

Bridges

LITHUANIAN - AMERICAN
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Unify, world-wide, to secure the survival of Lithuania!

Heritage

The future of occupied Lithuania lies in the hands and minds of children. How will children who are growing up in Lithuania understand the Lithuanian children brought up in the Free World?

To a Free World child, February 16—Lithuania's Independence Day—is an event comparable to Christmas with its gifts and to Easter with the Resurrection. His parents endow him with the gifts of Lithuanian culture and language, as well as their life-ingrained habits of work, achievement and faith in the eventual release of their country from bondage.

The child in Lithuania is subjected to a distorted version of his people's history in which the Soviet teacher denounces February 16 as "a bourgeois aberration" and reiterates that it was "the people's choice" to invite the Red Army in 1918 to bring the Soviet Regime into Lithuania.

The child is taught that in 1940 "working people", led by the Communist Party, overthrew the fascist regime and restored Soviet power. He is trained to denigrate the United States for maintaining that the incorporation of Lithuania into the Soviet was illegal.

It is a fact, however, that most young people are innately motivated by the desire for basic honesty and fairness. They are rebellious against all kinds of authority and insist on being free to use their own minds in appraising whatever they see, hear, read.

Youth was instrumental in Lithuania's national awakening and restoration of independence in 1918.

Youth, both in Lithuania and the Free World, will devise ways of releasing the homeland from the Russian yoke again. It is their historic heritage.

Demie Jonaitis

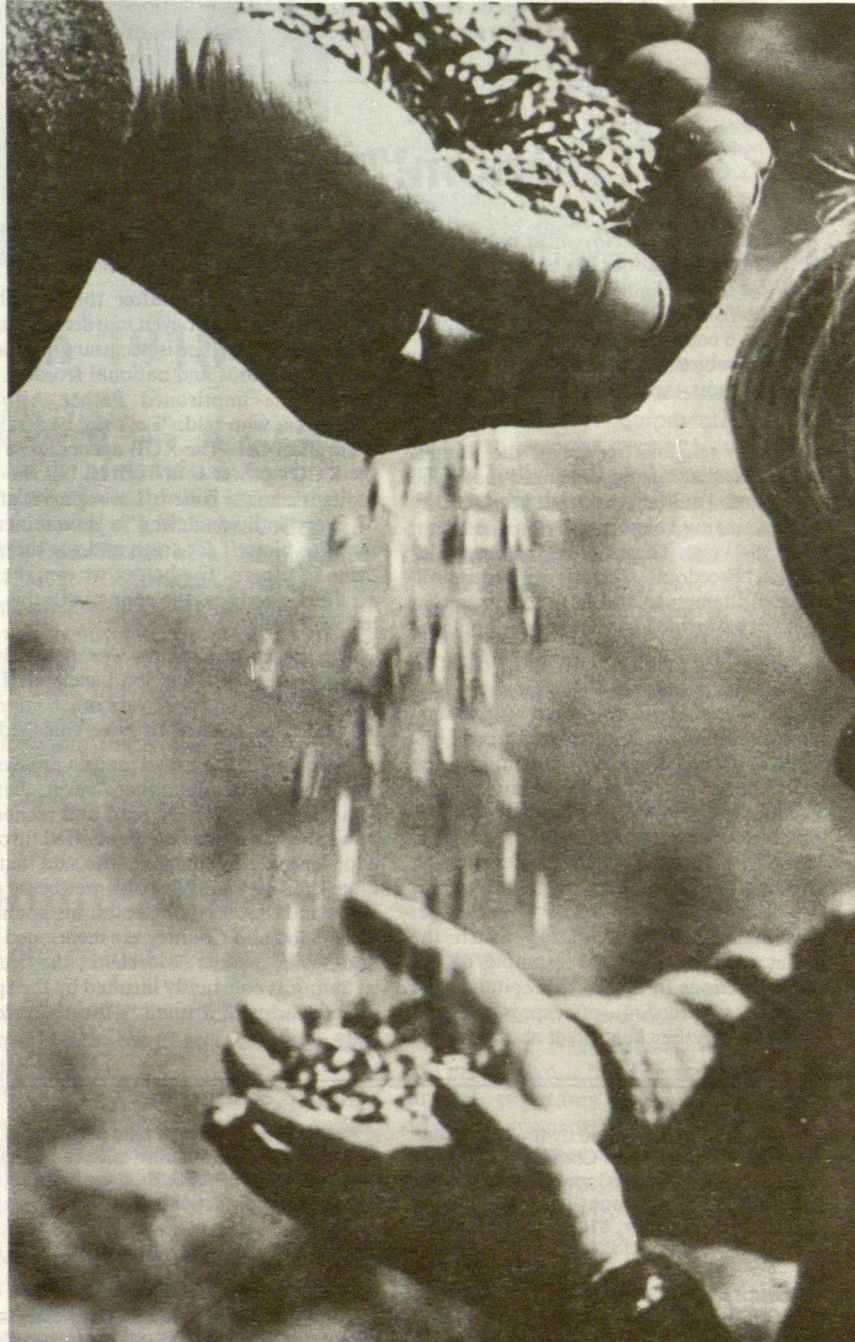


Photo by Leonas Varanuskas

Gorbachev Supports "National Independence"

Mikhail Gorbachev informed Kenneth D. Kaunda,
President of Zambia, on November 27, 1987:

"... The Soviet Union Supports every nation's right to choose independently the ways and forms of its development. It sympathizes with the nations of the frontzone states, those nations that have chosen the road of independence and progress..."

"Freedom!" Demand 8,000 in Kaunas

Information on the November public manifestation in Kaunas has been received in the West from reliable sources in Lithuania. The manifestation was organized by Catholic activists to commemorate the 125th anniversary of the birth of the Lithuanian national poet Maironis. Approximately 8,000 people took part.

After a religious service at the Kaunas Cathedral, the worshippers joined those who were praying at Maironis' grave nearby. They started singing songs and hymns based on Maironis' verse. There were regular exclamations: "Freedom! Freedom! Freedom!" Isolated attempts to disrupt the commemoration were drowned by the crowd's applause and cheers encouraging the speakers.

The first speaker was Petras Gražulis, who said that poet Maironis started writing during the czarist occupation, and now Lithuania is occupied again. He mentioned the KGB's intervention in the affairs of the Theological Seminary in Kaunas and attempts to enlist the seminarians as spies. Those who dare to raise their voices against injustice, he said, are being terrorized. Gražulis mentioned the "TV Bridge: Washington-Moscow," during which the Soviet speakers used the example of the demonstrations in the Baltic capitals as an example of freedom of expression and assembly, but they kept silent about the ter-

rorization of some of the organizers and participants.

Gražulis said that after this speech he might be arrested or even murdered. But, he emphasized, sacrifice is necessary in order to recover religious and national freedom. He quoted the imprisoned Father Alfonsas Svarinskas who said: "Let's not be afraid of the wall of lies. The KGB agents insist that the KGB's power is invincible, but the wall of lies is actually rotten. The regime is afraid of every individual who is determined to sacrifice himself for truth and for the well-being of others. The bolder we are, the less afraid of sacrifice, the sooner will this rotten wall collapse."

The speech of Gražulis was met with resounding applause and loud acclaim. Then young participants were very much impressed; and "fear seemed to have vanished."

A woman in the crowd made a pro-Soviet statement, claiming that never before Maironis was so freely read and recited as now. She was immediately rebuffed through a loudspeaker by someone who said that for more than 40 years Maironis was being censored and that textbooks omit his poems in which God and Country are mentioned in a non-Soviet manner. Moreover, the deceased author is constantly insulted by the spelling of God with a small "g" in the printed texts.

The next to approach the loudspeaker was the deputy chairman of the Kaunas executive committee, Kazakevičius, who began explaining that in Kaunas nobody was obstructing the religious believers in their observances. He added that the authorities had allowed the printing of 60,000 prayerbooks and chided the assembled for not knowing Maironis poems. These statements provoked shouts of protest from the crowds: "Who has ever taught us Maironis' poems?! Where can one buy a collection of Maironis' verse?! Where is it possible to buy a religious book, magazine, or pamphlet?! What kind of freedom of the press is this?!"

At this point, Robertas Grigas intervened, asking the crowd to allow the representative of the regime to have his say. The people quieted down and Kazakevičius went on to state that such public explanations were improper and that anyone who was interested could see him during his office and hear about the general freedom and prosperity. He then urged the people to disperse, because "tomorrow is a working day." Young people responded with shouts: "Not a working day, All Souls' Day!" They went on singing Maironis' texts and shouting challenging questions, such as: Why did the official press lie about the August 23 demonstrations in Vilnius, claiming that only 23 people attended it, while about 3,000 were present? ELTA

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EDITOR: Demie Jonaitis



Cadets in Independent Lithuania

Our Armed Forces in 1918

From 1795-1918, Lithuania was under Russian occupation and Lithuanians served in the Russian Army. Toward the end of World War I, there were some 25,000 Lithuanian soldiers in the Russian Army. When revolution broke out in Russia in 1917, Lithuanian soldiers began to organize themselves into separate military units. Larger units were formed in Vitebsk, Smolensk, Siberia, Rovno (Ukraine), and Valga (Estonia). They comprised some 3,500 men, and were to be organized into a Lithuanian division which was to return to Lithuania. The units were disbanded

in early 1918.

On Nov. 11, 1918, the first government of the newly independent Lithuanian state was established in Vilnius, the ancient capital of Lithuania. Officers returning from Russia were commissioned to organize a Lithuanian Army. The composition of the Supreme Headquarters was announced on Nov. 23, 1918. Its members faced a particularly difficult task: the Army possessed few weapons and the political status of the country was uncertain. The Germans were retreating from Lithuania, but they were pursued by the Red Army, which

occupied Vilnius on Jan. 5, 1919. The Lithuanian government and Supreme Headquarters Lithuanian Army, as well as a small body of officers and soldiers, withdrew to Kaunas. Larger military units were organized in Kaunas and in the more important county seats. They were primarily made up of volunteers. Some 3,000 volunteers enlisted by Jan. 5, 1919. Their number later increased to 10,000. Most of the volunteers were untrained students and farm youths. On Jan. 15, 1919, officers, military administrative officials, and noncommissioned officers were mobilized for the first time, and on March 15, all 20- and 21-year-old men were drafted as soldiers. The difficulties of organizing the Army were compounded by the fact that the Army was simultaneously waging the Wars of Independence.

When the Lithuanian Army was founded in 1918, it faced a great shortage of weapons and other equipment. The Army's first weapons were acquired from private individuals and the retreating German Army. Some equipment was captured from the Red Army and the German Bermondists. A Bermondist defeat at Radviliškis on Nov. 22, 1919, resulted in the acquisition of 30 airplanes (some partially destroyed), 10 pieces of artillery, some 100 machine guns, 14 trench mortars, 8 armored cars, and about 50,000 artillery shells and 75,000 cartridges. After the Wars of Independence, Army equipment was standardized. *(Encyclopedia Lituanica)*

The Free World Commemorates February 16, 1918

1988 PLANS FOR LITHUANIA'S INDEPENDENCE DAY

These are the plans in the U.S.A.

Every chapter of the Lithuanian-American Community of the U.S.A., Inc., has been requested to commemorate February 16th, Lithuania's Independence Day. Since this year we will be observing the 70th anniversary of the re-establishment of Lithuania's independence in 1918, please request the Governor of your state and the Mayor of your city to issue proclamations to commemorate the occasion. One addition, contact local newspapers and re-

quest to publish an article or write an editorial about the plight of Lithuanian people.

For this year's observance of Lithuania's Independence Day, three radio programs featuring Lithuanian music and English commentary are set. Two programs, one of 15 minutes duration and one of 27 minutes, were produced by Ms. Rasa Bobelis-Brittain, news director of New York City's WLTW. The third program was produced by Cleveland's "Voices of the Homeland"

director Mr. J. Stempuzis in cooperation with Mr. A. Rukenas. We ask that you interest your local radio stations to air these programs as a "public service" or find a sponsor to pay for the time. In the past years, some chapters have played these programs during their meetings. Should your chapter be willing to obtain the tapes, please write or call:

Mr. Bronius Krokys 215-671-0397
1124 Hedgerow Lane
Philadelphia, PA 19115





Masked merrymaker, feeling safe, speaks up.



Her eyes speak.

Message from a Masquerade Ball, Vilnius

Sorcerer's Spell

This new popular song in Vilnius combines rock 'n' roll and folk song

Everything's ready, the triangle encircled.
All we need is the sorcerer's spell,
It's been forgotten, forgotten.

Hurry now, hurry, turn into ravens
And find the magic word of the sorcerer.
Whatever we've learned, and so often repeated,
The eyes can remember, but lips cannot utter.
But shout, go shout, perhaps the word will appear.

Time has hidden it somewhere so distant,
Turned it to nothing with borrowing and lending
And blessing the hero, the hero.

Go take my hundreds of lives
And change them to strength
For the journey, strength for the searching,
Strength in misfortune and strength for each lifetime.

Go gather, go gather the truth, crumb by crumb
And give life to the sorcerer's word...



ALBERT CIZAUSKAS

THE VOICE OF LITHUANIA

Dr. Jonas Basanavičius

Part IV* The Lithuanian Renaissance

We last saw Jonas Basanavičius emotionally crushed by the untimely death of his beloved wife.* He was then only 38 years of age, already a distinguished medical expert, serving in far-off Bulgaria to avoid serving in Russia, a normal requirement for those granted a scholarship to Moscow's prestigious medical school. He could not bear to be separated from his wife even in death. He resolved, for the time being, to remain in Bulgaria where she was buried.

The bereaved husband plunged into work to shake off the melancholy obsessing him. In addition to arduous duties as physician and administrator, he wrote learned papers which earned him a considerable reputation in the medical circles of eastern Europe. And, like a restless spirit, he travelled widely and often outside Bulgaria, returning briefly to Lithuania where he was, however, refused permission to resettle by the Czar's government. His travels in Switzerland, Austria, Germany, Italy, the Riviera, and elsewhere, were not undertaken solely as a distraction from his sense of loss, but also as a means of regaining his health which had suffered from overwork and emotional stress. He contracted tuberculosis, and even had blood on the brain ("išsilėjo kraujas i smeginis"). The bullet, which had lodged within him after the shooting attack by a suspected Czarist agent (see Part III), aggravated the poor state of his health.

Basanavičius was strong-willed, however, and refused to allow physical ailments to hinder him from doing what he wanted. On his trips abroad, for example, the indefatigable doctor found time even to pursue Lithuanian research, delving into the archives of Europe's great libraries to unearth the forgotten past of his homeland. Two years after his wife's death, he became a Bulgarian citizen and participated in the country's political life, generally supporting the more liberal, anti-Russian factions. He served four years in the municipal government of one of Bulgaria's larger cities, and was active in the national conventions of Bulgaria's Democratic Party, writing one of its planks dealing with matters of health. His work there is not forgotten; a street bears his name in Bulgaria's major seaport, Varna, where the Lithuanian doctor lived for many years.¹

Basanavičius' medical career was an eminently successful one. At one point, he was even appointed palace physi-

cian to the ruler, Prince Ferdinand. But, after 25 years of outstanding service as medical practitioner, administrator and writer, he retired, and, once again, requested permission from the Czar to reside in Lithuania. Lacking a response, Basanavičius took matters into his own hands, sold his belongings, and left the country that held so many memories of years both happy and tragic.

Basanavičius traveled north through Germany to Tilsit, the center of Lithuanian activities in Prussia, then slipped past the border into Lithuania where he proceeded to Vilnius, there to take up residence for the remainder of his life. The native son had finally come home, to nurture directly the burgeoning Lithuanian renaissance.

Few men looked the part more than Basanavičius. Photographs from his earlier life show a distinguished-looking, well-dressed man, with a luxuriant and well-trimmed beard, who might have been mistaken for an Edwardian dandy, except for the piercing eyes. With age, their intensity undimmed, the eyes in later photographs burned with a patriotic zeal, tinged with sadness, as if they were looking both into Lithuania's past and seeing its future.

The Awakening

From his earliest days in Bulgaria, the young doctor employed his unique literary talent to arouse patriotic sentiment. Despite ill health and the demanding nature of his medical responsibilities, he found time to correspond extensively with Lithuanian journalists in Prussia. Enjoying freedoms denied in Russian-occupied Lithuania, the journalists were strongly influenced by their Prussian environment. Basanavičius ceaselessly entreated them to become more alive to their own Lithuanian background, encouraging them to publish Lithuanian literary and historical works. He also collected traditional Lithuanian folksongs (the "Dainos"), as well as the folklore that told of a once-great past, all of which fed a rapidly awakening interest in the Lithuanian Heritage.²

The Lithuanian journals in Prussia, however, were printed in Gothic characters unsuitable for readers in Lithuania, and continued to be imbued with a Germanic spirit in their content. At times, the journals turned down some of Basanavičius' submissions out of fear of offending Prussian sensibilities. Almost in desperation, he sent a letter in 1882 to one of the journals, in which, with the evangelical fervor that became a hallmark of his prose style, he threw caution to the winds and cried out, "Let's get on with it, brothers!" Envisioning a rich harvest, waiting for willing workers, he summoned writers and intellectuals to join him in a patriotic effort to instill a sense of nationhood in the Lithuanian people.

(continued on page 6)

*Part I, Bridges Jan./Feb., 1987
Part II, March, 1987
Part III, April, 1987

1. At Varna, Jogaila's son Ladislas III had led a crusade in the mid-15th century, against the Ottoman Turks, where he was defeated and killed.

2. Oscar Milosz (related to Czeslaw Milosz, the 1980 Nobel prize winner for literature) published a beautifully-illustrated book of Basanavičius' folk-tales which he translated into French in the 1930s. Both Oscar and Czeslaw are of Lithuanian descent.

The Voice of Lithuania

(from page 5)

The letter, despite its impassioned and nationalistic tone, was published in several Prussian journals, to his delighted surprise. The response was immediate, attracting a number of younger intellectuals, chafing under Czarist restrictions. With their help, Basanavičius conceived the notion of publishing a wholly Lithuanian journal for Lithuanian readers, dedicated to propagating the country's culture and history, and one in which the revolutionary idea of a Lithuanian personality, distinct from that of its neighbors, would be openly espoused.

But first there were practical difficulties to surmount. Chief among them was how to produce a nationalistic journal printed in the Lithuanian language in spite of tight Russian censorship, and managed by an editor who was forced to reside abroad. After considerable thought, it was decided to have the journal printed in Prussia, and then to have it smuggled into Russian-held Lithuania. At first, Basanavičius attempted to handle all the editorial chores from Czechoslovakia and Bulgaria, but eventually had to delegate some of these responsibilities to his colleagues in Lithuania, among them a fiery young liberal, Dr. Jonas Šliupas.

In the spring of 1883, *Aušra* ("The Dawn") appeared, which its originator hailed, with understandable pride, as the cradle ("vygė") of Lithuanian independence. In its first issue, the editor laid out the journal's aims, which reflected his own passionately-held beliefs. These were to help preserve the country's "glorious" language, to recall its great past, and to do so in a non-sectarian and non-political manner. Believing that language was the unifying medium of a nation, he wrote that the Lithuanian language in particular held the key to his people's history, and served to differentiate them from their Slavic and Germanic neighbors. Much had been lost over the centuries, he pointed out, but the language had survived and it was essential to preserve and develop it. Basanavičius himself was a powerful influence in the development of modern Lithuanian. His prose style was a simple, yet, at the same time, an intensely personal and emotional instrument which few were able to resist.

Side by side with the importance of the language was the need to remember the past in order to instill a sense of self-pride. "Recognizing our great ancestors," he said. "we will recognize ourselves." Nonetheless, while hearkening back to olden times, the editor undertook not to ignore contemporary issues.

As to the third aim, it is well to recall that, while Basanavičius was not a church-goer, he was not anti-clerical (in contrast to his colleague, Dr. Šliupas). In fact, Basanavičius once tried to send a clerical delegation to Rome to petition the Holy See or an ecclesiastical province separate from that of Poland's, a move which the Poles, however, managed to block. (It was Archbishop Jurgis Matulaitis who achieved this goal in later years.) Basanavičius therefore tried to adopt a neutral position vis-a-vis Church politics, at which he was not always successful. Strictly speaking, he also was not a politician despite his absorption in politics. He stood, in fact, above party politics which was a major reason why he came to be revered by all factions as the country's patriarch.

In a burst of patriotism, Basanavičius concluded his first

editorial with a play on the journal's title:

"As the dawn's rays pierce the night's darkness, so may the spirit of Lithuania shine forth in splendor! That is my ardent desire."

His desire was amply fulfilled. As a historian put it, "The ground had already been prepared, but it was Dr. Basanavičius, who, with the right words at the right time, roused the nation's spirit."

"*Aušra*'s" appearance was like the breaking of a dam. Some 70 individuals contributed to this pioneering journalistic crusade in a country where printing in the language of the people was proscribed. Numerous journals also sprang up, each reflecting the diverse political and social views of an awakening Lithuanian public. All played their role in the ultimate achievement of national independence. (One of the ironies of history is that a young Lithuanian socialist zealot, Felix Dzerzhinsky, wrote for one of the new journals, the "*Darbininku Balsas*" ("The Workers' Voice"). Dzerzhinsky later became the organizer and first chief of the Bolsheviks' dreaded Cheka, the forerunner of today's KGB.)

The contents of *Aušra*'s first issue are illustrative of what Basanavičius wished to achieve. There were two lengthy poetic contributions, one by the noted poet, Bishop Baranuskas, entitled "Remembrances of Old Lithuania," a series of rhyming quatrains, in a lyric, supple, and romantic style. The second was a panegyric to "The Lithuanian Language," consisting of rhyming couplets, by someone styling himself "J.A.W.L." The prose articles included essays on the historian Daukantas, on Lithuanian ruins (by the editor), on recent books, on the need to teach children their native language, and, finally, a short miscellany of selected news items, some of them serious, some of them whimsical. One of these dealt with a famine in Odessa, another with a flooding of the Rhine (relief for which Americans contributed 600,000 marks), a third with a hotel fire in Milwaukee in which 100 persons perished, and a fourth with the death of a 147-year-old man who left behind two sons, one 85 years old and the other 115, as well as a small army of aging grandchildren; the patriarch was reputed to have been in good health up to the day of his death, never having touched alcohol or smoked tobacco. (Nothing was mentioned of his wife.)

Unfortunately, *Aušra*'s ground-breaking experiment lasted only three years. The editor's memoirs contain no further explanation of the publication's demise, other than that it was attributed to financial difficulties.

The Struggle

Basanavičius had come home in the summer of 1905 at a time when change was in the air. Cracks were beginning to appear in the monolithic autocracy of the Czarist regime with the belated circulation of western ideas of liberalism, and with Russia's unexpected defeat by the upstart Asian power of Japan in the war of 1904-1905. The political unrest in Russia was spilling over into Lithuania, to contain which the government had just lifted its 40-year printing ban. The time seemed right to Basanavičius for action.

Taking a cue from Russian dissidents, he urged the formation of a national assembly to petition the Czar for basic

human rights. The idea was enthusiastically received, and only four months after his return, he presided over the first National Assembly of Lithuanians in modern times. Over two thousand delegates representing a multitude of diverse opinions convened in Vilnius, December 5-6, 1905. Basanavičius complained in his memoirs that his body and mind literally ached from trying to deflect into constructive channels the antagonistic factions that threatened to pull the Assembly apart. His authority, however, eventually calmed the delegates and induced them to accept, unanimously, a Lithuanian bill of rights addressed to the Czar. The manifesto demanded autonomy for Lithuania (not, as yet, independence), with a diet in Vilnius, elected by general, equal, direct, and secret ballots without racial, national, or religious discrimination. To enforce its demands, the Vilnius Assembly called on the people not to pay taxes and boycott Russian institutions. The result was typically Russian. There was a brief interlude of eased restrictions, followed by a renewed policy of repression.

The Vilnius Assembly, under the guidance of Basanavičius, was, nevertheless, a tremendous nation-building achievement since it clearly foreshadowed the Taryba (Council) of 1918, which issued the Lithuanian Declaration of Independence. He was honored with the privilege of being the first to sign that document.

Basanavičius' concerns were always more than political. He understood, for instance, the importance of an educated public in the art of self-government. For this reason, he founded the "Lietuviu Mokslo Draugija" ("The Lithuanian Learned Society") at Vilnius in 1907. Its aim was to collect and preserve materials relevant to Lithuanian history and culture, to publicize them, and to make them available to scholars. The Society was one of Basanavičius' major accomplishments and survived his death, helping to make the independent Lithuania a cultured and politically-responsible member of the western family of democratic nations.

Basanavičius remained in Vilnius until his death on February 16, 1927, nine years to the day after the declaration of Lithuanian independence, a poetically fitting end to his life. Unhappily, the city had been illegally-seized by the Poles in 1920. His presence there, however, symbolized Lithuania's enduring claim to its ancient capital.

Throughout his life, Basanavičius never tired of writing of Lithuania's past glory, of the ancient roots of its language with its beauty and richness, of national self-respect, and the need to struggle against the nation's oppressors. Many other individuals, before and after him, contributed to the Lithuanian renaissance that is continuing today, despite foreign occupation and exile. But it was Basanavičius who molded the personality of modern Lithuania through the poetic force of his writings. His spirit can be likened to that of the bard in Adam Mickiewicz' "Konrad Wallenrod" who foretells at the end of the epic that his song will never die:

"And I, the bard, will travel up and down
Through villages and castles, every town
Of Lithuania. . .
My song will penetrate on tireless wing."



AT THE MUSEUM OF HISTORY IN KAUNAS

The large quantity of jewelry and the bronze Roman vase found in a woman's grave at Versvai suggest the pleasant quality of her life in the fourth century A.D. in Lithuania.

ALBINAS AZUKAS

International summits 500 years ago were sumptuously persuasive affairs with banquets which could put to shame today's leading world cities. The Grand Duke Vytautas entertained his numerous guests daily with "700 barrels of mead and other potables, 700 calves, 700 lambs, 700 suckling pigs, 60 bison and 100 elk..."

The visiting Emperor was impressed and he told the Grand Duke: "I see you are a prince of great wealth, commensurately magnanimous and, furthermore, a newly baptised Christian. It is fitting, then, that you be a brother to our Christian kings and be yourself so crowned."

The
Bychowiec
Chronicle

A CROWN FOR VYTAUTAS THE GREAT

During the contemporary era of super-power summitry, it is interesting to compare reports by today's multifaceted media of the maneuverings of the USSR and the USA with reports of summitry involving the Grand Duchy of Lithuania that reach us from more than 500 years ago through that monument in Lithuania's historiography referred to as the *Bychowiec Chronicle*—a summation of works of anonymous writers whose media tools might have been no more than feather quills, pots of ink and hand-made paper parchment or birchbark.

The first complete translation of the *Bychowiec Chronicle* offered Lithuanian readers is the work of Rimantas Jasas, published in Vilnius, 1971, by the Vaga Publishing House. In his preface, Jasas writes of the *Bychowiec Chronicle* that it is the most interesting and comparatively the largest popular historical summary created in the Lithuanian commonwealth prior to the mid-16th century to survive into the 19th century; that it is a popular, as opposed to a scholarly-scientific historical work, since it combines within itself elements of factual history, political journalism and belles-lettres; and that it is the single most valuable monument of culture in Lithuania as it was at the beginning of the Renaissance, despite the fact that it is composed in the Slavonic language current at the time.

The title-page of the Jasas edition reads: "Lietuvos Metraštis", with the subtitle "*Bychovco Kronika*". These are both admitted misnomers. The manuscript itself has no title whatsoever. In the 19th century it was referred to as the BC, simply because it was the property of Alexander Bychovcas, a judge in the Volkovysk district of the government of Gardinas. It is given the title of "*Lietuvos Metraštis*" (The Annals of Lithuania) in accordance with established tradition in USSR historiography to give the title of "annals" to all those historical works originated in the Grand Duchy of Lithuania during the 15th to 1st half of the 16th century period. The concept of "annals" in its narrow sense is affixed only conditionally to the BC, because the latter constitutes more a literary-historical narration of those events which were most significant, from the author's viewpoint, rather than a strict year-by-year precise dating of brief "news" of events as is characteristic of true "annals".

Because the Jasas edition was intended to serve more than just a scientific purpose, the attempt was made to make the translation eminently readable by all. Therefore, meaningless marginal notes of later origin, together with all the commentaries contained in the T. Narbutis footnotes, plus the brief genealogy of the Princes of Vitebsk tacked on at the end of the chronicle have been ignored. And no attempt was made to preserve in minute detail the archaic style of the original, especially that characteristic of another day when virtually every sentence was begun with the conjunction "and"

In the original BC manuscript, the text reads as one uninterrupted narration, there being the entire work but one title or heading: "*Rod velikich kniazey litovskich z pololenia a z rodu / Kolumnos*" inserted at the beginning of the narration of the rule of the Gediminas dynasty. Because it is somewhat difficult for a long work to be ingested and digested properly when it is not served up in convenient portions, the Jasas translation into Lithuanian is divided into 56 short chapters, each concerning either one independent narration or a variety of news items concerning several events occurring in one and the same time-frame.

On the whole, the BC Lithuanian edition is not a critical-scientific edition, because it was impossible to offer parallel with the translation the original Slavonic text or to verify the reliability of content, after once having succeeded, if that be possible, in gathering together for the purpose the vast aggregate of proven reliable sources and scientific literature, etc. pertinent to any particular time period. No one of the annals of the Grand Duchy of Lithuania has been, up to now, so fortunate as to enjoy that kind of treatment.

Here, then, is an English translation of one of the chapters of the Jasas Lithuanian translation of the BC:

[39] *Concerning the Congress of Rulers in the City of Lutsk and the Emperor's Proposal for Vytautas to be Crowned Lithuania's King:*

Afterwards, the Grand Duke Vytautas did invite King Jogaila for the winter to tarry with him and together for pleasure to hunt bison in the vast forest of Bielaviezh. King Jogaila with his spouse, the Queen Jadwiga, did come so

to visit. When the hunting was concluded, Duke Vytautas proposed that the King Jogaila return with him to Vilnius, there to spend the long winter in feasting and in the enjoyment of diverse entertainments.

Whilst so sojourning in Vilnius with Vytautas, the King Jogaila spoke to his brother, to the Grand Duke Vytautas, saying: "Dear brother, I am wedded to a wife who is young, while I am already a man in years and not knowing if I might yet have children. But you are more vigorous than I and with your wife can surely look forward to the birth of an heir. I would advise, therefore, that you dispatch emissaries to the Emperor with the request that you be crowned a king, while I, for my part, will likewise intercede with the Emperor and also with the Pope". To that the Grand Duke replied: "How may I address the Emperor so, when neither of us knows the other? Rather would I intend, but with that very thought in mind, to arrange in Lutska a great holiday inviting to partake therein the Emperor and other Christian rulers."

Such a reply was pleasing to the King Jogaila who urged Vytautas that he do just that. Afterwards Vytautas, having bestowed upon the King Jogaila precious gifts, saw him off to Poland, whilst he himself began to prepare to receive and entertain the Emperor and those Christian rulers.

The following fall and winter, Vytautas dispatched emissaries to the Emperor of the Christians and the King of Denmark, the princes of Pomerania and those of Silesia and of the Germans and to his son-in-law, Grand Duke of Moscow, to the Grand Duke of Tver and to the Grand Duke of Riazan, and to the Khan of the Crimea and the Voevode of Moldavia, and to the Christian rulers, inviting all of these to come partake of his hospitality.

And to be the guests of Vytautas there did come Zigmantas, Holy Roman Emperor and at that same time King of Hungary and of Czekia, and the Poland's King Jogaila, brother of Vytautas; and Denmark's King, and the Khan of the Crimea, and Riazan's Grand Duke, and Moscow's Grand Duke, he being son-in-law to Vytautas; and Tver's Grand Duke Boris, son of Alexander; the Grand Master of Prussia and Livonia, and the Dukes of Odegevas, and of Peremišlis, and of Novosilė, and Moldavia's voevode, and the eminent ambassadors of John Paleologas, Emperor of the Greeks; and Mazovia's Duke, and other princes and lords of the Christians, and a multitude of miscellaneous guests.

While these guests did tarry with the Grand Duke Vytautas, he did entertain them lavishly and for their sustenance offered up daily 700 barrels of mead, not to mention wines and other potables; 700 calves, 700 lambs and suckling pigs, 60 bison and 100 elk, not to mention a variety of other wild game and a multitude of other meats and domestic victuals.

And the Grand Duke Vytautas did regale those guests a full seven weeks. The Emperor, on seeing the sumptuousness of the banquets prepared for the pleasure of the guests present and having noted full well the enormity of his treasures, approached Vytautas, saying: "Grand Duke Vytautas! I see you to be a prince of great wealth and commensurately magnanimous, and, furthermore, a newly baptized Christian. It is fitting, then, that you be as a brother to our Christian kings and be yourself so crowned!" The Grand Duke, having heard that pronouncement of the Emperor and cognizant of the great goodwill expressed toward his person, im-

mediately with his brother, the King Jogaila, addressed the Emperor, praying his consent and permission for Vytautas to crown himself with a king's crown and requesting that the Emperor dispatch his emissary to the Holy Father, the Pope at Rome, in order that he might bless a crown and then present that crown to Vytautas.

The emperor did immediately consent and with alacrity dispatch his emissary to the Holy Father, the Pope, with the request that he give to Vytautas a crown, as is the Christian custom. To accompany that emissary of the Emperor, the Grand Duke Vytautas sent his own representatives in the persons of the Lord Simon, son of Gedgaudas, and the Lord Shedbaras, brother of Kengaila, carrying with them his own letter together with those of other Christian kings.

[40] Concerning the fraternization of the Lithuanian Nobles with Those of Poland, and the Acceptance of the Armorial Bearings or Coats of Arms of the Poles and the Death of Vytautas.

Afterwards, the Emperor invited the King Jogaila to him and privately began so to persuade him: "I do see that with Vytautas you are in brotherly accord, but the nobles of Lithuania...they do appear most bellicose; would that they not persuade their ruler, the Grand Duke Vytautas, to make war against you and by that war to stir up for you all manner of difficulty. Therefore I would advise you: speak to the Grand Duke Vytautas, and let him persuade his nobles to draw closer to your Polish kingdom's nobles, let them fraternize and exchange their coats-of-arms, giving them the one to the other, thereby strengthening their friendship and brotherhood. And when they come to comport themselves as brothers, it will be for them neither convenient nor fitting to war against you and your Polish kingdom."

Jogaila asked of the Emperor that he repeat the same to Vytautas, and the Emperor, when in the presence of Vytautas, did repeat that same advice; and Vytautas made him this reply: "Without the consent of my Council of nobles, I cannot do this." Then Vytautas requested of the Emperor that he participate together with him, when he would address his biggest born nobles with these words: "To the Christian rulers, to His Majesty the Emperor and to my brother the King Jogaila it appears that between our state and kingdoms peace should reign, and among you—true brotherhood and friendship, that you should so fraternize with Poland's nobility as to accept from them their preferred coats-of-arms."

And the Emperor also addressed the high-born nobles of Lithuania, relating that the nobles of Poland, unable otherwise to pacify the kingdoms of Poland and Czekia, saw that wars between those two kingdoms would cease when the Polish nobles fraternized with the Czech nobles and just when the Polish nobles took over the armorial bearings of the Czech nobles and by so doing became as brothers, then from that time warring among themselves did cease and now they are living in peace.

The Lithuanian nobles in this manner made reply to the Emperor and to the Grand Duke Vytautas: "Most gracious Emperor and our ruler Grand Duke Vytautas! The Poles were not noblemen, but common folk, never had their own coats

of-arms, but strove to have them, giving great gifts to the Czechs. Having accepted from them such lavish presents, the Czech noblemen did loan them their coats-of-arms and made of them nobles, accepting them into their own heraldic circles. But we are noblemen of old, of Roman stock, our forefathers with their own armorial bearings came to this land and here we make use of them, and therefore we possess them now and we make use of them as our own, and therefore we are not in need of any coats-of-arms, but we shall keep to the old, which our forefathers left to us."

The Emperor spoke so to the highborn Lithuanian noblemen: "We know that well ourselves, that you are noblemen of ancient Roman stock, and the armorial bearings of the Poles are proffered you, not that you become noble, because your nobility is more ancient and more honorable than that of the Poles, but for the sake of unity and brotherhood, for, in accepting the coats-of-arms, you become one to the others as brothers and you will be obliged to help each other."

Afterwards Vytautas persuaded his noblemen to fraternize with the Poles and to accept their coats-of arms in order that antagonistic conditions not hamper his getting a king's crown, and he spoke to them thusly: "After all when they return with the crown, you will be able to return them the documents, reject their armorial bearings and recover your old ones."

And the "didikai", the highborn nobles, on hearing those words of their ruler and desirous for him that he receive a king's crown, did agree with what he had spoken.

And afterwards the Grand Duke Vytautas bestowed upon the Emperor and all those guests who had participated in that congress splendid and precious gifts, before sending them off. Among other gifts the Grand Duke Vytautas bestowed upon the Emperor the huge horn of an aurochs, of that same great bison, which the Grand Duke Gediminas brought down atop that hill of Vilnius, which now is called "Tauro kalnas."

Grand Duke Vytautas lived for yet another three years and once more he invited the King Jogaila to come join him in the hunt. During the Jogaila's visit, Vytautas fell ill and died in the 6,901st year since creation of the world and in the 1,430th year from the birth of Christ on the 23rd day of the month of October.

And the Lord Simon with the Lord Shedbaras, brother of the Lord Kesgaila, journeyed from Rome with the crown, with the Pope's bestowed garland. They had lived out all of three years in Rome, because in Italy, at that time, a war was raging and therefore feared to travel with a king's crown. While in the city of Lvev, news of the death of the Grand Duke reached them. The Poles, not wanting that Lithuania be a kingdom, confiscated the king's crown, and, cutting it in two, fused one half of it to the crown of the bishop of Cracow, which even now is in the castle of Cracow, in the cathedral of St. Stanislav.

King Jogaila mourned the Grand Duke Vytautas and wept for him as brother for beloved brother. And he buried him, bitterly lamenting, and there were present all of his servants, and all bishops, and they entoned for him the customary hymns, and they laid his body in the castle of Vilnius, in the cathedral of St. Stanislav, on the left side of the altar near the sacristy's door.



Vytautas the Great by Azukas

FOOTNOTES:

This reporting of food and drink consumption at the Lutsk summit conference is an example of what today would be termed "media hyperbole". There are purported "facts" in the Bychovets Chronicle which some historians consider errors. Many might be considered to be deliberate exaggerations or "political journalism" on the part of especially patriotic writers. The union growing out of Jogaila's taking Poland's Queens Jadvyga to wife was not a happy marriage. There was continuous jockeying for favored position and advantage by both sides. The Poles, a homogeneous Slavic and Roman Catholic people, were overwhelming as regards the Lithuanians, a pagan minority in the realm they ruled....an area larger than the Polish Kingdom and not much less Christian, albeit of the eastern or Greek Orthodox branch. According to the American Lithuanian Encyclopedia, the land-mass and population percentages in the empire ruled by Vytautas the Great were approximately as follows:

	Territory	Population
	%	%
Lithuanian	11	24
Slavic	66	72
Tartar	23	4
Total	100	100

It was this situation that gave rise to the development of the legend that perceived similarities in language and religion meant that the Lithuanians were blood-descendants of patrician Roman families and, consequently, more truly Roman, although not as Roman Catholic than the Poles could ever hope to be.

Per Ahlmark

Why Europe Must Support The Baltics

The 1980's have meant an important increase of interest in the Baltic states. The resolution on Lithuania, Latvia and Estonia, adopted by the European Parliament in January, 1983, marked a clear change in the treatment of the Baltic question on the international scene. For the first time since the Balts lost their independence in 1940, an international body had raised the question of their legal status and present condition.

So, let us continue our work for freedom for Lithuania and the two other nations. That will also safeguard the freedom of those countries where we live today. But to be deliberately silent about the Baltic area is to betray the values upon which our civilization is built.

To be silent means, indirectly, that is up to the Soviet Union to do with the Balts whatever it wants as a consequence of the agreement between Hitler and Stalin in 1939. If that is our opinion, why then should others remember and support us—in Scandinavia, Finland, Austria or any other country in West Europe—if a similar disaster would come close to our own borders and our own people? The cause of the Balts is our cause—for the very simple reason that if we forget about them, if we forget about you, we have already started forgetting ourselves..

Czeslaw Milosz once told us about a letter that he read some years after World War II. It came from a family deported to Siberia from one of the Baltic states. It was addressed to relatives in Poland. The family was a mother and two daughters. Their letter was a terse account of their work on a Kolkhoz. The last letters of every line were slightly stressed, and reading vertically, one made out the words, "ETERNAL SLAVE".

Yes, they live on another planet where the will of the people is being replaced by the orders from the Kremlin. They live on the totalitarian planet: this perverse invention of the 20th century. And yet, they are still so close to us. They have shared so much of our common history. They want desperately to have contacts with us. They have those who keep them locked in and keep us out of sight.

They demand from us: do not forget the Baltic states! Speak up when we are silenced! Protest when we are oppressed! Tell the truth when the Soviets try to hide and distort the facts! They urge us: never recognize the illegal occupation, annexation and colonization of our countries!

To these demands we can react only in one way. We stated it in the summer of 1985 in Copenhagen, we repeated it last fall in Vienna, we stress it today in Hartford, Connecticut: YES, YOU ARE RIGHT. It is our duty as free men and women to prevent our governments and peoples from forgetting about the three Baltic nations. You who have organized this meeting today, you who have come from Lithuania

or whose parents fled that country, you are doing an indispensable service to democracy in the world.

Because you are alerting us who do not have these family or national connections and who have not experienced tyranny and exile, you in the Baltic Organizations are strengthening the consciousness of freedom in countries based on freedom. You are telling us about the enormous risks we take by giving in to Soviet threats. You have made democracy stronger in the countries you now live in while democracy is erased in the country you came from.

It is so difficult for us non-Balts to imagine what happens on the southeast side of the Baltic Sea. There are obvious obstacles to our understanding: the cruelty that is Soviet behaviour towards the Balts, the sadism in the day-to-day life, the cleavages between different political classes, the sudden and systematic attempts to create fear in men and women, the right given to the stronger to destroy all self-respect in the weaker.

What do judges think, deep inside, when they sentence people to many years in prison on allegations that everyone knows are fabricated?

What does a KGB censor actually think when he opens private letters, tries to find some hidden message in banal words between family members and then, maybe, has the envelope closed again to hide that it was ever read by the police?

How would it be for *us* who are used to expressing free our opinions about almost everything, suddenly to be sent to a Soviet camp for ten years, plus five years internal exile, somewhere in Siberia, for so called "anti-Soviet agitation and propaganda"?

Czeslaw Milosz once said: "I am concerned with the crimes that are being, and will continue to be, committed. Crimes in the name of the new and radiant man; crimes committed to the sound of orchestras and choruses, to the blare of loudspeakers and the recitation of optimistic poems".

We in the West can hardly understand these things. It has often been the strength of dictatorships that men and women in free countries refuse to recognize evil when they see it across the border. We search for other "explanations" when finally only the cruelty and the fear of the rulers are to be seen.

So, this is my report to you from the International Baltic Tribunal in Denmark and from last year's manifestation on Vienna. The verdict in Copenhagen was also a promise: we will never forget. We will not cease to demand freedom for Lithuania and Latvia and Estonia. Our voices will not be silenced until a government of the people, by the people and for the people has returned to the Baltic states.



“Tau Birutė!”

Edward W. Baranauskas

In 1985, like hundreds of other summer tourists, I visited Lithuania to enjoy the “Song and Dance Festival” in Vilnius. This musical spectacle is held every five years, with thousands of singers and dancers performing. Two days after the festival was over, our Intourist guide made the surprise announcement that there was an added option made available to several of the tourist groups: a two-day excursion to Palanga and Klaipeda, at an added charge of \$40.00. This unexpected news caught us completely by surprise, to say the least, as it was not part of our original itinerary. We were informed that we would stay overnight at a hotel in Klaipeda. Our luggage could be left in our room at the Hotel Lietuva, where it would

be waiting for us upon our return.

Two busloads of American tourists left the hotel in the morning at the same time. We were each given a box lunch, consisting of skilandis sandwiches, plus a bottle of Pepsi-Cola, bottled in the Soviet Union, of course.

The ride through the Lithuanian countryside was an interesting experience. The trip to Palanga took a little over six hours, which included two rest stops and one lunch stop along the way. The speed limit on the highway was posted as 100 kilometers per hour for passenger cars, and 80 k.m.h. for buses and trucks. This would be the equivalent, incidentally, to 62.5 m.p.h. and 50 m.p.h. I noticed that our bus driver obeyed all speed laws faithfully, which is something you would rarely see on U.S.A. highways.

Finally, we arrived at Palanga, a noted resort area on the shores of the Baltic, with miles of beaches. It is surrounded by pine forests and stands between two hills that are associated with many legends.

Our first visit was a tour of the Gintaras Museum, which is a story by itself. Not far from there, we came upon a high-relief sculpture that graces one of the paths at the foot of a hill. It was the figure of a young woman. She stood on a stone pedestal, and at her feet were the words: “*Tau, Birute!*” (To you, Birute!). As we continued our journey to the top of the hill, we came upon a small brick chapel. We could not go inside because the door was locked.

This hill, we were told, is well known by Lithuanians as “Birutes Kalnas”, or, translated into English, “Birute’s Hill”.

Many legends and stories have been told, and many songs have been sung about Birute and Birute’s Hill. All of this lends a distinct romantic aura to Palanga.

Birute was born near Palanga to a family of Samogitian magnates. The year of her birth is not known, but it is assumed that she was born early in the 14th century. Samogitia is a part of Lithuania that is also known as Žemaitija, (and it extends from Latvia in the north to East Prussia in the south).

The lovely Birute was a pagan priestess (Lith.: *vaidilute*), who, together with her vestal companions, guarded the sacred fires burning, day and night, on an altar at the top of the highest hill in Palanga. This was part of the pagan religion that dated back to the days of the ancient Lithuanians.

The Grand Duke Kestutis, who ruled together with his brother Algirdas, was on his way home to Trakai after defeating the Teutonic Knights in battle, and stopped at Palanga. One day, while riding on horseback, he saw a beautiful girl walking barefoot along the beach. She had long, blonde braids with a wreath of ruta on her head, and was wearing an amber necklace around her white neck. He was charmed by her beauty. He wanted her to be his wife, and

asked for her hand in marriage. She refused the honor at first, because she was a priestess, and according to pagan custom, had promised the gods to preserve her chastity until the end of her days. But, how could she say “no” to a powerful Grand Duke of Lithuania? He took her from Palanga and with great respect, accompanied her to Trakai, his residence. He invited his brothers, held a large wedding feast and took Birute as his wife.

Their first son, Vytautas, was born about 1350. They later had two more sons and three daughters. There is definite information that Kestutis had at least four other sons who were much older than Vytautas, from a previous marriage. Birute was probably his second wife.

Tragedy ended the marriage when Kestutis was murdered in 1382. Birute returned to her native Palanga where she remained devoted to her former pagan gods. It was here that she died in 1389, and it is believed that she was buried on, or near, the hill. It is entirely probable that her sons, Vytautas and Žygmantas, buried her there on her request.

People grew to venerate Birute and, since they considered the hill as her burial ground, named it in her honor. They came here quite often to pray to her, but with the passage of time, this practice faded. Later on, and the exact year is not known, the pastor of Palanga had a small house of worship built at the top of the hill to give the area a more Christian meaning, and named it “St. George’s Chapel”. This wooden structure decayed and began to crumble as the years went by, and another one was constructed in its place. This one, too, eventually suffered from the ravages of time and was in dire need of repair. It was finally decided to replace it once again. In 1868, a red brick octagon-shaped, neo-Gothic chapel, designed by Karl Meer, was constructed and still stands there today.

The sculpture of Birute at the foot of the hill was created by the noted Lithuanian sculptor Konstancija Petrikaite-Tuliene in 1965. The two words inscribed on the pedestal, “*Tau, Birutė!*” (“To you, Birute”), may not convey much feeling to the average tourist who sees it, but to Lithuanians those two little words convey a deep feeling of love and respect for Birute. In effect, they are telling her that this sculpture is dedicated “to you, Birute, because we love you”, and it expresses a love that has not faded over the centuries.

The Lithuanians have long venerated Birute, who gave Lithuania one of its greatest rulers, Vytautas the Great; and the beautiful hill of Birute near Palanga is considered a national shrine.

As I now look back on my visit to Palanga, I have the feeling that I strolled on hallowed ground, where once walked Birute and Kestutis, and where their chance meeting changed the course of Lithuania’s history.

Antanas Kulbis making a historical Lithuanian film

presented to the numerous Lithuanian communities around the country. It will be entered in various film festivals such as the Student Academy Competition, Focus Film Competition, New York Filmmaker's Expo and Chicago Film Festival.

Two promotional shots were completed on location at Camp Neringa in Vermont. These have been vital in producing tangible promotional materials and answering questions regarding key design elements of the film. A successful fundraiser was held at the Lithuanian Citizens Association in South Boston in March. Other film presentations took place last summer at Camp Dainava in Michigan and in Putnam, Connecticut.

In 1984, Antanas produced an original dramatic video piece, "Partizanas" which has been shown to many Lithuanian organizations and communities around the country. Antanas decided to pursue a film career at Boston University in 1985 by working towards a Master's degree in Film Production. He has received awards in direction and cinematography for a Chevrolet commercial, a rock video for the Fat City Band, and for two training films, Foreign Auto Servicing Inc. and the Boston Museum of Science. Currently, Antanas is producing and directing his thesis film, "Iron Wolf".

The poet, Stasys Santvaras, who attended the preview "Iron Wolf" in South Boston tells us that it was a highly successful presentation by the talented and popular Antanas Kulbis. The hall was packed with viewers. There were over three hundred young people who came from Cleveland, Detroit, Chicago, New York and surrounding areas.

Antanas Kulbis makes this appeal:

As a graduate film student at Boston University College of Communication, I am working towards a master's degree in film production. To complete the degree requirements, I am applying my filmmaking skills towards making a historical Lithuanian film.

The film will be used as an educational tool, inspiring younger generation American Lithuanians with a sense of ethnic pride. In addition, this Lithuanian film will be released into the mainstream of American short films.

Filmmaking is a powerful and influential art form. It can express ideas and emotions with life-like realism, and leave the viewer with a lasting impression. Un-

Gediminas

Gediminas, Grand Duke of Lithuania (1316-1341), is referred to as "King", the highest title given to a sovereign ruler of Western Europe, by the sources of the Teutonic Order and in the correspondence with western addressees. Gediminas started the permanent dynasty of Lithuanian rulers which lasted almost 300 years. Recent historical research shows them to have come from the Highland (Aukštaitija), in east central Lithuania, where the royal manors (*königes hof*) of the Gediminians were located. This whole region formed the nucleus of the nation called "The land of the Lithuanian king".

Early in his reign, Gediminas became well known in Western Europe through his letters written in 1322-1325. They were related to his efforts to stop the aggression of the Teutonic Order by diplomatic means. Gediminas not only united and expanded the country. He was also concerned about raising its cultural level so that it would compare favorably with the West. He invited farmers to settle in the unpopulated areas. Tradesmen, artisans and soldiers were needed to strengthen the towns and castles and defend the land. His plans to develop Lithuanian culture were hindered by intensive warfare with the Teutonic Order, but Lithuania grew in political and military power and became one of the greatest powers of East Central Europe. It retained its own faith for a long time and did not completely merge either with the Western or the Eastern world, but became the arena where these two worlds met and are still meeting in determining the fate of the Lithuanian nation.

Juozas Jakštas

IRON WOLF

"Iron Wolf" is a color film based on a Lithuanian legend, produced and directed by Antanas Kulbis. It is the story of Gediminas, a fourteenth century Grand Duke of Lithuania, and his struggle to preserve Lithuania's culture and identity as a free nation amidst the onslaught of the crusading Teutonic Knights.

Upon completion, the film will be

fortunately, this art form is expensive.

I can only approach this undertaking with sincerity and determination and give it the talents and skills that are available to me.

I ask for financial support in making the "Iron Wolf" a reality.

Please make contributions payable to: Lithuanian American Community of U.S.A. Inc., Iron Wolf Fund, c/o Kazys Bačanskas, 125A Wilmington Avenue, Dorchester, MA 02124.

If you have any questions, please write to Antanas Kulbis at: 100 Brainerd Road, #7, Allston, MA 02134.

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Quality Photography in Lithuania

By Arthur Goldsmith

In the capital city of Vilnius, overlooking the cloistered courtyard of a 16th-century monastery, I visited the headquarters of the *Photography Art Society*. Founded in 1969, the society plays a unique role, energizing photographic activity on an extraordinary scale for a population of 3.5 million citizens.

The society is an official organization supported by the state, yet it operates with a sense of experimentation and freedom. Open to professionals and amateurs alike, it aims to foster the growth of high quality photography.

The society's chairman, Antanas Sutkus—an accomplished photographer himself—outlined the society's activities. High on its agenda is a publications program, which has produced many gravure monographs of members' work and several hardcover picture collections.

Even more impressive is an exhibition program that might well be envied by most Western photographic organizations. Not only are frequent one-person and group shows mounted and circulated both inside and outside Lithuania, but exhibitions are also imported from other parts of the Soviet Union, Eastern-bloc countries, and increas-

ingly from Western Europe and the United States.

A number of galleries in Vilnius and other towns exhibit photographs, but the photo art staff is most proud of its own gallery in neighboring Kaunas. Here a centuries-old vaulted wine cellar has been converted to display photographs. Located in the heart of an historical area, it draws as many as 8,000 visitors a month.

The creative energy was overwhelmingly evident in all the work I saw in portfolios, picture books, exhibitions, and in meetings with photographers. Although Lithuania doesn't have a monopoly on the Soviet Union's new photography, it has a well-earned reputation for leadership in the medium. Some members of the society—including Sutkus, Romualdas Rakauskas, Algimantas Kunčius and Aleksandras Matsiauskas—have gained international recognition.

The majority of the work I saw was documentary or photojournalistic, rather than "art" photography as we know it. In fact, almost nowhere in my travels throughout the Soviet Union did I see the conceptual, manipulated, multimedia concoctions that are routinely produced here by students and

graduates of masters of fine arts programs.

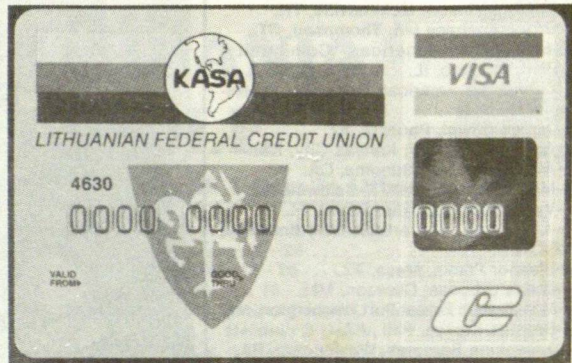
While individual styles differ widely, a commonality runs through the photographers' pictures: a joy in seeing, a delight in vision. It is this, if anything, that establishes the Lithuanian school. The themes are mostly traditional, rural, and ethnic: the cool, understated beauty of the Baltic landscape; a celebration of village markets, country weddings, and domestic animals—a return to deep peasant roots. Yet the rendition is contemporary in spirit with the use of wide-angle lenses, harshly contrasting black-and-white tonalities, and spontaneous composition of visual elements. The combination of traditional subjects and contemporary techniques charges the work of these Baltic photographers with a special vitality.

That the winds of change are blowing in the Soviet photographic community is perhaps manifested most clearly in Lithuania. There, as elsewhere in the Soviet Union, images of a more personal and impromptu nature are being produced and shown. Wherever I traveled, people expressed, a renewed excitement for the medium and a desire for increased cultural exchange of information and pictures.

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 17.00—Josephine Bernotas, Washington, PA.
 17.00—M/M Michael Veprauskas, New Ipswich, NH.
 15.00—M/M Andrew Keraga, Bath, PA.
 15.00—Raymond Rimkus, Western Springs, IL.
 15.00—Ina Tamosiunas, Bedke
 15.00—Laima Tumas, Santa Monica, CA.
 15.00—Anne Gurskis, Toms River, NJ.
 10.00—Charles Belensky, Centerport, NY.
 10.00—Julia Dean, Cincinnati, OH.
 10.00—V. & P. Janusonis, Dousman, WI.
 10.00—Elizabeth Karvolius, Elizabeth, NJ.
 10.00—Joanne Stewart, Braintree, MA.
 10.00—Rev. Stanley Zekas, Bellaire, OH.
 10.00—Eugene Simonavage, Wilmington, DE.
 10.00—Susan Covalesky, Dover, NJ.
 7.00—Mrs. Ronald Bishop, So. Boston, MA.
 6.00—Natalie Sakalauskas, Enfield, CT.
 5.00—Mrs. Phyllis Crawford, Cherry Hill, NJ; Ellen Dubinsky, Lutz, FL; M/M Mykolas Gavelis, No. Andover, MA; Charles Kulas, Southbury, CT; Mrs. Frances Laukaitis, Lynbrook, NY; Shirley Ann Platt, Santa Clara, CA; Mrs. George Sinkevich, Lexington, MA; Virginia Symbal, Lakeview, CA; M/M S. Win-negar, Elizabeth, NJ; Peggy Butkus, Sarasota, FL; Carol Ann Garutti, Merritt Island, FL; Henry Malinauskas, Chicago, IL; Stanley Strokas, Chicago, IL; W. Yankun, Cambridge, MA; Edward Andrush, Grand Haven, MI; A V Danta, Jenkintown, PA; Constance Gauder, Akron, OH; Bernice Jasin, Hatfield, PA; Frances Laukaitis, Lynbrook, NY; Alice Lever, Methuen, MA; J M Liudzys Bromley, Kent G B; Ms. Dorothy Lalone; Worcester, MA; Colette Shukis, Waterbury, CT; Ed Tamosaitis, Scranton, PA.
 4.00—Amelia Kumparkas, Rochester, NY.
 3.00—Phyllis Crawford, Cherry Hill.
 2.00—George Blecka; Sophie Collins; Janina Milaknis; Mrs. Albin Banyas; Ann Stranch

WANTED

Editor and Writers

Write to
 Rev. P Baniūnas

Bridges
 79-18 Park Lane So.
 Woodhaven, NY 11421

Cathedral of Vilnius Petition Drive



Bishop Paulius Baltakis, O.F.M.; John Cardinal Krol, Archbishop of Philadelphia; Vytautas Skuodis, Lithuanian human rights activist recently released from Soviet prison. Standing: U.S. Congressman Robert A. Borski; Terese Gecys, Philadelphia Christianity Jubilee Committee Chairperson; and Philadelphia Auxiliary Bishop Louis DeSimone.
Photo: Charles Sibre

November 1, 1987 John Cardinal Krol, Archbishop of Philadelphia, was the first signer of a petition addressed to Soviet Leader Mikhail Gorbachev requesting that Lithuania's centuries-old Vilnius Cathedral be returned to the Archdiocese of Vilnius and to the people of Lithuania. Soviet authorities had closed the Cathedral and in 1956 converted it into an art gallery.

The petition was the idea of Cardinal Krol to mark the Philadelphia celebration of 600 years of Lithuanian Christianity with a long-range meaningful project. The petition signing ceremony took place in the Cathedral of Sts. Peter and Paul Rectory just prior to the Jubilee Mass at which His Eminence was the principal celebrant. Among the first signers was Bishop Paulius Baltakis, O.F.M., Auxiliary Bishop Louis A. DeSimone, prof. Vytautas Skuodis, recently released Lithuanian prisoner of conscience and human rights activists, U.S. Representative Robert A. Borski, who has introduced House Resolution 300 in congress for the return of Vilnius Cathedral, and Terese M. Gecys, President of Philadelphia Chapter of Lithuanian American Community and Chairperson of

the Christianity Jubilee Committee.

Since November 1 all chapters of Lithuanian-American Community have been contacted to continue the petition drive not only among Lithuanian-Americans, but also throughout the United States and Canada. During November, New York City, Toronto, Los Angeles, and Chicago held their Jubilee celebrations and incorporated the Vilnius Cathedral petition in their observances. Word has reached the West that the petition is being circulated in Soviet-occupied Lithuania.

However, for this campaign to succeed everyone's help is needed to collect as many signatures as possible. For copies of the petition, please write to Lithuanian Catholic Religious Aid, 351 Highland Blvd., Brooklyn, N.Y. 11207. Also, please contact your representative in Washington to support House Resolution 300 in the House of Representatives.

The Soviet authorities do pay attention to public pressure such as a strong, unified effort here and in Lithuania.

Terese Gecys



TOURS TO LITHUANIA 1988 SCHEDULE

21 Day Tours with 10 Days in Lithuania

21 DAYS LITHUANIA & POLAND

Tour #755 July 5 - 25	\$2,459.00
Tour #855 August 9 - 29	\$2,459.00
Tour #955 September 6 - 26	\$2,459.00

*Warsaw 1 night, Vilnius 11 nights, Riga 4 nights,
Vilnius 1 night, Warsaw 2 nights*

20 Day Tours with 15 Days in Lithuania

20 DAYS LITHUANIA, RUSSIA & SWITZERLAND

Tour #526 May 26 - June 14	\$2,279.00
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Vilnius 16 nights, Moscow 1 night, Zurich 1 night.

20 Day Tours with 10 Days in Lithuania

20 DAYS BALTIC STATES, FINLAND & RUSSIA

Tour #620 June 20 - July 9	\$2,649.00
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YOUTH GROUP TOUR GAUDEMAS
University Student Song &
Dance Festival, Vilnius, July 1 - 3
*Helsinki 1 night, M/S Georg Ots to Tallinn, Tallinn
2 nights, Riga 2 nights, Vilnius 11 nights,
Leningrad 2 nights.*

20 Day Tours with 10 Days in Lithuania

20 DAYS LITHUANIA, RUSSIA, SWEDEN & FINLAND

Tour #705 July 5 - 24	\$2,769.00
Tour #809 August 9 - 29	\$2,769.00

*Moscow 2 nights, Vilnius 10 nights, Leningrad 2 nights,
Stockholm 2 nights, overnight cruise on the Baltic Sea to
Helsinki, Helsinki 1 night.*

17 Day Tours with 10 Days in Lithuania

17 DAYS LITHUANIA, POLAND & SWITZERLAND

Tour #510 May 10 - 26	\$1,949.00
Tour #607 June 7 - 23	\$2,049.00

*Warsaw 1 night, Vilnius 11 nights, Warsaw 2 nights,
Zurich 1 night.*

16 Day Tours with 7 Days in Lithuania

16 DAYS LITHUANIA, POLAND & SWITZERLAND

Tour #555 May 10 - 25	\$1,899.00
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*Warsaw 1 night, Vilnius 8 nights, Warsaw 1 night,
Krakow 2 nights, Warsaw 1 night, Zurich 1 night.*

15 Day Tours with 10 Days in Lithuania

15 DAYS LITHUANIA & SWITZERLAND

Tour #714 July 14 - 28	\$2,039.00
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Vilnius 11 nights, Zurich 2 nights.

Tour #106 October 6 - 20	\$1,899.00
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Vilnius 11 nights, Helsinki 2 nights.

**Palanga and Klaipeda excursions with
overnights will be available on all tours
as well as a day's excursion to Panevezys
and Druskininkai.**

15 Day Tours with 7 Days in Lithuania

15 DAYS LITHUANIA, RUSSIA & FINLAND

Tour #614 June 14 - 28	\$2,399.00
Tour #712 July 12 - 26	\$2,399.00
Tour #816 August 16 - 30	\$2,399.00

*Moscow 2 nights, Vilnius 7 nights, Leningrad 2 nights,
Helsinki 2 nights.*

14 Day Tours with 10 Days in Lithuania

14 DAYS LITHUANIA & FINLAND

Tour #303 March 3 - 16	\$1,349.00
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THEATRE Tour-KLAIPEDA,
PANEVEZYS, VILNIUS, KAUNAS &
KAUNAS & KAZIUKO MUGE

Tour #103 November 3 - 16	\$1,349.00
Tour #128 December 28 - Jan. 11	\$1,629.00

NEW YEAR'S EVE Tour
Vilnius 11 nights, Helsinki 1 night.

15 Day Tours with 10 Days in Lithuania

15 DAYS LITHUANIA & SWITZERLAND

Tour #714 July 14 - 28	\$2,039.00
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Vilnius 11 nights, Zurich 2 nights.

15 DAYS LITHUANIA & FINLAND

Tour #106 October 6 - 20	\$1,899.00
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Vilnius 11 nights, Helsinki 2 nights.

15 Day Tours with 7 Days in Lithuania

15 DAYS LITHUANIA, RUSSIA & FINLAND

Tour #614 June 14 - 28	\$2,399.00
Tour #712 July 12 - 26	\$2,399.00
Tour #816 August 16 - 30	\$2,399.00

*Moscow 2 nights, Vilnius 7 nights, Leningrad 2 nights,
Helsinki 2 nights.*

13 Day Tours with 10 Days in Lithuania

13 DAYS LITHUANIA

Tour #512 May 12 - 24	\$1,869.00
Tour #915 September 15 - 27	\$1,969.00

Vilnius 11 nights.

13 Day Tours with 7 Days in Lithuania

13 DAYS LITHUANIA & RUSSIA

Tour #516 May 16 - 28	\$1,969.00
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*Moscow 2 nights, Vilnius 7 nights, Leningrad 2 nights,
Helsinki 2 nights.*

10 Day Tour with 7 Days in Lithuania

10 DAYS LITHUANIA

Tour #999 September 15 - 24	\$1,729.00
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Cooking

Aldona Marcavage

BARLEY SOUP WITH MUSHROOMS

2 lbs. beef and poultry with bones
1 cup barley
½ lb. soup greens
2 eggs
1 cup sour cream
4-5 dried mushrooms
Pepper, bay leaf

Put meat, greens, spices and well-washed mushrooms into a pot and cover with about 16 cups of water. Cook the broth. Cook barley separately with a little water. Strain the broth, cut mushrooms into strips and add to broth. Add cooked barley, heat. Stir in cream beaten with egg yolks. If this recipe is prepared without meat stock — more soup greens may be used.

(From "Lithuanian Cookery"—by Sinkevičiute)

SAUSAGE-APPLE TURNOVERS

1 lb. bulk pork sausage
1 onion chopped (½ cup)
1 med. cooking apple, cored and chopped
½ cup raisins
4 oz. tomato sauce
¼ tsp. cinnamon

1 recipe for double crust pie

Milk and sour cream or yogurt

For the filling: Saute pork sausage and onion till sausage is brown and onion is tender — but not brown. Drain sausage mixture well. Stir in the chopped apple, raisins, tomato sauce, and cinnamon. Prepare pie pastry and divide into 5 portions. On a lightly floured surface form each portion of pastry into a 7 inch circle. Place about ½ cup of filling in center of each circle. Fold the pastry over filling forming a half-moon shape. Moisten edges and seal by pressing with the tines of a fork. Cut slits in the pastry to allow steam to escape. Brush lightly with milk. Transfer to an ungreased baking sheet. Bake in a 375° oven for 45 to 50 minutes or till the pastry is golden. Serve hot with yogurt or sour cream.

APPLE SNOW

8 medium apples

½ cup sugar

½ tsp. cinnamon

3 egg whites

one 3 oz. pkg. lemon jello

Bake apples — force through sieve. Add sugar and whip, adding one egg white at a time until stiff white foam forms. Refrigerate. Meanwhile dissolve 1-3 oz. pkg. lemon jello in about ¾ c. boiling water. Chill until set — but not firm. Whip, then fold into the creamy apple snow. Garnish with a dab of raspberry jam. Keep refrigerated.

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Dear World Travelers:

As Director of "Memories of Lithuania" Radio and organizer of many tours to exotic places around the world, I am pleased to announce the sponsorship of an excursion to "nature's paradise" —the beautiful and fabulous 50th American State of ALASKA!

The plans are for our group to leave the airport at Newark, N.J. on Sunday, August 21st, for Vancouver, British Columbia, Canada, where we will then board the 22,000-ton luxury cruise liner, *The MV Regent Star*. For the next 7 days and nights, this great ship will take us north along the breathtaking Inside Passage plus the Glacier Route in Alaska.

Upon reaching Anchorage, Alaska at the end of our week-long cruise, our group will enjoy a tour of the city, stay overnight, and return to Newark on Monday, August 29th.

The total cost for this wonderful trip is \$1,945. per person, based on double occupancy. The supplement for a single cabin is \$650. All accommodations will be in outside cabins with 2 lower beds. The price also includes all port taxes as well as roundtrip airfare from Newark and all meals while on board the Ship.

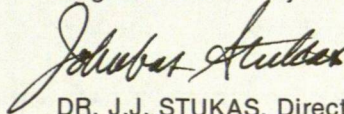
SPECIAL DISCOUNT

A deposit of \$200. per person is required in order to reserve space on the Cruise. However, if your deposit is received prior to January 31st, you will be entitled to a discount of \$50 off the quoted price.

Arrangements are being handled by Holidayze Tours and Travel, 810 Belmar Plaza, Belmar, N.J. 07719. *Please complete the coupon below and forward it along with your deposit directly to Holidayze.* When your deposit is received, a colorful brochure and additional information will be sent to you. Since the accommodations are limited, please register early to assure your passage.

I look forward to having you with us on this unforgettable trip to Alaska.

Su geriausiai linkejimais,



DR. J.J. STUKAS, Director

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HELP WORK FOR THE SURVIVAL OF LITHUANIA

JOIN THE ACTION:

During February, the month of our Independence Day, the Lithuanian-American Community conducts its primary fund-raising. We ask that each person make a voluntary donation to fund our organization's work on behalf of human rights and independence of Lithuania. This, we attempt to accomplish through

publications, lobbying and various other public relations work. We attempt to offset the enormous propaganda efforts of the Soviet Union, whose goal is to erase the memory of independent Lithuania in the Free World. We ask that the amount of a donation be large enough to be a sacrifice. Those contributing \$150 or more will be sent a silver medal of Lithuania's three Presidents.

In memory of those who died for their homeland and those who must live, I contribute \$.....

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Please make your check or money order payable to:

The Lithuanian American Community of USA, Inc., National Executive Committee.
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