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Bridges

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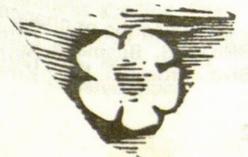
Unify, world-wide, to secure the survival of Lithuania!



Kapočius photo

“Welcome”:

In Lithuania, girls welcome guests from abroad with the delicious aromatic loaves of their homeland. This is the Bread of Life, symbol of the earth, people and history of Lithuania.



PERGALĖ, like Easter, means VICTORY

Bishop Paulius A. Baltakis, OFM

Pergalė of Truth over Lies

Easter is not only the commemoration of the historical fact of Christ's resurrection; it is a holy day when we celebrate the victory of good over evil, of truth over lies, and life over death. The mystery of Easter imbues every Christian life.

The drama of Holy Week and Easter morning has been re-enacted through centuries. At times it seems that the evil, the lies and death are conquering us. But two thousand years of Christian history testify that this is the normal process through which life passes, appearing even in nature. All life, debilitated by winter cold, experiences the renewal of vitality in the springtime; similarly, after every attempt to annihilate Christianity, the faith experiences a great resurgence of vitality.

In 1941, the Soviet government closed down the last seminary in Lithuania and Mr. N. Pzdniakovas advised Bishop V. Brizgys to prepare for a different profession because he would soon have no job. He said, "What took us twenty years to

accomplish in Russia will take us only two or three years in Lithuania."

Now, after 45 years of Soviet occupation, the bishops of Lithuania declared, during the Jubilee of Lithuania's Christianization, that "the number of young and maturing people who openly admit their faith has been growing." And the president of the Soviet Religious Organization stated that, according to official statistics, in 1986 there were 774,747 baptisms and 1,179,051 Christian burials.

Dissident orthodox priest Dimitrijus Dudko made the statement in Pravda Vastka: "Religion can be swept into a dark corner and ignored, but, inevitably, the time comes when a man needs to turn to God, the source of life...when springtime arrives, it does not matter how deeply frozen the earth is...springtime takes over..."

I wish all a joyous day of the Resurrection of Christ. Let us unite our prayers with those of the faithful who pray for the resurrection of Lithuania.

tisan." Life had changed. He had never experienced life in Lithuania during those brief years of her freedom and independence.

He had traveled the length and width of America, from the Atlantic to the Pacific. But nowhere did he hear the singing of a nightingale. He reported ruefully, "There are only crows and grackles in America." For him, American potatoes and eggs were tasteless. Apples did not taste as sweet as they had in Lithuania. And where were the forests' boletus (baravykai) mushrooms? None-like those in Lithuania.

When he finished his broadcast, he was asked to say a few words to his fellow brothers in Lithuania, his homeland. He was silent for a long time. "I can't," he said, "for I am not an educated man nor a diplomat." His eyes were fixed in the distance while he tapped the floor with his trembling cane. Suddenly a thought flashed across his mind.

"I wish to recite poetry in Lithuanian," he said. He began:

"Lithuania, land of our Fathers,
You are a land of heroes.
Your sons draw strength from
your past.
Let your children walk only on
paths of virtue
Let them work for your good and
for the good of mankind..."

Tears rolled down the old cheeks of the book smuggler. Chills ran through my body. The poem he recited was our national Anthem, forbidden today in Soviet-occupied Lithuania.

How deep and clear, like well-water, is the love of the Lithuanian for his homeland. It is unchanging and eternally faithful.

The 1918 Declaration of Independence was only a beginning of freedom for Lithuania. She faced a long hard struggle before she could begin to drive the strangers out of her land. They had been there a long time. They are still there...today.

(Trans. by Sr. Mary Elena Majickas, OP)

Dr. Vytautas Dambra

Pergalė of Spirit over Time

Lithuanians will not cease to exist, regardless where the migrant winds have scattered them. We are the Lithuanian nation's proclaimers against injustice—honorable children of an honorable nation.

Every February 16th, our Independence Day, one event comes to my mind which I shall never forget. Thirty-five years ago an

old book smuggler appeared on a broadcast on "The Voice of America." He had spent his best years smuggling Lithuanian books out of Germany into Lithuania where they were forbidden by the Czarist regime. Those were dangerous years in which other committed smugglers had been punished with death or Siberian exile.

He was now an "old underground part-

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THE VISIT

Lynne Kuderauskas

I never dreamed I would ever see the country of my grandparents' birth. As a tourist last spring, I heard quite a different version from what I heard as a child from my mother and grandmother in their talks about everyday life in Lithuania.

The guide explained Lithuania's economic and cultural achievements are results of her absorption within the Soviet Bloc. As a Lithuanian-American, this tainted presentation increased my concern for the preservation of the religious and cultural values lovingly passed on to her descendants.

Most visitors to the country are first or second generation Lithuanians returning to see relatives or coming back to their homeland left as children during wartime. The program offered by the official tourist agency downplays this ethnicity and emphasizes instead the positive communistic influences. Such narrative is wasted on these "tourists", whose reminiscences are reflected in softly smiling faces or tearful countenances gazing from the bus window at the rolling Lithuanian countryside.

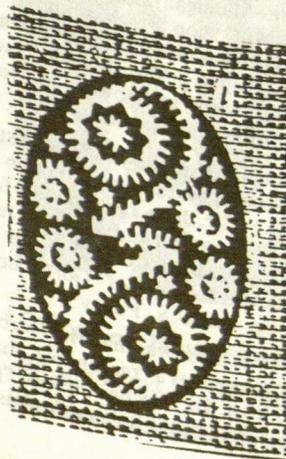
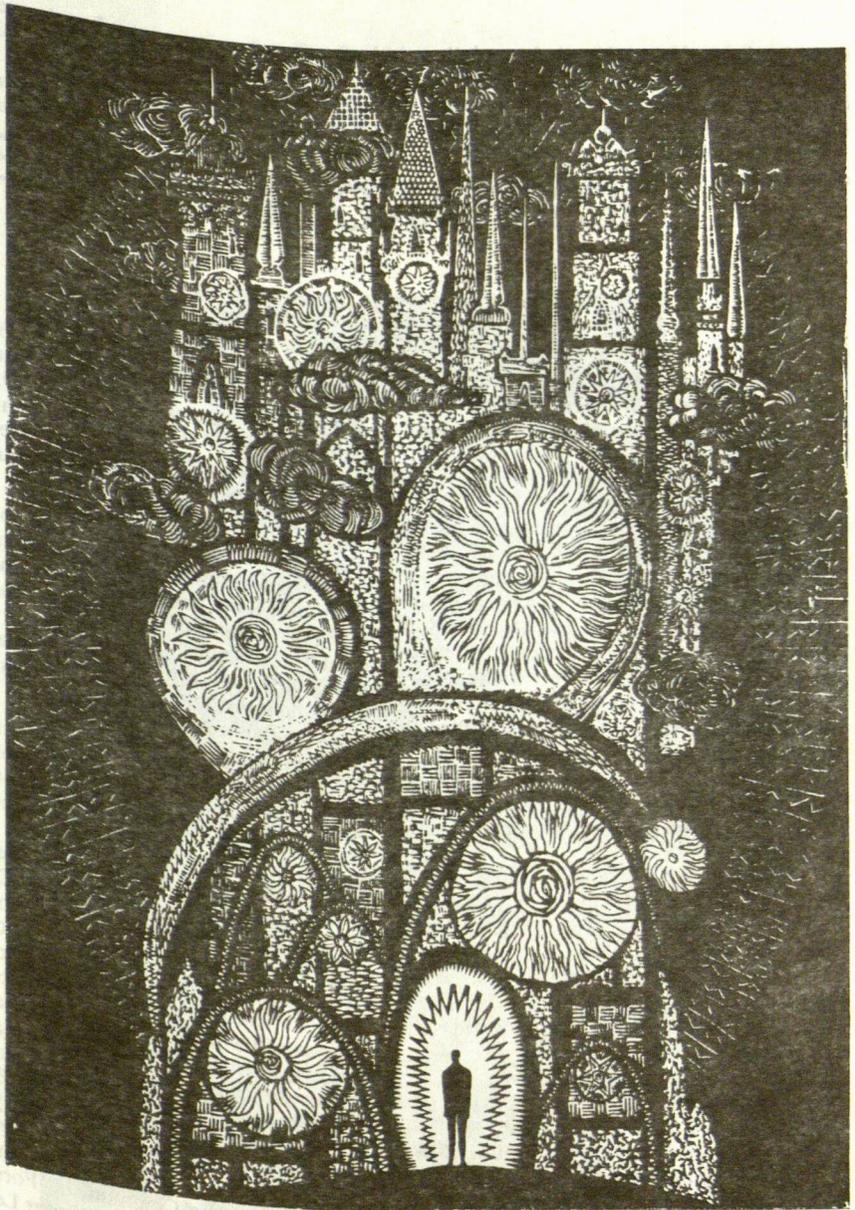
Emotions are difficult to conceal when observing concerted efforts of russification that exist everywhere. Street signs are replaced with Russian language is evident particularly within the cities. Neighborhood parks have erected statues of Lenin and Soviet war heroes. National individuality is being gradually replaced to remodel Lithuania as the smaller version of that vast republic that engulfs her.

We were told that many Catholic Churches have been closed because of the decrease in popularity of religious practices. However, faith exists even outside the churches we were permitted to visit where watchful eyes followed as we entered. The famous church of Saints Peter and Paul, and others, will survive this seemingly successful religious oppression because Lithuania's faith is safely carried within the hearts of her people.

We were chided about our American politeness in commenting on Lithuanian living conditions. The lifestyles of Americans are well known through the Soviet media, but we must have shown surprise in our observance of the scarcity of basic food products, outdated appliances and the tragic lack of necessary medications. We were told a prescription is necessary for a supply of even three aspirin tablets.

The life of Lithuania is maintained

(continued on page 19)



Cosmic Folk Art

The pagan worship of stars, sun and fire reappears in Lithuanian folk art today. The castle above was painted in Lithuania by Emanuelis Katilius. The traditional egg was painted in America by Antanas Tamošaitis. Both works glow radiant with constellations.

RESISTANCE METHODS OF 1988

Algis Šilas

"Even if the world ignores our cause, we will fight on...We are fighting for freedom and human dignity..I urge you to tell the world of our plight and send whatever help you can."

What freedom fighter made this statement? Was it Adolfo Calero, a Nicaraguan Contra leader? An Afghan Mujahideen freedom fighter? No. Or perhaps Juozas Daumantas, the leader of the resistance movement in Lithuania (1941-1951), who led the Lithuanian freedom fighters in their valiant, yet unsuccessful attempt to resist Soviet conquest? No. These were the words of George Washington. He was calling out for assistance in the dead of winter, while he and his troops were at Valley Forge.

The same call is still heard today. The message has not changed. From Afghanistan, Nicaragua, Ethiopia, Mozambique, Angola, Armenia or from the three Baltic States of Lithuania, Latvia and Estonia, oppressed people in one form or another, are still calling out to the world for help just as George Washington did.

The only thing that has changed is the inconsistent response which is given to one of them. For example, on February 4, the House of Representatives voted against a \$36 million dollar bill which would have continued logistical and military support to the Contras. The Soviets still continue to send Mr. Daniel Ortega approximately \$1.3 million in military aid per day.

What can young Lithuanians do to help our people? We aren't as privileged to fight communism face to face as the aforementioned freedom fighters, and some of us may think it's not worth debating with a misinformed Congressman who may have voted the wrong way on a certain bill. However, we do have the moral responsibility to inform those who represent us of our position. From our office desks, living rooms and neighborhoods, we have the privilege to tell the truth about what takes place behind the Iron Curtain in Lithuania or in Afghanistan, Nicaragua and even in the "3rd Congressional District of Illinois" (Rep. Marty Russo's district) where the Congressman may vote the "wrong" way.

With this in mind, on February 5-7, 1988 in Washington, D.C., the Lithuanian Youth Association of America (Washington, D.C. Chapter) organized its second semi-annual political action seminar. This year the theme of the seminar was entitled "Resistance Methods of 1988".

Some 50 young Lithuanian American professionals and university students participated in this three day workshop/seminar. The primary purpose of the seminar was to present the practical tools and resources available to the average political activist and to show how they are applied to issues of concern to Baltic Americans.

The professionals addressing the seminar participants covered a broad range of topics. Viktoras Nakas, Manager of the Washington, D.C. office of the Lithuanian Information Center, updated everyone on the Lithuanian Catholic Religious Liberty Group's activities in the U.S. Congress. Don Todd, a seasoned political veteran of some twenty-five years and Director of Opposition Research, at the Republican National Committee, elaborated on how to make your concerns part of the election agenda. His basic philosophy is that politics is a dirty game and you shouldn't get involved. One can make more money selling aluminum siding. But, if you are going to get involved, just remember one thing, sometimes the liberals in the U.S. Congress are even more dangerous than the Communists. Former staff member to Congressman Sander Levin (Democrat-Michigan), Asta Banionis conducted a workshop which analyzed where our influence has diminished or increased in the U.S. Congress. She also addressed the questions of where and how we can begin to cultivate and build our influence.

From the Capitol, the young activists proceeded to a nearby restaurant to listen to the next speaker. Dr. John Lenczowski, former Director of European and Soviet Affairs of the National Security Council in the White House, tackled the topic of "Gorbachev- the Real Thing, and U.S. Policy".

His basic premise was that Mr. Gorbachev is being packaged as a "reasonable" man the West can trust. He now has the best "public relations consultant", former Ambassador

Yuri Dubrynin. Given that, the West has to be ever more vigilant. He offered some very pragmatic and practical tactics to employ in attempting to combat the glasnost campaign in the Soviet Union. One example which he gave was to utilize the 1988 Presidential campaign process by approaching the various candidates and soliciting campaign promises from them, specifically, demanding increased funding and continued modernization for Voice of America and Radio Free Europe/Radio Liberty.

The day's program culminated with a briefing in the Old Executive Office building at the White House. Representatives of the Administration briefed everyone on the Intermediate Nuclear Force Treaty, U.S. / Soviet trade, and human rights.

The following day, in a hotel four blocks away from the Capitol, Dr. Saulius Sužiedelis, former historian with the Department of Justice's Office of Special Investigations (OSI), presented an analysis of the various documents available for research with respect to World War II. He elaborated on the research methodology and analysis which is being used today concerning alleged Nazi war criminals in the United States.

Dr. Sužiedelis was followed by writer and community activist Mykolas Druga who went through a step by step presentation of how to prepare for a trip to Soviet occupied Lithuania and how to act when you get there. The best way to prepare, Mykolas stated, is to know your history of Lithuania, the true version, not the Soviet version.

Mr. Druga was followed by Anu Linnas. Anu Linnas is the daughter of Karl Linnas, who was deported by the United States to the Soviet Union as an alleged Nazi war criminal in April 1987, just one day after Easter Sunday. Karl Linnas died as a result of Soviet operations. The Soviet doctors had managed to perform two operations on him and were able to cut out half of his stomach because his ulcer had gotten "drastically worse". The doctors had previously treated the ailment with dairy products and milk (milk and dairy products simply exacerbate an ulcer.) Anu elaborated on the steps a community can take to address such an injustice.

The next speaker conducted a workshop. Rasa Razgaitis, Coordinator of Americans

for Due Process, a watch-dog organization which tracks and monitors the activities of the Department of Justice's OSI, touched upon the various methods which can be implemented with respect to press and government relations concerning the abuses of OSI. This workshop was followed by a practical presentation analyzing international legal documents available for Baltic American activists. Attorney William Hough, III outlined several treaties and agreements which can be used in daily scenarios. Mr. Hough is the author of the New York Law School Journal's issue of "The Annexation of the Baltic States and Its Effect on the Development of Law Prohibiting Forcible Seizure of Territory".

Next on the program, a panel of speakers who currently work in Washington, D.C., shared their personal experiences concerning their search for careers in Washington. Linas Kojelis, (Special Assistant to the President for Public Liaison), Algis Avizienis, Bureau of Intelligence and Research/Department of State), Arunas Gudaitis, (Legislative Assistant to Senator Donald Riegle), and Ginta Palubinskas, (Director of Public Relations/Joint Baltic Committee) all spoke of persistence, patience and perseverance.

The panel discussion was followed by a Mike Hoover production film titled, "Afghanistan: the Secret War". This 70 minute film dramatizes the fight-to-death commitment of the freedom fighters:

"It is more honorable to die fighting evil than to continue living with it having not fought it at all!"

The Lithuanian Legation was the sight of the conclusion of this political action seminar. Following mass, the Charge d' affaires of Lithuania, Dr. Stasys Backis was honored by the Lithuanian World Youth Association for his long career as a diplomat and his distinguished service for his country. After the serious portion of the program, everyone socialized with the new Charge d' affaires, Mr. Stasys Lozaraitis.

From all of this one can see that the Lithuanian American Youth Association accomplished several goals. First, the youth association is attempting to fill the void which exists with respect to political education and activism. By organizing an annual, professionally run political action seminar, the youth association may be on the way to filling that void.

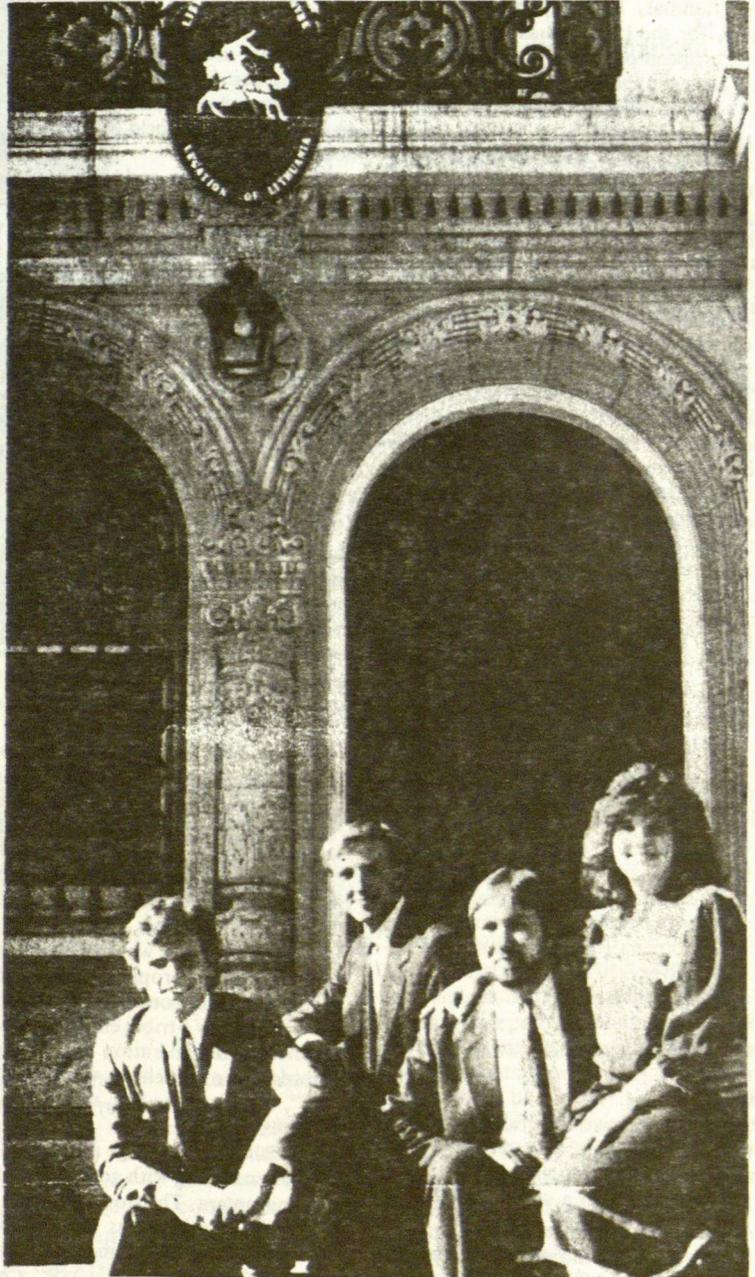
Second, by holding this political action workshop/seminar the week preceding February 16, 1988 (70th anniversary of Lithuania's independence) and by honoring Dr. Stasys Backis, the Lithuanian American Youth Association fulfilled its obligation in attempting to address the lies which the Soviets are very good at disseminating, and at the same time showed their gratitude,

respect and appreciation for Dr. Backis' sacrifices and accomplishments.

In essence, it was a substantive exercise and one which will continue to mature in the future. It is through such efforts, that the Lithuanian American community will be better prepared to promptly respond as a

grassroots organization. Hopefully, through such efforts, the calls which emanate from behind the Iron Curtain in Soviet occupied Lithuania or on any other issue of concern to the Baltic American community will be addressed swiftly and more effectively than in the past.

Gudaitis photo



Officers of Lithuanian American Youth Association in Washington, D.C. on the steps of the Legation of Lithuania: Darius Sužiedelis, pres.; Paulius Mickus, vice pres.; Algis Šilas, treas.; Ruta Virkutyte, secy.

THE TWILIGHT OF LITHUANIAN GODS

“Scratch a Russian and you’ll find a Tartar” is a familiar saying. “Scratch a Lithuanian and you’ll find a pagan” may be less familiar, but may be even more apropos, for the Lithuanians were the last of the European peoples to embrace Christianity, and even then they were forced to do so at the point of the sword.

In the course of their long migration from the Mesopotamian area to the forest belt of northwestern Europe, the pagan Lithuanians brought their household and tribal gods to the shores of the Baltic Sea, where they kept them safe, ever jealous of their sanctity until well into the medieval period.

The tenacity with which the Lithuanians held on to their pagan beliefs for so long a time provided modern-day scholars and researchers with the opportunity to explore a resource rich in primitive lore dealing with the beliefs of the early Indo-Europeans. The noted German philologists, Dr. Otto Schrader (1836-1908), in his work, *Reallexicon der Indogermanischer Altertumskunde*, says of their pagan religion, “From the point of view of religions, it is above all the names of the gods and the conception of divinity amongst the Lithuanian gods, unlike that of the classic Greeks or Romans, or that of the old Norse, was not as well-defined in echelons of rank. Perkūnas, the god of thunder and lightning, might be likened to Thor, the Norse god of thunder and lightning, rather than to the Greek, the Roman Jupiter, or the Norse Odin. Yet, Perkūnas seems to have been the most venerated of the Lithuanian gods.

There were many gods and goddesses to whom the Lithuanian gave obeisance. They appear to have been mostly personifications of the phenomena found in his natural environment. Everywhere he looked, the Lithuanian could find a phenomenon worthy of his veneration: the heavens; the sun and moon; the rivers and lakes; the wind; fire; the trees of the forest; the winter’s cold; the awakening spring. These and many others were thought to have a definite influence upon his welfare, and he accordingly granted them his adoration or sought to placate them when he thought such a step was needed.

The gods and goddesses were given the same names as the phenomenon with which each was associated. Compare Perkūnas, god of thunder and lightning, with perkūnas, the Lithuanian word for lightning and thunder. Likewise Saule, goddess of the sun, with saule, sun; Mėnulis, the moon god, with mėnulis, moon; Šaltis, the god of frost and

cold, with šaltis, cold; Ugnis, the fire god, with ugnis, fire.

There were other deities, of course: Karaliunė, goddess of the heavens; Patrimas, god of the waters; Vejopatis, god of the winds; Ausrine, the morning star, and her sister, Vakarine, the evening star; Bangputis, ruler of the waves; Audras, the storm god; Patela, god of the underworld who received the bodies of the dead.

Žemyna, the earth goddess, was especially beloved, for the Lithuanian believed he was created from earth, and to earth he would eventually return. Balys, (*Bridges*, July to Aug. 1986), recites a prayer dedicated to Žemyna: “Mother Earth, I come from you. You nourish me, you carry me. After death you will embrace me.”

Gabija, goddess of the hearth, was also much loved. She can be likened to the Roman goddess Vesta, and to the Greek goddess Hestia, both of whom were associated with the safety of the home and the preservation of the hearth fire. The Lithuanian matron, when banking the fireplace for the night, would call upon Gabija with the words, “Šventa Gabija, gyvenk su mumis linksmai.” Literally, “Holy Gabija, live with us happily.” The custom of having a “kitchen witch” in our kitchens today for good luck probably had its origin in pagan rituals designed to obtain the intercession of the hearth goddesses.

Fire was held in great respect among the Lithuanians. The god of fire, Ugnis, was especially revered. The sacred fire, Šventoji Ugnis, burned continuously on round stone altars located in groves of sacred oaks, where its care was supervised by their priests. Female priestesses, much akin to the Vestal Virgins of the Romans, kept the fire going. Another kind of fire was lit only upon some special occasion: propitiation for incurring the displeasure of some god, the celebration of a victory over a tribal enemy, and like occurrences. This veneration of fire was also followed in the household, where the “pelene ugnis”, or ash of the fire, was the recipient of familial respect.

The Lithuanian heritage abounds in myths and stories dealing with gods and goddesses of the pagan era. The story of Jurate has its parallel in Greek myths wherein a deity became involved with a mortal. Jurate fell in love with the youth Kastytis, a mortal. Perkūnas, enraged over this turn of affairs, used his thunderbolts to smash the underwater castle of Jurate into bits of amber. Hence the profusion of amber pieces found along the Baltic beaches of Lithuania.

Another myth having some similarity to that of Jurate dealt with the mischievous sprite Laume who, too, fell in love with a mortal. Perkūnas, who was evidently a jealous god, destroyed Laume with his thunderbolts. The tiny flints which are present in the sandy soil are the fragmented breasts of Laume.

Good and evil spirits were accepted equally by the Lithuanians as part of their natural environment. In the dark swamps of their country lived evil spirits such as Giltine, a most feared witch, who brought death to anyone who chanced to look upon her. Demons called kipšai lurked everywhere to torment those who strayed from the strict moral code. Underground there were gnome-like creatures called kaukai; in the waters of the lakes and rivers were the water nymphs, the Undines. But Aitvaras, a flying dragon, would bring good luck to whomever he favored.

It is easy to envision the members of a pagan household drawn about the fireplace on a cold winter’s evening, where they listen, spellbound, to tales woven by their elders around these fantastic sprites and phantoms.

According to the earliest historians of the Baltic tribes, the high priest, called the krivis (or krivitis) served as both the spiritual and temporal leader of the tribe. He was chosen for the priesthood at an early age, serving as an acolyte during his apprenticeship. He was to remain celibate throughout his life.

The krivis was assisted in his duties by subordinate priests, the vliedoten and the vaidilas. The *vliedoten* were chiefly involved with the governance of the tribes, while the *vaidila*, or žynys, was chiefly concerned with religious functions. The appropriateness of the word “žynys”, one who knows, can readily be seen, for here was one who knew the mysteries of the pagan rites. The žynys had his counterpart in the troubadour of old, since he, too, traveled throughout the land, teaching the hero tales and old myths to his listeners.

Groves of trees, usually oak, were used as residences of the priests as well as to house the temples and altars of the pagan deities. It was the krivis’ duty to see that the snakes, toads, chickens, doves and other animals used in the pagan rituals were well-cared for by his subordinates. (Up to recent times, snakes were encouraged to become part of the household, and were oftentimes given milk to feed upon. There were no mice, rats or other vermin in the household as a consequence.)

(Turn to page 19)



Graphic by Stasys Krasauskas

The first interstellar molecule containing phosphorus never before seen in interstellar space and a key to the origin of life—has been discovered by a Lithuanian woman astronomer, a 30-year old post-doctoral research associate at the Five College Radio Astronomy Observatory.

University of Massachusetts researcher Dr. Lucy Ziurys confirmed her tentative identification of PN, or phosphorus nitride, in a molecular cloud in the Orion nebula early this year.

“These big gas clouds are seen throughout our galaxy, and in external galaxies as well,” Ziurys explains. “And they’re important, because they’re where stars and planets form.”

When Ziurys says “seen,” she isn’t speaking literally. Except where stars are forming, molecular clouds are optically invisible. They are explored not through giant lenses, but through giant radio antennae such as the one at the Five College Radio Astronomy Observatory on the Quabbin Reservation in western Massachusetts.

Molecules emit energy at specific frequencies, Ziurys explains, in accordance with their chemical composition. Thus,

A Key to the Origin of Life?

A MOLECULE NEVER SEEN BEFORE

Discovered by a Lithuanian American

Astronomer Dr. Lucy Ziurys

a receiver designed by Ziurys and her colleagues to scan a promising cloud in the sword of Orion was able to pick up the characteristic signal of the PN molecule.

Over the past 20 years, according to Ziurys, radio astronomers have identified some 70 different kinds of molecules in interstellar space. The elements hydrogen, carbon, nitrogen, oxygen, silicon and sulfur have all been detected. This is the first time that the critical, but less abundant, element phosphorus has been found in an interstellar molecule. It is a small confirmation of the possibility of life elsewhere in the universe.

The phosphorus in Orion comes from a region “which is rather hot for a molecular cloud,” says Ziurys. For the most part, molecular clouds are cold. “We think that the phosphorus nitride is perhaps formed by what’s called high temperature chemistry or shock chemistry.”

“And high temperature chemistry,” adds Observatory director William Irvine, “seems to occur in regions where young stars are formed. So the stars may provide a source of energy which can stimulate some of these chemical reactions to take place.”

Phosphorus-containing molecules form the backbone of DNA, in which the codes of heredity in living things are passed. The presence of phosphorus in molecular clouds, says Ziurys, means that the first steps toward the origin of life could be in the interstellar medium itself, rather than on the planets which emerge from it.

It also means, says Irvine, that “the basic building blocks for life as we know it are out there. This is just one small piece in a very complicated, ill-understood puzzle. But, he concludes, “it is a first piece of its kind.”

The discovery by Ziurys, who studied at Rice University, UC Berkeley and the Max-Planck-Institut für Radioastronomie in Germany before coming to Massachusetts in 1984, has been announced at several professional meetings here and abroad, and will be published in *The Astrophysical Journal* later this year.

Beyond the Old Church

A half century ago, the Lithuanians in Williamsburg, were a closely-knit community coping with the sometimes-puzzling ways of their adopted country. No less puzzling were the ways of their neighbors, carrying on the customs of their own former homelands. The old church in Williamsburg, in fact, was a small island surrounded by Little Italy on one side, and a Middle East bazaar on the other.

The core of the Italian colony was the church of Our Lady of Mount Carmel. What shocked the more sedate Lithuanians was the uninhibited manner in which their neighbors celebrated holy days, especially that of the church's feast. The drab old area around the church was then transformed into a colorful Neopolitan fair. The crowds were noisy and light-hearted, and even occasional flashes of Latin temper failed to dampen the holiday spirit. Gaily-bedecked stands sold spicy Italian food, ice-cold lemonade, and shaved ice saturated with rainbow-colored syrups. A few lonely stands even displayed rosaries and icons of the church's patroness.

The climax of the feast was a gaudy procession led by a New Orleans-style marching band that blared out the wild rhythms of southern Italy. People shouted, clapped, and spilled out onto the streets, dancing behind the band. Then, suddenly, a hush fell over the crowd, followed by cries of "Bellissima," as a huge statue of Our Lady, adorned with dollar bills, moved slowly along the streets, carried on a swaying platform. Old women, in shapeless black garments, knelt down with great fervor on the rough sidewalks when the statue approached them, while most of the other onlookers made a hasty sign-of-the-cross, then aimed a juicy kiss on their finger-tips toward the moving statue, all done in one unbroken and half-embarrassed gesture.

This behavior was alien, even unsettling, to the Lithuanians. In guarded tones, they alluded to their Latin neighbors as "God's children" ("*Dievo vaikai*"), probably an oblique reference to the Pope's being Italian, and these, in a sense, being his children. With time, however, such prejudice gradually gave way to an acceptance of ethnic differences. The American melting pot had much to do with the process. So did the pizza.

Jewish neighbors were more understandable and acceptable, perhaps because they performed essential services. Nowhere was this more evident than in the open-air market on Havemeyer Street. Here guttural Yiddish and heavily-accented English rose like a babel of sounds over several



Little Italy with its band.

blocks that looked and smelled like something out of a Middle East bazaar. Pushcarts lined up on both sides of the street, nose-to-nose, packed high with the fruits and vegetables of the season. Fuzzy peaches, dark-red cherries, apples, oranges, even watermelons, cut open and bleeding, were there to be seen, sampled and haggled over. Stores were

thick with pungent smells from barrels of garlic pickles swimming in brine and spice, next to other barrels of pickled herring; from kosher chickens, killed and dressed on the spot; and from mounds of creamy halvah made of sesame flour and honey. Then there were the delicatessens with their steaming hot corned beef and pastrami, served on rye bread or on long, crunchy rolls, smothered in spicy yellow mustard, and washed down with root beer or celery soda.

Another service provided by the Jewish community was the sale of clothing. Squeezed together side-by-side on Manhattan Avenue were shops selling men's and boys' clothing, some even tailored on the premises. Whenever it was time for a new suit, my mother and a sister, who was a professional dressmaker, took me there, but not willingly. It was an outing I loathed because of the time consumed in the elaborate Byzantine ritual of bargaining between customer and salesman, in contrast to the simple give-and-take on Havemeyer Street.

I remember one of the last of these expeditions. The first act of the melodrama opened with the three of us sauntering past the many shops without stopping but obviously in the market for a suit. Rows of salesmen, sitting in front of their shops, called out the opening lines in the play when they assured us their prices were the lowest, and the quality of their merchandise the finest to be found on the street. The script, however, required us to ignore these solicitations. We continued to the end of the district and then returned, proceeding more slowly.

Act two began when mother and sister selected one shop, by what process of reasoning I don't know to this day. The pleased salesman then showed us various suits, to try us out, and when we expressed interest in one or two, he immediately beckoned for the tailor. This was the signal for our party to insist that we were far from ready to buy; for one thing, the price had not even been mentioned. The salesman, whose name was Harry, countered with "Not to worry." The tailor then made his entrance and measured me, all the while nodding his head and clicking his tongue as he said, "What a fine figure the boy has, God bless him. I should live so long but I have never seen a boy and suit match so good."

The third and last act commenced when Harry finally came to the crucial point. "I can see the two of you are women who know about clothing. So, only for you, I will make a price that will bankrupt me." And here Harry quoted a figure. At this, mother and sister ordered me to take the suit off. I did, and we marched out stiffly as if we had been insulted.

Act three scene two. Harry pursued us as we were about to enter a competitor's shop. He cried out with mock emotion, "You will be yet my death. I give you a rock-bottom price, and you treat me like this. I don't believe it. Come back, and I tell you what I'll do. I'll talk to my brother."

Of course we returned, not willing to cause the death of a salesman. Harry went into the back room and emerged

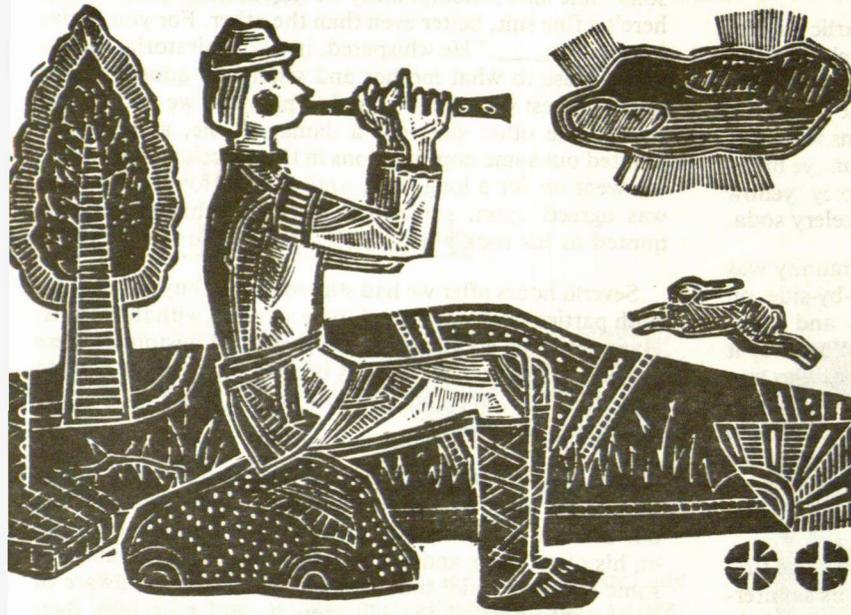
some time later, triumphantly waving another suit. "Look, here's a fine suit, better even than the other. For you, I give it away for ____." He whispered, in a conspiratorial tone, a figure close to what mother and sister had quoted earlier as the highest we were prepared to pay. But we said no, we wanted the other suit, not a damaged one, as my sister pointed out some imperfections in the tailoring. The haggling went on for a long time, until a price for the first suit was agreed upon, somewhere between what Harry had quoted as his rock-bottom offer and our lower figure.

Several hours after we had started on our buying mission, both parties finally appeared to be satisfied with the results. Harry bade us goodbye, saying that if all customers were as good bargainers, he and his brother Jake would have to close the shop. We understood what he meant. It was the last line in the play.

Ethnic diversity in Brooklyn showed us a universe beyond the world of the old church. In addition to enriching our lives, it taught us that every person had to be judged on his own merits and not because of race, nationality, or some other essential trait. Almost without being aware of it, the members of the old church, and especially their children, began to understand that knowing a person was to give the lie to generalized prejudice. Today, after fifty years of travel in many countries, I still remember, with much warmth, my favorite peddler in that open-air market on Havemeyer Street. She was a red-cheeked, roly-poly, hearty woman. In winter she wore layers of sweaters which puffed up her already-capacious bosom, over which she draped a long, white apron. She usually gave me a red MacIntosh apple, her stock in trade, saying, "For you, young man. May you marry a good, healthy girl some day and have many children. Eat and enjoy." I still remember her broad smile, her raucous voice, and the slight moustache on her upper lip.

Folk musicians in Lithuania today.





An Old Lithuanian Folk Tale

Storytelling became a therapeutic outlet for the intelligence and talents of the Lithuanian peasant in the days of Russian and Polish oppression when he suffered from lack of schooling, ridicule of his beautiful language, the brutality of army service, and an ineffectual Polonized church. Friends gathered in the dim kitchens at night, bringing work with them and listening to the dramatized, often funny tales how "a fool" outwitted "a king". It was perhaps the earliest form of group therapy, a game which released tensions and brought the satisfaction of psychological wish-fulfillment.

how a fool outwitted the king

In olden times there lived a king who had one daughter, and he said that he would let her marry only a man who was able to carry out three tasks set by him even if that man should be the last beggar in the kingdom. Many tried but not one was lucky enough to carry out these tasks.

Not far off there lived a man of common birth who had three sons.

"I think I'll go and try to win the princess for myself," said the oldest and cleverest of the three, and off he went.

On the way he met an old man, a beggar, who did not so much as say "good morning" to him.

"Where are you going in such haste?" the beggar asked.

"It's none of your business!" the oldest son muttered and went on without stopping.

"Good fortune will not smile on you,

my lad!" said the old man.

And so it came about, for the oldest and cleverest of the sons returned home empty-handed.

The second son, who was a clever enough young man, too, and very sure that he would win the princess for himself, tried his luck next but with no better result.

Said the third and most foolish of the three sons:

"The older two tried their luck, so why shouldn't I! Perhaps I will be more fortunate."

"You fool!" said his father. "To try to do what your clever brothers could not do!"

But the fool would not listen and went off to see the king.

He met the old beggar on the way, and, taking off his hat, bowed and greeted him with all the respect due him.

The old man thanked the fool and asked him where he was going, and the fool told him all about it.

Said the old man:

"Here is a whistle for you. You will be sent to pasture a hundred rabbits today and that is when you must blow on it so that they all come running back to you."

The fool came to the palace and was ushered into the king's presence.

"Where is your daughter?" asked he. "I would like to take a look at her and see if she is comely enough for me."

The princess was sent for, and when he saw her the fool said:

"A comely maid indeed! I like her well and in order to win her for myself will carry out the three tasks you set me."

On the first day the king told the fool to pasture a hundred rabbits. The fool took them to the field and set them free and off they ran in all directions and were gone from sight. The fool now wanted to see if what the beggar had told him were true and if the rabbits would listen to him. He blew on his whistle, and lo! — there they were, the whole hundred of them. He counted them and found that not one was missing.

"Well, now you may run where you please and pick the grass, and when I need you I'll whistle," said he.

Someone saw it all and told the king, and the king sent his wife to the fool for her to get him to give her one of the rabbits.

The queen dressed herself in the garb of an old peasant woman, and, hobbling slowly up to the fool, asked him if he would not let her have one of his rabbits, for, said she, she needed it badly.

"I can neither sell any of the rabbits nor let anyone have one for a gift, for they do not belong to me," the fool told her.

But the queen would not let him alone and kept badgering him to let her have one rabbit, just one!

Guessing who she was, the fool said that, yes, he might consider doing as she asked but only if she agreed to give him a kiss first. The queen tried to talk him out of it, but seeing that she could not have it her way otherwise, gave him a hearty smack! Then she thrust the rabbit he gave her in a basket and went home, beside herself with joy at having, as she thought, twisted the fool round her little finger.

The fool waited till she was close to the palace and then he pulled out his whistle and blew it. And the same moment — raptap! — the rabbit pushed open the basket top with his head, jumped out and flew like an arrow to the fool's side. As the queen, she stood there and looked blank, for the rabbit was gone!

In the evening the fool brought in all

the hundred rabbits. He delivered them to the king, and the king told him to come to see him in the morning.

The next day, as he was on his way to the palace, the fool met the old beggar again who gave him a trumpet and said that this was to call in horses with.

That day the king ordered the fool to take a hundred horses to pasture and to drive them all back into the stable again by evening.

The fool let the horses loose in the field and off they ran in all directions and were gone from sight. An hour went by and the fool decided to get them together again. He blew on the trumpet, and lo! —the horses came running, the whole hundred of them, and stood round him in a circle.

The king tried to get the queen to go and coax the fool to give her a horse but she would not, saying that horses kicked, that she was afraid of them and that he could very well go himself!

The king disguised himself so that it was hard to tell who he was, got on a donkey's back and, riding out to the pasture, asked the fool to sell him a horse.

"I have none that I can sell," said the fool.

"Well, can you lend me one for a time?"

"No, I can't."

"Then, perhaps, you can give me one for a present?"

"Oh, very well, I will, only first you must lift up your donkey's tail and hold it like that for a while."

The king tried to get out of it, but as nothing helped and he wanted the horse very badly, he lifted the donkey's tail and held it as he had been told. The fool gave him the horse, and the king climbed on its back, rode home on it and locked it up in the stable. And he was very pleased with himself, thinking: "I tricked the fool today all right. One horse will be missing by evening."

As for the fool, he did not know that the king had long been home and the horse locked up in the stable for near an hour, so he up and blew on his trumpet! The horse heard him and —crash! —it struck at the door which flew off its hinges. The king heard the crash and rushed to the window but all he saw was the tip of the horse's tail.

In the evening the fool drove in all the hundred horses and locked them up in the stable.

On the third day, the king gave the fool a sack and ordered him to fill it with lies and not stop till he himself told him to tie it up.

The fool thrust his head into the sack and began talking nonsense and spinning all sorts of lies.

But words are not chaff, so talk ten to a dozen as he might, the sack remained empty.

The fool then bethought him of filling the sack with truth, and he began telling about how he had been out pasturing the rabbits and the queen had come to buy one of them and about how he had only let her have one in return for a kiss. The king nearly fell off his feet laughing when he heard this.

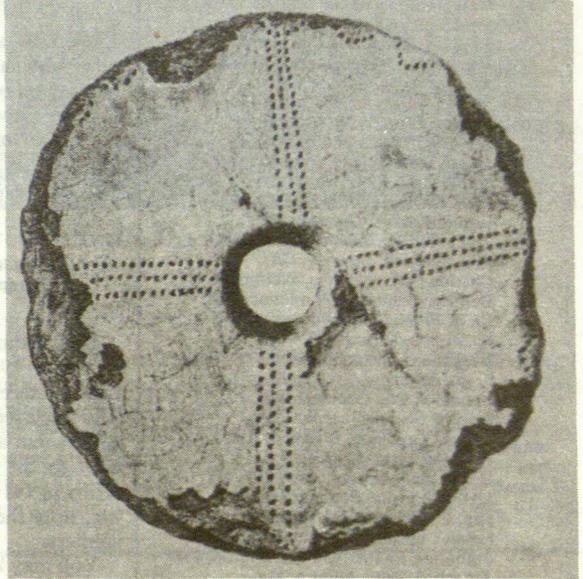
Then the fool went on to tell about how he had been out pasturing horses and the king himself had come to beg him for one and how he had refused to let him have it till he had held up the donkey's —

"Tie the sack, will you, it's top full!" cried the king, stopping the fool before he could utter the word "tail".

And so that was how the fool got his way and married the princess.

AMBER

THE BALTIC GOLD OF OUR PAST



*An amber disc from the Stone Age,
a sun-worshipping symbol of ancient Balts, circa 2500 B.C.*

by Patty Rice

Conscious of the unique properties of amber, primitive Baltic tribes endowed the material with mystical qualities. Amber discs with designs suggesting a religious meaning were discovered in several archaeological excavations. These are the oldest known symbols indicating the ancient Baltic people were sun-worshippers. The dotted design in the form of a cross radiating away from the perforation in the center was the symbol for the cult of the sun's wheel. The small indentations in the design were filled with resin that provided a decorative accent to the polished surface of the amber disc.

The largest Neolithic find, which consisted of a complete Neolithic amber "factory", was discovered on the Baltic shore near Sarnate by archaeologist L. Vankina in early 1960. The "factory" included flint and bone tools, along with splinters of flint which were used by the early Balts to cut lumps of amber. The distribution of amber dating from the Neolithic period

was plotted and mapped in all three Baltic countries. There are now approximately 100 recognized Neolithic burial sites.

Amber was one of the principal commodities for barter in early Europe and the Mediterranean. Archaeologists found amber as far away as central Russia, western Norway and Finland, which indicates the establishment of trade as early as 3000 B.C. Even farther away, some ornaments found in Egyptian tombs are believed to date back to the Sixth Dynasty (3200 B.C.) and have been identified as Baltic in origin.

Away from the European continent, the mound tombs (or tumuli) of Great Britain, especially in the vicinity of Stonehenge, are archaeological sites which yielded amber ornaments. The people who built Stonehenge were sun-worshippers and the shiny lumps were thought to be a "substance of the sun". The Great Britain finds range in time from the New Stone Age to the Early Bronze Age.

(From Amber, The Golden Gem of the Ages.)

LABAI AČIŪ

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\$25.00—Lithuanian-American Benevolent Society of Baltimore, A. Prascus.
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\$25.00—Mrs. A. Prims, Oaklawn, IL.
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\$ 2.00—Rev. Julius Jutt; Mrs. Frances Migliore

AND THANK YOU

For Your Letters

With best wishes to the editorial staff and contributors of articles and in appreciation of all the work which is put in by you in what must often be a thankless task. Long may you live and progress.

*J.M. Liudzius
Kent, England*

Bridges makes me feel so grateful for my Lithuanian heritage.

*Mrs. Carl E. Thoren
North Bend, WA*

Your Jan.-Feb. '88 *Bridges* column on page one was the first time I witnessed anyone asking how our Free World Lithuanians will unite with native-soil Lithuanians. We'll find a way, of course, but first we have to state the question directly. Thank you for doing so. I'd like to hear how readers would answer that question.

*Vytautas Vitkauskas
Chicago, Ill.*

Who, among our readers, will respond to Vytautas' challenge?

Enclosed — a donation for your outstanding news journal. Also, a clipping that I have had for years. I cut it out of the Los Angeles Diocese paper *The Tidings*, but cannot for the life of me remember when.

*Edward A. Rice
(Raškauskas)
Nuevo, Calif.*

The interesting clipping, Edward, is reprinted on page 16. Thanks!

I have thoroughly enjoyed the January-February 1988 issue of *Bridges* with particular interest in our Armed Forces in 1918. The enclosed postcard photograph of the Lithuanian army in 1938 shows a nice contrast to the picture you published of our Army in 1918. Talk about precision marching, note the position of the boots on our soldiers.

You may keep this photograph and use it as you see fit. I'm also enclosing a photograph, for your keeping, of the Lithuanian aviators Darius and Girenas. You will note that it is autographed on the reverse side by both aviators.

*Stephen Rakšnis
Ormond Beach, Fla.*

Stephen, your photographs will make a great story for *Bridges*.

I am not positive if my subscription to *Bridges* is paid up or not. I am so pleased with your publication, that loss of it would affect my well-being, and that I am not about to bring upon myself. Enclosed is a check. Keep up the good work. We all benefit from it.

*Zigmąs Grybinas
O'Fallon, IL*

Zigmąs, you write well. Why don't you write *Bridges* an article?

I realize how much effort must go into each issue of *Bridges* and I appreciate it. I am half Lithuanian of the third generation and try to keep up with all I can find, mostly in honor of my mother's parents (Tiškevičius) who came to these shores — my grandfather

(Jurgis) first in 1893, then my grandmother, Pranceska (Prane) in 1894, with their first-born.

I have only a faint memory of my grandfather, when he picked a fruit from a tree I could not reach. My grandmother who lived until my 18th year, I remember well. Her Lithuanian cooking is fresh in my mind along with her sweetness.

She lived in Brooklyn for a number of years on South First Street and my mother took me to visit her from Massachusetts a number of times. Those visits I recall fondly; the high stoop, busy streets and street sounds; ships' horns on the river; playing in the little park across the street; washing on pulley lines; a window box for keeping food cold in winter — many pleasant memories. I remember, too, her bottle of herb medicine which looked terrible to me.

Your magazine helps me to remember and I marvel at what an effort it must have been to change residence across an ocean, speak a different tongue, raise a family, become accustomed to strange places and new ways, leaving brothers and their families behind, never to see them again.

*Ralph H. Mann, Jr.
St. Petersburg, FL*

Ralph, memories like yours are precious to us, too. Write more!

The receipt of your publication is always enthusiastically anticipated. I was raised by my maternal grandparents until they died, while my mother went to work every day. They could not speak English. Consequently, I was much better versed in Lithuanian than English until I was 5 years old. Looking back, I feel sad that I was deprived of the opportunity to continue my exposure to such a beautiful language.

You can tell by my name I am not pure bred. However, Lithuanian is the only part I admit to.

*Albert D. Lansberry
Ridley Park, PA*

Albert, it's never too late to learn Lithuanian via cassettes.

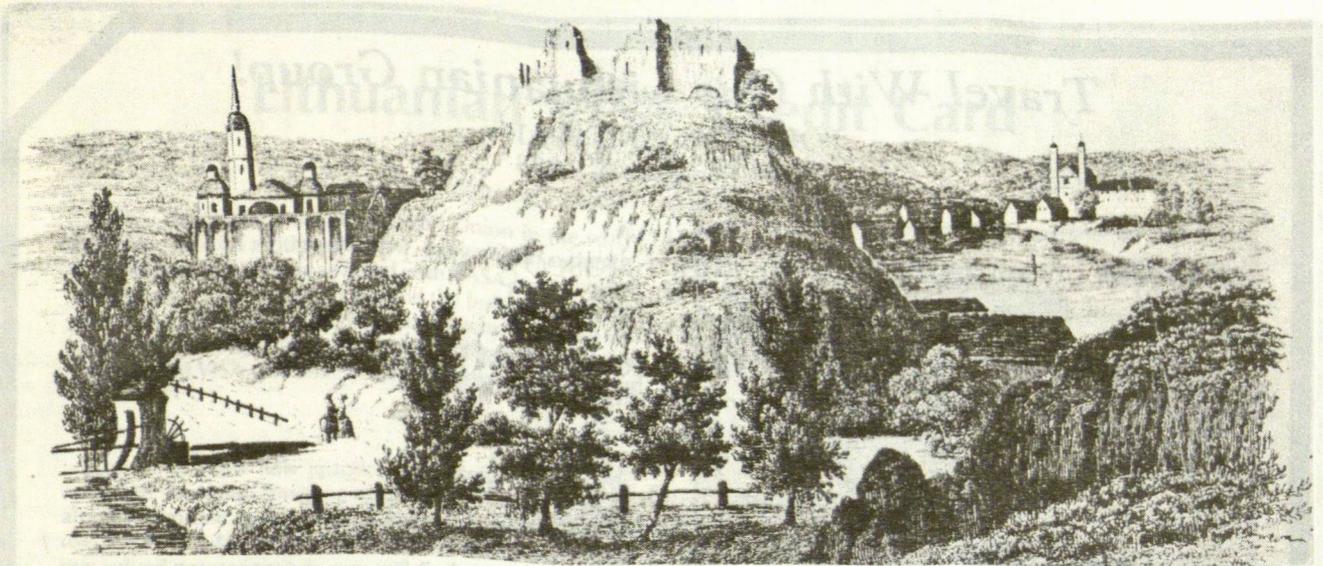
Please don't resign as editor! You're doing a super job in keeping us informed. I especially enjoy your articles on "Early" Lithuania.

*Virginia Kentra
Tampa, FL*

Virginia, your letter is heart-warming. But it's SOS for *Bridges*.

If Bendruomene's chiefs don't explain to our readers why *Bridges* is in trouble, I will write the story in full.

Demie Jonaitis, Editor



Vilnius in 1835, from Algirdas Gustaitis' "Tikroji Lietuva" - The True Lithuania.

To Honor a Great Lady

Algirdas Gustaitis, writer and patriot, has accepted the invitation from Spindulys Dance Ensemble of California to write a book in honor of Ona Razutienė who spent 38 years teaching our young people Lithuanian culture, language, song and dance. Mr. Gustaitis request readers to submit informa-

tion: photographs, clippings, letters. Do not send originals until you have talked with him. In 1977 she took the dance group to Holland, Germany, Switzerland, Italy, France and England. In 1982 she presented programs in Australia; in 1986 in Brazil, Uruguay, Argentina. Performances were also enjoyed

throughout cities in the United States. To help pay a well-earned tribute to this lovely lady, write to:

Algirdas Gustaitis
Ona Razutis Fund
4113 Tracy Street
Los Angeles, CA 90027

One of the exhibits at Baltimore's Lithuanian Festival June 4 and 5 is "The Battle of Žalgiris, 1410." It was constructed by Bob Luddy and Joe Walukonis, both miniature soldier enthusiasts from the Washington, D.C. suburbs. Žalgiris, Tannenburg as many Lithuanians know, was a significant victory by an allied army of Lithuanians and Poles over the German religious-military order of the Teutonic Knights.

Using topographical maps, the battlefield has been recreated in miniature. The terrain board is 10'x5' and made to a scale of about 10cm to 250.' This scale enables the main battle area of about a mile and a half to be represented. The construction of the board consists of multi-sectioned and layered pieces made from insulating styrofoam. This is a light-weight but sturdy material, which can be easily shaped to represent the many contours of the ground. The pieces were painted and decorated using materials and techniques used by model railroaders.

One of the focal points represented is the initial German defensive line which was strengthened by hidden pits, lines of stakes, and concealed artillery and infantry positions which were designed to trap the attacking

Lithuanians in a murderous crossfire. Early cannon, however, were not fool-proof and the German's cannon were made ineffective by a quick rain shower which dampened their gunpowder.

The armies provide the most interesting and colorful part of the display. The figures, made of lead, stand an inch high for infantry and about two inches for cavalry. They are all hand-painted. The Teutonic Army consists of over 300 pieces—mounted knights, infantry, and artillery. The Brothers of the order have their symbol of a black cross on white, while their mercenaries have a variety of heraldry from Germany and western Europe, including France, England, and Switzerland. In the battle every standard of the Teutonic Army was captured—so complete was the victory!

They were recorded by an artist several years after the battle and we have painted almost all of them in miniature. The Polish

Army has 200 pieces and is a typically medieval army with knights, squires, archers, and peasants. Much of the colorful heraldry and standards have been reproduced. The Lithuanian Army, of 200 pieces, had its own individual character. It was neither Western or Eastern but was a blend of the two. It combined some of the armor of the West with the nobility of the East—they did not armor their horses. Grand Duke Vytautas and the high nobility wore armor styles just like western knights. The lesser gentry wore more old-fashioned and eastern types made of chainmail with pointed helmets and carried a truly unique type of shield called a "Lithuanian pavaise". Also represented are the fierce forest warriors of the lowlands (Samogitia) clad in furs. The standards carried include the familiar "Vytytis" and the Columns of Gediminas.

For more information Call: Joe Walukonis 1-703-971-6728 or Ed Budelis 1-301-795-9342; Weekends: 1-301-474-7630.

The Battle of Žalgiris, 1410

at Baltimore's Lithuanian Festival in June

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Lithuanian Garden Tradition Revived

Hypatia Y. Petkus

Lithuanians have loved their gardens from time immemorial. A frequent theme in their folk-songs and tales was the maiden tending her scarlet peony blossoms or her white-flowering lilies, all among the greenery of the meta (mint) and especially the ruta (the rue, called "herb of grace" by Shakespeare, botanical name "ruta graveolens"). Overseas Lithuanians continue the tradition wherever they may be. It is well said that in Chicago (where there are more of our people than in any other city in the world), they proclaim their nationality by the fragrant green clumps of rue planted around their homes.

Fifty years ago Lithuanians of Cleveland, Ohio, joined with some 20 other nationalities in establishing their own Cultural Garden, with official City Park sanction. Some of us remember it as a lovely place, with a bust of the great Dr. Jonas Basanavičius (called by some the Father of his Country) serenely looking on. Alas, over the years, big city "troubles" overtook Cleveland. Some time

ago bands of raging vandals smashed the statues and ruined the flower beds.

Recently the Mayor of the City resolved to have the Cultural Gardens rise again, to the joy of many, and especially the Lithuanians. A committee was under the leadership of Vincas Apanius, lover of all green things and a well known landscape gardener. Already several young people as well as their elders are joining in the task of restoration. The City donates the land but otherwise each garden is self-supporting, and each group enjoys freedom to plan as it desires.

The 50th anniversary ceremonies were held by the Cultural Gardens Federation on Sept. 13, 1987. Mayor G. Voinovich and other dignitaries were in attendance as well as clergy of several faiths, Protestant, Roman Catholic and Jewish. There were refreshments and a program at the celebration, titled All Nations Day, presented by various

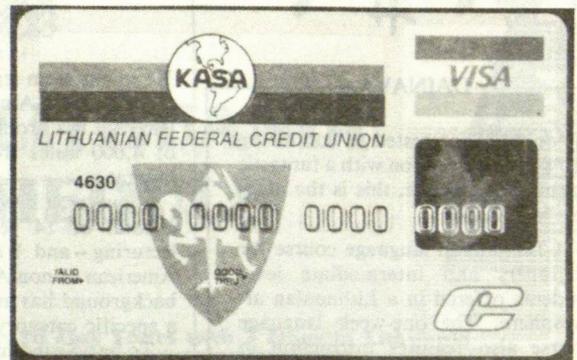
groups in the outdoor setting of the American Veterans Garden of Peace. Lithuanians were represented by winsome young ladies in national dress who carried banners appropriate to the occasion.

Some of us who formerly resided in Cleveland think that the Cultural Garden idea is a beautiful one. This example might well be followed by people in other cities. For how-to-do-it information one can write to Mr. J. Stempuzis, in charge of publicity for the Lithuanian group at c/o Garden Committee, 4249 Lambert Rd., Cleveland, Ohio 44121. You may also enclose a check if you wish to support the cause. Contributions honoring the memory of some person dear to you can always be made. Several such donations have been received in recent months, including one from the author of this article. Building a green and living memorial in the form of a flower or tree may do more to keep the world from forgetting than the finest of marble monuments.

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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.



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AUŠRA

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When: July 10th through the 23rd

By Whom: The Sisters of Jesus Crucified

Cost: \$10.00 registration fee and \$85.00 per week.

For further information, contact:
Sister M. Angela, C.J.C.
1404 North Washington Street
Wilkes Barre, Pa. 18705

P.S. — The Lithuanian-Catholic Alliance Foundation is offering free tuition to the members' children or grandchildren for Camp.

Erik Kuehnelt-Leddihn

An Austrian's View of Lithuanian Heritage

It might seem strange for an Austrian to write about America's "ethnics"—a problem (if it is a problem) located at a distance of 4,000 miles from the author's present habitat.

However, I lived in the United States for a total of 14 years—teaching and later lecturing—and I am aware that to be an American of non-Anglo-Saxon or non-Celtic background has and still does put one into a specific category.

To be a Scandinavian, Dutch, German or even French origin rarely involves hardships or discriminations—if we leave out the "German-Americans" in World War I. Still, if your name is Szczepanski (Stevenson in English), Vlk, Papadopoulo, Prampolini or Szenoergyi, you might, in America, find yourself handicapped in some ways, in certain situations.

Just imagine little Vaclav Vlk (in English, Wenceslas Wolf) in school and the snigger each time the teacher calls his name! My own name often became "Colonel Levine" over the telephone—and I left it at that.

There is, in the United States, a totally unofficial hierarchy of ethnic origins and since the great, dynamic forces there are of a social rather than governmental nature, the "ethnics" have certain minor problems.

I remember the pain I unwittingly inflicted when, during roll call, I pronounced names of students correctly according to the phonetics of their countries of origin. The Italian students, especially, winced.

Once, perceiving what I had done in my naiveté, I stopped reading the list and remarked that there seemed to be students who were ashamed of their parentage.

"Italians to boot!" I said. "This is hard to believe. Their ancestors had a high culture and civilization, poets, philosophers and artists, Christian saints and martyrs. They

civilized half of Europe while the Anglo-Saxons were still living in the trees!"

Thereupon, the faces of the students brightened. They had never heard such language before. And I might have added that, after the missionaries from the Italian peninsula, the Irish were the ones who brought the faith to Central Europe.

The allegiance of Americans naturally belongs primarily to the United States. But there is nothing wrong with being proud of one's ancestors, with keeping their memory alive.

The so-called ethnics from Europe came from countries with their own, ancient histories, their own cultures, with a rich literature, great architecture, outstanding thinkers, but this is rarely taught in American high schools and colleges. (Foreign history is frequently treated as English and French history with some modest frills: a glimpse of Philip II, Peter the Great, Bismark—plus Hitler and Lenin.)

Yet, take only the Lithuanians, maybe two-and-a-half million, today a small, suffering nation brutally incorporated into the Soviet Union. But their grand-dukes once ruled a country larger than France, reaching from the Baltic nearly to the Black Sea. Together with the Poles who accepted the Lithuanian dynasty of the Jagiellos, they annihilated Moscow, defeated the Tartars and Turks and saved Europe.

Saved Europe? Indeed! If Vienna had fallen to the Turks in 1683, they would have overrun the rest of Continental Europe and western history would have come to an end. Vienna was saved in the last minute by John Sobieski III, King of the Polish-Lithuanian Commonwealth, and thus Europe was spared the worst and the Turkish wave could be rolled back.

(From The Tidings)

CAMP NERINGA

For Children 7-16 Years Old

July 31 - August 13.

Christian environment and Lithuanian culture. Administrated by Sisters of the Immaculate Conception. Information/Registration:

(Till June 6th)
NERINGA
ICC - RT 21
Putnam, CT 06260

(From June 6th)
NERINGA
Box 134 C - RFD #4
W. Brattleboro, VT 05301



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 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 #607 June 7 - 23	\$2,049.00
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*Warsaw 1 night, Vilnius 11 nights, Warsaw 2 nights,
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.

15 DAYS LITHUANIA & FINLAND

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

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

13 Day Tours with 10 Days in Lithuania

Tour #915 September 15 - 27	\$1,969.00
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Vilnius 11 nights.

10 Day Tour with 7 Days in Lithuania

10 DAYS LITHUANIA

Tour #999 September 15 - 24	\$1,729.00
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Vilnius 8 nights

In addition to tours, BALTIC TOURS services include

- Invitation of relatives to the U.S.A.
- Purchase of automobiles and goods in the Dollar Stores of Vilnius, Kaunas & Klaipėda
- Assistance in the purchase and the design of headstones for deceased relatives in Lithuania

**FOR BROCHURES AND INFORMATION,
PLEASE CONTACT**

BALTIC TOURS

293 Auburn St.
Newtown, MA 02166

Tel. (617) 965-8080

TO CANADA

FOR COLOSSAL EVENTS

IV World Lithuanian
Culture Congress
June 24 - 27

For Information:

Lithuanian Canadian Community
1011 College St.,
Toronto, Ontario
M6H 1A8
Canada
Telephone: (416) 533-3292

VIII Folk Dance Festival
of Free World Lithuanians
July 3

For Information:

Dr. V. Kvedaras
41 Inglewood Dr.
Hamilton, Ontario
L8P 2T2
Canada



Cooking

With Aldona Marcavage

Hint from a Lithuanian kitchen:

Milk is the perfect chicken tenderizer. Soak chicken breasts in milk for several hours before preparing for cooking for a melt-in-your-mouth taste.

TASTY BUSY-DAY CHICKEN

1 tb. butter
3-lb. broiler chicken — cut up
1 can (10½ oz.) cream of mushroom soup
⅓ cup water
2 tb. soy sauce
1 pkg. (10 oz.) frozen mixed vegetables
3 tb. flour
¼ cup cold water

Melt butter in large frying pan. Add chicken pieces, brown over medium heat. Remove chicken. In same pan, blend soup, ⅓ cup water and soy sauce — bring to a boil. Add vegetables; arrange chicken in sauce; cover. Reduce heat and simmer about 40 to 45 minutes, or until chicken is tender. Blend flour and ¼ cup water, stir into chicken mixture and cook until sauce thickens.

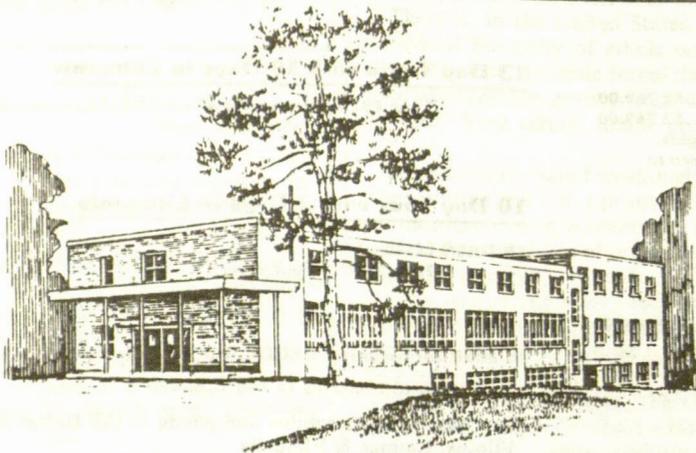
MACARONI and ASPARAGUS

2 lbs. asparagus
2 tb. butter
4 oz. boiled ham, cut into strips
1 cup heavy sweet cream
1 lb. ziti
freshly ground pepper
grated parmesan cheese

Break off bottoms of asparagus, wash and cook 7 minutes in a skillet of boiling salted water. Remove with spatula and drain on paper towel. Cut into macaroni-sized pieces and set aside. In a pot large enough to hold macaroni, heat butter and saute ham a minute or two. Add cream and set aside. Bring 5 quarts of salted water to boil and cook macaroni al dente. As soon as macaroni goes into water, bring sauce mixture to a boil. Add asparagus to cream. Drain macaroni and add to sauce. Toss to coat well, adding freshly ground pepper and some parmesan. Serve additional cheese on side.

BOILED SPARERIBS

Place spareribs in boiling water to cover. Add salt and pepper, chopped onion, celery, parsley and carrots and 1 tsp. caraway seed. Simmer the meat covered until tender — about 1 to 1½ hours. To crisp ribs, drain well and sauté in butter; or simply drain and mound on top of sauerkraut. Surround with mashed potatoes.



Lithuanian Franciscan Fathers cordially invite you to spend your summer vacation at their own summer resort, Kennebunkport, Maine.

The season begins July 2 and closes September 5.

The Guest House is located on a scenic spot right on the Atlantic coast. The prices for room and board reasonable.

The address for information:

**Franciscan Guest House
Kennebunkport, Maine 04046
Phone (207) 967-2011**

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 Visit

(from page 3)

through the family. It is within the home that the nurturance of faith and patriotism persists. This is where we saw the true spirit of Lithuania. The warmth and hospitality of the people were beyond measure. The example of quiet endurance taught us a great lesson in patience and acceptance. Within the sanctuary of their homes, forbidden hymns were sung in whispers, while laughter and tears were shared openly in common experience.

We learned about the dreams of Lithuanian youth, the memories of the older people, and the reality of life under the heavy yoke of communism.

Each of us who visited this dear country left with a greater love for "our" Lithuania in the knowledge that the link between Lithuania and America is a commitment to our continuing prayers for her continued perseverance and ultimate freedom.

Twilight of Lithuanian Gods

(From Page 6)

Here then, in the sacred groves, the last of the pagan gods of the Western World received the homage of their Lithuanian supplicants. They managed to fend off successfully the incursions of the New Religion that was preached by military priests of various knightly Orders who had but recently returned from Jerusalem, and now were otherwise unemployed. But not until Jogaila embraced Christianity on the occasion of his marriage to the young Hedwiga of Poland did Lithuanians become converts. But the twilight of the Lithuanian gods was to last for a long time yet.

Not far from Kaunas, the ancient capital of Lithuania, is the site of the sacred oak where Iglis, the last of the pagan kriviai, inveighed against the New Religion. Owen Rutter (*The New Baltic States*, 1926) describes the scene: "Here, sitting in the lowest branches of the sacred oak, and clad in nothing but an old wolf skin, he defied the New Order and taught his people the mysteries of the pagan faith."

Iglis lived near the close of the 16th century, about 300 years after Jogaila, the Lithuanian Grand Duke, embraced the Christian faith.

Small wonder that Schrader was bemused by those pagan Lithuanians!

Don't miss the May issue with Dr. Thomas Michalski's article about his trip to Lithuania!

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

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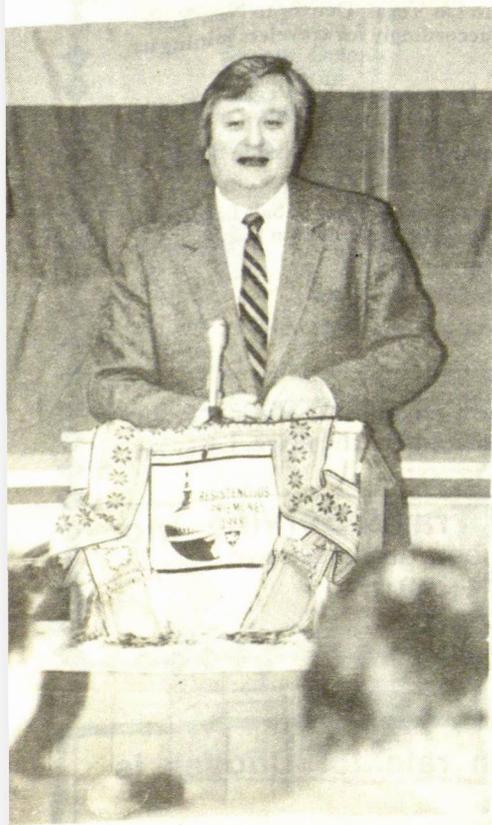
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LEGATION OF LITHUANIA
2622 16TH ST.
WASHINGTON, DC 20009



◀ Mykolas Drunga, dynamic journalist and activist, suggests to Lithuanian Americans how to prepare for a meaningful visit to Lithuania. (See Silas article, page 4)

Some of the representatives from New York City who attended the seminar: Danute Norvilaite, Rita Gilyte, Jolita Gudaityte, Ritone Ivaškaite, Danute Saldaityte, Laima Sruoginyte, Tadas Klimas, Laura Šatikaite, Laura Pierce and Andrius Olis.



At
The Lithuanian American
Youth Association
Seminar
in
Washington, D.C.