

Bridges

LITHUANIAN - AMERICAN
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YEAR OF FAITH, UNITY, YOUTH

341 Highland Blvd.
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1925

This little Lithuanian was like many of our mothers and grandmothers. A home-made rake over her shoulder, she strutted barefoot and joyous while her family worked in the fields, singing folksongs. In those days fathers made toys for their children to instill in them both a zest for farmwork and that sense of togetherness of family and neighbors who, in times of need, aided one another in their labors — a tradition called "talka".

1985

Today, that togetherness which enriched Lithuanian lives has changed to Soviet collectivism. Parents work on collective and state farms, their lives separate from the Kremlin-directed lives of their children. Here we see subdued, attractively dressed children during an en masse visit to the home of the poet Baranauskas. The Kremlin graciously encourages interest in folk culture while it continues to Russify the young. Some families rent small plots on which they raise crops outstanding in quality and quantity. Such gardens draw families closer together.



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LIETUVOS
NACIONALINĖ
M. MAŽVYDO
BIBLIOTEKA

bilingual education — a necessity

Valerie Sparkis

Visiting Lithuania this summer, I turned on the TV set and the room filled with the sound of Russian. I switched from station to station: the programs were all in Russian. I found only one short program in Lithuanian. Even a children's program which captured my attention with its charming inventiveness was in Russian.

I went out to buy some Lithuanian newspapers and journals. At the first kiosk I found only one farm journal and *Pergalė* in Lithuanian.

The rest were in Russian. At the second kiosk, there was not a single publication on view that was not Russian.

Translate this to the American scene and you have a nightmare in which you try to buy a newspaper in English and find a TV program in English, but wherever you turn you are swallowed up by a foreign language you can't understand.

(From a tourist's letter)

There has been a growing interest in recent years among Lithuanian-Americans to be more attentive to Lithuanian culture and language. However the difficulty of incorporating Lithuanian interests into daily routine has diminished the motivation to keep culture and language alive.

Our educators have long been concerned about maintaining schools and exposing Lithuanian-American youth to the language, folk songs, and dancing. Time in school, however is limited and, when everyone else looks forward to the weekend, maintaining one's interest in Saturday School is a major challenge.

The Lithuanian Institute of Education and the Lithuanian Council of Education recently started to publish bilingual books with workbooks to increase children's interest by combining play-time activities with school lessons.

Such educational-activity books are numerous in the English language and have facilitated learning in American schools, but Lithuanians have simply utilized basic books used in Lithuanian schools during the country's independent years (1918 - 1940). As educationally sound as these basic books are, the children growing up under the guide of American technology find Lithuanian textbooks unappealing. However, when they reach adulthood and understand the value of these basic books, the young

adults lament their childhood lack of interest and question the Lithuanian community's inability to promote the same materials in more modern manner.

One of the first attempts to produce a "modern" book was the republishing of Richard Scarry's *The Best Word Book Ever* in Lithuanian-English. Scarry is a highly-acclaimed American author of children's books and gave permission to the Lithuanian Council of Education to use his illustrated dictionary. The success of the bilingual dictionary is tremendous in the Lithuanian community because it is well-organized, attractive, humorous, and accommodating to children's perspective of the world.

When this dictionary *Mano Žodynas (My Dictionary)*, went into its third printing, the Lithuanian Institute of Education realized its potential as a textbook for Saturday Schools. In order to assist teachers in better utilizing this dictionary, the Institute commissioned three teachers to write a workbook that would capitalize on its attractiveness, fun, and educational value. This workbook, *Mano Žodyno Pratimai (My Dictionary Workbook)*, has proven to be not only useful in school, but also as an activity book for home use. The price is low (\$3), compared to production costs.

Another book, especially suited for home use, is a bilingual version of

Cinderella. It is a laminated soft-cover, full-sized book with an accompanying audio cassette and sells for \$6.

There is a prevailing scepticism regarding the longevity of Lithuanian language usage. Several teachers found that the language was too difficult for non-speaking Lithuanians to learn, especially if it had not been initiated in youth. The older generation feels the lack of interest among youth — added to the Russification today of youth in Lithuania — will cause the extinction of the language altogether. It is important to remember that Lithuania has always recovered under adverse conditions. In the mid 1800s, most of Lithuania's great writers were not at all proficient in Lithuanian and relearned the language only when their interest in preserving culture became a major concern to them.

For example, Vincas Kudirka, author of the Lithuanian national anthem, had a strong liking for Polish society and ignored his Lithuanian background throughout his high school and college years. He was well-recognized in Polish literary circles, and found no need to "be Lithuanian". When he accidentally read a revivalist newspaper, he suddenly realized the importance of preserving the nationality of his parents who nurtured his talents for writing, music and philosophy.

There is no one way to maintain a culture. Different aspects appeal to different needs of people. The Institute is dedicated to the development of educational techniques, while other organizations cater to the arts, philosophy, and religion, politics and history, sociology, and so on. Hopefully, all these efforts will preserve a 4,000 year old language and the uniqueness of the people belonging to its culture.

For information about books, you may write or call:

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illustrators of children's books



K. Juodkaitis

A world full of fantasy and vigour, wisdom and human warmth is created by many children's books illustrators in Lithuania and represents a constant source of delight to young readers.

In their efforts to capture the beauty of their native land and reveal the mysteries of nature some artists give more prominence to the realistic side of life, while others emphasize the folklore element of the story or the author's fantasy. Their illustrations have an immediate appeal to the eye as well as the mind and the heart. Books illustrated by Lithuanian artists encourage children to creative endeavors and help from early childhood, to shape a thoughtful, sensitive and rich personality.

The Lithuanian school of book illustration is noted for its creative use of folk art traditions and its link with the newest developments in world art. Folk art can still teach the artist spontaneity in conveying human emotions and depth of insight into the human heart. The influence of folk art explains both the poetic perception and the emotional attitude towards reality of the Lithuanian book illustrators. They tend to a conventional interpretation of reality with an especial emphasis on the visual side, typical of folklore in general. The preoccupation of Lithuanian book illustrators with topical thematic and artistic issues is determined by the influence of the innovative work of contemporary graphic artists and painters, and the results are evident in children's books. Lithuanian book illustrators rely on the intellectual responsiveness of children and treat them as their equals. Without resorting to simplification of expressive means, the artists take their young readers step by step into the complex adult world.

The works of Lithuanian illustrators of children's books are noted for the ingenuity of their artistic conception, national style and innovative plastic structure. All these artists have considerably influenced the development of the Lithuanian art of book illustration. Their works have won numerous awards in art competitions in the Soviet Union, and they continue to enjoy great success at international exhibitions and attract the attention of various publishers in Lithuania and abroad.

In Lithuania, books for children are charming, both in contents and illustrations. They have won prizes at international exhibitions. As soon as a book is off the press it is sold. Lack of paper makes larger numbers of books impractical. However, the same children books are available in Russian.

ON LITHUANIAN CULTURE AND CIVIL DISOBEDIENCE

Albert Cizauskas

Mr. Linas Kojelis, in the *Washington Times* interview which BRIDGES reprinted in May, made some thought-provoking comments on the relationship of Lithuanians to American society. I believe his main point — that Lithuanian-Americans are too insular and should do more to make their political presence felt in the United States—is a valid one.

Mr. Kojelis, however, made other observations which I find either incorrect, incomplete or unacceptable. First is the factual one that the number of persons of Lithuanian heritage in the United States is equal to that of persons of Greek heritage. In fact, there are only half as many individuals of Lithuanian origin residing in the United States as there are Greeks. A call to the Bureau of the Census elicited the information that, according to the 1980 Census, the number of individuals claiming only Lithuanian origin was 339,438 as compared with that of individuals claiming only Greek origin, 615,882. Even if we take individuals claiming multiple ethnic origins (that is, Lithuanian or Greek coupled with at least one other blood-line), the numbers are closer, but still substantially apart: 742,776 claiming some Lithuanian connection, as compared with 959,856 in the comparable category for the Greeks.

While the considerable disparity in numbers favoring the Greeks is an important factor, it is only one of the reasons why Lithuanians have been far less successful in American political life than the Greeks. Among these reasons Mr. Kojelis mentions the "insulated mentality" of the Lithuanians. To this I would also add their "divisive" mentality. This latter trait, which seeks its own

narrow interests, has historical roots. Today in the United States it is reflected in the proliferation of competing organizations and in the widening rift between Lithuanian immigrants of the post-World War II period and the older settlers and their descendants. Both divisive tendencies are luxuries we cannot afford because they sap our meager resources, making it considerably more difficult for Lithuanians to play an effective role in American society.

Whose Responsibility Is It to Preserve Lithuanian Culture?

Among the points made by Mr. Kojelis is that "Preserving the Lithuanian culture is the job of the Lithuanians in Lithuania". On the contrary, it is vital for us here in America to help preserve Lithuanian culture and history precisely because Lithuanians are no longer permitted to do the job in Lithuania. Since the end of World War II, there has been a pervasive campaign to Russify the Lithuanian nation. History is distorted in favor of Marxist-Leninist interpretations, the Lithuanian language and people are being gradually displaced by the Russians, and even art is forced into the mold of Soviet political criteria.

Mr. Kojelis also made the observation that the contribution he could make as a Lithuanian-American to the United States is more important than "merely" preserving his ethnic language and culture. Preserving the culture and language of Lithuania, and participating in the mainstream of American life are not, however, competing aims, one of which needs to be subordinated to the other. Scores of Lithuanian-Americans have shown how this can

be done, including Mr. Kojelis himself.

There are many avenues open for such coordinated behavior. One simple means of keeping alive a Lithuanian profile in American society is to refrain from converting a Lithuanian surname into the anonymity of an Anglicized one. Another is adopting a greater vigilance in contesting the frequent distortions of the Lithuanian situation in the American media, especially the glowing reports of misled tourists like Norman Mailer and Billy Graham that belie the harsh reality of Soviet rule in Lithuania. This vigilance could be combined with a zeal to spread knowledge of Lithuanian culture and history among the American public. All these and more can be done while making an uninhibited contribution to American life.

Civil Disobedience

The final point by Mr. Kojelis to which I take exception is his endorsement of "civil disobedience." Recourse to such behavior may be superficially attractive to those who are impatient to acquaint the American public with the Lithuanian cause. Civil disobedience may indeed help in certain political and social situations, if strictly limited to "civil" acts, such as generally those which characterized the protests of the blacks in the South during the '50's and '60's or earlier, those of the Indians during the Gandhi years.

Civil disobedience may also be the only effective means left for Soviet-occupied Lithuanians. And in this area, Lithuanians in Lithuania could teach Mr. Kojelis rather than, as he supposes, the reverse. But here in the United States, an open and democratic society, civil disobedience earns only momentary notoriety and alienates the very public it seeks to influence. There is also the danger that civil disobedience will lead to uncivil acts of terrorism which are never morally acceptable. We have had too much of it in a world rapidly coming apart.

dilemma

Do we direct our energies to the most rewarding activities?

In his voluminous correspondence with the *National Geographic*, activist Anthony Snieckus writes, "In the folk art of Lithuanian wayside crosses, there is no counterpart to be found in Europe, because Lithuania, being the last outpost of the pagan faith, developed its own unique crosses."

Snieckus urges Lithuanian Americans to write to the *National Geographic* and protest that for thirty years it has ignored the culture, history and geography of Lithuania.

Senior editor of the *National Geographic*, Priit Vesilind, responds, "I appreciate your feelings about Lithuania, and the frustration you have in promoting an understanding of that nation in the American media... The *Geographic* would be delighted to do an article about Lithuania... Unfortunately, the entire area, except Vilnius, is off limits to western journalists... A subject such as Lithuanian wayside crosses simply does not meet the standards of general interest... The Baltic states are small in size, small in population, and smaller yet in their influence and importance in the world..."

Snieckus protests:

"The *Geographic* is unable to provide a plausible reason why Lithuanian wayside crosses do not merit reader interest, and yet it published an illustrated article about Ukrainian Easter eggs in America, a beautiful art which is not unique with Ukrainians but shared with Poles, Belorussians and Lithuanians. The unique history and meaning of Lithuanian wayside crosses was nevertheless rejected by the editorial staff of the *Geographic*."

In the meantime, the political situation in Lithuania becomes progressively worse. A six-hour documentary is currently being produced by Moscow for viewing over American TV; it is sure to include Lithuania and promulgate the usual Soviet propaganda. The Turner

Broadcasting System, Inc. of Atlanta recently signed a one-year cooperation agreement with the Soviet Union broadcast media. Americans will be pap-fed communist-directed documentaries "to further peace, understanding, and friendship between our nations", inculcating Americans with communist propaganda and sinking the occupied Baltic nations deeper into the devastation of Soviet occupation and the misunderstanding by the world. The *National Geographic* could — but does not — even by remaining politically non-committal, help in the ultimate survival of Lithuania and her Baltic brothers by calling the world's attention to the culture and the historic survival of the centuries-old oppressed Baltics.

What can we concerned Lithuanian Americans do about this situation?

We can help Anthony Snieckus in his worthy battle with the *National Geographic*; we can write letters and protest its policies via our organizations.

Or we can maintain our historic patience, cultivated through centuries of oppression. Instead of directing our energies to publications like the *National Geographic*, we can re-channel our activities and devote our energies to organizing ourselves to give support, financial and spiritual, to the work of the newly established Chair of Lithuanian Studies at the University of Chicago. We need dedicated enthusiastic groups throughout the country to collect donations so necessary to the final implementation of the long-range plan.

Eventually, scholars trained by the Chair of Lithuanian Studies, will become, if directed, better equipped to present to the world the total story of Lithuania. Such scholars, trained in the ins-and-outs of American media, will be sure to help Anthony Snieckus finish the job of persuasion which he started so many years ago.

—dmj

Rather let us Lithuanians, in unity, clearly identified as Americans of Lithuanian descent, and without recourse to peaceful or violent disobedience, present our cause ceaselessly to American and world

opinion. Most of all, let us not permit the rich traditions and culture of Lithuania to die out among us, for there should be no mistake: we are today the torch bearers of that history and culture.



THE FALLEN PILLAR

A long procession of children, adults and priests winds its way to the interment of a beloved priest in Lithuania

Rev. Timothy Burkauskas, O.S.P.

Hearts torn by grief are not easily hidden. As the somber rites of the funeral began, women clutched their homespun handkerchiefs, wiping from their eyes the tears that flowed so freely. Young men, overcome with emotion, kept their heads lowered in an attempt to conceal the tears that now moistened their youthful and ruddy cheeks. The mournful sobs of the grieving parish could not be contained as the faithful — and even some of the unfaithful — gathered on a summer morning to bury their beloved pastor.

News of the priest's death had circulated throughout the Lithuanian village with unparalleled speed and disbelief. On the morning of the funeral the daily routines of village life came to an abrupt halt as neighbors gathered in a sea of grief. It seemed that nearly everyone wanted to be present to bid their own personal farewell to their priest, their friend, and their hero of deep faith and patriotic loyalty. From the wooden-framed church the crowd of mourners overflowed out into the church courtyard while the dirge of the Requiem Mass was chanted inside by the choir and visiting priests.

For the past twenty-six years this pastor had somehow inspired the pulse of the village in a way that no one else could have done. He had touched the lives of nearly everyone with his priestly zeal and love for Lithuania. He had shared in the births of

the village children by baptizing them with prayerful devotion. In the confessional, by his gentle admonitions, he had brought many straying souls back to virtuous living. At the altar rail of the village church he had reverently strengthened their faith by distributing Holy Communion; and he had sealed the bonds of young love through the matrimonial ceremony. No hour ever seemed too late, nor weather too severe, to bring him from his rectory to the deathbed of one of his cherished flock.

In his life, and now in his death, he touched so many hearts. Looking at his lifeless body, dressed in the ornate Mass vestments he had so proudly worn to the altar, now at rest peacefully upon the decorated wooden catafalque, members of his flock filled with the bonds of love and admiration for this Lithuanian priest then felt numb with a draining sense of loss.

Parishioners recalled the courage and strength with which he had resisted the threats of government agents who had advised him how to conduct his parish. From the pulpit he had never wavered in preaching about the need for loyalty to the faith and the dear fatherland. At the altar, young boys were always welcomed to his side to serve Holy Mass. The girls of the village were never dissuaded in their eagerness to participate in the yearly processions of the parish on the great feasts. When students



The spirit of the mourners constitutes an eloquent statement of the fire of faith which so many years of persecution and derision by authorities have failed to extinguish. That fire in fact burns even brighter there than in the minds and hearts of many of the "faithful" in the free world.

and their parents were frightened by the intimidation of unbelieving teachers, the firm and reassuring voice of the pastor convinced them that it was better to accept persecution for the sake of Christ, than to deny their noble Lithuanian heritage and faith.

Considering the powerful impact that such a devoted Catholic priest can have on a community in Lithuania, is it any wonder why the seminaries at Vilkaviškis and Telsiai have been closed? One can begin to understand why the government controls the enrollment and restricts the admissions to the seminary in Kaunas in preparing priests to serve in Lithuania.

As the afternoon sun warmed the Lithuanian village, the long procession of priests and villagers had completed their sad task of burying their beloved friend and pastor. As they returned to their homes, farmsteads and village life, their parish church stood, for the first time, unattended by their cherished priest. The faithful, who had so relied on his presence in their village, now felt a haunting loneliness. It was as if a pillar of strength had fallen from their lives into the soil of their dear Lithuania.

SCHOLARSHIP FOR LITHUANIAN - AMERICAN SEMINARIANS

Father Joseph Prunskis, associate pastor at St. Symphorosa Parish, and a regular contributor to the *Chicago Catholic*, has established a scholarship fund for Lithuanian students for the priesthood.

The Father Joseph Prunskis Scholarship Fund is to be administered by the Brooklyn-based Lithuanian Catholic Religious Aid. Recipients of scholarships will be chosen by a committee consisting of the Bishop for Lithuanians outside Lithuania, the president of Lithuanian Catholic Religious Aid, and the president of the World Lithuanian Catholic Priests' League. The jury currently consists of Bishop Paul Baltakis, OFM, Bishop Vincent Brizgys, and Fr. Augustine Simanavičius, OFM, provincial of the Lithuanian Franciscans.

In the general shortage of priests, the lack of priests to staff over 100 Lithuanian parishes in the U.S. alone is particularly acute. Moreover, the cost of training a priest has risen along with all other costs.

Father Prunskis, born in Lithuania in 1907 and ordained in 1932, has doctorates in Canon Law from the University of Kaunas, Lithuania, and the Catholic University of America.

Editor of various Catholic newspapers in Lithuania, he fled to the U.S. in 1940 to avoid arrest by the Soviet secret police when the Russians seized Lithuania.

He has been ministering in various Chicago parishes ever since, while writing extensively in the Catholic and secular press, and serving as Director of Information for the Lithuanian-American Council.

the train that stood still

A scene
from a drama by

Antanas Skema

Translated by Algirdas Landsbergis

Scene: Cross section of a Pullman car crowded with people: Russians and Germans, among whom are Kurt Schaedler, Mama and Papa Lang. The train stands still in the moonlight. A Russian lights a match to his cigarette . . .

Papa Lang: Watch that light! The planes will spot us!... Our beloved Germany is swarming with idle foreigners. To frontline labor with them! Give me another sandwich.

Mama Lang: You eat too much.

Papa: I must eat. The Fuehrer and the Empire are in need of my strength.

Mama: I wonder what our Otto is doing tonight?

Papa: Fighting the enemy. Or sleeping.

Mama: A cold night. Especially if he's sleeping on the ground.

Papa: You sent him the warm sweater you knit . . .

Mama: And never got a letter from him.

Papa: The mail is slower now.

A flicker of light outside the window is followed by the rumbling of bombs.

Kurt Schaedler: Your son's name was Otto Land?

Papa: You know our son?

Kurt: I used to know him. Met him at the front. Used to sleep beside him.

Kurt searches through his pockets.

Mama: When did you see Otto last? Is he safe and sound? Why don't you answer?

Kurt: What an unexpected meeting! Otto asked me to deliver this letter to you . . .

Papa (*snatching the letter, and lighting his lighter, reads.*)

Dear Mother! We are still fighting in France. We have orders to keep fighting and we are being killed each day. The planes are constantly over us. They destroy our pillboxes. The orderlies keep removing corpses every day. We keep waiting for orders to withdraw, but they do not come. I have a good friend here. Kurt Schaedler. He is a real man and he wants to risk his manhood. I envy him because I have lost my courage and cannot do it. Help Kurt if he reaches you.

FORGIVING THE ENEMY

Not only does "Love your neighbor as yourself" serve in Jewish literature as a summary of the Law, but also in pagan literature, love—love of man and even love of enemies — is regarded as one of the highest virtues. It appears for example in the writings of the Stoic philosopher Seneca: "Let us not grow weary of laboring for the general welfare, of helping individuals, of

giving aid even to enemies." In another passage he protests against the objection of natural feeling: "But anger is refreshing — it is a satisfaction to requite injury!" He answers: "No! It is indeed worthy of honor to requite good with good; but not injustice with injustice. In the former it is ignominious to be conquered; here it is ignominious to conquer."

Rudolf Bultmann
(*"Jesus and the Word"*)

They'll be here soon — the planes. It won't last long — the orderlies are sure to come. My hands are trembling. At night I wake up screaming. I kiss you all. Otto.

Papa: You fought together?

Kurt: Yes, we fought side by side.

Papa: But now you are not wearing a uniform . . .?

Mama: Tell me about Otto.

Kurt: You read his letter. It's been more terrible than one can imagine. Bombs, bombs — all the time. Poor supplies. We had no tanks, no gasoline, no munitions. We were condemned to die in those pillboxes. I tried to persuade Otto to escape with me. But he had no guts anymore. He was quite dizzy when he wrote this letter. The other morning he made up his mind to escape, but . . .

Papa: (*proudly*) But he remembered his soldierly duty!

Kurt: No. The planes came and the orderlies carried Otto away.

Mama: Otto was killed?

Papa: I don't have a son any more? My one and only Otto!

A long silence. Papa presses Mama's hand, their eyes look like dark holes.

Papa: So you, Mr. Schaedler, you are a deserter!

Kurt: I dared.

Mama: Otto was also going to . . .

Papa: (*sternly*) I somehow really doubt that . . .

Mama ; His letter says so.

Papa: We all have to go through doubts. Otto won over himself and died gloriously. When the war is over, we'll take him home. His burial will be festive. I'll order a granite stone on which Otto's image will be sculptured with a crown of laurel on his head. We'll pay him a visit every day.

Mama (*touching Kurt's hand*): How did my child look, when he died? Did he die gloriously?

Tell me (*Kurt is silent*) Tell me! I am his mother and want to know Did he die gloriously?

Kurt: All that was left of him was rags, only rags.

OUR EARLY LITHUANIAN - AMERICAN THEATRE

With Unskilled Laborers from Factories and Mines

Lithuanians began to arrive in the United States in large numbers during the second half of the nineteenth century. By the end of the century about fifty thousand Lithuanians immigrants had settled mainly in the coal mining regions of Pennsylvania. Some of them also settled in cities such as Boston, Brooklyn, Baltimore, Newark, Philadelphia, Cleveland and Chicago.

Theatrical amateur groups appeared as soon as the first social and religious organizations, parishes, and newspapers were founded. The first attempt to produce a play in Lithuania was made in 1885 - 1887 in New York City. The first successful performance took place on December 31, 1889, at the People's Theater in Plymouth, Pennsylvania, when a group of twenty-six persons produced Antanas Turskis's three-act play *Be sąmonės (Not Conscientious)*. On February 12, 1890, a "Lithuanian dramatic company" of eighteen persons gave a "Lithuanian performance in three acts at Kaier's Opera House in Mahanoy City, Pennsylvania. The next Lithuanian play *Kova po Grunvaldu (Battle at Grunwald)*, written and directed by Jonas Grinius, was produced on June 4, 1892, at the Vorwaerts Turner Hall in Chicago. Seventy-one actors, fully dressed in medieval attire and armor, participated on the stage in a huge battle scene. These three groups, pioneers of Lithuanian theatre, were disbanded soon after the performances, with the exception of Grinius's dramatic group, which produced two more plays in 1894.

News of Lithuanian theatrical activities spread quickly throughout the Lithuanian colonies. During the 1894 - 1895 season, eight dramatic amateur groups, recently formed in the Pennsylvania cities of Plymouth, Pittston, Shenandoah (two groups), Scranton, Philadelphia, and Pittsburgh and in Newark New Jersey, gave eighteen performances of fifteen plays. During the following five years, eleven new drama groups were formed. At the turn of the century, of the twenty-four spontaneous and short-lived groups formed during the first decade of theatrical activities, fourteen remained active, eight enjoying four to five years of existence. During this decade there were in all eighty-seven performances of thirty-five plays by Lithuanian and foreign authors.

The members of these groups were unskilled laborers, working in mines, factories, and clothing shops, most of them with no previous acting experience. Theatre was viewed by emigre leaders not merely as entertainment for their countrymen, but as a patriotic and educational activity capable of awakening national consciousness and pride. The plays, mainly comedies, farces, and melodramas,

were based on the social, moral, and national problems prevalent in Lithuania. They appealed to the sentiments of the homesick, lonely, uprooted immigrants and therefore the performances were very well received. According to newspaper accounts, immigrants of other nationalities, such as Germans, Jews, Poles and Slovaks, attended Lithuanian performances in Chicago, Plymouth, Shenandoah, and Waterbury, Connecticut.

The organizers and directors of Lithuanian drama groups and societies came from different walks of life. They included three organists of Roman Catholic churches, three priests, two journalists, one physician, and several unskilled workers. Grinius and Mykolas J. Stupnickis (1857 - 1945) stand out by virtue of their activities and devotion to the theatre. Starting in 1892 Grinius devoted fourteen years of his time and energy to the promotion of Lithuanian theatre. He worked as an actor, director, producer, and playwright. After producing three plays in Chicago, he moved to Spring Valley, Illinois. There he organized a dramatic troupe and staged two plays in 1896. In 1898 he formed a new troupe of players and toured Lithuanian communities in Cleveland, Mahanoy City, Plymouth, Pittston, Forest City, Pennsylvania and Brooklyn, New York. In 1900 - 1904, with a new group of actors, he gave several performances in Waterbury, New Britain, Connecticut; and Brooklyn, New York.

Stupnickis, a physician by profession, wrote or adapted from other foreign languages six plays, including an original melodrama *Kankinimas Kataliku Lietuvoje (Torture of Catholics in Lithuania)*, which met with popular success and was performed by eight acting groups in 1895 - 1897. He also formed theatrical groups in Plymouth, Pittston and Shenandoah, and under his direction each produced one or two plays. After 1895 he directed plays in Chicago for two dramatic groups and for several fraternal organizations that occasionally staged their own plays.

During the twentieth century Lithuanian immigration continued to grow. By 1910 there were over 200,000 Lithuanians in the United States, and by 1915 there were 300,000. The majority chose to settle in cities where Lithuanian communities had already been established in the nineteenth century. A larger number of the new immigrants had had some schooling, especially those political refugees who came after the 1905 revolt in Lithuania. Second and third-generation Lithuanians who had integrated themselves into the American mainstream as professionals and civil servants were still very active in the social, cultural, and political life of the American-Lithuanian communities.

BRONIUS VAŠKELIS

IN THE ART OF TIME

THE UNITY OF SPACIAL RELATIONSHIPS

Unity of faith, love and grace: Kaunas Cathedral, founded by Vytautas the Great

Father and Son in Lithuania

When my old father
comes to visit me
I try to measure
always with his eye
the town, the world,
myself
and all around.

There's nothing inessential
now about his countenance
resembling a ripe
gold ear of wheat
where all
is in its proper place
where all is clear
and good
with simple grace.

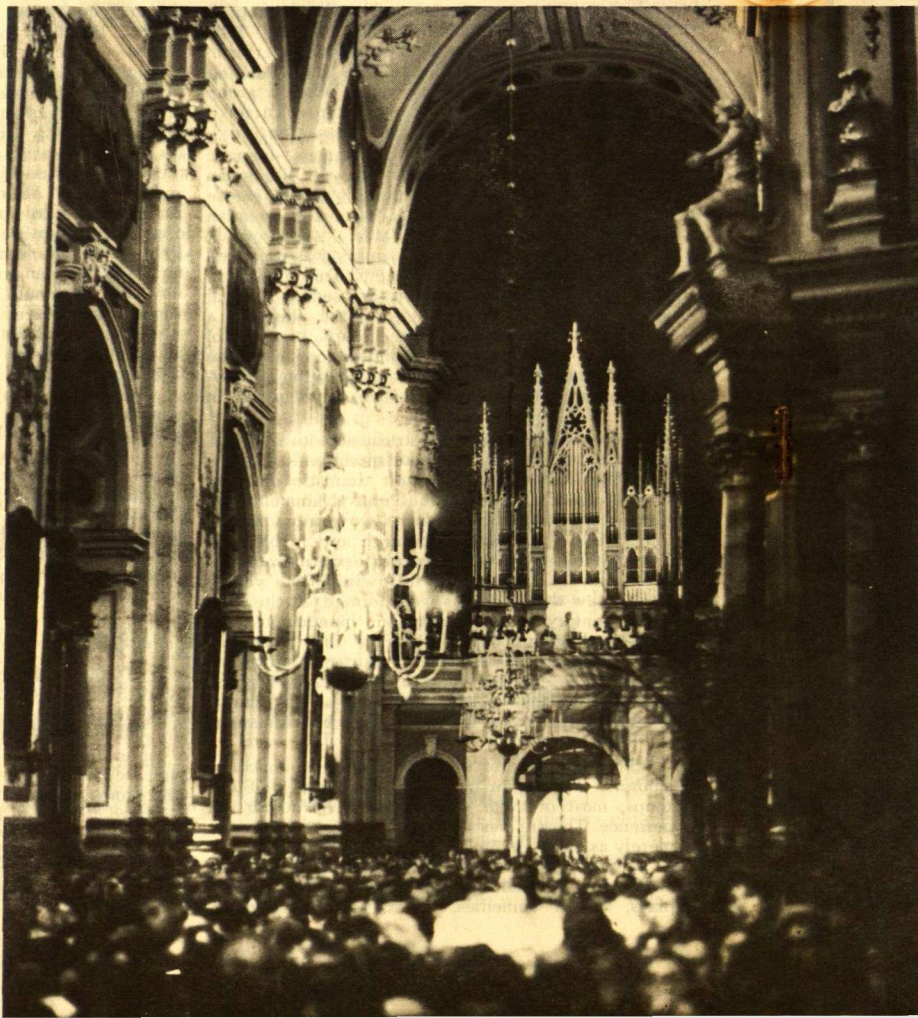
Today he came from town
and said:
"No unity of grass I found...
but unity of stone instead."

And later,
sighing he confided:
"So cleverly
did we divide the world
that now
we do not know
how to unite it."

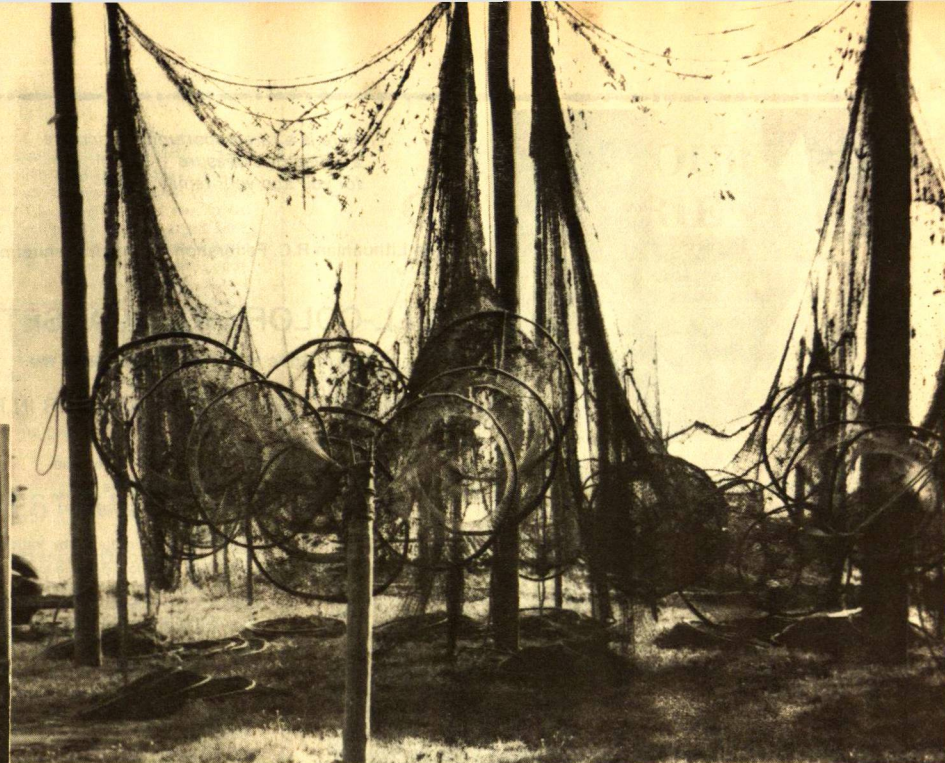
(Translated by L. Pažūsis)

By
Justinas Marcinkevičius

*One of Lithuania's finest
contemporary poets*



Photos by
V. Kapočius



Impressionistic vision of the interior of Kaunas Cathedral: the fishing nets of Neringa resemble spires and archways, recalling the promise, "You shall be fishers of men."



Unity in stone:
contemporary communist Gothic
with banners, not crosses.

Unity of Unities

The fishing nets of Neringa rise heavenward like cathedral spires. Rounded like Gothic vaults, they catch stars and fish. The Man who walked on stormy waters is followed by thousands, foot-sure in the darkness; they walk on the troubled waters of life in Lithuania, while billows chant their hallelujahs. With lightning their crowns and raindrops their rosaries, they rise in legions to rebuild their ravaged cities. Rūpintojėlis is mirrored in their eyes, enclosed in their hearts. He knows how to unite a divided world.

He could tell us how to unite
a divided world:
Rūpintojėlis



Demie Jonaitis



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CONSTRUCTIVE: **Fit and Feisty**

Three times a week John Jokubaitis works out on an array of exercise machines, plays racquetball and swims laps.

It's likely many men and women do this.

It's unlikely many of them, like Jokubaitis, are 71 years old and look 50.

"I do this because it makes me feel good!" he says with a vigorous hand motion and an emphasis which closes the case.

"When I was with Ford, I used to work 12 hours a day and then play softball. When this Vic Tanny place opened on Washtenaw Avenue, I figured it was just what I could use. I've been coming here 9 years now".

Jokubaitis, a second generation Lithuanian, who has lived in Ypsilanti for a half-century, is a living example of the Old World work ethic. He believes with an almost religious zeal that to work, to keep busy, to do things for others is to stay well, to be happy, to remain fulfilled.

"Listen," he says, laying a pair of

tanned, muscular hands on the table in front of him. "There's nothing wrong with work. It's what keeps you young. I worked for Fords for 38 years and missed one day. And that was a day when a blizzard just about buried my car. I couldn't get out! But other than that, I always made it.

"I was a millwright maintainence, fixing things. I spent 20 years at the Ford Ypsilanti plant. I was with Ford in '36 when they were trying to form the union down at the Rouge plant, when the police were on horses, grabbing guys who were passing out union literature. After the union got in, things got a lot better, working conditions, pay, everything."

In his long career at the Ford Motor Co., Jokubaitis won a series of cash awards for suggesting new manufacturing procedures which saved time and money, including the top award of \$10,000 and a new car.

John Jokubaitis is able to understand those who are unable to find work or who cannot work.

"There are poor people everywhere. Someone has to look out for them when they can't do it themselves. I wanted to do my part to help. So a couple of years ago I started my little project."

The way he started his "little project" involved eggs. An Ypsilanti supermarket was discarding six cases of eggs and Jokubaitis asked if he could have them.

"I took them to St. John's Church here in Ypsilanti and the priest told me the church couldn't use all of the eggs so he went in and called the Salvation Army. They were glad to get the eggs. Well, that was the start".

The project now amounts to a one-man food procurement and distribution system. It involves Jokubaitis driving his pickup truck to the rear of area supermarkets several mornings a week and waiting until produce employees come out to dump left-over fruits and vegetables into rubbish bins. What they dump, Jokubaitis picks up. One Ypsilanti store regularly saves discarded produce for him.

"Oh I don't pick up everything," he cautions. "If something is spoiled or old, I don't take it. But if it's good,

I'll load it up in my truck and start out on my route.

"I take the stuff three places: to the Salvation Army kitchen in Ypsilanti, to the Lutheran Church on River Street, and to the Assembly of God on Holmes Road. Those places feed the poor. They cut up those vegetables and fruit, make a good soup and other things out of them. The people who are poor, who don't have anything have got to eat. And these churches feed them. But they need help to do it. I'm trying to help."

It's a great retirement for John Jokubaitis.

Nautilus machines, racket ball, swimming.

And the poor.

DESTRUCTIVE:

Divisive, Debasing

On April 3rd, the Associated Press ran a story which detailed an accusation made by the World Jewish Congress that "a widespread campaign, fraught with anti-semitism" was on "to derail the government's pursuit of war criminals". Various other newspapers, including the Washington Post, and media reports have turned their attention to the sensational charges made by the World Jewish Congress.

The actual charges made by the WJC seem to have been levied against any and all critics of the US Dept. of Justice's Office of Special Investigations (OSI), some of which are legitimate and reputable, some of which are totally unacceptable and irresponsible. However, the accusations, by their very nature, are damaging to all of the critics indiscriminately. Americans for Due Process (ADP) stands by all of its officially issued statements on this matter. ADP does not endorse, nor does it accept responsibility for, irresponsible statements issued by any other ethnic groups or individuals.

Accusations of anti-semitism and slurs against entire ethnic groups, are serving only to cause divisiveness and divert attention from the very legitimate problems of methods employed by the OSI. The issues of due process, of questionable collaboration between our Department of Justice and the Soviet secret police (KGB) in the prosecution of these cases are much too important to be obscured by defamatory statements and tendentious generalizations about entire American ethnic communities.

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A DATE TO KEEP

The seventh annual Liberty Park Festival will be held September 7th and 8th at Liberty State Park, Jersey City, N.J., from 11:00 AM to 6:00 PM. This "Festival '85" is sponsored by the Ethnic Advisory Council and the Office of Ethnic Affairs, N.J. Department of State.

The Knights of Lithuania, Council 29, Newark, N.J., are sponsoring

the Lithuanian food and craft exhibits. The N.J. Lithuanian dance group "Liepsna" will perform on Saturday, September 7th.

Directions: Take the N.J. Turnpike to exit 14B. Make a left turn after the toll Booth to Liberty State Park. Follow signs to the Ethnic Festival at the newly restored railroad terminal and plaza area on the north end of the State Park.

Cooking

with

Aldona Marcavage

ŠALTI BARŠČIAI COLD BEET SOUP

2 cans beets
3 scallions
1/2 tsp. pickling spice
1 bayleaf — 3 whole cloves
2 tb. honey — 1/2 cup water
1 qt. buttermilk
1/4 cup cider vinegar
1 fresh cuke — 1 dill pickle
1/4 c. pickle juice
3 hard boiled eggs — salt, pepper
fresh dill

Into saucepan put water, beet juice, vinegar, spices, honey — bring to a boil. Cool, strain. Dice cuke, dill pickle, cut up scallions, course-grate or jullienne beets. Add dash salt and pepper. Add chopped eggs — generous amount finely chopped dill (no stems). Pour in cooled liquid — add buttermilk — adjust seasoning, (should be sweet-sour). Refrigerate. When serving, top each bowl with a tablespoon of sour cream. Good with hot potatoes.

SU LUPENOMIS VIRTOS BULVĖS FLAVORED BOILED—IN—JACKET POTATOES

2 lbs. potatoes
1 tb. caraway seeds
1/2 tb. sugar
1/2 tsp. salt
fresh dill - or dried dill weed
Scrub potatoes, put into boiling water. Add sugar, salt, dill and caraway seeds. Boil till potatoes are tender. Drain, return to low heat for a few minutes to dry potatoes. Serve hot. Good with herbed butter, or cold soup.

(Ugenčienės Žemaičių Valgiai)

ŠALTA BULVIENĖ COLD POTATO SOUP

Mince 1 med. onion — 3 med. sized leeks (white part only) Saute them about 3 min. in 2 tb. butter. Peel, slice very fine and add 4 med. potatoes. Add 4 c.

chicken stock (or 4 c. boiling water plus 4 pkgs. MBT chicken broth). Simmer, covered about 15 min. Put through a very fine sieve — or puree in a blender. Add 1 to 2 c. sweet cream, 1/4 tsp. mace, dash of salt and pepper. Chill, covered before serving — Add chopped parsley or chives for topping.

KRIENŲ PADAŽAS HORSERADISH SAUCE

1 cup horseradish
3 1/2 oz. butter
3 - 5 tb. sour cream
1 c. milk
1 tsp. flour
2 eggs yolks-1 clove grated garlic
lemon juice or vinegar - salt, sugar,
to taste

Melt butter, add flour-cook a minute. Add milk, sugar, salt, garlic, horseradish — cook over very low heat for a little while. Add cream and bring to a boil. Beat egg yolks with a bit of salt and lemon. Add to horseradish dressing. Mix — do not boil. *Žemaičiai* like this with black bread — it may be served with boiled potatoes.

POMIDORAI AVIEČIŲ DREBUČIUOSE TOMATO -RASPBERRY ASPIC

2 3 oz. pkgs. raspberry jello — 1 1/4 c hot water
3 one lb. cans stewed tomatoes (with onions, celery etc.)
6 drops tabasco sauce

Dissolve jello in hot water, stir in tomatoes and add tabasco. Blend well. Pour into lightly oiled 12 cup ring mold. Chill until firm. Unmold onto lettuce or chickory leaves. Serve with following dressing. 1 pt. sour cream — 1 tb. horseradish, 1/4 tsp. salt. Mix and place in center of salad mold.

GOOD WITH COLD MEATS:

1 cup applesauce plus 2 tb. (or more) horseradish.

STRAWBERRY BUTTER — a delicious spread for toast, muffins, biscuits: Soften 1 cup sweet butter — beat in 6 pureed strawberries.

OUR FREETHINKERS AND ATHEISTS

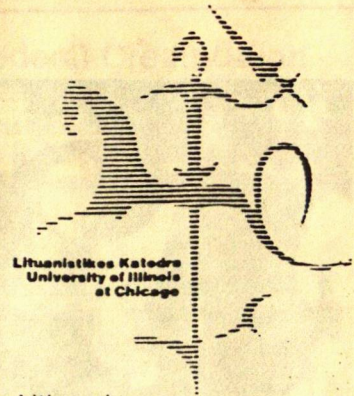
The name "freethinkers" came into general use after the publication of the English author Anthony Collins' *Discourse on Free Thinking* (1713) which set forth the position of the deists. Eventually the name came to be applied to partisans of an ideological movement that formed under the influence of materialism and positivism. Refusing to countenance anything above the "rules of human reason," particularly in the domain of religion, freethinkers repudiated "supernatural authority" and ecclesiastical tradition.

Among Lithuanians Jonas Šliūpas was the first zealous advocate of freethinking. Having arrived in the United States in 1884, he began promoting the ideology through the periodicals and organizations. Freethinkers maintained close ties with left-wing newspapers and organizations. When disputes broke out between communists and other left-wingers after World War II, freethinking activities in the United States practically ceased.

After his return from the United States, Jonas Šliūpas provided the impulse for an organized freethinkers' movement in Lithuania itself. In 1923 in Šiauliai *Etinės Kultūros Draugija* was founded in order to bring together those Lithuanian citizens who had broken all of their religious ties. The society had about 60 chapters, published the newspaper *Laisvoji Mintis* (1933 - 41), established and administered non-religious cemeteries, and printed and promoted books written from its ideological point of view.

Their writings consisted mostly of popularizations of science from an atheist point of view and of criticism of Christianity and religious practice in general. During the first Soviet occupation (1940 - 41) the freethinkers' society and the periodicals *Laisvoji Mintis* and *Kultūra* were permitted to continue their efforts on behalf of anti-religious interests. However, when Soviet Russia occupied Lithuania for a second time in 1944, Jonas Šliūpas and many other freethinkers were forced to flee to the West as part of the mass exodus. Differing from the rest of their countrymen only by their anti-religious attitude, freethinkers upheld those very principles of democracy and of national self-determination the Russian Bolshevik dictatorship had trampled on.

THE ENDOWED CHAIR OF LITHUANIAN STUDIES UNIVERSITY OF ILLINOIS AT CHICAGO



The Endowed Chair is a permanent center for Lithuanian Studies at one of the largest universities in America.

The Endowed Chair of Lithuanian Studies at UIC began its work September 1984. It offers courses leading to a master's degree and a doctor's degree in Lithuanian Language and Literature.

The Endowed Chair will be disseminating knowledge about Lithuania and its people through the teaching, research, and publication activities of its professors and students.

To finance the endowment, a total sum of \$750,000 is required. The Lithuanian World Community is responsible for raising \$600,000, with the rest to be contributed by UIC.

Before the end of 1984, the Lithuanian World Community raised \$235,000. That is less than half, so there's still a way to go.

Though the deadline is Fall 1987, the Lithuanian World Community has set itself the aim of raising the remainder of its \$600,000 pledge by the end of this year. To do this, it needs your help, just as it has relied on your help in the past.

Anyone contributing \$50 or more will receive a personal Certificate of Appreciation.

Those contributing \$500 or more will be listed on two special Plaques of Honor. One will be displayed at Chair headquarters at UIC, the other at the offices of the Lithuanian World Community.

The Lithuanian World Community Foundation is a non-for-profit corporation in the State of Illinois, tax exempt under sections 501 (c) 3 of the IRS Code. All donations are tax deductible in the U.S. and Canada (I.D. No. 36-3097269).



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The Knights of Lithuania is a nation-wide organization of Catholic men and women of Lithuanian ancestry and their spouses. Under the motto "For God and Country" it aims to keep alive among its members an appreciation of the Lithuanian language, customs and culture, as well as to assist in the fight to return independence to Lithuania and other Communist enslaved nations

It was organized in 1913 in Lawrence, Massachusetts under the auspices of the Lithuanian Roman Catholic Federation, as a youth organization. Its aim was to unite the Lithuanian youth living in the United States, and through them preserve Lithuania's culture and restore freedom to Lithuania, then divided between Russia and Germany. It has since become a family organization; however, St. Casimir, patron saint of Lithuanian youth, continues to be honored as the organizations patron.

To be a member of the Knights of Lithuania, one must be a practicing Catholic and of Lithuanian parentage, or married to a Lithuanian. Individuals over the age of 16 years may join as Regular Members; those between the ages of 6 and 16 may join as Junior Members; Regular Members over the age of 30 may join a Senior Council; and those between the ages of 6 and 30 may join a youth Council. Catholic non-Lithuanian spouses of Lithuanians may join as Associate Members.

The official organ of the Knights of Lithuania is VYTIS (THE KNIGHT) Magazine. VYTIS is published 10 times annually and contains articles in English and Lithuanian about Lithuanian culture and activity, as well as about organizational matters. Members paying annual dues receive VYTIS; however non-members may subscribe to VYTIS for the nominal sum of \$8.00 per year.

Membership dues are as follows:

Regular Member — \$8.00

Junior Member — \$5.00

Associate Members — \$8.00

Couples (special rate) — 12.00

For more information, contact National membership Vice President, Dr. Algirdas D. Budreckis, 147 Clay Street, Quincy, MA 02170

Get involved!

Join
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Knights
of
Lithuania!

BASKETBALL

Coming from behind with a furious rally in the second-half, the N.Y.L.A.K. won the North American Lithuanian Championships, defeating Chicago's Lituanica in the finals, 68-67, on a jump shot by Mike Waitkus with two seconds left in the game. The key play was set up when a Lituanica player, No. 40, went to the foul line with 9 seconds left and missed the front end of a 1—and-1. Rich Shimkus pulled down the rebound for the L.A.K., passed to Mike Waitkus, who drove the length of the court before pulling up from the foul line for a jumper and hitting the winning shot from 15 feet out. This is the first N.Y.L.A.K. team to win in 11 years, the last time being 1974. Only two players remain from that team: player-coach, Pat Torrey, and Gerry Mikalauskas.

It was a combined team effort, or in the words of coach Torrey: "It was simply *mah*velous. A *mah*velous weekend." The team had one scrimmage a month before, but not as a complete squad. Said Rich Shimkus: "The first game was very good because we finally got the feel of how the other guy played." In the first round, the L.A.K. beat the tough Hamilton Kovas., 87-63.

The semi-final was a very important game, not just because whoever won would play in the final, but also because the opponent was Aušra, the team that had retired the circulating trophy last year. It was also a team with the well-known player, Leo Rautins. The L.A.K. playing an inspired zone defense, Rich Shimkus in particular contained Rautins, who did score 30 points, and beat the team that had won the last three years.

Then, there was the final. Down by 12 points with 8:32 left, New York switched to a pressing defense, which forced Lituanica into turnovers. The difference became 5 points with 2 minutes left.

Joe De Pasqua played a solid game, contributing 8 points, 9 rebs. Stasys Janusas had 4 points and two key steals down the stretch. Carl Bujevicius who had 2 key steals also helped. He's a new player, first time with the team in this tournament. "He played very intense defense, sparked the team." — Torrey. He was the one that gave the foul with 9 secs. left that sent No. 40 to the foul line, and created the winning scenario for Waitkus.

Arūnas Simonaitis

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.

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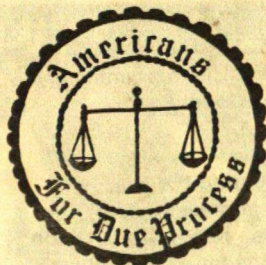
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Please be sure to enclose payment. We can't afford to bill you and keep subscription rates this low at the same time.



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**AMERICANS
FOR DUE PROCESS
ASKS FOR YOUR HELP**

Americans for Due Process (ADP) monitors the US Justice Department's Office of Special Investigations (OSI) and provides factual information about OSI's prosecutions.

ADP believes that Congress should determine if OSI is doing its job properly in seeking to strip Lithuanian, Ukrainian and other ethnic Americans of their citizenship and deport them to the USSR.

ADP is firmly opposed to any deportations to the Soviet Union for political trials.

ADP rejects recent defamatory charges made by Jewish organizations. ADP believes OSI prosecutions should be guided by American due process and not by Soviet interests.

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YOUNG HISTORIAN

DEFECTS IN AFRICA

Bronius Venclova defected in February, while serving as an interpreter for the Soviet aid mission in the Republic of the Congo. The 29-year old Lithuanian was working as a French-language interpreter in the Congolese mining industry. He crossed the border to Zaire, where he asked for political asylum, and subsequently arrived in the United States.

Venclova has earned a degree in modern Soviet history from the Patrice Lumumba University in Moscow. The university's main function is to indoctrinate visiting students from the Third World Countries and to train cadres for the present or future Communist regimes in that area. Venclova recounts that he was only the second Lithuanian to be admitted into this university.

The study of history reinforced Bronius Venclova's determination to escape from the Soviet domain. Familiar with the Soviet distortion and suppression of Lithuania's history, he now experienced first-hand the totalitarian falsification of the recent history of the Soviet Union. He realized that upon graduation he would never be able to teach history and to keep repeating the "Big Lie" to his students.

The young defector is keenly aware of the colonial character of Moscow's domination of his native country, Lithuania. He refers to the Lithuanian anti-Soviet guerillas of 1944 - 1951 as "freedom fighters" and defines the Soviet regime as essentially "Fascist" in character. According to him, a "spiritual revival" is now underway among young Lithuanians, many of whom are rediscovering religion. The churches and the churchyards in Lithuania, he said, are today like islands, where one can feel and talk more freely.

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:

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LETTERS

As a third generation American, I have specific interests in the immigration experience: conditions which led to the various waves of immigration, and the process of accommodation, acculturation and finally assimilation through which immigrant groups proceed.

In addition to BRIDGES, I have tracked down several books which were of great interest to me, and they would probably be of interest to others: Budreckis, *The Lithuanians in America 1651 - 1975*; *Encyclopedia Lituanica*; Gerutis, *Lithuania 700 Years*; Fainhauz *Lithuanians in Multi-ethnic Chicago*.

Making readers aware of sources and as these could initiate searches and discoveries by others interested in learning more about their heritage.

The study of ethnicity is valuable to the individual because it can enrich the soul. By being aware of the forces which created our selves and our personalities we are in a better position to mold our future. When we can appreciate that events 700 years in our past are still important to us, we are better able to understand or at least seek out the historic roots of relations among other ethnic groups.

Dr. Robert Bakshis
Woodridge, IL

From an unimpressive publication, you have moved up to 16 pages of an informative little magazine. It sure is a *must* to anyone concerned about her or his heritage — the Lithuanian Heritage.

Zigmas Grybinas
O'Fallon, IL

I have a complaint. Why is the printing job done on BRIDGES so bad? The print is so pale that it is hard to read. This is unfair to your readers, as well as to the interesting layouts and contents of BRIDGES.

Tim Beron
Southampton, NY

After a conference in Europe, three foreign representatives sat chatting over their after-dinner coffee.

The Frenchman boasted, "Weekdays, I drive a Renault, Sundays I drive to church in a Peugeot, and when I go abroad I drive a Citroen."

"I," said the German, "drive a Volkswagen weekdays, drive to church in my Audi, and travel abroad in my Mercedes."

The Russian said, "At home I always drive a Moskovič, I never go to church, and when I go abroad I use a tank."

(Laiškai Lietuviams)

I am a second generation Lithuanian who has been a subscriber to BRIDGES since my uncle Vytautas Širvydas sent me a complimentary edition years ago. I have enjoyed reading about people of my extraction but I must tell you that a Lithuanian remains one forever whether he changes his name, whether he is first, second, third or fourth generation, whether he speaks the language fluently or not at all.

This being my case, I would like to see articles about other Lithuanians whether they are princes or peons or paupers. As long as they make the news they should be recognized in the Lithuanian press. I enclose a story about a Lithuanian (with a beautiful Lithuanian name — John Jokubaitis) who has been doing something outstanding in his community. Shouldn't he be applauded in your articles?

Jonas Vincas Bernatavičius
Hyannis, Mass.

What an idea — to combine a journal like BRIDGES with the newspaper *The Observer*. It would be like trying to mate a cheetah with a kiwi bird.

Ben Grigonis
Hartford, CT

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