

Bridges

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YEAR OF FAITH, UNITY, YOUTH

341 Highland Blvd.
Brooklyn, N.Y. 11207



"my parents", graphic by Domicelė Tarabildienė (1912-1985)

The sensitive little girl standing between her father and mother grew up in Lithuania to become the superbly gifted artist Domicelė Tarabildienė. Her art, steeped in Lithuanian folklore, has generated a strong sense of nationalism among the young and old in Lithuania.

Her father, whom we see carving a distaff for a spinning wheel, sculpted the symbolic Lithuanian horse she holds. He inspired her to develop as an artist. From her mother she absorbed her ardor for work, love of our people, and indomitable spirit.

(Continued on page 10)

LITHUANIAN
NACIONALINE
M. MAZVYDO
BIBLIOTEKA

THE MEETING

Which Attorney General Edwin Meese Did Not Attend

The meeting was held between the U.S. Justice Department and a delegation representing the Coalition for Constitutional Justice and Security (CCJS), September 17 at the request of Attorney General Edwin Meese's Office in response to a letter addressed to Mr. Meese. The letter outlined issues of concern associated with the Justice Department's Office of Special Investigations (OSI) and its activities. It requested a personal meeting with Mr. Meese at the earliest possible date. Mr. Meese did not attend.

The following persons attended the meeting:

For Justice Dept.:

Stephen S. Trott, esq. — Assistant Attorney General, Criminal Division; Mark Richards, esq. — Deputy Asst. Attorney General; Neal Sher, esq. — Director, Office of Special Investigations, Criminal Division.

For the Coalition (CCJS):

Anthony B. Mažeika, President/Natl. Coordinator, CCJS; Mari-Ann Rikken, V.P., CCJS & Estonian American National Council Exec. Board Member; Dr. Viktoras Stankus, V.P. CCJS, & V.P. Lithuanian American Community, USA, Inc.; Dr. Myron Kuropas, V.P. American Latvian Association & Baltic American Freedom League Director.

Mr. Trott refused Mr. Anthony Mažeika's request to audio tape the meeting's proceedings.

The following are highlights of the discussion from notes taken during the meeting.

Mr. Trott moved immediately to begin discussion regarding the subject matter of the April 6, 1985 letter to Edwin Meese. Mr. Mažeika interjected the following: "It should be understood that this meeting with your staff does not satisfy our original requirement to meet with Mr. Meese personally."

"The agenda must be preceded with discussion around events related to the violence, terrorism, and death." Immediate reference was made to the murder of T. Zoobzokov, Paterson, N.J. (died 9/6 result of bombing 8/16) and E. Sprogis, Brentwood, L.I., N.Y. (9/6/85). Mr. Trott stated that he deplored the bombings.

Question:

Mažeika - "Mr. Trott, did Edwin Meese receive our Sept. 9 mailgram condemning with outrage the mindless criminal terrorist attacks with intent to kill orchestrated against ethnic Americans, demanding Congressional oversight hearings leading to legislative reform?" Trott — "No, Mr. Meese never saw the mailgram. He sees very little. He is too busy with other matters."

Mažeika — "Mr. Trott, did your office or the OSI issue a press release or public statement on the bombings?"

Trott — "No, we did not. We are taking the same position we took after the bombings of the abortion centers."

Pavlovskis commented on the cavalier, abusive behavior of the OSI with regards to the Latvian and ethnic communities. The actions are un-American. Rikken and Mažeika commented that terrorist attacks have now destroyed any support for the OSI in the ethnic communities. Whatever moral or ethical appeal it enjoyed no longer exists.

Mažeika charged that the Justice Department and the OSI must take responsibility for the escalation of defamation carried out by the apologists of the OSI to violence, terror and death committed by extremists:

Mažeika stated there is a causal relationship between condoned defamation and escalation to violence. Trott denied this and refused to accept any responsibility for the recent bombings. Mažeika charged that ex-OSI prosecutors are carrying out a campaign of defamation. Trott denied this. He is "not responsible for Rosenbaum and Ryan."

Mažeika and Rikken demanded the appointment of a special prosecutor to investigate links between extremist groups and advocates of the OSI.

Comment: It was apparent to the Coalition delegation that Trott, Richards, and Sher were unconcerned with recent events and insensitive to the interests and concerns of the communities.

Question:

Kuropas (to all three) — "Some of the Ukrainian Community literally feel terrorized by the activities of the OSI." He described examples of elderly people including a woman who feared prosecution and deportation because she was a cook for the occupying Germans. Sher began to laugh. Kuropas angrily shouted, "Don't you laugh, Neal. These are serious problems."

Trott stated that "innocent people have nothing to fear."

Kuropas responded that OSI have no credibility or support in the Ukrainian community. There is a war of defamation being conducted by OSI against Ukrainians and the community.

Trott denied this. "OSI's image and its perception is distorted," he added.

Rikken stated that this is the problem and responsibility of the OSI to correct.

Trott denied this. "OSI's image and its perception are distorted," he repeated.

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Rikken repeated that this is the problem and responsibility of the OSI to correct. Trott retorted that it is the Coalition's responsibility "to take the correct message about the OSI back to the communities."

With regards to the Soviet/OSI Agreement, Mažeika demanded that "the secret agreement between the OSI and Soviet government be publicly revealed." Trott responded: there is no such agreement. Rikken, Kuropas and Mažeika responded that this is impossible since Ryan continuously publicizes it and has written about the agreement in *Quiet Neighbors*. Trott stated there existed only a verbal working relationship "where cooperation is based on cable communications between our diplomats and the Soviet Procurator's office — no written agreement." The Coalition representatives refused to accept this. Mažeika then passed on to Trott a photocopy of a June, 1985 unclassified cable from Secretary of State George Shultz to the U.S. Embassy in Moscow, Subject: Judicial Assistance: War Crimes Investigations. After a quick glance there was shock exhibited by Neal Sher. "Where did you get that from?" The cable discussed State Dept./ Justice Dept. appreciation to the Soviets for their "cooperation...in the deposition of witnesses in the (Antanas Bernotas) case which took place in February 1985." Cable further requests Soviets to "search relevant archives for any documentation" regarding Lithuanian Security Police and German authorities during period 1941-1945. Cable summarizes, "The Šiauliai area and all of Lithuania are crucial in the successful investigation and litigation of individual cases. OSI appreciates the continuing cooperation of Soviet authorities. Shultz."

Mažeika charged that this cable is proof of defacto violation of U.S. policy of non-recognition of illegal Soviet annexation of Baltic Nations. No response from Trott and staff.

Question:

Mažeika: — "Mr. Trott, what do you say to the dissidents and prisoners of conscience who are confused because they see you working with the same procurators who are prosecuting and con-

fining them to inhuman conditions in the Gulags?"

Trott (angrily): "I will not answer that rhetorical question!"

Mažeika — "Mr. Trott. Are you in favor of legislative reform to correct OSI issues?"

Trott: "No, there are no problems with the prosecutorial methods or Holzman Amendment."

Question:

"Why are you not pursuing war criminal suspects from among the Russian emigres who entered the U.S. after WWII?"

Sher — "No one has put in any complaints or evidence on such people."

The Coalition charged that the OSI violates the Holzman Amendment, Section D, because of U.S. collaboration with the USSR. (Reasoning — The Molotov - Ribbentrop Pact established spheres of influence over Eastern Europe and helped Hitler attack Poland.)

Mažeika: "This is a contradiction in terms. Did you promise the Soviets not to prosecute Russian emigres or communists?"

Trott: "This assertion is completely wrong. The other joints are irrelevant."

Richards — "We know who we are dealing with—Even if unsavory, we will take the information."

Question: "How can you logically expect us to believe there is no KGB threat to U.S. security as stated by the former Attorney General William French Smith and supported by State Department reports since 1981, while you work hand in glove with the Soviet KGB?" Trott refused to answer question. "You're wasting valuable time with speeches." (Note): *No attempt was made by Justice or OSI to deny their relationship with KGB.*

Trott Comment: "We will agree to disagree."

For Coalition, Mažeika: "We reiterate our position of solidarity with the communities and growing number of Americans who will prove us right. We will push for legislative reform including trial by jury, equal access to counsel; and guarantees of equal access to evidence from foreign governments."

ALL SOULS' DAY

All Souls' Day has long had special significance for Lithuanians. During the first Soviet Russian occupation on November 2, 1940, a stirring patriotic demonstration was held in Kaunas. Similar demonstrations took place in various cemeteries during the German occupation (1940-1944). After Soviet Russia occupied Lithuania again in 1944, hordes of people gathered November 2 in cemeteries throughout the cities and towns. However, arrests and deportations to Siberia eventually suppressed such patriotic demonstrations.

Lithuanians venerated their dead since ancient times. After Lithuania was converted to Christianity in the 14th century, pagan customs commemorating the dead were combined with Christian customs. The clergy made concentrated efforts to excise pagan elements from All Souls' Day observations, but many pagan elements persisted until recent times. One old custom was the lighting of fires on the eve of All Souls' Day in the threshingbarn, the bathhouse, and the house itself so that souls returning home could keep warm. Warm water, linen towels, hairbrushes, and food were left on window ledges and in the vestibule. The occupants of the house did not visit with neighbors or work that evening and went to bed early not disturb the returning souls.

If the souls wished to communicate with the householders, they would wake them and speak to them. Children's ghosts, for example, would often complain their clothes were soaked because their mother cried too much.

After the 1864 Lithuanian uprising, the Russian government forbade the people to gather in cemeteries. The Russians suspected that people convened only to pay homage to the insurgents who had died fighting Russians.

During the years of Lithuanian independence (1918-1940), All Souls' Day was observed by placing flowers and burning candles on graves of relatives and friends. The custom combined both religious and patriotic elements. Candles were placed on graves of those who had died in the battle for Lithuanian independence, a ceremony which included the singing of religious hymns, patriotic songs, and national anthem.

the POWER of VOICES

Our well-known activist Helen Kulber wrote the following letter to columnist Mr. Grizzard of the *Atlantic Constitution* in Georgia to promote good will and encourage the dissemination of truth.

Dear Mr. Grizzard,

My sister Aldona sent your column to me. She would have joined your tour had she known that Lithuania was included in the itinerary.

It is gratifying to read — in an important American newspaper — about the true situation in Soviet-occupied Lithuania. Thank you for writing it.

Our mother, as a young woman, was politically and culturally active in Vilnius before coming to Brooklyn in 1907. A man — later President of Lithuania, Antanas Smetona — sang in the same choral group "Rūta". We youngsters, my two sisters and I, were greatly impressed when important historical persons from Lithuania visited our home after World War I (1918)

Our efforts are now directed towards regaining freedom and independence for Lithuania and other Captive Nations. Of course, we are Americans first — involved locally and internationally.

Many thanks for your interesting and excellent report on Lithuania.

Helen V. Kulber

MR. GRIZZARD'S STORY

It is only an hour's flight from Moscow to this beautiful Baltic country, which was taken over by the Soviets in 1939. The official party line says the Soviet Union and Lithuania signed an "agreement" for Lithuania to become a part of the great socialist state. The other explanation is that you would sign an agreement too, with a tank gun pointed at your head.

Vilnius, the capital of Lithuania, is a valley city of a half million. On a warm

MARYTĖ BIZINKAUSKAS IS LITHUANIA SINGING

November 16, at 7 p.m., Marytė Bizinkauskas presents her concert at the Lithuanian Cultural Center in Brooklyn. The event, sponsored by Annunciation Church of Brooklyn, marks the official start of its Renovation Fund Drive. Marytė contributed her talent.

Marytė is one of the eleven finalists in the National Council Auditions of the Metropolitan Opera. Will Crutchfield of the *N. Y. Times* reported, "No one swept over the stage and no one electrified the audience with virtuosity and bravura, no one — except Marytė Bizinkauskas..."

Eugenia Cook wrote in *Special to The Inquirer*: "...While she was singing her way through the semifinals, Sam Muni, director of the South Jersey Symphony Or-



chestra, was contacting the finalists, looking for an operatic vocalist for the symphony's spring concert series. 'Marytė was overwhelming — definitely the best singer', Muni said, giving her the opportunity for a six-concert tour."

Maryte, thank you!

Sunday evening, a group traveling with the U.S. Friendship Force that was visiting the Soviet Union went to church in a country where the government thinks religion is opiate for the weak and ignorant.

Only one Baptist church

Most of the operating churches in Vilnius are Roman Catholic. But there is one Baptist church to be found, and perhaps 20 of us went there for an evening service.

It wasn't easy finding the church. Most taxi drivers had never heard of it. We finally located it, tucked away on a dirt road in a run-down neighborhood.

The church was packed with perhaps 300 worshippers. The choir, mostly men with some women, a few members holding their sleeping children at their sides, was magnificent. You won't hear a more beautiful joyous noise in the biggest and finest churches in the United States.

There was a minister and he spoke and then five more speakers took their turns and there was a long session where everyone knelt and prayed aloud. A young man seated near me broke into tears as he prayed.

There was something familiar about this I thought to myself, and then I put

the connection together. Except for the language, this could have been the Pleasant Grove Baptist Church, my grandparents' church, over in west Georgia.

Bound by strong ties

The 1st time I was there was for my grandfather's funeral. One speaker wasn't enough that day either. As soon as one vacated the pulpit another would take his place. We sent my grandfather to his reward on a chariot of fire and brimstone oratory.

None of the visitors knew what anybody was saying during the Vilnius Baptist service, but it didn't matter. For the time we spent there, we felt more at home than at any previous time during our visit.

We found one man who spoke some English. We asked him how difficult it was to keep the church going the Soviet system.

"It is very hard," he said. "There are so many rules."

We gave our offering and we left better for the experience. My grandfather's favorite hymn was "Count Your Blessings." I remembered.

As my taxi pulled away from the church, I counted mine. I never knew I had so many.

A YOUNG VOICE OF REBUTTAL FROM NORTH CAROLINA

One of our readers in Raleigh, North Carolina, far away from the mainstream of Lithuanian cultural and community activities, has risen to the occasion to inform the unwary American public about the true conditions of religious life behind the iron curtain.

He had spotted an article in the *Spectator*, a local newspaper, written by well-known columnist Hal Crowther. The article, called "Premature Burial", dealt with the question of religious freedom in Soviet Russia.

Hal Crowther had an occasion to be in Russia. He saw many well preserved church buildings and even took part in religious services in one of them. Quoting another visitor, Rev. Collins Kilburn, Mr. Crowther implied that "large and devout congregations" were attending the services and that one could "meet freely with bishops, laymen and seminarians". He also declared that today "there is no one in the government with the stomach for massive purges" to eliminate the existence of organized churches in Russia.

Our young reader in Raleigh felt that he was compelled to clarify the situation. Here is his letter to the *Spectator*:

Although, I almost always agree with Hal Crowther's observations, his column on churches in the Soviet Union (*Spectator*, July 11, 1985) left me stunned. How could anyone that politically aware fall so easily for Soviet propaganda? Echoing the Rev. Billy Graham and the Rev. Collins Kilburn, Hal Crowther naively proclaims the health of organized religion in the Soviet Union. If he bothered to look beneath "the veneer of surface tolerance," he wouldn't sound quite so positive or optimistic.

The facts about religious persecution in Lithuania, a primarily Catholic Baltic state occupied since the end of World War II, speak for themselves. In 1980 and 1981 three Lithuanian priests were brutally murdered (after previously being criticized in official Communist media). In the last two years, three Lithuanian priests received sentences ranging from three to seven

years in prison for "anti-Soviet agitation and propaganda" and "group activities disruptive to public order."

About 140 parishes are without the services of a regular priest. There has been a long-standing Soviet ban on seminaries, with the exception of one official seminary, admittance to which is restricted to candidates screened by the authorities. Harassment includes arbitrarily closing "tolerated" churches for unspecified periods of time, humiliation of children to deter them from attending religious services and punishment if they refuse to join atheistic organizations, and blacklisting regular adult churchgoers, preventing them from getting passports, jobs, housing, and university education for their children.

Crowther states that "the policy runs toward scrupulous preservation and restoration" of churches. The desecration of a church by turning it into a museum should not be confused with the toleration of religion! The crowded churches seen as evidence of a healthy religious life are ironically the consequence of too few churches for too many church-goers. Crowther is surprised "that the government tourist agency would encourage us to see religious services." Why should that be a surprise? They got exactly what they wanted — a positive story on the "vitality of Soviet Christianity"! Sorry to disap-

point you, Hal, but most of the "tolerated" churches are nothing more than KGB-organized showcases for tourists.

Mr. Crowther states correctly that "today there's no one in the government with the stomach for the massive purges that would be required to secularize the U.S.S.R." The present assault on churches, priests and churchgoers allows the Soviets to reduce the Catholic Church in Lithuania to the status of a weakened puppet and saves them from the problems inherent in undertaking a purge. With the unwitting help of some of our religious leaders and newspaper columnists, the Soviets will eventually accomplish their mission — the elimination of Christianity in the U.S.S.R.

Robert Silbajoris
Raleigh, N.C.

As a postscriptum to this exchange, one can only wonder how well Mr. Silbajoris was informed in order to come up with this type of rebuttal. To the best of my knowledge, most of his information came from the pages of BRIDGES! Without further elaboration, we have to agree that here is a good example that our efforts to reach the younger generation are not in vain. We hope that other young Lithuanian-Americans will follow the example and stand up to defend the interests of our Lithuanian heritage.

Alg. Š.

Three factory workers in Moscow from MOSCOW

found themselves in big trouble — all because of the time they punched in at their jobs. The first was five minutes late. He was arrested for holding up production. The second appeared at this job five minutes early. He was arrested for spying; the third worker checked in at his job exactly on time. He was arrested for wearing an American watch.

from MINSK

A couple of Minsk citizens were discussing their lives: "What would you do if the Soviet government opened up the border so that anyone could leave?" asked the first. "I'd climb a tree," he answered. "What for?" — "So I wouldn't get crushed by the crowd". One KGB man asked Gorbachev. "Why don't you want to open the borders?". "I am afraid that everybody would rush — and we'd be the only two left." The KGB man asked, "You and who else?"

Albert Cizauskas

A MOST EXTRAORDINARY WOMAN

Alibertine Empress who destroyed Lithuania's liberty, Catherine II of Russia was a monarch whose sexual excesses, diplomatic and military achievements and intellectual interests in an age of intellectual giants dwarfed that of most of her male royal counterparts before or since. Conferred the title of "Great" by historians, Catherine II was also a ruthless woman who coveted the Polish-Lithuanian Commonwealth on her western borders. In three partitions, stretched out over a quarter century, this remarkable woman obliterated the dual state of Poland and Lithuania, once the largest and most formidable in Europe but whose democratic practices ironically left it vulnerable to foreign aggression.

To Lithuanians and Poles, this woman can be no other than an unscrupulous tyrant who robbed them of their ancient freedoms and initiated two centuries of occupation punctuated by a brief interlude of political independence after World War I. Yet Catherine was also a brilliant ruler who continued the work of Peter the Great and that of her female predecessors, Anne and Elizabeth, in converting Russia from a feudal and semi-barbaric state into a major European power, oriented to Western culture and civilization.

How a teen-aged daughter of lesser German nobility became one of Russia's ablest rulers is a story in the best soap-opera tradition. It began when the Empress Elizabeth, casting about for a suitable candidate to marry her nephew, Peter, the chosen heir to the throne, selected a 15-year old princess from a backwater court in northern Germany. The choice came about for a number of personal and political reasons, one of which was that Catherine's mother was the sister of a handsome German prince who had died just before his marriage to Elizabeth.

The half-Lithuanian Elizabeth, herself a beautiful and able monarch, was also a petty tyrant who interfered endlessly in the young couple's life. But the future Catherine II was a quick learner and eager to please. She not only absorbed Elizabeth's art of governing as an autocrat but also the latter's sexual appetites. It took ten years of patient love-making for Catherine to conceive a child by Peter, a husband who was partly mad, partly frigid and wholly repellent. Catherine soon learned to console herself with other more accommodating males in one of the most licentious courts of Europe. In fact, historians are uncertain whether her son, the future Paul I, Kosciusko's liberator, had been sired in a matrimonial bed or on

a lover's couch. In her memoirs, Catherine intimates the latter.

A German Woman Rules Russia

Catherine was born Sophia Augusta Frederica in 1729. Her name was changed to "Catherine" after her obligatory induction into the Orthodox faith. But Catherine was a convert both more and less than in name. She saw the Orthodox religion as a political necessity in Russia, not as a spiritual faith. She observed Orthodoxy scrupulously in public, while living as she willed in private. She also immersed herself in the language, history and customs of her adopted country. Catherine quickly won popularity with the Russians in contrast to her doltish husband who ostentatiously preferred all things German.

After Elizabeth's death in 1761, Peter clumsily attempted to reverse his aunt's domestic and foreign policies. He also abandoned himself to an openly scandalous existence and alienated those who might have supported him. Fearing for her life and urged by the many who detested Peter, Catherine boldly wrested the throne from her husband. The coup was stage-managed by five brothers named Orlov, handsome and influential members of the palace guard, one of whom was Catherine's secret lover by whom she had borne an illegitimate son. The drama of the take-over was remarkably similar to that of Elizabeth's 20 years earlier. Catherine rode to power at the head of the palace guard, enthusiastically acclaimed by the clergy, the nobility and the masses.

I remember a movie from the '30's starring Marlene Dietrich as Catherine, dazzling in uniform as she galloped up the marble steps of the royal palace to confront a cowering Peter portrayed by Douglas Fairbanks, Jr. It wasn't exactly how it happened; but it was close.

Peter was imprisoned. Three months later he was murdered by one of the Orlovs. While not directly involved, Catherine accepted the deed without question as it accorded with her wishes and secured her throne.

The Duchess and the Count

While still a Grand Duchess, Catherine became infatuated with a charming diplomat attached to the British Embassy at St. Petersburg. He was Count Stanislaus Poniatowski, related to the prestigious Lithuanian family of the Czartoryskis, the foremost magnates of the Commonwealth. Nationality in those days was not a prerequisite for the diplomatic service of a country but often an honor conferred on fellow



Catherine the Great of Russia,

nobles of other countries. This was the case with Poniatowski.

The Count was then 23 years old while Catherine was two years his senior and, at the time, in between love affairs. Both Catherine and Poniatowski later wrote that it was the woman, already a veteran, who introduced him to physical love. The passionate affair, conducted secretly to keep it from Elizabeth's knowledge, resulted in the birth of a daughter who died in infancy. Some years later, Catherine, then Empress, maneuvered her former lover onto the royal and Grand Ducal thrones of the Commonwealth. She wanted a pliable monarch and was not disappointed. Poniatowski retained his ardor for Catherine, while she manipulated him not only out of his kingdom when it suited her purposes, but even wiped the country of his ancestors off the map of Europe.

The Death of a State

To understand how a great state could have been annihilated by the greed of one woman, it is necessary to understand the complex history of the period. Years before 1772, when the first partition took place, the Commonwealth had already been ripe for foreign plunder. It suffered from a number of major defects, any one of which could have been mortal.

First, the Commonwealth was not a true federation but a loose amalgam of two juridically equal states

with their separate legal, fiscal and military establishments. Its common Diet, or parliament, could be paralyzed by the vote of only one member as all decisions of that body had to be unanimous (the notorious "liberum veto"). The elective nature of the monarchy, which combined in one person the offices of King of Poland and Grand Duke of Lithuania, invited foreign meddling. This happened in 1764 when Catherine sent a Russian army into the Commonwealth to ensure the election of her candidate, Poniatowski, to the dual throne. Finally both Polish and Lithuanian nobles were for the most part venal and self-serving, abusing their veto power to reduce to impotence what little authority still remained to the central government.

Catherine increasingly insinuated herself into the domestic politics of the internally-divided Commonwealth, imposing her will in a dozen ways with the aim of total dominance. When certain elements in the Commonwealth rebelled against her harsh policies, she crushed them in bloody fighting. Catherine now decided that it was time to begin the process of dismemberment but she prudently shared the spoils of victory with her powerful neighbors in order not to provoke their envy. Prussia received the strategically vital lands uniting east and west Prussia while Austria absorbed wide swaths of southern Poland. Catherine kept for herself the lion's share, the eastern lands of the Grand Duchy. This first partition resulted in the amputation of one-third of the Commonwealth's territory and two-thirds of its population.

It was ironic that this truncated state, whose days were obviously numbered, now entered upon a period of renaissance. The arts flourished and even the moribund political machinery of government was revived. The "liberum veto" was abolished, the monarchy made hereditary and the stranglehold of the nobility upon the peasants was loosened.

But it was too late, Catherine appreciated the implication of the changes and proceeded to restore by force the former political chaos. This was not accomplished with impunity, however. The year was 1792 and it was then that the military skills of Kosciusko, the Lithuanian volunteer in the American Revolution, were put to use, largely in fighting a technically-brilliant delaying action against superior Russian forces. The second partition took place in 1793, which reduced the already-reduced Commonwealth by fully one-half.

A year later, Kosciusko's famous Insurrection broke out which was also fought against overwhelming odds. It too was doomed to failure, despite initial successes. This time, the old Commonwealth was totally dismembered. Catherine had achieved her goal.

(Continued on Page 11)

Juzė of Palanga

By
Motiejus Valančius
Bishop of Samogitia
(1801 - 1875)

This delightful narrative about a village tailor who traveled about Lithuania reporting customs and mores was one of the most widely read works of fiction in the 19th century.

In the town of Palanga by the sea lived a prosperous farmer Jonas Viskantas. He married Elze Šikšnole of Kretinga. They had a young son Juzė whom Father Jonas Bauzinskis was teaching how to read and write.

Viskantas always took Juzė with him when he went fishing for herring, flounder and cod. Together, they would pull seaweed and amber out of the sea. But one day he said to his wife, "You know, Elze, our sandy seacoast does not provide a very good living. I think I'll take Juzė to Klaipėda so he will learn a trade." Elze agreed, "If he learns a trade, he will never lack bread."

One morning Viskantas harnessed the horses, sat his son in the wagon, and drove him to Klaipėda like a bleating goat to market. Then he apprenticed Juzė to a German master for twelve years so that he would learn tailoring.

Three years slipped by, and back to

Palanga came Juzė. Viskantas demanded, "What is this? Are you home for a visit? Or for good?"

"For good, father. I ran away. I could not stand it any longer. The master was bad tempered and mean. If I happened to return just a bit late from town, *shmiauksh, shmiauksh!* went his whip on my back. May the angel of death grab him! He'd yell, 'You good-for-nothing, you eat my bread and don't work. I'll show you how the chimney swallow spends his winter.'" "The master gave you *shmiauksh, shmiauksh* with his whip; I will give you *chaksh, chaksh!* with my cane. Why did you return without finishing your education?"

Elze, not having seen her son so many years, begged Viskantas to let Juzė stay home two weeks. Juzė made himself a black tanned leather chest, packed his shirts, kerchiefs, cloth,

jupelė, thimble and scissors. Then he put on a short jacket, his Prussian sabots, bid his parents farewell, accepted three rubles from his father, and set off for Kretinga.

He was eighteen. His eyes were brown, his hair wavy, his complexion fair. He was medium in height, and straight as a reed. In one word, he was a right handsome young fellow.

From the day he left home, he vanished as though he were swallowed by the sea. His mother kept asking people who came to buy fish in Palanga, but none heard of her son. Sometimes she wept. Viskantas said, "Why do you *miauzgi* like a cat with mice for her kittens? If he gets hungry, he'll let us know soon enough. He must be doing well, since even the wind brings no news."

"Perhaps he is dead."

"People would know where he's from. They'd bury him and let us know."

Four years after he left, one fall day a wagon arrived with handsome wheels, three bay horses, and a wife with a child in her lap. Elze exclaimed, "It is Juzė! In the name of God, where did he get that woman from?"

Weeping with joy, she embraced her son who covered her hands with kisses. "Little mother, this is my son Kazelis. This is my wife Domicėle". He kissed both his father's hands: "This good woman is my wife Domicėle. This fine son is mine - Kazelis. He drinks quarts of milk *sriubt sriubt*. He gobbles up porridge *niam niam* and always asks for more."

"Who eats heartily will become a good strong worker," said Viskantas.

Elze boiled potatoes and turnips. She brought out a bowl of sour milk. All rose, said their prayers and sat down to a repast.

The next morning she boiled for breakfast sauerkraut soup with dried mutton which gave everyone much pleasure. Juzė said: "Thank you, mother. It has been a long time since I have tasted such a good stew. My Domicėle is a good cook, but mother's cooking always tastes better."

Into the cottage came three neighbors to visit Juzė and his parents. "Open your mouths wide," said Juzė, "perk up your ears, and listen. I will now tell you what happened to me since I left home."

(Next month, Juzė will tell us about Christmas in 19th century Lithuania.)

Alexander Carolus Cursius

The Lithuanian nobleman who was
New York City's first schoolmaster

Robert Bakshis

A Lithuanian, Domine Alexander Carolus Cursius-Cursius, served as the first schoolmaster of the Latin school in New Amsterdam from 1659 to 1661. He is first reliably mentioned in 1652, when he enrolled for the summer semester, as a Lithuanian with a Doctorate in Theology and a degree of Licentiate in Jurisprudence, at the University of Leipzig, Germany. Universities in Lithuania, at that time, were operated by the Jesuits. They appealed to Protestants as well as Catholics. Cursius was a minister in the Calvinist Dutch Reformed Church.

His surname, a Latinization of *Kuršius* — an inhabitant of *Kuršas* — suggests he came from the western region of Lithuania. *Kuršių Marės* is a shallow bay extending off the Baltic Sea from *Klaipėda* (Memel) on the north to *Sarkūva* on the south. This area is immediately northeast of Königsberg in German-occupied Lithuania Minor (East Prussia). Thus, his initial Doctorates were probably conferred by one of the German universities (such as the University of Königsberg) which were popular among Lithuanian nobility. The Reason for his leaving Lithuania is not known; however it is noted that the Moscovites invaded Lithuania in 1655. Dr. Cursius was probably among the flood of refugees which preceded the Russian army. Prussia and Western Europe absorbed most of the refugees, but some went as far as Holland.

On April 10, 1659 the West India Company signed a contract with Dr. Cursius engaging him as the first rector of the new Latin school. The minutes of the Amsterdam Chamber showed the salary to be paid Domine Cursius, and an arrangement whereby he could supplement his income by giving private lessons.

Prior to Cursius' arrival, a schoolhouse was erected on a site a few feet north of what is now the corner of Broad Street and Exchange Place.

Dr. Cursius departed Amsterdam on April 25, 1659 on board the ship *Beaver*. The journey took approximately two months. After arriving, he opened his school and presented himself to the New Amsterdam magistrates on July 4, 1659.

Almost immediately (September 17, 1659) Cursius complained that his salary was not sufficient. The problem stemmed from a lack of enrollment in the school and the relatively high costs for goods in the colony. His basic salary of 500 florins (\$200) from the city and the West India Company was to have been supplemented by tuition from students. It appears that at the time he was retained that assurances were given a Latin school would attract 25 to 30 students. But in actuality 17 students were the most ever to enroll in the New Amsterdam Latin school. Therefore, Cursius petitioned the city magistrates for an increase in his basic salary. This petition was sup-

ported by Peter Stuyvesant who wrote:

The Latin schoolmaster or rector, lately sent over, complains of his salary, because he says it is impossible to support him decently with it, as you may see by his enclosed letter to us. Your repeated instructions do not allow us to raise anybody's salary without your knowledge. We have therefore referred him to you promising him our favorable recommendation... we now request your Honors' advice whether a reasonable sum may not be granted to him for board money. As to his services and his diligence, we must truly testify, that his industry is astonishing and the progress of the young people remarkable.

The Company did not consent to raising his salary and cited his medical practice as a source of extra income, and his bachelorhood as a reason for limited financial need.

Cursius' desire for adequate financial support led to strained relations and ultimately to his resignation. When a gift of 250 guilders was made to him, he made the suggestion that it should be made larger. Later a lengthy suit over the price of a hog went against Cursius. To add insult, when he objected to paying the excise, claiming that... "Whereas professors, preachers, and rectors are exempt from excise in Holland, he should be exempt here"... the court again ruled against him.

Communications with Holland accused Cursius as being "out for the almighty dollar". Six months later he was again brought before the magistrates on charges that he was charging too much for his services. The outcome of this court appearance is not known. However, in July 1661 Cursius resigned his position and returned to Europe.

On December 27, 1661 he enrolled at the University of Leiden as a candidate in Medical Sciences. He registered as a "Lithuanian nobleman" (*nobilis Lituanus*). On July 15, 1662 he defended his dissertation: *Disputatio Medica Inaguralis de Calculo Renum ac Vesicae (Inaugural Medical Dissertation of the Kidney and Bladder Stone)*.

The contributions of Dr. Cursius as rector of the Latin school in New Amsterdam have been dwarfed by time and history. During his two years of service, evaluations of his work changed from excellent to poor. The change is inextricably linked to his desire to actively pursue adequate remuneration for his work. The intervention of the English prevented the Latin school of New Amsterdam from attaining the status of a university, further pushing Cursius' contributions into obscurity. If university status had been achieved, he would have been cited as being the first rector of the school that ultimately became the university.

Domicelė Tarabildienė said:

“I KNOW NO OTHER WAY...”



How does one survive as an individual in a Soviet-occupied country while the Kremlin propaganda machine operates in all areas of life, from birth to death, programmed to replace the self image of nationalism with Russian “internationalism”?

“I know no other way...” said Domicelė Tarabildienė speaking of herself as an individual. “The life of an artist is like a burning bush; it can flame and send its light afar, or it can shrivel and turn to ashes. Whoever wants to give off light must work, work, and work, creating beauty even through tears.”

Much happened in her life conducive to tears. She lived through the horrors of war and occupation. Her husband died. Her two gifted sons died. Immersed in work, she gave of herself to the people of Lithuania with the unbending optimism of a creative individual. A painter, sculptor and illustrator of numerous books for children, she brought to life Lithuanian myths and legends. She transmitted her love of Lithuanian folklore to children whose schooling is Kremlin-patterned to foster denationalization and Russification. She fired up in children and reawakened in



Domicelė Tarabildienė's
Folklore Illustrations

adults the joy and pride in old Lithuanian culture.

At the Paris World's Fair in 1937 she won a grand prix for her Lithuanian dolls and a gold medal for her illustrations. Her work "A Hundred Folk Ballads" won the Lithuanian state prize. Other works which she illustrated are Maironis' ballad "Juratė and Kastytis", Žemaitė's Collected Prose, Čiurlionytė's "Lithuanian Folk Songs for Children." She is well represented in a number of museums in the U.S.S.R.

Today militant Lithuanians who live in exile in America adamantly refuse to give official recognition to artists, writers and musicians who come from Lithuania to visit. At a recent poetry reading by visitors in Chicago, the militants picketed the affair; militants also ordered Lithuanian radio program directors in New York and New Jersey to refuse to advertise other such literary evenings. The audience had to swallow the bitter pill of hearing the reference to Lithuanian freedom fighters as "bandits", an obligatory part of the communist planned program. The rest of the poetry was largely non-political, the audience listened hungrily, strongly shaken. And many wept.

This is one facet of the tragedy our people must suffer. Twenty years ago people who chose to visit Lithuania were regarded with suspicion and disapproval because, it was said, they were playing into the hands of the communist occupier. Gradually, with the passage of time, the number of travelers increased. They have seen the growth of industrialization and development of beautiful cities in Lithuania. They have learned to see that, in order to function

in their careers in Lithuania, people must conform, or at least give lip service to the patterns of life imposed upon them by the communist regime. Without these Lithuanians, many key positions in Lithuania today would be held by imported Russians.

Beneath the surface of conformity surges the kind of fire, light and passive resistance which we have witnessed in Domicelė Tarabildienė with her creativity and success in revitalizing Lithuanian culture.

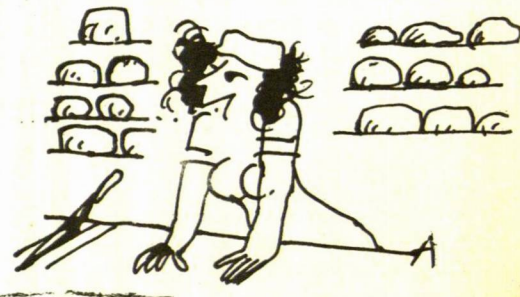
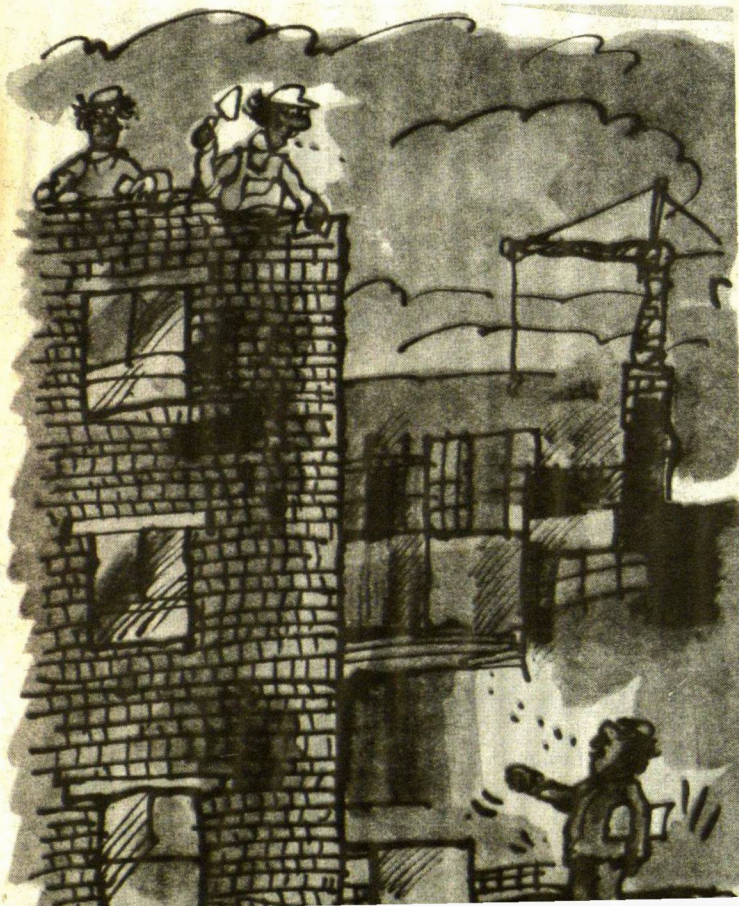
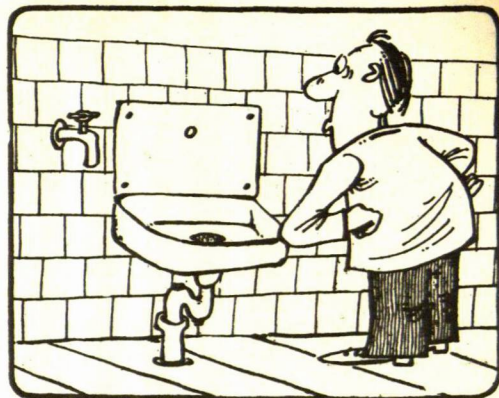
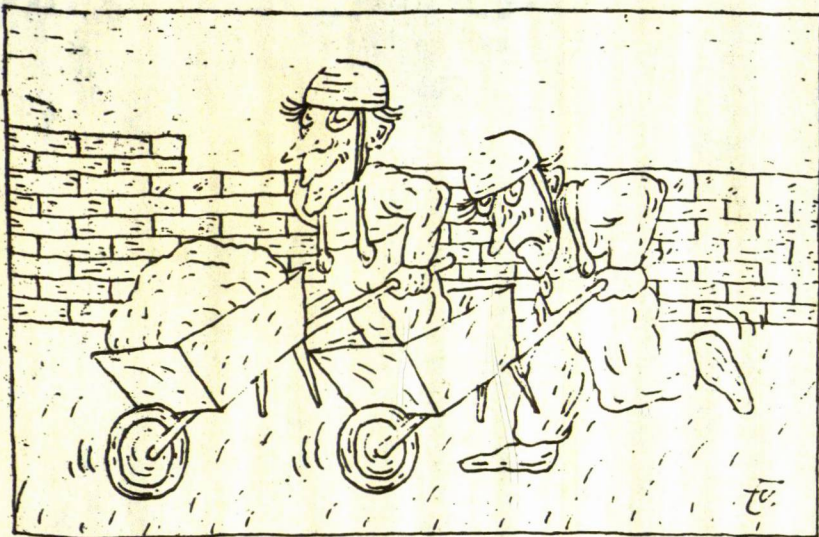
We salute the likes of Domicelė Tarabildienė whose life was admirably spent.

We also salute those who, living in exile, "work, work, and work...even through tears," like Tarabildienė to keep the world aware of the dire situation in Lithuania... from the women and men who now run our Saturday schools to those who so generously support the Endowed Chair of Lithuanian Studies at the University of Illinois.

Demie Jonaitis



COMMUNIST
EFFICIENCY
IN LITHUANIA



"All these are yesterday's loaves
You can buy today's bread tomorrow."

"Men, why are you constructing this building
without cement?"
"Nobody delivered the cement."

(from the satiric Šluota published in Lithuania)

Jonas Puzinas

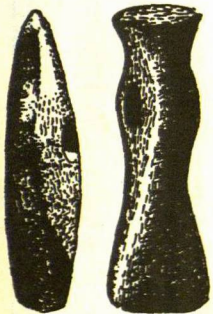
WITH OUR ARCHEOLOGISTS

The initial settlement of Lithuania was influenced by three glaciations that covered the terrain. The last retreat of the ice sheet began about 18000 B.C. and made human habitation possible. The first appearance of human groups along the Baltic shores marks the beginning of Lithuanian prehistory.

The earliest cultural relic which was found on the lower Vistula dates back to the Late Glacial period. It consists of a reindeer horn bearing incisions. On the basis of geological evidence, this find has been accorded a date of ca. 18000 B.C.

Artifacts associated with more recent periods have been discovered in western Lithuania. An area near Klaipėda yielded five bone points which were assigned dates ranging from ca. 8500 to ca. 8100 B.C. on the basis of pollen analysis. Flint artifacts, dating from ca. 10000 - 8100 B.C. have been found in Vilnius, a site belonging to the Ahrensburg type of northern Magdalenian culture, and in Ežerynai, a site belonging to the stone age Swinderian culture.

It is probable that these cultures were associated with different ethnic groups.



Stone Axes

Lithuanian
Artifacts
1500 B.C.

Amber
Amulets
to charm off
evil spirits



Archeological evidence indicates that ancient habitation sites existed on the territory of present-day Lithuania in the 8th - 4th millennium B.C. It was at the end of the 3rd millennium B.C. that Indo-Europeans from the south and west of the continent reached Lithuania and settled here. They assimilated with the existing population and with time this resulted in the rise of the tribes known under the name of the Balts after the name of the sea by which they lived.

The Baltic tribes began uniting into communal federations which had different burial rites, ornaments, customs (family members) and spoke different dialects. The communal federation of Lithuanian Tribes or the Highlanders with the distinctive culture inhabited the territory between the basin of the middle Nemunas and the Neris river. What provided the stimulus for the unification of the Lithuanian tribes? It was the enemy represented by two aggressive monastic orders of Western knights that had invaded the Baltic territories under the guise of converting the Baltic peoples to Christianity.

The actual goal, however was subduing the whole Baltic region. The territory by the Daugava River became the residence of the Livonian order which had captured the lands inhabited by the Letts and the Estonians, while in the west, in the immediate neighborhood of the Lithuanians, a still more aggressive and stronger enemy, the Teutonic Order was established. Despite the stubborn resistance and vigorous uprisings of the Prussian tribes the knights of the Cross supported by the Pope and the feudal lords of Western Europe managed to subdue the Prussians and some west Lithuanian tribes.

Surrounded by fierce enemies Lithuanians united into one centralized state and heroically defended their independence.

The first Grand Duke of the united Lithuanian state was Mindaugas who became the absolute ruler in 1236 - 1240. Mindaugas was killed by his rivals to the throne in 1263.

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CONTEST

The Vatican has been requested to issue a postage stamp (20 x 30 cm or 8.3 x 12.5 inches) for the anniversary of Lithuania's Christianization. Prizes of \$600, \$400, and \$300 will be awarded for the finest illustration of the stamp. Lithuanian artists are invited to participate. Send your project signed with your pseudonym, including your real name and address in a sealed envelope. Contest closes December 31, 1985. Send to Christianization of Lithuania - Jubilee Committee, 5620 So. Claremont Ave., Chicago, IL 60635

A MOST EXTRAORDINARY WOMAN

*(Continued From Page 7)***The Paradox of Catherine II**

Catherine was a contradictory woman, with as many vices as virtues. Her armies succeeded where those of Peter the Great had failed. She subdued the troublesome Ottoman Turks, annexed vital Black Sea ports as well as the Crimea, and engorged the Russian Empire with the greater part of Lithuania and much of Poland. Among her non-military achievements was the revision and codification of thousands of obscure, anachronistic and conflicting Russian laws. She founded the first educational institutions for Russian women, albeit limited to the nobility. She built the famous Hermitage as her private art gallery, now one of the great museums of the world, and continued the work of her predecessors in transforming St. Petersburg into a glittering capital, the rival of Paris. She was the most literate of all Russian monarchs, writing plays, poems, histories as well as a candid set of memoirs. Her voluminous correspondence with Voltaire and other philosophers of the French Enlightenment reflected a mind restless with wide-ranging interests and, at first, liberal inclinations. She even tried to emulate Voltaire's model of an "enlightened despot" but an intuitive understanding of the Russian psyche and fear of revolution soon left her simply a despot.

And so, while the myth of a liberal Catherine was

spread by Voltaire and his contemporaries who were blinded by her philosophic pretensions and monetary favors, the reality was otherwise. Catherine in fact greatly increased the number and aggravated the already miserable lot of the Russian peasants. She "gave away" nearly a million serfs to her favorites as reward for various accomplishments on her behalf. Her sensuous nature was notorious to which she sacrificed both personal honor and Russia's wealth during an erotic career that lasted 40 years and 21 lovers. On those who had served her well in bed, she squandered the equivalent of two billion dollars in lavish gifts of money, estates and human beings.

Amoral in her conduct of foreign policy, immoral in her pursuit of pleasure, Catherine completed what Peter the Great had begun: the conquest of an Empire with its face to the West. But the Empire was flawed from the very beginning. The Lithuanians and Poles, though defeated, could not be subdued. Catherine's legacy, purchased at such heavy cost in lives and treasure, left behind a bitter harvest of rebellion.

The Curtain Falls

The end of this many-sided woman could not have been more ironic. She was fatally stricken at the age of 67 while sitting on the throne of the Polish kings which she had converted into her private closet stool. Thus passed into history a most extraordinary woman.

AGAIN,
THAT
OLD
QUESTION:
POLE
OR
LITHUANIAN?

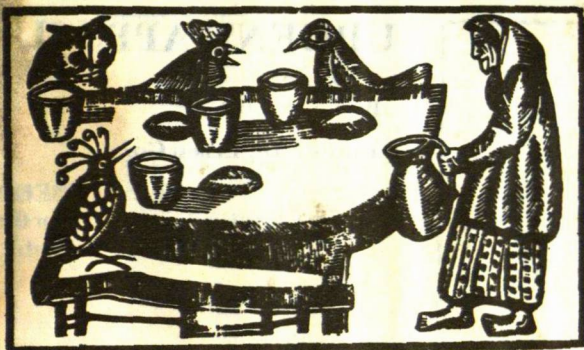
Albert Cizauskas, a diplomat, scholar and writer, advises us that the item about Adam Mickiewicz on page 8, 9/85 BRIDGES was misleading.

The item stated that, although Mickiewicz "expressed his deep longing for Lithuania through his writings" and "counted himself as a Lithuanian, he shared the mentality common among the Lithuanian upper classes who... no longer considered themselves distinct from Poles," and adhered to "the Latin aphorism, *Gente sum lituanus, natione polonus* (By descent I am a Lithuanian, by nationality, a Pole.)"

Albert Cizauskas writes: "The Poles use that formula in Latin to de-

ride Lithuanian claims to a separate national consciousness. There are present-day Polish historians who mock Kosciusko's Lithuanian heritage with the snide remark that he was a Lithuanian in the same sense that Washington was a Virginian. I know that the Lithuanian aristocracy and gentry became increasingly Polonized during the 19th century but in Mickiewicz' day, and Kosciusko's, they still insisted upon the recognition of a separate Lithuanian consciousness, as we can witness in the Constitution of 1791. I think we should not play the Poles' game."

BRIDGES thanks Mr. Cizauskas for his clarification of an area in Lithuanian history which seems to have mystified many a local Lithuanian historian.



Christmas Eve
in Lithuania —
animals
were said
to feast and talk
like humans.

Folklore illustration
by D. Tarabildienė

Cooking

Lithuanian women, having lived in different countries, have learned to enhance their meatless Christmas Eve - Kučios dishes such as fish with various sauces. These are among Danutė's L.'s favorites in Australia.

CUCUMBER SAUCE AGURKŲ PADAŽAS

to be served with poached fish

- 3 tbs. butter
3 tbs flour
1/4 cup clam juice (bottled)
1 cup milk, 1/4 cup cream, 1/4 cup chopped cucumber
1. Melt butter, add flour. Cook, stirring with wire whisk, for 3 minutes. Bring the clam juice and milk to a boil; then add to the butter-flour mixture. Stir vigorously until smooth and thick. Cook over low heat ten minutes.
 2. Before serving, stir in the cream and cucumber. Serve hot.

EARTH GODDESS SAUCE ŽEMYNA PADAŽAS

to serve with chilled cooked fish

- 1 cup mayonnaise, 1 clove garlic minced, 3 chopped anchovies, 1/4 cup chopped parsley, 1 tbs fresh lemon juice, 1 tbs. tarragon vinegar, 1/2 tsp. salt; 1/2 cup sour cream, freshly ground black pepper.
- Blend all ingredients, except sour cream. Then fold in the sour cream. Serve with chilled cooked fish.

HORSERADISH SAUCE KRIENU PADAŽAS

for smoked trout or whitefish

- 1/4 cup horseradish, 1 cup sour cream, 1 tsp sugar, pinch of salt, and freshly ground pepper, 1 tsp dill, finely chopped.
- Mix together all ingredients except dill. Chill and, before serving, garnish with freshly chopped dill.

GOD OF THUNDER SAUCE PERKŪNO PADAŽAS

for poached salmon or trout

- 1/4 cup mayonnaise, 2 tsp sharp mustard, juice of 1 lemon, salt and freshly ground pepper, 1/4 tsp nutmeg, 2 tsp chopped parsley, 1 tsp chopped chives, 4 egg yolks.
1. Combine butter, mustard, lemon juice, seasonings and herbs in a saucepan. Place saucepan in a skillet containing simmering water. Stir until butter has melted.
 2. Beat egg yolks until thick; stir them into the butter-mustard mixture. Beat over simmering water until sauce thickens. Serve immediately over poached salmon or trout.

GABIJA'S COGNAC SAUCE GABIJOS KONJAKO PADAŽAS

to serve with chilled fresh shrimp

- 3/4 cup mayonnaise, 1 tsp tomato puree, 1 tsp. cognac
- Combine ingredients and serve with chilled fresh shrimp.

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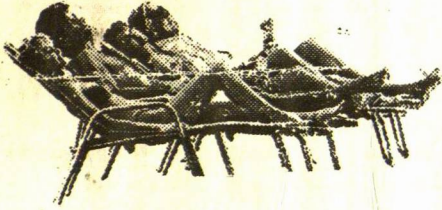
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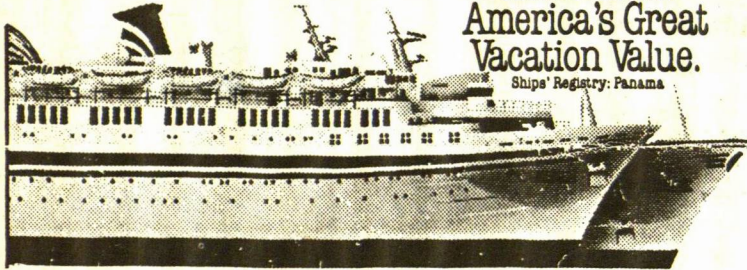
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To BRIDGES Subscribers of Shenandoah, PA:

Last year, Father Pascal Sabas gave every Lithuanian family of St. George's parish a gift — a year's subscription to BRIDGES. The subscriptions expire November 1985.

Father Sabas' generosity was an expression of his love for his parishioners,

occupied Lithuania, and our Catholic faith which communists have tried for decades to destroy.

As a tribute to Father Sabas, won't you continue his good work and subscribe to BRIDGES. Please send renewal request and \$7 check or money order to Rev. Peter Baniunas, Administrator, BRIDGES, 341 Highland Blvd., Brooklyn, NY 11207

URGENT APPEAL

By

The Rev. Dr. Ernest Gordon

President of CREED
Christian Rescue Effort for the
Emancipation of Dissidents

Dear Friends,

Because of his faith in God, his desire to participate in a democracy and his championship of human rights, Balys Gajauskas has spent 33 of his 59 years in Soviet labor camps.

His aunt, a U.S. citizen, received word that his health has deteriorated seriously. He may not survive until his expected 1993 release date. He requests release from prison and permission to emigrate from the U.S.S.R. to the U.S. for himself, his wife Irena and their five year old daughter Gražina.

Balys needs your help now.

You can do the following,

- 1) Write to President Reagan. Request that Gajauskas' case to emigrate be put on the agenda of the November 19-20 summit meeting with Soviet Premier Gorbachev. (The White House Washington, D.C. 20500)
- 2) Write to Soviet Ambassador to the US. His Excellency Anatoly Dobrynin, Embassy of the USSR, 1126 16th street, N.W. Washington, D.C. 20036. On humanitarian grounds, request release from prison and emigration permission for Balys and his family.

- 3) Write to your U.S. Senators and Representative and request their intercession for Balys. (U.S. Senate, Washington, D.C. 20510, U.S. House of Representatives, Washington, D.C. 20515)

- 4) Ask two friends to do each of the above tasks.

The November 19-20 summit meeting between President Reagan and Premier Gorbachev presents an unprecedented opportunity for intercession in behalf of Balys Gajauskas.

THE ATLAS —

of the Lithuanian Language

He who wants to know how our ancestors spoke should go and listen to the Lithuanian peasant's speech", said A. Meillet, the well-known French linguist (1866-1936). He emphasized the archaic structure of the Lithuanian language and also the fact that the study of this language — its dialects, in particular — is essential for the solution of many problems involved in Indo-European studies.

For this reason, beginning with the late 19th century prominent scientists in various countries studied the Lithuanian language dialects. After World War II a systematic study of Lithuanian dialect began; a dialectological index catalogue was compiled (comprising about 700,000 records from over 700 population-centers) for the Atlas of the Lithuanian Language. A four-volume Atlas of the Lithuanian Language is now being prepared on the basis of this index catalogue. The first two volumes have already been published in Lithuania.

Volume 1 sums up the vocabulary collected in accordance with a special programme lists about 250 various realia, contains commentaries on the origin of almost 9,000 words, and their relation to the literary language, as well as maps indicating the areas these words are in current use. Appended to the volume is reference material and indices of all the words that appear on the maps and in the commentaries. The introductory chapter is devoted to the history and structure of the Atlas.

Volume 2 contains commentaries and maps which disclose the phonetic system of the Lithuanian dialects and show the territorial distribution of many phonetic dialectical phenomena.

The subsequent two volumes of the Atlas will be devoted to morphology and syntax.

The Atlas of the Lithuanian Language is of great importance not only for Lithuanian language studies and for research into the ethnogenesis of the Lithuanian people, but also for comparative Baltic, Slav and general Indo-European philology. It provides a wealth of valuable material for the study of inter-language links.



SOS! SOS! SOS!

SOS! SOS!

**AMERICANS
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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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three relationships

THE BIG LIE

Radio Moscow, in its world-service English-language broadcast, keeps repeating the Kremlin version of the sovietization of the Baltic States. It asserts that the Baltic people were ruled by "oppressive fascistic governments, under which they suffered persecution and ruthlessness," until they "rid themselves of these governments established the Soviet form of government and requested to be admitted into the U.S.S.R."

The Kremlin tells the same story about Afghanistan where young Lithuanians are sent to fight and die.

IRONIC TRUTH

Lithuania is not lacking in vocations to the priesthood or religious life. In spite of the mandatory atheistic education, the youth of Lithuania are drawing closer to religion. This year 19 seminarians were ordained to the priesthood! As for the free world? The prospect is a very sad one.

RADIANCE

"Spirituality is unique and individual. It cannot be copied or imitated. It is a relationship between one person and God. That relationship, however, is not developed in isolation; it is fostered or hindered, enhanced or destroyed, by other relationships in life," writes Loretta Girzaitis, author of *Your Life: More Radiant than Noonday*. In this book she offers the promise of hope to readers searching for the meaning of life. "Through loneliness we have the space to examine who we are spiritually. Hope surfaces as we begin to recognize our dependence upon the God who calls forth the best in us."

Loretta Girzaitis is the director of adult education for the Diocese of Minneapolis - St. Paul. In mid-October through Divine Providence Lithuanian Parish in Southfield, Michigan invited her to conduct an adult enrichment weekend sponsored by our Lithuanian Bishop Paulius Baltakis, OFM and Rev. Viktoras Krisčiūnevičius.

Lithuanian Information Center

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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KASA

also has branch offices in Chicago: 2615 West 71st Street, Chicago, IL 60629, Tel.: (312) 737-2110; Cicero: 1445 So. 50th Ave., Cicero, IL 60650. Tel.: (312) 656-2201 and in Florida: 400 70th Avenue, St. Petersburg Beach, FL 33706. Tel.: (813) 367-6304

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LETTERS BUILDING BRIDGES

FROM DR. JACK J. STUKAS

Administrator for the
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for designated, limited benefactions to Lithuanian-American religious, cultural and patriotic organizations, publications and programs — IN MEMORY OF

PETER J. KILDA

October 26, 1985

BRIDGES

c/o Rev. Peter Baniūnas, Administrator

I am very pleased to enclose herewith a donation of \$500.00 to assist you in your wonderful publication, which seeks to enrich the lives of your Lithuanian-American readers, and to foster our unique and bountiful cultural and religious heritage.

This donation is made in the memory of Peter J. Kilda. Please remember him in your prayers.

Su geriausiais linkėjimais.

Jack J. Stukas
Administrator/Executor

A DIGEST OF BRIDGES?

I don't know how long BRIDGES has been in existence and I wonder if you would consider having a book compiled of back issues (similar to the *Readers' Digest* condensed.) I would be one of the first to buy it.

I think BRIDGES is an excellent news journal and I would like my children to learn a little about their heritage.

Irene Mozur
Cathoun, GA

FROM VYTAUTAS F. BELIAJUS

Editor of *Viltis* ("Hope")
Folklore - Folkdance Magazine

I want to thank you [BRIDGES Editor] for meeting me at the plane in New York. Thanks also for the welcoming letter.

The trip to Lithuania was great. All problems were minor. All fears were for nothing. I fared well with the *mutinė*, although others were not as lucky. I saw the members of my family almost daily. I was greatly impressed with Vilnius. What a beautiful city! There will be plenty to write about — as of the December issue of *Viltis*. I'm very happy to have made the trip. I've also learned a lot.

My native village is gone. We got as far as its former edge. The town of Prienai, where I attended school, was bombed off the map and replaced with housing projects; only the church remains. I thought the food was great at the hotels where we stayed; the best food was at the Baltija in Kaunas, next Lietuva in Vilnius and in Helsinki. I came back with many happy impressions, and enchanted by Vilnius. There were some sad reminders, too. But that's the way life is.

V. F. Beliajus
Denver, CO

ANOTHER LOSS

I have cancelled subscription to *National Geographic* for its callous disregard for our Lithuanian ancient background. I am sure that much could be written about our language, architecture, current arts — modern artists, in song, painting, poetry...

Ellen M. Kalishes
Scituate, MA