

Bridges

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600th Anniversary of Lithuania's Christianization

EVALUATING THE RECENT DESCENT INTO KING MINDAUGAS' THIRTEENTH CENTURY

Our historic Cathedral of Vilnius
which the communist regime
transformed into an art gallery

Ancient Cathedral steps lead into a time-buried thirteenth century



In Lithuania, archeologists who have been digging into the foundations of the Cathedral of Vilnius have uncovered information about which historians have not always been in agreement.

Writers have stated "The Cathedral was originally built by King Jogaila in 1387." Recent studies, however, indicate that the Cathedral dates back to King Mindaugas in the thirteenth century.

Sakalauskas photos

(See Albinas Azukas article, page 2)



THE RECENT DESCENT

ARCHEOLOGICAL DISCOVERIES IN VILNIUS

Albinas Azukas

King Mindaugas in 1251 accepted Baptism for his family and pagan Lithuania



Kašuba sculpture

The plaque on the west wall of the Cathedral of Vilnius indicates that in its present form, the structure was erected during the period 1711-1801. Its history, however, is much older and more complex.

Recent archeological excavations reveal that, beneath the present form, lies hidden evidence of a structure that was once architecturally gothic, while other parts bear the stamp of a renaissance, and still others of a baroque period. Beyond that, historical records contain not infrequent references to the building's ties to ancient pagan Lithuanian culture with its worship of sacred forests and eternal fire.

Published sources concerning the cathedral are numerous, but accurate data on the structure's architecture go back only to the 17th century. Sources from the 14th to 16th centuries tell no more than the dates of construction, the dates of

destruction by fire and the dates of consequent rebuilding.

In the last century, it was generally held that the original structure measured 300' x 200' and that it rested on what remained of the walls of its pagan predecessor. Contrarily, in the 3rd and 4th decades of the last century, certain publications propagated the thesis that the cathedral erected in 1387 was not of masonry, but was built of wood, because in the Lithuania of that time there did not exist means for building so large an edifice of masonry. Not infrequently, when written records do not exist to spell out a monument's past, archaeological research will provide the missing information. This technique has been utilized in the case of the Vilnius cathedral only very recently.

In 1931 after a serious flooding of the Neris river, cracks in the walls of the cathedral increased alarmingly. To repair this damage, it was necessary to determine the condition of the foundations. The responsibility was given to J. Klosas, at that time professor of architecture at the university. His work resulted in bringing to light not a few of the cellar walls built at the end of the 18th century by the architect L. Stuoka-Guzevičius. More importantly, older walls fashioned during the gothic period were discovered. Their location revealed that on the cathedral site there had been an earlier structure of much smaller dimensions. His early and untimely death prevented Klosas from completing his investigations or generalizing what he had already accomplished. This task fell to Stanislovas Lorencas, senior conservator of Vilnius and Naugardukas.

In 1934, Lorencas, on the basis of the research of Klosas, raised the thought that the discovered gothic-period walls were those of the cathedral constructed by King Jogaila in 1387. This cathedral was not a large one. It had a single nave and its exterior was not plastered or stuccoed. The flooring of the building was found to be six and one-quarter feet below the surface of the floor of today's cathedral.

Although the foundations of the present structure had been strengthened prior to the Second World War, cracks reappeared in the 1970's and it became necessary to re-examine the foundations and to study minutely old historical

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records. This led to the formulation of a theory that these must be the remains of the very first end-of-the-14th century cathedral; but the character of the walls, the presence of a glazed tile floor and a closer examination of the entire matter gave rise to the thought that these could be the remains of an edifice erected for religious rites at an even earlier time; perhaps as early as the 2nd half of the 13th century or the beginning of the 14th.

In 1984, Lithuania's Museum of Art began to improve the air conditioning in the cathedral, which had been converted into an art gallery under the Museum's jurisdiction.

Archeological diggings were begun at the places where the air channels were to be installed. Architectural analyses of the uncovered walls were entrusted to a group of specialists from the Institute for Monument Conservation. Among the pressing problems of the 1984-85 research project was that of fixing a date to the edifice itself. When was it built?

Its architectural forms (such as the manner in which the apse and the presbytery were joined), the construction technique (the peculiarities of the mortar, the dimensions of the bricks and the style in which they were laid), the interior decor (the glazed tile floor) all lead one to conclude that this was a 13th century edifice. It was a cathedral of the times of Mindaugas. It was built at a time when the predominant feature of Central European architecture reflected a transition from a romanesque to a gothic style. This square edifice was one of the earliest and the most unique buildings with a religious stamp to be built in Lithuania.

That Mindaugas was obliged to construct a cathedral is indicated in a bulla, the papal letter which Pope Innocent IV addressed to the archbishop of Kulm in 1251: "We charge you," he wrote, "that to the mentioned Lithuania, you appoint a bishop, and having taken with you two or three other bishops, you perform the rites of consecration. Prior to that, however, you will obtain from the mentioned king the setting aside of a plot of unoccupied land for a future cathedral and you will insure that he bestow upon that church resources that be both fitting and honorable".

In another bulla of 1252 to the archbishop of Livonia, Pope Innocent IV writes: "It is said that the noted king of Lithuania, recently converted to the Christian faith, is especially eager that there be in his domains a bishop's throne, particularly since he is determined at his own expense to build a new cathedral and the same generously to endow".

However, under the guise of propagating Christianity in the pagan lands of Prussia, Lithuania, Latvia and Estonia, the German Orders had as their aim the political-economic occupation of the region. They forced "christianity" on the people through organization of never-ending crusades, the destruction of the monuments of pagan culture and the condemnation of the ancient customs of the people. Nevertheless, Lithuania succeeded in remaining pagan for yet another century and a half.

Mindaugas, seeking to avoid the viciously inhumane attacks of the crusading orders, established contact with the pope, created the bishopric of Vilnius, was baptised, crowned king and fully recognised as such by the pope. In his kingship, Mindaugas endowed bishops with lands and privileges in Lithuania.

In their eagerness to exercise power over the people, the preachers of "christianity" ran up against a strong popular resistance, for the masses of the people were determined to remain pagan. Accordingly, after eight years of seeing his domains flooded with wave upon wave of murderous and plundering crusaders, Mindaugas apostatized, and washed away from himself and his country what was called "christianity."

It is our opinion that Lithuania, coming into conflict with Christian Europe, as much in peace as in war, and all the more after the Christian experience of the Mindaugas years, should have felt so strongly a need to consolidate the strength of the ancient pagan religion, and therefore undertook the establishment in Vilnius of a principal pagan center serving all Lithuania.

The excavation research project of the 1980's discovered, amidst rubbles, the remains of a flight of stairs in the north nave of the cathedral. This discovery recalled the description of 19th century historians T. Narbutas and S. Daukantas, of a masonry pagan temple of Perkunas on the present cathedral's site, with its entrance on the Neris River side. Inside the temple, they recorded there was a pagan altar and leading to it a flight of stairs. Comparing the results of recent research and 19th century historians' affirmations, it is possible to presume that, after the assassination of Mindaugas, his cathedral was converted into a pagan temple.

(Courtesy of Kulturos Barai)

KING JOGAILA AND THE POLES

The Christianization of Lithuania in 1387.

Prior to the end of the 14th century, Polish presence in Lithuania was limited largely to prisoners of war captured during the frequent mutual forays between Lithuanians and Poles. In the Lithuanian-Polish Union enacted at Kriavas in 1385, Lithuanian Grand Prince Jogaila became King of Poland and released all Polish prisoners, an act which preceded the first major peaceful Christianization effort (1387) in then still heathen Lithuania. These developments opened the way for Polish clergymen to exert their influence on the public life of Lithuanians.

The bishops, priests, monks and nuns admitted into Lithuania were all Poles, and the two newly established Lithuanian dioceses, Vilnius and Medininkai, were assigned to the archdiocese of Polish Gniezno. The Polish hierarchy blocked efforts at establishing a separate church province in Lithuania.

In his ecclesiastical report in 1579, auditor T. Peculus noted that priests who had lived in Medininkai for years had not learned Lithuanian and could not communicate freely with Lithuanians. The Jesuit Makowski recorded that "a priest who could speak Lithuanian was a rare occurrence."

Simas Suziedelis

A REVIEW

Churches of Lithuania by Bronius Kviklys, Vol. 5: The Archdiocese of Vilnius, part 2. Lithuanian Library Press, Inc., Chicago, IL.

With this volume, Bronius Kviklys completes his impressive documentary about the Archdiocese of Vilnius which he dedicates to commemorate the 600th anniversary (1387-1987) of the founding of the Vilnius Diocese and the renewed Baptism of the Lithuanian Nation.

Only the introduction is presented

in English translation. There is so much important European history incorporated in his work that scholars and historians are bound eventually to translate much of this material into English.

Kviklys writes: "Ample space is devoted to discussing the circumstances that led to the Slavonization of a great part of this archbishopric, within which is located the historical capital of Lithuania, resulting in the loss to the Lithuanian nation of perhaps one-half of its nationals. Most blameworthy, of

course, are the rulers, nobles, boyars, and landholders of Lithuania of the time, who, especially after the Union of Lublin with Poland (1569), rejected their own native tongue. Polonized, they no longer concerned themselves with the fostering of Lithuanian culture. Additionally, the process of Slavonization was furthered by a significant number of Polish priests and Lithuanian priests who had rejected their national heritage, especially the chauvinistic Slavophiles and Litanophobes among the Vilnius archdiocesan curia."

TODAY'S CRUCIFIED VILNIUS

Bronius Kviklys

The Archdiocese of Vilnius, which in 1987 commemorates the 600th anniversary of its founding, is undergoing perhaps the most difficult days of its existence. It has no bishop, no cathedral; and although the capital city of Lithuania, Vilnius, is within its boundaries, the Holy See considers the archbishopric to be under the jurisdiction of a foreign ecclesiastical province. Its lawful apostolic administrator, Bishop Julijonas Steponavičius, who was removed from office by the Soviets after they occupied Lithuania, is still an exile. The historic archcathedral-basilica, which soon after the close of the Second World War was confiscated by Soviet authorities, still is not being allowed to function as a house of worship—it serves as an art gallery. Even worse, St. Casimir Church has been turned into a museum of atheism, which is not only a great wrong perpetrated upon religious believers but a blasphemous act. Dozens of other churches in Vilnius and outlying areas that were also confiscated and remodeled into various establishments remain out of reach of believers.

As far as political jurisdiction is concerned, the northern and midland areas of the archdiocese were incorporated into the Soviet Union (the "republics" of Lithuania and Byelorussia), whereas its southern part now belongs to the Polish People's Republic. The condition of the churches and the status of the faithful in the portion under the administration of the Byelorussian Soviet Republic are especially worrisome. A majority of the churches have been closed, and the few functioning churches are served by a

pitifully small number of nonresident priests.

In the eyes of the Church, the entire Vilnius Archdiocese is under the jurisdiction of the Polish Church as provided in the Concordat of February 10, 1925, between Poland and the Holy See. This administrative status was not changed by the Holy See, neither during nor after the Second World War, even when the city of Vilnius, which had been under Polish rule for nearly twenty years, was returned to a then independent Lithuania and when the above-mentioned concordat became irrelevant as far as Vilnius was concerned.

The Holy See has been acting to solve the dependency question of the Lithuanian areas of the Vilnius Archdiocese in a way favorable to Lithuania. Thus, on July 19, 1940, despite the protests of the Polish government in exile in London, the Pope elevated Bishop Mečislovas Reinys to the rank of archbishop and appointed him to serve as an assistant of the Vilnius archbishop with the right to take over the duties of administrator of the archdiocese if the metropolitan, R. Jalbzykowski, was unable to perform his duties. Before long, Archbishop Reinys was called upon to do so. On June 18, 1942, the Holy See appointed Archbishop Reinys the *episcopus residentialis* in Vilnius, and on July 9, 1945, when Archbishop Jalbzykowski was repatriated to the Polish People's Republic, Archbishop Reinys once again took charge of the archdiocese as its apostolic administrator with the rights and title of *episcopus residentialis*. He continued in this position until June 12, 1947, when the archbishop was arrested

by Soviet authorities and taken to the prison in Vladimir, USSR, where he suffered a martyr's death.

In 1957, the Holy See appointed as the administrator of the Vilnius archdiocese Bishop Julijonas Steponavičius, who originated from the Vilnius Region. Since 1961, when Bishop Steponavičius was exiled beyond the boundaries of the archdiocese by Soviet authorities, the archdiocese has been under the rule of Lithuanian priests—*vicars capitular*.

At the present time, the Lithuanian area of the Vilnius Archdiocese has no real ties with Poland, with the southern part of the archdiocese that is Poland's. The *vicar capitular* who administers the Lithuanian portion of the archdiocese is a full-fledged member of the Lithuanian Bishops Conference (rather than of the Polish Bishops Conference, as was true earlier). There are no apparent formal obstacles to prevent the northern part of the Vilnius Archdiocese from being returned *de jure* to the jurisdiction of the Lithuanian Catholic Church.

Neither are there any political factors to prevent this reunification. In the August 16, 1945 treaty between the Polish People's Republic and the Soviet Union that determined the eastern Polish border, the city and the region of Vilnius were not included in Polish territory. The entire Vilnius Region, exactly like other Polish-ruled Lithuanian eastern areas, was occupied by the Soviet Union during both world wars. The Soviet Union annexed these lands to the Soviet republics of Lithuania, Byelorussia, and Ukraine. Such has been the situation since 1945.

Regardless of the above-described

factual situation, legalization adjudging that the Lithuanian section of the Vilnius Archdiocese falls under the jurisdiction of the Lithuanian Catholic Church has been delayed. The oft-repeated excuse is that the issue of the Vilnius Archdiocese, and of the entire Vilnius Region, especially as regards international law, but also as far as the Holy See is concerned, is a most complicated one. Such allegations, however, should not deprive the Holy See of its exclusive right to handle all matters of church administration as it sees fit according to the needs of the faithful who live within the boundaries of any particular ecclesiastically administrative unit.

As far as the Lithuanian part of the Vilnius Archdiocese is concerned, the matter is for the Holy See to decide. A precedent was set, similar in essence to this issue, when in 1972 the Holy See reorganized the ecclesiastical administration in former areas of eastern Germany that had come under the jurisdiction of the Polish People's Republic (after both East and West Germany renounced all rights to these lands). These lands that were formerly a part of the German Catholic Church—Warmia (Ermland) and parts of other German diocese—were incorporated

into the Polish Church. This situation was identical to what occurred with the signing of the above-mentioned treaty of 1945 between the Polish People's Republic and the Soviet Union.

It is worth noting that by means of the concordat between Poland and the Holy See in 1925, the city and the region of Vilnius were incorporated into the Polish Church with total disregard for the fact that Vilnius has historically been the capital of Lithuania and was deceitfully occupied by the Poles in 1920. Legally, Vilnius belonged to Lithuania and not Poland. The 1925 concordat was based on the *de facto* situation, which was the direct opposite of the legal one.

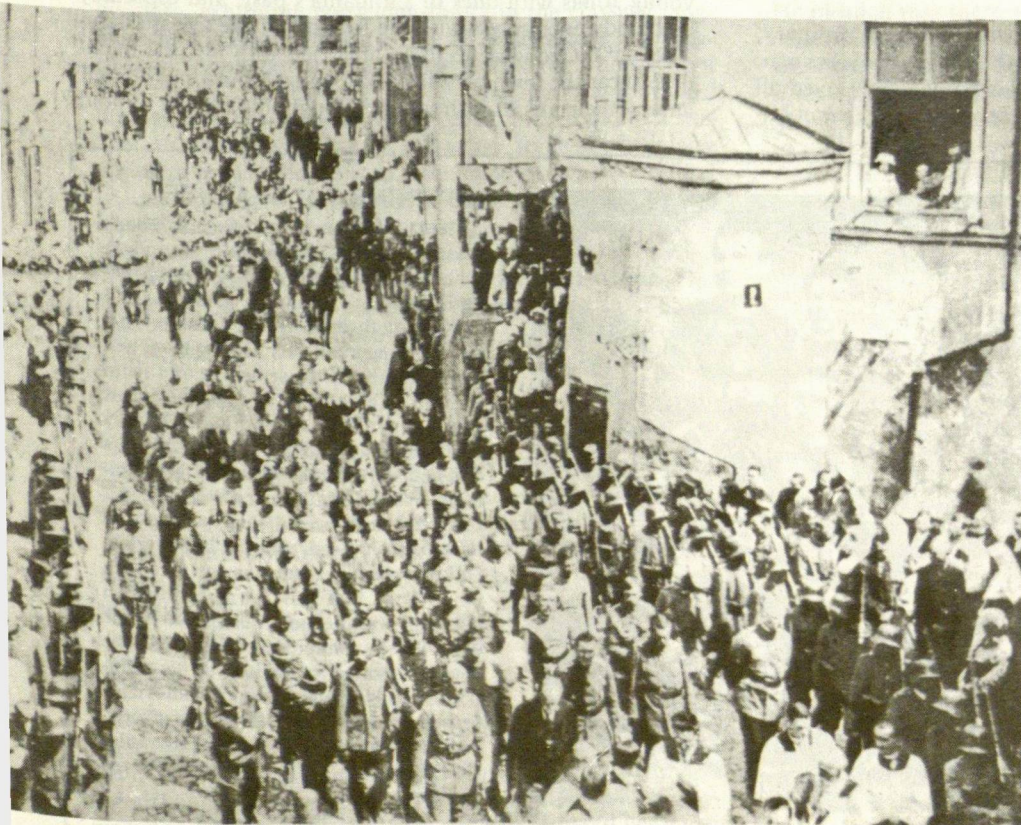
At the present time, the nations of the world, including Poland, do not consider Vilnius a Polish city. Yet the Holy See regards the Archdiocese of Vilnius together with the dioceses of Lomža and Pinsk one of the provinces of the Polish Church, even though there is no basis for this in fact. The administrator of the Vilnius Archdiocese, who resides in Vilnius, the capital city of Lithuania, is not interested in laying claim to the southern (Polish) part of the archdiocese, now ruled by a separate apostolic adminis-

trator, a bishop who resides in Bialystok.

According to Soviet regulations, that portion of the Vilnius archdiocese that was incorporated into Byelorussia cannot come under the jurisdiction of the administrators residing in either the northern part of the archdiocese (Lithuania), nor the southern (Poland). Nevertheless, it seems logical, as long as there is no separate Byelorussian diocese, that at least the churches located in northeastern Byelorussia should be administered by the *vicar capitular* who resides in Vilnius.

There is no doubt that the question of whether the northern part of the Vilnius archdiocese should fall under the jurisdiction of Lithuania is but a formal one; however, this continuing formal situation not infrequently makes for quarrelsome relations between Lithuanians and Poles. Therefore, the solution of this problem of jurisdiction in favor of the Lithuanian Church—the legalization by the Holy See of the factual situation—would not only not wrong Poland, but would ease the mutual cooperation between these two Christian nations.

(Translated by Nijolė Gražulis from Kviklys' introduction to "Churches of Lithuania", vol. 5, pt. 2.)



Poland, objecting to Lithuania's Declaration of Independence on February 16, 1918, occupied Vilnius in 1920. The occupation lasted twenty years.

This photograph, by J. Bulhako, appeared in the June 1938 issue of *The National Geographic*, showing the subjugation of Vilnius by the Polish army.

THE RISE OF THE VOICE OF LITHUANIA: JONAS BASANAVIČIUS

PART I. THE EARLY YEARS

by Albert Cizauskas

Jonas Basanavičius, who dedicated his life to the rebirth of Lithuania, died on the ninth anniversary of the country's independence, February 16, 1927, in its ancient capital Vilnius, then under Polish occupation. It was a fitting end to a patriot whose voice had roused his countrymen to reclaim their national identity.

Basanavičius was an idealist in the image of the Romantic Age, when the ardor for self-determination found its expression in the American and French revolutions and subsequent uprisings against the established political order. We are fortunate to have his autobiography which contributes an important chapter to the historical record of the Lithuanian struggle in which he played a major role.

It is also an engrossing document which opens for us a personal window into a Lithuania that was beginning to become aware of itself. Written at times with poetic charm and at times with a peasant's blunt candor, the autobiography is the emotional confession of a driven man for whom nothing else mattered than the resurrection of his native land.

A Happy Childhood

Everything about Basanavičius was out of the ordinary, even the way he began life one hundred thirty-six years ago. His was almost a still-birth, but his parents employed all sorts of stratagems to stimulate a response from the motion-

less infant, from scratching the soles of his feet with a hard brush to making a vow that their first-born would become a priest.

Jonas, as he was christened, not only survived but also thrived. Both parents lavished considerable affection upon the child they had almost lost. His mother was a gracious, talkative and sympathetic woman who spoiled him. His father was also a loving parent who would take the little Jonas into his bed, kissing him and rubbing his beard against the child's soft cheek.

Basanavičius senior was a prosperous peasant farmer with some rudimentary ("biskeli") education. The family was descended from wealthy "king's people" ("karaliaus žmones") who, as free men, were subject neither to taxation nor service in war (the latter only if they chose). The family suffered greatly after the country lost its independence to Russia in the latter half of the 18th century. The family's fortunes, however, were substantially improved by the time of Jonas' birth and with the abolition of serfdom in 1861.

The father, who was a born story-teller, entranced the young Jonas with tales of Lithuania's past, and especially its bloody encounters with the Knights of the Cross ("Kryžiuočiai"). Growing up in an area rich with historic memories, near the town of Vilkaviškis, Jonas would lose himself among the ruins of Lithuanian strongholds erected to hold



LISTENING TO "TEACHER"

Here, while a tough French headmaster in the Mariampole secondary school concentrated his lessons on denationalizing Lithuanian students and Polonizing their names, he faced this army of young intellectuals. Among them was Jonas Basanavičius, seated second from the right. The story of this young student is a fascinating document in the history of a nation subjected for centuries to wars and political intrigue when the Christianity offered to Lithuanians was Polonized, their rich nobles and their priests had become Polonized, and the impoverished Lithuanian peasant was downtrodden to believe that his own Lithuanian language was the ludicrous speech of the devil himself. Shamed and degraded, the peasant became the saviour of his country and its language. Jonas Basanavičius became involved and, through his efforts, a national awakening rose in Lithuania. On February 16, 1918, Lithuania declared her independence...

back the marauding Germans. These excursions into the past and his father's tales implanted in him at an early age an unquenchable love for his native land. Basanavičius' account confirms that it was the peasants who kept alive the spirit of Lithuanianism, in contrast to the nobility and gentry who were mostly Polonized by the time of the 19th century.

Schooldays

The senior Basanavičius was determined to have his son enter the priesthood. Accordingly, the young Jonas was given lessons by village tutors for a number of years, after which he could read and write Lithuanian and Polish with some facility, but knew little arithmetic and no Latin. He also recalls chanting hymns on Sunday mornings at home, virtually "raising the roof" with his powerful voice. On such occasions, his mother would often exclaim with pride, "Our little Jonas will one day make a fine, handsome priest with his beautiful voice."

Basanavičius enrolled at the age of 15 in the Mariampole gymnasium (a rough equivalent of our senior high school and junior college), the first big step away from home. Here he encountered an eccentric headmaster, a stooped and fat-bellied Frenchman ("sulenkėjusi storpilvi prancūza") whose main preoccupation was to de-nationalize the Lithuanian students. This he tried to do by stressing the Polish language and by Polonizing the students' names. The headmaster at first ridiculed Jonas' physical appearance with his long legs but soon enough all the instructors admired the boy's scholastic achievements. He always managed to be at the head of his class, exhibiting particular ability in the classical languages and Russian literature. One of Jonas' essays was judged to be so outstanding that it was read to the whole school as a model composition. It was here that Basanavičius' literary gifts began to flower. He even undertook, as a student, to write down folk tales and songs, some of which later appeared in his collections of Lithuanian stories. Interestingly, one of his classmates was Vincas Kudirka who in later life was himself a leading figure in the independence movement and author of the Lithuanian national anthem.

The curriculum was heavily weighted toward language instruction, as many as six being taught: Russian, Polish, French, Latin, Greek and even Lithuanian. Only one other gymnasium in all of Lithuania at that time (at Suvalkai), offered instruction in Lithuanian. It was an unheard of innovation, and although only two hours weekly of mediocre teaching were allotted to it, the impact upon the Lithuanian students was unexpectedly strong: they began to regard Polonization as a sort of infectious disease and distanced themselves from it. Basanavičius also claims that instruction in the Lithuanian language, poor and limited as it was, had an important ripple effect in the coming years on the independence movement.

First Love

During one of his holidays, the schoolboy suffered an emotional disappointment which left a lasting impression upon the sensitive youngster. He fell in love with a neighboring girl named Ursula. Even in his old age, when he wrote his autobiography, Basanavičius still remembered her with

much feeling, as "very pretty, with dark, almost black hair, very lovely large blue eyes, the most beautiful I had ever seen." The young Jonas, hopelessly smitten, would boyishly kiss her as they walked together to the village school. He was then about eight or nine years old. As he became an adolescent, boldness turned into shyness and he worshipped his paragon from afar, walking by her home in the hope of catching a glimpse of her, or gazing with admiration at her from the choir loft in church on Sundays. Yet, in the back of his mind, he always remembered that Ursula's father, a frequent visitor at the Basanavičius household, used to propose that the two children should one day wed. So, when he heard that Ursula had been married off to a wealthy noble, he was crushed, his Platonic love, as he termed it, shattered.

Choice of a Career

Another crisis developed when Jonas completed his seven years of studies at Mariampole. His parents, mindful of their vow, insisted that their son should now enter the seminary. The young man, however, protested that he had no desire for the religious life. He writes that he had been infected at an early age with the worm of curiosity ("žingeidumo kirmėlaitė"), desiring greatly to travel abroad, to see other peoples, other countries. His father, however, was adamant, saying that he would no longer support Jonas unless he entered the seminary at Seinus.

Jonas was beside himself, going about the house as if he had lost everything dear to him ("kaip žemę pardavęs"). He pleaded that there were enough priests but not enough educated men outside the clerical state. Only after many tears and arguments did his father reluctantly give in to his son's stubbornness. He finally permitted Jonas to leave, even giving him a hundred rubles to help him on his way, a not inconsiderable sum in those days. The restless young man decided to try his fortune in Moscow, feeling himself a "new man."

On his way, he made certain to pass through Vilnius and Kaunas. Looking back on his adventurous life, Basanavičius says that he did travel widely, but he declares that nothing in all of his travels impressed him more than his first views of Lithuania's two leading cities, about which he had heard so much. And when he walked for the first time along the historic Nemunas river, he recalled with much emotion the blood that had been shed on its very banks by his countrymen, resisting the German Crusaders. This bit of retrospection reveals Basanavičius as a true romantic, intoxicated with his country's love, an emotion that surpassed anything else the man felt or believed in throughout his long life.

Another clue to his character was his flat rejection of the priesthood, symptomatic of his cool attitude later toward the Catholic Church. While not opposing it, Basanavičius was a non-sectarian nationalist, like many of Europe's 19th century liberals, but, unlike them, he was not anti-clerical. Until about his 20th year, he had in fact been a religious youth ("dievotas vaikinas"), as a boy even serving at the altar. One of his beloved instructors had been a Marian priest, Father Jurgis Cesna, who taught him religion and

(Continued on next page)

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introduced him to Donelaitis' "The Seasons" and other works of the new Lithuanian literature. The young man had even toyed with the notion of a clerical vocation, apart from his parents' urgings. Ironically, what changed his mind was an iconoclastic book in Polish on the life of Christ, reading which began the process of his alienation from the Church.

The "Polish" War

Basanavičius was 12 years old when the insurrection of 1863 broke out against Russia. This was the fourth and last uprising (excluding the battles against the Bolsheviks in 1918-1919), each of which had been extremely sanguinary. The first two, in 1792 and 1794, took place under Kosciusko's leadership, and the third in 1831.

Basanavičius' account of the 1863 affair provides a first-hand insight into those mixed-up and perilous times, when Lithuanian sympathies were divided and atrocities were committed on both sides. Significantly, he dismisses the 1863 conflict as a "Polish" war. Most Lithuanian peasants, contrary to their behavior in the earlier insurrections, ignored the appeals of the upper classes who had joined their Polish counterparts in fighting for the revival of the old Polish-Lithuanian Commonwealth. Not only did the peasants detest the Polonized Lithuanian nobles and gentry, who had oppressed them severely, but they were awakening to the call of a nationalism separate from that of the Poles.

Basanavičius says that, in the local church, no demonstrations or prayers were offered for the success of the rebellion

Modern Russian Math

"Our country sacrificed twenty million lives to save the freedom of others," Soviet Ambassador Vladimir Lomeiko stated at the recent Vienna Conference.

Professor Rein Taagepera, president of the Association for the Advancement of Baltic Studies, commented:

"One of the most annoying misconceptions in the West is that '20 million Russians' died in 'defending the Soviet Union' during WW II. In actual fact, this 20 million gap in Soviet population includes non-Russians as well as Russians, people killed by Stalin as well as by Hitler, and people who did not die at all but fled to the West. How does one start to address such a widely accepted misconception? In my presentation, I concentrated on a single person out of the twenty million: an Estonian illegally conscripted into the Soviet occupation army and sent to a labor camp where more than half of the conscripts starved to death. In this paper, factual precision was added to human interest because this man kept a diary. I estimated that, out of the famous 'twenty million', Baltic citizens formed about 1.5 million. Among these, about 0.4 million fell victim to Hitler, 0.5 million fell victim to Stalin, and another 0.6 million fled abroad to escape Stalin."

It could be also added that the Soviet regime managed to annihilate more than 20 million Russians and non-Russians in peacetime.

—Elta

as proof of the generally unsympathetic attitude of the peasants. Nevertheless, there were some signs of support for the uprising. One of the strangest of these was the rumor that the Italian revolutionary, Garibaldi, would come to the aid of the insurgents. Some people, in fact, displayed buckles and clasps with Garibaldi's image. Basanavičius does not elaborate on this unusual development. The fact is that Garibaldi had actually been invited to join the fight against the repressive Czarist regime. Incapacitated by a serious wound he had sustained during one of his Italian campaigns, Garibaldi sent not only his sympathies but also some of his red-shirted followers to help a cause that had aroused most of Europe's liberals but that was doomed from the start. Apparently, the effort to enlist Garibaldi in a struggle so far from Italy was not as extravagant as it might at first appear. The Italian's fame as a freedom-fighter was so widespread that even President Lincoln offered the Italian a commission as a major general in the Union armies.

Despite the non-participation of the peasants, the ugly consequences of the conflict could not be kept out. Late one night, Polish sympathizers abducted one of the local peasants and hanged him. The young Basanavičius, traveling with his parents to religious services ("atlaidus"), saw the body hanging from a tree on a public road, where it had been left for several days as a warning.

Somehow related to the unrest in the area was another bizarre incident, involving the death of a manager for one of the area's few estates, and his burial at night. The peasants, following the funeral procession with lighted torches, chanted a coarse folk ditty about a "Wolf carrying off a lord through a pine forest, having ripped apart his buttocks":

("Vilkas pona neše,

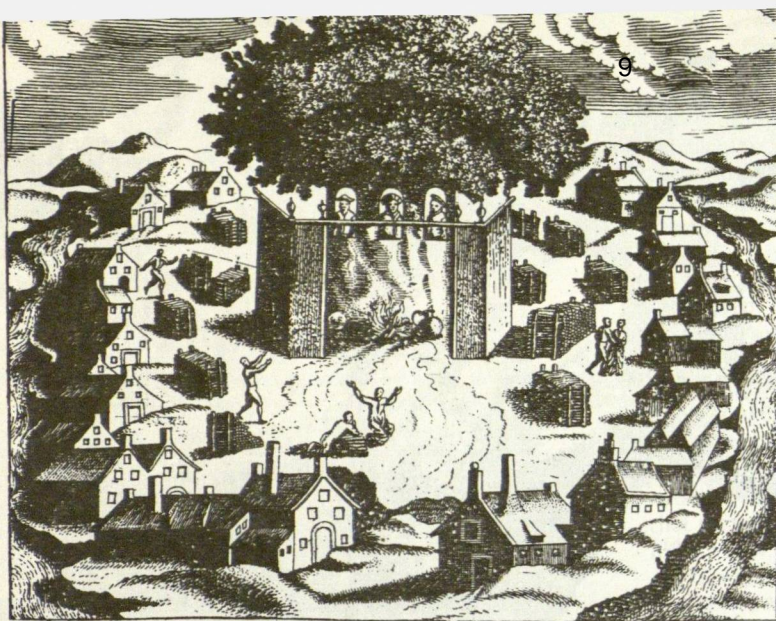
Neše per aglyna, Sudraske jam klyna.")

Basanavičius again offers no explanation for these singular proceedings. The very fact that he brings them up in the same context with the hanging suggests that the estate manager's death and the demonstration might have been a matter of peasant vengeance.

Basanavičius recalls also the occasional intrusion of Cossack cavalry patrols in the neighborhood, a sight that would send a chill into the inhabitants. But when the Czar recalled Russian troops from the Prussian border to suppress the uprising, the peasants quickly took advantage by crossing unhindered into Prussia. There they were able to purchase necessities much more cheaply than at home. Basanavičius senior took his son along on one of these clandestine journeys. Returning by night, the pair heard someone in great haste gaining on them. In view of the uncertain times and their own illegal mission, father and son hid their wagon and did not emerge until considerably later when they were certain the way was clear.

Basanavičius' account of his early years is written in a simple, expressive style that brings alive both a boy and the troubled society in which he lived.

The next installment will deal with the young Basanavičius in Moscow and his choice of a career that takes him strangely far from his beloved Lithuania.



GREAT OAKS AND PAGANS

Algis Juodpusis

In ancient times, Lithuania was covered with huge rustling untrodden forests. The inhabitants were hunters with plenty of game. The forests also served as a retreat from the incursions of rapacious enemies.

Pre-Christian Lithuanians were pagans who worshipped fire and forests. They believed that the personified force of nature, Perkunas the Thunder God, lived in oak trees. In oak groves, they built shrines with eternal fires burning at the altar. These were holy places.

How highly treasured were the oaks in Lithuania can be judged from the names of localities still standing today. Over 60 names of villages are connected with the word "Ažuolas" (oak). About 15 villages are called "Ažuolyne" (oakwood). The names of lakes and even families bear the root of the word for oak.

Lithuanian pagans loved the earth itself and taught their children never to beat it with sticks and stones, but to kneel day and night and thank the earth for its sustenance of life. When their sacred oak forests were cut down by invading Christians bent on "christianizing" the pagans, one can surmise the pain and bitterness it brought to the Lithuanians.

There are still aged sacred giant oaks standing in Lithuania today, no longer subject to pagan worship, but commanding love and admiration.

In Zarasai District, there is the great Oak of Stelmužė rustling proudly in the wind. Its name is known all over Europe.

It is mentioned in many books and, in summertime, crowds of tourists visit it.

According to some estimates, the age of this giant is one-and-a-half thousand years. The foresters of Zarasai collect the acorns of this sturdiest and oldest oak in Lithuania and plant them—perhaps its children will grow as durable and strong as their parent?

In Sandariškiai Village Biržai District, stands an oak with huge knobby branches. A legend relates how, during the war with Sweden, Lithuanians defeated the enemy and Swedes asked for peace. The commander of the Lithuanian troops didn't want to write out the treaty on paper because mice might devour it. So he took out of his pocket three acorns, covered them with earth and said: "Powerful oaks will grow from them. As long as at least one leaf will be green on them, do not dare to step up on our ground." One of those oaks still flourishes.

Beyond Veliunona town, on the bank of the River Nemunas, there stands Raudonė Castle and in its park a very old two-stemmed oak still grows. It is called "The Oak of Gediminas". The legend tells that under this oak the Grand Duke Gediminas had his last dinner because, on the same day he left Raudonė Castle for Veliunona, he perished in the battle.

In Mirabelis forest Kupiškis District, there grows an oak named after the tsarist general Muravyov. The tale relates that in this wood the insurgents of the 1863 uprising used to find shelter. The general decreed to cut through that wood a strip of 30 km. width which would make the capture of rebels easier. The serfs who were felling the trees had to cut a very thick oak and failed their

Lithuanian pagans were a life-worshipping people. They worshiped their enormous forests and small creatures like harmless snakes and toads. They built shrines in sacred groves where their priests prayed before eternal fire at the altars

task. Muravyov himself could not overcome it. And so the mighty giant still grows.

There is an oak in Trakai District, in Aukštadvaris park, named after the great poet Adam Mickiewicz. A friend of the poet lived there. The people tell that A. Mickiewicz visiting him liked the shade of this oak where he wrote a number of poems.

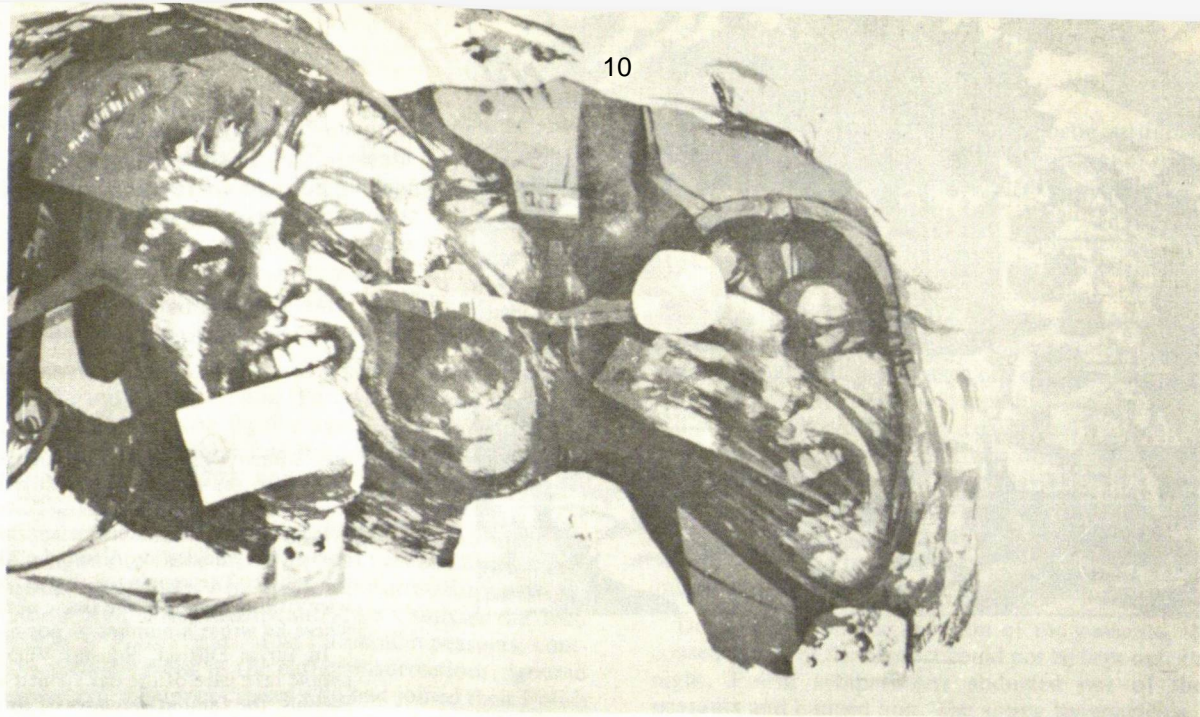
In Biržai District, Suostas Village, the people take care of the oak named after J. Bielinis, the famous spreader of forbidden Lithuanian books published in Prussia. It is said that the powerful oak had served for the book-spreader as a cover from the bullets of tsarist gendarmes.

Traveling along the highway of Žemaitija, having passed Kryžkalis, let us turn to Bijotai. Many years ago, there were plenty of oaks in these localities. On the Bykšniai hill, in 1812, the highest oak grew as a wonder of mightiness. By its ancient age it was superior even to the presently famous oak of Stelmužė. Dionizas Poška, an enlightened man of Žemaitija, historian and collector of antiquities, being afraid that the tree might perish decided to take it to his home-stead. With the help of ten men, during the whole day he sawed the sturdy oak, hollowed its inner part, covered it with a roof and arranged a cozy dwelling with space for a dozen of persons. This hollow stump, called in Lithuanian *baublys*, became a room for work and later turned into the first museum of ethnography in Lithuania. Now each year, over fifty thousand tourists visit it.

When in autumn the leaves of oaks turn into gold, the rain of acorns begins. In the years of famine, our ancestors used to grind them and, of the flour, baked bread. The coffee made of acorns helped—it was said—to preserve the charms of youth, and the aged became younger, regaining their health.

There are in Lithuania more than half-a-thousand trees declared as monuments of nature and are protected by the state. The greater part of these live monuments are oaks.

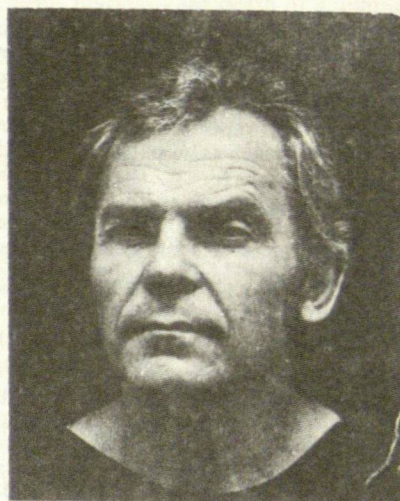
The oak is a national tree of Lithuania. Its leaves adorn the State Emblem of the republic. The oak leaves also decorate the emblem of foresters who plant, tend and supervise the woods. And they have much to look after—there are in the republic over 25 thousand hectares of oak-forests.



YONKERS: DISINTEGRATION OF A SMILE

COMPASSION

THE HUMAN DRAMA
AND LITHUANIAN FOLK CHANTS
OF LAMENTATION
IN THE ART OF ROMAS VIESULAS

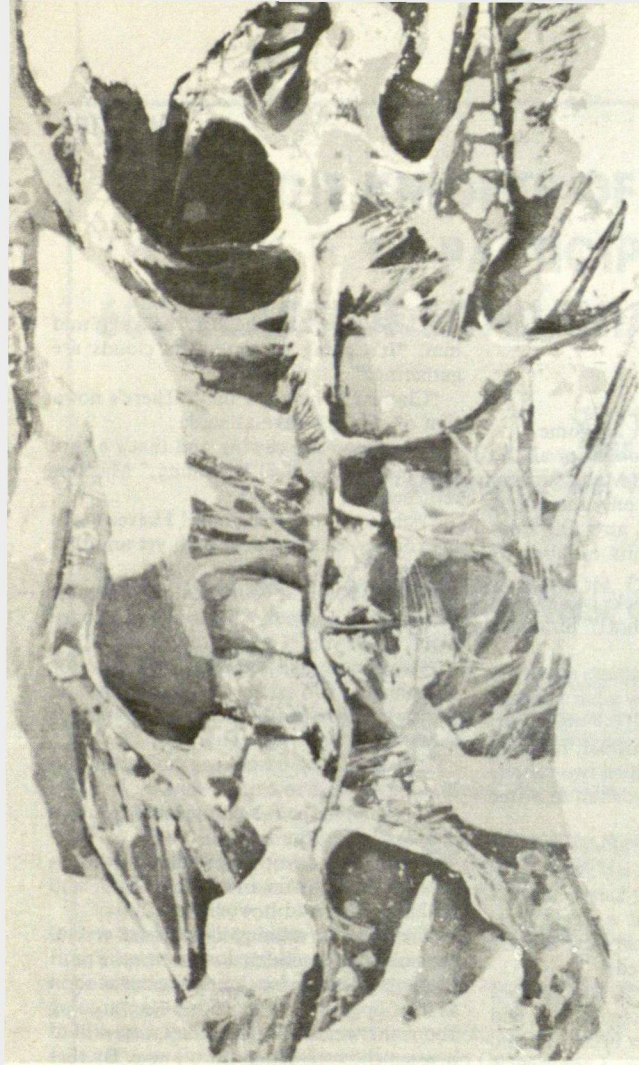


Romas Viesulas, internationally famed artist, was born in Lithuania. The advent of war forced him to leave his native land. He studied at the Ecole des Arts et Metiers at Freiburg/im Breisgau and at the Ecole Nationale Superieure des Beaux Arts in Paris. He was awarded numerous fellowships, including the coveted Guggenheim, Tamarind, and Tiffany. He taught at the Tyler School of Art at Temple University. Some of the world's leading museums include his works in

their permanent collections: Bibliotheque Nationale, Paris; Art Gallery of New South Wales, Sydney, Australia; Museum of Modern Art, Kamakura, Japan; Central Library of the Lithuanian Academy of Sciences, Vilnius, Lithuania; Museum of Modern Art, New York; National Gallery of Art, Washington, D.C. and numerous others. This article is condensed from an interview his colleague Prof. Abraham Davidson published in *Lituanus*, 1975.

by Romas Viesulas

1918-1986



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The human drama, the human condition—that element has always permeated my art. As an artist, I can function only this way. I cannot perceive unless there is something in human terms that bothers me, nags me, or depresses me. My reaction to this is probably the motor which has driven me all these years.

The triptych series "*Yonkers*" grew out of a tragic event I witnessed. I was at a get-together with friends when suddenly there was a phone call with a very tragic message for the family I was staying with. The lady was told that her brother lost two children in a fire in Yonkers.

In *Yonkers*, you see the transition from a smile to a scream and the disintegration of the human form where there is hardly any recognizable resemblance, any recognizable human element. It doesn't specifically relate to that particular human tragedy but more to the unpredictability and fragility of the human condition in general.

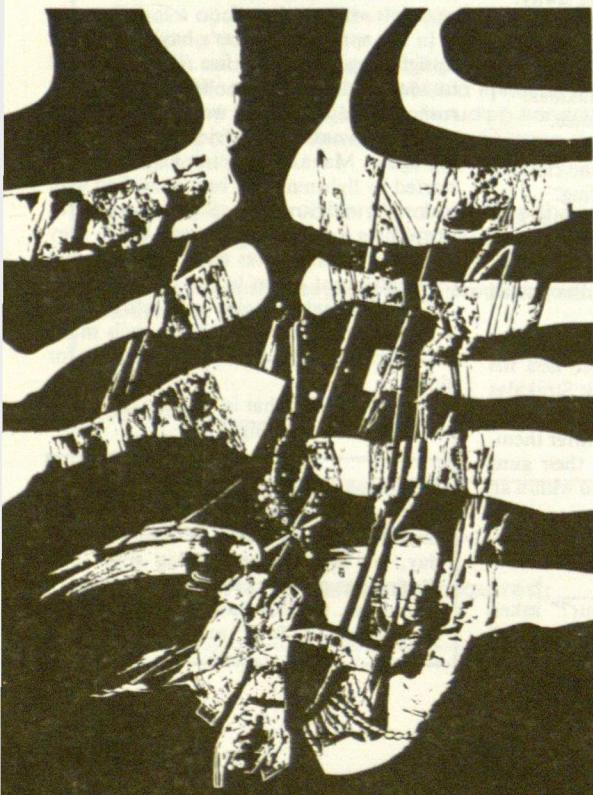
"*Hew*" is a series on the Aztec theme, the tragedy of the Aztecs when they encountered the invasion of Cortez, and suffered the subsequent defeat of their tribe. You see, next to you, "*Cuauchtemoc*", the young brilliant historical Chieftain who was tortured and hung by Cortez after he had been burned and physically broiled on fire. If you study the print, you can probably recognize certain tortured forms—they could be animal, or they could be human with a certain dorsal quality, a kind of torso, a certain deformation. You really can't identify with Cuauchtemoc. So, in a way, the readability of the message is manifold. Universal. You could probably sense a certain mood from it, a certain message, with relating it to the Aztecs specifically.

I see in this the lot of the Lithuanian people in the 20th century. There is a strong parallel between Lithuanians and Indians, although the Indians were worse off.

I have here a series on the theme "*Raudos*", an extension of a bitter outlook that is obvious throughout my work. The term "*raudos*" quite likely comes from the Old Sanskrit "*rauda*" which means to lament, to wail. The earliest known *raudos* date from the ninth or tenth centuries A.D. They are one of the oldest known forms of Lithuanian folklore chants. They were sung on occasions of deaths, weddings, departures, sorrow or long separations. There is an element of sorrow even in the case of a wedding. The bride is actually about to be separated from a family. The *raudos* were also chanted when a soldier was recruited for the required twenty-five years into the Czar's army.

My relationship to the actual folk chant is often indirect or allegorical. It is unreadable. But there are certain parallels. One aspect is that this imagery can go on, and on.

This series has a tape composed by American composer Alvin Curran that goes with it when it is exhibited. An actual chant was used and electronically adapted to create a polyphonic effect. The words can't be really understood, yet the mood of the chant relates extremely well with the series. Again, there is no physical or visual relationship between the tape, the chant and the series of the prints. At the same time, the total impression is just as effective with the same impact, the same end.



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STRAKALAS AND MAKALAS

Strakalas and Makalas were neighbours. They got on well together and were friends from their earliest years. If one of them killed a pig or celebrated a christening, he never forgot to invite the other. It was with good reason that the villagers said that if Strakalas were made king, Makalas would be sure to share his throne.

But what was bad was that the two friends were as stubborn as mules and rare braggarts to boot! Should Strakalas, without stopping to think, remark that in America cows had wings and flew like birds, he'd never go back on it, no matter what you did, but keep repeating it till doomsday. And should Makalas declare that in Turkey drills and hammers grew in the fields, he'd insist it was so even if you threatened to kill him for it.

One day Strakalas and Makalas set off for the forest to chop some firewood.

They went a little way and Makalas said: "I see you have a new axe, neighbour." "That's so!" Strakalas replied. "And the like of it has never been seen here before. Not only will it cut bread but split stones as well." "Catch me believing that!" said Makalas.

They came to a farm with young apple-trees growing just beside the road. Without himself noticing it, Makalas flourished his axe and brought down one of the trees.

"See? What did I tell you!" he cried. "All I did was raise my axe and down came the tree."

At this, Strakalas, too, waved his axe and brought down two apple-trees.

"There you are—two trees felled at a stroke!" said he.

But now the owner of the orchard and his sons came running out of the house. They took away their axes from Strakalas and Makalas and beat them to within an inch of their lives.

Autumn came. Strakalas and Makalas cleaned their guns and went hunting. They had only just set out when Strakalas said: "Let's go after a bear, neighbour! We could kill one easily."

"One? Humph! We could kill five!" Makalas returned. "I remember in my young years I had only to go out for an hour to come back with a dozen rabbits."

"Well, when I was young," Strakalas put in, not to be outdone, "I'd shoot so many rabbits every time I went hunting that I had

to hire a cart to bring them all home."

"Two carts were never enough for all the game I used to bring down," Makalas came back, piling it on. "I'd take only the fattest of the lot and leave the rest, anything from two to three hundred rabbits or birds or whatever, to the crows."

"I once killed fourteen ducks in a swamp with one grain of small shot!" Strakalas declared.

"Is that all?" Makalas rejoined, not in the least put out. "Do you know what happened to me once? I ran out of all my small shot, so I used a horseshoe nail instead, fired my gun once, and—presto!—killed two rabbits on the spot and nailed a fox's tail to a tree at the same time."

"That's nothing!" said Strakalas, waving him disdainfully away. "Just last year I loaded my gun with pepper, bay leaves and salt and downed seven ducks at a single shot, and, what's more, all of them were already plucked, salted and peppered."

"Such things more befit a cook than a hunter, let me tell you, neighbour," said Makalas. "What a true hunter needs first and foremost is a keen eye. Now, I could hit a hat on a man's head from a mile away."

"Since you mention it, I could do that with my eyes shut. If you are as good a shot as you say, let's see you hit a button."

"What's a button!" said Makalas. "I wouldn't miss a fly at that distance."

Boasting loudly, the two came to a farmhouse. In the front yard, pillows and clothing had been hung on a line for airing.

Strakalas pulled down his gun, took careful aim and hit a sheepskin.

"See that?" he cried.

Makalas followed suit. His bullet passed through a pillow.

"I said I could hit a fly!" he shouted.

Hearing the shots, the farmer and his friends came running. Seeing what Strakalas and Makalas had done, they snatched up one a log, another, a stick, and went after them. Catching them, they took away their guns and, in addition, thrashed them to within an inch of their lives.

Summer came, and Makalas went out into the field to cut the rye. He was hard at it when Strakalas appeared.

"What's your hurry, neighbour?" asked he. "Let the rye dry. Your bread will be all the softer for it."

"There's no time to be lost," Makalas told him. "It's going to rain. The clouds are gathering."

"Clouds? Where are they? There's not a sign of rain," Strakalas said.

"The crows are cawing and that's a sure sign of it, I can feel it coming," Makalas returned.

"You're way off, neighbour! I haven't seen my rooster taking a dust bath yet and that means the rain is still far away."

"Pooh! You and your rooster!" Makalas said, adding doggedly, "It's going to rain tonight, I tell you! I feel it in my bones."

"Bones nothing! I have a good nose for such things. I sniffed the air this morning and I know we'll have fine weather for another three days."

"Oh, stuff! I don't have to sniff the air to know it's going to rain."

They kept it up till evening, and Makalas's rye was left in the field.

On the next day it was Strakalas who insisted it would rain in the afternoon and Makalas who said it would not.

They went on arguing like that for several days till all of a sudden down came the rain! It poured steadily for three days but as soon as it stopped the two friends began arguing about the weather again. They were still at it when the rain came down anew. By that time their rye had put forth shoots and both were left without bread.

In the spring Strakalas's hayloft was hit by lightning and caught fire. The fire spread to Makalas's storeroom. Their neighbours rushed to help them and would have put out the fire had not the two friends begun arguing again, Makalas maintaining that a fire started by lightning was best quenched with sour milk and Strakalas, that sour milk was as nothing compared to sand. While they were at it, their houses and everything else they had burnt down to the ground.

Strakalas and Makalas were left without a roof over their heads. They each made themselves a large sack and went begging for alms.

And to this day that is how the two braggarts make their living.

This old Lithuanian folk tale about human foibles suggests that even centuries do not eliminate foibles. In our world today, we are still contending with the Strakalases and Makalases in our arenas of politics, religion and the sociological compulsion to "love" one another.

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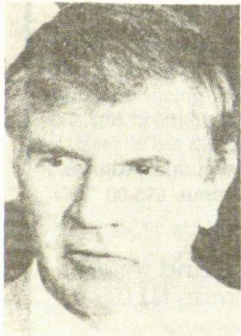
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SPORTS



George Perles

PERLES OF WISDOM

By
Charlie Vincent

EAST LANSING — If George Perles were 22 years old and still wet behind the ears, you'd have to say he was unaware of the way the real world of college football works.

You'd say: This guy had better have something to fall back on, because he won't last long in the coaching business.

You'd chalk up the things he says to idealism that would, over the years, give way to the hard reality that winning is what college football is all about; ethics be damned.

But George Perles is not naive. And he has made his living coaching since 1961.

He is 51 and recently he started his third season as Michigan State's coach.

What makes him unusual is that he does not lecture that winning is the only thing. He does not preach that a good loser will always be a loser. He does not tell you Xs and Os and down-and-outs are what college is all about.

His record is 10-12-1 and he makes no apologies for it.

"If we don't win, so what?" he asks, a question that must send cold chills up the backs of some alumni. "This program is successful right now because we have great kids. It's clean. We don't monkey around with drugs or any of those problems."

"I've had more victories than most guys," Perles said. "But I found victories weren't the answer. Being here at Michigan State is the answer."

And in three seasons he won 10 games, lost 23, and was fired.

The prospect of a similar fate, Perles said does not disturb him.

He knows the only job security in coaching comes through winning. But he knows, too, that on too many campuses athletes are looked upon as a group apart from the rest of the university, with a different set of rules, or none at all.

"Our goal," he said, "is to win the (Big

Ten) championship within the rules.

"But there is only one way to have credibility. The pros and students have to really believe we believe there's more than football. Otherwise, we're just a bunch of athletes knocking one another down.

"If it doesn't work out and they get somebody to replace me, I'll get him a cup of coffee, ask how I can help and walk around with a green blazer and hope I can get a couple of press box passes.

"I'll live here the rest of my life and I'll walk around with my head high....But I think — this sounds corny — I think it would be good for football for us to do well, because we're doing things the right way."

In Perles' two years, Michigan State has made progress. Last fall the Spartans beat Michigan for the first time since 1978 and made their first bowl appearance since 1966.

"We're not where we want to be, but three important things happened last year: We beat our rivals," Perles said, speaking of the University of Michigan without saying the words, "and that's very important to both schools. We got in a bowl game and we're building a new indoor facility.

"They used to say: 'Yeah, we beat them all the time. Yeah, we go to bowl games and they dream about them. Yeah, we have better facilities than they do.'

"They can't do that now."

Detroit Free Press



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12. The highlight of the Jubilee will be a **Papal Mass in Rome, June 28, 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.

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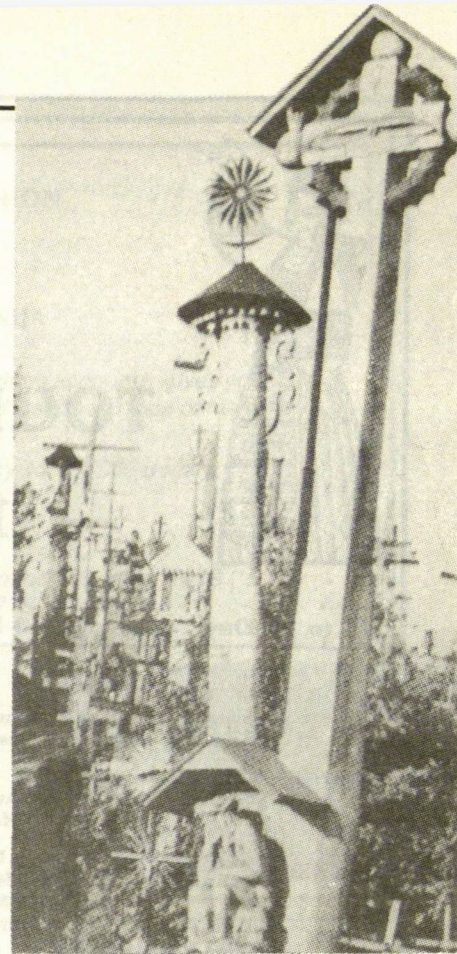
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JOIN THE PILGRIMAGE TO ROME IN 1987

The Lithuanian Christianity Jubilee committee is preparing for a pilgrimage to Rome in 1987. All Lithuanians are asked to join in the Jubilee celebration, which will include an audience with the Pope, the Holy Father's Sunday Mass at St. Peter's Basilica, Archbishop George Matulaitis' beatification ceremonies, an academic conference, a religious Lithuanian art exhibit and a banquet in the Castel Sant'Angelo.

There will be optional one-day tours available: Tivoli, Assisi, Florence and a tour of Neapolis/Pompeii/Sorrento. One-week extensions will also be available: Northern Italy, Vienna/Budapest/Munich and Lourdes/Paris. There are additional charges for the optional tours and the one-week extensions.

The committee is arranging travel and hotel accommodations at the very lowest costs. The basic plan for the trip is one week. Travellers may choose from one of three plans: Plan A - deluxe accommodations, Plan B - first class accommodations, and Plan C - a pensione.

For more information, send your name and address to: Regina Krutulis, 2636 W. 71st St., Chicago, IL 60629. Or call (312) 436-5566 (in Illinois) weekdays from 9 a.m. to 5 p.m.; or call toll-free 1-800-331-3903.

OUR JUBILEE

Lithuania was one of the last European nations to receive Baptism. This event occurred during three different intervals: 1251— Mindaugas with his household; 1387— Aukštaičiai (highlanders); and finally, 1413— Žemaičiai (lowlanders).

When Mindaugas was crowned as king of Lithuania, he established the first diocese in Lithuania, and he placed his diocese under the jurisdiction of the Holy Father, entrusting Lithuania under the guardianship of the Pope. Paul Slezas, historian, considers this "An achievement of invaluable significance in our history." Mindaugas was the first to direct the Lithuanian nation toward the West. He, together with his noblemen and some of his family, received Baptism in the Latin rite, which symbolized the Baptism of the whole nation. As Clovis was to the Franks, Mieska to the Poles, Saint Stephen to the Hungarians, so Mindaugas was to the Lithuanians.

The assassination of Mindaugas was a terrific blow to the state of Lithuania and to Christianity. The state, however, did not perish; and Christianity did not disappear. It lived through crucial stages. It was not well organized, but it left its footprints.

Even though Christianity in Lithuania was initiated by Mindaugas, it did not spread through the land. The pagan rulers who followed barely tolerated it. The majority lived in paganism and Lithuania was not considered a Christian country by the nations of Europe. Even St. Casimir, faithful son of the Church, was well aware that Christianity had not yet taken root in Lithuania.

Christianity needed a new impulse and that was to come with Jogaila and Vytautas. When they were baptized, they renewed the Baptism of Mindaugas, first in 1387 in Vilnius, and then in 1413 in Žemaitija. Because of political motives on the part of the neighboring states, the road to Christianity was difficult. It took a long time before the nation was eventually permeated by the spirit of Christianity.

Strengthened by the Christian-Catholic faith, the Lithuanian nation for more than 120 years courageously endured Czarist Russian genocidal slavery and religious persecution. To this day, atheistic communism fails to suppress the firm spirit of the nation.

Lithuanians will be celebrating the 600th year jubilee of the Baptism of Lithuania in 1987. The Baptism of Lithuania was of decisive importance in regard to its religious, national, cultural and political life. With the Baptisms of 1387 and 1413, Lithuania formed closer contact with western Europe and joined the family of Christian nations.

As we Lithuanians await this great event,

ROME AND ITALY PILGRIMAGE TOUR JUNE 17 - JULY 1, 1987

The tour celebrates the Jubilee of Christianity in Lithuania and beatification of Archbishop George Matulaitis at a special audience with Pope John Paul II, and a solemn papal Mass in St. Peter Basilica, Rome on Sunday, June 28.

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*two nights stay

This tour is sponsored by members of the Lithuanian R.C. Priests' League listed below. For further information or brochure, telephone or write to:

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we view the Sacrament of Baptism as a sacred reality, a grace received from God. It involves spiritual growth. With the Baptism of Mindaugas, the grace to become a Christian nation was offered, but Lithuania as a nation could not accept it. She remained pagan. In 1387, she became known as a Christian nation recognized by other nations.

Although there will be religious-cultural activities taking place in Rome prior to June 28th, the official opening of the jubilee will be June 28th in Rome with the Holy Father, Pope Paul II officiating. This date will coincide with the commemoration taking place in Lithuania.

One of the outstanding features of this jubilee will be the beatification of Archbishop Jurgis Matulaitis for his exemplary Christian life. Religious commemorations will be celebrated wherever there are Lithuanians living throughout the world. Notices of these commemorations will be published

in the local press of Lithuanian communities.

With gratitude to God for this great grace, the Lithuanian nation will celebrate this important event:

1. to acknowledge Christianity as the great spiritual treasure, its decisive role in Lithuanian history, its influence on the culture, learning and morals of the nation, and its development into the nation's main bulwark during the darkest times;
2. to stimulate a spiritual renewal, to deepen our Christian faith, and to strengthen the spiritual resources of the Lithuanian people;
3. to foster a strong bond with the faithful of Lithuania, struggling for their religion and freedom, to call attention to the free world of their plight, and by greater moral support to bolster their home.

The success of this jubilee celebration will depend on how each one of us Lithuanians becomes a better Christian.

Sister M. Angela, S.S.C.

Cooking

with Aldona Marcavage

THE BEAUTIFUL SOUP!

This hearty soup is striking because it artfully combines fresh cabbage and sauerkraut. Like many long-cooking soups, it may be made well in advance. In fact, it improves with each reheating.

- 3 lbs. fresh brisket of beef
or boneless chuck
- 3 lbs. beef marrow bones, cracked
- 1 large onion
- 2 carrots
- 1 parsnip
- 1 turnip
-
- 8 cups boiling water
- 3 lbs. fresh tomatoes, peeled and coarsely chopped or 1 large can solid-pack tomatoes, drained
- 1½ tbs. tomato paste
- Herb bouquet: 5 sprigs parsley, 2 leeks (white parts only), 2 celery tops, 2 bay leaves, 5 sprigs fresh dill—all tied together
- 2 tbs. salt
-
- 1 cup finely chopped onions
- ½ cup finely chopped celery
- ½ cup finely chopped carrots
- 1 tsp. finely chopped garlic
- 1 lb. sauerkraut, fresh or canned
- 7 cups shredded cabbage (about 2 lbs.)
-
- 4 tbs. sugar
- 3 tbs. strained lemon juice
- ¼ cup finely chopped fresh dill
- 1 pint sour cream

Preheat oven to 500°F. In a large, shallow roasting pan arrange—in one layer if possible—the meat, bones, and (all peeled but left whole) the onion, carrots, parsnip and turnip. Roast for 20 minutes on the middle shelf of the oven, turning the meat and vegetables from time to time so that their surfaces brown on all sides. Then, piece by piece, transfer everything to a large soup kettle and, into a small bowl, pour off all the fat left in the roasting pan. Save it.

Into the roasting pan, pour the 8 cups of boiling water. Scrape up and mix into the water all the brown particles clinging to the pan. Empty it into the soup kettle. If the meat and vegetables aren't quite covered, add a little more water.

Start the kettle cooking over moderate

heat and, with a slotted spoon, remove the foam that will rise to the surface. When the stock reaches the boil, turn the heat down to the barest simmer. Skim once more, then add the tomatoes, the tomato paste, herb bouquet and salt. Partially cover the pot and simmer very slowly for about 2 hours, skimming whenever necessary.

In the meantime, in your largest frying pan, heat 6 tablespoons of the beef fat you put aside earlier. Add the chopped onions, celery, carrots and garlic, and fry them over low heat, stirring occasionally about 15 minutes.

The sauerkraut goes into this pan next, but first wash it in a sieve under cold running water; the brine is very strong and if it isn't washed away, it will obliterate the flavor of everything else. After squeezing the washed kraut dry, chop it coarsely and add to the frying pan. Cook briskly for a minute or two, then lower the heat and mix in the shredded cabbage. Carefully stir all the vegetables together and cook over moderate heat until the cabbage begins to wilt. Reduce the heat again and half cover the pan. Add a spoonful of stock from the soup kettle every 8 minutes or so to moisten the vegetables, and let them slowly braise for about a half hour. Remove the pan from the heat and put it aside, half covered.

When the soup in the kettle has cooked for about 2 hours, with a slotted spoon remove all the vegetables and the bouquet and throw them away; they have served their purpose. In their place, add to the soup the waiting braised cabbage and vegetables. Stir in the sugar and lemon juice, bring the soup to a boil, then reduce the heat to the barest simmer. Cook, partially covered, for another hour and a half.

By then the soup should have reached its full flavor, and the meat should be tender but not falling apart. If, at any point before this, the meat seems in danger of overcooking (the brisket, that is—the other cuts don't matter), remove it from the pot and let the soup continue on its own.

When the soup is done, turn off the heat and remove all the bones, but don't throw them away until you have dislodged every bit of their marrow and added it to the soup. Let the soup rest awhile so that the fat will rise to the top. Skim off as much of it as you can and reheat the soup again before serving.

To serve the soup most effectively, pour it into a large, heated tureen and sprinkle over it the ¼ cup of chopped fresh dill. At the table, ladle the soup into large soup plates and float a tablespoon of sour cream on each serving. Black bread or pumpernickel and sweet butter are indispensable accompaniments.

For a substantial meal-in-one, the meat may be cut into small chunks and served directly in the soup.

(Courtesy Michael Field)

MASQUERADE BALL

“Kaukių Balius”

Life gaily proliferates her own joyousness, even among long-suffering people. The Church understanding does not celebrate Užgavėnės; it promulgates only the rites of Ash Wednesday with “dust to dust.”

Custom, from time immemorial, grew into exultant activity when days presaging springtime began to grow longer. In Lithuania, a variety of explosively joyous (and sometimes not too joyous) activities evolved. It is enough to say that before Ash Wednesday, Lithuanians succumbed body and soul to celebrating life. The long hard fast before Easter was a reality to be faced. But the inner springs of joy within their own being were also a reality which Lithuanians made manifest before Lent with an outburst of spontaneous activity.

The general sense of joyousness evolved into folk dramas manifested in carnival outbursts of irrepressible fun. Immediately after lunch, the merrymakers gathered (the day was so short — there was so little time!) to travel in groups visiting neighbor after neighbor, village after village, dressed like unknown strangers — a masquerade ball of strangers disguised as gypsies and wayfarers. The merrymakers wore masks, some of which were carved from wood. They disguised their outer garments. They created home-crafted horses and goats in order to confound householders whom they visited. They sang old folksongs and they created both fun and trouble for those they visited.

They were welcomed warmly. But some were also feared. Those disguised as gypsies could very well steal the householder's horse or the housewife's loaves and meat. Unmarried girls were in distress because the merry makers sometimes took advantage by ridiculing the “old maids.”

After a long day's visiting, groups ended in the homes of various patrons and they caroused at the table where they ate and drank feasting until dawn.

Dawn, of course, was a problem. The fun must come to an end. The cock of whom the devil himself is so afraid would soon crow. To prolong their festivities, the joy-makers covered the cock with darkness so that it would not be able to see the dawn and crow.

Dawn arrived. The merry makers crowed. The rooster slept.

Saturday, February 28, New York's Ateitininkai will hold a Masquerade Ball at the Brooklyn Cultural Center, at 341 Highland Blvd., Brooklyn. Kezys' band will stir activities. Prizes will be given to masqueraders. With or without a masquerade outfit, you'll have good Lithuanian fun. See you!

The Beatification

Archbishop George Matulaitis was prepared for the work and hardship of life early when his father and mother left him an orphan at the age of ten. In 1889, he went to Poland to study for the priesthood. He continued his studies in Warsaw where his fellow students saw him "tranquil, diligent, affable, burning with love for God, as he drew our hearts to himself."

In 1889, he completed a Master's degree in Theology with distinction and was ordained a priest. In 1902, he obtained a doctorate of Theology in spite of a serious illness. He was perceived as simple, gentle and modest, without a trace of guile or deceit. He wrote in 1910 that "it is important to train a man properly in the spirit of Christ to enlighten his intellect solidly with the whole truth, to confirm his call to God's will..."

He resigned the position of Academy Inspector and professor to become Renovator of the Marian Congregation to renew and replenish its community. In 1918, he assumed the cross of Bishop with reluctance. He said of the cross:

"The cross, adorned as it sometimes is with flowers, looks attractive, of course, but only in pictures. The real cross, the cross of life, is always heavy and weighs one down." (Diary 1913). He encouraged the spiritual in people's lives.

He said, "A heart burning with love of God and neighbor is worthier than the loftiest science." (Letter 1910). He encouraged study of the Holy Father, the Pope's writings to know what the church needs most.

He said, "Saints are not merely born, they are made by their own actions of living an ordinary life in an extraordinary way."

"A good religious," he continues, "...must not seek a life of peace, but of work and dedication to God and humanity."

In America, Bishop George preached in Chicago and Brooklyn in 1913 on a visit. Later in 1926, he returned to Lithuania to renew its ties with the Vatican. This peace project was his last as he died on January 27, 1927. His last words at the hour of his death were: "Array and sacrifice yourselves."

In summary, Archbishop George had this to say at his installation as Bishop:

"In the example of Christ, I will try to embrace everyone, to be everything to everyone. I am prepared to suffer death for the sake of truth. To you I wish to be an imitation of Christ, a father and a shepherd. My field of work is the kingdom of Christ, the Church militant; my lot is Christ."

In June of 1987, the Venerable servant of God Archbishop George Matulaitis will receive honors of the altar through the beatification process.

Marian Helpers Bulletin

1987 Tours To The 600th LITHUANIAN CHRISTIANITY JUBILEE

- Option 1** Scheduled flights to Rome on TWA any day (no land arrangements) **\$575.**
- Option 2** Two week tour June 17-July 2. Frankfurt (Germany), Rhine River cruise, Heidelberg, Black Forest, Rhine Falls, Alps, Lucerne, Venice, Pisa (leaning tower), Rome. **Full price - \$1,645.**
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The above prices are from New York. Additional cost from other cities:

Baltimore	\$60	Orlando	\$100
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Chicago	40	Pittsburgh	40
Cleveland	40	St. Petersburg	100
Detroit	40	San Francisco	170
Los Angeles	170	Seattle	170
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Montreal	120	Washington, D.C.	60
Omaha	140	West Palm Beach	100

Prices are in effect as of November 1, 1986. They are subject to change unless paid in full at the time these rates are in effect. Prices are per person, double occupancy.

Reservation is guaranteed upon receipt of deposit — \$150.00 p.p.
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LETTERS TO THE EDITOR

I have thoroughly enjoyed each issue. Of particular interest are the history articles and items of pre-World War I when my parents lived in Lithuania.

*Mrs. L. Kaminski
Grand Rapids, MI*

We are real Lithuanians who read *Draugas* but love *Bridges'* articles and recipes! We pass it on to our American friends!

*Mrs. Albin Banys
Lyons, IL*

I enjoy your very informative Journal. Keep up the good work, especially the cultural and historical background. Parents told much... but you tell it all!

*Mrs. D. Schumacher
Baldsin, NY*

Instead of cutting out the renewal subscription form which has a good article on the other side, I'm writing this letter. I'm really learning more and more about Lithuania, its country and its people. It is sad that is has to be under Russian domination.

*Frances Maslana
Tucson, AZ*

I enjoyed "A Lithuanian and the Country Gentlemen" and especially Albert Cizauskas' rebuttal!

*Aldona V. Look
Honolulu, Hawaii*

As a long term subscriber of your wonderful newsletter, I thought it would be appropriate for me to call your attention to the enclosed copy: The two-page copy is a duplicate of a 14 x 16 in. thick, glossy paper "table mat." The single-page copy is a reproduction of a Cincinnati newspaper report about Bron Bacevich. One of the main reasons for sending you this information is

that Bron Bacevich's parents came to this country from Lithuania. I - a son of Lithuanian parents - had the privilege of being one of Bron's colleagues when he started his outstanding career here at St. Bede Academy and College in the early 30's. Regretfully, nothing is said in the enclosed reports about the fact that Bron was named the state of Ohio's Coach of the Year more than once. Another item not mentioned is that when Notre Dame selected Faust as its coach, Bo Schembechler insisted (as reported in the media) that Bacevich at Roger Bacon was a much better coach than Faust at Moeller in Cincinnati.

*Rev. Raymond Matulenas, OSB
St. Bede Abbey
Peru, IL*

It has been a pleasure to read Albinas Azukas' articles on Lithuanian folk medicine. There are many of us herb lovers and naturalists who have been taught by the old folks and still employ many of the old methods. My grandparents came from Lithuania and practiced with us many of the old healing ways and preventive medicine. Today, I am a practicing master gardener, herbalist and greenhouse owner. My need for this kind of information is ever present and almost impossible to get.

*Theresa R. Gladu
Jefferson City, TN*

I can't understand why I get my issues so late. I received my November issue on December 2, 1986. Many of the celebrations and events are over by the time we get the magazine. I don't think it is fair to receive the issues a month late.

*Mrs. Louis Kraus
Jeannette, PA*

Lithuanian-American News Journal *Bridges* is a treasure to receive and read.

*Mary J. Gallagher
Sun City, AZ*

I enjoy *Bridges* so much that I try to share it with my old friend, Leo Bubencik.

LABAI AČIU

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He has been very ill in upstate New York. He is a concerned American-Lithuanian and he enjoys my copies of *Bridges*. Thank you and keep up the good work.

*Charles Zuis
Baltimore, MD*

May God grant the success of the Journal which I enjoy very much.

*Julia Sadauskas
Paterson, NJ*

My wife and I enjoy reading *Bridges*. She especially likes the recipes.

*Stanley Schapals
Waukegan, IL*