

# Bridges

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600th Anniversary of Lithuania's Christianization



## THE SACRED BEES

In ancient Lithuania, bees were considered sacred insects and the trees which they favored as living places, such as the oak, ash and linden, were deemed holy. Mead, the alcoholic beverage produced from honey, was considered a drink which even the gods themselves enjoyed. Bees were venerated so highly that they were neither bought nor sold; they were acquired as a gift, dowry, or inheritance. The donor and the receiver became *bičiuliai* (friends; from Lith. *bite*, bee). The tie of friendship was established when a man kept a colony of bees which had swarmed on his property. The new owner became a *bičiulis* of the former one, sharing the honey with him. Revenge for an injured *bičiulis*, or damage done to his bees, was the same as for a relative.

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(Encyclopedia Lituanica)

Kapočius photo

At the Beekeeping Museum in Rumšiskes



# USSR AND FRIENDSHIP

## HOW THE BALTS AND RUSSIANS MET AT THE HELSINKI CONFERENCE IN VIENNA

### On Gorbachev's "Openness"

"When Gorbachev speaks of the necessity of *glasnot*, (i.e., of openness), he must allow that all the 'hot iron' come to discussion, from Afghanistan to Poland, from the Soviet Jews to the Germans in the USSR who wage a desperate struggle for their right to emigrate. And the Baltic States are outstanding examples of small European nations as victims of power politics."

C.G. Strohm in *Die Welt*, Hamburg

### The Conference Gathers

Around 600 Lithuanians, Latvians and Estonians marched in Vienna from the Opera Square to St. Stephen's Square on November 4. They carried their national flags and posters with English and German slogans: "Freedom for the Balts," "Danger: Yesterday the Baltic States, Today - Afghanistan, Tomorrow - The Entire World," "Release the Prisoners of Conscience," "Soviet Rockets Must Leave the Baltic States," "Freedom for Lithuania." The demonstration was watched by large throngs that swelled to 1600 people. The demonstrators were addressed by Dr. C.K. Bobelis, chairman of the Baltic World Council, Per Ahlmark, the former Deputy Prime Minister of Sweden, and Jean-Marie Daillet, member of the French Parliament. The demonstration concluded with an ecumenical Mass at St. Stephen's Cathedral.

The November Helsinki Follow-Up Conference in Vienna was the third major gathering since 1975 to review the international

document. The Conference was marked by a strong presence of the free representatives of those European nations, whose continuing captivity is the most glaring violation of the Helsinki Final Act. Lithuanians, Latvians and Estonians played a prominent part in this manifestation of East-West European solidarity.

### Soviet Delegates Speak

The Soviet delegation came to the Vienna meeting with reformist publicity and a promise of "openness". Only a couple of days were needed to realize that it was the same, basically unchanged, Soviet Union. The release of a few political prisoners had nothing to do with change of heart or system, but was well-timed to milk the last possible drop of publicity. Beneath the veneer of sophistication and amiability, the Soviet delegates displayed the old familiar arrogance. One had only to watch Foreign Minister Shevardnadze demonstrate his displeasure with the Austrian Chancellor Vranitzky's speech, or the Soviet delegation's walkout on December 12, when Ambassador Zimmermann requested a minute of silence for Anatoly Marchenko, who died in a GULAG prison after more than 20 years in prison and internal exile.

During the Conference debate, the Soviets simply refused to admit any of their glaring human rights violations and automatically responded with their standard counter-accusations. When the chief Canadian delegate, William Bauer, condemned the Soviet occupation of Afghanistan and Soviet human rights violations, a senior Soviet diplomat, Viktor Shikalov, accused Canada of tolerating high unemployment and violating the rights of women and trade unions.

### The Kremlin's "Democratization"

Konstantin Kharchev, the top Soviet religious affairs official, recently made a highly publicized statement that the legal status of churches in the Soviet Union was changing under a "democratization" campaign. His statement drew the following comments from Rev. Casimir Pugevičius, executive director of the Lithuanian Information Service:

"No one would be happier than the persecuted Catholics of Soviet-occupied Lithuania, if assertions by Konstantin Kharchev, that the Soviet government is committed 'to democratization in the sphere of...policy toward religion' proved true. The world will believe it when it sees it.

"While Gorbachev may have declared 'very openly' at the 27th congress of the Communist Party that he would work for improvement of relations with the churches, the record shows that in practice he has proven even more ruthless than his immediate predecessors. Never since Stalin have there been so many Catholic priests in Soviet labor camps as today.

"If the report that Soviet authorities are planning to quarantine Lithuanian Catholics in June for the celebration of the 600th Anniversary of Lithuanian Christianity had not been true, the date for jubilee solemnities in Rome would not have been changed to coincide with the date of the celebration planned in Lithuania. Original plans would have enabled those desiring so to attend both.

"If, on the other hand, the Soviet government, embarrassed that the word leaked out, has decided against the quarantine, several bishops from Lithuania can be expected to apply for Soviet visas to attend celebrations in the U.S. Also, we may be sure that many

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high-ranking churchmen from the free world will be applying for Soviet visas to Lithuania for the week of June 28, 1987."

### Appeal by American Lithuanians

Delegates of many European states at the Helsinki Review Conference in Vienna received an appeal, asking them to discuss with the Soviet delegation the case of three imprisoned Lithuanian priests — Fathers Jonas Kastytis Matulionis, Alfonsas Svarinskas and Sigitas Tamkevičius — and to call for their immediate release. The appeal said Svarinskas and Tamkevičius were serving ten years each for establishing an unofficial monitoring group, the Catholic Committee for the defense of Believers' Rights, while Matulionis received a three year sentence for organizing a religious procession. The appeal was presented by Bishop Paulius Baltakis, the bishop for Lithuanian Catholics outside Lithuania, and Father Casimir Pugevičius, the executive director of the Brooklyn-based Lithuanian Catholic Religious Aid. Saying that the secret Soviet protocols on the surveillance and supervision of religious life in Lithuania violate the spirit of the Helsinki Final Act, they asked the delegates to press for the repeal of these restrictive regulations.

The Lithuanian appeal urged the delegates to ask for a lifting of the Soviet ban on travel in 1987, when no Lithuanian priests or bishops will be allowed to leave Lithuania.

The Soviet authorities said they would ban any groups from attending the festive commemoration of 600 years of Christianity in Lithuania. Petras Anilionis, the LSSR Commissioner for Religious Affairs, communicated this decision recently to the Lithuanian Bishops' Conference.

The delegates in Vienna were also asked to request the return of the exiled Bishop Julijonas Steponavičius to the Archdiocese of Vilnius as well as the return of confiscated and closed churches.

Maren and Peter Martos reported in Vienna's *Die Presse*:

"The exile groups, 'The Lithuanian Diplomatic Service', 'The Lithuanian World Community', and 'The Supreme Committee for the Liberation of Lithuania' introduced themselves with a memorandum in which they sharply condemn the annexation of Lithuania by the Soviet Union in 1940 and the continued violation of human rights in the Lithuanian Soviet republic. The authors demand the restoration of independence to Estonia, Latvia and Lithuania and invoke article VII of the Helsinki Final Act, which states the right to equality and self-determination of nations..."

The Lithuanian Helsinki Group was represented by one of its founding members, Tomas Venclova, who now teaches literature at Yale University. He told of the group's activity for the preservation of the Lithuanian language and culture and emphasized the national aspirations for independence. Of the eleven members of the Lithuanian Helsinki Group, he said, five were sentenced to long terms in the GULAG camps; one was forced into a psychiatric hospital; one was killed under suspicious circumstances; two died of natural causes; and two are in the West.

Venclova appealed to the Vienna Conference to work for the release of Viktoras Petkus, the leader of the Lithuanian group, who was sentenced in 1978 to three years in prison, seven in the GULAG camps, and five in exile. According to Venclova, even in the GULAG, Viktoras Petkus still considers himself a member of the Lithuanian Helsinki Group and continues to defend basic human rights which are guaranteed by the Helsinki Final Act. He even continues his scholarly literary work in the difficult conditions of a labor camp although his extensive notes and essays have been confiscated and destroyed numerous times by the camp authorities.

### Communists from Lithuania

The Lithuanian Communist press reports on the Vienna conference alternated between strained levity and indignation omitting any critical reference to the Soviet human rights violations. The point was constantly reiterated that any such reference would endanger the progress toward "peace and friendship". Readers in Lithuania were treated to extensive accounts of Soviet delegates' speeches. Ridicule was the weapon of Jonas Lukoševičius in the CP daily *Tiesa*. The participation of emigre Lithuanian and other Baltic organizations in Vienna, he wrote, was a "sideshow", organized by certain people in Washington. In an attempt to denigrate the Parliament of Europe and its support of the Baltic cause, the writer gave the following definition of this important European institution:

"It's an international organization...The second international congress of European prostitutes recently took place in the palace of the European Parliament in Brussels...They also discussed a theme called "prostitution and human rights," a charter of "Prostitutes' rights" was adopted..."

Lukoševičius' message is clear: any mention of Soviet violations of the Helsinki Act or any support of the Baltic freedom cause is... "prostitution."

The comments of Juozas Šeris, first deputy chairman of the LSSR Ministers' Council, rose with indignation (*Tiesa*):

"A sad sight is the effort of virulent provocators, who came to Vienna and do not participate in the conference, to organize their own 'exhibits' and their arrogant attempt to represent Lithuania. Cooperation among nations, expansion of cultural ties, preservation and strengthening of peace on Earth are totally alien things to them."

Peace, according to Šeris' logic, is imperiled not by those who enslave nations, but by those who condemn imperialism and demand justice.

*Elta*



#### June 28th

Join the multitudes of Lithuanians who will gather in Rome from all parts of the globe for the 600th Lithuanian Christianity Jubilee.

(Study the ads in Bridges!)

The Knights of Lithuania demonstrate for freedom in Vienna in the spirit of Lithuanian "bičiulyste" and Christianity: Victor and Beatrice Mathieu, Dr. Jack Stukas and Andrew Rodzer.



## Sweden's Per Ahlmark Speaks

"One thing is obvious. To use the words of Elie Wiesel, the writer and survivor of Auschwitz and this year's recipient of the Nobel Peace Prize: 'Silence never helps the victim but always the murderer and the oppressor.'"

### USA Speaks

On November 24, Robert Frowick, a deputy leader of the U.S. delegation to the Vienna CSCE Follow-up Meeting, condemned the Soviet annexation of the Baltic States in 1940 and noted that no free elections had been held there since the establishment of Soviet hegemony. The reference to the Baltic States was part of his criticism of the Soviet Union for violating basic principles guiding relations among the states that signed the Helsinki Final Act.

Frowick's comments were challenged by Viktor Shikalov, a senior member of the Soviet delegation, declaring brusquely that this matter was no business of the United States and that the USSR was unimpressed by U.S. opinions.

### International Law

Refusal to recognize the annexation of the Baltic States is clearly mandated by international law. The actual annexation itself was illegal and nonrecognition of the Soviet *tour de force* conforms to the principle of all laws - that illegal acts should be barred from producing legal results.

Clearly, the finality of the Soviet annexation of the Baltic States cannot be admitted. The international community has consistently rejected the legitimacy of the USSR's claim to title and no post-war international agreement has confirmed the existing state of affairs in the region. Indeed, the Western signatories to the Helsinki accords made it clear that their ratification of the agreement did not affect the Baltic States except as to guarantee their inhabitants the same rights of self-determination and freedom of movement which were granted to all Europeans.

It is impossible to say whether in the long run the Baltic States may become legally extinct and their territory part of the Soviet Union. It can, however, be safely asserted that no such extinction has taken place and that Estonia, Latvia and Lithuania continue to maintain a legal, albeit subjugated, existence.

(From "THE ANNEXATION OF THE BALTIC STATES AND ITS EFFECT ON THE DEVELOPMENT OF LAW PROHIBITING FORCIBLE SEIZURE OF TERRITORY" by William J. H. Hough III, *New York Law School Journal of International and Comparative Law*, Vol. 6, No.2, Winter 1985).

# THE FUTURE WILL SPEAK

BY Zbigniew Brzezinski

(Excerpts from his recent book *The Game Play* in which Brzezinski examines the historical rivalry between USA and USSR and establishes the importance of non-Russian nations.)

The Great Russian empire cannot be hermetically sealed off through reliance on a self-contained and homogeneous culture, as was done in China. The multi-national character of the Soviet Union creates fissures and openings, and the inescapable fact is that in the age of both nationalism and a reviving religious fervor the 55 million Soviet Muslims, the 50 million Ukrainians, the 10 million Balts, and the other non-Russian nations do not share totally the instinctive and deeply rooted political impulses of the Great Russians.

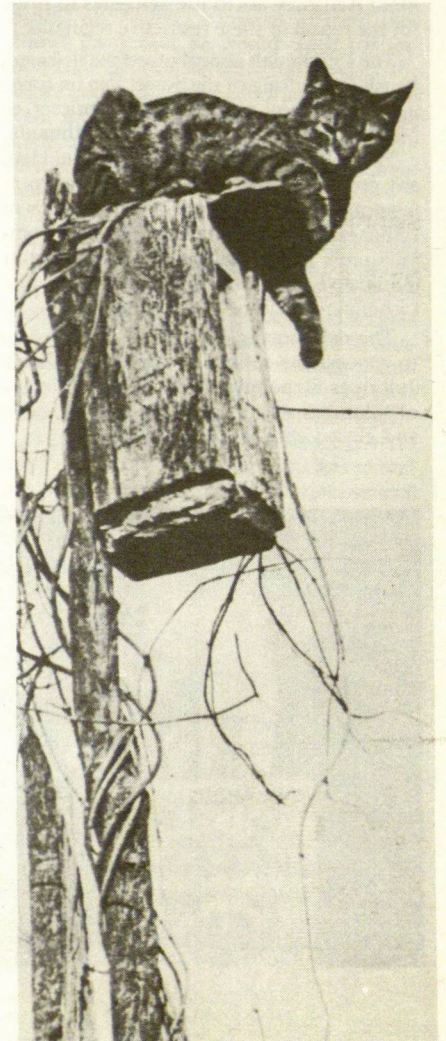
The United States should give sharper political definition to these trends through greatly intensified use of modern means of communication. The techniques that have proven so effective in breaking down Eastern Europe's isolation should be more actively applied to the Soviet Union itself. The object of the effort should not be to stoke national hatreds or even to foster the disintegration of the Soviet Union. The real opportunity is to mobilize the forces for genuine political participation, for greater national co-determination, for the dispersal of central power, and for the termination of heavy-handed central domination that breeds the expansionist impulse. By encouraging the non-Russians to demand greater respect for their national rights, the political process within the Soviet Union can gradually be refocused on a complicated and absorbing question that involves the very essence of a modern political system: the redistribution of political power. Surely from the standpoint of the West, it is more desirable that this issue should become the central concern of the Soviet leadership, and not one of the economic reforms that might enhance the Soviet capacity to compete with the United States.

Today, modern communication techniques make possible a campaign far more am-

bitious and diversified than the one launched when the United States began to broadcast to the East Europeans on Radio Free Europe and to address the Soviet people on Radio Liberty . . . The moment is ripe to take the initiative by an intensified program of multilanguage radio broadcasts, the inflow of audiovisual cassettes, and an effort to provide technical support for independent domestic political literature. U.S. funding of such programs should be at least tripled, for attitudes are certainly more cost-effective than attitudes are certainly more cost-effective than the arms race. This increase would only cost as much as a few B-1 bombers.

The Soviet Union's socio-economic stagnation and its multi-national makeup create fertile ground for encouraging a more critical political outlook among the Soviet peoples. Given decades of doctrinal conditioning and political isolation, the initial receptivity to this effort will be much lower than with the East Europeans. But the national and religious feelings of the non-Russians and the domestic failings of the Communist system do make the Soviet peoples potentially susceptible to aspirations already widespread in Eastern Europe.

Elta



Cat in Lithuania:

"I'll wait until they come home."



# ORIGINS

## OF THE LITHUANIAN COMMUNITY IN AMERICA

Thomas A. Michalski, Ph.D.

Following the abolition of serfdom in 19th century Lithuania, the number of landless Lithuanian villagers increased rapidly...

The development of industry in Lithuania was almost negligible. Between 1890-1910 the number of people employed in industry rose from a mere 3,905 to 10,038 out of an estimated population of about three million. Lithuania was an agricultural country. Its economic development was impeded by the policy of the tsarist government which encouraged industrial development only in Russia. Lithuanian villagers began to migrate to Liepaja, Riga, St. Petersburg and other relatively nearby industrializing cities. It was not long before Lithuanians "discovered America" and the economic opportunities awaiting them overseas.

Lithuania was also plagued by near famine in the 1860's. Between 1867-1868, grain production declined by 31%. Potato production, a staple of the Lithuanian diet declined by 74% of an average good year in Suvalkai gubernia alone. Many villagers were reduced to eating bread made with ashes and flour mixed with wood shavings. The death rate from malnutrition was high. In Kaunas the young people of Lithuania began to leave Lithuania for America in a trickle which soon became a tidal wave.

In post World War II years it became common to refer to the "old" Lithuanian immigration as an "economic" immigration, and the "new" or post World War II immigration as "political." Although the "Old" immigration was influenced to leave Lithuania by economic factors, it too was highly "political". The economic havoc nineteenth century Lithuania experienced was caused by Russian tsarist imperialism and economic exploitation of Lithuania. Twice in the nineteenth century, the Lithuanians rose up against tsarist Russian imperialism and oppression, in the 1830's and the 1860's. Both revolts were brutally suppressed by the tsarist Russian Army. Lithuanian men under tsarist rule were impressed into the Russian Imperial Army. Villagers were torn away from their homesteads to serve as cannon fodder in tsarist imperialist adventures. Many fought in Central Asia, in tsarist expansionist ventures against China, against the freedom loving peoples of the Caucasus who challenged tsarist expansionism and in the Crimean War. Such "service" could last 25 years at a rouble a month. Soldiers were cruelly brutalized. They were under constant pressure to give up their Lithuanian birthright and heritage, to become Russians, subservient to the power of the Russian tsar. In addition they were pressured to apostasize, to become members of the Russian Orthodox state church which served as the handmaiden of tsarist Russian ideology and imperialism. It is no wonder that

thousands sought to avoid impressment into the army.

The social structure of Lithuanian immigrants reflected the social structure of the country itself. Most were landless villagers from large families where land was passed down to the eldest son and not subdivided. Others were dispossessed or had lost their land. Nevertheless they are to be differentiated. Included in their numbers were the children of prosperous farmers and well-off villagers avoiding impressment. There were a number of budding intellectuals, very often the offspring of the "plikbajoreliai" or impoverished nobility who differed very little economically from their village neighbors. They had lost their lands and whatever wealth they had in the struggle against tsarist imperialism. There were the Roman Catholic clergy who followed their flocks into greener pastures in America. There were those who left simply because of "American fever", for the opportunity to earn money in America and then return home to live out their lives on their own farms purchased with their earnings from abroad. Some simply left for adventure or personal reasons, such as family squabbles. Except for a very few, most Lithuanian immigrants intended to eventually return to their homeland. Most were intent on continuing the struggle for Lithuanian independence and freedom from foreign political, economic, social, cultural and religious domination. Almost without exception, they dreamed of an independent Lithuanian state severed from all ties with Russia and Poland. They did not always agree what form such a state should take, be it Catholic, nationalist or socialist, but they did agree it should not be part of any other state.

Between 1899-1914 with few exceptions most Lithuanian immigrants preferred to settle in the states of New York, Pennsylvania, Massachusetts and Illinois. Almost 80% of all Lithuanians lived in the northeastern or midwestern states. During the second half of the nineteenth century American cities were booming. Jobs were readily available. True, they were tough jobs in factories and slaughter

houses, but infinitely better than anything available in Lithuania itself. American energy needs were fed by Pennsylvania anthracite, and large numbers of Lithuanians found work in the coal mines. Lithuanian communities grew rapidly all over the northeastern and midwestern states.

With the decline of coal production in Pennsylvania, Lithuanians migrated to other cities where they obtained employment in factories or opened their own small businesses. In Baltimore they were primarily employed in the garment industry as tailors. In New York they were tailors and many worked in the "cukernia", the infamous Domino sugar house. In Detroit they worked in the automobile industry. In Pittsburgh and Cleveland they found work in the foundries. In Chicago they were to find work in the slaughterhouses. Because of their industriousness they not only succeeded in making a good living but soon achieved an infinitely better standard of living than they could ever have dreamed of in their homeland.

In comparison with immigration from other countries, Lithuanian immigration was massive. Between 1870 and 1915 some twenty-seven million Europeans arrived in the United States, 6.7% of the population of all of Europe. Almost 25% of the population of Lithuania left for America in comparison with 5.1% from Sweden, 9% from Germany, 21.5% from Portugal, and 9% from Austria-Hungary. On a percentage basis, only the number of Irish exceeded the numbers of Lithuanians forced to leave their country.

Within a generation, Lithuanians who had been persecuted and denied opportunity in their homeland by foreign oppressors, prospered in America. They were the pioneers of the Lithuanian community in America. They built the foundations on which later Lithuanian immigrants followed. They founded parishes, built the churches and schools, established business, and evolved a myriad of social, cultural and political institutions. It is upon their shoulders that the Lithuanian community in America stands.

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# THE VOICE OF LITHUANIA: JONAS BASANA VIČIUS

PART II. OUR MAN IN MOSCOW

by Albert Cizauskas

In 1873, at the age of 22, Basanavičius enrolled in the history and language department at the University of Moscow. For those Lithuanians, who, like Basanavičius, wished to pursue professional-level studies, it was necessary to go abroad since the Czar's government, in its efforts to Russify Lithuania, had closed the University of Vilnius after the insurrection of 1831.

Basanavičius' life in Moscow as a university student resembles, in some respects, the Bohemian existence so poignantly immortalized by Puccini. But with this significant difference: as a member of the small Lithuanian minority, he experienced the petty nationalistic prejudices of both the Russians as well as the Poles, even though the latter themselves were victims of Muscovite bias.

Jonas lived at first in a boarding house for students run by a Lithuanian-Polish woman where he quickly made a number of acquaintances and one or two friends. He was disappointed, however, that the relatively few Lithuanian students had fallen prey to their countrymen's age-old failing: a lack of "harmony" ("sandaros nesant"), which, in this instance, hindered the establishment of an association common to all of them. Instead, they splintered into smaller groups, which, like student groups everywhere, would often get together for beer, song and talk.

While Basanavičius deplored the lack of greater unity among the Lithuanians, he was shocked to discover elements among them which tried to thwart such limited Lithuanian activity as existed. The reader of his autobiography can feel the almost-physical sense of loathing in his description of one of the troublesome students as an unscrupulous fellow, "with small, pig-like, restless eyes." Basanavičius asserts that the student was a member of a Polish "police" society, spied upon his fellow countrymen, stole their mail, persecuted them in various other ways, and denounced them to the larger Polish community for their Lithuanian sympathies. There is a hint of Dostoyevsky in this unsavory episode, one which sheds light upon the abrasive nature of east European politics. It also reveals Basanavičius' emotional absorption in things Lithuanian, which makes it all the more unusual that, at this time, he either was unable, or did not try, to unify the Lithuanian students. Apparently, his time had not yet come.

## An Empty Purse

There were more problems to student life in Moscow than the unwholesome intrusion of partisan nationalism. There was, for example, the practical question of money for a young person of limited means. After several months, Jonas found himself penniless ("mano maišelis ištuštėjo"). Even though his father sent him a few rubles from time to time, Jonas was compelled to seek employment to make ends meet. He tried the most obvious course, taking up tutoring.

Probably because of his engaging personality and his erudition, Jonas readily found employment with a surprisingly-wide assortment of Russian society. His first pupil was a Russian duke's 16-year-old daughter, whom he instructed in the Russian language, history and mathematics. He then tutored the daughter of a Russian colonel. The young university student, susceptible to feminine charm from his earliest years, found her very attractive ("labai daili mergina"). His third pupil, Olga, was the sister of a restaurant owner. He describes her as a "fine and sympathetic" woman who was preparing to become a teacher. In the meantime, Jonas found another and less expensive place to live, the rental for which he defrayed, at least in part, by teaching the family children.

Basanavičius piques our curiosity but provides no details about his association with these persons or the nature of life in such circles in the Moscow of the late 19th century. As a biographer, Basanavičius is selective in his recollections, at times rousing our interest with strikingly personal observations and at times blanking out the past with surprisingly bland treatment. He does confess, however, that he earned very little from his tutoring so that he found life very difficult during his first year in Moscow. In fact, he wondered more than once if he would be able to stick it out.

## Choice of a Career

Among his courses, Basanavičius mentions those on the middle ages, the French Revolution, the history of Russian literature, and comparative linguistics. Although we know that he admired Russian literature, we do not know which works were his favorites. Dostoyevsky and Tolstoy were writing their great masterpieces at that very time and it would have been interesting to learn of his reaction, and those of his professors, to these giants of world literature.

While respecting certain professors, Basanavičius bitterly complains that, by and large, his department was riddled with prejudiced and boring instructors. They seemed to bear a special grudge against "Catholics", a term with which they lumped together the Polish and Lithuanian students. In one of his courses, Jonas found himself the only "Catholic", to his great discomfort. Even worse, the professors were unable to elicit the slightest interest from the students in the subject matter because of their tedious manner of presentation. For these reasons, and because he was finding it increasingly difficult to support himself, Basanavičius abruptly decided to abandon the humanities for the study of medicine.

And so, after the end of his second semester, he applied for one of the several scholarships reserved for Lithuanians in the school of medicine at the University. There were, at that time, ten such scholarships available to graduates of



the Marijampole and Suvalku gymnasia. One of these was awarded to Basanavičius. He now received several hundred rubles a year from the government, and this, together with a dribble of money from his hard-pressed father, enabled Jonas from then on to live moderately well (“vidutiniškai pragyventi”).

Jonas was very much interested in his new studies at the University (“*medicina man labai patiko*”) which then boasted the most prestigious school of medicine in the whole of Russia. He still pursued his first love, however, and combed the libraries and museums of Moscow in his spare time for information on Lithuanian history. During his school holidays, he would return home and travel about the countryside, digging in ancient ruins and adding to his growing knowledge of Lithuania’s past. He also made it a point to visit both Kaunas and Vilnius on his trips, seeking out persons with similar interests. On one of his excursions, he made the acquaintance of Father (later Bishop) Baranauskas, the great poet and patriot of the Lithuanian renaissance. This intense preoccupation with his country’s past, during the formative period of his life, helped shape the man who became, in the view of many, the prophet of the future, an independent Lithuania.

While at Moscow, Jonas also attempted to begin his literary career by writing “popular books” on Lithuanian subjects. The one work he specifically mentions was entitled “The ABC’s or Elementary Book for Lithuanian Farm Girls.” It was also his intention to test the Russian ban on Lithuanian printing, but all his literary efforts were turned down.

Despite the competing demands of his interests, Basanavičius managed to become a well-trained physician by the time he graduated in 1879. He knew, however, that the government would, sooner or later, find him a post somewhere in the interior of Russia where he would be compelled

to serve as a means of repaying his scholarship. It was in this fashion, he notes with some sarcasm, that the Russian government bribed needy students into its service. Jonas was determined not to be sent to the Russian boondocks and so he sought to escape his fate. During his Moscow days, his health had been none too good, weakened by inadequate nutrition. On top of this, he had contracted a severe case of pleurisy which damaged his lungs. Accordingly, it was not too difficult for him to demonstrate to the authorities that he had to live and work in a warmer climate.

The course of international politics now also turned in his favor. While at the University, Basanavičius had become acquainted with several Bulgarian students. They informed him that their country was seeking doctors and they encouraged him to apply for a medical position. Russia had just defeated the Turks in one of their numerous wars with each other. In a punitive settlement, the Czar had detached Bulgaria from the crumbling Turkish Empire and granted it self-government. As an autonomous country, Bulgaria needed trained persons in many professional fields. Medicine was one of these and, in view of Basanavičius’ health problem and Bulgaria’s position as a dependency of Russia, the new doctor easily obtained permission to emigrate.

The Bulgarian government was happy to have Basanavičius, a graduate of the renowned Moscow University. It even sent him a sum of 400 gold francs for his trip. Basanavičius felt himself newly affluent and, in happy spirits, bade a fond farewell to his many friends in Moscow as he left for Bulgaria a few days before Christmas in 1879.

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(Future installments will deal with Basanavičius’ medical career in far-off Bulgaria, his growing involvement in the Lithuanian independence movement, his marriage to a beautiful Bohemian woman, and a mysterious attempt on his life.)

Albinas Azukas

## Folk Medicine in Lithuania

A stocking filled with hot ashes or flaxseed was bound about the neck for sore-throat. To ease pain from contusions and insect bites, a knife or whetstone, cold from the dew after having lain outside in the meadow overnight, was applied to the affected part. Many ailments, especially those of women, were treated in the *pirtis*, the Lithuanian bathhouse, counterpart of the Finnish sauna.

The *pirtis* was the scene where cupping was frequently practiced on the sick. This technique was used for drawing blood to the surface of the body to produce counter-irritation, or for blood-letting, by application of a “*taurė*”, a glass vessel or cup from which the air had been partially evacuated by heat, thus forming a partial vacuum. A similar procedure was used for drawing the pus from a recalcitrant boil that refused to come to a head and burst of itself.

Intertwined with rational materials and procedures were all manner of superstition and magical procedures. At one time it was believed that illnesses were living things or spirits that could be driven from the bodies of the afflicted. Laying the possessed on a bed of straw and kneading mightily the stomach might succeed in forcing the evil spirit to abandon the body through the throat. Taking a patient wracked with fever for a ride in an empty wagon over the roughest country road would, indeed, shake the very devil out of him! Almost any object could be used as a *padėlys*, a charm to attract the sickness out of one ailing body to transfer it into some other person or thing or to destroy it entirely. In this rite one took an object, any object, rubbed it on or about the troubled area of the body, spat upon the object 3 times and then placed it on the ground near some well-traveled path. Any person picking up the charm or any animal

that might sniff at it or touch it would acquire the ailment or the ailment would die a “natural” death through exposure to the elements.

Objects of the dead, especially their bones, also had a place in Lithuanian folk medicine. To cure sweating palms, one had only to hold for a time in one’s hands the bones of some dear-departed. To stop the ache from a tooth cavity, it was recommended that you secretly acquire a bone from the body of a corpse, wash it, scrape it and stuff the cavity with the scrapings to make a filling.

For the vain male concerned about his receding hairline, a painful transplant was not necessary, if he could acquire, somehow, a comb that had been used in preparing a corpse for burial. Religious use of the comb on his own locks would soon reverse the receding process and so bring him great joy.



Albinas Azukas

## ARCHEOLOGICAL FINDS BENEATH THE CATHEDRAL OF VILNIUS

According to the 16th Century legend, the Grand Duke Gediminas had a dream that led to his founding the city of Vilnius. The truth of the matter is that in his letters to the West in 1323, inviting merchants and craftsmen to settle in his realm, Gediminas was the first Lithuanian ruler to refer to Vilnius as the capital of the country, but the city had its beginning long before he became Grand Duke. Gediminas did strengthen the hilltop castle at Vilnius, to which he transferred his capital from Trakai, but as recent archeological investigations show, as early as the 5th Century AD there were fortified settlements atop the castle hill and permanent settlements existed at its base, where the lower castle or residential palace stood beside the Cathedral of Vilnius, now referred to as the Picture Gallery.

During the 1984-85 period, archaeologists discovered a total of fifteen burial crypts beneath the flooring of the cathedral. Some of these were what remained of crypts damaged during previous reconstruction work on the edifice. Three of them dated

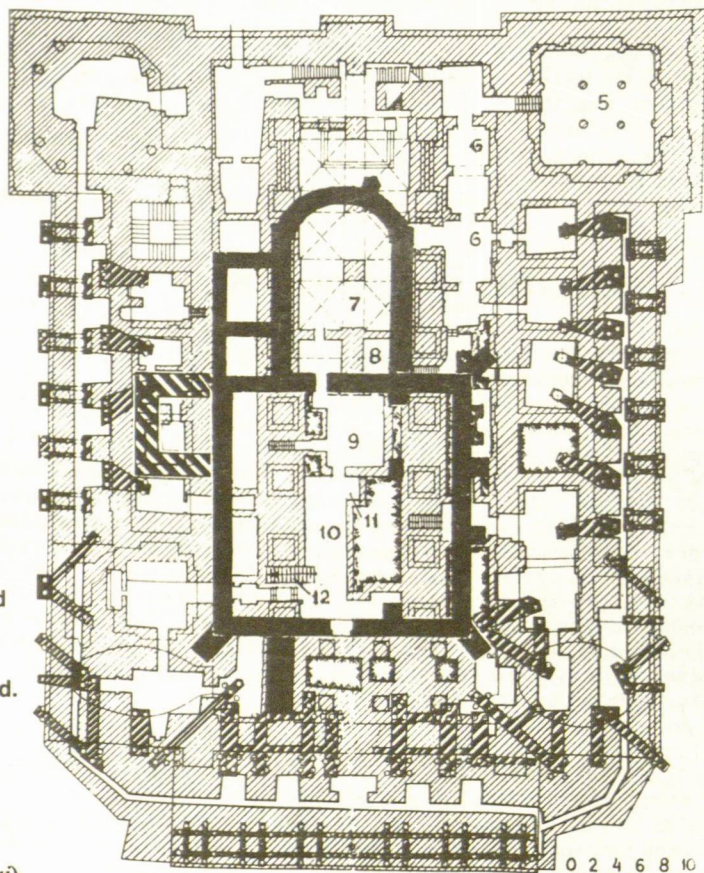
from the times of Jogaila while the rest were of the 15th to the 17th centuries.

In a crypt near the base of the fourth pillar in the south nave, in addition to a relatively well-preserved wooden casket containing the remains of a 30-35 year-old male, the bones of four other persons were found. Some of the bones were piled atop the casket; the others scattered about the crypt. When the crypt had been despoiled and how the remains of four additional persons came to rest in a 28" wide space intended for only one body is not clear. Below the center nave near the north side of the base of the third pillar, a five foot wide crypt was found to be the resting place for the remains of five more individuals. Aside from the skeletal bones, nothing else was found in this tomb.

On opening a 4'5" wide crypt under the north nave near the formerly named Kęsgaila Chapel, two partially rotted wooden caskets were found to contain the bodies of two individuals. The quicklime that had been poured over the bodies had caused the almost complete destruction of the skulls and other

bones. Only the bones of the extremities were in relatively good condition, permitting identification of the dead as having been a 17-year old male and a 50-year old female. A scrap of fabric lay near the remains of the woman, together with two bronze pins 4" long and with heads of gilded azure measuring three-quarters of an inch in diameter. One pin rested near the woman's breast area, the other at her feet. In the lid of the woman's casket, a small glass window had been constructed to give a view of what would have been her face. Judging by the pins and the bricks that lined the crypt, it was estimated that this burial occurred during the 17th century.

A more interesting find was made under the north nave, on the side opposite the Valančius Chapel (the old Kings' Chapel). This was an empty corridor-like chamber running across the north nave and measuring 39" wide, 8'6" long and 6'6" high. A smooth coating of plaster had been applied to the eastern wall. Beneath the plaster, the contours of a crypt were visible. When opened, the crypt was found to contain the remains of a 20-25 year old female, interred in a double wooden casket, which had been wrapped in several layers of fabric and then besmeared with a mixture of lime and resin. The deceased had been laid on her back with her head to the west. Her body had been enveloped in a long and elegant cloak of brown velvet, the sleeves puffed at the shoulder and with open slits running from shoulder to elbow, a style widely popular during the Renaissance. (See sketch made by architect D. Pugailiškis.) On her head, the young lady had worn a cap of velvet, on the top of which had been embroidered with black glass beads the figures of griffons and double-headed eagles. On the little finger of her right hand she wore a ring, an ornamented band of gold. The coffin's bottom was covered with a layer of fine white sand. This same sand had been used to fill the little cushion on which the head had rested. The quicklime that had been poured over the body had destroyed the skeleton so that the velvet cloak lay limp in the coffin like a chrysalis from which the butterfly had flown. The coffin lid had a little five-by-six inch glass window, framed in an etched spiral pattern. The heraldic symbols embroidered on the cap might be some clue to the corpse's identity, but this will require further study. During the Middle Ages, such symbols were widely used in the decorative arts with or without reference to any family whose coat-of-arms might include these symbols. In the case of the double-headed eagle, it is known that this came to Lithuania from Moldavia,



The black outline indicates the ancient edifice found under the Cathedral of Vilnius. The numbered crypts are being explored.

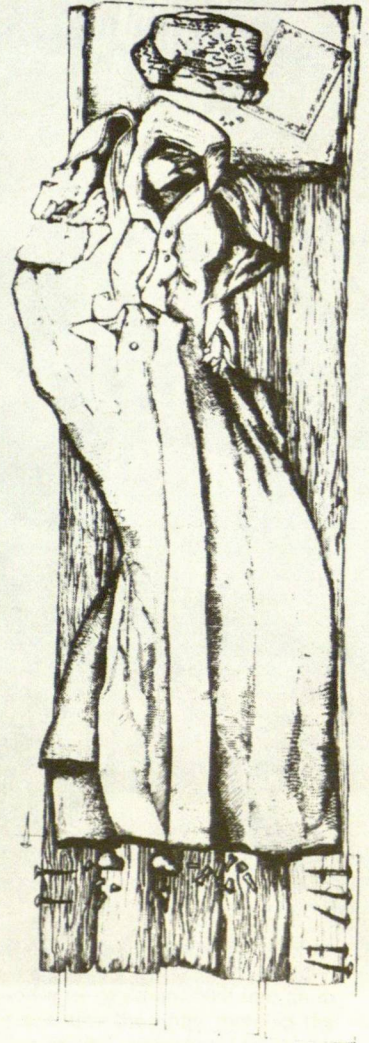
(Courtesy of Kultūros Barai)



The young lady's costume was reconstructed by architect A. Pugailiskis. Double-headed eagles and griffons were embroidered with black glass beads on her cap



Her elegant brown velvet gown was found lying limp in the coffin like a chrysalis from which the body has flown.



through marriage of a branch of the Radvilas family, but this may have nothing to do with the young lady. From the style of clothing and the size of the bricks used to fashion this particular crypt, it would be safe to judge the burial as having occurred in the last quarter of the 16th or at the beginning of the 17th century.

It is possible that all burials in which quicklime was used were of persons who died, not in Vilnius, but so distant from the city that measures had to be taken to prevent too-rapid a decomposition of the corpses. (In 1551, when the corpse of Queen Barbora, wife of Sigismund Augustas, was being prepared for transport from Cracow to Vilnius for burial, a mixture of quicklime and ash was poured over her body, which was not found in the Cathedral until 1931.) The remains of all the persons found in the crypts have been examined and analysed by specialists from the university's medical school, after which they were placed in wooden caskets, together with copies of pertinent data, for reburial in the same crypts from which they had been taken.

In addition to the burials made in the fifteen crypts referred to above, thirty additional burials were discovered beneath the flooring of the cathedral. Special crypts for these had not been constructed, but the caskets were placed in graves with the heads to the west and then covered with earth. Because no objects other than skeletons were found in these caskets, it is impossible to estimate even when they might have taken place.

It is sometimes possible to arrive at an approximate date from the depth at which a burial is found, the adjacent cultural levels, or layers of soil, or the layers laid down above the one in question and for which reliable dates have been established. It is certain, however, that all burials in or below the cathedral were of persons who stood high in the hierarchy of the church or the laity. In many areas of the cathedral site, the different cultural levels of the soil were found to have been much damaged or demolished at the time of the building of the present cathedral, by the various previous reconstructions, the digging of graves and the construction of separate burial crypts. In these much

churned-up levels or layers were found a miscellany of glazed and otherwise ornamented tiles and bricks, 13th to 17th century pottery shards, fragments of metal knives, silver coins of Grand Duke Alexander (1492-1506), silver coins from Prague, and "arrowheads" for the missiles launched by the medieval arbalests.

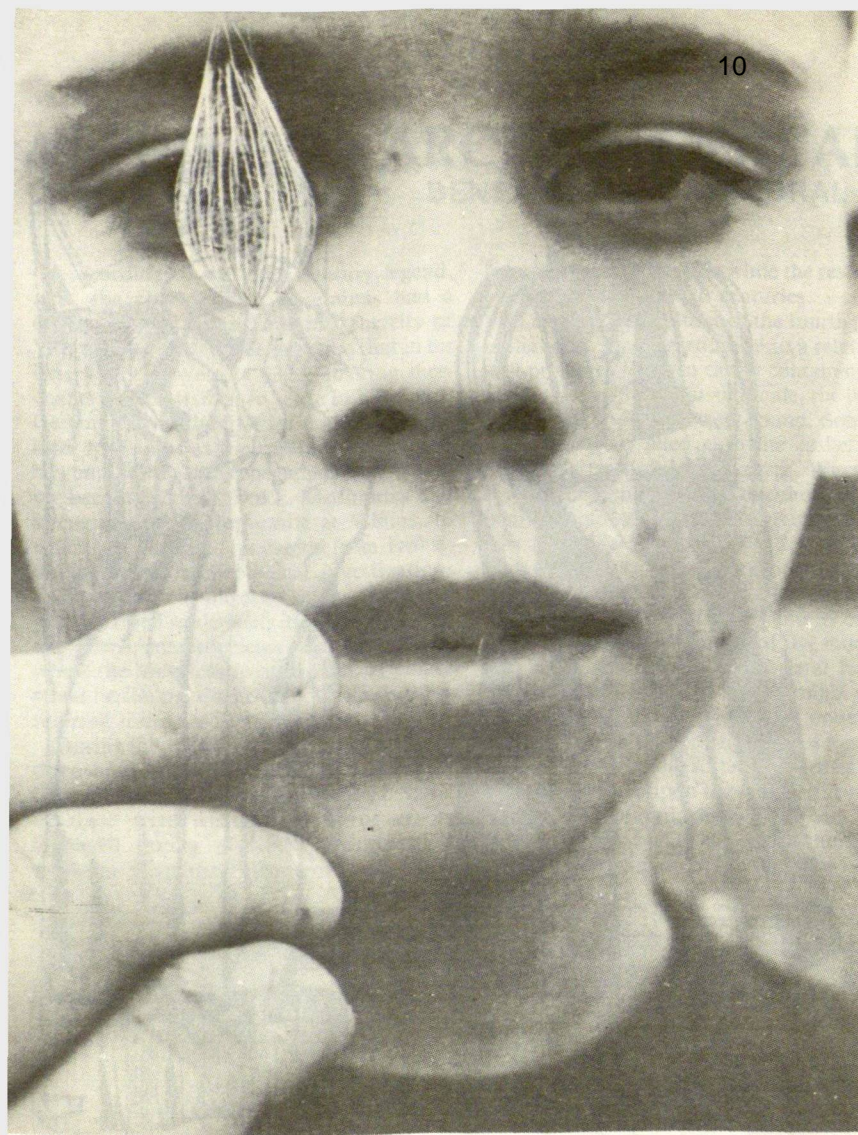
At a depth of a little more than eleven feet, an undisturbed cultural layer of from one to two feet thick was reached, in which were found ceramic shards that indicate the presence of permanent settlements here as early as the 5th Century. Below this level was a cultural level of much earlier times measuring only several centimeters in thickness. Here were found remnants of wooden structures. These consisted of poles from 1½" to 3" in diameter driven vertically into the ground with traces of poles of the same size laid horizontally between the uprights. It is

known that such "pole-structure" buildings were widespread in Lithuania as late as the 1st millenium BC, in the bronze age, and they were also characteristic of the neolithic age. Consequently, it can be stated that without a doubt the beginning of the city of Vilnius, its very cradle, is to be found in the area roundabout the castle.

The cultural level marked by remnants of the pole-construction buildings, eleven plus feet below the surface on which the Cathedral of Vilnius rests, can surely be considered to be the primordial and pristine surface of the earth, unviolated by man or beast, that first felt the warming rays of the sun after the ending here of the last ice-age.

We are told that we can look forward to a time, not too far in the future, but after all the archaeological findings have been completed that a detailed report will be published for our further enlightenment.





A NEW BOOK BY ALGIMANTAS KEZYS

## Faces of Two Worlds

Lithuanian Refugees from the Soviet in Chicago

**A**lgimantas Kezys' latest book *Faces of Two Worlds* is an exceptionally moving piece of work. It is a deceptively simple record of Lithuanian refugees who reconstructed their shattered lives in Chicago after they fled from the Soviet re-occupation of their homeland.

The story is gruesome but it is told so directly and quickly with photographs and biographical notes that the reader is left with a startling reaction of having been purged by immense tragedies into the ineffable sensation of experiencing Easter dawn. One can

not but wonder how Kezys managed to accomplish this feat with such ease.

It is the born artist in Kezys who selectively condensed his material of which there is enough to fill volumes. The composite whole creates in the reader an exhilarating experience similar to that which Kezys' finest photographic art pieces create.

Inessential details are omitted so that we can concentrate on merely the action of line in the confrontation of shadow and sunlight. The finality precipitates us into a superb sense of reality which ordinarily is covered,

Vytenis Rasutis, an economist today, says, "My Lithuanian heritage is in my blood, America is on my hands, and the universe is in my soul."

unseen, by detail. The message in his book comes through by implication. It has nothing to do with "each cloud has a silver lining, especially in USA with its opportunities for success like amassing money." The message rises above and beyond material well being.

Kezys brings this out in his discussion of noted fiction writer Marius Katiliškis who devoted years in America to hard manual labor; one of his jobs was digging graves for his fellow countrymen at the Lithuanian National Cemetery. He nevertheless produced five excellent books of fiction. Literary critic Šilbajoris points out that Katiliškis "did not flinch before the weakness and insignificance of men, and was rewarded by an insight into man's greatness."

People with small problems sometimes become bitter and then brutal, with hate for themselves and others. Perhaps it takes large Job-like problems for man to discover the Easter waiting to dawn in his soul. This is what we can see happened to the refugees in Chicago.

During its 1940 occupation of Lithuania, the Kremlin liquidated over 3,000 intellectuals and government officials. The following year, it rounded up 34,000 adults and children, jammed them into cattle trains, and transported them to the hopelessness of life in Siberia. When the remaining Lithuanians learned that the Kremlin's ultimate plan was to deport 700,000 additional Lithuanians from their country, thousands fled to the West. The horror was double-fold. There was the personal tragedy suffered by individuals in the face of agony and death; and there was the tragedy of their homeland which the Soviet deprived of the most able Lithuanians - leaders, professionals, farmers, business people, doctors, artists, writers, musicians, teachers...

Kezys introduces us to a group of refugees in Chicago who did not let bitterness warp their lives. They worked as though they had brought Lithuania with them to Chicago.

We meet Bronius Kviklys who has spent years producing four encyclopedic volumes about Lithuania and plans to complete seven volumes about the churches of Lithuania. He says he must work for his people "to make up for my departure during my country's darkest hour."

Journalist Ceslovas Grincevičius states: "We who are free must speak for those who can not speak freely. Each of us has to do this his own way — by word of mouth, in



Photos by  
Algimantas Kezys

writings, musical compositions, the visual arts — to publicize the great tragedy that has befallen our nation in recent years.”

Msgr. Mykolas Krupavičius, the able statesman who headed the Supreme Committee for the Liberation of Lithuania, contributed a great deal to the founding of the Lithuanian World Community whose purpose is to maintain the national and cultural identity of Lithuanians in the free world.

Dr. Antanas Razma in 1960 conceived the idea of establishing a Million Dollar Fund for the Lithuanian Community's cultural and educational projects. By 1986 the Lithuanian Foundation surpassed its initial million-dollar goal four times. “Dr. Razma,” comments Kezys, “is proud that the baby he delivered has grown up into an Atlas who holds the Lithuanian-American world on its shoulders.”

Rev. Juozas Prunskis, who established a foundation to support Lithuanian research in the free world and authored three dozen books and brochures, makes the observation that his immigrant experience, instead of being detrimental, has actually enriched him culturally and spiritually — “although at a price,” he adds thoughtfully.

Historian Vanda Sruogiene, who worked almost ten years as a cleaning woman before she achieved a professorship at Aurora College in Illinois, comments, “I never thought that simple honest labor was in any way demeaning.” She adds, however, a note about the tragedies of refugees forced to leave their homeland because of the brutality of a foreign occupying force: “Regardless of the good life the newly adopted country has to offer, there still remains the tragedy of loss — loss of one's native land, loss of natural mingling with compatriots, loss of the fluency of communication in their own language, loss of the sense of history which has bound the natives for centuries in their search for identity and liberty.”

Kezys takes us chapter by chapter from the immigrants who preceded the refugees to the refugees' children born in Chicago. We meet Rev. Bruno Markaitis, S.J. whose work as a composer has attracted world-wide interest. The NBC Symphony of the Air has performed his religious cantata “The Night of Sorrow”. His “Violin Sonata in D Major” has been presented on the CBC “Distinguished Artists Series”. His music is a fusion of three aspects of his life experiences:



Dalia Kucenas, concert soloist, grew up in Germany, Switzerland, Argentina and USA. In Chicago she came to a fuller realization of what she lost during her wanderings across the continents: the joy of ethnicity.

his Lithuanian background as expressed in ancient dirges, his religion's calling, especially with its Gregorian evocations, and his education that brings “the urbane, polished sheen to his music.”

We meet composer Darius Lapinskas whose originality and fusion of styles distinguish his work. He has been assistant director at the Stuttgart State Opera and the Luebeck Opera in West Germany. He was awarded the Wuerttemberg State Prize for composition. Among his operas is the much-discussed *Dux Magnus*. He says, “by studying archaic Lithuanian folk songs, especially the *sutartines*, I was able to form an original style of composition. Exposed to the great variety of styles around us, I became very selective in choosing some aspects of modern music that gave the necessary polish to those archaic folkloristic ideas.”

Kezys introduces us to Lithuanian youth, born and educated in Chicago. What some of them have to say about their bilingual upbringing is interesting:

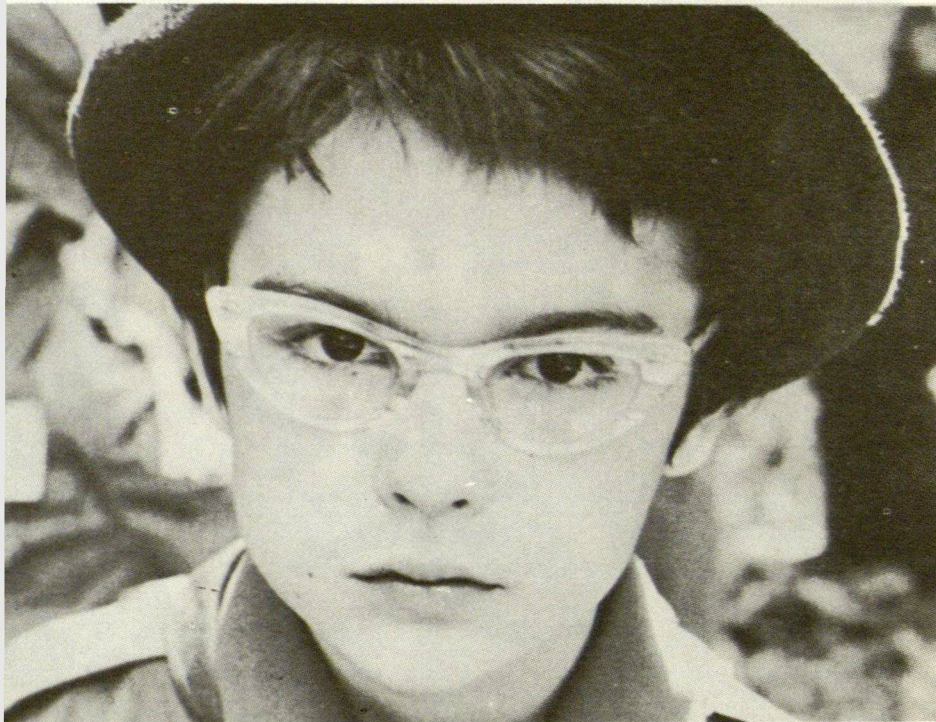
We meet Algis Tamošiunas, born in Chicago 1955, who is today a social scientist — analyst. He says: “The history books I read in elementary school identified the

powerful sociological forces that created the great American melting pot. I came to realize that those forces could not melt into an indifferently stewed ethnic impulses that I and other second-generation Lithuanians felt. Those impulses prompted me to acquire an understanding of my ethnicity and bicultural tendencies, which convinced me that participation in organizations and activities concerned with Lithuanian affairs is consistent with America's pluralist culture. Ethnicity has been an asset to me because the constellation of attitudes, values, and beliefs that comprise my ethnic character has also defined my American identity. I am an American by virtue of my ethnic experiences.”

We meet Vytenis Rasutis, born in 1958 in Chicago; today, a computer programmer and economist, he says: “Without my Lithuanian heritage I could not properly reconcile myself with history. There have been hundreds of generations before me that spoke, dreamed and lived as Lithuanians. I believe that to know where we are going, we must first know from where we have come. My Lithuanian heritage is in my blood,

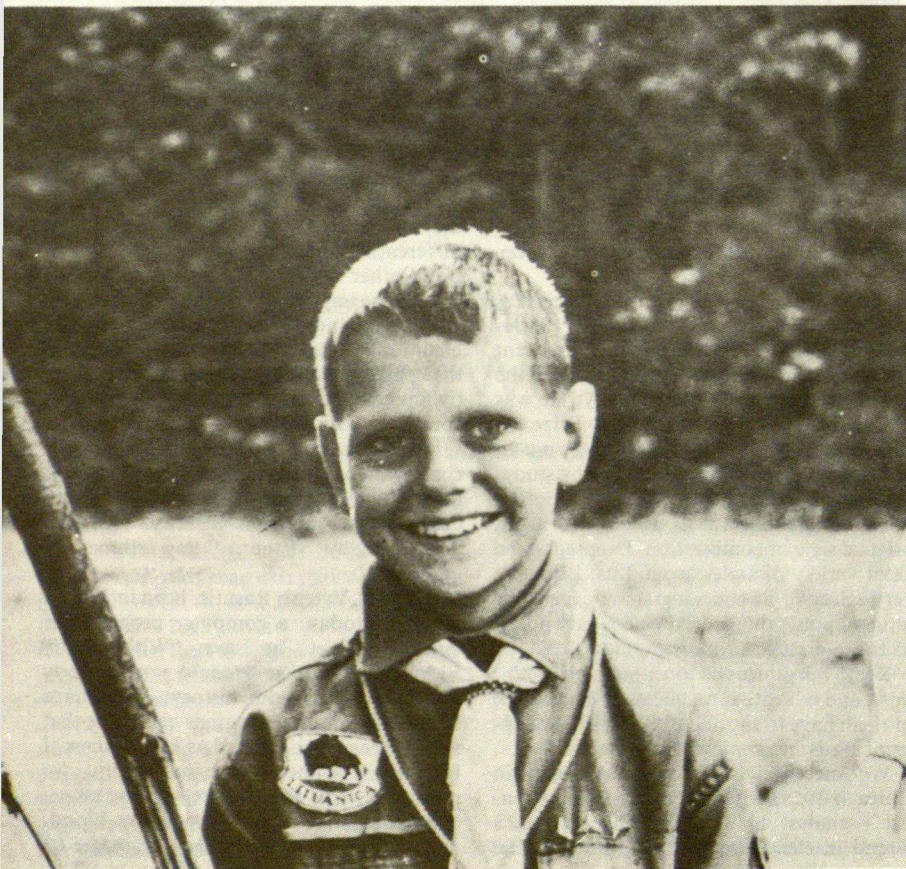
(continued on page 12)





When Rita Jelionis chose to study at the University of Vilnius,

the Chicago community feared the influence of Communists.



(Continued from page 11)

America is on my hands, and the universe and that beyond is in my soul."

We also meet Rita Raminta Jelionis, born 1957 in Chicago, now a professional photographer. She reads and she writes Lithuanian fluently. She credits her parents for the pride she feels in her heritage and culture. Her decision to study at the University of Vilnius in Lithuania was met "with some opposition from members of the Lithuanian community. They feared that I would return wrongly influenced by Soviet Communists. I knew that my powerful feeling for Lithuania could not be penetrated by communism. I returned home having developed an even stronger bond with this country which I now proudly call my own."

An especially interesting case is Dalia Maria Kucenas, born in Lithuania in 1939, at the outset of World War II. She was taken to Germany, then to Switzerland. In 1949 her family immigrated to Argentina, and in 1956 to the United States. She is a concert soloist. She speaks and writes English, Lithuanian, Spanish, French and German. She was the first American singer in twenty years to be invited to perform in the People's Republic of China. Her concert repertoires have included songs in Italian, Latin, Hebrew, Russian, Hawaiian, Greek, and Mandarin Chinese. Having spent her childhood on three continents in four different countries and cultures, she feels that her national identity as a Lithuanian was preserved only through the constant use of the Lithuanian language in her family. "Intellectually, I recognize that my ethnic heritage is Lithuanian, but emotionally, my memories go back to my youth in the plains of blossoming narcissus in Switzerland and to my teenage years in Argentina. I still count in Spanish and dream in foreign languages." Now that she has spent three decades living in Chicago mingling freely in Chicago's Lithuanian community, she feels this experience has permitted her to come to a fuller awareness of her ethnicity and of what she lost during her wanderings across the continents, namely memories of her native land.

The question remains: did she gain more than she lost?

Algimantas Kezys has left out of his book the grave problems that challenge Lithuanian youth in the USA today. But then — that calls for another book.

**Demie Jonaitis**

Algis Tamošiunas, who became a social scientist, says:  
"Ethnicity has been an asset to me...I am an American by virtue of my ethnic experiences."



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# GRAND OLD LEGEND

by Steve Hoffman  
The Cincinnati Enquirer

S P O R T S

**D**on't tell Bron Bacevich, Roger Bacon High School's football coaching legend, to take it easy because he is 80 years old.

Bacevich said his Sept. 19 birth date "fluctuated" during his illustrious coaching career. "I'd make it the weekend of our toughest game in September to get our kids up," he said. "I wouldn't tell them to play the game for me, but the word would get around."

He holds a full-time job as Buddy LaRosa's administrative assistant in charge of the Cincinnati pizza king's Laurel Court mansion in College Hill. That mansion "is Buddy's pride and joy," Bacevich said.

When Bacevich is not overseeing LaRosa's winter staff of six full-time workers at Laurel Court or the additional six garden workers in the summer, he's working on his conditioning program.

Since a total hip replacement 15 years ago restricted his exercise mostly to swimming, he gets in the water almost daily. He will go 40 laps in the Keating Natatorium pool at St. Xavier High School, Coney Island's Sunlite Pool or the Friars Club pool.

If he can't get to a pool, he walks a brisk five or six miles.

Between 1954 and 1978, Bacevich-coached Bacon teams were supreme. They won seven Greater Cincinnati League championships and posted an overall record of 146 wins, 36 defeats and eight ties. In 1972, he was named National High School Coach of the Year.

He stayed on as a social studies teacher for six years when he decided to retire from coaching.

LaRosa was graduated from Bacon six years before Bacevich came to the school. They came to know each other through alumni activities.

LaRosa called Bacevich "my eyes and ears" at the mansion.

Bacevich said his job "is to motivate the

men and women who do the work here." Some weeks he will put in six days.

Laurel Court was built in the early 1900s by Peter Thomson, founder of Champion International Paper in Hamilton. The two-story mansion is surrounded by six acres of gardens along Belmont Avenue next to McAuley High School.

Bron and Helen Bacevich live in a Mount Airy apartment, not far from the house they had built in 1954. They will celebrate 50 years of marriage next March 29. They met in LaSalle-Peru, Ill., where Bacevich was coach at the parochial high school.

Bacevich was born and reared in East Chicago, Ill., son of a food-store operator who made him work after school. He did not play football until his tailback days at North Central College in Naperville, Ill.

"One summer, the coach at Washington High, Wilfred Smith, who later was the *Chicago Tribune* sports columnist, talked my father into letting me go to his football camp at Elkhart, Ind. He let me go but he wouldn't let me play football in the fall. That was an awful blow."

He credited his wife into taking him into the Bacon job. Moose Krause, former Notre Dame athletic director, recommended him to Father Andrew Fox, then Roger Bacon's principal.

"When friends and contacts in Cincinnati tried to talk me out of it, saying 'You can't win at Bacon,' that was like waving a red flag in front of a bull," Bacevich said.

He fondly recalls the grotto his football team built on the north side of the school in 1955. At the time, Bacon players had no chapel for pre-game prayers. "We did it by begging and imposing on friends," Bacevich said.

"I always wanted to leave a physical part of me at all my jobs," Bacevich said.

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Tour #722 July 22 - Aug. 4.....\$1,699  
10 days Vilnius, 2 Moscow

**15 DAYS LITHUANIA, RUSSIA & LUXEMBOURG**  
Tour #303 KAZIUKO MUGE  
March 3 - March 17.....\$1,229  
Tour #1103 Nov. 3 - Nov. 17.....\$1,129  
10 days Vilnius, 2 Moscow, 1 Luxembourg

**15 DAYS LITHUANIA & FINLAND**  
Tour #101 Oct. 1 - Oct. 15.....\$1,679  
Tour #128 NEW YEAR'S EVE TOUR  
Dec. 28 - Jan. 10.....\$1,499  
10 days Vilnius, 2 Helsinki

**16 DAYS LITHUANIA & POLAND**  
Tour #505 May 5 - May 20.....\$1,699  
Tour #805 Aug. 5 - Aug. 20.....\$1,799  
Tour #915 Sept. 15 - Sept. 30.....\$1,699  
10 days Vilnius, 3 Warsaw

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Tour #921H Sept. 21 - Sept. 30.....\$1,549  
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Tour #421 April 21 - May 1.....\$1,449  
7 days Vilnius, 1 Moscow, 1 Luxembourg

**13 DAYS LITHUANIA & POLAND**  
Tour #513A May 13 - May 25.....\$1,559  
7 days Vilnius, 3 Warsaw

**13 DAYS LITHUANIA & RUSSIA**  
Tour #818 Aug. 18 - Aug. 30.....\$1,559  
7 days Vilnius, 2 Moscow, 2 Leningrad

**13 DAYS LITHUANIA, RUSSIA & HUNGARY**  
Tour #720 July 20 - Aug. 1.....\$1,749  
Tour #810 Aug. 10 - Aug. 21.....\$1,749  
7 days Vilnius, 2 Moscow, 2 Budapest

**15 DAYS LITHUANIA, RUSSIA, HUNGARY & CZECHOSLOVAKIA**  
Tour #511 May 11 - May 25.....\$1,879  
Tour #921 Sept. 21 - Oct. 5.....\$1,879  
7 days Vilnius, 2 Moscow, 2 Budapest, 2 Prague

**15 DAYS LITHUANIA, RUSSIA & FINLAND**  
Tour #514 May 14 - May 28.....\$1,699  
Tour #714 July 14 - July 28.....\$1,779  
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**16 DAYS LITHUANIA & POLAND**  
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## Cooking

with Aldona Marcavage

### DANUTE'S CEPELINAI

- |                                     |                     |
|-------------------------------------|---------------------|
| 5 lbs. raw potatoes                 | 1 beaten egg        |
| 2 medium cooked potatoes            | 5 tbs. potato flour |
|                                     | 1/2 tsp. salt       |
| 3/4 lbs. ground meat                |                     |
| salt & pepper to taste              |                     |
| 1 onion, chopped, sautéed in butter |                     |

Peel and grate raw potatoes and strain through a cloth until dry. Add mashed boiled potatoes, beaten egg, salt and flour. Mix well and form into oblongs in the palm of your hand. Place a spoonful of the meat and onion mix and fold over to seal. Drop into boiling salted water a few at a time. Boil about 15 to 20 minutes. Remove with slotted spoon to a warm bowl. Keep warm until all are boiled. Serve hot with fried, diced bacon and onions or butter or sour cream.

### HELEN'S KLECKAI

- |                           |               |
|---------------------------|---------------|
| 4 medium potatoes, grated | 2 eggs        |
|                           | 1/2 tsp. salt |
| 3 cups flour (approx.)    |               |

Mix grated potatoes, eggs, salt with enough flour to make a thick batter. Drop by spoonful into boiling water and boil for 15 minutes. Drain. This is a good dish for a meatless meal when it is combined with cottage cheese or fresh cabbage slices that were sautéed in butter and onions.

### PORK WITH RED CABBAGE

- |   |                  |
|---|------------------|
| 1 large tart green apple, peeled & sliced |                  |
| 1 onion, sliced                           | 2 tbs. bacon fat |
| 1 clove garlic, minced                    | 1/2 cup red wine |
| 2 1/2 cups water                          | 1/4 cup sugar    |
| salt & pepper                             | 2 whole cloves   |
| 1 bay leaf                                |                  |
| 1 small head red cabbage, shredded        |                  |
| 1 1/2 lb. fresh pork, cubed               |                  |
| 2 tsp. arrowroot (or cornstarch) optional |                  |

Sauté apples and onion in bacon fat until the onions are soft. Add water, sugar, salt, pepper, cloves and bay leaf. Bring to a rolling boil and add cabbage. Reduce heat and simmer gently for 30 minutes stirring from time to time. Render a little pork fat in a separate pan and brown the cubes of meat in it along with the minced garlic. When the meat is nicely browned, add the wine and simmer gently while the cabbage cooks. Combine the cabbage and the meat and thicken, if desired, with the arrowroot (or cornstarch) in a bit of cold water, and heat again. This is great with potato pancakes and beer.



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

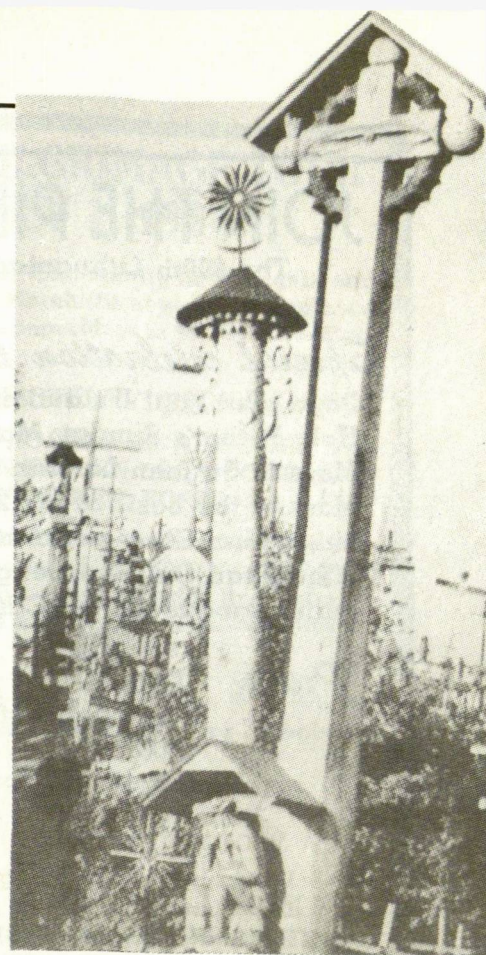
1. Organized efforts of spiritual renewal
2. A Lithuanian survey of Catholic doctrine
3. A historical study of Lithuania's Christianization, in English and Lithuanian, edited by Vytautas Vardys, Ph.D.
4. A popular history of Catholic Lithuania, in English
5. An updated Lithuanian hymnal
6. A history 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 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.  
We need another 100 Jubilee

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- Lithuanian Cultural Congress.
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Romas Kezys is offering a 1-week preconvention tour through Germany and Switzerland.



## C. INVISIBLE HERO

Three human rights organizations, Creed of Virginia, Lithuanian Catholic Religious Aid, and Freedom House of New York City, are petitioning Governor George Deukmejian of California and the California State Legislature to bestow honorary California citizenship upon human rights champion Balys Gajauskas.

Balys Gajauskas, now in his 34th year of Soviet labor camps, has been imprisoned longer than any living prisoner of conscience in the Soviet Union. Years of inadequate food and severe living conditions have left the 59-year-old Lithuanian in poor health. He may not survive his current sentence which ends in 1993.

As a teenager, Gajauskas was first imprisoned for resistance activities during the occupation of Lithuania. Sentenced by the Soviets, he completed a 25 year imprisonment in 1973.

He was re-arrested in April 1977 for allegedly keeping and circulating religious literature and a Lithuanian translation of Alexander Solzhenitsyn's *The Gulag Archipelago*, along with documentation of violations of the Helsinki Accords by the USSR.

Accused also of distributing charitable aid to the families of prisoners of conscience through the Russian Social Fund (funded by Solzhenitsyn), Gajauskas was sentenced in April 1978 to ten years in a labor camp plus five years internal exile under Article 68 of the Lithuanian SSR Criminal Code for "anti-Soviet agitation and propaganda."

In 1977 in Mordavia prison, Gajauskas joined dissident Alexander Ginzburg, becoming part of the Helsinki Monitoring Group. In 1979 Gajauskas was nominated for the Nobel Peace Prize by the U.S. Congressional Helsinki Commission, and in 1981 he received the Rothko Foundation Award in recognition of his commitment to truth and freedom.

In a letter smuggled from prison Gajauskas wrote, "The road of my life has wound itself through the concentration camps. In them I have met many fine people, dedicated to the ideals of freedom and democracy. Sadly, many of them have now perished. And we the survivors have been, to the extent possible, banished into anonymity. They isolate us from one another and from the public. Struggle against the Bolshevik empire is so much more difficult, the enemy more cruel, and the sacrifice of life more frequent, than it may be possible for one outside their domination to imagine. Even those of us who have survived are as 'dead' to the larger world community. Invisible men and women, we exist as if in almost total darkness."

Creed

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

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## LETTERS TO THE EDITOR

I am responding to the article entitled "The Problems of Parents and Grandparents" in the Nov. 1986 *Bridges*. My experiences of growing up were very different. My mother and father came from Lithuania in the early part of the 1900s. During their lifetime in the United States, they did not master the English language. My father spoke better than my mother, for he had to go out to work to make money so that we could live. My mother did speak some English and understood more.

When we three children started to go to school, we understood very little English. As time went on, we got better and better, and of course, this made our parents proud. In this manner, our parents learned more English from us.

We still continued to speak Lithuanian at home, but spoke English away from home. As for myself, I did not feel uncomfortable being bi-lingual. My friends accepted us as we were and they were understanding. Perhaps sometimes somebody would call us a "hunky", but we never thought too much of it. We knew that we were fortunate for we could speak another language besides English.

After leaving home and spending some time in the Armed Forces, I discovered while living in other countries that my background helped me to understand other people. Also it helped me pick up another foreign language easier.

Getting back to home environment — my father and mother did not say to me: "You should marry a Lithuanian." Also, they did not impress upon me that I should marry a Catholic girl. To my folks, this was not of such great importance. All that they wished for me was that the girl that I would choose would be a good girl with good morals. My folks also wished nothing but happiness for us, and that we should live in such a manner as to be a credit to society.

All the years that my folks lived in the United States, they loved this country. They never forgot that they were Lithuanians by birth, but Americans by choice. In all these years, I never heard either of them speak anything bad about this country and government.

When I was a boy, my father was an inspiration to me. I discovered later that he learned something about life that many don't find out about all of their lives. And that is: he learned what his relationship was to his fellow man and what his relationship was to his God.

*Eugene Tutlis  
Danville, Ill.*

Your efforts are paying off. Thanks to you, more and more American-Lithuanians, young and not so young, are learning about the land and history of their ancestors. They find their heritage admirable and fascinating. A group of our Am-Liths have organized themselves into an ecumenical organization to promote Lithuanian culture and support the local public library. Many of the group are the readers of your magazine. Keep up the good work!

*Zigmas Grybinas  
O'Fallon, Ill.*

I visited Lithuania in 1985 and successfully found some frightened and amazed cousins who are urging and waiting for my return. I, too, yearn for an end to the slave state of Lithuania. Our first priority is to organize strategy for a drive for pressure on the free powers and the Soviets, plus the media.

*Anthony A. Dargis  
Tucson Ariz.*

I look forward every month to my *Bridges* and enjoy every article. I even found some relatives we didn't know of through your letters to the editor where you had printed my maiden name. We had a nice phone visit because of it.

*Ellinora Vinson  
McMinnville, Tn.*

It's a joy that warms one's heart to see the evolution that *Bridges* has taken in a short period of time.

*Anthony J. Radzevich  
Amsterdam, N. Y.*

## FAITH Lithuanian Pagans

An essential characteristic of ancient Baltic religion was animism, the belief that within each object there dwells an individual spirit guiding its existence. Cardinal Oliverus reported in 1220, "Lithuanians venerate forest nymphs, forest goddesses, mountain spirits, lowland spirits... They expect divine assistance from virgin forests..." A hundred years later a priest of the Teutonic Order wrote, "They worship all of creation... sun, moon, stars, thunder, birds, even four legged creatures down to the toad. They have their sacred forests, fields and waters, in which they do not dare cut wood, or work, or fish." Even to the present day, pagan place names have been preserved in Lithuania recalling those ancient sacred sites.

Among animals, a harmless grass snake (*žaltys*) was held in particular esteem by Lithuanians. It was allowed to live unmolested in each home as a bearer of luck and prosperity. Families provided it with food and drink, even inviting it to explore the tabletop set with dishes for people.

The pagans believed in life after death. This sublimated the fear of dying, as indicated by the dramatic event in 1336 at Pilenai when the whole population of a fortress took its own life rather than fall into the hands of the invading Teutonic Knights.

The first to make contacts in Lithuania with Christianity were the West Prussians. St. Adalbert, bishop of Prague, was the first Christian missionary to arrive in Prussia. Upon reaching the town of Pamedé, he was warned by inhabitants not to proceed any further. He and his two companions did not heed the warning and suffered a violent death. This was in 997. It was their misfortune to have unwittingly entered a sacred forest where no foreigner was allowed to set foot, prompting the pagans to retaliate for such a profanation of their sanctuary.

**Simas Sužiedelis**

### Lithuanian Christians

"... Thy Kingdom come, Thy will be done on Earth as it is in Heaven... and forgive us our trespasses as we forgive those who trespass against us..."