

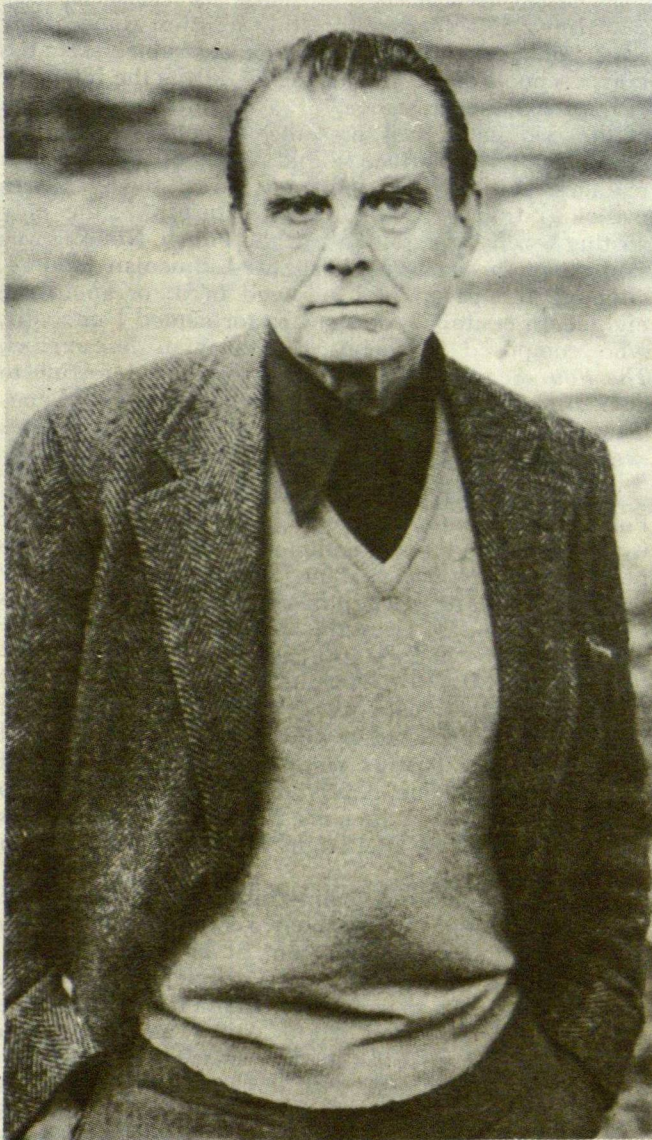
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Albert C. Cizauskas

A NOBEL PRIZE WINNER'S VIEWS ON LITHUANIA

Some time ago, the *Washington Post* published an article by a Polish-American woman who bemoaned her sense of inferiority in a predominantly Anglo-Saxon culture. To compensate, she recalled some figures of world stature in Polish life. Typically, she listed three as Poles whose heritage is Lithuanian: Kosciusko, Sienkewicz, and Czeslaw Milosz.

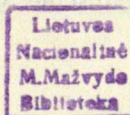
For Lithuanian Americans, this frequent assumption of prominent Lithuanians as exclusively Polish is cause for both irritation and self-congratulation. Milosz and Sienkewicz are Nobel Prize laureates in literature; Kosciusko, a major hero of the American Revolution who also led Lithuanian and Polish forces in an attempt to prevent the extinction of the old Polish-Lithuanian Commonwealth. All acknowledged their Lithuanian heritage.

Milosz, a contemporary, claims descent from a Lithuanian family of minor landed gentry, one mixed with Polish and German blood as is often the case in that part of Europe. He has many interesting, beautiful, and ultimately frightening things to say about Lithuania in two of his most directly personal books, *Native Realm* and *Captive Mind*. These are not autobiographies in the ordinary sense; they are more like St. Augustine's *Confessions*, tracing the spiritual and intellectual journey of a gifted and deeply sensitive individual from an ironic tolerance of communism to a thorough disenchantment with the system which he condemns as a "stupefying and loathsome phenomenon."

Milosz acknowledges that his family, living in the Vilnius region which was occupied by Poland after World War I, was inclined to sympathize with Lithuania and practiced a "cult of separatism" similar to

Czeslaw Milosz described a Lithuanian-Polish childhood in his Nobel prize-winning novel *The Issa Valley*

(Continued on page 2)



(Continued from page one)

that of the Scots and Welsh in Great Britain. Still, like most of the gentry and nobility in Lithuania, the Milosz family employed Polish as its first language and the Nobel laureate's works are all in Polish. Nevertheless, he says, his family tended to regard Lithuania as "better" and Poland as "worse." At one point, Milosz asks rhetorically in *Native Realm*: "...what would she (Poland) have accomplished without our kings, poets, and politicians?" Milosz of course is referring to Poland's illustrious dynasty, the Jogailas, Lithuanian kings who gave the Polish-Lithuanian Commonwealth some of its greatest history. As to poets, the Poles accord Adam Mickewicz, also a Lithuanian, first rank among poets writing in Polish. Mickewicz' epic, *Pan Tadeusz*, bears the sub-title, *The Last Foray in Lithuania*, and opens with a lovely panegyric on Lithuania. Among politicians, the Lithuanian Prince Czartoryski, a scion of the foremost noble family in the Commonwealth, was an intimate friend of and foreign minister to Czar Alexander I of Russia, one of the victorious allies against Napoleon. In his position, the Prince pleaded at every opportunity, albeit vainly, the cause of the Commonwealth. In more recent times, it was Marshal Pilsudski, a Lithuanian, who prevented the Bolsheviks from taking over Poland after World War I and went on to serve as Poland's most notable leader in the inter-war period. The list could go on indefinitely.

Of the place of his birth, Milosz writes with feeling: "The first sunlight I saw, my first smell of the earth, my first tree, were the sunlight, smell, and tree of these regions; for I was born there, of Polish-speaking parents, beside a river that bore a Lithuanian name." He explains: "The river Neman (sic), not far from its mouth on the Baltic Sea, is fed by several smaller tributaries flowing from the north... It was on one of these tributaries... that all my adventures began... There is an abundance of lakes and forests... The latter contain a number of oak trees, whose role in pagan mythology was, and in my own personal mythology continues to be, so important..."

Milosz also speculates on the hidden forces that impelled some people and not others to organize themselves into states. For example, he says that the Teutonic "... order subjugated Prussians and Letts, but it could not put down the Lithuanians, who were linguistically akin to these two groups." Instead, the Lithuanians resisted the encroachments of the Teutonic Knights, and even of the Poles, on their west. "... all their expansionist thrust was directed toward the East... and thus arose one of Europe's strongest political organisms: the Grand Duchy of Lithuania." At its zenith, the Grand Duchy, Milosz notes, was immense and for a long time neither the Germans nor the Muscovites could compete with it "...but the small Baltic tribe that lent its name to the Duchy did not attempt to impose its ways on those who recognized its suzerainty."

In speaking of the language, Milosz states that Lithuanian (along with Latvian) constitutes a "...linguistic riddle; no one knows the original home of these tribes who found their way to the lower reaches of the Nieman and Dvina rivers." In time, German and Polish influences took hold with the local nobility but "The common people... spoke their native tongue and preserved their cultural heritage from a legendary past." Again, in the 19th century, "...German scholars discovered that (Lithuania's) peasants speak the oldest Indo-European language, which is in many respects akin to Sanskrit."

Milosz also sheds interesting light on some of the educational prejudices to which he was subjected in the Polish schools of the Vilnius region during the inter-war years. Jogaila, for instance, "...who initiated the union of the two states, was presented a noble personality, while his brother, Prince Witold (Vytautas), who tried to maintain Lithuania's autonomy, was treated as a malicious trouble-maker." In literature, "...the only writing worthy of attention was the Polish. Nothing was said about the rich and beautiful Lithuanian folklore, although the pagan past survived in it; or about the eighteenth century Protestant pastor named Donelaitis, who composed a poem in Lithuanian hexameters, *The Four Seasons of the Year* which is interesting to compare with *The Seasons*, by his contemporary James Thomson." Milosz notes, however, that similar prejudices were prevalent in Lithuanian schools, in reverse.

At the heart of Milosz' antagonism toward the Poland of the inter-war years is his revulsion against its "...contempt for a nation (Lithuania) ninety-nine percent of which was peasant." This emotion is vividly described by Milosz when he contrasts the atmosphere of the Lithuanian Legation and the Polish Embassy during his days in Paris as a student: "The Legation—quiet, peaceful, and democratic—was, despite the different language spoken there, somehow more pleasant than the Polish Embassy, where, even as you entered the lobby, your nostrils were assailed by an odor of contempt for anyone deprived of social prestige. To tell the truth, I hated the fools, ingratiating to foreigners but impolite, even downright boorish, to their own citizens."

One of the more revealing insights into the Milosz family's sentiments toward the two countries comes from the Nobel author's recollection of an older relative, Oscar Milosz, who had become a celebrated poet in French and a bon vivant. Oscar deliberately chose the Lithuanian cause after World War I and became a member of the first Lithuanian mission to the League of Nations, arguing with Polish diplomats against their country's illegal seizure of Vilnius. A grateful Lithuania offered him the position of Foreign Minister but for reasons of his own he did not accept it. Czeslaw believes that Oscar's aristocratic instincts made him a passionate defender of Lithuania's peasants against the "gentry traditions" of the Poles. The peasants,



Armed with baskets, their heads covered and feet bare, little mushroom hunters in this 1921 photo from Buracas' archives search for the gifts of a Lithuanian forest. When USSR occupied Lithuania, many who were fortunate enough to escape brought this beloved national pastime to Australia, North and South America.

in Oscar's view, were the "... true founders of the Grand Duchy... His love for them was real." Because they were "victimized by various colonizations," Oscar dubbed the Lithuanian peasants the "redskins of Europe." In a touching aside, Czeslaw recalls that Oscar's gravestone in Fontainebleau "where unknown admirers of his poetry often place flowers, bears his name in Lithuanian (with the ending 'ius')."

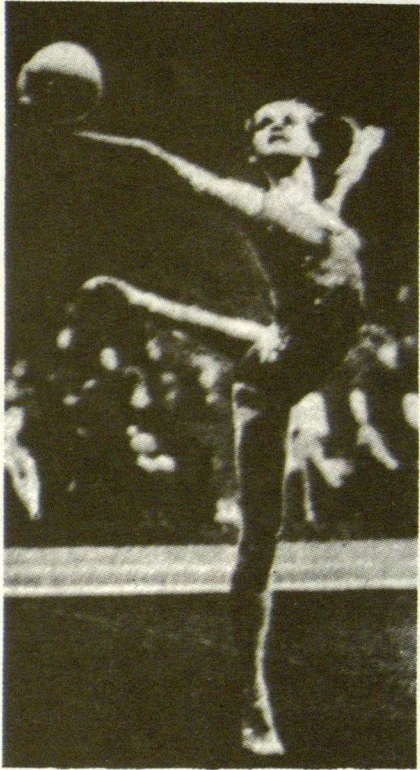
Perhaps the most striking comments by Milosz are his views on the brutal incorporation of the Baltic states into the Soviet Union. Despite a long period of "careful education" under what the Nobel Prize laureate euphemistically calls the "Center," most Lithuanians, he asserts, would "... willingly cut the throat of any available Russian were they not restrained by fear." Milosz warns that, while the occupation of the Baltic states may be ignored by the people of other countries, the act constitutes an extraordinary act of colonial aggression. For if the "Great Union" is capable of doing his, he argues that other still independent countries may one day be swallowed up in their turn, undergoing mass deportations and forced colonization of their lands by the Russians similar to that suffered by the Baltic peoples. "The invasion of the Spanish must have been an appalling experience for the Aztecs.

The customs of the conquerors were incomprehensible... the paths of their thought, impossible to follow. The invasion of the Red Army was no less a shock... for the Lithuanians... Of course, the older people remembered the days of the Tsars; yet this was completely different; and much worse."

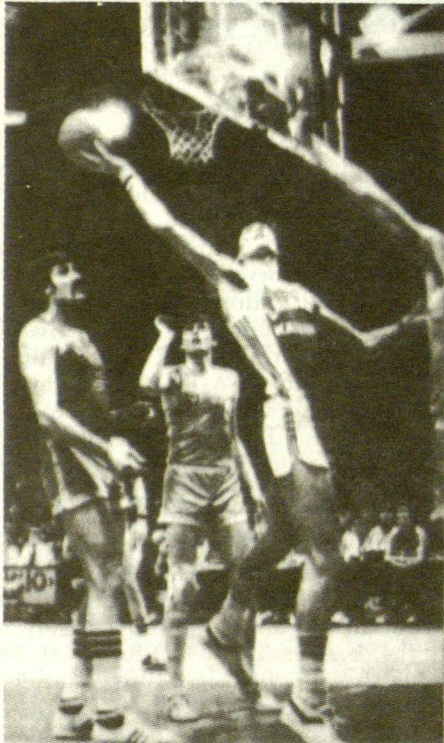
It is chilling to read Milosz' account of the "... cattle cars loaded with the people of the Baltic states in the early years after World War II being shipped into the uninhabited areas of Euro-Asia... The years in which Western Europe began to enjoy a precarious peace were far from peaceful for the Baltic countries." He quotes an official of the "Center" as saying to him in 1946: "There will always be a Lithuania; but there will be no Lithuanians."

Milosz should know whereof he speaks. He himself had been an official of the Polish Communist government, serving in the Washington and Paris embassies. He broke with the regime in 1951. He now teaches literature at the University of California at Berkeley. I had the pleasure of meeting Milosz at the George Mason University in Fairfax, Virginia, in February of this year where he gave a reading of his poems. After the reading, I extended greetings to him in Lithuanian. Milosz responded in kind.

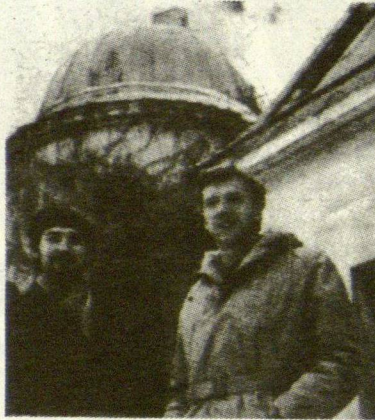
REACHING SKYWARD IN LITHUANIA



Superstar gymnast Dalia Kutkaitė performs brilliantly in Vilnius



Arvydas Sabonis reaches high to beat the team from Moscow



Vilnius Observatory astronomers:

K. Cernis (right) who discovered Comet 19831

and J. Petrauskas (left) who helped him discover Comet 1980K

Dovyđeno and Kapočiaus photos

Summer visitors.

both Lithuanians and non-Lithuanians from all parts of the world, flock en masse to the elegant new high-rise hotel in Vilnius "Lietuva"



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“PEACE”

Graphic by Stasys Krasauskas

An extensive buildup of Soviet nuclear and conventional forces in Lithuania, Latvia and Estonia was revealed in a report which was released by the Baltic news conference held in Stockholm, on the eve of the Conference on Disarmament in Europe. The report was widely quoted in the world press.

Based on information from western sources as well as lengthy studies of the Baltic States situation, the report listed an estimated 174 landbased nuclear delivery systems, including missiles and long-range artillery, stationed in the Baltic States. Representatives of the Baltic World conference stated at the news conference that Soviet SS-20 intermediate-range nuclear missiles have been deployed at two locations in Estonia. They also expressed concern about submarines carrying nuclear weapons in the Baltic area, where some 140 submarine and naval delivery systems

are said to be located. Relaxed Soviet attitudes about nuclear safety are extremely worrying, one Baltic representative said.

The Baltic report concludes that the military concentration in the Baltic States is of a purely offensive character. In the event of a crisis, Soviet military plans foresee the occupation of the entire Scandinavian peninsula and all of Central Europe. The militarization of the Baltic States has led to unusual measures. The entire Baltic area from the southeastern point of Lithuania to the Bay of Riga and the Estonian islands of Osel and Dago has been declared a forbidden zone, which extends up to 20 kilometers in some stretches.

Concern was also expressed about the 6000 megawatt nuclear power station touted as the world's largest, at Ignalina, north-east Lithuania, which started operations on January 1st. According to the Baltic exile sources, Lith-

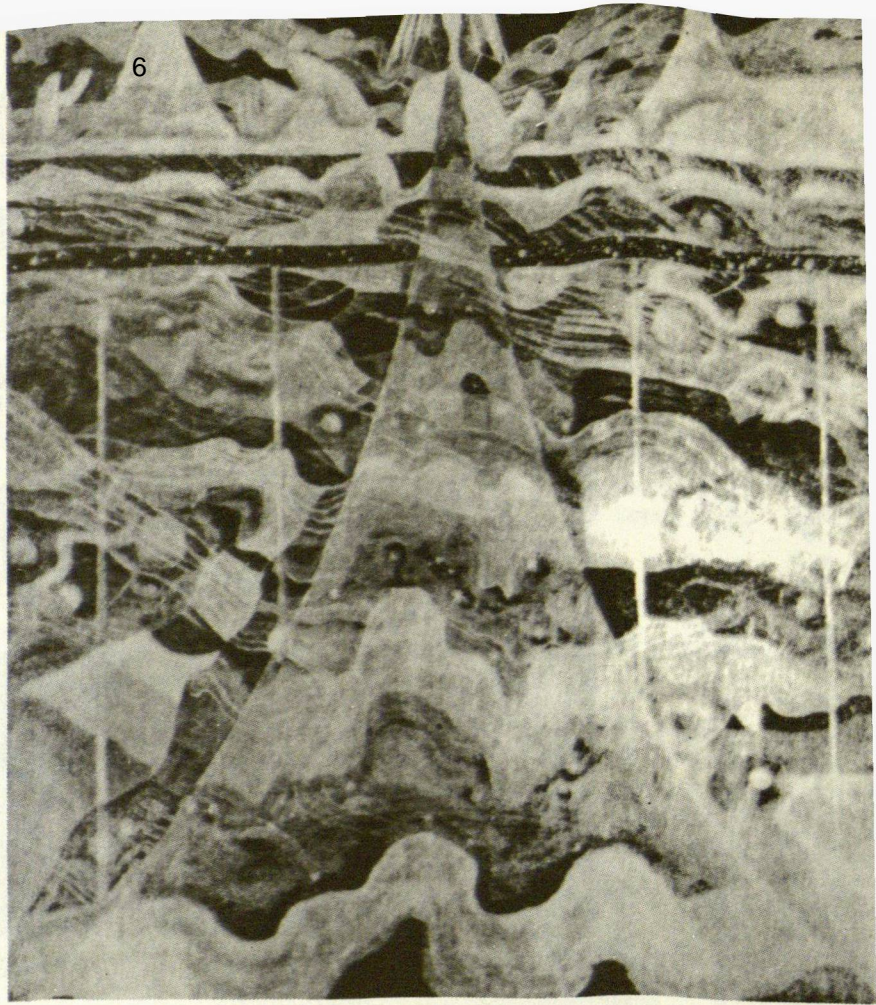
uanian and some Soviet scientists had protested that the facility lacked cooling towers to cool and contain contaminated water from the reactor core. Hot water from the plant was to be led directly into Lake Drūkšiai. A nuclear leak would mean radioactivity going directly through the area's river system into the Baltic Sea. Demands of Lithuanian scientists for further investigation of safety measures at the plant were published in a Soviet journal with a limited circulation.

There is a supreme irony behind these announcements. Before the Soviet annexation of the Baltic States, the Baltic area was a genuine "zone of peace." Now under the rule of the self-proclaimed "champion of peace", the Baltic states have been transformed into a military camp, bristling with conventional and nuclear weapons directed against the Baltic and Central European neighbors.

Elta

THE SONATA
OF STARS

in tempera coordinates
music, philosophy, vision
and art into the divine
harmony Čiurlionis sees
in the universe.



THE
COSMIC
LITHUANIAN
GENIUS
OF
ČIURLIONIS

Do you know that, far away in the Arctic Ocean among the mountains of the Franz-Josef Archipelago, there is a range of mountains called the *Čiurlionis Range*?

Čiurlionis was one of Lithuania's greatest composers and artists. Had he been born in a country much larger and less devastated historically than Lithuania, the originality of his genius would have become better known globally than it is today.

In 1913 the Arctic explorer Georgii Sedov discovered Franz-Josef Land, an archipelago of about 60 islands which constitute the northernmost land area of Russia, and he gave the name of the Lithuanian artist-composer Mikalojus K. Čiurlionis to the high rocks of the coast, down which glaciers slope into the Barents Sea. The unusual quietness of the place and the whole view reminded the Russian explorer of M.K. Čiurlionis' painting *Stillness*.

And now, every September 10th, we who venerate the genius of Čiurlionis light spiritual candles in honor of his birthday (he was born in 1875) and express our gratitude for his genius which, in both music and art, epitomizes the mystical spirit of Lithuania through the ages.

Čiurlionis himself was an explorer, not in the area of geography, but the areas of the mind and spirit.

He studied the natural sciences and the history of culture and literature, but what interested him profoundly was the grandeur of the universe with its astonishing harmony. He perceived in the universe and in nature a revelation of eternal life and divine harmony. His paintings give the visible world a spiritualized transformation, replete with symbolism.

World-famous sculptor Jacques Lipchitz, who was born and grew up in Lithuania, wrote, "Čiurlionis! The name brings back all my childhood! I used to see him passing like a shadow, always in deep thought. And I dreamed of being like him. I knew that he was a painter, that he was a musician... What is certain is that Čiurlionis was a real genius."

Noted American art critic Bernard Berenson, who was born in Lithuania and graduated from Harvard, wrote, "Of the great individualists of the new epoch, Čiurlionis must be given a foremost place. He must be understood and appreciated not only for the mystic and seer that he was, but also for his unique aesthetic and pictorial ideas."

In current Lithuania, Soviet historians and art critics have attempted to evaluate his art in terms of Marxist-Leninism with which his works had nothing in common.

Damutė Genaitė

Gintė Damušis

TO TELL THE TRUTH

An Interview with Gintė Damušis after the
Peace Mission Trip to the Soviet Union

The largest group of American Christians ever to visit the Soviet Union, a total of 266, ended a 17 day tour June 20, encouraged by the religious life they had seen but disturbed by restrictions on unauthorized worship. The visit of the group was conducted under the auspices of the National Council of Churches. The Soviet Intourist travel agency mapped an extensive religious itinerary. While 14 cities were included in the tour, potential trouble spots were avoided. Thus, Lithuania was excluded from the tour. Participating in this tour was Lithuanian Gintė Damušis, an associate of the Lithuanian Information Center in Brooklyn, N.Y. She shares with BRIDGES some of her reactions.

Question: Ginte, how did you first find out about this trip?

Answer: I read an announcement about a trip to the USSR in the Washington, D.C. Archdiocesan newspaper. It was sponsored by the National Council of Churches and I was intrigued by the ecumenical focus and purpose of the mission.

Q: How long before the actual trip did you find out you were accepted to participate?

A: I got my visa at the airport an hour before departure (as did the other members of the group).

Q: What was your general impression of the trip?

A: I was a bit disappointed at certain aspects of the trip. It was obvious even before we started that it was the leadership's intention never to bring up questions concerning human rights. This was especially ironic, since the delegation was going to the USSR to extend Christian unity to our brothers and

sisters and to talk peace and justice with the believers.

Q: Did any events occur which proved the irony of the peace-with-justice theme?

A: Yes. During a Baptist Church service in Moscow, three or four women unfurled a banner in the balcony. The banner read: "Pray for the persecuted church in our country. The number of Baptists being arrested for preaching the word of God is increasing daily." I was especially surprised at the reaction of the U.S. delegation, some of whom expressed regret that such an incident had to mar our trip. I believe that the Baptist women exhibited tremendous courage in doing something like this. It is especially unfortunate that the leaders of the delegation reported to *The New York Times* that the incident marred the trip. On the contrary. For many at least in my group, the whole incident burst their bubble and opened up their eyes to the reality of the vital problems in the religious communities in the USSR.

Q: What was your impression of your fellow-travelers?

A: It is interesting to note how, when we were wine and dined and treated like honored guests, some of the members became intimidated. They praised the Soviet system and made frequent digs at Reagan and the American way of life. I must admit that even I was impressed with the 10 bus caravan which took our group to Zagorsk and the biggest Orthodox Seminary there. The traffic was stopped and we were escorted by militia. It was enough for some to put on rose colored glasses.

Q: Do you think the group came back with a clearer impression of what life in Russia is all about?

A: Some did, but unfortunately some did not. This could be due to ignorance of the history and geography of USSR on the objective level. They were oblivious of the broken-record rhetoric of the Soviet representatives. When during a question and answer session I stated that in the U.S. progress is based on the ability of the people to criticize — both positive and negative aspects, the reply was that in the Soviet Union there is no need for criticism. "We are always in complete agreement with the government."

Q: What is your most pleasant memory of the tour?

A: In Leningrad, at the only Catholic parish, I met its pastor — a Lithuanian Father Pavilionis and had a nice chat. He was surprised to meet a fellow Lithuanian.

Q: What would you suggest for future tours?

A: Most important, travelers should get to know the country and not be afraid to ask "sensitive" questions. Recently, French President Mitterrand on his visit to Russia proved that one can talk human rights and peace at the same time. I was lucky that my family history made me more aware of the Intourist guides' propaganda. For example: The willingness of the Baltic States to join the USSR, and the Afghans' request for Russia's aid. In one breath, the guides explained to us that, in the USSR there was no need for rights groups. They attested that such groups were founded by extremists and Jews who wanted to emigrate.

Q: Thank you, Ginte, for sharing your impressions with BRIDGES.

In summary, I would like to leave our readers with two comments about truth. One is by novelist Josephine Tey who refers to truth as "the daughter of time". Meanwhile in Lithuanian we like to say: *Ylos maiše nepaslėpsi* (You can't hide an awl in a sack or truth will out.)

Dalia Bulvičius

DAINA

THAT IS HIS WORK

The wolf, the wolf,
The beast of the forest,
Comes out of the woods
Into the meadow,
Devours the calf
And the little foal:
That is his work.

The fox, the fox,
The beast of the forest,
Creeps out of the woods
And into the yard.
He seizes and kills
The goose and the hen:
That is his work.

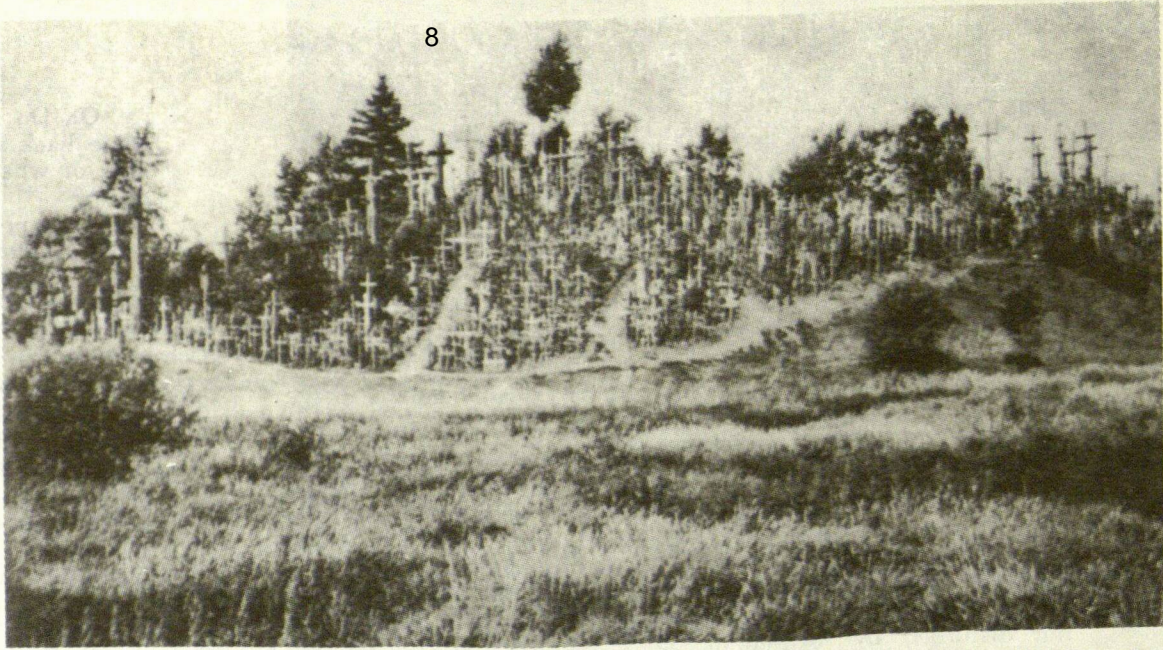
The dog, the dog,
Watches the house,
He barks and bites
The heels of the robber.
He scares old women
And wandering people:
That is his work.

The flea, the flea,
The dainty-mouthed
beast,
Sucks the sweet blood
At break of day.
He wakes the maiden
To milk the cows:
That is his work.

The bee, the bee,
The dweller of forests,
Hums on the heath
And stings our fingers
And faces and ears,
And gives us honey:
That is his work.

O man, O man,
Look at the bee —
You sting enough
In the heart, the heart;
Nevertheless,
Give sweetness
To your own brother:
That is man's work.

*(Translated by
Uriah Katzenelenbogen)*



"And give us honey": The crosses which communists demolish on Lithuania's Hill of Crosses mushroom back into existence by morning



"Give sweetness to your own brother": Lithuanian missionary

Fr. Hermanas Šulcas works with his parishioners in Rwanda, Africa

Ben Grigonis

festival aftermath

Success is good; but sometimes failure is better.

The 7th Free-World Lithuanian Folk Dance Festival in July made this evident. There was joy and there was unrepressed pride when our young Lithuanian folk dancers inundated Cleveland and then the Richfield Coliseum; they gathered from different worlds: Brazil, Argentina, Canada, USA, while President Ronald Reagan telephoned his warm greetings. As one group after another marched into the Coliseum with placards identifying them by name and city, the audience was strongly moved to express its own emotional welcome and the eyes of many a man and woman were glistening with tears.

This stupendous project which was executed with the usual organizational skills of Lithuanians-in-action presented a delightful panorama of Lithuanian folk dances, from the traditional "Mushrooms", "Hat Dance", "Squirrel", "Little Swallow", to the orchestra and chorus which integrated with the action. The geometric patternings of the dance groups were varied both horizontally and vertically, and became a swelling sea of good looking dancers.

But there were some unhappy events that marred the Festival. When the program was over, the merrymaking and parties began and the young people, fulminating with excitement broke out with a beserk rampage, with disastrous results. The managers of hotels and motels complain about the wild escapades, bottles hurled and broken to smithereens in corridors, air conditioners pushed out of widows,



Narkelitinaitis photo

ingenious modes of destruction of furniture created havoc . . . a complete collapse of organization.

The blame for this outburst which now makes our Lithuanian youth unwelcome in hotels and motels must be laid partly on the shoulders of the organizers of the whole project: they stopped organizing too soon. Any teacher in charge of students knows that the organization of young people must include complete step-by-step control and direction by supervisors. Unfortunately there were few supervisors of the youngsters after the program ended.

A fact which we must also take into serious consideration is the emotional makeup of the young people at the Festival. The parents of a good many of these youngsters lost their homes and careers when the Soviet Union took over Lithu-

ania; their children, as a result, are subject in their formative years to more stress and disorientation than the ordinary teenager in the United States. A number of psychological studies have shown that the children of immigrants are subject to severe emotional problems created by their need to conform or rebel or seek adjustment to life in the United States where parents try to make them into clones, not individuals in their own right, but a continuum of their own interrupted lives. These youngsters are victims of the long arm of communism that violated the homeland of our people. They need and they deserve understanding, as well as help.

The Festival was an impressive success. That the aftermath was a failure is not necessarily depressing. It can lead us to deeper understanding of ourselves.



Introduction
to the Recently Published
Biographical Album

Edmund Jasiunas

DARIUS — GIRĖNAS 1933 - 1983

Fifty years ago, when transatlantic pilots Stephen Darius and Stanley Girėnas were flying to Lithuania, I was only a ten-year-old boy. Our family lived near the Kaunas airport, and I vividly remember those electrifying days spent waiting for their arrival, and the feeling of a big loss when they perished.

The flight of Darius and Girėnas and the proximity of the airport had a great influence on the rest of my life. In the following years I would build airplane models, later completed the ground school for civilian pilots, and with a group of other students built

an airplane of our own design. The outbreak of World War II and the German and Soviet occupations that followed temporarily ruined my plans to fly. For a short time during the German occupation we secretly flew the gliders from the Nemunas slopes.

While living in the United States, I became a part-owner of an airplane and received a commercial pilot's license. In Chicago, the city of Darius and Girėnas, I had the opportunity to meet some of their relatives and to talk to other pilots and people who personally knew them. When collecting photographs, newspaper clippings, documents and

Stephen Darius, his mother baptizing the historic *Lituanica*, and his co-pilot in the famous transatlantic venture Stanley Girėnas

other memorabilia about the aviation activities of Lithuanians abroad, among them about Darius and Girėnas, I visited places not only in the vicinity of Chicago, but also in the Eastern states. Miscellaneous material collected about Darius and Girėnas, alone, comprise many volumes. Also I have tape-recorded the memoirs of the witnesses still alive.

In 1935, P. Jurgėla's documentary book *Sparnuoti Lietuviai Darius ir Girėnas* ("Winged Lithuanians: Darius and Girėnas") was published in Lithuanian. However, very little can be found about Darius and Girėnas in publications in the English language. When preparing this album, emphasis was made on presenting important factual information succinctly in both the English and Lithuanian languages.

Close to four hundred photographs, grouped by subject in chronological order, were used for this album. Some of the photos were of a somewhat poorer quality or were already starting to fade. Nevertheless, they were included, considering their historical importance. Many photographs reproduced in Darius' biographical section were taken from his personal album, dating to the end of 1927. Many other photos were taken from my own archives or loaned by fellow Lithuanians living in the United States and other countries.

In the history of American aviation, the era between 1919 and 1939 is called the era of "Atlantic Fever." In those days, when the aeronautical technology progressed so rapidly, regular air traffic over the Atlantic was only a matter of time. The ethnic minorities living in the United States and having their roots in Europe tried to contribute to the building of this aerial bridge.

Because of the primitive means of navigational, meteorological and communications equipment, and because of

ASTRONOMY IN LITHUANIA

Ceslovas Masaitis

the low reliability of the airplanes of those days, crossing the Atlantic was an extremely risky task. For example, in 1932, out of eight attempted ocean-crossings, six failed. Transatlantic flights of that era could be compared with the deeds of the astronauts today. However, the magnitude of the risk to which the transatlantic flyers exposed themselves was many times greater than that of the astronauts. For this reason the news media of the world in those days would closely follow all preparations and attempts to cross the Atlantic and would report them in the form of huge, front-page headlines.

Darius and Girėnas decided to fly non-stop from New York to Kaunas, Lithuania, and by doing this to make Lithuania famous. By flying from Harbour Grace, Newfoundland, to Ireland, they could have shortened their route by about two thousand miles, but their objective was not simply to cross the Atlantic. The flight from New York to Kaunas was to emphasize the close spiritual ties between one million Lithuanian-Americans and their homeland.

Purchasing an airplane and making it suitable for a transatlantic flight required a lot of monies, which Darius and Girėnas did not possess. Both pilots had to spend their time and effort to raise the required funds.

Historians of American aviation consider the flight of Darius and Girėnas to be one of the most noble and unselfish deeds, performed purely out of love for their home country and without any materialistic considerations. The tragedy finds no equal in American aviation history.

Darius and Girėnas flight and their tragedy had an enormous positive influence on all Lithuanians living at home and abroad. Their shining example unified the Lithuanian nation, and their Flight Testament still moves the spirit of the young Lithuanian generation to noble deeds and work for the well-being of their nation.

The Lithuanians have preserved early names for some stars and constellations. For example, the Milky Way or Galaxy is called The Path of Birds (*Paukščių takas*); the Great Bear (Ursa Major) is called The Horse-Training Track (*Grįžulo ratai*); the Pleiades or Seven Sisters are called The Chandelier (*Sietynas*); Orion is called The Hay-Harvesters (*Šienpioviai*). The early Lithuanians made observations of the constellations in order to determine time and direction. The heavenly bodies played a part in early Lithuanian religious belief.

Astronomy, in Lithuania, was first taught in the Jesuit Academy in Vilnius at the beginning of the 17th century. It was taught according to the traditional Ptolemaic system, which held that the earth is the immobile center of the universe and the sun, moon and stars move round it. This theory was refuted by Nicholas Copernicus in his work *De revolutionibus orbium coelestium* (1543) where he claimed that the earth moves round the sun. Shortly after publication a copy of this work was acquired for the library of King Sigismund Augustus in Vilnius, but it is not clear how widely the new ideas about the universe became known in Lithuania. There are some indications that the compromise theory of Tycho Brahe (1546 - 1601) was known and accepted in scientific circles in Vilnius; the Tyconic system said that the earth was immobile and the sun moved round it, but the five planets then known were held to revolve round the sun. From the 18th century the Copernican system was accepted and taught in the Vilnius Academy.

Scientific observation of the heavenly bodies was begun in the Academy by the Jesuit mathematician and astronomer Thomas Žebrys (Žebrowski). After carrying out advanced studies in the Jesuit Observatories in Prague and Vienna from 1750 - 52, he brought instruments from these and began to build an Observatory at the Vilnius Academy. Other necessary instruments and tools were imported from Eng-

land. Žebrys began to make observations of the heavenly bodies before the Observatory was finished, and in 1756 he determined for the first time the precise geographical position of Vilnius. In 1754 he published *Specimen scientiae mathematicae et astronomiae*; this was the first work on astronomy to be printed in Lithuania.

When the University of Vilnius was closed in 1832, the Observatory was attached to the Russian Academy of Arts and Sciences; P. Slawinski remained in charge of the Observatory. Through his efforts a revolving dome for the reflector was installed and a heliograph was acquired. In 1842, when 500 of the most important books were removed from the library of the Observatory and transferred to the Russian Pulkovo Observatory near St. Petersburg, Slawinski resigned from the directorship and Russians were appointed to succeed him. In 1878 the Vilnius Observatory was dismantled.

After Lithuania regained its independence in 1918, astronomy was taught in the University of Kaunas from 1922. An Observatory was established at the University in 1927 for practical training of students and for scientific research. Professor Bernardas Kodaitis lectured in astronomy and was director of the Observatory. Through his efforts the Observatory was enlarged and improved; amongst other services he carried out triangulation work for the territory of the Baltic States.

In 1940, when Soviet Russia occupied Lithuania, the Red Army seized the Observatory building; some of the instruments were transferred to the University of Kaunas and later to the University of Vilnius Observatory which had been restored under Polish rule (1920 - 39). Since World War II under Soviet occupation the Vilnius Observatory carries out observations on artificial satellites and some work in astrophysics. The director of the Observatory is Professor Paulius Slavėnas. A smaller Observatory is attached to the Polytechnic Institute in Kaunas. In 1962 a planetarium was set up in Vilnius.

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SOVIET MAIL INTERCEPTION

N.Y. HEARING

Congressman Benjamin A. Gilman



STEPAS ZOBARSKAS 1911 - 1984

HE SPREAD KNOWLEDGE

Distinguished writer, editor, translator and publisher, Stepas Zobaras was born in Lithuania; he studied literature at the Alliance Francaise and the Ecole des Hautes Etudes Sociales in Paris, and languages at the University of Heidelberg and New York University. In New York, he founded and directed a publishing firm Manyland Books which published works by authors of various nationalities in English translation. A large number of the books were by Lithuanian authors.

A collection of his short stories, *Das Lied der Sennen*, was published in German. *The Maker of Gods* and *Bobby Wishingmore* are collections of his stories in English translation. He produced much creative writing for children and young people. A collection of his tales *Ganyklų vaikai* (Children of the Pastures) won the prize of the Lithuanian Red Cross and a few years later *Pabėgėlis* (The Fugitive) won the prize again.

He translated works by Miguel de Unamuno, Knut Hamsun, Guy de Maupassant and Somerset Maugham into Lithuanian.

He did Lithuania invaluable service in familiarizing the English speaking world with Lithuanian literature and history.

I certainly welcome the opportunity to participate in these hearings today. In the course of the past eight months we have had hearings in Washington and Chicago and I'm anxious to hear the testimony of the New York City witnesses today.

First, I want to give a short overview of our efforts to date. I asked for an intensified investigation into the Soviet mail interception issue a year ago by the Subcommittee on Investigations, of which I am a member.

After receiving letters from across the nation, letters which alleged that many letters and parcels were simply disappearing, I asked for this investigation. Although many of the letters initially were from Jewish people, I soon learned that many Roman Catholics, Pentecostals, and Baptists were experiencing the same problems.

I asked for exhibits and they came pouring in from all over the United States — and 17 foreign countries as well.

It was well documented at the Washington hearing last October that the Soviets were involved in a sophisticated, calculated attempt to cut the "lifeline" between Soviet citizens and their friends and relatives on the outside. This is accomplished through giving a false reason for return of mail to the senders. Often, the Soviets claim that the address is incorrect, that a person is "unknown", that a certain street does not exist. And there are a host of other reasons, all of which permit the Soviets to evade paying a penalty for not delivering the mail.

There has been a rising chorus among ethnic groups who have written to me. They claim even when they send their mail return receipt requested and file a tracer, all they receive in return is a checked form from the U.S. postal service saying the Soviets state that the letter was delivered.

No evidence, mind you. No dates of delivery, No signature of receipt. Just a box checked on a bureaucratic form from the U.S. Postal Service.

The situation with the Soviet mail interception has been carefully documented by the post office and Civil

Service Committee of the House. To date we have over 2,300 exhibits showing how this international con game has been operated for the benefit of the Marxist ideology — and the bank accounts — of the Soviets.

If the testimony we heard in Washington was damaging, then the testimony we heard in Chicago was nothing short of damning. We heard representatives of Roman Catholic, Polish, and Jewish organizations document their charges on the record.

For example, one witness who had been maintaining a record of everything he sent and received through the international mails, states that the interception rate on his mail had run as high as 80 percent in some instances.

In addition to looting and theft complaints, the subcommittee has heard many, many charges involving the high costs charged by the Soviet-licensed, American-operated package services here in the continental United States; while the subcommittee has no problem with the package service local operator charging a fee of \$15, we do have a major problem with the high costs — gouging if you will — done by the Soviets on fees payable to Veshposyltorg (pronounced nesh-post-l-torg). We have received complaints that charges can vary from \$150 to \$300 per parcel. All of this money goes from the local parcel service, to their national headquarters here in the United States, then to banks in Philadelphia and New York and then on to Moscow.

In the Soviet Classroom

A lesson on American - Soviet relationships was being given in a Russian school.

— We must not only compete in the race with America but also overtake her, explained the teacher.

A little girl started to cry.

— What's the matter, child? asked the teacher.

— Yesterday you told us that America was on the edge of an abyss! — was the tearful reply.

MATUZAS

TESTIFIES

Among the ten individuals who testified at the Postal Operations Hearing was philatelist and filmmaker Charles Matuzas. The following is part of his testimonial.

Exhibit No. 1 was my inquiry about a missing registered article and *Exhibit No. 2*, a reply by the Postmaster of the Registry Division stating: "Your inquiry here which has been returned from the Russian Postal Service advising that registered article No. 69366 has been seized by that administration because the nature of its contents was prohibited by virtue of the legislation of that country. In view of this ruling, this administration has no recourse and payment of indemnity in this matter is not applicable".

The contents of this registered shipment was a scrap book of reviews of our films and showing schedules, nothing subversive. A writer in Soviet occupied Lithuania was working on a book about Lithuanian American film makers, cameramen, stars in Hollywood. He appealed to a doctor known to him who was constantly shipping books and periodicals into that country. This doctor asked me for help and he vouched that this our scrap book would get through, because everything he had shipped had gotten through. But it did not get through. I got it back without the help of our post office.

First I tried locating it in Soviet-occupied Lithuania, before attacking Moscow. I wrote to the Lithuanian Quisling president Justas Paleckis. I remembered him and he remembered me when our paths crossed in 1938 as we were filming a funeral cortege of a professor. This president wrote me back, not to worry, the book was safe and in good hands! After getting it back, I mailed it to Chicago to the Museum of Lithuanian Musicology. Its curator was collecting material for a book about the Lithuanian theater and films.

Science Fiction

News leaked out that a thief had broken into the Main Propaganda Office in Moscow and stolen the results of next year's Russian election.

COMMUNIST - CONTROLLED

ST. CASIMIR'S JUBILEE

The 62th issue of the samizdat publication *The Chronicle of the Catholic Church in Lithuania* sheds light on how St. Casimir's 500th anniversary was celebrated in Lithuania.

The first concession the Soviets granted the faithful was to allow the publication of a small-sized Catholic calendar, a booklet and a jubilee holy card. Would you believe that the Soviets did not include the biography of St. Casimir?

The calendar was presented to the printer for publication in the summer of 1983, but because of constant delays by the Soviet authorities, only a handful of priests received their copy before the jubilee. Each priest in Lithuania received seventy St. Casimir holy cards and a few medals to distribute to their congregations.

Before the jubilee, numerous articles appeared in the press to degrade the person of St. Casimir. The constant theme was iterated: "The celebrations were organized by ultraright wing activists, bourgeois Lithuanian emigrees and clerical extremists."

On March 3, worshippers from all of Lithuania flocked to Vilnius and the church of SS Peter and Paul where the mortal remains of St. Casimir rest. The main Mass was offered by Bishops Liudvikas Povilonis, Antanas Vaičius, Julijonas Steponavičius and Vincentas Sladkevičius.

Because of the huge number of the faithful, many could not participate in church and had to stand outside. The loudspeakers were not working, although they worked perfectly for a whole decade, even when the church was being renovated. Many, inside the church itself, could not hear the services.

The telegram from the Holy Father was not read to the people during the celebration. Someone "accidentally" saw to it that Bishop Povilonis did not receive it in time.

On the eve of the jubilee, permission was not given to invite more priests to hear confessions. As a result,

some people stood in line from 10 A.M. to 6 P.M.

Throughout Lithuania the jubilee celebrations were limited to the church building alone. School children were given "special assignments" for those days so that they would not participate. Atheist spies abounded in all churches, taking down names of children attending, so later on their conduct marks could be lowered, thus making it more difficult for them to enter schools of higher learning. Unable to ban the commemoration the communists tried by various directives to see to it that the jubilee would be as low key as possible.

But the spirit of the faithful was not dampened. They honored their patron with increased ardor. They sent this telegram of thanks to the Holy Father:

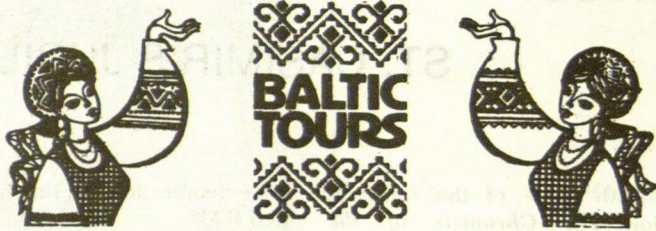
Your Holiness,

Catholic Lithuania thanks you with all her heart for the attention and love which you showed her in honoring the Jubilee of Saint Casimir, Patron of Lithuania.

The solemn services in Saint Peter's Basilica, the Holy Mass offered by you for Lithuania and its Church, your warm paternal words addressed to the believers of Lithuania, your telegram to the bishops of Lithuania and to participants at the opening of the jubilee in Vilnius, indulgences granted to those visiting the tomb of our saintly patron, encourage us to be faithful to Christ and His Church with greater love and sacrifice.

Thanking you, Holy Father, for your obvious fatherly love and attention to our little country, we pray God's blessing and generous graces for you.

Catholic Lithuania, beginning its seventh century of Christianity under difficult conditions of atheistic oppression, is determined to guard Saint Casimir's spiritual testament, to struggle and sacrifice in order that the Light of Christ shine in our days, in our homeland, and throughout the world.



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LETTERS

from far and wide

The best present I could have received was the subscription to BRIDGES given to me by my daughter after her visit to the Lithuanian Congress last year.

I am English, married to a Lithuanian. I don't speak Lithuanian but I understand a lot of the conversation. That's one reason I enjoy BRIDGES so much.

I assist on the Lithuanian Programme with Ethnic Radio. And, as an ethnic arts officer, I have given talks in schools on Lithuanian history and culture. I find the articles in BRIDGES a great help.

I encourage young people who don't speak Lithuanian to subscribe to this splendid news journal.

*Joan Einikis
Australia*

Labas! Please find enclosed a small personal donation; I read and enjoyed a borrowed copy of BRIDGES recently!

Let me introduce myself. I am 29 years old and live in Nottingham, England — an area with several other young Lithuanians with good potential. I hope to "recruit" many latent young Lithuanians throughout this country. My committee colleagues are in the process of completing a recruitment package for our "madshow" later this year — to be known as our October Blitz.

Incidentally, we have congress T-shirts for sale in blue or white, in X-large / large / medium / small, with national emblems and British/Lithuanian flags: 4.50 plus 1.00 postage. Please feel free to purchase or advertise in BRIDGES.

*Gerard Jakimavičius
Lithuanian Youth Association
in Great Britain
2 Ladbroke Gardens,
London W11 2 PT, England*

Thank you for such a fine attractive publication. Here in Grand Rapids, Mich., we broadcast some of the interesting highlights in BRIDGES during our Lithuanian radio hour. May you have a long long life!

*St. Balys
Grand Rapids, Mich.*

Scientific Ties

Specialists from foreign universities are by no means rarities in the lecture-rooms and laboratories of Vilnius University.

"Co-operation treaties have been concluded with the universities of Prague, Greifswald, Debrecen, Frankfurt-on-Main, and Erfurt Medical Academy," says Marija Dvareckienė, head of the Foreign Department of Vilnius University. "There is an exchange of lecturers and research associates who deliver lectures and jointly tackle the problems of medicine, physics, mathematics, philology and other sciences."

The exchange of those on academic training is also practised widely. At present, Pietro Umberto Dini, a graduate of Pisa University, is studying in the Philology Department, with Professor Vytautas Mažiulis as his supervisor.

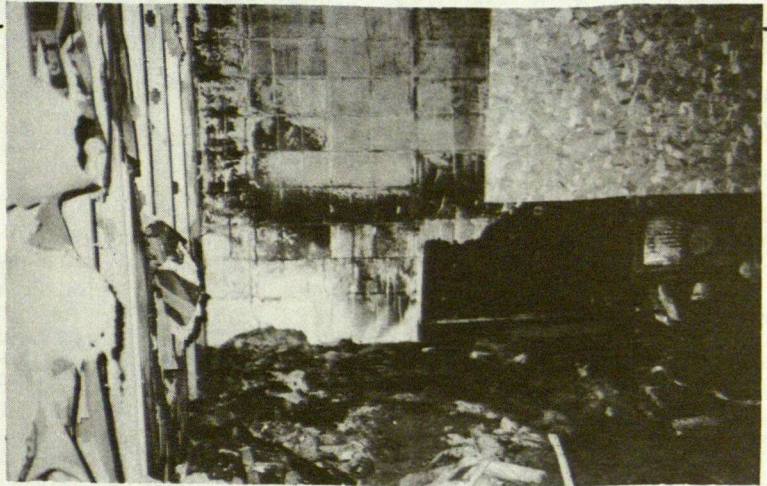
Jean Paul Martin, a lecturer from France, has come to stay here for an academic year. American Professor Jerome Oetgen is now lecturing at the English Philology Department. He is Doctor of Philosophy (in literature) from Seton Hill College, Pennsylvania. He delivers lectures on the history of the English language and literature and consults students and teachers on language problems.

Jerome Oetgen has come to this country under Fullbright programme. The committee of this programme takes care of the interstate exchange of scientists, teaching staff and students. Some years ago Albertas Steponavičius, Professor of the English Philology Department, worked under this programme in the United States.

"It is good that scientific ties are being maintained even in a rather tense international situation," says Jerome Oetgen. "Scientific co-operation strengthens mutual understanding which is essential for safeguarding peace".

While at Vilnius University, Jerome Oetgen has concentrated mainly on medieval and Renaissance literature, on Shakespeare, and on his favorite writer James Joyce. He also familiarized himself with Lithuanian literature published in English: "The Amber Lyre", an anthology of the 20th century Lithuanian poetry, "The Forest of Anykščiai" by A. Baranauskas, "Beads of Amber", a collection of Lithuanian poetry translated into English by L. Pažūsis.

Antanas Stanevičius



Fire destroyed Fr. Petras Baniunas' room in the Franciscan Monastery. He is the Administrator of BRIDGES and Darbininkas.

Photo: Br. Daniel Yenkevich, OFM

ATTENTION, SUBSCRIBERS AND DONORS:

BRIDGES NEEDS YOUR HELP!

A fire in the Lithuanian Franciscan Monastery in Brooklyn, N.Y. necessitated the hospitalization of BRIDGES Administrator Fr. Petras Baniunas OFM and Fr. Benvenutas Ramanauskas OFM.

The extensive damages included the loss of Fr. Baniunas' records of recent subscribers to BRIDGES and addresses of those who customarily receive packages of BRIDGES for publicity purposes. A large number

of checks for subscriptions and donations was destroyed in the conflagration. A special loss involved names and addresses of subscribers and donors residing in Canada, England, Germany, Australia and Africa.

If you do not receive BRIDGES, please help Fr. Baniunas straighten out his records by writing details to him at BRIDGES, 341 Highland Blvd., Brooklyn, N.Y. 11207.

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GERA ŠEIMININKĖ

LITHUANIAN STYLE COOKING

BOILED BEEF BRISKET JAUTIENOS GABALAS

- 2 lbs beef
- 2 onions
- 2 bay leaves
- 2 carrots, leeks, celery, parsley
- salt, pepper

Use a fairly fat piece of meat. Place meat in boiling broth, containing vegetables and spices. Cover and cook at first on high heat and later on lower heat until tender. When done, slice into 1/3 in. thick slices, arrange attractively on a platter and pour warm horseradish sauce over the meat. Instead of horseradish sauce, tomato, onion or another spicy sauce may be used. Serve with boiled or mashed potatoes and various vegetable salads.

Instead of vegetables, buckwheat groats, barley or boiled, wide, homemade egg noodles mixed with butter and grated cheese may be served.

AGURKAI SU GRIETINE CUCUMBERS IN CREAM

- 1 large cucumber, peeled, thinly sliced
- salt, water
- 1 medium onion, peeled, thinly sliced
- cream — heavy, sweet
- vinegar
- sugar

Cover sliced cucumbers with 1 tbs. salt and water and let stand at room temperature for a couple of hours. Squeeze all the salt water out of the cucumbers. (This is the secret of this excellent dish.) Mix in sliced onion and cream. Now add vinegar a little at a time, mixing after each addition so that the cream does not curdle. The amount of vinegar, sugar and salt will vary according to taste. This dish complements baked ham very elegantly and can be stored a long time in the refrigerator.

First Parents

Certain scientists have determined that our first parents Adam and Eve were Russians. They had no clothing or apartment; they had only apples for food and believed that they lived in paradise.

AČ

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