

# Bridges

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



A. Sutkus photo.

## Lietuva, Brangi

[Lithuania, Beloved]

Mother and child,  
like golden amber  
born of ancient forests  
and like spring sunshine,

glow before the growing  
towers of Vilnius like  
symbols of  
everlasting Lithuania.

Lietuvos  
Nacionalinio  
M. Matvydo  
Pildymo

# What Tourists in Lithuania Do Not Ordinarily See

## THE WIDENING GAP

A gap is widening between the Communist Party establishment in Lithuania and the increasingly vocal writers and scientists. At the public meeting sponsored by the Lithuanian Writers' Association last March in Vilnius, writers and scientists voiced strong opinions about the growth of ecological and cultural crises.

## POLLUTANTS

Rūta Gajauskaitė, lecturer at the Institute of People's Economy, disclosed: "About one-half of the individuals employed in the people's economy are ignoramuses with diplomas. Investigation of violations have revealed that 28% of them were made deliberately. The Akmenė cement factory could clean up about 98% of the pollutants with the special West German equipment it possesses. However, the factory is not using the equipment because this way it can save electricity and for that it receives awards and various banners. There is a similar situation in agriculture."

It was reported, "80% of our inhabitants are ill with various diseases; every fourth child has anemia. In countries with a highly developed industry, such as Japan, the citizens' average life span is 85 years, while in our republic it is 61. In 1983, genetic deficiencies were discovered in every sixth infant. If pollution is not stopped, one may expect that 15 years later each child's genetic cells will be damaged."

## ANALYSIS: WRITERS IN LITHUANIA

One group of our writers can proudly say: We've always told the truth, depicted the real situation, accustomed the people to take a critical look at their environment and themselves. It was only from our novels that the readers first found out about the terror of mass deportations, which history books pass by in silence. We were the first ones to talk about the saunas on lake shores for leading officials, about the bread, sausages and vegetables without chemicals that were baked, smoked and grown exclusively for

them. We've made a thorough analysis of the bureaucratized *nomenklatura*. Therefore, our writing accustomed the society to experience the existing situation as a crisis situation, which must be radically changed.

Other writers wait nervously until the wave of criticism rolls over and rejoice when they see symptoms of the receding tide. They believe society needs stability and not a permanent shaking and reshaping of the forms of its life. They do not wish to undermine confidence in the current political course.

A third group suggests: Perhaps we should renounce all those solid, honorable and decent postures, and take a sober look at ourselves as a species of domesticated, plucked fowl. Why didn't we shout ten years ago that the nation is committing suicide by drowning in alcohol? Why didn't we ring the alarm bells about our high school and university graduates whose spoken and written Lithuanian is getting increasingly worse? Why did we submissively sign statements condemning famous writers like Boris Pasternak without even having seen the works we had condemned? What a painful decline of the writer's moral stature and the power of his word! . . . This is how intellectual demoralization—the worst sickness of our age—has sneaked up on us. **Literatura ir Menas**

## SUCH FREEDOM IS A SIN

The Soviet authorities have responded to the upsurge in world-wide protests against the continued incarceration of Father Alfonsas Svarinskas not with an admission of their error, but with a new campaign of slander directed against the Lithuanian priest. Father Svarinskas was convicted in 1983 to a seven-year term in labor camps and three years of internal exile.

In February, Moscow television premiered a "documentary" film made by the Lithuanian Cinema Studio and entitled "Who Are You, Father Svarinskas?" The film depicts the "prisoner of conscience" as greedy, hypocritical and a "former collaborator with Lithuanian anti-Soviet guerrillas." The mendacity of

this product of KGB's moviemaking has been challenged by many of Svarinskas' colleagues and acquaintances in the USSR.

One defense of Father Svarinskas came from Aleksander Ogorodnikov who served time with him in the notorious strict regime camp VS-389/36. Ogorodnikov, a Russian orthodox believer, chose Svarinskas as his confessor, because there were no orthodox priests in the camp. In Ogorodnikov's view, Father Svarinskas is one of the most sober and intelligent Lithuanian Catholics. Commenting about the film, Ogorodnikov said that it was "full of cheap tricks" and a "lie from the beginning to the end."

In 1987, KGB agents tried very hard to persuade Father Svarinskas to submit an appeal for clemency. He thought that his agreement to buy freedom at the price of "admitting his guilt" would have been sinful. He told them that he would be very much ashamed to ask them for mercy.

Father Alfonsas' health is very poor. Two decades of the camps have taken their toll. He has high blood pressure, saline deposits in the loins; he has difficulty in sitting or bending; dark spots on his lungs (tuberculosis); keeps coughing at night. The skin is peeling from his face, ulcers have appeared. Nobody is giving him any medical treatment. **Elta**

## SABONIS ARRIVES IN USA

After months of talks, permission was granted for Arvidas Sabonis to have his injured Achilles' tendon examined in the United States and that gave the 7-foot-2-inch Soviet basketball star a chance to speak with the Portland Trail Blazers, the National Basketball Association team that drafted him on the first round in 1986.

"I don't intend to discuss a contract with him," said the Trail Blazers' president, Harry Glickman, who met with Sabonis over breakfast. "But I have no qualms about telling him what a great area Portland is to play and live in."

Sabonis was examined by Dr. Jack

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**EDITOR: Demie Jonaitis**



Arvidas Sabonis

Hughston, a Columbus, Ga. orthopedic surgeon, and Dr. Bob Cook, the Trail Blazers' team physician. Sabonis, who re-injured his left Achilles' tendon climbing a flight of stairs last year, said that he would not be ready for a pre-Olympic tournament in Rotterdam, the Netherlands, but that he is in no pain and continuing his conditioning and workouts in preparation for playing on the Soviet national team in the Olympic Summer Games in Seoul, South Korea. Asked if he would like to play in the N.B.A., he said: "Are there any basketball players who would turn down such an offer?"

But, asked about his chances of playing in the N.B.A. after the Olympics, he said: "I think there is little point in discussing that until the Olympic Games are over. I would come if there's an agreement between the Soviet Union and the United States on that accord."

"We will try to make that happen," said Glickman.

## PRISONER OF CONSCIENCE

When an agent for the Soviet KGB approached Gintautas Iesmantas toward the end of his six-year prison term, he thought he was offering the prisoner an irresistible deal: sign a confession and promise never to do it again and you will be pardoned.

However, Iesmantas, a 58-year-old essayist and poet who has never made a secret of his Lithuanian nationalism, felt that his 1980 conviction for "anti-Soviet agitation and propaganda" was based entirely on his non-violent advocacy of Lithuanian independence and of democratic socialism.

Iesmantas was accused of participating in

the publication of a samizdat journal, of listening to and heeding the content of foreign radio broadcasts, and of showing an interest in anti-Soviet literature. Iesmantas was further accused of writing anti-Soviet poetry, of advocating Lithuanian secession from the Soviet Union, and of providing intellectual leadership, through his writings, to the other two.

During his trial, Iesmantas, asked what he thought of freedom of the press, replied: "There is none, and there is no immediate prospect of such, and it's not even worth discussing." He concluded his defense with a statement in defense of freedom of thought and with a poem dedicated to his friends. He was sentenced to six years in a labor camp and five years of internal exile.

During his imprisonment, Iesmantas went on a hunger strike to protest the authorities' refusal to let him write. After 10 days he was force-fed and, in his weakened state, immediately put to work cleaning snow from a roof in sub-zero temperature.

After he completed his prison sentence in 1986, Iesmantas was sent to a small lumbering village in the Komi SSR, north of the Arctic circle. There, according to information received by Amnesty International, the human rights organization which has adopted him as a prisoner of conscience, the poet shares a 10 by 10 foot room with a hard-drinking lumberjack who is reputed to be an informer. The lumberjack keeps a poster of Joseph Stalin on display on his side of the room and Iesmantas has countered with pictures of the Pope, the Virgin Mary, and Jesus.

Recently the poet learned that KGB agents had discovered the storage place for much of the literary work he did before his imprisonment. The manuscripts, a major part of Iesmantas's life's work, have been confiscated. Iesmantas has asked International PEN, the writers' association which has also taken up his case, to help recover his writings.

"I cannot reconcile myself to such a barbarism, because such creative output is the result and the meaning of the most conscious period of my creative life," he writes. PEN has launched an effort to save the manuscripts.

Readers are urged to send politely-worded letters asking for an immediate and unconditional amnesty for Gintautas Iesmantas to USSR, LitSSR/232600 Vilnius/ N. Gogolya 45/ Prokuratura LitSSR/ Prokuroru Novikovu, A.A./ USSR. Letters should be headed: "Dear Mr. Novikov."

Amnesty International works for the release of all prisoners of conscience, men and women imprisoned anywhere for their beliefs, color, sex, language, race, religion, or ethnic origin, provided they have not used or advocated violence.

Antonio Ramirez

Vytaute Zilinskaitė

## THE WALL

*"A Gruesome Tale"  
by the sharpest satirist  
in Lithuania today.*

The wall was like any other wall: sparrows chirped on it, pigeons perched on it, and pale blades of grass nestled at its foundation. Built of grey bricks, it loomed there hermetically and since it was rather tall, we couldn't see what was happening on top of it or beyond it. In the morning we'd trudge along side of it to work; in the evenings - back again, and as time went on, we got so used to it that we hardly noticed it.

But one morning we saw a cloth hanging on it with this slogan:

### **This Wall is Very Sturdy!**

What had happened? We took an even closer look and gasped: in some places the wall was already cracking, and on top a young birch tree was stretching upwards, its roots crumbling the cement...

Again we hurried to work and back on our accustomed path. The wall, too, did not stand still. The new slogan had been dislodged by an even newer one, this time in an extra large size:

### **This Wall is The Sturdiest of all Walls!**

What was going on here? We stood still as though rooted to the ground, in order to take a better look. The wall was cracked right under the slogan and a widening crack was extending upward.

We didn't have much time to reflect on this sight. To prevent us from reflecting, the wall proceeded to deck itself out with a new slogan - larger than ever before:

### **No Wall in The World Equals This Wall!**

We immediately realized that something serious had happened. Nor were we wrong: the cloth with its slogan was stretched across a huge hole, whose sides were leaning apart dangerously...

Later the wall covered itself with even more grandiose slogans, but we never allowed ourselves to stop and admire them. We gave this wall a very respectful space to make sure it didn't fall on our heads. (Elta trans.)

# GLASNOST: NOW YOU SEE IT - NOW YOU DON'T

ALBERT CIZAUSKAS

We've been hearing a lot about glasnost the last couple of years. That's the policy under which Mikhail Gorbachev, the Soviet leader, is said to be prying open the great gates of the Kremlin to the fresh air of free speech. As the fog of propaganda lifts, however, the Kremlin's gates appear to be shut as tight as ever, and only an occasional breeze is tolerated provided it blows in the right direction.

Americans are suckers for someone with a smile, a handshake, and a smooth sales pitch. That's been only too evident in the reporting on the tedious primary campaign. It's also evident in how the press treats Gorbachev. Reporters have made him into a media super star, concentrating on his smiling personality, his quick and clever repartee, and his accessibility. Part of the reason may be that his behavior is in such startling contrast to that of his predecessors who resembled the man in the iron mask.

This gloves-on attitude toward Gorbachev, however, isn't limited to Americans. One commentator has attributed the general eagerness to take Gorbachev at his word to a widespread hunger throughout the West "for a Communist with a human face, so that when the smile reveals the iron teeth, most people pretend not to see them."

Unfortunately, this gullibility extends also to the elected representatives of the U.S. Congress. When House Majority Leader Jim Wright visited Moscow last year, Gorbachev suggested that the U.S. government "solve its minorities problem" by confining Blacks, Hispanics, Poles and others to "homelands," a Gorbachev euphemism for reservations. Instead of refuting such a demeaning notion, Wright lamely called it an "indiscretion." For Lithuanians, however, Gorbachev's cynical remark carried ominous implications about his attitude toward non-Russian nationalities within the Soviet Union.

Anatoly Sharansky, a Jewish human-rights activist who spent nine years in the Soviet gulag, recently wrote in *Commentary* magazine that "Glasnost is not a form of freedom. It's just a new set of instructions on what is and isn't permitted." Sharansky went on to say: "The formula for this was found not in Marx or Lenin, but on Madison Avenue, or, rather, through Soviet officials familiar with the American public-relations-conditioned psyche...It finally dawned on the Soviet leadership that in the day of television a smile, a modulated voice, and an amicable appearance are far more important than bullying and threats, and immeasurably more important than substance in shaping public opinion.

Gorbachev's public-relations gambit is paying off. More Americans today think they understand glasnost and applaud it than they understand, or care about, what the candidates for the next Presidency stand for. And glasnost, to give it its due, has resulted in some gains. One can now read Boris Pasternak's "Dr. Zhivago" in Moscow without wor-

rying about being tapped on the shoulder by Big Brother. Even Stalin's crimes can now be criticized in public. About 249 dissidents were released from prison last year (among them a few Lithuanians, including Vytautas Skuodis), and Jewish emigration, a touchy issue, was permitted to rise from 1,000 in 1986 to 8,000 in 1987.

Gorbachev's magnanimity, however, should be measured against the past. Nikita Krushchev, for example, released thousands from Soviet prisons, and Jewish emigration, even in the glasnost-less Brezhnev year of 1979, amounted to 51,000. Criticism of the system is permitted today only so far as it exposes those abuses which the top circles in the Kremlin wish to be exposed, and only within bounds that do not endanger the entire system. This was made quickly evident last year when Boris Yeltsin, Moscow's party boss, let loose sharp broadsides against the bureaucracy that evidently hit too close to their target. Even though he was Gorbachev's protege, Yeltsin was condemned, forced to confess his errors in the old Stalinist tradition, and then ignominiously dismissed. The big difference with the past was that he wasn't executed.

Alain Besançon, a French political analyst, made another interesting observation about the workings of glasnost. Under the pretense of openness, Western journalists are fed in Moscow with special news and opinions which they sedulously report in the Western press. These foreign press reports are then re-published in the Soviet. Since foreign press reports are given greater credence by Soviet readers than official press stores, Gorbachev is thus able to propagandize his own people through the unwitting complicity of the Western media.

No one has defined glasnost better than its inventor. But Gorbachev is such a glib salesman that he mesmerizes his listeners with fine-sounding phrases, in the midst of which he adroitly inserts the bitter medicine of his message, often overlooked by his audience and especially by the Western press. Buried without comment on the back pages of the *Washington Post* last January was a statement that peeled the layers of hypocrisy off his glasnost doctrine of "openness". Addressing Moscow journalists, he was quoted as saying: "We are for openness without reservations, without limitations, but for openness in the interest of socialism."

There it is, Soviet policy from Lenin to Gorbachev expressed with brutal clarity for the careful listener. Everyone is permitted to say what he pleases, so long as he sticks to the party line.

Signs are multiplying that even the mild thaw in Soviet repression of non-Russian nationalities has ended with the explosion of ethnic violence during March between the Armenian Christians and the Azerbaijani Moslems. But, in fact, Soviet tolerance of national self-expression and religion in the three Baltic countries has always been limited. The

epic Chronicles of the Catholic Church in Lithuania attest, in numbing detail, to the Soviet's unabated persecution of the Catholic Church in Lithuania, from outright assassination to the nitpicking of a hostile bureaucracy. Last summer, an unnamed Lithuanian bishop confessed to a *Washington Post* reporter that glasnost had not been applied to the Soviet's treatment of the Catholic church in the country, and that, in effect, things had remained much as they had always been. The validity of this depressing assessment is confirmed in the continued exile in an era of glasnost of Bishop Valijonas Steponavičius from his Vilnius diocese dating from 1961.

The irony of "openness" was nowhere more evident than in the Soviet's refusal to allow the Pope to participate in Lithuania's celebration of the 600th anniversary of its conversion to Christianity. The duplicity of glasnost was hardly dispelled when, at the last moment, eight priests and one bishop were permitted to go to Rome for the ceremonies. One can understandably ask: What is Moscow afraid of? A greater representation at Rome of the Lithuanian Church would have been a big plus for Gorbachev's glasnost policy, as would the release of Bishop Steponavičius. But of such myopic stuff are dictatorships made.

Anticipating the February 16th commemoration of the 70th anniversary of Lithuania's declaration of independence, Soviet authorities cracked down hard on known activists, cutting their telephone lines, detaining some and expelling others. Despite these attempts to suppress patriotic demonstrations, over 10,000 Lithuanians assembled peacefully in front of the Vilnius Cathedral to recall their country's brief moment of freedom in this century. Similarly large groups gathered in other urban centers and attended special church services. But reports reveal that Soviet militiamen and KGB agents used brute force to break up the crowds and even desecrated churches. In Vilnius, a large number of Lithuanians nevertheless managed to reach a cemetery where they laid flowers and lighted candles at the graves of Dr. Basanavičius and other leaders of the Lithua-

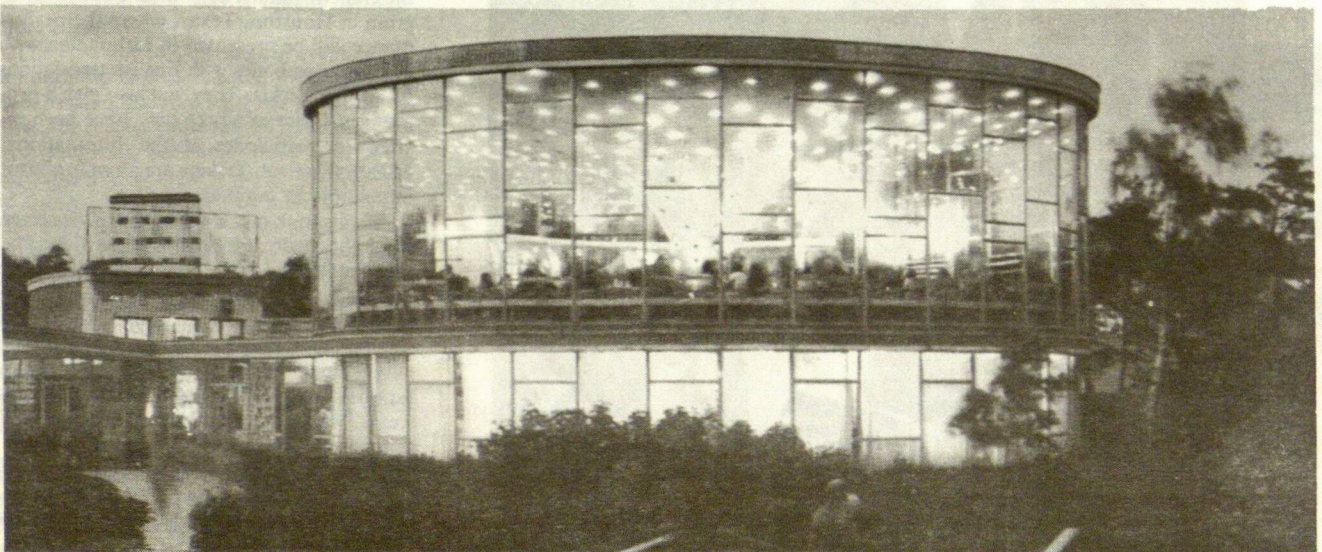
nian independence movement, a gesture at once poetic and defiant.

Perhaps the cruelest blow of all has been the Soviet Union's recent change of mind in cancelling its announced release of Balys Gajauskas from enforced exile because he refused to sign a confession of guilt. Gajauskas is a 62-year-old veteran of anti-Soviet resistance in Lithuania after World War II. Because of his activities, he spent 25 years in a Soviet labor camp, from which he was released in 1973. Upon his return to Lithuania, Balys was denied "legal residence" rights in his own homeland, and his mother was fined for harboring an illegal resident each time he visited her. Where else but in the never-never land of Soviet "justice" could something so bizarre like this take place? During the next four years, Gajauskas was repeatedly harassed by the KGB for his continuing efforts on behalf of religious and democratic rights in Lithuania. On April 20, 1977, he was again arrested and sentenced to ten years in a strict regime labor camp, to be followed by five years of internal exile. Officially, his "crime" was translating Solzhenitsyn into Lithuanian (whose most famous work is the "Gulag Archipelago"), and disseminating information on Lithuanian political prisoners to the underground press.

Letters smuggled to his aunt in California mention Balys' deteriorating health, including weakened eyesight, high blood pressure, and stomach ulcers, because of which he fears he will not survive his sentence. The KGB has promised his wife permission to emigrate if she will divorce her husband, but she refuses.

So much for glasnost and its meaning for Lithuanians. Whether it means much more within the Soviet Union proper, is debatable. Like Czarist Russia, the Soviet Union in the past has undergone brief periods of attempted reform, only to settle back into its accustomed slough of apathy and terror.

Glasnost, despite its enforced limits, may be too hazardous a game even for Gorbachev, the master showman.



"Vasara" restaurant in Palanga welcomes you beautifully, like the native Lithuanians themselves.

Zinas Kazenas photo

How far that little candle throws his beams! (*Shakespeare.*)

Even when they were illiterate serfs, Lithuanians had a love of poetry and folksongs, in

which the history of Lithuanian life and spirit is strongly reflected. Their love of

drama goes back to the past when they created lively folk dramas at weddings and funerals.

## The Vilnius Theater of Youth Gives Americans An Unforgettable Experience

After World War II, Lithuanian emigree communities in America had two rules imposed upon them by their leaders:

1. Do not visit Lithuania. ("Do not give your American dollars to the communists!")
2. Do not welcome visitors from Lithuania. ("The communist regime sends them to brainwash us!")

For decades Lithuanians obeyed, even while they longed to see their relatives and fatherland. Gradually, more enterprising people began to travel to Lithuania where they were welcomed with great warmth

which did not subdue the gnawing hunger in their psyches but made them want to return again and again. In America, however, they found themselves demeaned by angry members of the emigree community. Similarly, when visitors from Lithuania arrived, bringing cultural exchange in the form of concerts and literary gatherings, the Lithuanian communities boycotted their offerings and refused to attend. Nevertheless, the hunger within them prompted many to seek out the visitors and arranged secret meetings, which were exciting with wonderful

dialogue, Lithuanian food and international booze.

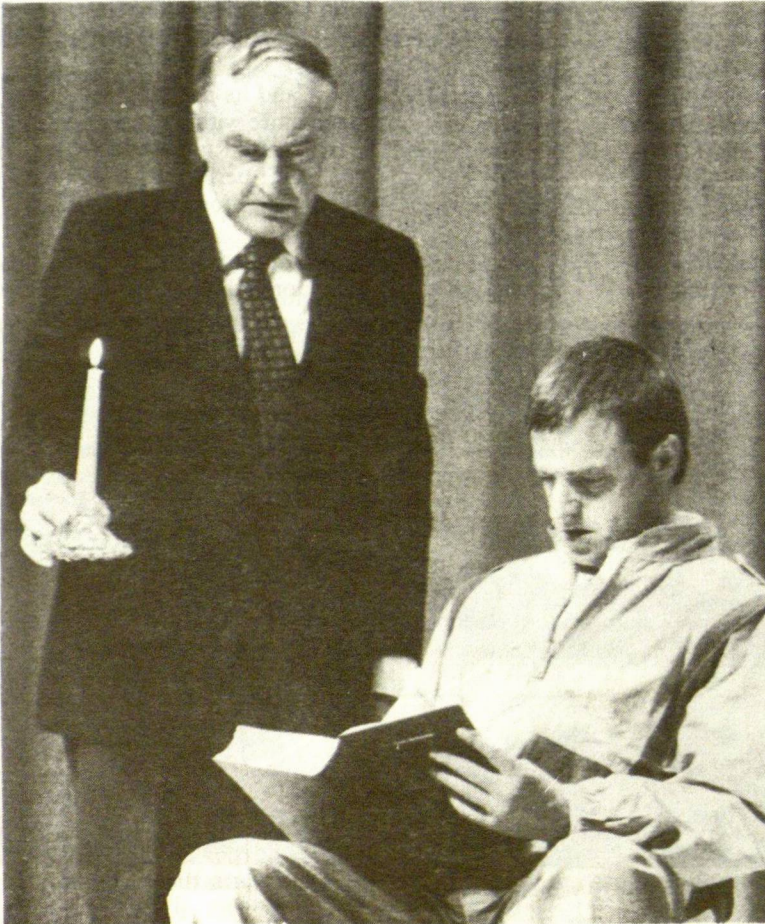
An astonishing event materialized May 3rd at Brooklyn's Cultural Center. An unprecedented number of people gathered to welcome the Vilnius Theater of Youth whose arrival and presentation of a program broke down the barrier of the political hostility which had kept them separated for so many decades.

"What a historic event!" wrote a Lithuanian patriot who no longer had to meet visitors surreptitiously in some secret rendezvous. The program was called "Pasimatymas" (Rendezvous) and presented apt selections of poetry, drama and folksong which shook the audience to both tears and laughter. It was a huge love feast, after so many decades of hunger.

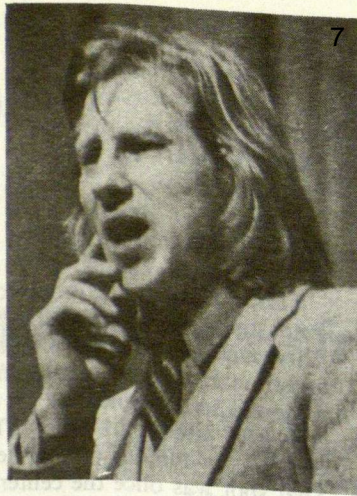
How did such a magical event materialize?

During a visit to Lithuania, American playwright Arthur Miller was so impressed by the work of the Vilnius Theater of Youth that he declared to the press he saw genius at work which should be shown to the rest of the world. His enthusiasm fired up interest and eventually the group was invited to visit the United States. They will give another program in Houston, Texas, where the performance will be presented in Lithuanian with access to earphones with English translations by A. Čiurberkis. They will also give a program in Chicago where they have been invited to participate at the International Theater Festival. Tickets are already almost impossible to purchase.

All this took much work, which was given whole-heartedly, especially by the young and the intellectual. Mrs. Audra Misiuniene presided over a committee of about 50 who helped meet the visitors, toured them in a sightseeing bus with a Lithuanian-speaking guide, and housed them with Lithuanian families. At the Cultural Center, Romas Kezys, who was recently awarded the 1987 award to a distinguished radio director, extended a moving welcome. A sense of togetherness—after so many years—permeated the atmosphere. In the enormous



R. Karvelis and R. Vilkaitis perform in a moving scene from "Duokis" "



Photos by  
Vytautas Maželis

Actress Kristina Kazlauskaitė  
presents the poetry of V. Mačernis

Actor Algirdas Latėnas presents  
the poetry of A. Strazdelis

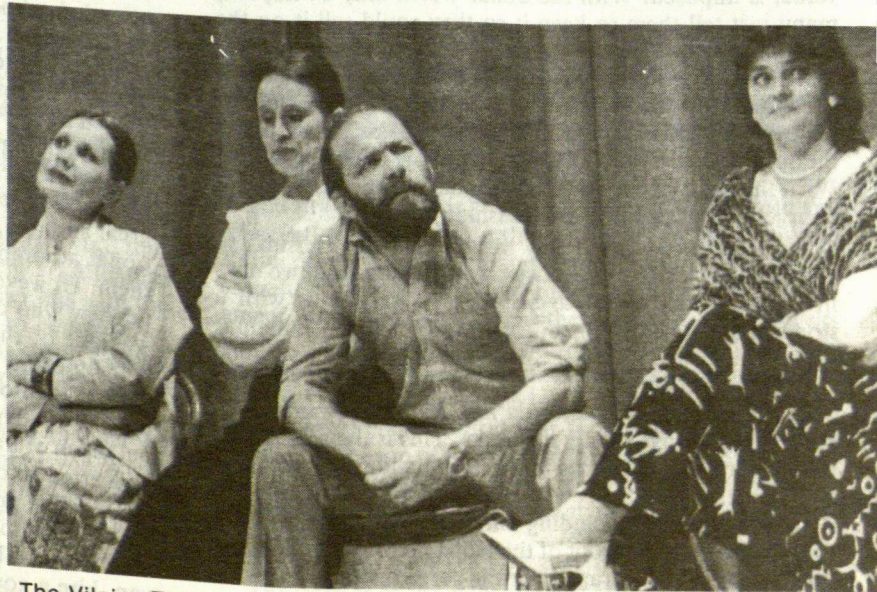
flood of good will, tears flowed and laughter was explosive. The wall which had kept us apart so long fell apart, in the very presence of anti-Soviet emigree leaders, the youthful and independent activists, and representatives of the Kremlin.

The applause was deafening and joyous. Then came the spontaneous outburst of singing the Lithuanian anthem, forbidden in Lithuania, with the wonderful words "and may the love of Lithuania burn within our hearts" perhaps never sung so rapturously before. The program ended with the singing of "Lietuva, Brangi", written by the beloved poet Maironis...as lips quivered, eyes filled with tears, and hands shook with emotion.

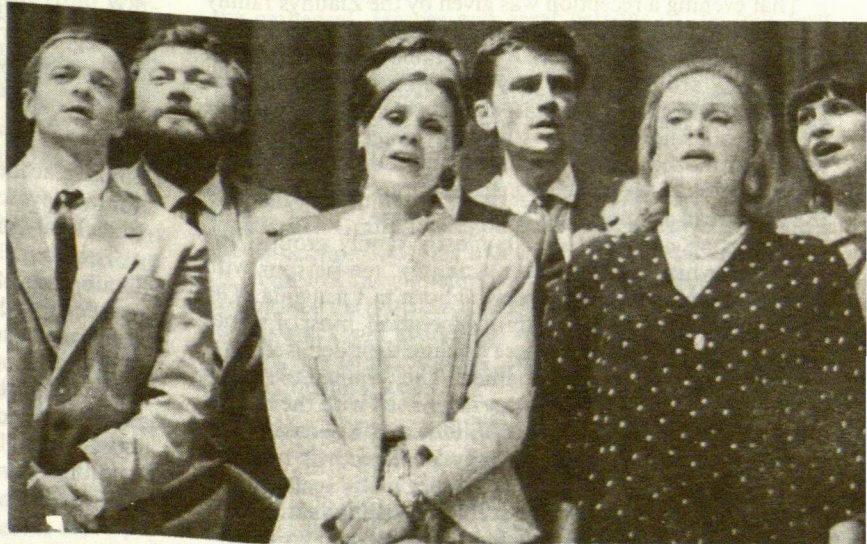
Only a few years ago many of the people in the audience boycotted artists visiting from Lithuania and confronted them with anger and insults. What happened now? Perhaps it was the result of the erosion of time? The rise into action of the young and the intellectual? Or was it mainly Arthur Miller's influence?

The epilogue to this magical evening has not been too happy. A noted writer who arrived from Lithuania with the intention of collecting memorabilia for the publication of an edition of Maironis' poetry, had an unpleasant experience when he was informed that certain people had material about Maironis. Wary with travel and meeting hundreds of people, he asked, "Do you have old letters written by Maironis?" He was told graciously, "Yes, we have." However, when he asked for xeroxed copies of the letters to include in his book, he was ungraciously turned away. The emigrees refused to give him copies. "We just can't do that," they shrugged.

He asked, disappointed and pained, "Why do you people refuse to help us in Lithuania, especially at this particular time when we are being given the opportunity to publish an uncensored book of Maironis? Why are you boycotting our attempt to preserve and promote Lithuanian culture?"



The Vilnius Theater of Youth performs a scene from "Naked Kings".



Stirring the audience with well-loved folk songs

# ANOTHER VISIT TO LITHUANIA

The flight to Helsinki was most enjoyable. In Denver, I met my traveling companions, the ten Zounes family members, and we busily caught up with news and meeting new family members since the 30 years I had left San Diego.

Entry into Soviet lands, at best, is still a traumatic experience. Those who enter through Moscow claim that point of entry to be the toughest. But even through Tallinn and Leningrad it is no picnic. The searches and examinations cause many to swear off ever returning to the USSR. Bringing presents to relatives is very restricted. Anything above the quota is either confiscated or a duty, seven times the value, is imposed. With the dollar worth only 64 kopeks, many just tell them to keep it so they could sell it on the black market.

If this restriction would be relaxed, there would be less shortages in Russia. There would be no need for the 'dollar stores' to which the citizenry is denied access. The stuff in the dollar stores is not that great. Shopping is very primitive. What the Kremlin badly needs for modernization is an astute bourgeoisie, capitalistic businessman.

We sailed the Finnish Bay on a boat from Helsinki to Tallinn, Estonia. We spent two days in Tallinn and two days in Riga, Latvia, then traveled by bus to Vilnius with a stopover for lunch in Panevežys, north-central Lithuania. When the bus crossed the Lithuanian border everyone clapped and cheered!

In Panevežys, the California Zounes family was met by numerous Ziaunys family members. This is the area where progenitors of the Zounes family lived and many relatives still reside. In Vilnius, we were again met by numerous Ziaunys members, including those from Panevežys who followed our bus. In front of the Hotel Lietuva, our destination, we were each draped with a gorgeous *juosta* (sash), including me. I was 'adopted' by the Ziaunys clan.

That evening a reception was given by the Ziaunys family of Vilnius. My sister, my niece, her husband and their daughter were also present. A long table, laden with food and drink, around which fifty at the most could fit, was surrounded by nearly a hundred guests. As usual, there was a lot of folk singing, led mostly by my sister. She reminded me of my mother who was also a song leader with a strong contralto voice. My niece Leonarda reciprocated by inviting the American Zounes family to her home.

Our group consisted of 30, mostly family groups, the largest of which was the Zounes family, ten persons with me as their guest. Only three were born in Lithuania. The others were either second or third generation, most of whom were of mixed marriage or there because their demised partner or grandparent was Lithuanian. They wanted to see the land of their roots. All were very impressed with the beauty of the country, especially with Vilnius and Kaunas. Most, however, would not return; the purpose of their trip was accomplished.

I did not go on all the sight-seeing tours this year. I came to be with the family as much as possible and to see the international Baltika Festival which was a wonderful exper-

ience. I did go to the old town again and visited the shrine of Our Lady of Vilnius.

I also went with the group to see again the church of St. Peter and Paul which contains the casket of St. Casimir. There are 2,000 sculptured pieces in the church, all of great artistry and some created by famous sculptors. My sister, niece and her husband took me to the former cathedral, now converted into an art gallery. There too, the art works are creations of famous artists, nearly all of religious nature. That spot was once the center of heathen worship.

Thanks to Arunas Marcinkevičius, my sister, Leonarda, Gabriela, Agnes and I were able to visit Prienai, where I attended school, and my native village of Pakumprys.

Two years ago when we tried to enter the village and couldn't due to rain and muddy ruts, a villager we met told us that "no one remained in Pakumprys. All sold out and moved away." This year we entered from the south on the still remaining bit of *plentas* (highway) and discovered there was still a lot of Pakumprys that survived and more that had been added. The fear of strangers by rural people is still great and real. Normally a government driver and an additional accompanying person travel, and the villagers fear them. However, two years ago it was my brother-in-law's nephew who drove us; the villager might have thought he was one of the government drivers. This year we entered his home and had a pleasant chat reminiscing. The homes toward the northern edge are no longer; that's where ours once stood. Those who still live there till their original farms, but much of Pakumprys and neighboring Šaltupis have been converted into a collective fowl farm.

Traveling outside permitted areas can be very costly. The ten Zounes members who went to visit their relatives in north-central Lithuania, had to pay \$27 per person, rent a van, hire a government driver and a *palidovas*, an accompanist who sees they do not turn off the straight and narrow assigned path. It was a very costly venture. But they had no regrets. They got to see many relatives and ancestral areas. They were regaled royally. Their only regret was they were not permitted to stay overnight, but had to return to the hotel the same day.

Last year I spent only five days in Lithuania and seemed to have accomplished so very much. This year I was there for ten days and so much was still to have been done. Friends and family circle increased greatly.

Too soon it was time to return to Helsinki via train to Leningrad. Much of Leningrad and all the Summer Palace was destroyed by the Nazi seige. The destruction of the Summer Palace seemed total. But to the credit of the Soviet Union and outstanding artists who followed photos and drawings of the original plans, a complete restoration of the palace and grounds has been completed. Once again it stands in its original dazzling splendor. I thought to myself that anything worth seeing in the Soviet lands, or even in the Western European countries is what remains from the past.

(Courtesy of *Viltis International Dance Journal*)



Thomas Michalski, Ph.D.

**"Kas bus, tas bus, O Lietuva nepražus."**  
*(What will be, will be, but Lithuania will not perish.)*

## One Perspective from Gediminas Hill

*A personal report based on a  
 two-week visit to Lithuania*

**L**ike it or not, Lithuania today is a Soviet state. It is not, strictly speaking, an "occupied country" as is the West Bank of Palestine, nor is it an independent, sovereign political entity like Finland or Austria. This fact permeates the land and becomes clear to any visitor to the country even before departure.

To travel to Lithuania, one must first obtain a visa, that is, permission from the Soviet Embassy to enter Lithuania. This is the first encounter a would-be traveler has with the cumbersome Soviet bureaucracy. One has to complete an "anketa" or application in several copies, using carbon paper. The forms are registered by number and cannot be locally copied on a xerox machine. Service, however, is cordial and correct and performed in a timely manner by Lithuanian employees within the Soviet Embassy in Washington. A number of photographs are required and a fee must be paid. This is the first encounter one has with Soviet power in Lithuania.

To enter the country, one must generally fly to either Leningrad or Moscow or take a laborious train ride from Warsaw to Vilnius. The next obstacle to be met is Soviet customs. In times past, one could expect a serious "krata" or "shaking", but now there has been an injection of courtesy hitherto unknown into the process, at least since "glasnost". On arrival in Vilnius, the capital of Lithuania, one in effect lands on another planet, a Soviet planet and a Lithuanian planet. Everything is very, very different.

One is usually greeted by Lithuanian friends, relatives and sometimes officials of one sort or another. The emotional impact on all involved is intense, genuine and exceptionally moving. One is led to one's hotel where it is time to rest and unwind. The hotels in Vilnius are fine, at least the equivalent of Holiday Inn in America. Some are quieter than others, but all are spotless, orderly and well-organized. Today, Lithuanian citizens freely enter such hotels, usually reserved for foreign tourists, although one is left with the impression that surveillance of visitors by the Soviet authorities remains intact. In times past, such surveillance was rather crude, open and nerve-racking. Today, it seems more perfunctory and slipshod. Nevertheless, in Vilnius at least, one

is left with the impression that, the hotel is a "protected environment". This has its advantages—rarely if ever does one get robbed. In fact, personal safety in Lithuania, unlike New York, is something one can expect.

The city of Vilnius is a remarkable place. It is an old and treasured city, located on the confluence of the Neris and Vilija rivers, nestled among several hills. It is a city of churches; some two hundred spires reach up into the firmament. It is indeed unlike any other European city a traveler might visit. The city is dominated by Gediminas' Tower, the ancient fortress of the city and the cathedral square. The Vilnius Cathedral was turned into a picture gallery by the Soviets at the end of World War II. The three statues which dominated the top of this venerable building were torn down by the Soviet authorities. Yet, the cathedral remains the Westminster Abbey, a Lithuanian pantheon, hallowed ground to Lithuanians.

The interior of the cathedral has been fully restored. One wanders through Lithuanian history within the confines of the cathedral. Heroes and great persons of the past peer down at the visitor from the walls. To the rear is the royal chapel, the burying ground of Lithuanian Grand Dukes and Polish kings. Within a half-hour, Mass could—if permitted—be celebrated in the cathedral; such is the layout of the "portrait Gallery".

Plans are reputed in progress to rebuild the Palace of the Lithuanian Grand Dukes on the spot it once occupied near the cathedral. Once this is done, many Lithuanians foresee the return of the cathedral to the Catholic Church and the removal of the portraits to the Grand Ducal Palace. Nothing moves quickly in Lithuania, and it is expected this will take many years to accomplish, perhaps a generation. In Lithuania, "history heals".

Vilnius is a pleasant city. One walks the narrow streets of the Old Town and wonders how it survived centuries of war, pillage and occupation. As in Rome, each stone speaks, each building is historic, the past echoes and beckons the visitor. There are many remarkable churches, most dating from the 16th century and the Catholic counter-reformation.

Interspersed among them are the Byzantine domes and spires of the Orthodox Church, where two cultures and civilizations met and clashed over the centuries. Today, the old city is being gradually renovated and reflects a past glory, and especially Lithuanian independence and statehood.

Yet, Vilnius, although the historic and present capital of the country, is not entirely a Lithuanian city. It never has been. Although Lithuanians dominate the city, it is also inhabited by many Russians, Poles, Belorussians and some Jews. It is a cosmopolitan city as is New York. On the whole, the Lithuanian language is dominant, but one also hears Russian, Polish and Belorussian as one winds through the hustle and bustle of the city and the crowds of pedestrians and the buzzing traffic. The various nationality groups meet in the marketplace, on the streets and at work, but there is little social contact between them.

There is little noticeable anti-Russian ethnic sentiment in Lithuania against Russians as such. It is only wished that they would return home where it is felt they indeed belong. The Russians in Vilnius fall into two categories. There are the old Russian or Belorussian inhabitants who have lived in the city for generations. Many of their younger generation have become Americanized here in the United States.

There is still a substantial Polish-speaking minority in Vilnius. All in all, there are about 350,000 Polish-speaking persons in Lithuania. It has never been clear whether such persons are Poles or Polish-speaking Lithuanians, or simply "locals" speaking a Polish dialect. Polish influences in Vilnius may be compared to the historic Hispanic influences in California or other parts of the American Southwest. They are indeed there and cannot and should not be eradicated.

Most Catholic churches in Vilnius hold services in Lithuanian, Polish and Latin to meet the needs of the population. There is a Polish language press. Polish schools and cultural organizations continue to operate, and travel to and from Poland is almost massive. Many families in the Vilnius district have relatives in Belorussia and Poland. A brisk personal trade exists between Lithuania and Poland. Poles travel to Lithuania to purchase televisions, vacuum cleaners and foodstuffs. In fact, communications with Poland are so numerous, it is difficult to get a train ticket to and from Lithuania and Poland these days.

Only about 2,000 Jews remain in Lithuania today. They are almost totally assimilated into the Lithuanian or Russian population. Synagogues are operative in Kaunas and Vilnius, although there are no rabbis. Recently there has been an upsurge of interest in things Jewish among the Lithuanian Jews. There are plans to open a museum of Jewish history and culture in Lithuania and efforts are being made to gather artifacts to establish a center for the study of Jewish Lithuanian history and culture.

One fact is perfectly clear. Lithuania is not Russia, nor has it been Russianized to any very great degree. It has, however, been Sovietized and Russia and the Soviet are not

one and the same thing, although they do go hand in hand in many areas of contemporary Lithuanian life.

The Lithuanian Communist Party is under Russian influence. Almost every young man must serve two years in the Soviet Army, which is essentially a Russian Army, and uses the Russian language. Russian is taught in the schools. To complete a doctoral degree, one must write a dissertation in Russian. Russian language radio and TV permeate the airwaves and the Russian language press is everywhere. Most Lithuanians born since World War II have a working knowledge of Russian and use it with other non-Lithuanians when needed, but the Lithuanian language remains dominant, and thoroughly competitive in Lithuania and among Lithuanians.

The second group of Russians in the city are Soviet Russians who maintain an imperial aloofness from other inhabitants of the city. They make no effort to learn the Lithuanian language, and their attitudes towards others are akin to the attitudes of the British in India. In Vilnius, the capital, Soviet power is not only evident but obvious.

There is the Lenin Square dominated by a statue of Lenin and Cherniakovsky Square dominated by a statue of the Red Army commander who first entered Vilnius. Street signs are printed in Lithuanian and the Cyrillic or Russian alphabet. License plates are in Russian. Throughout Lithuania, but more so it seems in Vilnius, there are varieties of political slogans in both Lithuanian and Russian, such as "The people's plans are the Party's plans". "The friendship of Soviet nations is our strength", "Let us implement the decisions of the Communist Party", "Glory to the Communist Party", etc. . . . Lithuanians dismiss such puffy sloganeering with laughter or contempt, or simply ignore them.

Lithuanians have adopted some Russian slang just as they adopted Russian swearwords in their speech generations ago, but Lithuania remains steadfastly Lithuanian. In fact today, many Russians have become Lithuanianized and this process is being encouraged by the government. Russians residing in Lithuania are encouraged to learn the Lithuanian language. One now encounters Russian tour guides who conduct tours in Lithuanian like the guides in the Amber Museum in Palanga who apologize for "their Lithuanian".

Lithuanian ethnic self-consciousness and national feeling are alive and well. There is a remarkable sense of self-respect and proper pride in the Lithuanian heritage. To a degree, the regime even encourages such self-respect and national pride albeit within some very distinct limits. The Lithuanian State University in Vilnius is thriving. It is the treasury of Lithuanian history and education. National pride may be expressed safely in various ways, particularly within the areas of culture and education. The Vilnius University Library houses with reverence the great works of Lithuanian history. The Academy of Sciences today publishes books and current studies which would have earned authors of but a few years ago a one-way ticket to the Soviet Far East or worse. Of particular interest are the sections of the Academy of Sciences which deal with folklore, history and archaeology.

The files of the folklore division are filled with thousands of cards of information awaiting publication.

The Archaeology Department is in the process of identifying the remains of persons found during the excavations of the underground of Vilnius Cathedral. The methods used are those used by police in the U.S.A. to identify suspects from remains or sketches based on memory composites. There is a remarkable collection of busts reconstructed from the remains of Lithuanians dating back to pre-historic times on display in the Department of Archaeology of the Academy of Sciences. One is left with the feeling that the remains of Grand Duke Vytautas have been recovered and conclusively identified and a proper final tomb and sarcophagus, donated by American Lithuanians between the wars, remain ready for use.

Lithuanian scholars will not yet openly confirm these observations because the patriotic and political impact of such a discovery defy the imagination. Just how could and would the Soviet authorities react to a reburial of the remains of Vytautas the Great? What emotions would such a find indeed release? Since Vytautas was buried in the Cathedral and was, or at least died, a Roman Catholic, would a reburial involve religious rites in the Vilnius Cathedral?

The position of the Catholic Church in Lithuania is precarious. The Catholic faith of the people in Lithuania is alive and indeed well. It is perhaps even more vibrant and true than in the West. The Catholic Church as an organization, however, is repressed. Freedom of religion in Lithuania means one may simply go to church to pray. Laws against the teaching of catechism to the young remain intact.

The number of persons entering the one and only seminary in Kaunas for the whole country is limited by the government. Although the Soviets proudly state that there is now a proper separation of Church and State, they do not allow separation of the State from the Church.

Religious articles are in short supply. Near Aušros Vartai and the national shrine of Our Lady in Vilnius one cannot find a single shop offering religious articles for sale. Indeed, such shops can be an eyesore as they are in Rome and Lourdes where all sorts of religious "souvenirs" are hawked to the point of mocking the sanctity of holy places. It is sad that the only place one may buy religious articles near Aušros Vartai is from a pair of lone Polish female pensioners who sell rosaries and copies of Our Lady of Vilnius to the more enterprising and less fearful believers in the street.

And, indeed, before the Soviet regime, some religions are more equal than others. Religious articles are easily available in Russian Orthodox Churches. The formerly Eastern Rite Catholic Cathedral, now the center of the Russian Orthodox Church in Lithuania, offers religious articles for sale freely. The Catholic Faith in Lithuania is practiced "fairly, openly" but "judiciously". There are few atheists in Lithuania, yet modern secularism has taken its toll more than the



Alfreca Pliadzius photo

An enthusiastic parade of velocipedists in Lithuania on their way to a sports festival

official atheism of the Soviet state. People are certainly less openly devout in Lithuania as they are less devout elsewhere in Europe and the United States in comparison with past years.

There are the martyrs and the heroes such as Sadūnaite and Tamosevičius, but it is hard to conceive of the general populace following them into a modern equivalent of the Colosseum. This is not as much due to a lack of faith or dedication to the faith as perhaps the Lithuanian national character which is a low-keyed national character not given to bravado or dramatic heroics, which are perceived as leading to more destruction and devastation for the nation as a whole. During the month of February, demonstrations were held throughout Lithuania commemorating the re-establishment of Lithuanian independence after World War II. These demonstrations were held not only in Vilnius and Kaunas but in other cities such as Rokiškis and Kupiškis and Klaipeda. They were all relatively quiet and low-keyed, provoking little violence from either demonstrators or the Soviet Lithuanian authorities. Lithuanians, in fact, have become masters at passive aggression. They most patiently, yet vehemently assert their independence in a myriad of uncontrollable ways which both baffles and befuddles the Soviet state.

(Part Two will appear in the June issue)

# STRANGE TWISTS OF FATE

## King Mindaugas and Prince Daumantas

Russian annals in the 13th century describe Prince Daumantas as a shrewd military leader, a pious man who cared about the poor and judged wisely. He was canonized by the Russian

Orthodox Church. He became a relentless enemy of Mindaugas who accepted baptism from Rome. Eventually, Daumantas assassinated Mindaugas with his two youngest sons.

In 1987 Lithuanians the world over celebrated with as much pomp as they could muster what they considered the 600th anniversary of Lithuanian entry into the Christian family of nations. There are some who would contend, however, that the Lithuanian state was no less Christian almost one and one-half centuries prior to the Catholic activities of Jogaila and Vytautas in Lithuania in 1387, since it was in 1251 that Mindaugas, in his capacity as leader of the Lithuanian state, was baptized a Christian of the Church of Rome.

When Mindaugas first set foot on history's stage in 1219, he was, according to the Russian Tpatijus Chronicle, but one of five senior princes of a group of twenty-one Lithuanian princes making themselves signatories to a treaty of peace between a confederation of separate Lithuanian principalities and the Russian principality of Volynia, now an area part of the western Ukraine. Conspicuously absent from the list of princes was the name of Daumantas of Nalšia.

It was Daumantas, the ruling prince of Nalšia, who was particularly opposed to unification and who was to become for more personal reasons the most implacable of Mindaugas's domestic enemies.

The precise manner in which Mindaugas came to play the lead role among his peers is not clear. Neither is the exact date of the unification of Lithuania. First mention of Mindaugas as representative of all Lithuania appears in *The Rhymed Livonian Chronicle*. In describing his struggles with Germans in Courland after the Battle of Šiauliai in 1236, Mindaugas is referred to as "a powerful king who with a force of 30,000 warriors storms the

castle-stronghold at Ambote". The Russian Chronicles describe him as having been as egregious in his behavior as any leading world ruler, murdering his relatives, including his brothers, and confiscating their lands; sending his armies under recalcitrant lesser princes to war abroad and then preventing their return home, the while he redistributed their lands to other subordinate officials.

It was in this wise that Mindaugas made for himself many enemies among the separate area princes, who continually vied with each other in weaving the most tangled of webs to achieve their ends, including in their alliances and cabals even foreign powers like the German orders or one and another of the Russian principalities. Blood and marriage ties did not serve as deterrant to any of these activities.

The Samogitians, bearing the brunt of German attacks on two fronts, came to consider the use by Mindaugas of Lithuanian military resources for purposes other than defense against the crusading German Order to be a betrayal of the national interest. On the other hand, Mindaugas, not unmindful to the need to be ever on guard against the German threat, was much concerned with strengthening the state, and, of course, his own position therein. Consequently, he was always ready to engage in territorial aggrandizement at the expense of the disunited Russian principalities and their being weakened by Mongol-Tartar incursions.

Mindaugas saw his only option was to break up the coalition against him by diplomatic means. He decided to begin by attracting to his side the most powerful member of the alliance, i.e., the Livonian

Order. The Order demanded in return for peace that Mindaugas submit to baptism and that he cede certain lands in Samogitia to the Order. He agreed to both conditions and late in 1250 or the beginning of 1251 he submitted to baptism, with his wife, two younger sons and some others of his intimates. On the 17th of July, 1251, the Pope declared Mindaugas a Christian king and ordered for him a royal crown, but his coronation did not occur until two years later.

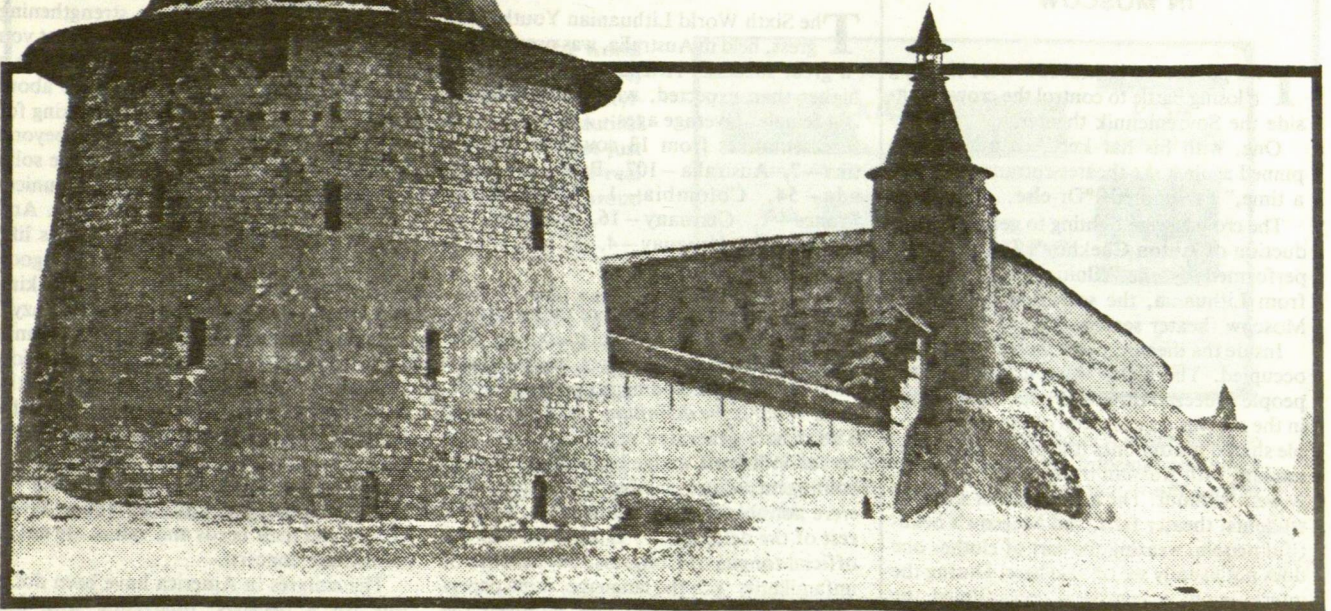
The more personal reason for which Daumantas, Prince of Nalšia, became so bitter an enemy of Mindaugas was the personal tragedy that Daumantas experienced immediately after the death of his wife's sister Morta who was the wife of Mindaugas. As related in Russian Chronicles, — 'And Mindaugas sent messengers to Nalšia, to his sister-in-law, saying 'Your sister has died, come weep over and mourn for your sister.'

And when she arrived to mourn, Mindaugas took it into his head to marry his sister-in-law. And he began to urge her, saying, 'Your sister on her deathbed bade me take thee to wife. She said that any other stepmother would be abusive to our children.' And he made her his wife.

And Daumantas, hearing this, was sorely grieved and began to think how best to kill Mindaugas, but he was not able, because his powers were few, and those of Mindaugas — immense.

In 1263 Mindaugas sent his army under Daumantas against the Russian principality of Briansk. As the Russian Chronicles have it, Daumantas set out as ordered by Mindaugas, but at an opportune time, he announced to his immediate subordinates that he could not go on,

Prince Daumantas built the fortifications of the old Russian city of Pskov in the 13th century. Peter the Great reinforced them in 1700. (Courtesy of the New York Times, March 18, 1979.)



Sovfoto

because the Žynys – the seer – had advised him that the omens were not propitious and that he must need return, leaving the army to proceed without him.

Daumantas hurried back, searched out Mindaugas and killed him, together with his two younger sons. This was in the fall of 1263. The scene of the crime is not known. According to tradition, as established sometime in the 16th century, the murders were committed in Agluona, northwest of Daugpilis in Latvia. Until the beginning of the 17th century there was in the convent at Afluona, a marble gravestone with an appropriate legend engraved thereon.

After the death of Mindaugas without an heir, Treniota and Tautvilas competed for leadership, each planning to kill the other. Treniota succeeded in eliminating Tautvilas, late in 1263, but ruled for only a few months. In the spring or summer of 1264 Treniota was killed by four grooms, servants of Mindaugas, probably in collusion with Vaišelga, who at that time was in Pinsk, but advancing to Novogrodek, organized a force to support his return to Lithuania as his father's heir.

This return of Vaišelga precipitated the flight of Daumantas with some 300 of his

men with their wives and children, to the principality of Pskov, where they were received by the prince Sviatislav and baptised into the Orthodox Church. On the following year of 1266 Daumantas was named ruling prince of Pskov. He married Maria, daughter of Dimitrij, son of Alexander Nevski, sainted national hero of the Russian people.

On four occasions, in 1268, 1269, 1271, and 1299, Daumantas by his military acumen so decidedly defeated the crusading Germans in their attempts to make themselves master of the city and its lands that he is looked upon as something of a savior by the Russians. It was during his reign that the city was encircled with massive protecting walls of masonry that still give the city something of the air of Lithuania's old Trakai. Russian chronicles are as one in recognizing Daumantas as having been a compassionate protector of the weak, a ruler so wise and just, who, after his death on the 27th of May in 1299, merited inclusion in the communion of Saints of the Russian Orthodox Church.

The old town of Pskov, near by the Kremlin, is still known as Dovmontov Gorod...The Town of Daumantas. For

centuries prior to the 1917 Revolution, the sword of Daumantas was kept on display in Pskov's Cathedral of the Holy Trinity; now it is housed in the museum and only a symbolic representation of the sword hangs on the Kremlin wall.



Mindaugas, skulpture by V. Kašuba

## VILNIUS YOUTH THEATER

## A SENSATION

## IN MOSCOW

Two policemen in Moscow were fighting a losing battle to control the crowds outside the Sovremennik theater.

One, with his hat knocked askew, was pinned against the theater entrance. "One at a time," he shouted. "Or else..."

The crowds were fighting to get into a production of Anton Chekhov's *Uncle Vanya*, performed by the Vilnius Youth Theater from Lithuania, the sensation of the new Moscow theater season.

Inside the theater, every inch of space was occupied. The aisles were jammed, some people squeezed three to a seat, others crept in the alcoves on each side of the stage. People shared headphones (the play was in Lithuanian, with Russian translation), or simply went without. The audience was a mix of students, theater fans, and Moscow's beautiful people, wearing the sort of clothes one does not usually see on sale here. During the intermission, a television crew filmed the audience, and eminent cultural figures exchanged compliments.

At 35, the Vilnius theater's Eymuntas Nekroshius is almost a generation younger than many leading Soviet directors. He is a man of few words, both on and off stage. A Soviet newspaper recently tried to interview him, and after three hours came away with about five paragraphs of text—mostly the interviewer's questions. In dealing with plays, his approach is to discard the lines that he does not like, and have actors interpret the action in mime or gesture. (In the early days of this approach, the story goes, he discovered that he had cut out all the lines of one play.)

In the case of *Uncle Vanya*, the silences are relatively few. The play is presented as a neurotic comedy, sometimes bordering on the grotesque. (Scene changes are turned into comic sketches by three zany servants.) Chekhov would probably have approved. The play also becomes surprisingly and depressingly relevant. The themes that strike the spectator are concern for the environment, the ravages of alcohol—and the inertia of Russian society. All are primary concerns of the present political leadership.

The main characters are stifling in a stagnant society. Dr. Astrov is concerned about preserving the environment, but is gradually losing his idealism and lapsing into drink. So he drinks a little, one of the other characters comments. But so what: "In Russia, a talented man cannot be pure."

(Courtesy of *Christian Science Monitor*)

## VALIO! VALIO!

For the World Lithuanian Youth Congress in Australia

The Sixth World Lithuanian Youth Congress, held in Australia, was pronounced "a great success." Attendance figures were higher than expected, with 159 males and 204 females (average ages—22). There were representatives from 13 countries: Argentina—7, Australia—107, Brazil—9, Canada—54, Colombia—1, England—5, France—1, Germany—16, Scotland—2, Sweden—1, Uruguay—4, U.S.A.—155, Wales—1.

*Jaužinios*, the newspaper of the Australian Lithuanian Youth Association, reports: "Some of the discussions got bogged down over semantics, including the perennial question: *What is the definition of a Lithuanian?* The debate generated much heat and also served to drive a wedge between the British contingent, whose members either refused or were not able to speak Lithuanian, and the rest of the delegates... Lithuanian was the official tongue of Congress, but because of unfamiliarity with the language, some papers were given in English. This annoyed the South Americans, not because they didn't understand English, but mainly—it is said—because many had gone to great trouble to improve their scant knowledge of Lithuanian.

During Study Week, Darius Sužiedelis of Washington, D.C., enjoyed a lively encounter with Vidas Puodžiūnas of London (who, it transpired, speaks Lithuanian but chose to present his papers in English.)

**Darius of Washington, D.C.:** I've heard a lot of criticism from you, Vidai, and our friends from England. I agree that a lot of the cultural activity we organize does not directly contribute to the immediate political betterment of the situation in Lithuania. However, that culture keeps our aspirations alive. The Lithuanian language—you might not miss it; but because we speak Lithuanian, we have a direct contact. If someone comes from Lithuania, I can talk to him and feel a direct link... I don't think you should see the Congress as a negative thing. It makes all of us sure of what we are, more so than just a political idea. The cultural aspect keeps the political activity strong in that we know exactly where we are... The poetry of Maironis is beautiful. You should get someone to translate it for you.

**Vidas of London:** I said Congress was negative because it has peaks and troughs. I prepared myself for Study Week to be a review of the organizational worth of the state of Lithuanian nation in the West. The

concepts you talk about are strengthening your roots, your culture, the things that you have brought to the conference. To go to a conference which is supposed to be about organization and keep going and looking for poetry and literature I think is naive beyond belief. We've got to start facing some solid facts, we've got to start facing communications, we've got to start doing things. And we can't keep dragging literary giants like Maironis and Basanavičius and all that good stuff out every five minutes and making everyone go through a blood test. It's crazy."

Our youth, much like their fathers, grandfathers and great-great-grandfathers, blow their own horn to become leaders of the roost. It's the old biological pecking order technique. They knock out the fellow beside you—to conquer and lead. Their vision is tunnel vision, at the end of which they see light—with an image of their own selves. Others and their needs and values are not of immediate concern.

The emigrés in America have been doing this for 4 decades, quarreling with one another to maintain power. The folk in Lithuania are doing this too, although recently the intellectuals and writers seem to have emerged as true leaders of what their country needs.

The Youth Congress in Australia makes a perceptive comment about its own meanderings in the report in *Jaužinios*: "In the rarified atmosphere of Study Week, one got the impression that Lithuania's predicament was being debated by people who had no idea of the real situation in Lithuania or who had clichéd attitudes towards our country."

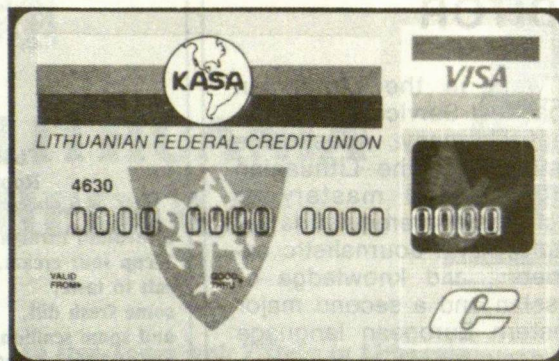
*Bridges* wishes to express its admiration for the growth of the Australian publication *Jaužinios* and its editors. Its intellectual fervor reminds us of the young people who were involved in producing in U.S.A. those newspaper columns in the '30s which coalesced old-timer Lithuanians and the youth. Out of that fertile soil grew such writers as we have today in *Bridges*—Albert Cizauskas and Albinas Azukas.

*Bridges* hopes to rally Lithuanian-American youth to take advantage of the power of the press which we make available to them. We invite them to become guest editors of *Bridges*. We hope to begin with New York, progress to Chicago and circle around the world.

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**Cooking**

**Lithuanian**

*with*

**Aldona Marcavage**

**TURNIP TOSS**

**Ropių Kratinys**

*(Uginčienė - Žemaičių Valgiai)*

**3 medium turnips,  
1 cup sour cream,  
salt to taste,  
some fresh dill,  
and some scallions  
about 2 lbs. potatoes.**

Peel turnips, and coarse grate them. Put them into a bowl and cover them; now shake them vigorously. Add the cream, salt, cut-up scallions, dill and mix well. This is served with potatoes boiled in the jacket or as a side dish with meat.

**CHEESE POTATO PUDDING**

**Varškės-Bulvių Pudingas**

**1 lb. cottage cheese  
2 lb. baking potatoes  
3 eggs  
1 tb. flour  
4 tb. margarine  
1 med. onion  
1/2 cup sweet cream-or milk  
salt and pepper to taste**

Heat cream (or milk). Peel and grate the potatoes into the milk. Add cottage cheese, beaten eggs, flour, salt and pepper. Fry the chopped onion in the butter and add the above mixture. Mix well and pour into buttered casserole. Bake for 15 minutes at 400° Reduce heat to 375° and bake another 30 minutes, or till golden brown. Serve with side dish of sour cream.

**LITHUANIAN STEW**

**Lietuviškas Šutinyš**

*(Sinkevičiūtė)*

**2 lbs. beef  
1 onion  
1/2 lb. soup greens  
1/2 c. sour cream  
2 cups broth  
4 oz. butter  
2 tb. flour  
1 bay leaf  
salt and pepper**

Cut meat into fairly large pieces, pound, sprinkle with flour and brown in hot pot. Alternately place a layer of coarsely cut up vegetables in a heavy pot, and a layer of meat

ending with vegetables on top. Add broth, cover pot and braise gently until the meat is tender. Add the cream, heat and serve. The stew is served with wide egg noodles, and a tomato salad on the side.

**CLEAR MEAT BROTH**

**Skaidrus Mėsos Sultinys**

*(I. Sinkevičiūtė)*

**2-4 lbs. beef and poultry  
2 large carrots  
1 onion  
1 celery stalk  
fresh parsley  
2 bay leaves  
10 peppercorns—both kinds  
16 cups water  
salt**

Wash meat in cold water and place in pot with cold water. Clean, wash and cut up carrots, parsley and celery - add to pot - close tightly and bring to a boil. When boiling, uncover, lower heat and simmer until meat is tender (3-4 hours). Add salt to taste during last half hour of cooking. Strain through a sieve into a large bowl and let stand 15-20 minutes - to let sediment settle to bottom. Then carefully pour broth into another container.

While cooking - do not stir broth because this creates many tiny bits of sediment, which are hard to strain off and makes broth cloudy.

To improve color of the broth, saute slices of carrot or onion and add during last half of cooking. Another method is the addition onion skins or burnt sugar. Heat 1 tb. sugar in skillet until it turns brown, add 1/2 cup water. Heat and use the mixture as needed.

**BROTH WITH SOFT DUMPLINGS**

**Sultinys Su Leistiniais**

*(Sinkevičiūtė)*

**1 1/2 c. flour  
4 eggs-separated  
2 tb. butter  
salt to taste**

Beat butter until soft, add flour, egg yolks and beat well. Fold in beaten egg whites. Using a teaspoon, carefully spoon into boiling broth. Cover the pot to make them puff up better. Simmer until they rise to the top - and are done.





## 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 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
--------------------------------	------------

*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 Panevežys 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
-----------------------------------	------------

*Vilnius 11 nights.*

### 10 Day Tour with 7 Days in Lithuania

#### 10 DAYS LITHUANIA

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

*Vilnius 8 nights*

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**F**or those interested in combining summer vacation with a fantastic learning experience, this is the place for you:

A Lithuanian language course for beginners and intermediate level students offered in a Lithuanian atmosphere. The one-week language course also features instruction in Lithuanian song and folk dance. All other program points will be conducted in Lithuanian.

The teachers are experienced and will utilize a good practical approach. The cost of the camp and course is very reasonable.

Time: August 7th to 14th. Place: Lithuanian Camp Dainava, Manchester, Mich. Registration fee: \$5. For more information: Bronius Krokys, 1124 Hedgerow Lane, Philadelphia, Pa.; Tel. (215) 671-0397.

## AUŠRA

**What:** A Lithuanian Ethnic Camp which is God-oriented, encouraging patriotism and love of America, as well as developing an appreciation for the customs and traditions of the Lithuanian heritage.

**Who:** Boys and girls between the ages of 8 through 16.

**Where:** St. Mary's Villa, Elmhurst, Pa.

**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.*

## THANK YOU FOR YOUR LETTERS

**Folk Medicine**

Bridges asked that we share items for the column on Lithuanian Folk Medicine. This information was told to me by my 93-year-old very healthy, and energetic and attractive mother about her mother, my grandmother Rozalija Radjunas Lastauskas. "My mother had a large garden," said mother. "She grew all kinds of herbs, vegetables and flowers. If she had had an education she could have been an excellent doctor. As it was, she cured many people of ills. People were always coming to her for her remedies. For example, in our area of Pennsylvania there were a lot of bears. The men would go hunting and my mother would use the bear grease as a basis of a salve she created. When my father's brother George Lastauskas was burned severely in the mines around Wanamie/Nanticoke he was brought to our house — there were no hospitals and few doctors. He lay on a daybed in our large kitchen and the burns covered much of his face and body. My mother used this salve on him and he was completely healed and left with not a scar. Thereafter, men from the mines made a path to our house whenever they suffered cuts or other injuries.

"Also, when a cousin Peter Sikorskas was very ill and thought to be dying, my mother asked us (my father had saloon) for a pitcher of whiskey which she boiled with a lot of her garden herbs and then strained. Peter was fed a teaspoon of this every hour and he recovered."

I recall some remedies used on me by my grandmother. One was blackberry wine which she used as a treatment for stomachache. Another was her concoction of chopped onions, honey and butter sauteed into a paste and given in hot teaspoonsful for a sore throat. Grandmother pulled carrots from her garden when they were about ½ to one inch in size and steeped them in herbs and cloves. Once when I had a toothache from a cavity, grandmother put one of these tiny carrots in the cavity and stopped the pain.

Margaret Bindock Towers  
Wilmington, DE

**Suggestion for Unification**

Dear Demie:

Here's my suggestion on how we Free World Lithuanians might unite with the Un-free World Lithuanians.

First, we must be united in concern and prayer for our brothers and sisters in both culture and faith. But we should also be moved into action. Our leading Lithuanian-American group—the Knights of Lithuania—could have each of its councils adopt a place in Lithuania. A large council adopts a city, a small one a village, etc.

By maintaining a close line of communication and expressing our constant concern for them, we can help lift the spirits of our kindred and fuel their flame for freedom. It is important that we reach the young Lithians, for the future will belong to them.

Donald Wieta  
Cocoa, FL 32926

**Sister Dorothy Kazel**

I want to thank you for your fine magazine. My family and I look forward to its arrival for I know that, each month, I will find a variety of interesting articles on Lithuania and Lithuanians, past and present. I was especially pleased to open the March issue and find an article on Sr. Dorothy Kazel, who was martyred in Central America in 1980. Until this article, I had no idea that Sr. Dorothy was Lithuanian.

Like Sr. Dorothy, I grew up in a Lithuanian home. From my family, I learned of Lithuania. I learned of the oppression and injustice that the Lithuanian people have suffered, especially at the hands of the Soviet Union. I learned of a people who love nature and the land, who do beautiful handcrafts, who love their families, their God, their Catholic faith, and their country.

Also, like Sr. Dorothy, I have come in my adult years to learn of another people. I have learned of the people of Central America, a people who are also suffering oppression and injustice. From refugees (exiles) in this country, I have come to know the Central Americans as a people who also love nature

## CAMP NERINGA

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

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ICC - RT 21  
Putnam, CT 06260

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W. Brattleboro, VT 05301

and the land, who do beautiful handcrafts, who love their families, their God, their Catholic faith, and their country.

What breaks my heart and what I wish to add to your fine article is that in Central America, unlike in Lithuania, my country has much to do with the injustice and oppression. It is my country which is supporting the Salvadoran government and military with 2 million dollars a day. And it is this government supported by U.S. dollars which is either responsible for, or has been unable to stop, the murders of the four Catholic church women, of Archbishop Oscar Romero, killed while saying Mass, of countless priests, nuns, peasants, teachers, and health workers, of 70,000 innocent civilians.

I am very sad for Lithuania and for Central America. While we as Lithuanians must speak out for Lithuania and her right to be free, we must also speak out, because we are lovers of justice, for Central America and against U.S. military involvement there.

Magdalena Jocis Cox  
Philadelphia, PA

#### **Nuns Who Have Done So Much to Better the Lives of Immigrants**

Last summer, a nun from the order of Saint Casmir attended the Lithuanian language seminar held at Dainava, a Lithuanian camp in Manchester, Michigan. She had just returned from a trip to Lithuania and it was fascinating to hear her report how the Sisters of Saint Casmir live in Lithuania.

First of all, they are not permitted to wear their religious habits. Visiting nuns from the United States are also not allowed to wear habits.

In Lithuania, nuns can not have a religious life as their profession. Each nun must have an officially approved profession, such as teacher, nurse, weaver, etc. They live in apartments, rather than in convents, and train their novices in a secret and unique way.

A novice will move into the apartment of a professed nun and will train in a one-to-one manner. The nuns also train children for their first Communion in a similar way. The child will be sent on a "visit" to the nun, and during that time will have religious instructions.

When a nun dies in Lithuania, she is buried in a specific cemetery. Even though this cemetery is officially closed, new graves for the nuns are added. However, the gravestones do not indicate that the deceased was a nun. They indicate the given name, and the religious name of the nun, and no more.

Eileen Boken  
San Francisco, CA

## 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.

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## THE TRIP OF THE YEAR

August 18 - 24, 1988  
Group Leader - Rosemary...Caroline Lamb, and their country...  
What was my first and last...  
add to your file article is that in Canada...  
America, unlike in Lithuania...  
try our best to do with the...  
Lithuanian...  
the...  
the...

Irony. They live and dance in Lithuania, but cannot join the Lithuanians of the Free World this summer for

## The Great Dance Festival in Canada

Over 2,500 Lithuanian dancers, singers and musicians representing 52 folk dance ensembles from around the world will be coming to Copps Coliseum in Hamilton, Ontario, on Sunday, July 3rd, 1988, to perform in the largest ever Lithuanian Dance Festival. With groups coming from Argentina, Brazil, England, Canada, West Germany and nineteen states in the U.S., this festival becomes international in scope.

A special surprise is the attendance for the first time of a Lithuanian Dance Group from Poland. Jotva, which is a group from the Suvalku region in Poland, will be bringing 22 dancers to the festival. This unique development is welcomed with great enthusiasm.

The Dance Festival will be a spectacle of light, colour and music. It features thousands of performers joining together to create intricate patterns and movements to the strains of familiar Lithuanian music played by the

world-renowned Toronto Symphony Orchestra.

In addition to the Dance Festival, starting the week of June 24th, there will be the Lithuanian Cultural Congress, featuring some of the best known Lithuanian poets, musicians, artists and dramatists. The Los Angeles Lithuanian theatre will be staging the classic drama "Valdovas".

Also, the World Lithuanian Community council will be meeting to elect a new world executive and debate policy. This council is made up of 140 delegates from 19 different countries around the world and is the highest legislative body of the World Lithuanian community.

But that is still not all. There will be dances, banquets, art exhibits and just plain good times for every visitor. A chance to renew old friendships. Meet new friends and get in touch with our roots.

Joint sponsors of the events are the Cana-

dian Lithuanian Community and the American Lithuanian Community. They extend a Lithuanian welcome to one and all, young and old, to come to Hamilton for the VIII Lithuanian Dance Festival.

Tickets are \$12, \$15 and \$18 (Canadian funds) and can be obtained at the following locations:

Taupia Credit Union Cleveland, Ohio (216) 481-6677	Vaznelis Gift Shop Chicago, Illinois (312) 471-1424
--	---

Kasa Credit Union  
New York, New York  
(718) 441-6799

Mail orders can be sent to:

Mr. Jonas Stankus  
c/o Talka Credit Union  
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Mail orders must include a return envelope and a cheque or money order for the number of tickets required. Please add a \$1.00 handling charge for each order.