

La

Bridges

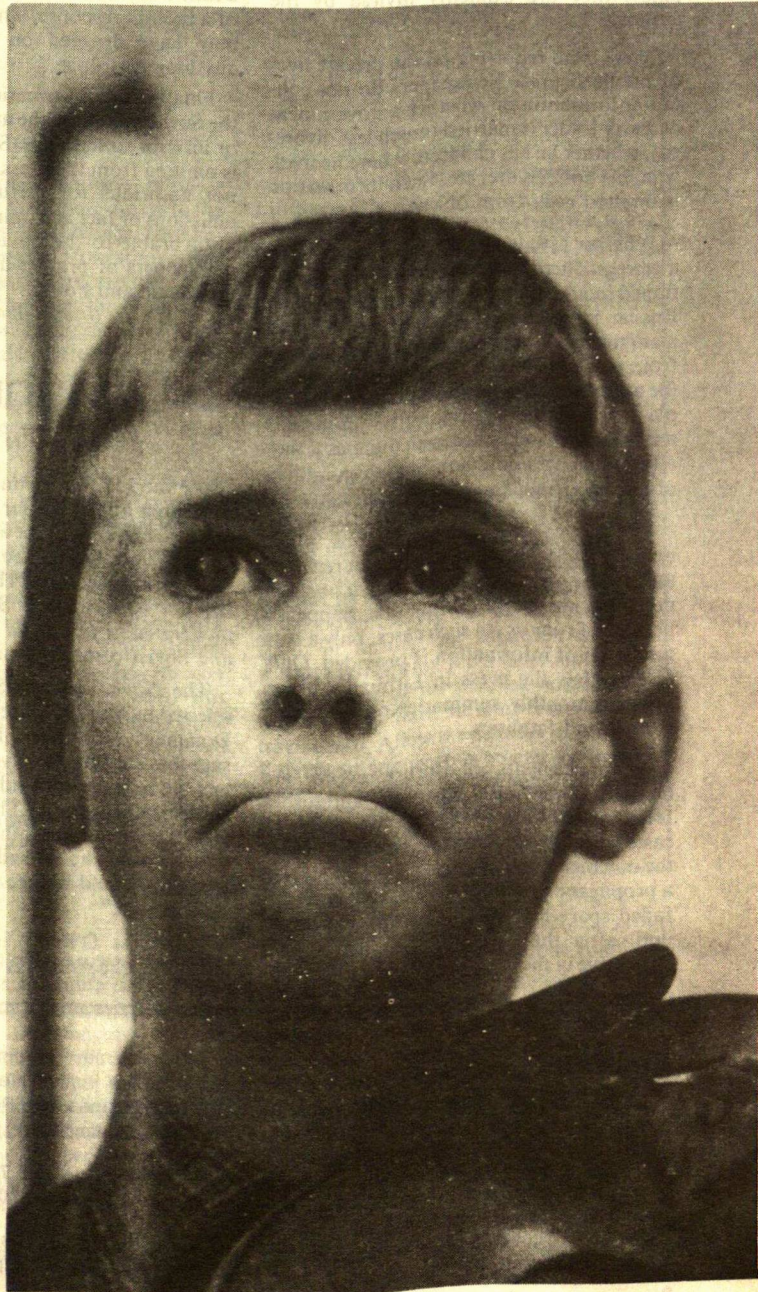
LITHUANIAN - AMERICAN
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YEAR OF FAITH



Fokauskas Photo



Ruikas Photo

THE AGED AND THE YOUNG IN OCCUPIED LITHUANIA

The Silence

IN THE SOVIET PRESS

Newspapers in present-day Lithuania differ from their Western counterparts not only in what they write about and how, but also in what they do not report.

First of all, one will never find in the papers any criticism of governmental policies or of the Party leadership. There are no discussions on possible alternative policies unless they are explicitly invited by the authorities.

There is no reporting on the private lives of public figures. Newspapers do not contain information on whether a government or Party leader is married (much less divorced), whether he has children, where he lives, what his hobbies are, etc. Such information is omitted even from obituaries.

Whether Lithuanian or Russian is used in meetings, factories, or schools is not mentioned in newspaper articles. In cases where Russian is used interchangeably with Lithuanian, the papers do not report on translations from one language to the other. In general, the attitude of newspapers is that Soviet people of different nationalities somehow miraculously understand each other as if they all were using a common language, which, of course, is not the case in Lithuania.

Explosions, fires, train collisions, plane crashes, and other accidents are not reported unless their magnitude is such that it becomes necessary to mention what has happened because of rumors. In such cases, only a bare minimum of information is provided. Only recently has the press in Lithuania begun printing monthly summaries of traffic accidents and fatalities.

Announcements of future events are limited to those cases where the authorities feel that they are in complete control. In cases where foreigners are involved or where the outcome may turn out unfavorably from a propaganda point of view (such as, say, a failed space mission), reporting is delayed until after the event. This is particularly noticeable in the case of visits of Lithuanians

from abroad or visits of Soviet groups in foreign countries. All such visits are reported only after the fact.

Articles without a time frame occur rather frequently in Lithuanian newspapers. This is most likely to happen in items reporting bureaucratic abuses of power, consumer complaints, and various other shortcomings. Since this information is usually published under the heading "Control by the People" and is followed by subsequent reporting of corrective action taken (such as repairs, reprimands, explanation, or even punishment of the negligent officials), the lack of a time frame leaves one with the impression of a prompt response, while in reality things may have dragged on for years before anything was done.

Finally, any information that may make the Soviet system or the authorities look bad or inferior to their non-Soviet counterparts is omitted from the press. While the press is not notorious for factual distortions, its omissions of fact and opinion that may seem unfavorable to the Soviet cause make the newspapers of present-day Lithuania both unreliable and boring.

Z. V. Rekašius
(from "Mind Against the Wall")

Donahue's

SILENCE

About 175 Americans from the Seattle area and a similar number of Soviet citizens exchanged views in a 2-½ hour telecast that linked the two countries by satellite last December. The exchange was entitled "A Citizen's Summit." It was moderated by talk show host Phil Donahue and Soviet commentator Vladimir Posner.

The Soviet and U.S. audiences were selected by Marilyn O'Reilly, a freelancer for Donahue's Multimedia Entertainment. She said that she "tried to avoid the ideologues" and "to balance both sides with people with similar occupations." She was "given complete freedom to speak through an interpreter with anyone she wished in Leningrad and that they would be free to say what was on their minds."

No, Miss O'Reilly is not relating this tongue-in-cheek! She is speaking about this

"freedom" as a matter of fact. We are, dear Reader, in the Twilight Zone, or in an appendix to George Orwell's *1984*. Miss O'Reilly brands as "ideologues" those people in the United States who did not fit into her ideological scheme. Meanwhile, she makes it certain that her Soviet participants represent the official Kremlin ideology. There were no dissenters, no independent religious believers, no genuine representatives of the non-Russian nationalities on her Soviet team. If she did not know that any public criticism of the Soviet policies is punishable by at least three years in the GULAG as "anti-Soviet agitation and propaganda" (Art. 70 of the Penal Code), then she is guilty of unpardonable ignorance. If she knew that, she is guilty of misinformation. In either case, these are not qualities one would expect from those who presume to enlighten the people of the United States about the world.

Equally obnoxious, is Miss O'Reilly's and the show producers' relegation of Jews and Balts to the status of second class citizens. The networks are, of course, free to pick the participants of their shows, to exclude those who stutter or have non-telegenic features. But when a TV program announces itself as "A Citizen's Summit" and then certain groups of citizens are arbitrarily excluded, then something is seriously amiss. What next? Excluding, as "ideologues," American Blacks on shows about South Africa?

Miss O'Reilly and Mr. Donahue ought to realize that what they are doing is neither pretty nor clean. In the Soviet Union, the Jews and the Balts are silenced by the KGB; in the United States they are given the same treatment by the self-appointed "enlighteners" of the American public. The result is a thoroughly sanitized show, which reinforces some of the chief stereotypes of totalitarian propaganda.

Flu

Our Silence

IN A FREE WORLD

In 1967, an excursion of basketball players was organized in Chicago by those in favor of expanded relations with the

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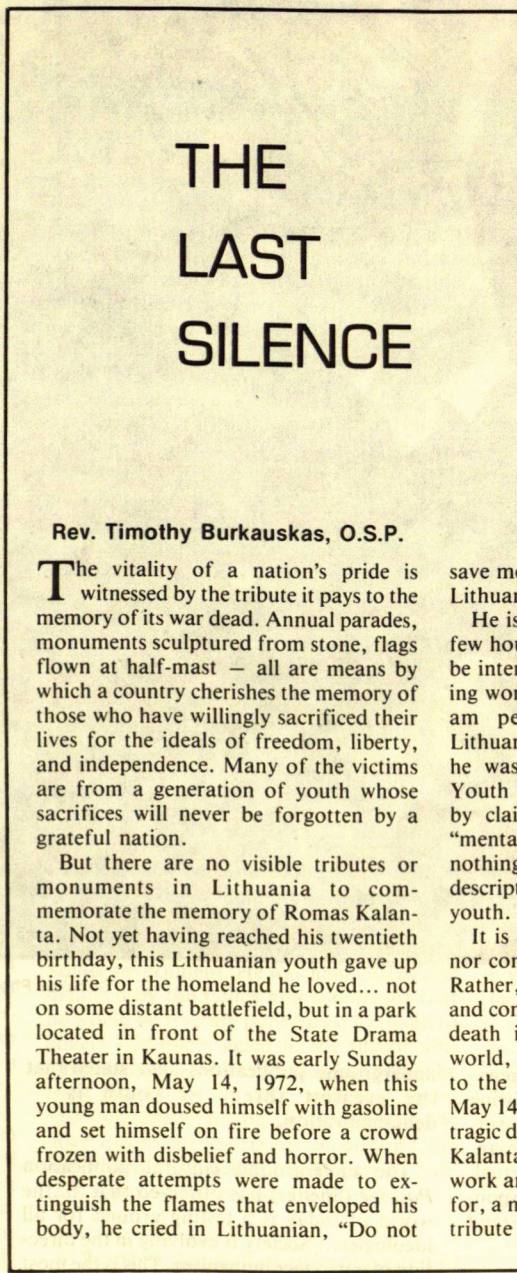
homeland. Its purpose was to tour Lithuania while engaging in the favored sport. The excursion was sponsored by a government agency in Soviet Lithuania in charge of exchanges with Lithuanians living in the West.

An outcry started in the émigré Lithuanian press against the organizers and members of the excursion; indeed, an ever widening split between those in favor of and those against closer relations with Lithuania was becoming apparent. Opposed to ties with Lithuania were ALTa, VLIKas, the older political parties, and some members of the older generation. Major émigré newspapers, ignorant of the exact numbers opposed to contacts with Lithuania and afraid to lose readers, played it safe and aligned themselves solidly behind the opposition.

The main argument advanced by those opposed to ties was that contacts with government agencies of Soviet Lithuania, or organized excursions like that of the basketball players, would cause the U.S. government to abrogate its policy of not recognizing Lithuania's incorporation into the Soviet Union, and further, that the United States would close the Lithuanian legation in Washington, which had kept up its operations after the events of 1940. Of course, the legation was never shut down, and it continued to function after not only the basketball players' excursion but also after many other excursions and contacts with Lithuania.

Those in favor of exchanges were often labeled by the opposition as weak-minded liberals, Communist dupes, and even Communist agents. The opposition, who, though never in the majority, controlled the media and the émigré organizations, were obstinate in their refusal to believe that after Stalin's death things could have changed for the better, that life in Lithuania was more free. They maintained, too, that people traveling to Lithuania, especially the younger ones, were likely to be brainwashed, and would inevitably succumb to Communist ideology.

During the basketball excursion controversy, it became especially pressing for those in favor of closer ties with Lithuania to communicate their views to a larger public. As mentioned, most newspapers were publishing only the views of the opposition. A generation gap had already begun to make its presence felt during the Johnson-Goldwater presidential campaign; however, the solidly pro-Goldwater émigré newspapers were refusing to print dissenting opinions by younger intellectuals educated in the United States. The situation worsened during the late sixties, with anyone who wanted to publish anything that deviated even slightly from the official wisdom of the editors was rejected with the pat statement, "If you want to publish your views, do it in your own



Romas Kalanta

THE LAST SILENCE

Rev. Timothy Burkauskas, O.S.P.

The vitality of a nation's pride is witnessed by the tribute it pays to the memory of its war dead. Annual parades, monuments sculptured from stone, flags flown at half-mast — all are means by which a country cherishes the memory of those who have willingly sacrificed their lives for the ideals of freedom, liberty, and independence. Many of the victims are from a generation of youth whose sacrifices will never be forgotten by a grateful nation.

But there are no visible tributes or monuments in Lithuania to commemorate the memory of Romas Kalanta. Not yet having reached his twentieth birthday, this Lithuanian youth gave up his life for the homeland he loved... not on some distant battlefield, but in a park located in front of the State Drama Theater in Kaunas. It was early Sunday afternoon, May 14, 1972, when this young man doused himself with gasoline and set himself on fire before a crowd frozen with disbelief and horror. When desperate attempts were made to extinguish the flames that enveloped his body, he cried in Lithuanian, "Do not

save me, I am dying for the freedom of Lithuania!"

He is reported to have survived but a few hours in the hospital. He refused to be interrogated by the officials. His dying words echoed his heroic sacrifice: "I am perishing for the freedom of Lithuania." The state authorities, though he was a member of the Communist Youth Organization, denounced his act by claiming that Romas Kalanta was "mentally ill", despite the fact that nothing in his life warranted such a description of this intelligent and popular youth.

It is not our place to either condemn nor condone his act of self-immolation. Rather, let his dying cries reach our ears and consciences. He was successful by his death in turning the attention of the world, even if only for a brief moment, to the plight of his beloved homeland. May 14th will mark the anniversary of his tragic death. Allow the memory of Romas Kalanta to stir us to a greater desire to work and sacrifice for the nation he died for, a nation which allows him no public tribute - Lithuania!

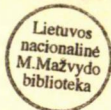
newspaper."

What was needed, clearly, was a publication that would print dissenting views. Therefore, in 1968, a group of like-minded individuals in Chicago founded the monthly *Akiračiai*, with people of different ages and ideological views as its editors and contributors — a thing unheard of before. Thus, contributing to the same publication, one found Vincas Rastenis, a newspaperman and former high official of the Tautininkai, the party that had ruled Lithuania for the last fourteen years of its independent life, and Leonardas Dambriunas, a linguist belonging

to the Lithuanian Front, a Catholic group opposed to what the Tautininkai stood for.

As the split regarding closer ties with Lithuania deepened, former political party affiliations and ideological differences lost much of their meaning. Only two parties remained: those in favor of closer relations with Lithuania and those opposed to them. In its first issues *Akiraciai* declared itself open to all opinions, and in the long run the monthly became a publication expressing unorthodox views, critical of many facets of émigré life.

Baltic Forum



Ginte Damusis

DEHUMANIZATION

Our Young People In Their Own Country



Straukas Photo

“Alma Mater,” an underground news-letter in Lithuania, advised during the 400 year anniversary of Vilnius University: “Every conscientious Lithuanian, especially one who seeks to be an intellectual, must feel an active concern and great responsibility for our country. No one must stand on the sidelines...”

Now let us consider today's Lithuanian youth who do not stand on the sidelines, who are in step with the times, who do seek the ideals of goodness, beauty and truth. However, we must not make the mistake of supposing that all the youth of Lithuania is consciously and actively striving to change their environment. In this respect their situation is like that of Lithuanians here in exile — a large percentage of young people remain ambivalent, indifferent or apathetic.

We are aware that Russification, atheistic indoctrination, alcoholism and other manifestations of Soviet life threaten the existence of the Lithuanian nation. But several

underground publications have stated that the greatest threat to youth is — dehumanization.

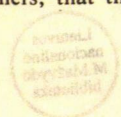
The underground cultural publication *Pastoge* (Shelter) has observed that “...the world of today is a testing ground for all ideologies... Society is evolving in the direction of a stronger humanism. This is the most telling characteristic in historical evolution. And humanism is not compatible with coercion which dehumanizes a person only because his beliefs are different...”

So it is remarkable that those who were born and raised in Lithuania, who withstood the cruelest terrors of totalitarianism, vow with their whole being to fight against coercion, lies and hypocrisy, and to search for truth and justice.

The youth of Lithuania is concerned that liberty of conscience is squelched by the State, that people are discriminated against and persecuted for their beliefs, that the

Soviet government tries to maintain authority through fear and silence, that the Soviets say truth is libel, and lies are truth. These actions by the government are painful to youth and that is why they seek something better. Their desire for freedom and light becomes uncontrollable and manifests itself in such ways:—

1. In Tytuvėnai, groups of youths appear, mostly 14-20 years of age. In church, Mass is sung in Latin by a Latvian choir. The young people in church make the prayer responses clearly and in unison. The next day they quickly gather and march towards the Shrine of Šiluva. Flowers bloom in their hands, fingers are entwined with rosaries. This is a march of penance for sins, a march in support of temperance in the nation, a march for the resurrection of youth. The town's authorities shout for them to disperse, but the words of prayer drown out the loudspeakers.
2. The police forces have implemented well-



planned strategy measures against Lithuanian and Latvian ethnographers. Searches were carried out, people taken away for questioning. The most active were forced to sign promises that "in the future they would not take part in independent ethnographic research." The younger ones were forced to cooperate with the secret police. Vidmantas Povilonis was arrested and sentenced to two years for belonging to an underground organization which informed the public of the State's Criminal actions against the Lithuanian nation, for possessing and disseminating forbidden literature, for preparing the underground publication *Naujas Varpas* (The New Bell) and spreading denunciations on the occasion of February 16, Lithuania's Independence Day.

3. Four youths, among them Algirdas Masiulionis and Vytautas Bogušis, were expelled from Vilnius Vienuolio Middle School for their religious and nationalistic views. On several occasions they had been taken into custody and threatened that they would be drafted into the army and would have no chances of any higher education. V. Bogušis was in fact given a reference such that he would not be admitted to any advanced learning institution.

4. A brave band of four young men signed a protest against renewed military conscription to Russia, because there they would not be able to carry out their religious obligations, and they demanded to be allowed to serve their term of military duty in Lithuania. Andrius Tučkus, having successfully passed the examinations to the College of Mathematics Mechanics at Vilnius University, was denied entrance. An official reason was not given but the dean let it be known that he had received "information from above." Tučkus later tried to attend Technical School 31 but here too "information from above" was received and he was expelled after several days. The assistant director gave as reason for expulsion that Tučkus' application had been lost. Several years later, he enrolled in Vilnius University to study psychology, but after a year was expelled for "actions and views not compatible with the morals of a Soviet student, for copying libelous documents, for anti-Soviet activity, and for improper behavior during the trial of Sasnauskas and Terleckas" at which he had greeted the accused as a friend.

5. Julius Sasnauskas wrote an open letter to the Vice-Secretary of the Lithuanian Communist party to protest the restrictions at visiting Rasai Cemetery on All Soul's Day. Because he had lit candles in honor of Lithuania's war heroes, he was photographed and questioned by the secret police. Later

he was sentenced for participating in the underground press.

6. Dalia Tamutyte was pressured by the secret police to cooperate with them. They questioned her about the activities of the Eucharist brethren and asked if she knew any dissidents. She was told that she was associating with very bad characters and threats were made that she would not be allowed to visit relatives outside Lithuania and that she would have difficulties with her job. At the same time she was reminded not to make known this "chat" so that Vatican radio would not find out.

7. The cleric Aloyzas Volskie was expelled from the seminary by the government because during a rally he failed to show proper respect for the Soviet anthem, because he greeted reactionary priests and organized secret discussion groups in the seminary.

8. There is no shortage of vocations among the Lithuanian youth but Lithuania does in fact lack priests. This is because the Department of Religious Affairs limits the number of clerics and frequently disallows the very best candidates.

The late Virgilijus Jaugelis was refused six years in a row. He entered the underground seminary for the priesthood, made his monk's vows, but unfortunately a few years later died of cancer. In 1972 Jaugelis was one of the most active in collecting 17,000 signatures for the Catholic petition to the U.N. demanding religious freedom from the Soviet government. He was handcuffed and detained by the police and threatened that he would be severely punished if he dared to collect signatures again in the future. But Virgilijus did dare — in Santaikos parish he went from door to door, collected about 1500 signatures to the petition asking the government not to prevent the bishop from appointing a pastor for that parish. Santaikos parish swiftly got its pastor.

9. Romas Kalanta chose to burn himself to death in Kaunas on May 14, 1972 to protest the lack of freedom. This event triggered nationalistic demonstrations by youths in Kaunas. The army and national guard quickly put down the demonstrations, but to the chagrin of the government authorities, it was found that freedom was desired not only by priests, but also by "their own" — among those arrested were communist youths, born and raised in the era of communist rule.

10. A lesser known incident but equally shocking was the self-immolation of Antanas Kalinauskas in 1976. He was inspired by the self-sacrifice of Romas Kalanta and was

motivated by religion and patriotism. He ran away from the Soviet army, saying he would not serve the oppressors. Talked into returning, he went back to the army barracks where he poured gasoline on himself and cried out: "Look how a Lithuanian patriot burns! For Lithuania, for freedom, for God! You I will not serve."

11. Lintaras Kazakevičius was arrested because he signed a Baltic memorandum denouncing the consequences of the Molotov — Ribentrop pact. He was held for a time in a psychiatric hospital because he had signed a protest against the arrests of Ragaišius, Terleckas and Sasnauskas for protesting the denial of human and national rights in the Soviet Union. Later when he married a Belgian citizen, he was allowed to emigrate to Belgium.

12. Petras Cidzikas was also committed to a psychiatric hospital — not for therapeutic treatment but for torture with various dangerous drugs, because he had tried to attend the open trials of V. Skuodis, G. Iešmantas and P. Pečeliunas. He was charged with disturbing the peace, and biting a policeman's hand.

While Cidzikas was still studying law at Vilnius University, he was arrested and charged with anti-Soviet activity (he gave other students the *Chronicles of the Lithuanian Catholic Church* to read). He was forcibly committed to the psychiatric hospital.

Upon returning, he got a menial warehouse job but was continuously persecuted. The KGB would get him up nights and his relatives were harassed. He had to report to a psychiatrist once a month.



V. KALANTA

Josef Dwala

They Refused to Be Silent

THE OLYMPICS LAWSUIT

At the opening day ceremonies of the 1984 Summer Olympics Games, the LAOOC (Los Angeles Olympic Organizing Committee) refused to permit three Baltic American dance groups to participate in the entertainment portion of the ceremonies.

Over 2,000 ethnic Americans in their folk costumes, after weeks of preparation with much hard work, marched into the Los Angeles Memorial Coliseum and were denied the privilege of presenting the dances of their Lithuanian, Latvian and Estonian heritage. All this - in the free world of our U.S.A.

A lawsuit ensued. The LAOOC and the Baltic American dance groups (Spinduly, Perkonitis and Kvikasukas) have now settled the lawsuit, neither side conceding the correctness of the other's position. The LAOOC graciously complimented the dance groups on the pride they displayed in their heritage and acknowledged the contributions made to American life by persons of Latvian, Estonian and Lithuanian heritage. Each side will bear its own court costs and attorney's fees.

The attorney for the dance groups, Jack Treiman, commented: "The opinion of the court of appeal was well reasoned. The court assumed that the dance groups demanded participation in the opening ceremonies as representatives of Estonia, Latvia, and Lithuania. This was not the case. This would have been one of the grounds for requesting reconsideration and the taking of further appeals."

The joint statement by the LAOOC and the dance groups concerning settlement of the case concludes with the statement: "Each party joins with the other in the wish that the Olympic movement shall henceforth be governed by a spirit of universal brotherhood and sportsmanship."

The Lithuanian World Community, Inc. contributed \$500 to the lawsuit.

YEVTUSHENKO SPEAKS UP

The challenging speech by the Soviet Russian writer Yevgeni Yevtushenko at the Russian Writers' Association meeting last December, in Moscow, has had a considerable impact on Lithuanian writers of all persuasions. The impact was heightened by the fact that the lies, distortion of history, and the privileges of the New Class that are endemic to Soviet society, were condemned not by some religious dissenter or a "bourgeois nationalist," but by an obedient Leninist and an aristocrat of the nomenclature, who, since his young, stormy days, has not distinguished himself for

courage or principled behavior. The stormy applause that greeted his speech added to the impact.

Of special significance for the Lithuanian writers were the following words of Yevtushenko: "We also do not have the right to be silent that... the precious agricultural wisdom of many peasants, undeservedly branded as *kulaks*, was being crushed underfoot." A whole school of Lithuanian party writers (Avyzius, Baltusis, Bubnys, Sluckis, and others) earned official fame and fortune with their epic "kolkhoz novels," praising the forcible collectivization of the Lithuanian agriculture. The Lithuanian farmers torn from their native soil by NKVD deportation squads and left to die in the Far North are treated in these novels like Jews during the Nazi era. Just as the Nazis marked them with the yellow star of David, the party authors branded Lithuanian farmers by burning the dreaded name "kulak" on their foreheads. These spinners of kolkhoz-polyanna legends must have felt a chill down their spines, as they listened to Yevtushenko's words. For so many years they have been obediently apologizing for a terror imposed by a foreign system, and now they hear a condemnation of enforced agricultural collectivization from the very center of the empire and from the lips of a Russian writer noted for his loyalty to the regime!

Yevtushenko's speech provided an additional source of embarrassment. The Party bosses of Lithuanian literature have been telling for many years to their own people and foreign guests (such as the American writers who visited Vilnius in November 1985), that there is no such thing as censorship in Lithuania and in the entire Soviet Union. And now Yevtushenko bluntly declared that party censors had banned a film by *A. German* and are still forbidding the publication of *A. Platonov's* novels.

In 1972, one of the outstanding Lithuanian theatre directors, Jonas Jurašas publicly denounced censorship and hypocrisy in Lithuanian culture. For this, he was dismissed from his job, compelled to leave the country, and is still a target of party hacks today. If Yevtushenko is right about the writers' duty "not to conceal anything and to remain silent about nothing," will the official literary magazine now publish his open letter, which it received back in 1972, about the profound harm of censorship?

In his speech, Yevtushenko also demanded the removal of the unwritten ban against a more open and objective treatment of the Bolshevik Revolution, Stalin and even Lenin.

Elta

VOICES IN POLITICS

As we go to press, we are informed that, on the political scene in Illinois, numerous Lithuanians are listed on the ballot for the March Primary Election. The Republican side has seven candidates:

Casimir G. Oksas of Chicago for Congress.

Anton J. Valukas of Palatine for Judge of the Cook County Circuit Court (outside the city of Chicago).

George E. Brazitis of Olney for Judge of the Circuit Court in the Second Judicial Circuit, Richland County.

Paul J. Jankauskas of Evergreen Park for Illinois State Representative in the 29th Representative District.

Anne S. Zickus of Palos Hills for Illinois State Representative in the 47th Representative District.

Anatole Milunas of Downers Grove for Precinct Committeeman of Downers Grove Township in DuPage County.

Don W. Adams (Adomaitis) of Springfield for State Central Committeeman in the 20th Congressional District.

On the Democrat side there is Frank D. Savickas of Chicago for Illinois State Senator in the 15th Legislative District.

Since Savickas doesn't have an opponent in the Primary Election, he doesn't need any votes except his own to win that contest.

Anatole Milunas was recently commended by the Illinois Senate for his many varied achievements through the years. He was chairman of the Lithuanian American Republican National Federation from 1979 to 1985 and became the president of the Republican State Nationalities Council of Illinois last year.

FROM THE UNDERGROUND

The samizdat *Aušra* (The Dawn) publish a revealing article "Our Young Men Are Dying in Afghanistan," which was accompanied by letters sent by Lithuanians serving in Afghanistan. The article stated: "For years now, Lithuanian blood has been shed in Afghanistan. Forced to participate in this war, there are also representatives of other nations: Ukrainians, Estonians, Latvians. Oppressed themselves, they are also being forced to obey the brutal orders of Russian officers to spill their own blood and that of the Afghans."

Aušra described how "more and more tragic news is reaching us about Lithuanians who have fallen in Afghanistan. The dead are brought in zinc-coated coffins and buried secretly. Mothers are not allowed to see their fallen sons." Often, even if they succeed in opening a coffin, "they find a soldier's service cap and a handful of sand in it." *Aušra* also described how funerals are turned into protests "against oppression and that sort of politics that compels our brothers to die for the interest of strangers."

Sculptor

L. Sepka's

modern day

presentation

of St. George

slaying the dragon

and rescuing

the Princess

(Symbolically-

Lithuania?)



St. George's— A Day for Easter Eggs and Sorcery

Antanas Tamošaitis

Country dwellers in Lithuania decorated Easter eggs not only at Easter, but also for St. George's Day.

Because it was on St. George's Day that the animals left the barn to graze in fields, peasants believed St. George was the patron of livestock. It must be remembered that St. George had his faithful servants—the wolves who were under his command. This is why people brought offerings, usually colored eggs to church on St. George's Day. They were requesting that the wolves in his keeping not slay their sheep.

St. George's Day is the first time in the year that animals are taken out to pasture in woods or meadows. Since raising livestock was their means of livelihood, this was a significant and important event for the peasants. In allowing the animals to range freely in field and forest, the farmer was exposing them to sickness, wolves, witches' spells, potential loss of their milk-giving capacity or becoming barren. For this reason, on the occasion of leading their animals out of the barn, the farmer sought to protect them from all such evil by using charms or magical rituals.

According to old sayings, spirits live under the threshold and must be sacrificed to them in order to protect the animals. This offering was one white and one colored or patterned Easter egg. The two Easter eggs were buried under the barn entrance. When the animals had crossed the threshold, one egg was given to the beggar, the other to the shepherd (*Varena*). The manner in which the eggs were placed under the threshold or buried in manure varied from one region of Lithuania to the next. In some parts, after the shepherds had eaten the eggs, the shell was crushed and mixed with the animal feed or grass (*Liškiava*). In another case, "To ensure that fowl be protected against hawks and crows,

one took an egg laid on St. George's Day, burned the shell and fumigated the birds with this smoke."

In former times, there were also superstitions connected with water. "When the shepherd brought the flock home for the first time, he was drenched with water and given an Easter egg to eat (*Utena*)." Many religious ceremonies, both modern and primitive, require the use of smoke, fire and water.

On St. George's (the animal feast day), village youths tended horses in fields or woods. Some were called "night-tenders" or "horse-tenders". When they were taking out the horses at night, the housekeeper would pack them an egg or an Easter egg to eat. Sometimes these night-keepers banded together to organize egg feasts, to exchange eggs or to use them in games. One farmer related the following incident to me: "When there was feasting going on, the horse-tenders were often joined by tenders from other villages who brought their eggs to trade. On one occasion, one of the newcomers had an unfamiliar face. He looked like a nobleman. He had the loveliest eggs and everyone was eager to trade with him. Just before midnight, everyone noticed that one of the 'nobleman's' legs was like that of a normal human, while the other resembled a horse's hoof. Glancing at his face, they noticed that his nose had only one nostril, and at the stroke of midnight when the cock crowed, he gave a sharp whistle and vanished in the depths of the forest. All the horse-herds put their hands in their pockets to make sure that they still had their eggs. They were all astonished to find that their Easter eggs had turned to horse manure (*Merkine*)." Other stories in the same vein tell of tobacco boxes being exchanged instead of eggs.

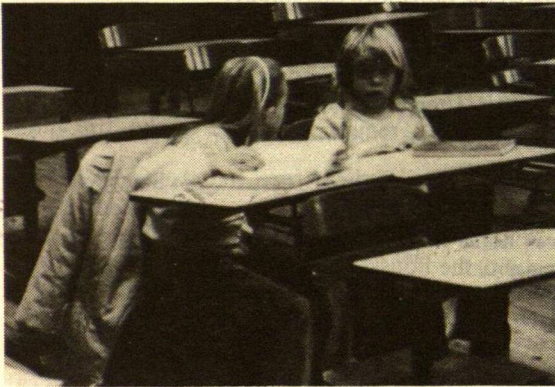
(From Mr. Tamošaitis' book, "Lithuania Easter Eggs".)

It's Saturday Morning in U.S.A.

It's time for Lithuanian School -



a time to share with Lithuanian friends

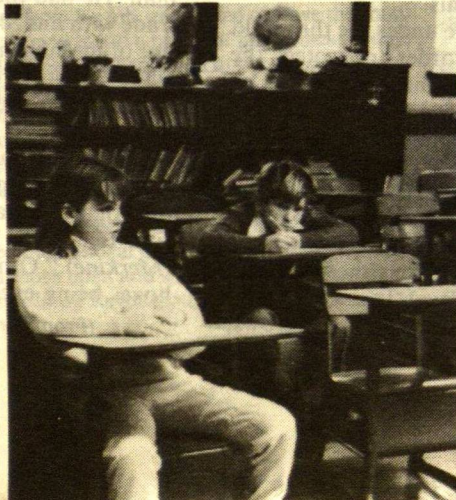


It's Every Day in Occupied Lithuania



Uniformed
pupils
assemble
to learn Russian
and absorb atheism.

a time to listen and to learn



a time for our language
and our faith

Photos by Victoria Azuolas
at Maironis School, N.Y.

Why Youth Moves Away from Religion in the United States

Inga Nelsas

These days we frequently hear that many young people do not attend church and have no interest in religion. This causes quarrels, arguments and misunderstandings between parents and their children. We are all aware that times are changing and people's outlooks are also different. It seems to me that there are four main reasons why children are getting away from religion. They are: the family, the church, the school and friends, and the social environment.

The family is the first educator of the child and that is why the child's spiritual development depends on the family environment. When born into a religious family, the child appropriates religious practices from his earliest days. If in the family there is no strong faith together with parental examples, religion remains a superficial habit. When parents do not talk to their children about religion or share with them their spiritual experiences, children do not fully experience the feeling of brotherly love and do not develop strong moral values so that later on when doubts arise they more quickly turn away from God.

The church is another reason why youth moves away from religion. There are young people who, despite attending church services weekly, do not attend to the sermons and are totally opposed to religious practice. Why? Often young people do not know any priests or religious persons. It also seems that priests for some reason do not attempt to associate with youth, so that young people feel like strangers and cannot share their problems and doubts with them.

Young people feel disillusioned when they find out that priests or nuns are abandoning their calling. Moreover, many youths think that the Church is not necessary in order to worship God and they scoff at all outward rituals. Priests do not spend enough time with the young members of their parish.

Youths think that their sermons are boring, that everything is directed towards the past and not to the present or future.

I have noticed what influence friends of the same age have on a young person. Eight hours a day are spent in school with the same group of individuals, and conversations frequently turn to religion. If one is not strong, then peer pressure can affect one's whole outlook on religion. If a youth does not have self-confidence and wants to adapt himself to his friends, and they scoff at religion, then that is how the distancing from religion begins.

Those who attend Catholic schools are given a better education, but often even here young people begin to get away from religion because they feel there are too many requirements and too strict discipline. They know that in the public schools there are very few requirements and one can do as one chooses, to be religious, or not. Then the student in the Catholic school begins to rebel--even though he still attends church, within himself he feels that to him religion is only a meaningless obligation.

The social environment also has a great influence. Bad films, music and books and anti-religious propaganda have an insidious effect in raising many doubts. Present day life in America is very fast-paced--it is full of all kinds of diversions. When a youth has too much of everything, he forgets that which gave him everything--God. When he does not appreciate God's grace, then he is ruled by materialism; religion is just a bother to him. Christianity becomes something unnecessary, and the youth deviates even further from religion. Cars, money, clothes and other material possessions replace for him both love and religion, and good deeds. When he has everything, he forgets the Creator, and does not feel that he must be grateful for everything that he has. The youth strays even further and religion seems to him unnecessary, outmoded, obsolete.



It is very difficult these days for youth to grow and mature while retaining their faith and customs. Adults often do not understand this. They explain that things were much more difficult in their day. Maybe they did not have all the conveniences, maybe everyday life was harder for them; however, they did not have such great temptations as young people have today.

Maybe when today's youth matures, it will return to God, and to the Church. Maybe speaking openly and discussing more about these issues will bring about useful changes, which will be acceptable to both youth and adults. Disappointments are everywhere; but going forward one step at a time, maybe we will see the situation improve.

*(Translated by Victoria Azuolas
Courtesy of Laiškai Lietuviams)*



Vytautas the Great
by V. Kasuba

THE POLITICS OF RELIGION

Albert Cizauskas

So seldom in the history of Christianity has a people been so victimized by other Christians as the Lithuanians. The various pseudo-religious orders of German knights, the most notorious of whom were the Knights of the Cross (also known as the Teutonic Knights), were no better than marauders masquerading under the banner of Christianity. Their "crusade" was first directed against the old Prussians and Letts, related branches of the Baltic Aistian peoples. Because the conversion of these pagans would have meant the end of their crusade, they instead ravaged the lands, massacred the inhabitants and subjugated the survivors, all for material gain. Then they turned east and south, toward the Lithuanians, the major branch of the Aistian race.

Here they met determined resistance from the very start, a resistance that equalled the ferocity of the invaders. Contrary to their experience with the Prussians and Letts, the Knights were unable to establish any lasting inroads in the Lithuanian lands. After two centuries of bitter warfare, the might of the Teutonic Knights was broken in one of history's decisive battles near Tannenburg in 1410. The victors were Vytautas, the Grand Duke of Lithuania and his first cousin, Jogaila, the Lithuanian King of Poland. Had it not been for Tannenburg, all of eastern Europe up to the borders of Russia and beyond might have been Germanized.

The First King of Lithuania

It is not surprising that the earliest memories of Christianity among the Lithuanians are those of bloodshed. What is surprising is that, even in the midst of all this carnage,

the seeds of Christianity were sown and took root. The first great leader of the Lithuanians, Mindaugas, united the various factions of his people in order to repel enemies from both sides, the Roman Christian Knights from the West and the Orthodox Christians and Tartars from the East. Noted for his political acumen, Mindaugas also understood that there was only one way to deny the Knights their pretended excuse for a "crusade" and, at the same time, to receive the recognition of the West for himself and his people. He decided to accept Christianity.

In 1251, Mindaugas, his wife Martha, several of his sons and members of his court were baptized. The Pope, Innocent IV, thereupon sanctioned the coronation of Mindaugas as the first king of the Lithuanians, a prerequisite for royal legitimacy in those days. The beginning of Christianity in Lithuania thus was the result of an independent act of a Lithuanian who became his country's first and only king. The Pope also decreed the establishment of an ecclesiastical province of Lithuania to be headed by the priest who had instructed and baptized Mindaugas, a German cleric appropriately named "Christian."

The conversion of King Mindaugas was unfortunately only a false spring for Christianity because of the continued depredations of the Knights against the Lithuanians and their brothers in Prussia and present-day Latvia. Some historical sources even believe that Mindaugas might have reverted to paganism. It is a fact, however, that Lithuania remained a pagan land, the last in Europe, surrounded by hostile Christians intent on annihilating it in the name of the cross.

Pagans No Longer

The next great leader of the Lithuanians, Gediminas, lived in the first half of the 14th century. He too was interested in Christianity but his interest was also thwarted by the unrelenting aggression of Christian warriors. Gediminas founded an illustrious dynasty which gave Lithuania its mightiest ruler, Vytautas, and Poland its royal family which reigned over Lithuania and Poland with distinction for two centuries. It was through his grandson, Jogaila, that Lithuania finally and irrevocably became a Christian nation.

Before that happened, the introduction of Christianity continued to be delayed by the rapacity of Christianity's militant representatives. Gediminas had two outstanding sons, Algirdas and Kestutis, who ruled Lithuania jointly and effectively for over 30 years. Both managed to keep the Teutonic invaders at bay and at the same time overran most of present-day Russia and the Ukraine, thrice marching up to the very gates of the Kremlin itself, and unlike Napoleon and Hitler centuries later, returning as victors. Such is the irony of history that the Lithuanian leaders did not then destroy the growing power of a state that eventually destroyed Lithuania.

Both Algirdas and Kestutis sensed the inevitability of Christianity and apparently were prepared for reasons of political and military expediency to consider accepting it. At one point they cleverly put the Knights' pretensions to a public test. They would accept Christianity for their subjects, provided the Knights would surrender their hold over the kinsmen of the Lithuanians, the old Prussians and Letts. This the Knights refused to do, proving once more their interest was one of aggrandizement rather than conversion.

Events now became complex and even nasty, marked by personal rivalries and betrayals. We need to keep in mind that the principal motivation at that time for rulers was dynastic and personal power rather than nationalism as we know it today. This fact makes more remarkable the selfless co-rule of the two brothers. All this changed after the death of Algirdas. Jogaila deliberately courted the support of Lithuania's enemies, the Knights, in consolidating his control over Lithuania even while Kestutis was fighting them. A brief power struggle ensued and Kestutis emerged as the supreme ruler over the Grand Duchy. Jogaila, however, with the help of the Knights and an act of trickery, lured Kestutis and his son, Vytautas, into a trap. Both were imprisoned and, in a short time, the uncle was murdered but Vytautas managed to escape.

The mere recital of this double-dealing reminds one of Shakespeare's historical tragedies. The Teutons immediately double-crossed Jogaila whom they had assisted in double-crossing Kestutis and Vytautas. They gave refuge to Vytautas and sought to use him as the wedge in cracking hitherto invincible Lithuania. Vytautas, anxious to avenge his father's death and recover his patrimony, accepted their help and allowed himself to be baptized. He then invaded Lithuania with the Knights at his side but Jogaila, sensing this new threat to his rule, deftly changed course once more. He now made overtures to Vytautas which the latter, perhaps sur-

prisingly, accepted. The two cousins were reconciled and now presented a united front against the Teutons which culminated in the battle of Tannenburg.

In the meantime, Polish envoys offered the crown to Jogaila on condition that he marry their 12-year old queen, Jadwiga, and also Christianize the Lithuanian people. They hoped thereby to bind the much larger and stronger Grand Duchy of Lithuania to their own exposed Kingdom, probably foreseeing that the Grand Duchy would inevitably become Christian and its Grand Dukes kings as Mindaugas had been. Such a country could indeed pose a threat to the Polish nation. An alliance with Lithuania, then the leading military power in central and eastern Europe, would also provide Poland with security against the ever-present German menace.

Jogaila, an ambitious opportunist, readily agreed. He was only too willing to act on the same principle with which a later king accepted the throne of France: a crown is well worth a Mass. He was baptized at Cracow on February 14, 1386, whose 600th anniversary we commemorate this year. It was not until a year later, however, that Vytautas, already a Christian, accompanied Jogaila on a fascinating mission throughout Lithuania personally to see to the baptism of the people. In those days, it should be recalled, a country's religion followed that of its ruler according to the old formula, "Cuius regio, eius religio."

Jogaila and Vytautas were assisted by Franciscans who had obtained a foothold in Vilnius during the reign of Mindaugas. Jogaila apparently took his baptismal vows seriously because he sponsored the erection of the Cathedral of Vilnius and the foundation of seven parochial districts throughout Lithuania.

An Almost King

As the aftermath of this historic event, Vytautas was eventually recognized as the de jure Grand Duke of Lithuania but the Poles insisted that upon his death the Grand Ducal rights would revert to Jogaila and his successors. Vytautas, who became Lithuania's most beloved and powerful ruler, sought in later life to be crowned king. Despite the worried protests of the Poles, his right to the Lithuanian throne was recognized by the Christian West, including the Holy Roman Emperor. The Poles even went so far as to intercept the Emperor's envoys who were bearing the crown. The date of the coronation was postponed but Vytautas died, under circumstances never satisfactorily explained, before his ambition could be realized. As a result, the Grand Duchy of Lithuania remained tied to the troubling alliance with the Kingdom of Poland until the end of the 18th century.

The Germans had tried to "convert" the pagan Lithuanians with fire and sword for over two centuries, but it was the Poles who did it with the promise of a royal crown.

(A later installment will deal with the Church in Lithuania after Jogaila, where, despite its political origins, Christianity developed into a spiritually robust faith that has withstood the shocks of Polonization, Russification and atheistic Communism.)

THE GREAT UNREST

Dr. Pr. Gaidamavičius

WHAT DOES "FAITH CONSCIOUSNESS" MEAN?

Humanity, ever since its creation, has been troubled with unrest. It is forever searching for truth, fighting for freedom, hungry for material and spiritual goods, looking for "more perfect" beauty, for immortal values. We might say, man's life is nothing else than an endless quest, which comprises every hour of his existence. In the depths of his

soul lies a mysterious impulse, which does not allow him to be satisfied with the earth alone but urges him towards higher fullness and meaning of life.

The human being experiences such unrest in his thinking, his volition, his creative activity — in main aspects of his existence. This manifold unrest, which is, in day-to-day life, very often quite con-

fused and seemingly without direction, in fact is nothing else than an endless quest for God.

Basically, all human unrest has its source in human nature which, in its incompleteness, strives to reach the fulfillment, possible only in union with God through the transfiguration of human nature.

THE UNIVERSAL BRIDGE UNITING US

Dr. Jack J. Stukas, Professor of Marketing and International Business at Seton Hall University, and his wife Loretta were recently honored by Pope John Paul II, for their contributions to the Catholic Church through their work in the Lithuanian-American Catholic Community, especially the Knights of Lithuania, a national religious and cultural organization of American Catholics of Lithuanian descent.

Dr. Stukas was invested in the distinguished knighthood of the Papal Order of St. Sylvester, for over 40 years of broadcasting Lithuanian Radio Programs and through them spreading religious and cultural awareness. He has produced and announced Lithuanian cultural radio programs on Seton Hall's WSOU for over 20 years.

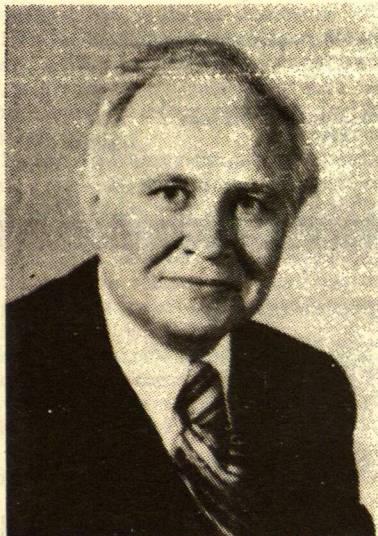
Mrs. Stukas received the "Pro Ecclesia Et Pontifice" (for the Church and the Pontificate) medal for her accomplishments in the Lithuanian Catholic Community and for her work and leadership in the Knights of Lithuania. Dr. and Mrs. Stukas have both served four years as National Presidents of the organization and are Honorary Members.

The awards were officially conferred on Dec. 15, 1985, by His Excellency, Bishop Paul Baltakis, OFM, at Holy Trinity Lithuanian R.C. Church, Newark, at the 12:00 Mass. The homily was rendered by Msgr. Algimantas Bartkus, rector of the Pontifical Lithuanian College of St. Casimir, in Rome.



Bishop Paul Baltakis, OFM, with Dr. and Mrs. Jack Stukas who were honored by Pope John Paul II for their accomplishments.

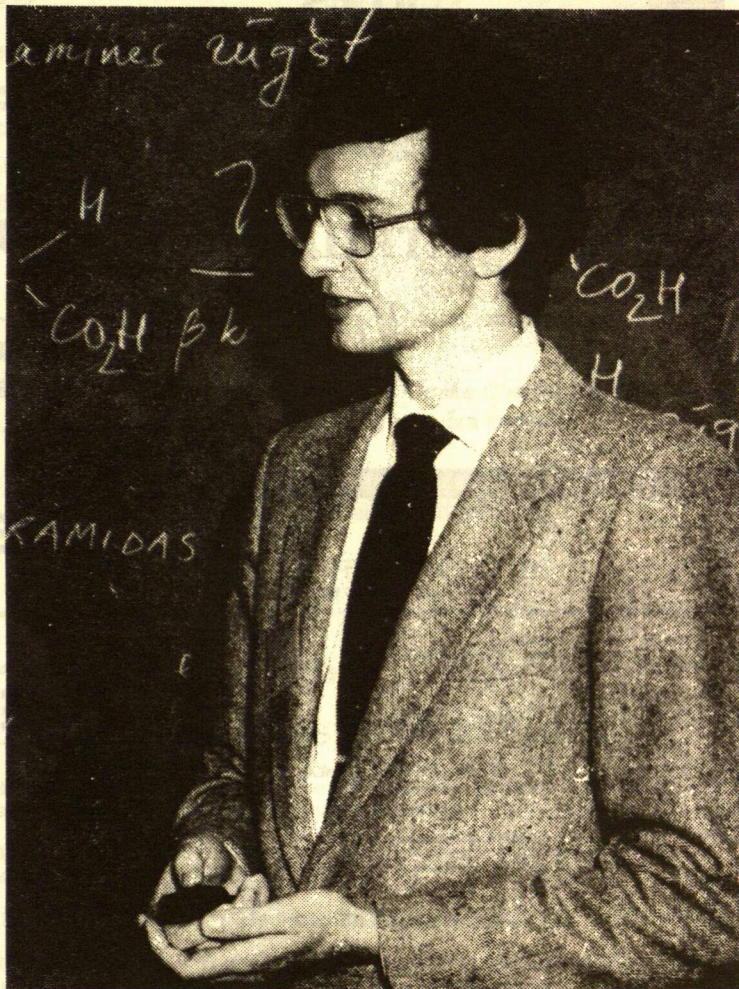
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Dr. Jonas Bilenas,
Program Committee Chairman

At the Fifth Symposium
of Arts and Sciences
in Chicago
Dr. Jonas Bilenas
stated:

"The main goal of these Symposia is to bring together world Lithuanian professionals in science and creative arts, strengthen their ties, exchange ideas, and solidify bonds with the Lithuanian Community. The Symposium has attracted different generations of scholars, researchers, consultants, and creative people from private and government sectors of Australia, Europe, South and North America."



Dr. Jonas Duncia, chemist, lectures at the Symposium of Arts and Sciences. He is a member of the Atlantic Region Lithuanian Youth, and one of the main organizers of Baltic Youth Camps.



Nijole Kupstaite, an organizer of the musicology section of the Symposium, reads a paper on music in Lithuania. She is one of the leaders of the Dainavos Ensemble in Chicago.



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The Wanderer

He was a most interesting personality, born in 1880 in East Prussia, a talented Lithuanian artist named "Franz Domscheit." A German name. Lithuanians now know him as Pranas Domsaitis.

Even on his deathbed he protested, "I have always been a wanderer." He was constantly on the move, a vagabond between two world wars, a drifter searching for his spiritual home.

He was a real disappointment to his father who, a practical jovial farmer, lived as a German and kept the local inn. This partly explains his surname "Domscheit". His Lithuanian mother, however, was timid and sensitive, to whom religion was important; she organized Protestant meetings which were held at the inn. His father was not too pleased when Max Liebermann, the founder of the German impressionist movement in art, gave recognition to Domsaitis' unusual talent.

Intrigued by Lithuanian folk art, he consciously retained his Lithuanian background in his work and went on, a wanderer, to travel all over Europe, absorbing the forces operative in the development of European art. Nowhere, however, did he find "home." Art critics identify him with elements in Chagall and Roualt; but neither of these artists helped him find "home."

In 1949 Domsaitis and his wife came to South Africa where he found an atmosphere conducive to peace and creative effort. He applied the primitive aspects of European folk art to the South African scene.

His landscapes became inherently South African. However, they had a universal quality of time and place. His paintings of the African Karoo were the essence of all its hills and villages, but they were also reminiscent of the Baltic lowlands. Elsa Van Themaat writes, "There is a sense of eternity in the rhythmic flow of his planes, in the low and wide horizons, the huge skies, the sense of melancholy and heaviness."



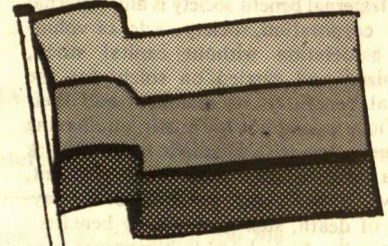
At the Domsaitis Art Exhibit in Detroit: J. Urbonas, N. Lelwinder, D. Jurgutiene, S. Smalinskiene, and Dr. G. Balukas, president of the Lithuanian Foundation Art Institute.

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LITHUANIAN FRATERNALISM

A fraternal benefit society is any fraternal corporation, society, order or voluntary association without capital stock, organized and carried on solely for the mutual benefit of its members and their beneficiaries and not for profit, and having a lodge system with ritualistic form of work and a representative form of government, and which shall make provision for the payment of death, sick or disability benefits.

Springing from humble beginnings over 100 years ago, there are more than 200 societies today. Their assets, which total over 10 billion dollars are safely invested in nearly all areas of American life: to help mortgage homes, further business and agriculture, and maintain our government.

Originally, fraternal benefit societies were organized along four different lines: 1) by religion; 2) by nationality; 3) by labor groups; and 4) in general making no distinction among the foregoing...

They write life insurance on a legal reserve basis, the same as commercial life insurance companies, and they are required to meet the same tests of solvency as their commercial counterparts. Fraternal benefits societies feature the open contract which gives them an added measure of safety. In summary, fraternal benefit societies feature well balanced programs of insurance and fraternal benefits.

Whereas the Lithuanian Alliance of America (SLA) was established in April, 1886, Lithuanian fraternalism is celebrating its first centennial in America this year.

Let us review the current status of Lithuanian fraternal benefit societies on the basis of their Annual Statements for Calendar 1985.

All statistics reflect the status as of December 31, 1985.

1. The Lithuanian Alliance of America was

incorporated in Pennsylvania on November 4, 1889. Its business headquarters are located in New York, N.Y. The president is Paul P. Dargis. The assets are \$3,578,401 of which \$1,485,131 is unassigned surplus. Licensed in 9 states, the Alliance has 184 lodges with 4863 members; 132 new members were signed up in 1985. Total insurance coverage amounts to \$3,713,240.

2. Lithuanian Catholic Alliance of America was incorporated in Pennsylvania on January 6, 1906. Its business office is located in Wilkes-Barre, Pa. The president is Thomas E. Mack. The assets amount to \$2,481,044 of which \$971,491 is unassigned surplus. Licensed in 9 states, the R.C. Alliance has 2929 members in 138 lodges. Fourteen new members were signed up in 1985, 57. Total insurance coverage amounts to \$2,596,337.

3. Association of Lithuanian Workers was incorporated in October, 1930 in New York. Its business office is located in Middletown, N.Y. The president is Servet Gugas. The assets total \$1,522,022 of which \$841,831 in the unassigned surplus. Licensed in 8 states, the Association has 50 lodges with 1794 members. In 1985, 57 new members were admitted.

Total insurance coverage is in the amount of \$1,477,047.

4. The American Lithuanian Roman Catholic Women's Alliance was incorporated on June 6, 1919 in Illinois. Its business office is in Riverside, IL. The national president is Aldona Shumway. The assets are \$277,145.08 of which \$134,529 is in surplus. Licensed in 5 states, this Alliance has 511 members in 38 lodges. Two new members were signed up in 1985. The total amount of insurance coverage is \$1,477,047.

The four Lithuanian fraternal societies offer a total of \$8,000,761 worth of insurance protection to their members.

Cooking

with Aldona Marcavage

BEER BREAD (Alaus Duona)

3 cups self rising flour
3 tb. sugar
12 oz. beer (room temp.)
Mix all and put into greased 1 pound loaf pan. Cover--let rise for one half hour. Bake in preheated oven at 350° for 50 min. Then butter top of bread and bake 10 min. more.

Variations: You may add raisins, grated cheddar cheese or herbs before baking. Quick--easy--good.

PORK AND VEAL WITH SAUERKRAUT (Kiauliena ir Veršiena su Kopustais)

Saute 1 large chopped onion lightly--do not brown--in 2 tb. corn oil. Add ½ lb. each, small cubes of veal and lean pork. Stir and cook. Heat 1 lb. rinsed and drained sauerkraut and 1 tsp. caraway seeds and 1 tsp. brown sugar and add to pot. Cover and simmer 30-45 min. Add 1 cup sour cream--let it heat--do not boil. Sprinkle with freshly ground pepper. Serve at once.

CARROT SALAD (Morku Mišraine)

Scrape 4 large carrots. Grate into bowl and add ½ c. raisins, ½ c. chopped nuts, dash of salt and pepper, 2 tsp. grated lemon rind, 1 tb. lemon juice. Mix in 1 cup mixed sour cream and mayonnaise. Toss and serve cold.

SWEET SOUR BEETS (Saldziai Rugstus Burokeliai)

Put into sauce pan juice from 1 can small whole beets, ¼ c. brown sugar, 2 tb. cornstarch, dash of salt, 4 whole cloves, 3 tb. cider vinegar, ¼ c. dry white wine (optional). Stir till smooth then cook on low heat, stirring until clear and slightly thickened. Add 1 can small whole beets, warm through. Do not boil. Add 2 tb. butter, 1 tb. horseradish and 1 tb. orange marmalade (optional). Serve hot with meat.

When cooking soup or stew, to give it a lovely color, add brown onion skins at the start; remove later.



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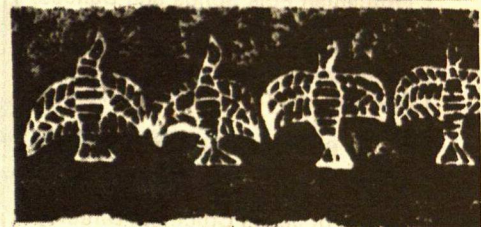
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The Lithuanian Catholic Alliance Foundation is offering free tuition to the members' children for Camp this summer.

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FOR THE FAMILY

the stepdaughter

AN OLD FOLK TALE

[Lithuanian peasants told their folk tales with such lively dramatic gusto, they educated their unschooled young listeners to an awareness of worthy human values.]

There was once a spiteful stepmother who wanted to get rid of her stepdaughter. One day she said, "Sit on the edge of the well, girl, and spin."

The girl did as she was told. The stepmother pushed her down the well, hoping that she would drown.

Down, down, she fell until she hit the bottom of the well and found herself in another world with beautiful green fields. As she walked across a field, she met an old man who said to her, "I see that you are a most unfortunate stepdaughter and you do not know where you are going. Perhaps I can help you. Perhaps you will agree to work for me as a shepherdess. Not long. Just one month. You will have a good roof over your head and wholesome bread to eat."

"Thank you, sir," she said. "I will work for you as a shepherdess."

"If you work well, I will reward you; but if your work is unsatisfactory, I will give you nothing."

She went home with him and became the shepherdess for his sheep. She herded them out early every morning, she brought them back late in the evening, and never did she scold a single sheep without just cause. Always, she spoke to them gently and lovingly. The sheep looked healthy and happy.

Time passed and the old man said, "Very good, girl. For your services, here is a choice of three boxes - red, green, and white. Pick one and take it home. It will contain your fate for the rest of your life."

She chose the white box. The old man said, "I wish you a good trip home. I will show you the road to take. But do not open the box until you get home."

When she reached home, she opened the box and suddenly, before her, rose a magnificent glowing mansion full of wonderful possessions. People gathered around in amazement. She told them what had happened.

The stepmother glared with envy and wished her own daughter could have such good fortune. She ordered her daughter to sit on the edge of the well and spin. Then she pushed the girl down into the well and the daughter struck bottom, and found herself in another world. In the green field she met an old man who invited her to work as his shepherdess for one month. She agreed. "If you work well," he said, "I will reward you; if your work is unsatisfactory, I will give you nothing."

The stepmother's daughter did not make a very good shepherdess. Mornings, she herded the sheep out late and evenings she herded them home too soon. She was mean and cruel with the sheep. They grew thin and listless.

A month passed and the old man said, "Payment must fit the work. Here are three boxes. Pick one and take it home. But do not open the box until you get home."

The girl picked out the most attractive box - the red one. She could not wait until she got home and she opened the box in the middle of the road. Out of the box rose snakes and all kinds of creepy crawlies. They began to chase her down the road. And they are probably chasing her still.

(dmj trans)

THANK YOU!

I have visited Lithuania 3 times. In 1979 my relatives took me on a tour of Lithuania. I even saw the Baltic Sea and the Amber Museum in Palanga. While riding around I took many pictures in color prints and slides. I also took quite a few of the Hill of Crosses. You'll be surprised how few people know about Lithuanians. We must let more people know about us Lithuanians. Matawan is celebrating its 300th birthday and I am in charge of the Souvenir Booklet and the Time Capsule. I will make sure

something about Lithuania gets into the Time Capsule. Keep up the good work.

Michael L. Kidzus,
Matawan, N.J.

We've been to Lithuania and, among other artifacts, brought home several sculptures of devil motif. We've asked many Lithuanians, but to date haven't found a satisfactory answer to the devil's historical place in

Lithuanian history. We would certainly appreciate an in-depth article on why the devil himself and the little devils became so important in our fatherland.

*Eve Bates,
St. Augustine FL*

St. Adrian, a parish of many European nationalities, in what was a thriving coal company town of Adrian (about 20 miles south of DuBois, Pa.) produced 45 nuns and 21 priests, among them the late Bishop Guilfoyle of Altoona, Pa.

Mining came to an end in 1941 after 52 years of operation. The church, a large Gothic type, the school rectory and convent are now closed. The Adrian hospital, started in 1889, was later moved to Punxsutawney.

The Pastor of St. Adrian Parish was Father Zubritskas, a pious, hard-working, beloved Lithuanian priest who spoke many languages.

Here is an opportunity for a Lithuanian historian to write a very interesting book about Adrian, coal mining and a pioneer Lithuanian priest. Most of our early Lithuanian immigrants were coal miners. The source of information would be in Adrian, Punxsutawney and the Erie Diocese Office in Erie, Pa.

*William J. Markalonis,
Reynoldsville, PA*

I have enjoyed your publication for several years now. Thanks for an enjoyable and educational newsletter. My children and grandchildren have a much better idea of their heritage through this journal.

*Mrs. Helen Gudins,
Phoenix, AZ*

Please enter a subscription for my father-in-law Joseph Kitchel. His father came from Lithuania, eventually settling in Ghent, N.Y. and owning a dairy farm.

*Francis Lee,
Ghent, N.Y.*

Just a short note to you fine people. My mother and father were both Lithuanian and I was born in Elizabeth, N.J. I met my fine Irish wife up here during WW II. We have 4 boys and a girl. I am glad to get your paper. I heard a lot about it at our classes with Providence Council K. of L. which Father Gergilitis conducts.

*Anthony Sidla,
Cumberland, RI*

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LITHUANIAN STAMP COLLECTORS

A Labor of Love

Of all intriguing hobbies, number one is stamp collecting. There are four Lithuanian Philatelic societies on this continent: in New York, Chicago, Los Angeles and Toronto, Canada. One might say, from coast to coast.

The New York group is the most active, with members in South America, Europe and Australia. We suggest that those who would like to get into the field of collecting join this group, the Lithuanian Philatelic Society of New York. They issue a bulletin quarterly in the English language. A few years ago, with the help of such a prestigious organization as the Collectors Club of New York, they published an illustrated 240 page "Postage Stamps of Lithuania", which the eminent philatelic journalist Ernest Kehr, reviewed in *Newsday*, commenting:

"Every once in a while, a group of enthusiastic philatelists concerned with a limited specialty gets together, toils for years in getting all existing information about it, and then publishes it in the form of a handbook. This is the case with officers and members of the Lithuanian Philatelic Societies of New York and Toronto. As a team, after more than a decade of a labor of love, they completed "Postage Stamps of Lithuania," published by a grant from the Theodore E. Steinway Memorial Fund of the Collectors Club in Manhattan.

"Average collectors have had an academic interest in these issues. But philatelists of Baltic extraction and other specialists—especially in Europe—long have appreciated the sets issued between 1918, when the little land attained independence, until it was overrun, occupied and subjugated by the Soviet Union in 1940.

"Generally, Lithuania has been a neglected nation among collectors. Yet, because of many major and minor varieties among its issues (mostly caused by less than adequate printing facilities during troubled times), specialists had a field that was wide open for study. The wiser ones have been searching

for and buying these varieties whenever they surfaced on the philatelic market. As a consequence, values have risen sharply even in the United States, where prices "are ridiculously low when compared with those commanded abroad," as one expert put it.

"The new handbook is monumental in its scope; the contributors impressively prestigious.

"Following a preface, history of the nation, and a summary of its postal developments since 1410, the volume classifies, describes and lists all the stamps, set by set, in a manner that may well set a pattern to be used by future catalog editors.

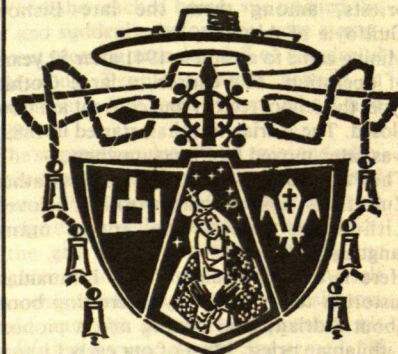
"Just about everything a serious collector could want to know is tabulated: designers, printing firms and methods, paper, watermarks, perforations and kindred data.

The manuscript was put together and publication arranged by Charles Matuzas of Queens; production and the addition of an extensive bibliography were the contributions of Abbot Lutz of the Collectors Club."

Since the publication of the handbook, the group has issued two new publications. One is a computerized price list supplement to the handbook. The other is a publication of impressive scope, the kind which only large countries are capable of producing: "The Postmarks of Lithuania," by Withold Fugalewitch, a marine engineer, who put his heart into this project by hand-drawing thousand of postmarks that the post offices throughout Lithuania used. He starts with Czarist Russia's occupation, and includes German occupations during both world wars, and independent Lithuania, adding the post office routes.

The handbook has already garnered five medals, silver and gold at international exhibitions in Buenos Aires, Milan, Vienna, Tokyo and Chicago. The postmarks book was awarded a diploma and a gold medal, of all places, in Soviet occupied Lithuania! More will undoubtedly follow.

C.M.



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CHARLES P. TREPPE

Spring Hill, Fl.

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