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Bridges

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YEAR OF FAITH CONSCIOUSNESS

F R A G M E N T A T I O N

When the pagan goddess Jūratė fell in love with the mortal Kastytis, the thunder god Perkūnas became enraged and smashed her sea castle to amber smithereens. This legendary fragmentation seems prophetic of the fragmentation of Lithuania through centuries by Russia, Poland, Germany, Sweden. Her people are like amber scattered over the face of the earth, striving for unification.

Jūratė and Kastytis

in Snowy Palanga

Photo by V. Kapočius



ABOUT FRAGMENTATION

ARCHEOLOGY

In Tsarist Russia, archeographic commissions, published historical source materials. Edited by noted Russian historians, the materials refer to Lithuania as West Russia.

The 1855 archive materials were published by the archeological commission of the Museum of Vilnius. They included information about the city of Vilnius, landed estates, the nobility, and forests.

However, the commission was academically incompetent for this type of work. It was biased. It attempted to emphasize the dominance of the Russian Orthodox Church and Russian culture in the Grand Principality of Lithuania. The volumes contain a considerable number of falsifications, erroneous dates, and misleading omissions.

For a long time, the prehistory of Lithuania was studied without reference to archeological sources, such as habitation sites, cemeteries, hill-forts, hoards of archeological finds. Accidentally discovered artifacts were preserved as curiosities by individual persons, especially the nobility.

500 YEARS OF SEPARATION

Klaipėda, Lithuania's third largest city, is an ice-free seaport on the Baltic, the "gateway to the world."

Klaipėda, however, remained separated from Lithuania for 500 years.

Judging from archeological discoveries such as Roman coins, Klaipėda must have been an important trade center by the 4th century. Iron, weapons and salt were imported via the Baltic Sea, and wax, amber, and furs were exported.

The would-be-conquerors — the Teutonic knights — made the stronghold of Klaipėda their strategic base. Here they made preparations for attacks against the pagan Lithuanians. The Lithuanians repeatedly attacked the Teutonic Knights in Klaipėda. The castle was partially destroyed in 1323, 1379, 1393, 1402, and 1409. After the Battle of Tannenberg in 1410, in which the Teutonic Order was badly defeated, Vytautas the Great argued that the castle of Klaipėda, built in Samogitian territory belonged to Lithuania. However, he did not regain Klaipėda even in the war of 1422.

In 1540 a fire partially destroyed the city. Innumerable old Gothic and Renaissance structures were lost.

In 1525 the Teutonic Order was secularized and its territory became the Duchy of Prussia. Reconstruction of the city followed. For fear of attack by the Swedes, the castle and city were fortified in the beginning of the 17th century with star-bastions and dikes. Such fortifications, called ravelins, were unique for Lithuania. However, the Swedes took Klaipėda and ruled it for six years. The war with the Swedes ended in 1660. The duchy of Prussia was made a part of the German empire. During the Napoleonic wars, Klaipėda became the refuge of King Frederick William II in 1807.

Although the Treaty of Versailles in 1919 assigned Klaipėda to Lithuania, the city was recovered only in 1923 by force and an international treaty which was imposed on the Government of Lithuania. The cultural and economic life of the city accelerated, and the population almost doubled.

When the Germans occupied Klaipėda in 1939, part of the Lithuanian

population fled to Lithuania to escape the animosity of the Nazi party towards Lithuanian activities. Of the Lithuanians remaining, those who had been active in Lithuanian affairs were harassed, arrested, and sent to concentration camps.

When the Red Army occupied the city January 28, 1945, it found a quarter of the homes had been destroyed during the war and commercial and port facilities were badly damaged.

Simas Sužiedėlis

LITHUANIANS IN ARGENTINA

There are approximately 40,000 inhabitants of Lithuanian extraction in Argentina, the greater part of them living in Buenos Aires. The first Lithuanian in Argentina was Petras Daukantas who arrived at the end of the 18th century with the English Admiral G. Brown and participated in Argentina's war of independence.

Lithuanian immigration rose at the end of the 19th century. After World War I, during 1923-1939, about 16,658 Lithuanians left for Argentina. After World War II, about 750 refugees from the Soviet occupation of Lithuania joined them. In 1963-64, several hundred Lithuanians re-immigrated to Soviet Lithuania, but their disillusionment quickly brought an end to organized repatriation.

The first Lithuanian settlers tried to earn their living by sheep raising. Settling mainly in cities, they worked in factories, slaughter houses, and as chauffeurs, doormen and gardeners, while the women went into domestic service. With time, the settlers were able to rise economically. There are now relatively

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

Editor: Demie Jonaitis

AND UNIFICATION

affluent Lithuanian businessmen and industrialists in the cities. Most of the original immigrants are retired. They live in their own homes and continue using their native language and maintaining their own customs. The younger generation, fluent in Spanish and having enjoyed the opportunity for higher education, seldom resort to the use of their Lithuanian language.

In 1939, a group of Lithuanian Marian Fathers settled in a suburb of Buenos Aires and became the core for the Lithuanian community which was to form there. In 1941-42, the Our Lady of Vilnius Church and a monastery were built. The Marian Fathers operate their own press, publish a newspaper, and maintain a museum of Lithuanian history and culture. Elementary and nursery schools are staffed by the Sisters of St. Casimir. General Lithuanian affairs are handled by the Lithuanian Community, the Argentine Lithuanian Organizations and Press Center, and the Center for the Liberation of Lithuania.

Kazimieras Čibiras

OUR "BENDRUOMENĖ IN U.S.A.

Bendruomenė is a hard term to translate into English. While it covers the thought of community (German *Volks-gemeinschaft*, French *communaute*, Russian *obshchina*), it is more. It is an organized and directed community. The struggle for liberation stretching beyond the postwar years needed a permanent organization to preserve the emigre national and cultural identity. It was inevitable that this largest of Lithuanian organizations to function in the free world, the World Lithuanian Community (*Pasaulio Lietuvių Bendruomenė*) would become a political factor in the liberation cause during the 1956-1969 period. *Bendruomenė* was a new social phenomenon in the postwar Lithuanian immigration movement.

The cardinal purpose of the World Lithuanian Community is cultural activity and liaison among Lithuanians on a worldwide basis. Organizationally speaking, the PLB is a federation of autonomous Lithuanian communities

operating in North and South America, Europe and Oceania. The most active communities are those of the United States, Canada, Australia, Germany, France, and Great Britain. In addition to preserving and fostering Lithuanian culture and information, the organizations in many countries performed two auxiliary functions, to wit, taking an active role in the struggle for Lithuanian independence, and organizing relief for destitute Lithuanians. The Lithuanian Americans with their established organizations and traditions only gradually came around to accepting the idea of a unified, organized cultural activity that cut across ideological lines.

In 1952 the *Bendruomenė* in the United States was incorporated under the name of "Lithuanian American Community of U.S.A., Inc." Its purposes were listed: 1) to support the U.S. Constitution, follow the ideals of democracy and actively participate in American life; 2) to contribute to American society by introducing Lithuanian cultural and national traditions and customs; 3) to preserve Lithuanianism; 4) to maintain ties with Lithuanians outside the United States, and 5) to support the fight for Lithuanian liberation and aid the suffering Lithuanian nation. This fifth purpose has political undertones which kept rising to the surface in succeeding years.

Algirdas Budreckis

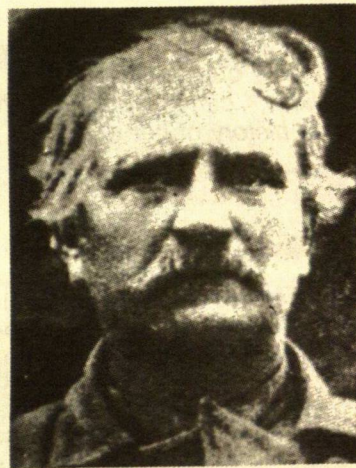
"I WILL NOT DIE..."

Jurgis Bielinis, a book smuggler during the years of the Tsarist ban on Lithuanian publications, once made the statement: "I will not die until the Muscovites leave Lithuania."

When the Russians issued the ban on the Lithuanian press in 1864, some Lithuanians began to publish books and periodicals in Lithuania Minor (East Prussia) and smuggled them across the German-Russian frontier into Lithuania. Bielinis was one of the principal organizers and distributors of the contraband. He was known as the King of the Book Smugglers.

His statement "I will not die until the

Muscovites leave Lithuania" proved to be prophetic. He died on his way to Vilnius on January 18, 1918, just a month prior to Lithuania's formal declaration of independence, February 16, 1918.



King of Book Smugglers

FEBRUARY 16, 1918

After the last partition of the united Polish-Lithuanian state in 1795, Lithuania was subjugated by the Russian empire until 1915. At the end of World War I, while Lithuania was occupied by Germany, independence was restored through the Declaration of Independence proclaimed by the Council of Lithuania on February 16, 1918 in Vilnius.

The Declaration of Independence was to have appeared in the newspaper published by the Council of Lithuania. When the proof sheets of the newspaper were shown to the German military censor, he crossed out the entire first page with the declaration. This meant that legally the paper could not be published. However, about 500 copies were printed secretly and distributed all over the country.

February 16 became a national holiday, celebrated during the period of Lithuanian independence. It is still observed in the free world. Since Soviet Russia occupied Lithuania during World War II, commemorating February 16 has been prohibited.

By Bronius Kviklys

A PROVOCATIVE NEW BOOK ABOUT VILNIUS

"How Can the Capital of a Country Be Considered Part of a Foreign Country?"

"The history of a country," says Mr. Kviklys, "can not be separated from the history of her churches."

LIETUVOS BAŽNYČIOS: Lithuanian Churches Vol. 5
Part I. The Archdiocese of Vilnius by Bronius Kviklys
The Lithuanian Library Press, Inc.; Chicago IL, 1985

After World War I, when both Lithuania and Poland became independent republics, the territory of the Diocese of Vilnius was partitioned. Poland received the major portion of the diocesan territory, including its very seat, Lithuania obtained only five deaneries with sixty-four churches and 208,917 believers, which formed a new diocese, that of Kaišiadorys. In the diocesan territory that now belonged to Poland there were 1,262,651 Catholics.

In 1925 the Concordat of February 10 between Poland and the Holy See established the Archdiocese of Vilnius, and it, together with the bishoprics of Lomża and Pinsk as suffragans, constituted one of the five ecclesiastical provinces of the Catholic Church in Poland.

The Lithuanian part of the Vilnius Archdiocese has not belonged to Poland since 1939. However, this area is not formally under the jurisdiction of the Lithuanian ecclesiastical province. Thus in the eyes of the Vatican, it is still a part of the Catholic Church in Poland. In 1972 by means of an agreement between the Polish government and the Vatican, the boundaries of the Polish ecclesiastical provinces were reorganized. By this agreement the former German Diocese of Warmia, which included that part of Lithuania Minor that fell into Soviet hands [now the Kaliningrad Oblast (Karaliaučius)] was granted to the Poles. Near the river Oder and

Neisee, the Polish diocesan boundaries were drawn following the western border of Poland determined by the Potsdam Conference of 1945. In the east, however, the boundaries in effect during 1920-39 were retained.

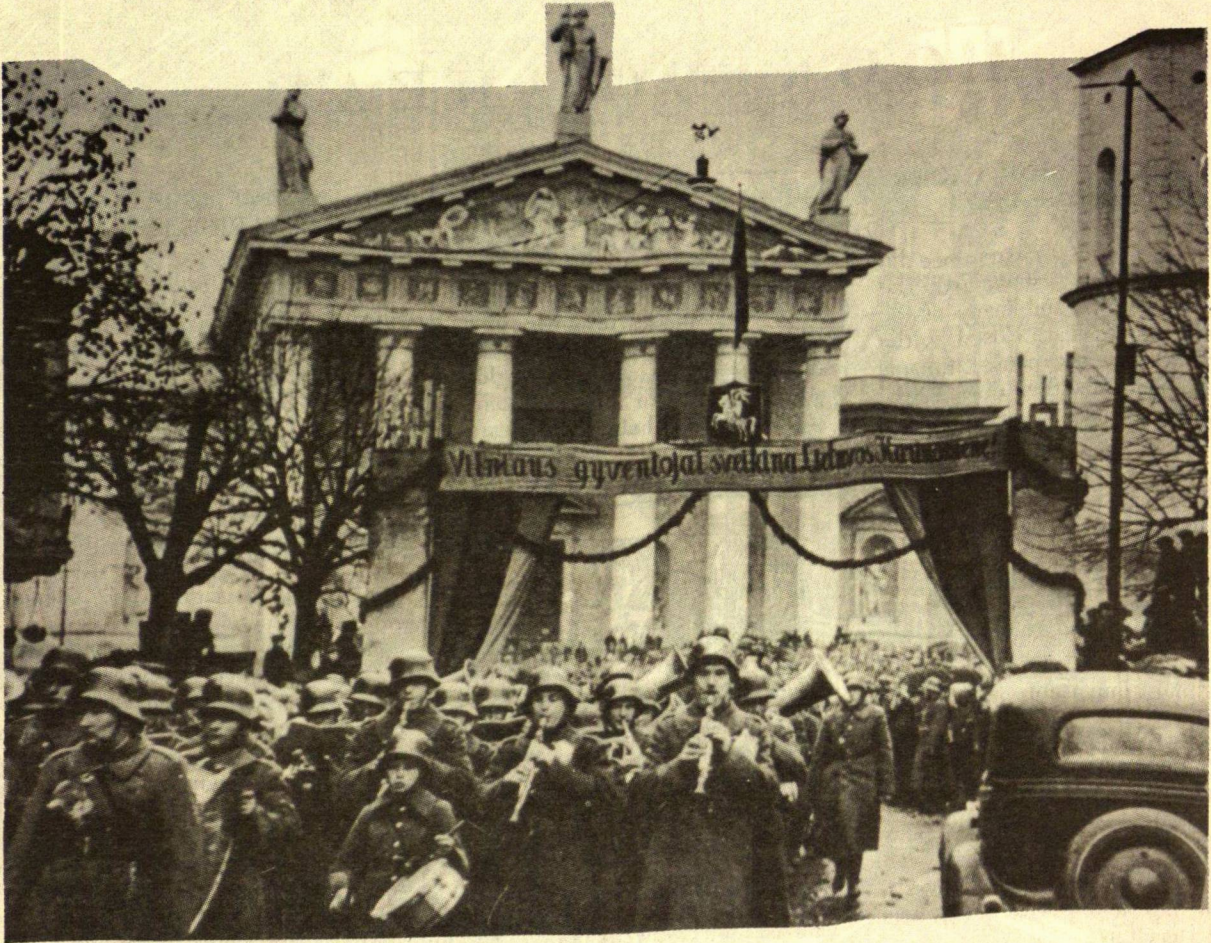
There is evidence that even under the difficult conditions of Soviet occupation several Lithuanian clergymen have attempted to bring up in the Vatican, the matter of incorporating the Vilnius Archdiocese into the Lithuanian ecclesiastical province. The Rev. Dr. Ignas Urbonas asserts that the ecclesiastical administrator of the Kaunas and the Vilkaviškis bishoprics at the time, Bishop J. Matulaitis-Labukas, who was in Rome in late April, 1978, presented to the Vatican a proposal in writing regarding the restoration of the Lithuanian ecclesiastical province to its former status by reuniting to it the Archdiocese of Vilnius. In other words, by removing the Vilnius archbishopric from the jurisdiction of the Polish Church. Differences of opinion and various complaints prevented the acceptance of this proposal. Other similar attempts proved equally futile. Sad to say, even today the people of Lithuania and the people of the Vilnius Archdiocese, together with Lithuanians throughout the free world, still await action from the Vatican that would result in the return of the Archdiocese of Vilnius to its rightful place in the Lithuanian ecclesiastical province. Vilnius, after all, is the capital of Lithuania, and how, can the capital

of a country be considered to be part of a foreign country?

The portion of the Vilnius Archdiocese that is within the territory of Soviet Lithuania is now administered by a vicar capitular, the Reverend Algirdas Kazimieras Gutauskas, who has taken the place of Bishop Julijonas Steponavičius, whom the Soviet authorities removed from office.

After the Soviet Union occupied Lithuania in 1944, the churches of Vilnius suffered a sorry fate. Of the forty churches functioning in the city of Vilnius before the Second World War, thirty were simply closed down. Four churches of Vilnius Province (within Soviet Lithuania) were destroyed either during or after the war. Forty-six chapels were also closed.

The area in question has had to suffer through three occupations by foreign powers: Poland (1920-39). Soviet Union (1940-41 and then again in 1944 and on-going and Nazi Germany (1941-44). These days of oppression have taken their toll of the Vilnius bishopric's clergy. Sixty-three clergymen are known to have had to suffer imprisonment, torture, and various forms of repression, and it is known that fifty-seven have been killed. Their names are on record to give witness to these atrocities. This list is far from complete, however, for there were many unknown victims.



The Lithuanian Army in 1939 restores to Lithuania Vilnius, her ancient capital long occupied by Poland.

The oldest bishopric in Lithuania is the Diocese of Vilnius. It is entirely possible that it was established in 1251 when King Mindaugas of Lithuania and his noblemen received the Sacrament of Baptism. That year Pope Innocent IV appointed Christian, a Teutonic Knight, as the first bishop of Lithuania. There is still no historical evidence, however, as to where the first bishop's residence and his cathedral church were located. Post-World War II archeological research indicates that the most probable site was in Vilnius. When King Mindaugas fell away from his new-found Catholic faith, both the cathedral and the diocese experienced a decline, and soon traces of both were obscured.

The next successful attempt to found a bishopric in Lithuania took place in 1386 when Grand Duke Jogaila asked

Pope Urban VI to establish the diocese of Vilnius and appoint a bishop. Jogaila provided the diocese with an endowment of the necessary lands and other goods. The official re-Christianization of Lithuania occurred in 1387 and in 1388 the Diocese of Vilnius was formally established. Bishop Andrius was appointed Ordinary. Thus the reestablished diocese is six hundred years old.

As time passed, the Diocese of Vilnius came to encompass the major part of the Grand Duchy of Lithuania, that is, a sizeable area of land inhabited by large numbers of believers. Even when Lithuania was under the rule of czarist Russia, the diocese was a large one. Much later, in 1939, when because of the tide of world events it became a province of the Catholic Church in Poland, its faithful numbered 1,485,484.



From an old V. Kosciuszko cartoon:

This is how the Polish bishops visited Lithuanian parishes: "If you fail to kill the Lithuanian soul, aim for the body."

LOOKING AHEAD

OUR CHRISTIANIZATION JUBILEE — 1987

In 1987, it will be 600 years since the diocese of Vilnius was established. The cathedral of Vilnius and many of the Lithuanian churches are closed by the government of the occupant. Lithuania has no freedom, neither does Christianity in Lithuania.

The Bishops in Lithuania have proclaimed 1986 as the *Year of Faith Consciousness* so that throughout the year we would prepare spiritually to celebrate the grace of baptism we received as a nation 600 years ago. Over and above any other commemorative preparation, the spiritual renewal of our own hearts is most important.

The Christianization Jubilee Committee is involved in various preparations for the commemoration. The committee needs people who will join in the preparation for the Jubilee through prayer and every action in our lives in imitation of Jesus and what he has been trying to teach us.

To be involved in the prayer campaign is a personal and free decision. It is possible to be a part of this campaign by private prayer, by gathering in small groups or by providing for larger group or parish prayer gatherings.

We ask to keep the First Sunday or Monday of every month free to serve as the common day of prayer uniting all Lithuanians throughout the world.

We would like to gather all the prayers and good works and present them to Our Heavenly Father through the hands of Our Holy Father, John Paul II during the offertory procession at St. Peter's basilica in June 1987.

The committee would like to know how you have responded to this challenge to prayer. With your response, suggestions or requests write to: **Religious Renewal Program, I.C.C., Rt. 21, Putnam, CT 06260**

FEBRUARY 16

We commemorate Lithuania's Independence Day in towns and cities all over the world wherever Lithuanians live in the free world. We urge you to attend a commemoration to help demonstrate our solidarity.



LITHUANIAN HERITAGE CAMP

Lithuanian Heritage Camp is being organized for a two week period between July and August 1986 at YOUTH Camp Dainava in Manchester, Michigan. Youth between the ages of 8 and 17 is invited to take advantage of this exceptional opportunity to get acquainted with our ethnic heritage under the supervision of professional teachers and camp counselors. A rich program will be conducted in English except for songs. Appreciation for the beauty of the Lithuanian language, Lithuanian history and culture will be introduced through active exposure to national folklore, dances, songs, art and crafts. Camper heritage studies will be balanced with leisure time activities, including swimming, campfires, talent shows, dances, field sports, and games.

A registration fee of \$25 is required prior to May 15. The general fee for the two week program is \$225 per child.

Checks should be made payable to the Lithuanian Heritage Camp and mailed by May 15, 1986 to: Mrs. J. Damusis, Director, Lithuanian Heritage Camp, 13255 Oak Ridge Lane, Lockport, IL 60441. (312) 450-8001.

COMMEMORATION IN ENGLISH

The State of Lithuania was established by King Mindaugas in the thirteenth century. After more than 500 years of autonomy, Lithuania fell under the rule of the Russian czars. Not until the end of World War I, did the Lithuanian people have an opportunity to reestablish their freedom when through representatives they declared their independence on February 16, 1918. Many Lithuanians lost their lives in this struggle.

Since the declaration of independence; February 16th has been commemorated as Lithuania's Independence Day. Lithuanians throughout the world, wherever possible, make this day a festival day. These commemoration programs have been conducted mostly in Lithuanian language. However, attendance by Lithuanian Americans and their friends has been sparse because of the language barrier. For this reason many Lithuanian communities in the United States and in Canada have started to introduce the English language in these commemoration ceremonies.

The Lithuanian American Community of the State of Connecticut, of which the president is Mr. I. Budrys, is preparing a commemoration of Lithuania's Independence Day in Hartford on February 16, 1986. This commemoration will take place at the Roberts Center Theater of the Kingswood-Oxford School, 170 Kingswood Road, West Hartford at 3:00 P.M. and will be conducted in the English language. The principal speaker will be Mr. Antanas Mažeika of Los Angeles. There will be a concert by soloist Regina Žymantaitė-Peters and Lithuanian folk dances by the dance group *Berželis* of Hartford.

All Lithuanians, Lithuanian-Americans and their friends are cordially invited to attend. Admission is free. Those wishing to support organizations working to restore freedom to Lithuania or to aid in the continuation of Lithuanian cultural activities will have an opportunity to do so.

Juozas Kriauciūnas



VISION OF LITHUANIA

Here, every stone, roof and spire is imploded with the mysterious magic of history and a people's love for their land. The Statue of Liberty — a spirit which lives in the hearts of Lithuanians all over the world — raises her banner above the churches

the occupant reduced to warehouses and museums. Behind her an army with its giants of faith rises towards the heights of the castle fortress of Gediminas. This graphic was created by the distinguished artist-in-exile **JUOZAS BAGDONAS**

Albert Cizauskas

THE CONGRESS OF VIENNA

The greatest show on earth is not the circus. It is media coverage of international political conferences such as that of the recent summit meeting at Geneva. I still cringe when I think back to what took place there. The media coverage was so frenetic, so unrelenting, and the media people so assiduous in playing the game of trivial pursuit when there was no hard news to report, that it resembled a three-ring carnival of clowns and acrobats.

We can only wonder how earlier international conferences managed without the mindless intrusion of the media. For example, the Congress of Vienna (September 1814 to June 1815), one of the most important international conferences in European history, which attempted to reassemble the jig-saw puzzle of principalities that Napoleon had so rudely upset. The Congress at first was guided by the principle of restoring the status quo ante but it soon deteriorated into a power play among the "Big Four" (England, Russia, Austria and Prussia). France, the vanquished, played its cards so well that it emerged the winner in today's terms, for it retained all of its historical territory minus Napoleon's acquisitions and was soon treated as the "Big Fifth."

But the humpty-dumpty pattern of European states couldn't be put back together again. Instead, Europe was reshaped by the Congress in a way that was the so-called "Polish question." Russia's Czar Alexander that the "Spirit of Vienna" ruled the European continent for 99 years. This doesn't mean there weren't any wars in Europe during the interval, only that there wasn't any generalized conflagration to change the political constellation until 1914. It also doesn't mean that justice had been done at the Congress, especially with regard to Lithuania and Poland.

History Repeats Itself

One of the biggest problems facing the Congress was the so-called "Polish question." Russia's Czar Alexander I wished to retain all of what his grandmother, Catherine II, had schemed so hard to acquire. England at first was imbued with the idealistic but vague ambition of restoring a large, viable and independent Poland. In the end, Alexander retained his grandmother's ill-gotten booty but had to make a bow in the direction of what Wilson a century later called "self determina-

tion." The Congress of Vienna established a "Kingdom of Poland" that was only a fraction of its former self and with the Russian Czar as its "King." Of this travesty, Kosciusko observed with his customary dry wit, "A name does not make a nation." It was all a sham and even the sham was stripped of its pretensions a few years later, when Russia simply incorporated Poland as a western province.

There is a remarkable similarity, so far as Lithuania and Poland are concerned, between the often stormy deliberations at the Congress and the equally stormy confrontations with Stalin at the Potsdam Conference 130 years later. In both instances, Lithuania was abandoned entirely to Russia's deadly grip while Poland was hypocritically accorded a sham sovereignty.

The Pundits Speak

Let's return to the media. It would be fun to imagine how the media might have covered the Congress of Vienna, even if we limit ourselves to printed journalism. The most prestigious newspaper in Europe then was the *London Times*. Let's pretend that one of its editors, William Buckram, has invited fellow journalists to discuss the personalities of the Congress for his popular column, "The Firing Range."

Buckram: I am delighted to welcome you today. It is truly an egregious occasion when the senior editor of the *Frankfurter Tagesblad*, Dr. Wilhelm Krankhaus, and Samuel Donaldsby of the *Manchester Lighthouse*, can join me in discussing, be it ever so briefly, the impact of the fascinating personalities of the negotiators upon the deliberations of the Congress of Vienna.

First I call upon you, Dr. Krankhaus, for your opinion as to who really "won" at the Congress. Some observers claim it was Russia's Czar Alexander and others that it was Austria's Metternich. What is your considered and learned opinion?

Dr. Krankhaus: Not to put too fine a point on this complex problem and not to take too much time, for we must observe, must we not, the stringent requirements of the daily press, I believe it would be

not too far from the truth (bearing in mind Pilate's sagacious words to Christ, "What is truth") to look at the situation from the perspective of hindsight. From that vantagepoint, there can be no doubt, none whatsoever, in any objective assessment of the late, great Congress, that the Czar Alexander I, the grandson of the illustrious Catherine, was the leading statesman at the Congress.

I submit that we Europeans, living on the Continent and not separated from Europe as you English are by an arm of the great Atlantic, may sometimes have, shall I say, a more lively appreciation of the demands of realpolitik. As a consequence, we Europeans on the continent regard ourselves as fortunate in having as Czar a youthful and determined man, one who looks, if I may be so bold as to characterize, Western in his habits and appearance. He dresses in the latest Parisian mode and, gentlemen, he smiles. Yes, he smiles, shakes hands democratically, and when he sees the children orphaned by the terrible carnage wrought by the monster, Napoleon, he has tears in his eyes. Gentlemen, I say to you that Czar Alexander is totally different from the Czars of former times, those semi-barbaric old men. This bodes well for us in Europe. Alexander, as he never loses an occasion to proclaim, wants peace to rebuild his country and all he asks of us is our understanding of his need to expand Russia's borders in order to provide a protective barrier against any future aggression by another Napoleon.

And so I say, in brief and in conclusion, my vote goes to the Czar of all the Russias, without detracting in the least from the sterling merits of Fuerst von Metternich and even from those of your own great Viscount Castlereagh.

Buckram: Thank you for this succinct summary of your views. I do say, however, I detected a slight partiality for the old boy, eh what? One that, I'm afraid, is not universally shared. And now Samuel Donaldsby.

Donaldsby: I'm a man of few words. My vote goes to that oily frog, Talleyrand. Any man who can get a clean slate for his country, France, from those who have been victimized by it, must be declared the winner.

Buckram: I wonder if you concur with Dr. Krankhaus's planegyric view of Alexander? I myself am inclined to regard him in a somewhat different light from that of our distinguished colleague from Frankfurt. I have it from a highly reliable source, who wishes to remain anonymous, that the Czar suffers

from emotional instability, caused, among other things, by the memory of the murder of his own father during a night of prolonged horror in which the son if not the actual murderer, at least gave his implicit permission. I also understand from my informant, that the Czar is not the manly figure which the prattle of Europe has made of him. No, my dear sirs, he is of an effeminate and indecisive nature, frightened, shall we say, of being effeminate and indecisive, screaming at his ministers in paroxysms of ineffectiveness.

I've also been told in confidence by the Czar's Lithuanian minister, Prince Adam Czartoryski, that Castlereagh began by making an appeal to the Czar's better nature and failed ignominiously because the Czar has none. Then when Castlereagh remonstrated with Alexander about the Polish question, the Czar shouted that there was really no need to continue these fruitless negotiations since he had 600,000 men under arms and could do jolly well as he pleased. And, my dear sirs, we know that he almost did, until Bonaparte escape from Elba and forced a reconciliation among the allies to save their own skins.

I, for one, to borrow from our great Shakespeare, do not trust that smiling villain and I fear his designs upon Europe.

Donaldsby: At last, William, I can agree with you. The Prince also told me a story, a sad one. Remember Kosciusko, the chap who beat us at our own game in the American Colonies and who later fought against Catherine? Well, the Prince was asked by the Czar to invite his fellow countryman, Kosciusko, to Vienna to counsel his majesty on the Polish-Lithuanian issue. And when this old man, 70 years of age, and enfeebled by the wounds he suffered in fighting Catherine, came to Vienna, the blankety-blank son of a Czar refused to see him but just kept him hanging around for weeks on end. The Prince also let me see a written appeal in which Kosciusko, identifying himself as a Lithuanian, pleaded justice for his Lithuanian brothers. The Prince said the Czar just yawned and called Kosciusko a tiresome old meddler.

Dr. Krankhaus: May I interject my considered opinion, which is shared by many others on the continent, that the Czar is misunderstood...

Buckram: I must apologize, Dr. Krankhaus, but our too limited time is up. The printer, like the grim reaper, is cutting us off in the prime of our discussion and demanding an account of what we have said.

So thank you, gentlemen, for your valuable contributions to an historical appraisal of the late Congress and its personalities which I am sure the readers of the *Times* will treasure. Thank you once again.

LIONGINAS ŠEPKA

Folk Sculptor

1907-1985

Without formal education, a seemingly simple man, he discovered his talent for wood carving when he was, at 42, inspired by the death of his brother, then his father, to carve worthy monuments in their memory. He also discovered the joy of unifying through art all he loved in life.

Zita Žemaitytė

Lionginas Šepka is one of the most original Lithuanian folk sculptors. Fantasy, dreams, subconscious feelings and visions are very important in shaping his work.

Born in Šiaudinė in 1907, he spent his days as a child shepherding and working, during his teenage years, as a farm hand with rich farmers. Later he worked as a navy, stonemason, and woodcutter. He had no regular schooling. His mother taught him to read and write.

He did not begin to take an interest in wood carving until he was 42. His creative powers were awakened by the death of his brother and father for whom he was inspired to carve worthy monuments.

Lionginas Šepka discovered the meaning of life in his creative work, which absorbed him totally. His sculptures, characterized by primitive form and intuitive deformation, reveal how his fantasy feeds on legends and biblical stories, on living nature and impressions from his childhood.

Šepka's creative biography falls into two periods: the first is from 1950 to 1960 and the second one continues, with intervals, up to the present day. During the first period, when he

Šepka's Marija: "mysteriously concentrated and serene" Queen of Heaven



was carving monuments to his father and his brother, he executed his most accomplished works. These are life-sized sculptures, high reliefs, bas-reliefs, trees with stylized blossoms, ornamented birds, long chains carved out of a solid piece of wood, planks with poetic texts, written in his own calligraphy, with songs, either paraphrased folksongs or those created by himself, and with his freely interpreted people's sayings. All these works, which can exist in their own right, are united through imagination, into coherent ensembles which are very impressive. In them, the sculptor's distinctive talent reveals itself in the monumentality of forms, in the synthesis of ornamentation and plastic forms, in his conception of space.

When carving a large life-sized figure, Šepka fashions only its front: marks the shoulders, carves out an elongated oval of the face; from another piece of wood he carves the arms and fixes them in the sockets which had been cut for the purpose in the trunk. As a true folk artist he has his set of types. His figures are not individualized; very much alike, their faces — elongated, with straight noses, large-eyes, with long waving hair — are mysteriously concentrated and serene.

In the second period of his creative career, the sculptor's thematical range becomes wider. He turns to his surroundings, he creates bas-reliefs of historical personalities, writers and his relations; yet his original fantasy finds way into these sculptures; motives of nature — birds, flowers, and trees — indicate that he perceives, intuitively, the world as an indivisible whole.

Observing no rules and paying no attention to iconographic precision, he handles his subject matter freely in his sculptures on biblical themes. His saints appear in lay clothes: coats, long trousers; they wear sabots (Lithuanian *klumpės*); women's figures are in country type dresses and shawls. Out of a transverse plank Šepka carves bas-reliefs which have no illusion of space; he ignores size relations between objects, and proportions are dictated by the material. Stocky, schematized figures of men are taller than the trees and houses; they resemble children's drawings.

Lionginas Šepka has created new Lithuanian ornaments. Everything he sees in nature — flowers, trees, grasses, the sun and stars — he turns into an ornament and pours it over his sculptures



Šepka's Jonas Basanavičius (1853- 1927) who was leader of the Lithuanian national revival, noted ethnologist and physician, and a signer of the Lithuanian Declaration of Independence February 16, 1918,

from head to feet. Elements of an ornament are not mixed up, every plastic form has its own pattern which fills up the plane. The monotonous repetition of a motif gives a quality of solemn nobility and decorativeness to his sculptures and remind of folk-song melodies. The ornaments, balanced and musically rhythmic, adorn his sculptures without harming their monumentality.

Lionginas Šepka carves with instruments of his own making. He uses a sharpened table-knife, a small chisel made out of a nail for carving small-sized ornaments, an axe, and a hand-saw.

Lionginas Šepka is bound to Lithuanian folk art not through his style but rather through his mentality. His characteristically concentrated fig-

(Continued on page 12)



Lionginas Šepka's King Mindaugas who during his reign (1237-63), unified the Lithuanian state, accepted Christianity for his people, and was crowned the first king of Lithuania; he was assassinated.

(Continued from page 11)

ures are marked for their statural yet generalized form and for their bold deformation.

Lionginas Šepka's creative work has given impulses to other Lithuanian folk artists and professionals in ornamentation and in the fashioning of form. A strong artistic individuality, he has enriched the Lithuanian folk art of modern times with original works.



Šepka's Christ: paying no attention to iconographic precision, the sculptor handles his subject matter on biblical themes freely; his people appear in anachronistic lay clothes decorated with objects of nature, from flowers to sun and stars, that give "a quality of solemn nobility to his sculptures and remind of folk-song melodies."

TAKE THE ODD ELEVATOR!

Having spent most of my life in the “forgotten” borough of Queens with my family I was slightly ecstatic on the prospect of moving to Brooklyn and finally being on my own. Declining various offers of apartments in peaceful Richmond Hill and Woodhaven with nice Lithuanian families, I set out to Brooklyn — a co-op apartment, only a bridge away from Manhattan, the Met Opera and Carnegie Hall.

I could hardly wait to tell my good fortune to my friends. My dream has come true — I’ll be one of the thousands career girls, enjoying the cultural treasures the Big Apple has to offer. My family and friends will be happy for me, I thought. Mother tried to be calm. Vaguely I remember phrases such as: “At my age young girls never....” and “I have this premonition that if you....” My co-workers at the Lithuanian Franciscan Press were more explicit, “Be careful or soon you will be just one more statistic on a police blotter!”

Ignoring these “encouraging” remarks, I turned to my friends. They will be on my side! Wrong! Having decided that I was oblivious to reality, most of them did not even bother to write down my new address.

But friends will be friends and I guess they finally got used to the idea that I enjoyed living in the “jungles” of Brooklyn. Being anxious to show off my apartment, my Lithuanian works or art and my Siamese Aida. I sent out dinner invitations. To my surprise several were acknowledged. Curiosity triumphs over fear!

Since the only thing that I can make is a dinner reservation, I planned my menu from one of Brooklyn’s favorite caterers whose chicken liver hors d’oeuvres were out of this world. Still amid the anticipation, I was a trifle disappointed. How can you have an intimate dinner party at 2 o’clock in the afternoon? Well, I could not expect my dear friends to walk the streets at night, could I? The great day finally arrived and I happily buzzed my friends up to my 9th floor apartment. After what seemed like hours of waiting and my imagining all kinds of horrible things, I heard my friends in the stairwell descending from the 10th floor.

“You don’t have an elevator button for floor 9” they informed me. It seems, when extending my invitation, I had neglected to tell them to take the “odd” elevator. I was not prepared to be greeted with a group of exhausted faces as I opened the door. Having endured two hours on the LIE or the BQE and another hour circling my block in search of a parking place, my friends needed two rounds of Lithuanian *krupnikas* to recapture their usual jovial moods.

Just as things were calming down and Algis was in the middle of his favorite off-color joke, a horrible scream arose from the bathroom. Everyone assumed that a deviate was surely lurking there. But I knew better. Just as Rūta was powdering her nose — a roach had popped out to check out what’s happening. All able-bodied males rushed to the rescue and shouts of “there he is!” and “there he goes!” in a variety of falsetto pitches reverberated throughout the apartment. Finally a brave fellow captured the monster and flushed it to his watery grave.

These suburbanite friends of mine are mighty strange, I thought. Accustomed to spiders and bugs in their gardens, none of them had ever before been introduced to a Brooklyn roach — a hardy fellow, who, even if one scrubs and scours 24 hours a day, survives and will make its appearance when you least expect it.

Aida and I have lived for more than 10 years in Brooklyn and we both love it. I have never yet made use of my house warming gifts of a police whistle, a large hat pin or the can of Maze. I still receive “well meaning” letters of warning “one of these days your guardian angel will give up on you....!” So far I have never been mugged or robbed. Only once, coming home on the subway from the opera, I thought my number was up as this strange man approached me in the deserted car. But not to worry. It was only a friendly Chinese waiter, who lived in my building, coming home from work. He wanted to share with me some of the Peking duck he was bringing home.

Brooklyn, you are still my side of the tracks!

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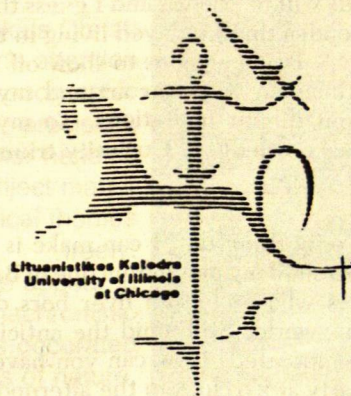
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taming of the shrew

LITHUANIAN STYLE

AN OLD FOLK TALE

There was a father who had three mean daughters, one meaner than other. He married off the first two. When he saw how they quarreled and fought with their husbands, he vowed he would never add to any other man's misery and he would not let his youngest daughter marry.

One day a young man came riding by. "Permit me," he said, "to marry your youngest daughter."

"Never, never, never."

"Please give us your blessings. I promise we will live together like a pair of angels."

At last the father gave in. Some time after the wedding, the new son-in-law was making himself some snuff in preparation for a family get-together. A chicken got in his way. He shouted, "SHTISH: I won't say it a second time!"

Where have you heard of a chicken obeying the first time? Immediately he struck the chicken over the head with his snuff-maker. And that was that.

He handed the chicken to his wife, "Here — pluck it and cook..."

She stared with disbelief. He returned to preparing his snuff. And then a piglet got in his way. "IKSH! I won't say it a second time."

Where have you seen a piglet obeying orders? He struck the piglet over the head with his snuff-maker. And that was that.

Having finished his snuff making, he told his wife to dress in her finest and he dressed in his finest himself. He harnessed his best horse and took along the snuff-maker. The horse reared nervously and began to race..

The husband shouted; "Control yourself! I will not say it a second time."

Where have you seen a horse obey orders like this?

There upon he struck the horse over the head with his snuff-maker and the horse collapsed. They were already near the father-in-law's house. He took off the harness, got back into the wagon and said to his wife, "Go! Pull!"

She got into the harness and pulled,

afraid that he might declare, "I will not tell you a second time."

In the house the three daughters and their husbands feasted and drank until the waters grew hot enough for a sauna to which the daughters went off with their mother. The father said to his sons-in-law, "You're not very lucky with the kind of wives you got. But this man is the unluckiest of all. He married my youngest."

"You're mistaken, father. I can say that my wife is the best of the three. she is obedient. If I were to tell her this minute to run home immediately even though she is naked and wet from the sauna, she would run."

"I don't believe it!"

"Shall I prove it to you?"

The father put 300 rubles on the table: "He whose wife runs home naked from the sauna wins the money."

The oldest son-in-law sent a maid to fetch his wife, and commanded her to hurry home even though she was wet and naked.

"What now?" she scoffed. "Who knows what you will think of next? When I dry off and get dressed, I will go home."

The second son-in-law sent for his wife and gave her orders. She responded, like the first one. "Not until I am ready will I go home."

Then the youngest son-in-law sent for his wife. She came at once, prepared to carry out his orders. She stood dripping wet before the table with a bathing brushwood over her stomach. She was ready to hasten home just as she was...

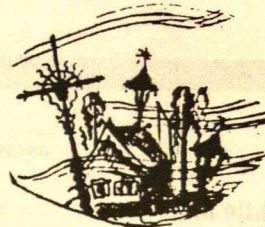
The father gave the son-in-law the 300 rubles and said, "I never dreamed that my daughter would be so obedient."

The son-in-law smiled, "Didn't I promise you, good father, that she and I would live together like a pair of angels!"

(Trans. by dnmj from Dr. Jonas Balys' collection of Lithuanian Folk Tales)

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LITHUANIAN SCOUTING

AND THE PLEASURES OF "KAZIUKO MUGĖ"

Lilė Milukienė

Lithuanian Scouting was founded in 1918 in the city of Vilnius. Scouts instilled Lithuanian young people with love for their beautiful land, language, history, songs, customs, folk arts and crafts, folk dancing, poetry and all that is Lithuanian heritage. Today Lithuanian Scouting exists only in the free world, because in Lithuania it is banned. Lithuanian Scouting is found in Australia, Brazil, England, West Germany, U.S.A. and Canada. It maintains its traditions to guard Lithuanian heritage and to pass on from generation to generation everything that is dear to Lithuanians.

Kaziuko Muge is one of those very old traditions that was revived when Lithuanian refugees emigrated to different countries after World War II. Every year, on or close to St. Casimir's day, we celebrate *Kaziuko Muge*.

This custom began in the 17th century Lithuania in the city of Vilnius. It was celebrated on the Feast of St. Casimir on 3-5 of March, and it was a three day celebration.

In the 18th century it became even bigger and moved into a large marketplace called *Lukiškių aikštė*. Here farmers came from near and far to sell their wares and to take care of necessary business transactions.

In every part of the marketplace there were concentrations of different wares such as woodwork: sleds, carriages, wheels, rakes, handles for axes, sickles, wooden baths, bowls, barrels.

Another area of the market consisted of woven materials: cloth for skirts, blouses, sashes, home spun towels, knit gloves, socks, shawls, caps and sweaters with ornaments of the region from which the farmers came.

There was also weaving and spinning equipment made by specialists. There were tables crowded with

crocks of medicinal herbs that had been picked and dried by the ladies. There were all kinds of seeds and special natural roots and flowers for coloring yarn.

Adding zest to this colorful scene, were carriages festooned with home-made sausages, smoked hams, bacon, home-made cheeses, jars of butter and sour cream covered with cheese cloth. There were loaves of home-bread and cake bread-*ragaišis*, so fresh they seemed still warm from the oven.

There were stands with religious articles and books. There was a merry-go-round for the children. A must-to-buy was the traditional *Kaziuko verba*; a colorful arrangement of dried flowers. There were St. Casimir's hearts created from dough made with honey, with elaborate ornaments; and small bagels hung on washcloth lines tied in circles. For young people there were plays and folk dancing.

During later years, university students used to dress up in costumes and walk around singing folk songs and reciting historical poems and folk narratives.

Today Lithuanian Scouts at *Kaziuko Muge* sell arts and crafts, amber, home made cheese, pumpernickel bread, and honey. They also serve home-made dinners and baked goodies. Children perform in plays and puppet shows and engage in childrens' games. The money that is raised from the sales goes to Scout activities such as camp and leadership training.

Lithuanian Scout meetings and activities take place in Lithuanian parish halls. There R. Catholic and Protestant religious services are held and there parents bring their children to Lithuanian Saturday School after which scout meetings take place. Have you thought of bringing your children to participate in this exciting historical ethnic get-together to enrich their lives?

This year *Kaziuko Muge* will be held:
 — New York — 361 Highland Blvd., Brooklyn, N.Y. March 2; 12:00, Lithuanian Cultural Center
 — Philadelphia, PA. — March 2
 — Boston, MA. at Lithuanian Citizen Club — March 2
 — Hartford, CT. — Holy Trinity Church Hall, 53 Capitol Ave., Hartford, CT — March 9, 11:00 AM

— Worcester, MA, Scouts at Maironis Park in Shrewsbury, MA — March 23, 11:00 AM
 — Washington, D.C. — March 2
 — Cleveland, OH. at Our Lady of Perpetual Help parish hall, 18022 Neff Road. — March 16, 11 AM
 — Detroit, MI — March 2
 — Chicago, IL, Jaunimo Centras - Youth Center, 2345 West 56th

Street, Chicago, IL 60636 — March 2, 11AM
 — Omaha, NE — March 2,
 — Los Angeles, CA. St. Casimir's Church hall, Los Angeles, CA — March 2
 — Toronto, Canada — Resurrection parish, 1011 College Street, Toronto, Ont. — March 2 11 AM
 — Montreal, Canada — March 2





1986

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 Moscow, 2; Vilnius, 10; Leningrad, 2; Helsinki, 2
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14 DAYS LITHUANIA, RUSSIA, AUSTRIA & BAVARIA

TOUR #611 June 11 — June 24 \$1,829
 TOUR #722 July 22 — August 4 \$1,829
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10 TO 17 DAY TOURS WITH 7 DAYS IN LITHUANIA

10 DAYS LITHUANIA & FINLAND

TOUR #421 April 21 — April 30 \$1,389
 TOUR #915 September 18 — September 27 \$1,449
 Itinerary: Vilnius, 7 days; Helsinki 1
 FINNAIR via JFK IT5AY1B020

12 DAYS LITHUANIA, POLAND & GERMANY

TOUR #512 May 12 — May 23 \$1,439
 Itinerary: train, Warsaw to Vilnius; Vilnius, 7 days; train, Vilnius to Warsaw;
 Warsaw, 2; Frankfurt, 1
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14 DAYS LITHUANIA, UKRAINE, RUSSIA & HUNGARY

TOUR #610 June 12 — June 25 \$1,669
 TOUR #708 July 10 — July 23 \$1,669
 TOUR #819 August 21 — September 3 \$1,669
 Itinerary: Kiev, 2 days; Vilnius, 7; Moscow, 1; Budapest, 2
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15 DAYS LITHUANIA, RUSSIA & FINLAND

TOUR #506 May 6 — May 20 \$1,599
 TOUR #603 June 3 — June 17 \$1,849
 TOUR #701 July 1 — July 15 \$1,849
 TOUR #929 September 29 — October 13 \$1,599
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17 DAYS LITHUANIA, LATVIA, POLAND & GERMANY

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 TOUR #617 June 17 — July 3 \$1,799
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MARCH 1, 1986, at 5:30 p.m.

Piano Recital: All Chopin Program

ALDONA KEPALAITĖ

Carnegie Recital Hall, N.Y.C.

THOSE WONDERFUL MEMORIES: LAST SUMMER'S LITHUANIAN COURSE AT CAMP DAINAVA

Last summer, a Lithuanian language course for beginners premiered at the Lithuanian Teachers' Camp in Dainava, Michigan. The course was such an overwhelming success that we are encouraged to organize the same for this year, perhaps adding an advanced level course.

There were several ingredients that made this a successful course. Although the students were a cross-section of young and middle-aged American-Lithuanians, they were all eager to learn. Several of them had visited Lithuania and had experienced how important and beneficial it was to know Lithuanian. In Lithuania they were treated royally as in poet Vaičaitis' words: "*Bet tave meiliai pavaišina, kai tik užėsi į namus, ten tave myli valgydina, kiek tiktai leidžia ištekliai*". But you are treated with such love; if you visit them in their home, they love you and show hospitality as much as their abundance allows.

The instructor for the course was Bronius Krokys, with 26 years of Lithuanian teaching experience. Instructor and students became close friends.

When the students returned to their respective homes they were imbued with a live Lithuanian spirit; they joined Lithuanian parishes, searched out Lithuanian radio programs, and joined the Knights of Lithuania. Some joined Lithuanian folk dance groups.

The teaching method was total immersion: learn the language by talking and using the language you learn. That means: learn a few words every day, but learn them well. And use them in your conversation.

Beside the Lithuanian language course, there was morning exercise (*mankšta*) Lithuanian Mass in the chapel, Lith. singing, folkdances, cooking, zither (*kankles*) crafts group lessons. There was even a prayer group for occupied Lithuania. There were various evening programs such as talent night and camp fire programs. Every one of these programs was in Lithuanian language.

On the first day of Camp, the new students were big-eyed and silent when addressed. On the last day of camp they were eager to answer anyone in Lithuanian.

DOCUMENTING LITHUANIA FOLK HISTORY AT THE UNIVERSITY OF NEW HAMPSHIRE

The Charles Zyloris Trust Fund Committee is supporting a project to copy old photographs depicting Lithuanian individuals, organizations or businesses in New Hampshire with special emphasis on the Nashua area. Gary Samson and John Bardwell of the University of New Hampshire Department of Media Services are providing the photographic services. They will photograph Lithuanian neighborhoods as they presently exist and make environmental portraits of people of Lithuanian descent.

Materials from the project will be housed in the Chandler Ethnic Center, a division of the Nashua Public Library. Copies of the negatives will be added to the Special Collections of the Dimond Library at the University of New Hampshire.

Readers who have photographs that can contribute to a better understanding of the history of New Hampshire's Lithuanian community should contact the Department of Media Services, Dimond Library, Durham; N.H. 03824. (Tel. 603/862-2240). The materials will be copied and returned to you in the same condition that they were received. Photographs depicting work situations, family activities, social activities, stores and businesses, religious programs, homes, children, pets, farm animals and cultural events, are sought for the project collection.

A photographic exhibit will be prepared from the collection. It will be scheduled for showing in Nashua and other communities with significant Lithuanian populations.

Cooking

with Aldona Marcavage

On a cold winter afternoon what can be as heart-warming as a golden kugelis with a dollop of sour cream?

You may have tasted a variety of kugelis prepared by different cooks at some large Lithuanian get-together; then you know there are delicate nuances of flavor, texture and color. Here I give you two recipes, one from *Valgių Gaminimas* printed in Lithuania in 1967 and the second my own version tenderly developed in my own kitchen.

KUGELIS I POTATO PUDDING (from Lithuania)

15-20 large potatoes

1 egg

1 tb animal fat (your choice)

pepper, salt

Grate potatoes quickly, add pepper, salt and egg. Mix. Melt fat in a 9x13 pan. Pour in potatoes and mix. Bake in hot oven one hour until golden on top. Serve with onion fried with bits of bacon, and/or sour cream.

KUGELIS II POTATO PUDDING (my version)

5 lbs potatoes

2 large onions

5 slices bacon diced and fried

3 slices raw bacon for topping

4 large eggs

4 pkgs. MBT chicken broth (dry) or salt and pepper to taste

2 cups hot evaporated milk (more if mix seems too dry)

Grate one onion first into bowl (this keeps potatoes from darkening). Peel and grate potatoes. Strain some of the liquid off — let it set. Use starch that settles to the bottom of bowl. Add beaten eggs, diced/fried bacon bits and the second onion which was diced and lightly fried. Add hot milk, salt and pepper or dry MBT broth. Mix well. Pour into 9x13 pan which has been lightly greased or sprayed with Pam. Place raw bacon strips on top. Bake at 400 degrees for 15 minutes. Reduce heat to 350 degrees and bake 45 minutes longer—or until top is a golden color. Serve hot with dollop of sour cream.

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Seated: J. Urbonas, I. Bublienė; President Algimantas Gečys, D. Valentinaitė, Vice-President Vytautas Volertas, L. Rugienienė. Standing: B. Juodelis, I. Budrys, Dr. V.

Stankus, A. Gureckas, Dr. J. Račkauskas, Rev. V. Dabušis, B. Krokys. (Missing in photo: J. Kojelis, A Bielskus)

Urbonas photo

Newly
Elected
Officers
of the
Lithuanian-
American
Community,
USA, Inc.



Letters to the Editor

Together with our newly elected administrative staff of the Lithuanian American Community, USA, Inc, I extend to you our very sincere thanks for the excellence with which you have been editing BRIDGES. We hope that our family of BRIDGES readers will enjoy

your journalistic talents and dedication for a long time to come. Being aware of the difficult problems inherent in the job of editor, my staff and I will make every effort to be supportive in order to nurture among our Lithuanian American readers the ideals of our *Bendruomenė*.

Algimantas Gečys
President of the Lithuanian American Community, U.S.A., Inc.

Many many thanks for your editorial "Deathless Trees"... We appreciate your thoughts and encouragement for the Endowed Chair of Lithuanian Studies.

at the University of Illinois, Chicago.

In all sincerity I feel that BRIDGES has grown into a very interesting news journal. Wishing you continuing success!

Vytautas Kamantas
President of the
World Lithuanian Community, Inc.

We were most pleasantly surprised by the way you enhanced our Vocation Directory in BRIDGES with your spiritual message and layout. Thank you heartily...

Bishop Paulius Baltakis, O.F.M
Spiritual Leader of Lithuanians
outside Soviet-occupied Lithuania