

Bridges

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YEAR OF FAITH, UNITY, YOUTH

341 Highland Blvd.
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Generally "respected" novelist Norman Mailer, having toured occupied Lithuania as well as Leningrad and Moscow, has much to say in defense of the Soviet system. He is the current chairman of the United States Center of International P.E.N., a writers' organization which identifies the Soviets on the global scale as the worst culprit in the mistreatment of writers in terms of total censorship, imprisonment and violation of human rights; but he has nothing to say about his fellow writers incarcerated behind Soviet bars. He prides himself on being an open-minded intellectual who likes what he sees in U.S.S.R. and he deplores that the United States "manufactures stereotypes" to feed "mediocrity" in a country where President Reagan is the "embodiment of mediocrity."

How does he "see" Lithuania? Traveling through farmland from Kaunas to Vilnius, he says he might as well be in Iowa. He observes that Lithuanians "freely" attend church where the service is "fervid", "beautiful" and intense." He talks with a Lithuanian-American who is visiting relatives and concludes, "It is decidedly not true that here people live in daily fear. Our image of these people is all wrong."

He makes no distinction between "Lithuanian" and "Russian." He uses the terms interchangeably. He is just a good old American in "Russia," with no "preconceived" ideas. He is not aware he is visiting an occupied country which was incorporated into his Russia as a result of Soviet aggression. He has no knowledge of mass deportations, murders, or Lithuanian resistance to Soviet rule. To know a nation's history and the record of her suffering is to form a "preconceived" image, and this "open-minded" visitor will have none of that.

Mailer's observations on the Soviet system and the Russian-American relations become almost surrealistic: "We seem to have forgiven Nazi Germany for its concentration camps and the 20 million people the Nazis exterminated. We do great business with Germany. But we still do not exculpate the

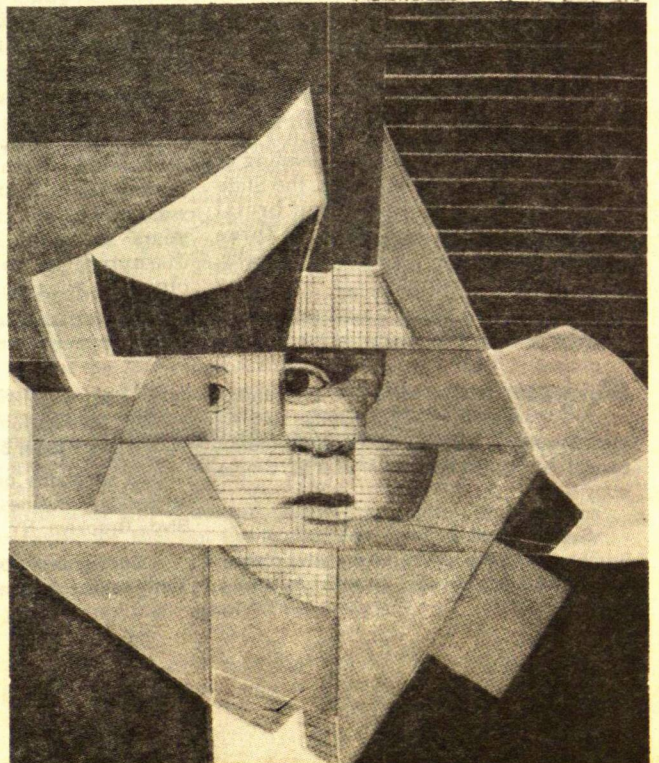
Russians for their gulags... The state of our international relations is more barren than the moon."

Today, the United States is not doing "great business" with Nazi Germany, but with the Federal Republic of Germany, a democratic state which has made a decisive break with its Nazi past. West Germany has renounced Nazi ideology, abolished the Nazi machine of terror, built a new society based on a strict respect for fundamental human rights. West Germany does not occupy any foreign nations or maintain concentration camps. The opposite is true of the Soviet Union.

We do not do "great business" with the Kremlin because the Soviet Union which includes over 130 million Lithuanians, Latvians, Estonians, Ukrainians, Grusinians, Armenians, Kazakhs, Uzbeks, etc. who differ from the Russians in language, culture, history and aspirations, has not dismantled the concentration camp system. People go on dying there simply because they dare to think differently.

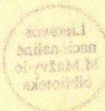
(Continued on page 18)

Painting by Elena Urbaitis: "Shifting Planes of Emotion"



**NORMAN MAILER'S
RED MYOPIA IN LITHUANIA**

Albert Cizauskas



The Soviet Constitution (article 52) states:
 "USSR citizens are guaranteed freedom of conscience."

Beneath the Veneer of Surface Tolerance

An unwary visitor from the West might look at the crowded churches in Lithuania and ask: "Where's the persecution I've been hearing about? Maybe it's just anti-Soviet propaganda." Unless the visitor is a person with an inquisitive and skeptical mind, he might easily be deluded by appearances. In fact, a group of high churchmen from the West, and even the popular evangelist Billy Graham, were so deceived, naively proclaiming the health of organized religion in the Soviet Union.

But not an American Benedictine nun. Sister Mary Catherine Shambour, of unspecified "Slavic heritage," participated for several years in educational and cultural exchange programs between US and Soviet teachers. She utilized her unique opportunity to look beneath the veneer of surface tolerance into the real-life status of churches in occupied Lithuania and elsewhere in the Soviet Union. Her story may be found in the April issue of *St. Anthony's Messenger*. Sister Mary Catherine confirmed on a personal level what the State Department declared officially in its February 1985 report to the US Congress on human rights violations: that the Soviet Union has once again "mounted a large-scale assault on religion" in Lithuania, shifting from a less openly hostile attitude during the period of detente in the '70's.

Persecution of Priests

The Communist regime in Lithuania has not surprisingly focused on priests its heightened enmity against the Catholic Church. Under the heading of "political killing" in its report, the State Department deplored the brutal murders in 1980 and 1981 of three Lithuanian priests — Fathers Šapoka, Mažeika and Laurinavičius —, noting

that all three had been criticized in official Communist media prior to their deaths "under suspicious circumstances." When only one Polish priest was similarly found to have perished "under suspicious circumstances," the conscience of the free world was rightly aroused, forcing at least a show trial at the conclusion of which the directly-involved assassins were punished, even though they had only been underlings following orders. But the conscience of the West mostly ignored the political martyrdom of three Lithuanian priests. Nowhere is the difference more starkly illustrated between Poland, a much larger nation with at least token sovereignty and a people with extensive public relations capability, and Lithuania, a totally subjugated nation with only a fraction of Poland's population and with limited means of making its plight known more widely.

In addition to political murder, the Communist regime is pursuing other forms of persecution. In 1983, two Lithuanian priests received harsh sentences for "anti-Soviet agitation and propaganda." One, Father Svarinskas, described by the State Department as "a leading activist in the struggle for religious freedom in Lithuania," was sentenced to seven years' imprisonment and three years' of "internal exile." Father Tamkevičius was then arrested for having testified on behalf of his friend, Father Svarinskas, receiving a sentence of six years in a "labor camp" and four years of "internal exile." The third Lithuanian priest to be apprehended within the past two years is Father Jonas-Kastytis Matulionis who was sentenced last January to three years' in prison for "group activities disruptive to public order." With a clumsiness typical of Communist

authorities, they charged Father Matulionis with the "disruptive" act of leading a procession at the local cemetery on All Souls' Day. The real reason apparently for the action against him was that Father Matulionis had persisted in vigorously but legally protesting the sentencing of Father Tamkevičius, pastor of the church in which both men had served, and had even offered to take the latter's place in prison. These episodes, deplorable as they are, provide heartwarming evidence of the solidarity that prevails among priests in Lithuania today.

Shortage of Priests and Churches

The underlying hostility of the Soviet Union toward the Catholic Church in Lithuania, despite periodic shifts of emphasis, has resulted in a crippling shortage of priests. The State Department estimated that as many as 139 parishes today are without the services of a regular priest. This is the direct result of the long-standing Soviet ban on seminaries, with the exception of one official seminary in Kaunas, admittance to which is restricted to candidates screened by the authorities. The Soviet aim is clear: to reduce the Catholic Church in Lithuania to the status of a weakened puppet, saving the Soviet the considerable bother of policing a total ban on religion. A remarkable testament to the faith of the Lithuanian people under such persistent duress is that underground seminaries have been set up for the clandestine ordination of priests to minister to the needs of the faithful and to ensure that genuine, non-screened priests will not die out in Lithuania. Father Matulionis is an alumnus of one of these seminaries.

Another insidious form of continu-

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ing harassment has been the closing of many churches and, even worse, their desecration into museums and concert halls, including the cathedral at Vilnius and the church of the Queen of Peace at Klaipėda. Of the churches whose existence is "tolerated," Sister Mary Catherine claimed that some were no more than showcases for tourists infiltrated by KGB agents. The American nun described a particularly callous incident she had witnessed personally: when Lithuanian parishioners had raised enough money to build their own church, with the permission of the authorities, these same authorities took over the building once it had been completed and turned it into a cultural center. A variation of this cat-and-mouse tactic has been to close even "tolerated" churches arbitrarily for unspecified periods of time, aggravating their already acute shortage. One such closing during Sister Mary Catherine's stay in Vilnius involved St. Theresa's chapel, forcing worshipers to pray on the sidewalk outside the chapel. The result, in Sister Mary Catherine's words, is that "...there are simply not enough churches to serve the needs" of the Lithuanian people. The crowded churches that Billy Graham and other churchmen saw as evidence of a healthy religious life were, ironically, the consequence of too few churches for too many churchgoers.

Intimidation

There are also acts of repression aimed directly at lay people in Lithuania. Among these are the harassment and humiliation of children to deter them from attending religious services and punishment if they refuse to join atheistic organizations. Adults attending religious services are often investigated and even physically abused by the KGB. Regular churchgoers lose their right to a passport and, more importantly, are "blacklisted, prevented from getting jobs, housing or university education for their children." An especially vicious example of Soviet persecution, reported by the State Department, occurred in 1983 when a mother, Jadvyga Bieliauskienė, was condemned to four years' "deprivation of freedom" and three years' of internal exile for having "conducted religious activities" with her own children. This unfortunate mother is being separated from her children for seven years because she had practiced a basic human right we take for granted.

On a more visible level, visible even

to the Billy Grahams of this world, the Soviet last year drew an iron curtain of religious intolerance tightly about Lithuania on the 500th anniversary of the death of St. Casimir. In an act both insensitive and childish, the Soviet authorities banned the Lithuanian hierarchy from leaving the country to join their countrymen gathered from all over the free world for impressive ceremonies at Rome honoring St. Casimir. What followed was even worse. In an unprecedented breach of civilized behavior, the Soviets barred the Pope himself, and even his personal representative, from visiting Lithuania during St. Casimir's anniversary year. Seldom have the Soviets demonstrated more openly their fear of the power of religion.

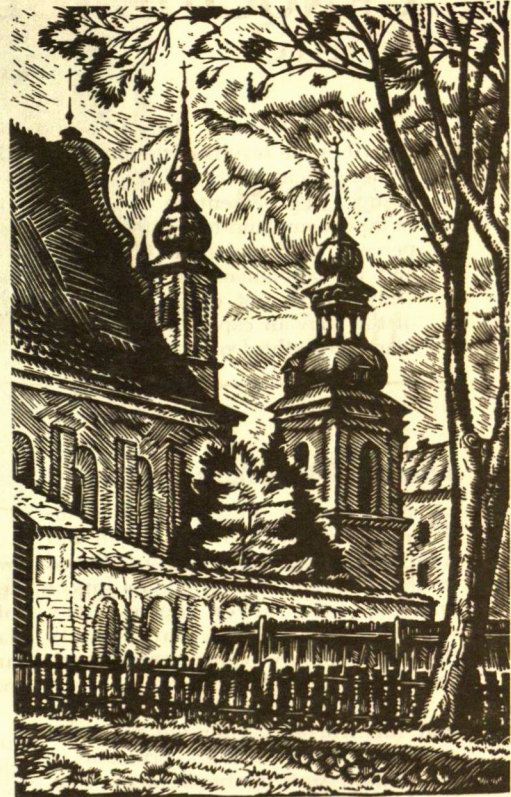
Nobel Peace Prize for a Lithuanian?

The State Department lists many other instances of the violation of human rights in Lithuania, some even involving individuals and families with claims to American citizenship. It is abundantly clear that another chapter in the long history of religious persecution is today being written in Lithuania that should be brought more fully before the conscience of free mankind. An indication that the human rights situation in Lithuania is finally receiving wider recognition is the recent nomination by US Congressmen of the Lithuanian dissident, Viktoras Petkus, for the Nobel Peace Prize. Petkus and five other human rights activists were so nominated last January for having publicly called upon the Soviet Union to fulfill the pledges it had undertaken in the 1975 Helsinki human rights accord. These "prisoners of conscience" are being confined by the Soviet Union under especially harsh conditions, including near starvation.

What of the Future?

The State Department concluded its report on Lithuania by warning of a possibly ominous portent: that of the falling Lithuanian birth rate in the face of a rising Russian migration rate. This trend, the State Department feared, suggested "that Lithuania may soon face the kind of demographic shifts that have already aroused the apprehensions of the Estonians and Latvians," laying the groundwork for the potential "russification of the country."

But, weighing all the evidence, the State Department paid a moving



Crosses in Vilnius' Skies

tribute to the Catholic Church and the Lithuanian people: "The homogeneity of the population, its strong sense of national unity, and the binding force of the Catholic Church" have thus far been able "to preserve the country's moral and cultural traditions."

God and the Lithuanian Nation

The relationship between the people of ancient Israel and Jehovah was a closely personal one. The relationship between the people of Lithuania and God is also a similarly personal one. The Jews of the Old Testament, persecuted for their religious beliefs, mourned their homeland for many years as exiles. Lithuanians too mourn their homeland as exiles in a new Diaspora around the globe. But as Jehovah, true to His covenant with the chosen people, brought them out of exile, so too can we confidently expect that God, in His own good time, will restore to the Lithuanian people their ancient freedoms in their own homeland, as long as they remain faithful, as they are now, to His law and not to that of the idols of atheistic communism.

GENOCIDE TODAY IS DEVIOUS AND REFINED

The West German daily *Die Welt* describes the results of the methodic Soviet policies of Russification in the Baltics. The percentage of Latvians in their homeland has dropped to 53 percent, of Estonians to 64 percent, and of Lithuanians to 80 percent. Only 38 percent of the population of the Latvian capital Riga are Latvians. One third of Latvia's popula-

tion of 2.5 million are immigrant Russians.

"It is absolutely necessary to undertake measures to save the three nations from disappearing from the face of the earth, and with them centuries of precious cultural heritage," states Julijs Kodelis, head of the Information Bureau of the World Federation of Free Latvians.

Not Exclusive

The Nazi Holocaust was not an exclusively Jewish phenomenon. Extensive evidence elucidates the estimate of almost 10 million others who perished with the 6 million Jews. These millions — Poles, Ukrainians, Latvians, Lithuanians, Estonians, Byelorussians, Russians, Gypsies and others — were killed as the result of a planned policy of genocide, the long-range objective of which was the total extermination of almost 300 million people of East Europe whom the Nazis regarded as "inferior."

These millions of civilian victims did not die by accident. These millions of neglected victims did not die because they interfered with military operations. These millions of forgotten victims were killed as the result of a racist policy of destruction. Starting in the spring of 1940, the Reich Central Security Office began a series of studies under the heading "General Plan for the East." These studies ultimately called for the extermination of all "racially undesirable aliens" — Jews as well as all East Europeans.

Accuracy and justice dictate the recognition of these disparaged victims of Hitler's Holocaust. This recognition is needed to understand more fully the horrendous magnitude of the atrocities generated by the grotesque gargoyle of the Gestapo.

Stanislaus Markiewicz

Attempted Genocides

Appropriately museums commemorating genocide of the Jewish and Armenian peoples have been established so that the world will never forget and hopefully never repeat these diabolical phenomena. But, actually these 20th century events were attempted genocides and holocausts.

An actual genocide and holocaust that the world is unaware of is the extermination of the Baltic Prussians in the Middle Ages by the Germans who, to add insult to extermination, not only appropriated the land and possessions of their victims but also their name. Thus, the perpetrators of this monstrous crime, the Germans, bearing the name of their victims, Prussian, sullied the name of their victims by their excessive militarism, so that to compound the tragedy, the name, Prussian, has come to be a pejorative in the 20th century.

Since, this was a real holocaust and genocide and not an attempted one there are no Baltic Prussians today to keep the memory of their hideous extermination alive. I am therefore appealing to the Lithuanian community, the brothers of the Baltic Prussians, to undertake the noble task of securing government and private funds to establish a museum dedicated to keep the memory alive for the world of the victims of an actual holocaust and genocide, the Baltic Prussians.

Our task will be nobler, not only because this was a real genocide and not an attempted one, but also because of the difficulty in making this holocaust vivid, since, to add to the tragedy of the Baltic Prussians, unfortunately film and photography did not exist in the Middle Ages to record the calamitous event.

Robert T. White (Vaitukaitis)

An Actual Genocide

The original — now extinct—Prussians were a western Baltic tribe whose language, now also extinct, formed the West Baltic sub-branch of the Indo-European language family. Old Prussian was even more archaic than East Baltic, i.e. Lithuanian and Latvian.

The Teutonic Knights arrived around 1230 and proceeded to attack the Prussians. By 1260 they controlled most of Prussia. The 14th century was marked by colonization and attempts at Germanization. German immigrants were settled in fortress towns.

The formation of two societies emerged, one German, the other Prussian. The Germans were privileged, having exclusive right to live in castles and cities, to engage in crafts, to farm as free peasants, to rent mills and taverns, and to trade. Some became large landowners who eventually transformed masses of Prussian peasants into serfs. The original Prussians were subjected to manifold discrimination and exploitation, being forbidden to live in cities or practice trades.

Both the Germans and clergy showed no interest in learning or fostering the Prussian language. The last Prussians who spoke their ancestral language died out near the turn of the 18th century.

By contrast, those of their nearest ethnic and linguistic relatives, the Lithuanians who lived in the northeasternmost part of Prussia which was called Lithuanian Minor, retained their separate identity in German-controlled areas for a considerably longer time.

Juozas Jakštas

Lithuanians are more successful than Latvians or Estonians in resisting Russification, a recent defector from Estonia maintains. Valdo Randpere, a member of the Estonian Communist Youth Committee and an aide to the ESSR Minister of Justice, defected to Sweden in August 1984. In an interview, he states:

"In Lithuania, in my opinion, the preservation of national culture is in better shape. The Lithuanians are religious, they believe in God, and they have a very strong Catholic Church. Estonia doesn't have a strong church, although many young people have begun going to church as a form of protest against Soviet rule. But a strong faith, which would unite the people, is lacking."



Going Places

...But Where?

IN RUSSIA

These lively young men are Lithuania's "Ažuoliukai" (Little Oaks), popular choristers. They are shown

visiting Russia's Ural cities to cultivate good will while they absorb Russian culture.

IN LITHUANIA

The topmost sign on this train station reads Alytus, in Lithuanian. The bottom line presents the same word in Cyrillic Russian: the stamp

of Russification that pervades names of streets and public buildings, as well as Lithuanian books, journals and newspapers.



Rev. J. Prunskis

Verdi's "Don Carlo"

in Lithuanian

Several thousand Lithuanians (and non-Lithuanians) experienced joyful hours on April 27 and 28, 1985, in the Morton High School Auditorium in Cicero, Il. while they watched the presentation of Verdi's less often produced opera "Don Carlo". We also saw out-of-town guests who had come to see the one and only Lithuanian opera outfit in the U.S.A.

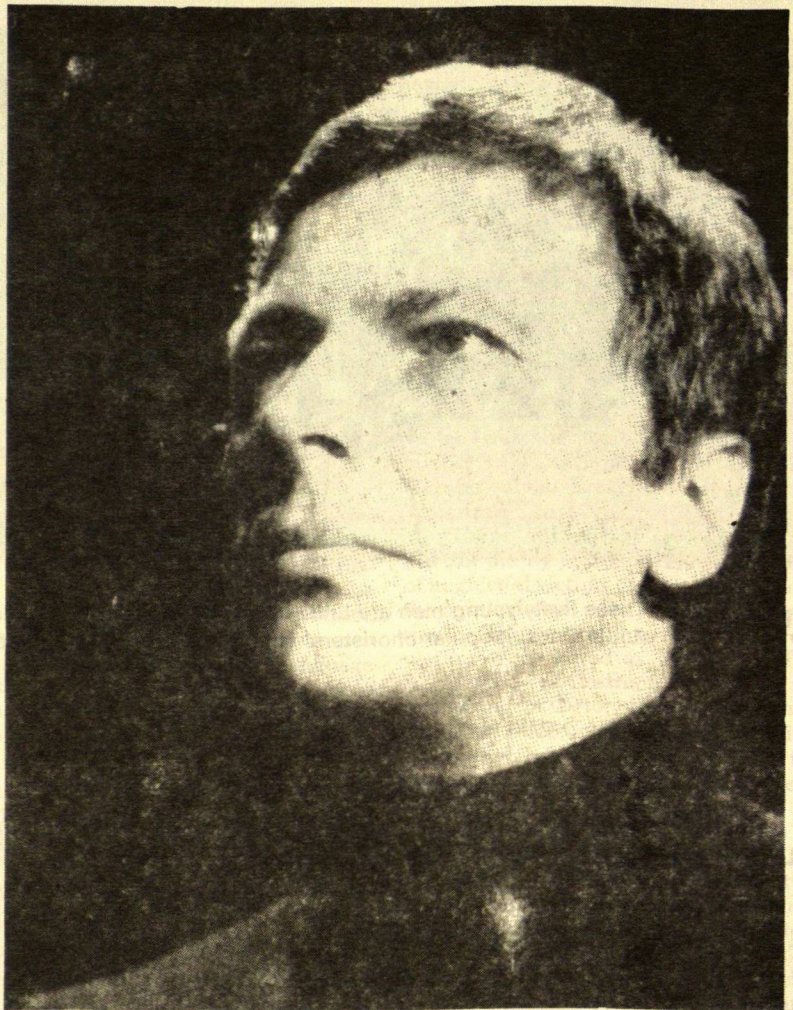
A special attraction was the scenery imported from Milan, Italy. Chicago can boast of several operatic groups, among them the famous Lyric, but it seems none of the scenery used by the various opera groups has been as rich and impressive as that used in "Don Carlo".

The audience was enthralled by the outstanding voice of Jonas Vaznelis and Nerija Linkevičiūtė who sang the parts of King and Queen. Aldona Stempuzienė sang the role of Princess Eboli. Others in the cast were Audrojuozas Aleksiūnas, and Vytautas Paulionis. From behind the scenes came the clear heavenly voice of Maria Juzėnaitė. Years have not faded the voice of the once famous Met Star Algerd Brazis.

It was a joy to see that where there was a shortage of Lithuanian talent several non-Liths helped fill the places by learning to sing in Lithuanian quite creditably. And a no less important role of Don Carlo was sung by Darrel Rowader, who has sung opera in the U.S.A. as well as in Europe. In the Sunday performance Clyde Crewey substituted for Algerd Brazis. Edward Ozaki sang the part of a royal page. The slight accent of these non Liths gave them away, but their having to sing in Lithuanian was a pleasant surprise to the audience.

The opera chorus displayed special ability, due to the many hours of arduous rehearsals. They are persons who are employed daily in regular work and come for practice after work.

Christian Smith of New York City was Stage Director. He worked with the cast close on two weeks and assured the cast of a smooth perform-



Vytautas Paulionis — "The Inquisitor"

ance. The soloists, the chorus, and also the audience enjoyed the precise conducting of Robert Kaminskas. He is also assistant conductor of the Illinois Symphony. Recently he received a Master of Music from Northwestern University. With quiet artistic motions and professional assurance he led the performers to an inspiring rendition.

Much credit for efficiency goes to the choirmasters Audronė Gaižiūnienė and Alfonsas Gacas, and the accompanist Robert Mockus; the stage assistant John Paranis, make-up artist Julius Balutis, and other assistants. The smooth translation of the opera from Italian into Lithuanian was done by veteran translator Stasys Santvaras of Boston. Excerpts of directions were prepared by Danguolė Juodgudienė. The artistic cover for the program was designed by the artist Ada Sutkus. About 264

persons were involved in the presentation of this opera.

"Don Carlo" showed that their high standards have been attained because no other ethnic group in Chicago or in the U.S.A. can boast of artistic values and high caliber of production as the Lithuanians.

Our opera can claim that it has attracted the attention of the American public. Radio Station WFMT — the Classical Station of Chicago, in an interview with opera conductor, Robert Kaminskas, urged all Chicagoans to attend "Don Carlo," and drama students of Morton College helped on the stage for which they received credit from their instructor, Tom Rusnak.

Translated from "Draugas"
by Sister M. Bernarda

Arts Club Theatre, Inc. will present "The Awakening", a play by Lithuanian exile Antanas Škėma, at the Courtyard Theatre: 39 Grove Street, NYC, from May 31 to June 23. It will feature Arūnas Čiuberkis. For reservations and information, phone 212 673 - 5636.

THE AWAKENING

A Drama by Antanas Škėma

THE AWAKENING is a powerful play written by Antanas Škėma, one of Eastern Europe's most gifted authors. In this brand new translation, it comes to life on the American stage for the first time. It is the winter of 1946, and Stalin has begun to purge all of Eastern Europe, including newly-occupied Lithuania: tens of thousands are sent to Siberia every day, hundreds more are arrested each night. It is against this backdrop that three friends meet again in the NKVD (now KGB) headquarters in Vilnius, capital of Lithuania, for the first time

in over eight yeears. There is Kazys, a leader of the underground, arrested for gathering weapons; there's Elena, his wife, arrested as leverage against him; and there's Pijus with whom they both went to school, who loved and still loves Elena, and who always lost to Kazys. But now times have changed and Pijus, having joined the Communist Party, is to be their interrogator. The drama that ensues is an electric battle between conscience and ideology in a system where there are no winners. And it is one of the most chilling visions of Soviet-occupied Europe ever brought to the stage.

A member of the American PEN Writers' Club, Antanas Škėma was born in Lodz, Poland, in 1911. In 1921, after having escaped into Russia during the First World War, the family returned to Lithuania, then an independent, self-governing nation, where Škėma grew up and went to school. After an education in medicine and law, he became interested in theatre and started working at a small studio in Vilnius. From 1936 to 1944 Škėma was a character actor of some renown, eventually becoming Artistic Director at the National Theatre in Vilnius.

The Soviet Union occupied Lithuania in 1939 under an agreement with Nazi Germany, but then was driven out when Hitler turned East in 1943. When the German front collapsed and Lithuania was again to be occupied, Škėma, along with so many others, fled from the brutal Russian troops and ended up in Germany, where after the war he worked with other exiled Lithuanian actors and directors and produced several plays. In 1949 he came to the United States and took up residence in Brooklyn. THE AWAKENING was written sometime in 1949 - 50. Škėma continued to write plays, stories, articles and novels until his death in a car accident in Pennsylvania in 1961.

The production which is directed by Linda Pakri, features Arūnas Čiuberkis, Colleen Gallagher, Marshall Hambro, David Newer, and Paul Taylor Robertson.



Kazys and Elena



Old-time weddings used to end with the hanging of the matchmaker

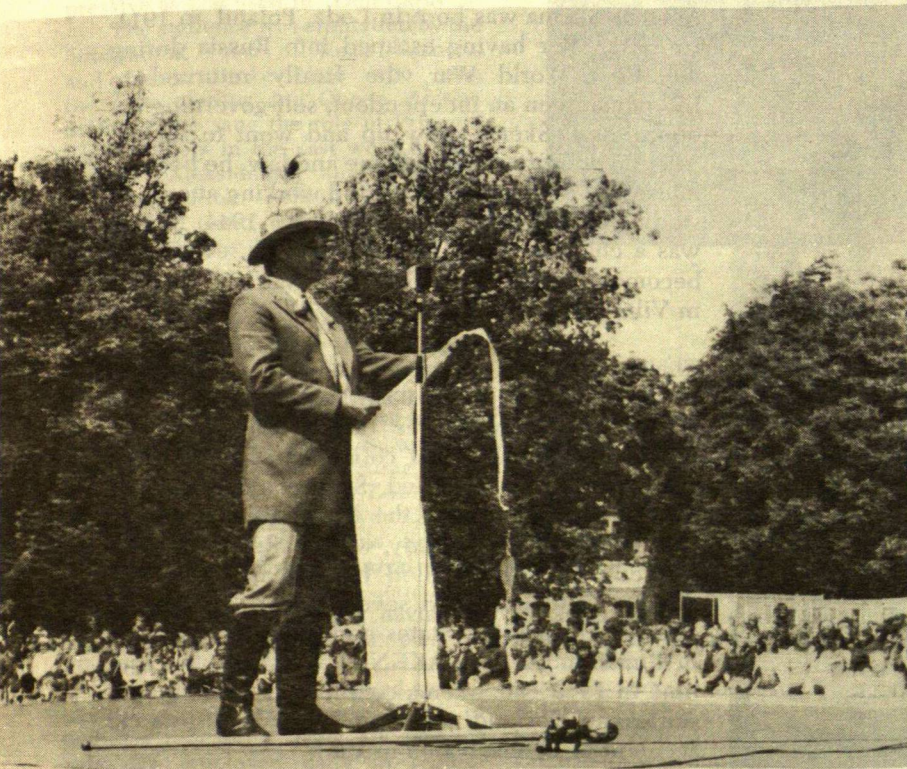
LITHUANIAN WEDDINGS

The merriest and most festive event in Lithuanian rural life used to be the wedding. At the end of the 19th century the festivities lasted almost the entire week. Later, two or three day celebrations became more common. Tears, song, laughter blended as the merrymakers indulged in re-creating the series of folk comedies associated with weddings. One of these was the role played by the matchmaker.

The prospective groom, intent on finding a qualified wife with a substantial dowry, would select a witty imaginative friend to act as his matchmaker. Together they traveled on horseback or in a wagon with bells to visit selected families. The matchmaker would then fabricate a story of how great and perilous a distance they had traveled seeking to buy "a white goose" for their "gander." He extolled the remarkable qualities of the suitor and the affluence of his parents; then he asked for an exorbitantly large dowry. At the peak of this playacting, he put a bottle of whiskey on the table.

If the suitor was desirable, the mother of the girl proceeded to set the table with refreshments; if he was not acceptable, he and the matchmaker were asked to leave at once. A lively amusing matchmaker with his bottle of booze was not likely to be told to get out. In the meantime, the girl in question would be carrying on a touching drama of her own with tearful folksongs and dread of the future.

During the betrothal, surrounded by numerous guests in the girl's home, the matchmaker asked the young couple if they were willing to be joined in matrimony. He produced more potent liquid refreshment. Their answer was, of course, affirmative, even if only the parents desired the match. Girls often took whomever they could get, being terrified of degrading spinsterhood. The matchmaker then unfolded a towel



A modern-day matchmaker in Lithuania, debonair with leather boots and feathers in his hat, presents his case with ease while the town hears out his drama: each word ideologically-correct.

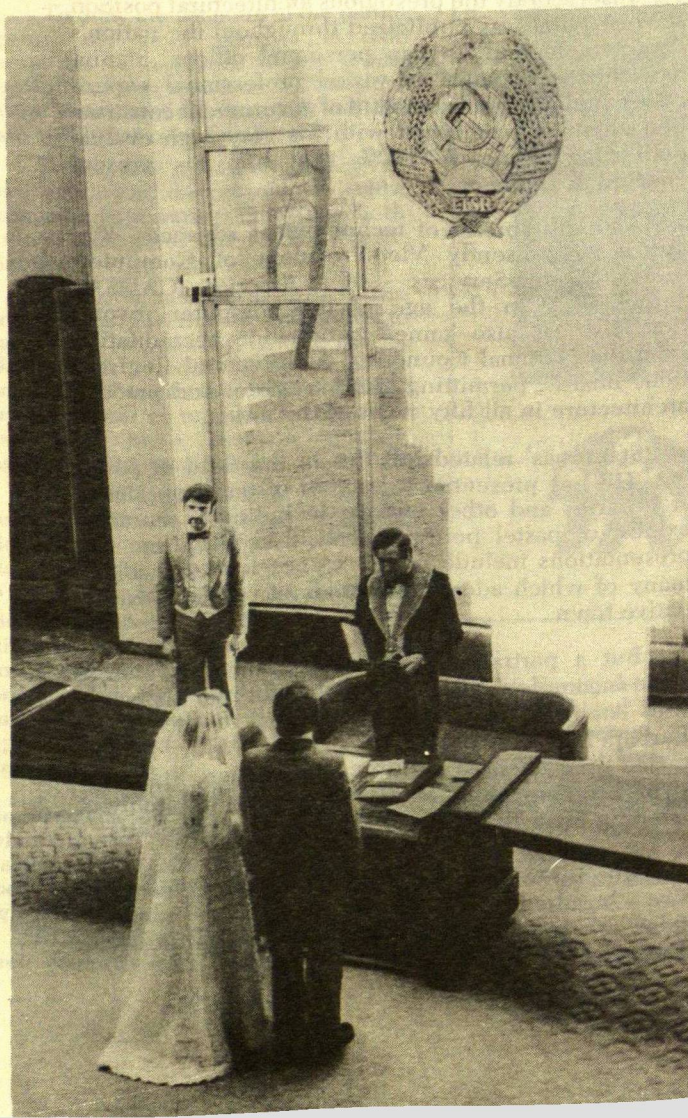
which held the groom's ring and sprigs of rue. The bride's mother, in turn, brought the bride's ring, together with some rue wrapped in a white kerchief. Rue symbolized virginity.

After hours of such jocund folk playacting that was mixed with shrewd bargaining, after days and nights of pranks and carousing, much laughter, and sad farewell songs by gathered girls and women in whose midst the young bride lamented her lonely fate, the wedding concluded with "the hanging of the matchmaker." During these dramatized court proceedings, a humorous list of charges was read and followed by an elaborate oration, accusing the matchmaker of lies and other deceptions.

He was sentenced to die by hanging. The bride, usually "saved" the matchmaker by girding him with a sash or throwing a towel on his head. In that heady, boozy, fun-loving company, the matchmaker sometimes had to struggle pretty hard to escape.



Alf Dargis painting



In the past, after the church wedding, the horse and wagon transported the bride and groom to her parents' home where they were met with the traditional bread and salt

Today many couples would prefer to be married in church. Caution prevails and marriage is transacted in a formal matrimonial salon, complete with the round emblem which hangs in the window, proclaiming "Proletarians of the world, unite!" This message is in Lithuanian on the left; on the right, it is in Russian.

Realistic Lithuanians hanged their matchmakers (in fun, satirizing life itself). How seriously would they have sentenced the matchmakers who united Lithuania and Poland through the marriage of Lithuanian Jogaila and Polish Jadwiga? How would they sentence the matchmakers that united independent Lithuania with Soviet Russia?

Fr. William Wolkovich - Valkavičius

At West Point, the Poles erected a monument to Kosciusko representing him as Polish. He was Lithuanian. (See article by A. Cizauskas in BRIDGES 2/85.)

Kosciusko Lives Again at West Point

In 1788 Thaddeus Kosciusko, with his architectural and engineering skills, supervised the construction of fortifications at West Point. Now two centuries later, another Lithuanian is at the helm at West Point. On Feb. 17, 1985 Joseph P. Staniunas, assumed the position of "architect-in-residence" at the famed military academy.

Who is this Staniunas, hitherto perhaps unknown in Lithuanian circles? He is one of thousands of gifted Lithuanian-Americans who came from a modest-sized Lithuanian immigrant colony without its own ethnic parish. Lacking the usual Lithuanian channels that might otherwise have made note of him, he consequently made his career beyond sight of his ethnic forebears. Only *Encyclopedia Lituanica*, in its short article on "Hudson, Massachusetts" includes mention of the Staniunas as one of the prominent families in town. At least in the pages of this news journal, let the skilled architect rightfully capture wider and merited attention.

Staniunas was born in Hudson, Massachusetts on July 27, 1923, son of immigrant parents: Kazimieras Staniunas and Petronė Paulauskaitė. He was graduated with "Honor" from the local public high school in 1940. From there he entered Virginia Polytechnic Institute at Blacksburg, Virginia. His college career was interrupted by a two-year interval as a Second Lieutenant pilot in the U.S. Air Force from 1943 to 1945. Resuming his Virginia college studies, he earned his under-graduate degree in Architectural Engineering in 1946, and a year later he gained his master's degree in architecture.

During his graduate pursuits, Staniunas was awarded a medal for general excellence in his chosen profession by the American Institute of Architects. In 1956 he won a three-week trip to Europe for his entry in a nationwide competition. His blueprint for a model "Electric Living Home" captured a top prize.

Major projects in his early career in Massachusetts included: Winthrop Senior High School, Hudson Catholic High School, Auburn Junior High School, Hudson Public Library, Sudbury Public Library, Bolton Fire Station, and Stow Fire Station. In addition, the Lithuanian-American designed many

commercial buildings and private homes in the Bay State.

Subsequently he lived in Phoenix from 1980 to 1983 where he supervised hospital and nursing home projects while in the employ of the Arizona Dept. of Health Services. He also shared in the planning of IBM's new plant in Tuscon — a construction of more than one hundred million dollars. From 1983 to 1985 Staniunas was Project Manager for six different naval installations in San Diego, holding a post in the U.S. Navy, Dept. of Public Works.

Just recently the prestigious architectural position at West Point was publicized throughout the nation's circuit of federal civilian personnel offices. Staniunas' thirty-two years of varied professional experiences, including management of government construction contracts, combined with his very high evaluation-rating of nearly 100% won him his present coveted assignment.

Keeping abreast of technological advances, Staniunas is presently Vice-President of Computer-Aided-Drafting-Services - of - America (CADSA), participating in the age of the computer revolution. He has also gained nationwide accreditation from the National Council of Architectural Registrations Boards, permitting him to register and practice architecture in all fifty states of the union.

Staniunas' related gift lies in the field of painting. He has presented a number of one-man shows at libraries and other outlets, including a charming exhibit of pastel portraits of Hudson children. His presentations include nature scenes in water colors, many of which adorn the homes of residents in his native town.

But a portrait of this talented man would be quite incomplete without some insight into his family life. Architect Staniunas is married to the former Barbara Kelleher, also a Hudson native, with whom he raised nine talented children. In addition, Staniunas' twin brother, John, is also a successful architect, heading his own firm in Wellesley, Massachusetts.

Kosciusko made his indelible mark at West Point two hundred years ago. In 1985, Staniunas joins in his illustrious predecessor's professional footsteps.

WE REFUSE TO DIE

For forty-five years Lithuanian mothers have been crying for their sons who perished in the long guerrilla struggle against the foreign aggressors. Forty-five years of desecrated churches and relentless Russification. But, in spite of it all, the nation refuses to die. Instead of succumbing to its totalitarian assassins, it continues being reborn in the most beautiful and noblest forms and it presents to the world a shining example of heroism and humanity.

When in June 1985, we all commemorate the anniversary of the genocidal mass deportations, let us not forget also to mark the anniversary of Lithuania's occupations. On these two occasions we invite Lithuanians in the entire world:

To draw the attention of the public, press, and news agencies in their countries of residence to the crimes against our people, nation and state that were committed 45 years ago and that are still being committed today;

To organize special religious services, anti-Soviet demonstrations, vigils, and commemorative meetings both among themselves and for the foreign public;

To ask the municipal, district, state and federal government authorities to mark this occasion by issuing official declarations condemning Soviet imperialism and the occupation of Lithuania as well as urging all citizens to participate in a common struggle against Soviet expansion;

To join Latvians and Estonians, with whom we share a common destiny, in common efforts for the independence of our nations;

To give all possible support to the public discussion of the crimes of Soviet communism on July 23 - 25, 1985, in Copenhagen, an event which is being organized by the Supreme Committee for the Liberation of Lithuania in cooperation with Latvian and Estonian associations;

To take part in the March for Baltic Freedom on July 24 - 31, 1984, whose itinerary will include the Scandinavian capitals and whose agenda will focus on the violations of the Helsinki agreements by the Soviet Union.

To suggest to the governments of their countries of residence that they

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publicize the Soviet crimes against the Baltic peoples and states in the international conferences to review compliance with the Helsinki Act (Ottawa, May 7, 1985; Budapest, October 15, 1985; Bern, April 15, 1986; and Vienna, September 23 - November 4, 1986);

To persuade the governments of their countries of residence to strictly adhere to a *de jure* recognition of the independent Baltic States, thus preventing the Soviet Union from legalizing

the occupation of the Baltic States.

Lithuanians in the entire world, as you cherish and make use of your rights and liberties, do not forget your suffering nation! The Kremlin is concerned about our determination to wage a ceaseless struggle for the sacred right of the Lithuanian nation to be free. Our activity on behalf of Lithuania's liberty is meaningful because it gives additional hope to our enslaved brothers and sisters.

By Jonas Urbanas

Chairman Public Affairs Council
Lithuanian-American Community of the USA, Inc.

CRISIS: AN URGENT REQUEST

TO: MEMBERS OF CONGRESS
RE: URGENT REQUEST FOR CONGRESSIONAL OVERSIGHT HEARINGS INTO THE CONDUCT OF THE OFFICE OF SPECIAL INVESTIGATIONS

The Lithuanian-American Community of the USA, Inc. ("LAC") is a not-for-profit corporation dedicated to the preservation of Lithuanian culture, and committed to the ideal of Lithuania's independence. During the past several years LAC has become increasingly distressed by the conduct of the Office of Special Investigations ("OSI") of the US Department of Justice.

OSI's mission is to identify, locate and prosecute so-called "Nazi War Criminals." We do not dispute the mandate given to OSI but we strongly believe that in the conduct of its investigations OSI has disregarded this country's strong commitment to the independence of Lithuania and of the other Baltic republics. We believe that OSI has demonstrated insensitivity and indifference to the concerns of LAC and other Eastern European ethnic groups. We are hereby requesting that the Congress initiate oversight hearings into the conduct of OSI.

We believe that OSI has become a vehicle by which the Soviets are able to further their own national interests, among them being the increasing domination of the Baltic republics. OSI has refused to acknowledge these Soviet-self-interests so as not to taint the courtroom evidence which the Soviets supply to them.

The attached paper [a 29-page document] describes:

- the circumstances surrounding OSI's agreement with Moscow;
- the serious infirmities of the documentary evidence as supplied by the Soviet government;
- the conduct of depositions held in the USSR and defense counsel's inability to cross examine witnesses.

OSI is either unaware of, or has chosen to ignore, warnings concerning involvement of various organs of the Soviet judiciary when handling political cases. Of special concern is OSI's continuing belief that the KGB is uninvolved with these matters. The paper presents substantial evidence that the KGB is more than involved with these cases — it helps orchestrate the proceedings.

This paper explains the legal theory of OSI's cases. These cases are not "war crimes" cases of the type held at Nuremberg. The overwhelming majority of these cases are concerned with people who occupied positions of minor importance during the Nazi occupation of their respective regions. These cases are concerned with whether the defendant concealed or misrepresented information on his visa and/or naturalization applications. This paper describes the chaotic conditions of the refugee camps following the Second World War, and helps explain the reason for these discrepancies — foremost of these being the language barrier.

This document demonstrates how the conduct of the Office of Special Investigations is contrary to our long-held policy of independence of the Baltic republics. Furthermore, this paper indicates how this conduct has manipulated our judicial system. Americans citizens are threatened with loss of their citizenship based on evidence which has been gathered in proceedings with no due process safeguards. Their precious citizenship may be lost for no reason other than their inability to pay the costs of effective legal representation — since the right to counsel has not been afforded in these matters. Because of certain laws which we believe to be unconstitutional, these same persons may be subject to forcible repatriation to the USSR where they face hard labor or even execution.

The conduct of OSI has become of concern to a broad based coalition of Americans. The time is now for the Congress to probe the operations of this agency. We question whether various OSI staff members have lost their objectivity over time and presently conceive of their mission with such zeal that violations of Constitutional safeguards become acceptable. We believe that Congressional hearings should delve into the issue of whether OSI has inadvertently,

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or intentionally as a matter of policy, added to the sensationalism of these cases; thereby increasing the already heightened tension surrounding these matters. This is evident from OSI's references to these matters and defendants as "Nazi war crimes" and "Nazi war criminals." OSI staff members have been frequent public speakers and have popularized their operations in similarly emotional terms.

We would like to reiterate that we do not seek to deter OSI from its proper course. We do not seek clemency or other forms of mitigation which are not warranted by either the facts or the law. However, we do seek a full and frank Congressional hearing into the operations of OSI. We believe such a hearing is necessary to protect the Constitutional rights of the defendants, the integrity of the American judicial system and the long-held foreign policy of non-recognition of the forcible incorporation of the Baltic Republics into the Soviet Union. We believe that OSI has made an agreement with the Soviet Union with little or no concern for the manner in which such assistance is rendered, or the effect of such cooperation on the foreign policy of this country, or its effects on ethnic populations both in the Soviet Union and in this country. Moreover, since the Office of the Attorney General has exercised minimal supervisory control over OSI, we are left with no avenue of redress other than by this direct appeal to the Congress.

PROTEST! **WRITE**
TO
NBC!

Mr. Larry Grossman, President
NBC News
30 Rockefeller Plaza
New York, NY 10020

Mr. Grossman:

On your May 6 evening news segment, your reporter Brian Ross stated that certain authorities, whom he he did not identify, claim that Lithuanian SS units existed during World War II.

No such units ever existed. Proper journalistic investigation, which obviously was not done, would have revealed this fact to your reporter and NBC News staff.

Lithuanian Americans throughout the United States demand that NBC issue a retraction of this false characterization, and give it the same emphasis you gave the original story.

Sincerely,

Your name and address

See JBANC protest
on next page.

THE JOINT BALTIC AMERICAN NATIONAL

COMMITTEE PROTESTS:

"WE DEMAND AN APOLOGY FROM NBC"

The Joint Baltic American National Committee (JBANC) demands an apology from NBC. On May 6th, NBC Nightly News aired a special segment report on SS veterans living in the United States. The report included unqualified allegations, complete misstatements of fact and an assumed presumption of guilt. The segment did not address the real issue at hand.

"We demand a public apology from NBC for its sensationalistic reporting of this segment which defames the Baltic American people," stated Gunars Meierovics, JBANC Chairman. "We are offended by the NBC report which associates anti-semitic comments made during the segment with the Baltic American community."

"These comments reflect the views of several individuals and not that of the whole Baltic community. Furthermore, by associating such comments with activities of responsible groups in Washington, D.C., NBC irresponsibly distorts and does not address the real issues at hand," noted Ojars Kalnins (Director of Public Relations / American Latvian Assoc.).

Specifically, the segment stated, "The open anti-semitism heard from SS men in St. Petersburg is a theme of a campaign now underway here in Washington to stop the Justice Department from bringing cases against accused Nazi war criminals."

JBANC, since the inception of the Justice Department's Office of Special Investigations (OSI), has been in full

agreement with the legitimate efforts to expose war criminals. However, JBANC feels that trial abuses regarding due process, including lack of cross examination of witnesses from the U.S.S.R. and other countries, trial by jury, and free access to a public defender, represent severe breaches of constitutional justice under our law.

We will continue to support the quest for moral justice in the attempt to seek out and prosecute genuine Nazi war criminals. Our concerns are based on the following three considerations: 1) that the American government has indiscriminately accepted Soviet evidence to prosecute cases against former Baltic nationals who are now American citizens; 2) that naturalized citizens in these cases do not in fact enjoy the full scope of the Constitutional protection of due process of law; and 3) that people who fled the brutal and illegal Soviet occupation of Estonia, Latvia and Lithuania for political reasons during the Second World War are now in danger of being shipped back to the U.S.S.R.

For 45 consecutive years, the United States has refused to recognize the illegal Soviet Occupation of the Baltic States. Estonia, Latvia and Lithuania were occupied not only by the Soviet Union during WWII, but by Hitler's Nazi Germany as well. Baltic people suffered under both occupations and have no love for either. They are currently suffering under the repressive Soviet Regime.

WRITE A LETTER

TO A PRISONER OF CONSCIENCE

Dr. Algirdas Statkevičius, a psychiatrist, was involved with proposals for a Christian temperance movement, with the Lithuanian Helsinki Monitoring Group and other human rights activities. Previously arrested for his involvement in the post-war Lithuanian resistance movement and for his

writings on social and ethical issues, he was arrested a third time on February 14, 1980 and charged with anti-Soviet agitation and propaganda. Six months later Dr. Statkevičius was tried *in absentia* and sentenced to an indefinite term of compulsory treatment in a special psychiatric hospital.

WANTED: A journalism student or a retired person with writing skills and some knowledge of Lithuanian culture to work with a non-profit publication and train for an editorial position. Write to:

BRIDGES
79-18 Park Lane South
Woodhaven, N.Y. 11421

How can you personally help Dr. Statkevičius?

The following are excerpts from an open letter written by a former victim of psychiatric abuse in the USSR to Amnesty International:

"I want to talk here about how to defend the rights of political victims of psychiatry. I have spent several years in psychiatric hospitals of different types and have been in more than one special psychiatric hospital. This experience has helped me realize clearly that little is done for prisoners in one of the harshest systems of the Gulag... How few people actually write to the administration of hospitals or try to make contact with the prisoners... The western public has a real chance of freeing any victims of psychiatric abuse within one and a half to two years of confinement in a SPH and within only six months confinement in an ordinary psychiatric hospital. I cannot give examples here, but believe me, as a former prisoner who was freed only thanks to foreign support and — weak, but still effective — help from abroad. What's more, thanks to this support, I managed to get a range of minor privileges long before my release: an extension of my visiting hours, the right of unrestricted mail, the right to wear my own clothes; the chance to read philosophy and foreign literature... I managed to keep my mind lucid and I rarely had to experience the brutality of the ward orderlies... On behalf of my friends who have stayed behind in psychiatric hospitals, I beg you to help. I beg you and I hope that your efforts will break through the stone walls and bars, and reach the most helpless and humiliated prisoners of conscience in the USSR."

Write a warm, friendly greeting to Dr. Statkevičius as if to a relative. Make no references to political or religious problems.

Please send your greeting to this address: 238100 Kaliningradskaya OBL., G. Chernyakhovsk, uchr. om - 216/ST. 2. Statkevičius, Algirdas, U.S.S.R.

Lithuanian Folk Sculpture

Jurgis Baltrušaitis

The chapels and crosses of Lithuania shelter small deities, the *dievukai* and *rūpintojėliai*. The Holy Virgins and the Christs take up their quarters under trees, appear in the "cages," hung in trees, conceal themselves in the "cabins." It is perhaps in this imagery in wood that the Lithuanian peasant has done his utmost. A religious art, though not an art of the church, this sculpture spread in spite of the periodical campaigns of the clergy. As late as in 1752 the bishop Tiškevičius of Žemaitija preached against this statuary. Such figures were denied benediction and their admission to sanctuaries was forbidden with only two exceptions, a crucifixion and a Christ. All the others populate the fields, the woods and the roads.

Such conflicts have had a profound repercussion on the formation of this art. Driven out of the church, popular sculpture cast off the fetters of convention and developed itself freely. The subjects most frequently treated were borrowed from the Gospel.

Certain figures remind us of the images of Greece by Homer. A rudely shaped trunk has a simple sphere for a head. The canon is often irregular, head either too big or too small, hands sometimes enormous and sometimes atrophied, postures convulsed. It is here in these deformed bodies that the artist gives the measure of his power of expression. Certain heads e.g. that of the sitting Christ submerged in the mass of his hair, his cheeks stained by gigantic drops of blood, or that of the crucified Christ displaying His large hands, His mouth like an open wound, His eyes scarcely visible, produce a dramatically violent impression. The features of such heads differ widely. Sometimes the heads are supported by long, thin necks, sometimes they are fixed immediately on the trunk with eyes wide open or closed and the mouths distorted in grimace, they are supernatural and yet true.

These statues are hewn by hand and vigorous blows. Synthetic lines simplify the features and sometimes deform them. A deep sense of architecture is everywhere manifested. These statues are great in spite of their reduced scale. The wood on them is no longer a senseless material, it helps to animate the features represented. Within the statues the tree trunk is still alive. In his eagerness to make use of anything he can, the sculptor seeks to exhaust all possibilities and takes his inspiration from every quarter. In his art we find traces of the Western Middle Ages, of the Baroque. The village sculptor remains true to himself.

We know that the religion of the West was introduced at the exact time when this sculpture flourished. The conversion of certain chieftains, such as

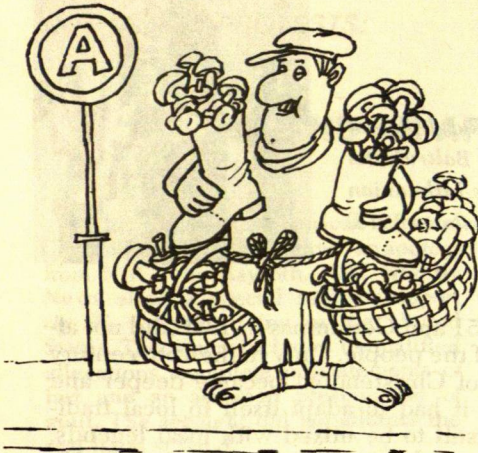
(Art historian and diplomat
Dr. Jurgis Baltrušaitis
describes the Lithuanian
scene prior to 1918)



Mindaugas in 1251 and Gediminas in 1320, did not affect the beliefs of the people. Only in the 15th century the penetration of Christendom became deeper and broader. At first it had to adapt itself to local traditions, to allow itself to be mixed with local legends, later transforming and renewing the ancient faith. No doubt the wooden Gothic Saints were heartily welcomed in this country of trees. The popular pathos which developed in the last years of the Middle Ages, with a sense for melodrama and its love of anecdotes which go right to the heart of the peasant, has certainly also largely contributed to further the new propagation of these ancient forms.

When carving his log, the *dievdirbis* to a certain extent unveils his past. The energetic tool of the peasant rips off the bark formed in the course of years and lays bare the primitive form. Square images issue from opulent statues, The outlines are simplified and schematized. In the suffering features of Christ are expressed the ferocious features of a more ancient god. Movements again become jerky, the bodies stiffen, become shorter or longer and again attain the coarseness and power of bygone days. The rudeness of the means, the necessity of solid construction, the innate taste for geometric forms, coupled with a craving for the strange and the supernatural, bring about the same deformations as we find in the statuary of the 12th century, certain aspects of which also show popular traits. The hermit of the Nemunas river dreams the same dreams as the makers of images and the monks who once decorated the small Romanesque churches. It is this fraternity of forms and of technique, which has made it possible to reconstruct an ancient and unknown world.

Strange contradictions thus characterize the principal aspect of this sculpture. It is somewhat indifferent with regard to the great Western currents which have left fine traces in this country. It bears deep marks of an epoch of which we possess but few monuments. And finally it shows certain striking affinities with an art which had never been known in these regions. But most of all, it belongs to the forest. Its statuettes still show the structure and retain the fragrance of newly hewn wood. Even in our days the *dievukai* have not changed. It is this faithfulness towards the world into which they were born which alone can explain their permanence.



Cooking

with Aldona Marcavage

GRYBAIS KIMŠTI KIAUŠINIAI MUSHROOM-STUFFED EGGS

7 hard boiled eggs—1 raw egg
5 mushroom caps (blanched) —
1 cup chopped fresh mushrooms
1 cup sour cream — salt, pepper,
1/2 tsp. tarragon
1 onion, chopped fine — 1 oz butter

Peel the hard boiled eggs. Chop fine 2 eggs, set aside. From the other 5 eggs, cut a cap off, scoop out the yolks, and take a small slice off the bottoms. To the chopped eggs add the 5 egg yolks, chopped mushrooms, salt, pepper, tarragon and 1 raw egg, mix well. Melt butter in skillet, add chopped onion and the rest of the mixture. Fry for about 5 min. stirring. Fill the 5 eggs with this mix, top with mushroom caps. Pour whipped, salted sour cream into serving plate — sprinkle with finely snipped scallions and fresh dill. Arrange the eggs on top of this and serve.

(From "Žemaičių Valgiai")

GRYBŲ PYRAGAIČIAI MUSHROOM FRITTERS

biscuit dough
1 c dried mushrooms
salt, pepper to taste
1 onion chopped
1 tb. flour
1 tb. butter
2 tb. sour cream

Soak, wash and boil dried mushrooms, chop fine. Chop onion, fry in butter, add flour and mushrooms. Stir in cream, salt, pepper. Roll out biscuit dough into 2 rectangles (not too thin). Place spoonfuls of mushroom mix on dough, leaving one inch space between them. Cover with second strip of dough, cut with large cup or glass. Press edges

together with fork. Fry in deep, hot oil or crisco. Drain on paper towels. Keep warm in very low oven till served.

(Popular Lithuanian Recipes)

GRYBŲ DEŠRELĖS MUSHROOM SAUSAGE

4 c. mushrooms
2 hard-boiled eggs; 1 raw egg
1 onion, 1/2 tsp. pickling spice salt, pepper
1/4 lb. bacon — hog casings

Par boil mushrooms, drain and chop. Add raw egg and 3 chopped hard-boiled eggs. Dice bacon and onion and fry. Add to mushrooms. Add salt and pepper, mix well. Stuff well rinsed casings — tie the ends with string. Place the sausages into cold water with the 1/2 pickling spice. When water comes to boil, lower heat and simmer for about 10 min. Remove to warm plate. Serve with sour cream or sauteed bacon and onion bits and hot boiled potatoes in jackets. These sausages also taste good cold. Enjoy!

(From "Žemaičių Valgiai")

CEPELINAI SU GRYBŲ ĮDARU MUSHROOM DUMPLINGS

Use two parts raw grated potatoes, to one part hot mashed potatoes. Salt to taste, and knead to mix well. Make medium sized pancake in the palm of your hand, fill with mushroom stuffing and roll up into the shape of a small football. Be sure stuffing is well sealed inside. Drop into boiling, salted water — do not overcrowd pot. Boil for about 20 - 25 min. Remove dumplings with slotted spoon to a heated bowl and keep warm in a very low oven until serving time.



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ALL DEPARTURES FROM
NEW YORK AND BOSTON

Even in the 16th century brilliant Lithuanians could not live and work in Lithuania

ABRAOMAS KULVIETIS

Abraomas Kulvietis, a 16th century scholar and educator, was one of the first Lithuanian language writers and expounders of Protestantism in Lithuania. He was born into an old Lithuanian noble family and spent his childhood at Kulva, a district of Kaunas

Kulvietis studied under the noted humanist Erasmus of Rotterdam. He spent two semesters at the University of Leipzig under the name Abraham Litanus. At the University of Wittenberg he attended lectures by Martin Luther.

In Vilnius in 1538, he was encouraged by Queen Bona, to establish a school of classical languages. At this time he was appointed preacher at St. Anne's Church which ministered to the needs of the German community in Vilnius.

However, because he began expounding the doctrines of the Reformation, especially attacking the Catholic clergy, he soon gained the enmity of the Lithuanian ecclesiastical hierarchy, especially the Bishop of Vilnius.

Queen Bona whose patronage he had enjoyed even though she was a devout Catholic advised him on her departure for Poland that, since he could not restrain his reformational zeal, he and his followers should leave Vilnius. In 1542 he went to Prussia; his school in Vilnius was closed.

In Prussia, he obtained employment from Albert of Brandenburg, the Duke of Prussia, with whom he had established close ties. In 1541 Albert had founded the Particularium, an institution of higher learning whose mission was to train Protestant preachers for Prussia and other countries. He was appointed the director of the school and when it became the University of Königsberg in 1544, its professor of Hebrew and Greek.

After the accession of Sigismund Augustus to the throne of Lithuania, the conditions for the spread of Protestantism through the country markedly improved. There was no official policy limiting religious freedom.

A sizeable part of the Lithuanian nobility turned to the teachings expressed by John Calvin. In 1545, Kulvietis returned to Lithuania and spent two months in Vilnius.

He translated into Lithuanian many religious hymns and psalms. A printed work in Latin, dedicated to Queen Bona 1543, is called *Confessio fidei* (Confession of Faith). It is part autobiographical. It contains religious and patriotic views of the author. It refutes various Catholic accusations leveled against him, and it includes a moving appeal for the assembly of a universal church council.

His stay at Wittenberg did not last long for at that time King Sigismund the Old issued the decree forbidding Lithuanian students to attend Protestant universities; thereupon Kulvietis transferred to the University of Siena in Italy where he received a doctorate of law.

Vaclovas Biržiška

Norman Mailer

(Continued from page 1)

The Soviet regime has perfected a sophisticated system of destroying human minds and bodies: the psychiatric hospitals for dissenters. Moscow retaining totalitarian ideology, justifies mass murder, wages war against the people of Afghanistan. The Kremlin-created Holocaust has been deleted from Soviet history books and literature. The Kremlin rewrites past history and dictates the future while it conducts a global warfare of destabilization, subversion and disinformation against the countries that stand in its way of further expansion.

Come home to your desk, Norman Mailer, and keep on writing fiction.

(Adapted from *Elta*)

71st Annual Lithuanian Day

will be celebrated at



Rocky Glen Park,
Moosic Pa.
Sunday
August 18, 1985

Mass 11 A.M., Program 1 P.M.

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Marija Gimbutas

RIVERS OF REVELATION

The Lithuanian linguist Būga identified 121 river names in Byelo-Russia as being of Baltic origin. To this day river names are the best guides to establishing ancient geographical distributions of peoples. Būga was convinced of the earlier Baltic character of present-day Byelo-Russia, and he even developed the theory that the original lands of the Lithuanians must have been north of the River Pripet and in the upper Dnieper basin.

In 1932, a German Slavist, Vasmer, published a number of names, considered by him as Baltic, of rivers in the districts of Smolensk, Tver (Kalinin), Moscow, and Chernigov, thus extending the Baltic limits much farther to the east.

In 1962, the Russian linguists Toporov and Trubachev published a study entitled *Linguistic analysis of the upper Dnieper Basin*. They found that more than a thousand of the river names in the upper Dnieper Basin are of Baltic origin, as their etymology and morphology show. This book has produced positive evidence of a prolonged ancient Baltic occupation of present-day Byelo-Russia and the western parts of Greater Russia.

The Baltic toponymy of the upper Dnieper and upper Volga basins is a far more convincing proof of the Baltic spread over present-day Russian territories than the archaeological sources. The river *Berzha* in the area of Beloj and Vjaz'ma in the district of Tver is connected with the Baltic word for "birch": Lithuanian *beržas*. The *Tolzha* River takes its name from *Tolža*, which had connections with the Lithuanian word *tilžti*, "to soak, to stand under water"; the name of the city *Tilžė* (Tilsit) has the same derivation.

It is very probable that the name *Volga* goes back to a Baltic name for this river, derived from *Jilga*, "long river"; certainly this name is very appropriate because the Volga is quite long.

(The Balts)

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Once upon a time, a potato, a radish, an ear of corn and a cabbage head asked to join the Communist Party. All sat in the waiting room to be called for an interview.

The potato went in first, but returned disappointed. He was rejected because his ancestry was American.

The radish was also rejected: "You are red only on the outside," he was told.

The corn also got a rejection: — "Only Khrushchev recommended you and you need three recommendations."

Finally the cabbage came out. He was accepted. He had many layers which could be changed and changed, a perfect set-up for a Communist Party member.

SUMMARY: CONSENSUS OF OPINIONS

Regarding your column in the April issue of BRIDGES, stating that some opinions have been voiced suggesting a merger of the OBSERVER and BRIDGES. I have read both and I prefer both the format and the subject matter covered by your journal. It is concise and interesting, covering both our Lithuanian culture and present day news relating to Lithuania. Please do not change. Enclosed is a donation to help you continue your journal in the present format.

Mr. & Mrs. Anthony Yakaitis
Franklin Square, N.Y.

vickas, FL; E. Simonaitis, NY; Mr. & Mrs. F. Wallen, MA, P. V. Lapinskas, MA; J. Martunas, PA; A. Antanavičius, R.I.

GRUESOME JUNE

1941

At the Lithuanian Independence Day commemoration in Toronto, anthropology professor Romas Vastokas evoked a standing ovation when he declared the Nuremberg Trials should be reopened to bring to light the atrocities committed by Soviet War criminals.

He spoke of the mass deportations in June 1941 "when 34,000 Lithuanian men, women and children were arrested in their homes before dawn, loaded into freight cars, and shipped to forced labor camps in Siberia. Most of them were never seen again. That was only the beginning. During the second Soviet occupation, thirteen waves of mass deportations were carried out between 1945 and 1950."

Dr. Vastokas described the "especially brutal massacre at the forest of Rainiai where, on the night of June 24, 1941, 76 prisoners, most of them boy scouts and high school students, were mutilated beyond recognition and then buried in four mass graves. Eight other similar mass executions have been identified for the year 1940 and 1941.

"The same story of arrests, deportations and massacres can be told for Estonia and Latvia. The perpetrators of these crimes have never been brought to justice . . ."

Professor Vastokas exhorted his audience "to finish the work that was only half-finished at Nuremberg, because the Soviet war criminals were not brought to trial. Let us call it 'Nuremberg Two', and let the world finally judge them. On this anniversary of Yalta, where the Baltic States were abandoned to the Soviet Union and Eastern Europe consigned to the Soviet Empire, I call upon the Balts, the Ukrainians, the Poles, the Hungarians, the Bulgarians, the Romanians, and the Czechs to unite their energies in this long neglected task. If there is justice anywhere, it must be everywhere — and must be evenly handed out.