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*The folksongs of Lithuania, land of song,
rose from inexhaustible wells and now
with her people scattered all over the world
Lithuanian song surrounds the globe...*

LILIA ŠUKYTĖ

Sister M. Bernarda, S.S.C.

Lilia Šukytė — what a musical combination of vowels! This euphonious name is just as musical, charming, and beautiful as its bearer. I have been acquainted with Miss Šukytė since her name began to appear publicly in Chicago, Illinois, and I have been fascinated by her singing from the time I attended her first concert in Orchestra Hall some years ago.

While I was music instructor at Villa Joseph Marie High School in Holland, Pa., my students and I had the opportunity to attend the Met in New York City to enjoy *Carmen*. But, as luck would have it, there was a change in the schedule. *Carmen* was replaced by *Orpheus and Eurydice* with Lilia Šukys in the title role. What a pleasant surprise! We had an unexpectedly delightful afternoon. The voice of Miss Šukys and the true artistry of her histrionics fascinated me to no end. Then and there I concluded: here is a girl born for singing!

I have attended all the concerts Miss Šukys has presented in Chicago, and her most recent one at Maria High School thrilled me. The program was choice, well suited to her voice as well as to her personality. The set-up of the program was unusual in that the songs were not a strung-out list of single songs of various composers, but were cycles of songs of the same composer. One cycle was of Antonin Dvorak, another of Richard Strauss. Even the Lithuanian songs were so chosen... a suite by Julius Gaidelis, to which a violin obbligato was added and made for added interest. Other Lithuanian composers on the program were Kazys Banaitis, Juozas Gruodis, and Jeronimas Kačinskas.

To me, she had grown to the full stature of a star, a true prima donna. Her performance was magnificent! Her voice was glorious! Her range has also grown, so that her high tones are broad and brilliant, her low ones rich and velvety, well controlled, and musical.



Our Lithuanian star from Munich has been acclaimed
in music centers throughout Europe

Of stellar quality also were the piano parts to the songs. Raminta Lampsatis gave the singer a beautiful, artistic support.

News reports in the musical world have it that Miss Šukys has sung in all the important music centers of Europe with great success. Music critics are specially impressed by her excellent diction, her stylistic comprehension, and by the delicate lyricism and coloration of her voice.

In her recordings Miss Šukys has favored the songs of Lithuanian composer Juozas Gruodis. Anyone wishing to enjoy hours of true joy might procure her album issued by the firm LIETUVA in Munchen, West Germany. Recordings can be obtained from BRIDGES, 341 Highland Blvd., Brooklyn, NY 11206 \$10 plus \$1 postage.



ZIAUBERIS' PRINT

Antanas Baranauskas, born 150 years ago, was a complex and many-sided personality. Of all his numerous activities, his poetry remains as his most permanent and significant work. One of his songs became a hymn of resistance against the Russians, expressing the height of national determination: "*Kad tu, gude, nesulauktum, nebus, kaip tu nori.*"

HE LIVED HIS SONG
AND IT LIVES ON . . .

Handsome, erudite Antanas Baranauskas symbolically associated the destiny of Lithuania with the forest in his celebrated poem in which the Russians were "the force that devoured the forest . . . and broke off the song . . ." Today, his song like the *daina* of Lithuania resounds around the world.

“HE
AMAZED
RUSSIAN
OFFICIALS”

Juozas Brazaitis

(May your wish never be fulfilled, Russian! It shall never be as you desire.) His long poem "*Anykščių Šilėlis* (The Pine Forest of Anykščiai) is the high point of his literary work.

He was recognized as an authority on the Lithuanian language and the first Lithuanian philologist of any importance. He studied Lithuanian dialects,

prepared a grammar of the Lithuanian language, and worked to establish a standard written language. He corresponded on linguistic questions with the leading German and Russian philologists of the time. He helped the Russian Academy of Arts and Sciences to prepare an edition of *Metai* (The Seasons) by Donelaitis.

After he became auxiliary bishop in 1884, he devoted himself with a passion to mathematics in which he had shown promise in his youth. Every day he devoted 13 or more hours to mathematics, sometimes studying through the night. A part of his mathematical researches was published in the *Zeitschrift für Mathematik und Physik* in 1890. Another appeared in the works of the Cracow Academy of Sciences and a part was published by the author himself. The rest of his work was not published because it was found that some of the theorems which he had discovered were already well known. This had come about because Baranauskas was a self-taught mathematician.

After he became bishop of Seinai, Baranauskas showed a new facet of his character in his dealings with the tsarist government. Seinai had not had a bishop since 1893. According to the existing laws the tsar's government nominated candidates for the post of bishop; then the pope would choose and endorse one of them. The Russian government delayed nominating a bishop acceptable to the pope. Finally, in 1897, it nominated Baranauskas whom it considered harmless politically because of his preoccupation with his studies.

But Baranauskas proved to be different from the day he was sworn in. He swore first the oath to the pope and then the oath to the tsar, breaking a tradition and causing the representative of the tsar to leave the ceremony in protest.

His short term as bishop (1897-1902) brought a continuous series of surprises to the Russian administration. During their visits Russian officials were amazed at the bishop's erudition and his phenomenal memory when he quoted lengthy sections of Russian classical poetry. They were equally taken aback by his determined opposition when the interests of the Church clashed with those of the tsar.

As bishop he chose to emphasize the triumphant character of the Church. For example, during official visits to his parishes, he preferred to be met outside each town by the faithful with the utmost ceremony. The governor general of Warsaw tried to stop these ceremonies by leveling fines against the parish priests. Baranauskas, however, paid the fines himself and brought suit against the governor general in the Senate. The suit was won after his death.

In 1901 he started to translate the Bible into Lithuanian, working 12 hours each day. He collapsed from overwork and was found dead at his desk in the middle of a sentence on November 16, 1902.

ANTANAS BARANAUSKAS

Who stirs? Just a leaf on the breath of a breeze,
The eyes of a nestling suddenly opening.
Who bustles? A wolf who, scenting the daylight,
Skulks from his nightly jaunt through the bushes;
A fox seeks her hole, her teeth in a gosling,
A badger crawls from his hideout and scurries,
A doe in the pinegrove prances off merrily,
A squirrel plunges from pinetree to pinetree,
Here is an ermine, there is a marten,
Myriads of animals, scampering, gamboling.

Who chatters? A woodpecker chips at a treetrunk.
Bleats? A jacksnipe deep in the branches.
Whispers? A hissing old snake on a woodstump.
The stream of the river splashes and tumbles.
Who gossips? Geese gather together to goggle,
The stork in her nest near the forest cackles.
"Pry pry!" call the ducks flown off to the swamplands . . .

How the forest rings and resounds! The oriole
Shrieks, "Eve, Eve don't herd in the meadow!"
The woodcock reels by the river: "Riu-riu!"
What a rolling trumpeting bedlam of voices,
Each pressing and bustling with its own opinions—
Goldfinches, thrushes, titmice, leafsingers,
Magpies and jays, each alone with his music.
Soaring above them, the nightingale warbles;
Full-throated sonorous, achingly sorrowful,
He pierces the soul like the songs of Lithuania . . .

How wondrous and rare, the trees that once flourished!
Now even in wastelands, our spirit is quickened
By forests that live in the songs of our fathers.
Our parents, treasuring song like a vision,
Woke to the dream: they planted the pinegrove;
Daily they tended the shoots of each seedling,
Till flourishing pinetrees, thick as the rushes,
Gladdened young hearts and the spirit of children . . .

Then came the debacle; in marched the Russian.
Surveying the forest, he stationed his watchers
Who rutted the roadways, fearfully routing
The mushroom pickers and grazing cattle.
Hard was the axe in the dark of the forest.
Nightly they hacked and stealthily bartered;

They sold our trees and swindled their masters.
They silenced the grieving folk of Anykščiai
With a fist in the mouth . . .

The hills, rising skyward are naked, stump-knotted,
Tears wash them gently, song tells their story.
Left is one song, unfinished and silenced;
The heart grown benighted and soul darkly troubled
Are waiting. The force that devoured the forest
Fell on the spirit — and broke off the song . . .

Translated by Demie Jonaitis

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COMMUNISTS CONDEMN HIS SONG

Vincas Kudirka was one of the most persistent fighters against Tzarist Russia. A physician, poet, publicist, musician, short story writer, and translator, he gathered all his strength, with and wisdom for only one goal: the freedom of his native land.

Born in 1858, he studied in Marijampolė and in Warsaw. As a young man, he was stricken with tuberculosis and was confined to his bed for the rest of his life. Nevertheless, he kept on writing for the underground Lithuanian press, which was published abroad and smuggled into the country by fearless patriots. Day and night, a candle was left burning beside his bed, so that, when the Russian police came for their "check

up," he would have time to burn his manuscripts.

Among the poems that Vincas Kudirka wrote was *Lietuva, tėvynė mūsų* (*Lithuania Our Fatherland*) for which he also composed the music. It became our national anthem communists now condemn.

He had such a striking personality, that Maila Talvio, one of Finland's most prolific authors, who knew Kudirka personally, wrote a novel, "The Bell," which was based on his devotion to the great cause.

Vincas Kudirka's works were collected in six volumes and were published for the first time in the United States in 1909 and 1910 by the American Lithuanian Association, "Tėvynės Mylėtojų Draugystė."

Vincas Kudirka

MEMOIRS OF A LITHUANIAN BRIDGE

It has been a long time that I've lain stretched across Šešupė. Much water has flowed into the Baltic Sea, and many people's tears have flowed with the water. The feet that trampled me now lie mouldering in the grave.

The Lithuanian forest gave birth to me, and Lithuanian hands brought me into the world.

I have been a strong bridge!

I still remember the days when four-horse-carriages would rush over me—and I didn't even feel it! Or when all the town Jews would come, during their holidays, to drown their sins in the water below me — and I wouldn't even sway. The most thick-set pastor would cross me—and I wouldn't even move.

I remember the day when a pair of carriages were crossing me, one in front of the other, and two Jewish boys fell into the river for they wanted to get out of the way. After this incident, it was forbidden to drive fast over me. Two signs at either end were posted saying in Lithuanian "Žingine," drive slowly.

I was strong. Never did anybody have to fix me. I don't know how long I would have kept myself without repairs if it weren't for the Russian officials. They are very ludicrous creatures indeed!

They're incorrigible drunkards: they keep filling themselves till the vodka runs out of the sides of their mouths. And when they begin to curse, a shiver passes through my very foundation. But the greatest surprise was their open stealing of money—one may say that they have instituted it as a sacrament. They even made a nice profit out of me, and that made me sick.

One day, the chief of the region Kopiejkoliubov was taking a walk over me with the engineer.

"You know what, Boleslaw Stanislavovich," said the chief. "Would it be possible to fix the bridge?"

"Have pity, Teofil Dulovich! Don't you know that this bridge is healthy and strong?" exclaimed the engineer.

"Well, doctors get paid for their examination even if the patient turns out to be healthy."

"Ah, ah! I understand now . . . Very well . . ."

What they discussed afterwards, I could not hear.

What nonsense — I needed no fixing!

After two weeks a strange man arrived. He inspected me from top to bottom: he knocked me slightly with his cane, then he gave me a kick with his foot. He took off his shoes, waded into the river and inspected my supports.

When he came back he stood for a while, counting something on his fingers, then rushed away, still mumbling to himself:

"Good . . . they want to make business, but I'll get something out of it too . . . I'll get my share . . . fixing it each year . . ."

I felt sick. What are they going to do with me? Are they really going to try to repair me?

The chief and the engineer made and the contractor agreed to bring the material and to do the work. They brought timber and began to cut it into boards, and one day they closed me.

There was actually no need to bring so much timber, because they did not use it to help me. They only hewed many chips, so that everyone could see them: they cut me here, they planed me there, they scratched me and that was all. Oh yes, they made lots of noise.

Then a new chief arrived. Because the old chief openly stole money, he was sent to another place where money had not been stolen yet. The new one was called Maxim Maximovich Merzavcev. He had the disposition of a game cock. Somehow he came up with the idea to Russify me. For such work, as I found out later, the chiefs get a good reward — even better than for constant repairs.

He started to Russify me by taking down all signs that were printed in Lithuanian.

"In a public place," said Maxim Maximovich, "the Russian language has to be used."

Immediately, he took down the Lithuanian sign which said *Žingine*, drive slowly, and replaced it with the Russian equivalent, *Shagom*.

This attempt to forbid the Lithuanian language was not successful. The only ones who liked it were the bailiffs, village elders and the animal herds: they would slowly pass these signs and supposedly talk in Russian. But the horses began to shrink back. In a short time they broke several wagons and wounded or killed several people; therefore the Russian sign had to be removed. They never put the Lithuanian sign back, but the horses were not frightened anymore. So I was left without any sign.

Now, I thought, no one will ever bother me. I was wrong.

"I must Russify it some other way," said Merzavcev the next time, as he eyed me suspiciously.

I waited and wondered what he would do now, this smart Russificator

of Lithuanian bridges. Soon I found out what his plans were. He had decided to take away some of my parts that were made by Lithuanian hands, and replace them with new ones, prepared by Russians under the guidance of their supervisor. At first he even planned to build a completely new bridge, but when the people protested, he had to satisfy himself with a major "repair job."

Again the chief called in the engineer Nikchemnicki, and explained to him what he was after. The engineer was a gifted man for grabbing money. He realized the injustice, and yet he agreed to join in. He even reminded the chief that there were quite a few other bridges which they could also Russify. Now just look at him! He's supposed to be Polish, and a Catholic, and yet he helps the Russians to Russify Lithuanian bridges! And I heard the people talking that the Poles and Lithuanians see eye-to-eye.

They made an estimate of 3,000 rubles for the repair work. The dealer was our well-known man, a friend of the engineer.

Again they brought lots of material, and again they closed me. The work began. There was more noise now than before. My God! When they began to tear me to pieces, I thought this was the end. Luckily, I was saved by the miserliness of the engineer and the dealer. Merzavcev never realized what happened.

You see, in order to buy less material, they made the workers, for better pay, of course, work at night, and merely plane and hew my old parts, so that in the morning they shone like new. Therefore, the repair work actually cost only 500 rubles.

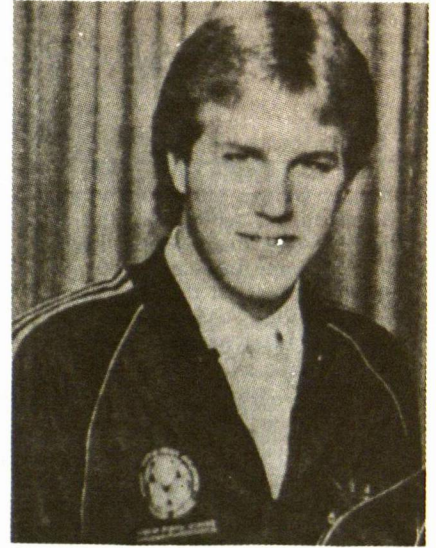
So I got back many of my old planks and joints, although weakened somehow; yet still much better and stronger than the new adjustments. They gave me new posts in one side, not to mention the smaller things. And those posts they gave me! They were crooked and thin, and they were even put into the ground by their tops, so that no one would ever notice through the water how thin they were. Would they hold a bridge? They would be too weak to hold a pigeon cage.

So you see what kind of bridge I am now.

If someone drives over me with an empty carriage, I begin to move my sides back and forth as if they were hips; if someone walks across me — I swing; even when a little dog runs over me — I swing. Good thing I got back

Paul Rutenis was among seven St. Louisans on the Clemson soccer team which won the 1984 NCAA championship

Rick Craefe photo



SOCCKER COLTS BEST

Paul Rutenis' coach stated, "Paul is probably one of the finest all-around backs in the nation. He is one of the finest recruits we have had at the back position, but he has the ability to help us elsewhere. He is big, tall and strong and makes contact with the ball extremely well."

It all began back in the first grade when Rutenis played his first soccer game for Incarnate Word of the Church league. He played for them through the eight grade. During that same year Rutenis began playing for the West 75 Soccer Club.

Rutenis began his high school soccer career with a bang. As a sophomore, he led the soccer Colts with a school record 28 goals as a forward. Rutenis was named to the all-conference team and made all-state honorable mention. He also played on the Missouri under sixteen select team, where he played tournaments all over the midwest.

Then as a junior, Rutenis playing forward once again made the second

team all-conference and played for the under 18 Missouri select team.

Then came his big year. Rutenis switched from forward to sweeper for his senior year. He was the team leader and led the Colts to a fourth place finish in the Missouri State Tournament. Rutenis was named to the First team all conference, first team All-State Parade All-American, Adidas All-American plus he was voted to the national Coaches Association's All Midwest team where he was voted the Most Valuable Player of that team.

Paul credits much of his success to his older brother Matas. Matas a 1979 graduate of PCH achieved many awards himself which gave Paul something to shoot for and eventually to beat.

Rutenis said, "My parents sure helped out by driving me to games almost anywhere, at anytime. "I owe them a lot."

Rutenis has been attending Clemson University on a four year scholarship.

those old parts of mine, otherwise I'd be gone.

Now everyone sees that I'm no good, but the chief pays no attention to me. He believes that now I'm Russified, and so he praises himself before his government, and he's satisfied.

Did I say, satisfied? Of course, not!

Maxim Maximovich has recently made a slip of the tongue that he should convert me to orthodoxy. I can't guess how he's planning to do it. I only know that to be converted to orthodoxy one has to be baptised in the orthodox

manner, that is, to be dunked into the water.

So, they made me weak in order to plunge me into Šesupė river.

No!

While there is even the smallest part of my old body, there won't be such a baptism — I am going to hold on. And you'll have no chance, friends, to replace all my parts... You're not going to last forever, you'll fall sooner or later along with the bridges of your own making.

(Stepas Zobarskas Translation)

HOW USSR "RE-EDUCATED" ME

Robertas Grigas

Robertas Grigas attracted worldwide attention when in 1982 he refused to take the Soviet soldier's oath. The young Lithuanian was immediately subjected to persecution which included a period of "re-education" in a military stockade. The 64th issue of the *Chronicle of*

the Catholic Church in Lithuania contains a protest statement, which Grigas addressed to the editors of the daily "The Battle Flag," published by the Central Asian military district. Grigas charges the newspaper with deliberate distortion of his views and outright lies.

Through 1982 - 1984 I paid my "dues" by spending two years in a labor battalion in Kazakhstan. As a Catholic, I was unable to be loyal both to my conscience and to the atheist state, and therefore I refused to recite the military oath. I thank God that, despite physical and moral terror, I remained faithful to this principle until the very end; my stand was accordingly entered in my military certificate. However, my "educators" did not give up and tried to slander me. The article entitled "In a United Family", which was published in *The Battle Flag* proclaims cynical lies about me. It maintains that before I was drafted into the army, I was a religious believer and supported nationalist "superstitions" as well as the clergy's "fabrications" about violations of constitutional rights; however, during my stay in the army collective, I "saw the light". This is a crude falsification. I was a Catholic and a Lithuanian before my draft, I remained such during the two years of the obligatory military duty, and I am still the same after my return to my Fatherland, Lithuania.

My views were very much strengthened by my army experience. Here are a few facts from my personal experience. The USSR signed the Universal Declaration on Human Rights, whose 19th article proclaims, "Each person has the right to his convictions and the right to express them." My enjoyment of this freedom in reality consisted of sleeping on plank-beds in Ćimkent and on a concrete floor in the Kzyl-Orda military prisons, because of my religious-national convictions when I refused to take my oath to serve the Communist Party. As my term of service was drawing to an end, the officials of the political section disregarded article 52 of the (USSR) Constitution, which guarantees freedom of conscience, and threatened me with five years of prison, unless I changed my attitude towards the oath. The USSR Constitution, just like the

Final Helsinki Act, demands respect for each person's dignity and forbids mockery directed at anyone's convictions. When the Communist officers cursed me out in the vilest words and when they ridiculed religion and Lithuanianism, I concluded that the requirements of humaneness here remain a "terra incognita" (an unknown land). And when orders were given to chase around those who were unable to fulfill the work norm — and I quote — "until they lost their consciousness," then I understood how true was the saying that, "when God is rejected, man is lost." It is with a profound gratitude that I remember all those decent individuals who helped me to realize Christ's truth. I take pride in my nation's heroes, the priests Sigitas Tamkevičius and Alfonsas Svarinskas who are at present suffering in the Perm' camps for no other crime than for having taught the Lithuania's faithful to lead honest lives.

The article that was published in *The Battle Flag* lies grossly when it asserts that I praise Lithuania's gains during the period of the Soviet rule and the significance of the friendship with the Russian nation. This is sheer fabrication. I have never praised the so-called gains. What do they amount to if compared with the losses in the realm of morality, culture and human rights? I did not talk of any friendship with the Eastern neighbor, because I never noticed any, neither in the past, nor in the present. On the contrary, in my statements about the role the "great Russian nation" has played in Lithuania's history, I emphasized the demoralizing factor of Russification and stressed the significance of the spiritual, book-smuggling resistance in the Lithuanian freedom struggle. During the two years I spent in Kazakhstan. I have never used any of the expressions that are attributed to me by the communist press.

Elta

LOVELY LADY

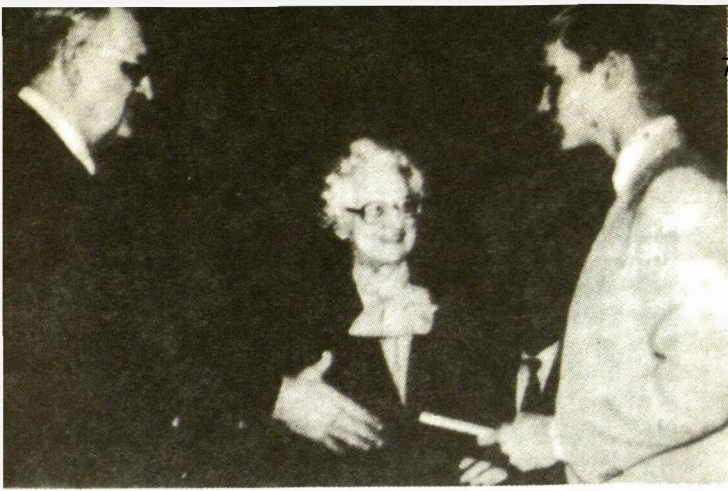
Josephine Daužvardis is Honorary Consul General of Lithuania. She was appointed to this position in 1971 after the death of her husband, jurist and diplomat Petras Daužvardis.

Mr. Daužvardis had served in the foreign service of Lithuania for years. From 1927 to 1937 he was vice-consul of Lithuania in New York City and from 1937 to 1961 in Chicago. Promoted to Consul General in August 1961, he represented independent Lithuania whose forcible incorporation into the Soviet Union has never been recognized by the United States. Among the numerous awards and citations he received were the Captive Nations-Eisenhower Proclamation Medal, the Loyola Consular Medallion, Ukraine's Cross of Petliura and the Order of Gediminas.

Josephine Daužvardis, who graduated from Northeastern University School of Law with an LLB degree, has worked with the North American Civic League for Immigrants and the City of Worcester Board of Public Welfare. She now lives in Chicago where she has been a leading, much beloved participant in the activities of numerous cultural and welfare organizations. She has produced Lithuanian programs for the Chicago and Railroad Fairs, radio, and television. She arranges Lithuanian programs at the Museum of Science and Industry. She is a delightful lecturer and writer on the customs and lore of Lithuania. Her "Popular Lithuanian Recipes" has become a classic reference book on Lithuanian cooking. The Chicago Women's Advertising Club cited her as one of the ten outstanding women of Chicago.

Recently she was honored at the Lithuanian Youth Center in Chicago by the Lithuanian Journalists Association which, in the name of the Daužvardis Fund, awarded twenty two young men and women for excellence in journalism. Writers from Canada, United States and Australia received checks and copies of a Lithuanian book.

LITHUANIAN YOUTH IN THE FREE WORLD

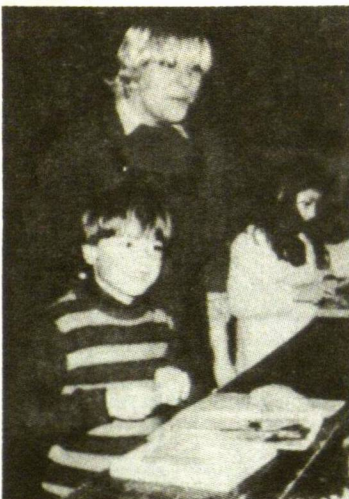


Hon. Consul General of Lithuania Josephine Daužvardis smiles as Andrius Kulikauskas, winner of a Daužvardis journalism award, is congratulated by Algirdas Puzauskas.



The Azuolynas Dance Group of Uruguay performs at a Country Club, and earns special recognition from El Pais News.

Musonytes photo

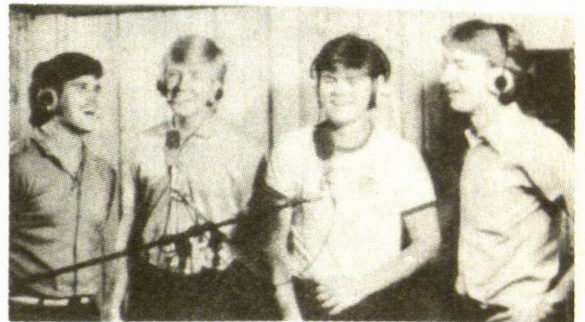


O. Bacanskyte of the Lithuanian Alliance in Argentina cooperates with 22 young Lithuanians preparing a ceramics show



Petras Vainius and Rimas Gedeika of New York represent Lithuania in the Washington Marathon.

They wear green shorts and yellow tops with "Lietuva" on the front, "Lithuania" on the back.

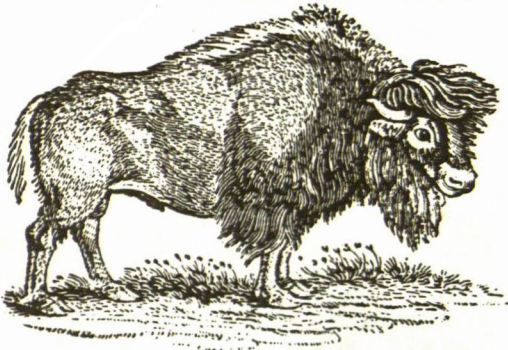


Four singing cousins — Linas, Andrius and Darius Polikaitis and Vidas Neverauskas — get a rousing welcome from an audience at Chicago's Youth

Center. The cousins created the soft rock record *Aš čia gyva!*, issued by Alexandre Stankevičius' Vilnius Records in Montreal. Darius Polikaitis

whom the World Lithuanian Youth Association invited to create music for lyrics by Lithuanian poets says, "It was hard to find a name for the

record. We just couldn't call it 'D.P.s.'" Finally the record was named *Aš čia gyva!* which means "Here, I am alive!"; the first person singular refers to Lithuania. This gives one food for thought.



The bison, native to Lithuania up to the 17th century, has been making a comeback to the Lithuanian forest.



Raudonės Castle built about 1600

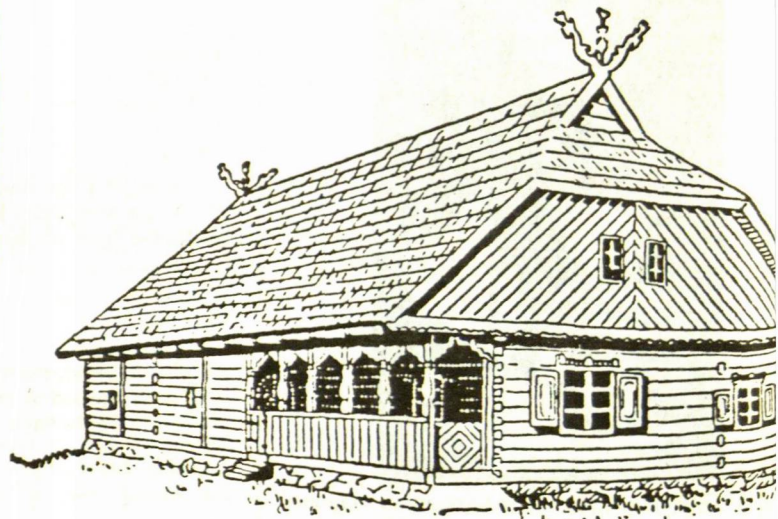
Old and New History from a Beautiful New Book

We Lithuanians

Edited by B.C. Sulskis



Immigrants with bundles and babushkas escaped from hardship to the USA via a sea voyage that "sometimes lasted as long as six months"



"Home Sweet Home": the peasant's own humble castle



Latest Fashions: Modeling Lithuanian Motifs



Lithuanian Saturday School: popular teacher Dr. M. Trautrimas



Danutė Sulskienė and Virginija Sičiūnienė, Lithuanian Women's Club activists

... in Omaha, Nebraska

(Reviewed on page 10)

The Hunters-Anglers Club flourishes in Omaha



Vincas Kudirka, a drama directed by G. Velicka



Juozas Navakas anti-communist activist

BOOKS FOR THE FAMILY

WE LITHUANIANS
of Omaha, Nebraska
edited by B.C. Sulskis

LITHUANIAN EASTER EGGS
by Antanas Tamošaitis

This book is so beautiful and interesting that one doesn't want to put it down even for a moment: finally having perused it from beginning to end, the reader emerges into the present from the mists of history with a sense of warm intimacy with centuries of Lithuanian life.

Engrossed in the moving story of our people, the reader becomes part of the unfolding story and identifies with great numbers of individuals: from the pagan Lithuanian priest and vestal virgin to American immigrant and citizen of Omaha, Nebraska. From the author of our national anthem Dr. V. Kudirka to the Omaha Rambynas Choir and Aušra Dance Group. From the 10th century Lithuanian soldier and primitive hunters of the bison to modern Omaha Scouts, and the Anglers and Hunters Club Aras. From our earliest beginnings to our present Ateitininkai, Youth Organizations, and Lithuanian Alliance of America.

Food, customs, clothing language, clothing, coins, stamps . . . every aspect of life is touched with a subtle tenderness that transmits itself to the reader. Never saccharine, nor sentimental. Never bitter, but always concerned.

Written in Lithuanian with apt translations by Dalia Bulvičiūtė, the book records lives that undoubtedly run parallel to those in other colonies of Lithuanians throughout the United States, unifying us all.

When did your family emigrate from Lithuania?

You will be interested to learn:

The first period of emigration began in the 17th century, involving a small number of people, "mostly blue-bloods who had converted from Catholicism to Protestantism and who, because of religious persecution, were forced to leave Lithuania." The second flow of emigration took place in the late 18th century when Kosciusko arrived to help the American colonies fight for freedom. The third period came after 1931 with the Lithuanian-Polish insurrection against Russia. The fourth, beginning 1868 and ending with the first World war, comprised the largest number of people, more than 250,000. The first Lithuanian community was established in Danville, Pennsylvania in 1869. In

1874 the Marianist Fr. A. Strupinskas built the first Lithuanian church in USA: the Church of St. Casimir in Shenandoah, Pa. In 1874 Mykolas Tvauskas published the first Lithuanian newspaper. "Of great interest during this period," writes the author, "is Dr. Jonas Šliupas, a popular author, newspaper editor and fighter against Lithuanian-Polish parishes and organizations."

The fifth period of emigration ended in 1940; not many emigrated during the felicitous period of Lithuanian Independence.

The sixth began in 1941 and continued after World War II. When the Archbishop of Omaha asked Fr. Juozas Jusevičius how many refugees his parish could accommodate, he answered, "As many as you will send us." The first Lithuanian refugee arrived in Omaha March 15, 1949. The refugees were called "D.P.'s" (displaced persons.) Local Lithuanians translated "D.P.'s" into *Dievo Paukšteliai* (God's Little Birds.) Upon arrival in Omaha, the refugees formed organizations and revitalized Lithuanian activity.

Thus, Lithuanians maintained their heritage. The first Evangelical Lutherans arrived in Omaha after World War II. They now maintain contact with other similar communities. After a long, sometimes stormy history the Catholic parish of St. Anthony flourishes. In 1904 when former coal miner Bernardas Maslauskas was collecting funds for the new parish, he was confronted by Bishop Scannell who was skeptical about the entire Lithuanian project and demanded, "Why do you need your own church in the first place? We Irish pray wherever it is convenient. Is that not good enough?" Maslauskas replied like a true *džūkas*, "You Irish no longer have your own tongue. Do you want us to lose our own language also?"

Kudos for a magnificent achievement to editor Benediktas C. Sulskis, art director and associate editor Nijolė Sudavičius-MacCallum, English translator Dalia Bulvičiūtė, assistant photograph coordinator Algis Praitis, Lithuanian revisions: Jadvyga Kregždienė, Donna-Danutė Sulskis, and English revisions: Reuben and Clarice Echandi, Frank May, Nijolė Sudavičius-MacCallum.

The Easter egg art was widely practiced in Lithuania until the end of the 19th century. Rare indeed was the home where this art was unknown. Over the centuries, the Easter egg decoration has grown and developed, gaining variety in its form, composition and colour combination. It is important to note that until the end of the 19th century, printed material was not available and contact with other countries almost non-existent. This fact explains why the Lithuanian Easter egg tradition was little influenced by outside or foreign sources and managed to retain a certain purity of style.

The Lithuanian Easter eggs stood out because of their lyrical composition, originality and pattern variety. In compliance with the Lithuanian custom, they were given as gifts, used as playthings and as decorative ornaments. But with the advent of the 20th century, due to changing economic and cultural conditions in Lithuania, coupled with greater international co-operation and the prospering of industry, the Easter egg art began dying and with it a whole folkloric tradition. The peasants themselves, having lost faith in the egg's mystical powers, decorated fewer and fewer eggs.

In the days of Independent Lithuania an attempt was made to revive the national culture, and it is from this period that the first museum Easter egg collections are dated. One of the first directors of these museums, Tadas Daugirdas, assembled a sizeable collection of Easter eggs which were later displayed in the Kaunas City Museum. Subsequently, other museums and individual artists took an interest in collecting the original eggs or the printed patterns which had inspired them. Today, intellectuals, both in Lithuania and abroad, strive to organize national festivals in order to provide opportunities for demonstrating the Easter egg art. While it is true that the original Lithuanian Easter eggs are prized acquisitions, facsimiles of these may also be found in wood, plastic or porcelain imitations.

(This extraordinary book contains 135 full page color plates. Available at BRIDGES, 341 Highland Blvd., B'klyn, N.Y. 11207. \$15 plus \$1 postage.)

"HUMAN LANGUAGE HAS DISAPPEARED IN LITHUANIA"

AN ADMISSION OF FEAR

An indirect admission that fear and administrative fiat have practically obliterated Lithuanian history from literature and public discussion was made recently by a party critic Petras Bražėnas writing in the weekly *Literatura ir Menas*. In reference to Konstantin Chernenko's directive that one must deliberate and speak about history seriously from the position of Marxist-Leninist ideology, Bražėnas states:

"It is not the lack of such a view that has so far prevented us from taking up . . . historic themes in prose or from introducing even the ideologically contradictory phenomena of our cultural heritage into the spiritual currency of our socialist nation . . .

"By leaving entire layers of our nation's history untouched, because they are supposedly 'inconvenient' for the contemporary situation, don't we betray our insufficient confidence in the universality of the Marxist-Leninist methodology?

"What about the ideological contradictions that tore the figures of our national culture internally? Do they still amount to some sort of 'guilt' instead of being an object for serious scientific analysis?

"And what do we accomplish by temporarily leaving untouched reservations of cultural and literary heritage? Such 'forbidden zones' always attract curious individuals. Don't we prepare the ground in this manner for distorted images, erroneous views?

LANGUAGE AND REALITY

This remarkable admission and rare look behind the curtain of cultural coercion is further highlighted by underground publication *Aušra* (Dawn) which discusses "language and reality under the Soviet System," pointing out:

"Does not Soviet life itself teach us to use empty phrases? There is talk, talk, talk everywhere. An endless flow of polished phrases, of the self-praise of which we are bored and tired, of empty and meaningless promises. One can pick out only a few non-tendentious, true facts from this flood of printed press, radio and television broadcasts, lectures, conversations and other information.

"And what about the matters of everyday life? They, too, have been packaged in standard phrases about plans, providing for the population, the rise in the standard of living, the solicitude of the party and of the government, breaking work records, etc. Even the simplest speeches in official meetings become stereotypes, with a brief introductory praise, a critical or simply empty middle, and an optimistic conclusion, promises to do more and better.

"People begin to use these phrases as some hieroglyphic verbal ideograms. When, for instance, teachers get together for a conversation during an intermission, they talk about their families, store purchases, students. Their talk is normal, without any artificial standard phrases or worn-out expressions. They seem to understand one another because they call things by their real names. But just listen to them at a professional meeting, at a trade union party conference. The same teachers begin to talk about the same students, about the same things and problems, in quite different phrases. 'Mistakes still happen', 'We have not yet exhausted all the possibilities', 'There is still a lot of negligence', 'We must step up our efforts', etc. Human language has disappeared. Only the pretty, polished, worn-out official 'literary' and press phrases remain . . . And all keep pouring the inexhaustible flood of empty words. They act at being conscientious, aware, critical and self-critical . . ."

HOW ITALY SEES LITHUANIA

Italian publication *Panorama* in Milan adds to the picture of life in Lithuania:

" . . . Although Lithuania became one of the fifteen Soviet republics, it is the farthest one from Moscow from the ideological perspective: a document issued by the Central Committee of the Communist Party has recently urged that more attention be paid to all-Soviet education in Lithuania 'Russians Get Out,' say chalk inscriptions on the walls of Vilnius and Kaunas, the fortress of Catholic unity.

"Just as in Poland, where 'Solidarity' arose, here one sees flower crosses on sidewalks and from the pulpits one hears priests speak of 'Lithuania's Russification.'"

HOLOCAUST

The tragedy of the Jews in the Baltic States during World War II is still a matter of considerable confusion in U. S. public opinion. The following comment by Professor Rein Taagepera aptly describes the reality of 1941 - 1944.

" . . . The participation of some Balts in massacres is a sad fact but no cause for collective national guilt: Those were actions by individual scoundrels at a time when Soviet occupation practices had destroyed the usual social self-policing mechanisms.

Soviet arrests and deportations had decimated the national elites under whose rule (1920-1939) the Jews had been given considerable cultural autonomy and no acts of violent anti-Semitism had occurred.

The top national leaders during independence, (both democratic and authoritarian) had not been given to voicing anti-Semitic views.

However, by the summer of 1941 the decimated Baltic elites were largely leaderless due to Soviet arrests and had few channels of communication and control to restrain the latent anti-Semitism of some of the most primitive segments of the population; in particular, the elites had no press at their disposal.

Anti-Semitism was fanned by the erroneous impression that Jews suffered less than others from Soviet repression and by the unfortunately correct impression that Jews were relatively over-represented among the few pro-Soviet quislings.

The overriding factor was the German attempt to boost any existing anti-Semitism into pogroms. The Germans gave heavy press and film coverage to cases where they succeeded in implicating the locals.

However, the German *Sicherheitspolizei* reported confidentially that incitement was surprisingly difficult in Lithuania and even more so in Riga, Latvia.

The German Special Murder Units had to do the dirty job largely by themselves."

(*Baltic Forum*, Fall 1984)



Folk song: swans fly and fly . . .

“ŽMONĖS”:

THE PEOPLE OF THE LAND

The rural population around Pakumprys was nearly one hundred percent Lithuanian and Catholic. These people called themselves *Žmonės* (the People of the Land). Interestingly, this is a self-concept traditionally used by some American Indians to describe themselves, as illustrated by the Navajo word *Diné* or the Sioux *Ohyateh*. Other inhabitants of Lithuania were known by their ethnic origins and called simply Jews, Poles, Germans, and so forth, indicating that they were not the original inhabitants of the land.

Among rural non-Lithuanians was found the occasional Polish family, such as that of *Pan Geiszter*, Squire of Saltupis. It was said that some of the Polish counts and minor noblemen had been settled in Lithuania in the early eighteenth century by the Russian Empress Catherine the Great. By such grants of confiscated Lithuanian land she had hoped to pacify the landless Polish aristocracy. She also made serfs of the former inhabitants of the land, presenting them as workers for the new Polish landowners. Other minor nobility were descendants of Lithuanian aristocracy who had become Polonized through acquisition of Polish language and culture. The occasional family that settled in our area was usually Polish and attached to the service of the *Pan*.

Although *Pan Geisier* (variously spelled *Gieysztor* and *Geištaras*) was in actuality a scion of patriotic Lithuanian descent, during our days this branch of the family, like the *Geiszters* of the North, was Polonized. Our villagers considered him a Pole. His knowledge of the Lithuanian language, at best, was fractured. One of his ancestors, *Jokubas Geiszter*, has been an ultra patriot and an insurrection leader during the uprising of 1863 - 65.

Of the rural population, it was those who lived along the *plentas* who got to see the lone Jewish peddler, a pack slung over his shoulders, bringing household merchandise from the city to exchange for farm products. Trading with the Jew eliminated the need to wait until some Sunday when the farm family could do its shopping in Prienai after Mass.

Less often, usually during the summer, we were wont to see small Gypsy (Romany) caravans consisting of two to five carts. The Gypsies recognized no boundaries, due to their past nomadic nature, and probably came to Lithuania from Romania for the first time in the fifteenth century by way of the Ukraine and Poland. No one in our village had any idea where the Gypsies

came from nor where they were heading. In response to a question about the Gypsies, a villager was likely to say *Velnias žino* “The devil knows” instead of the usual *Dievas žino* “God knows.”

Gypsies did not enjoy a wholesome reputation in rural Lithuania. They were considered a group to be avoided. They carried a reputation as clever cheats, “wheeler-dealers,” horse thieves, and even as kidnapers of small children. The peasants feared them and hid their children whenever a cart of Gypsies was spotted on the *plentas*. But these same Gypsies were somehow thought of differently once they arrived within the town limits of Prienai on a market day (*jomarkas*). On such occasions the Gypsy entertainers drew crowds of villagers who, fearing them on the highway, enjoyed them in town.

My own two run-ins with the Gypsies occurred on occasions when we kids were left alone in the house while our parents were out working in the fields. One time some Gypsies stopped their cart in front of our house and invaded our vegetable plot, pulling carrots, cabbage heads and onions, and picking cucumbers. I hollered at them and tried to chase them off, but they didn't so much as rise from their stooping position. They merely continued helping themselves and muttering under their breath. For all we know, they were muttering curses of their own against us.

Another time they entered the house and a Gypsy woman began repeating “*druskos, druskos, druskos . . .*” “salt, salt, salt . . .” in Lithuanian. Alone, scared and hypnotized by the woman, I brought out Mother's container with our entire supply of salt, about a pound. The Gypsy took hold of the container, dumped the salt into her bosom, and speedily left the house. That left us without any salt for our needs because the nearest store was in Prienai. Mother gave me a deserved lecture. Although Gypsies continued to fascinate me, I afterward lost my faith in them.

A lad in Prienai taught me a supposedly Romany phrase that he assured me would anger the Gypsies. It went like this: “*Litvi khnelly, Romany khally*” “Gypsies eat Lithuanian excrement.” I never did use it to discover what effect it might have on a Gypsy.

Vytautas Beliajus has authored several books, including *Ona*. He is editor-publisher of *Viltis*, the magazine of international folklore and folk dance. We look forward to the early publication of his memoirs.

WRITE TO A PRISONER!

What can you do to help humanity in the world-wide struggle for human rights? At least once a month, you can write a personal encouraging note to a Lithuanian prisoner of conscience.

For example, you can write to Balys Gajauskas who served a 25 year sentence for nationalist partisan activity. He was arrested a second time on April 20, 1977 and sentenced in 1978 to ten years special regime camp and five years exile. His offence was collecting documentation on post-war nationalist activities in Lithuania and attempting to give aid to current and former political prisoners.

His wife Irena Gajauskiene wrote an appeal to President Francois Mitterand of France: "My husband is 55 years old. He has spent 29 of those years in prison camps. My husband's health, and especially his eyesight, has seriously deteriorated. He is gradually, painfully going blind. He receives no medical attention . . . Help me . . . for an exceptionally dedicated human being. . ."

What can you do about this desperate tragic situation? You could write a simple note — immediately, do not hesitate — to let him and his wife know that there are people in the free world who care.

Your letter should not be long. Just a simple line or two will do. Write in Lithuanian or English. Remember that the purpose of your greeting is to remind the prisoner that he is not forgotten. Be warm, personal and positive, as if you were writing to a friend or relative.

Do NOT mention any political opinion or any group affiliation. Do NOT state any criticism of the USSR, however indirectly.

Print the address very carefully in block letters, but do not type it. Copy it exactly (as it is given below). On the back of the envelope write your own name and address; this is a normal practice in Europe, and your letter will be conspicuous without it.

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When you write your note to Balys Gajauskas address it to his sister like this:

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THE FORESTS OF LITHUANIA

Pollen analyses show that 5000 years ago Lithuanian forests consisted of 20-30% pine, 10% spruce, 20% birch and 30% alder, the remaining 20% consisting of oak, elm and basswood. About 60-70% were hard woods and 30 - 40% conifers.

In the time of King Mindaugas (ca 1236 - 1263) about one quarter of Lithuania consisted of lakes and marshes, and the rest was forest, with a few uninhabited scattered glades. As the population increased more land became necessary for farming and more wood was needed for building. In the 15th century the wood from Lithuania became an international commodity.

Lithuanian forests came to be sold or leased for exploitation, and the famous forest tracts began to shrink. This led to controlled forest usage; in 1557 a law concerning land ownership and usage was introduced by King Sigismund Augustus.

The destruction of Lithuanian forests increased even more under the Russian

rule (1795 - 1917). Although Russia proper had vast forest reserves, its poor roads made exporting difficult. Thus Lithuanian forests, being closer to western Europe, were much more vigorously cut than those in Russia. In 1900, 15,320 rafts, i.e. 40 daily, sailed through Kaunas alone. By that year only 24% of Lithuania was forested. This was reduced even more during the German occupation of World War I.

By the time Lithuania regained her independence in 1918 only 19% was forested.

Today in Lithuania forests are scientifically cultivated with care and pride. Dr. Mykolas Jankauskas who heads the Institute of Forestry and Agricultural Sciences tells us that forests occupy 27.6% of the country and the desirable goal of 30% will be reached before long. To insure healthy, fast growing trees, seeds are gathered from special trees for cross-breeding and hybrids are developed. Formerly Lithuanians used forests for mushrooming, berrying, nut and herb gathering. Today the uses have expanded to large recreational areas and health resorts.



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(Continued next month)

LETTERS

Congratulations on your latest issue. Truly, you must be at research constantly. What a beautiful piece of work you are doing!

*Sr. M. Bernarda
Maria High School
Chicago, IL*

I want you to edit BRIDGES so that at least a part of it will be printed in two or three languages. It would be interesting to read and at the same time learn another language. I teach several languages in an American public school and it is most interesting to read short stories written in four different languages. Why not put Bridges out in at least Lithuanian-English-Spanish? Maybe then we will be able to attract not only the young readers but the older ones as well.

Now all your efforts and our wishes result in nothing but a waste of money. Put your mind to how you can extend the life of BRIDGES for at least one more generation.

*Dr. Vytautas Cavelis
Chapter President
Lithuanian Community
St. Louis, IL*

When BRIDGES comes to our home, my 14 year old daughter Kristina reads it from cover to cover without putting it down for a minute. She is an 8th grade student in the Lithuanian Saturday School in Philadelphia, and is quite fluent in the Lithuanian language. However, when she reads MŪSŲ LIETUVIŠKĄ SPAUDĄ, she has to keep the dictionary on her lap, because the words used are very difficult and hard to understand for our young lietuviukai. Your articles on history, literature and culture make them more interesting and more meaningful then she is able to read them in both languages. AČIŪ LABAI.

*Leonora Balten
Huntingdon Valley, PA*

EVENTFUL MARCH IN 1919

In Lithuania, considerable spring cleaning needed to be done in March 1919, a year after her Declaration of Independence.

March 3d, heroic Lithuanians forced the Russian army to withdraw from Varėnas.

March 10th, the Lithuanian Institute of War Studies began to operate with 124 students.

From the 10 to 14th, Lithuanians forced Russians to abandon costly equipment and withdraw from Žagarė, Šiauliai, Radviliškiai and Saduva.

March 15th, the American Food-Supply Committee arrived to give Lithuanians aid but was attacked March 18th by German soldiers at the Hotel Metropol where Pranas Eimutis was shot and killed.

March 19th, a French Mission arrived to investigate the needs of Lithuanians.

The 21st, Eimutis was honored with a memorable funeral.

On the 26th, the Lithuanian Army marched onward and took possession of Panevėžys, then Kupiškis . . .

The Russians kept fleeing . . .

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