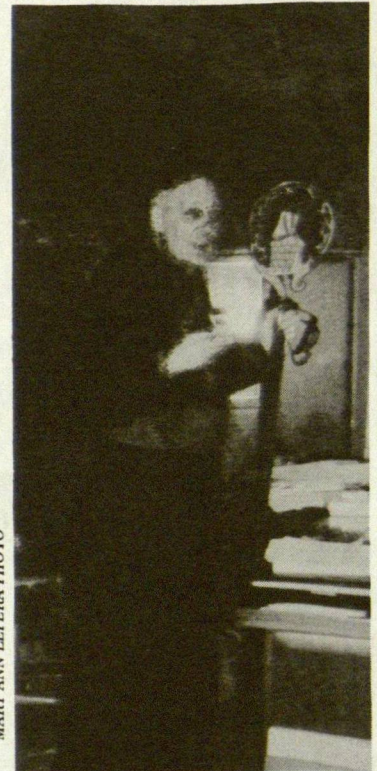
shrine and a young woman in costume, her uplifted hands shackled in chains, symbolizing Lithuania praying for freedom.

At the audience, the Pope commended the Sisters of St. Casimir, the Lithuanian Scouts and the Knights of Lithuania. He asked all Lithuanians to remain in solidarity "with the church in your land of origin."

The audience was followed by a meeting with Archbishop Paul Marcinkus, director of the Vatican bank, to whom the Knights presented a crozier carved by George Mikalauskas of Dayton, Ohio. It was made of American walnut, its staff representing the pillars of Rome and its handle a *Rūpintojėlis* symbolic of suffering Lithuania.

The impressive and moving events came to an end with the farewell banquet March 4, after which 130 pilgrims remained for another week to tour a number of Italian cities.

Ona Klizas Wargo



MARY ANN LEPERA PHOTO

Archbishop Paul Marcinkus, director of the Vatican bank, accepts a unique gift from the Knights of Lithuania

REJOICING OVER SOMETHING FOUND

It was sheer pleasure in Rome to make new Lithuanian friends and spend two weeks traveling together.

We were pleased to observe that the "ugly American" travelers who repel Europeans were not represented among our Lithuanian pilgrims. Their dress and behavior exemplary, they made a more favorable impression than pilgrims in other groups at the Vatican. Perhaps our bicultural, bilingual framework has made us better citizens of the world.

To be sure, there were funny episodes which some might consider bordering on the "ugly American" type, but these mishaps were more human than national. Here and there, a little old lady crammed some hotel breakfast buns and packets of jelly into her bag to sustain her through a hard morning until lunch (or dinner?)... One gentleman in the market place of Verona reduced a nice lady to tears by deriding her notions about tipping... An expert in European shopping ridiculed the "bargains" some lovely ladies had acquired in Venice... On a tour through St. Peter's Basilica, a culture-hungry lady insisted the guide continue their tour according to plan and not give in to the two people who demanded, "We want you to take us to see the Lithuanian Chapel." She protested "I want to learn

what the guide has to tell us here. How, don't you disgrace us. Stop behaving like *kiaulės*." Another charmer, overenthusiastic in her Lithuanian love of song, greeted the Holy Father during the private audience by bursting out into warbling a *daina*... In Florence, as the art guide spoke at length to the group about Michelangelo, da Vinci, Giotto, Fra Lippi, one of our irrepresible ladies piped up, "Do you know I met Pacelli? Pacelli!" The astounded guide said gently, "But you couldn't have. Boticelli has been dead many years"... Two self-proclaimed atheists who were visiting the ancient church of St. Anthony in Padua were intrigued by the mysterious atmosphere and impulsively they honored the saint reputed to find what you have lost, they surreptitiously dropped coins into the offering boxes. The clinking of the coins sounded like far-off churchbells rejoicing at something found.

The pilgrims, mostly middle aged and older, have true Lithuanian stamina. They climbed miles of stairs up to the heights of Assisi and down into the catacombs of Rome, over the ruins of the Colosseum and across Pompei, into the shops of Venice and out of the museums of Florence. The yellow mimosa was in flower. Acres of grapevines, olive trees and espalier

fruit trees were thickening with buds. The pilgrims found that dogs in Italy looked scraggly and the cats unkempt, but the Italian men were charmingly handsome and the women beautifully dressed. Turning on TV, they were surprised to find their favorite American actors and soaps in Italian.

All in all, the trip was well planned, perhaps a bit overloaded on the itinerary side for the less hearty among us. It is an art to plan a trip for both those who hate museums and love to shop, and for those who love museums and hate to shop. It would have been helpful if a knowledgeable leader had been employed to inform the travelers how and where to exchange their money for Italian currency, instruct them about the possible evils of drinking water and wearing high heels, tell them how and where to shop, what "a bargain" really is, and how to overcome the initial terror of learning to cross through the ever zooming traffic into which you must step bravely and the car coming at you stops miraculously on a dime. We saw a young blind man, with his walking stick swaying knee-high, cross through traffic, entirely on his own; and we came home to New York trusting the traffic in Rome, but apprehensive about the traffic in front of our own house.

Ten Buvau

L'OSSERVATORE ROMANO PHOTO



Our Grandinele folk dancers delight in the quiet charm of the Holy Father

Domicelė Genaitytė

MOTHERS: TWO KINDS

The Pirčiupis Mother in Lithuania and the Mother of Mercy in the Vilnius Gate of Dawn chapel are two different kinds of mothers. Both mothers suffered the worst heartbreak a woman can be subjected to — the loss of her children. Study their faces and the very stance of their bodies and it becomes evident how lack of spirituality in the Pirčiupis Mother embitters and petrifies the soul while the spirituality of the Mother of Mercy transforms a woman, through agony, into a luminous being on a different, higher level of existence.

The Pirčiupis Mother looms gaunt and bitter, dignified but profoundly pitiable in her grief. She is the epitome of human tragedy. Suffering has not transformed her. She is disillusioned and ready for vengeance. Historically, she is the end product of communist society.

The Mother of Mercy, widely known as Our Lady of Vilnius, with her downcast eyes and hands crossed, is a picture of a woman who has unquestioningly accepted the Cross of the Son she carried in her womb and over whose dead body she wept. She has learned quiet wisdom. She accepts the will of God, that superior, loving, omniscient Intelligence which transcends time and space and our own limited minds to lead humanity towards perfection.

The Pirčiupis Mother stands as a memorial to Bolshevik self righteousness and vengefulness. In 1944 communist partisans, trained in the Soviet, parachuted into Lithuania and, firing on a German convoy, killed five soldiers, precipitating the massacre of the village of Pirčiupis. The Nazis, bent on retaliation against terrorist activity, sent a

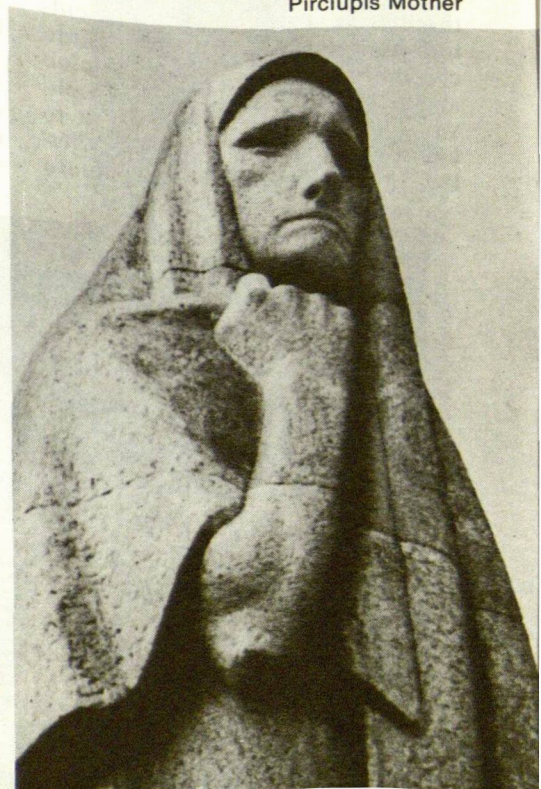
punitive squad which encircled the village. Men, women and children were driven into barns and cabins which were set afire. The execution lasted three hours and the village smoldered until the following morning. One hundred nineteen people were killed, sixty nine of them children. Soviet propagandists exploited this tragedy by glorifying the deeds of partisan communists.

Our Lady of Vilnius, enshrined in the Gate of Dawn chapel, has comforted Lithuanians with strength and hope through centuries of suffering inflicted by Russians. In 1655 when Vilnius, attacked by Moscovites, burned for seventeen days, the portrait of Our Lady remained unharmed. In 1715 fire destroyed the chapel but Carmelites saved Our Lady. In 1927 Pope Pius XI recognized the miraculous quality of the representation of the Virgin, so beloved through centuries; he permitted it to be solemnly crowned and granted the title of Mary, Mother of Mercy. Pilgrims in large numbers would travel from afar to the shrine, especially the third Sunday after Easter and November 16, feast of the Mother of Mercy. Despite the Soviet depredation of religion, people gather daily, kneel and pray on the sidewalks.

Comparing the representations of two mothers, we see how each influences her children and helps direct their lives. The Pirčiupis Mother does not give her children much hope for the future. She stands gaunt and harsh, an official tribute to the "liberating" forces of communism. The Mother of Mercy glows with storied hope in mankind's future and with confidence in the liberating forces which Christ's way of life generates.



Mother of Mercy



Pirčiupis Mother

THEN — IN LITHUANIAN HISTORY

Anicetas Simutis
Consul General

Lithuanians have a history of toleration of different ideas and abhorrence of violence against any minority. Let us see how Jews have been treated in Lithuania and elsewhere in Europe.

In 1290, all Jews were expelled from England by Edward I as infidels. In 1306 Jewish communities were expelled from France. In 1391 and in 1411, waves of massacres of Jews swept through Spain and Portugal.

In about the same period, the Lithuanian ruler Gediminas (1316-41), in letters addressed to citizens of Lubeck and other German cities, invited artisans, merchants, knights, and farmers to settle in Lithuania. His promise of religious liberty was backed with these words: "Sooner iron will turn to wax, water will turn into steel, and rivers will flow upstream, ere we should violate our words."

Jews, fleeing from persecution, availed themselves of this opportunity and migrated to Lithuania.

Let us see what an eminent writer Israel Cohen says:

"The development of the city of Vilna received a powerful stimulus from the Grand Duke Vytautas,

who combined martial vigor with a sense of justice to all his subjects. Vytautas was the first who authorized the existence of the Jewish communities in the Grand Duchy, and he displayed towards them a benevolence which was not only remarkable at the time but could well serve as an example to many governments in Central and Eastern Europe of the present day."

And this is how Israel Cohen describes the period of 1939-40, shortly before the Soviet Russian occupation:

"The attitude of the Lithuanian government was one of gratifying tolerance. It issued a manifesto in Yiddish to the Jews of Vilna, guaranteeing them equality of rights. It formally recognized the legal status of the Kehillah. It approved the appointment of a Jew as vice-mayor. It allowed the *Vilner Tageblatt* and two other Jewish papers to resume publication. Four streets in the city were renamed in honor of the popular Jewish writers, Mendele Mocher Seforim, Perez, Dick, and the distinguished Jewish communal worker, Dr. Shabad. The Lithuanian minister in Moscow was instructed to secure the assent of the Soviet

authorities to the repatriation of a number of prominent Jews of Vilnius, who had been deported to Russia. And for the first time in Lithuanian history, a government official was tried on charges of anti-Semitism made by fourteen non-Jewish colleagues. No wonder that the Jews in Vilnius both the regular inhabitants and the refugees, despite their material distress and the occasional hooliganism of the "Endeks," regarded themselves as particularly fortunate when they heard of the slavery, torture and starvation of their fellow-Jews under the Nazis. No wonder that hundreds of Jews who had been caught in the German trap risked life and limb in their attempts to escape to the city of refuge."

And then, after Soviet Russia occupied Lithuania:

"This seemingly idyllic state of affairs came to an early end... This change of regime had a very profound and unsettling effect upon the Jewish community of Vilnius both economically and spiritually... But the characteristic and distinguishing features of Jewish life in the famed city were abolished; the pillars of its sacred traditions were shattered. Its elaborate religious organization, which had flourished for centuries, was disrupted. All forms of expression of Jewish nationalism were banned and suppressed. All Zionist societies and kindred bodies were dissolved. The Palestine Immigration Office was closed. Even the Yiddish papers had to cease, though a successor was soon provided in the shape of a communist daily."

When the Nazis came, they immediately started mass slaughter of Lithuanian Jews. Protests from Lithuanian leaders came to no avail. There were instances in which some criminal elements were engaged by the Nazis in their criminal work, but as a whole the Lithuanian population showed sympathy to their Jewish countrymen and many risked their own lives to help their Jewish neighbors.

Elta

AND NOW—

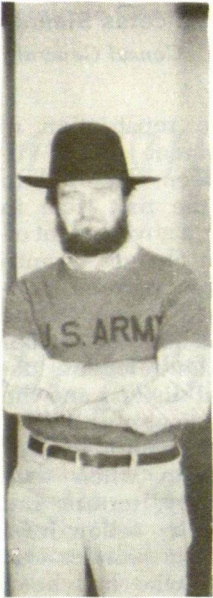
Eitan Finkelsteinas, a founding member of the Lithuanian Helsinki Group, was allowed to emigrate to Israel with his family last December. His departure was the culmination of a fourteen-year struggle to leave the Soviet Union. He is Jewish.

The 41-year old physicist was one of the five original members of the Lithuanian Helsinki Group which was established December 1, 1976. His wife, daughter and he have been subjected to constant harassment and persecution in communist-occupied Lithuania.

During his first stopover in Vienna, Finkelsteinas gave an interview to a correspondent of "Radio Liberty's" Lithuanian language program. Warmly recalling his Lithuanian friends, he said that repression in Lithuania has

become intense. Whoever dares to disagree with the authorities or to express a critical opinion, courts big trouble. The main target of the communist organs are Lithuanian priests, who are slandered in the provincial press and described as "thieves", "owners of many cars", etc. The trial of the Rev. Sigitas Tamkevičius, on November 29 - December 2, 1983, Finkelsteinas said, was noted for extreme security measures, far exceeding similar earlier arrangements.

Finkelsteinas revealed that his friend and fellow-member of the Lithuanian Helsinki Group, Viktoras Petkus, is gravely ill in the concentration camp, where he is serving his sentences. It is possible, he said, that Petkus is suffering from cancer.



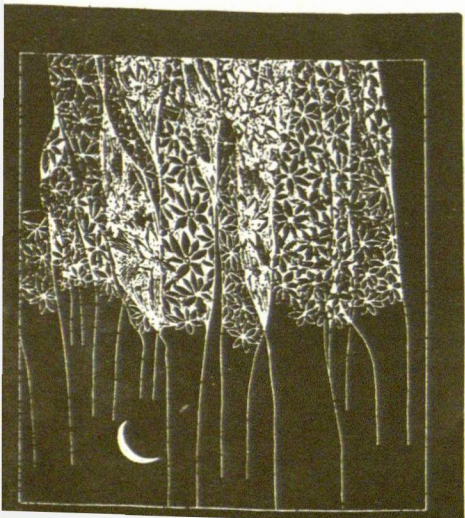
Vladas Žilius
who was never
permitted in
Lithuania to
exhibit his
oil paintings



Red Petrification

A SPIRIT SET FREE

Springtime



If you were to set out to paint an apple, how would you paint it? Draw a squashed zero attached to a stem, as a child might draw it? Or represent the apple as the eye of the camera catches it?

Would the apple be *your* apple, as you see it? Would your painting suggest — the apple's scent, its crunchiness in your teeth, the memory of its blossoms in spring? Perhaps you still come across people who say, "There are no apples anywhere that taste the way they did in Lithuania."

Those people have a very special apple imprinted indelibly on their minds. Do not dismiss their statement as sentimental hogwash. They are telling you, in their own way, that an apple in Lithuania represented life — *their* life — which was irrevocably destroyed by the Soviet occupation of Lithuania. How would such people, if they were to paint their apple, represent it? Simply as the camera sees it?

Art, like music, communicates

with a language of its own in which words are but impediments to what the artist is telling us. A true artist presents his own view of life — of the "apple" — as he himself experiences it. The less he depends on imitation of other artists who have "made it" in this world, the truer he becomes to himself. . . and to us.

Young Lithuanian-born Vladas Žilius is such an artist.

His work first attracted my attention in his illustrations for a tiny 2 1/2 by 3 1/2 inch volume of poetry published in Lithuania in 1967. His graphics were so small on those miniscule pages but they seemed to explode right off the paper with imagination and beauty.

Years later, I learned that he had come to the United States and lives in New York. Intuitively, I suspected that the USSR had proved to be too small to contain the likes of Žilius, who was probably painting "apples" that set the teeth of the communist regime on edge.

When in 1982 I viewed his oils exhibited in New York at the Contemporary Russian Art Center and the Park Lane Gallery ("Artists in Exile"), I saw how his promise in that small volume of poetry had grown in power. There was an added dimension of query and protest. His oils were marked by persistent hands groping through a variety of experiences. His use of color was daring and strange, especially his shrieking kind of green which suggested a tortured earth bleeding with green blood.

The *Encyclopedia Lituanica* records, not too accurately: "He graduated from the Institute of Art in Vilnius in 1964. With his graphic works he took part in exhibitions in Tallin, Moscow, Warsaw, Cracow, Sophia, East Berlin, Barcelona, Amsterdam and Prague. One-man shows of his graphics and paintings were held in Vilnius in 1965, 1966, 1968, 1970 and 1974. Subsequently, his position as an art editor and creative artist became untenable as he tried to go against the prescribed norms of socialist realism."

During our recent interview with Žilius, he stated in no uncertain terms, that he had never been permitted to show his oils in Lithuania. Some of his works were smuggled out of the country and shown in Barcelona and Cracow. Communist authorities told him: "Paint as you wish, but keep it under your own roof. Your work is like a grimace of capitalist society; you ridicule art. You distort the world, as with a crooked mirror." He was accused of mental instability and subjected to intimidation. "If you are not with us, you are against us."

His current paintings, recently shown at the Lithuanian Cultural Center in New York, appear to be an extension of an autobiography of a soul searching to be free. His work still abounds with mysterious groping hands. However, the former violence of his color combinations and contrasts, together with strangely evoked luminosities, has become transformed. The violence and the protest implicit in his

greens have turned to variants of early springtime green. His volcanic reds have found passages into soft rose and even into unbelievable pinks, tender as newborn creatures of any ilk are tender.

His paintings arrest the viewer with their multitudes of appearing and disappearing balls of multi-colored fire, tiny planets, urgent new worlds ready to burst out upon us into the small spaces of our lives. The quasi-planets become luminous, seeming to be about to open up a vast, new, staggeringly beautiful world for us into which we are nilly willy being drawn into by the artist . . . through mere apertures . . .

Nothing is absolutely clear, but only suggestive. Whether we are surrounded by Žilius' underwater coral, bare mountaintops or wind-chopped clouds, we sense an inexorable dynamic flow. Nature is ubiquitous with phallic forces which drive us forward yet also blind us to seeing life whole, ready and waiting for us. We simply can not see.

If we let go and look long enough, we begin to see. What appears to float, as a woman's clumpy shoe suddenly becomes part of a woman slowly taking on form and visibility in her splendid naked voluptuousness. With Žilius, we discover earth's *elan vital*. All nature and all being become part of one vast tornadic force precipitating itself into one undeniable direction, despite negative forces and come-and-go tides.

This is one man's statement — and a victorious statement, it is — in the face of what the artist experienced in the Soviet confinement and diminution of spirit — a perception of the invincibility and mystery of the total life force . . . His statement is like the tribute of an honest pagan to his unknown honest god.

Žilius was recently unnerved when a Long Island newspaper reviewer identified him as "a Lithuanian-born Soviet artist." Such a label, he says, is equivalent in offensiveness and insensitivity to saying "a Jewish-born Nazi artist."

Demie Jonaitis

The Scholar from Switzerland Who Adopted Lithuania

Dalia Bulvicius

Professor Juozas Eretas (Josef Ehret) is well known to Lithuanian-Americans. In 1926 he came to America from Switzerland to attend the Eucharistic Congress in Chicago and the Knights of Lithuania Convention in Waterbury. Everyone was amazed at this man from Switzerland who remained closely involved with Lithuania all his life and in his fiery speeches expounded a great love for his adopted country.

Juozas Eretas was born in 1896 in Basel, Switzerland. He first got involved with Lithuanians in 1917 at Friburg where he was a student. Noticing his intellectual and organizational abilities, Dr. Juozas Purickis asked Eretas to work at the Lithuanian Press Bureau in Lucerne. His first assignment was with the magazine *Litauen*, where he met Mykolas Ašys from Klaipėda. A friendship developed but tragedy struck. Ašys was ill with tuberculosis. On his deathbed, he asked Eretas to go to Lithuania and help his struggling nation develop into an independent cultured country. Eretas arrived in war-torn Lithuania in 1919 and remained until 1940 when once again Lithuania's freedom was crushed under the heels of the approaching Red Army.

In Lithuania, he worked at the Ministry of Foreign Affairs where he founded Elta, the press bureau. He traveled extensively to Berlin, Riga, Helsinki, Paris and other cities acquiring friends for his adopted

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SWISS SCHOLAR WHO ADOPTED LITHUANIA

(Continued from page 7)

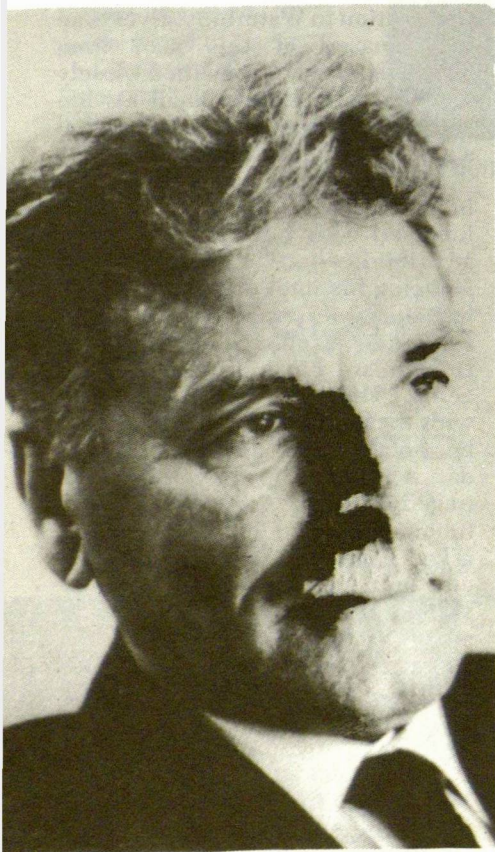
country. He also joined as a volunteer in Lithuania's newly formed army where he received an officer's rank.

Soon he saw a greater need for his services in the academic field. The University of Lithuania needed westernized instructors. He became a professor, greatly admired by his students. Youth and athletics were close to his heart. He formed societies to encourage the youth of rural Lithuania to continue its education. He organized athletic festivals and youth conventions. He encouraged a closer relationship between the Lithuanian youth in the United States and in Lithuania. He formed a Lithuanian family and raised four daughters and a son. For

a while he was the president of the largest youth organization *Pavasarininkai* (People of Spring). He wrote dozens of articles for magazines, weekly and daily newspapers. For Lithuania — his energy was inexhaustible.

On March 22, 1941 Eretas and his family had to flee his adopted country and return to Switzerland. But his heart remained with Lithuania to the very end. His contacts were very close with former students and countless friends. His life, until the very last, was dedicated "to those Lithuanians who in their fatherland have no freedom and to those in the United States who have freedom but no fatherland".

He died March 13, 1983.



• Joseph Ehret of Switzerland joined the movement to restore independence to Lithuania and in 1922 he became a citizen of Lithuania.



• His Kaunas-born daughter Aldona became a noted actress in Germany.

• (Below) A volunteer for the Lithuanian army, he became an officer.



NOT ONLY IN LITHUANIA:

The Soviet Union decimates Latvia's Lutheran Churches

The Constitution of the Union of Soviet Socialist Republics guarantees the separation of the Church and State: "The Church is separated from the State and the school from the Church. All citizens are guaranteed the right to practice faith and to have access to anti-religious propaganda."

However, practice differs from judicial rhetoric in Latvia.

1. Church buildings have been expropriated and are not under the jurisdiction of their true owners. Religious activities are allowed only at State determined sites by State controlled congregations;

2. The Church remains subordinate to the State. The Church is prohibited to intervene in the affairs of the State, but the State determines the internal affairs of the Church. The education and ordination of new ministers is subject to State control. The Church is denied the right to print and distribute any religious literature.

The Soviet State has an organ the Council for Religious Affairs with offices in all republics, which receives its directives from the KGB. It supports and carries on the official Communist Party ideology of atheism. Ministers and church workers are subject to this institution. The Council has a right:

1. to scrutinize candidates for the ministry,

2. to decide on the appointments and transfer of ministers without consulting the congregation in question,

Since 1945 the number of ministers in the Lutheran church has declined due to arrests, deportations, suspension of clerical rights, retirement and deaths.

Number of Ev. Lutheran Ministers in occupied Latvia: 1943 — 271; 1980 — 76.

All employees of the Church are made responsible for transgression of the Soviet law pertaining to religious practices. According to this law, imprisonment awaits those who

a) "resist anti-religious propaganda or

b) "utilize religion as a pretext for distribution of anti-Soviet propaganda"

This way the "separate church" becomes a "State Church" . . . ("ecclesia ancilla communismi").

OMNI DIE DIC MARIAE

ST. CASIMIR'S FAVORITE HYMN

IN LIFE AND DEATH

In the 1970's there were certain "Christians" who wanted something more than the good, old Sunday-to-church experience, and some turned to a Tibetan monk, Mahari-shi Mahesh Yogi, Hari Krishna, or the "Moonies" for what they thought would be a deeper spiritual experience. All of these promise peace and joy, it is true, but not one could promise what Jesus promised and fulfilled. We American "Christians" realize that we must regain our faith, put back Jesus and Mary into our lives again, and bring about the realization of social justice for all members of our society. Let us look to St. Casimir.

Let us consider St. Casimir's life and take to heart his example.

In his formative years, Casimir traveled with his father King Casimir IV of Poland and Lithuania throughout the realm because he was to succeed his father to the throne. He attended parliamentary sessions and meetings of the State Council in order to gain experience in the affairs of state. When he was 22 years of age, his father assigned him to administrative duties in the government, giving him responsibilities in judicial, military and financial matters. At a later date, young Casimir represented his father in Poland for a three year period while his father was in Lithuania. During that time Casimir strengthened the financial conditions of the state by saving resources; he repaid old debts on mortgaged estates; he improved the moral tone of the royal palace by dismissing stubborn members of the court who refused to live up to their obligations, he stopped banditry in the countryside. He improved the strained relations with the Papacy caused by his father's associations with the Hussite heretics of Bohemia.

He performed all these difficult tasks while leading a strict ascetical life. He fasted and did penance and

acts of mortification. He was urged by his father and his doctor to give up his rigorous way of life. In 1483 young Casimir, now failing in health, arrived in Lithuania, his beloved land, the land of his father, his grandfather Jogaila, and his great-grandfather Algirdas. Regardless of his health, Casimir did not diminish his acts of mortification and penance. He meditated on the Passion of Christ, and had a deep devotion to the Blessed Virgin Mary and he often recited the beautiful hymn *Omni die dic Mariae* — "Daily, daily sing to Mary; sing my soul her praises due." Casimir died at Gardinas in the presence of his mother on March 4, 1484. His body was brought for burial at the Blessed Virgin Chapel in the Cathedral of Vilnius by his grief stricken father. That Chapel of the Blessed Virgin was built earlier by Casimir IV who knew his son's strong and tender devotion to the Blessed Virgin.

Many years later, in 1604, the tomb was opened in a solemn liturgy and his body was found miraculously preserved, and near his head was found the text of his favorite hymn *Omni die dic Mariae*. Some 30 years later when a new chapel of St. Casimir was completed and attached to the Vilnius Cathedral in 1636, his remains were placed in a silver coffin and elevated above the altar. At the same time Pope Urban VIII declared St. Casimir the Patron of Lithuania. And in our own century, Pope Pius XII proclaimed St. Casimir a special patron of Lithuanian youth.

Most of the information we have about St. Casimir was collected by his first biographer, the papal nuncio Zacharias Ferrerri who investigated the case of St. Casimir before his canonization and wrote *Vita Beati Casimiri* (1541). He describes St. Casimir's wearing a hair

shirt under his royal robes, his praying at the door of the closed church, his acts of penance and mortification, his sleeping on the bare ground, his alms to travelers, poor, widows and orphans; his meditations on the Passion of Christ and his devotion to the Blessed Virgin Mary. By his lifestyle, St. Casimir professed and gave heroic evidence of his faith in Christ.

In His resurrection, the humanity of Jesus was transformed. He, a human being, was divine. He introduced a new possibility into human history: namely, human participation in divine glory. Jesus shared our humanity, and thus it is possible even for us to share His divinity. St. Casimir understood this very well. His charity for his fellow man was living testimony of his love for God. Zacharias Ferrerri wrote that Casimir was "to widows, orphans and the oppressed . . . not only protector, not only guardian, but father, son, and brother as well."

Now in 1984, we need to drive home upon our consciences the need to examine our souls according to the criterion of Jesus Himself. If a man love Me, He says, it is not enough if he goes to church on Sundays, nor if he gives generously, nor if he loves honor and influence and reputation, nor if he has health and power and social position, — but if any man loves Me, he will keep my word. And among those words are these: "If any man would come after Me, let him take up his cross and deny himself and follow me", "Blessed are the meek"; and "Blessed are they who suffer persecution for justice' sake". Only by keeping these words can we prove our love for Jesus and our neighbor. St. Casimir did. Let us, therefore, turn to our patron St. Casimir, and beg his intercession, that he may come to our aid and also help Lithuania to enjoy her freedom again.

Br. Daniel Yenkevich, O.F.M.

Soviet Secret Police and Our Department of Justice

There is mounting evidence of a linkage between the Soviet secret police (KGB) and USA Department of Justice, Office of Special Investigations (OSI), prosecuting alleged war criminals who immigrated to the United States after World War II.

S. Paul Žumbakis, a Chicago attorney, has written letters and sent materials substantiating the claims to President Ronald Reagan, members of the Senate and House of Representatives and others. He wrote the following letter to Wallace Riley, president of the American Bar Association:

Dear Mr. Riley:

As the president of the most prestigious Bar Association in the free world, I believe that you should be aware of the practices of the Office of Special Investigations (OSI), within the Criminal Division of the Justice Department. Its work exhibits a dangerous precedent in our judicial process. It may cause irreparable damage to the traditions and respect that law must have in a free society. The matter is urgent, and I respectfully ask you to review the matter personally.

Briefly, the OSI was mandated by Congress with a noble directive: to rid the country of Nazi collaborators admitted to the United States for permanent residence after World War II. Many advantages not normally available to government prosecutors were provided to those charged with achieving that goal.

Laws were applied retroactively for the sake of expediency. The OSI was created with great urgency and funded with millions of dollars. All other departments of government afforded the OSI priority treatment — from the Department of State to the intelligence services, the OSI was treated as the most prominent agency. The OSI director and staff pushed off to Moscow to work out a special arrangement with Prosecutor General Roman A. Rudenko — their agreement providing for the assistance of the Soviet secret police, the KGB, in gathering evidence for use in OSI-initiated actions in United States courts has been the best-kept secret of the OSI. The OSI began highly visible show trials, reminiscent of the infamous witchhunts and purges which blackened history only a few decades ago.

The OSI went on a press rampage: "Hunting Nazis: Get Them Before They Die": the title of an interview with then OSI director Allan A. Ryan, Jr. was the theme adopted by the OSI. The OSI teamed up with the KGB/U.S.S.R. procurators in a shameful relationship termed a partnership by Federal District Court Judge Dickinson R. Debevoise in *United States v. Kungys*. OSI was given free rein by Congress and the Department of Justice.

Unchecked, the OSI in its present format and through its team effort with the KGB can cause immense damage to the integrity of our judicial system. The machinery used and the precedents set can be used against Hispanics tomorrow; El Salvadorians, Vietnamese boat people, Haitians, Japanese the next year; and the Soviet Jewish immigrants forty years from now.

Political show trials have no place in our judicial system. The OSI was created with proper and good motivations; but the enactment of laws, which are then applied retroactively, *forty years* after the alleged war crimes were committed, the use of *civil procedures* to strip citizens of their most valued safeguards such as jury trials, the right to government paid counsel, the right to confront witnesses, and overzealous career bureaucrats are making a farce of the Congressional mandate and have no place in our American judicial system.

Furthermore, the KGB has no business in United States courts. Certainly we would not tolerate the Gestapo's influence in our courts or a close and warm working relationship between Gestapo agents and United States Justice Department attorneys. Yet, in the name of justice, our government has tolerated the OSI's incestuous relationship with the KGB. The OSI cannot be permitted to diminish the tragedy of the Holocaust by collaborating in its memory with those who are the most notorious anti-Semites in the world at this time — the KGB agents and procurators who are responsible for the persecution of Jewish, Catholic and other dissidents in the Soviet Union.

Extensive evidence is available for your review. Your attention would be greatly appreciated.

Respectfully,
S. Paul Žumbakis

Cabbage patch kid



Festival of Lithuanian dolls in Chicago

Dolls Have Secrets

"Wouldn't you be terrified if you had a child resembling a cabbage patch baby?" shuddered an actress during a recent TV talk show. "So weird. So goofy looking." Why have parents been spend-

ing hundreds of dollars to make gifts of such dolls to their children?

Many of us who had immigrant parents will remember those impoverished days when parents made dolls from rags; they could not afford anything better. What little girls in those days would have given to own one of the dolls seen above attending a Chicago festival — lovable, eager, bright-eyed dolls in Lithuanian costume! Dolls like these reflect the parents' love of their children, ethnic culture and

aesthetics. And what such little girls would have given to attend a kindergarten, like the one pictured below, in Vilnius, Lithuania, where the walls are covered with ethnic folk art to delight the heart of any child and the dolls are as pretty as the little girls themselves.

"I wanted a doll that looked like me," said the actress. Parents want children who will, more or less, look like them. Do parents want children who look like the cabbage patch kids? Do their children really want cabbage patch dolls or have they been brainwashed to "want" them so that they can show off dad's and mom's affluence in competition with the Joneses?

It may be that such parents harbor a hidden sense of guilt for neglecting and ignoring their children and letting baby sitters and TV take care of them. Suffering such neglect, children suffer from loneliness and the feeling that they are not loved. Consequently, they feel unlovable. And unattractive. And goofy. And goony. It becomes simple for them to identify with a cabbage patch kid whom everyone has to want because it is expensive and socially in-

Domicytė

In a kindergarten in Vilnius, Lithuania—lovable little girls and dolls . . .

GLOBALLY YOURS BY MAIL

Edward M. Budelis

After World War II, many Lithuanians scattered from their homeland to find a haven from the Soviet bear in many countries. Now they turn to the mails as one of the means of continuing the bonds formed in better times with friends and relatives. And they encounter some strange, interesting circumstances. Here are a few.

Besides the usual restrictions expected in connection with firearms, Northern Ireland says **no** to switchblade knives, while Nigeria and Ivory Coast prohibit brass knuckles arriving by mail. However, Yugoslavia gives a break: no arms and parts thereof... except shotguns.

Jordan won't let you send advertising concerning treatment of VD or medicine prepared to prevent VD.

Meanwhile, after listing a few drugs or serums, Italy, Red China, and another country or two cover themselves by telling us "Notwithstanding the above prohibitions, the sending of serums, vaccines, and urgently needed medicaments which are difficult to procure shall be permitted in all cases."

Over in the Republic of China (Taiwan) they say **no** to camphor and ginseng being sent in for medicinal use, and in Turkey it's quinine and clinical thermometers.

You may not mail tobacco sauce (Prais) to Madagascar; police whistles or distilling apparatus to Nicaragua; or nipples and pacifiers made of substances other than pure rubber to Morocco.

Likewise it is a no-no to mail calculating machines to Turkey, and playing cards except in complete decks properly wrapped to the Federal Republic of Germany.

Although mailing tea to Iceland is prohibited, take heart, the same does not apply to refrigerators.

South Africa won't permit you

to mail magazines such as westerns, detective, romance, confessions, and the like. O yes, you don't mail diamonds to South Africa.

Romania has a long list of gift items permissible for mailing with a restriction in number varying with each item, for example, ties — 6, raincoat — 1, etc. Sounds fair.

If you're planning to mail to Bahrain, remember there are restrictions on carbon paper, and parcels containing jewelry must not

have a value exceeding \$100. Half of a ring?

Red China — The People's Republic of — insists: "Parcels must be addressed to The People's Republic of China. The country name must not be abbreviated."

Cyprus will not allow postcards of private manufacture having illustrated designs not previously approved by the Cyprus Post Office to go through their mail.

And every American should know that Red China prohibits the mailing of renminbi. Renminbi?

For restrictions, it is tough to beat the Soviet Union. For starters not more than one copy of any book, issue of a newspaper, magazine, other printed papers, or manuscript may be sent in a package. It is prohibited to correct misprints or to make any marks in the text of any printed matter. The lengthy list of prohibitions is rounded out with such items as: cameras, watches, thread of all kinds, magnetic bracelets of all kinds, literature and plastic works of art of a religious nature, pasta products...

And if you think Cousin Ivan is going to get that mailing because you paid 60c for a Return Receipt, keep in mind that, "In accordance with USSR regulations, Return Receipts are initialed or signed by a postal official to indicate delivery rather than signed by the addressee."

The Final Restriction is Japan's: To and from there, human ashes may be accepted if presented for mailing by a licensed crematory or licensed mortuary. It may be the only time a guy goes first-class.

It is interesting to note, and a credit to the United States Postal Service, that it distinguishes Lithuania as a separate nation in its International Mail Manual instead of grouping it together with the USSR.

SOVIET

MAIL FRAUD

Rep. Benjamin Gilman (NY 22nd Dist.), following the testimonies of Dr. Olgerts Pavlovskis, World Federation of Free Latvians president, and 11 witnesses from other Soviet occupied countries before the House Subcommittee on Postal Operations, stated that "There is widespread, new escalation in Soviet interception of international mail." Gilman believes that these are "KGB — initiated efforts to isolate Soviet citizens in their own cities."

After reviewing 1600 exhibits, the House Subcommittee on Postal Operations found:

1. 150 certifications of delivery with 7 sets of signatures, showing that mail to Soviet prison camp inmates is being intercepted, tampered with, and fraudulently certified as delivered

2. Over 1000 exhibits showed Soviets evading indemnity payments by using false statements on why parcels and letters are not delivered to ethnic groups in the Soviet Union

3. The Soviets use the U.S. Postal Service as a "tax collector" for exorbitant surcharges on intercepted and returned mail.

"The Soviets are in violation of the spirit of the Helsinki Accords and they are in violation of Russia's own Constitution," concluded Gilman.



Algimantas Šalna of Kaunas, winner of a gold medal at Sarajevo

BIATHLON

AT SARAJEVO A LITHUANIAN WINS A GOLD MEDAL

At the winter games in Sarajevo the competition in biathlon, which is a composite contest of cross country skiing and rifle sharpshooting, was won by Lithuanian Algimantas Šalna from Kaunas. He played on the Soviet team.

The history of biathlon is interesting. In 1939 the Red Army attacked Finland and the famous winter war began. The Finns, expert with skis and shooting, were able to defend their homeland.

The United States also had a biathlon division during the second World War. This was the 10th mountain division, which, having trained in the Colorado mountains, played an import-

ant role in the liberation of Italy 1944-45.

Lithuanian Vincas Staknys belonged to this division. At present he lives in Elizabeth, New Jersey. The veterans of this division still hold get togethers. This year, they met in January to celebrate their 40th anniversary in the hills of Vermont. When the group celebrated its 25th anniversary they traveled to Italy and revisited all the places where battles had taken place.

A number of correspondents at Sarajevo mentioned that Algimantas Šalna, winner of a gold medal, is Lithuanian.

THE OLYMPICS DILEMMA

TO ADMIT OR CLOSE DOORS?

Political analyst Tomas Schuman, a refugee from the Soviet Union, warned the United States government that the Soviets intend to use the Olympics as a front for intelligence gathering, subversion and propaganda. "If their ship is permitted to dock in Los Angeles," said Schuman, "they will use the upper decks for entertaining the press and VIPs at parties where the free booze never stops while on the lower decks about 300 KGB agents, technicians and analysts will be busy vacuuming the airwaves to record military communications, private telephone conversations, and federal security strategies."

A drive to ban the Soviets from the 1984 Olympics in retaliations for the

destructions of Korean Airlines Flight 007 last September is being made by the Ban the Soviets Coalition (BTSC) which is composed of 145 national and regional organizations. The Lithuanian organizations working with the BTSC are Altas of Chicago and the Lithuanian World Youth Association based in Los Angeles.

"Instead of closing the door on athletes from the Soviet-occupied countries," members of the Chicago-based Lithuanian World Community suggested at an informal meeting, "we should make every effort to establish person to person contact with the athletes and simultaneously discourage both the chaperoning and espionage activities of the KGB."

KREMLIN

"PEACE GAMES"

The "peace festival" is in high gear in Lithuania. The Communist Party apparatus is dutifully pulling out all the stops in the Moscow — orchestrated extravaganza, as groups of writers, students, workers recite the slogans about the Kremlin's "profound love of peace" and about the "dastardly imperialists" who are "dragging the world down to a nuclear abyss".

The quotient of mendacity in this involuntary exercise is as high as the level of radio activity after a nuclear explosion. In one case, for example, the writer Mykolas Sluckis, a frequent participant in the U.S. - U.S.S.R. cultural exchanges, kept a perfectly straight face while telling the audience of a literary "peace meeting" that "fighters for peace" in America are taking "very dangerous risks" when they demonstrate for peace. "They may lose their jobs and they risk the future of their children". This at the time when members of the unofficial peace movement in the USSR are being herded into prisons or psychiatric hospitals...

—Elta

ANGLICAN PRIEST

A FRIEND OF LITHUANIA WINS

THE TEMPLETON AWARD

The prestigious Templeton Award of \$200,000, given for the propagation of religion, was awarded this year to an Anglican priest, the founder of Keston College, Rev. Michael Bourdeaux, who is no stranger to Lithuanians. An expert on the Catholic Church in Lithuania, he has written a book on the Lithuanian Church since World War II: *The Land of Crosses*.

Keston College, near London in England, focuses on the examining of the relation between religion

and communism in Soviet occupied countries. It gathers information from various sources and propagates it throughout the world. The college publishes a periodical dealing with various religious problems and in it Lithuania's problems are often prominently featured.

The award of \$200,000 was given to Father Bourdeaux for his untiring efforts in making the world aware of what is happening to religion in central and eastern Europe



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“A Wave of Boundless Joy”

How can a political prisoner, subjected to years of harrowing torture and seeming hopelessness, experience “a wave of boundless joy”? Antanas Terleckas did. He was sentenced September 1980 to three years in strict-regime camps and five years of exile for alleged anti-Soviet activity. He was transported from the Kučino prison to his exile destination October 1982. The following excerpts are from his letters published in the Chronicle of the Catholic Church:

... So many thoughts in my mind, so many emotions in my heart. However, I am compelled to censor myself even in exile. After all, nothing has changed, the censorship remains the same ... and I do want you to receive at least this letter. At least a few words, then, about my journey ...

... They tortured me, they did it in the true sense of the word! The camp administration even refused me my warm underwear in the bitter cold, and did not allow me to purchase food ... I didn't think that there could be more horrible prisons than in Smolensk. It turns out that they do exist. I was kept for 21 days in the Irkutsk prison. You would find it difficult to believe what I saw and heard there ...

... Back in 1958, when I was transported to the camp, I was swollen all over after a 35-kilometer journey in a *voronk*. I thought that man could not withstand greater suffering. But he can! One can cover more than 1000 kilometers in the same *voronk* on the roads of Kolyma. On December 23, I was removed from the Magadan prison and I thought that I would celebrate Christmas Eve in Omsukčan. Unfortunately, however, after 500 kilometers we had to make a stopover at the Seičan prison. It seemed that Christmas Eve would be the saddest ever. But no! In the evening, my soul was flooded with a wave of boundless joy ... I suddenly felt that I was the happiest of all the three million Lithuanians ... I thank everybody for their prayers.

... When on November 23, 1980,

I was brought to one of the camps in the Urals, I found that a certain Šerkšnys had left here recently; he had been active for 15 years as a guerilla and spent the same number of years in the camps. Several years ago, Simas Kudirka, Petras Plumpa and Šarūnas Žukauskas were inmates in this camp. I was very pleased to hear that Lithuanians are men of courage, prisoners of principle, and loyal friends.

... A Ukrainian who came to Kučino somewhat later had good things to say about Pečeliūnas and Iešmantas. In the spring, two Ukrainians were transferred here from a special camp, and a Kalmuck was brought in much later. They openly expressed their pride that they were friends with Henrikas Jaškūnas, a man of great physical strength who was able to fight for his convictions anywhere. They also had much good to say about Balys Gajauskas who spent 30 years in prison, but never broke down.

... One Belorussian mentioned Vladas Lapienis frequently. He told about Gajauskas' firm stand — he was twice put in a solitary, but eventually compelled the camp administration to back down.

... In the middle of September, 1981, Mykola Rudenko was brought here from Mordovia. Finding that I was Lithuanian, he spent a whole evening telling me about the Lithuanian prisoners in the Mordovian camp: V. Lapienis, P. Paulaitis, A. Žyprė, V. Skuodis, and A. Janulis. He spoke about the Lithuanians without concealing his admiration ...

... He told me that Taras Ševčenko had already raised the idea of an alliance between Lithuania and the Ukraine. He concluded our conversation with these words: "Your nation is a nation of heroes. You have a moral right to be proud of it". It has been a long time since I had felt so happy ... I needed this contact, this source of strength during my journey to Kolyma ...

(Special ELTA issue on Antanas Terleckas, published in December, 1983, may be obtained from: Elta Information Service, 1611 Connecticut Ave., N.W., Washington, D.C. 20009).

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LETTERS

Scholars have a high regard for the Lithuanian language. Yet these days when young Lithuanians get together they speak another language. Women are the worst offenders. They choose to keep masculine endings to their last names, whereas an unmarried woman and a married woman should indicate by their name endings what their status is. No woman should use the masculine form. For example, if the maculine is Jokubaitis, the unmarried woman should call herself Jokubaitytė and the married woman Jokubaitienė. We must preserve the delicacy and purity of our language.

*Algirdas Gustaitis
Los Angeles, CA*



Please accentuate the positive aspects of Lithuanian-Polish relations. I have been to Poland three times and every Pole I met spoke glowingly of the Lithuanian people. They respect them highly. Please reciprocate.

*John Dougal
Thorndike, MA.*



Please accept the enclosed check for \$80 as a payment for my subscription, the *Introduction to Modern Lithuanian Cassettes*, and the remainder as a gift. I look forward to each issue to see what new and interesting material it contains. Keep up the good work.

*Charles Kardok
Hingham, MA*

**ETHNOCIDE
IN SOVIET OCCUPIED LATVIA**

Statistics from the 1979 Latvian census show that as a result of a policy of deliberate Russification only one of the seven largest cities in Latvia still has a majority of ethnic Latvians.

The government and people of the United States have accepted the Soviet enslavement of Armenia, Byelorussia, Hungary, Georgia, the Ukraine, Mongolia, Albania, Bulgaria, Yugoslavia, Poland, Rumania, Czechoslovakia, East Germany, Vietnam and now Afghanistan. These nations, disarmed, without rights, have been abandoned by the free world. With no support from the West, they have no hope of shaking off Soviet control. Their fate is no longer a problem of the free world but becomes the "internal problem" of the Soviet Union.

Only the Baltic nations pose a dilemma for the Soviet Union. By an act of Congress in 1954, the United States does not recognize the annexation of Latvia, Lithuania, and Estonia by the Soviet Union. Each of the Baltic nations still maintains an independent U.S. consulate and enjoys diplomatic recognition by the U.S. government. To take care of the Baltic problem the Soviet leadership is eliminating large segments of the Baltic population to make room for incoming hordes of Russians. Through systematic Russification, the ancient languages and cultures of Latvians, Lithuanians, and Estonians are being pushed toward extinction. If this process is permitted to continue, the Baltic languages and cultures will be wiped from the face of the earth.

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GERA ŠEIMININKĖ — COOKING LITHUANIAN STYLE**SHORT RIBS OF BEEF WITH CARAWAY****VERŠIENOS ŠONKAULIAI SU KMYNAIS**

- 2 tablespoons butter
1 tablespoon salad oil
3 pounds lean short ribs of beef, salt and freshly ground pepper to taste
1 cup finely chopped onion
1 teaspoon caraway seeds
2 sprigs fresh thyme or 1 teaspoon dried bay leaf
1 1/2 cups fresh or canned beef broth.

1. Melt the butter with the salad oil in a Dutch oven and cook the short ribs of beef on all sides until well browned. Sprinkle with salt and pepper to taste and cover. Cook over low heat for one hour.

2. Pour off the fat from the Dutch oven and add the onion. Cook, stirring, until the onion is wilted then add the caraway, thyme, bay leaf and beef broth. Cover and simmer one to two hours longer or until the meat is fork-tender.

Yield: 4 servings.

POLITICS IS NOT LIKE COOKING OR SCIENCE

After the successful blockade of Soviet cargo ships in Los Angeles, Valdis Pavlovskis, president of the Baltic American Freedom League, appeared on news broadcasts and urged President Reagan to:

- 1) stop all trade with the Soviet Union
- 2) to halt all cultural and athletic exchanges with the U.S.S.R.

3) to close the Soviet consulate in San Francisco, thus closing the KGB's West Coast headquarters

4) to deny Aeroflot rights to land in the U.S.

Pavlovskis also urged the U.S. Olympic Committee to ban Soviet athletes from the upcoming Olympic games in Los Angeles.

SCIENTISTS COOPERATE

With the cooperation of scientists from seven Baltic countries in a comprehensive study of separate sea areas, we have learned more about the Baltic Sea in one decade than in entire centuries. The first monograph on the Baltic Sea, together with accumulated facts, has been published. The monograph was edited by L. Koenig-Koenigson, professor from Upsala University in Sweden and V. Gudelis, professor and member of the Lithuanian Academy of Sciences. It contains the latest data on geological development, formation stages and archeological finds of the people who inhabited the coast in pre-historic times.

Since Lithuania has the narrowest outlet to the sea, our scientists subjected to examination nearly every foot of the land, so today it is considered one of the best studied littoral regions. The monograph also presents scientific facts about processes taking place in the sea bed. The Lithuanian scientists were the first to get interested in coastal dynamics and, as a result, the subject was included in the programmes of other countries as well. The next international study devoted to the description of the Baltic coast is to be published in Vilnius. **Rita Grumadaite**

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.

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