

Bridges

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THE YEAR OF ST. CASIMIR, 1484-1984

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AL PENA PHOTO

Victor Palciauskas,
new champion
of world correspondence chess,
with his physician wife Aurelia
in their California home

Victor Victorious!

By Alex Dunne

For only the second time, a U.S. player has won the world correspondence championship. Victor Palciauskas has earned an outstanding victory in the 10th World Correspondence Championship, finishing undefeated ahead of J.S. Morgado of Argentina. The first U.S. player to win the title was Hans Berliner, who placed first in the fifth world championship in 1968.

Although the outcome of the 10th championship seemed in doubt for many months, Palciauskas actually won the title decisively, a (probable) full point ahead of his nearest rival. Morgado tried hard, both on and off the board, fighting to keep in the contest by claiming a forfeit against former champion

Yakov Estrin for twice exceeding the time limit. When the claim was rejected, Morgado appealed, but when the appeal was denied and the game in question ended in a draw, Victor could no longer be caught. His one remaining game against the Soviet player Sanakoev (which Victor assures us is a draw) became irrelevant, and the 10th world champion, Victor Palciauskas of Fullerton California, moved into very elite company.

Born October 3, 1941, in Kaunas, Lithuania, Vytas V. Palciauskas and his family moved to Germany in 1945, settling near Augsburg. In 1949 the family emigrated to the United States. At the early age of 5,

(Continued on page 2)

Victor Victorious

(Continued from page 1)

Victor learned to play chess from his uncle, but he developed a serious interest only at age 13. He received an expert's rating in his first tournament at the age of 16, and received his master's rating at 21 when he won fifth place at the 1963 U.S. Open.

Victor studied theoretical physics at the University of Illinois at Urbana, and soon discovered that his college studies were time-consuming and located him far from strong chess centers, so he had sights evoke images of both the in tournaments. In 1969 he received his doctorate in theoretical physics.

In 1970, Victor read an announcement by Walter Muir about the International Correspondence Chess Federation's tournaments leading to the world correspondence championship. He decided at that time to attempt to win the world title.

This year Victor moved to California with his wife, Aurelia who is a doctor of medicine. Here Victor carries on research projects at Chevron Research and hopes to pursue his other hobbies of tennis and skiing, in addition to correspondence chess.

Victor writes: "For me, correspondence chess has been a perfect compromise between my love for chess and the demands of my profession. It provides me continuously with an opportunity for meeting world chess competition from the leisurely setting of my home, and now I am no longer limited to one or two over-the-board tournaments, for which I have to travel long distances.

"The other features of correspondence chess that I enjoy are (1) there is no time pressure on the clock (!), (2) one can study the opening and innovate as the game progresses, minimizing memorization, and (3) errors are minimized and strategy becomes most important. Last, but not least, correspondence chess gives me an opportunity to meet and correspond with people from all over the world."

(Courtesy Chess Life)

AN INTERVIEW WITH THE CHAMPION

Victor Palciauskas agreed to give an exclusive interview to *Chess Life* immediately after the news came that he had won the 10th world championship.

CHESS LIFE: How does it feel to be the world champion?

VICTOR PALCIAUSKAS: Extremely satisfying and as exciting as I imagined it to be. Winning the *world* title in any competition has a very special meaning.

CL: Is chess an art, science, or sport?

VP: The hardest part of this question and certainly the longest to answer would be defining *creativity art, science*. I view chess as a competitive game of skill through pattern recognition. For example, when we have a position that most recognize as a win for one player, we hear the remark "just a matter of technique," meaning we recognize the pattern on the board, and the method leading to a win is known by most people. On the other hand, we have also seen positions where a talented player plays a "brilliant" sequence of moves that leads to a win. The position in this game was also a win, just as in the previous case, but the pattern was not recognized by most people, so it's called "artistic" or "creative" chess.

CL: Do you have any correspondence techniques or procedures you would recommend to postalites?

VP: Nothing very specific, since this is a very individualistic matter. I approached my games in the tournament as I would a research project in physics, by formulating a detailed plan for each game and carrying it out as well as possible. In correspondence chess, a *sound* plan is essential.

CL: Who are your chess idols?

VP: I have none, but when learning chess I did enjoy playing over the games of the old masters such as Capablanca, Alekhine and Nimzovich.

CL: To what do you ascribe your recent victory?

VP: Hard work, a very strong desire to win, good end game play, and a little bit of luck.

CL: How would you characterize your chess game?

VP: That's a difficult question to answer, since I seem to be involved in as many tactical games and openings as positional ones. I choose my openings for strategical and psychological reasons rather than style; that is, open or closed, tactical or positional.

CL: Are you as good at skiing or tennis as at chess?

VP: No, not quite, although now in California I play more tournament tennis than chess. Unfortunately, these activities plus my work do not leave enough time for skiing, so I'm destined to remain a solid intermediate skier forever.

CL: It has been alleged that U.S. players are at a disadvantage in international play — any comments?

VP: I cannot see any disadvantage that a U.S. player would have in international correspondence play.

CL: What are your views on the United States, position in international play?

VP: Unfortunately, it has not been very good. I believe that the primary reasons for this have been the lack of a strong organizational body promoting international play and the lack of competitive national correspondence tournaments to attract the stronger players.

CL: Who will be our next U.S. correspondence world champion?

VP: Well, judging from the backgrounds of the two U.S. winners, Hans Berliner, PhD. in computer science, and myself. PhD. in theoretical physics, I would guess that it will be some ardent chess-player who had "retired" temporarily from tournament chess to earn a doctorate in math or science.



3

notes
from
the diary
of a traveler

IN

LITHUANIA

Jonas Gedraitis

When someone is afforded the privilege of visiting a special place for the first time, things which were once simply read-about or seen in photographs at long-last blossom into a vivid reality. Buildings become tangible, people radiate with life, and historical sights evoke images of both the triumphs and the misfortunes of ancient times.

Such was the case in the recent past when I (a third-generation Lithuanian-American), along with others of Lithuanian heritage, traveled to the ancestral homeland on the Baltic in an attempt to experience the people, the culture, and the customs of our compatriots. That brief but fruitful visit was probably one of the most significant journeys for all those who attended, as it conjured up a treasure chest of educational and emotional experiences to last a lifetime.

From a cultural perspective,

Lithuanian cities exhibit a medley of historical, artistic, and architectural sights to behold. Museums and galleries of all kinds abound throughout Vilnius and Kaunas, while a variety of folk arts and crafts can be viewed and purchased in the many shops which line the city streets. The court-yards bedecked with trees and foliage, the many plazas and squares adorned with flowers, the old buildings and churches restored to their original appearance, and the narrow cobblestone or brick alley-ways all amount to the typical, somewhat medieval urban settings found in Lithuania.

Restaurants and coffeehouses of all styles flourish amidst the charm and splendor of the antique construction. Some are located in cellars and possess a certain cave-like quality — appealing to the local dwellers, students of Vilnius University, and tourists alike. The aroma of fresh coffee and pastry and the sounds of Lithuanian Folk Songs as well as

popular music from Western Europe and America permeate the air to entice the passers-by.

As for a more sentimental view, the countryside, which displays rolling fields and clusters of cottages surrounded by gardens and wooden fences, emits the spirit of Lithuania's ancient folk songs and legends.

Pertaining to a more personal aspect: Lithuania's people (much in contrast to Moscow's) seem to glow with a sense of self-respect and pride for the environment in the homeland. In spite of the severe shortages of goods at the marketplace, and the exorbitant prices of clothing, everyone appears to be reasonably well-groomed and deceptively happy.

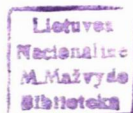
A naive observer might mistakenly conclude that Lithuania is a country that enjoys complete freedom. However, there exists another whole underlayer with an impact which may not always be perceived by the average visitor. The many communist slogans stretched across the tops of buildings, as well as the ever-present red flags and banners, serve as its symbols.

An inquisitive traveler may wonder, for example, why so many of the churches in Vilnius have been transformed into museums and warehouses rather than functioning houses of worship — particularly the church of St. Casimir, which bears the name of the nation's patron saint. Does it hold an ounce of logic to assume that a land which is more than 80% Roman Catholic would willingly forfeit such a church in place of a museum dedicated to the ideology of atheism?

I also learned that citizens with special talents are forbidden by law to earn extra money through any means of private enterprise whatsoever. Consequently, those who may have obtained more material possessions than the average person are afraid to let it be known, out of fear that the State would search their apartments and accuse them of dealing in capitalistic services.

Such phenomena seem foreign

(Continued on page 16)



AN AMERICAN SCIENTIST

WHO THOUGHT

HE WAS

FREE

Vytautas Skuodis, American-born prisoner of conscience, was sentenced in Vilnius in 1980 to 7 years prison and 5 years exile for alleged anti-Soviet propaganda. Despite his American citizenship, Skuodis was denied the services of an American lawyer and visits by U.S. consular officials.



Lithuanian Information Center

The Humanities Institute of Brooklyn College has extended a teaching invitation to Vytautas Skuodis, an American-born geologist, serving a 12 year sentence in Soviet labor camp for underground publishing activity. The invitation was delivered to Moscow by a Brooklyn College professor attending an international geologists' conference there in August.

In a letter addressed to Skuodis, Prof. Robert Viscusi, director of the Humanities Institute, explains that the Institute "wishes to invite you to deliver a lecture...exploring

relationships between research in the basic sciences and problems of environmental protection. We would like you to approach this theme from the point of view of your vast experience in hydrogeology and geological engineering". The Humanities Institute promotes intellectual and inter-disciplinary discourse on the campus of Brooklyn College of the City University of New York.

Viscusi also wrote to Academician A.P. Vinogradov, Chairman of the Section of Earth Sciences in the USSR Academy of Sciences, request-

ing that he use his good offices to support and deliver the invitation. "No theme more urgently makes clear the absolute necessity of scientific cooperation and good will between the leading industrial nations", emphasized Viscusi. "I feel confident of securing your support for this initiative. I know that this support will be crucial to the success of our invitation to Professor Skuodis," he continued.

Vytautas Skuodis was sentenced by a Soviet court to 7 years strict regime labor camp and 5 years internal exile under Art 68 - 1 of the Lithuanian SSR Criminal Code for "anti-Soviet agitation and propaganda". During his trial, which took place in Vilnius, Lithuania, on December 15 - 22, 1980, he was accused of listening to foreign radio broadcasts, of producing samizdat journals for university students, of authoring a 300-page manuscript entitled "Spiritual Genocide in Lithuania", and of sending appeals abroad allegedly distorting the "reality of Soviet life". He was also a member of the now defunct Lithuanian Helsinki Group and the first lay member of the Catholic Committee for the Defense of Believers' Rights. The Catholic Committee has since gone underground due to a crackdown on its known members.

The 55 year old geologist was born in Chicago in 1929. His family returned to Lithuania soon thereafter. He is still an American citizen.

From 1953 - 69, Skuodis conducted important geological surveys and supervised hydroelectrical projects in Lithuania, Latvia and Siberia. His scholarly articles appeared in numerous professional journals. He joined the faculty of the University of Vilnius as a lecturer of hydrogeology and geological engineering in 1969. An environmental protection group was founded and chaired by Skuodis at the University. Nationally recognized in his field, Skuodis' biographical sketch was even listed in the Soviet Lithuanian Encyclopedia.

Since his arrest, his wife and two daughters have been under regular surveillance, subjected to periodic searches and harassment on the job.

WHAT YOU SEE

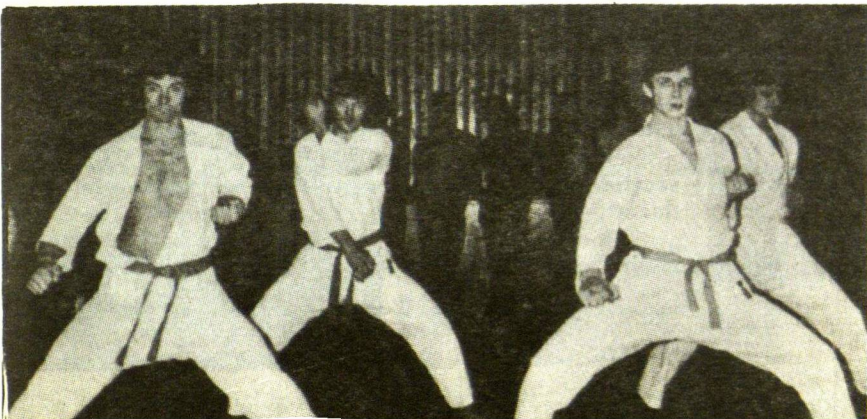
in
Lithuania



Circus
acrobat artist
Inga
Marijosiūtė
performs
in Klaipėda

Karate is becoming
a popular sport in Lithuania.

Award winners demonstrate:
Galkauskas, Karaliunas,
Kruvelis and Kaminskas



WHAT YOU GET

The underground journal *Aušra* (The Dawn), reports that students from all institutions of higher learning in Lithuania are now being drafted into the army; the Institute of Medicine and the Academy of Agriculture remain the only exceptions. In Latvia, draft exemption is limited to only one institution of higher learning. No students are exempted from military service in Estonia. This is how the most thoroughly militarized State in the world further strengthens its military forces and abuses young people.

Since the authorities want to create the impression that young people are "joyfully" going into the army, orders have been issued to organize "farewell ceremonies" for draftees in all institutions of higher learning, technical schools and factories.

The occupying power compels our young men to perform their military services in other "republics", where they must act as occupiers. Draftees must serve in the occupation army under difficult conditions. A young soldier is like a prisoner and must perform the most menial tasks. The officers, who are supported in this by military regulations, consider them without rights. Hard drinking is rampant among the soldiers. Suicides, desertions with weapons, murder of civilians occur frequently. Cars are frequently searched on the roads in an attempt to catch deserters.

By using Lithuania as a military *place d'armes* and by saturating the country with rockets of all kinds, Russian generals expose Lithuania to a grave danger, because in the event of war our land will be one of the primary targets. Thus, our small country, smaller than Switzerland, will not follow Switzerland's example as a neutral State, but in the event of war will become one of its first victims. The concentration of nuclear bombs in Lithuania already poses a great danger to all of us: in some parts of the country, radiation has reached very high levels. The city of Šiauliai is notorious for its particularly intense radiation and has a large percentage of abnormal births.

(Elta)

Sister M. Bernarda, S.S.C.

The New Lithuanian Opera

DUX MAGNUS

“DUX MAGNUS sounds like a fitting title for an opera to honor Saint Casimir,” my friend wrote in her letter to me about the opera to be presented in Toronto, Ontario, Canada. It was to be a climax to the World Lithuanian Catholic Congress held in Toronto, and to commemorate the 500th anniversary of the death of Saint Casimir, the Patron Saint of Lithuania.

The subject of the opera is the life of Saint Casimir. The libretto was composed by the poet Kazys Bradūnas; the music is the composition of Darius Lapinskas, both of Chicago, Illinois.

The world premiere was presented by the New Opera Company of Chicago at the Ryerson Theatre in Toronto, September 1 and 2, 1984. The two performances played to capacity audiences, and every Lithuanian present expected to enjoy “a thing of beauty.” However, it did not work out that way.

The opera begins in the 15th century when the father of Saint Casimir is King of Poland and the Grand Duke of Lithuania, and the action slowly drags on into the future. The static, drawn-out production makes one feel that it will extend to endlessness; and it did — three hours and then some.

The audience had no time to acquaint itself with the libretto beforehand because of the close schedule of the Congress. Seeing and hearing the soloists singing in as many as six or seven languages (Lithuanian, French, Spanish, Italian, Latin, English and even in ancient Tartar — reminiscent of *Carmina Burana* —) the audience could not understand what was happening.

The soloists were the “wonder of the day.” Their difficult melodies were most atonal, coloratura-like, and in the modern dissonant idiom that caused one to wonder how they were able to remember what was to be sung. To this maze add a shrill, high-pitched, cacophonous accompaniment of the orchestra plus the huge battery of percussion instruments and you had persons leaving the auditorium at intermission time, not to return. This was the reaction of an ordinary audience, one not accustomed to the strident sounds of modern music.

The soloists, the vocal ensembles, and Jonas Govėdas, the chorus master, deserve high praise for their accomplishments, for they surely spent countless hours of torturous rehearsals in learning their parts. There were some redeeming sounds in the choral presentations, but not for long — the contrapuntal sections had to resume the dissonant contemporary flavor.

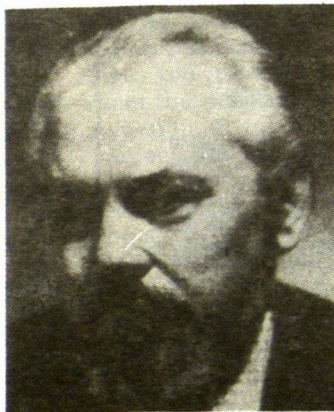
One listener said: “I had hoped that Saint Casimir would sing an aria to honor Our Lady.” True, there



Saint Casimir, Patron Saint of Lithuania



Poet-librettist
Kazys Bradūnas



Composer
Darius Lapinskas

was scant reference to the qualities that make a saint, let alone one canonized by the Catholic Church.

As the performance neared the end there was a lack of orchestral accompaniment — and this is when it should have been at its best. Also one missed the entractes, interludes, etc., which so enhance an operatic production. Could it be that the composer was hard pressed for time which is so fleeting when it comes to orchestrating? He also had too many other responsibilities: conductor, stage and lighting designer! Without a doubt, what Darius Lapinskas has achieved is truly appreciated by us Lithuanians. *Dux Magnus* is an input into our Cultural Heritage.

The title role was sung by Rimas Strimaitis, who seemed to be a bit heavy and mature-looking for a youth who was tall, slender, ascetic, and very ill; although his photo in the program is pleasing.

Others in the cast were: Gina Čapkauskas, the sorceress, who also doubled for Princess Ingrid; Jonas Vaznelis, the Bishop of Vilnius; Laima Rastenis, a girl of the fields who doubled for the Spirit of Lithuania; Bronius Maciukevičius, the Chancellor of Cracow; Kay Kasman, the Court Jester; Slava Žiemelis, the Queen; Alvin Giedraitis, a mother. Colorful costumes designed by Clotilde de Lilas were the highlight of the opera. The scenery, the stage decor by Ada Sutkus were simple, but effective.

Dux Magnus was a worthwhile and an excellent endeavor despite the fact that the audience was unprepared psychologically, spiritually and musically for the present-day.

Slava Žiemelis, the Queen



← Gina Čapkauskas, sorceress and princess

← Rimas Strimaitis in the title role

CATCALLS AND OVATION FOR A NEW OPERA IN PARIS

It is revealing to compare audience reaction to Lapinskas' opera with the reception a new opera received in France recently. Note the parallels between the Lithuanian and French operas. A musicologist reports:

Despite a few catcalls after the second act, wild applause and a standing ovation followed the world premiere in Paris of a monumental first opera by Olivier Messiaen, one of France's leading composers.

"St. Francis of Assisi," 10 years in the making, was conducted recently at the Paris Opera by Seiji Ozawa, music director of the Boston Symphony Orchestra.

"This is a very difficult piece for orchestra and chorus, but they put everything they had into it tonight — they didn't give up," Ozawa said after the performance of the six-hour work in three acts.

The complex score, which imitated bird songs, howling winds, rushing tides and horses' hooves, required five musicians to play 20 percussion instruments.

Laser lights, flashing white and gold spots and giant neon crosses dramatized St. Francis' spiritual evolution.

"During the dress rehearsal two days ago, Messiaen was very moved," Ozawa told a reporter from his dressing room. "I was looking at him very closely, and he was actually praying."

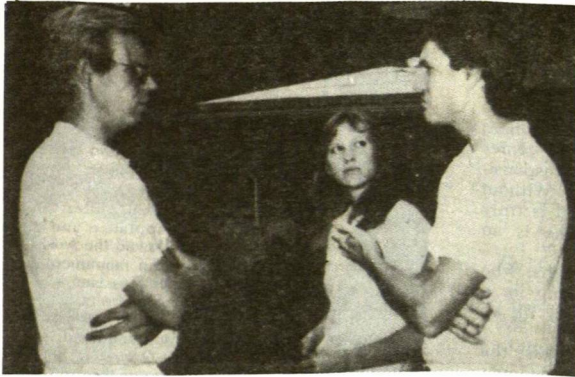
Lapinskas' *Dux Magnus*, like *St. Francis of Assisi*, evoked negative audience reaction; the music was difficult and the score complex. However, the parallel between the two operas ends in one significant area: in *Dux Magnus*, there was "scant reference to the qualities that make a saint", while *St. Francis of Assisi's* spiritual evolution was dramatized both scenically and musically and stirred the audience to wild applause and a standing ovation.

B. G.

WORLD-WIDE

LITHUANIAN YOUTH IS CONCERNED

Raymond Paskauskas



President of World Lithuanian Youth Gintaras Grušas (left) discusses plans

with two Baltic Youth reps for the proposed 1985 freedom-and-peace cruise of Balts.



N. Jankauskaitė, A. Vainius, V. Penikaitė add verve and charm to the literary

program of the St. Casimir Commemoration at the New York Cultural Center.



Curonian photo

At a challenging ski meet in Australia, American and Australian Lithuanians vie competitively

with each other and enjoy strengthening the bonds of their cultural and ethnic heritage.



Borusienės photo

In England, Canadian Gintaras Dance Group leader R. Karasiejenė accepts the first prize awarded to the group at the British Arts Festival, as dancers T. Valickis and A. Biskytė stand by.

Proud members of *Ateitis* (Federation of the Future) march with colorful banners at the Lithuanian Catholic Congress in Toronto.

BUT HOW CONCERNED?

While world-wide Lithuanian youth is organized for cultural activity, there are isolated groups who are frustrated in their desire to organize and contribute their talents. Raymond Paskauskas discusses one such group in Los Angeles.

A prime topic for concern that has been neglected within our Lithuanian ethnic community in the USA has been the quality of our selected youth leaders. Too often the ambitious elite among our youth continue to become leaders for that crucial organization — Lithuanian World Youth Association (Pasaulio Lietuvių Jaunimo Sąjunga). Unfortunately, that leadership has failed to attract any significant following from the masses or to establish long-range, all-inclusive goals.

The Lithuanian Youth Association on the local Los Angeles level is fast reaching a state of ennui with its ranks. There has not been a single cultural, academic or political program presented at our youth center for at least a whole year. Our *kavinės* have merely degenerated to the equivalent of a "bar" where minors can get tipsy. Rarely found are singles over 25 years old who eventually realize that *lietuviybė* has little to offer to them socially. (However, one's social status in LA does depend on how well accepted you are by the cliques and how far the grapevine comes your way.)

Beset by such problems, it would be reasonable for us to expect the World Youth Association's leaders — many of whom were elected from our own city — to lend needed help to a threatened local branch of their organization. Such has not been the case.

The World leadership, according to our contact with the local *valdyba* (committee), revealed to me that the World's president, Gintaras Grušas, does not wish to become involved; "local problems are not the concern" of "World's priorities".

Back in 1979-1981, some of us at

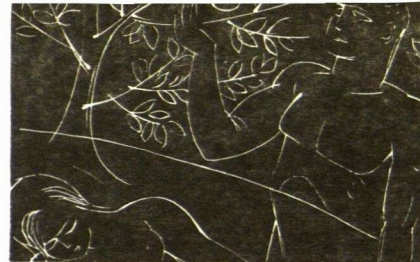
California State University, Northridge, organized a Lithuanian Students Association which attracted up to 20 students. We organized cultural displays on campus; invited guest speakers to lecture, e.g., Drs. Thomas Remeikis and Romuald Misiunas; and performed folk dances at the annual international fair. Dozens of Lithuanian subject texts were placed on our library's shelves, and letters on behalf of Lithuania's independence were printed in the campus paper.

With the welcome assistance of the Baltic American Freedom League, we had both Simas Kudirka and Vladas Šakalys speak at Cal State Northridge's student center. Our USSR Human Rights event attracted over a hundred American students and brought out the campus radio and newspaper to cover the news. But did anyone from the Lithuanian Youth Association ever approach our local club, co-ordinate activities, and give us moral support? There was absolutely nothing! Nobody cared about learning from us and organizing similar clubs at other colleges attended by Lithuanian-Americans.

Apparently, the young Lithuanian elitists, those "churchyard activists", have been more content to have their photos published in Chicago's *Draugas*. Even when I invited anthropologist Dr. Luicija Baskauskas from Cal. State Northridge to lecture about Lithuanian women in *Lietuva*, I could not find the support of the local *valdyba* for needed publicity. As a side note, the uncooperative *Lietuvių Jaunimo Sąjunga* president who refused to advertise Dr. Baskauskas' lecture is today a member of our World Youth Association.

I sincerely hope that my observations and experiences serve to challenge *Pasaulio Lietuvių Sąjunga* — The Lithuanian World Youth Association — to reset its priorities, if any, and begin moving in a more meaningful, functional manner. It has yet to better communicate its own existence to the masses. A start could be made with the founding branch in Los Angeles.

Is it a dead end street
like the "love"
in Baronas' short story



DEAD END STREET

"And you think — I loved her? Do you think I needed her, ever? Not once! Everyone is so stupid! I never suspected that people would begin to whisper that she and I were 'friends.' I did love her as a friend, but not as a girl. Look, I like you, but I don't have any wish to caress you or kiss you! You're certainly my best friend, that's true, and she was my best girl-friend. You know, even the closest friendships come to an end."

"Well, drink up, so you can tell me how friendships end."

"... Too bad! It did end. You know, I drink and drink and grow warmer, but I want to talk about her more and more, every time. You see, I want to make you understand that I never loved her. You know, I talk and my blood warms — I wonder whether from beer or the memories!... You must know that one doesn't have to drink to be drunk. How stupid people can be, who aren't drunk on beer, but their own spring foolishness! The drinks make me crazy, and the memories do, too... But you know that I like you, and want you to know everything that happened."

"All the same, I don't believe you. You loved her, and she ran away from you—?"

"No, she didn't run away. We broke up over nothing at all. In any case, we could just as well not have separated; it would have been the same, anyway. Well, the two of us were friends. You look at me and smile; you don't believe me. Surely, *in vino veritas*! Now really, can I lie to you, as drunk as I am? And you go on smiling! No—you want to laugh outright. — Well, we used to meet once in a while. Her father was a fine man. You know, I carried him home from a restaurant, once. When I lugged him up the stairs, the neighbors thought the house was falling down. From then on her father really liked me! And her mother liked me, too.

"So, I used to go and sit there; sometimes I played cards with her

parents; sometimes I had a crazy impulse to tease her. Later I began to explore the edges of real love. I would invite her to the movies, and she would accept when she hadn't any other place to go, or couldn't get out of it. I knew she didn't love me, but I laid siege to her. And violently, believe me. Hollow vanity made me want to bend her to my wishes. But you smile. You seem to think I couldn't live without her—?"

"All the same—I know. But I have to make it clear to my friend. You for instance, you have said all sorts of nonsense about me. Well, there was that one time — I visited her family, and there was a certain man, a stranger, talking to her. You know. So, all of us talked—I to the parents, and he with her. And then I left. Why should I have stayed? After all, it didn't matter. I went on home, but for some reason insomnia didn't let me sleep. I heard mice gnawing something, somewhere; insects pounded against the window-glass. I counted to a hundred, I went on counting. I even forgot to count—and she was still there before my eyes. She didn't move, she stood there for some reason, and I nearly went crazy trying to think how to get rid of her. Now, I ask you. Was that love? Of course not, it was idiotic stupidity.

"I'm glad we're drinking — otherwise I couldn't tell you anything about this. So, I said, she won't be his or mine.

"I took a small revolver with me. I slipped it into the pocket of my best suit, and went to see her. There he was, of course, with his arms around her; he wasn't the least bit embarrassed when I came in. The two of them sat on the sofa, and seemed to be smiling. 'How do you do?' I said to her, and clasped the little toy in my pocket. 'How do you do? It's good that you haven't forgotten us,' she said, as if she wanted to laugh.

"Later they talked to each other, and I looked out the window and bit my lips. God damn it, I tell you that wasn't love but idiotic jealousy that took pos-

session of me and didn't let me go away without having done something. You know, that would have been a defeat. You know that—it's much better to leave when you know that she'll be alone and torment herself.

"There they were, talking to each other and I, like a fool, stared through the window and watched the people hurrying along the street. Men, women, girls. God knows where they were rushing! You're a good friend!

"That's when she said to me, 'But couldn't you stay a little while? I stared at her and asked myself why I could be such a fool that I couldn't take her and have her. There he was, somebody else; in her eyes I was really a pitiful creature, but she, who had said those few words and had tied me hand and foot once more, now calmly stroked his plump, disgusting hand.

"Well, she wouldn't stroke him any more.

"Well, she wouldn't stroke him any more... I took out the little revolver. I could see a faint shadow of terror move over his face; her face became as white as death, and her fair hair seemed to turn still paler. And at that moment, from somewhere, a very weak voice—like one you might expect to hear from people rather drunk—began to sing outside the window:

When I was just a little girl,

I asked my mother what I'd be...

And do you know, the words reminded me that there were so many other wonderful things, not that silly love of mine. Not love, hell, but pride.

"Well, I'm drunk, and that's why I'm telling you sincerely that life is very broad and full of everything. But you know, the whole thing took place much faster than I could tell you now. I heard that song, and I stopped for a minute. Why the hell shoot somebody, when you could simply get drunk? And that's when I said: 'Hey, wouldn't you like to buy this trinket? It's a very good



Can love be a passage to joy like the "love" in Sr. M. Urban's autobiographical vignette?

ROAD TO JOY

weapon, and I really do need the money. Won't you buy it?"

"And what do you think he did? What would you have done? He bought it, of course. It's a hell of a lot easier to buy something that's completely useless, than to bleed from your mangled guts onto the floor. His hands shook as he gave me his last cent."

"Well, you robbed him."

"No, my dearest friend. Rob him? I didn't even threaten him to make him hand over his money. I *didn't* threaten him. He handed over his money in his joy at having saved his skin. Look, you must understand, yourself—it's better to pay for a heap of stones from any fool, than to let him send your best friend—maybe the most precious person in the world, in this case a woman—into another world. And it wasn't only that. After all, I had to find a way out. Listen, you don't think I ever told them that I was going to shoot them? For God's sake, no! Of course, they and I knew it perfectly well.

"Well, that's how I lost her. And it's good I lost her, because I never loved her and I don't love her now. So help me. I don't love her! I sold an object that could have brought a tragedy to me, and now here I am — I've drunk up all the money. And, do you know? I don't know, and I don't think you do, whether it's better to love or drink. Either way, people are stupid!"

"Your story is stupid, it spins in my head—but just the same, you've convinced me that that wasn't love, but some kind of silly ambition."

"So, let's go. I didn't want to tell you anything else, just that she wasn't ever really important to me. You see, I had to put an end to all your talk about me, all the gossip you started, that I was chasing her skirt.

"And now, I feel good being drunk and knowing that you believe in me. Isn't it wonderful when somebody believes in you, even when you're lying? But I've told you the truth now. My

How shall I do this? In what words can I express what eighty-five Knights of Lithuania felt during the fabulously organized trip and tour to the Ordination of our Bishop P. Baltakis by our president of the Maspeth Council 110, John Adomenas, and our national Secretary, Adele A. Dauzickas?

The following is what I gleaned from our Maine and Cape Cod travelers in the two comfortable buses:

"I felt a stronger feeling of unity between those Lithuanians who came to America when my parents did and those who came after 1940"

"This experience, in such a brotherly, united spirit, strengthened me spiritually and psychologically."

"Now I understand much better what Jesus meant when he commissioned His Apostles 'to go out and teach all nations'."

"When I heard The Most Reverend Pio Laghi, S.T.D., J.C.D. trying to speak in Lithuanian, I resolved to learn more of our beautiful Lithuanian language."

"Aš tik noriu verkti iš džiaugsmo ir dėkingumo Dievui kad Jis mums davė dar kitą vyskupą kuris tikrai supras mus visus."

"My faith has been strengthened by this togetherness during my first experience of seeing so many Bishops, Priests, Brothers and Sisters. I shall from now on pray more for the increase of vocations, and even speak to my three children on this subject."

friend, she meant as much to me as she did to you, and now she means nothing at all. Let's walk down the street!"

"O.K., let's go. Enough of this nonsense. After all, what could I care about your stories? Hey, where are you going now?"

"Why, we're going home!"

"You're going in a completely wrong way! Good Jesus, you used to find your

The next day, and the day after, I continued to ask the same question: What has this trip to our Bishop's Ordination in Portland, Maine, as well as the exploration of Cranberry World, Plymouth, Hyannis, Cape Cod, shopping sprees, good food, etc. etc., given us? — How has it enriched us? From all, I received the same answer.... "It gave me a stronger love for my Lithuanian heritage and an appreciation for all of God's people".

What did I experience personally? My heart was refilled with thanksgiving to the German Sister of Mercy who argued with me in 1928 and told me if I still wanted "to travel and be a business woman", that I with my Lithuanian nose should eventually learn Lithuanian, and serve God and his people by joining the Sisters of St. Francis of the Providence of God who were beginning a new Community on Grove and McRoberts Roads in Pittsburgh, Pa.

This summer as I watched my dear 90 year old mother, Mary Kuliesiene, born in America of Lithuanian roots, go to her eternal home, I fully realized that "The only things we will take with us are what we give away during our life on earth.... Our time spent in helping others, our talents used for others, and our material goods to ease others' burdens."

Thank you, mother, for teaching me this. Thank you for permitting me to become a Sister.

And thank you, St. Francis, for luring Bishop Paul Anthony Baltakis, O.F.M., to your ranks.

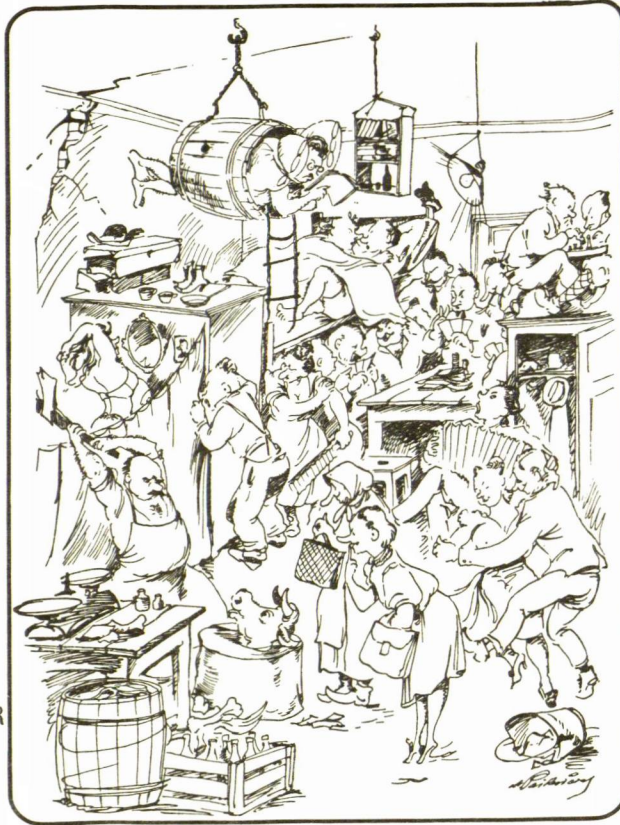
way home even when you were soaked to the gills! But now you take off in the opposite direction!"

"Wait! You know it's not so much out of our way. Don't you see, I don't love her, but I would like to go by her house. Just pass by, that's all, and look for a second at the dark red curtain she closes over her window."

(Translated by Milton Stark and Clark Mills)

displaced
persons'
camp
money.

FRANK PASSIC
STEVEN A. FELLER



Living conditions endured by displaced persons following World War II

In May 1945 Europe was in chaos. With the fall of the Nazis, Germany was sliced into Allied zones, and the process of rebuilding Europe began. War and its aftermath had uprooted thousands of people from their homes and countries, and many found themselves liberated from Nazi concentration camps with no place to go.

The care of refugees in Europe was handled by the United Nations Relief and Rehabilitation Administration (UNRRA) until 1947, when responsibility was transferred to the International Refugee Organization (IRO), which also was a function of the United Nations. These refugees became known as displaced persons (DPs), and the Allied powers soon realized they had a delicate problem to solve.

Two distinct themes emerged regarding the "repatriation" of DPs, most of whom were housed throughout the western zones of Austria and Germany. First, many Jews who survived the Nazi holocaust wished to migrate to Israel, then known as Palestine. How-

ever, the British Mandate allowed only 1,500 Jews to enter Palestine each month, thus delaying the relocation of Jewish DPs.

This backlog, in turn, created quite a conflict of interests. The control of Jewish DP camps rested with the American-Jewish Joint Distribution Committee (AJDC), which, although organized in cooperation with UNRRA, encouraged migration to Palestine.

Second, while the Jewish people knew where they wanted to be relocated, Eastern Europeans, particularly Lithuanians, had definite ideas about where they did *not* want to relocate. When the Nazis retreated from Lithuania in 1944, thousands of Lithuanians fled their country in advance of the occupying Soviet army, knowing of the terror to come.

By the end of the war, roughly 70,000 Lithuanians had made their way into Germany and Austria. At first, the Allied powers thought these people took up residence in western Germany against their will and that

they naturally would prefer to return to their homeland, but such was not the case.

The Allies, including the United States, initially accused Lithuanian DPs of being former Nazi sympathizers. They later realized that the actual reason for their reluctance to return to their country was based on the fact that because they witnessed the Soviet annihilation of Lithuania in 1940-41, they certainly would be executed or deported to Siberia if they set foot on their native soil. Still, to the horror of many, some were forcibly sent back by the Allies, never to be heard from again.

Accordingly, suspicion and distrust ran high in DP camps housing Lithuanian refugees. A large percentage of the inhabitants were professionals — physicians, engineers, jurists, teachers, public officials, artists and clerks — and would have been targeted instantly by the Soviet occupational regime if they returned home.

Gradually, western nations accepted the reality of the situation and opened their doors to large numbers of immigrants from DP camps. Many DPs made their way to new lives in the United States, Canada, Australia and Great Britain, while Jewish refugees, who before had languished in Hitler's concentration camps, witnessed the unfolding of the Jewish state of Israel. Following the war, many DP camps issued their own internal currency, which was used to pay workers and others within their confines. Generally, the money was spent at the canteen or "P.X." for needed supplies. A virgin field for collectors and researchers alike, DP camp money has caught the attention of numismatists in recent years, particularly as more and more unreported issues appear on the market.

With few exceptions, DP camp money research is scattered, and numismatic information is often incomplete. However, one must bear in mind that each camp's money was redeemed and destroyed, and residents had little cause to save it. Thus, many notes described in numismatic literature are one-of-a-kind, and all are considered very scarce to rare, bringing high premiums in today's market. Furthermore, it is safe to assume that more previously-unreported issues will appear as surviving DPs die and samples of camp money appear in their estates.

(Condensed from *The Numismatist*)

Elinor Sluzas

IMPRESSIONS OF DYNAMIC LEADERSHIP

Rome, the eternal city!

The Coliseum reminds us of a long time ago when the early Christians went to their death rather than deny Christ. Today, the magnificent Cathedrals and Basilicas of Rome stand as monuments to those "unknown soldiers of Christ" who, above life itself, stood steadfast in their faith.

In contrast, on Via Casalmonferato is the Pontifical College of St. Casimir, a modest complex which houses equally dedicated Christians. Many of their comrades died for their faith . . . some are suffering and dying today. Not in Rome . . . but in Lithuania.

I had the privilege to visit with the Lithuanian bishops and priests of the College and others from many parts of the world who came to commemorate the 500th Anniversary of the death of St. Casimir. You can rest assured that the Lithuanian Catholic Church in exile is in capable hands.

•*Msgr. Audrys J. Bačkis*, Vatican Under Secretary of the Council for Public Affairs of the Church. His commitment is in the service of the Holy Father. He is a man of great dignity and his very presence draws one's attention like a magnet.

•*Fr. Algimantas Bartkus* was the first to greet us in Rome. His enthusiasm engulfed us all and we wanted to help in any way we could. Six months ago, Father Al came from Frackville, Pa. where he was pastor and spiritual advisor to Council 144 of the Knights of Lithuania. Their loss is Rome's gain.

•*Bishop Vincentas Brizgys* of Chicago and Honorary Member of the Knights of Lithuania is a very special father to us! His concern and love for everyone is the visible force behind his immense popularity. With great admiration and love, we wish him long life!

•*Archbishop J. Bulaitis*, London, England. I was introduced to the Archbishop by Bishop Deksnyš when he said

"I would like for you to meet my boss." After a hearty handshake and a few words of greeting which ended with a robust laugh. I knew I had another friend. If you're ever in London, call him and say "Hello" . . . you'll be glad you did.

•*Fr. Albert Contons*, President of the Lithuanian Priests' League and Honorary Member of the Knights of Lithuania. Father is a very busy yet gracious man. He always has time to share a few minutes with all, whether it be to give his advice or just listen.

•*Bishop Antanas Deksnyš* of Rome is bishop for Lithuanians in Western Europe. With his warm hand-clasp and friendly smile, he put all of us at ease and made us feel that we were at home. He is a man of compassion and great dedication.

•*Msgr. Anthony Janušas*, Rome. A man of many talents. He is entrusted with innumerable responsibilities for the Lithuanian College of St. Casimir. It seems that everyone who needs something calls Father. Lithuanians around the world know Father Anthony.

•*Fr. V. Kazlauskas* of the Vatican Radio Station escorted us through the facilities and explained the various departments and functions of each area. Father broadcasts on a regular basis to our brothers and sisters in Lithuania. We were impressed with his important work.

•*Archbishop Paul C. Marcinkus*, Pro President, Pontifical Commission for the state of Vatican City. We visited him in his office and presented him with a hand carved crosier, a gift from the Knights of Lithuania. He greeted us warmly and made us feel like long lost friends from home.

•*Fr. Casimir Pugevičius*, Director of Lithuanian Catholic Religious Aid. Member C 110 of the Knights of Lithuania. Even though there are many tasks which cross his desk each day that need attention, he always has time

for one more. When the St. Casimir's celebration was in the planning stages, Fr. Pugevičius was a vital part of it.

•*Archbishop Charles A. Salatka*, Archbishop of Oklahoma City and Honorary Member of the Knights of Lithuania. Even with all of his clerical functions and so far removed from the Lithuanian mainstream, the Archbishop came to Rome. He expressed with enthusiasm his pride in his Lithuanian heritage and what a privilege it was to be a part of this great St. Casimir's celebration.

•*Fr. Peter Stravinskas*, Catholic League's East Coast Director is affable, with quick wit and charm. He is an extraordinary young man with strong convictions.

•*Msgr. Ladas Tulaba*, Rector of the Lithuanian College. With a firm yet gentle hand, he kept order in what could have been chaos, with such a grand undertaking as the 500th celebration of St. Casimir. He is a dear and cherished friend of the Knights of Lithuania. Supreme Council officers, Loretta Stukas, Elsie Kosmiskie, Mary Ann Lepera, Nancy Miro, Anne Wargo and I, will be forever grateful to him for the great privilege to participate in the Pontifical Mass at St. Peter's Basilica on Sunday March 4, 1984.

More than one hundred Lithuanian priests, many of whom were American as well as Knights of Lithuania, walked in procession with the Holy Father Pope John Paul II.

We are very proud of all of the dedicated Lithuanian clergy who work so diligently to keep us together as a Catholic Lithuanian Family. We in turn must give of ourselves to insure the success of their work and the future of our children.

The Lithuanian College in Rome NEEDS OUR HELP. The priests are so far away from us . . . their Lithuanian family! Let us not forget them. They work with faith and dignity, content in their humble surroundings.

Can we be content . . . we who have so much?

Will we share . . . with those who are doing God's work on earth?

For information:

*Pontifical College Lituano
of St. Casimir*

*V. Casalmonferato, 20
I — 00182 Rome Italy*

Cooking

LITHUANIAN STYLE

In her creative Connecticut kitchen, Aldona Marcavage treasures her Lithuanian recipes; she collects them,

translates them and, testing them out, transforms them to please all tastes, making them international.

SHEPHERD'S KUGELIS PIEMENUKŲ KUGELIS

5 large potatoes
1/4 lb. bacon
1 onion
2 tbsp. evaporated milk
1 packet MBT chicken broth
1 cup grated potatoes

Peel potatoes — cut one end off so they can stand up. Cut off a cap from top — scoop out insides (with vegetable peeler) leaving a thin shell. Dice bacon and fry crisp — add diced onion and fry till limp. Add 2 tbsp. evaporated milk and MBT broth — set aside. Grate potatoes. Add rest of ingredients — mix well — stuff potatoes. Top with cut-off caps, lightly buttered. Arrange on greased cookie sheet. Bake at 400° F — 15 min. (or 350° F — 20 min.) Remove caps to brown inside. Bake another 10 or 15 min. until golden. Replace caps. May be served with sour cream, sauerkraut, any kind of meat — or a meal by itself. May be garnished with a ring of steamed carrot circles and a sprig of parsley.

Adapted from Uginčienės Zemaičių Valgiai

LITHUANIAN TORTE OF APPLES LIETUVIŠKAS OBUOLIŲ TORTAS

1-3/4 cups flour
1/4 lb. butter
2 tsp. baking powder
1 cup sugar
8 to 10 large apples
2 eggs

Melt butter, add sugar gradually, beat well. Add eggs, mix thoroughly. Add flour combined with baking powder and beat well. Spread on bottom of a spring form pan.

Pare apples and cut in eighths and stand them on end. (It will look like a flower of apples!)

Sprinkle with cinnamon and bake 350° for 1 hr. Cream 1/4 lb. butter and 1 cup sugar and add 2 eggs. Pour over top of baked torte, and bake 15 minutes at 325°.



MILK CRACKER STUFFING PIENO SAUSAINIŲ KAMŠALAS

Boil giblets in 2 cups water with a little onion, carrot, 1 small bay leaf, a dash of salt and pepper till tender. Strain — set liquid aside — dice giblets — set aside.

Roll and pound milk crackers in a plastic bag with a rolling pin till crushed. Place in large mixing bowl — set aside.

On low heat melt 2 tbsp. butter — add:

1/2 cup diced onion
1 cup diced celery
1/4 cup chopped parsley
the diced giblets
1/2 cup sliced mushrooms (optional)
1/2 tsp. poultry seasoning
1/2 tsp. dried tarragon
1/8 tsp. nutmeg
1/2 tsp. cinnamon
2 packets MBT chicken broth

Saute five minutes — add about 1 1/2 cups milk and 2 tbsp. butter. Heat — do not boil. Pour over cracker crumbs. Add slightly beaten 3 eggs, and enough broth from giblets to make mixture soft (not watery). Stuff turkey (or chicken) — Spoon left over mix into buttered baking dish — dot lightly with butter. Bake the extra mix at 350°. 25-30 min. or till golden brown.

There are no exact proportions for ingredients. Taste and adjust seasoning to suit personal taste. If stuffing is made ahead — refrigerate, covered, in separate bowl until baking time.

(Breakfast sausages may be added for variety — giblets may be omitted and served in gravy instead or fed to the cat — if no one likes them.)

EGG LILIES KIAUŠINIŲ LELIJOS

6 or 7 hard-boiled eggs — cooled
1 lb. smoked sausage or ham — thinly sliced and cut into small circles or squares
Lithuanian black bread cut into circles or squares to match meat
3/4 cup mayonnaise or sour cream
Reserve: dash of salt, pepper, and finely chopped fresh dill weed or finely cut scallion greens.

Heat 2 tbsp. butter in fry pan — quickly fry meat on both sides. Remove from pan — set aside. If needed add more butter and fry bread quickly on both sides. Remove to platter. Place thin slice of meat on the bread. Cut a thin slice from large end of eggs so they can stand up. From top downward of each egg make 5 incisions and peel back carefully — so they resemble lily petals. Stand eggs up on top of bread/meat. Shake a small dollop of cream or mayonnaise on tip of each egg — sprinkle very lightly with salt and pepper, some chopped dill or scallions. Decorate platter with sprigs of parsley, (lettuce, chickory, scallions may be used). Encircle egg lilies with radish roses.

ONA'S SAUERKRAUT ONOS KOPŪSTAI

Saute one large diced onion in 4 tbsp. (or more) bacon fat or butter (or oil) till onions are limp. Add 2 lb. bag sauerkraut — juice and all, 1 tsp. sugar, a pinch of pickling spice, 1 bay leaf. Add one small head of fresh cabbage, finely sliced — a dash of salt and pepper, 1 tsp caraway seeds, 2 packets MBT chicken broth, mix well and taste to adjust seasoning. Cook over low heat for about 10 minutes. Do not over-cook. Just long enough for fresh cabbage to get limp — but not mushy.

This can be used as a vegetable with boiled potatoes (in jacket) or stuffed into a goose — or placed in a casserole with cut up pieces of duck on top. For cabbage soup — add stock.

LETTERS

I enjoy my Grandmother's copies of BRIDGES. *Ačiū* for printing it in English!

*Kevin McDermott
Hartford, Conn.*

Thanks for doing such a great job. The magazine is for my daughter but I find myself reading it first.

*Rimvyda Reilly
(Valiukėnaitė)*

The quality of BRIDGES has become such that my family and I — as well as my World Geography students — would miss you.

*Joan Laframboise
(Ruggles-Raugalas)*

You are doing an excellent job, not just for us Liths but for all freedom-loving people.

*Dr. James J. O'Neil
Kettering, Ohio*

A dear friend just returned from Lithuania and found it worse than slavery. Her cousin is Vytautas Skuodis who is in Siberia for writing a book on how the Russians are trying to destroy the Lithuanian language and spirit.

Anna Valentukonis

My cousin Ben and I had such a good time in Lithuania, we are thinking of going again in 1985.

*Anthony Blazis
Poquonock, Conn.*

We hold your important work in high esteem: the bridges grow stronger. We wish you continued success in your work against the destruction of Lithuanianism within bondage, which in freedom we too often fail to appreciate.

*Antanas Valiuskis
Barrington, R.I.*

The last few issues have been outstanding. I enjoy BRIDGES immensely.

*Rev. Timothy Burkauskas, O.S.P.
Czestochowa Monastery
Doylestown, PA.*

I am very proud of my Lithuanian heritage and of those who have suffered Russian atrocities so courageously. We continue praising your wonderful magazine.

*John Vichinskas
Dearborn, Mich.*

A Valuable Historical Study

With admirable skill and diligence Sister Virginia Marie Vytell, a member of the Community of the Poor Sisters of Jesus Crucified and the Sorrowful Mother, has written an historical study, *Praise the Lord, All You Nations*.

The title seems to indicate a purely religious work, but actually it is an impressive, concise history of the Lithuanian nation in its homeland and in its emigration to the United States, with special attention given to the life of Rev. Alphonsus Maria, C.P., founder of the Community of the Poor Sisters of Jesus Crucified.

The book, is rich in historical facts about Lithuania, information about the cultural life of the people, their literature, their struggle for freedom and independence, and their sufferings under Soviet occupation.

The historical contents of the book were verified by Prof. Bronis Kaslas, the historian Rev. Casimir Gečys, a journalist and writer Liudas Dovydešnas, and others. It was written with love for the Lithuanian nation, and with a background of parallel events in neighboring countries and throughout the cultural world.

With this publication, Sister Virginia Marie Vytell, an American Lithuanian author, gives very valuable service to our nation and to the country of our fathers. To obtain a copy of the book, write to the author, Sister Virginia Marie Vytell, CJC, St. Mary's Villa Convent, Elmhurst, Pa. 18416. The price of the book (351 pages) is \$8.00, plus \$1.00 postage.

Rev. Juozas Prunskis

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After death, Mussolini and Hitler came to the gates of heaven. Here, the Lord demanded good works from them.

"Well —," Mussolini said "I created the Vatican State and protected it."

Hitler too reported his "good works": "Remember those who killed your Son; well, I took care of them."

Finally Stalin arrived. "You know, Lord, I have had my faults but I have one great merit. Remember how your Son loved the poor and the oppressed. Well, I created 200 millions of them for him to love."

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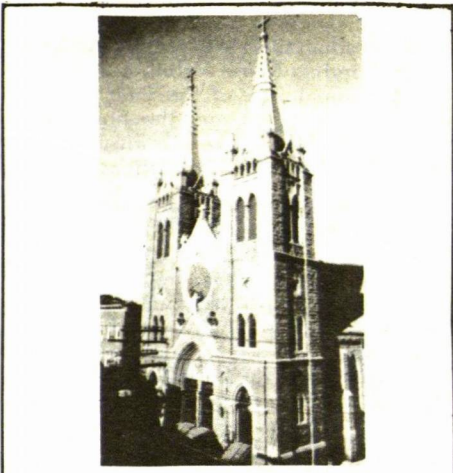
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A GIFT TO BRIDGES

Rev. Pascal J. Sabas, the pastor of the oldest Lithuanian church in the U.S., St. George's in Shenandoah, PA, has procured a unique gift for his parishioners—a subscription of BRIDGES for each of St. George's 900 families, so they might explore their Lithuanian heritage. A marvelous way of wishing Lithuanian-Americans a Blessed Christmas and Happy New Year..

Diary

(Continued from page 3)

to those of us from another way-of-life, but, obviously represent the "normal" to those who live in countries subjugated by the Soviet Union. These contrasting realities, which juxtapose a proud and well-bred ethnic people against an archaic and repressive political system, manifest themselves only to those who actually visit Lithuania. People who bury themselves in a stack of anti-Soviet literature and photographs on the subject cannot possibly experience the real Lithuania.

As a footnote to this extraordinary journey, let us remember that even though we may represent Lithuanian-Americans of subsequent generations, we are still of the same blood as those who live back in the homeland, and, just as our Lithuanian compatriots look to us through a beacon of hope for a brighter future, so must we offer in return a spirit of brotherhood and good-will to fulfill that hope!

Bridges published by the Lithuanian - American Community, U.S.A., Inc., eleven times a year. Through the 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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