

Bridges

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LITHUANIAN - AMERICAN
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THE YEAR OF ST. CASIMIR, 1484-1984

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St. Luke, 2:

there
was
no
room
for
them
at
the
inn



These three hearty little cherubs are not bound for heaven.

They gaze at us sombrely from the wall of Sts. Peter and Paul Church which entombs the remains of Lithuania's only saint, exiled from the Cathedral of Vilnius which Kremlin-directed officials transformed into a museum.

Just as there is no room for St. Casimir, there is no room for Lithuanian children in the inn of communism.

When Fr. Sigitas Tamkevičius

was sentenced to six years at labor camp and four in exile for "anti-Soviet agitation and propaganda", one of his offenses was the organization of processions and a children's Christmas party on church grounds. Similar episodes abound throughout Lithuania. In Alytus, Rev. Pranas Raciunas was fined, threatened and reprimanded for permitting a children's Christmas party and disturbing "the neighboring residents". In Simnas, children were forbidden by officials to participate in any proposed Christ-

mas programs, attend a Christmas party, serve at Mass and sing in the church choir.

In school, teachers bully and ridicule children who go to church. The students at Kaunas Intermediate School were given an object lesson when their popular principal Mr. J. Janciauskas was dismissed from his job. Mr. Janciauskas, having been invited to a wedding as "match-maker" — an old comic Lithuanian tradition — attended the ceremony in church and, for this "crime," he was discharged on the grounds of "immoral conduct".

Last year hundreds of sympathizers sent Christmas messages to the beloved prisoner of conscience Fr. Alfonsas Svarinskas, but only seven of the letters got to him.

No room. No room. No room in the communist inn for the likes of St. Casimir and Lithuanian children who venture to church.

A Russian poet has written, "If the globe of the earth were encased in a hard cover of cement, life would still come bursting out."

And so it does. Each year Christmas returns and, with it, the celebration of life with the Christ Child. With or without parties, families get together, even though people must go to work on Christmas, and the spirit glows through the darkness like a resplendant star.

Perhaps we, safe in our materialistic comforts, should be more aware that those with the gift of faith that is threatened, experience a greater inner joy in their togetherness than those who take the gift of faith for granted and hide it under tinsel and gewgaws.

Demie Jonaitis

Vladas Šlaitas

THE GREATEST PUNISHMENT

If you want to punish a man
beyond what he can stand,
don't shoot him,
don't hang him,
don't lock him for life in a cell.

Send him away; reduce
his fatherland to ash-heaps; flood
his green fields with blood-red brine.

Exile him; then he'll be assaulted
by thousands of eyes, knife-keen
and strange; each day unfamiliar trees
will hang him; homes of strangers
and alien habits
will be his prison to the end of his days.

If you want to punish a man,
banish him; let him walk day after day
in the shadows of unfamiliar homes
until his feelings run dry
and his veins grow parched
and all that is left of a man
is his shadow.

You want to torture a man to death?
Exile him.

(Translated by Demie Jonaitis)



EXILE

The soul-shattering pain which this Lithuanian American experienced when, after many years of exile, he visited his homeland Lithuania,

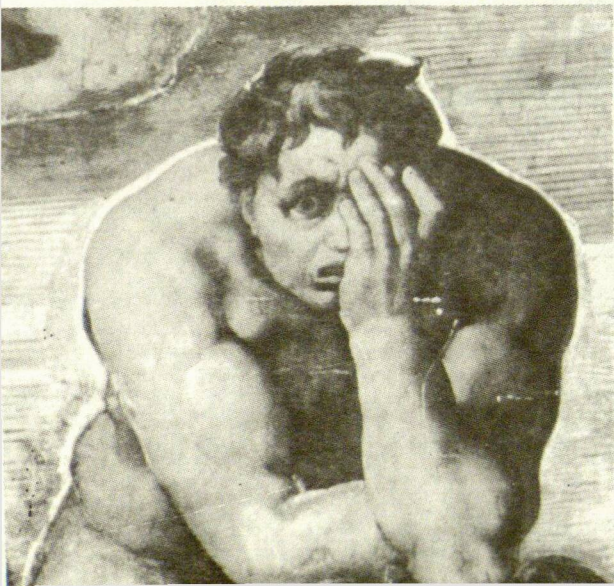
was photographed by empathetic photographer Antanas Sutkus. The anguish was not posed. This was one of those crucial moments in life when the

forces that shape and misshape a personality converge into an explosive reaction. The exile we see catches his upswelling tears with an American

handkerchief while he holds a bouquet of Lithuanian flowers, the traditional gift of warmth and beauty the hospitable people of Lithuania offer their visitors

In handling his pain, the exile resembles the agonized Lost Soul on Judgment Day in Michelangelo's painting in the Sistine

Chapel in Rome. There is the same upswell of grief and despair, his fingers protecting his left eye, while the other gazes at the world, hopeless.



HOME COMING

“... no room for them at the inn...”

The unbridled wind raced through the tops of the constantly swaying tired pines and firs. It chased after dancing, shining and beautiful snowflakes, tiny fragments of shimmering stars in the December cold, until with glassy hands they attached themselves to upturned furrows or were driven into the black line of the forest. The wind raced on, wild and tireless. The pines and firs, like old women, waved their green shawls.

Below, under their shawls and underneath their roots, three men huddled together in a concealed bunker. A flame tried to hide itself in a small portion of oil. It sputtered and flickered. Weird shadows draped themselves on the branch-lined walls.

One of the men stood up. He was tall and the dugout under the high shafts of the pines was so low that he had to bend over. The light of the spluttering flame illuminated the sagging shadows on his young face. He looked at the other two sitting in that earsplitting stillness.

“Kazys, I want to go home,” he broke the silence.

The one called Kazys raised his head. A flicker of mild impatience showed in his eyes.

“Home, you say?” he asked.

“Don’t be insane, Vytas! We have no home. This is our home.”

“But today is Christmas Eve,” said Vytas, looking at the small flame. He searched through his pockets, slowly rolled a skimpy cigarette and bent over to draw a light from the makeshift lamp.

“Christmas Eve, is it?” said Kazys. “You’ve been reading too many books, Vytas. It’s only in novels that you find people braving the storms and the snow on Christmas Eve to come home and find their loved ones waiting. And brothers, we’re not characters in a novel! Besides, what good would it do you or the country to die on Christmas?”

“What difference does it make when you die?” the third man broke in. “But it’s true. It’s too dangerous to go through the village. The Reds are too wise. They are the devil incarnate. They know that as the wolf looks to the forest, we look to our homes. They know we want to visit our own. They’ve guessed right. No, today is not the day, Vytas. You’ve been home recently. It’s all the same for Kazys and myself. We’ve already lost our own and our

homes. And that’s good, if you can call this hell of a life good! It’s not bad to know that you have nothing to lose once you have lost everything that you value above all,” he added wryly. In the dim light Vytas saw what passed for a smile and turned away afraid to see the tears.

“Stop it, Jonas!” said Kazys.

“As if we don’t know what it is to lose people with whom we have grown up, people who will never return! The very thought of it, hour after hour, preys on us just like these days that seem to have no ending,” added Vytas.

“Forgive me, then. Ours is a dog’s life and one gets to talking like a dog.”

After a minute Vytas spoke up:

“I’m going home anyhow. It’s worth it. I’ll bring you a Christmas wafer apiece and some straw. Then we’ll draw and see who will be the last to get a bullet with his name on it. I’ll bring something to eat if my mother has anything left. My mother would always get me something for Christmas when I was small. How we used to wait! Now, she and my sister are waiting.

I want to forget the war. Peace must come to the earth. I won’t even take a gun. I don’t need one. I want to greet the One Who is to be born peacefully... Everything will come out all right. It’s windy; it’s dark. The Reds can’t be on the watch every day. From the edge of the forest I’ll cut through the cemetery, then through the gardens, and — home... It’s Christmas throughout the world. Bells are ringing, people are happy and greet each other with kisses. I’ll bring back a little of that happiness. At least for once I want to go home a free and peaceful man. Do you think my mother and sister will cry when they see that I’m without my automatic? They hate all weapons, for weapons kill... I’m going home. I’m bringing my mother a present, a big present, my return...”

“Yes, and perhaps not return to us,” said Jonas.

“Well, you can try,” Kazys said. “It’s not always that someone doesn’t return”.

“It’s almost midnight. I’m going before it’s too late,” said Vytas.

“But not without your gun. The Reds don’t celebrate Christmas. They don’t know what peace is. Do you think that they’ll show you any good will?” Kazys slung an automatic rifle around his neck. The act was a command.

“I won’t use it! I won’t need it! Why, the shots would wake up the sleeping Infant and His Good Mother would have to sing Him a lullaby. But if you say so, I’ll take it.”

Without a word Jonas took off his sheepskin and Vytas put it on. After a while he left, and a cold draft of air took his place.

Vytas went through the forest happily. He wanted to talk to the wind and the pines and to wave his hand at the stars. There was the north Star! It was shining now. It had been shining since the time it led the Three Kings to the Child. He came to the edge of the forest. All was quiet. In the distance a dog barked now and then. The snowflakes brushed his face. The wayside cross was still standing but with one beam half broken off as if extending an arm to bless the white stillness of the countryside. All quiet in the village. No movement on the street. The patrol, usually alert, must be sleeping or playing cards in a warm room. There was no light in the little home where his youth had flown so swiftly by. He pushed on the door. It opened. Strange that it wasn’t locked. They must have known that he would come.

“Is that you, Vytas?” his mother’s voice came from the darkness. “I knew that you would come. I recognized your steps.”

He kissed her in the dark, glad that he was unable to see her tears. His sister lit a candle in the adjoining room. Its light came through the half-open door and they sat in the dim shadows. Their hands were light and warm and soft on his shoulders. Vytas looked at his sister. Her eyes were full of molten silver that flowed to the ground and spattered on his and her hands.

“Don’t cry, Gene,” he comforted her. “I’m here and everything is fine. Christ was not born for nothing. I’ll have to leave, but I’m here now.”

His sister bit her lips. She cried, yes, but from happiness or sorrow? She didn’t know herself. The minutes were passing. His mother had already filled a knapsack.

“I even put in some ‘God’s bread,’” she said putting everything on the chair.

Vytas grabbed a fistful of straw from under the tablecloth and stuffed it into the bag. His mother and sister watched him. For a short while

(Continued on page 12)

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MARČIULIONIENĖ'S ART

CHRISTMAS EVE

IN INDEPENDENT LITHUANIA

In Lithuania we did not anticipate Christmas Day with as much excitement as Christmas Eve, known as *Kučios*. This was the day of days and the eve of eves. In our district, we never heard of Santa Claus, and never received any Christmas gifts. Nevertheless there was still much color to *Kučios*. Long before sunset, my two brothers and I dashed over to auntie's house. Shaking the snow from our *klumpės* (wooden shoes), we entered, reciting the customary prayer, *Tai buna pagarbintas Jezus Kristus*. (Praised be Jesus Christ). *Ant amžiu amžinuju*. (For ever and ever) would be the reply.

With the rising of the evening star, the table was covered with a pure white linen table cloth, on which hay

was strewn. A sacred picture of the Nativity predominated on the table with figures of cows and donkeys, so that we might be brought closer to the understanding of conditions at the birth of Christ. Now the family gathered about the table. The dishes were set on the hay and a 12 course dinner commemorating the 12 apostles was served, a festive meal that only *Kučios* could offer.

First we prayed, then the *plotkelė*, a rectangular wafer bearing the image of Christ, was broken into as many pieces as there were persons at the table; each member kissed the blessed wafer and ate his own allotted piece. Then followed chopped herring mixed with seasoning; herring cutlets rolled

in flour and linseed oil, fried fish, boiled potatoes, biscuits and *baravykai* — the king of the mushrooms; *slizikai* — a batter biscuit, some plain, others mixed with poppy seeds, cut into dice to be eaten dry or in the milk of ground poppy seeds, then thinned with unsweetened water-diluted milk. There followed a hot porridge *kisielius*, of oat flour mixed with water and sometimes in the crust of rye bread, leavened for about 12 hours, cooked and eaten with the poppy-seed milk, which gives a sharp but pleasant flavor. A fruit compote and *midus*, mead — a sweet drink made of hops and honey — completed the *Kučios* meal.

According to custom, the meal lasts for three hours and to make certain that it did, stories concerning the Nativity and miracles, were told. On Christmas Eve, it was said the waters turn sweeter, and even the animals could speak with human voices so that they might praise the glorious name of Him who brought peace on earth. The hours never passed more rapidly.

Of course, we sang many carols. Since *Kučios* falls on the names-day of Adam and Eve, *Adomas ir Jieva* was one of the proper hymns to be sung. Because an apple is connected with the lives of Adam and Eve, a game of prediction was played with an apple. The apple was cut and divided among the members of the *Kučios* party. If the apple was cut into an even number, all would be well until the coming *Kučios* party. If the apple was cut and an odd number resulted, then one of the guests would be missing during the coming *Kučios*.

Another game was played with sheafs of hay. Sheafs are pulled from under the plate and the one whose sheaf is the longest would live the longest. After the dishes were cleared away, the hay was gathered from the table and taken to the stalls to be fed to the cattle, so that they, too, might share in the feast.

I can remember how reluctantly we would go home, turning our eyes skyward in search of the marvelous star of Bethlehem. Nor did we soon fall asleep, for we were thinking while lying in our beds, of the Christ Child who brought so much joy to the world.

Vytautas F. Beliajus

"I AM KALĒDA"

"I am Kalėda. I bring happiness, a good harvest, and every manner of well being..." Such was the greeting Lithuanians of olden days received on Christmas Eve from their "Father Christmas", predecessor to (but not to be confused with) the modern day Santa Claus.

Kalėda, the Old Man of Christmas was, to the Lithuanians of old, the personification of the Christmas season. He came from a "far off land", and brought promise of what the Lithuanian peasants yearned for most: happiness, prosperity, and a good harvest.

Usually, on Christmas Eve, an old man from a neighboring village would enact the part of Kalėda. He dressed up in a white sheepskin coat sashed with a linen belt, and a tall sheepskin hat. Under the coat, he put a pillow on his back, to imitate a hunchback, and attached a long white beard to his face. He carried a crooked cane and a bag filled with nuts and other harvest "goodies".

As he proceeded on his house-to-house trek, he was frequently followed by a group of excited children, who clung to him and pulled at his belt, asking for treats.

When he came to a house, he rapped on the door with his cane. Asked "Who's there?" he replied:

"I'm Kalėda. I bring happiness, good harvest and every manner of well-being. I come from another land where the hills are made of flour, the rivers flow with honey, lakes are filled with beer, the rain is made of candy, and the snow of doughnuts. I carry a full bag of treasures... good fortune, plentiful crops, and many other blessings."

Upon entering the house, Kalėda would take various kinds of grain from his bag and sprinkle them on the householders. An ancient superstition attributes good luck in harvesting to the sprinkling of grain. To the young maidens of the house, he would offer soaps and wild herbs for preserving their beauty. Extending best wishes to the family, he would sing a Christmas Carol or two, entertain the children with some funny stories and dances.

In return, the father of the house would treat the old man to some refreshments — and Kalėda would continue on to another home.

Kalėda was considered to be the bearer of good fortune; he was always a most welcome visitor on that magical Christmas Eve night.

Loretta Stukas

FOLK ART: THE CHRISTMAS TREE

The Lithuanian Christmas tree is an unusual one. On it you will find no tinsel or glitter, no blinking multi-colored lights, no artificial snow, none of the baubles which we expect to find on traditional Christmas trees. The ornaments on this unorthodox tree are fashioned of common-place materials, such as might have been gathered from near the manger of the Infant Child: straw, egg shells, feathers, nutshells. In its modesty of adornment, the tree might well betoken the humble surroundings of The Christ Child's birth. The hours of painstaking work and ingenuity devoted to the shaping of the simple ornaments for His birthday are commensurate to the wealth of the gifts of the Magi.

From afar, a delicate straw-colored fairy-like fret-work pattern seems to be sketched on the dark green boughs of the evergreen tree. On closer view, the observer is startled to note that the larger ornaments are made of straw. They are the *šiaudinukai*, ornaments made by stringing stalks of straw on twine into a myriad of fantastic geometric shapes, dictated by the fancy and ingenuity of their maker. The eye finds variety of design wherever it glances. There are triangular and rectangular bells with colored bead clappers; insect and bird-like figures; chains, festoons; simple triangles, and elaborate bird cages, all symmetrical.

Color and gentle movement are contributed by birds which seem to linger among the *šiaudinukai*. The bodies of the birds are whole eggshells, some white, some dyed in delicate hues, but all with beaks, wings and tails of gaily colored paper. A constant twirling and flitting movement magnetically draws the glance to smaller birds directly beneath the tips of some of the branches. These birds are of the specie *riešutukai*, made of walnut shells, with wings of feathers, or birch bark, or metallic paper. They delight the eye, for the tiniest waft of breeze keeps the birds in motion.

Hand-woven *juostelės*, or narrow sashes, festoon some of the branches with strong notes of vivid color and intricate design. Hand woven ties and hand-knit mittens and socks are hung on lower branches in some districts of Lithuania, temporarily adorning the trees until Christmas Eve when they are distributed as gifts to loved ones. In contrast to the utilitarian purpose of these articles there were gifts of hand-carved wooden toys, and home-made dolls dressed in Lithuanian costume.

Atop the tree is the symbol of the Lithuanian nation — a cross, replica of the beloved Lithuanian wayside cross, reproduced and carefully embellished with the loving art of a true son or daughter of Lithuania.

Josephine Daužvardis



The Treatment of Lithuanian History in American Textbooks

Julius P. Slavėnas

Since World War II, we find a tendency in textbooks published in the United States to view European history from a "supernational" perspective. For this reason, the histories of many small nations appear to be pushed off to the side. Generally, the impression is created, although not always directly, that nationalism is an unhealthy phenomenon. Nationalism is condoned only in the Third World.

As for the treatment of Lithuanian history, it is important to note that the interpretations of facts are just as important as the facts themselves. There are basically four events in 20th-century Lithuanian history that are men-

tioned most frequently: (1) the issue of Lithuania's independence during World War I and its aftermath; (2) the loss of independence; (3) the impact of Lithuania upon the European diplomatic arena between the two world wars and (4) internal developments. In this connection I have frequently noticed that many textbooks treat only the first two events, the third one rarely, and the fourth one never, unless the texts are in-depth studies, such as C. E. Black and E. C. Helmreich: *Twentieth Century Europe* and A. Rudhart: *Twentieth Century Europe*.

We must bear in mind that Lithuanian historians discussing Lithuania's

"... no room for them at the inn..."

Declaration of Independence in 1918 emphasize that independence was *re-gained*, thus noting that Lithuania had previously been an independent state. American texts, however, label early Lithuanian history, specifically the era of the "Polish-Lithuanian Commonwealth as simply "Polish". When one reads about the distinct impression that Lithuania was a mere province of Poland. Lithuanian history before the partitionings is rarely dealt with at all.

The reestablishment of Lithuanian independence after World War I is usually associated with the Treaty of Brest-Litovsk. It is usually pointed out that Germany used the Treaty to sever Russia's western territories from her in an attempt to consolidate German influence in Eastern Europe. Rarely is it mentioned that the Baltic people desired secession from Russia in order to establish independent states.

Instead, it is stressed that the Treaty of Brest-Litovsk constituted a great territorial loss to Russia. By virtue of this treaty, to use Professor Gilbert's own words, Russia was in effect separated from the rest of Europe. Although a pro-Russian frame of reference is projected, it does not necessarily follow that independence for the Baltic peoples was an anachronism. Gilbert himself notes that because of their greater development the Baltic provinces were different from the rest of Russia.

However, when speaking of events in 1939 concerning the Nazi-Soviet Pact, he creates the impression that in 1940 the Soviet Union merely regained control of territories that Russia had lost earlier. A map printed in one of the texts (Walter Consuelo Langsam & Otis C. Mitchell, *The World Since 1919*) refers to the area in question as "Russia's Western Border, 1939 - 1941." Although the text deals with Soviet expansionism in 1939 and 1940, the visual impact of the map tends to minimize or offset verbal arguments on Soviet imperialism. Similar maps are included in other texts.

In discussions of the Soviet occupation of the Baltic States, generally

Preserving
priceless
manuscripts,
documents
and books
at
Vilnius
University



In the library of Vilnius University, rare old books and manuscripts are given prolonged life by experts who restore and preserve the priceless records of Lithuanian history.

When we visited, we asked the librarian if more recent literature such as the works of Catholic scientist-philosopher Pierre Teilhard de Chardin are available. "Certainly," the librarian smiled. "But only for special scholars doing research."

Less effort is made for the preservation of truth as recorded by various historians. Kremlinists have revised the history of Lithuania, destroyed the works of Lithuanian historians, and rewritten our history with emphasis on Russian "internationalism": the "facts" of Marxist Leninism and the "fact" that, through centuries, Lithuania enjoyed the "benevolence and friendship" of Russia. All — insolent fabrications.

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LITHUANIAN HISTORY IN LITHUANIA TODAY

little attention is paid to the impact of communist ideology. The subject is treated from the viewpoint of Russian *raison d'état*. Very often, the annexation of the Baltic States by the Soviet Union is interpreted as merely Stalin's making good use of a splendid opportunity (it occurred during the German occupation of Paris). Many authors of history texts present Stalin's moves in the Baltic States as an attempt to block Hitler's drive to the East; most emphasize that this was accomplished by force, sometimes referring to it as Soviet imperialism. The present sovietization of Estonia, Latvia, and Lithuania is rarely discussed but mention is made of the fact that Soviet-controlled assemblies of the three Baltic states requested admission to the Soviet Union and that such requests were promptly granted by Moscow. Mass deportations to Siberia and the activities of the NKVD in the Baltic States are treated superficially if at all. Readers not acquainted with the history of the Baltic States (professors as well as students) can easily get the impression that the Baltic States merely went from one dictatorial political system to another. In general, we must keep in mind that American historians have little sympathy for right-wing dictatorships and that until the advent of Khrushchev, Stalinism was still treated mildly in many textbooks. It was only Khrushchev's secret speech to the 20th Party Congress that prompted many historians to take a closer look at the period of Stalinist terror. In more recent textbooks, material on Stalinism is presented in greater depth.

Even in texts not dealing with the internal history of Lithuania, the questions of Vilnius (Vilna) and Klaipėda (Memel) are frequently mentioned within the framework of Polish and German history. The effects of those conflicts on diplomatic relations of Europe are also analyzed. Black and Helmreich, who discuss Lithuanian history at greater length, also point out that the Soviet-Lithuanian Treaty of 1926 produced a great deal of apprehension in the West. The text by Langsam and Mitchell mentions that Poland attempted to create a union among the states bordering on the Baltic Sea, including Poland, Latvia, Estonia, Finland, and Lithuania. These authors theorize that such a confederation would have been beneficial for the states involved. Since Moscow opposed the plan and Lithuania was undergoing a wave of anti-Polish sentiment, nothing came of the plan. Black and Helmreich also mention that in the 1930's the Baltic States had many

problems with political minorities which worked in favor of both the Russians and the Germans.

The collapse of the democratic institutions in the Baltic States after World War I is often interpreted as an example of political immaturity: an ever-increasing splintering of political parties eventually led to dictatorships that the citizens accepted with very little resistance. This interpretation is stressed by Raymond J. Sontag in his work, *A Broken World*. Although used as a textbook, this book was not written primarily for this purpose but comprises one volume in the series, *The Rise of Modern Europe*, edited by Professor William L. Langer. Such interpretations as that mentioned above occur in many works.

In one specialized text analyzing the economic history of the twentieth century (Paul Apert: *Twentieth Century Economic History of Europe*), the author presents Lithuania in a very favorable light. Lithuania is compared to Czechoslovakia and shown as a country that was able to manage its affairs very well after World War I, especially the agricultural sector of its economy. The author states that Lithuania could have been a model of successful agricultural modernization for all of Eastern Europe, just as Czechoslovakia was in the industrial sector. Geoffrey Bruun and Victor S. Mamatey (*The World in the Twentieth Century*) note that although the Baltic states did succumb to dictatorial regimes before World War II, they had nevertheless used their period of independence to make impressive strides in many fields. Their collapse is viewed as unfortunate.

To reiterate, discussions about the Baltic States in modern history texts are superficial. Many authors (whether American, British, or ex-European) are unfamiliar with the history of the Baltic States. The problem seems to be largely based on the fact that there are few indepth studies on the Baltic area. Textbook authors dealing with the subject prefer to cite English-language sources published by reputable publishing houses, usually affiliated with university presses. So far, there are few such works dealing extensively with Lithuania and the Baltic States. It is probable that with the present increase in the number of books about the Baltic States, there will also be an increase in the interest in this area of study, which will result in a more comprehensive treatment of Baltic history.

(Courtesy LITUANUS)

GOVERNOR APPOINTS

DR. JACK STUKAS TO INVESTIGATE



New Jersey Governor Thomas Kean has appointed Dr. Jack Stukas to the 18-member Commission on Eastern European and Captive Nations History to conduct a study of public school curricula dealing with the people of Eastern Europe. The 18 members represent various ethnic groups of Eastern Europe, nationalities existing within the Soviet Union, other captive nations, historians and educators.

"Unfortunately, there have been instances in which the history of this area of the world has not been presented accurately," Kean said. "The circumstances surrounding the nations and the people living under Soviet oppression should be an integral part of the public school curriculum in New Jersey and it should be presented fairly and accurately."

The Governor said the Commission is authorized to carry out a study of history courses, textbooks and other materials used in the public schools to assure their veracity and accuracy.

"Just as we have taken steps to assure that the history of the Holocaust is taught in our public schools, so must we take steps to assure that the history of the captive nations is taught as well," Kean said. "The story of the millions of people living under Soviet oppression must be told as a part of history and it must be told accurately."

The Commission will submit its report and recommendations to the Governor by January 1, 1986.

Albert C. Cizauskas

LITHUANIAN WOMEN WHO RULED RUSSIA

It's ironic that it took so long for a woman to break into the top echelons of American politics in the world's foremost democratic nation. Women as rulers and political leaders, however, have not been infrequent phenomena in other countries, England and Russia among them. In the case of Russia, several women ruled perhaps the most autocratic and socially backward state in Europe at a time when women were considered as domestic chattels and breeders of children, stringently confined to their demeaning roles even in the aristocracy. Of those women who broke out of the mold, two were Lithuanian.

One was Elena Glinskaya, who was described by a biographer as "a beautiful Lithuanian virgin...dark, passionate...educated..." She was the niece of one Michael Glinski, a Lithuanian noble of Tartar origins and an able military leader who fought on both the Lithuanian and Muscovite sides as the opportunity offered. He finally sought refuge in the court of Moscow's Grand Duke where the beauty and emancipated behavior of his niece attracted the attention of the aged ruler, Vasily III. Enchanted by Elena, so different from the submissive Russian women, Vasily went so far as to cut off his beard to please her, an extraor-

dinary and almost sacrilegious thing for a Russian, particularly a Grand Duke, to do.

Vasily's infatuation with Elena eventually went beyond that of a casual flirtation. His 21-year old marriage had thus far produced no offspring; so Vasily, packing his wife off to a monastery, combined his dynastic ambition to secure a family succession with his personal desire to possess Elena. The Grand Duke married the Lithuanian refugee on the feast of the Assumption, 1526, in the barbaric splendor typical of the Muscovite court with ceremonies lasting three days. Hovering over these festivities, however, was the strange prophecy of a dissenting Orthodox Patriarch who denounced the second marriage because of the existence of a first wife. He predicted with fearful certainty that Vasily would "...have a wicked son... rivers of blood (would) flow...your cities (would) be devoured by flames." That son became known in history as Ivan the Terrible.

It took four years and ceaseless supplications to heaven, however, before the marriage bore fruit. Some even gossiped that Elena had borrowed the services of a lover to supplement the efforts of her aged spouse. Eighteen months later, Elena bore a second son. By this time, Vasily, fatigued by his exertions, died suddenly of a mysterious infection. Before he died, he appointed his wife as Regent to be assisted by her uncle, Michael, and a Council consisting of the two brothers of the deceased Duke.

Elena proved to be an effective ruler. To secure her position, she starved to death one of her brothers in-law and poisoned the other. Thirty of their supporters were tortured and hanged on gallows on the public roads. Other boyars were strangled or imprisoned for trivial reasons. Even her uncle was imprisoned when he dared to criticize her love affair with one of the younger nobles. On the other hand, she enhanced Moscow's prestige by establishing good relations with other European states but ironically fought the Tartars and turned against the Lithuanians, the two sources of her origins.

Elena's troubled reign as Regent ended after five years of bloodshed and turmoil in 1583 when she herself was poisoned, a violent prelude to the even more violent reign of her son, Ivan the Terrible, who, at the age of 17, was the first to proclaim himself the Czar of all the Russias.

Russia's Empress Catherine I was a sturdy Lithuanian peasant girl, first Peter the Great's mistress, then his wife. He banished his first wife to a convent.

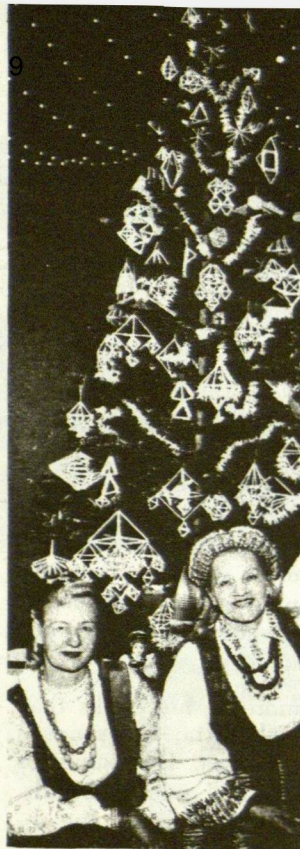


The second Lithuanian woman to rule over Russia had a career both similar in some respects and entirely dissimilar in others. Martha Skavronskaya, an illiterate Lithuanian orphan has been described as a "comely, sturdy girl whose dark eyes and full figure attracted attention." This is putting it mildly. Under circumstances that would tax the credibility of the most extravagant romance novels, Martha, in the space of two years, moved from her war-ravaged home to the royal bed of Peter the Great. Her first Russian master was a Field Marshal who took her at the age of 17 as war booty. Next followed Prince Menshikov, a Lithuanian adventurer who had risen to be Peter's chief lieutenant. Acting on the principle that rank has its privileges, the Prince simply transferred Martha from the Field Marshal's entourage to his own household.

Peter, in turn charmed by Martha's "warm and generous nature", installed her as his favorite mistress. The Czar had already consigned his first wife to a monastery, bored by her cloying personality. Finding now in Martha a genial foil to his own impulsive and passionate character, Peter proceeded to marry her, albeit in secret so as not to provoke opposition to a foreign peasant woman with a questionable background. Martha, however, overcame her dubious origins and rose above her limitations. She possessed an enormous fund of common sense and was entirely dedicated to Peter, never meddling in affairs of state or becoming involved in court intrigue. On the other hand, while remaining tactfully in the background in public, Martha was also a cheerful yet thoughtful companion, taking part in Peter's inner life and encouraging his hopes and aspirations. Equally important, her great physical energy matched Peter's restless vitality. So beneficial became her hold over Peter that she was the only person able to calm the Czar during his frequent irrational rages and epileptic-like fits.

Unlikely as it may have seemed at first to Peter's inner circle, a spirit of love, affection and understanding grew up between the two of them. After five years of a congenial married life, Peter decided to regularize his wife's position by marrying her publicly with the customary pomp. The Lithuanian peasant woman now became the Czarina Catherine, bearing Peter 12 children over the course of 20 years, one of whom, Elizabeth, became Empress of Russia.

When Peter died in 1725, Catherine, who had been designated by her husband as his successor, became the first woman to ascend the Russian throne as Empress in her own right, unlike Elena who had ruled as Regent. Catherine I, as she was known, enjoyed a relatively peaceful but brief reign. It lasted barely two years during which she left most of the affairs of state to the Czar's former aide, Prince Menshikov, from whom Peter had appropriated the teen-aged peasant girl, Martha, over two decades earlier. There was no renewed liaison between Menshikov and Catherine, however, the Empress remaining loyal to Peter's memory. Her death, in contrast to that of Elena, was due to natural causes, brought on by a series of chills and fever.



INVINCIBLE

VINCE

A beautiful Christmas: Vincė J. Leskaitis (right), with Pauline Simenas of *Moterų Vienybė* in front of a tree with traditional Lithuanian straw ornaments, succeeded in putting down the "Foreign Minister of Soviet Lithuania" at the United Nations.

Lithuanian women have, through centuries, had that special gift for defending their homes. Vincė Jonuška Leskaitis, president of the Federation of Lithuanian Women's Clubs, proved her grit in 1967 when the Kremlin boys sent Mrs. Leokadia Pilyushenko to the United Nations with the title of "Foreign Minister of Soviet Lithuania."

Mrs. Pilyushenko announced to the Third Committee of the U.N. General Assembly, "As a member of the Soviet delegation, I represent one of the fifteen sovereign republics, the Lithuanian Soviet Socialist Republic." She boasted about "Soviet accomplishments" and disparaged the progress Lithuania had made in its years of independence. She asserted that women of "bourgeois Lithuania" had been kept in servitude.

Having learned of this speech, Mrs. Vincė Leskaitis alerted Lithuanian political circles and drafted a resolution, exposing Mrs. Pilyushenko as an agent of the Soviet occupation authorities. She pointed out that Soviet equality of the sexes meant backbreaking work for women: digging ditches, doing heavy construction work, cutting timber. She added a reminder that women and children had been among the 500,000 Lithuanians deported to Siberia. Mrs. Leskaitis' resolution drove the point home: "We strongly protest against Mrs. Pilyushenko's distorting facts and discrediting women of Independent Lithuania."

In response, U.S. Ambassador to the U.N. Third Committee Patricia Harris advised Mrs. Pilyushenko that she had no right to speak in the name of Lithuania, because the United States did not recognize the legality of the Soviet occupation. Ambassador Arthur Goldberg stated emphatically that the United States government will always block the way to the kind of propaganda Mrs. Pilyushenko was peddling.

THE MONUMENTAL WORK OF KVIKLYS

VOL. IV OF THE SERIES "CHURCHES OF LITHUANIA"

The Diocese of Panevėžys

Pope John Paul II has awarded our ecclesiastical historian Kviklys a papal medal of honor and certification of achievement for his series of volumes about *Churches of Lithuania*.

The most recent volume deals with the diocese of Panevėžys, an area from which came a large number of priests who now work with Lithuanian parishes in the United States. Bishop Paulius Antanas Baltakis, whom the Pope recently appointed as spiritual leader of all Lithuanian Catholics living outside the Soviet occupied Lithuania, came from Panevėžys.

Bronius Kviklys presents more in his books than the history of churches in Lithuania. He records the spirit of the people of Lithuania. He immerses the reader in centuries of history and quietly reveals, with touching and admirable understatements, the indomitable spirit of the Lithuanian people, some of which the photographs we reproduce on these pages make evident: from the sacrificial stone of Lithuanian pagans, to the centuries Lithuanians have been sacrificed to Russian aggression and Siberia.

We give you an excerpt from Kviklys' introduction to this volume (translated by N. Gražulis):

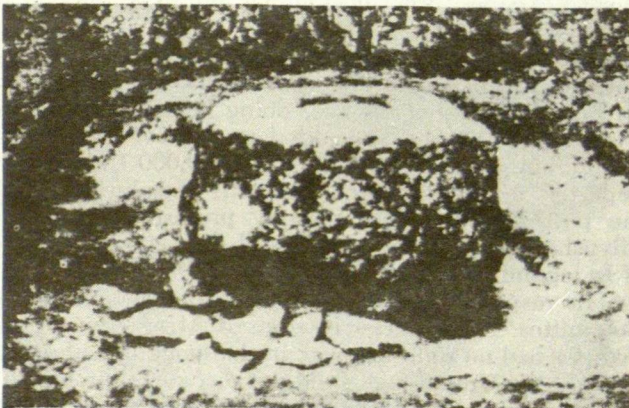
Of the 236 priests working in the diocese in 1940, fourteen were killed during the German and the Soviet occupations of Lithuania. Fifty-six priests were arrested and imprisoned or deported. Most of these returned in poor health. About fifty priests and religious fled the country when it was clear that the Soviets were about to occupy it.

Since the incorporation of Lithuania into the Soviet

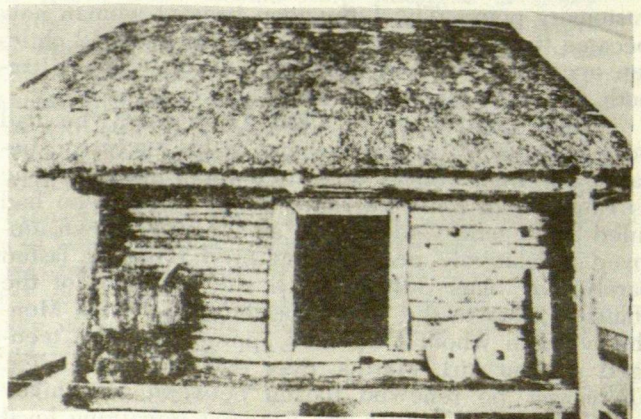
Union, the authorities have been keeping a watchful and restrictive eye on the theological seminary and have drastically limited the numbers of seminarians allowed. Thus, too few priests have been ordained. It is known that in 1933, of the 120 functioning churches in the diocese only 101 had a full-time priest; the other nineteen had to content themselves with the services of visiting priests from other parishes.

This volume is based in large part on data collected by the diocese's first bishop, the Most Rev. Kazimieras Paltarokas (d. 1958), from a monograph on the Diocese of Panevėžys ("Panevėžio vyskupijos monografija"). This firsthand information, gathered by priests actually working in the parishes, made it possible for this volume to be compiled more accurately and in a shorter period of time than would otherwise have been possible. A copy of Bishop Paltarokas' manuscript was kindly provided by the Rev. Rapolas Krasauskas.

The first part of this volume presents the history of the Diocese of Panevėžys from its establishment until the present, including its organizational scheme and religious activities, both during the days when Lithuania was independent and after it came under Soviet rule. Biographical data are also presented of the diocese's bishop, ecclesiastical administrators, and priests, including those who were imprisoned or slain by the Soviets and also those who withdrew to the West. The second part of this volume describes the churches, belfries, chapels, cemeteries, and other religious objects to be found in the diocese. A number of architectural descriptions are provided of churches, belfries, chapels, and churchyard gateways that were written by Jurgis Gimbutas, the holder of a doctorate in engineering.



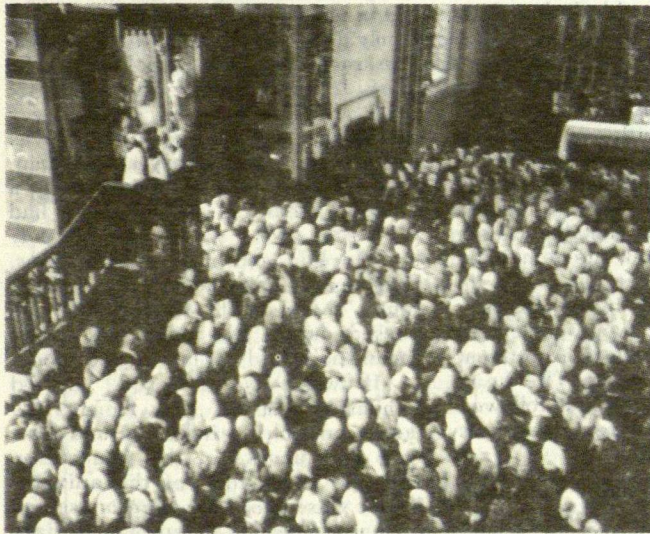
Pagan Lithuanians once worshiped at this sacrificial altar stone in the Lūžų forest beside the Šavašos River



The beloved bishop-poet Antanas Baranauskas once owned this storehouse which Lithuanians now treasure as a museum



**Sunday
in Independent
Lithuania:**
traveling with their
horse-drawn wagons,
people swarm from afar
in Vabalninkas to enjoy
socializing and worship

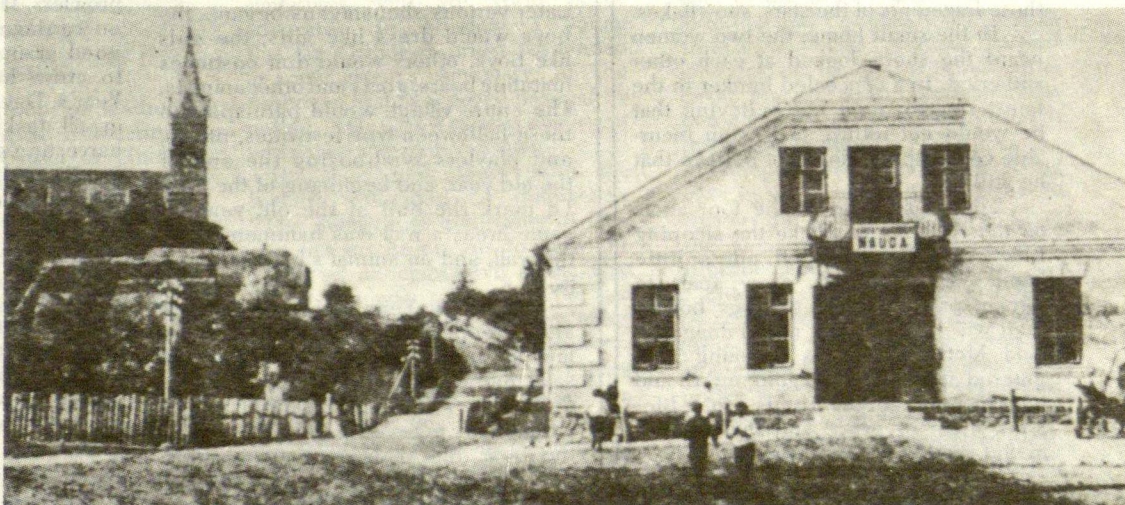


Like lily petals strewn before the altar,
white babushkas glow in Leliuny church, 1937.



Exiles labor in Siberian forests, indomitable
like the pagan altar stone in Lužų forest.

Downhill
on Krekenava road:
to the left
rose
the steepled church;
to the right—
stood the *karčema*
to catch work-weary
peasants—
the saloon



HOME COMING

(From page 3)

they sat closely together and talked choking on their words and tears.

"I have to go now," Vytas got up. "But don't cry. We've seen each other and we'll see each other again sometime."

"Perhaps never," his mother said with trembling lips and muffled voice as she saw the faint light reflect from the steel of his rifle partly hidden by the sheepskin.

"At least not today," Vytas tried to laugh. "There is no fighting today. I brought this gun along out of habit. Today is a day of peace." He embraced both women and kissed them.

It was well after midnight when he left. It was the same outside as before. The wind was racing through the gardens, chasing after the snowflakes and scattering the ragged remnants of dark clouds. He came to the crossroad. Beyond was the cemetery and the edge of the forest. Under the cross with the broken arm were two figures. The wind was at their backs and their greatcoats flapped wildly against their guns.

Just a short burst from his rifle and they would be there forever. But it was Christmas. Let there be peace. They wouldn't notice him. A few more steps and he would be safe. Vytas jumped across a ditch and ran for the cemetery fence.

"Halt!" The two figures straightened.

Just as Vytas was jumping the fence, the silence of the night was shattered as four shots, one after the other, rang out to make almost one echo.

Vytas slowly slumped against the stone fence, slid down to the ground and pillowed his head on a small drift of those fragments of the stars, snowflakes.

In the small home, the two women heard the shots, looked at each other and cried. In a concealed bunker in the forest sat two men not believing that he would not return, just as an incurable consumptive does not believe that he will die.

The sharp echo of the four shots on the Holy Night awoke the sleeping Infant and He stretched out a little hand. The shepherds drew apart to form a path, the Three Kings bowed their wise heads, a tear rolled down the God Mother's face as a young man entered and beside the gold, myrrh and frankincense, offered up his young life: for a night of peace and the untrammelled ringing of the Christmas bells.

(Translated by Rev. A. Naudžiūnas, MIC)

LITHUANIAN NEW YEAR'S CUSTOMS

Dr. Jack J. Stukas

In greeting the New Year, the Lithuanians of old hoped that the New Year would be more prosperous and happier than the past one. They not only hoped but also tried to predict what the New Year would bring. For example, one member of the family group would dress himself in old, worn-out clothes, while a pretty daughter dressed herself in new clothes. The New Year was greeted by ousting the person with the old clothes from the home, and permitting the newly-attired maiden to enter. Then the other members of the family turned over their drinking glasses on the table and threw the empty bottles into a heap in the corner. The men rushed outside and started carousing and wrestling. Each man attempted to subdue the other, for it was said that the winner would have good luck the remainder of the year.

When all returned inside, the lady of the house placed a new tablecloth on the table, and brought an assortment of foods and beverages. The head of the house drank a toast first, followed by the hostess. What remained was thrown up to the ceiling.

The youth made merry until midnight. Even the youngsters were awakened at midnight so that they would not sleep away their opportunity for good fortune. Having met the New Year, everyone continued to make merry, and wished one another well. Later various shenanigans began... the boys would dress like girls, the girls like boys, others would don costumes imitating bears, goats and other animals. The entire village would participate in these halloween-type festivities, rituals, and playlets symbolizing the end of the old year, and beginning of the new. To mark the end of the old year, in some areas a nail was hammered into the wall, and an animal's horn hung on it.

The New Year in Lithuania was also steeped in legend as well as fantasy and paganistic beliefs. It was said that at midnight the spirits of the dead also awakened. The old pagan Lithuanians believed that at the end of the year the dead had to be fed. In the Lithuania Minor or East Prussia sector, fires were left burning and

benches placed near them so that the dead could warm themselves. It was said that in the morning footprints of the dead could be seen in the ashes.

New Year's Eve in Lithuania was also marked by games and stories of magic and prophecy. Two things were uppermost in mind: marriage, and death. Especially active in this sort of activity were the maidens of the village. For example, on New Year's eve, a girl would sneak away from the family for a brief moment to the nearest crossroad, and with a rake, level out the snow. In the morning, she would try to ascertain who went on his way during the night. If the wayfarer was on foot, she would marry a poor man; if he rode a steed, she would marry a wealthy person. If the wayfarer had moccasins, she would live a very humble life, and if he wore shoes, she would have everything in her future married life. But if no one passed during the night, this would mean she would not be married soon.

It was also believed, in old Lithuania, that on New Year's Day it was possible to influence and forecast the success of the year's crop and the husbandry of the animals. If four glasses of beer were consumed in unison, each sheep would have four lambs.

If dogs were punished on New Year's Day, during the New Year they would not be faithful and watchful of prowlers. If a person fell from a horse or carriage, the year would bring a good grain crop. If you were the first to arrive home from church on New Year's Day, you would be the first in all tasks for the year, especially harvesting grain.

Favorable weather on New Year's Day indicated a prosperous year. Fair weather signified that the summer would bring a bountiful harvest; a starry sky — a good increment of animals; a snowy day — the cows would give much milk during the year.

There are many more Lithuanian legends, beliefs and fantasies concerning the New Year. Those that I have mentioned indicate that the Lithuanians of old met the New Year in a jovial, festive and indeed unique manner.

(Courtesy VYTIS)

"THE IRONIC CURTAIN"

By Monica Clark

During my recent visit to the Soviet Union as part of the northern California Catholic Peace Mission, I attended services at the Moscow Baptist Church, Holy Trinity Russian Orthodox monastery in Zagorsk, and St. Peter and St. Paul Catholic Church in Vilnius, Lithuania. On each occasion the buildings were filled beyond capacity; adults and children were squeezed into every available space, not only in the sanctuary but in the corridors and courtyards.

There were several hundred worshippers at the two-hour Sunday evening Baptist service. The Rev. Michael Zhidkov, one of three co-pastors of the 5,000-member congregation, alternated Scripture readings with preaching, prayer, and choir and congregational singing. The 50-person choir, mostly teens and young adults, offered several hymns in multiple harmony—a clear sign to us of the time and energy its members must have devoted.

As we mingled among the congregation after the service some members of our delegation were quietly asked for Bibles. "Don't believe what they tell you about our having Bibles," one young man whispered.

According to Pastor Zhidkov, "There is a new interest among young people toward religion." Two hundred were baptized in his church last year. The majority were young adults.

Priests in Lithuania where 90 percent of the three million inhabitants are Catholic told us of increased interest in the Church among teenagers and college students.

I met with a group of Catholic young adults in a small 18th century apartment in the center of Vilnius. They closed living room windows, lest neighbors become suspicious of their visit with an American, then related their concern about openly practicing their faith. They might lose their jobs for which they had prepared at the University of Vilnius, they said, if employers learned they were active Catholics. But they also spoke of teachers and supervisors who quietly support the exercise of religion.

I did hear of Lithuanian families who take their children to private

women for instruction. Most likely these are single women living under private religious vows because religious communities were outlawed in Lithuania in 1947. These "underground nuns" reside alone or with their families and work at secular jobs. Such difficulties do not seem to deter some young people from choosing ministry as a permanent vocation. Twenty-two men are studying at the Catholic seminary in Kaunas.

As in all segments of Soviet life there are many ironies regarding religion. Priests spoke of Communist Party members who bring their children for Baptism. Professionals in government approved jobs privately acknowledged they are practicing Christians. Students conceded part of the Church's attractiveness is its defiance of communist values. Pastors admitted packed religious services are partially the result of too few churches because of numerous confiscations of church properties. Confiscated churches have been converted to art museums, even museums of religious history and atheism. Christians' anger at these government moves is evident.

While the issues of personal freedom and religious practice create internal discord in the Soviet Union, concern for disarmament and peace seems to be a meeting ground for churches and the state. Soviet peace committees include church representatives who are vocal peace advocates. In Moscow a young Russian Orthodox priest responded to our group's summary of the American bishops' peace pastoral by noting, "It is a most serious document which we accept as our own."

He then took issue with the bishops' toleration of deterrence. "The doctrine of deterrence is constructed for Americans to view the USSR as an aggressive state. That is not the way to begin," he said in the most emphatic tone we heard during our two weeks in his country.

I arrived at St. Peter and St. Paul Church in Vilnius, Lithuania, on Sunday, Aug. 26, one hour before the scheduled Mass to observe the 500th anniversary of the death of St. Casimir. The church was so filled

with standing worshippers that the slightest movement by one of them created a human wave that ended with elderly women and young children being pressed even tighter against the Communion rail.

Somehow a center aisle suddenly appeared through which poured white dressed girls carrying flowers, red-caped boys holding incensors, teen-age girls in white gowns with garlands in their hair, deacons, priests and six bishops.

The congregation stopped its enthusiastic singing to listen to their pastor read a message of solidarity from Pope John Paul II, whose request to attend this final day of the year-long St. Casimir solemnities had been denied by Soviet authorities. Then Mass began. As an honored American guest I and two companions on the northern California Catholic Peace Mission were squeezed into the sanctuary no more than three feet from the altar.

Here in the sanctuary seven and eight-year-olds who managed to wiggle their way to the best observation spots knelt devoutly during the two-hour service. One blonde youngster in red from hair ribbons to shoes kept her hands folded in prayer without flinching for more than 30 minutes.

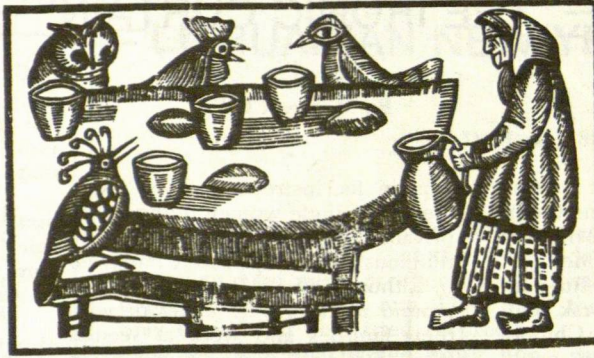
As Mass concluded I realized the rituals were not over. Dozens of youngsters in ethnic costumes poured past me into the adjacent sacristy. One of the priests gestured for me to follow and I quickly found myself amidst a huge outdoor crowd kneeling on damp soil in adoration of the Blessed Sacrament which was being carried in procession through the church grounds.

Trumpets blared and the young girls in white ceremoniously placed flowers on the ground in front of the monstrance held aloft under a brocade canopy.

Although the government militia were present in front of the church throughout the day, there were no attempts to interrupt the ceremonies, unlike a St. Casimir observance on March 3 at which church loudspeakers for the thousands of Catholics unable to fit inside the church were turned off on official order.

Cooking

Aldona Marcavage



LITHUANIAN STYLE

Christmas Eve in Lithuania water tastes sweeter. Animals feast and talk like humans . . .

SILKĖ SU GRYBAIS

HERRING WITH DRIED MUSHROOMS

- 3 herrings
- 3 oz. dried and 12 oz. fresh white mushrooms
- 2 onions
- 2 tb. corn oil
- 1/2 tsp. rosemary

Soak herrings overnight in cold water. Skin, fillet, slice. Boil dry mushrooms till soft; drain, slice fine. Slice fresh mushrooms, onions; sautee in oil. Add dash of pepper, rosemary. In serving dish place alternate layers of herring and mushrooms. Let stand several hours. Garnish with parsley or dill.

KVIEČIAI SU MEDUM

WHOLE WHEAT WITH HONEY

Boil kernals of whole wheat in lightly salted water until soft. Strain — drizzle with honey. Sprinkle with finely chopped almonds and poppy seed. You may add poppy seed milk.

ŠALTA IR KARŠTA ŽUVIS

COLD OR HOT FISH DISHES

- 1 1/2 lb. fillet of scrod, flounder or haddock
- 3 med. onions
- oil
- 1 c. ketchup, 1 c. water — (or 1 28 oz. can tomato puree & 1 tb. lemon juice — no water)
- 2 bay leaves

Dip fish in flour, fry in oil. Fry sliced onion till tender. Add to fish. Add water, ketchup, bay leaves-or simmer puree with spices till sauce thickens (about 1/2 hour). Remove bay leaves, pour over fish. Cover with foil, refrigerate over night to serve cold. Or serve hot with sauce.

BARŠCIAI

BEET SOUP WITH "LITTLE EARS"

- 1 qt. water
- 1/2 onion
- 1 carrot
- 6 peppercorns
- 1 bay leaf
- 1 sprig parsley
- 1/2 stalk celery
- 1 tsp. butter; lemon juice, salt
- 1 tb. flour
- 1 16 oz. can of whole beets

Make bouillon of first 7 ingredients. Strain. Keep hot. Grate beets, add pinch of sugar, salt and 1 tsp. lemon juice. Melt butter, stir in flour, add to beets. Pour bouillon over beets — heat — do not boil. Place little ears in hot soup before serving.

"Little Ears" — Ausiukes

- 1/2 c. water
- 2 egg yolks
- salt, flour
- 1/2 lb. dried mushrooms — or 2 oz. dried and 6 oz. fresh mushrooms
- 1/2 tb. butter
- 1 chopped onion

Soak dried mushrooms in cold water several hours. Rinse. Boil till soft. Chop, fry in butter with onion, dash of salt. Make dough of water, egg yolks, salt, enough flour to roll. Roll thin on floured board. Cut into 1 1/2 inch squares. On each square place a spoon of mushroom mix. Moisten edges with egg white, fold over opposite sides to form triangle: press edges together tightly, twist two ends of triangle up and over to form ears. Boil about 5 min. in water with MBT

Recipes from J. Daužvardis' "Popular Lithuanian Recipes" with variations by Aldona.

chicken or onion broth (1 pkg. per 1 c. water) in tightly covered pan. Add to beet soup and serve.

VINEGRETAS

RED WINTER SALAD

- 1 cup each of:
 - diced boiled carrots, white beans, peas;
 - 1/2 cup each of boiled, peeled, diced potatoes, beets
- 1 kosher dill pickle (large)
- 1/2 med. chopped onion
- fresh dill
- 1 cup sour cream (optional)
- salt, pepper, (1 pk. MBT chicken broth optional)

Cook each vegetable separately, cool, dice. Use dry beans and peas whole, soaked overnight and cooked until tender. Combine first four vegetables, chill. Before serving, mix in rest of ingredients. Serve in pretty bowl, surrounded by lettuce. Garnish with chopped hard boiled eggs.

KISIELIUS

CRANBERRY PUDDING

- 1 pk. fresh cranberries
- 3 qts. water
- 10 whole cloves
- peel of 1/2 lemon or 1/2 orange
- about 2 c. sugar
- 1/2 cup corn or potato starch

Boil water with cloves and peel for about 5 min. Add whole rinsed cranberries, cover pot. Cook on medium heat until you hear berries popping. Remove from heat. Strain, reserving liquid. Pour liquid back into pot, add sugar, heat until boiling. Combine starch with 1/2 cup cold water. Stir thoroughly to make a thin paste. When the liquid starts to boil, remove from heat. Stirring constantly pour in the starch paste, let cool. Pour into large bowl. Keep cold.

Does OSI Have a Mandate to Work with the KGB?

Given the fact that Attorney General Smith has spoken out on the issue that Soviet KGB agents produced hate mail using the Ku Klux Klan's name to taint the Olympics and to scare Asian and African nations away from the Summer Olympics, that Deputy Attorney General Dinkins denounced the Soviet Union in her August 8th address to the American Bar Association, and despite recent articles in the American press about U.S. citizens being harrassed and detained by Soviet KGB authorities in Leningrad, the Attorney General has failed to give adequate attention to the Department of Justice's Office of Special Investigations (OSI) association with Soviet/KGB procurators. Since this litigation unit was mandated by Congress to investigate suspected war criminals, OSI has resolved to collaborate with the KGB and to place unquestionable faith in the evidence it receives from the Soviet.

There have been numerous articles in the U.S. press, studies conducted by the Department of State, by scholars, and by journalists on the KGB's use of disinformation. One State Department report (Oct. 9, 1981) stated: "Soviet forgeries are produced and circulated to mislead foreign governments, media, and public opinion... the approaches used by Moscow include control of the press in foreign countries, outright and partial forgery of documents, insinuation, altered facts..."

Given the KGB's expertise in disinformation and psychological warfare, it is shocking to see that there is not much official U.S. concern about the use of Soviet witnesses and Soviet/KGB supplied evidence by the OSI in its alleged war criminal investigations. It is also shocking to see that the Attorney General has not officially questioned the close collaboration of the OSI with the KGB and the exciting possibility of the Soviet government manipulating these investigations for their own political purposes. This Soviet intrusion into our judicial system is highly questionable, given the previous facts. As attorneys Povilas Žumbakis and Ivars Berzins, and Americans for Due Process have expressed, it is imperative that this situation be more thoroughly and openly examined through the means of Congressional oversight hearings, to ensure that the OSI has not overstepped its Congressional mandate by working along with Soviet/KGB procurators.

Algis Šilas



A Lithuanian Christmas Tree (See page 5)

A CHRISTMAS MESSAGE TO OUR READERS

We, the officers of the Lithuanian - American Community, U.S.A., Inc. and publishers of BRIDGES, wish our readers a Joyous Lithuanian Christmas and a Happy New Year 1985

We thank you for your generous support throughout the year with donations and subscriptions.

We also thank our Editor Demie Jonaitis, and Administrator Rev. Petras Baniūnas, Assistants Dalia Bulvičius and Edmund Vaičiulis, for making the publication of BRIDGES possible.

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Please be sure to enclose payment. We can't afford to bill you and keep subscription rates this low at the same time.



TALENTED TILLIE

She has been seen in many guises around the hospital, sometimes as Peter the Rabbit, Casper the Ghost, or Betsy Ross. Sometimes, she even goes as Tillie (Teklė) Šaulytė-Pryor at the Wills Eye Hospital in Philadelphia.

The costume bug first bit her in 1969. "It was Christmas which is such a special time of year. I wanted to do something to make it more special. So, Mrs. Santa Claus was born with a costume consisting of a long red robe, a Christmas gift for my sister (Knights of Lithuania honorary member) Elena Šaulytė. I borrowed it for a little while."

"People really seemed to like my dressing up," she says. "So I started to expand my wardrobe." In the last few years, that has included the Provident Bank Lion, St. Patrick, Miss Piggy (for Mardi Gras), Clara (of "Where's the Beef?" fame), plus many others.

Tillie loves the wave of reaction that follows her around when she's in costume. At the 70th Knights of Lithuania convention in 1983 in Philadelphia, she brought down the house portraying the world's oldest Knight. New Year's day finds her strutting in a costume of her own making with the famous Mummies of Philly. "I think it makes people's days more interesting," she says. "As I set off in my costume, I say to myself, 'Let me go see how many people I can make happy.'"

For her costumes, Tillie pulls pieces together from all over the place. Her husband Jim is also very supportive, although sometimes he just shakes his head.

In the end, though, it's the patients who are Tillie's most appreciative audience, the little children whose eyes grow wide with delight when they see her, and the adults who suddenly realize there is still a reason to smile.

From viewpoint



Merry Christmas
Happy New Year

TO ALL: Let us stride forward into the future, unified and confident we will reach our goal: the freedom and independence of our people.

— BRIDGES Editorial and Administrative Staffs

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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