

Bridges

LITHUANIAN - AMERICAN
NEWS JOURNAL

Vol. 10, No. 9, September, 1986

YEAR OF LIVING FAITH

Sam Toperoff

A Lithuanian Basketball Player

A very few American professional stars excepted, the best basketball player in the world is probably a seven-foot-three Lithuanian named Arvidas Sabonis, who is, at twenty-one, the center and the backbone of an excellent Soviet National team that has won virtually every international amateur tournament it has entered in the past three years. Because the Soviet Union boycotted the 1984 Olympics in Los Angeles, most American fans have had little opportunity to see just how good the *Russian** players, especially Sabonis, really are.

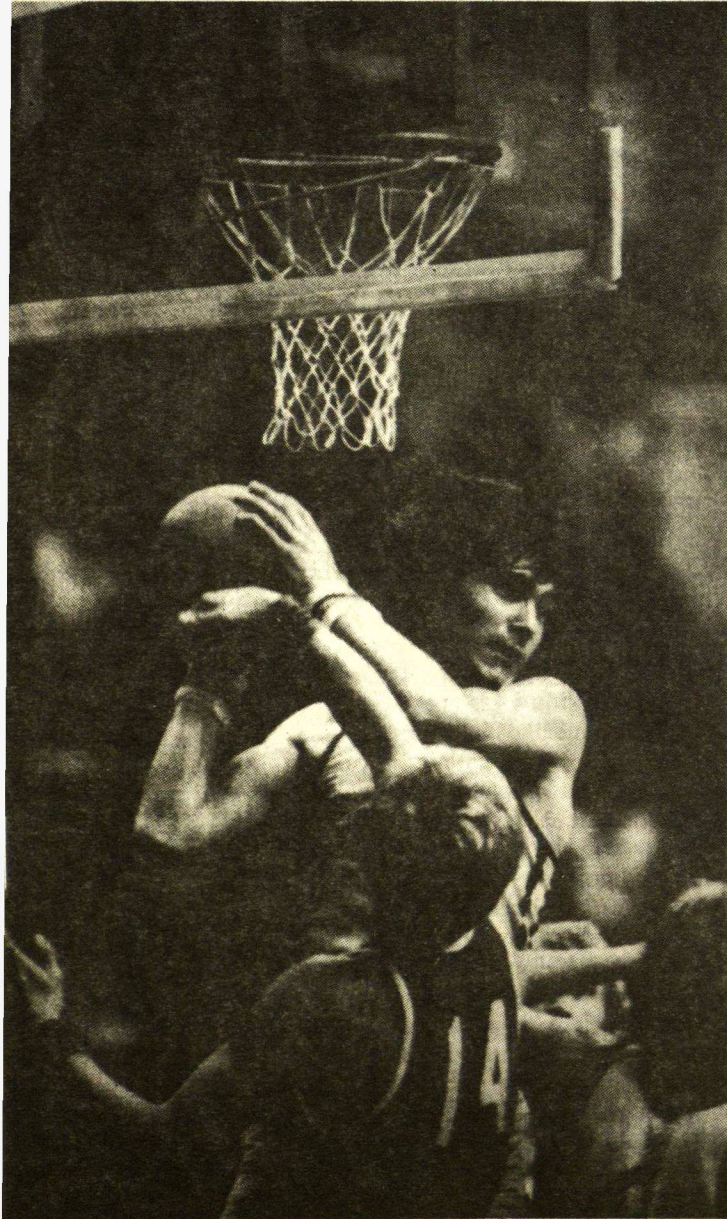
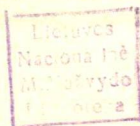
The few Americans who have seen Sabonis play in recent years, mostly professional scouts and college coaches, recount feats of agility and marksmanship that sound all but superhuman. Pete Newell, the director of player personnel for the Golden State Warriors of the National Basketball Association, and a man widely respected for his acute evaluations of the skills at the center position, is lavish in his praise of Sabonis. "He could conceivably become the greatest player in the game," Newell says. "At seven feet, three inches, he is as naturally gifted as any player I've ever seen, and he conducts himself like a very athletic forward. He has tremendous hands and a physique made to order for basketball. If he had played for an American team last year, I'd have drafted him before Patrick Ewing." (The seven-foot Ewing was the first collegiate player selected in last year's NBA draft.)

Newell says, "I saw Sabonis make an unforgettable play last year in a tournament in Hiroshima, Japan. A rebound bounced high off the rim and over toward the corner. Sabonis went up for it way out there, took the ball in one hand—still up in the air, off balance—swept the ball backhand, like a discus thrower in reverse, and hit a teammate in stride downcourt eighty-six feet away for an easy layup.

(Continued on page 12)

In reprinting excerpts from Toperoff's excellent article (courtesy of *The Atlantic*, 8/86) we italicized 17 key words "*Russian*" as a form of editorial comment.

Arvidas Sabonis - the World's Best



A Forest of Skyscrapers

surrounds the Statue-of-Liberty
celebrants at Manhattan's
Harbor Festival: Matulaiiene's
Lithuanian Folk Dancers.
D. Saldaite holds the torch
that lit the way to freedom.

Bagdonas



Tamošaitis photo

Lithuanian Forests were beloved by ancestors of the dancers. Pagan nature-worshipping Lithuanians considered their forests sacred. This century, when Russian communists invaded Lithuania, forests became the resistant guerillas' stronghold.

Bridges is published by the Lithuanian American Community, U.S.A., inc. National Executive Committee, Brooklyn, N.Y. each month except July and January. Subscription per year \$8. Single copy 50¢.

To subscribe or change address write to BRIDGES, Business Office: 341 Highland Blvd., Brooklyn, NY 11207.

Second class pending postage paid at Brooklyn, NY post office. Postmaster please send all inquiries to: BRIDGES Business Office, 341 Highland Blvd., Brooklyn, NY, 11207.

Publication No. USPS 735-830 ISSN 8750-8028.

Our writers' opinions do not necessarily reflect the views of the publishers or editor.

Unsolicited material must be accompanied by stamped self-addressed envelope if return is desired. Send editorial material to: BRIDGES, Editorial Office: 79-18 Park Lane South, Woodhaven, NY 11421.

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

EDITOR: Demie Jonaitis

A Destructive Forest of the Mind

From Jack Anderson's
July 28 column
in the Washington Post:

No administration has tried harder to court the Jewish community than Ronald Reagan's—with less success. Every time the White House tries to patch things up it seems to do the wrong thing, with the result that relations between the administration and American Jewish leaders are now at rock bottom.

The latest affront to Jewish sensitivity is that the White House office of liaison with Jewish groups has been downgraded. What's worse, in the eyes of some Jews, is that the White House "Jewish affairs" chief, Max Green, is subordinate to Linas Kojelis, a Lithuanian American who has offended Jewish leaders.

Kojelis is a strong advocate of Eastern European ethnic groups that have urged the dissolution of the Justice Department's Nazi-hunting Office of Special Investigations. They charge that the office is a dupe of the Soviet KGB.

It didn't used to be this way. Green's predecessor as Jewish liaison, Marshall Breger, held the title of special assistant to the President. Kojelis was then at a lower level in the White House as associate director of the Public Liaison Office.

Then last year, the liaison office chief, Linda Chavez, reorganized to eliminate ethnic representatives, including Breger. He and Kojelis were named co-chairmen of the new Foreign Affairs/Defense Division. In practice, each continued to handle liaison duties as they had previously, Breger for Jews, Kojelis for other ethnics.

But Breger's aggressive tactics were not appreciated by those on the White House staff who resented the special status accorded Jewish leaders and their advice. Chief among them was communications director Patrick J. Buchanan.

Buchanan and chief of staff Donald T. Regan decided to eliminate the Jewish affairs office. To their surprise, they got support from several Jewish leaders and the Israeli Embassy. No less than Gerald Kraft, president of B'nai B'rith International, sent Regan a letter urging that the Jewish liaison office "be abolished and not filled."

But other Jewish leaders objected when



Linas Kojelis, with actress Ann Jillian
and President R. Reagan at the White House,
confronts "the destructive forest."

Kojelis' Reply to Jack Anderson

The purpose of this letter is to correct the three most glaring falsehoods—concerning me—in Jack Anderson's column of July 28.

First, as regards the Office of Special Investigation: this administration's policy is to hunt down Nazi war criminals and bring them to justice. I fully support this policy. East European American and other organizations with which I have discussed OSI do not ask for abolition of OSI. They have been arguing only that the accused should receive due process under criminal procedures and be tried in a country that respects civil and legal rights.

In addition I have never had, and never will knowingly maintain, any contact—let alone provide any kind of entree to the White House—to any racist or anti-Semitic organization.

Finally, the article concludes with an unfounded and backhanded slur, "There is no evidence that Kojelis himself is anti-Semitic." I am outraged and deeply hurt

by this insinuation. During World War II my family fought in the anti-Nazi resistance during the occupation of Lithuania. For his anti-Nazi activities, my father was imprisoned and tortured by the Gestapo for seven months.

The Kojelis family tradition of actively opposing extremist persecution of innocent peoples continues in America. In 1978, before the planned neo-Nazi march on Skokie, Illinois, my sister and I organized a demonstration against the Nazi headquarters, an event that is on public record. In 1980 I was arrested for chaining myself to the Soviet Embassy, in part to protest the Soviet persecution of Jews.

My own and my family's record in fighting intolerance and totalitarian oppression, whether of the right or left, is clear. I stand on that record.

LINAS KOJELIS

Special Assistant to the President
Washington

Breger was kicked upstairs and out of the White House. Vice President Bush insisted on keeping the Jewish office, and Regan and Buchanan backed down.

But sources told our associate Lucette Lagnado that Buchanan, who has publicly denounced the prosecution of alleged Nazi war criminals as "Orwellian and Kafkaesque," was determined to downgrade the Jewish liaison office and enhance the liaison with the other ethnic groups.

Kojelis was made director of the Foreign Affairs/Defense Division last fall. When

Chavez left to run for the Senate, Kojelis became acting director of the Public Liaison Office. He was given the title once held by the Jewish liaison officer: special assistant to the President. Green is his subordinate.

Faced with the growing influence of Kojelis at the White House, Jewish leaders—even those who welcomed abolishing the Jewish liaison office—are dismayed. There is no evidence that Kojelis himself is anti-Semitic, but he has provided entree to the highest circles of the administration for Eastern European refugee groups tainted by anti-Semitism.

Lithuanian-Russian "Cultural" Exchange

"Rusky" Boy

Quite recently, a visitor from Soviet Lithuania told me about his difficulties in educating his seven-year-old son. Shortly after he started attending grade school, the son brought home a repulsive Russian swear-word and kept repeating it in front of his parents. At first the parents tried to ignore this, thinking that the child would drop the word, seeing that no one is impressed with it. But he kept on repeating the word, apparently expecting his parents to ask him about it. When they finally asked, their son, proud of his new knowledge, explained: "What does the word mean? It means that if you corner a 'Rusky' boy somewhere where no one can see you and start beating him as hard as you can, you must keep repeating this word to him. It is a magic word that renders the Russian kid helpless, and so, he does not fight back very hard. So you can hit him and hit him, until he falls down—only keep repeating that word."

Even a seven-year old child knows that there is only one way to talk to "Rusky": "beat him until he falls down." He also knows that it is not at all a safe thing to do. This is why he looks for a chance to catch the other child in some out-of-the-way place, where he can mete out "justice" to him for his "crime" of having been born a Russian, and he uses a "magic word" to forestall resistance. This is the morality implanted by this antagonizing effect not only among adults, but also among children. And, again, this is the product of the intolerable monopoly of Soviet official ideology imposed upon the country but unacceptable to anyone in it—beating a "Rusky" amounts to something like deliverance from this oppressive political burden.

There is no doubt that nationalistic moods, which are inextricably bound up with anti-Soviet and, by reason of Russian domination of Lithuania, anti-Russian sentiments, dominate the living political consciousness in the country. But this consciousness, which is essentially sound and rational, is increasingly becoming based (at least among the general population) on instincts and emotions rather than on objective information and analysis. This phenomenon is largely due to the consciousness-numbing and even more so to the antagonizing effects created by the monopoly position of the official Soviet ideology.

But there is a threefold antidote to this worrisome situation: (1) the fast-growing Lithuanian intelligentsia, which has deep roots in Western civilization while at the

same time (unlike, for instance, its Russian counterpart) maintaining close organic ties with the cross section of the people, (2) the strong Lithuanian Catholicism and its clergy, deeply concerned with cultivating Christian morality, and (3) the large Lithuanian émigré community in the West, which represents its home country abroad and is able to maintain ongoing ties between that country and the free world, of which Lithuania will undoubtedly again become a part some day.

Thanks to this threefold antidote, there should not be much doubt that, whenever this day comes, the Lithuanian national consciousness will remain essentially healthy and able to resist forcefully enough the corrupting effects of Soviet ideological monopoly.

Aleksandras Shtromas

(Mind Against the Wall)

A Free Torte

A chock-full shopping bag in one hand and a square box with "Torte" inscribed on it in the other, a 50-year-old Russian woman entered a city bus in Vilnius. "Does anyone have a spare ticket?" she asked the passengers. (In many Soviet cities, a bus ticket can be purchased at a special kiosk, but extra tickets may be also obtained from passengers on the bus). This time nobody answered. The woman repeated her question, but everybody was silent. She was about to sit down, when suddenly a female voice was heard from the back: "I have no tickets for Russian pigs." The Russian woman turned back, calmly opened the box and said: "I have a free torte for Lithuanian pigs," and she threw the torte into the face of the woman who had insulted her.

Svetlana

Svetlana and her husband Andrey are a Russian couple who settled in the Lithuanian capital of Vilnius ten years ago and still do not feel at home there.

Svetlana admits that in some ways life in Vilnius is better than in Moscow. Food products in State stores are more readily available and of better quality. But if one wants to buy a pair of children's shoes of decent quality, one must make the rounds of all stores after work and, if the shoes finally turn up, to stand on endless lines.

"Lithuanians", Svetlana relates, "have an additional problem. They not only stand together with Russians on those long lines, but many of them think that such lines

belong to a system that was imposed on them and that they have not chosen.

"They dream of independence and freedom. These are dreams that have nothing in common with Lithuania's recent past, because in our century Lithuania was independent for only 21 years, and Vilnius only for several months. Meanwhile, they pour their wrath on Russians like me. But what can we do about Russification? Nobody asked us, if we wanted to come here. Personally, I have nothing against independence, whatever the nation. I want to lead a normal life, just as they do."

Elta comments:

Svetlana's reasoning reminds one of the logical and moral muddle in which many "good Germans" were trapped during the heyday of the Nazi empire. Lithuania's independence lasted only 22 years in this century precisely because Stalin, claiming to represent the Russian - Svetlana's and Andrey's - imperial destiny, signed a pact with Hitler and then sent Soviet troops into Lithuania. If Svetlana's historic memory were a bit longer, she would have recalled that Lithuania was a unified state long before Russia. Too bad that she and Andrey are disliked simply because of their nationality, but natives of the occupying power never won popularity contests in occupied countries. What can Svetlana and Andrey do about Russification? For one, work to end the Russian historic legacy of political apathy and submission to a regime that oppresses them and other nations. One may sympathize with their dream of a "normal" life, while reminding them that foreign occupation is not a normal condition.

Elta

Human Rights

The U.S. Department annual report of human rights practices around the world concludes that relative homogeneity of Lithuania's population, its strong sense of national identity, and the binding force of the Lithuanian Catholic Church have helped to preserve many of the country's social and cultural traditions. However, the reduction in the amount of Lithuanian language instruction at the primary level in 1982, with a corresponding increase in the teaching of Russian language and Russian history, "has aroused fear that the groundwork is being laid for cultural and eventual linguistic Russification of the country." The report said that non-Lithuanians total about 20 percent of the population, and their proportion has been growing in recent years.

Dr. Petras Vileišis

SCION OF A FAMOUS
OLD LITHUANIAN FAMILY

By S. Algimantas Gečys

In the United States when we speak of influential families, we think of the Adamses, the Rockefellers, the Lodges, the Roosevelts, and the Kennedy clan. In Lithuania, the Vileišis family was held in similar high esteem. For almost 150 years, it was in the forefront of Lithuania's national movement and, upon the restoration of Lithuania's independence in 1918, it was among prime rebuilders of the war-torn country.

On May 31, 1986, at the Sheraton Hotel in Waterbury, Conn., the local chapter of the Lithuanian-American Community, Inc. paid a tribute to its honorary chairman Dr. Petras Vileišis. The city's mayor, some members of the U.S. House of Representatives and Connecticut's legislature and many well-wishers were present to honor a great Lithuanian. For many years he has been a valuable link in blending the cultures, traditions, ideals and aspirations of the American and the Lithuanian people.

To speak of Dr. Vileišis without a brief focus on his ancestors would be a disservice to him. It was his 19th century ancestors who formed his character. They ingrained in him the fighting spirit, his faith in democratic values, the tolerance for his fellow men, and ever present optimism and the ideal that personal wealth is not to be hoarded, but shared with others to bring about a better world.

Three Vileišis brothers — Antanas, Petras and Jonas — were patriarchs of the Vileišis clan. Jonas was Dr. Vileišis' father.

Antanas was a physician who was engaged in the clandestine activity of the Lithuanian press when the Czar's ban on publishing in the Lithuanian language was in effect. He fought against the Polonization of the Lithuanian Catholic Church and he concerned himself with educational and cultural matters.

Petras was an engineer, industrialist and editor. He was a generous supporter of the Lithuanian national movement. He published a newspaper *Vilniaus Žinios* and he financed the publication of numerous popular booklets intended for the education of the peasant population. In 1921 he was appointed minister of transportation of independent Lithuania.

Jonas, Dr. Vileišis' father, was a noted lawyer, statesman, writer, editor, and a signer of Lithuania's Declaration of Independence. He served as Lithuania's first Minister of the Interior, then as Minister of Finance. In 1919-20 he headed the Lithuanian mission to the United States for the purpose of gaining *de jure* recognition for Lithuania and for organizing financial aid to the newly independent republic.

It was in Jonas Vileišis' family in Vilnius that Petras Vileišis was born on March 31, 1906. He attended schools in Lithuania. In 1929 he completed his studies in law and economics in Paris, France. In 1937, having presented a dissertation on the theme of "La Lithuanie et le probleme de la securite internationale", he was awarded a doctorate in law by the Sorbonne University. He began to work in Lithuania's Department of Treasury. From 1930 to 1939 he served at the Lithuanian Legation in Rome, first as a secretary, later as a counselor, and for a time as its charge d'affairs. In 1939 having returned to Lithuania, he served

as assistant director of the economics department of the Ministry of Foreign Affairs. A week before the Soviet Union's forceable occupation of Lithuania on June 15, 1940, Dr. Vileišis left for the United States.

Call it insight, diplomatic ingenuity in properly assessing a political situation, or just pure luck, Dr. Vileišis' timely leaving of Lithuania was not only a wise personal decision, but also a victory for the Lithuanian cause. There can be no question that had he remained in Lithuania, the Soviets would have deported him to Siberia, where he would have met death like thousands of other Lithuanians. By his coming to the United States, Lithuanian-Americans gained an exceptionally able member, who since his arrival in 1940 has continuously fought for the freedom of Lithuania and has served as Lithuania's most visible and eloquent ambassador.

Immediately upon his arrival to the United States, Dr. Vileišis took part in the establishment of the Lithuanian American Council, which brought together the principal Lithuanian organizations in the United States, and united them to work for Lithuania's independence. On behalf of the Council, Dr. Vileišis traveled to communities in which Lithuanians were numerous. He spoke to them about the plight of Soviet-enslaved Lithuania; he raised funds to help keep Lithuania's cause for freedom alive. Upon the end of World War II, Dr. Vileišis became active in the resettlement of tens of thousands of Lithuanian refugees who had fled from the Communist onslaught. These people not only needed jobs, but had to be organized, to be educated in the American ways of life. Dr. Vileišis became their organizer.

In the early 1950's, he, with Monsignor Jonas Balkunas and other activists, helped form a committee "to organize and unite, for their mutual benefit, persons of Lithuanian descent" into an organization called the Lithuanian American Community of the United States." Its goal was to foster the ideal of American democracy, to perpetuate Lithuanian customs, to conduct cultural festivals, to sponsor Lithuanian studies and Saturday schools. Dr. Vileišis worked to secure the organization's charter in 1952 incorporating the LAC in the State of Connecticut. For many years Dr. Vileišis has served on LAC's board of directors, had been its officer, and recently was named its honorary member. Realizing that during 35 years of LAC's existence the honorary membership has been bestowed on only two persons, one can understand the significance of the honor and the vast contributions of Dr. Vileišis.

Dr. Vileišis understood the important role the media plays. On numerous occasions he took upon himself to inform the general public about Lithuania by means of mass mailings, notices in the major American newspapers, on radio and on television. Expenses that were incurred were covered mostly with his personal funds.

Politics has been a vital part of Dr. Vileišis life. A newcomer to the United States, he proved to be a master politician. In 1956 he worked in President Eisenhower's reelection campaign. He spoke at rallies in no less than six different languages. A few years later he was active in Richard

(Continued on page 14)

PHOTOGRAPHY

by Anthony Blazis

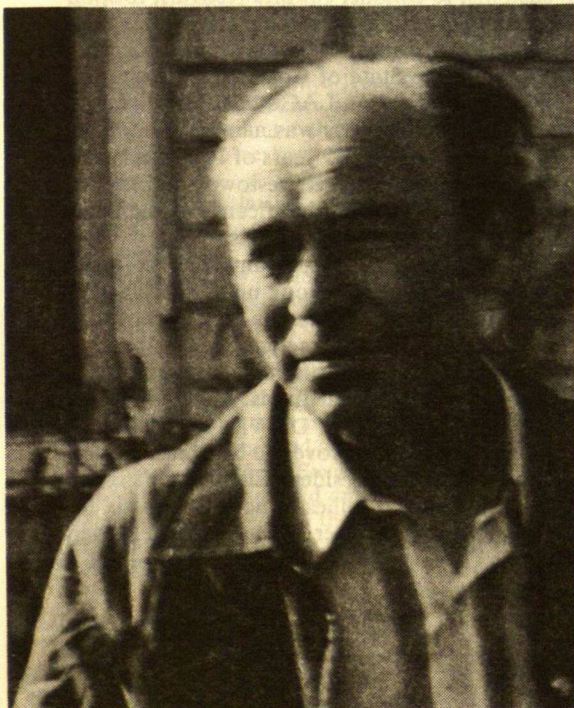
Lithuanian Faces

It took a visit to Lithuania for Anthony Blazis, a successful Connecticut business man, to discover he is a born artist with a camera. He returned home with a portfolio of photographs: superb character studies of Lithuanian faces.

Life can be difficult. But it gives a man depth. This man is a true gentleman: he is sensitive and reticent, always anticipating the needs of others.

The bright-eyed grandmother is vibrant with warmth, a sense of humor, and well-hidden sorrow. Study her face a while and you can imagine the eyes well up with tears and the mouth begins to tremble. She must have been a beautiful young woman; she is even more beautiful now.

This couple are intellectuals and entertaining raconteurs, able to handle any situation. One can read a great deal between the lines of the anecdotes they tell.



The Shoe and the Pebble

by Albert Cizauskas

Ten years ago, I read a disturbing article on the op-ed page of the *New York Times* by a Lithuanian about Lithuanians. Ever since, it has been like a pebble in my shoe, grating me whenever I thought about it.

It's been frustrating to live all these years with the memory of that article. Seeing it reprinted in *Bridges* (July-August) renewed all my original discomfort. So it's a considerable relief now to be able to take off my shoe, like Kruschchev at the UN, and give vent to my feelings.

What is so regrettable is that the author, Mrs. Elona Vaisnys, demeaned those earlier Lithuanian immigrants, our parents, before a nationwide audience in the most prestigious American journal. What is even worse, her depiction of these immigrants as rushing headlong to discard everything related to their heritage is not only false but does serious disservice to their memory and to what they did accomplish.

And accomplish much they did under difficult circumstances. They possessed, as a rule, little or no formal education but they possessed the spirit of pioneers, building Lithuanian communities throughout the United States, literally with their blood, sweat and tears. On top of this, they supported with their hard-earned dollars the government and institutions of their homeland, a support which was vital for the life of the newly-independent Lithuania.

Mrs. Vaisnys and other post-World War II immigrants, when they arrived here, found already-established and flourishing centers of Lithuanianism—churches, schools, newspapers, cultural centers and businesses—built by the very same earlier immigrants she castigates. I do not wish to detract in any sense from what the later wave of immigrants has also accomplished, but I deeply resent the charge that our parents felt contempt for themselves and were willing to throw away their names, their customs and their language in their eagerness to become prosperous Americans as soon as possible. Such allegations were a blow below the belt in a national newspaper from someone who should have known better.

I can speak from experience. I grew up in an ethnically-mixed neighborhood in Williamsburgh, Brooklyn. In my family and that of my friends, we all used Lithuanian at home. Our parents were proud of their Lithuanian birthright and they did not let us forget it. But they were equally proud of the new heritage of their adopted country and this, too, they helped us understand. When we went on to jobs and careers outside of the neighborhood, not all of us retained our Lithuanian surnames, but all of us were conscious of our doubly-rich inheritance and did not hesitate to be identified as Lithuanian-Americans.

My parents were members of a Lithuanian parish, the Annunciation. There, like others in my family, I attended the parish school taught by Lithuanian Dominican nuns, receiving a good, basic education from these dedicated women. Some summers, we even had instruction in Lithuanian language and history. At commencement time, speeches were given in Lithuanian. There was also an active drama group in the parish, which regularly produced plays in the Lithuanian language.

Annunciation's parish choir, led by Professor John

Jankus, was one of the finest and oldest Lithuanian choirs in the United States, establishing a musical tradition which has continued to the present day. Professor Jankus' choir was invited to the New York World's Fair where it broadcast on radio Lithuanian hymns and folk songs, announced in English—and Lithuanian—by the writer of this article.

Mrs. Vaisnys may counter that this was all well and good in a Lithuanian environment (which, of course she denies had existed in those earlier days). She claims to have been pressurized in public school to Anglicize her name. My wife and her sisters attended public school in the Flatbush section of Brooklyn and did not encounter such pressure. All three retained their names (Biruta, Albina and Genovaite Ambraziejus) through grade school, high school and college. Their names obviously were not easy for Anglicized tongues to master but the teachers and the students nevertheless did.

I myself attended Bishop Loughlin High School and Manhattan College—both Catholic institutions—where the majority of the student body was Irish. Not only was no pressure exerted on me to change my name, but the instructors were intelligent enough to point out that America consisted of many different cultures. A melting pot not in the sense of a pressure cooker eliminating ethnic differences, but one in which persons of diverse heritage become united in the exercise of the human rights guaranteed to them. We were taught the true meaning of “E pluribus unum” and came to understand that it is immigrants, after all, who add the spice to the ethnic brew of our national life.

Not only did I retain my Lithuanian surname throughout my educational career, but I also retained it when I was commissioned, some forty years ago, a Foreign Service officer in the Department of State, possibly the first Lithuanian-American or at least the first with a Lithuanian surname. And here I experienced absolutely no pressure to alter my name or deny my heritage, but instead was commended for not doing so. Ironically, it was not Americans, but Europeans in Europe who questioned my American nationality because of my Lithuanian surname. I pointed out that all Americans, with the exception of American Indians, were descendants of immigrants from various nations and cultures.

Not only does Mrs. Vaisnys have an erroneous conception of the earlier Lithuanian immigrants, but she also seems to be confused about the history of her adopted country and its values.

For example, she refers to the celebration of our bicentennial with sarcasm, saying that “a nation that has come of age should not spend all of its attention on its baby pictures.” What a strange complaint. As a mother, Mrs. Vaisnys must realize that a baby carries within itself the potential to become what it finally does become. What shaped the United States was in large measure the handiwork of the men who, in the “baby” days of our Republic, were responsible for the Declaration of Independence, Constitution and Bill of Rights. These were revolutionary documents which at the time of the Republic's conception contained the philosophic

(Continued on page 14)

Lithuanians in German Literature

Anatole C. Matulis

In my study of the German writers Hermann Sudermann (1857-1928), Ernest Wiechert (1887-1950), and Agnes Miegel (1879-1964). I discern these writers delineate the national-cultural profile of the Lithuanian people quite similarly in most respects, with but a few minor significant variations.

Sudermann presents his Lithuanians as simple, hospitable, good-natured, modest, industrious people. They are of a religious character and obey the precepts of the church. Their ancient paganistic past shows some of its traces in their daily life but does not evoke any conflicts with or contradictions to their Christian faith. Their existence, bound by the characteristically Lithuanian village, is based upon the Lithuanian customs which endure even despite the persistent Germanic influence. On occasion the writer tends to over-emphasize unduly one of the aspects of these native customs — the consumption of intoxicants during the wedding festivities — without the proper realization that this practice is only one of the numerous intrinsic phases of the Lithuanian wedding custom. This over-emphasis of one particular facet elicits an unbalanced mendacious picture of the entire Lithuanian marriage custom. It is quite obvious that in this attitude the writer projects his own personal disapproval of the indulgence in intoxicants, which he postulates to be the source of all evil.

Wiechert's Lithuanian people are humble-minded, poor, hard working, faithful, sincere, gentle, silent, and lonely. They live in close proximity to the soil, from which they gather their strength and the peace for their souls. Their devotion to nature is so strong that it evidences definite, pagan undertones. Their superstitious practices are closely connected to the world of the Holy Scriptures in a unique manner. They serve a God who may bear a Christian or a heathen name. They commonly believe that human existence is not complete if it is not in some way dedicated to the service of *Caritas* and *Humanitas*. The world outside their immediate surroundings is regarded by them as a symbol of destructive corruption. They must remain in their village in order to retain their physical and spiritual euphoria.

Agnes Miegel's Lithuanians are pictured possessing proud, noble, wise, and demure personalities. They take their professions or occupations earnestly, but almost simultaneously manifest a gentle sense of

humor. The tribal Lithuanians stand as examples of courage and loyalty to their leaders and their land. They are religious people, whose faith, first in their pagan and later in their Christian God, is firm and indestructible. They have retained the ancient Lithuanian tribal traditions from the past and, through their continuous practice, pass them on to younger generations. The authors' presentation of the possible, yet unique, mingling of the original inhabitants of East Prussia with those who arrived subsequently and formed a new homogenous group of people, although convincing, is dependent upon the future for its final acceptance.

The Lithuanians of these three German authors exhibit similarities in their love of humanity and humbleness of character. Wiechert's Lithuanians, however, do not possess Sudermann's and Agnes Miegel's blithe outlook on life. They are sombre to the point of being puritanical; buoyant feasting and other modes of entertainment do not constitute a salient integrant of their melancholic lives.

In the prose works of these writers the Lithuanians are identified by the choice of names or by the use of Lithuanian mode of expressions. The national-cultural character is reflected in the simplicity of their language, their sincerity, their dislike of exhibiting eloquently their intimate feelings to the exoteric world, their calm disposition and humility, their deep love and trust in God, their devotion to the soil, their continuous introduction of the Lithuanian customs and mythological figures into the pattern of their existence. The presentation of these national-cultural Lithuanian elements is executed without any notable deviations from the veracious picture mirrored in the true-to-life Lithuanian population, dwelling upon the characteristically Lithuanian lands.

It is further to be noted that these novelists, in their treatment of the Lithuanian people, do not comprise any characters who could be exposed to the accusation of being egregiously distorted or appearing in contradiction to the national Lithuanian character traits. Their portrayals of the Lithuanians are accomplished with proper understanding and sincerity. Positive and negative traits of character are well balanced in their representations. If one aspect, whether negative or positive, is emphasized more intensively than the other, it is mainly because the authors seek to point out to the reader a particular trend of their own philosophy pertaining to human existence or

to impart more perceivably the intrinsic elements of a chosen personality which determine the individual in becoming a hero, a saint, or a culprit. The prominent difference among these German authors with regard to their delineation of the Lithuanian people exists, not in their selection of types nor in the literary techniques of their explication, but in the intensity of their apparent affinity which they exercise toward their Lithuanian personages. Agnes Miegel and Wiechert are an essential part of their own Lithuanian characters. They partake in their suffering and joy; they understand their problems of existence and consequently hope that the reader will pursue a similar path of thought. Their propinquity to the Lithuanians is easily comprehensible because in their lives both authors entertained intimate personal ties to the Lithuanian people. Sudermann, on the other hand, was influenced by the Lithuanian national spirit much too late in his life to reveal an identically intense emotion toward the Lithuanian nation. He penetrates successfully the psychological composition of his Lithuanian characters but, after unveiling the reflections of their souls to the reader, he has a tendency to end the flow of their lives hurriedly. It is more than a probability that this peculiarity is due to his experimentation with the literary form of the *Novelle*. His love and admiration for Lithuanian people, however, remain mirrored in the pages of his narratives, but not to such a penetrating degree as manifested by the other authors.

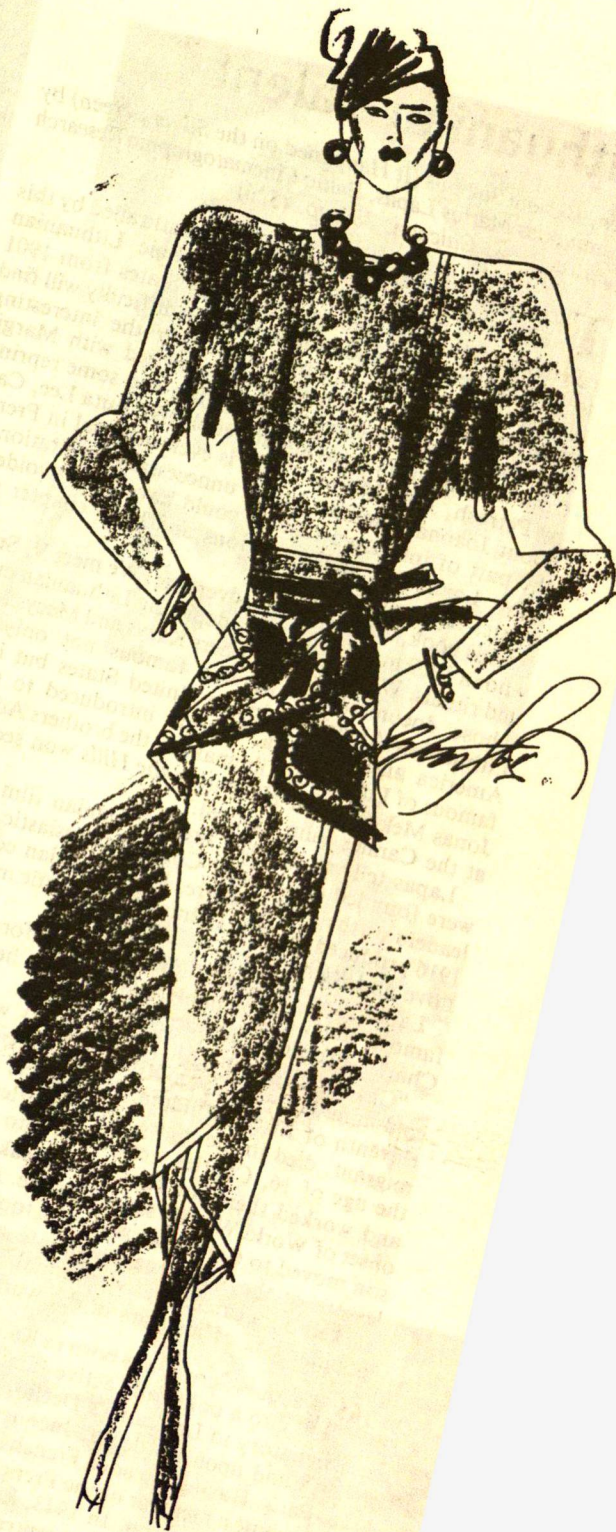
Sudermann, Wiechert, and Agnes Miegel derive their information about the Lithuanian people and their colorful mosaic of life from their early relationships with the Lithuanian nationals. It was Agnes Miegel's association with her beloved nursemaid and childhood playmate that brought her knowledge of the Lithuanian nation and its cultural profile. Wiechert's aunt introduced him to the characteristic Lithuanian world of paganism and Christianity and communicated to him its idiosyncratic mixture of rational and irrational aspects of human existence. Sudermann, on the other hand, lived the greater part of his youth with Lithuanians and carefully observed their ancient design of life. Such factors served all these writers decidedly in their presentation of an authentic and perceptive picture of the Lithuanian nation — its spiritual and cultural image. The modern day Lithuanian remains grateful for the interest these German authors nourished and imparted regarding this diminutive but historically distinguished nation resting upon the distant shores of the Baltic Sea. The fricative sand of time continues to wander through the pale Baltic dunes, whispering the name of a nation which has brought so much of its cultural treasures to the German citadel of modern literature.



Haute Couture



The Wet Look



1986 Fashion Show
in Vilnius

Lithuanian Talent

Ten, *Ekrane Suzibus (It Happened on the Silver Screen)* by Raimundas Marius Lapas, Baltic Cinematographic Research Centre Press, Chicago. 384 pp. (\$20)

Those who can read Lithuanian will be enthralled by this bilingual book which describes ethnic Lithuanian cinematographic activities in the United States from 1901 to 1979. Others who read Lithuanian with difficulty will find themselves nilly willy trying to decipher the interesting passages. The rest will have to be satisfied with Margis Matulionis' short "Overview" in English and some reprints from the American press about people like Ruta Lee, Cappy Petrash, John Milius. There is even material in French about Joanna Shimkus. Much unnecessary frustration on the part of interested readers could have been avoided if R.M. Lapas had added captions and brief chapter summaries in English.

This book, actually, is an adventure. We meet V. Starevič who in 1909 made three films depicting Lithuanian customs and rituals. We meet the brothers Kazys and Mecys Matuzas whose documentaries became famous not only among Lithuanian Americans in the United States but in South America and Australia. We are introduced to the most famous of Lithuanian filmmakers, the brothers Adolfas and Jonas Mekas. Their *Hallelujah the Hills* won second prize at the Cannes Film Festival.

Lapas tells us that the first Lithuanian film companies were founded on the East Coast. Enthusiastic young civic leaders of the Wilkes-Barre, P. Lithuanian community in 1916 produced the first Lithuanian dramatic motion picture *Love and Riches*.

Lapas gives us much interesting information about famous stars. For example, here is what he tells us about Charles Bronson and Jacques Sernas:

"Charles Bronson (Kazys Bučinskis) was born in the coal-mining town of Scoopstown, Pennsylvania. He was the eleventh of fifteen children. His father, a Lithuanian immigrant, died in the mines when Charles was only 10. At the age of 16, Charles went down into the mines himself and worked there for four back-breaking years until the onset of World War II "saved" his life. After the war, Bronson moved to California where he took acting and diction lessons at the Pasadena Playhouse and, from 1951, embarked on a career that would make him one of the most popular box office stars in the world.

"Jacques Sernas was born in Kaunas, Lithuania, in 1925 into a politically active family. His father had been a signatory to Lithuania's Declaration of Independence in 1918 and upon his death, Jacques and his mother moved to Paris. Having attended French schools, Jacques eventually became a member of the French underground during the German occupation. In 1943, he was arrested by the Germans and sent to the concentration camp at Buchenwald where he was to remain until 1945. Sernas returned to Paris in 1946 where he entered into a serious film career. Though participation was primarily in French and Italian films, he became known to American audiences with his roles in *Helen of Troy* and *55 Days at Peking*."



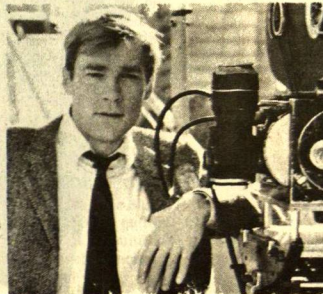
Charles Bronson and friend



Ruth Roman being entertained



Jean Graziis in "The Life of Lou Gehrig"



Kaz Garas of "The Last Safari"



Helen Valkis: "The Prince and the Pauper"

Joanna Shimkus: "The Virgin and the Gypsy"



George Milell: "The Spy Who Came In From the Cold" "Darkness at Noon"



Ruta Lee: "To Know Her is to Love Her"



Internationally famous Jacques Sernas



Marie Aldon: "Tanks Are Coming"

Ann Jillian: courageous and true to her heritage



SABONIS (Continued from page 1)

I'd never seen a play like it. The only problem with Sabonis is that he'll never have an opportunity to play against the best professionals in the world, unless of course, he defects to the United States."

Guiding the American team in Spain this summer is Lute Olson, the basketball coach at the University of Arizona. Olson has seen Sabonis and the Soviet Nationals on a number of occasions and knows that the American team, made up of the best available collegians, will be hard pressed to stay with them. He says, "I saw Sabonis last year in the finals of a tournament in Dieppe, France. His team was way ahead, and he made three plays that to me were just unbelievable. Three times, he took defensive rebounds, led the fast break downcourt, pulled up, and hit three-point short." (In international competition, three points are awarded for any shot made beyond an arc 6.25 meters, or twenty feet, six inches, from the basket, as opposed to twenty-three feet, nine inches in the NBA.) Olson also has a very high regard for Sabonis' excellent and internationally experienced supporting cast. Alexander Belostenny, twenty-seven years old, is another seven-foot-three player; he is less mobile than Sabonis, but is an effective rebounder and scorer from in close. Like most Eastern European teams, the *Russians* are extremely accurate at long-range shooting: the guards Valdis Valters and Voldemaras Khomichus, both twenty-seven, are outstanding three-point shooters. Olson says, "Seven or eight years ago, the *Russians* were so mechanical on the court, we could beat them with superior quickness. And that is still our basic advantage, but our edge has been lessened considerably. We have our work cut out for us."

Newell, in his capacity as talent adviser for Golden State, has kept track of the young player's development since Sabonis first came to the United States with the Soviet Nationals in 1982, for a twelve-game tour against American college teams. Sabonis, then eighteen, was a member of the Junior National team but played with the seniors for experience. During the tour, Sabonis led the Soviets with an average of eighteen points and nine rebounds, while playing twenty-seven minutes per game. The *Russians* won nine and lost three. In a game televised nationally on CBS, Sabonis led his team to victory over Indiana University, prompting the Indiana coach, Bobby Knight, who coached the victorious Olympic team in 1984, to say of him, "He may be the best non-American player I've ever seen."

Sabonis' best performance on American soil was against Ralph Sampson, who is seven-four, at the University of Virginia three days after the Indiana game. Sampson had thirteen points and twenty-five rebounds. Sabonis, who fouled out, scored twenty-one points and took down fourteen rebounds. Bill Wall, the executive director of the Amateur Basketball Association of the U.S.A., who accompanied the *Russians* on the tour, says "Sabonis clearly outplayed Sampson in that game." Sampson was the first player selected in the NBA draft at the end of the 1982-1983 collegiate season.

In the four years since that American tour Sabonis has improved significantly, but his potential has not been truly tested. The young centers of the NBA play regularly against veterans like Kareem Abdul-Jabbar, Moses Malone and Bill Walton; such competition sharpens their skills. Sabonis is

rarely challenged by players of comparable ability. "That's a problem," Newell says. "Because the opposition Sabonis meets inside Russia is not challenging to him, he sometimes gets lazy. In the big international tournaments like the one coming up in Spain, he'll be fine, but he doesn't play with the intensity he should, night after night, like Larry Bird. I'd like to see him in the NBA, just to see how great he'd be if he were pushed to the limit all the time."

Ted Turner would also like to see Sabonis in the NBA someday soon: his own team, the Atlanta Hawks, selected the *Russian* star in the fourth round of last year's draft (Sabonis was the seventy-seventh player chosen). Surprisingly, at that time neither Mike Fratello, the Atlanta coach, nor Stan Kasten, the team's general manager, had ever seen Sabonis play, leading some suspicious NBA executives to speculate that Turner had made a reciprocal deal with Soyuzsport, arranging for Sabonis' services in exchange for bringing Moscow's Goodwill Games to the world. Whether the Hawks really would own the professional rights to Arvidas Sabonis remains in question, since they drafted him before his twenty-second birthday, something the league forbids unless a player declares his willingness or his desire to be drafted. The Atlanta selection was neither mysterious nor sinister, according to Marty Blake, the director of scouting for the NBA, whose office evaluates the professional potential of every promising basketball player in the world. Blake says, "Atlanta didn't have to see Sabonis. Would you have had to see Ewing to know he was the best player eligible last year? Of course not. Sabonis is in the same class as Ewing, but worth a fourth-round pick just in case he ever did decide to play here. All you'd have to know is that the 'Big A' is the best amateur basketball player in the world, the most complete big man around."

Bill Walton, of the Boston Celtics, the league's Most Valuable Player in 1978, is one of the few NBA centers who have seen Sabonis firsthand. He admires Sabonis' game, which he saw most recently at the June, 1985 European Championship, a tournament that the *Russian* team won handily. "Even though I've never actually played against the man," Walton says, "everytime I've seen him play, he's been awesome. I don't understand why some team just doesn't give him a million dollars and get him over here. Sabonis would be a star in the NBA right away. I can't think of one guy in the league who reminds me of Sabonis—he can do it all."

Sabonis seems to make the winning difference wherever he plays. He plays in the *Russian* League for Kaunas, a Lithuanian city of 400,000 which last year won the Division I Championship, upsetting Red Army of Moscow, the perennial champions. "According to my information," Newell says, "it was in Lithuania that he first saw NBA games [on television]. They picked them up from Finland. He modeled his game on Abdul-Jabbar's, and you can see it in his shooting touch, but he can do so many other things. In fact, he does one thing I've never seen before: he catches passes in the post with one hand. With the other he checks his defensive man. Then he pivots whichever way the defensive pressure dictates."

Most experts do not give the American team more than an outside chance to win the World Championship in Spain. The *Russian* team has much more international experience

together: its key players, with the exception of Sabonis, were on the team that defeated the United States by a point to win the previous FIBA Championship, in Cali, Colombia, in 1982. Now that Sabonis has joined them, the American task becomes extremely difficult.

But not impossible, according to Steve Alford, who has played against Sabonis and the Russians. His Indiana University team lost twice to the *Russians* (by twenty points each time) during a tour of Japan last summer; nonetheless, Alford later compared them unfavorably with the 1984 U.S. Olympic champions, a team of which Alford was also a member. "We'd have killed them," he said. "There's no way these guys would have stopped Michael Jordan, Sam Perkins, Patrick Ewing, Wayman Tisdale and the guys we have inside—not as careless as the *Russians* are." Carelessness is a quality rarely attributed to the *Russians*, but if Alford is correct, the U.S. team may win after all. Although it does not have players of the caliber Alford named, the players

we do have are not many cuts below.

The United States' best chance for victory probably will come from playing what Mike Fratello describes as "the American style." "When a kid grows up in an American schoolyard or playground, he picks up all sorts of things that cannot be taught: a certain spin of the ball against the backboard, all kinds of whirling dribble moves—a feeling for the game, an instinctive knowledge of what is possible in certain situations. It's as though American players develop a sixth sense out there. European players, good as they've gotten, still have that mechanical quality about them."

The *Russians* won't be able to match the Americans' overall quickness and ability to improvise. But whether a team with these skills can prevail against a team that excels in tactical correctness and technical execution remains to be seen. What makes Arvidas Sabonis a remarkable player among the *Russians*, however, is precisely his ability to play an American game like an American.

A Lithuanian Star

Mr. Toperoff began his article about Sabonis by referring to him as "a Lithuanian basketball player." Then he proceeded to identify him as a "*Russian* star."

A recipe for Lithuanian kugeli (pudding) which includes Polish kielbasi or Italian sausages can no longer be called "Lithuanian". A democracy which handles its citizens with totalitarian tactics is no longer a "democracy". A Christian philosophy which includes Chinese and Indian philosophies cannot be rightly called a "Christian" philosophy.

A basketball team organized by Soviet Russians which includes Lithuanian, Latvian or Estonian players cannot, by any logic, be called "a *Russian* team". "Soviet team"—yes. But, a "*Russian*" team? That implies deliberate acceptance of Russification of countries the Kremlin has manipulated and overpowered to subservience. A herd of goats to which a lamb has become attached does not make the lamb a goat.

The American gentleman who suggested in Toperoff's article that Sabonis be offered a million dollars to defect reveals gross ignorance of the situation in Lithuania. He does not understand that Sabonis is an elite Soviet prisoner: what good would a million dollars do him if, by defecting, he imperiled the safety of his whole family? Such a suggestion calls to mind Robert Burns' verse:

"Oh, would some power the giftie
give us
To see ourselves as others see us!
It would from many a blunder
free us..."

Demie Jonaitis



Beautiful Lithuania

Ylevičius photo

THE SHOE AND THE PEBBLE

(Continued from page 7)

and political genes of the country's future development. It made good sense therefore for us to have gone back, in our bicentennial year, to our country's origins to understand better what we are now and what we are capable of becoming.

Mrs. Vaisnys also intimates that our Lithuanian forebears would not have understood the American Revolution because they were, after all, unschooled serfs. She also asks rhetorically what sort of government these serfs would have established. That answer lies in the establishment of the Republic of Lithuania after World War I by the sons of those serfs.

The critical point Mrs. Vaisnys overlooks is that the immigrants who fled to America did so for the very same reasons the American revolutionaries revolted. All wanted a new deal in the social, economic and political spheres. It does no credit to the immigrants, Lithuanians among them, and is poor history to boot, to suppose that they had no appreciation or understanding of the rights of free men. It is precisely this understanding that has created the common bond uniting all the multi-nationed millions of immigrants with the leaders of the American Revolution.

Mrs. Vaisnys characterizes the leaders of the American Revolution as early "WASPs," who, in her opinion, were "country-bred gentlemen who liked to read and write in civil, curlicued letters to each other." What a lot of hog-wash! What about Sam Adams and the Sons of Liberty? What about the Boston Tea Party? What about Ethan Allen's Green Mountain Boys? What about the rabble-in-arms who stopped the British at Saratoga? What about the incendiary Tom Paine, who ignited a firestorm with his pamphlet on *Common Sense*, and by no stretch of the imagination fits into Mrs. Vaisnys' lavender-and-old-lace categorization of the men who led the Revolution? Perhaps, as a starter, Mrs. Vaisnys should read Kenneth Roberts' novels of that period to help re-orient her understanding of that exciting and uncivil time.

What upsets me even more than her misreading of early American history, is her misunderstanding of the "American scene" which she describes as "every man for himself and where ordinary people are of interest mostly as consumers and sometime voters." This is cynical exaggeration. Greed and materialism are not unique to America but exist also in Europe and other parts of the world. What Mrs. Vaisnys doesn't seem to understand is that there has always been a strong undercurrent of idealism in American society which has manifested itself in different ways at different times. It was the United States, for example, which, for the first time in history, spent billions of dollars to rehabilitate her two principal enemies—the Germans and the Japanese—instead of looting their economies for reparations as other countries, especially the Soviets, have traditionally done to the losing side. It was the United States which institutionalized, after World War II, the concept of financial assistance on an international scale to the poor countries. It was also the United States which was a leading force in spelling out, again for the first time in history, an international bill of human rights. And it is American society in which disinterested organizations, such as Common Cause, Alcoholics

Anonymous, and numerous private charities, concern themselves with their neighbors' needs to a far greater extent than elsewhere in the civilized world.

Perhaps Mrs. Vaisnys might now wish to write a follow-up piece to the *Times* with a more accurate portrayal of her countrymen, both Lithuanians and Americans.

DR. PETRAS VILEIŠIS

(Continued from page 5)

Nixon's campaign. He was so effective that he persuaded 60 members of the board of the Lithuanian American Community to officially endorse Nixon for President. This was the only time that the organization gave a political endorsement. Eloquent Dr. Vileišis caused the directors to forget that the non-profit and tax-exempt status of their organization forbids an endorsement of political candidates.

Dr. Vileišis' efforts to involve Lithuanian Americans in the political process caught the attention of political party leaders. He was welcomed by President Eisenhower and in 1961 he was invited to organize and head a Lithuanian delegation for an audience with President Kennedy. Invitations to the White House from other presidents followed in later years.

Dr. Vileišis' political contacts also presented him with opportunities to intercede on behalf of various Lithuanian-American political projects. Thus, in 1966, when matters looked bleak, he interceded with the Congressional delegation from Connecticut to have the Baltic States Freedom Resolution passed by the Congress of the United States. The passage of this resolution was fought both by the Department of State and the Soviet Ambassador to the United States. Dr. Vileišis provided the much needed diplomatic skills to have the Congress overwhelmingly pass the resolution over the objections.

In 1975, when the Helsinki Accords were signed by the major powers and the European community in Finland, Dr. Vileišis, on behalf of the Lithuanian-American Community, Inc., traveled to Finland to lobby on behalf of non-participating Baltic Republics. In Helsinki he single-handedly organized a press conference which caught the interest of foreign correspondents. His activities led to complaints from the Soviet Union and his subsequent arrest, imprisonment and expulsion to Sweden.

One could go on enumerating the activities for which Dr. Vileišis has been a sponsor, a benefactor, a participant. Now, on his 80th birthday we extend to Dr. Petras our best wishes and our prayers that God keep him in our midst for many years to come.

The Angel

She knelt before me. Her tear drops fell over my hands which she firmly grasped with her own. The time was 1944; the place was the Red Cross Information Center located at that time in Jamaica, New York.

The brother of a Dominican Sister had been reported killed in action in Northern Africa. He was a pilot in the Air Force and his plane was shot down. The family was assured of his death when his "dog-tag" was

12 Upcoming Projects for 1987: 600th Anniversary of Lithuania's Christianization

1. Organized efforts of spiritual renewal
2. A Lithuanian survey of Catholic doctrine
3. A historical study of Lithuania's Christianization, in English and Lithuanian, edited by Vytautas Vardys, Ph.D.
4. A popular history of Catholic Lithuania, in English
5. An updated Lithuanian hymnal
6. A history of Lithuanian church hymns
7. Books of religious education for children, youngsters and adults
8. Works of Lithuanian drama, poetry and novel
9. An exhibition of Lithuanian religious and representative art
10. Souvenir medals in bronze, silver-plate, gold-plate and in silver
11. Vatican commemorative stamps
12. The highlight of the Jubilee will be a **Papal Mass in Rome, June 14, 1987**. Charter arrangements are being planned.

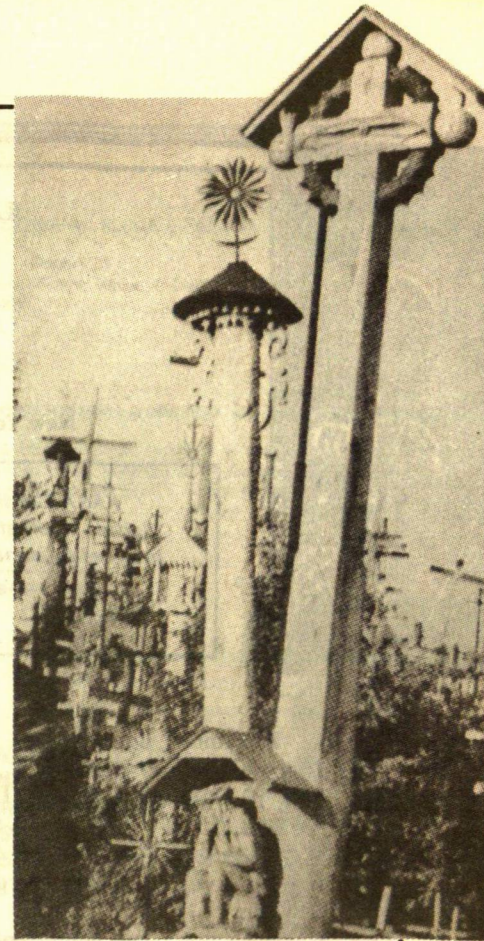
Such ambitious preparations for this once-in-a-lifetime celebration require large financial outlays. The budget of the Central Committee is set at over **\$200,000**. We are appealing to you to help us meet this goal.

We need **100 Jubilee Sponsors** to donate **\$1,000** each.
We need another **100 Jubilee**

Patrons to donate **\$500** each.
And we need **500 Jubilee Donors** to contribute **\$100** each.

Please send donations to:
Lithuanian Christianity Jubilee

**7218 So. Fairfield Ave.
Chicago, IL 60629**



discovered some time after parts of the missing plane were found and identified. In an effort to obtain more information concerning her brother, Sister had recourse to the Red Cross Services. I went along to be a support to her. (In those years Sisters, rarely, if ever, appeared in public alone; a companion was usually assigned.)

The Red Cross office was small. The receptionist's desk was separated from the waiting room by an open partition with a swinging gate. A woman with her back to us was being interviewed by the receptionist. There was precious little privacy. The quiet room was stuffy. Sister and I removed our long black mantles; our long white habits and black and white bonnets singled us out from others who anxiously awaited their names to be called. Suddenly, the silence was broken. The receptionist in an exasperated voice almost shouted, "Lady, if only I could understand you, perhaps I would be able to help you." I strained to hear the foreign language the frustrated sobbing woman who sat before her spoke. "*Viešpatie, Mergele Maria, gelbék mane. Pasigailék!*" (*Lord Virgin Mary, help me, have mercy!*)

In that crucial moment, the words of my

European History Professor at St. John's University flashed across my mind, when he learned I was of Lithuanian descent: "Sister, learn not only to understand the Lithuanian language, but make every effort to read and write it. It is one of the world's oldest known written and spoken languages; it is related to ancient Sanskrit. Erudite scholars study it. It is a key to many doors of learning."

It was now or never! Sister tried to restrain me as I leaped up like a doe. "Don't embarrass us," she said. She let go of my habit as I made a dash for the reception desk. I stood behind the sobbing woman and gently placed my hands on her shoulders as I said, "*Atsiprašau, gal būt aš galėsiu pagelbėti jums.*" ("Excuse me, but maybe I might be able to help you."). All eyes were attracted to us like straight pins to a magnet. The distressed woman jumped from her seat and knelt before me. With falling tears and quivering voice she cried out: "*Ar čia angelas ar žmogus?*" ("Is this an angel or a human being?"). She trembled with fright. I stood before her; I helped her to her feet; I reassured her she was not addressing an angel—I was just a Dominican Sister and very human.

I explained to the receptionist and to all in the room that I understood the Lithuanian language which she spoke and I would act as an interpreter for her. When the woman regained her composure and was assured that I was not a celestial being, we began to tackle her problem. Like all who were at the Center, she too, was there to seek information about her only son who was declared "missing in action." The receptionist was most empathetic. A glimmer of hope shone in the tired eyes of the heartbroken mother.

When we returned to our Convent, I headed directly for the chapel. It was then and there that I poured out my thankfulness to my deceased parents for having insisted that we converse in Lithuanian at home. Childhood resistance was transformed into humble gratitude.

I also gained insight into the terrible difficulty the old immigrants encountered when they came to the mines and the factories of the United States, laboring long hours, unable to communicate with bosses who hired them for a pittance pay.

Sr. Mary Elena Majikas, OP

LITHUANIAN FEDERAL CREDIT UNION

KASA

LIETUVIŲ FEDERALINĖ KREDITO UNIJA

New York — Chicago — Cicero — Detroit — St. Petersburg

KASA Credit Union pays 7% dividend for passbook savings accounts, gives you the highest interest rates for Share Certificates and IRA accounts and issues all types of loans at reasonable rates and convenient terms.

Every member account is insured by Federal CUNA Agency to 100,000 dollars.

For more information, apply to KASA home office
or to one of our branches:
2615 W. 71st St., Chicago, IL 60629 (312-737-2110)
1445 So. 50 Av., Cicero, IL 60650 (312-656-2201)
P.O. Box 267, Franklin, MI 48025 (313-350-2350)
400 701 Ave., St. Petersburg Beach, FL, 33706 (813-367-6304)

Home Office:
86-01 114 St.
Richmond Hill, NY, 11418
(Tel. 718-441-6799)

Visi lietuviai taupo lietuviškoje Kasoje

KASA CURRENT ASSETS:
55 MILLION DOLLARS

LABAI AČIU**Donations to BRIDGES**

\$50.00— Mrs. Anthony Jacobson, Brookline, MA
40.00— Anthony Blazis, Poquonock, CT
25.00— Ray Masiliunas, Oak Lawn, IL
25.00— Lithuanian American Community, USA, Inc., Cape Cod Chapter
20.00— Joseph Wismontas, Dearborn, MI.
16.00— Paul A. Miksys, Juno Beach, FL
16.00— A J Reventas, Houston, TX
15.00— Joseph Bruzgis, Secaucus, NJ
13.00— George Bernatonis, Boise, ID
13.00— John Zelinskas, Belleville, NJ
13.00— Anne Baronas, Colonia, NJ
13.00— Joseph Petraitis, Seacliff, NY
11.00— Irene Baird, Oak Ridge, NJ; Alberta Strimaitis, Lincroft, NJ; Zigmas Stephens, Danbury, CT
10.00— George Gayes, St. James, NY; Veronica Kaziauskis, New Hyde Park, NY; Jonas

Kasperavicius, Budd Lake, NJ; Isabelle Muzikevik, Manchester, CT; Mr. Alfred Rodgers, Worcester, MA; Alexander Vakselis, Richmond Hill, NY; Francis Bendzuinas, Fontana, CA
9.00— Jerome Ausura, Newport News, VA
8.00— Kenneth Kachinski, Peabody, ME; John Kaddis, St. Petersburg, FL; Regina Roberto, Worcester, MA; Gustaff Family, Fern Pk., FL; Jane Hansen, Chaska, MN; Otto Spokas, Great Falls, VA; Irene Wehbring, Rochester, NY; Helen Matulonis, Maspeth NY; Julia Raymunt, New York, NY; John Karpus, Bklyn., NY; Don Oksas, Grand Rapids, MI
7.00— Valentina Guditus Gammon, Gaffney, SC
6.00— Dr. Victor Cernis, W. Bloomfield, MI; Eugene Maslauskas, Bellmore, NY; Violet Panavas, Southfield, MI; Ann Playtis, Washington, WV; Ilona Baranaukas, So. Boston, MA; Danute Norbutas, Los Angeles, CA; Algirdas Gustaitis, Los Angeles, CA
5.00— Robert Horton, Douglaston, NY; Mrs. Rita Mastella, Edison, NJ; Mr. Joseph Totoraitis, Grand Rapids, MI; Josephine Wirtz, Reston, VA; Ruta Ann Kazakaitis, Watertown, CT; Terry

Tureskis, Lenexa, KS; Edward Valeska, Rochester, NY; Dan Zelonis, Hudson, NH
4.00 — Charles Sarpalis, Baltimore MD

3.00— F. Adams, Indian Head, MD; E. Bates, St. Augustine, FL; A. Bianco, Point Pleasant, NJ; F. Ginkewicz, Surf City, NJ; Dr. A. Grushnys, Wichita, KS; P. Jancauskas, Brockton, MA; E. Johnson, Ellicott City, MD; Rev. F. Karvelis, Waterbury, CT; Mrs. J. Kern, Elizabeth, NJ; A. Kropas, So. Boston, MA; A. Laucus, MD, Mt. Olive, IL; J. Liudzius, New Britain, CT; Z. Lukas, Elizabeth, NJ; A. Matulis, Santa Monica, CA; B. Morkunas, Bellebue, VA; D. Pautienis, W. Barnstable, MA; L. Sagys, Lyndhurst, OH; V. Shaulis, No. Chicago, IL; E. Shages, Granby, CT; V. Silas, Chicago, IL; Mrs. M. Silva, Babylon, NY; H. Skernik, Gloucester, MA; Mrs. H. Vilnis, Petersburg Beach, FL; W. Williamson, Wollaston, MA; Rev. A. Yankauskas, Worcester, MA; Mrs. M. York, Jersey City, NJ; S. Cassano, Lakewood, NJ; J. Civic, Cranston, RI; S. Dedinas, Metairie, LA; J. Gaila, Ellicott City, MD; S. Gallius, Burlington, MI; A. Gutauskas, Hamden, CT; R. Milukas Karvelis, Herndon, VA; C. Kumpis,



1986

TOURS

TO

LITHUANIA

10 DAYS LITHUANIA & FINLAND

TOUR #915 September 18 - September 27 \$1,449
Itinerary: Vilnius, 7 days; Helsinki, 1
 FINNAIR via JFK

IT5AY1B020

17 DAYS LITHUANIA, POLAND & GERMANY

TOUR #916 September 16 - October 3 \$1,699
Itinerary: train Warsaw to Vilnius, Vilnius 10 days;
train Vilnius to Warsaw, Warsaw, 2; Frankfurt, 1
 LUFTHANSA via JFK & BOSTON

IT4BA1A032

13 DAYS LITHUANIA, RUSSIA & ITALY

TOUR #920 September 21 - October 3 \$1,799
Itinerary: Moscow, 2 days; Vilnius, 5; Rome, 4 with Florence, 1 day
 ALITALIA via JFK & BOSTON

IT6AZ1B0028

15 DAYS LITHUANIA, RUSSIA & FINLAND

TOUR #929 September 29 - October 13 \$1,599
Itinerary: Moscow, 2 days; Vilnius, 7; Leningrad, 2; Helsinki, 2
 FINNAIR via JFK

IT5AY1B020

15 DAYS LITHUANIA & FINLAND

TOUR #101 FOLK ARTS & CRAFTS TOUR. October 1 - October 15. \$1,599
 TOUR #126 NEW YEAR'S EVE TOUR. December 26 - January 9. \$1,499
Itinerary: Vilnius, 10 days with Kaunas, 2 days; Helsinki, 2
 FINNAIR via JFK

IT5AY1B019



BALTIC TOURS
 293 Auburn Street
 Newton, MA 02166
 (617) 965-8080 or
 (617) 969-1190



**ALL DEPARTURES FROM
 NEW YORK AND BOSTON**

Clarks Summit, PA; V.E. Matukonis, Melrose Pk., PA; C.T. Matuzas, San Diego, CA; Sister Mary Menalis, Holland, PA; E. Novicki, Raleigh, NC; A. Pankus, Hauppauge, NY; K. Roberts, Sylmar, CA; J. Preckshot, Collinsville, IL; S. Romanoski, Morgantown, WV; F. Shimkonis, Orlando, FL; F. Smith, Clinton, MD; Dr. R. Vaisnys, No. Haven, CT; D.W. Whithead, Richmond, VA; P. Zalesky, San Francisco, CA; E. Zemaitis, Woodhaven, NY; Sister M. Appolinara, Putnam, CT; E. Balciunas, Pampano Beach, FL; L. Balkus, Farmington Hills, MI; Dr. J. Benusis, Danbury, CT; I. Brenner, Chicago, IL; W. Dowmont, Argyle, NY; F. Fritschka, Southgate, MI; F. Gedraitis, Plantsville, CT; V. Janonis, Springfield, MA; P. Jarackas, Livonia, MI; A. Kairys, No. Providence, RI; A. Kendrick, Queens Village, NY; Dr. Kisielius, Cicero, IL; J. Kozlowski, Enfield, CT; J. Laucius, Wilmington, DE; V. Massions, Derby, KS; M. Moskus, Indian Lk. Estates, FL; A. Oaks, Chicago, IL; A. Papeika, Hamden, CT; F. Petrauskas, Syracuse, NY; O. Silenas, Erie, PA; Z. Strazdas, Jupiter, FL; R. Slavenas, Genoa, IL; J. Swirsky, Brockton, MA; V. Vadauskas, Bolton, Ontario; M. Vaznelis, New Britain, CT; Helena Venslovas, Chesire, CT;

R. Vizgirda, Wheaton, IL; N. Zickus, Grand Rapids, MI; M. Allen, Elizabeth, NJ; V. Bagdonavicius, Somerdale, NY; C. Bubenas, East Newark, NJ; Mrs. E. Ganis, Wilkes Barre, PA; J. Chibulskas, Glendale, NY; D. Jakas, Norristown, PA; I. Janavicius, Cleveland, OH; Mrs. H. Kapociunas, Maspeth, NY; R. Kazlas, Hollis Hills, NY; D. Kisielius, Upper Darby, PA; A. Kudaitis, Elmhurst, NY; V. Mathieu, Bristol, RI; A. Mazeika, Jamaica, NY; W. Noreika, Bklyn., NY; J. Pacesa, Bklyn, NY; Rev. J. Pakalniskis, Bklyn., NY; Mrs. A. Panchari, Seltzer, PA; Mrs. D. Piroli, Aliquippa, PA; Rev. D. Pocius, Kearney, NJ; V. Senken, Bklyn., NY; Dr. S. Skirpkus, Kearny, NJ; R. Togiula, Amsterdam, NY; Mrs. A. Vincukus, Woodside, NY; V. Witkus, Hartsdale, NY; J. Yakalewicz, Trenton, NJ; G. Mazur, Lyndhurst, NJ.

2.00— W. Matis, Clarks Summit, PA; L. Taoris, Springfield, VA; J. Mound, Parsippany, NJ

1.00— A. Borish, Danvers, CT; N. Ruggles, Holyoke, MA; V. Stasukinas, Springfield, IL; F. Taskonis, Lake Geneva, WI; A. Galenas, Toms River, NJ; E. Meskys, Center Harbor, NH; E. Oster, Fort Lee, NJ



JONAS STANKUS
P.O. BOX 1752 GMF
BOSTON, MA 02205
TEL: (617) 269-0352

*Free
Cakes*

FOR LITHUANIAN
CELEBRATIONS!



MAIL ORDERS FOR BAUMKUCHEN ("RAGUOLIS")

What is Lithuania?

In some way we all think of Lithuania as a place, but do we all think of it as the same place?

First, there is "original Lithuania", the area which was settled by Lithuanian tribes and coincided roughly with modern Lithuania, eastern Prussia and northern Poland.

Second, there is "Lithuanian proper"; that includes all of "original Lithuania" plus an expansion beyond Minsk and Gardinas, conquered and partially settled by Lithuanians in the early Middle Ages, and which was the nucleus of their loosely knit medieval empire, from the Baltic to the Black Sea.

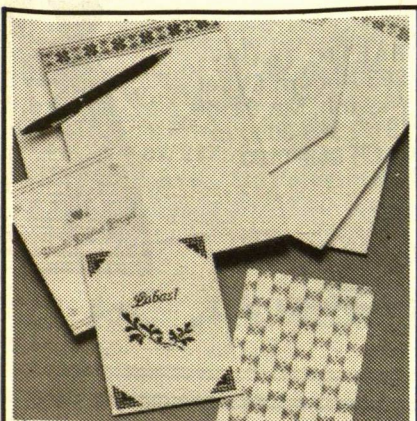
Third, there is "historic Lithuania", the area of the Grand Duchy, that varied at different times, coinciding with modern Lithuania, northern Poland, western Belorussia, and western Ukraine.

Fourth, there is "linguistic Lithuania", the area where Lithuanian is spoken by most of the people, that has been restrictively compressed into the present boundaries, plus fringe areas in Belorussia and Poland.

Fifth, there is "ethnic Lithuania"; that includes the denationalized regions, where the population is ethnically Lithuanian.

Sixth, but the most important, especially to those of us who have never seen Lithuania, is the Lithuania in our hearts.

Bill Kolicius



Cards and note paper for any occasion.

KLAUSYKTM
DESIGNS

385 Elliot Street Echo Bridge Office Park
Newton Upper Falls, MA 02164

PLEASE SEND ME ORDERING INFORMATION

Tax deductible

LITHUANIANS DONATE
PROUDLY TO

THE ENDOWED CHAIR OF
LITHUANIAN STUDIES
UNIVERSITY OF ILLINOIS

Make your gift checks payable to:

Lithuanian World
Community Foundation
5620 S. Claremont Ave.,
Chicago, IL 60630 USA

LETTERS

to the EDITOR

I don't ever want to forget my Lithuanian heritage; through your magazine, I learn more about it and its culture. Isn't it funny that even those of us who have not physically come from Lithuania have such strong feelings and close ties to Lithuania.

*Tina Guditus Gammon
Gaffney, S.C.*

I enjoy *Bridges* very much. Each edition gets better and better!

*Millie J. Pietz
Bronx, N.Y.*

Thanks for a great magazine. I have little contact with relatives who remember any of the old customs, so I learn a great deal with each issue.

*Edward J. Novicki
Durham, N.C.*

It's an honor and a joy to renew our subscription to *Bridges*. Each month our entire family looks forward with eagerness to your informative magazine. Thank you!

*Frank and Irene Saskas
East Hampton, N.Y.*

Lithuanian Studies for Children

Only \$12

Please add \$1 postage
each book ordered

COLORFUL, ILLUSTRATED

"Mano Žodynas - My Dictionary"
by R. SCARRY

BRIDGES
341 Highland Blvd.
Brooklyn, N.Y. 11207

BRIDGES (V.I.) ad
 2-11-89

Cooking

with Aldona Marcavage

JOANA'S PORK PINWHEELS Joanos Rouladas

With sharp knife remove bone from fresh pork hocks. In the cavity sprinkle salt and pepper diced raw onion. Roll tightly and tie all sides securely with string. Marinate overnight in refrigerator. Next day, into cook pot put 1 bay leaf, 5 whole allspice, some cut carrots, celery, onion, parsley, salt and pepper to taste. Add water to fill 1/2 pot—bring to a boil.

When water is boiling place rolled hocks in a pot—cover and simmer until tender—about 1 hour. Strain liquid and pour over meat—cool. Then refrigerate. When ready to serve, remove string and slice into pinwheels. Decorate with sprigs of parsley and cherry tomatoes.

CHICKEN IN ASPIC Vištiena Dregučiuose

1 chicken
 1/2 teaspoon gelatin
 1 carrot
 6 peppercorns
 salt, bay leaves, parsley

Wash chicken, cut into four parts, place into boiling vegetable broth and boil until soft. Add salt if desired. Remove chicken from broth and cut into smaller pieces. Arrange attractively in a shallow dish—decorate with carrot slices and parsley. Boil broth to reduce quantity. Skim off fat and strain. Add gelatin dissolved in water and heat until it melts. Cool the broth and pour over chicken pieces. Serve in same dish when chilled.

I. Sinkevičiute

DANUTE'S POTATO PANCAKES Danutes Blynai

6 large potatoes, peeled, grated and drained
 1 large onion, peeled and grated
 4 eggs, separated
 1/4 tsp. baking powder
 salt and pepper to taste
 corn oil

Combine grated potatoes and onion with egg yolks, salt, pepper and baking powder. Whip egg white until stiff and dry, and fold into potato mix. Heat oil in large frying pan. Drop batter by tablespoonsful into hot oil. Fry until golden brown on both sides. Drain on paper. Serve with sour cream or applesauce.

Note: The beaten egg whites make these lighter than most pancakes.

FOR CHRISTMAS

Why not give your friends a bit of Lithuania?

- | | | |
|--|--|------|
| *A subscription to BRIDGES
\$8 a year | *Colorful Wall Calendar:
Grand Dukes Mindaugas,
Jogaila and Vytautas,
and the 600th
Anniversary of
Lithuanian
Christianization | \$3 |
| *Lithuania 700 Years
Our History | | \$18 |
| *Introduction to
Modern Lithuanian—
a grammar you'll enjoy | | \$10 |
| *Cassettes to go
with the grammar | | \$25 |
| *English-Lithuanian
Dictionary | | \$8 |
| *Mind Against the Wall
Modern Essays | | \$10 |
| *Lithuanian Cookery | | \$8 |
| | *"Lithuania Through
The Wall", a photo-
diary of a ten-day
visit to Lithuania
by A. Kezys, SJ | \$16 |
| | *Please add \$1 postage
for each book ordered | |



BRIDGES
 341 Highland Blvd.
 Brooklyn, NY 11207



FAVORITE LITHUANIAN RECIPES

contained on a VHS format video cassette tape. It shows you everything you need to prepare Lithuanian specialties.

Filmed in English. Price \$24.95 plus \$2.00 for postage and handling. Send check or money order made out to:

AMERICAN DREAM VIDEO

P.O. Box 82, Dept. LR
 Jacksonville, AR 72076

—also available at BRIDGES—

Cut out this form and mail it to BRIDGES—Lithuanian American News Journal.
 A year's subscription (10 issues) is \$8.00

Name

Street Address/Apt. No.:P.O. Box

City, State and Zip Code

Mail to:

BRIDGES 341 Highland Blvd. Brooklyn, N.Y. 11207

Readers whose subscriptions have expired and who do not respond to our reminders to renew their subscriptions will no longer receive BRIDGES

HALF-TRUTHS: SOVIET PROPAGANDA

In the January 2, 1986 edition of *Vilnis*, Petras Petronis, Chairman of the Soviet Lithuanian Homeland Society, declared:

"Reactionary elements in the emigration, implementing the will of their countries' capitalist administration, are putting all efforts toward keeping their fellow nationals, especially youth, in the dark about the socialist life of Soviet Lithuania and her cultural, educational and economic progress. They, therefore, do everything possible to hinder trips to the land of their forebears."

Draugas, a Lithuanian-language daily based in Chicago, responded to Petronis' editorial with these comments:

Petronis' complaint is, without a doubt, one of the most clever and at the same time, shameless, Soviet propaganda half-truths... Shameless, because it takes the real situation and turns it upside down.

Yes, there are some in the emigre community who act as Petronis says..., but their influence is insignificant, because the majority consider them the laughing stock of the community...

The real troublemakers are not those who attempt to hinder travel to Lithuania with hollow phrases, but those who do so with ominous deeds. And Petronis knows them well, because they are the ones who hired him and who speak through his mouth...

By whose order is the average tourist allowed only five days in Lithuania (in rare instances, ten) - "reactionary elements of the emigration" or Petronis' bosses?

Who closed every Lithuanian town and city to that tourist, excluding Vilnius, Kaunas (for one incomplete day) plus a few other excursion points?

Who came up with the idea to allow foreign guests to stay only in the hotel and not in the homes of dozens of expecting relatives?

By whose command is the average tourist forbidden to visit his own, his parents' or grandparents' hometown (unless he gets a

special permit, the issuance of which may take up to...five days)?

Who prohibits the Lithuanian tourist, in Lithuania for such a short stay, to travel about freely, wherever his eyes and feet may take him?

Who introduced the use of terror at customs, where guests of the "Homeland Society" are searched, not for cocaine or hashish, not for gold or silver, but for Lithuanian books?

...If all this is the work of "reactionary elements of the emigration", then one could conclude that the reactionary elements of the emigration control Lithuania. We would agree with that conclusion if the word "emigration" was replaced with the word "Kremlin"...

When Stalin was still General Petronis' boss (until 1953), the barriers went up in their totality, and not one foreigner saw "the socialist life of Soviet Lithuania"...Later, after the leaders changed...those barriers were lifted but not by much! Just enough to let the dollars slide in, but as for the people let them be restricted by the five-day barrier, let them not stray far from the walls of the hotel nor slip out of the sight of their guides and "tails"...

So what if "about 20,000 compatriots" visited Lithuania last year (this Petronis statistic is, in our opinion, inflated by at least one-third)? Most of them barely have a chance to turn around, and are already back in the plane enroute home...

We extol closer ties between Lithuania and Lithuanian emigres, but condemn with all our hearts those who control, manipulate and restrict human contacts. Our desire is for a barrier-free exchange.

We ask them, why does every Lithuanian-American who goes to "socialist Lithuania" require a special pass or privilege to visit his forebears' village, when that same person, with a visa to socialist Yugoslavia or Hungary, can explore nearly every corner of that country?

Lithuanian Information Center, 1986

IN LOVING MEMORY

OF MY HUSBAND

Antanas

Jokubaitis

Writer
and
Author of "Yesteryear"

who loved *Bridges* and read it from cover to cover to the last issue before he passed away March 20th, 1986.

Bernice Jokubaitis Jacobson

THE TRUTH

Mr. Kazimieras Jankunas, chairman of the Lithuanian American Community, Inc. of New Jersey, wrote this letter of protest to the editor of *The Record* concerning O.S.I:

Your June 22 article about Juozas Kungys called him "a member of the Šiauliai, a local rifleman's association that served as an auxiliary police force assisting the Nazi occupation."

This statement is erroneous. The Šiauliai Association was disarmed and disbanded in June 1940 by the Soviet Union as the Republic of Lithuania fell under the yoke of Soviet military power. Its leading members were arrested and incarcerated, and most of the regular members were banished to Siberia during the mass deportations of Lithuanians on June 14-15, 1941.

After the occupation of Lithuania, the Šiauliai Association, which corresponds to the American National Guard, ceased to exist and could not be of any help to the Nazi occupying power.

Kazimieras Jankunas
Lodi, N.J.