

Bridges

LITHUANIAN - AMERICAN
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YEAR OF LIVING FAITH



MADONNA OF THE REFUGEES by Kašuba

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OVENS

For man's survival,
sun and rain
and seed create
bread for the oven.

The ovens of Europe
and the Americas
now bake - but not
Marija's bread.

No risen man
of scythe and sickle
can appease
man's hunger for

Marija's bread:
she heeds the Word
which, risen with
love's leaven, from
the cradle, up all
highways, past
the grave - creates

the loaves of peace,
the Bread of Life,
Marija bakes
for man and beast.

Demie Jonaitis

Algis Silas

ETHNIC SLANDER

A DISTORTION OF HISTORY

The N B C March 12th episode of "Highway to Heaven," starring Michael Landon, maligned the Baltic American community by linking it to ethnic bigotry and hatred. The Joint Baltic American National Committee (JBANC) is mounting a campaign to protest N B C's attempt to slander Americans of Baltic descent. It urges ethnic American communities to register a protest with N B C and to request that N B C take immediate action to correct the serious damage that has been done to the reputation of Baltic Americans.

The program focused on an American neo-Nazi hate group that terrorizes a concentration camp survivor. The leader of this group was named Jan Baltic.

Despite requests from 8 U.S. Senators, 14 Congressmen, the American Jewish Committee, the World Jewish Congress and hundreds of Baltic, Ukrainian and Hungarian Americans, N B C refused to change the defamatory use of the word Baltic. A personal request from the office of Congressman William Carney (NY-R) was also rejected by executive producer Michael Landon.

Senators Donald Riegle and Carl Levin, both from Michigan, along with six other colleagues, in a letter of March 6th to Betty King Hoffman of N B C stated, "We share the concerns of Baltic Americans that the linkage of their community to ethnic bigotry and hatred exhibited by 'Jan Baltic'

could create harmful tensions and misunderstandings. In the interest of ensuring that no group is discriminated against or vilified because of its national origin, we request that N B C seriously consider substituting the name 'Baltic' with a more appropriate one prior to the film's showing."

Michael Landon accused Baltic Americans of being "hypersensitive" and claimed it was too late to make changes, even if he wanted to.

JBANC is urging the ethnic communities to write to Grant Tinker, Chairman/N B C Entertainment at 30 Rockefeller Plaza, New York, NY 10020 to register a formal protest regarding this ethnic defamation. We must write on behalf of the Baltic people behind the Iron Curtain who cannot speak for themselves.

Two sample letters you might send:

Grant Tinker
Chairman, N B C Entertainment
30 Rockefeller Plaza
New York, NY 10020

1. I protest the use of the name Jan Baltic in the March 12 Highway to Heaven program, which maliciously defames Americans of Baltic descent. I demand that N B C take immediate action to correct the serious damage that has been done to the good name and reputation of Baltic Americans.

2. I am outraged at the insensitivity and intolerance of N B C to the concern of Baltic Americans regarding the March 12 Highway to Heaven program. Use of the name Jan Baltic to identify a neo-Nazi character is a defamation of all Americans of Baltic descent. I demand that N B C take immediate action to correct this malicious slander of Baltic Americans.

NAZIS AND LITHUANIANS

"Highway to Heaven" went off the track and missed its destination when it implicated the people of the Baltic as anti-semitic criminals — Nazis.

What were the facts about Nazis and Lithuanians in Klaipeda on the Baltic coast?

In 1934, one hundred and twenty-six Nazis were indicted in Klaipeda for planning an insurrection against Lithuanian sovereignty. Some were sentenced to death, others to imprisonment. This infuriated Hitler. Contemptuous of Lithuania's defiance and size, he threatened to occupy it "by telephone".

Systematically, the Germans spread the

idea that "the time is near to liberate Klaipeda from the Lithuanians." By 1939 the Nazis occupied Klaipeda. Thousands of Lithuanians fled, while those who remained were harassed, arrested and sent to concentration camps.

The Red Army occupied the territory in 1945 and, after World War II, Klaipeda was assigned to the USSR. It has grown into a major commercial and manufacturing city, indisputably Lithuanian — a hollow triumph in which Lithuania no longer has independence.

The "Highway to Heaven" people have tampered with the facts of history much the way the Kremlin changes recorded history to suit its own needs.

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BRIDGES Administrator: Fr. P. Baniūnas
Assistant: E. Vaiciulis

EDITOR: Demie Jonaitis

U.S.A. English

U.S. English, non-profit and tax-deductible, has opened shop at 1424 16th St. N.W., Washington, D.C. 20036, and welcomes to membership "all who agree that English is and must remain the only official language of the people of the United States."

Until a few years ago, there was no problem. It was taken for granted that anyone who wanted to share in the benefits of American citizenship should learn English. Even today most immigrants realize the value of knowing English and are eager to learn—witness the packed newcomer classes.

The resistance comes from leaders of ethnic blocs, mostly Hispanic, who reject the melting-pot concept, resist assimilation as a betrayal of their ancestral funding to maintain their ethnic institutions.

We have seen the fruits of their victories. Laws now require multilingual ballots and voting aids, and tax money pays for voter registration campaigns aimed solely at those who will vote in a foreign language.

As for bilingual education, it has fallen into the hands of people less interested in building a bridge to help immigrant children learn English than in building a bridgehead within the school system for foreign language pressure groups.

This anti-assimilation movement (a more accurate name than bilingualism) comes at a time when the United States is receiving the largest wave of immigration in its history. This influx strains our facilities for assimilation and provides fertile ground for those who would like to turn language minorities into permanent power blocs.

To combat those forces, *U.S. English* offers this program:

- Adopt a constitutional amendment to establish English as the official language of the United States.
- Repeal laws mandating multilingual ballots and voting materials.
- Restrict government funding for bilingual education to short-term transitional programs only.
- Control immigration so that it does not reinforce trends toward language segregation.

U.S. English is no refuge for red-necked chauvinists. Among its guiding principles, it says:

"The study of foreign languages should be encouraged" and "the rights of individuals and groups to use other languages must be respected."

But it also says: "In a pluralistic nation such as ours, government should foster the similarities that unite us, rather than the differences that separate us."



Farmers decorated their horses and themselves with greenery

Buračas photo

VANISHING LITHUANIAN CUSTOMS

On Whitsunday (*Sekmines*), with the return of greenery to the earth, our Lithuanians celebrated life itself. They called it the "Shepherds' Holiday." They decorated their cottages and huts with green birches. On both sides of the doorway they placed branches of birch so that the mistress and master of the house would cooperate with one another and insure family peace through the year. They decorated their ceilings with birch branches so that the Holy Spirit, visiting their home, would have a place in which to rest.

In some areas, villagers selected the prettiest girl, crowned her with a wreath, and wrapped her up with birch branches. Then they feasted, danced and sang.

In other areas, villagers elected a King and Queen of shepherds. Young and old gathered even before dawn to celebrate a mock "wedding" to which they brought food, drink, and song and hilarious spirits.

They decorated the cows with greenery so that the cows would produce a goodly quantity of milk. They hung wreaths on the

horses' necks to make sure they would eat better, grow strong and glisten. They sprinkled the fields with holy water to eliminate unwanted bugs. They drank holy water to keep the devil away. They spread holy water over bogs and rivers to make sure nobody drowned or succumbed to evil spirits...or rheumatism.

When farmers let out their animals for the first time in spring, they gave them bread and salt in the morning and when they returned at night...so that they would keep returning home. A pot with smoking embers, topped with verba branches, was placed under the bellies of cows to avert illness, snakes, lightning and "bad eyes" of a passerby. To protect fowl and sheep, pebbles were strewn over the ground, while the farmer and his wife, chanted, "*Tau, varna, akmeniukas; o man viščiukas*" (For you, raven, a small stone; but for me a little chick.)

It was sometimes remarked that more attention was paid to animals than to the children. The farmer, with his laconic wit, would retort: "*Be karves - pasninkas. Be arklio - švente.*" (Without a cow - one must fast. Without a horse - one suffers a workless holiday.)

Preparing for the 600th Jubilee of the Christianization of Lithuania

THE JUBILEE MEDALLION

In 1987, Lithuanians throughout the world will celebrate the 600th Jubilee of Lithuania's Christianity. Actually Christianity came to Lithuania in three phases. In 1251, King Mindaugas adopted Christianity. But Christianity did not "take" in Lithuania until 1387, when, through the efforts of Grand Duke Jogalia, "Aukštaitija", the Highland Region, was baptized, and Lithuania joined the community of Christian nations. In 1413, Grand Duke Vytautas completed the Christianization by bringing the Lithuanian Lowlands, "Žemaitija" into the Christian fold.

These three phases of Lithuania's Christianization are exquisitely portrayed on Jubilee Medallion that is being struck to commemorate the Jubilee. The Medallion, which is currently in production at the Medallic Art Company, was designed and sculpted in high relief, by the renowned Vytautas Kasuba, whose works, exhibitions, and awards span several continents. The illustrations here provide a glimpse of the artistic beauty and meaningful content of the Medallion.

JUBILEE GOALS

The Holy Father, bidding farewell to the Lithuanians after the 500th Jubilee of St. Casimir in 1984, told them he would see them again in 1987, for the 600th jubilee of the conversion of Lithuania.

Last year the bishops of Lithuania proclaimed 1985 the Year of the Good News, 1986 the Year of Living Faith, and 1987 - the Jubilee year itself - as the Year of the Living Spirit. Lithuanians of the free world have picked up these themes.

Bishop Paulius Baltakis has formed a broad-based Central Committee for the

The Medallion will be struck in bronze, with an antique finish. It will be 3 inches in diameter (as shown), done in art form, with the three phases of Lithuania's Christianity portrayed in three dimensional detail. It can be yours, as a handsome addition to your own collection or a welcome gift to friends and associates. By purchasing one or more medallions, you will also support the Jubilee Committee's many other plans to make this Jubilee a memorable success.

It will be available about July 15, 1986. At that time, the Medallion will be sold for \$30.00 each. Anyone ordering and paying for the Medallion before July 1, 1986, can obtain it for \$25.00.

The Medallion is also available in gold or silver plating over the bronze, for an additional \$5.00 for the silver-plating, an added \$10.00 for the gold-plating. Solid silver medallions are available by special order, as are Galvano plaques, 12 inch bronze castings of the original art work, suitable for hanging. Galvano prices depend also on the number of orders received.

Orders can be placed now, through Medallion Chairman Loretta I. Stukas, 234 Sunlit Dr., Watchung, NJ 07060.

Lithuanian Christianity Jubilee, which has announced four Jubilee goals:

1. To acknowledge Christianity as our great spiritual treasure and its decisive role in Lithuanian history and culture;
2. To stimulate a spiritual renewal;
3. To foster solidarity with the faithful of oppressed Lithuania in their struggle for their Religion and Freedom;
4. To call world attention to their plight and to evoke greater moral support for the persecuted Christians in oppressed Lithuania.

The highlight of the Jubilee will be a papal Mass in Rome, June 14, 1987. Charter arrangements are being planned. It is hoped that appropriate local celebrations will be



Front of the Medallion

The surface is divided into three planes, one for each phase of Christianization. The three are unified by the raised and centrally located cross — the symbol of Christianity. The Vilnius Cathedral and the Belltower represent the strength of the Christian faith in Lithuania, while the Knight (VYTIS), a national emblem, symbolizes the entire nation's acceptance of Christianity.

The Latin text lists the titles and duties assigned to the rulers by the Holy See at the time of their christening, together with the names of Popes who have decreed them.

held. For this, the leadership of the local Lithuanian clergy is essential.

The baptism of Lithuania was not just a political or cultural watershed. It was above all a religious event, and should be commemorated as such. The 600th Jubilee of Lithuanian Christianity is a golden opportunity for renewal of our baptismal commitment as an ethnic group, preceded by special spiritual programs, retreats, novenas, triduums, etc. We urge pastors to plan now to celebrate the 600th Jubilee of Lithuanian Christianity at all parish levels.

Diocesan and local media will be interested in the significance of the Jubilee, and in your plans for it. It will be a golden opportunity

Back of the Medallion

This portrays three Lithuanian rulers, King Mindaugas and the Grand Dukes Jogaila and Vytautas, and indicates the year each brought Christianity to the nation. Each ruler's profile is cast on a background of a shield, the rhythmic outlines of the three shields emphasizing the unity of purpose among the rulers and their determination to christianize Lithuania. The three crosses atop the crowns accentuate the fact that there were three major phases in the nation's Christianization.



to publicize your parish and plight of Lithuania.

Some of the projects to assist you in your planning for the Jubilee are a popular Catholic history of Lithuania in English (also in Lithuanian); a historical study edited by Vytautas Vardys, Ph.D.; a Lithuanian survey of Catholic doctrine; A Lithuanian hymnology and hymnal.

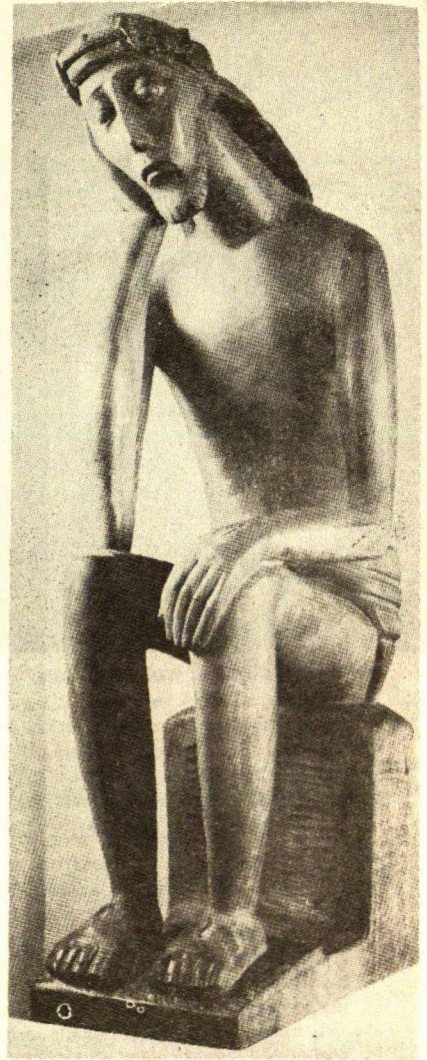
A jubilee prayer has been printed bilingually in a beautiful four-color folder, and is available in any quantity from Sister Igne, Sisters of Immaculate, R.D.2, Putnam, CT 06260. She will also be glad to give you any information about spiritual renewal programs in Lithuanian.

Sculptor Kašuba

The beauty and symbolic content of the Lithuanian Christianization Jubilee Commemorative Medallion restates the outstanding talents of sculptor Vytautas Kašuba, whose exhibitions and awards span several continents and include work at three World Fairs, two in New York and one in Paris, and exhibitions in Tokyo, New York, and his native Lithuania.

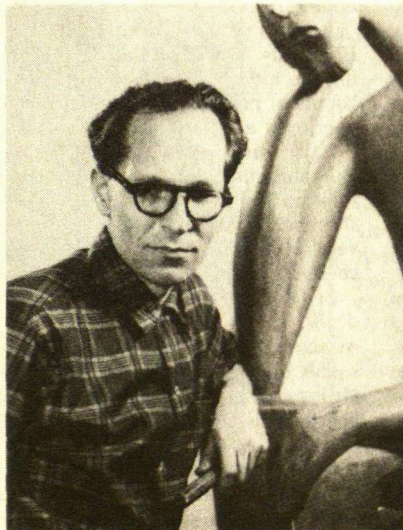
Born in 1915 in Minsk of Lithuanian parents, Kašuba returned to Lithuania in 1918. In 1939 he graduated from the National Art School in Kaunas, Lithuania, and remained there to teach sculpture and serve as head of the Sculpture Department. Kašuba emigrated to the United States in 1947 and currently resides in New York City with his wife, artist Aleksandra.

Since 1952 Kašuba has been engaged primarily in commissioned architectural scale work on liturgical themes, executing large scale works in wood, stone, hammered lead and cast bronze. He is also responsible for several art medallions, including one commemorating the 400th Anniversary of Vilnius



Kašuba's Rupintojelis

(Pensive Christ)



Kašuba at Work

University, which was exhibited at the FIDEM International Medallic Art Exposition in Florence, Italy, in 1983.

Large or small, Vytautas Kašuba's work pulsates with austere artistic sincerity. The late Aleksis Rannit of Yale University and member of the International Association of Art Critics, Paris, said of Kašuba's work: "... The contours of his architectural figures show a strong archaic quality, but the surfaces of these sculptures have an extraordinary sensitive, lyrical colorfulness, infinitely faint yet severely disciplined..."



"Kipšas" on a walking stick

MY KINGDOM OF DEVILS

by Antanas Žmuidzinavičius

Famous Lithuanian Painter

1876-1966

angry, maybe because his hand was broken off. Formerly it held a pitchfork with which to hurl souls into hell.

Sculptor Miknevičius presented me with a praiseworthy ceramic group in which each devil, writing with his tail, registers souls being admitted into hell. The souls are dressed in German uniforms with short jackets and they are wringing their hands most hopelessly.

The weakest of all my devils is the German devil. At his feet stands a box of calendars. His horns are misshapen, his tail is broken off, and he shields one eye with his hand, as if he were ashamed. What intolerable misery!

My devil from Central Asia has neither a chest nor a stomach; it has only a head and legs. From his head rises aromatic smoke.

The devil from Canadian Indians has, for reasons I cannot fathom, turned into a wooden post. He is ordinarily stationed along a roadway like our Lithuanian crosses. On his head roosts a saintly bird. I have only a model of this devil.

My most interesting and handsome devils were created by Nikodemus Linkevičius. There are two special devils, one exuberant and benevolent, and the other malicious. The exuberant one, people say, looks very much like me; he is laughing so heartily that his beard and moustache seem to dance. His head, however, is not empty: lift the top off his skull and you find, not brains, but a cache of cigarettes.

Another of Linkevičius creations is a walking stick, executed in Lithuanian style. Over it crawl all kinds of creatures — toads, flies, worms, reptiles, maybugs — and other lowly creations of the Lord. At the top of the cane, the crooked handle protrudes as a very angry devil. Never in my life have I seen such malice. I have no idea what makes him so angry. I look at his ugly teeth and the thought occurs to me that perhaps he has a toothache. One tooth is filled with gold. Vladas Tumas gave me this cane for my eightieth birthday to support me in my third youth; and, I am happy to tell you that it supports me excellently.

I have decided to curb my ever-growing collection with thirteen dozens of devils (13 x 13 = 169). To reach this goal, I need a few more, but I must hasten to collect them because I don't want devils to be the reason for extending my life too long. (dmj)

At the start of this century, I was fortunate to receive from northern Lithuania the figurine of a Žemaičiu devil. He has an appropriately horrible mien. His mouth gapes wide open, his long beard shoots off in all directions. He spreads out his little wings and curls his hemp tail, trying to impale souls with his long pitchfork.

I then began to collect devils seriously. I reckoned I would collect about thirteen and give them to the museum. Before long, I had twenty six of them. Then three dozen, Now I need only eight dozen. They keep coming and coming.

The devil is a symbol of darkness. If there were no darkness, we would have no understanding of light. (Ed. note: the poet T.S. Eliot wrote, "And we thank Thee that darkness reminds us of light.")

Latvian friends heard about my collection and sent me two dozen devils; designed by some of the best Latvian artists, they ornament cups and plates and represent old tales and legends.

J. Tumas-Vaižgantas gave me a devil which he discovered on an altar of an old church. He cut off Archangel Michael's body which was too tall to transport in a wagon from Kaunas. "You," he said, "have no need of a saint - but you need a devil." The

creature was probably created in the nineteenth century; its artist is unknown. The archangel is clamping down one foot on the devil's neck, with the other foot pounding his stomach. The devil, with outstretched tongue, his hands and legs waving wildly, writhes on front of a fiery furnace full of boiling tar.

Another worthy devil is the work of Puskorius. This devil has the job of carrying the hide of a bullock stuffed with accounts of people's sins. He has much to be overjoyed about. Business is excellent.

Also brimming with devilish joy is J. Rutkauskaitė's "kipšas" who crouches on a tobacco leaf, the devil's own crop which shortens people's lives. Obviously, this is a very successful devil. His hand pressing his chest, he chuckles and chortles.

From Leningrad I received two glass devils, one black, the other red. From Moscow arrived an emaciated devil who squats in hellfire, very much self-satisfied. He is a true philosopher; as he scratches his beard, he is obviously planning something important.

From Italy I acquired a devil that cavorts like a grasshopper. From Japan I got an old horned devil who stares at us with glitzy eyes, as if he were out of his mind. He looks very



Tempting a Pious Woman

Two Other Views Of Devils

Czesław Miłosz, winner of the 1980 Nobel Prize for literature, writes in his novel *The Issa Valley*:

The Issa Valley has the distinction of being inhabited by an unusually large number of devils. Those who have seen them say that the devil is rather short, about the size of a nine-year-old; that he wears a green frock coat, a jabot, his hair in a pigtail, white stockings, and tries to conceal his hoofs, which are an embarrassment to him, with high-heeled slippers. Such tales should be treated with a certain caution. It is possible that, knowing the superstitious awe in which the Germans are held - they being people of commerce, inventions, and science - the devils seek to lend themselves an air of gravity by dressing up in the manner of Emmanuel Kant of Königsberg. It's no coincidence that along the Issa another name for the Evil Spirit is the "The Little German" - implying that the devil is on the side of progress. Still, it's hard to believe they were in the habit of wearing such a costume for everyday. If one of their favorite pastimes was dancing in the empty scutching sheds near the farm buildings, how could they possibly kick up clouds of grain dust without showing due regard for their appearance? And why, if they are endowed with a certain immortality, would they be apt to choose a costume from the eighteenth century?

Antanas Maceina, Lithuanian philosopher and poet, writes in *Dievo Avinelis*:

On one occasion, commiserating with the devil, Saint Theresa of Avila said, "The poor fellow! He is incapable of loving!" She and Saint John of the Cross agreed that the very essence of the devil lay in his inability to love God, individual, or thing. "The foundation of love is the image of God within ourselves. Whoever loves lives in God and God lives in him. A person might believe in Him and fear Him, but if he does not love, he has no coexistence with God.

"Why can't the devil love? He loves only himself. Self-preoccupation, pride and love cancel each other out. These are forces which work against one another."



THE FAIRY TALE THAT REALLY HAPPENED

BARBARA AND THE KING



Albert Cizauskas

About a half century before Shakespeare wrote the world's favorite love story, *Romeo and Juliet*, Lithuania had its own version of the ever-popular drama of star-crossed lovers. The real-life players in this love tragedy were the last Lithuanian king of Poland, Sigismund Augustus III, descended through Jogaila from Gediminas, and Barbara, a beautiful daughter of the noble family of the Radvilas.¹

The story of Barbara and her prince charming has all the elements of a romantic novel of the type that is sometimes called "Gothic" because of its brooding sense of evil, mystery and passionate love. The hero, common to such romances, is dark and handsome and of aristocratic lineage. In our story, he is also the last of his royal line, who falls in love with a beautiful widow and refuses to abandon her despite intense pressure from his mother and the governing nobility. The story, in fact, is a romantic cliché from start to finish, but, because it is also a true story of flesh-and-blood people who suffered and loved with a consuming passion, there is a haunting beauty to our royal tale.

The Red and the Black

Our story begins in an idyllic setting of 16th century Vilnius. There, a manor house of the Radvila clan adjoined the palace of the Grand Duke, the spacious parks and deep woods of the one spilling over onto its neighbor's.

The Radvilas then were the foremost nobles in the Grand Duchy when Lithuania was one of the largest, richest and most powerful states in all of Europe. The two heads of the family were cousins named Michael. They were distinguished by their individual coloration and demeanor, one called the Black because of his dark beard and haughty visage, the other called the Red because of his auburn complexion and quicker temperament. Both had been educated abroad and

1. The later descendants Polonized their name to "Radziwill", one of whom married Lee, the sister of Jackie Kennedy Onassis.

enjoyed personal ties with the ruling families of Europe which included the cherished position of Prince of the Holy Roman Empire.

The Lithuanian governing class had long complained about the disinterest shown by the reigning King/Grand Duke in Lithuanian affairs. At the insistent urging of Michael the Black, the old king finally consented to transfer the Grand Ducal rights to his son, Prince Sigismund, who thereupon reigned over Lithuania from its capital, Vilnius.

Because of the proximity of the two residences, the Radvilas became well acquainted with the young Grand Duke and were often invited to his sumptuous banquets. He was then 23 years old, a typical Byronic hero, dark and moody, idle, enjoying solitude, educated by his Italian mother, Bona Sforza, in the high culture of the Renaissance. But Sigismund had a perverse side to his character, the very opposite of his pensive self. He also liked food, luxury and expensive wines, and indulged himself in what one historian termed as "orgies" which included sexual promiscuity. This troubling personality was heir to one of Europe's most demanding thrones at a time when a hostile and barbaric Muscovite Duchy was beginning its rise to power. All over Europe, religious, social and military turmoil was shaking the foundations of the established order. The two countries of Lithuania and Poland under one ruler required a steady and strong leader in such perilous times, qualities of which the spoiled and restless young prince gave little promise.

Michael the Red had a sister, Barbara, a young woman of great beauty with an intriguing sense of mystery about her. One historian describes her large and luminous eyes, slim waist and graceful bearing and a hard-to-define air of melancholy similar to that of the ill-fated Mary Stuart, Queen of Scotland. At the age of 18, Barbara was already a widow, having been espoused two years earlier to an ancient Lithuanian noble, Stanislaus Gostautas.

The Red and Black Radvila cousins quickly sensed an op-

portunity to advance the interests of their family through Barbara's marriage to the royal widower. The latter, however, was having too good a time with the many Lithuanian beauties at the court who were readily available to the dissolute prince. Eventually, however, he began to notice the hypnotic grace and loveliness of the 18-year old widow. He would wander over from his own palace with increasing frequency to visit Barbara in her gardens where, as an historian coyly explains, the protective canopy of linden trees and evergreens shielded the couple from prying eyes.

The Happy Trap

It didn't take long before Barbara's beauty and mystery enchanted Sigismund. For her part, Barbara, like Ophelia, was unable to resist the charms of the enigmatic but fascinating prince. Both fell passionately in love with each other. The two Michaels, as they had hoped, soon perceived that the Grand Duke had lost his heart to the Radvila widow. Laying a trap for him, they patiently tolerated his clandestine meetings, even though these had already excited a spate of malicious gossip in view of his reputation. After what they judged to be sufficient time to ensnare him, they surprised Sigismund with Barbara and, citing the various rumors circulating around Vilnius about his relations with her, extracted a promise from him to cease paying court to their lovely cousin.

The Radvilas relied on the Grand Duke to break his promise and planned accordingly. They burst in one day on the young couple and exclaimed with pretended shock, "Your Majesty, you gave your word not to visit our sister. Why have you dishonored your word?"

Sigismund, taken aback and hopelessly in love, could think of nothing better than to say, "Don't you understand that my love for Barbara will bring you great honors?"

At this, the Radvilas cried out, "May it be so," and immediately opened an adjoining door through which stepped a priest who had been deliberately concealed. These opera bouffe proceedings culminated in a secret marriage which was hastily performed in the presence of Barbara's mother and other Radvila relatives, all of whom welcomed this great moment.

The Separation

Two months later, Sigismund returned alone to Cracow to announce his marriage and prepare the way for Barbara's acceptance by the Polish court. He fully appreciated the difficulties confronting him. He knew the Polish magnates would be opposed to a Lithuanian wife for the heir to the Polish throne, no matter how beautiful and noble she herself might have been. But he feared more the reaction of his emotional and unscrupulous mother who had grandiose plans for his second marriage. Sigismund was only too well aware of her constant scheming to win for him a daughter of another of Europe's leading royal families. He even feared that his mother, in a frenzy of disappointment, might go so far as to hire assassins to murder his wife, so he sent Barbara to the safe haven of one of the Radvila castles far from Vilnius.

Barbara now led the life of a virtual prisoner separated

from her ancestral home and husband. She disguised herself in a nun's habit and, missing her beloved Sigismund grievously, spent her days writing long and plaintive letters to him. In one of these she wrote:

"I send to you, Your Highness, my dear Lord, this little ring as well as this time-piece so that you can coordinate your activities with the sun and, please God, might soon return to the East, to Lithuania. I humbly beg that Your Highness, in looking at the twelve hours, would select at least one hour for yourself, when I would be remembered."

Barbara was careful to write these letters herself, not trusting anyone else to do so. She was greatly troubled by the threats and slander of her people, for many of the Lithuanian nobles envied and opposed a Radvila connection with the royal family. But, warned by her husband, she was especially apprehensive that her mother-in-law might send "sorcerers to destroy" her. Once she was almost killed when some giant stones of the old castle crashed down near her head, causing her to fall to the ground. Barbara regarded this as an evil omen, as indeed it was, and might even have caused, a short while later, the death of the son of her beloved husband, the still-born heir to the Polish-Lithuanian thrones.

Hamlet's Return

Away from Barbara, Sigismund behaved like Hamlet, the temporizing prince of Denmark. He agonized over his obligation to inform his parents and the Polish court of the marriage. In the end, he left Cracow with nothing accomplished.

Soon after his return to Vilnius, however, his irresolution was resolved by the death of his aged father. Sigismund now cast aside his indecisive posturing and called Barbara to his side.

On the 17th day of April, 1548, the 28-year old monarch openly acknowledged Barbara as his wife before the entire Lithuanian State Council. She was robed in a Queen's vestments, attended by her brother, Michael the Red, and other Lithuanian dignitaries and their wives. Sigismund, with touching and dramatic earnestness, took Barbara by the hand and addressed the noble audience:

"Whatever I had up to now to keep secret for weighty reasons, today I openly acknowledge. Queen Barbara Radvila is my wife according to Christian law and with the consent of her family. Understand, there is no power on earth that can rent asunder our marriage."

Then he demanded that all honor Barbara as their Queen and his wife. Taking her by the hand, he led her to another part of the hall where various legal matters were attended to. After this, an elaborate banquet ensued to celebrate the momentous occasion. Before the conclusion of the festivities, Sigismund took his lovely Queen, from whom he had been separated for long months, to private chambers above the hall.

The Storm

All of Lithuania now recognized Barbara as Sigismund's lawful consort. The opposition gave way and the Radvilas became ever more powerful.

But Sigismund had to return to Poland to attend his father's funeral and to convince his mother and the Poles of the rightness of his choice. Before his departure, he

delegated to her the right of rule over the Grand Duchy. He also left her with various gifts, the most unusual of which was a flock of white swans, up to that time a rarity in eastern Europe. They were released on an island in the Neris river that flows through Vilnius, giving great joy for many years to the inhabitants of the city.

Sigismund now faced the combined wrath of his mother and the Polish nobles. Hitherto regarded as weak and fickle, Sigismund stood his ground and did not flinch from the violent antagonisms his action had aroused. After some time, he decided to resolve the issue one way or another. Writing to Michael the Red, he instructed him to accompany Barbara to Poland.

Exactly one year after the marriage, which had been interrupted twice by force of circumstance, Barbara left Lithuania, unaware that she was never to return to her ancestral land.

Sigismund believed it more prudent that Barbara not come directly to Cracow, so he met her at Radom, some distance from the capital. The emotional meeting was described by her brother, Michael, in a letter. In his anticipation, Sigismund had covered the road with a luxurious black woolen cloth woven in Lyons, onto which Barbara, upon arrival, dismounted from her carriage. At this, both husband and wife, with one thought, ran impatiently into each other's arms and embraced for a long time. Then they entered a hall where a ceremonial meal had been prepared with many Lithuanian and even Polish nobles in attendance. Outside, a great crowd of curious townspeople watched the proceedings, some gazing with wonderment at the young lovers, others reviling them. Michael closed his letter by rejoicing that a terrifying prophecy had not come to pass in which he was supposed to have been hanged, and Barbara drowned, once they had reached Polish soil.

The royal couple spent several weeks at Radom, awaiting the outcome of a special assembly of the Polish Diet (parliament). They passed the time hunting and paying calls on the local nobility. Finally, however, Sigismund decided it would be necessary to present his case in person because the reported attitude of the parliamentarians boded no good.

Emotions ran high with the appearance of the young and unexpectedly-determined monarch. One delegate after another pleaded with Sigismund, some on their knees, beseeching him to abjure his marriage to the Lithuanian woman. Despite intense displeasure with the king, reverence for the institution of the monarchy was still very strong in those days so that parliamentary behavior and words in the king's presence were considerably more moderate than otherwise. For his part, Sigismund, in total command of the situation, quietly rose, and with great dignity and deliberation, removed his crown while all the members of the assembly watched him intently. It was a symbolic act which they understood. But all Sigismund would say was that his reply could be expected on the morrow.

The next morning, before a hushed and curious body, Sigismund reiterated his firm intention not to break his marital vows and summarily left the hall. The astonished delegates were both puzzled and enraged. They had expected more, although they knew not what. In the king's absence, the speakers became impassioned in their denunciations. The

meeting was in turmoil when Sigismund sent a message saying:

"Your gracious selves should not ask me to break my vows but rather you should be concerned that I, your king, uphold them. More precious to me is my pledged word than all the world's kingdoms."

The young monarch's words and behavior, rebuking the Diet as if its members were school children, and implying a threat to resign if necessary, inflamed even more the volatile emotions of the delegates. In desperation, they sent a picked group to parlay with Sigismund. Various reasons, dynastic and otherwise, were raised to change the king's mind. The Archbishop Primate of Poland even tempted Sigismund by hinting that the Polish Church might find "reasons to deny the validity of the marriage." Another cried out in great heat, "I would rather meet the Turkish Sultan on the streets of Cracow than to see Barbara Radvila on the throne of Poland." The significance of this last remark can be gauged by the great hatred and fear of the Poles at this time in their history for the Turks.

Sigismund's bitter confrontation with the Polish Diet did not end there. The debate flared across the country with passionate condemnations of the king's position coming from all over Poland. Emotions got so out of hand that even the meeting hall of the Diet was trashed in frustration: benches were broken, window frames torn out and floor boards ripped up.

Triumph

Nevertheless, the whole nation marveled at the change in their monarch. In many ways, the altered behavior of the king could be compared with the change in the character of Henry V, when he shed the fickle life he had lived with loose companions and instead became the strong and valiant ruler of Shakespeare's royal drama. Sigismund too had left behind the profligate existence of his youth and now did not flinch from the fire-storm he had provoked. At first, he patiently hoped to let it consume itself, but the tumult did not lessen with time and the continued separation increased his ardor for Barbara. Frequently, he would slip out of the capital to visit with his wife, seeking, and giving, consolation in her arms. Time passed but no resolution of the problem appeared to be forthcoming.

Finally, the husband in Sigismund triumphed over the king. He decided once again to force the issue. Boldly, and with all due ceremony, he entered the royal castle with Barbara at his side to the astonishment of the large crowds that, forewarned, had lined the streets of old Cracow right up to the castle walls. The symbolism of this act, like that of the earlier one, was not lost on the Poles. The people of Cracow, and soon all of Poland, grudgingly admired Sigismund's daring as much as they still censured his choice of wife for their queen.

The dowager Queen Bona, unable to convince her son, refused to live under the same roof with her daughter-in-law, moving out of the royal household before Barbara's arrival.

In the meantime, Sigismund ostentatiously honored Barbara in various ways. He turned over to her large estates in Lithuania as well as miscellaneous revenues. He did everything in his power to demonstrate to her and to the

people of Poland that Barbara was indeed as much queen as his lawful consort.

In addition to his courage in defying a whole nation, Sigismund now showed he understood the need for prudence, the virtue that makes wisdom of courage. He did not allow the situation to deteriorate but kept open the lines of communication with those opposed to him. He consulted them, honored them and bestowed large gifts upon them. Slowly, little by little, he impressed them with his firm yet gracious handling of a situation that was potentially dangerous for him personally and for his kingdom. After a year passed, the once-frenzied Diet no longer opposed the marriage. Even on the crucial issue of Barbara's coronation as queen of Poland, they eventually gave way to the king's quiet, unyielding diplomacy.

On the seventh day of December, 1550, Barbara Radvila was solemnly invested queen of Poland in Cracow's Wavel Cathedral, which, together with the royal castle, is the heart of historic Poland. The magnificence of the ceremonies matched the joyous consummation of the royal couple's love and the glory of their triumph after so much travail and suffering. Even the Archbishop, who had earlier tempted his sovereign to foreswear his vows, was proud to place the crown on Barbara's head.

Sigismund had won. Barbara was Queen. The Radvila honor was satisfied.

The Tragic Flaw

Sigismund and Barbara had overcome the bitter opposition of their many enemies and there now seemed to be no obstacles to the unalloyed triumph of their great love. But the apple of Paradise was tainted. Sigismund and Barbara lived happily, but not ever after. Barbara had always suffered from a physical weakness and now, with an uncanny prescience, she sensed the approach of death in the midst of so much joy.

True to her premonition, Barbara was stricken with a strange malady soon after her coronation. In her illness, she would often express a forlorn hope to see again her ancestral home in far-off Vilnius, as if knowing that it could no longer be so. Soon she could not even leave her bed. Some in the royal household whispered that Bona Sforza somehow had poisoned her daughter-in-law. Sigismund himself became apprehensive, giving strict orders that no strangers approach Barbara's bedside and that she be given to drink only from a glass "so that everything could be seen." A somber painting depicts Sigismund, patiently seated by her side, gazing sadly at Barbara's almost-lifeless features. In fact, he attended her day and night, vainly consulting the greatest physicians in the realm, hoping for a miracle.

And when there was no hope, a miracle did indeed occur, the most unexpected. Bona Sforza relented and sent her personal chaplain with a letter to Barbara, acknowledging her as Sigismund's wife and begging forgiveness. But it was too late and the two women, one young and dying, the other old with passion spent, were destined never to meet.

On the eighth day of May, 1551, barely five months after her coronation and four years after her marriage, Barbara Radvila died in the arms of her beloved husband. Her last

"Marry again," she urged, dying.

wish was to be buried, not in Poland, because of which she had endured so much pain and sorrow, but rather in the land of her birth. She also urged Sigismund, much as she loved him, to marry again and beget heirs to continue the dynasty.

The Gate of Dawn

Sigismund built a memorial church in Vilnius as Barbara's mausoleum but the splendid church we know today as St. Anne's was completed only after the king's death. Barbara's body was found instead in 1931 buried in the crypt of the Vilnius Cathedral (today desecrated by the communists who have converted it into a museum).

Sigismund mourned Barbara with all his heart for the remainder of his life. After her death, he dressed in black, lived in royal chambers draped in black and called upon sorcerers and charlatans in a vain hope to summon her spirit from the other world. For political reasons, he agreed to marry again, but the marriage, once again to a Hapsburgh princess, proved to be both unhappy and barren. He separated from his third wife after a few years.

Sigismund's epitaph to Barbara was a simple and heartfelt tribute: "She harmed no one and helped many," an allusion to all those, Lithuanians as well as Poles, who had heaped infamies and scorn on her because of a king's love.

Since her death, a romantic veil of legends has enveloped her memory. The loveliest of these is the belief that an Italian artist, at Sigismund's request, had depicted Barbara as the Madonna of the Aušros Vartai in Vilnius, immortalizing her as the luminously dark and sorrowing model of Lithuania's holiest icon.

Postscript

Sigismund went on to reign for many years after Barbara's death. The era of his rule is today celebrated among the Poles as a golden age when arts and literature flourished and many important reforms were undertaken to bring both Lithuania and Poland out of the middle ages. It was also he who held back the onrushing tide of Protestantism in the two countries with the same, quietly-effective diplomacy he had first employed to persuade his subjects to receive Barbara as their queen. But it was also Sigismund Augustus who forced the Lithuanian nobles to accept the Union of Lublin after which the Grand Duchy of Lithuania languished *de facto*, if not *de jure*, as the distinctly secondary partner in the Polish-Lithuanian Commonwealth.

(The above is based on the account of Barbara Radvila in "Lietuvos Historija," by Dr. V. Daugirdaite-Sruogiene, Lietuvos Myletoju Draugija, Chicago, 1956.)



If you visit Vilnius, you will see the Gates of Dawn, Aušros Vartai, a famous historical monument and religious shrine. And there you will find the miraculous painting of Our Lady of Vilnius.

In 1503, a stone wall with nine gates and defensive towers was built around Vilnius. Attacked by Muscovites in 1655, Vilnius burned for 17 days, but the painting of the Virgin remained unharmed. In 1795 Russians occupied Lithuania and destroyed the wall around Vilnius. All that was left was the Gate of Dawn, which had already become a religious shrine dedicated to the Blessed Virgin. The painting became famous in the 17th century for alleged miraculousness. In 1927, Pop Pius XI permitted the painting to be solemnly crowned and granted the title of Mary, Mother of Mercy.

During services, the chapel and the street were filled with worshipers. Men, passing the Gate of Dawn, habitually removed their hats, a custom observed even by non-Catholics. Since the Soviet occupation in 1944, the street has been opened to vehicles, and processions are forbidden; but people still kneel and pray along the sidewalks.

Numerous writers, poets and musicians created legends, poems and hymns in honor of the Virgin. In the older hymns, the Mother of Mercy is hailed as the Firm Defense of the Castle of Gediminas, the Sole Joy of the City of Vilnius, Powerful Defender, Grand Princess of Lithuania, and Queen of Poland.



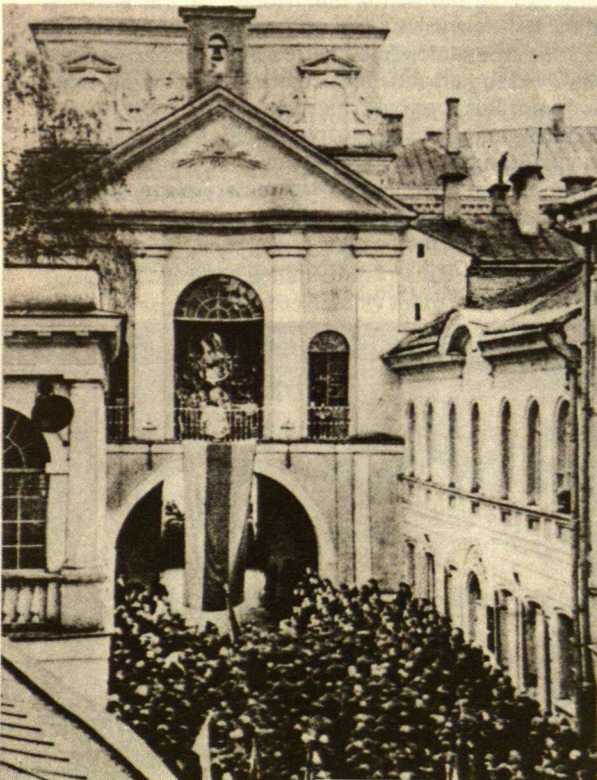
the miraculous painting

AT THE GATE OF DAWN IN VILNIUS

↑ Crowned and clad in silver, Our Lady of Vilnius gazes down with tenderness and deep compassion.

→ Barbara Radvila's ethereal and physical loveliness is alleged to have provided the model for the painting of the Virgin.

← Pilgrims through centuries have gathered from far and wide to kneel in fervent prayer before the beloved Mother of Mercy.



THEATER IN LITHUANIA TODAY

It has become "a kind of church beneath whose dome gathers that part of society that has anti-Soviet tendencies."

In the cultural life of Soviet Lithuania, the theater displays the most signs of creativity. About fifteen years ago, Lithuanian cinema, architecture, graphics and painting excited more discussion at home and abroad, but now these art forms have gone into decline, have lost their vitality. Lithuanian theater has come to the fore as almost the only place where the public can hear an honest, albeit restricted, word. Even when it is forbidden to speak the truth, a partial truth can still be expressed in the complex language of signs and metaphors known in Soviet parlance as "Aesopian language."

The Warsaw weekly *Zycie literackie* [Literary Life] once wrote that the best Lithuanian theater was to be found in the provincial city of Panevezys. Of late, however, the reputation of this theater has diminished, in part due to the retirement of its founder and long-time director Juozas Miltinis. Nonetheless, as a recent article in *Zycie literackie* (1983/40) suggests, Lithuanian theater continues to elicit interest abroad as well as at home. A younger generation is now rising to prominence in the life of the theater, represented by such directors as Nekrosius, Vaitkus, Varnas, Padegimas and Tamuleviciute. Many of the plays presented in recent years depict events from Lithuanian history and contribute to an increased sense of national consciousness. All-time popularity records were broken by a production of Juozas Grusas' *Barbora Radvilaite*, first presented in Kaunas in 1972. Its first director, Jonas Jurasas, publicly protested against the spread of censorship, which resulted in his dismissal as head of the Kaunas Drama Theater in 1974 and ultimately in his emigration to the West.

In 1983, for the first time in the forty-six years of its existence, *Teatr*, the leading Moscow theatrical journal, saw fit to devote extensive coverage to the Lithuanian theater, analyzing it from both a sociological and an artistic perspective (1983/10). "The Theatrical Boom," as one of the articles was entitled, continues. At a conference of the Lithuanian Theatrical Association in May 1984, its chairman, Virgilijus Noreika, noted that in the 1983 season Lithuanian theatrical performances were attended by two million people, equivalent to almost two-thirds of the total population of the republic. In fact, according to the Ministry of Culture of the USSR, Lithuania ranks first among all the Soviet republics in theater attendance.

But in the immediate postwar years the theaters were empty. School children and students were herded to boring "conflictless drama" performances as if to places of punishment. According to a legend still current at the Kaunas Drama Theater, on one Easter night during the Stalinist period, the Kaunas Party Committee ordered the presentation of a propaganda piece, even if there were only one person in the audience. And so it happened: the troupe performed on stage before an audience consisting of one spectator. He tried leaving during the intermission, but was caught hiding in the men's room and forcibly brought back in to the theater for the rest of the play.

By the 1970s, however, the situation had changed completely. Then Minister of Culture Sepetys complained that the theater has become "a kind of church beneath whose dome gathers that part of society that has anti-Soviet tendencies." An interesting comment, considering the enormous size of the theater-going public.

Teatre, which we mentioned, puzzled over the reasons for the Lithuanian theater's great popularity. Urbanization was suggested as a cause by some of the contributors, as was the 50% growth of the republic's technical intelligentsia during the last fifteen years. Lithuanian director G. Padegimas had the following explanation: Rapid urbanization has destroyed the extended family and close-knit communities characteristic of the Lithuanian village. Transplanted to a colder and more anonymous urban environment, many have flocked to the theater in an effort to regain this lost sense of community. Padegimas suggested that the need for a feeling of community is typical of Lithuanians: it draws them in large numbers, for example, to folk art and to festivals of national poetry, song and dance. K. Stoskus, a philosopher, argued that the enormous theater attendance should not be taken too seriously; it may simply represent a passing fashion.

More convincing explanations have been offered by other observers, however. Responding to a question about the relatively greater popularity of theater as compared to cinema and television, one Lithuanian quoted in *Literatura ir menas* (11 February 1984), noted, with a frankness uncharacteristic of Soviet publications: "In the kingdom of the blind, the one-eyed man is king." A Warsaw critic suggested that the work of some of Lithuania's young directors has attracted so much attention because

their theater provokes thought. The spectator is forced to take sides, to agree or disagree with the director... These plays are full of a great concern... The directors have created a responsible theater and the Lithuanian audience is able to appreciate that... that is why [these] plays are so successful. The causes of their success lie not only within the theater but also beyond its walls and are inseparable from certain societal conditions or, more precisely, from the societal changes which occurred in the 1960s, and became more marked in the 1970s (*Zycie literackie*, 1983/40).

It would appear that this observer from neighboring Poland, where "certain societal conditions" are similar to those in Lithuania, has best succeeded in explaining why the Lithuanian spectator so values a "responsible theater," a theater that evokes "concern." During the last twenty years, which have presented every conscientious Lithuanian with cause for deep concern over the fate of the nation and its culture, young directors, playwrights and actors have so developed their facility for Aesopian language that they can communicate with their public over the heads of the censors.

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SCIENTIFIC PUBLICATIONS

IN LITHUANIAN
 AND RUSSIAN

Z.V. Rekašius

Scientific and professional periodicals published in Lithuania can be divided into two broad categories: (1) scientific journals and (2) more broadly-based periodicals popularizing the sciences. The majority of research-oriented scientific publications, as well as many industrial bulletins, are published in Russian. Thus, for example, most of the Proceedings of the Academy of Sciences of the Lithuanian SSR (except for the series dealing with the Lithuanian language and a few other items) are published exclusively in Russian. A curious feature of these 100% Russian-language publications is their title page. They have two identical title pages, one in Lithuanian and the other in Russian. The title page in Lithuanian is always the first, though logically, it would seem that a Russian-language publication should have its first title page in that language.

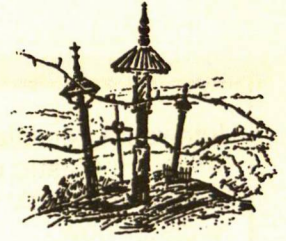
The reason for this strange reversal of the "pecking order" in languages may be the procedures and policies applied in classifying the journals. Periodicals printed in more than one language are classified as being in the language of their first title page. In this manner, publications in the Russian language can be used to boost the statistics on publications in the language of the indigenous population. This has obvious propaganda value, for it seems to help refute possible accusations that indigenous languages are being suppressed. Officially, however, the question of the usage of Russian in the Lithuanian SSR is avoided. An occasional response in the press to charges of Russification emphasizes the fact that Russian is widely used in the sciences. Its use enables the scientists of Lithuania to communicate with other scientists of the world, while the use of Lithuanian would, in effect, tend to isolate them from the worldwide scientific community.

While such argument is in itself perfectly valid, it nevertheless does not justify the exclusive use of Russian as if it were the only international language used by scientists. Furthermore, such arguments still do not justify the misuse of a Lithuanian title page on publications that otherwise are entirely in Russian.

(Continued on page 16)



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The goal of this course will be to teach the

enrolled students a large, practical vocabulary. Students will be taught to utilize these words in 500 to 600 grammatically correct sentences. The course will be a language lab, a practical workshop.

The entire family can vacation at Camp Dainava. The price of the one-week course, including room and board is around \$90 per person. For children, it is less. There are family rates.

Those interested in registering for this opportunity to learn to speak Lithuanian are urged to register now, but not later than June 15th at the following address: Bronius Krokys, 1124 Hedgerow Lane, Philadelphia, Pa. 19115. Inquiries by phone may be made at (215) 671-0397. There is a \$5.00 registration fee.

Camp Aušra

July 6 through 19. For students 8 years of age through 16.

Camp Aušra is special...it gives the children the opportunity to live within their age groups in a Christian environment where the focus of each daily program is to involve them in a greater love and appreciation of their rich Lithuanian culture. This includes Lithuanian Folk Songs and Dances, Language and Literature, Folk Art and Handcrafts, Drama, Discussions on Personal Growth, Liturgy, Prayer, Sports and various Evening Programs.

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

Sponsored by the Congregation of Sisters of Jesus Crucified. Directed by Sister M. Angela C.J.C. St. Mary's Villa Grounds, Elmhurst, PA 18416.

Camp Neringa

August 3 through 16. For students 7-16 years old.

Lithuanian Heritage Camp at Neringa in West Brattleboro, Vermont, continues the work it began 17 years ago. It provides children with the opportunity to live with their age group in a Christian environment where the focus of each daily program is the culture of Lithuania.
Weekly fee: \$80.00.

For registration and information:

Winter address:

Neringa, ICC, Putnam, CT. 06260.

Summer address:

Neringa, Box 134 C, RFD #4,
West Brattleboro, Vermont 15301

Scientific Journals

(Continued from page 14)

Most of the professionally-oriented magazines and popular science periodicals are published in Lithuanian. The majority of these are similar to analogous publications in other countries. The articles appear to be of high caliber and contain little if any propaganda material (except for articles dealing with modern history, where there still is a strong tendency to adapt the events of the past to present-day political and ideological needs).

The journal *Mokslas ir gyvenimas* (Science and Life) deserves special mention. As its name implies, it is devoted to the popularization of science. Its contributors are, for the most part, Lithuanian scientists. In addition to topics without a particular geographic or national significance, it publishes articles that are specific to Lithuania or to its mind-culture. Even in the case of general scientific topics, the articles in the magazine frequently carry a distinctive "Lithuanian" flavor. Thus, for example, a historical review of a scientific discipline or development will very likely include a brief mention of its first application in Lithuania and/or the mention of Lithuanian scientists active in the field. Even more important, however, are the articles dealing with cultural and scientific topics confined to Lithuania present or past — topics that one would not likely find in the scientific publications of other countries.

There are countries, even among those larger than Lithuania, that have given up trying to publish their own scientific magazines for mass circulation. Instead, commercial interests have filled the gap by translating versions of "international" (mostly American) popular science magazines. While such policies may be justifiable on purely economic grounds, culturally it is a step in the direction of underdevelopment because the translated foreign magazines cannot and will not address local or national needs and will not include articles that are primarily of interest to the residents of a particular country unless it happens to be the country where the magazine originates.

Lithuania can thus indeed be proud of having a first-rate popular science magazine of its own. The circulation figures are also revealing. The magazine, which aims at readers with at least a secondary education, has a circulation of 184,000 (the 1978 figure). Such a wide circulation for a magazine of this type reflects significant advances in mass education, in numbers as well as in the quality of instruction, particularly in the subjects of science.

(from "Mind Against the Wall")



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INTERNS WANTED

Baltic Appeal to the United Nations and Lithuanian Information Center are currently accepting applications for interns wishing to work in New York during the summer of 1986.

The selected intern will work for eight weeks interchangeably between the LIC office in Brooklyn and the BATUN office in the Bronx. Principal tasks and duties include: researching and computerizing Baltic prisoner of conscience case files (computer instruction will be provided), networking with non-governmental organizations and diplomats at the United Nations, undertaking other delegated tasks, i.e. writing an article about the summer program for the Baltic press.

Candidates must be at least 18 years of age, fluent in English and have access to a car during his or her stay in New York. Preference will be given to those who have a knowledge and understanding of human rights issues.

The intern will be paid \$1,200 for the summer, receive free room and board, and reimbursement for work-related expenses.

Working from the premise that accurate information is a precondition to effective action, this joint BATUN-LIC internship program seeks to offer practical experience in UN-lobbying and information dissemination to the committee Baltic worker.

A cover letter and a resume should be sent by May to Lithuanian Information Center, 351 Highland Blvd., Brooklyn, NY 11207; tel. (718) 647-2434.

LETTERS

I truly appreciate your magazine. I've learned so much about my ancestral culture since reading BRIDGES. My daughter became interested in her Lithuanian lineage and began corresponding with part of our family living Lithuania, and also learned of your magazine — she sent me a gift subscription of it for which I am grateful. I am a first generation American. My mother, and my father arrived in the United States in the early 1900s through Ellis Island. I am very proud of my heritage.

Alda Kairis Massmann, Carmicheal, CA

Please enter a gift subscription to BRIDGES for my friend: Mrs. Ann Povilaitis Levin. I remember when Annie and I were children our parents sent us to Lithuanian classes at Holy Trinity Church in Wilkes-Barre, PA. How I wish there were classes like today! I love BRIDGES. So many things - especially the recipes - bring back fond memories of my Lithuanian upbringing. Thanks for a great publication.

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Cooking

with Aldona Marcavage

RYE BREAD (Rugine Duona)

2 lbs. dark rye flour
¼ cup vinegar
1-3 tsp. salt
1-3 tsp. caraway seed
¾ cake yeast
1 cup lukewarm water
½ cup sugar
all-purpose flour

Ingredients should be mixed in a wooden pail or bucket (oak, if possible). Season a new pail by rubbing it with salt, finely cut onions and caraway seeds. If pail is used rarely for mixing dough, season it freshly. When freshly season pail is used, decrease amount of salt and caraway seeds for dough.

Dilute vinegar with equal amount of boiling water. Stir into the rye flour. Add enough boiled water to make a thin paste. Add salt and caraway seeds. Let this cool.

Dissolve ½ cake yeast and sugar in one cup luke warm water. Stir into rye mixture while slightly warm. Cover with a cloth. Let stand overnight in warm, even temperature. In the morning, add ¼ cake of yeast which has been dissolved in a little lukewarm water. Stir in enough all-purpose flour to make a stiff dough. Stir vigorously. Let rise one hour.

Divide dough in half and place in large bread pans which have been greased and sprinkl-

ed with cracker meal or corn meal. Let rise again, 15 to 30 minutes. Bake in very hot oven until top is brown. Then reduce to 350°; continue baking about two hours, until bread sounds hollow when tapped with fingers.

(Courtesy of "We Lithuanians" of Omaha)

BOILED PIKE WITH HOLLANDAISE SAUCE

(Virta Lydeka su Olandišku Padažu)

6-7 lbs. pike
1 lb. soup greens
2 onions
3 bay leaves
12 both kinds peppercorns
Salt

Clean pike. Salt and let stand 15 min. before cooking. Boil water with spices and salt, put in pike, simmer slowly. If necessary add cold water at intervals. Cook until the cheeks of the fish spring away. When done, cool a little, remove carefully to an oblong platter, pour sauce over the fish, garnish with slices of lemon, parsley and serve.

SAUCE

1 tbsp. butter
1 tsp. flour
4 egg yolks
2 tb. diluted vinegar
1 tsp. sugar
1/2 lemon
Fish Broth

In a small saucepan beat the butter, mix in the flour, add egg yolks, vinegar, sugar. Slowly heat, stirring constantly. Do not let come to a boil. When well heated, add fish broth to desired consistency, add a few slices of lemon for taste, heat again and while hot, pour over the fish through a strainer. A salad may be served with this fish.

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