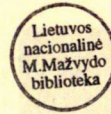


Bridges



LITHUANIAN - AMERICAN
NEWS JOURNAL

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YEAR OF FAITH, UNITY, YOUTH

341 HIGHLAND BLVD.
BROOKLYN, N.Y. 11207



Jurgis Matulaitis:

"... let me burn like a candle on the altar
with the heat of labor and the fire of love..."

for a long time. But news about the beatification? Nothing.

I was in Rome the year when youthful Romas Kalanta in a desperate and violent protest against the Soviet atrocities died of self immolation. The Italian press, television and radio hailed the youth's fiery suicide with compassion and graffiti appeared on the walls of buildings: "Viva Lithuania Cattolica liberata dall' USSR! Long live Lithuania freed from USSR!"

One evening at dinner with the Cardinal, we asked, "Does the Vatican plan to do anything about this situation? Our Lithuanian nation is desperate. Our people burn themselves alive... Our people need moral and spiritual support. Isn't it possible to hasten the beatification of Archbishop Matulaitis?"

"How can it be hastened? You need two miracles."

"What physician in Soviet Lithuania today would dare give his signature to a statement of a miraculous cure? Be realistic. Couldn't the Pope, appraising the current situation, make a dispensation regarding the miracles? God makes miracles; good deeds are, logically, sufficient for a saint. Archbishop Matulaitis' life testifies to his saintliness..."

A few months later, a Vatican monsignor visited the United States and we pointed out, "What if the beatification is put off for another 10, 15 years? Our nation's spirit may be broken by that time. It's easy for you Italians to delay matters; you get a new saint every 2, 3, 5 years. And the Poles — they get one beatification completed, and immediately start another — sometimes several at the same time. Lithuanians haven't had a saint for 500 years... after so much suffering, so many saintly mothers, heroic fathers... so many saintly young people... sacrificing, dying..."

"Send your petition to the Pope."

Petitions are not enough.

What we now sorely need is dissemination of knowledge. Our own people generally do not know very much about the kind of man Archbishop Matulaitis was and what he accomplished. Even our clergy is not altogether knowledgeable...

(To be continued)

WHAT WE WAIT FOR

Stasys Yla

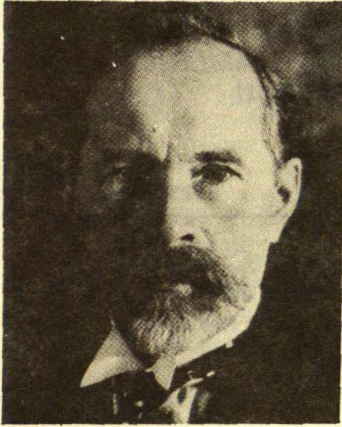
ominously, throughout Kaunas, churchbells burst out into interminable pealing on January 27th fifty eight years ago. Some appalling disaster had occurred. Then we learned that our Archbishop Jurgis Matulaitis was read. Sorrow engulfed us. His dying words had been, "Rikiukitės ir pasišvęskite! Fall in, dedicating yourselves to action for our country!"

The President of Lithuania Antanas Smetona who recognized Lithuania's need for strong moral men declared that Matulaitis was such a man: "If our nation takes the road which he has shown us, independence will be realized within the soul of each Lithuanian."

The death of Matulaitis was followed by more disasters. The Soviet devastation of Lithuania ensued; Smetona escaped to the United States.

The Vatican has recognized Archbishop Jurgis Matulaitis as a Servant of God. The formal process leading to beatification has been completed

different times - different destinations



Antanas Smetona
First President of Lithuania

Lithuania's first President, Antanas Smetona, lost his life in a fire in Cleveland, Ohio on January 9, 1944. Born in Uzulenis in 1874, he attended the University of St. Petersburg and soon became involved in the Lithuanian underground movement.

He was a signer of the Lithuanian Declaration of Independence in 1918. He became President a second time after a coup d'etat. He ruled until the Soviet invasion in 1940 when he fled to Germany. He was one of the few leaders who escaped being brutally murdered or sent to a Siberian slave labor camp.

He traveled to Portugal, Switzerland, and Latin America, arriving in the United States to press for Lithuanian freedom after the war and warning the world about Russian communism.

He was a noted journalist, editor and speaker. In addition to his journalistic political activity, he found time to engage in pedagogical and intellectual pursuits. He lectured at the University of Kaunas on ancient philosophy, ethics, Greek literature and rhetoric. He translated a number of Greek works, including Plato's *The Apology of Socrates* and *Crito* into Lithuanian. In 1932 he was awarded an honorary doctorate of philosophy.

Smetona's writings are distinguished by their masterful style and purity of language. His association with Jonas Jablonskis, a famous Lithuanian linguist, as well as his own studies of classical authors and languages, contributed to the stylistic felicity of his spoken and written language.



Valdas Adamkus
Honored

Valdas Adamkus was honored as Man of the Year at the Balzekas Museum's annual Award Dinner in the University of Chicago Quadrangle Club. He was chosen for his distinguished work in promoting the betterment of mankind.

He supervises environmental matters in Illinois, Indiana, Ohio, Michigan, Minnesota and Wisconsin. He chairs the Water Quality Board of the United States and Canada Joint Commission on the Environment and he serves as the national program manager of the Great Lakes.

He served as an advisor to the United Nations World Health Organization in 1975. In 1978, he received the United States EPA's Gold Medal for Exceptional Service for his outstanding contribution to international environmental control. In 1983, he contributed significantly on the national scene to change the direction of environmental movement in this country.

His work and views were reported by the national media, such as: *U.S. News and World Report*; *Time Magazine*; *Christian Science Monitor*; *Wall Street Journal*, and national daily newspapers and television networks.

The Lake Michigan Federation presented Adamkus with the most prestigious environmental Rachel Carson Award for "unswerving dedication and courageous leadership in protecting and improving the quality of our environment." This award, presented to Adamkus in 1983, has been given only four times in the environmental field.



Linas Kojelis
at the White House

President Ronald Reagan sent the following letter to the Illinois Lithuanian American Republican League:

I am very happy to extend warm greetings to all who are gathered to celebrate the 13th Annual Awards Presentation of the Illinois Lithuanian-American Republican League.

Your organization is part of the rich ethnic diversity that enhances our culture and is so essential to America's strength. Through your many worthwhile cultural programs, you help to preserve the rich heritage of your Lithuanian forebears while simultaneously encouraging dedication to the ideals upon which this nation was founded. I applaud the efforts of organizations like yours which contribute in so many ways to the well-being of America.

I would particularly like to congratulate the recipient of your Man-of-the-Year Award, Linas Kojelis, for the outstanding job he has done at the White House. He has been an invaluable benefit to the Office of Public Liaison and has contributed greatly to informing me about the views and concerns of the Lithuanian community.

My congratulations go as well to Don Adams, Chairman of the Illinois Republican Party, who is being installed as the Lithuanian-American Republican League's Honorary Chairman.

Nancy joins me in sending best wishes.

Ronald Reagan

THE FIRST

University of Illinois Endowed Chair in the Humanities
and the FIRST to be sponsored by an ethnic community

At the start of the 1984 - 1985 academic year, the Endowed Chair of Lithuanian Studies (*Lituanistikos Katedra*) at the University of Illinois at Chicago began operation under the direction of Professor Bronius Vaškėlis.

The Chair is a permanent Lithuanian studies and research center funded partly by the Lithuanian World Community Foundation and by the University of Illinois Foundation. It is the first University of Illinois Endowed Chair in the Humanities and the first to be sponsored by an ethnic community.

Work to establish this Chair started in 1978, when a need for a higher institution or center of Lithuanian studies was voiced during the Fifth Lithuanian World Congress in Toronto, Canada. The proposal for establishing a center stemmed from the year's celebration of the 400th founding anniversary of Lithuania's University of Vilnius.

The Lithuanian World Community and a special ad hoc committee were given the task of finding a suitable location for establishing the Lithuanian Studies institution. After an extensive search, the University of Illinois at Chicago was chosen for several reasons. For the past nine years, a Lithuanian Studies program successfully operated at the University, offering 16 undergraduate and advanced courses. In addition, its modern campus serves 21,000 students, over 350 of Lithuanian descent, and centers in a city with the largest Lithuanian population.

On November 20, 1981, the Lithuanian World Community Foundation and the University of Illinois Foundation signed the founding document in Chicago. According to the agreement, a \$750,000 endowment was required to establish and maintain a permanent Lithuanian studies and research center. The University of Illinois Foundation provided \$150,000, with the balance to be provided, at \$100,000 a year increments, by the Lithuanian-Americans through the Lithuanian World Community Foundation.

Though the work at the Endowed Chair of Lithuanian Studies has started, fund raising goes on. The interest from this endowment will enable the Chair to be a fully independent and permanent Lithuanian studies and research center providing students with Lithuanian language courses, valuable expert guidance and degrees... the first Lithuanian-American endeavor to leave a lasting mark.

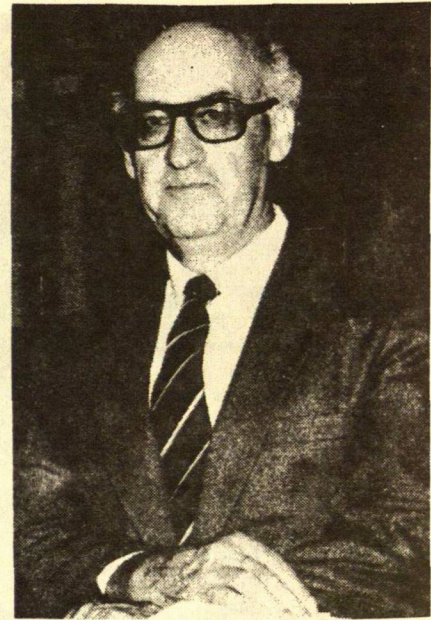
After many successful years as director of the Foreign Language Department at Lafayette College in Easton, Pennsylvania, Prof. Bronius Vaškėlis was asked to make one of the most important decisions of his life.

"When the University of Illinois invited me to head the Endowed Chair of Lithuanian Studies, I started to weigh the alternatives: wouldn't it be worth it to give the rest of my working days to the Chair... That's how I left a comfortable niche," says Prof. Vaškėlis of his appointment as the first director of the Chair, in an interview with *The World Lithuanian (Pasaulio Lietuvis, October, 1984)*, a Lithuanian World Community publication.

According to the interview, Prof. Vaškėlis received a bachelor's degree in Russian language and literature from the University of Toronto, Canada, in 1958. After presenting his thesis "The Writings of Jurgis Baltrušaitis in the Russian Language" in 1961, he received a master's degree.

At the University of Pennsylvania in Philadelphia, Prof. Vaškėlis continued his studies and taught Russian language. There he, also, took courses and participated in seminars in Lithuanian and Baltic studies. In 1964, he received a doctorate degree in philosophy.

From 1963, Prof. Vaškėlis taught Russian language and literature at Lafayette College, received full professorship in 1975, and acted as foreign language department head for 18 years until he accepted the new position as director of the Endowed Chair of Lithuanian Studies.



Professor Bronius Vaškėlis

Prof. Vaškėlis' new responsibilities include organizing the graduate and doctoral studies program, directing the undergraduate program, coordinating research in Lithuanian literature, theatre, language, and other fields, and overseeing the publication of scholarly works.

In the interview, the new director talks not only of the work that lies ahead of him, but also the Chair's importance to the future of Lithuanians and the language outside Lithuania.

"Pessimists believe that Lithuanian studies, like the Lithuanian-Americans themselves, are destined to die out. That is, spending time, energy and funds for important projects as establishing the Chair and the like, is all for nothing," states Prof. Vaškėlis. "We should look to the future optimistically. Lithuanian-Americans, as a separate ethnic group, have remained so for more than 100 years. They will change, but as they do they will not die out, if we can adapt to the norms of our changing environment in time."

Prof. Vaškėlis started his work with definite goals, and not alone. At present, three graduate students will be studying and working with him at the Endowed Chair of Lithuanian Studies.

Rasa Juska

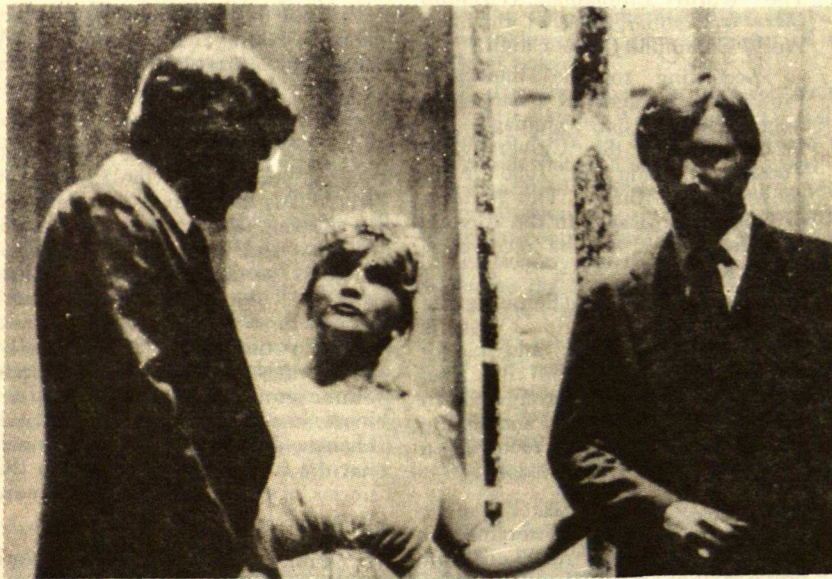
Molitor photo



In Landsbergis' prize-winning comedy

Ona (V. Jatulienė) and Ofelija (R. Vitkienė) study Ona's beautified face in the mirror.

Nurkelianaitis photo



In "At the Gates of Heaven",

Love (Danute Rukštyte) tries to establish good will between presidents R. Stirbys and V. Volertas.

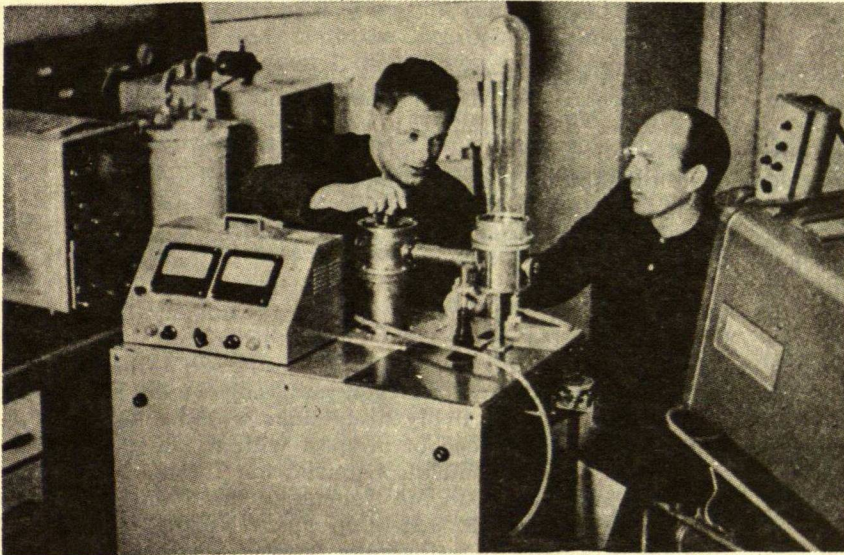
Lithuanian Theater in U.S.A. thrives with laughter. It could not do this in Lithuania where our playwrights would end up kaput for using their heads.

LAUGHTER IS FREEDOM

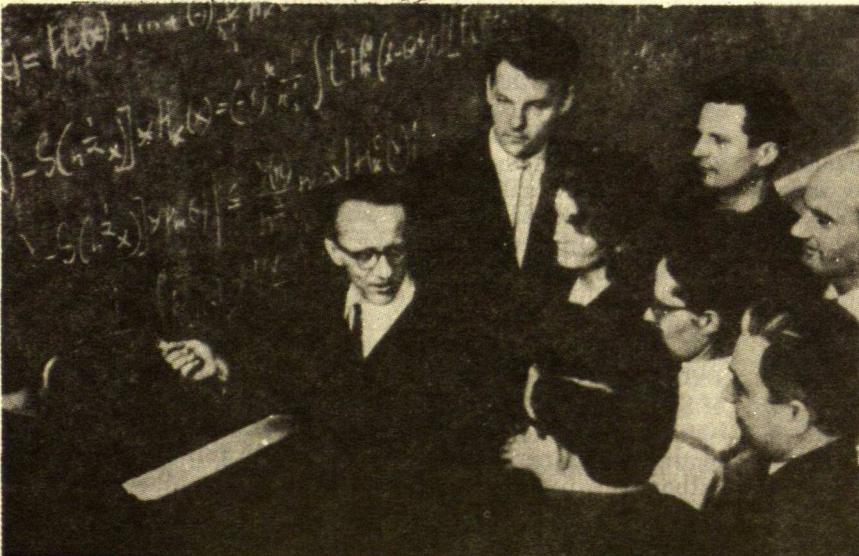
Enthusiastic audiences in both Los Angeles and Chicago recently enjoyed the presentation of *The Face of Ona*, a satiric comedy by Algirdas Landsbergis, winner of the \$2000 prize in a literature contest conducted by The Lithuanian American Community, U.S.A., Inc. The comedy portrays the metamorphosis in the United States of a young Lithuanian woman who has lost two centers of her life: her husband and Soviet-occupied country. She is Americanized cosmetically as well as psychologically. She must learn to shave her legs, enhance her face with makeup, and hunt for a rich husband. She is surrounded by the aura of TV's *Love Boat* and the spirit of universal Archie Bunkers. Who but dramatist Landsbergis could focus on human frailties with such delightful humor?

Julia Dantienė's satiric farce *At the Gates of Heaven* was presented in the Brooklyn Lithuanian Cultural Center at radio director Romas Kezys' banquet-concert. The high point of hilarity reached its peak in the scene in which Love, played by Danutė Rukštytė, attempted to induce the presidents of two powerful Lithuanian organizations, Bendruomenė and Alta, to reconcile their differences springing from self-aggrandizement and power hunger. Rimantas Stirbys and Virgus Volertas played the roles of the presidents in conflict over trivia such as who is to sit on the "best" chair. The farce, stirring up much laughter, promoted good will among all.

SCIENTISTS IN LITHUANIA TODAY



Juras Požėla (left), internationally known physicist specialist in semiconductors was elected president of the Lithuanian Academy of Sciences in Vilnius. He authored over 15 inventions and 30 scientific papers. He is engaged in research of semiconductor properties that lead to successful applications in electronics.



Professor Jonas Kubilius, Vilnius University rector and eminent mathematician, has published numerous studies, the most important dealing with the probabilistic number theory. He was the first to formulate the theory comprehensively, with practical applications.

— SENTENCED —

Amnesty International has learned that Liudas Dambrauskas, a 63-year-old chemical scientist in Lithuania, was sentenced to 3 1/2 years strict regime camp and 2 years exile on the charge of "anti-Soviet agitation and propaganda".

Liudas Dambrauskas was arrested March 20, 1984 after KGB officials searched his home in Vilnius and confiscated his memoirs of a ten-year term of imprisonment which he had served during the Stalin era. Amnesty International considers that he is being prosecuted for the non-violent exercise of his right to freedom of expression and therefore regards him as a prisoner of conscience.

There is also concern about Dambrauskas health. In April during the investigation of his case, he was admitted to the hospital after suffering an infarct. He also has tuberculosis.

Dambrauskas is the nephew of the late celebrated Lithuanian national poet, A. Jakštas-Dambrauskas. Before his arrest he was the head of a laboratory at the Lithuanian Academy of Sciences' Institute of Thermo-insulation. He was one of many thousands of Lithuanians arrested in 1945 on suspicion of opposing the republic's incorporation into the U.S.S.R. Lithuania passed into the Soviet sphere of influence under the terms of a German-Soviet non-aggression pact in 1939 which ended the republic's 22 years' existence as an independent state.

Recommended action: telegrams/airmail letters urging that the charge against Dambrauskas be dropped on the grounds that he is being prosecuted for the non-violent exercise of his right to freedom of expression: expressing concern about reports of his ill-health and requesting assurances that he is receiving all necessary medical treatment.

Appeals can be sent to the procurator A. Novikov:

SSSR
Litovskaya SSR
G. Vilnius
Respublikanskaya Prokuratura
Prokuroru, A. Novikovu
USSR

Br. Daniel Yenkevich, OFM

Tribute to Our Shenandoah Lithuanians

The printed word is a nation's mirror of its culture. As a people advances culturally, its press grows in depth, form, and variety. It is here that the very essence of a nation manifests itself. Lithuania's culture is a Catholic culture. Her catholicity cannot be separated from her culture. Pope St. Pius X who lived during the period of Russia's ban on the printed word in Lithuania, had this to say: "In vain will you build churches, in vain will you prepare missionaries, in vain will you establish schools and perform good works — all your efforts will be fruitless, if at the same time you do not learn to use the defensive weapon — which is the Catholic Press."

Indeed, Lithuania all too well knows the sad truth of this statement from her experience of forty years of darkness when the press was denied her from 1864 - 1904, during the Russian occupation of Lithuania. Long and bitter were the years between 1864 and 1904, when the Lithuanian press, by Russian decree, was officially nonexistent. The ban on the printed work was part of the general plan by which Russia aimed to destroy the Lithuanian nation's cultural life, to keep her ignorant and thus make it easier to enslave, russianize and destroy her Catholic faith. And destroy these it would have, had it not been for the unique determination of the Lithuanians and the foresight of Bishop Matthew Valančius. Through the efforts of Bishop Valančius the printing of Lithuanian books and newspapers was organized in Prussia, and the elaborate system of smuggling books and newspapers into the Lithuanian homeland was developed. Brave men and women, called "book-carriers", faced the dangers of possible capture, death, prison or exile in Siberia. Many a book-carrier, after delivering his supply of books to Lithuania from the press in Prussia, would then organize a small group of Lithuanians who wished to leave Lithuania via Prussia to eventually find freedom in the West. (The parents of this writer escaped Tsarist oppression in this way with the help of book-carriers).

The importance of the press and the remarkable influence it has on the lives of all men was deeply ingrained in the minds of those brave immigrants who came to the United States. They knew too well of the dangers and sacrifices that the book-carriers and the people in their homeland were willing to make. And they also realized that it would be so much easier to operate a printery in the freedom of the West.

Surely the Shenandoah Lithuanians realized this, for the honor of printing the first Lithuanian word in America (1874) goes to the Shenandoah Lithuanians, even before the cornerstone was laid for St. George's Lithuanian Church in 1891. In 1880, the first book in Lithuanian to be published in America was "The History of Seven Teachers", translated into Lithuanian by

Franciscan, Brother Augustine Zaicas (Zeytz), then living in Shenandoah. Also in 1880, he published another translation, "A Beautiful History of Patient Helen".

The first Lithuanian printery was set up in Shenandoah by John Šliupas in 1888, after he brought the machinery and equipment from New York in order to continue publishing his "Lithuanian Voice", a curious publication that was notorious for its atheistic propaganda.

In those days when Shenandoah was inhabited by lively and critical young Lithuanians, the printed word was very popular. These Lithuanians read every Lithuanian newspaper they could get, and they would tell others the news and lively discussions would follow. The "Lithuanian Voice" of Šliupas, with its atheistic propaganda, incited and disorganized the Lithuanians not only in Shenandoah but throughout the anthracite coal mining region. It stirred up much laughter and ridicule especially in Lithuanian taverns. The uproar of ridicule was especially noisy in the taproom of John Razas-Rogers. Someone would read the jokes and satire about the defenders of Šliupas' "wastepaper" ("Lithuanian Voice") that appeared in the columns of the "Lithuanian Unity" and the *Saulė* (The Sun). The listeners would add their own derogatory comments.

On one occasion the comments became particularly heated when a defender of Šliupas was present in the taproom. The proprietor Razas, fearing violence, called everyone to the bar and said: "Come here, and let's have a drink, men. Are we Šliupas' servants that we must fight over that punk?"... Unwittingly, the new word "Šliupas' servant" or "*Šliuptarnis*" was applied everywhere to all those who supported Šliupas and his leftist views and atheistic propaganda. The term "*Šliuptarnis*" is still widely used, especially in the coal mining area and is applied to anyone with atheistic views.

The newspaper *Saulė* (The Sun), previously mentioned as opposing the "Lithuanian Voice" or Šliupas, also has an interesting history. It was published weekly, then bi-weekly in Mahanoy City, but was intended for the Shenandoah Lithuanians. *Saulė* was founded in 1888 and edited by Dominic Backauskas, the organist of St. Casimir's Parish, and Father Lenarkiewicz helped him purchase the printing press. The primary purpose of the newspaper was to discourage the formation of Lithuanian parishes in Shenandoah and Mahanoy City and to convince all that only one parish, namely, St. Casimir's was adequate for both Poles and Lithuanians. *Saulė* was indeed effective in delaying the foundation of St. George's Parish for at least two years, and it was responsible for causing the split among the Lithuanians because a sizeable percentage of Lithuanians retained membership in St. Casimir's Parish, still Polish, even to this day.

Saulė exemplified the use of the press at its worst, even though it appealed to the uneducated in its style and language which was direct and simple, and for this reason alone it survived until 1959.

On the other hand, it must be remembered that these newspapers dealt with the local issues and problems, but others concerned themselves with more cultural aspects. There was another Shenandoah Lithuanian, Anthony Milukas (then a seminarian) and J. Ramanauskas who purchased a printing press and published "The Voice of American Lithuanians" for a period of five years. After this initial experience in printing, Father Milukas took up the printing of journals and works of authors. In 1899, he set up another printery, and every three months he published an illustrated journal—*Dirva*. Some time later it merged with *Žinytas* with the new title *Dirva-Žinytas*. Father Milukas remained active in printery work wherever he lived, issuing some 180 separate publications. Among them were some writings concerning the life of Lithuanians in America, and excerpts from the Lithuanian press, which he himself had gathered. From the Shenandoah print shops came some translations and writings of major Lithuanian authors, such as: Dr. J. Basanavičius, Kristijonas Donelaitis, Rev. Alexander Burba, A. Jakštas, Rev. J. Gerutis, Rev. Ambrose Pabreza, Dr. Vincas Pieturis, Šatrijos Ragana, Bishop Matthew Valančius, Bishop Giedraitis, a translation of the New Testament, and many others.

From time to time since the arrival of Lithuanians in Shenandoah various newspapers appeared, as *Garsas*, "The Voice of American Lithuanians", *Tėvynė*, "Pennsylvania Worker", and *Viltis* which enjoyed only short life spans; but "The Star" flourished longest in Shenandoah. Rev. Vincas Varnagiris began publication in Brooklyn in 1901, and the following year Father Milukas transferred it to Shenandoah where it was published until 1909, when it was transferred to Philadelphia.

As we observe Shenandoah today, Lithuanians remain very much interested in the press, despite the fact that this city manifests a multi-national patchwork of nationalities. The two recent pastors of St. George's Parish, — Msgr. Joseph A. Karalius and Rev. Joseph A. Neverauskas — contributed much to the life of the parish and its interest in the press. The parish is still very eager for news from the Fatherland either in the Lithuanian language newspapers and magazines, or in the English publications.

The fact that the 3rd and 4th generation Lithuanian-Americans no longer read the Lithuanian language is a fact of which the present pastor of St. George's Church in Shenandoah, Father Pascal Sabas, is aware. Certain that his parishioners still have that interest in Lithuania and Lithuanian-Americans in the news, this good pastor has subscribed BRIDGES, for each family of his parish. We congratulate Father Sabas for his vision and dedication; and we feel certain that the readers will enjoy this Lithuanian heritage news journal.

Young woman

in Lithuania Minor,

19th century.

Kesleris' Painting



LITHUANIA'S DEBT

TO HER PROTESTANTS

Since the 16th century, Evangelical Lutherans were the majority population in Lithuania Minor which comprises the Lithuanian area of former East Prussia and the Klaipėda (Memel) territory. Protestants conducted their local affairs in Lithuanian, they intellectualized in Lithuanian, and their children attended Lithuanian schools. This was in sharp contrast to the polonized nobles and clergy in Lithuania Major where the favored languages among the intelligentsia were Polish and Latin while Lithuanian remained the debased, ridiculed language of the common people.

Lithuania Minor was the country which printed the first Lithuanian book in 1547, a catechism by Protestant minister Martynas Mažvydas. The complete Lithuanian text of the Bible appeared for the first time in 1735. When the Russians proscribed Lithuanian publications in Latin characters in Lithuania Major in 1864, several Lithuanian newspapers and a considerable number of books were published in Lithuania Minor. These were smuggled across the German-Russian border by book-bearers who risked their lives and freedom.

The period of Enlightenment and the Pietist religious movement helped to preserve the Lithuanian language and the national spirit. Duke Albert of Prussia, noting the shortage of Lithuanian-speaking ministers, urged Lithuanians to study for the ministry at the college in Königsberg. Students who wished to take courses in the Lithuanian language were awarded scholarships. Among the students was Kristijonas Donelaitis (born January 1, 1714) whose response to Lithuanian Studies strengthened his enthusiasm for the language and the people who spoke it. He became a Lutheran minister and a classical Lithuanian poet, the first to be translated and recognized in histories of European literature.



Bleaching Linens



Flax Gathering Together

"WITH THE HEAT OF LABOR
AND THE FIRE OF LOVE"



Magdalena Stankūnienė

Earthy Lithuanian Women

LIKE THE GODDESS ŽEMYNA

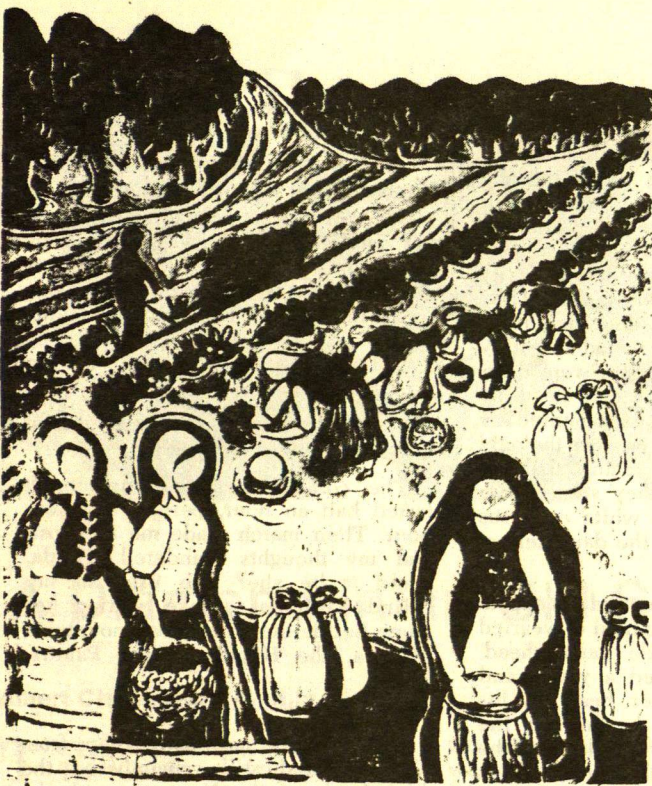
Artist Stankūnienė's women have no faces. They are selfless Lithuanians, alive in every fiber of their bodies. They are givers, not takers. They labor to feed and clothe their families, their movements like a primitive dance. One can almost hear them singing; they created the *daina*, the Lithuanian folksong which celebrates with love every chore in every season.

Perhaps they identify subconsciously with Žemyna, earth mother, the pagan Lithuanian goddess of earth and harvest. Writers in the 16th and 17th centuries recorded the popular belief that Žemyna sustained the life of people, animals, and

all living things and, on festive occasions, had to be honored. The master of the house would fill his mug with beer and, before he guzzled it down, he would spill a portion on the ground with a prayer for Žemyna.

Before Christianity was forcibly imposed on the Lithuanian pagan, he practised an unlabeled Christian ethic of love, humility and self abnegation, faceless in his work with his fellow man assisting Žemyna in her own work with nature. In Stankūnienė's oils and graphics, we witness this compulsive dedication in timeless Lithuanian women.

dmj



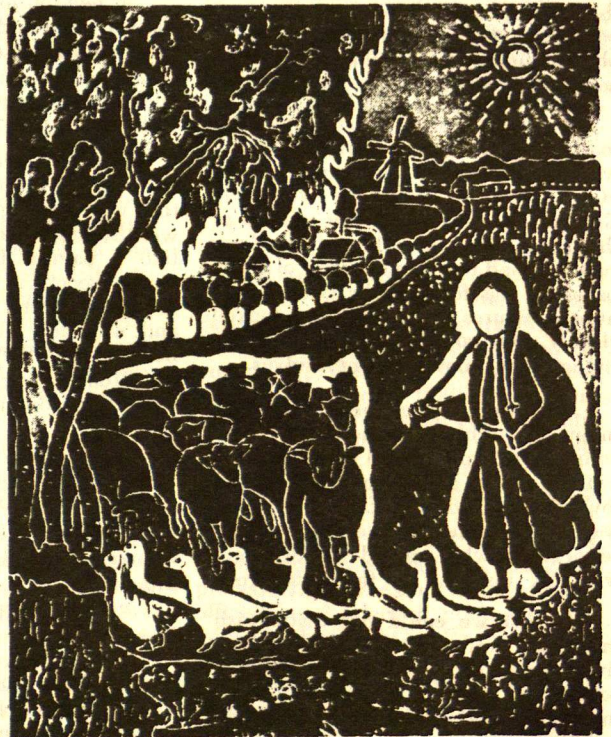
Potato Picking — Together



Laundering — Together



Beside the ever-flowing river



The little shepherdess, with the sun rising and windmill humming, tends to her flocks with the same concern for life she will have when she matures to womanhood.

Marius Katiliškis

"THE DAUGHTERS OF A DESPISED NATION"

The war was raging beyond the forests and it seared their black horizon at night with red flame. In those days part of the village was blown away in smoke when the aeroplanes aimed incendiary bombs on the roofs or dropped phosphorus directly. As if the people had not enough trouble already.

A strange procession came down the road from the hill; it was unlike anything we had seen before. Like every procession, it had its leader; he was a tall German, walking along the middle of the road with the skirts of his long coat fastened up. At a distance of a few paces he was followed by two rows of human figures. Only, if you looked closely, you could recognize them as living beings moving of themselves.

They were women, herded together in an incredibly wretched mass. The column was too long to be taken in at a single glance and it was being driven towards the northwest. The women were kept close together by the tall servicemen who walked beside them with SA insignia on their uniforms.

At first we could not distinguish individual forms in the muddy grey river of rags that was varied with pale patches of faces. When they reached the neck of land between the lakes, they had to cross the narrow opening in the barricade, and we saw that there were young girls of fifteen among them and grown women, but none older than thirty.

They were dressed in the remains of their clothes. They had tied sacks on their feet and scarves on their heads; their black hair hung down in long unkempt tangles. Some of them had cut their hair short and looked like "juvenile delinquents" from corrective homes. Some were pregnant and had difficulty in controlling their weary bodies. They clung to the hands of their neighbors and their bloodless faces had a deathly white color. But their eyes were dark, black and strangely large, framed by long black lashes and surmounted by thick eyebrows. The eyes were the only living feature, the only feature that had escaped destruction; they shined like live coals in the cold white expanses that were the faces of the daughters of a despised nation.

The stalwart SA men did not appear to have driven them too hard or wearied them. The men strode gaily ahead, making jokes. Each led a young and beautiful girl with her head on his shoulder; she would be his for the night. They could offer privileges to the ones they chose and they could select a different girl each night. Make love to her, give her presents and then pass her on to death.

A few of us who were building the barricade and staring by the side of the road had little national flags on our sleeves. That must have been what enabled the women to recognize us as Lithuanians.

Cries reached us from the heart of that unhappy throng, from the stream that was pouring over the mud of the well trodden roads. The cries struck us like a painful blow that makes the victim recoil in upon himself. Even though we were in no way responsible and we knew no more and could do no more than they.

"Ida Feldbergaitė. From Panevėžys. Is there anyone among you from Panevėžys?"

From Panevėžys? There were as many as could be wished for from Panevėžys and its neighborhood. But what good was that? (Ed. note: The women were Jewish women from Lithuania)

"Golda Rabinavičiūtė. From Kaunas."

"Estera Zaksaitė. Number twenty-seven, Darius-Girėnas Street, Šiauliai. Is there anyone from Šiauliai?"

"Of course there is," said one of us. "D'you know Pagyžiai Street? And the People's Hall? I lived near there."

"Anyone from Biržai? I'm Mía Rochmanaitė."

Yes, we knew Biržai. Was there anyone from Utena?

"I'm Hanna Pupiškyti from Utena! Hanna! Here I am!"

Her fiery red hair was parted on her forehead. She took her head in both hands. The man who had asked about Utena was speechless. Could she be the innkeeper's daughter from Saldutiškis?

"I'm Hinda Kušesaitė from . . ."

"Hinda! Is that you?"

"*Ruhei!*" shouted a tall angry guard, creeping like a shadow at the side.

The column went on and on. It lasted half an hour, perhaps a whole hour. Their march made me feel lost, and my thoughts wandered. Hinda, could it be she? She used to say "Hinda-Kush" as a joke, setting her name beside the other great mountains of Asia, the Himalayas, the Pamirs, Sayan.

Hinda Kušesaitė, from . . .

Her family had moved there from Gardinas and still remembered the high banks of the Nemunas with the ruins of ancient buildings and the Russian church in Koloza which Vytautas had built. She finished at the high school in the second half of June, a few days before the war began. She had good marks in the Lithuanian language and literature. She did not join the *Komsomol*. She distributed a bundle of resistance-leaflets during the parade on the first of May.

Hinda — a girl with a sharp profile, who hurried along Vyšnios Street every morning. In the evenings she used to sit for a long time on the verandah of the house. Her eyes were like ripe cherries, shining among the leaves in the tree. There could be no blacker or bigger eyes shining on the shore of the Levant, among the sands of Sinai or in the land of Jordan. She was a veritable Sulamita with her hair like the blue-black wings of a raven.

The plan made by the SA men was not particularly clever. For us the west came to an end two days' march away. Only the road to the north was open, the road to the Baltic. If only ships were waiting there to carry them further . . . But it was impossible to bring oneself to trust the kindness of their hearts.

They would drive the women into the sea. Even Sulamita with her hair like the blue-raven . . .

(From ON WHOSE SIDE IS GOD?)



FR. BRUNO KRUZAS with parishioners from far and wide

A Diamond in an Old Setting

Albert Cizauskas

The year was 1909, William Howard Taft was in the White House. Brooklyn had lost its separate municipal identity 11 years earlier and Manhattan Bridge, the third suspension span across the east River, had just been opened to traffic. It was also the year when a nucleus of 300 Lithuanian families founded the parish of St. George's in the northwest section of the borough just beyond the high walls of the historic Navy Yard and very close to the new bridge.

Lacking for the most part the professional skills of the later immigrants, these Lithuanians possessed traits equally if not more important than formal education: a pioneering spirit which chose freedom rather than submission to the servitude imposed upon them in their own homeland, a desire to provide their descendants with the opportunity to pursue self-fulfillment, and, above all, a determination to build religious communities where they and their children could worship God in the cultural milieu of their ancestors. It was these unlettered peasants who prepared the way for their countrymen after World War II.

Such a parish was St. George's established 75 years ago under the leadership of Father Anthony Kodis. The first collection, it is said, was \$2.37 while the cost of the parish and the rectory was \$58,000. It took enormous courage and faith in the future for these earlier immigrants to embark upon such an improbable enterprise. That it succeeded at all was due to their unquenchable dedication as well as to the

zeal of a remarkable quintet of priests whose personalities, differing in kind, left a rich imprint upon the parish for three generations.

Father Kodis, the first, was a dedicated, practical man whose perseverance brought the parish to life. His successor, Father Norbert Pakalnis, a suave and cultured cleric, understood the Lithuanians' love of music and ritual. He gave them both in full measure, including the organization of a gifted choir. Father Casimir Paulonis, the third pastor, was an intellectual and deeply religious man under whose stewardship the spiritual life of the parish flourished, culminating in the addition of the beautiful side altar to the Blessed Virgin under her Lithuanian title of *Aušros Vartai* (Gate of Dawn). He was followed by Father Anthony Petrauskas. Father "Pet", as he was familiarly called, managed a veritable miracle in paying off the mortgage and refurbishing the old church as St. George's celebrated its golden anniversary.

In 1967, the current and fifth pastor, Father Bruno Kruzas, took over a troubled parish that was victim of the social and demographic changes transforming the cities of the United States. The original immigrant members had mostly died and their children, now out of the melting pot and into the mainstream of American society, had moved to fresher, greener neighborhoods. Their places were taken by blacks and Hispanics, just as Lithuanians had earlier displaced the Irish and the Germans. It was a difficult time for the new pastor of a church dedicated to

servicing the spiritual needs of mostly non-present parishioners. But Father Bruno was a deeply caring man whose genial warmth and genuine hospitality not only retained the loyalty of many of the descendants of the original members, despite their dispersal to the suburbs and beyond, but also attracted an enthusiastic core of supporters from the old Catholic Youth Association of the Annunciation church, one of three Lithuanian parishes in Brooklyn. Father Bruno had been the inspirational head of the CYA some 40 years ago and it was these friends from former times who now joined the descendants of the founders in keeping alive a Lithuanian parish virtually without Lithuanian parishioners in its vicinity. All this attested to Father Bruno's charismatic ability to draw people together "through time and space."

November 4, 1984, witnessed a moving spectacle at 207 York Street very close to a house where, 164 years ago, the first Mass had been offered in Brooklyn. The streets of the now-depressed area were jammed with cars, many of them from neighboring states and one even from far-off Virginia. The old church was filled to capacity at the solemn high Mass celebrated by Bishop Mugavero of Brooklyn. It was not only the sons and daughters of the older immigrants who rejoiced at the achievement of this notable milestone in the history of Lithuanian Americans in New York City. With the singing of old Lithuanian hymns, one could almost sense the presence of the original parishioners and their pastors, proud of the heritage they had left behind. In poverty they had built a church which they bequeathed to their descendants as a symbol of what this country means: that religion and morality are the cornerstones of democracy.

Those present at the diamond anniversary of St. George's were a mirror image of this democracy: mechanics, doctors, tradesmen, lawyers, university professors, businessmen, government officials and elected politicians. All joined in thanking God for the pioneering spirit of their parents and the heroic dedication of the five priests who guided them, the fruit of whose cooperative labor was richly evident on that day. Together with Father Bruno, they shed actual tears of gratitude and joy for 75 years of God's blessings on St. George's.

SURVIVAL — PAST AND PRESENT

GEOLOGY

Earthquakes are unknown in Lithuania. Glacial deposits cover layers of preglacial rocks lying on solid crystal base.

The preglacial and glacial layers are rich in useful minerals. Several decades ago it was thought Lithuania's natural resources were solely clay, dolomites, sand, gravel, chalk, gypsum and limestone. Nobody engaged in mineral prospecting. However, an extensive geological exploration was undertaken in the years after World War II. In the seventies, high quality oil pools were discovered in West Lithuania which are now intensely explored and promise to be of industrial value.

Although the layer of glacial deposits is very thick, in some places of North Lithuania it thins to the depth of arable layer. In the environs of Biržai and Pasvalys where the gypsum layers are not deep, people tell you various stories of how a peasant woke up one morning to find a pit full of water instead of his bathroom, or that a cow had disappeared under the ground. It happens that water suddenly disappears from a lake or a well, a phenomenon known from time immemorial.

These are karst phenomena witnessed in certain parts of the world where water soluble substances are near the surface of the earth. When subterranean waters dissolve gypsum, smaller or larger hollow spaces are formed which sink gradually, or suddenly collapse. The rivers of karst topography seem to have no end. Some springs smell of hydrogen sulphide and their water is notable for curative effects. Likėnai — one of Lithuania's health resorts — is situated on these sulphur springs.

In general, mineral springs are of great value. They are especially abundant in South Lithuania, on the banks of the Nemunas River where they gush out from deeper layers. They are sodium chloride springs, widely used for treatment at the health resorts of Druskininkai and Biržtonas.

Bronius Akstinas

U.S. VETERANS PROTEST

The U.S. Veterans of Foreign Wars have condemned the persecution of naturalized American citizens on "evidence" provided by the Soviet secret police. A resolution on the activities of the Office of Special Investigations (OSI) was passed at the VFW's National Convention in Chicago stating that: "for the most part, the U.S. press has mysteriously chosen to maintain a hands-off position as to publicizing these shameful trials" of naturalized American citizens. The OSI has "freely admitted that its chief source for denunciations of American citizens through frequent deferential consultations in Moscow is the . . . KGB". The resolution calls the OSI "in effect... the willing and subservient, official American government tool of the Russian (Soviet) empire strategically placed in the offices of the U.S. Department of Justice".

The KGB, according to the resolution, was created for the "express purpose of spreading disinformation and creating havoc in other lands" and is "famed for the absence of veracity in its international adventures". That same KGB "currently furnished the OSI doctored tapes and so-called 'witnesses' and 'victims' of the Americanized refugees even though events in question occurred some 40 years ago". The resolution says that harassment and persecution of Americanized citizens by the OSI . . . has been so intense that at least two former refugees have committed suicide and others are threatening to do so rather than be deported. (Elta)

AFGHANISTAN ARMS

Matthew Erulkar, lobbyist for the Washington-based Federation for American Afghan Action said the United States has spent \$325 million to aid the rebels but "how much of this is translated into arms is questionable."

Some weapons provided the mujahideen are unsuitable for mountain guerrilla warfare, other weapons have been tampered with or are in poor condition, and still others are supplied in such small quantities or with so little ammunition "that they are out of operation 95 percent of the time."

(Congressional Quarterly)

FAMED RAMBYNAS

The Nemunas River forms a natural border between Lithuania and the Kaliningrad region of the Russian Federation. The south bank is a broad lowland; on the north there are hills.

The Hill of Rambynas is famous. Historical sources refer to Rambynas as a holy spot of heathen Lithuanians. In the 13th century there was a castle on the hill which was seized by the Knights of the Cross. On the summit of the hill there was an immense sacred stone.

Legend tells us that once the giant Rambynas who lived there placed the boulder as an offering to the god *Perkūnas* (Thunder) and the goddess *Laima* (Fortune). From far and wide Lithuanians came to worship the gods, even after their land was invaded by the Knights of the Cross who forced Christianity upon them.

Once it occurred to a German miller to make a millstone out of the holy stone. No known Lithuanian had ever dared to lift his hand against it. The miller hired foreigners for the job. But when one of them struck the stone with his hammer, splinters struck both his eyes. Then another ventured a try, but he broke his arm. The third stranger succeeded in splitting the stone, but after a few days he died. The miller himself met his death under the wheels of the mill. One part of the hill tumbled into the Nemunas with a terrific splash. Thus, the ancient gods avenged themselves on the intruders.

The legend reflects reality, to an extent. A large stone is known to have lain on the hill with a sword and a human foot engraved on it. It is also a fact that at the beginning of the 19th century a miller made a millstone out of the boulder and afterwards the mill was destroyed by a fierce storm. The high bank has been washed away by the Nemunas and the hill is considerably smaller. Rambynas still enjoys popularity. It is the site of the traditional festivals held on St. John's Eve and on other holidays. The hill and its surroundings have been proclaimed a landscape preserve.



After his death in 1382
Grand Duke Kęstutis was cremated
with his favorite horses.

IN OUR EARLY HISTORY

Simas Sužiedėlis

Belief in an after-life existed in Lithuania since prehistoric times. During certain periods bodies or their ashes were buried together with a number of familiar objects they had used and with provisions of food and drink. This indicates that it was believed that people would enjoy after death a life similar to that which they led on earth.

Grand Duke Algirdas was cremated with eighteen horses in 1377, and his brother Kęstutis was buried in a similar manner in 1382; he was the last Lith-

uanian ruler to be cremated. Peter von Dusburg states that the Notangians, one of the Prussian tribes, were cremated on horseback, perhaps in the belief that they would thus more easily reach the other world, a mysterious realm called *dausos* (paradise, heaven).

The Treaty of Christburg (1249) mentions priests lifting their eyes toward heaven and declaring that they saw the deceased enter into another realm. This belief in life after death sublimated the fear of dying, as is indicated by the dramatic events at Pilėnai (q.v.) in

1336, when the whole population of the fortress took its own life rather than fall into the hands of the Teutonic Knights. Much earlier, the *Livonian Chronicle* (1225 - 27) had recorded an occasion on which 50 women immolated themselves "since they believed that very soon they would rejoin their husbands" who had died in battle.

There is also evidence that the ancient Lithuanians countenanced *metempsychosis*, the passing of a soul into a tree or animal. The condition of the reincarnated soul, they believed, depended on its moral conduct in previous lives. Upon this concept rest the stories about *velės*, spirits of the dead, regarded not only with affection but also with fear. The word *velė* is related to the word *velnias*, which means the evil spirit of the dangerous dead which returns and threatens the living.

The living parted with the dead at the funeral repast, *šermenys* in Lithuanian (from *šerti*, to give to eat, to feed). The dead were mourned by relatives and friends partaking of the food and drink set out in the former's honor. Lamentations are first mentioned in the 13th century *Volynian Chronicle*.

But according to archaeologist Marija Gimbutas, they "must certainly have been part of the funeral wakes at prehistoric burials." "The dead were lamented, praised and bidden farewell," she writes, "so as to insure that they would safely arrive in the kingdom of the dead and stay among parents, brothers, sisters and other relatives." The lamentation songs . . . the *raudos* have survived up till modern times, thus preserving beautiful pieces of lyric and extremely touching folk poetry." (*The Balts*, New York, 1963). Pagan customs commemorating the deceased were combined with Christian customs after Lithuania became converted to Christianity.

AČIŪ LABAI!

\$50.00— Bronie J.P. Apshaga, MD, Charleston, RI.

\$25.00 — Lithuanian American Community, Brighton Pk., Chicago, IL.

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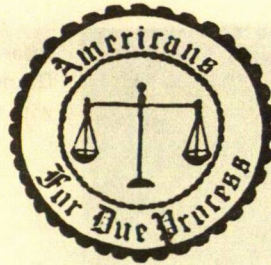
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AN

EMERGENCY APPEAL

Rasa Razgaitis

Strange and unprecedented events are taking place at the State Department while the United States Congress is out of session. Quietly, without notice to anyone, the lower levels of the State Department have decided to permit the deportation of a long time United States resident to the U.S.S.R., to be executed for alleged war crimes. He has been tried and convicted in absentia. His sentence was pronounced even before the court convened to decide his fate — not an unusual occurrence in U.S.S.R. political trial proceedings.

This is an emergency appeal to you on behalf of all Eastern Europeans living in the Free World and on behalf of all that is decent: Please do not allow the deportation of any United States resident to the U.S.S.R. In light of the inhuman Soviet drive against S.S.R. residents, human rights activists, political dissidents, refusniks, and religious leaders, any deportation of a free person to the U.S.S.R. would be an outrage against all principles of decency and human rights. We agree that any war criminal deserves to be tried and punished by legitimate courts, but the Soviet Union is not the place to hold any political trials. There are many reasons for our objections, but the following are perhaps the most persuasive and deserving of your attention:

First, allowing people from the Free World to be deported to the U.S.S.R. is a reward to the U.S.S.R. for its complicity with Nazi Germany — a reward for their great alliance against Western democracies. The Molotov-Ribbentrop secret pact signed by representatives of the Soviet Union and Nazi Germany was repulsive and came at a time both tyrants, Stalin and Hitler, were in the planning and initial implementation stages of their genocide schemes. To now allow Stalin's heirs to be the judges of captive people in the name of "justice" and anti-Nazism, while Soviet gulags are overflowing with Christians and Jews who have been "convicted" since World War II, would be a travesty of historical proportions.

Secondly, the dissidents, political and religious victims of the present Soviet reign of terror, will view the United States State Department's naivete as another example of Western moral weakness. Deportation of an American for punishment by Soviet courts will lend legitimacy to the same KGB-supervised tribunal which is convicting Jews, Christians, and national minorities in clear violation of the United Nations Human Rights Convention, the Helsinki Accords, and all precedents of international law and justice. Our protests against Soviet injustices will ring hollow once we submit a single person from the Free World to its judiciary system. The victims rotting in Soviet gulags and psychiatric wards will not understand or forgive us.

Lastly, Mr. Linnas, who has been found deportable, was born an Estonian. The United States has never recognized the forced occupation of Estonia, Latvia, and Lithuania into the U.S.S.R. during the Second World War. Legal precedent has been set in the Chinese cases in which the United States did not allow the deportation of Chinese to Red China, which the United States did not diplomatically recognize as the legitimate government. Thus, if an Estonian is allowed to be deported to the U.S.S.R., the abandonment of the long standing United States foreign policy position on non-recognition is an insult to all Captive Nations.

Are we willing to deport Vietnamese, Cubans, Afghans, etc. back to the current communist rulers for judicial process?

The deportation of any individual, for any reason, to the U.S.S.R. contravenes all principles of American morality and justice. If any person is found deportable by United States Courts, he should be deported, but deported to any country in the world other than the U.S.S.R. or another communist country.

Write to your Congressman and declare your protest!

THE KNIGHTS OF LITHUANIA BECOME GODPARENTS

It was with "great joy" that the Lithuanian College in Rome, Italy, received the news that the Knights of Lithuania, at their 71st Convention in Chicago, realizing the importance of the College and the need to support this vital house of formation to the Lithuanian Church, adopted it unanimously.

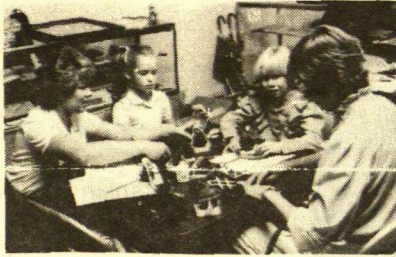
"We gratefully salute our new 'Godparents'" writes the faculty of the College.

WHERE KIDS CAN DRESS UP AS LITHUANIAN KNIGHTS

The Children's Museum at the Balzekas Museum of Lithuanian Culture has become the first ethnic Children's Museum in the Chicago area. Through its programming and exhibits, it provides an atmosphere and opportunity to learn and nurture fading customs and skills, thus insuring the continuation of unique and valuable traditions and cultural differences that enrich all levels of society, from family, neighborhood, city, nation, and world. All children are encouraged to rediscover a pride and appreciation of their own ethnic and cultural roots. Such self-discovery and interaction with different cultures at an early age, can help develop appreciation, mutual respect and tolerance for ethnic and racial diversity.

The permanent exhibits in the Children's Museum are designed to give a multisensory and interdisciplinary introduction to Lithuanian culture. Artifacts drawn from the main Museum's varied collections are presented in "hands-on" and fantasy play formats to encourage experiential learning of the geographical, political, and cultural history of Lithuania.

The "please touch" exhibits allow children to: touch amber in its natural state; feel bricks from an ancient castle; explore plaster, bas-relief portraits of Lithuanian Grand Dukes; examine hand folk artifacts; cuddle a costumed doll and find their ancestors' homeland on a map. The Fantasy Play exhibits let children ride a hobby horse to a distant castle; dress up as a Lithuanian knight or princess; play the *kanklės* just like the ancient bards and minstrels; and oversee a miniature peasant farmstead from 18th century Lithuania. (Address: 4012 Archer Av., Chicago, IL. 60632)



Absorbed in fun
at the Balzekas Museum
of Lithuanian Culture



This bevy of Lithuanian beauty is the
football team of Chicago's sports club
Lituonica: an all-girls' team!



These songsters from Holland learned
Lithuanian and are touring USA with a
repertoire of Lithuanian songs.

LETTERS

I have enjoyed discovering my roots. Please write more about the prehistory of Lithuania, archeology of the area, and the culture and general history. Wearing a Lithuanian T-shirt ordered last year, I met several others of Lithuanian and Latvian heritage in Alaska while walking through a mall in Anchorage!

*Karen Bury
Homer, Alaska*

Hi! Thanks for constantly improving BRIDGES. Some of your articles are really great. Avoid, please, articles that single out Catholics as the only true Christians. Remember you are read by Protestants also, like my wife, for instance. I love to see her go through BRIDGES before she grabs the Globe-Democrat!

*Zigmas Grybinas
O'Fallon, IL*

I keep all copies of BRIDGES in a loose-leaf notebook. My family looks forward to reading them when they come for a visit.

*Mrs. George Sinkevich
Lexington, MA*

I particularly enjoy the articles on Lithuanian history, literature, and other cultural topics. The rare historical photos are a real treat.

*Suzanne Price
(Leskauskas)
Seattle, WA*

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