

# Bridges

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## SPIRITUAL

## LEADERSHIP



"I was surprised by the appointment," bishop-elect Paulius Antanas Baltakis told reporters in Kennebunkport, Maine.

He said that it took him four whole days of prayer and consultation to decide that he could accept this challenging appointment by Pope John Paul II as the spiritual leader of all Lithuanian Catholics living outside of Soviet occupied Lithuania.

As titular bishop of Egara he will coordinate approximately one million Lithuanian Catholics scattered over two continents. In the United States he will provide spiritual leadership for nearly 800,000 residents of Lithuanian descent.

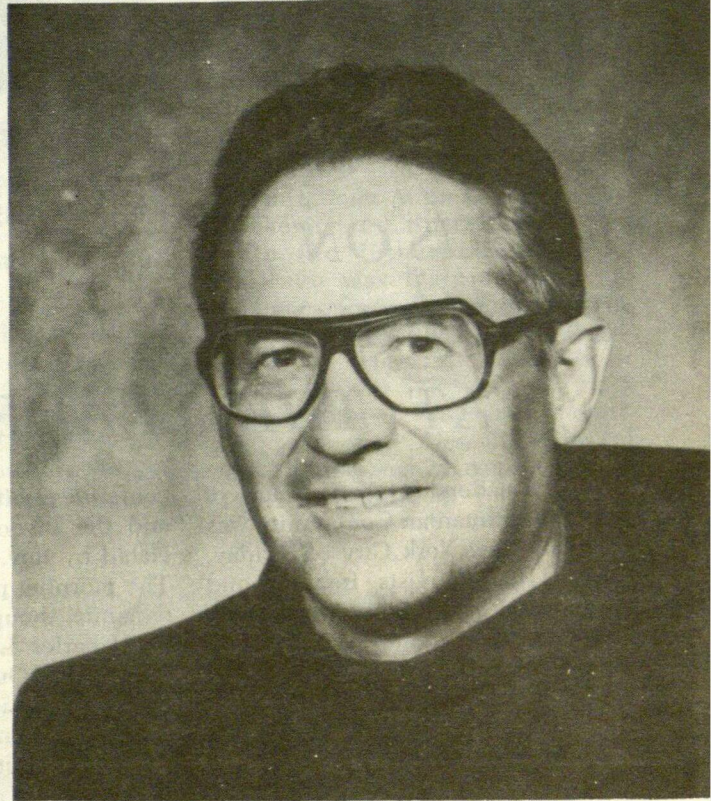
He will be ordained as bishop September 14th in the Cathedral of Immaculate Conception in Portland, Maine. Assigned either to New York City or Toronto, he will spend months visiting various parishes.

"The importance of the parish can not be overestimated," he said. "It has been the ethnic community with its well organized parish which has contributed most to the intellectual, spiritual and economic life of America.

"The policy of the Pope is that every ethnic group have its own bishop. In an age when the numbers of priests, especially those who can preach in the native Lithuanian language, are dwindling, there is special need for centralization."

The socio-economic picture of Lithuanian Americans has been changing. Before World War II, Lithuanian immigrants headed for jobs in the cities. Today, there is a reversal of the trend. "Most Lithuanians," said Fr. Baltakis, "are moving from the cities to the suburbs." This fact accounts for the need to form new parishes, for example in Illinois, south of Chicago.

Fr. Baltakis was born in Lithuania, one of eleven

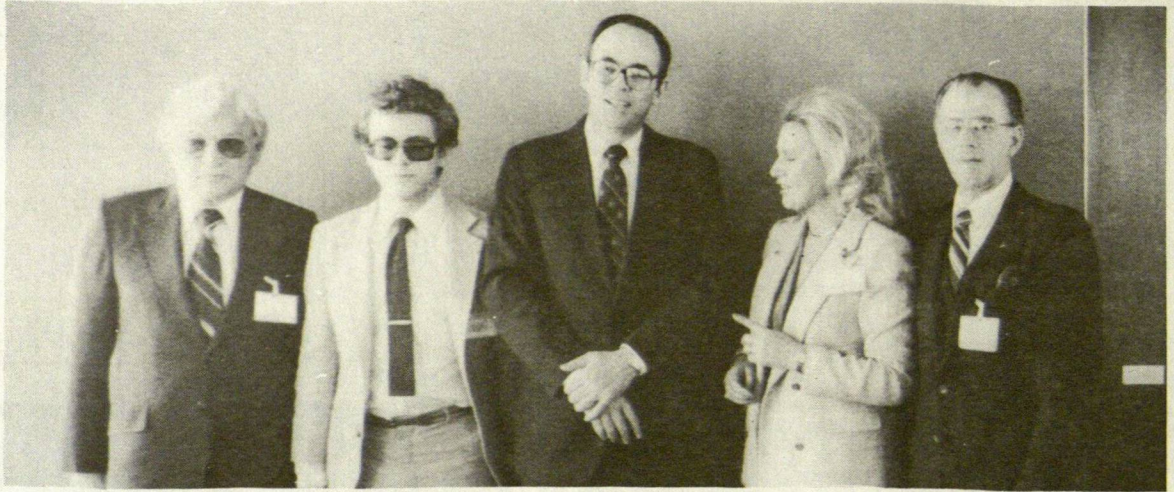


Rev. Paulius Baltakis, OFM, whom Pope John Paul II appointed Bishop of Lithuanians outside of Lithuania

children. Educated in Lithuanian schools, he was arrested during World War II by the Nazis and sent to Germany for forced labor. Then he was transferred to repair roads in occupied Finland and to cut timber in Norway until the end of the war.

He joined the Franciscan order in Belgium and was ordained in 1952. The following year he emigrated to Canada where he worked with the Lithuanian Franciscan order until he was transferred to Brooklyn, N.Y. in 1969 where he became the superior and co-builder of the Cultural Center. A decade later he was transferred to Kennebunkport, Maine, where he is currently the provincial of the Lithuanian friars.





*Dr. A. Butkus, president of Lithuanian American Community, USA; A. Remeikis, representative of the Lithuanian-American Youth Association; Ambassador Dr.*

*Jose Sirzano; Aušra Zerr, Lithuanian-American Community vice president; Jonas Urbonas, Lithuanian-American Community president for public relations.*

## FOCUS ON TOMORROW AT THE LEADERSHIP CONFERENCE

The Leadership Conference of the Lithuanian Community was held in New York City on Friday, May 11th. Activists from around the country and neighboring Canada attended this event, sponsored by the Lithuanian World Community and Lithuanian Information Center.

Algimantas Gečys, director for public affairs of the Lithuanian World Community, opened the

conference with words of welcome and the invocation followed, officiated by Rev. Casimir Pugevičius. The morning program featured two dynamic, thought-provoking speakers. Charles Lichenstein spoke on "The Baltic Question at the United Nations". He is the former Deputy U.S. Representative to the U.N. Security Council and currently senior fellow for international affairs at the Heritage Foundation.

Dr. Zdzislaw Rurarz, former Polish ambassador to Japan, addressed the audience on "Soviet Plans in the Baltic States."

After the luncheon, Catherine Fitzpatrick, staff director of the U.S. Helsinki Watch Committee, discussed "Lithuania and the Helsinki Process." A panel followed, moderated by Gintė Damušis, associate director of the Lithuanian



*"Building Bridges":*

*Adam Simms,  
Susannah Sirkin,  
Gintė Damušis  
Ludmilla Thorne*

*Photos by Jonas Urbonas*



Information Center, with a focus on the theme "Building Bridges: Joint Human Rights Campaigns". The participants included Ludmilla Thorne, director of Freedom House; Adam Simms, co-ordinator for community programming of the American Jewish Committee; and Susannah Sirkin, director for membership programs of Amnesty International U.S.A.

The evening program featured the BATUN Report "The European Parliament Resolution and the United Nations". Speakers included Ints Rupners, Juta Ristsoo, and Ina Navazelskis.

The Friday sessions took place in Estonian House at 3th Street, Manhattan. The Saturday sessions continued in Brooklyn's Lithuanian Cultural Center Židinys. Algimantas Gureckas discussed "The annulment of the Yalta agreements and Lithuania's interests in them". Ivars Berzins spoke about "The Office of Special Investigations (OSI): goals, methods and projects in the light of the past,

present and future; problems in the coordination of actions and policy determination of the Baltic States emigrees. Participating were — Free World Latvian Federation president Dr. O. Pavlovskis, Estonian World's Council president L. Savi; Lithuanian - American Community vice president Mykolas Drunga. A symposium of the Free World Lithuanian Youth Association explored the question of how youth can become meaningfully involved in the problem of independence for Lithuania. Speakers were: Gintaras Grušas, president of the World Lithuanian Youth Association; Dainora Juozapavičiūtė, representative of the Canadian Lithuanian Youth Association and Andrius Remaikis, representative of the United States Lithuanian Youth Association. The moderator was Rimās Stirbys.

A banquet and concert closed the events of the day. It was in honor of the Rev. Casimir Pugevičius, founder of the Lithuanian Information Center, director of Lithuanian Religious Aid and involved member of other Lithuanian



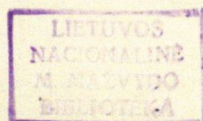
Guest of Honor:  
Rev. C. Pugevičius

organizations. At the concert, Nerija Linkevičiūtė-Kasparienė, a soloist with the Lithuanian Opera of Chicago was featured. Her accompanist was Dalia Sakaitė. The main speaker was Linas Kojelis, White House staff member for ethnic public relations. His talk was on Father Pugevičius' contribution to the many lifestyles of the Lithuanians in America, both public and spiritual.



A. Pacevičius, president of the Canadian Lithuanian Community; Mrs. and consul general A. Simutis; Rev. C. Pugevičius, Rev. J. Pakal-

niškis; Linas Kojelis, Pres. Reagan's ethnic public relations staff member; Gintaras Grušas, World Lithuanian Youth Association president.





## THE DANGEROUS SILENCE

The American press, including the broadcast media, tells little or tells very little truth about the expanding Soviet empire. In our papers, news of captive nations like the Baltic States of Latvia, Lithuania and Estonia is conspicuous by its absence. The most influential national papers like the *New York Times*, *Washington Post*, *Boston Globe*, and *Chicago Tribune*, by ignorance or by choice, restrict publishing hard hitting stories of Soviet atrocities. They seldom, if ever, editorialize against the deplorable record of human rights behind the Iron Curtain. Only *The Christian Science Monitor* in very mild and diplomatic tones regularly reports on life behind the Iron Curtain. American newspapers with Moscow bureaus and Soviet correspondents admit that for fear of expulsion their reporters cannot write freely or honestly about conditions in the Soviet empire.

The *London Daily Telegraph* reported that the Soviet Communists have deliberately exterminated more than 143 million people. American editors and reporters, upon whom we rely for information, either do not know, do not care, or refuse to publish the truth. If their silence is due to ignorance, we may still hope to see the truth in print. If, however, our press corps is deliberately silent, it must then share the guilt of the innocent lives destroyed by the Soviets. Their guilt is for silence, a silence that sides with genocide.

When asked why they are silent, the press and media reply they cannot tell about priests being murdered in Lithuania, about churches being torched in Latvia, or about sadistic torture in political psychiatric wards in Estonia because it is hard to verify the stories. When news of Nazi death camps first reached the free press, the answer was the same then as now, "We cannot print what our reporters cannot confirm."

The acts of petty dictators make the front pages, while the powerful Soviet regime's effort to eliminate the 4,000-year-old Baltic nations, people, cultures and languages is absent from the news.

In our free press we do not read much about the 3 to 5 million people in the slave labor camps of the Gulags. We do not read about periodic Soviet roundups of forbidden books (i.e., "the criminal element"). Nor are we told how they are sent to replenish the slave labor force in the death camps of Siberia. Slaves condemned to death without protective equipment are forced to mine radioactive uranium or polish glass. Their life expectancy is only several months.

In newspaper maps of Eastern Europe, the Baltic nations appear usually without names or boundaries and are shown as part of the Soviet Union. By a careless stroke of the pen, the American press becomes an ally of the Kremlin by legitimizing the Soviet Union's illegal occupation of the Baltic nations. The technical obstacles for the geographer are not insurmountable.

When *Newsweek* was criticized for not designating the Baltic republics, their reply was typical. They said that it is simpler to show the Baltic States as part of the Soviet Union and second that they in fact are part of the Soviet Union. It is apparent that a good part of the American press cannot discern between *de facto* and *de jure* and furthermore cannot tell the difference between right and wrong.

American press reports on Soviet government organized peace rallies infer the Soviet people's desire for peace. However, they neglect to point out that attendance at these rallies is obligatory. Those not in attendance are threatened with loss of jobs, apartments or educational opportunities. The press does not report about the non-official peace movement

whose leaders are arrested, deported or institutionalized in psychiatric clinics. If peace is to be the aim of all governments and the universal quest for peace is not a guise under which the Soviets gain military or strategic advantages, the entire story needs to be told. Ints Calits, a leading Latvian anti-nuclear war advocate, is now in a Soviet jail. Nothing is told about him.

At times it even seems as if the press and media make an effort not to mention Latvia, Estonia or Lithuania. When Pope John Paul II elevated Latvian Bishop Vaivods to Cardinal, the American news community failed to report or grasp the significance of the event to the nationalist movement in the captive Baltic States. Rather, the press repeatedly called Vaivods the first "Soviet" cardinal, blatantly distorting the truth. Cardinal Vaivods is no more a Soviet Cardinal than John Paul II is a Soviet Pope. It is only a tragedy of history that both men's native countries are under Soviet occupation. Mike Harris of CBS showed ignorance when he interpreted Cardinal Vaivod's elevation as a Vatican attempt at reconciliation with the Kremlin. It is remarkable that a major world news network can be so naive.

Over the last 20 years, the U.S. press has been quick to condemn American efforts against totalitarian communist regimes. The press loudly decried U.S. intervention in South Asia and Grenada but is quiet about the murder of Afghanistans. It is easier for the press to report on the Sandinistas in Nicaragua than to follow up an allegations of yellow rain in Afghanistan or of human rights atrocities in the Baltic.

The press and media are still preoccupied with Nazi crimes of 40 years ago. Hitler is dead but Chernenko is alive. It is time they turn their attention to the 1980s and condemn the death camps, the forced labor, the total denial of human rights, the mass murders and other atrocious crimes against humanity being perpetrated in our time by the Soviet Union in its quest for world domination.

(*Baltic Bulletin*)



# FOR THE BALTICS IS FREEDOM UNREALISTIC?

**Elliott Abrams**

*Assistant Secretary for Human Rights and Humanitarian Affairs, Mr. Abrams addressed the Baltic American Freedom League in March, exploring a vital question. . .*

There is an argument which is sometimes used to justify a lack of interest in the fate of the Baltic States. This argument purports to be based on "realism." The Soviet incorporation of Lithuania, Latvia and Estonia—these so-called "realists" contend—is a fact of life. It may have been immoral, and we may not like it, but it is irreversible; nothing can be done about it. And since nothing can be done about it, nothing should be done about it. After all, why engage in futile gestures which can only serve to exacerbate Soviet-American relations?

Because this kind of reasoning appears to be based on a hard-headed appraisal of the facts, it appeals to quite a number of people, many of whom are not at all pro-Soviet or "progressive" in their general political orientation. There are three questions in particular, which demonstrate the fallacy of the "realistic" point of view.

The first question one should ask the realists is this: was it "realistic" for Churchill to defy Hitler in 1939 and for de Gaulle to insist that he, rather than Marshal Petain, was the legitimate spokesman for France? In our own history, was it realistic to think that 13 small colonies could defeat the British empire and establish a lasting, united, democratic order?

The next question one should ask is: if the Baltic people were allowed to determine their future in free elections, can there be any doubt, realistically, over what the outcome of those elections would be?

And the third question I would ask is this: in an age such as ours when all the colonial empires but one have vanished, when even old and established nations are confronted by separatist movements — in such an age, is it realistic to assume that the sole remaining colonial empire the Soviet empire, will survive forever?

These questions I think, point out the fallacies in the so-called "realistic" point of view. The simple fact is that nations, and even civilizations, do not survive by realism alone. During the Dark Ages, for example, it may not have been realistic for a handful of monks, secluded in various monasteries throughout Europe, to hope that Christianity would survive. But, in large part, due to their efforts, the Christian faith did survive. Today some may find the struggle of the Baltic peoples to hold on to their national cultures and their dream of national independence unrealistic; but it may well be precisely this lack of realism that will triumph in the end.



*From Germany: Stefanas Kairys,  
Joachimas Freteris;*

*From Brazil: Marcos Lipas*



*From USA: Darius Sužiedėlis*

## FREE WORLD YOUTH VISIT LITHUANIA

observing  
thinking  
asking questions  
discussing  
and bringing  
insights home



*From Australia: Robertas Baltutis*

*From Canada: Marytė Balaišyte*



# FROM BEES TO MEAD

## AND TEMPERANCE SOCIETIES TODAY



Beehive of clay and straw

lished ties of *bičiulystė* (friendship). Such ties were as binding as those of kinship. Revenge for an injured *bičiulis*, or even for damage done to his bees, was the same as for a relative.

The mead of Lithuania was described by cartographer Thomas Makowski elegantly: "It appears that this drink which is made of honey, hops and water, mixed with cherry juice and various spices, then aged for 100 or more years, buried under the ground (especially in the rulers' houses), surpasses even the wines of Malvazia in taste and aroma." Although his claim that mead was matured for 100 years is thought to be an exaggeration, there was a custom of burying a bottle of wine from the day of a child's birth until its wedding. In 1802, traveler Severgin wrote, "In small quantities mead relieves the lungs, promotes a slight perspiration; larger amounts intoxicate."

For centuries, mead was made mainly on Lithuanian estates and in monasteries; and it was sold in inns in towns. Liquor consumption increased together with drunks, as landlords insisted that the serfs under their control purchase a certain quantity annually.

By 1860 a temperance movement, instigated by Motiejus Valančius, the Bishop of Samogitia (*Žemaitija*) spread so rapidly that over 80% of the Catholics in rural areas are estimated to have taken the oath of abstinence. The Russian government realized that the temperance societies posed a serious economic and social threat. State income from liquor taxes dropped drastically; in Kaunas *gubernia* the tax receipts on consumed liquor fell 67% between 1858 and 1859.

Russia's finance minister seriously considered Bishop Valančius' expulsion from the country in order to halt the drain on the Tsar's treasury.

The government also recognized the temperance societies as a dangerous precedent in the Church's organization of a volatile peasantry. In 1864 the government banned the temperance movement. In order to mark their liberation from the bondage of alcohol, people erected crosses near waysides, churches, and homes, providing them with appropriate inscriptions in the Lithuanian language, thus imparting a patriotic aspect to the temperance movement.

In independent Lithuania the consumption of alcohol, compared to that in other countries, was moderate.

After World War II, under Soviet rule, production and consumption of hard liquors increased several times. No temperance societies are allowed.

While visiting the United States, Khrushchev stated that there were many alcoholics in the United States. His host denied this fact, claiming that Americans drank only on weekends. And to prove the fact, they gave Khrushchev two six shooters and told him he could shoot every drunk on a weekday.

Khrushchev went out that night, met a drunk whom he shot immediately. This went on until all the bullets were gone.

Next morning there were large headlines in the press: "A chubby, bald, old cowboy last night shot dead half of the Soviet Union embassy staff."

The bee in ancient Lithuania was considered a sacred insect. Even trees which the bees favored as living places, such as the oak, ash and linden, were deemed holy. Mead, an alcoholic beverage produced from honey, was regarded as a drink which the gods themselves enjoyed.

Bees were venerated so highly that they were neither bought nor sold; they were given or acquired as a present, inheritance, or dowry. The donor and receiver became *bičiuliai* (friends; from Lith. *bite* bee). This tie of friendship was also established when a man caught and kept a colony of bees which had swarmed on his property. The new owner became a *bičiulis* of the former one, sharing the honey with him. Sometimes several agriculturalists kept their colonies together and in this manner estab-



# OUR FAILURES TO COMMUNICATE

Communist-directed newspaper *Gimtasis Kraštas* which is printed in Lithuania and disseminated among free-world Lithuanians has nothing but good to say about events in Lithuania, but it has much to say that is uncomplimentary about free-world Lithuanians—especially those they call “the liberators”, the people who demand freedom and independence for Lithuania.

Recently this newspaper, trying as usual to discredit such patriots, reported with considerable relish the complaints which free world Lithuanians have about their young people: “They just want to have a good time . . . They do not want to speak in Lithuanian, read Lithuanian newspapers or books . . . or listen to their elders’ talk about liberating Lithuania . . .” Each of these statements is only partially true; lumped together into one narrow context such as this in *Gimtasis Kraštas*, they present a completely false and negative picture of young people.

When I toured Lithuania not long ago, I came across families who, visiting museums, conversed in loud Russian; when questioned about themselves, they dropped their assumed public image and admitted being Lithuanian. I saw small Lithuanian children dutifully reading books in Russian. But I was agreeably surprised to discover how intelligently teenagers in Lithuania have learned to cope publicly with the imposed processes of Russification and the maintenance of their ethnic identity. We had long conversations in woods and in fields where we could not be overheard and we ended up with mutual admiration; we understood one another fully.

In the United States, Lithuanian American youth speak English

among themselves; in South America, they speak Spanish. This is natural. One’s everyday language services the needs of everyday living. Writer Richard Rodriguez who is of Mexican descent points out that Puerto Ricans in New York who demand bi-lingual education and whose children converse in Spanish in the streets and in school are doing their children a disservice by limiting their education to a narrow, preconceived mold that does not prepare them adequately for life.

Lithuanian American youth who seem to their elders so disinterested in reading Lithuanian newspapers and books are in no way disinterested in Lithuanian life and literature. They are resistant only to the didactic tactics of their elders who wish to limit their growth within a small set mold. If the young seem opposed to listening to their elders’ talk about liberating Lithuania, it is not that they are unconcerned about the liberation of Lithuania. They are very much concerned about Lithuania and the rest of the world. They wish to be free of narrow self-servicing power-hungry minds. They wish to be free to use their own powers of observation and use their own minds and make their own decisions.

Whether our everyday language is English, Spanish, German, French or Lithuanian, we have in common our youth, a generally unembittered world view, a faith in the gradual solution of problems, and a reverence for our ethnic background which makes us one big family among the families of the world.

What most of us need to worry about is not the language we speak, but the degree of clear communication we achieve.

*In response to A. Gustaitis’ complaint in BRIDGES that young Lithuanians speak other languages when they get together and women do not use the traditional feminine endings for their surnames, Raymond Paskauskas writes:*

For a newsletter that strives to “re-establish ties between the detached, mobile Lithuanian-Americans and their Lithuanian heritage”, I found Mr. Algirdas Gustaitis’ letter in your May, 1984 issue quite anomalous, if not absurd. His whine about today’s women preferring masculine last name endings was totally irrelevant within the context of our society—that is, American society. If women choose Ms. to Miss/Mrs., it would appear to follow that they’ll eschew any —ytė or -ienė ending!

Furthermore, I personally found his remark about young Lithuanians speaking “another language” unnecessary in a letter sent to a publication aimed towards an English speaking subscribership. His attitude illustrates quite well the alienating rejection that non-fluent speakers face at our ethnic parishes. I am unaware of the east coast social situation, but, here in Los Angeles, anyone not facile with Lithuanian feels socially outcast and unable to meaningfully contribute to or participate in the parish.

As one of your subscribers, I would like to point out that I consider myself an American of Lithuanian descent, and not as a Lithuanian living as a “guest” in some foreign land. This is a subtle distinction that Mr. Gustaitis seems to miss.

*Raymond Paskauskas  
Los Angeles, CA*

Once Stalin came to visit a psychiatric hospital. Everyone was getting ready for this important event and the patients were instructed to shout: “All life became better after the Revolution!”

When Stalin arrived the patients performed beautifully. Only one fellow stood by the door and remained quiet. A staff member inquired, “Why are you not shouting?”

“I am not insane,” was the reply. “I am only a janitor here.”



## THREE GLIMPSES OF

### THE DEVIL



*Boba and the devil*

One morning when Boba was trundling towards town, she came to the river and found it was flooded. There was no bridge. Wade across? The water was too cold and deep. She grumbled, "Only the devil could get me across."

Suddenly the devil appeared: "Sit on my horns, I'll carry you over."

"Might as well try it," she muttered.

The trip pleased Boba so much that, when it was over, she refused to get off his horns. "Woman, get down!" commanded the devil. But Boba just lay back and fell asleep. The devil tried to shake her off, but she kept on sleeping, stuck to him. He met a potter heading for the market: "Man, help me shake off this woman. I can't do it alone."

"What will you give me?"

"Plenty, man. Plenty."

With his whip, the potter went

*shmoawksht* across Boba's rump. Boba went *skeekt* out of her sleep as if she had been showered with hot water. And *pliumpt* she tumbled off the devil's horns. She got up, brushed off her clothes and twaddled away.

"Look here, my good man," said the grateful devil. "I am going to bewitch the princess whom no doctor with his medicines and no priest with his prayers will be able to help. Only you will succeed. Go to the palace and cure the princess the way you cured me of Boba. Smack her once across the rump with the whip and she will recover. The king will offer you her hand. That will be my payment to you."

Thereupon the devil bewitched the princess. Throughout the realm it became known that she had lost her mind and was wild, beyond the control of any physician, sorcerer and priest. Then the potter arrived, "I can cure the princess." With his

all of the crown's liberties, rights, and privileges at the age of fifteen.

Her other son, Casimir, was crowned Grand Prince of Lithuania in 1440. He was the father of St. Casimir. When Ladislas fell in a battle with the Turks in 1444, Sophia again strove to hold the Polish crown within the ranks of her family. In view of Poland's politics at the time, Polish lords had no choice but to offer the crown to Casimir. After a three-year delay caused in part by the magnates of Lithuania, Casimir's coronation took place at Cracow in 1447.

After he assumed power, Casimir no longer encouraged his mother's direct participation in politics. For a while she lived on her dowry estates, acquiring a reputation for generosity in handing out benefices and supporting churches

and charities. She built a chapel in her name at the Cracow cathedral (1431-44), founded a girls' school in that city, and was a patroness of its university.

Clever, energetic and ambitious, Sophia was one of the outstanding female sovereigns of her era. She died in Cracow on Sept. 21, 1461, and was buried in the cathedral vaults beneath her chapel. With the disappearance of her memorial plaque from the chapel during the 17th century, her grave was forgotten until 1902, when a partially rotted wooden coffin with Jogaila's family crest was discovered. A special commission investigated and found that it was indeed her grave. The remains were transferred to another coffin and reburied in the same location.

Vanda Sruogienė

### HOW SOPHIE WON

Sophia was the daughter of Lithuanian Duke Andrew of Galšia. In her youth she often spent time at the court of Vytautas, Grand Duke of Lithuania, who acted as matchmaker between her and his cousin Jogaila, King of Poland. The marriage took place in 1422, when she was 17 and he was 70.

The Polish lords opposed this union, because they had already settled on Jogaila's daughter Hedwig from his first marriage as his successor and were accordingly searching for a suitable husband. Nevertheless, the quickwitted Sophia was able to secure her position and was crowned queen on Feb. 12, 1424, in Cracow.

Later in the same year she gave birth to her first son, Ladislas, and in 1427 to her third son, Casimir. Her second child died an infant. Inevitably her enemies began to insinuate that these children were not by Jogaila in order to block their right of succession. But Sophia was decisively vindicated. Soon thereafter the king died (1434). This renewed the struggle over the question of succession, but Sophia rapidly emerged victorious once more as her son Ladislas was crowned at the age of ten (1434) on the pledge that he would ratify



# SPUNKY LITHUANIAN WOMANHOOD

HISTORY

FOLK TALE

TODAY'S WORLD

## UNITY

whip he gave her one lash on the rump.

She stared, grown angelic, "What has happened?"

The grateful king asked the potter, "How can I repay you?"

"Just two big bags of gold and I'll be satisfied."

"You are worth it," said the king and gave him the gold.

The potter bought himself a good farm and began to live as well as a lord. Having enough worldly goods for himself, he helped out many a needy person as well. "What are you doing that for?" grumbled the devil. "You got the money from me and now you're throwing it away on all kinds of riffraff."

The devil disappeared for a while. Then one day two messengers from the king came to the potter: "Our princess has become ill again. Only worse. Please come and help her!"

"This is the devil's revenge," thought the potter. "This time he will probably not help me." But he proceeded to the palace.

And sure enough, although he lashed the princess with his whip once, then twice, then thrice . . . it did no good. The devil grinned, flashing his cat's eyes.

What to do? The potter was bewildered. The princess was raving, screaming, throwing herself about on the bed. He was appalled at what he saw. He looked through one window, then through another, and began to shout loudly, "People! People, everywhere! Shut all the gates and all the doors! Because there comes that Boba who rode on the horns of the devil!"

That moment the devil leaped away from the princess, carrying even the window with him in his haste.

The princess recovered. The potter never saw the devil again.

(Demie Jonaitis translation)

An unusual and impressive banquet took place in May in Brooklyn's Židiny's Cultural Center to celebrate the 50th birthday of the organization of Moterų Vienybė (Unification of Women).

It was unusual because Elena Andriušienė, a lively activist who has served as president for 18 years, proved that Moterų Vienybė can unify not only its own members, but it can bring together, as one big happy family, two almost alien groups of Lithuanian Americans: the people of the old-time period of immigration and the "dipuku" period who, for reasons of different backgrounds and life experiences, have spent years regarding one another with cool reserve and dubious indifference.

For this long-overdue erosion of snobbery and arrival at mutual understanding, we thank Elena Andriušienė and her hard-working associates. Men who are in the position of leadership among Lithuanian Americans could learn from Moterų Vienybė how to unify our people: good food (Lithuanian), short speeches (without boring pomposity), and good will (honestly good!)

This banquet of togetherness began with an invocation by Rev. Antanas Račkauskas and greetings from Lithuania's consul general Anicetas Simutis and N.Y. Lithuanian Community's president A. Vakselis.

Congratulatory messages from other women's clubs were delivered by Birutėčių Malvina Klivečkienė and New York PMT's Marija Žukauskienė.

Gracious Paulina Šimenienė, former president of Moterų Vienybė, outlined briefly the club's 50 years' work dedicated to supporting the Lithuanian press, education, culture, and fight for national independence. It ran affairs, raised funds, and contributed to scholarships at Columbia University, the Maironis Saturday School, BALF, scouts, sports events, folk dance festivals, publication of books, etc.

A charming musical program of song was provided by soloist Vita Talandis, accompanied by pianist William Smiddy. Actor Vitalis Žukauskas regaled the audience with his satiric one-man show; and this was a devilish feat in itself: one lone man against the panorama of success of so many women.

Elena Andriušienė's talent for unification became evident in still another area: her beautiful daughter and granddaughters were the center of a large group of young people who added special glamor to the evening.

*Elena Andriušienė, president of Moterų Vienybė, in the center; left: former president Helen Kulber and Amelija Sinušienė; right: Sally Balkūnienė and former president Paulina Šimenienė.*



Nurkeltinaitis photo





In the 3rd century brass ornaments sparked the caps of marriageable girls.



In the 19th century ribands enhanced the beauty of the hair of unmarried girls.

Married women had to hide their charm from men by wearing a cover-all wimple of white linen.

In ancient Lithuania it was the custom for unmarried girls to wear headdresses that differed from those of married women. Since the girl's greatest pride was her hair, the headdress was designed not to hide but to enhance it. On festive occasions the girls went bare-headed or covered only the very top of their heads with a small wreath of myrtle or rue (the symbol of virginity), a woven patterned crown, a headdress plaited from two narrow ribbons, a headband woven with small colored glass beads. Two ribands which hung loosely down to the waist were attached to the back or the side of these headdresses. Such was the headdress

for festive occasions; at other times a lightweight kerchief covered the head.

By contrast, the head and hair of a married woman were always covered. After the wedding ceremony the wreath of rue or myrtle was removed from the bride's head with ceremonial songs. Her head and hair were then wrapped with a wimple woven of pure white linen. Under it women wore either a plaited or nettled cap; extending from under the cap onto the forehead was a narrow, pleated or rippled, sash-like frontispiece. Apart from the wimple, women also wore headshawls and variously-sized kerchiefs that were tied in a number of ways: under the chin, on



Adding to nature's beauty

## Old time headgear

### AND ITS IMPLICATIONS

the forehead, in back of the head, or around it.

Lithuanian men, young and old, preferred hats of straw in warm weather. Hats could be tall or low, with pointed or blunted brims. A girl often gave a hatband to her loved one as a gift, sometimes tying it onto his hat herself.

Worn on many occasions, decorative and uniquely-styled straw hats were part of the Lithuanian wedding tradition. Certain wedding officials, such as the men who brought the guests, the dowry carriers, the ushers and the entertainers were identified by their decorative straw hats.





17th century Lithuanian men perform the Hat Dance (Kepurinė)



Above: A man flaunts his charms at a wedding.

Right: Winter headgear improves a man's look of authority and control.

A man's headgear in olden times was, like a modern man's car, an expression of his power and virility.



16th century Lithuanian warriors sport prestigious tall hats



By  
Antanas  
and Anastasia  
Tamošaitis

The photos and text that appear on these pages are from Antanas and Anastasia Tamošaitis' scholarly, book *The Lithuanian National Costume* which every folk art lover will want to add to the family library. Published in Canada by The Lithuanian Folk Art Institute. Available (\$25) at BRIDGES, 341 Highland Blvd., Brooklyn, N.Y. 11207



## JULY 17TH — A DAY TO CELEBRATE

### Vytas S. Adomaitis

The special papal audience with Lithuanians on March 3rd in the Vatican brought back memories of another special papal audience with medieval Lithuanians in Milan, Italy in 1251. That event is of unique interest and historic significance of Lithuanian history and culture.

It was then that Pope Innocent IV received Parnus, the official ambassador of Mindaugas, with his Lithuanian special and extraordinary envoys. What a stir must have occurred in the Papal court as these little known and mysterious people from the mystic northlands mingled with other ambassadors of western and eastern nations and the many knightly and religious orders of the medieval age.

Even more important is the fact that on July 17, 1251, the proclamation of the Kingdom of Lithuania was made by Pope Innocent IV. Most kingdoms were declared by the Holy Roman Emperor, and papally proclaimed kingdoms were a rarity in European history. With the attainment of a Christian royal crown, Lithuania was recognized as a completely independent nation according to the tradition of Western Europe. Also, at that time, the first Catholic diocese was established.

February 16, 1918 remains as the most important date marking the re-establishment of an old respected state as a new independent Republic of Lith-

uania. However, this date of July 17, 1251, should receive more recognition among Lithuanians and historians. Most Americans are impressed by the fact that Lithuania had been declared free in the 13th century, about 500 years before the independence of the United States of America was proclaimed on July 4, 1776. It would be a positive contribution for the Lithuanian cause if more publicity were given to this date, July 17th.

Americans have become increasingly interested in historical events, especially the Medieval Ages. Clubs and various societies are in existence all over America just for this period of world history. Books and movies about this era are very popular among the young and old alike.

Unfortunately, too many books and articles on history or geography still misinform students and the general American public about Lithuania. The common error is usually that she was an artificial buffer state created in 1918 from Russia or Poland and has no history. Now if the fact became known that an independent Lithuania existed since 1251, or earlier, and 1918 marked only the re-establishment of independence with a modern Republic, many errors would automatically and naturally disappear.

July 17th should become a day of celebration and pride to anyone who is conscious of being of Lithuanian ancestry!

killed the dragon, a symbol of the enemy, who had enslaved Lithuania for centuries.

The last church to be built which was dedicated to St. Casimir was in 1953 at Brockton, Mass.

Not only churches were built to honor this beloved saint. The Lithuanians who came during the end of the 19th century established St. Casimir's Society in 1906 which has contributed much towards the preservation of the culture of Lithuania in the new world. With its aid, the Congregation of the Sisters of St. Casimir was founded in 1907. The Lithuanian Marian and the Franciscan provinces are placed under the protection of St. Casimir and bear his name. In Rome there is the St. Casimir's Theological College.

Numerous customs and traditions are associated with the feast of St. Casimir. Perhaps the most popular of these is the *Kaziuko Mugė* (Casimir's Market Time.) This is an ancient tradition, the first great holiday of spring. It originally took place in the Cathedral square in Vilnius and is continued in the Lithuanian communities throughout the United States. Hundreds of items are on sale — ranging from intricate handcrafts to Lithuanian food. It never fails to draw a huge crowd.

St. Casimir has also been a favorite theme among Lithuanian artists. Many poems have been written and musical scores composed and paintings created, especially during this commemorative year.

We may not have a St. Casimir's day parade as the Irish do; nevertheless, St. Casimir is the beacon that unifies Lithuanians.

## ST. CASIMIR AND THE IRISH

### Dalia Bulvičius

We might ask why is it that in the United States St. Casimir's day never became for Lithuanian - Americans what St. Patrick's day became for Irish-Americans.

There are two main reasons. First of all, there are many more Irish people in the States than Lithuanians. Moreover, the Lithuanian character tends to be less demonstrative and more restrained.

This does not mean that Lithuanians love their patron less. Lithuanians

have proved their affinity for St. Casimir by transferring this affection to their new home in the new world. In the United States many are surprised to learn, there are twice as many churches dedicated to St. Casimir than in Lithuania.

The first St. Casimir's church was built in 1862 in Shenandoah, PA. Unfortunately, strife between Lithuanians and Poles developed and the latter took over the church. In its place the Lithuanians built St. George's church. St. George was the knight who

### Wishes

During the second World War, Hitler came before God and asked: "Lord, I have only one favor to ask you. Help me to destroy communism".

After a while Stalin came before the Lord: "Lord, I won't persecute your religion ever again if you would only destroy fascism."

Finally Churchill came to heaven: "Lord, my favor is not too great. Let those two have their wishes."



# 1984 FREE OLYMPIAD IN TORONTO

## Leo Rautins

The 1952 Olympic Games in Helsinki marked a triumphant return into the international sports arena for the USSR, following its six olympiads of self-imposed exile from the revived Greek competitions after the 1917 October Revolution. Soviet team members carried away 20 medals that year, one of them a silver medal in basketball. Although the Soviets lost the gold to the U.S. basketball team, the silver medal still helped contribute to the Soviets' rising status in international sports, which somehow they have translated into Soviet ideological invincibility as well.

The 1952 Soviet basketball team was more Baltic than Russian—a fact that escaped most of the western public. Out of 12 players, eight were Baltic: four Lithuanians, three Estonians and one Latvian. Ukrainians for their part would have placed third in the 1952 and 1968 overall Olympic standings had their medals not been appropriated by the USSR.

These hidden olympians in Latvia, Lithuania, Estonia and Ukraine are what the 1984 Free Olympiad is all about. Unable to achieve self-determination, these nations can't even send their athletes to compete under their own ancestral flags at the Olympics. A protest against their automatic Soviet team membership would result in economic reprisals, or at worst a stint in a Soviet labor camp or psychiatric institution.

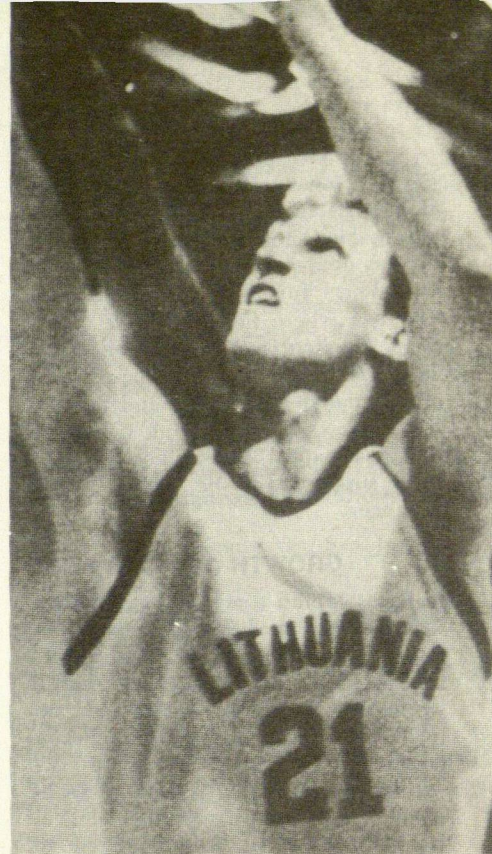
The Free Olympiad, however, is not a ban-the-Soviets movement. Although arguments for their exclusion have been mounting with each new Soviet outrage—from the crushing of the 1956 Hungarian uprising and the invasion of Czechoslovakia 12 years later to the recent occupation of Afghanistan—others strive to maintain at least some semblance of the Olympic ideals of free, friendly competition. Even during the ancient games in Greece, truces were called between warring nations so as not to impede the games. At the individual level, some would argue, athletes shouldn't be penalized for the territorial transgressions of their governments, actions which are beyond their control.

But perhaps this question of Soviet participation is better left to the philosophers to resolve. What is clear, however, are the rules of the game. According to Olympic Game regulations, only nationals are allowed to represent countries. Latvians, Lithuanians, Estonians and Ukrainians are not Russians, nor are they willing citizens of the Soviet empire. Their linguistic and cultural heritage can be traced back to pre-Christian times. Ukraine was forcibly occupied in 1920 while the Baltic nations were taken over by Soviet forces in 1944 toward the end of the Second World War. Today the Baltic nations are recognized by Canada, the U.S. and other western countries as independent nations under the coercive subjugation of the USSR.

I ask the public not to view the Free Olympiad as an unwarranted attempt to politicize the Olympic Games. In fact the very foundation of the modern Olympics rests on national boundaries. Since the revival of the games in 1896 by French Baron Pierre de Coubertin, athletes have been competing not so much as individuals, but as representatives of their nations. The Baltic and Ukrainian people want that same right.

Their position is no different from the people of Afghanistan, whose plight won world-wide sympathy and the withdrawal of more than 60 nations in protest from the 1980 Moscow Olympics. Now on the 40th anniversary of the Baltic occupation—and more than 60 years since Soviet forces swept Ukraine—it is disheartening to speculate whether 40 years from now Afghanistan will also be permanently annexed to the USSR in the minds of westerners.

In conclusion, I would like to dedicate the 1984 Free Olympiad to all Baltic and Ukrainian athletes who have done their countries of origin proud, but have been forced to compete as Soviets. I would also like to remind you of athlete Vladas Cesiūnas, a Lithuanian gold medalist on the 1972 Soviet canoeing team, who defected to West Germany but was kidnapped and forcibly returned by KGB agents in 1979.



*Leo Rautins — Superstar*

## OLYMPIAD FESTIVAL

A Free Olympiad Festival—a cultural program of song and dance—will kick-off the sporting competitions, July 2, 5:30 - 7:30 p.m. at the Ontario Place Summer Gardens. Honorary patrons, including various politicians from the federal, provincial and municipal levels, are expected to attend.

The 1984 Free Olympiad honorary chairman, Leo Rautins, 24, will also be in attendance. A native of Toronto, Rautins is known as the best basketball player to emerge from Canada in recent years. Currently he plays for the NBA's Philadelphia 76ers.

The festival's entertainment program will feature Violeta Rakauskas-Shtromas, a Lithuanian cabaret singer. Currently living in Yorkshire, England, Violeta was a professional recording star and nightclub performer in Soviet-occupied Lithuania and the USSR before she emigrated to West Germany in 1974. Violeta, who sings in English, German, French and Lithuanian, has continued her singing career with tours in Canada, U.S., England, West Germany and France.

Arvydas Barkauskas, 33, of London,

*(Continued on page 14)*



**GERA ŠEIMININKĖ**

**"WORTHWHILE IN LITHUANIA"**

**LITHUANIAN**

**LITHUANIAN STYLE COOKING**

**COLD BEET SOUP**

**ŠALTIBARŠČIAI**

- 3 bouillon cubes
- 4 cups boiling water
- 1 No. 2 can shoe-string beets
- fresh dill
- green onion
- 1 small cucumber
- 1 hard boiled egg
- 1/2 pt. sour cream.

Dissolve cubes in boiling water. Add beets. Cool slightly. Add finely cut onion, diced peeled cucumber, finely chopped dill, and salt to taste. Blend in cream. Add diced egg. Chill several hours. Serve in chilled soupbowls, with hot potatoes boiled in jackets. Butter-milk may be substituted for cream.

For variation add small can shrimp before chilling soup.

Free-world Lithuanians, usually critical of books published in Soviet-occupied Lithuania, are pleased with two "very worthwhile books" that appeared in 1983: *Lithuanian Literature and the Process of World Literature* by Vytautas Kubilius has been acclaimed as an impressive scholarly study. "Lithuanian Folklore to the 19th century" by Antanas Jonynas is assessed as a valuable contribution to the knowledge of our past.

**AN ETHNIC HISTORY**

William A. Senkus has compiled a history of the Lithuanian American Community in Elizabeth, N.J., in association with Sts. Peter & Paul R.C. Church. This is a volume many will treasure for the personalities and events it records. When today's youngsters are grown, they will read about the accomplishments of the members of this community and they will regard this publication with pride.

**ADAGES**

Adages which have livened Lithuanian conversation for centuries depend on comparison or contrast. For example, we have *Myli kaip vilkas ožka* (Loving the way a wolf loves a goat); *Eina kaip karvė per leda* (Walking like a cow on ice); *Sutinka kaip akmuo su kirviu* (Getting along the way a stone gets along with an axe); *Galvos netekes, kepurės verkia* (Having lost his head, he bewails his hat); *Lengvos motinos rankos, bet sunkios ašaros* (Light — a mother's hands; but heavy — her tears.)

Some Lithuanian adages are quite old, such as *Snypščia kaip žaltys be ožkos pieno* (Hissing like a serpent deprived of goat's milk). To appreciate this one, it is necessary to recall the ancient custom of keeping serpents in the house and feeding them goat's milk.

**Bridges** published by the Lithuanian - American Community, U.S.A., Inc., eleven times a year. Through this news journal, 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 goal that Lithuania must and will be an independent free nation again.

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