

Bridges

LITHUANIAN - AMERICAN
NEWS JOURNAL

Vol. 9, No. 5, May, 1985

YEAR OF FAITH. UNITY, YOUTH

341 Highland Blvd.
Brooklyn, N.Y. 11207



Alfonsas Nika - Niliūnas

MOTHER'S SONG

My mother was singing a song:
In her eyes — a ship at sea.
Tall in the sky, I leaned on the mast,
And the song took root in my heart.

My mother was singing a song:
In her eyes — a flying bird.
The greatest of oaktrees fought
with the winds
And sheltered the bird in the dusk.

My mother was singing a song:
In her eyes — the leaves adrift
With the song, while the mirror
facing the window
Was full of leaves and the fall.

My mother was singing a song:
In her eyes — a sinking ship.
Down crashed the oak with the bird;
we were left
In the dark of the looking glass.

Winner of the \$3000 poetry prize

Translated by Demie Jonaitis

The imagery of Nika-Niliūnas' ballad "Mother's Song" is charged on different experiential levels with symbols of Lithuanian history. The Mother can be taken to mean just "Mōm" in any of the various countries to which Lithuanian families were forced to emigrate. Better still, in a larger framework of reference, Mother represents the Motherland. The oak, bird and winds have special meanings. Pre-Christian Lithuanians worshiped nature, especially oaktrees. Archeologist Marija Gimbutas tells us: "Even in the 20th century when a grove is cut down, one very tall oak is left standing alone in the cleared area, illustrating the fact that the belief in the sacredness of such trees persists." The bird in Lithuanian

folk art symbolizes "the cosmic dynamism and extinguishability of life." The destructive winds are suggestive of the Crusaders, German and Russian conquerors, Lithuania's Polonizers, and communists.

Nika-Niliūnas was awarded the \$3000 prize for his volume of poetry *Winter's Theology*. The prize is given by the Lithuanian American Community, Inc. His books have received awards from the Lithuanian Writers' Association, *Aidai*, and BALF. He has translated Shakespeare, Virgil and Dante into Lithuanian, as well as T.S. Eliot, St. John Perse and Paul Claudel. In exile, he taught at the Ecole des Arts et Metiers, and is currently employed at the Library of Congress, Washington, D.C.

"Insulated Mentality"

Linas Kojelis, assistant to the President for ethnic affairs in the White House Office of Public Liaison, is an amiable young man of 29 of Lithuanian heritage. He speaks his parents' language fluently, is loyal to his roots, but ardently wants his people to move out of what he considers an insulated mentality. Especially in the field of politics, he says, the Balts are way behind other ethnic groups who have been in the United States for an equal length of time.

"When I speak to Lithuanian groups I try to embarrass my Lithuanian friends," he says. "I compare us with the Greeks. In the last Congress, Greeks had two senators, and about a dozen congressmen. We have the same number of people, and have been here about the same length of time.

Where are our senators, congressmen, and governors? We've got to get more politically aware."

Mr. Kojelis says that Baltic parents traditionally encourage their children to enter the scientific fields. Medicine, science and accounting are all acceptable, but politics is considered risky, he says.

Mr. Kojelis considers the contribution he can make to the country as a Lithuanian - American more important than merely preserving his ethnic language and culture. "We are not going to preserve Lithuanian culture here," he says. "Preserving the culture is the job of Lithuanians in Lithuania. What they can't do is practice political activism and civil disobedience. We can help them with that".

Washington Times

"It is time ..."

Anthony B. Mažeika

It is time for the U.S. Congress to initiate immediate congressional oversight hearings on a dangerous and deepening problem: the Justice Department's Office of Special Investigation (OSI) with its unrestrained, unaccountable activities and abuses of power.

Far from providing justice under U. S. law for those accused of Nazi "collaboration," it has succeeded in inciting divisive hatred, vigilantism, harassment and anonymous death threats.

For example, the current Jewish Defense League campaign against Los Angeles attorney Gary B. Fleishman with its public statements equating due process with "legal niceties" ironically has the same flavor as the Brown-Shirt bully tactics of Hitler's Germany.

There are grave problems related to attempted prosecution and denatural-

ization by the OSI of those accused of Nazi "collaboration."

The 1978 Holzman Amendment established new, sweeping, ex-post-facto conditions for exclusion from or deportation from, the United States of refugees admitted immediately after World War II.

The rewritten exclusionary definitions are an open invitation to vendettas and witch hunts that make the Mc Carthy hearings pale by comparison. A "collaborator," for example, could be anyone caught up in the war — from a janitor or policeman to an anti-Soviet freedom fighter.

There are abuses of constitutional rights under due process, including denial of trial by jury, lack of cross examination of witnesses from the Soviet Union and other communist countries (the communist authorities refuse to permit these "volunteer" witnesses to testify in U. S. federal courts), and

no free access to a public defender.

A new precedent exists for the active participation of the Soviet "justice system" via the K G B (Soviet security) in the U. S. judicial process, including fabrication of witnesses and evidence.

The Soviets are given further incentive to create additional lists of innocent refugees, defectors, and freedom fighters involved in "anti-Soviet" or human - rights activities.

In effect, we now have, for the first time, U. S. / Soviet - sponsored political trials here in the United States while Jews are systematically persecuted and vilified by the U.S.S.R.

There exist potential breaches of U. S. security through the unholy alliance between the OSI and KGB, and OSI and FBI. Confidential information volunteered by ethnic communities to the FBI may be passed on to the KGB through the OSI.

These are violations and contradictions of U. S. foreign policy which undermine U.S. commitments to legitimate activities for human, national and religious rights in the Soviet Union, Baltic States, and communist Eastern Europe.

The OSI itself violates the 1978 Holtzman Amendment by actively cooperating with the U.S.S.R. in these hearings. History, in effect, would be rewritten, absolving and deleting sinister Soviet / Nazi complicity during World War II.

Collaboration and planned aggression were consummated in the secret protocols of the August 1939 Molotov-Ribbentrop Pact, which assured and provided the incentive for Hitler's commencement of World War II.

The pact illegally divided up into the spheres of influence the nations of Poland, Lithuania, Latvia, Estonia, Finland and Romania.

It is time for responsible Jewish and ethnic Americans to stand together and demand an accounting of OSI activities before Congress and the American public.

Bridges is published by the Lithuanian-American Community, U.S.A., Inc., Brooklyn, N. Y. Chapter, each month except July. Subscription per year \$7. Single copy 50 c.

To subscribe or change address write to **BRIDGES**, Business Office: 341 Highland Blvd., Brooklyn, NY. 11207.

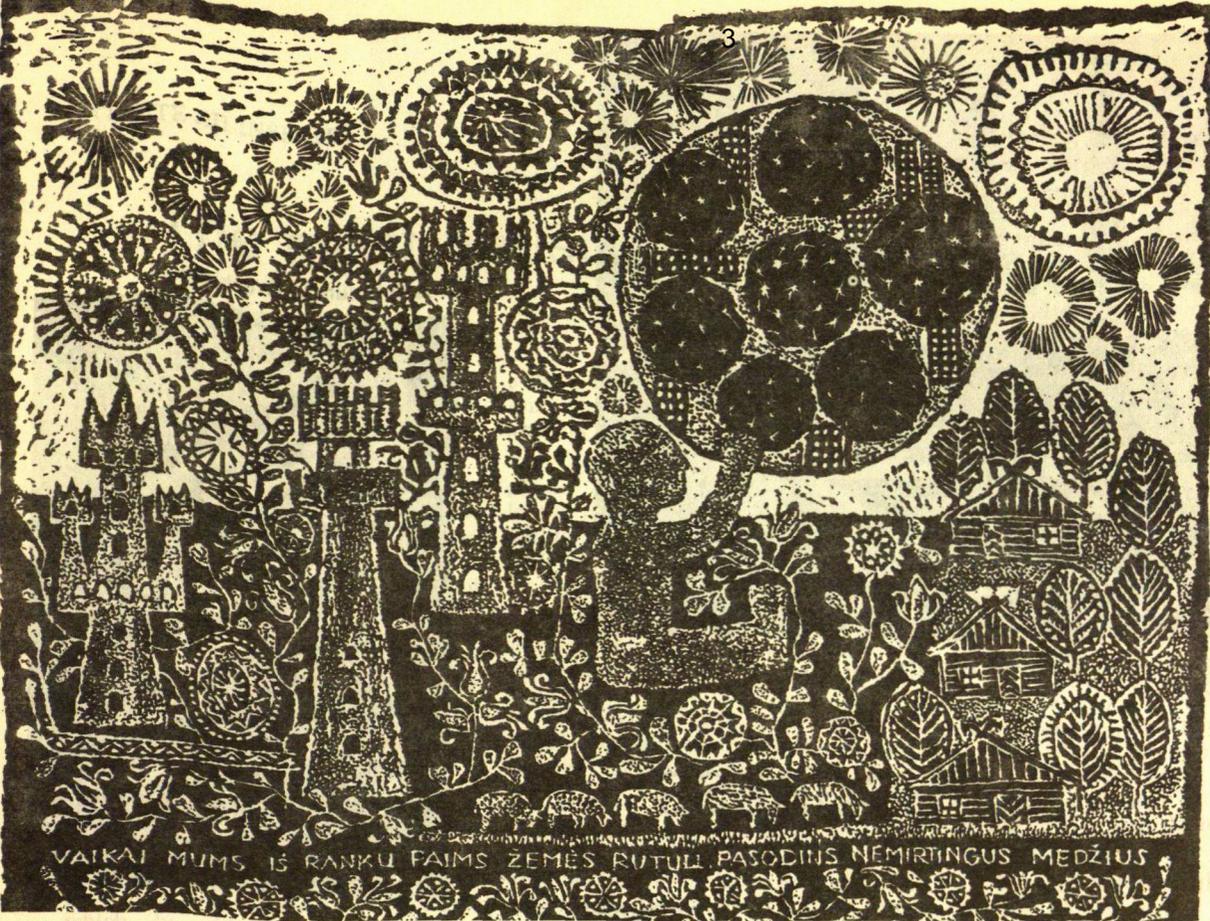
Second class pending postage paid at Brooklyn, NY post office. Postmaster please send all inquiries to: **BRIDGES** Business Office, 341 Highland Blvd., Brooklyn, NY, 11207.

Opinions expressed by writers do not necessarily reflect the views of the publishers or

editor. Unsolicited material must be accompanied by stamped self-addressed envelope if return is desired. Send editorial material to: **BRIDGES**, Editorial Office: 79-18 Park Lane South, Woodhaven, NY 11421

BRIDGES Administrator: Fr. P. Baniūnas
Assistants: D. Bulvičius, E. Vaičiulis
Editor: Demie Jonaitis

DEATHLESS TREES



This graphic by Teresė Bajorūnaitė who lives in Lithuania shows a child, with Lithuanian castles on one side and peasant cottages on the other, remaking the world. The bottom line says: "Our children will take from our hands the sphere of the earth and they will plant deathless trees". Such is the dream not only of Lithuanians in the fatherland, but of our fragmented nation scattered over the face of the earth.

To a Marxist - Leninist, the bottom line means our children will disseminate communism worldwide and they will concretize the symbol of "deathless trees" by creating a society of de-nationalized and de-spiritualized peoples manipulated to communicate mainly in Russian.

The rest of us have faith that our children will rise as Lithuanian children have risen through the diaspora of centuries and, wherever they may live, whatever the language they must speak, they will nurture the "deathless trees" of human rights, ubiquitous knowledge, and preservation of our rich Lithuanian heritage.

Today in the United States, Lithuanians have established a fortress that is neither castle nor Lithuanian cottage which will impart strength now and in the future not only to children of Lithuanian descent but to all children in this democracy: the Endowed Chair of Lithuanian Studies at the Illinois University in Chicago.

This intellectual fortress which represents "deathless trees" was made possible by the World Lithuanian Community, half of which is comprised of the Lithuanian - American Community U.S.A., Inc.

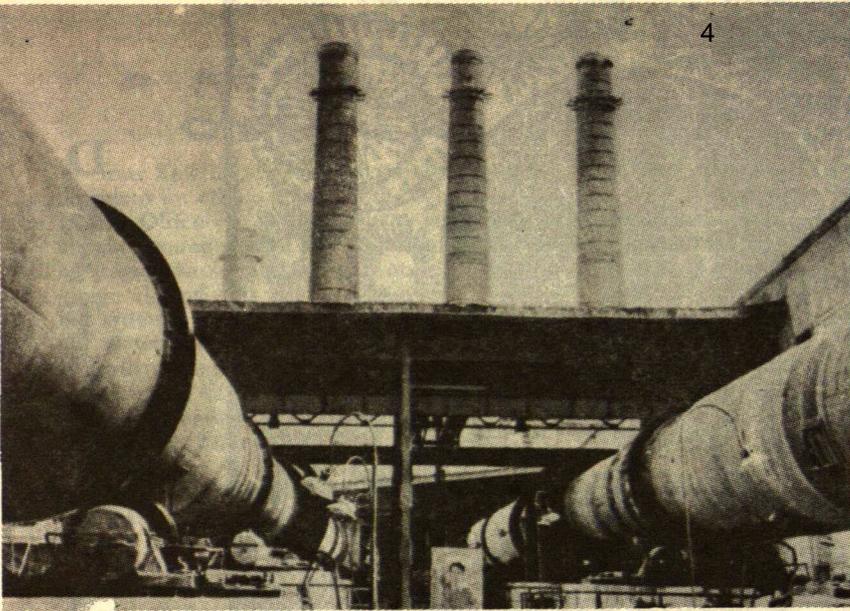
The very fact that our people have succeeded in concretizing this project strengthens our faith in humanity itself, even while political and social events tend to demoralize some of us in our view of humanity.

The Endowed Chair of Lithuanian Studies is not an arsenal of missiles, here today and obsolete tomorrow. It is the reification of humanity's hope for its own potential to survive. It reaffirms that Lithuania is not a small isolated group of people but a force whose language, history and culture are invaluable to the rest of the world which seeks to understand itself, its past and the direction of its future.

For this project, the University contributed \$150,000. The World Lithuanian Community will, in the next five years, contribute \$600,000. Up-to-date, it has accumulated \$360,000. In 1985, it must amass \$240,000. We are like a vast army of peace and faith.

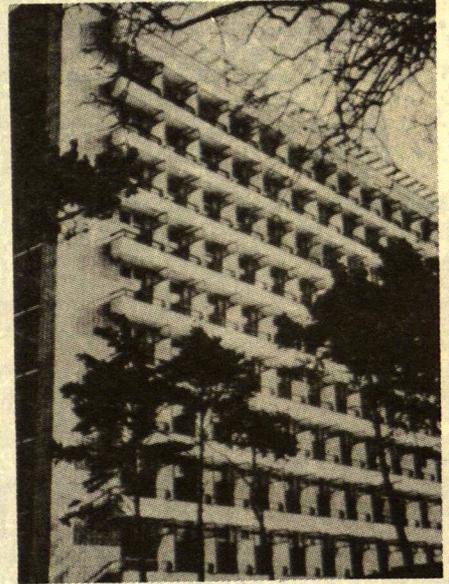
Your contribution, tax-deductible, can be sent to:
The Lithuanian World Community Foundation
5620 S. Claremont Avenue
Chicago, IL. 60636 U.S.A.

Demie Jonaitis



A giant cement factory at Naujoji Akmenė

A sanatorium in Druskininkai



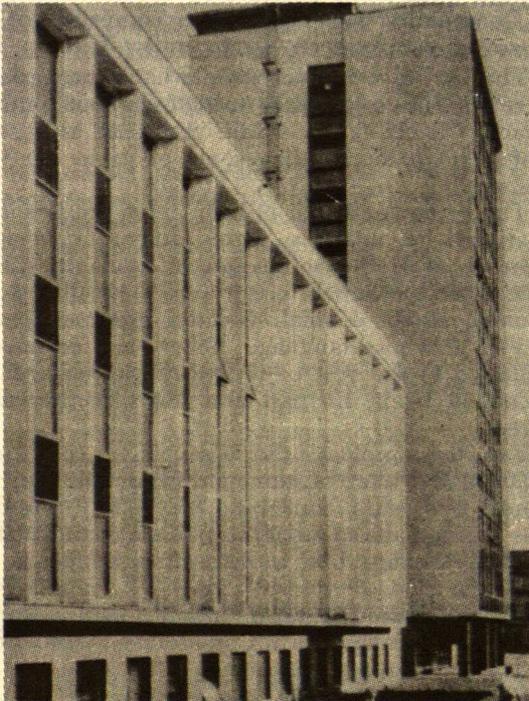
PROGRESS

IN OCCUPIED

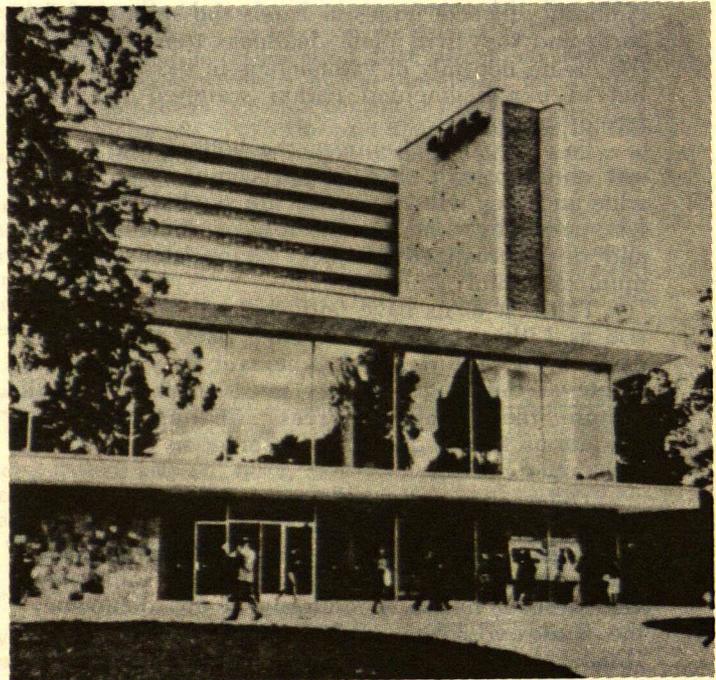
LITHUANIA:

Read "The most unusual story"

An elegant new cinema



Industrial Construction Design Institute in Kaunas



VYTAUTĖ ZILINSKAITĖ

The most unusual story

(The author of this revealing short story is an outstanding humorous prose writer in Lithuania. Her books have been translated into Russian and other East-European languages)

The directors of a large Town had thought up an original plan to instill a breath of fresh air into the hitherto moldy, cumbersome format of an annual program.

It was a cold and rainy afternoon. (The way it usually is when you plan a large, public outdoor function.) Half the people who lived in the Town, flowed over to Brassband Hill, covering themselves with umbrellas and newspapers.

The director stood on the slope of the hill. Satisfied with the large crowd which had gathered, he thundered through the microphone: "Beloved Citizens! We have asked you here to take part in a very different competition which, by virtue of its originality, should bring fame to our town. We would like you to describe a true experience which you have had while living here. Some event which was so bizarre, it approached fantasy. And to the person who will tell the most unusual story, we will award a fine prize!"

The crowd roared and waved. People began to whisper and think, rubbing their foreheads. Reporters rushed home to get their notebooks. Students predicted speech-defying messages. The fishermen and the hunters smiled knowingly at one another.

From the crowd, a housewife appeared. She came up to the microphone and laughingly began her tale: "My neighbor boiled a dishrag instead of a chicken!" She rambled on with such trivia, giggling endlessly as she held onto the microphone.

"Enough!" said the head official impatiently. "Someone else!"

Another citizen stepped forward from the crowd.

"I bought a loaf of bread and found a toothbrush in it. So I ate the bread and brushed my teeth."

No one even smiled.

"Enough, enough!" grumbled the official. "Once more, I will explain. Tell a real fact that is so amazing that when people hear it they will holler out, 'It can't be! It can't be!'"

So all the townspeople pondered a little longer, trying desperately to remember something which would astound the crowd.

Another citizen came to the microphone. "I saw this with my own eyes. In the morning they put a roof on the building. In the afternoon, a pigeon sat on it and went right through!"

Then another came. "Once, during a torrential rainstorm, I saw the street-cleaning machine going through the town pouring out water in order to wash the streets."

Throughout his talk, different people nodded their heads and said, "It was that way. It was".

And so up to the microphone other people came and went. One said that three families tried to put their keys into one keyhole because all three families had requisitions for the same home. He went on to say that yesterday an asphalted street had broken open for the seventh time so that tomorrow it could break open for the eighth time, but how? How?

Then, at the very last, hopeless moment, an old, old woman hobbled up to the microphone. Quietly, in a voice shaking from age, she began to speak:

"I'm a very ordinary, plain old lady. I knit and weave clothes for my grandchildren. And I did not come up here to tell you an unusual story. But I just wanted to tell you, standing here in front of this wonderful apparatus," and she jokingly touched the microphone, "that this would be a good time to use it to express my thanks to certain people. I live," she went on, "in a small room. One time, I felt some plaster falling down from the ceiling. I went to the housing authority. Immediately, they took me in and asked me to sit down. So I sat down. I asked them to repair the ceiling. They said that the next day at eleven o'clock, the workmen would come and make all the necessary repairs. The next day at the eleventh hour, on the minute it was eleven, truly they came. And the workmen repaired everything. Thank you to the housing authority. This is all I have to say." And the old lady moved quickly away.

The entire hill was very silent. Thousands were stunned. Even the officials were numb. The reporters couldn't write a thing because their fingers were frozen from shock.

Finally the crowd revived. "What did she think she was talking about? Where did you hear of such a thing? Impossible! It can't be!"

Then the head official came to his senses. "The next morning? On the eleventh hour? On the exact minute of the eleventh hour? For a very plain and ordinary old woman?" He kept mumbling to himself, "knitting stockings . . ."

Orchestral trumpets blared triumphantly. The people grabbed the astonished old grandmother and placed her on a pedestal. And on top of her kerchiefed head, they clapped a wreath of oak leaves.

The head official addressed her. "And now our beloved grandmother, we will present you with your prize. Tell us what kind of gift you would like to have. Whatever your heart desires: a Volga, refrigerator, a television with all the accessories. Don't hesitate. In our great Town we have everything."

The old lady thought for a while "I'm just an old woman. How much do I really need? I knit and darn clothes for my grandchildren. So, what I would really need . . ."

At the bottom of the hill, everyone was silent.

"... is a thimble. A plain, ordinary thimble so that when I sew, the needle will not prick my finger."

The head official heaved a long sigh. "Truly, you are a wise and unpretentious woman." Overcome with emotion, he touched the oak leaf wreath on her head. "We will fulfill your need immediately."

A messenger left for the department store.

After a while, he returned without bringing the thimble.

"I couldn't find one," he said.

Then about twenty messengers left for other nearby stores and purchasing areas. The crowd waited patiently.

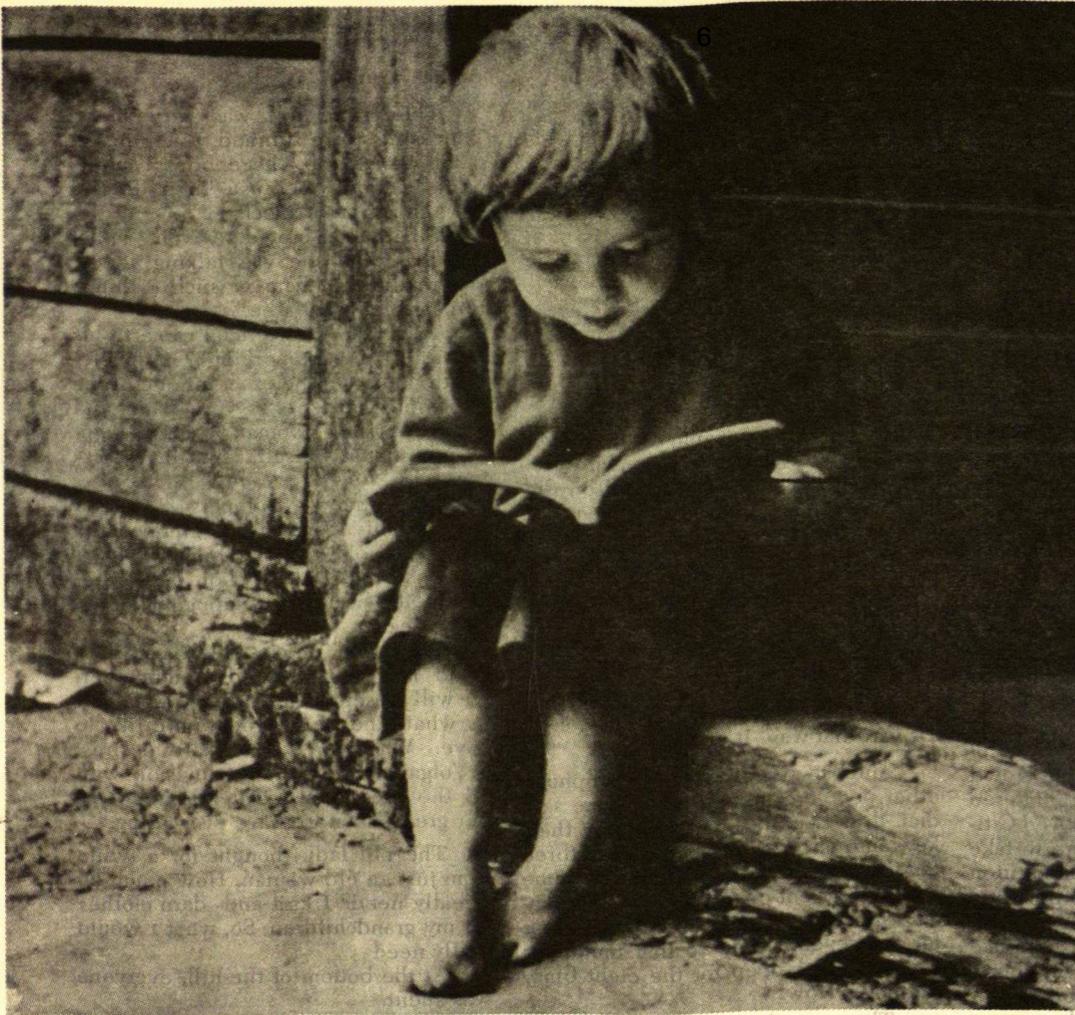
But they also returned without success.

"This is very strange!" the high official shouted.

Then he waited, almost as though he were hoping that a thimble might fall from the sky. A drop of rain fell. The crowd began to disperse. The head official said sadly:

"I regret to inform you, grandmother, that in our great Town . . ."

(Translated by Dorothy Bowman)



TYTATĖ ŽILINSKAITĖ

The mo

One cannot but wonder:
 What happened
 eventually
 to this studious little
 Lithuanian
 photographed
 by Buračas in 1930:
 she was so absorbed
 in her book
 her toes curled under.

CONTEMPORARY IDENTITY PROBLEMS

Aldona Juškalė

When asked why one has lost one's national identity, I have often heard it said: "First we must be human and then Estonian, Latvian, Lithuanian" and so forth. Although I do not deny that everyone's primary aim is to develop as a human being, I cannot accept the much expounded idea, which is voiced by a loud minority in the Lithuanian community, that belonging to a country does not play an important part in the development of the human spirit. I cannot accept assimilation justified and defended in the name of humanity or Christianity.

I found that it was the negative attitudes and comments within my own ethnic community which actualised the question of whether I (or others) should be Lithuanian or not, and I have no doubt that this question of identity faces other Baltic youth as well. The attitudes vocalised by the statement "first be a human and only then belong to a nation of people" gives rise to such issues: Shall I be a

narrow minded nationalist or a Christian cosmopolitan internationalist? Are not we all brothers? Distinction of country and nation cause war and are anti-Christian.

To humanise means to be responsible towards the people nearest to you, to family and country, and includes a moral integrity to humanity in general. To forsake family and friends, to forget the plight and suffering of one's own country shows that the concept of humanizing is not understood and that the concept is simply used to justify an action of retreat. Who will respect a person who does not respect himself, his heritage or his past? To respect one's past, one cannot hide or run away from one's cultural identity. Thus, to humanise, one cannot separate oneself from one's cultural heritage, but must seek to know it fully and to understand it to one's capacity.

A person who has no comprehension or understanding of his cultural heritage lacks insight and

understanding of himself. History joins previous generations with the present generation. A person is not only born into a family, but also into a country (fatherland). He has a responsibility to love family and country because they are his. However, one cannot love what one has only limited knowledge of, or no knowledge. It is important to strive to understand a culture as deeply as possible, for only then can love develop.

How does one lose one's nationality?

1) When materialism becomes the value to strive for, culture is considered an unimportant aim. The person slowly forgets the language and cultural heritage, or the person may suffer a spiritual loss; that is, he still has knowledge of the language, etc., but he is no longer interested in his ethnic community problems, aspirations or orientation.

2) The person likes another culture more than the one implanted in him. He negates his own culture because he sees the new culture as better. It often means that the Australian society is seen as being better because it is bigger, while the ethnic community is inferior because it is small and thus inadequate. The person is afraid to be different. It is easier to identify oneself as an Australian because there is such a large mass of them. Quantity, not quality is measured.

3) Cosmopolitanism. A cosmopolitan thinks there should be no countries because they cause war and not brotherhood. A cosmopolitan claims that he loves all of the world and thus he cannot patriotically love his own country because he does not believe in national limitations. But what value has a love that is uncommitted and requires no responsibility or effort; which is a statement but not a deed?

One of the excuses for assimilation is that it is impossible to harmonize or reconcile two separate cultures within the one person, that one or the other culture must be chosen. If a choice has to be made, why defend it as being cosmopolitanism or humanism?

Other excuses are that one is too narrow and limited as a person if one is restrained by nationality. "And, anyway, there is so much fighting and bickering, making the ethnic community intolerable and unendurable." The negator accuses and degrades his ethnic community so that he himself will feel justified and righteous. He runs away from the problems found in the ethnic community, as though these same problems are not to be found in any society.

A cosmopolitan sees all countries and cultures as equal. What then would be the logic of negating one's cultural heritage when, by so doing, cultures become classified as better or worse. How can the assimilator class himself as cosmopolitan? And just how possible is it to be a cosmopolitan? The writings of people such as Radginski, Reich, Kellner, indicate that for the vast majority of people, it is not possible, and that such a vast level of intellect and maturity must be reached before one is capable of choosing or being able to incorporate into oneself

even partially the best the world has to offer without feeling overwhelmed and lost and incapable of functioning as a creative being. Man is, sadly, unequipped to cope with rapid social change and the vast amount of knowledge, ideas and habits resulting in social mobility. In the search for brotherhood, one often forgets that this value should begin with the people with whom one has the closest contact. It is harder to work and interact with people intimate to oneself because so many added conflicts arise that would not exist through interaction with people one had no real identification or feeling for.

If one looks closely at the many statements and reasons given for assimilation, we soon notice the hypocrisy and insincerity of the statements. How can one love humanity, but not love one's family background and cultural heritage? Since when did the Baltic people stop being part of humanity? Since when did Australia come to represent all of humanity? Since when does one ignore human rights, or the suffering of people, in the name of humanity? In our development as humans we have to mature and reach such a stage of human understanding where familiarity no longer breeds contempt but, instead, compassion. This means that one does not run from arguments or fights in a community but learns to overcome them. It means learning to cope with the feelings of inadequacy. It means striving, instead of taking the easy way. It means not losing those aspects that distinguish us from other cultural groups or from the mass. Every country is part of humanity. In searching for a way to serve humanity, we cannot ignore the closest contact we have with humanity: family and country. It is only through a deep understanding of a particular culture that we become productive and thus make an offering to humanity.

(Condensed from *Lituanus*)



Serious questioning schoolgirls in today's Lithuania.

SEARCH

Our Lithuanian College in Rome, Italy, like other spiritual organizations, has been suffering a dearth of vocations. Philip Shenon reports promising events at the Neumann Residence in New York

Philip Shenon

If you're thinking of spending the "rest of your life with Him," the advertisement reads, "spend several months with us."

The advertisement which made its debut in *People* magazine is a promotion for the Neumann Residence, a program sponsored by the Roman Catholic Archdiocese of New York to attract men to the dwindling ranks of the priesthood.

The Rev. John P. McIvor, director of the residence, said, "Thanks to the ad, we've already received 50 letters from interested men."

With a purpose as novel as its advertising, Neumann (pronounced NOI-man) has drawn to the priesthood a variety of men who might otherwise not have committed their lives to the church.

Neumann's lure is its mix of students, young and old, matched by an informality that would not be found at most seminaries.

The bulk of the 35 residents at Neumann — named for John Neumann, the first American man to be made a saint — are college undergraduates.

But there also have been lawyers, pharmacists, Wall Street executives, bankers, even an actor who once made his living as a dancing raisin.

"It was a Post Raisin Bran commercial and it paid the bills for two years," said the former actor, Jim Brochu.

"Now I find fulfillment in the church," he said. "I needed the residence as a buffer between the two worlds."

As much as Mr. Brochu says he needs the church, the church needs him. The Roman Catholic Church has been faced with a shortage of men interested in the priesthood.

Once, most men became priests by entering a seminary-college, usually straight from high school.

Then came the social upheavals of the 1960's.

Many Catholic men were affected by the pressures of a fast-changing

society in which greater importance was attached to sexual freedom and material comfort. Over the last two decades, the number of men entering seminaries dropped by nearly 75 percent nationwide, to just 12,000 last year.

The church had to find new ways of enticing candidates — and no longer just young men. Older men were encouraged to consider the priesthood.

With the endorsement of the Archbishop of New York, Terence Cardinal Cooke, the Neumann Residence was opened by the archdiocese in 1977 as an alternative to the seminary-colleges.

"Some older priests thought we were selling out," said Father McIvor.

"But we knew the spirit was calling many men who might not know how to respond," he said. "We felt we had to come up with new ways of reaching them. That was Neumann's job."

At Neumann, many of the traditional seminary rules disappeared. Students were not limited to certain classes and teachers. Instead, while taking some courses in philosophy and religion at Neumann, they could also study whatever else they wanted at the school of their choice.

"I wanted the options of a regular university," said Mark Clark, a 19-year-old sophomore at Fordham.

He said he preferred taking classes with students who did not always share his beliefs, religious or otherwise.

"If I lived only with the guys I went to school with, my values wouldn't be challenged," he said. "This way, I'm always being tested. I'm made stronger."

Other traditions fell at Neumann. The dress is informal.

"Brooks Brothers has lost its meaning," said Brian McSweeney, 27, who used to be an auditor at Citibank.

And the living arrangements break some time-honored rules. In seminary-colleges, young students traditionally live only with young students.

But the Neumann Residence has always welcomed older men who were considering the priesthood after several years in other fields.

"I consider Neumann a halfway house on my road to the priesthood," said Henry Jordan, 35, a former cast member of the television soap opera "The Doctors."

Most of the older men live at Neumann until they complete the college credits in philosophy needed for admission to a seminary.

"The oldest man we've had was 58," said the Rev. Francis J. McAree, Neumann's associate director. "The older men provide us with maturity and wisdom. The young men provide us with energy. We like the mix."

So, it seems, do the students.

Age seemed not to matter. At each table, the young person was equal in the discussion to the man twice his age. "It's better than Geritol," said Monsignor John T. Byrne, 75.

"Having us all together, the young guys and men, is a great idea," said Matt Fernan, 23, who sat nearby.

Dean Virgl, a 20-year-old native of Lincoln, Neb., nodded his head. Conversation with the older residents, he said, pointed up the reasons that he, too, wanted to enter the priesthood.

"It's inspiring for us to sit down and hear from men who've had successful careers and been out in the world and feel exactly the way we've been feeling," he said.

"The adults we meet were supposed to be happy in the business world, but they weren't. Back in Nebraska, I was supposed to be happy when I spent Saturday night out in a pickup with the guys and an eight-gallon keg, but I wasn't."

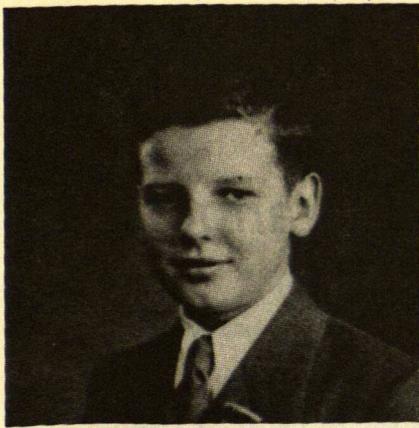
One of the older seminarians, Andrew Pane, 56, graduated from Neumann earlier this year.

To become a priest, he gave up a highly successful fuel-oil business, the presidency of the Bronx Rotary Club, even his membership in the New York Athletic Club. For years, those things brought him pleasure.

"My mind sometimes drifts back to all of it," he said. "But it's true, you know, there is something more than money. Much more."

"I know wealthy people — people with \$5 million, \$10 million — who are contemplating blowing their brains out. There should be so much more in life than material satisfaction. I decided there had to be something more out there for me."

"Neumann has helped me find it."



Young Graduate
1940



Human Rights Activist
1984



In Canada
1981

**A
YOUNG
BOY'S
CHOICE:**

These days some parents despair that their children reject the old treasured values of family closeness and faith and pursue their own alienated way of life. To discover what has gone wrong, let us look at a family in which all has gone right.

**A
R
E
W
A
R
D
I
N
G
C
A
R
E
R**

In 1940 we see a young graduate of St. Alphonsus School in Maryland, Md.: clean cut, intelligent, wholesome American-born son of immigrant parents, he finds his life in school and at home in a Lithuanian neighborhood conducive to warm appreciation. "We kids spoke English among ourselves; with our parents, relatives and neighbors we spoke Lithuanian.

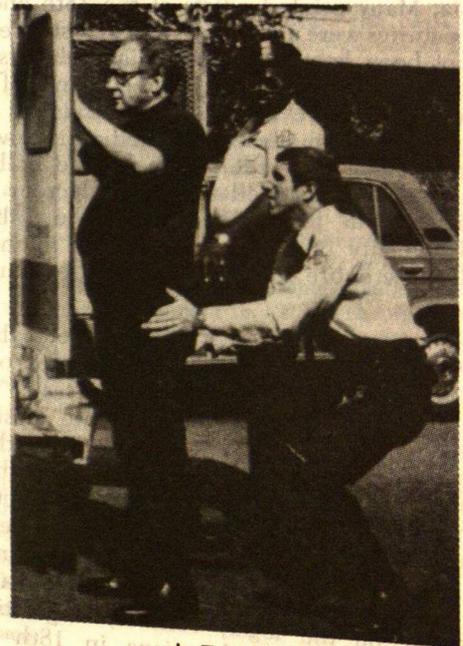
My parents' songs and Lithuanian tales intrigued me. I felt a strong affinity for the country of their childhood and for the United States — the country of my own childhood. There was enough room in my life for two cultures. I was fortunate not to encounter hostility to either culture. Some young people today have not been so fortunate and misunderstanding grows between them and their parents.

"My horizons widened in school. I developed a great admiration for Msgn. Louis Mendelis, Fr. Anthony Dubinkas, and for the Sisters of St. Casimir to whom I am deeply indebted. For me, they became models whose lives I dreamed of emulating. Years later when a priest in Lithuania appealed to me, 'Father help us! The atheists are determined to smother us,' I knew my vocation included the people of Soviet-occupied Lithuania."

In 1984 we see him, a human rights activist, with demonstrators in front of the Soviet Consulate in New York. He has come a long way. In 1982 he made a speaking tour in Australia where he is seen (right) showing Archbishop Sir Guilford Young material proof of religious persecution in Soviet - occupied Lithuania. In 1981 he gave a report to the Canadian Parliament in Ottawa on religious persecution in the Baltics; we see him (right) with the Latvian Lutheran Bishop. And in 1980 we see him being arrested for demonstrating for Lithuania at the Soviet Embassy, Washington, D.C. This is but a glimpse of the full rewarding life of Fr. Casimir Pugevičius, translator of the underground literature "Chronicle of the Catholic Church in Lithuania", and director of Lithuanian Catholic Religious Aid at 351 Highland Blvd., Brooklyn, N.Y. 11207. (Donations are tax-exempt).



In Australia
1982



In Trouble
1980

Prussian Kings and the Lithuanian Language

It is ironic that the Grand Duchy of Lithuania, a sovereign state that existed until 1795, never promulgated any written laws or decrees in Lithuanian. It was during the Kosciuszko rebellion of 1794 that proclamations and orders were first published in Lithuanian within the territorial confines of the Grand Duchy. Yet, the Lithuanian language underwent a bureaucratic development in neighboring Prussia, the successor state to that of the Teutonic Order which had conquered and subjugated Old Prussian and Lithuanian territories.

Prior to World War II Lithuanian scholars were aware of the existence of a score or so Prussian decrees in Lithuanian. The Second World War and its aftermath saw the destruction of many excellent East Prussian archives and libraries, wherein had been repositories of obscure and forgotten Lithuanistic lore and source materials. An undetermined number of royal Prussian decrees and laws in Lithuanian are lost forever.

Fortunately, a number of documents were retrieved by the expedition of the Lithuanian SSR Academy of Sciences led by the late Professor Povilas Pakarklis. His scientific team was able to save and even uncover more than had been anticipated in Karaliaučius, Gumbinė and elsewhere in East Prussia. Many printed edicts of the 18th and early 19th centuries were unearthed whose existence had hitherto not been known to Lithuanian scholars. P. Pakarklis was able to gather 94 documents of which only seven had previously been published *in toto*. He published a number of these edicts in Soviet scientific periodicals. In order to make the collection more complete, he added ten other decrees which were already in the possession of the Library of the University of Kaunas. It was his intention to publish the entire collection in a single volume.

His untimely death did not deter the Institute of History of the Academy of Sciences of the Lithuanian SSR from taking up the task. The Institute decided to publish photographic facsimiles of the documents in order to retain the authentic Gothic script and orthography of the texts. Edited by Konstantinas Jablonskis, P. Pakarklis' collection was published in 1960. This collection of laws, edicts, decrees and prohibitions issued by the Prussian rulers to the inhabitants of Lithuania Minor is a valuable source book on the legal, cultural, linguistic and social history of the Lithuanians in 18th century East Prussia.

Karaliszka Gromata Anno 1723

This decree prohibits the importation of foreign salt which is not processed in the Duchy of Magdeburg. The penalty for noncompliance is hanging.

The inhabitants of Prussia must buy a set amount of salt which shall be determined by the salt inspectors. Since many persons do not purchase the requisite salt, the King declares that the common people who do not buy their quota of salt shall be flogged. Hanging shall be the penalty for the third offense.

Karaliszka Gromata 1739

Peasants of Prussia and Lithuania, i.e., Lithuanian Minor, having sold their products in town, often stop at taverns and remain there until nightfall. Their horses are left out in the cold and in sleet. The edict orders peasants to leave the towns not later than one p.m. Returning home they are to drive their horses slowly. In church hamlets they are to leave immediately after the services.

The penalties for violation of this edict are as follows: for the first offense — the wearing of the heavy iron collar (*Spanšmantelis*) for three days; for driving the horses fast — a chain and a stone are fixed to the iron collar; for the second offense — the peasant is sent to prison or to a chain gang for one or two months.

Apsakimas 1794

This *apsakimas* declares that each unwed woman who becomes pregnant should inform the man responsible, her parents, grandmother or other decent woman, who has raised children; she should act according to their instructions. If any harm should come to the child, she shall be punished publicly by the death penalty, flogging or a long term in prison. The man responsible for the pregnancy should inform the above-named person about it. If he does not do this, he will be imprisoned. If such a man should urge the woman to kill her child, he shall be punished by being hacked to death with sabres.

Paliėpimas 1775

To avoid freezing to death, travelers during winter time are warned not to rely on drinking much liquor but rather on beer mixed with raspberry.

(The complete text of this essay appears in *Lithuania Minor: Studies on Her History and Ethnography* edited by Martin Brakas)



Here is a rare opportunity to acquire
a collector's treasure
for you and your family

The Lithuanian R.C. Federation of America announces

FULL-COLOR VIDEOCASSETTE

of the historic opening ceremonies of the

500th JUBILEE YEAR OF SAINT CASIMIR IN ROME

Scenes from the Special Lithuanian
Audience, the Papal Mass, the Sistine Choir and
the Grandinèlè Lithuanian Folk Ensemble
Choice of commentary in English or Lithuanian

VHS format

This 45 minute cassette professionally produced by Vatican

Television is available for a \$100.00 donation, payable to:

LITHUANIAN RC FEDERATION OF AMERICA
ST. CASIMIR JUBILEE COMMITTEE

351 Highland Blvd., Brooklyn, NY 11207

PREVIEW OF THE JULY BALTIC PEACE AND FREEDOM CRUISE

Peace in Europe and the Nordic region is inseparable from the struggle for human rights, democracy and national self-determination in Estonia, Latvia and Lithuania.

Hundreds of Balts, young and old, will gather to express their unity of purpose July 25 - July 31 during the Baltic Peace and Freedom Cruise (BPFC) following the Baltic Tribunal in Copenhagen. The cruise will depart from Stockholm and arrive in Helsinki on the eve of the 10th anniversary of the Helsinki Accords. In conclusion cruise participants and thousands of on-shore supporters will march through the Swedish capital of Stockholm to demand the removal of nuclear weapons and foreign military forces from the Baltic States, the release of all Baltic political prisoners and guarantees of democracy, human rights and national self-determination in the Baltic.

In addition, journalists will interview Balts from around the world, from Baltic celebrities such as pianist Kabi

Laretei, Swedish MP Andres Kung, and KGB defector Imants Lešinskis, to ordinary participants from the U.S., Germany and Venezuela. The BPFC will offer both an international story — especially if the Soviet Union tries to intimidate the cruise or Finland gets cold feet about letting it into Helsinki — and plenty of material for the home town papers in dozens of places around the world.

On July 26, the first evening of the cruise, Andres Kung will speak on the idea of a Baltic federation. Rather than just examine barely started or failed historic efforts at Baltic unity, Kung will speak on what is necessary to achieve Baltic unity currently and in the future.

Former Soviet dissident Vladimir Bukovsky will speak at the opening ceremonies of the BPFC in Copenhagen and participate there in an international panel discussion on peace, human and national rights. Prominent members of the West European peace

movement will be invited to participate.

Imants Lešinskis will talk in Copenhagen on "The Tactics of the KGB", describing how Soviet intelligence tries to influence Western peace movements and to fight the activities of Balts abroad.

As the cruise nears the coast of Lithuania, Tomas Venclova, one of the founders of a Helsinki Watch Group in Lithuania (later arrested and expelled for his efforts), will talk about the consequences of the Helsinki accords for the Baltic States. Venclova is currently teaching at Yale University.

On the return leg to Stockholm from Helsinki, July 28, Alexander Stromas, formerly a loyal Communist in Lithuania who became disillusioned and emigrated in 1973, will talk about the prospects for change in the Soviet Union. Stromas has been a visiting professor at the University of Chicago and Stanford University.

Upon returning to Stockholm, cruise participants will hear a lecture by Latvian historian and columnist Uldis Germanis, speaking on the history of Russian and Soviet "peace" policies.

For more information, write to:

Gintaras Grušas

5559 Modena Pl. Agoura, CA, 91301

or phone him: 818-706 - 3748

At the February 16 Commemoration
in Brooklyn's Lithuanian Center:
two representatives from Afghanistan,
Marytė Shalins and Peter Wytenus



ELECTIONS

Lithuanian - American Community Council elections will be held on May 18 - 19 throughout the United States. Sixty members of the Council will be elected.

Everyone of Lithuanian origin 18 years old and over can participate in the elections.

For further information please contact your local Lithuanian American Community chapter.

THE KNIGHTS

The Knights of Lithuania, Anthracite Council 144, announce that the 71st Annual Lithuanian Day will be held this year on August 18 at Rocky Glen Park, in Moosic, Pa., near Scranton. For 70 years Lithuanian Day was held at Lakewood Park in Barnesville; however, since the park closed last year the committee had to find another site to keep the tradition alive. For more information you can contact the Secretary of Lithuanian Day, Mrs. Ann Carlitus, RD Ringtown, Pa. 17967. Proceeds for this year's affair will be sent to the Lithuanian College in Rome.

THE CHAMP

Jack Sharkey, now 81, has outlived all his opponents. The Champ who battled through a dazzling career including adversaries like Dempsey and Louis won 37, lost 13, and fought 5 to a draw. His first bout, while he was still in the Navy, earned him a whopping \$100 and respect... he scored the knockout in 30 seconds.

Born in Binghamton, N.Y., of Lithuanian immigrants he was christened Joseph Paul Cuckoschay. Unlike many celebrities, Jack Sharkey remained a family man. He and his wife Dorothy had three children, Jack, Jr., Marilyn, and Dorothy. The Lithuanian - American slugger is known to visit his wife's grave every day since she died nine years ago. He now leads a private life in the quiet and peacefulness of New Hampshire.

Edward M. Budelis

COSMOS AND KLIVEČKA

Cosmos' President Giorgio Chinaglia announced last December that Rimantas Klivečka would assume the responsibilities of Cosmos Head Coach. Klivečka was with the Cosmos organization before as an assistant coach to Eddie Firmani in 1978 and then elevated to head coach in 1979, when he and Technical Director Professor Julio Mazzei led the club to a 24 - 6 record (the best in Cosmos history). After the 1979 season, Klivečka was dismissed by the Cosmos when the club lost the famous semi-final 'marathon' match to the Vancouver Whitecaps.

Klivecka has proven himself as a fine MISL coach with the Buffalo Stallions. In his two years with that club (1980 - 81 and 1981 - 82) his winning percentage was .565 which is good enough to rank him ninth among all MISL coaches. In 1980 he took over the Stallions when they were 5 - 10 and guided them to a .500, 20 - 20 season. His overall MISL record is 39 - 30 and both years with the Stallions he led his club to the quarterfinals of the playoffs (1981 vs. St. Louis Steamers, 1982 vs. New York Arrows).

Chinaglia had the following to say about the appointment of Klivecka: "Ray has proven to me over the years that he has strong organizational abilities, that he is a great judge of American soccer talent and that he is a true teacher of the indoor game. We look to Ray to provide leadership and a

knowledge of MISL soccer to the organization. He is a fine spokesman of the game both on and off the field and this will provide an additional asset as the Cosmos continue to build their program of strong community involvement that they have undertaken since the beginning of the indoor season."

Klivecka can also be credited with 'finding' the great young American stars who grew up with Cosmos, including St. Louis Steamers' Rich Davis, Cosmos' captain Jeff Durgan and goalkeeper David Brcic. He was a coach of the U.S. Olympic development team and World Cup team in 1977 and the U.S. National Youth team in 1976. As coach of City College of New York from 1966 to 1977 he won that school's first Metro Inter Collegiate title in 1968.

A native of Lithuania, Klivecka received his BA in Physical Education and his Masters in Guidance in Counseling from Long Island University. He was a center-forward at LIU on the Blackbirds' soccer team and was an All-American selection in 1963 and 1964.

"THE AWAKENING"

Arts Club Theatre, Inc. will present "The Awakening", a play by Lithuanian exile Antanas Skema, at the Courtyard Theatre: 39 Grove Street, NYC, from May 31 to June 29. It will feature Arūnas Čiuberskis. For reservations and information, phone 212 673-5636.

Write to a USSR Prisoner of conscience:

SHE TAUGHT CHILDREN "IDEAS"

In 1982, Soviet secret police arrested Mrs. Jadvyga Bieliauskienė. Seven agents searched her house. They found history books, religious literature, personal notes and typewriters. The authorities wanted to disrupt the secret religious meetings Bieliauskienė had been organizing for youth. Since believers are refused the freedom of securing for their children an education built on their faith, they are forced to meet clandestinely.

Article 52 of the Soviet Constitution states that: "Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda." However, in an obvious manner, this Constitutional provision excludes the right to conduct "religious propaganda". The Regulations for Religious Associations stipulate that all religious congregations are forbidden:

"To organize special gatherings of children, young people or women for prayer or other purposes, to organize Bible meetings, literature meetings, handicrafts meetings, work meetings or meetings for religious study, to organize groups, circles or departments, to organize excursions or childrens' facilities, to open libraries or reading rooms or to organize sanatoria or medical assistance."

Before her arrest, Bieliauskienė had spent 8 years in prison under Stalin for distributing proclamations against the Soviet occupation of Lithuania. Her disillusionment with Soviet religious intolerance and atheistic propaganda, and her subsequent conversion to Catholicism, did not please the authorities. When the children of her town recited the verses of the renowned national poet Bernardas Brazdžionis at a Christmas play, staged under Bieliauskienė's guidance, authorities claimed it was political. They said she was fostering nationalist attitudes in her

pupils and teaching them "false ideas of honor and duty."

Following her arrest, KGB agents interrogated Mrs. Bieliauskienė's students. Pupils were ordered to "confess" in writing the "crimes" of their teacher. Those who refused to cooperate were threatened with low grades, and even imprisonment.

Bieliauskienė's professional commitment as a teacher to the objective truth came across in her defense speech at her trial, where she said: "*Truth sits in judgment on judges . . . You can't trump up political cases, distort the truth: you will still not quench the thirst for survival . . . The history of our nation is being kept from us: this loss is incalculable . . .*"

Suspected of also organizing a petition protesting discrimination against believing youth, signed by over 18,000, Bieliauskienė was slandered in the Soviet press preceding her trial for "accusing the "Soviet authorities of religious persecution".

Only her sister, son and husband were allowed to attend her trial in Vilnius on May 16 - 18, 1983. The courthouse was cordoned off by police. Friends of the defendant staged daily prayer vigils during the trial. Mrs. Jadvyga Bieliauskienė was sentenced to 4 years strict regime camp and 3 years exile for "anti-Soviet agitation and propaganda" under Art. 68-1 of the Lithuanian SSR Criminal Code.

Won't you write her a letter to show her she is not alone — we are with her. Try to give her hope and confidence, as if you were a close relative. Do not discuss religious or political matters. Just send your heart-felt wishes.

Camp address: 431200 Mordovskaya ASSR, Tengushevsky r-n, pos. Barashevo, uchr. ZhKh-385/3 - 4. Family address: Petro Cvirkos g. 41 - 2, Garliava, Lithuania, USSR.

A KGB VICTIM IN NEW ENGLAND

Regardless of what happens to Matthew Katin in the days and weeks to come, his life already has been ruined.

The life he has built for the last 35 years was smashed to pieces recently, when TV reporters set up their lights and cameras in front of his Massachusetts home for a special live broadcast.

The word went out to a large chunk of New England that Mr. Katin, a 70-year - old stroke victim, is being sued by the U.S. Department of Justice for allegedly aiding the Nazis in his native Lithuania during the second World War.

After his modest house was pointed

out, the reporters sampled the reaction of stunned neighbors. A friend had instantly become a stranger.

According to information gathered by the Justice Department's Office of Special Investigations, Katin is charged with being a member of the Lithuanian Schutzmannschaft Battalion, a police force that cooperated with the Nazis in the persecution and murder of Jews.

The suit goes on to specify that Katin served in the battalion from 1941-43, but failed to admit it when he entered this country in 1949.

What the TV reporters neglected to mention in their reports that night and what Mr. Katin's neighbors do not know, is that the U.S. government has built its case on testimony gathered by the KGB.

Strange that in a time when every other avenue of East-West communication is frozen solid, only this OSI-KGB pipeline remains very warm and friendly.

While we are not willing to trust the word of Soviets in any other area of foreign relations, the federal government is quite willing to take action against individual based on testimony delivered by Communist strongarm men.

Rasa Razgaitis, who belongs to a group called Americans for Due Process, said that Matthew Katin is the sixth Lithuanian immigrant charged with being a member of Nazi-backed police force.

Ms. Razgaitis has yet to see the evidence against Katin, but she says it cannot be much different from the five previous cases.

"The depositions taken from people in Lithuania are videotaped," she said. "I know that in each of the other cases, the depositions have been presided over by the same procurator, a man named Jurgis Bakučionis.

"This is the very same man who ships Lithuanian dissidents to the gulags and to Siberia for daring to speak out against the state. Yet, the U.S. government is willing to trust him in this area of human rights. I can't understand how the OSI can be willing to ignore this man's other life and the pain he has caused."

What Ms. Razgaitis is pushing for is exactly what the group's name suggests — due process. In a civil suit, such as the one facing Matthew Katin, the opportunity to build a defense does not exist.

Peter Gelzinis



1985

TOURS TO LITHUANIA

9 - 19 DAY ESCORTED TOURS

- ★ 10 DAYS IN LITHUANIA
- ★ SONG & DANCE FESTIVAL
- ★ FOLK ART & CRAFTS
- ★ ROME & FLORENCE
- ★ MUNICH



LITHUANIAN SONG & DANCE FESTIVAL TOURS WITH 10 DAYS IN LITHUANIA

TOUR #715 (19 Days): July 15 — August 2	\$2,149
<i>Itinerary: 10 days Lithuania, 2 Moscow, 3 Leningrad, 2 Helsinki</i>	
FINNAIR via JFK	IT4AY1BO12
TOUR #716 (17 Days): July 16 — August 1	\$2,049
<i>Itinerary: 10 days Lithuania, 3 Warsaw, 1 Mainz</i>	
LUFTHANSA via JFK and Boston	IT4BA1A032

OTHER TOURS WITH 10 DAYS IN LITHUANIA

SUMMER SEASON TOUR	
TOUR #813A (18 Days): August 13 — August 30	\$1,999
<i>Itinerary: 10 days Lithuania, 2 Moscow, 2 Leningrad, 2 Helsinki</i>	
FINNAIR via JFK	IT4AY1BO14
FOLK ART & CRAFTS TOUR	
TOUR #102 (15 Days): October 2 — October 16	\$1,479
<i>Itinerary: 10 days Lithuania with 2 days Kaunas, 2 Helsinki</i>	
FINNAIR via JFK	IT4AY1BO13
NEW YEAR'S EVE TOUR	
TOUR #126 (15 Days): December 26 — January 9	\$1,459
<i>Itinerary: 10 days Lithuania, 2 Helsinki</i>	
FINNAIR via JFK	IT4AY1BO13
SPRING & FALL TOURS	
TOUR #117 (15 Days): November 7 — November 21	\$1,339
<i>Itinerary: 10 days Lithuania, 2 Helsinki</i>	
FINNAIR via JFK	IT4AY1BO13



For brochures and detailed
information, please contact:

BALTIC TOURS
293 Auburn Street
Newton, MA 02166
(617) 965-8080 or
(617) 969-1190

17 DAYS LITHUANIA, POLAND, LATVIA & GERMANY	
TOUR #507A: May 7 — May 23	\$1,839
TOUR #618A: June 18 — July 4	\$1,949
TOUR #917A: September 17 — October 3	\$1,839
<i>Itinerary: 7 days Vilnius, 3 Riga, 3 Warsaw, 1 Mainz</i>	
LUFTHANSA via JFK & Boston	IT4BA1A032
14 DAYS LITHUANIA, RUSSIA & ITALY	
TOUR #512: May 12 — May 25	\$1,869
TOUR #609: June 9 — June 22	\$2,089
TOUR #922: September 22 — October 5	\$1,869
TOUR #106: October 6 — October 19	\$1,869
<i>Itinerary: 5 days Vilnius, 2 Moscow,</i>	
<i>5 Rome with 1 day Florence</i>	
ALITALIA via JFK & Boston	IT5AZ1B002
14 DAYS LITHUANIA, RUSSIA, ESTONIA & FINLAND	
TOUR #805: August 5 — August 18	\$1,829
<i>Itinerary: 5 days Vilnius, 2 Tallinn via Baltic Sea liner,</i>	
<i>2 Leningrad, 3 Helsinki</i>	
FINNAIR via JFK	IT4AYB015
13 DAYS LITHUANIA, RUSSIA & FINLAND	
TOUR #507: May 7 — May 19	\$1,389
TOUR #611: June 11 — 23	\$1,729
TOUR #702: July 2 — July 14	\$1,729
TOUR #813B: August 13 — August 25	\$1,729
TOUR #903: September 3 — September 15	\$1,729
TOUR #930: September 30 — October 12	\$1,389
<i>Itinerary: 6 days Vilnius, 2 Moscow,</i>	
<i>2 Leningrad, 2 Helsinki</i>	
FINNAIR via JFK	IT4AYB016
13 DAYS LITHUANIA, RUSSIA & BAVARIA	
TOUR #514: May 14 — May 26	\$1,669
TOUR #820: August 20 — September 1	\$1,769
TOUR #924: September 24 — October 6	\$1,669
<i>Itinerary: 5 days Vilnius, 2 Moscow, 4 Munich</i>	
LUFTHANSA via JFK & Boston	IT4BA1A032
12 DAYS LITHUANIA, POLAND & GERMANY	
TOUR #507B: May 7 — May 18	\$1,439
TOUR #618B: June 18 — June 29	\$1,669
TOUR #702C: July 2 — July 13	\$1,669
TOUR #806C: August 6 — August 17	\$1,669
TOUR #917B: September 17 — September 29	\$1,439
<i>Itinerary: 6 days Vilnius, 3 Warsaw, 1 Mainz</i>	
LUFTHANSA via JFK & Boston	IT4BA1A032
10 DAYS LITHUANIA & FINLAND	
TOUR #916: September 16 — September 25	\$1,339
<i>Itinerary: 6 days Vilnius, 2 Helsinki</i>	
FINNAIR via JFK	IT4AY1BO17

**ALL DEPARTURES FROM
NEW YORK AND BOSTON**

CAMP DAINAVA

A COURSE IN LITHUANIAN

A practical Lithuanian language course for adult beginners will take place this summer, August 4th through 11th at Camp Dainava, near Manchester Michigan. This course will be given during the annual session of the Lithuanian Language Instructors Seminar. Practical language lessons will take place each morning. The afternoons and evenings will be filled with Lithuanian Folk Dance lessons, songs, and evening cultural programs — all conducted in the Lithuanian language.

The entire family can vacation at Camp Dainava. The price of the one week course, including room and board is 80 - 90 dollars per person.

Those interested in this opportunity to learn to speak Lithuanian must register by June 15th at the following address: B. Krokys, 1124 Hedgerow La., Philadelphia, PA 19115. Inquiries by phone may be made at (215) 671-0397. There is a \$5.00 registration fee.

HERITAGE STUDIES

Here is an excellent opportunity for American youth of Lithuanian descent, ages 8 through 17, to get acquainted with their ethnic heritage. A week-long Lithuanian Heritage Camp has been organized for the week of August 11 through 18, Camp Dainava, Manchester, MI. Appreciation for the beauty of the Lithuanian language, Lithuanian history and culture will be introduced through active exposure to folklore, dances, songs, arts & crafts.

Camper heritage studies will be balanced with leisure time activities including swimming, campfires, talent shows, dances, field sports, and games.

Conducted entirely in English with exception of songs.

1. A registration fee of \$25.00 is required for each child.

2. The general fee for the one week program is \$125.00 per child.

3. Families registering more than one child will pay \$110.00 for each additional child.

4. Checks should be made payable to the Lithuanian Heritage Camp and mailed to:

Mrs. J. Damušis, Director
Lithuanian Heritage Camp
13255 Oak Ridge Lane
Lockport, IL 60441
(312) 460-8001

KASA Lithuanian Federal Credit Union

is a highly successful financial institution with its central offices in Richmond Hill, a prominent residential section of Queens County in the City of New York.

It was founded in 1980 and during the five short years has amassed an impressive sum of 33 million dollars in assets. KASA Credit Union performs all banking functions for its Lithuanian customers and pays an amazing 7% dividend for regular passbook savings accounts.

Lithuanians from all over the world are welcome to join in. Banking at KASA can be done personally or by mail. For more information drop in, call or write:

KASA Lithuanian Federal Credit Union

86-01 114th Street, Richmond Hill, N.Y. 11418.
Tel. (718) 441-6799. Open every day except Sunday. Business hours are from 9 AM till 8 PM. EXCEPT Fridays and Saturdays till 5 PM.

KASA also has branch offices in Chicago: 2615 West 71st Street, Chicago, IL 60629, Tel.: (312) 737-2110; Cicero: 1445 So. 50th Ave., Cicero, IL 60650. Tel.: (312) 656-2201 and in Florida: 8351 Blind Pass Rd., St. Petersburg Beach, FL 33706, Tel.: (813) 367-6304.

Call or write for information to the branch office near you.

Cut out this form and mail it to **BRIDGES** — Lithuanian American News Journal. A year's subscription (11 issues) is \$7.00.

Name

Street Address/Apt. No.:P.O. Box

City, State and Zip Code

Mail to:

BRIDGES
341 Highland Blvd.
Brooklyn, N.Y. 11207

Beginning with the January 1985 issue the subscription rate for BRIDGES went up to \$7 a year, eleven issues. Readers whose subscriptions have expired and who do not respond to our reminders to renew their subscriptions will no longer receive BRIDGES.

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

PASAULIO LIETUVIU ARCHYVAS
5620 S. CLAREMONT AVENUE
CHICAGO, IL 60636

BLp(LK)1195
1985, №5

YOUR LETTERS ADD UP TO AN INTERESTING STORY

Please accept the enclosed check as a gift towards your good work. Remember how hard it was to get up to go to school when you were a kid? When I was a girl in Brooklyn attending Annunciation School, my big sister used to roust me out of bed with a Lithuanian poem. I can still hear her voice teasing me awake:

*Užtekėjo jau saulelė,
Čiulba daugelis jau paukšteliu.
Kelk! Kelk, mylimasis vaikeli!
Atsikelk, apsiireng,
Poterėlius pakalbėk
Greitai į mokykla bėg!*

Translated into English, it doesn't sound half as charming as it does in Lithuanian. It's one of my fondest memories.

*Gloria Kivytaitė - O'Brien
Fort Lee, NJ*

We are a small Lithuanian American Society group in Indianapolis and we want to share a little of our money to help you in the excellent work you are doing by informing us about our heritage and the problems that confront our unfortunate brethren in Lithuania. (Enclosed: \$50)

*Helen Mikolaitis
Indianapolis, IN*

BRIDGES is something I had hoped for for years. It keeps improving! *Viso geriausia!*

*Dale Murray
Editor: Motery Dirva
Brookfield, WI*

Finally we have something for all generations suitable to read and to learn about our beautiful Lithuania!

*Kestutis Miklas
Plainview, NY*

I beg to disagree with Dr. Vytautas Gavelis, chapter president of the Lithuanian Community, St. Louis IL, who complains that because BRIDGES is printed solely in English that "now all your efforts and our wishes result in nothing but a waste of money." How does Dr. V.G. come to such a conclusion? What was it a waste of when no BRIDGES was published?

Will Dr. V. G. supply the articles to appear in the two or three languages suggested by him? Fine! Otherwise, I am happy and proud to enjoy BRIDGES just as it is! Especially since its latest editorship.

*S.M.B. Maria High School
Chicago, IL*

Let me tell you how I happened upon your interesting, informative Lithuanian publication . . . As an Assistant Professor of Physical Education, my main interests and responsibilities lie within the realm of dance, and, specifically, International Folk Dance. My present international dance class, in presenting reports on countries of their individual choice, has brought to my attention many diverse topics. One student spoke with her Lithuanian grandmother, and then brought me 2 years' worth of BRIDGES to read! I am almost finished and am devouring every word! My own mother's heritage was Lithuanian and my father's side is Irish.

*Elizabeth A. Hanley
The Pennsylvania State
University, PA*

I regret to inform you that my teenage daughter whom I had hoped to interest in her Lithuanian heritage by subscribing to BRIDGES refuses to read anything connected with Lithuania. Please cancel our subscription.

*S.V.
Boston, MA*

In response to the request for a comment on the article suggesting a merger between BRIDGES and the OBSERVER, my answer is definitely "No." Let it be as it is. Why?

BRIDGES, as the official organ of the Lithuanian American Community, attracts a greater variety of readers. Its appeal is not restricted to the Catholic segment alone but to others among the English speaking Lithuanians.

For this reason alone, BRIDGES is an important and necessary publication. THE OBSERVER, as a strictly R.C. publication, has its own circle of readers. I subscribe to it and find it enlightening and stimulating. However, those who are not of the R.C. persuasion would probably not subscribe to it because of its religious affiliation.

I am sure there is a place in our communities for both publications. Wishing you further success in your endeavors to reach the Lithuanian-American segment of our country.

*Sr. Virginia Marie Vytell, CJC
Elmhurst, PA*

FOR SUMMER READING

Ona, a collection of charming short stories about Lithuanians, by Vytautas Beliajus. \$5.

Lithuania Minor edited by M. Brakas. A Collection of Studies of Her History and Ethnography \$10

Mind Against the Wall edited by R. Šilbajoris. Essays on Lithuanian Culture under Soviet Occupation. \$15.

We Lithuanians edited by B. Sulskis. The history of Lithuania and the continuing story of its people in Omaha, Nebraska. \$45

Lithuanian National Costumes by A. and A. Tamošaitis. \$25.

Lithuanian Easter Eggs by A. Tamošaitis. \$25

Add \$1.50 extra for postage for each book. Available at BRIDGES, 341 Highland Blvd., Brooklyn, NY 11207