

Bridges

LITHUANIAN - AMERICAN
NEWS JOURNAL

Vol. 12, No. 3 March 1988

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

The Risen

Lithuanians
in Pagan times
were nurtured
by their goddess
Zemyna,
the earth mother.

After centuries
of suffering,
Lithuania became
the Land of Mary
who nurtures
the faith which
Cardinal Newman
describes below
and which the
Alleluia woman
lived. (See page 10)



Arūnas Tarabilda

*"God has created me to do some definite service.
He has committed some work to me which He
has not committed to another...*

*I am a link in a chain, a bond or connection
between persons. He has not created me for naught.
I shall be good, I shall do His work...*

*Therefore, I will trust Him. Whatever, wherever
I am. I can never be thrown away. If I am*

*in sickness, my sickness may serve Him.
If I am in sorrow, my sorrow may serve
Him. He does nothing in vain. He knows what
He is about. He may take away my friends.
He may make me feel desolate, make my
spirits sink, hide my future
from me—still He knows what He is about."*

—John Henry Cardinal Newman

The Progress of Glasnost in The Baltics



NIJOLĖ SADŪNAITĖ, a leading dissident in Lithuania, has recently been under intense KGB surveillance, harassed and beaten. "If they kill me, as they threaten," she reports, "or if they contrive 'an accident', have no doubt it will be the work of the KGB." Her autobiography *Radiance in the Gulag* was reviewed in *Bridges* last year.

In the Old Spirit of Stalin

Several persons considered by the Soviet secret police to have been associated with Lithuanian Independence Day commemorations are being terrorized by the KGB.

Speaking by telephone from Vilnius, Lithuania, Nijolė Sadūnaitė, a Catholic nun, told the Lithuanian Information Center in New York that she and several other Lithuanians who had called for public flower-laying ceremonies to commemorate the 70th anniversary of Lithuanian independence on February 16 had been kept under house arrest for the second consecutive weekend.

Sadūnaitė was first placed under house arrest on Sunday, February 14, when an estimated 100,000 Lithuanians turned out for religious services in churches throughout Lithuania in an apparent response to a public appeal by 41 clergy and lay Catholic activists to pray for Lithuania's freedom on February 14 and 16.

Lithuania re-established its independence as a modern nation-state in 1918. Along with its sister states, Latvia and Estonia, Lithuania was occupied by the Soviet Red Army in June 1940 and subsequently annexed by the U.S.S.R.

Besides Miss Sadūnaitė, other human rights activists who were placed under house arrest included Mr. Antanas Terleckas, Mr.

Petras Cidzikas, and Mr. Vytautas Bogusis. In addition, on February 16 all four were detained at KGB offices until late evening to prevent them from joining between 10,000 and 15,000 demonstrators who had gathered in the center of Vilnius to mark Lithuanian independence.

In an open letter to Mikhail Gorbachev, the four complained about the arrest of three other Lithuanians following religious services on February 21. Seven Catholic priests and eight lay activists also signed the open letter congratulating Gorbachev for "...your efforts to correct" abuses of the Stalin era, but decrying the fact that "the spirit of Stalin continues to hover over Lithuania."

Mr. Jonas Protusevičius, Dr. Algirdas Statkevičius, and Mr. Andrius Tuckus were arrested on February 21 as they stood outside St. Nicholas' Church in Vilnius following 10 a.m. Mass. According to the open letter to Gorbachev, the three men were accused by the militia of "offending passers-by and cursing," a charge the open letter calls an "obvious lie."

Mr. Protusevičius' wife Ona Protusevičiėne, who spoke by telephone from Vilnius with the Lithuanian Information Center, confirmed that her husband had been detained, on charges of "hooliganism." She also confirmed that her husband had received a

13-day sentence, Tuckus 10 days, and Statkevičius a 30 ruble fine. According to the Gorbachev letter and Protusevičiėne, Statkevičius received lighter punishment because he possesses U.S. citizenship.

The arrest of the three men outside St. Nicholas' Church on February 21 may have reflected Soviet nervousness that Lithuanian activists might be planning to initiate additional activities commemorating the Lithuanian independence anniversary following Sunday services. Peaceful demonstrations on the evening of February 16 began after religious services at St. Nicholas' and St. Anne's Catholic churches. According to Sadūnaitė, militia have been stationed near St. Nicholas' for 10 days. Both Sadūnaitė and Protusevičiėne said there was a large number of militia outside the church on February 21.

In a separate telegram to Gorbachev, the four activists expressed "deep anger" over their illegal house arrests as well as the beating of hundreds of demonstrators on February 16. They complained that one of the telegram co-signers, Vytautas Jančiauskas, was seized February 13 by militia officers, who beat him, shaved his head, and kept him prisoner for four days without food and without affording him legal due process.

They also joined other Lithuanian activists in sending greetings to Estonians on the occasion of the 70th anniversary of their independence on February 24.

Help from the United Nations?

The Grand Council of 10,000 Cree Indians in Northern Quebec was recently granted international organization status at the United Nations. "We're very pleased our nation is getting this recognition," the executive chief of the Grand Council commented. The Cree will now have a forum to express their views and to defend their rights.

The NGO status for the Cree is excellent news and reminds us all why the United Nations was created. It also exemplifies what is very wrong with this international organization. Soviet-occupied Lithuania, Latvia and Estonia, formerly independent States and members of the League of Nations, have no representation in the U.N., although their population is nearly seven-million. For the United Nations, Lithuania,

Bridges is published by the Lithuanian American Community, U.S.A., Inc. National Executive Committee, Brooklyn, N.Y. each month except July and January. **Subscription per year, \$10. Single copy, \$1.**

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

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

Publication No. ISSN 8750-8028

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

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

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

EDITOR: Demie Jonaitis

Latvia and Estonia do not exist. Those who would defend the interests of the Baltic peoples are not allowed into the hallowed halls of the U.N. The Soviet delegation sometimes includes renegade Balts who dutifully echo every syllable of the imperial power. The Baltic issue is occasionally aired by friendly Western powers. But—no NGO status for a permanent Baltic interest group! The Palestine Liberation Organization has had NGO status for years. Now the Cree have it. Why not Lithuanians, Latvians and Estonians?

Sweden Is Switching

On the eve of his visit to the United States last year, Prime Minister Ingvar Carlsson of Sweden discussed the differences between Washington and Stockholm. "We think the U.S. is breaking international law," he said, emphasizing the case of Nicaragua.

On January 12, 1988, Prime Minister Carlsson concluded an agreement with Soviet Premier Nikolai Ryzhkov over fishing and exploration rights in the Baltic Sea. Mr. Carlsson and the other Swedish negotiators kept complete silence about Lithuania, Latvia and Estonia, although the territorial waters of these nations were the prime bargaining object between Sweden and the USSR.

Swedish foreign policy is now revealed as standing divided against itself. While it expresses solicitude for the independence of a small country thousands of miles away, the Government of Sweden ignores three small neighboring countries, whose independence remains suppressed. Boldly charging the United States with a breach of international law in Central America, Stockholm closes its eyes before a continuing violation of international law at its very doorstep—the continuing Soviet occupation of Lithuania, Latvia and Estonia.

Some Swedes suggest that their government's silence, unsavory and contradictory as it may be, has a soothing effect on Moscow and thus enhances Swedish security. A more convincing argument states that by sacrificing principle and justifying aggression against three small nations as well as their incorporation into the Soviet empire, the Swedish Government is undermining Sweden's own position. One of the Soviet arguments used to justify Moscow's Colonial rule in the Baltic States is that independent Estonia, Latvia and Lithuania were "bourgeois" entities and, therefore, their independence was not genuine; by incorporating the Baltic States into the USSR, they were accorded "genuine independence", which is possible only under Moscow's brand of "socialism".

The government and the people of Sweden should ponder the fact that in Moscow's eyes, Sweden, too, is a small "bourgeois" state and, therefore, ephemeral. **Elta**

Opening Up, Speaking Out

What is it like to be a thinking person in Lithuania? There are Lithuanian opportunists who dutifully parrot to the public the ideas imposed upon them by the Russians in the Kremlin. And there are honest, thinking people who voice their own thoughts when they are allowed. Jonas Mačiukevičius, a writer and former laureate of the Republic Comsomol Prize, poses in his article "Thinking Man" a challenge to the Kremlin concept of internationalism. He says: "Is it internationalism when one must renounce one's own language and, with it, one's national heritage? . . . Once I used to be satisfied with my school experience and newspaper information, and it seemed enough to know about events in the Nile Delta . . . I knew that the Russian Czar Peter the First was a marvelous reporter, but my knowledge of Lithuania's history was meager. Later on, the methods of the Stalin cult were condemned, but for some reason we were not encouraged to speak aloud about national dignity, national self-consciousness, national culture, its sources, the laws of its development. The Lithuanian language and literature series met with many difficulties and was published in very small circulation. Books on historical subjects found it even more difficult to pass through the barriers of mistrust..."

Mačiukevičius describes how he became aware that Lithuanian patriotism was censored and Russian patriotism permitted:

"... The principles of internationalism were quite frequently distorted, mutual respect and equal rights were sometimes disregarded... more than once I would get upset when the editor crossed out in my writing the sentence: 'My Lithuania - you are eternal,' while the Russian poets were able to call their native land eternal, to compare it with the sun and to adorn it with the most beautiful metaphors. I asked myself and others many times. Why do such instructions exist and who thought them up? Openness was not exactly tolerated in those days, and so I never heard the answer to these questions..."

Young Soviets on Screen

In Moscow, young people are crowding around a downtown theatre, standing for hours to see a film called *Is It Easy To Be Young?*

It's a documentary made in Latvia by Latvian Yuris Podnieks and it answers the title's question with a powerful and cheerless negative. No, it isn't easy to be young, the film seems to be saying, because in the Soviet Union, they don't want to let you be young.

This group portrait of the young Soviet generation of the eighties is something of a sensation here, containing as it does a sweeping negative commentary on Soviet society. The fact that the Kremlin is allowing it to

be shown is seen as strong proof of a liberalized trend in the arts under Mikhail Gorbachev's democratization campaign.

The movie, in Latvian with Russian dubbing, is primarily a series of interviews with Latvian teenagers, wayward and not so wayward, who condemn the Afghan war and the heavy hand of Soviet authority and comment on the misguided attitudes of parents and the despair of growing up.

The Soviets, who watch this film quietly, see all kinds of strange-looking young people asking such questions as why should they be criticized for spraying their hair red when the country might soon ask them to go off to fight in Afghanistan.

The film's starting point is an outdoor rock concert in Riga where teenagers are bouncing up and down wildly, their arms linked above their heads. They are still under the power of the music as the concert ends but the militia step in to contain the raw emotion. On the train leaving the park, however, the young passions rekindle and the partying leaves two train cars destroyed. Of about 100 involved in the incident, seven are punished—one getting three years in prison as an example to the others. He is shown breaking down in the courtroom and the question is asked whether he was to blame more than any of the others.

A year or two after the concert, some of the young people are asked what they dream of, what they live for, what they want to do. One says he wants to go to discotheques and horse races. Another, seen working on a sculpture, says he wants two things from life: to be loved and not to have an empty head.

One youth is shown at a morgue, tearing bodies apart. "It doesn't matter to me what I chop up," he says. On the whole, though, the job "is not my cup of tea."

Soviet punks are interviewed. "Whether you want it or not," says one, "everything comes down from adults. But for me, to follow their views is impossible. To do otherwise would be to lie to myself." Soviet society gave birth to punks and if society doesn't change its attitude there will be more punks, he proclaims. "Why do they speak of punks, metallists, hippies, Beatles and all that, anyway? Why not just speak of youth, period? There is only one youth."

The anti-war theme is strong in the film. In one sequence, a young man making a movie is shown filming a person wearing a mask walking among dead teenagers lying on a hillside. The masked figure is the symbol of death and he states that death is everywhere.

Only the ending of *Is It Easy To Be Young?* tries to raise hopes. It shows young people standing in the sea; a voice asks why are they standing there and they reply that the color of the sea is the color of hope.

Lawrence Martin

(Courtesy of Latvian News Digest)

A Prisoner of Conscience Comes Home

Last fall, I met Vytautas Skuodis in Washington at one of the many affairs to which he had been invited as an instant celebrity since his arrival in the United States. Despite his American citizenship, Professor Skuodis had been sentenced to the notorious Soviet Gulag by the brutal regime of Leonid Brezhnev. He was released a year ago as one of the several prisoners of conscience to benefit from Mikhail Gorbachev's much-publicized "glasnost" policy. His "crime" was to write about the persecution of the Catholic Church in Soviet-occupied Lithuania and to participate in the Lithuanian Helsinki Human Rights committee.

I was convinced that Professor Skuodis had much to say that would be of interest to Lithuanian Americans, as well as to all Americans of whatever ethnic extraction. His inside story, in fact, would provide a personal insight into the true nature of "justice" and life under Soviet rule. With this in mind, I asked him if he would agree to answer a series of questions I would submit to him later in writing.* He agreed readily.

Professor Skuodis impressed me as an approachable, intelligent individual who has refused to permit the suffering he had endured to warp his personality. He seemed, instead, like a man who has shed a heavy psychological burden and was enjoying his newly-found freedom from the all-encompassing surveillance of Big Brother.

Curriculum Vitae

Professor Skuodis was born March 21, 1929, in Chicago. He was only one and a half years old when his parents returned to Lithuania because his mother had become homesick for her own country. He has a brother and sister still in Lithuania, both younger than he, classified as "laborers" under the Soviet system.

Skuodis completed the gymnasium (similar to our senior high school and junior college) in 1948 at Panevyžys. For the next five years, he studied geology at the University of Vilnius. The young student chose geology because it was the only academic course related to nature study with which he had been fascinated from his earliest years.

After finishing his studies at the University, Skuodis was employed for the next 16 years by the "Hydroprojekt" Institute of Moscow, which had a branch in Kaunas. He also worked at hydroelectric projects in Latvia and elsewhere including eastern Siberia. In time, he advanced in his chosen profession to the managerial position of head engineer-geologist. In 1969, Skuodis submitted his dissertation as a candidate for a degree in geology-minerology (the equivalent of a doctorate in the United States), after which the Univer-

sity of Vilnius invited him to take the chair in hydrological and geological engineering. He held this position until his arrest.

Professor Skuodis married Irena Šarkiuonas in 1956. Irena was also a student of geology, a common interest which probably led to their marriage. They have two daughters. One, who remained behind in Lithuania, studied English language and literature at the University of Vilnius. The other daughter, Daiva, who accompanied her parents to the United States, studied the history of art.

Lithuanian Schools under the Soviets

Eleven years of primary and secondary education are compulsory in Lithuania. Professor Skuodis, however, reports that academic standards have been considerably watered down in Lithuania by the Soviets. Courses are geared to the average student so that the above-average student, in effect, is inhibited from achieving his potential. Teachers are strictly required to comply with this mediocre level of instruction. There are no electives in the curriculum and students* are required to take Russian from the very first grade.

Lithuanian history is taught in great detail but only from the end of the 19th century when the socialist and communist parties began to appear in Russia. On the other hand, the period from the earliest years until 1863 [the date of the second major uprising by the Poles and Lithuanians in the 19th century against Russian rule] is covered in a relatively few pages in the history books. As a result, Professor Skuodis fears that Lithuanian youths are growing up ignorant of their own country's past. Lithuanian Grand Dukes, for example, are villified as oppressors of other countries and traitors to their own people.

Religion

All Lithuanian children are taught from the very first day in school that there is no God. The Soviet regime understands the importance of indoctrinating young minds and therefore takes great pains to isolate the new generation from what it regards and teaches as a "dark superstition."

Professor Skuodis nevertheless dared to attend church regularly (this of the Sacred Heart in the Vilnius area) while teaching at the University. In doing so, he acknowledged that he ran a great personal risk because the Soviet authorities strictly prohibit any person with known religious ties from having contact with young people. On the other hand, he said he perceived no negative impact upon his career as a working engineer because of his religion.

Soviet Justice

Professor Skuodis was declared guilty on December 22,

*Kestutis Čižiūnas, an official with *The Voice of America* in Washington, translated the questions into Lithuanian.

1980, of agitation and propaganda against the government. His real "guilt" he maintains, consisted rather of writing a book entitled "Religious Genocide in Lithuania," working and writing for underground journals, possessing religious printed matter in his home, participating in the Lithuanian branch of the Helsinki Human Rights group, and writing to President Carter that, even though he was an American citizen, he expected soon to be apprehended. For this he was sentenced to seven years in a hard labor camp and five years of internal exile.

An Island in the Gulag Archipelago

Solzhenitsyn provided a detailed account of the irrational harshness of the Soviet penal system with its many prisons and labor camps stretching across the vastness of the Soviet empire, in a book he called "The Gulag Archipelago." Skuodis provided us with a look into one of these islands, his own hard labor camp located some 500 kilometers east of Moscow. His account consisted largely of the names of the many Lithuanian prisoners confined therein, interspersed with telling glimpses of the system's inhumanity.

At the same camp with Skuodis were three other Lithuanian prisoners of conscience: A. Janulis, V. Lapenas, and L. Dambrauskas. Also confined at the camp were a number of Lithuanian partisans and members of the Lithuanian armed forces who had survived the bitterness of their country's re-occupation. Recently transferred from another camp was Father Sigitas Tamkevičius, whose conviction in 1983 had aroused considerable publicity and resentment.

Among the more personal observations was one concerning two young Lithuanian soldiers, who, as draftees in the Soviet army, had dared to criticize Soviet rule. For this to us seemingly trivial matter, they were sentenced at a court martial as "traitors." Then, with perhaps unintended irony, Skuodis tersely noted the death of three of the Lithuanian partisans shortly after their release from the camp.

During his entire confinement at the camp, Professor Skuodis was not permitted to receive any letters or visitors, not even from the American Consulate General at Leningrad, or the Embassy at Moscow. He attributed his premature discharge to the unrelenting efforts of Lithuanians in America and elsewhere, as well as to the intercession of the U.S. government. On top of his early pardon, he was granted the unusual privilege of leaving the Soviet Union and returning to the United States with his wife and one of his daughters.

In an interesting aside, Skuodis also expressed his appreciation to the Gorbachev regime, noting that about 150 inmates of hard labor camps and prisons, together with himself, were freed in February of 1987.

Impressions

Vytautas Skuodis characterized his early views of America as most favorable, stating that, after all, "This is the country of my birth." He also found his experiences in Washington, and specifically his testimony before the Congress, as "very meaningful."

One can sense the deep emotion of the former prisoner of conscience when he concluded his replies to the questions by stating that, on December 10, 1986, international human rights day, he had participated in a hunger strike at the labor

camp. A year later, on that very day, he was welcomed by President Reagan in the Oval Office at the White House where he personally witnessed the President's signing of a human rights declaration.

Not surprisingly, Skuodis has chosen the city of his birth, Chicago, for his residence. He has also expressed a wish to be employed at his profession, geology, but realistically said that he would work "at whatever becomes available."

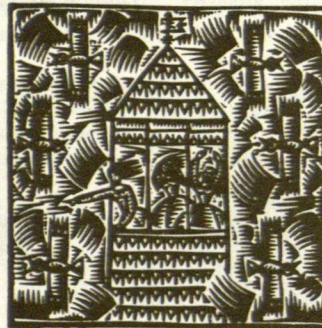
Comment

It is still too early to know whether the liberation of Vytautas Skuodis and 150 other dissidents last year, out of thousands of inmates of the Gulag, is but a temporary aberration from the harsh rigidity of the Soviet system, or whether it heralds a genuine *glasnost* and *perestroika* (openness and restructuring). There are still many who continue to believe that the Soviet system needs its injustices and inefficiencies to remain Soviet, and doubt that fundamental changes will be permitted by an entrenched Soviet bureaucracy. There are also reports of late that lend credence to this less sanguine point of view, as indicated in the following extract from a report in the Washington Post of February 15, 1988:

"While the nationalists were at first allowed to operate quietly under Soviet leader Mikhail Gorbachev's policies of greater openness and democratization, in recent weeks they have been subjected to a fierce crackdown, including media attacks, detentions and expulsions to the West. In anticipation of a demonstration in Lithuania on Tuesday in commemoration of the republic's declaration of independence 70 years ago, Soviet authorities have cut the telephone lines of dozens of local activists.

"We have even been warned against laying flowers on graves," Nijolė Sadūnaitė, a Lithuanian activist, said in a telephone interview before her line went dead. "There are policemen and vigilantes gathering in the streets. Nobody is allowed to do anything. But we will try!"

Whatever happens, Lithuanians everywhere will never forget the heroic courage and strong will that sustained Vytautas Skuodis and the other Lithuanian dissidents in their time of trial. Their loyalty to church and country will ever be a beacon of hope to those of their countrymen who continue to struggle in the darkness of the Soviet night.



Today
in Lithuania
children grow up
ignorant of their
country's
heroic past.

In the classroom, the Grand Dukes of Lithuania
are vilified by teachers
as oppressors and traitors to their people.

ALBINAS AZUKAS

|| **Archaeologist Dr. Marija Gimbutas studies the culture of ancient Lithuanian Pagans.**

|| **Lithuania's goddess earth-mother, Žemyna, may be akin to the Pieta of the Christians**

THE HIDDEN HISTORY UNDER THE CATHEDRAL OF VILNIUS

Dr. Marija Gimbutas furnished some very interesting details concerning the Vilnius Cathedral excavations, particularly the special complications with which the archaeologists have had to contend. The cathedral discoveries were accidental, but we did not know that installation of the air-conditioning system which led to the initial discoveries was under contract to a Swedish company, which had a completion deadline of January 1, 1987. This put the archeologists in competition, timewise, with the air-conditioning workmen and their contractual obligations. When the remains of the 13th century cathedral of Mindaugas were discovered, the archaeologists had to plead for time in which to make even a cursory analysis of the findings. "Please let us have just one week or, at least, three more days!" they pleaded. When they chanced upon remains of the temple to Perkūnas, pagan thunder god, they entreated: "We need another week! Please do give us that week!"

It was necessary to work day and night around the clock. The movers and shakers in this frenetic activity were the architects Napoleon Kitkauskas and Albert Lisanka. And the third, the "*spiritus movens*", was the architect

Sigitas Lasavitskas. Like the busy bee, he is said to be everywhere... at the cathedral or digging about at the Hill of Gediminas with a variety of volunteers, all of them enamored of Lithuania's past.

To the question: "What was discovered beneath the cathedral?" Dr. Gimbutas replied: 5,000 years of pre-history and history lie beneath the cathedral! In fact, descending ever deeper in that many-layered "cake", at the very bottom, we come to a Stone Age dwelling of approximately 3,000 B.C.

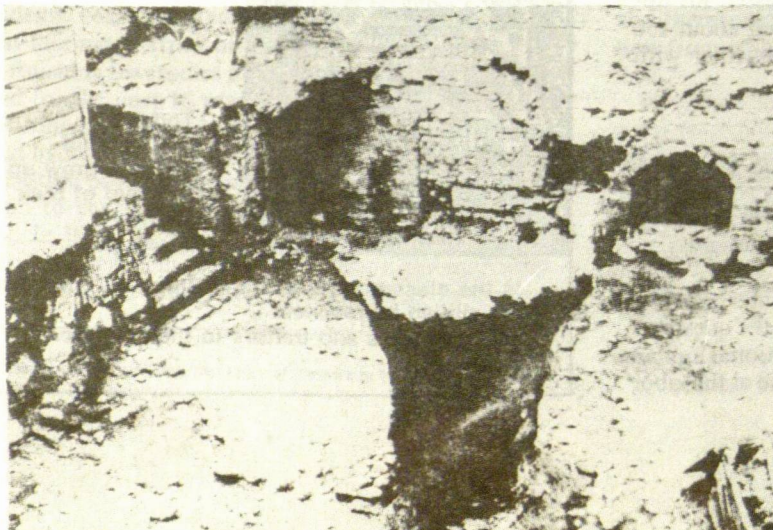
That is about the time the Indo-Europeanized inhabitants of Middle Europe first reached the southeast littoral of the Baltic Sea. Above this Neolithic layer lie successively layers of the late Bronze Age, the various subdivisions of the Iron Age and then on through the beginning of historical times to the present Cathedral-Picture Gallery. To identify the separate layers and the eleven different structures built on this one site in the course of many centuries, it was necessary to make excavations a little more than thirteen feet in depth. Sometime in the future, it will be possible for tourists to descend below the cathedral to view these separate cultural layers, which will be marked to

indicate the time period pertinent to each layer.

In its February 26, 1987 issue "*Gimtasis Kraštas*" announced that, although archaeologists and conservationists continue to work beneath the cathedral, installation of air-conditioning and the general restoration work is completed and that the building, closed for almost two years, was about to reopen. Romualdas Budrys, Director of the Republic's Art Museum announced at the same time that a comprehensive monograph is to be published in which will be described all the newest findings in this, the oldest of the city's structures.

Between the bottom-most layer's Stone Age dwelling and the latest pagan temple, there is the early cultural level of a Lithuanian tribe, distinguished by its hatch-marked pottery and dating from the Iron Age. Then there are the various pagan temples, one atop the other, followed by the mid-13th century Catholic cathedral of Mindaugas, destroyed by fire after he so deliberately washed away all signs of this eight-year stint as a baptized Christian member of the Roman church. Upon the foundations of this destroyed cathedral, a new temple to Perkūnas was raised, but differing from the previous cathedral in that the altar was placed in the very center of the temple. On both the east and west sides of this altar there was a staircase of twelve steps leading to the altar, ascending to it in a southerly direction. Early in 1985, other discoveries indicate a strong possibility that a similar pair of staircases ascending in a northerly direction existed on the opposite side of this altar.

This is obviously that temple which was destroyed after Lithuania's second baptism, when Jogaila directed that it be torn down, the statue of Perkūnas destroyed, the sacred fire extinguished and that a Catholic cathedral be erected in its place.



5000 years of pre-history lie beneath the Cathedral

We know, in fact, there is a pagan temple in Vilnius and we have the supporting data, both historical and archaeological. One chronicle after another mentions that one and the same temple to Thunder God Perkūnas. The Vilnius site of today's Cathedral Picture Gallery had been a religious site for many centuries, at least, certainly, since the 9th century, and likely since much earlier. Beside that temple stood a sacred grove called "The Wood of Šventaragis", as mentioned in historical sources. It is to be expected that Perkūnas would be worshipped at a site wherein would flourish a grove of oak trees, since Perkūnas and the oak are one and the same, *i.e.*, the oak tree is Perkūnas incarnate. From other countries and other data, we know that temples to the Thunder God were widespread. They occupied picturesque sites, protected by some natural feature or others sometimes on the crest of a rise of hill or set off by a ravine or a ditch or moat or stream. At times, these sanctuaries were circular in shape, with a statue of the god at the very center, like those uncovered near Novgorod and Kiev. In a word, no longer is there any doubt that statues of Perkūnas existed in Lithuania, especially at the Vilnius sanctuary.

In the Lithuanian version of her book, *The Balts*, Dr. Marija Gimbutas states that at the castle-mount of Tushemlia near Smolensk, pagan temples one after the other have been unearthed. The earliest dates from the 6th - 5th centuries B.C., another from the 3rd century B.C., and others, after the birth of Christ, dating from the 3rd, 5th and 6th centuries.

Each of these had a statue of Perkūnas or some other pagan god at its center. Smolensk is mentioned, because this Russian area is in the old lands of the eastern Balts who occupied the upper reaches of the rivers Knieper and Desna and further east to beyond where Moscow now stands. In the west, they could be found even beyond Berlin. It is interesting to note that in his book, *The Europeans*, John Geipel presents a gallery of portraits of Living European Physical Types. Number 39 is captioned, "The late Yuri Gagarin, Soviet Cosmonaut, born in the Gžatsk district, Smolensk region, where Baltic dialects persisted until well within living memory."

That the ancient Balts lived in an area so widespread is attested to by the names of the rivers and by archaeological studies. Consequently, we can consider all temples discovered by other than Lithuanians in old lands of the Balts to be temples of our ancestors. Similar temples have been discovered in the areas of Minsk and Mogilev. These could be temples to Perkūnas, Dievas or Velinas,



The Cavalry at the Cathedral when Lithuania was independent

three of the most important gods of Indo-European origin. Circular sanctuaries or temples with a god's statue in the center like those found in areas beyond the borders of today's Lithuania have been come upon within those borders.

They were, of course, wooden, because ours is a "wooden" culture and our sculpture is of wood rather than of clay or granite. Some are found dating from the Stone Age, from as long ago as 3,000 B.C. For example, near Šventoji, north of Palanga, a multitude of statues and sculpture was found, including a 7½-foot-high post with the head of a goddess. Aside from these finds of wood, figurines of amber have been found, indicating that sculpture is a very old Lithuanian tradition of thousands of years. Nothing arises out of nothing — traditions are phenomena of long periods of time. Throughout these long time periods, there were, most likely, sculptures, which, being of wood, could not last until our day. We recover only those that have endured by reason of their having been subject to special conditions, like submergence in peat bogs or swamps, which provide longtime protection and preservation. All other god-figurines that do endure, we know, do so for no more than possibly 200 years. Without special treatment, they disintegrate and eventually disappear.

The religion of our ancestors before Christianity was that Indo-European religion whose principal deities are male gods. The principal of these was Dievas, god of heaven's light. The Indo-European word "dievas" is Indo-European, common to various other Indo-European languages. Dievas was the god of seasons, vegetation's protector, worshipped especially in the springtime and summer. In later centuries he was replaced by Saint George and Saint John the Baptist.

His opposite was Velnias, god of death and the nether world, later converted into Velnias, the devil. The third of the important gods was Perkūnas. Temples

must have been raised not only to Perkūnas, but to Dievas and Velinas, since corresponding gods were worshipped in other countries, where temples were dedicated to them. A case in point is the square-planned temple at Archona on the Baltic Sea island of Rügen, due north of Berlin. This temple of the West Slavs, dedicated to their god Svantevit, was torn down in the 12th century. The time will surely come when similar temples will be found in Lithuania, hopefully with statues of the gods. Up to now, we do not know what the statues of Perkūnas looked like, since they were destroyed or disappeared. Foreign missionaries called the sculptures or statues "idols" and had them destroyed or cast into the rivers. All that notwithstanding, the day will surely come when we will have a better idea of what our sculpture looked like in pagan times.

Although the artistic creations dearest to our ancestors were destroyed as idols, in some miraculous way the "dievukai" have endured up to the present day. These most beautiful examples of folk art creativity, worthy of being classed with our folk songs, the *dainos*, were denied entrance to the churches. Creations of the common man, they were considered by the bishops to be too common, so they had to find refuge in the forests and at the roadsides. They were carved just as the "kopylstulpiai", the wayside shrines, were carved. They were the "stelae" of the common man — as necessary to him as was the daina, and folk song: an expression, a speaking out of the psyche or soul of the most often unlettered man. They could be found everywhere in Lithuania: at the roadside and the crossroad, near the dwellings and in the woods, fastened there to the trees. A considerable number would be found in the little chapels set up in the burial grounds. This continued endurance of the "dievukai" and their existence to this day in Soviet Lithuania is indicative of the fact that this is a tradi-

(next page)

HIDDEN HISTORY

(from page 7)

tion continued from very ancient times.

Consider for a moment the "*dievukai*" which are so characteristic of Lithuanians. The *Pieta*, in the mind of Dr. Gimbutas is akin to the Earth Mother, a continuation of *Žemyna*, held in high esteem to this day. Then there are the Saints George and Isadore, and John the Baptist, who've taken over the functions of God and for that reason are accorded an equal respect. And all those other saints follow, dear to the people because they represent some inheritance from the past, something that they themselves understand. Furthermore, these figurines were representative of the common people like themselves, so tormented and suffering during the latter centuries of our history.

When someone asked if in ancient times the Lithuanians were indeed "*stabmeldžiai*" (idol-worshippers), Dr. Gimbutas explained that the English "idol" was the translation of the Lithuanian "*stabas*", and that idol in English is defined as "a material object, representing divinity, or Godhood" and that the word "*stabas*" is used in Lithuanian with only a pejorative connotation. That stems from Lithuania's enemies who, preaching Christianity sword-in-hand, disdainfully maligned the Lithuanians as idol-worshippers. Saturated with intolerance, the word might better be deleted from one's vocabulary and another less ugly substituted therefore. If the pre-Christian religion of the Balts was one of idol-worship, then Christianity itself is equally so, since in both religions material objects like sculpture, pillars or crosses are used to symbolize divinity.

If, among all the others, only the pagan Lithuanian religion was one of idol-worshippers, then in using that term, Dr. Gimbutas suggests, firstly, a study in depth to determine precisely the tenets of that religion. In what respects was it inferior to the religions of the Greeks, Romans, Scandinavians, Celts (Irish, Scottish, Welsh, Breton)? For some reason, none of these is denigrated as the religion of idol-worshippers.

Contrarily, so fraught with interest are they all considered to be that hundreds of books are written about them. In truth, the pre-Christian religion of the Lithuanians was remarkably similar to that of the Greeks, Romans, Germans and Celts with the one difference that the Lithuanian was richer and more profound. The aforementioned religions of Europe were of two basic strains: 1. The materialistic with predominant goddess-creators like the Lithuanian *Laima*—*Fortune*. 2. The patriarchal Indo-European type with male

gods such as *Dievas*, *Velinas* and *Perkūnas*. Although there are no ancient written records for recreation of the religion of the Balts, that religion still lives in folklore, language and customs. Keep in mind that Christianity was introduced into Lithuania very late. Although it is reckoned now to have occurred 600 years ago, historical documents indicate *de facto* that in *Žemaitija* and some other areas of Lithuania, Christianity is no more than 3 or 4 centuries old. That is a very brief period compared with the many thousands of years of the pre-history of the Balts during which the Lithuanian world-outlook was formed. Up to the 20th century many birth, burial, seasonal and other holiday customs have remained pre-Christian in their content. They have even been made to conform to Christian holidays. The goddesses and gods *Laima*, *Žemė-Motina*, *Saulytė*, *Perkūnas* and many another still live on, albeit in Christian dress.

Are our little wooden godlings, those great expressions of the creativity of Lithuanian sculptors, to be considered idols? Are our crosses, radiant with suns and moons and other motifs from nature, also idols? Lithuanian folklore, folk art and generally all its ethnography constitute a treasure-house from which to learn what pre-Christian culture, particularly its mythology, was like. It is not surprising then, that in international scientific circles there is evident an ever-increasing interest in this area of *Lituanistica* (least of all, of course, among Lithuanians themselves who live today in the diaspora).

The time periods of religious transformations in the histories of cultures are never sudden or brief. They extend, rather, over centuries, unless the people involved by slaughtered outright, as was the case in the 13th century, when the Prussians, culturally the highest standing branch of the Balts, were so brutally destroyed by the Knights of the Cross, posing as Christian zealots.

The Lithuanians of olden times were not idol-worshippers in the pejorative sense in which that term is used today. Not alienated from nature, exhibiting a sense of the vital nature of trees, grass, flowers, and in birds and animals, precisely the same as in man himself, a not ordinary ability to symbolize the manifestations of nature and to use metaphors can hardly be considered a blind worship of material objects as idols. To our forefathers, God's world was sacred and mysterious. They were given to thinking with the heart and were in possession of that sensitivity which we have lost during latter centuries and so hanker after today.

MESSAGE

The World Lithuanian Youth Congress which convened last December in Australia received this moving message from the patriotic underground in Soviet-Occupied Lithuania:

Your convention crowns the commemoration of the 600 anniversary of Lithuania's baptism. Once more we all meditate about our nation's coming of age; we remember the apostles of our church; we try today to emulate them in our plans

Your courage, faith and love of your fatherland were heard around the world. They created a genuine panic in the occupying power's allegedly powerful propaganda and disorientation machine. We trust that similar initiatives will become traditional, because the reaction of the occupying power and its marionettes to your active participation in international conferences and events reveals the true essence of "glasnost and "perestroika".

The Kremlin's distortion of our history and the destruction of our ethnic traditions continues. Patriotism is disparaged as nationalism and chauvinism. The Russian language is forcibly imposed on us. We experience opposition to cultural cooperation with our compatriots abroad. The participants in the "free" demonstrations to commemorate the consequences and the victims of the Molotov-Ribbentrop Pact are being persecuted. The freedom fighters of Afghanistan have been barbarically murdered for eight years. The blood of our young men forcibly taken to the accident-stricken Chernobyl.

We thank you, World Lithuanian Youth gathered in Australia, for your contribution to our moral and patriotic education. There are no textbooks of Lithuanian history providing elementary education, no religious literature and magazines in our fatherland. Radio broadcasts and the meetings with you are our only sources of news.

Therefore, let us try to overcome the obstacles. This is the chief task for you and us. It is necessary to visit the fatherland as frequently as possible and to absorb the outstanding qualities of the nation's spiritual culture: to create them and to transmit them to our heirs. By our social, religious and political activity, both legal and illegal, you and we defend not only the patch of land by the Baltic Sea. We defend and proclaim the eternal truth. We remind the world the value of human rights and freedom. The struggle for the fundamental human rights is indistinguishable from the struggle for the freedom of our fatherland.

The supreme idea of the fatherland is the idea of freedom. The fundamental human experience is the experience of liberty.



Stars welcome USA sports visitors: superstar gymnast Dalia Kutkaite (right) with sports vet V. Variakejus beside her and international swimming champ Robert Zulpa (4th from right) greet USA's Vitas Gerulaitis, tennis pro and father of tennis champ Vytas. Juze D. Jazbutiene (2nd from left), of American basketball renown, her arm around Dalia's trainer Vaida Kulilienė, projects the message of warmth this transatlantic encounter of kinsmen engendered.

SPORTS

are popular throughout the year in Lithuania. They erode the tensions of everyday life and give rise to the wholesome pleasures of competition, proud achievement, and the resulting community togetherness.



Racing on a frozen lake



The speed of ice hockey exalts us



Families go jogging together in hordes

ALLELUIA

returning there each day for three weeks. Only then did Dorothy consent to date him.

Influenced by her faith, Don became a Catholic. He proposed marriage and she accepted the pearl engagement ring while they sat together before the altar of St. Robert's church. They were engaged for eleven months before their wedding date was set.

When his stint with the army was over, he returned to California to be near his family and attend college. She lived at home and taught at St. Robert's. One evening she sat alone in her bedroom when an unusual experience transpired. It seemed, suddenly, that her room was suffused in sunlight and she was transfixed by the presence of God.

Slowly she realized that she was being called to religious life. Much anguish for both Dorothy and Don ensued as they struggled to solve their relationship within this new force that entered their lives. She gave him up and returned the engagement ring.

She joined the Ursulines as a postulant in 1960. A year later she was accepted into the novitiate. She received the order's habit and the religious name, Sister Laurentine. The original Sister Laurentine had been an Ursuline nun of Orange, France, who was martyred during the French Revolution. Was this prophetic?

The Diocese of Cleveland established a mission in El Salvador in 1964. The Ursuline general superior asked for volunteers from among the nuns. The responses were so numerous it would be difficult to make a choice of only two.

Dorothy wrote hopefully, expressing two desires: "1) I have a sincere love and desire to help people—and, for some reason, the Spanish and Indian people have a special appeal for me—; 2) I believe that catechetical work is an important part of religious life—one so important that I would venture to say that maybe religious life should evolve more closely around it."

She became a missionary in Central America. Her dream grew into a reality when in 1974 she was given an assignment to El Salvador for a five year term.

She wrote: "The native communities



Sister Dorothy learns native customs first hand from a child in El Salvador

"**M**ay those who read this book," Dorothy Chapon Kazel writes in the preface, "imbibe some of the spirit, the reverence for the human person, the love of God and of mankind, and the thirst for social justice which were enfolded in Sister Dorothy Kazel." The Bishop of Cleveland most Rev. A.M. Pilla added his observation: "Her love touched peasant and diplomat, the keen and the dull, the hale and the halt, the young and the aging, those who love and some who are as bitter as bile."

She was beautiful, vivacious, and fun-loving. Neither her parents nor friends can recall that Dorothy, as a teen-ager, ever expressed any desire to become a nun. As a high school student, she gave no evidence of liberal political leanings nor of political involvement. Life was a normal, wholesome flow of parties, dates, sports, movies and lengthy phone conversations. Once, standing enthralled by the

ALLELUIA WOMAN, a pictorial biography of Sister Dorothy Kazel, O.S.U. by Dorothy Chapon Kazel, Chapel Publications, Cleveland, OH.

beauty of Yosemite National Park, Dorothy said to her father, "Look at God's trees! They made me feel like an ant!"

She lived in a two-story white clapboard house in Cleveland where a close bond united three generations of Kazels, reflecting the strength and solidarity of a typical Lithuanian family. In the predominantly Lithuanian neighborhood, she grew to love the national customs, festivals, and religious devotions of Lithuania. Dressed in the full skirted national costume, with her flaxen hair, blue eyes and fair complexion, she made a striking appearance participating in traditional Lithuanian dances such as the Windmill (*Malūnas*) and Swallow (*Blazdingele*). She became proficient at horseback riding, a skill which years later stood her in good stead in El Salvador when she visited rural mission stations that could not be reached by automobile or jeep.

Many young men were attracted to her refreshing beauty and spontaneity. The depth of her spiritual nature was foreshadowed when handsome, serious Don met her in the sweater department of the store where she worked and he kept

Alleluia from head to foot."

—St. Augustine

WOMAN

have been very responsive to us and our girls. At first they were not able to understand why we weren't sending the girls to our own communities. But when you are working with a country like El Salvador where the number of native priests in our diocese of San Miguel is 16 and the number of native women religious is 25 and you have a population of 500,000 people, you realize the great need that is here."

"And so we continue," she wrote, living through earthquakes, eating beans and tortillas, taking attempted suicide victims to the hospital, walking in dust or water up to our ankles, removing knifed-victims from the main streets, building houses, demolishing and rebuilding churches, enduring the heat and mosquitos, fighting malaria and dysentery, and just generally having a great time in the name of the Ursulines and the Christ who is Lord.

In a letter to her parents, she wrote, "I worked with one little girl who was blind, and I prepared her for communion classes. I never realized how much it meant to her except on the day after she received her First Communion. She came to see me with a real live chicken. It was such a humbling experience. I was overwhelmed. For her family to give me that chicken was a big sacrifice because they are a very, very poor family and could have used that chicken themselves."

Mrs. Dorothy Kazel describes for us how, by midsummer in 1976, the team from Cleveland "recognized that considerable progress was being made in spreading the faith among the poor whose pitiful plight was in such glaring contrast to the material property of the minority—the wealthy landowners. The landed aristocracy rejected every proposal for agrarian reform. They were aided by the military who through electoral fraud squelched efforts to establish a

A national guardsman on trial is restrained

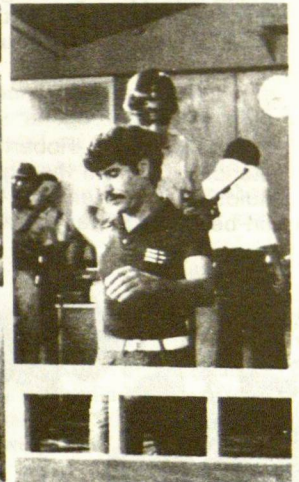
Accused murderer stands before the court.

Young and carefree in Cleveland.

Happy days with fiance Don.



Victims of Violence in El Salvador.



democratic opposition of the center. The government banished moderate dissenting leaders, silenced the only opposition newspaper, and closed the university.

"A coalition movement came into being. It was made up of organized students, teachers, peasants, and urban and rural workers. Its members were denounced by the press and the government which claimed that those belonging to the movement were terrorists, anarchists, dangerous fanatics, and communists. Among the latter, the government included priests, nuns, catechists and religious lay leaders, Delegates of the Word."

Archbishop Romero designated the Catholic Seminary in San Salvador as a center for displaced Salvadorans. Working with these disconsolate people—orphans, widows, the aged, babies and children, wounded men—added a new dimension to Dorothy's service. But matters went from bad to worse.

Archbishop Romero, appalled with the growing violence of the military, sealed his own death warrant when on Sunday, March 23, 1980, his homily delivered in the cathedral, included a listing of murders and a direct plea to the security forces urging them to disobey the commanders who ordered them to shoot peasants and to obey the law of God which forbids murder. His homily concluded with this stirring appeal:

The church, defender of the rights of God, of the law of God, and of the dignity of each human being, cannot remain silent in the presence of such abominations. The government must understand that reforms, steeped in so much blood, are worthless. In the name of God, in the name of tormented people whose cries rise up to heaven, I beseech you, I beg you, I command you, "Stop the repression!"

The next morning the high command made an announcement to the president accusing the archbishop of treason. That

Contemporary martyrs:

same evening while celebrating a memorial Mass for the mother of a friend Archbishop Romero was assassinated by a sharpshooter, concealed behind a pillar, who fired one fatal shot.

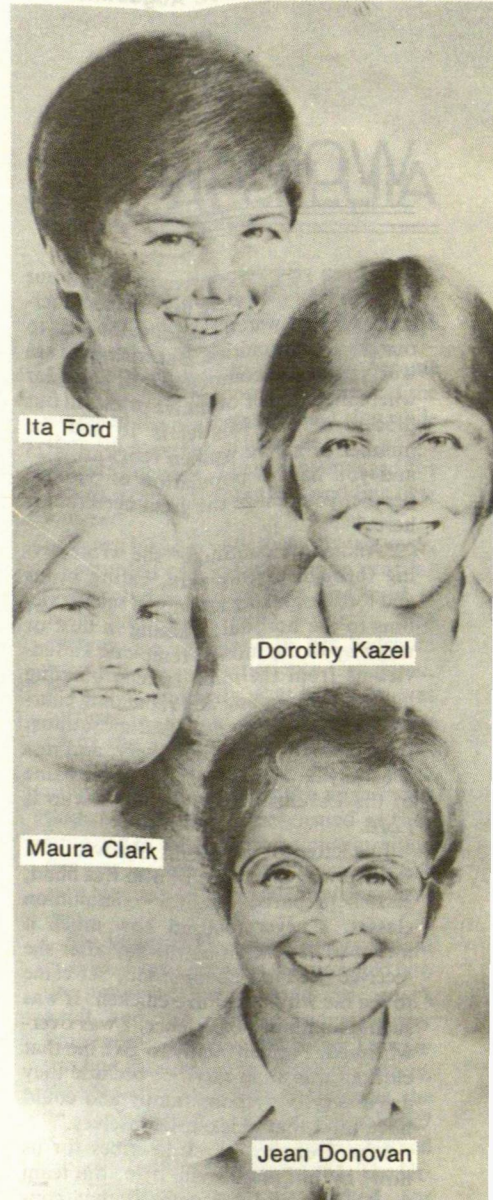
Archbishop Romero's funeral on March 30 was accompanied by an explosion followed by gunfire, touching off a bloody stampede of some 80,000 people who filled the square outside San Salvador's cathedral.

Hundreds sought refuge in the already crowded church. Fourteen of them suffocated, some 40 were killed, and 450 injured during the violence.

The archbishop's casket was retrieved from the cathedral's front steps and placed in the crypt. The funeral mass was never continued.

That summer, recovering an burying the mutilated remains of death-squad victims became a regular part of the missionaries' work. The murders of two young men acted like an undisguised message to the team from Cleveland. They knew they were being warned that death awaited them if they did not withdraw their help from the people of La Libertad.

On a Wednesday morning the driver of a milk truck discovered the bodies of four women buried in a ditch beside a field. This is how Dorothy Kazel describes the violence: "So they were dug up—first Jean, then Maura. Next came Dorothy who had been buried with her jeans on backward. They brought up Ita. Then the people covered the bodies with branches. The stench was overpowering...It was evident that the women had been shot at close range. The campesinos revealed that they had found the women without their jeans on. Out of respect, the campesinos had put Dorothy's on, backward."



The Kazel family. Robert F. Kennedy's daughter Kerry stands third from the right. Dorothy's brother, Jim, holds the R.F. Kennedy Memorial Human Rights Award on behalf of Sister Dorothy.

Ethel Kennedy, pictured between Jim Kazel and his wife Dorothy, hosted a luncheon at her home in Hickory Hill, Arlington, Va., for the recipients of the RFK Human Rights Award.



LETTERS TO THE EDITOR

Your publication has a wider circulation than you know. A friend at work routes his copy to four of us, and I've been enjoying it for a couple of years now. It really has awakened an interest in me in my Lithuanian heritage. I especially enjoy the historical information and even send my father in Waukegan, Illinois, copies of interesting articles.

My friend is retiring next month, so I've decided to enter my own subscription—I'm hooked! Please also enter a gift subscription for my father. I'm enclosing a special donation as "thanks" for the past reading pleasure I've had (albeit surreptitiously).

*Chuck Belensky
Centerport, NY*

December was again declared by the Lithuanian Community, USA, Inc. as the month of Lithuanian press. People were urged to subscribe to Lithuanian newspapers and journals. It is my opinion that *Bridges* contributes no less to the survival of Lithuania and our culture as the other publications.

*Jonas Urbonas
Clawson, MI*

Over a year ago I read in your "Letters" column about a community college in New York that offered a course in Lithuanian. That letter sparked a special interest to me! Having grown up in Wilkes-Barre, Pa. where I was surrounded by many Lithuanians but recently in Morris County, New Jersey where I knew very few Lithuanians, I wished for a similar course at our community college so I could meet other Lithuanians.

The biggest hurdle was in finding a qualified and interested instructor. Through many inquiries this was accomplished in the person of Antanas Masionis of Fair Lawn, N.J. And a 6-week course in "Lithuania: Language, History and Culture" materialized in the fall semester at County College of Morris, Randolph, N.J. Over 30 people were enrolled in that course.

When the course was nearing end, many in the class expressed an interest in forming a club. And so it came to be! The Lithuanian/American Club of Northern New Jersey was organized in November 1987. The purpose of our club is to foster and promote an appreciation for Lithuanian heritage among Americans of Lithuanian descent and their relatives and friends through social, educational and cultural activities. We have close to 40 members, and we are continuing to grow.

I encourage Lithuanians in other communities to look into getting a non-credit

course in Lithuanian started at their local college if they do not already have one.

*Elzbeta Tomolaitis DiAndriole
Succasunna, NJ*

Enclosed is an article pertaining to the actions of the OSI—a subject which *Bridges* has addressed on many occasions. This article is a reminder to Lithuanians of how dangerous it is for the Justice Department to accept KGB evidence in American courts.

*Jonas Gedraitis
Staff Member, Liberty Bell Radio
Norton, MA*

I use quite a lot of the material from *Bridges* for the English section of the Brisbane Lithuanian radio program. The Brisbane Lithuanian dance group has been accepted to perform at "Expo 88". Of the eight girls only four have good national costumes. Since this group will have world coverage, is there any way that some costumes could be procured for this big event?

*Mrs. Joan Einikis
Brisbane, Australia*

I want to express the pleasant feeling I get as I look through the pages of *Bridges*. What interesting articles, poetry, pictures and paintings...I have to read it all through, from the first page to the last. There is much material that I can use in the Lithuanian Language classes I teach or in my Lithuanian Radio Program. Thank you, Editor Mrs. Demie Jonaitis!

*Bronius Krokys
Philadelphia, PA*

I have been an avid reader of Lithuanian history, particularly the ancient type, and while visiting a Museum of Armor in Worcester, Mass. a few weeks ago, I picked up a book on Polish Armies and their dress during the 13th and 14th centuries, and found in it pictures, and a tremendous amount of information on battle dress, flags, etc. of Lithuanian Armies of that time. Should you be interested in this, I would be more than happy to send you information on it.

*Keistutis Vaiskelionis
Nashua, NH*

It would be most appropriate for you to do an in-depth article on Bishop Anthony Deksnys who has been so important in helping Lithuanian immigrants. He is truly a hero and I know it would be most interesting reading. The sooner the better.

*David Petraitis
Cahokia, IL*

Thanks for printing my out-of-this-world letter in your last issue!

*Jonukas Šelmukas
New York City*

(Please send us your address in this world. We need you. Ed.)

Enclosed is our donation for \$50 with thanks for your outstanding and dedicated efforts in publishing "*Bridges*". It is truly a significant means of keeping Lithuanian culture and history alive and current.

*Eleanor and Harry Clemons
Reno, NY*

Here in Nevada, we have a Lithuanian Association, Inc. which I helped organize in 1985. We will celebrate our third anniversary in 1988. We started with 35 members and now have 85.

*Mrs. Helena Sadauskaite Koelblen
Las Vegas, NV*

Hope this late check doesn't slow down my *Bridges* which I dearly love. The donation of \$50 is to keep the presses rolling.

*Ellinora Vinson
McMinville, TN*

Enclosed is a donation for the wonderful work you have done with *Bridges*.

*Mr & Mrs. A. Burchill
North Caldwell, NJ*

The news journal has grown over the years to be a really fine publication. I like the traditional articles, I miss the Lithuanian vocabulary under the English names of the recipes in the cooking section. I know no Lithuanian words and I rely on *Bridges* for enlightenment. One thing I do miss is the chance to go shopping. If I were in Brooklyn, I would come into your office and look at the incidentals for sale. They could make good "stocking stuffers."

*Marilyn Shukis
Seattle, WA*

In a most round-about way I got a copy of the magazine "*Bridges*" (a friend's brother-in-law's nephew!) I am sending a check for a subscription. I am looking forward to getting my copies. It is so informative about things I've always had a desire to hear more about.

*Sophie Jesunas
Joliet, IL*

In August 1987 you ran my letter in which I asked if anyone knew of a Lithuanian Singles Club. I received a response from a single Lithuanian. May I thank you because inadvertently we "found" each other!

*Josephine Bruzzigis
Seacaucus, NJ*

Travel With Our Lithuanian Group!

PORTUGAL AND SPAIN

April 23 - May 8, 1988

Escorted by Rev. Dr. Kestutis Trimakas

16 DAYS IN LITHUANIA, 1 MOSCOW, and 1 PARIS

April 24 - May 13, 1988

POLAND and LITHUANIA, 10 DAYS IN LITHUANIA

August 24 - September 10, 1988

18-DAY TOUR TO INDIA

September 17 - October 6, 1988

Escorted by Birute Zalatorius

7-DAY CARIBBEAN CRUISE

November 19 - 26, 1988



For Reservations or Information, Contact:

TRAVEL ADVISERS INC.

1515 N. Harlem #110, Oak Park, Illinois 60302

(312) 524-2244

At Radio Vaticana

Sr. Mary Elena Majickas, OP

It was my unique privilege to assist at the Mass broadcasted into Lithuania from the Vatican Radio Studio on Sunday, January 3, 1988. The Mass was offered by the Vatican Radio Director, Monsignor Dr. Vytautas Kazlauskas.

The Vatican-chauffeured limousine arrived at Villa Lituania early on a rainy Sunday morning, January 3, 1988. Mrs. Angela Avižonis and I accompanied Monsignor Kazlauskas.

The awesomeness of assisting at Mass with His Holiness Pope John Paul II on New Year's Day pervaded my mind. Mixed emotions surged through me as we drove through rainy, familiar street en route to the Vatican. This very same privilege of assisting at a Mass broadcast into Lithuania had been accorded me in 1979 when Monsignor Stasys Žilys officiated. It was there I met two of our displaced Lithuanian Sisters who lived with the Salesian Fathers in Frascati, Italy.

Radio Vaticana was then located atop a hill in the Vatican Gardens in 1979. The ride was different now; *Radio Vitacana* is presently located in the city itself. As we drove to our destination, my thoughts gave voice to sharing the memories with Monsignor Kazlauskas and Angela who was with me in 1979, also. It was with deep feelings that I entered the Vatican's broadcast station upon arrival. Inside, I was introduced to Dr. Barbara Vileišyte, a managing editor of *Radio Vaticana* and the assistant director to Monsignor Kazlauskas, Kazys Lazoraitis.

Shortly after our brief encounters upon introductions, Dr. Vileišyte asked me to pray one of the intercessory prayers during Mass. I was grateful. Joy-filled emotions surged through me with the realization that "my voice" would be heard in Lithuania. Perhaps in some communist-dominated home, some of my distant relatives of the second, third or fourth generation would be listening as I prayed with deep feeling.

Without further delay, Monsignor Kaz-

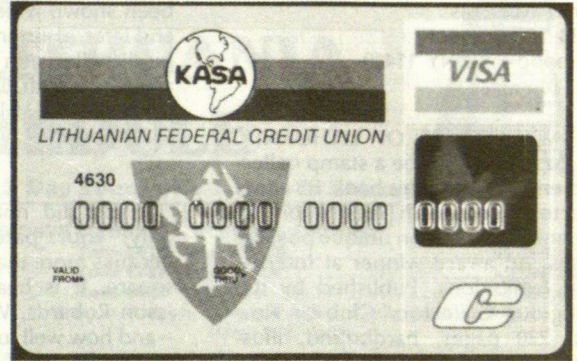
lauskas began Holy Mass. When the moment approached for the intercessory prayer and I approached the microphone above the lecturn, it was difficult to suppress tears. I prayed fervently: "*Kristau, pasaulio Išganytojau, pažadink Bažnyčios persekiotoju, tautu pavergeju, sąžines, kad jie atrastu, Dieva, gražintu laisve, pavergtiesiems ir atitaisytu, padarytas skriaudas.*" (Christ, Saviour of the world, arouse the consciences of the persecutors of the Church and the enslavers of nations, that they would rediscover God, give back freedom to the enslaved, and rectify the wrongs inflicted.) My body was in a land of freedom; my spirit felt the enslavement of the many generations of our forefathers. I felt helpless. "In unity there is strength." God and His Mother are with us.

My intercessory prayer finished, I prayed for a strong faith, a strong determination, and a strong bond of unity to keep Lithuania a nation and a people free under God despite her enslavement by unscrupulous men.

Lithuanian VISA Credit Card

KASA, the largest Lithuanian Credit Union in the world has come up with a Lithuanian first—a beautiful, authentic, genuine credit card. It is adorned with KASA logo, the stylized symbol of statehood—Vytis and the bold and beautiful tricolors of the Lithuanian flag. Furthermore, it is not just a display of Lithuanian symbols and colors—it is the real thing, a real VISA card that every Lithuanian can be proud of.

Most of us know how practical and useful credit cards are when shopping, traveling or renting a car. Many of us already own one or more credit cards that we frequently use. Why not add a Lithuanian Credit Union VISA card to our valued possessions? As you will find out, KASA credit card is less expensive to obtain and the credit rates are much lower than at most of the major banks. You can close your present VISA account and switch over to the KASA credit card service for the most practical display of smart financing and Lithuanian solidarity.



Call or write to the nearest KASA branch office listed in the BRIDGES ad below and request for information and an application for the one and only Lithuanian credit card in the world.

LITHUANIAN FEDERAL CREDIT UNION

KASA

LIETUVIŲ FEDERALINĖ KREDITO UNIJA

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

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

For more information, apply to KASA home office: 86-01 114 St.
Richmond Hill, NY, 11418
(Tel. 718-441-6799)

or to one of our branches:

- 33 Congress Ave., Waterbury, CT 06708 (203)-756-5223)
- 2615 W. 71st St., Chicago, IL 60629 (312)-737-2110)
- 1445 So. 50 Av., Cicero, IL 60650 (312)-656-2201)
- 25185 W. 9 Mile Rd., Southfield, MI 48034 (313)-350-2350)
- 400 70th Ave., St. Petersburg Beach, FL 33706 (813)-367-6304)
- 9525 So. 79th Ave., Hickory Hills, IL 60457 (312)-598-1333)

Visi lietuviai taupo lietuviškoje Kasoje

KASA

CURRENT ASSETS:
65 MILLION DOLLARS



Collectors' Treasure Trove

by Charles Matuzas

For more information, please contact:
Charles Matuzas
107-33 117th Street
Richmond Hill, NY 11419

POSTAGE STAMPS OF LITHUANIA. You do not have to be a stamp collector to enjoy owning this book. It's a true collector's item with the history of Lithuania recorded on unique postage stamps. An award winner at International Exhibitions. Published by the prestigious Collectors' Club of New York: 220 pages, hardbound, illustrated, limited edition. Price \$18.00

TRANSCRIPT FROM "THE WORLD OF TOMORROW"

Jason Robards, Narrator

[A montage of various pavilions and exhibits of the 1939 World's Fair is presented.]

Narrator:

The sixty foreign nations represented at the Fair showed the products of their peaceful and industrious people, and proclaimed "the interdependence of man." The Fair called itself a force for peace in the world.

[Spectators are shown more scenes of the Fair.]

Narrator:

Yet even before the Fair opened, Italy overran Ethiopia. Germany invaded Poland. Before the Fair ended its first year, France and Britain were at war with Germany.

[Scenes are shown from the Mateuses Brothers' film about Lithuanian Day at the 1939 New York World's Fair. Youth and adults march with banners that announce the cities they are from. Colorful in Lithuanian native dress, they present Lithuanian folk dances.]

THE WORLD OF TOMORROW. Historic 1939 New York World's Fair featured Lithuanian Day. A film that has been shown widely in U.S.A. theaters and later, shortened to 52 minutes on public television stations. Now available, full length, 82 minutes. Producers' price: \$79.95; VHS price: \$47.00, plus \$3.00 postage.

If you did not participate in that rally, your parents probably did, because more than 20,000 jammed the square. It is beautifully narrated by Jason Robards. What a moving story—and how well told—about Lithuania's tragic plight!

Narrator:

Here is part of the film about the 1939 New York World's Fair made by the Mateuses Brothers, two dedicated Lithuanian immigrants. Lithuania, like every country at the Fair, had its own day to celebrate and to make its accomplishments and culture known to the world.

The Mateuses Brothers planned to take their film back to Lithuania and show the old country how well its children were doing in the new world. It would be a gesture of love for the Lithuania they had left. It was a way of going back home again.

That summer, Hitler and Stalin signed a non-aggression pact, dividing up the European states between them as a buffer zone. Lithuania was forced to cede much of its territory to Stalin.

There would be—before the film was ready to be shown to the world—no Lithuanian nation for the Mateuses Brothers to return to.



Opera
Fans
Love
Carol
Vaness

A Beautiful Lithuanian

In opera land, this is decidedly the year of Carol Vaness. It is not often that a young American soprano turns up in key roles in three Metropolitan Opera productions, but Miss Vaness is doing so. She started her Met season in November as the Countess in a new Ponnelle *Figaro*. On Friday, quick-change artist, she metamorphoses into the manic Electra of *Idomeneo*, and on February 3, she reappears as the Israelite Woman, to sing the hit tune of Handel's *Samson*, "Let the Bright Seraphim." "I have the first aria and the last aria and dinner in between," says the soprano, "and maybe a show."

Offstage, Miss Vaness can joke about her roles. Onstage, she gives performances that have put her, at 33, into the big time. Her large, gleaming voice and imperial demeanor have attracted considerable attention in New York and elsewhere, particularly in Mozart and Handel operas. There was her 1979 debut at the New York City Opera as Vitellia in *La Clemenza di Tito*, and a raft of other roles there, culminating in the 1983 production of Handel's *Alcina*, in which she won acclaim in the title role.

Miss Vaness has been thinking out her career and her voice the way she thinks out her roles. When she first began singing professionally, for example, she noticed that reviewers said that her voice was big, exciting and penetrating, but never described it as beautiful, so she began to concentrate on singing warmly, without pushing, in what she calls "my Mirella Freni way." She describes her voice as "a big lyric, and I can do some spirited singing," but adds that Renata Rebaldi once told her that she always considered herself a lyric, too. The possibilities, Miss Vaness concludes, are endless.

Big lyric voices don't come around all that often, which is one reason that Miss Vaness has already embarked on an international career, contracted at European opera houses, booked at the Met through 1990, featured on a recent television program with Luciano Pavarotti and looked to as part of a healthy future for opera.

Heidi Waleson
(N.Y. Times)

Help BRIDGES grow! Subscribe for family and friends



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
----------------------------------	------------

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
----------------------------------	------------

YOUTH GROUP TOUR GAUDEMUS
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
-----------------------------	------------

*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
Tour #106 October 6 - 20	\$1,899.00

*Vilnius 11 nights, Zurich 2 nights.
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.*

14 Day Tours with 10 Days in Lithuania

14 DAYS LITHUANIA & FINLAND

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
------------------------------	------------

Vilnius 11 nights, Zurich 2 nights.

15 DAYS LITHUANIA & FINLAND

Tour #106 October 6 - 20	\$1,899.00
--------------------------------	------------

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
-----------------------------	------------

Moscow 2 nights, Vilnius 7 nights, Leningrad 2 nights

10 Day Tour with 7 Days in Lithuania

10 DAYS LITHUANIA

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

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

BALTIC TOURS

8 White Oak Road
Newton, MA 02168

Tel. (617) 965-8080

JOIN THE CAMPAIGN

of spreading knowledge about Lithuania among our American friends as well as our families. Give a book about Lithuania. Give a subscription to *Bridges*

- Children in the Amber Palace
A three-act play
by Algirdas Landsbergis \$8.50
- A Radiance in the Gulag
Memoirs of
Nijolė Sadunaite \$6.00
- Alleluia Woman
A Pictorial Biography
of Sr. Dorothy Kazel, OSU
by Dorothy Chapon Kazel \$9.95
- Lithuania: 700 Years—
History \$18.00
- Introduction to
Modern Lithuanian
Grammar \$10.00
- Cassettes to Go
with the Grammar \$25.00
- Lithuanian Cookery \$10.00
- Lithuanian-English
Dictionary \$9.00
- English-Lithuanian
Dictionary \$9.00

*Please add \$1 postage
for each book ordered

BRIDGES
341 Highland Blvd.
Brooklyn, NY 11207

WANTED

The Joint Baltic American National Committee, (JBANC) seeks applicants for its popular summer intern program. One or two students from each Baltic nationality will be selected to work for ten weeks, at a salary of \$1,500, in Washington.

JBANC interns will assist the Executive Director and the Director of Public Relations in preparing press releases, research and many other day to day tasks. Interns will also have the opportunity to meet with staff members of Congressional offices, visit the White House, U.S. Department of State, Voice of America and other government agencies. A JBANC internship provides an invaluable opportunity for any Baltic student to learn how the U.S. government operates, especially in relation to Baltic issues.

Applicants should be semi-fluent in the language of their nationality, at least 18 years of age, U.S. citizens and preferably have access to a car during their stay in Washington. Preference may be given to those students with computer or typing skills and majoring in either political science, journalism, Baltic or Soviet studies, history or international relations.

A cover letter, stating availability, and a resume should be sent by April 15th, to your Baltic Central Organization: Lithuanian American Council, 2606 W. 63rd St., Chicago, IL 60629.

For any individual interested in a Fall, Winter or Spring internship, and/or more information concerning internship programs in the Washington, DC area, contact Zinta Arums at P.O. Box 4578, Rockville, MD 20850, (301) 340-1954.

an evening of baltic poetry



Produced by

Arts Club Theatre Inc.

March 4, 5, 10, 11
8:30 p.m. at Our
Lady of Vilnius
570 Broome St.
(W. of Varick)

March 14 - 8 p.m.
at La Mama/La Galleria
6 E. 1st St.
(Bet. Bowery & 2nd)

(212)673-5636 \$8.00

Branduolys cordially invites you to
An afternoon with Algirdas Landsbergis:
his Drama, Prose and Humor.

He will introduce his latest book -
Children in The Amber Palace
Excerpts will be read in English,

Lithuanian and Sanskrit
Sunday, March 13 at 2:00 p.m.

Our Lady of Vilnius,
580 Broome Street, NYC
Refreshments. Donation \$3.00

Cooking

With Aldona Marcavage

EUROPEAN STUFFED BREAST OF VEAL

Soak a crusty roll in water and squeeze to remove excess liquid. Chop 6 or 8 cooked shrimp and 8 cooked asparagus tips and mix them with the wet crumbs. Heat 1c. cooked green peas in 3 tb. butter. Remove from heat and stir in 1 whole egg and 1 egg yolk beaten together. Season to taste with salt, pepper and paprika. Stuff the veal breast with the mix—sew up opening and roast in a moderate oven for about 1½ hours, or until meat is tender and golden brown, basting it frequently with tomato juice. Add a little sour cream to the pan gravy and serve very hot.

GLAZED MEAT LOAVES

1 beaten egg, ⅓ cup milk
½ cup quick cooking oats
2 tbl. finely chopped onion
½ tsp. salt, dash of pepper
1 lb. ground beef, ¼ lb. bulk pork sausage
1 cup whole cranberry sauce
¼ cup brown sugar, 2 tsp. lemon juice

Combine egg, milk, oats, onion, salt and pepper. Add beef and sausage; mix well. Shape into 5 loaves. Place into a 13x9x2 baking dish. Combine cranberry sauce, brown sugar and lemon juice. Spoon over loaves. Bake at 350° for 45 minutes. Makes 5 servings.

CHICKEN WITH APRICOT GLAZE

3 lbs. chicken pieces, skin removed
4 cloves garlic
½ cup dry white wine
1 12 oz. can apricots, drained and pits removed
½ tsp. each dried dill weed and dried tarragon

Crush the garlic into the wine, and marinate the chicken pieces for about 15 minutes. In the meantime, place the apricots in a food blender, and turn it to a paste or sauce. Add the dill and tarragon to the paste. Place the chicken pieces on a lightly oiled baking dish along with the marinade. Brush the chicken liberally with the apricot paste. Bake at 375° uncovered, for about 45 min. (From the "Frugal Gourmet Jeff Smith")

THE TRIP OF THE YEAR

August 16 - 28, 1988

Group Leader — Romas Kezys

An exclusively Lithuanian group will visit spectacular canyons and national parks, such as Grand Canyon, Zion National Park, Yellowstone National Park with famous "Old Faithful Geiser", Mount Rushmore National Memorial—the enormous busts of 4 American Presidents, and many more. The trip begins in Las Vegas, ends in Denver, Col.

The price: \$1,499.00 per person, double occupancy, from New York. The price will differ slightly from other cities.

The price includes:

- Air transportation New York to Las Vegas, Denver to New York. Reservations will be adjusted accordingly for travelers joining us from other cities.
- Private, deluxe air-conditioned motorcoach Las Vegas - Arizona - Utah - Wyoming - South Dakota - Denver, Col.
- Services of a professional tour director; admission charges, where applicable.
- Breakfast and dinner daily, except one dinner in Salt Lake City; a welcome reception in Las Vegas; dinner-cruise on Lake Powell; farewell dinner in Denver.
- First class hotels with private bath or showers.
- Tips for baggage handling and to hotel personnel.
- All local taxes.

Deposit of \$100.00 per person payable to Vytis Travel. Deposits received by May 17 guarantees the price. Later on, the price may go up.

Vytis International Travel Service, Inc.

2129 KNAPP STREET, COR. GERRITSEN AVE.

BROOKLYN, N.Y. 11229

(718) 769-3300

The 1988 subscription rate for Bridges is
\$10.00 a year.

(Please print)

Name

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

City, State and Zip Code

Mail to:

BRIDGES, 341 Highland Blvd., Brooklyn, NY 11207

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

LEGATION OF LITHUANIA
2622 16TH ST.
WASHINGTON, DC 20009

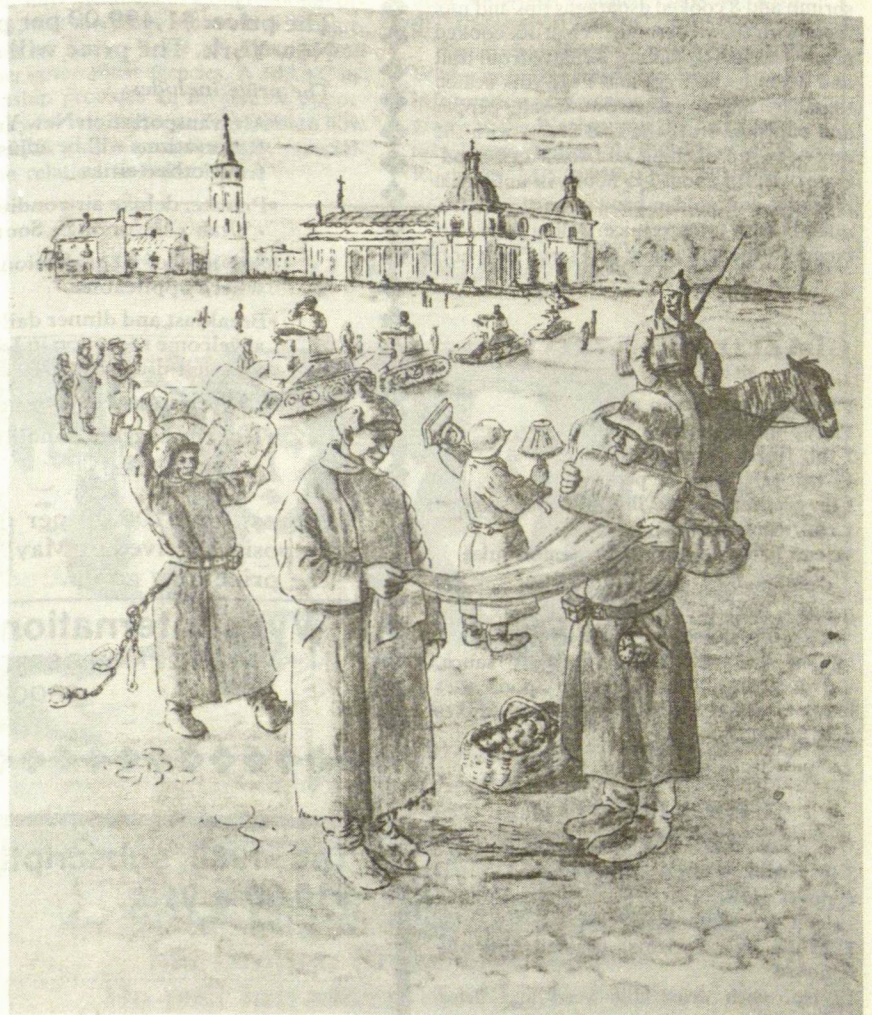
DONATIONS

LABAI AČIŪ

- \$ 50.00—Edward Leogoud, San Francisco, CA.
50.00—Mr. & Mrs. H. Clemons, Reno, NV.
50.00—Lithuanian American Community, USA,
Cape Cod Chapter.
30.00—Mary Petry, Doylestown, PA.
25.00—Adele Atsus-Mirto, Union, NJ.
25.00—Wanda Petkus, Park Ridge, IL.
25.00—V. Svazas, Bellevue, WA.
25.00—Cleveland Lithuanian Community,
V. Cyvas.
20.00—Laima Tumas, Santa Monica, CA.
20.00—J. Matiukas, Woodhaven, NY.
20.00—Albert Uritis, Penbrook Pines, FL.
20.00—Bronius Krokys, Philadelphia, PA.
17.00—Robert Graff, Riverhead, NY.
17.00—R. Petraitis, Downers Grove, IL.
17.00—R. Vidunas, Rimersburg, PA.
17.00—A. Visnius, Orlando, FL.
17.00—James Dubinsky, Ridley Park, PA.
15.00—Wanda Huszza, Utica, NY.
15.00—Mrs. Grazina Kenter, Danbury, CT.
12.00—V.J. Gustaff, Fern Park, FL.
12.00—Mrs. Vera McGinty, Edison, NJ.
12.00—Vincent Lesunaitis, Hamden, CT.
11.00—Mrs. Ann Revukas, Cranford, NJ.
10.00—Mary Ann Adams, Wallingford, CT.
10.00—Dr. J. Duncia, Wilmington, DE.
10.00—A. Kalashnikov, Hartford, CT.
10.00—Eugene Paulauskas, Buffalo Grove, IL.
10.00—Mrs. Julia Burlen, Bowie, MD.
10.00—Mr. & Mrs. Eugene Ekaitis, Clairton, PA.
10.00—Ms. Violeta Niemi, New Hyde Park, NY.
10.00—Mrs. Margaret Petraitis, Hartford, CT.
10.00—Mrs. Mary Shulin, Lakewood, NJ.
10.00—Jurgis Mikaila, Seminole, FL.
10.00—R. Gruodis, Mt. Airy, MD.
7.00—Geraldine Ganger, New Britain, CT.
7.00—Josephine Bruzgis, Secaucus, NJ.
7.00—Danis Glodis, Holden, MA.
7.00—Dr. Arnold Grushnys, Wichita, KS.
7.00—Edward Gutasuskas, North Perwick, ME.
7.00—A.F. Jackmauh, Warehouse Point, CT.
7.00—K. Straukas, Memphis, TN.
5.00—Thomas Ashmanskas, Quincy, MA.
5.00—W. Noreika, Brooklyn, NY.
5.00—Charles Sarpalis, Baltimore, MD.
5.00—J. Vitkunas Etobecoke, Ontario, Canada
5.00—Florence Gomez, Hyattsville, MD.
5.00—Anthony Radzevich, Amsterdam, NY.
5.00—V. Adomaitis, Annandale, VA.
4.00—A. Rogerts, Worcester, MA.
4.00—V. Staknis, Watertown, MA.
4.00—Veto Yoches, Peoria, IL.
4.00—Constance Hollish, Akron, OH.
3.00—Stanley Gallius; Mrs. V.A. Morkus;
Richard Razas; Kazys Urbsaitis; Jennie Lapinskas.
2.00—Danute Ankaitis; Sister Apollinara; Msgr.
J. Balkunas; Imants Balodis; E. Arbas; Vitas
Dedinas; Dr. Wm. Everett; A. Gutasuskas;
J.Kavaliunas; Albert Kropas; H.V. Seelonis; E.J.
Shages; Jane Sirusas; Mrs. V. Stasukinas; M.

From the Archives of A.A.

War years' cartoon by George Grosz, courtesy of Esquire



IN VILNIUS:

RUSSIAN SOLDIERS DISCOVER THE WEST.

Palmer; Regina Meck; S.M. Zemaitis; RG Kunavich;
Mrs. A. Norville; Ann Pasek; Aldona Shumway; M.
Prackaila; Mrs. Rose Reeder; V L Shaulis; James
Stokas; James Vilutis; Alda Waylonis; W T William-

son; Mrs. Peter Barz; Mrs. E. Bielskus; Robert
Douchis; Mrs. C.A. Garutti; Constance Hollish; Rev.
Julius Jutt; David Lucas; Kestutis Mitkevicius.
1.00—Joseph Koslowskas.