

Bridges

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YEAR OF FAITH, UNITY, YOUTH

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Photo by V. Kapočius

Leaping over Spokes of Time in Rumšiškės

Here, German and Russian armies clashed in 1941 and 1944. Moscow - bound Napoleon stormed through with his

armies in 1812. Teutonic Knights in 1381 and 1385 wreaked devastation on their way to Vilnius. The dance goes on.

“COLLECTIVE NATIONALISM”

The ghost of “collective nationalism” is haunting the Soviet empire and making its functionaries squirm. This is the impression one gets from an article entitled “The Concept of ‘Collective Nationalism’ — A Theoretical Weapon of Imperialism,” which was published in *Komunistas*, a theoretical Lithuanian monthly. The author of the article Valentinas Lazutka, is a university lecturer and one of the most vocal academician-propagandists in Lithuania.

Lazutka paints a picture of USSR besieged by sinister and aggressive forces of “rotting capitalism,” which is pulling out all stops in order to destroy the peaceful, thriving and democratic homeland of “real socialism.” In this campaign of “provocation and deception,” it seems, the “capitalist warmongers” in Washington have assigned an important role to the Baltic emigration whose activities Lazutka depicts through a considerably distorted prism. His analysis of these activities reflects the usual schizophrenia of Soviet commentators — (a) the Baltic emigration is “decadent,” “reactionary,” and is about to be swept away into the dustbin of history; (b) simultaneously, the Baltic emigration is dynamic, militant and dangerous.

The new *bete noire* of the Soviet commentators is something called “collective nationalism.” According to Lazutka, anticommunist circles and the “imperialist propaganda” in the West are trying to use the weapon of “nationalism” and are disseminating the idea that the Soviet Muslim, Slavic

or Baltic and other nations are united by common regional interests. The “special services of imperialism” allegedly have assigned a specific function to “Baltic nationalism” as the “most important weapon to disseminate separatist, anti-Soviet attitudes among the peoples of the Baltic Soviet republics.”

“On the basis of the fact the Baltic Soviet Republics have joined the USSR at a later date,” Lazutka writes, “imperialist propaganda is disseminating on a large scale the idea of a ‘special’ situation of the Baltic nations and is defending the position of some imperialist states (above all, the USA), which is not to recognize that the Baltic republics are part of the structure of the USSR. A concrete manifestation of such a position of the present U.S. administration, seemingly isolated, is actually a very significant decision of the U.S. special services to transfer the radio propaganda departments of the Baltic States from the Radio Liberty station to the analogous ‘Radio Free Europe’ station, which specializes in antisocialist propaganda designated for the socialist countries of East Europe . . . This is not only an open interference into the internal affairs of the Soviet Union; this decision openly aims at the undermining of the international unity of the Soviet nations and at fortifying the ideas of separatism and nationalism.”

“‘Baltic nationalism,’” Lazutka continues, “is a specific invention of the imperialist special services. It is not

merely a simple sum of the nationalist ideological positions, but an independent ideological construction, whose core is nationalist anti-Sovietism . . . In order to be able to better lead the splintered anti-communist organizations of the Estonian, Latvian and Lithuanian emigration, the American special services have consolidated them in joint centers. This is how several joint anticommunist centers of the Baltic emigration emerged in the 1970’s and 1980’s.”

The author asserts that the “imperialist special services have paid special attention to the coordination and integration of the activity of the so-called ‘academic’ organizations of the Baltic emigration until, finally, they were able to unite them in 1968. Having acquired a new signboard, the anti-communist association is publishing ‘scholarly’ studies, organizing ‘symposia’ and ‘conferences.’ (the author’s reference here is obviously to the Association for the Advancement of Baltic Studies). Scholars of U.S., West German, Swedish and other universities who closely observe the life of the Baltic Soviet republics and study USSR history, are drawn into this activity. The publications of the association feature articles on the political system of the Soviet republics, the national relations of the USSR, the situation of the church in the Soviet Union, etc. These publications usually contain many falsifications and anti-Soviet excesses . . .”

All the familiar bluster notwith-

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

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standing, Lazutka's article is a revealing one. Behind the stock phrases and stereotypes, there is a genuine concern about the strength of nationalism in Central and Eastern Europe, particularly in the Baltic States. Since nationalism is dangerous for the Soviet imperial interests, it has to be turned into a monster without any redeeming features. And then it has to be denied any authenticity of genuineness by having it branded as a creation of "imperialist special services."

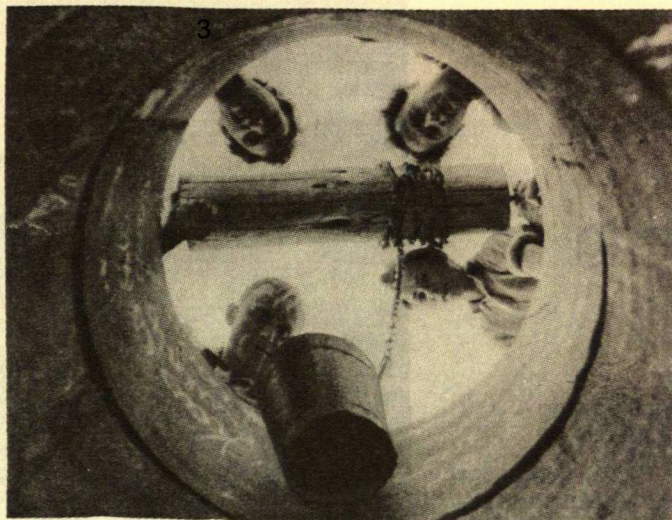
From a historical perspective, Lazutka's reasoning amounts to simple nonsense. "Nationalism" in Lithuania, Latvia and Estonia dates back to the 19th century and the struggle against czarist imperialism. This nationalism belongs to the heritage of Herder, Mazzini and Masaryk; it links up with the ideas of the American Revolution. Its basic ideas are self-determination, the right to an authentic culture, and social justice. In Lazutka's article, as in Orwell's *Oceania*, Soviet imperialism becomes "progressive" and the striving for self-determination and justice is branded as "reactionary."

Lazutka's "dialectical" stew is spiced by a hefty dose of hypocrisy. The Soviet Union is vigorously supporting nationalism in the Third World and in Europe (Northern Ireland), where it is directed against the interests of Moscow's rival powers. But the same nationalism turns negative when it threatens the Kremlin's empire.

Cooperation among the three Baltic nations has a long tradition and it did not require foreign "special services" to bring it into being. This cooperation has been strengthened by the loss of independence and the totalitarian depredations since 1940. The Association for the Advancement of Baltic Studies which Lazutka denounces as a product of "special services" is a natural outgrowth of this Baltic cooperation and has acquired a worldwide reputation for its scholarly objectivity and special contribution to the study of the region.

The ghost of "nationalism" is there to stay in the Baltic countries and incantations, such as those by Lazutka, will not be able to drive it away.

(Elta)



Vilnius
University

Science in Lithuania

The history of Vilnius University is the history of Lithuanian science. One-third of doctors of science in the republic work at the University while the main scientific potential is presently concentrated at the Lithuanian Academy of Sciences founded in 1940. Over 500 people are engaged in research work at the 12 Institutes of the Academy.

Its Institute of Chemistry and Chemical Technology is well known in the Soviet Union and abroad. Over 200 large industrial enterprises of the country apply technologies worked out at this Institute. The first discovery in the history of Lithuanian science was made at the Institute of Semiconductor Physics. The Vilnius Photometric System created by the astronomers of the Lithuanian Academy has been used in measuring over 800 stars in the Galaxy.

The Institute of Lithuanian Language and Literature inherited from the past and also accumulated during the period of its existence a wealth of extremely valuable linguistic, literary and folk-lore material. The manuscript folk-lore depository at the Institute is one of the most famous archives of this type in Europe. Nearly one million variants of works representing all kinds and genres of Lithuanian folk-lore are preserved there.

The greatest accomplishment of the Institute scholars is the *Dictionary of the Lithuanian Language*. Work on the dictionary was begun before World War II. It will consist of 16 volumes. The card-index of the *Dictionary* embraces a quarter of a million words, and the dialectological word-index holds

over 700,000 dialect samples. The Lithuanian literary language evolved in the late 19th century during the period of national liberation movement. It was formed on the basis of the dialect spoken by western Aukštaičiai, who live south and west of the Nemunas River.

Health service is inseparable from the development of science. The activities of medical men are presently closely coordinated with those of physicists, chemists and psychologists. Urgent problems of international importance are being investigated at the Kaunas Research Institute of Cardiovascular Physiology, one of the leading research centres of this kind in Europe.

A wide network of institutions taking care of people's health has been created in the republic. Pre-war Lithuania had only 2,000 doctors. Now their number has grown to 14,700. In the number of doctors, 41 per 10,000 of the population, the republic has left behind many highly developed countries of the world. The average age expectancy in the republic has increased by 20 years.

International scientific symposiums and conferences are often held in Lithuania.

Vilnius has turned into the world centre of Baltic studies. The international magazine *Baltistica* is issued here. The periodical *Lithuanian Mathematical Transactions* is translated into English and published in the USA. Several hundred foreign scientists come on exchange scheme to Lithuania. Scientists and scholars from Lithuania deliver lectures in the largest science centres of the world.

harvesting

The joy of labor

with thanksgiving
humor, ritual
and song

At the beginning of the 20th century, almost 90% of the population in Lithuania were rural, producing most implements, household utensils and clothing at home. Among the labor customs was that of harvesting.

For the rye harvest, the entire family went out into the fields, carrying bread, salt and water. After praying and making the sign of the cross, the master of the house gathered the first handful of ripe rye and cut it with his sickle. In later times rye was harvested by scythe.

He would lift the first sheaf to the sun and recite a prayer of thanksgiving. In some regions of Lithuania the first sheaf, called the "head of the house" (*šeimininkas*), was borne home and given a place of honor at the table. Elsewhere, it was taken in the first wagon to the barn, for "the mice to break their teeth on."

Ten sheaves went into the first shock. The family sat around it to partake of their bread, salt and water. A piece of bread was buried under the shock as an offering to the earth, accompanied by a prayer. "Earth, you gave to me, and so I give to you. (*Žemele, tu man davei, tai ir aš tau duodu.*)"

Upon completion of the rye harvest all would let out a cheer. The girls wove a wreath of rye and the men a sash which, singing light-hearted folk songs mostly about rye and work, they bore home and presented to the mistress and master of the house.

Antanas Mažiulis



A welcome pause for repast and song

Buračas Photos

A žirgas is created to safeguard all from evil



OUR PEOPLE IN 1985

a different kind of harvest

Russians reap the work
of Lithuanian scientists

A student tourist tells us: "Communists in Lithuania call Russification 'internationalization.' Interested in buying books, I visited bookshops at the University of Vilnius. In one shop I found only a handful of books in Lithuanian. In the other which specializes in books about math and science, all the books were in Russian, even though the scientist authors are Lithuanian. People explained, 'As soon as books came off the press, they are bought immediately. Besides there is a paper shortage.' I enclose the following four descriptions of books by Lithuanian scientists in Russian — for which there seems to be adequate paper.":

P. Varanauskas, A. Kurtinaitis, and K. Ragulskis

METHODS AND FACILITIES FOR EXPERIMENTAL STUDIES OF THE DYNAMICS OF PRECISION TAPE DRIVES

(in Russian)

The book has been prepared by a team of authors headed by Prof. Kazimieras Ragulskis, D. Sc. (Eng.), prominent scientist in the field of vibration measurements and precision vibration mechanics.

The monograph describes new methods and facilities for studying and monitoring precision tape drives used in high accuracy magnetic recording equipment, storage units, control systems, etc., and discusses techniques for determining variations in the parameters of movement and tension of flexible tape in space. A theoretical and experimental foundation is provided for the proposed methods and means for determining vibrations of rotating objects, floppy disks, tape in looms, and equipment

for automatically maintaining the operating characteristics of various elements at specified levels are illustrated with examples.

V. Dėnys, Ž. Kancleris, and Z. Martūnas

THERMAL ELECTRONS

(in Russian)

The book summarizes the results of research into semiconductors at low heating temperatures. Particular attention is given to changes in electrical conductivity in variable electric fields. The reader will be interested in the problems of determining the heating time lag, and inter-valley and inter-zone redistribution of free charge carriers. A number of unique experiments on studying the relaxation of thermal neutrons in the 10^8 - $2 \cdot 10^{11}$ Hz range is described, a large body of reference data on non-linearity and energy relaxation time in different semiconductors is collected.

V. Ilgūnas, E. Jaronis and V. Sukackas

ULTRASONIC INTERFEROMETERS

(in Russian)

The monograph generalizes the results of extensive research and design work that has been conducted for many years by the Ultrasound Laboratory of the Kaunas Polytechnical Institute in the field of ultrasonic interferometry development. The book is the world's first comprehensive publication which presents the theory of the interferometer, provides substantiation for the accuracy of the interferometer measurements, describes all possible versions of fast-response interferometers, and their use for automation of measurements, and outlines the areas of their practical application, including that for metrological studies.

G. Pranevičius

MODELS AND METHODS FOR STUDYING COMPUTER SYSTEMS

(in Russian)

The monograph contains unique data on some new methods for building computer system models which, by virtue of their universality, can also be applied to others high-complexity discrete systems. Major emphasis is laid on automatic construction of numerical and imitation models. Based on the theory of Markov processes, the author describes methods, algorithms and program packages for developing computer system models. The models of concrete physical systems not only illustrate the methods worked out by the author but are likewise of immediate practical interest.

**A demand for more
Russian for Lithuanians**

A new demand was made for more education and for more publications and broadcasts in Russian for the non-Russian population of the republics of the USSR. Writing in the February 26, 1985, issue of *Sovetskaya Estoniya*, Soviet official Mikhail N. Guboglo, advocates a more aggressive language policy for non-Russians. His article is discussed in the Radio Liberty Research Bulletin (RL 121/85, April 17, 1985) by Ann Sheehy, who brushes off the web of "euphemism and circumlocution" and finds a demand for the reduction of native language education, media, and book publishing.

Similar demands have created concern and led to protest action in the non-Russian republics. Charges of "Russification" are repeatedly made in the Lithuanian underground press.

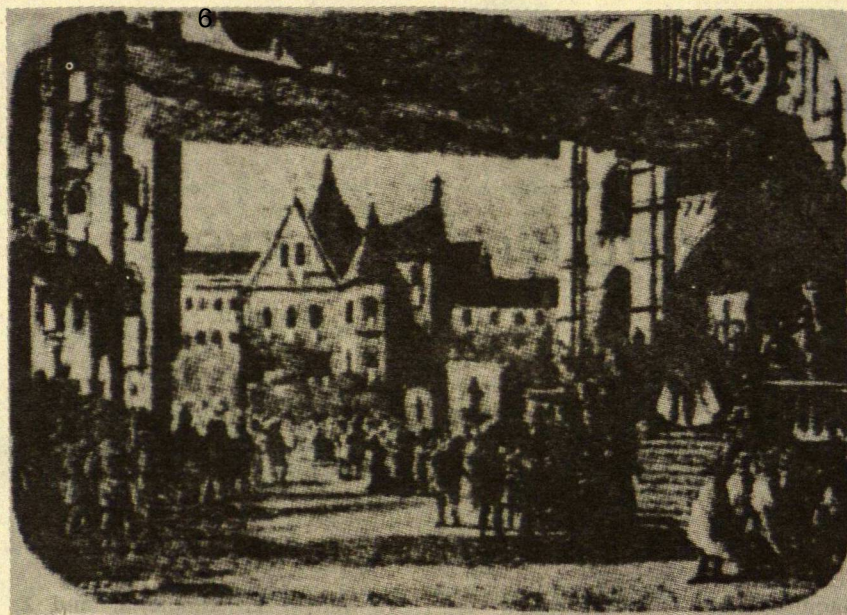
(Elta)

Albert Cižauskas

The Song

Newer

Dies



Scenic design for the world premiere of I LITUANI at La Scala (Act one).

A Japanese soprano in an Italian opera about Lithuanians. Impossible, you say? Wrong. Yasuko Hyashi sang the role of the Lithuanian heroine, Aldona, in a performance of Ponchielli's seldom-heard opera, *I Lituani*, at the Turin opera house in May of 1979. Several years ago, my son, Tom, gave me a most unusual birthday gift, the recording of the opera as sung at Turin. Up to that point, I had never heard of an opera named for, and about, Lithuanians. The paradox is that, while the theme of the opera is Lithuanian, the music is all Italian.

Subsequently I learned that Amilcar Ponchielli, the Italian opera composer in the latter half of the 19th century, had been commissioned by a music publishing firm (Ricordi) to compose a dramatic opera based on *Konrad Wallenrod*, a patriotic epic by the Lithuanian poet, Adam Mickiewicz, dealing with the bloody struggles of the early Lithuanians against the Teutonic Knights of the Cross. Just why Italian music publishers would be interested in this drama about Lithuania's past, written in 1828, is open to conjecture. Perhaps it was that Mickiewicz' writings, all in Polish, had been recognized as literary masterpieces and were popular throughout Europe. Mickiewicz' work was also imbued with a transcendent patriotism which fiercely opposed the foreign occupation of his country. This theme appealed to many Europeans in Mickiewicz' day, including the Italians whose country was then partitioned among several foreign powers. Milan itself, the home of the world-famed La Scala opera house, had been a center of resistance to Austrian rule for many years. It was not surprising then that an opera preaching vengeance upon a foreign enemy would have received a sympathetic response, even though Italy was already independent by the time *I Lituani* made its debut.

Contributing to its success was the dramatic text of *I Lituani*, written by one of Italy's leading librettists, Ghislanzoni, known for his collaboration with Verdi on the latter's *Aida* and *La Forza del Destino*.

At any event, *Grove's Dictionary of Music* records that Ponchielli's opera premiered to an appreciative audience on March 7, 1874 at Milan's La Scala. Curiously, given its implicit anti-Russian bias, the opera was presented ten years later at Czarist Russia's prestigious theater, the Mariinsky, under the title of *Aldona*, with Ponchielli himself present. *Grove's* offers no more enlightenment on the subsequent history of the opera, except to note that its music is considered a vivid example of atmospheric color and that the entire work bears analogies to the then-as-yet-unknown *Boris Godunov* by Mussorgsky.

As for Ponchielli, he is best known for his ever-popular masterpiece, *La Gioconda*. Although the body of his work is not as extensive or brilliant as that of his contemporary, Verdi, Ponchielli was also noted as a teacher of music, holding the chair of composition at Milan's Conservatory of Music. Two of his best-known pupils were Puccini and Mascagni. The latter praised Ponchielli as an "admirable teacher" whose genius "spread music like light" over his libretti. Mascagni also recalled that Parisians "seemed to go crazy" with delight when they heard the overture of *I Lituani* played by the orchestra of the La Scala in 1878.

A Lithuanian Version of I Lituani

Although Ponchielli's dramatic opera about the early Lithuanians is virtually forgotten today in the United States, it apparently remains alive in Italy, the

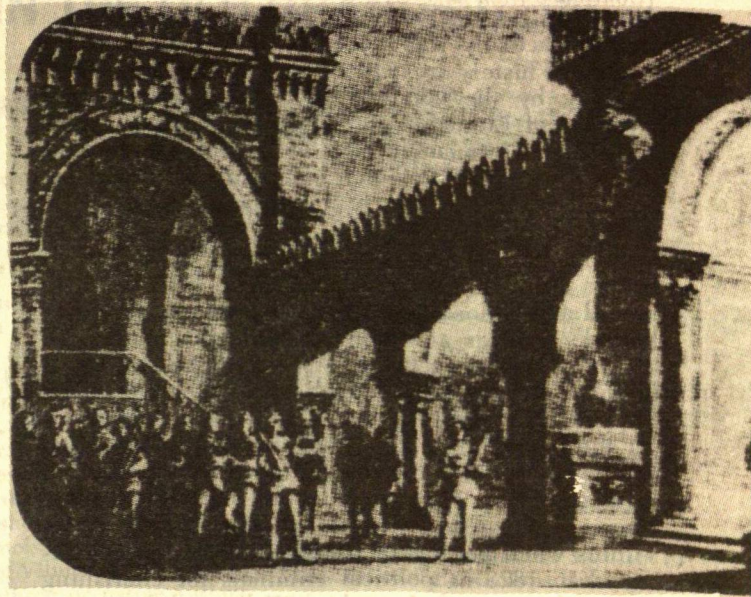
home of opera, where it was considered sufficiently interesting to be recorded at the Turin opera house. Another milestone in its history was attained when the Lithuanian Opera Company of Chicago presented *I Lituani* in a Lithuanian translation. This was a historic first since, for some reason, the opera had never been performed in independent Lithuania. Much kudos for this achievement is owed to Paul Labanauskas, the former head of the Lithuanian navy and currently a retired US government official residing in the Washington area.

An account of his efforts to have *I Lituani* produced in a Lithuanian version is a story within a story. Suffice it to note that Labanauskas procured the music from Italy more than 40 years ago, and ever since then sought to interest Lithuanian music groups, and especially the Chicago Company, to undertake the formidable task of producing an Italian opera about Lithuanians in the language of the Lithuanians. This was finally done on June 13, 1981 with a libretto translated from the Italian into Lithuanian by one of its own company, Stasys Santvaras. That the undertaking was an artistic success is due to the professionalism of the Chicago Opera Company which is able to call upon the talents of top-rated Lithuanian voices from all over the free world. Apart from *I Lituani*, the Company has also performed many of the great works in the traditional operatic repertoire (*Aida*, *La Traviata*, *Der Freischutz*), as well as authentic Lithuanian operas.

An Ancient Theme

Konrad Wallenrod, the poetic inspiration for Ponchielli's opera, in a sense encapsulates the history of Lithuania, going back as it does to the country's legendary conflicts with the Teutonic Knights, its enemy from the West and going on, in the epic's implications and influence, to the country's later struggles with its enemy from the East.

I still recall my parents' awed references to the "Kryžokai." Evidently, the brutal encounter with Christian knighthood had seared itself into the Lithuanian psyche, the memory of which persevered in the oral traditions and art of the people. Mickiewicz' *Konrad Wallenrod* helped to acquaint the average Western European with the true character of the un-Christian crusade of the Knights of the Cross against the last pagans of Europe. The prevailing opinion in the West had been reflected by Chaucer whose "parfit, gentil" knight in the *Canterbury Tales* was singled out for Christian valor in fighting the heathen Lithuanians, a struggle so vehement and carried out on such a grand scale for so many years, that news of it, albeit distorted, had reached even medieval England.



Scenic design for the world premiere of *I LITUANI* at La Scala

The Plot

Mickiewicz made clear the political character of his epic drama at the very beginning with a motto adapted from the arch proponent of political trickery, Machiavelli: "You must know that there are two ways of fighting. It is necessary to be both a fox and a lion."

Wallenrod is the fox who, with deliberate cunning, lures the Teutonic Knights to disaster in the great forest of old Lithuania. In a biography of Mickiewicz, an English writer, Monica Gardner, who specialized in Polish and Lithuanian themes, summarized the plot of *Konrad Wallenrod* as a "tale of a Lithuanian boy, who, brought up in German captivity, escapes to his own people: and later, tearing from his heart the love of bride, home, friends, returns in disguise under the name of Konrad Wallenrod to the land of his hatred to work his country's salvation."

Through valorous deeds and military skill, Wallenrod is eventually elected Grand Master of the Order of the Knights of the Cross. He then leads the Knights on a crusade into Lithuania where, far from their military base, the Order is annihilated by Lithuanian warriors and the vastness of an unfriendly terrain. Gardner writes: "At last, a band of broken fugitives struggle back through the snow, all that is left of the glittering warlike army that went forth sure of victory. It is Konrad who has betrayed them. He is condemned to death by the Order; but he frustrates the penalty by drinking a cup of poison." (In contrast to Mickiewicz' poetic fancy, the eastward march of the Teutonic Knights—the infamous "Drang nach

(Continued on page 8)

(Continued from page 7)

Osten"—actually was halted in one of the decisive battles of history in 1410 in East Prussia near Tannenberg by the combined forces of Grand Duke Vytautas of Lithuania and those of his first cousin, Jogaila, the Lithuanian king of Poland. Dr. Jurgela, the well-known Lithuanian historian, has written an account of this battle in his study entitled *Tannenberg*.)

This brief summary of Mickiewicz' drama leaves out its epic grandeur, the tragic love between Wallenrod and Aldona, a Lithuanian princess, and Wallenrod's grief as an exile from his own people, all the more bitter because it is self-imposed. In fact, it is the latter emotion which dominates the epic: Mickiewicz composed it as a political exile in Russia and his yearning for Lithuania while in a foreign and hostile land informs the entire work with a mournful romanticism. The poet had been one of the leaders among Lithuanian students at the University of Vilnius when he, together with others, had been arrested in 1823 as political criminals for cherishing patriotic aspirations. In making Wallenrod the instrument of an imaginary vengeance upon an ancient enemy, Mickiewicz clearly drew a parallel with the more modern oppressor of his country. Incredibly, it took the Czar's censors a whole year to grasp the anti-Russian implications of the epic's underlying motif. When they did, Mickiewicz, forewarned, managed to escape imprisonment or worse by fleeing abroad.

"Wallenrodism"

But the genie was out of the bottle. The epic was soon translated into all the chief languages of Europe. In Poland and Lithuania, it is credited with helping to ignite the heroic but tragic Insurrec-

tion of 1831. Gardner also points out that Mickiewicz' writings aroused the patriotic fervor of Countess Emily Plateris, the latter-day Lithuanian Joan of Arc, who is remembered in history for her gallant and bold resistance to Russian tyranny in the struggle of 1831. In fact, Gardner asserts that the term "Wallenrodism," in the sense of enforced falsity of life under a foreign oppressor, came to be widely employed throughout the lands of the former Polish-Lithuanian Commonwealth. One can readily substitute the emotions of Lithuanians under Soviet occupation today for the "Wallenrodism" the English biographer attributes to Poles then living under Russian rule:

"Wallenrodism" . . . is compulsory for the Pole . . .

It is compulsory for the unhappy Polish child, whose lips in the schools must blaspheme the country which in his heart he worships. It is compulsory for his parents, who must feign joy, hang out banners and illuminate their windows, while they carry mourning in their souls . . . So long as throughout the breadth and length of ancient Poland unending humiliation from the enemy is the Poles' daily bread, so long the curses of Konrad Wallenrod will find an echo in Polish souls."

And in Lithuanian souls as well, then and now.

The epic drama ends with a touching promise extended by a Lithuanian bard to Wallenrod as the latter lies dying by his own hand:

" . . . Song never dies;

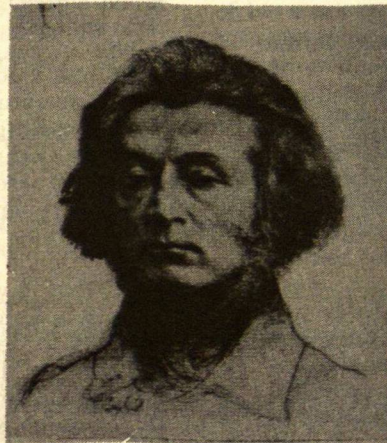
And I, the bard, will travel up and down
Through villages and castles, every town
Of Lithuania . . .

My song will penetrate on tireless wing."

Indeed, the song of *Konrad Wallenrod* will never die, although it can no longer be heard in Soviet-occupied Lithuania. Exiles, living in friendlier lands, now sing his song.

LITHUANIAN?

Adam Mickiewicz expressed his deep longing for Lithuania through his writings. He considered himself a descendant of the Rimvydas family of Lithuanian gentry, counted himself a Lithuanian, and called Lithuania the land of his fathers. However, the poet shared the mentality common among the Lithuanian upper classes who, for age-old histor-



OR POLISH?

ical reasons, no longer considered themselves distinct from the Poles. If any of them still called himself a Lithuanian, this indicated not nationality but rather place of origin. Hence the Latin aphorism, *Gente sum lituanus, natione polonus* (By descent I am a Lithuanian, by nationality, a Pole.)

LITHUANIAN BISHOPS IN THE OLD GRAND DUCHY

Algirdas Budreckis

Recently a reader of BRIDGES inquired about Lithuanian bishops in the Grand Duchy of Lithuania, which lasted until 1795, that is, until the final partition of Lithuania and Poland. The specific question was: "Who were the first Lithuanian bishops? I mean, Lithuanian and not just bishops of Lithuania".

The question is legitimate. After all, one could be a bishop of a country and not of that nationality. The Breton Saint Patrick is a case in point. It is no mystery as to who were the first bishops in Lithuania.

In 1253 Pope Innocent IV caused Fra Christian, a German priest in the service of the Livonian Order of Sword-bearers, to be consecrated Bishop of Lithuania as requested by the Christian neophyte King Mindaugas. The creation of the Lithuanian diocese was postponed until 1254. Archbishop Albrecht of Riga consecrated Christian in the summer of 1253 as bishop of Lithuania exacting a pledge which went against the expressed wishes of the Pope. The Archbishop declared that the Lithuanian bishopric was subordinated to him. Only after the third appeal by Mindaugas did the Holy See take action against the Archbishop of Riga. On September 3, 1254 Innocent IV authorized the bishop of Neuenburg to annul the oath of Christian to the archbishop of Riga and to accept a new oath in the name of the Pope. Christian and his diocese were now directly responsible to the Pope. Juridically the Lithuanian R.C. Church was independent from the Germans. Bishop Christian was not too successful in his Lithuanian diocese. On September 9, 1259 Christian landed in Germany, never to return.

Not all of Lithuania came under the jurisdiction of Christian. A Polish Dominican Vitus was also consecrated bishop for Lithuanian lands. The Bishop of Kulm also tried to create a new diocese. He accomplished this through the Archbishop of Gniezno (Poland). Mindaugas had granted lands for a second diocese in southern Lithuania, in the Yatvygian lands. But since Vitus was not supported by a military force, his bishopric disappeared after a year. In all probability Vitus never entered his bishopric.

So we see that the first two bishops of Lithuania were a German and a Pole. Therefore, let's return to the BRIDGES reader's question and glean through subsequent Lithuanian history!

Between 1388 and 1795 the Grand

Duchy of Lithuania at some time or other encompassed six Roman dioceses within its imperial confines.

The most important and most numerous was the bishopric of Vilnius. The bishop of Vilnius was the first senator in the Council of Lords.

The most important and most numerous was the diocese of Vilnius. In his bull *Romanus pontifex*, dated March 12, 1388, Pope Urban VI authorized the Polish bishop Dobrogost Nowodworski to establish the diocese of Vilnius in accordance with canonic law. In May, 1388 bishop Dobrogost invested the Polish Franciscan Andrzej Wasilo as first bishop of Vilnius.

The first ethnic or native Lithuanian bishop of Vilnius was actually the fifth in line of succession. He was Motiejus Trakiskis and held the bishopric from May 4, 1422 to May 9, 1453. He was followed by another Lithuanian—Mikalojus Šalčininkų-Dziargauskis (November 7, 1453 - September 29, 1467). Of the 28 bishops of Vilnius down to the collapse of the Grand Duchy of Lithuania 19 were ethnic Lithuanians.

The diocese of Medininkai or Samogitia was established in October, 1417. Yet it was only on October 23, 1421 that Pope Martin V granted it official status. The first bishop was Motiejus Trakiškis (October 24, 1417 — May 4, 1422). When he became bishop of Vilnius, he was succeeded in Samogitia by another native Lithuanian — Mikalojus Trakiškis-Dziergavičius (July 25, 1423-1434). Of the 36 bishops of Samogitia down to 1802, 28 were ethnic Lithuanians.

The non-Lithuanian bishops of Vilnius and Samogitia were noblemen of Polish, Byelorussian and Baltic German origins.

When Livonia became part of the Grand Duchy of Lithuania in the mid-16th century, the existing Roman Catholic Church came into the Lithuanian fold. The diocese of Venden had six bishops during the period of Lithuanian rule. The last three were Lithuanians: Mikalojus Krasnauskas, Jinas Pacas and Aleksandras Katkevičius (1676).

During the period of Lithuanian rule, the bishopric of Livonia and Courland was created. Between 1685 and 1798 it had 13 bishops. The first bishop was the Lithuanian Mikalojus Paplauskas (January 15, 1685 - July 21, 1710)

and the last bishop was a Lithuanian — Jonas Nepomucenas Kasakauskas (May 10, 1794 - August 8, 1798).

The Lithuanians took over the Ukrainian Duchy of Volhynia in 1352. Pope Innocent VI in 1358 appointed a Dominican Piotr apostolic bishop of Vladimir to administer to the needs of Roman Catholics in Volhynia. All four bishops of Vladimir were Ukrainians or Ruthenians.

The foundation of the diocese of Lutsk came about when Šventoslav Jaroslaj was appointed bishop. Through his efforts and the intervention of Grand Duke Vytautas, in 1425 Pope Martin V formally determined the bounds of the bishopric of Lutsk. This bishopric was transferred to the Kingdom of Poland as a result of the Union of Lublin in 1569. Of the 13 bishops during the Lithuanian era, five were ethnic Lithuanians. The first Lithuanian bishop was Albertas Radvila (May 30, 1502 - September 10, 1507). He later became bishop of Vilnius. The non-Lithuanian bishops were Poles or Ruthenians.

The Russian Duchy of Smolensk came under direct Lithuanian rule in 1404. Soon Bernardin, Dominican and later Jesuit communities were established in this Orthodox land. In 1624 Grand Duke Vladislovas IV of Lithuania decided to establish a separate diocese in Smolensk. A cathedral was founded on May 6, 1625. However war with Muscovy delayed the establishment of the diocese. In his bull of September 1, 1636 Pope Urban VIII granted the diocese of Smolensk full canon rights and designated the Pole Piotr Parczewski (Parčevskis) as first bishop (September 1, 1636 - December 9, 1649).

The diocese of Smolensk came under Russian rule as a result of the first partition of Poland - Lithuania (1772). Between 1636 and 1809 there were 18 bishops ordinary; six of them were Lithuanians. The other, non-Lithuanian bishops, were ethnic Poles or Byelorussians. The first ethnic Lithuanian bishop of Smolensk was Jeronimas Sanguška (May 31, 1655 - July, 1657).

When the Commonwealth of Poland-Lithuania ceased to exist in 1795, the Lithuanian Roman Catholics came under Russian rule and were subordinated to the archdiocese of Mogilev. Due to the urging of Empress Catherine II, in 1783 Pope Pius VI created the archdiocese of Mogilev, which was the only Roman Catholic province to be created in the Russian Empire.

Photos by Salomėja Narkelūnaitė

The Summer's Song and Dance Festival in Vilnius

Musicians and dancers
from all over
Lithuania performed for
an audience of thousands . . .
Tourists inundated Lithuania
in such unprecedented numbers
that some had to share hotel
accommodations with four
people per room . . .



"Mūsų Tėvynė" — Our Fatherland; "Mūsų Daina" — Our Song



Musicians sent the spectators' spirits soaring.



Girls pranced
intriguingly:
"Who can
conquer us?"

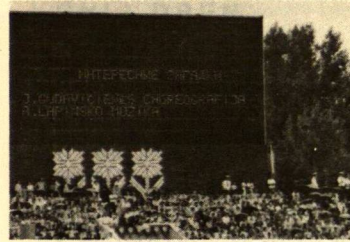


White ties
and tails
(and a
bouquet
in hand)
enhanced
the parade



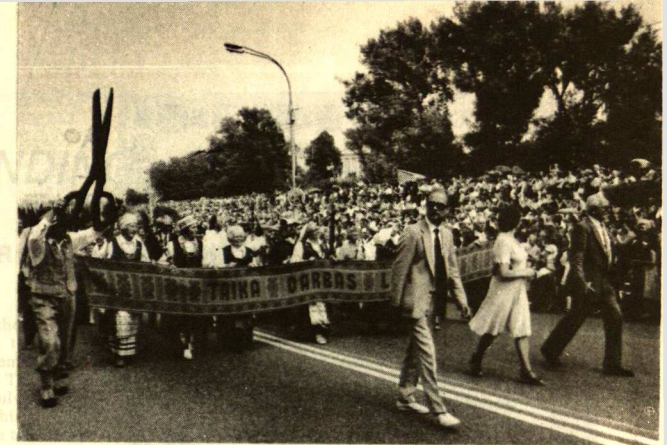
The young, dancing as their forefathers

danced,
evoked
smiles
and tears



The names of choreographer
and composer are Lithuanian

Can you read the title
of the performance?



Scissors rose sky-high with taika (peace) and darbas (work)

Youth, projected its own Lithuanian individuality



Drizzle at end of the Festival could not dampen spirits.

Umbrellas added a colorful uplift to the scene





Print by Giedraitis

By Jonas Giedraitis

Throughout history, Lithuania's neighbors have disregarded Lithuanian ethnographic borders by overstepping the boundaries. They have imposed alien customs and restrictions upon her and interfered in matters which were, quite frankly, none of their business. Yet in spite of all the turmoil which that brave Baltic nation has experienced, her spirit has never been broken. In fact it is richer and more fervent than ever.

As a third generation Lithuanian American, I had the opportunity last year to visit Lithuania and see that nationalistic spirit first-hand. The Soviet government tries hard to mask the nation with a facade of communist posters which are void of any depth, so one wouldn't find the true Lithuania by looking in the streets. The real Lithuania lives in its people who carry on their age-old traditions. The ancient folk customs are still alive and flourish-

ing in a land where a foreign, totalitarian government demands complete servitude.

The communist party does support the arts, but it does so in a way which manipulates the artists to glorify the communist way of life. However, visit Lithuanians in their homes and you will see weavings and wooden crafts which have been carried down through the generations. As for music the young and old will proudly bellow forth together their melodic and archaic folk songs. Nobody is bashful about that.

The fine arts, opera, and concerts they all consider the highest forms of expressions which they revere. What a culture shock for an American traveler who has been reared in a modern society where the fine arts are trivialized and take a back seat to baseball and punk rock!

On a more homespun level, there is

A Spirit as Old as the Nemunas River

a true bond of love found in a Lithuanian family that seems to be lacking elsewhere in our modern world. One particular memory from my Lithuania trip best illustrates that belief. I was visiting in the home of a relative awaiting the arrival of a gentleman from Kaunas. He came with his two young school-aged daughters. Both were dressed in their finest lace outfits and each was adorned with an enormous bow to tie back the whitish blond locks. Seeing the stillness and obedience that the two girls radiated was like stepping back into another century (especially since many parents today bring up their children in permissive environments lacking a firm moral background).

At the dinner table the two youngsters sat silently next to one another. While eating, the older one monitored every movement of her younger sister. When the little one was approaching the remains of her soup and had trouble scooping up the last few strains, the bigger lass leaned over in a matronly fashion, tilted the bowl slightly with one hand, stretched her other arm all the way around to the other side of her little sister, and took complete charge in feeding her helpless sibling. With a napkin she then patted the lips of her little sister as though she were solely responsible for the grooming and appearance of her smaller half.

What a refreshing image that was to see two youngsters not selfishly squirming for attention, but, in the humblest way, expressing an honest concern for one another! The memory of that simple gesture still glistens as brightly as the visits to the castle of Vytautas the Great and the Tower of Gediminas combined.

Lithuanian people are nothing less than kind ladies and true gentlemen. It is no wonder their flawless manners and generous hospitality are as old as the Nemunas River and as seasoned as the *rūta*. Many of those virtues, rooted in our Lithuanian ancestry, have been manifested in the American-born generations as well, but back on the home soil where it all began, despite the alien forces which stand to threaten the very fate of a people, the true Lithuanian spirit still shines through.

UNDERSTANDING

THEIR PARENTS

Differences between parents and children is not a new phenomenon. In all countries and in all time, there have been family conflicts and they will continue into the future. From the beginning of time, children have complained that parents do not understand them, and parents have grieved that children become intractable.

My grandmother who is seventy years old tells me how hard it was for her because her parents could not understand why young people wanted to go dancing at the *vakaruškas* in Lithuania. And today it is just as hard for us to explain to our parents why we like popular music which sometimes has neither "lovely" words nor attractive melodies.

Anxiety rises in this day and age that lack of understanding between children and parents is increasing. It seems to me that we hear about such conflicts more often than in the past because we live in an "open" society in which people do not remain secretive but talk freely about personal problems. Formerly, any public discussion of family problems was avoided. Today people have more self confidence: each hastens to state his own opinion. Children used to avoid opposing their parents openly, but now they speak out frankly and threaten to leave home if parents continue to be too strict.

Misunderstanding between children and parents arises from many sources. First, there is that discrepancy of age. Parents grew up in an environment very different from that of their children. No one can assume that our mode of thinking is similar to that of our parents'.

We, born in the free and affluent society of U.S.A., find it hard to understand our parents' childhood and youth. Born during the war in Lithuania, they were forced to flee from their homeland, suffer the hardships of living in Germany and later, having arrived in the United States, adjust with much difficulty to an unfamiliar social environment.

All parents have learned to reason

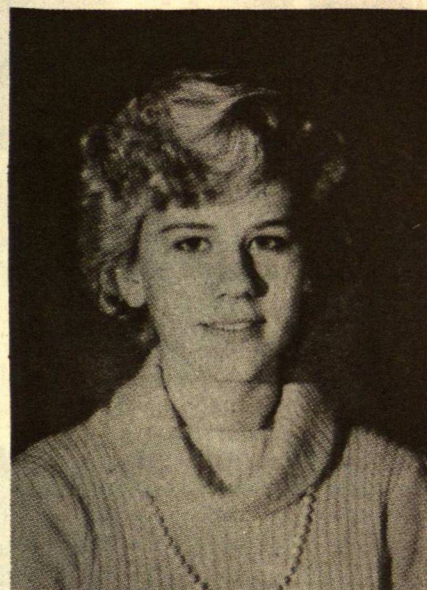
from their life experiences. Mature with years, they can think in depth about problems and arrive at the better solutions. The decisions of youth, so often compulsive and shallow as far as thought is concerned, lead to conflict within the family.

Today, problems between children and parents are widely discussed in all media of American communication. Scholarly experts advise how to solve those problems. However, scholarly advice will not help parents or children if we do not as individuals, freely govern ourselves with an illness-free intelligence. We all understand how important it is to maintain a good relationship between children and parents. In those families in which children respect their parents' ideas, parents have faith in their children. Nevertheless, most families experience misunderstandings because young people want to be independent and they resent too much parental control. Because of this, to avoid deeper and more serious conflicts, it is necessary to cultivate between children and parents a "*bendradarbiavima*" (Ed: a bridge, a working together).

Misunderstanding erupts when, between children and parents, there is no sincere communication. In all discussions between the young and the old, individuals must conduct themselves not with emotion, but reason. We all know that angry people are incapable of thinking clearly. When people do not control their emotions, they too often make senseless decisions.

In a dialogue, children have the right to explain their own thoughts and needs. In the same vein, they must give their parents the right to express their ideas. They need not agree, but it must be without insult and anger. In all discussions, it must be remembered that parents want only the highest good for their children and try to protect them from the evils life inflicts.

All said and done, we must respect one another's opinions. To arrive at a reasonable decision in resolving a problem, we must practice some humility — give in, and subdue our



pride. With patience, we can solve the problems that devastate our families.

If parents and children could learn how to peaceably state their opinions, willingly hear out contrary opinions, enter into whole-hearted discussions of the given problem, and accept them with humility, Lithuanian families would no longer suffer the problems of dissension. I believe that in our homes we would no longer encounter stubbornness and the vengeance, which destroys the family as well as the life of the young person, and brings to the parents so much unnecessary agony.

TEN COMMANDMENTS of children to parents

1. Love one another
2. Do not quarrel in our midst
3. Never pervert truth when we're listening
4. Do not allow yourself to remain in a bad mood so often
5. Never be untruthful
6. Don't constantly nag us about our failures to be what you want us to be
7. Don't scold us and punish us in front of our friends
8. Graciously, welcome our friends.
9. Listen to our requests and show show interest in our problems.
10. Administer advice with more knowledge — and less punishment.

(trans. from *Laiskai Lietuviams*)



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1. The official name by which the Community organization shall be known is The Lithuanian - American Community of the United States, Inc.
2. The membership of the Lithuanian-American Community of the U.S.A. Inc. is constituent of the Lithuanians living in the United States of America.
3. The Lithuanian- American Community of the U.S.A. enacts the Lithuanian Charter and lends its support to the Lithuanians living in the U.S.A. to:
 - a. preserve their national heritage
 - b. foster, as well as be representative of Lithuanian culture
 - c. help the Lithuanian nation in regaining its freedom and independent government.
4. The Lithuanian - American Community of the U.S.A. Inc. is part of the Lithuanian World Community.
5. The Lithuanian - American Community of the U.S.A. is loyal to the country within which it resides and aims to contribute to the American way of life by its cultural and national characteristics.
6. The Lithuanian - American Community of the United States, Inc.
 - a. organizes national rearing, cultural, political and social institutions
 - b. co-operated with other Lithuanian institutions, agencies and organizations and is supportive of them,
 - c. maintains contact with Lithuanians outside the U.S.A.
 - d. concerns itself with information as well as representation of Lithuanian culture and Lithuanian affairs.
7. All Lithuanians residing in the U.S.A., not younger than eighteen (18) years of age and registered in their district of the Lithuanian-American Community, have the following membership rights:
 - a. to participate in district meetings of the Lithuanian - American Community with a deciding vote,
 - b. to vote in the Lithuanian-American Community of the U.S.A. elections,
 - c. to be elected to various organs of the Lithuanian - American Community of the U.S.A.
8. Community membership rights may be forfeited by that Lithuanian who:
 - a. is harmfully obstructive to the efforts put forth in the regaining of Lithuania's independence
 - b. lends assistance to the Soviet or any other occupation force of Lithuania
 - c. is disruptive of the solidarity of the Lithuanian-American Community of the U.S.A. Inc.
9. The revoking of such Community membership rights is decided by the Court of Honor of the Lithuanian-American Community of the U.S.A. Inc.
10. The official language of the Lithuanian - American Community of the U.S.A. is the Lithuanian language.
11. As a gesture of national awareness and Lithuanian unity, every Lithuanian, having reached the age of 18 years, makes a national solidarity contribution.
12. The funds of the Lithuanian-American Community of the U.S.A. consist of the national solidarity contributions, donations, gifts, inheritances, as well as various other incomes.

THE ENDOWED CHAIR OF LITHUANIAN STUDIES UNIVERSITY OF ILLINOIS AT CHICAGO

Lithuanian Katedra
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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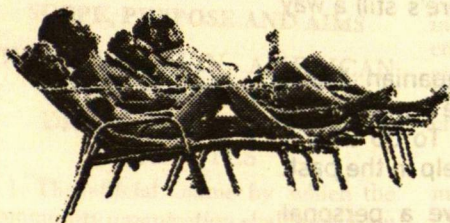
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MICROBIOLOGIST MODEL

Nijole Voketaitis had no intention of becoming a model when she accompanied a friend to an audition 25 years ago. After all, she already had a bachelors degree with a major in microbiology and a good research job at the University of Chicago.

But after arriving, she figured it would be easier to go along with the crowd than to explain to a room full of judges and contestants that she did not want to be a model. Like everyone else, she signed up for the audition. Unlike everyone else, she won.

"I did not even know how to walk right," she recalled.

She has since learned. Voketaitis is one of the city's top models, in constant demand for photo layouts and fashion shows. For much of her career she was the city's only Lithuanian model.

She is a survivor in the field where pretty faces come and go. "Very few people last for 25 years", she said. "But people know they can depend on me. I have never varies in my weight or measurments. Designers know that. They can call me and I'll look the same as I did when I worked with them three years ago."

One might expect Voketaitis and her husband of 16 years, Arnold a nationally known opera singer who has performed with the Lyric Opera of Chicago, to live in the ethereal world of Gold Coast condos. They live instead in the Southwest Side in a Lithuanian enclave of solid brick bungalows and well groomed lawns. Her mother lives nearby.

Voketaitis was born in Lithuania and came to America with her mother in 1950. They were "displaced persons", refugees who lost what they had in World War II and went abroad to start over.

"Lithuanians are very stable and responsible people," she said. "They place a high value on education for their children. I followed the pattern too, doing the practical thing, getting my degree in microbiology. That I got into modeling at all was an accident.

"I've never consciously been on any diets. I just never force myself to eat more than I want to.

"That's hard to do among Lithuanians," she added. "They have a tendency to push food at you."

Cooking

with Aldona Marcavage

COTTAGE CHEESE PANCAKES BLYNAI SU VARŠKE

Batter:

Sift together 3/4 c. flour — pinch of salt — 1 tsp. baking powder — 2 tb. powdered sugar.
Beat 2 eggs. Add and beat 2/3 c. milk — 1/3 c. water
1/2 tsp. vanilla or lemon extract

Make a well in dry ingredients — pour in the liquid, mix. Combine with a few quick strokes. Rest batter in refrigerator for at least 1/2 hour. Grease skillet with a few drops corn oil and a bit of butter. Heat on moderate heat. Add a small amount of batter — tilt and rotate skillet so batter coats surface evenly. Fry on one side only until top is bubbly. Remove and place on a damp tea towel — cooked side down. Repeat until all batter is used.

Filling:

1 1/2 c. dry cottage cheese
1 egg yolk
1 tsp. soft butter
1 tsp. grated lemon rind or vanilla
1 tb. sugar — pinch of salt

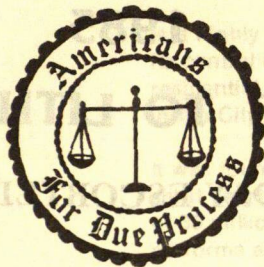
Place a heaping tablespoon of filling on cooked side, fold in sides and roll up. If not ready to serve them at once, place them seam side down in a foil covered dish and chill till needed. Melt in large skillet 1/2 tb. butter and 1/2 tb. oil. Fry seam side down first till golden. Turn once. Repeat — adding more oil and butter as needed until all are done. Serve hot — pass sour cream, applesauce or syrup.

NOTE: These may be baked in oven. Place in shallow buttered baking dish and cover with 1/4 c. melted butter. Bake at 400 degrees until golden brown and bubbly — about 25 minutes.

SAUSAGE BISCUITS BISKVITAI SU DEŠRA

3 cups bisquick
10 oz. grated sharp cheese
1 lb. bulk hot pork sausage

Combine ingredients and mix well. Shape into small balls, and place on cookie sheet. Bake at 375 degrees for 15 minutes.



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SOS! SOS!

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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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TO A LITHUANIAN PRISONER OF CONSCIENCE

Julius Sasnauskas was expelled from high school at the age of eighteen because of his political and religious beliefs. He was then forced into military service despite problems with his health. He was arrested in 1979 and on September 19, 1980 was sentenced to 1 1/2 years in a strict regime camp and 5 years in exile. His offences—editing the underground journal "Vytis", participating in a press conference with correspondents from the West, and organizing a petition protesting the arrests of several dissidents.

From a letter of Julius Sasnauskas:
"... Today marks two years since you saw me off on the distant and long journey to an unknown destination; I wish to return today, at least in thought. The yearning of the homeless nomad lays the road home and he feels warm and comfortable by the fire of his dreams... Therefore it is not true that they deprived us of everything: we took with us something more than we could hold in our hands and which cannot be taken from us along with our freedom.

"I have often recalled that December day, the last spent among you, the last in our old home, the last... the last... But strangely it always spoke of return. Like an invisible underground spring, the hope of returning sustained me even when everything seemed irretrievably lost. It is only thanks to it that not for a single day, not for a single hour will this country become familiar. Even on this windy night, it blossoms with the brightest flowers in the snowdrifts. And we will really return! God will gather His children scattered around the world and will lead them back to the promised land, to Lithuania, to reunite us with our families. May this hope lighten the waiting for everyone."

Write a warm friendly note. Mention neither religion nor politics. His address:

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

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

LETTERS

Your articles have focused in on topics that truly reflect Lithuanian culture and history... "The Matchmaker", "Old Time Headgear" and "Ciurlionis", to name a few. There is a whole new generation of young Lithuanian-Americans who know *nothing* about their heritage, so more articles such as these are excellent representation of a rich and colorful Lithuania!

Jonas J. Giedraitis
Boston, MA

The very best issue was in April, specifically "Eastertide" and "Our Easter Bomb". The stories were told in such rich detail I could actually picture myself as an invisible observer. Thank you for the good works.

Robert A. Vichinsky
Westland, MI

Being a 3rd generation Lithuanian (my husband a 2nd generation), I find that BRIDGES has enriched my knowledge of the many meaningful, historical cultural traditions of my heritage — of which I am very proud.

Alice Gegeky (Gegeckas)
Windsor, CT

I think your concise journal is top drawer. History, current events, human interest stories, recipes and so much more — I am telling you, it's a treasure. I keep all my issues and refer back to them. We have a group of Lithuanians here. We try to get next to that dear past of our descendants which makes them what they are. The customs, the language, the dance, the art, and the culture are unique. Thank you so much.

Susan Žemaitis
Kansas City, MO

After returning from a one week's stay at Camp Dainava in Manchester, Michigan, I feel compelled to write. I first learned of the Lithuanian language course offered for adults through BRIDGES and I am truly grateful.

The week at Dainava was a valuable experience. Language lessons, though demanding at times, proved to be an excellent base for the serious student. Though it was only a beginning I felt I have learned enough to continue studying on my own. Folk dancing, singing and evening cultural programs complemented language classes to make one a well-rounded Lithuanian.

I suppose the best way to express my evaluation of this past week is to say that if situations allow I will be there next year.

John Sinkevich
Queens Village, N.Y.

I am very pleased that you recognize other religious persuasions, i.e. it is not necessary to be a Roman Catholic in order to be Lithuanian (your issue Jan. 1985 very firmly says so). Let's be broad-minded!

Hypatia Yčas Petkus
San Juan Cap., CA

...I am the Commander of Lithuanian Post 154 of the American Legion located in Baltimore, MD. We are the only post that flies its ethnic flag at our meetings and parades. There is no other post of the American Legion that uses its ethnic name as does Lithuanian Post 154

V. Sarpalis
Baltimore, MD

We love our BRIDGES! Been married to a Lithuanian for over 36 years and I have learned so much about Lithuanian culture reading BRIDGES.

Dona Shnerpunas
Garden City, MI

RIDDLES

Riddles seem to be most popular among agricultural peoples and at least in the case of Lithuanian riddles reflect the peasant's environment, his labors, tools and vegetation and animal life he comes in contact with. One type of riddle consists of enigmas or descriptive riddles, wherein an object belonging to one class of things is referred to in terms of another, e.g., *Linksta bet nelūžta* (Though it bends, it breaks not. — Smoke); *Dega be ugnies, muša be lazdos* (It burns without fire and beats without a stick. — Heart); *Dvylika brolių vienoj lovoj miega* (Twelve brothers are sleeping in one bed. — Spokes in the hub of a wheel); *Žiba kaip žaltys, ēda kaip arklys* (It gleams like a serpent and eats like a horse. — Scythe); *Mįslių tėvas klane guli* (The father of riddles lies in a puddle. — Tongue.)

Another category of riddles comprises conundrums and ambiguous questions requiring a single correct answer, e.g., *Kas mirė negimęs?* (Who died unborn? — Adam); *Kas verkia be ašarų?* (What weeps without tears? — Violin); *Kas yra pilnas skylių ir laiko vandenį?* (What is full of holes and holds water? — Sponge.) Some riddles are built directly into folk tales and folk songs.

The Lithuanian Folklore Archives collected approximately 50,000 samples prior to World War II. The Institute of Lithuanian Language and Literature in Vilnius, which took over the Archives after the war, doubled this collection.

Juozas Tininis

A DATE TO KEEP

KAZYS YAKUTIS — baritone
Let's meet at his concert.
October 13, 1985 at 8:30 p.m.
CARNEGIE RECITAL HALL
157 West 57 St., N.Y.C.