

# Bridges

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

## UPRISE

**I**t was a miracle, observed witnesses of this summer's demonstrations in Lithuania. Uninterrupted by militia, 100,000 voices joined in the singing of the banned national anthem while banned national flags waved overhead. "Lietuva... Lietuva...Lietuva..." called the voices en masse, rhythmically, a militant, earth-shaking lovesong like a vast heartbeat of a nation declaring, "I am alive, alive!" Speakers demanded, "We want our language respected, our history taught truthfully, our land protected from ecological and economic disasters..."

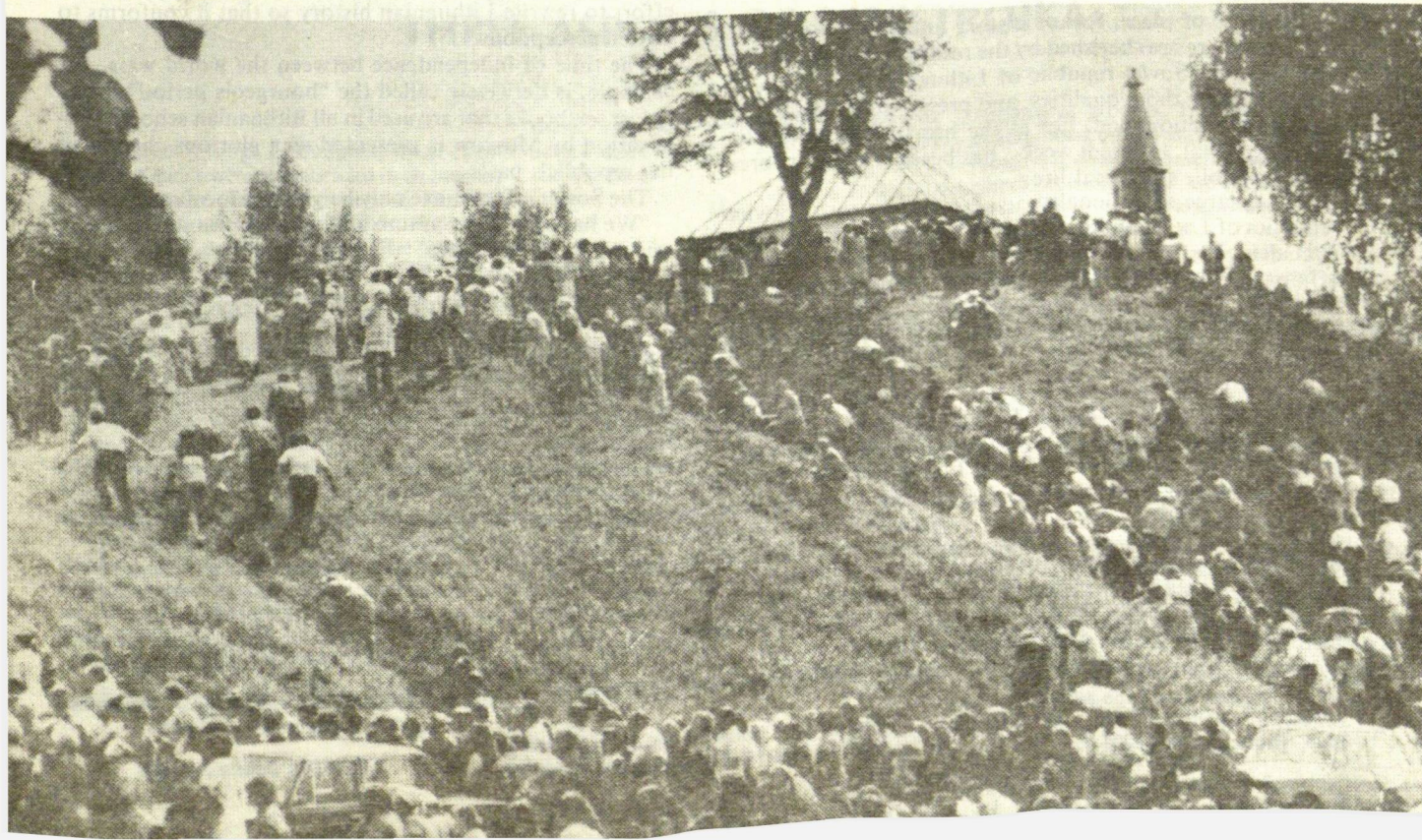
Prisoners Freeing Themselves

(sculpture by Kašuba)



Uphill to Prayer in Lithuania

(photo by Kapočius)





(Courtesy of The New York Times)

Saulius Sondeckis, head of the Lithuanian Chamber Orchestra and an advocate of preserving Lithuanian culture, stands at the home in Vilnius of Jascha Heifitz, the late violinist, which he helped save from demolition.

## NATIONALISM SURGES VOLCANIC IN LITHUANIA

By Philip Taubman

**V**ilnius, U.S.S.R. — The old center of this hillside city rises from the banks of the Neris River in a maze of narrow streets and intimate, ivy-covered courtyards.

The simple geometry of the university complex, founded in 1579, speaks eloquently of an old and accomplished civilization.

The sense of place, feel of history and texture of a distinctive culture are cherished by the residents of Vilnius, the capital of the Soviet republic of Lithuania.

Maintaining those qualities, and preserving a concept of Lithuanian nationhood, lies at the heart of a nationalist movement that, in recent weeks, has become a major force in the republic's political life.

Like a surge of nationalist activity in the nearby Soviet republics of Latvia and Estonia, the Lithuanian movement is challenging Moscow's dominant role in the republic's affairs, testing the primacy of the Communist Party, and, ultimately, seeking a restoration of the independence that the three republics had from 1920 until they were annexed by the Soviet Union in 1940.

In all three republics, which run in a string down the Baltic coast, the driving force behind the movements is a fear that the languages, customs and traditional religious practices are being swallowed up by the Soviet Union and that eventu-

ally Estonia, Latvia and Lithuania will be indistinguishable from other parts of the country.

Although Moscow has permitted a measure of cultural autonomy in Lithuania, partly to vent nationalist sentiment, the limits have been rigid and there has been a determined effort to rewrite Lithuanian history so that it conforms to Soviet perceptions.

The time of independence between the world wars, for example, is derisively called the "bourgeois period" in the Soviet textbooks that are used in all Lithuanian schools. Annexation by Moscow is presented as a glorious chapter in the republic's past.

The Soviet efforts have only heightened local resentment. "We have our own culture and we don't want to lose it," said Saulius Sondeckis, the director of the Lithuanian Chamber Orchestra.

The intensity of national pride was apparent to a visitor in gestures large and small.

A Lithuanian film-maker took his American guests to Trakai, a hamlet west of Vilnius that was settled in the 14th century by Grand Duke Gediminas, the founding father of the city and a hero of Lithuanian history.

Under Gediminas, Lithuanian power was extended from the Baltic Sea almost to the Black Sea and east to the Dnieper

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River. At the time, Lithuanians like to note, Russia was an inchoate state of warring fiefdoms.

A Lithuanian government official greeted an American journalist for the first time and immediately handed him a copy of the main Lithuanian-language newspaper, folded open to an interview with Vincentas Cardinal Sladkevičius.

The Cardinal, named a few days before by Pope John Paul II, is the first Lithuanian Catholic to reach that rarified level in the church, and his selection was considered a great honor here.

The Roman Catholic Church has long played an important role in Lithuanian life, and while this has been reduced under Soviet rule, the church continues to serve as a rallying point of pride.

Church leaders, according to Lithuanian believers, have quietly encouraged the development of a grass-roots political group that in recent weeks grew out of the resurgence of nationalist activity.

Formation of the organization, called the Initiative Group in Support of Perestroika, followed by several weeks the establishment of a political-action group in Estonia. Perestroika is the term most commonly used for the program undertaken by Mikhail S. Gorbachev, the Soviet leader, to reshape the Soviet political and economic system.

More than 100,000 Lithuanians attended a July 9 rally organized by the Initiative group in a park in this city on the Neris River, which is known as the Viliya River in Soviet Byelorussia.

The Catholic hierarchy was apparently impressed when a cathedral in the Lithuanian port of Klaipeda was recently

returned to church control. The status of the cathedral — which was seized by the authorities shortly after its construction in the early 1960s — was pressed by members of the Lithuanian initiative group.

When the cathedral was returned, Mr. Sondeckis said, "Word went out in churches around the republic to pray for Gorbachev."

Perpetuation of the Lithuanian language is a key concern of ethnic Lithuanians, who make up 80% of the republic's population of 3.6 million.

Pressure to conduct party and government meetings in local languages, rather than Russian, is growing.

There has also been a drive to lift a ban on the use of national flags that were flown during the years of independence.

The need to deal more openly with questions surrounding Soviet rule in the republics has led to several large demonstrations in recent weeks. The demonstrators have demanded that there be a full accounting of the sending of thousands of Estonians, Latvians and Lithuanians to Siberia during Stalin's rule.

Lithuanians also want a more balanced account of the annexation, and have pressed for publication of the secret protocol in the Soviet-German pact of 1939 that effectively granted Moscow control of the Baltic states.

The anti-Soviet current implicit in the preservation of national culture has alarmed Russian residents of Vilnius.

"We are afraid for our children," a Russian woman in Vilnius said. "We are afraid of all these big gatherings. We know their final goal is independence."

## THREE ASPECTS OF PERESTROIKA

### I

Three young Lithuanian men from Kaunas were apprehended in an attempt to cross the Soviet frontier into Finland. They were seized by Soviet border patrols and imprisoned in Leningrad. The brothers, Mečislovas and Gintaras Tarasevičius, and Ričardas Andrijauskas are between 24 and 26 years old. They have been active in the Lithuanian patriotic movement.

They made a similar unsuccessful attempt to escape to Finland in 1983. A story of their ordeal was published in the 1985 issue of the underground periodical *Aušra* (The Dawn). They were terrorized, imprisoned in psychiatric hospitals, and injected with mind-bending drugs. After compulsory military service, they were barred from enrollment in the university. Their family members were subjected to harassment.

They decided recently to try to escape again after the authorities rejected their application to emigrate. The Lithuanian Deputy Minister of the Interior brusquely told

them: "Your perestroika mischief will be over soon—don't build up your hopes, you're staying here."

### II

Dr. Algirdas Statkevičius, member of the Lithuanian Helsinki Group and prisoner of conscience, arrived in Florida to join his relatives.

Arrested for participation in the patriotic resistance movement, he was released after five years in the GULag camps.

In 1980, he was arrested again for writing a sociological-political study, *Visuomenės gyvenimo abėcėlė*. (The ABC of Social Life), and was imprisoned in psychiatric hospitals for seven years.

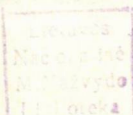
In 1979, Dr. Statkevičius joined 44 other Balts in signing a Memorandum, demanding the revocation of the Molotov-Ribbentrop Pact which sealed Lithuania's incorporation into the Soviet Union. In 1980, he was subjected to a forcible "cure" in psychiatric hospitals. His treatment provoked many in-

ternational protests. Dr. Statkevičius was championed by the U.S. Government and Congress, Amnesty International, International P.E.N., and other international bodies. He was honorary member of several P.E.N. Centers.

"When I left Lithuania, a group of Lithuanian human rights champions asked me to transmit their greetings to all Lithuanians abroad and to urge everybody to be united and to work for the cause of the restoration of independent Lithuania. They said: 'Convey to Lithuanians abroad the spirit which animated almost 50,000 anti-Soviet guerillas who perished in the struggle...'"

### III

Rev. Jonas-Kastytis Matulionis, a recently released prisoner of conscience, commented, "We have lived in slavery for almost five decades, but the thirst for freedom persists and Lithuania remains alive within us!"





# THEY LIVED BEYOND THE GOLDEN RULE

## The End Of An Era

ALBERT CIZAUSKAS

In a world where self-gratification has become the common rule, it comes almost as a shock to be reminded that there are men and women who live beyond the Golden Rule. They love their neighbor, not as much as themselves, but more so.

### I

One of these men is Father Bruno Kruzas, now pastor-emeritus of St. George-St. Ann's parish in Brooklyn. On June 12, Father Bruno celebrated the golden anniversary of his ordination. Several hundred friends packed the church for the solemn high mass of thanksgiving, concelebrated by five priests, and presided over by Bishop Baltakis. A gala banquet followed at which Father's numerous well-wishers and recipients of his kindness during the past half century had an opportunity to express their appreciation to a good priest.

The many speakers at the banquet attested to Father's transcendent faith which illuminated all that he did, a virtue allied to a deep sense of humanity, and brightened by a joyous sense of humor. There was abundant reference to Father Bruno's willingness, often at considerable personal cost, to help those who needed help at critical junctures of their lives, whether it was moral guidance, financial assistance, or spiritual comfort at times of physical adversity.

But few people in the Lithuanian American community realize how much Father Bruno has done to advance their cause. He has done so, not through participation in Lithuanian organizations, but in a more pragmatic and lasting manner.

Through his foresight and entrepreneurial spirit, the historic Lithuanian church of St. George's is still functioning today. It is now even host to another church, the nearby Irish parish of St. Ann's, which recently had to close its doors. Some years back, after his appointment as pastor in 1967, Father had recourse to an activity that has become a favorite means of support for Catholic institutions. He organized a weekly game of bingo that turned out to be a big hit. Through it, Father was able to preserve a church which impoverished Lithuanian immigrants had built in 1914 literally with their blood, sweat, and tears, one of the few Lithuanian churches in the United States that was not a hand-me-down by earlier immigrants from other lands. As a further point of historic pride, St. George's was even designed by a Lithuanian architect.

The church remains today a haven of peace and beauty in the run-down neighborhood of the Brooklyn Navy Yard, a significant religious and cultural landmark for Lithuanian Americans. The importance of its preservation, despite the lack of Lithuanian parishioners in its vicinity, is underlined by the closing of other Lithuanian churches in similar circumstances, such as that of Our Lady of the Angels in Williamsburg, Brooklyn.

Another outstanding achievement is the Catholic Youth Association, the CYA, in the Lithuanian parish of the Annunciation in Brooklyn, where Father started his priestly career. He became the inspirational head of this unique organization which flourished in the late '30s and into the postwar period. Once again, the background story is well-known: Lithuanians were beginning to share in the American dream, moving out to cleaner, greener neighborhoods. The obverse of this was that the younger generation was in danger of losing its ethnic, and perhaps even its religious, identity. Father Bruno's solution was the formation of the CYA which provided a focal point for Lithuanian youth in the New York city area, with activities ranging from socials and sports, to drama and a monthly journal. It was so successful that the Bishop's paper, the *Tablet*, called the CYA the finest organization of its kind in the entire Brooklyn diocese, which then extended from Greenpoint to Montawk Point. When the war came, Father Bruno continued the CYA almost single-handedly, a big morale booster for those serving in foreign lands, giving them a place to come home to again.

For the CYA generation, and for the descendants of the original founders of St. George's, the banquet provided an emotional occasion, when old bonds of friendship were renewed, and the experiences of an earlier day could be shared with Father Kruzas. The presence of so many of his friends, including some from far-off States, demonstrated once again Father Bruno's charismatic ability to draw people together through time and space. He had given freely of himself, and in doing so, had planted deep the roots of their Lithuanian American and religious heritage in the children of earlier immigrants.

### II

The old order changeth, the Bible says, and this is true in a symbolic and real sense of the Dominican nuns in Brooklyn, N.Y. who taught Lithuanian American children at the parish school of the Annunciation. Their convent, a distinguished, four-story, Romanesque structure, was built in 1889 by German Catholics who ceded the church, school, and convent to Lithuanian Catholics in 1914. Long since closed, the convent will now be converted with city funds into a condominium-style "homestead" for low-and middle-income people.

The transformation marks the end of a long and proud era, a good but nonetheless sad end to what once had been a home for a remarkable group of women. Recognized by the city as having "significant historical value," the 99-year old building has been saved from the wrecker's ball and, in its dedication now as a home for people who will be required to renovate and preserve its historical identity; it will, in a sense, be a living memorial to these women.

I was fortunate to meet one of them again, after 54 years.



Waiting for her in the nuns' retirement home in Amityville, Long Island, I was filled with emotional anticipation, remembering an excellent and inspirational teacher, a strong-willed woman who ruled her class with discipline and understanding.

I wondered if I would still recognize her after all these years. Then, suddenly and quietly, a small woman, her eyes bright with an inner intensity, was wheeled into the room. Yes, I did recognize her, especially the eyes that were always her outstanding feature. The years of a half century raced backward in my mind, as I recalled how she would stand in her favorite place, her back to the windows at the left of the room, encouraging us to strive for the best, while reading the poem "Excelsior," and how she prepped us for those dreaded New York State "Regents" exams required for graduation. I remember too how she coached me to deliver the valedictory address in Lithuanian which she had written.

Sister Georgette (Masaitis) is now in her eighties, suffering from severe arthritis, but her mind is still sharp with only her hearing mildly impaired. She taught for 19 years at Annunciation, from 1919 to 1938, six of those years the eighth grade. Then she was assigned to various other schools in the diocese for forty years more, a remarkable career of 59 years of active teaching.

As I turned back while leaving, I could see her eyes, piercingly bright, smiling one last goodbye.

Sister Mary Elena Majikas, also retired, was our guide, having suggested the visit during Father Kruzas' anniversary fete, which she had attended. Sister, too, had taught

at Annunciation, from 1934 to 1940, and then at other Dominican schools in the diocese for 27 more years.

In speaking of those by-gone years, Sister Mary Elena's face would light up when she recalled the herculean problems confronting her and the other nuns at Annunciation: a lack of adequate teaching tools and even text books, tough disciplinary cases, and heavy work loads, sometimes as many as three semesters for one teacher. Seeing her former students at Father Kruzas' anniversary, now in various professions, sister said she experienced a deep satisfaction and fulfillment in the visible evidence that the problems had indeed been surmounted.

In a larger sense, Sisters Georgette and Mary Elena are part of that dwindling band of nuns from pre-Vatican Council II days who were like a silent army of Christ, teaching generations of children to be faithful to God and country. Their work was invaluable, unpublicized, and often under-appreciated.

And now, the old convent on Havemeyer Street is being converted to other use, almost like a symbol of the decline of religious vocations in the Church today.

According to a press report, the second-floor chapel, stripped by the previous owner, still shows signs of pews. If one were able to pierce the veil of time, one might see nuns, dressed in the old Dominican habit, an aura of quiet holiness rising like incense as they pray. Nuns with names like Nicodema, Paulette, Antonella, and Felicia, were part of the lengthening roll call of women who gave the last measure of their love and devotion to the children of Annunciation in Brooklyn.

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The Vilnius Cathedral was turned into an art gallery; its rooftop sculptures were destroyed.

A 14th century mural of the Crucified crumbles in the Cathedral basement.





"Where are you, Lithuania?"  
"I am here! Alive!"

A GREAT PUBLISHING ACHIEVEMENT IN U.S.A.

*"Lithuanian parishes were Polonized by the act of not permitting Lithuanians to worship in their own native tongue."*

## KVIKLYS COMPLETES A MONUMENTAL WORK

*Lietuvos Bažnyčios*  
*The Churches of Lithuania*  
*Volume VI: Diocese of Kaišiadorys, 608 pp*  
*by Bronius Kviklys*  
*Lithuania Library Press, Inc.*  
*Chicago, Illinois*

We are proud to express both our admiration and gratitude to Bronius Kviklys for the years he gave to this series of books which, in actuality, are more than a record of churches in Lithuania. The history of the Church in Lithuania is inextricably also the history of Lithuania itself. Those of our readers who in their youth enjoyed affairs at an American Lithuanian parish treasure those experiences as an enrichment of their lives. (see Albert Cizauskas' essay, page 4...). Kviklys' six volumes enrich us further as he reconstructs for us the lives

of Lithuanians through the centuries, from pre-historic time to the present. His Introduction, printed below, will give you insight into the socio-historical depth of these studies which record the complicated events of our history and the pathos of the many lives which contributed to the greatness of Lithuania. These volumes cannot but inspire future scholars in the free world to research further and present the moving story to the English-speaking world which knows so little about our geographically small but spiritually enormous country *Lietuva*.

In this volume are presented the historical highlights of the archdiocese and its more prominent clergy. Seventy churches and chapels, and over 20 other significant religious objects are described. Also published is the martyrology of its clergy which is especially extensive. The author of this work, having collected material about the number of the clergy murdered, imprisoned, and persecuted by different oppressors (Russian Communists, German Nazis, and the Poles), determined that this list included 50% of all the clergy of the diocese. But even this list, published on pp. 73-89, is not complete.

The author, keeping in mind that the building of churches and founding of parishes greatly influenced the development of cities, towns, and other places (which mostly developed because of the establishment of the church), also includes the historical development of these places.

As part of the old Vilnius Diocese, the parishes of the Kaišiadorys Diocese were polonized by forbidding the faithful, or not giving them the opportunity, to worship in their native tongue. Therefore, in this work, as well as in the two previous volumes of "The Archdiocese of Vilnius", the author inevitably deals with the problem of polonization.

The architectural descriptions were supplied by Dr. Jurgis Gimbutas. Rev. Dr. Ignas Urbonas (Urbonavičius) from the Kaišiadorys Diocese, wrote part of the history of the diocese and supplemented the biographies of bishops and other prominent clergymen, descriptions of several parishes, and reviewed the entire manuscript.

In this volume, as in the previous ones, emphasis is given to the illustrations, 90% of which are published here for the first time. Many of them were obtained from the residents of Kaišiadorys living here and in occupied Lithuania.

In presenting the readers with this last volume of "The Churches of Lithuania", the author is happy to have fulfilled the wish of the Lithuanian faithful by preparing this work and arranging its publication. Sincere thanks to all who, without any material reward, supported our efforts.

*(To be continued)*

### INTRODUCTION TO THE FINAL VOLUME

#### Bronius Kviklys

The founding of the Kaišiadorys Archdiocese was determined by political and military circumstances, not by the spiritual or geographic needs of the faithful. In 1920, when hostilities between Lithuania and Poland ceased, and a line of demarcation was drawn between the two countries, only 3 deaconships with 63 churches remained on the Lithuanian side of the great Archdiocese of Vilnius. After 1922, these parishes were administered by Jurgis Matulevičius-Matulaitis, the Bishop of Vilnius.

On April 4, 1926, Pope Pius XI, by a special bill "Lituanorum gente", established a Lithuanian Province of the Church which was made up of one archdiocese, and 4 dioceses, among which was the Kaišiadorys Diocese which belonged to the Archdiocese of Kaunas. Pressured by the Poles, the Vatican did not agree to name this part of Vilnius Diocese by the historical names of Vilnius or Trakai, because these centers of Lithuanian history had remained under the

government of Poland. But upon the demand of the Lithuanian government, the following clause was included in the document which established the Ecclesiastical Province of Lithuania: "We reserve ourselves, and the Apostolic See, the power to modify or change the following arrangement, according to the circumstances pertinent at that time, Lord willing." Unfortunately, neither in 1939, when the still independent government of Lithuania regained a part of the Vilnius region, nor during the years of German and Soviet occupations, was there any political or legal possibility of returning Kaišiadorys to the Vilnius Diocese; furthermore, it would be pointless now, since in 62 years the diocese has fully justified its existence. But if Lithuania ever regained all of the Vilnius regions, it could contain two archdioceses - those of Vilnius and Kaunas. Then the Vilnius Archdiocese could include not only the Kaišiadorys Diocese, but possibly that of Panevėžys as well. As far as we know, this project had been proposed to the Vatican by Bishop Labukas in 1978.



"Where are you, Lithuania?"  
"I am here! Alive!"

A GREAT PUBLISHING ACHIEVEMENT IN LITHUANIA

by Jonas Kazimieras Vilčinskis

1806-1862

## "AN ALBUM OF VILNIUS"

Originally published in Polish and French in the 19th century, this new edition of the Album is now presented

in Lithuanian, Russian and English. Author Vilčinskis is no longer "Wilczynski". He is Lithuanian.

There is a well-known shortage of paper in Lithuania where publishers can't print enough books to satisfy the hungry readers. Three years ago I received, without an accompanying letter or identification of the sender, a package of seven books designed to atheize my Catholic mind. The communist design failed to work; it shriveled away like a load of toadstools.

Now in 1988 I am surprised by the arrival from Lithuania of a spectacular, beautifully bound, enormous 125"x112" volume "Album of Vilnius." How did this

impressive publication come into existence? The atheistic books were obvious propaganda. But this book is not official propaganda. It is an effort to reach out to the world and demand attention and respect. It calls out with Lithuania: I am here, I am alive!

Especially interesting is the name of the author: Jonas Kazimieras Vilčinskis. That is a good old Lithuanian name. The author is listed in the English Encyclopedia Lituanica as "Jan Kazimierz Wilczynski (1806-1862), a physician and art collector, born to a Polonized Lithuanian family, who published a series of

scenes of Vilnius *Album de Vilna* so that the city's memorable past, grand monuments of art and lovely natural surroundings would become more widely known."

How has it happened that the Polonized Wilczynski of old Lithuania now becomes, in the hands of current intelligentsia in Lithuania, an author with the undisputably Lithuanian name of Vilčinskis?

Glasnost has opened up the iron curtain and people in Lithuania are asserting themselves. *D.M.J.*

In the 19th century Lithuania was at a crossroad both politically and socially. After the abortive 1830—31 Uprising the tsarist reaction was strengthened. In 1832 the "mutinous" University of Vilnius — a centre of social and political movement, science, and art — was closed. New ideas, brought about by the historical and social change, were spread by Lithuanian émigré democrats through the press published abroad. These ideas influenced the new generation of intellectuals, descendants of the gentry and the townspeople. Along with raising social and political problems, care was taken to study the country's past and to preserve its historic heritage.

Vilnius, Lithuania's administrative and cultural centre for many centuries, was also the focus where various artistic and ideological trends intersected. A need arose to preserve the accumulated scientific, cultural, and artistic wealth for future generations.

Among the most famous custodians of Lithuania's cultural heritage of the times is Jonas Kazimieras Vilčinskis. Born on February 26, 1806, at Jasėnai (Ukmergė District), he was the youngest of the five Zigmantas Vilčinskis and Teklė Remerytė's children. All members of the family knew Lithuanian, though usually they spoke Polish; Pranciškus, Kazimieras' senior brother, wrote poems in Lithuanian.

J. K. Vilčinskis' father and grandfather Antanas were learned men: they had a large library, enjoyed the arts, es-

pecially architecture, communicated with the artists Pranciškus Smuglevičius and Eduardas Matas Remeris. J. K. Vilčinskis' father taught his children "to look for life's fortunes in talents".

A medical man by profession, J. K. Vilčinskis was not entirely devoted to his practice: he was not even a member of the Vilnius Medical Society. History, architecture, and cultural monuments attracted him more and more. From his student days he began collecting works of art and antiques associated with Lithuania's past.

At public meetings and in private conversations J. K. Vilčinskis urged Lithuanian intellectuals to collect art treasures, adorn their homes with art works. Apart from infusing the public with love for art and the drive to preserve and popularize cultural heritage, he advocated aid for young artists by sending them to study abroad and through buying their works. Active at these meetings was Eustachijus Tiškevičius (1814—73), chairman of the Provisional Archaeological Commission and the founder of the Antiques Museum.

In his mission J. K. Vilčinskis was guided by love for his native land and the conviction that men should appreciate, collect, popularize, and preserve historic and artistic treasures. His desire to aid young Vilnius artists by providing them with some source of income also played a part.

(Continued next month)



# Arvydas Sabonis Luxuriates IN PORTLAND, OREGON

**P**ortland is thinking globally. The Trail Blazers are entertaining their own high-level summit and his name is Arvydas Sabonis.

Sabonis, 23, might soon be visiting a city near you. The Soviet superczar is an honest 7' 3 1/4" (the Blazers measured him in April), 279-lb. Big Red Machine. And, what with U.S.-Soviet relations at their chummiest these days, it's looking more and more like Portland will have him in time for next season. The Trail Blazers used their last pick of the first round of the 1986 draft to choose Sabonis, and since then, they've asked congressmen, diplomats and even Ted Turner's broadcasting company to persuade the Soviet government to let the big man become the first Soviet citizen to play in the NBA.

In mid-April, the Soviets agreed to let Sabonis go to Portland to get treatment for his injured right Achilles tendon. Last August, Sabonis ruptured it for the second time in three months while running up a flight of stairs to answer what must have been a very important phone call. But eight months of rehab in his native Lithuania wasn't doing much good—he wasn't able to run or jump—so the Soviets, thinking of the Summer Olympics in Seoul, let him pack for Portland, where he is the most famous Communist in residence since John Reed.

Sabonis brought along his microsurgeon, Dr. Kestutis Vitkus, who serves as translator, constant companion and Nerf hoops opponent. Together, says Sabonis, they've "enjoyed many luxuries," courtesy of the Trail Blazers, who are paying all their expenses. The luxuries include a plush Jeep, Eagle Premier, a high-rise apartment with king-sized beds, a VCR and remote-control TV. "He is constantly 'bock, bock, bock' with that little box," laments the doctor. "And I must translate each small bit." His favorite movie so far is *Top Gun*. And, of course, there are bananas.

"I brought them a bunch of bananas one morning, and they went crazy," says Blazers publicist Tim Renn. "They never get bananas in Lithuania, I guess. So now I bring them a bunch every day. My grocer must think I've got a gorilla in my apartment."

Well, nearly. In little more than a month in Portland, Sabonis has broken every Blazer lower-body strength record and approached every upper-body record. And he has never lifted weights. He also looks like a stud. Most 7-footers seem to

have an excess of the dork chromosome, with their too-long arms, Lurch eyebrows and pea-heads. Not Marvelous Arvydas. You see him walking across an empty parking lot and you figure him for 6' 4", 190 lbs. Meet him close-up and it's as if somebody put him through the 150% blow-up mode on the office Xerox.

Not only that, but he has happy feet. "I am astonished by how well he can dance," says Vitkus. "He can dance like Michael Jackson." And he can cut a lane as well as a rug. One NBA general manager says Sabonis has "four times the athletic talent" of Utah's 7' 4" obelisk, Mark Eaton.

There's more. His shooting touch is as smooth as Stolichnaya. He has a sweeping Maurice Lucas-like hook and a soft jumper. Because of the wider international lane, European big men generally stay out of it and thus do more outside shooting than their American counterparts. But Sabonis' range seems limitless. When the U.S.S.R. beat Yugoslavia in the 1986 World Cup in Madrid, Sabonis bombed in one of his team's three three-pointers in the final moments. One day in Portland, after watching a TV commercial for the NBA that featured a number of last-second miracle baskets, Sabonis spent 15 minutes hollering in English, "Three, two, one..." and heaving up hooks from long distance. He made an astonishing number of them. Of course, whether he can bust jumpers wearing a Michael Cooper overcoat is another question.

He wants the chance very badly. The first time he saw an NBA game on TV, he had just awakened from a nap. "When my friend woke me up," he says, "it seemed that something was wrong with the TV, technically. Everything looked like it was being broadcast at high speed. Then I realized it wasn't sped up. It was hard for me to believe how fast the game was being played."

Sabonis has the right kind of temper for the NBA: short. It's not unusual for him to get mortally hacked off three or four times a day about some little thing or another. It shows up on the court. In a light workout last week against Portland player personal director Bucky Buckwalter's son, Bryan, Sabonis got mad enough to dispense with détente and give it the big Socialist Slam. "He's got to learn the NBA power game," says Portland assistant Jack Schalow, who is spending the most time trying to teach it to him. "But he's very strong."

If Sabonis can learn the basic NBA

rules—no hemorrhage, no foul—he could become that most precious basketball commodity, a remember-when, back-to-the-hoop, post-up center. Which is exactly why some people in basketball are accusing the Blazers of treason. "I see Sabonis as being a fulfillment of Lenin's prophecy," John Thompson, the U.S. Olympic basketball coach, told the *Portland Oregonian*. "The capitalists are selling [the Communists] the rope that they can hang us with. I personally feel we're being used... We are in direct competition with them. To prepare Sabonis to play against us just isn't right."

This brought a pointed chuckle from NBA commissioner David Stern, who said, "Coach Thompson is a great coach, but I'm glad he's not our secretary of state."

The Blazers don't appreciate the xenophobia, either. "I worked medical infantry in Vietnam," says Dr. Robert Cook, the team physician and the man in charge of Sabonis' care. "I treated wounded Viet Cong. I would never withhold treatment from anybody, for any reason."

Of course, everyone might be wasting wind if the Soviet government doesn't let Sabonis come to stay. However, there are positive signs. First, the Soviets could have sent Sabonis anywhere in the U.S.—or the world, for that matter—to get treatment. Why Portland, unless they wanted Sabonis to get comfortable there? Second, in May, Sabonis asked for and received a six-month extension on his visa. Third, FIBA, the sport's international governing body, is expected to vote next April to allow NBA players to compete in the 1992 Olympics, which would mean that the Soviets could have Sabonis back whenever they needed him for international competition. "I have pretty good vibes it could happen," says Blazer president Harry Glickman.

Money should not be an object, although neither the Trail Blazers nor the Soviets have disclosed how, or how much, Sabonis would be paid. To encourage Moscow, Larry Weinberg, who sold the team on May 31, was hitting up the Soviets regularly, using Turner's Goodwill Games producer Bob Wussler to put in good words with—so it was rumored—Mikhail Gorbachev himself. Why would the owners of the Atlanta Hawks want to help another NBA team? Because the Hawks own the draft rights to two Soviets themselves. And Sabonis wouldn't hurt TBS' cable ratings, either. Welcome to the borscht belt, y'all.

Sabonis couldn't give a flying ruble

(Courtesy of the *Oregonian*)



about the politics. "I'm a sportsman," he says. All he wants to do in Portland is get his tendon fixed up, play the game and have a little capitalist fun. In fact, the Soviet press chastised him recently for too much "frivolity" after he and the good doctor took a two-day trip to Chicago for a Lithuanian festival, where Sabonis was a big hit.

Sabonis has spawned more Russian fiction than Leo Tolstoy. Louisiana State coach Dale Brown, who tried to get Sabonis to his school two years ago, says he heard the KGB actually cut the big guy's tendon to keep him from defecting to Baton Rouge. Then there were published reports in Soviet papers that 1) Sabonis had become so depressed about his injured tendon that he had become an alcoholic; 2) he had become an alcoholic and cut his heel open on an empty liquor bottle; and 3) he had killed himself.

It turns out that Sabonis, as he is known, gets a chuckle out of going along with any rumor a reporter might throw at him. So if one were to say to him, "We hear you've

been writing haiku late at night while wearing women's clothing," he would go along with it and laugh it up later. He just likes his fun. He has already had two dates in Portland, gotten his Oregon driver's license, been deep-sea fishing, gone shopping for fancy suits, taken side trips to Olympia, Wash., and Los Angeles, and learned to play the tape deck in his car at ear-shattering decibel levels. He turns it down a little to listen to his English-lesson tapes, and he already has an English tutor.

That's good, because the first few days the Blazers coaches worked with him on drills, negotiating the language gap was like crossing a muddy field in snowshoes. On the first day, Schalow was trying to get Sabonis to take a pass with his back to the basket, make a little juke left, then go hard to the basket the other way for a layin. But Sabonis kept pulling up for 12-foot jumpers. "Go to the hole, son!" Schalow kept saying, but Sabonis didn't understand Vitkus couldn't translate. When Sabonis finally got the message, he took one step and jammed it in with enough force to be felt in Tacoma. Since

then the Blazers have given the Soviets a 50-word list of common NBA nomenclature. "Either he's got to learn English or we've got to learn Lithuanian," says Schalow.

No help at all is Sabonis' Lithuanian trainer, Alexandras Kosauskas, who doesn't speak English either and who was sent in last week, perhaps in part, as a frivolity-stopper and, in part, to learn what the Blazers' doctors were doing *right*. For, in one month under Cook, Sabonis had made significant progress.

Cook has had some hard-luck feet before—those of Bill Walton (who sued Cook for malpractice, and later dropped the case) and Sam Bowie (who has suffered two stress fractures in four seasons as a Blazer)—and now come the size-16s of the foreigner. Sabonis has thus far improved his ankle flexibility by 15 degrees, but he still got 25 degrees to go before he can even begin to think about playing competitively. John Thompson may not have to see Sabonis wearing Soviet red in the Olympics. Democracy may be safe after all.

## Russians Take Revenge in the Bronx with Lithuanian Einikis in Their Arsenal

**T**he Russians took revenge on the Americans one Saturday night in May in a crowded gymnasium in the heart of the South Bronx.

In a basketball game that pitted the taller and more polished Soviet national junior team against the scrappier and less experienced New York Gauchos, the Russians won by a score of 99 to 80, making up for last year, when they lost, 89 to 86.

The game was never very close, but the several hundred people who wanted to see how the Soviet team plays got a glimpse of an unerring technical prowess that contrasted with the quick, street-wise style of the Gauchos, inner-city kids mostly from Manhattan and the Bronx.

There were many contrasts: the Hammer and Sickle forming a right angle with Stars and Stripes; two distinct languages - Russian and Bronxese- being spoken; the Soviet and American national anthems playing on a tiny public address system.

Both teams downplayed the differences, saying from the start that they were there just to play basketball.

It was clear right away that the Soviet players had not returned to New York just to see the sights or take in a few shows.

"They have revenge in their eyes," said

Jamal Mashburn, a 15-year-old forward for the Gauchos, glancing at the Russians stretching and doing calisthenics on the other side of the court. At first, he and his teammates said they were undaunted by the size of their opponents.

"They look like normal kids from America, sort of," said Eric Mobley, the Gauchos' center. He looked across the court at one boy with a shaved head, then another who towered over his teammates. "Okay, they're kind of scary," he said.

"They look bigger than other people we've played," said Mr. Mashburn, who at 6 feet 9 inches and more than 200 pounds is no small person himself. He joined the Gauchos, a program that brings together about 500 basketball players in the city, after a Gauchos team played near his home at the Colonial Housing Project in midtown Manhattan about three years ago. The players form several teams in different age groups.

The Soviet team, made up of 16- to 19-year-olds chosen from all over the Soviet Union, looked better than the Gauchos. They had fancy warmup suits and a trainer who spent the evening massaging their muscles. Their smallest player was 6 feet 2 inches, they had four people who were 6 feet

8 inches, and one who was 7 feet 1 inch. Their coach, Vladimir Obukhov, is a quiet man who admonished the players softly from time to time.

The Gauchos were generally smaller and thinner, several of them under 5 feet 10 inches. They wore uniforms that said "New York" on them, but they all had to choose their own sneakers. Their coach, David McCollin, stomped up and down the sidelines, hollering excitedly and gesticulating at the referees.

The Gauchos never got closer than 10 points of the Russians, who had in their arsenal one Gintaras Einikis, a 19-year-old native of Lithuania.

The crowd continually admonished the Gauchos to "stay away" from Mr. Einikis, who later said through an interpreter that he hoped someday to play for a National Basketball Association team.

After the game was over, the players and the fans drew lessons from it.

Ruben Rivera, a 16-year-old Gaucho from the Bronx, said that next year he hopes to be on the team that plays the Russians for a rematch. "This was a good experience, to see what they're like," he said.

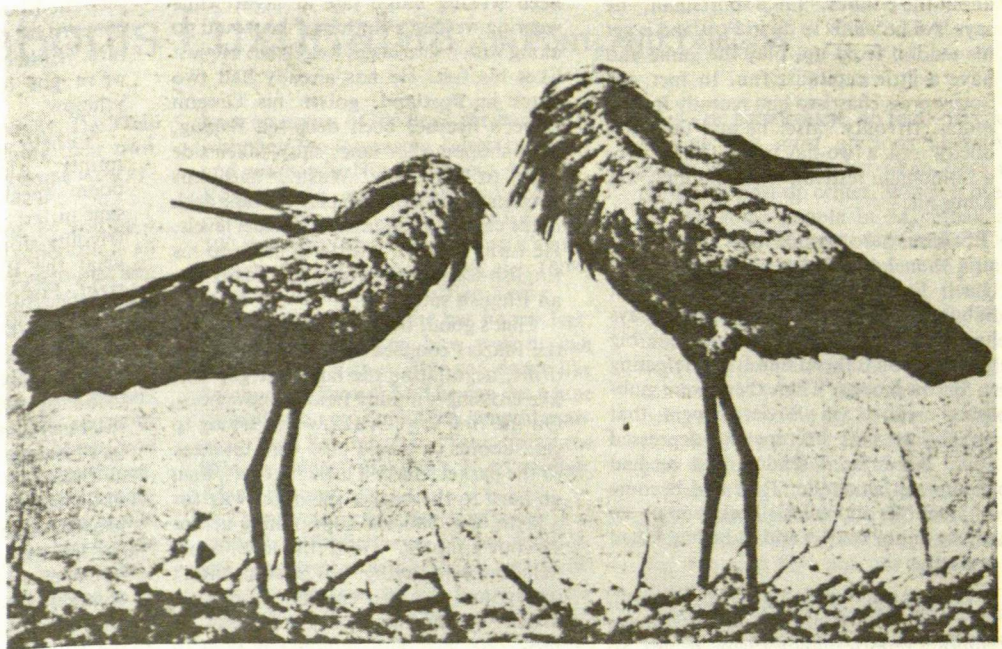
He mentioned how rough the game had been.

"I'm going to lift some weights," he said, "and then I'm going to get some kneepads and a helmet."

Sarah Lyall



"It is only in unfriendly lands that the stork places no confidence in man and avoids him from afar."



## The Friendship Between Storks and Lithuanians

**ALBINAS AZUKAS**

The Stork Family of birds is composed of relatively few species that live mostly in the tropics. Only two species live in Europe and both belong to the fauna of Lithuania. These are The White Stork (*Ciconia ciconia*) and The Black Stork (*Ciconia nigra*). They have long, powerful, cone-like beaks, long legs and powerful wings.

Walking, but more so when resting, storks arch their necks like the letter "S" and then their heads are almost lost between their shoulders. They walk a great deal with a seemingly serious, studied gait. Only rarely—for instance to seize some escaping insect prey—will they hasten their step, if only for the moment.

They cannot quickly raise themselves into the air. For this, they must run to build up momentum for a take-off, very much like the airplane, therefore sneaking up to a stork from ambush, it is sometimes possible to make an easy capture. The stork may appear grotesque on the ground, but in flight it is sheer beauty. Once airborne, the stork can fly for a long time, rhythmically flapping as it glides through the air. Meeting an upward flowing current, the stork makes good use of it, moving the body like a screw and

without flapping its wings, he can ascend spiraling to high altitudes and from there glide great distances, scarcely moving the wings. This turn-of-the-screw type of stork's ascent is frequently seen in Lithuania at summer's end.

In Lithuania no bird is better known than the White Stork. It is as much known to townspeople who have never seen one, as it is to rural folk who have lived always with storks as neighbors. Among the nations of Europe, the stork's popularity—here intense, there much less so—comes from the stork's astonishing inclination to approach closely and display to man a consummate trust.

White, black, red—these are the colors of the stork. All of the feathers, except for the black primaries, are white. (The "primaries" are the main flight feathers projecting along the outer edge of a bird's wing. The legs and beak are red, and there you have all that can be said to describe a stork's coloring! Of course, one might add that the flight or primary feathers have a whitish cast, appearing as if their blackness had been sprinkled with flour, while the white feathers are rarely clean, so they have a grey or tawny cast. The white feathers are at their brilliant whitest immediately before the storks fly south for the winter, at the end of August, when these birds will have molted, but before they will

have had the opportunity to soil the new growth.

At this time the young birds can be distinguished from their elders by their whitish legs and their blackish beaks, but these differences will disappear during this first year. Thereafter, one will know the elder only by the greater density of the tufts of feathers that grown along the throat beneath the beak.

Viewed in the "wild," when you see the stork from some distance, you have the impression that the bird is smaller than he really is. A grown stork can measure as much as 41 inches in body length and have a wingspan of 79 inches. The relaxed wing of a male might be 24 inches and that of a female as much as two inches shorter, while the weight of full grown birds can range from 6.5 to 9.0 pounds.

Where Lithuania's neighbors are concerned, Latvia is home to many storks, but Estonia has a much smaller number. In other countries of Europe, the stork is found only erratically and, it appears, its abundance is dependant upon a tolerant view of the citizenry. Where they enjoy the tolerance and protection of the people, storks are correspondingly numerous; where they are disdained and persecuted, they will have been completely destroyed or almost so.



Storks are voiceless. They express joy by clacking their powerful beaks.

A dearth of storks exists in Czechoslovakia and Germany, although in Germany's eastern parts, especially in East Prussia, they are abundant. They are concentrated around Pilkalnis, Šilutė, Tilžė and on downriver towards Klaipėda, because, according to Tischler, in these parts "with the majority of the inhabitants being of the Lithuanian nationality, the abundance of storks is due to the protection of these people." They are rare in Spain, Portugal and Italy, while in England they are never to be found, although at one time they surely must have lived there. Poland enjoys not a few storks, but only on the eastern banks of the Visla river. In Belorussia, they are especially abundant, particularly in Poliesė where in some villages there will be a stork's nest on virtually every house.

Although no stork is possessed of a crane's beauty, by its contrasting colors, its somber gait, and even more by its majesty in flight, the stork attracts and holds one's attention. For that reason, in many places the stork will be forgiven his petty sins and the human being will express his goodwill in various ways, which the stork knows well how to evaluate. It is only in unfriendly lands that this bird places no confidence in man and avoids him from afar. Adversely, let a body reveal a tolerant and protective nature and immediately between bird and man is formed a bond of mutual respect, a treaty of sorts and of long duration.

A sure sign of this can be the old wagon wheel or the harrow no longer usable, either item a firm foundation for a big bird's nest, that a man might fix atop his house or hoist high in a nearby tree. And so our bird, noting this sign, knows for certain that here no harm can befall him. His alighting to perch on the new nest-site, his calm surveillance of the people working on the ground below him, is another sure sign that the treaty is definitely ratified and in force. The stork will know, also, that no danger threatens him from workers in the fields, especially from women, the plowman plowing the field or the haymaker with his scythe. When he chooses to browse for insects down among them, the stork will hardly move out of their way and sometimes, with some exasperation, he will need to be cajoled into making way for the workers anxious to get on with their work.

It would seem that storks and humans have lived together in harmony since very ancient times the reason being, perhaps, that proximity to humans was for them some in-

surance for security. The human's home serves for the stork pretty much the same purpose as that eagle's nest, within the tangles of which much smaller birds will take up residence, because that is where they feel safest against a variety of enemies. Not infrequently, sparrows, wagtails and other small birds will be found raising their young in the same nest of a pair of storks who are going about the same business.

It is difficult to account for the close friendship between stork and human being. It is noted, however, that storks are not the only birds with which humans have maintained or continue a close liaison, because a variety of birds in a variety of countries are revered as almost sacred creatures. The stork is so considered, perhaps, because it consumes insects, reptiles and the like that are harmful to humankind. The stork is shown much respect by Turks, Bulgars, Arabs, Ukrainians, Belorussians and Lithuanians. It is so in Lithuania, especially in the Vilnius area and in neighboring Belorussia.

Some decades ago, when hunting publications began spreading rumors of damage allegedly perpetrated by storks, some hunters began shooting them. Not infrequently there arose armed conflict between hunter and farmer in the fields and legal conflict in the courts. That is because our people see the storks as omens of good fortune, so he who threatens harm to a stork is looked upon as a public enemy, an arch-criminal. Not only our own people, but those of other nations also, have created a wealth of superstitions, adages, songs and stories in which the stork is praised as a most unusual being, gifted with supernatural wisdom.

Who has not heard of the stork who, sensing a dry summer and attendant famine, casts out from the nest to certain death one of her own young? And what of the one sensing that Perkūnas was about to let fly with a thunderbolt and so abandoned his nest atop the house just seconds before the lightning struck it? Yet another avenged himself on a human persecutor by carrying in his beak glowing embers with which to set afire the thatched roof of the house of the malevolent man! The daily press, not searching out truth but spreading cheap sensation, offers up to the public this sort of story, dressed with a sauce of supposed facts, thereby spreading superstition ever more widely. In truth, there is in the life of the stork nothing that is supernatural, but a great deal that is truly marvelous.

It is noteworthy that the stork is voiceless. Only the down-covered infant stork has a voice, but one scarcely audible, similar to the meowing of a kitten. This voice gradually disappears and the grown stork can only hiss like a goose. For his lack of voice, the stork compensates with a clattering clickety-clack

of his beak, a sound much like the striking together of two very dry boards ever so much wider than they are thick. The tone of this sound, its strength and frequency, can be varied in accordance with the mood of this bird, and to convey, possibly, much that is incomprehensible to man.

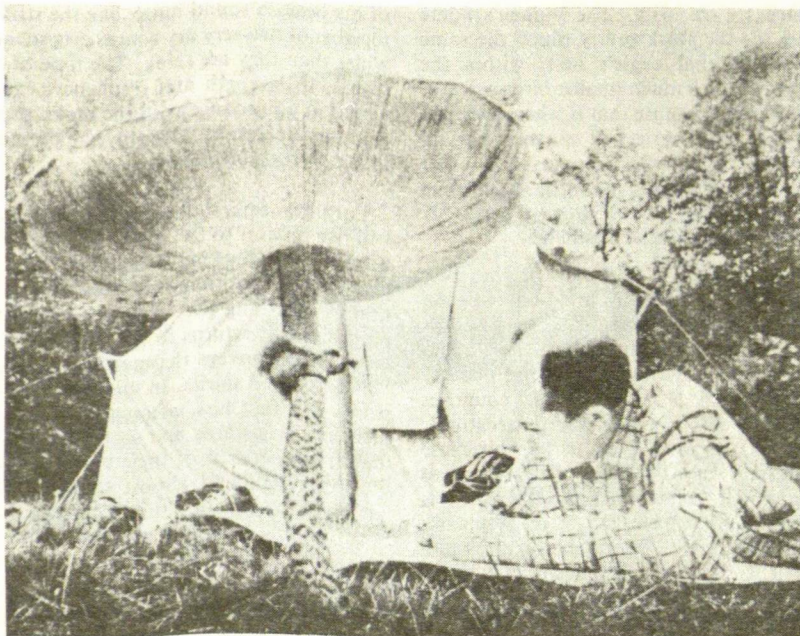
For instance, a suddenly frightened stork will rise up as if to fly, giving out with only a brief beak-clacking sound, but without changing the position of its head. The reaction is something else again, when one of a pair of storks returns to the nest, greets its spouse and conveys the message that he is feeling in good spirits. In this instance both storks will first hiss, afterwards they raise their heads upwards and so far backwards that the upper half of their beaks is below the lower half and almost touching their backs. In this position the clacking of their beaks sounds especially sonorous and continues a relatively long time.

The sonorousness is due to the fact that with the heads in an upside-down position, the tongue is drawn deep into the throat, producing a larger than normal mouth cavity that acts as a sounding-board. The notion that the young are taught by their parents to clack their beaks is a misconception. Nor is it true that the parents teach their young anything at all, like flying or swimming. All these actions are inborn and are accomplished independently of whether or not the young birds have seen these actions performed by their parents. In truth, the little bird is hardly rolled from his shell, when in the afore-mentioned manner he turns back his head to perform the same movement of the parents, clacking his beak or bill, but producing no sound, because his bill is still soft and smooth. Only after a few days, the bill having hardened, can there be heard a quiet and frequent clacking sound becoming continually stronger.

It would be kind to call the stork the gourmand among birds, but the truth is that the more English "glutton" conveys best his capacity for food. He spends his live-long day, except for very brief recesses, in the search for food. This does not mean to disparage the stork. All birds spend much time and they expend much energy in feeding or searching for food, because flying demands an inordinate amount of energy consumption. A just hatched baby stork is likely to weigh 67 grams or 2.36 ounces. At the end of forty days, this same baby stork can weigh 6.5 pounds or 104 ounces, or forty-five times his weight at birth. And that requires a lot of food! If the human being were to grow at this same rate, a baby boy or girl 6.5 pounds at birth, after forty days would weigh in at 293 pounds!

*(To be continued)*





Lithuania is famous for mushrooms. (But is that an overgrown mushroom or just a shrunken man?)

Transfer fillets to a heated platter. Serve with lemon parsley sauce if you wish.

#### LEMON PARSLEY SAUCE:

Citrinų - Petruškių Padažas

½ cup margarine  
 Juice of 1 large lemon (about 3 tbsp.)  
 1 tsp. grated lemon rind  
 1 tbs. chopped parsley

Heat margarine and lemon juice in a saucepan. Add grated lemon rind. Pour over fish.

#### VEGETABLE BAKE

Daržovių Kepalas

3 large white potatoes, pared,  
 cut into small cubes  
 1 lb. small white onions, peeled  
 ¼ cup margarine  
 ¼ cup flour  
 1 envelope MBT Chicken Broth  
 2 cups evaporated skim milk  
 1 6 oz. can button mushrooms  
 1 slice white bread, crumbled  
 1 lb. fresh broccoli, florets only

Preheat oven to 375° F. Cook potatoes and onions, covered, in boiling salted water for about 15 min. or until tender. Drain and return to pan. Melt margarine in pan, stir in flour and chicken broth. Cook, stirring constantly, just until bubbly. Stir in milk and continue cooking and stirring until the sauce thickens. Drain the canned mushrooms and stir the liquid into the sauce. Combine the mushrooms with the potatoes and onions. Fold in the sauce and place in a ½ quart casserole. Sprinkle bread crumbs in the center. Bake for 30 min. or until casserole is bubbly and crumbs are toasted.

While casserole bakes, cook the broccoli florets in boiling salted water for 5 minutes, or just until crispy tender. Drain, and arrange in a ring around the top of the casserole. Serve hot.

#### FRIED ONION RINGS

Kepti Svogūnų Rateliai

2 large Bermuda onions  
 1 egg - 1 cup of milk  
 1/2 cup self-rising flour and cooking oil

Slice onions and separate them into rings. In a bowl, lightly beat egg and add milk. Place flour in separate bowl. Dip the onion rings one by one first in the egg-milk mix, then in flour. Repeat this step again. Now fry rings in hot shallow oil until then are golden brown. Drain on paper towels and serve.

# Cooking

Aldona Marcavage

#### LITHUANIAN HASH

Senoviškas Šiupinys  
 (Taken from J. Daužvardis'  
 "Popular Lithuanian Recipes")

This is a literal translation of one of the oldest known Lithuanian recipes:

Boil as many dried peas and fava beans as you need. Strain, mash and add salt, pepper and finely chopped onion. Stir in some bacon fat, and if you wish, some very small pieces of leftover meat. Set in moderate oven until piping hot.

#### TOMATO BOUILLON

(Skaidrus Pomidorų Sultinys)

4 cups tomato juice ¼ tsp. oregano  
 ½ bay leaf ½ tsp. sugar  
 2 whole cloves dash fresh pepper  
 ¼ tsp. dill seed 2 tsp. margarine  
 ¼ tsp. basil some chopped  
 parsley  
 ¼ tsp. marjoram curry powder  
 (optional)

Place all herbs—except parsley—in the tomato juice and let stand 1 hour to allow flavors to blend. Heat tomato-herb bouillon to boiling point. Remove from heat and strain. Pour into serving bowls. Add ½ tsp. margarine to each bowl. Garnish with parsley and a dash of curry powder, if desired.

#### CRISPY BAKED FILLETS

Traški kepta Žuvis

1 pound fish fillets  
 ¼ tsp. salt  
 dash freshly ground pepper  
 2 tbsp. oil  
 ½ cup Corn Flake crumbs

Preheat oven to 500° F. Wash and dry fillets, cut into serving pieces. Season, dip in oil, and coat with Corn Flake crumbs. Arrange in a single layer in a lightly oiled baking dish. Top with thin slices of onion and sprinkle crushed tarragon. (Smells nice while baking). Bake 10 minutes without turning or basting.

#### POACHED FISH

Ištroškinta Žuvis

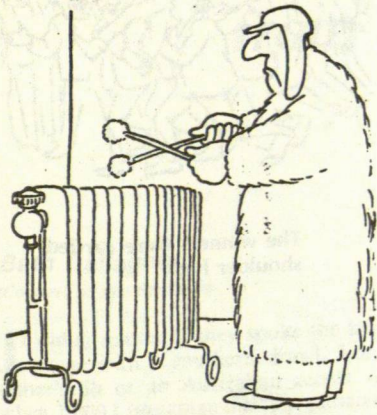
2 lbs. fish fillets 1 tsp. salt  
 skinned 4 peppercorns  
 1 sm. onion chopped 1 bayleaf  
 ¼ cup chopped celery  
 1 cup hot water  
 2 tbsp. lemon juice  
 Few sprigs parsley

In a large shallow pan, saute the onion and celery in oil until tender. Place skinned fillets on top of vegetables. Add water and seasonings. Cover and simmer about 8 minutes, or until fish flakes when tested with a fork.



# How Lithuanians Invaded Canada

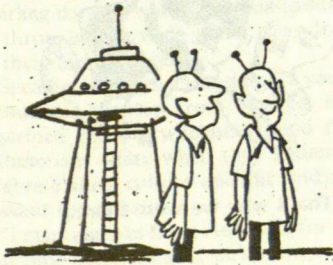
(Courtesy of Chicago newspaper Draugas whose intelligence and humor Bridges values.)



The Canadians summoned Lithuanians to assemble...from all over the world.



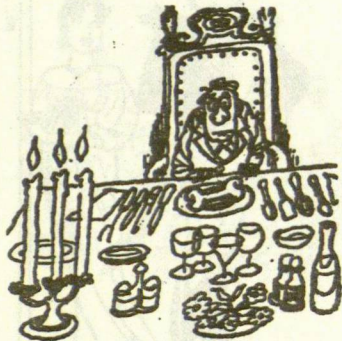
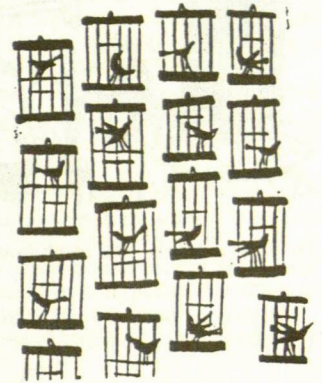
Hurrying, hurrying, came the war-like bearded Žemaičiai and the merrymaking Aukštaičiai, and the Dzūkai and



Suvalkiečiai. Some hurried from the third world, and some from the fourth.



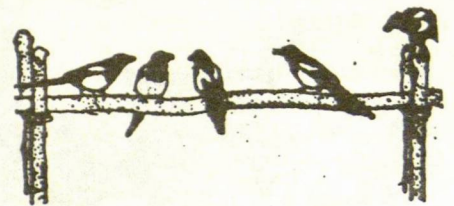
They were welcomed in the residences of the Canadians. All had private rooms with conveniences and inconveniences.



They sat down to high royal feasting



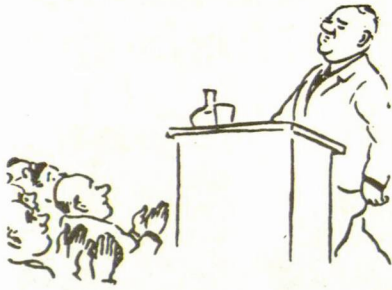
while beer flowed rich and foaming



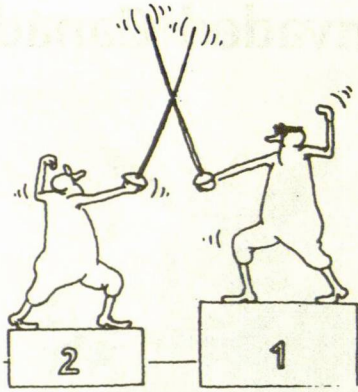
and conversations had no end.



(Continued from page 13)



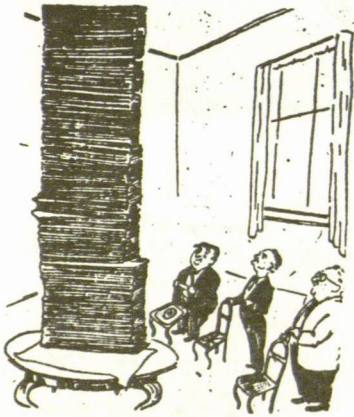
The delegates prepared for elections -



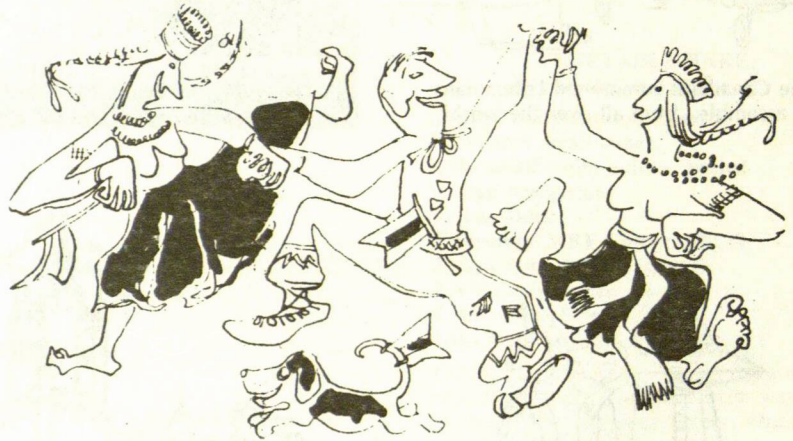
How they fought for victories...



The winners were carried shoulder high.

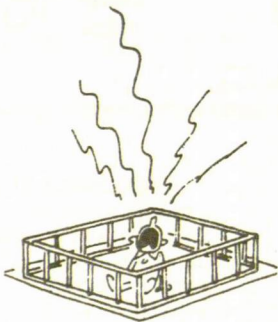


They passed only 103 resolutions



But the folk dancers were exciting (That's why we were there.)

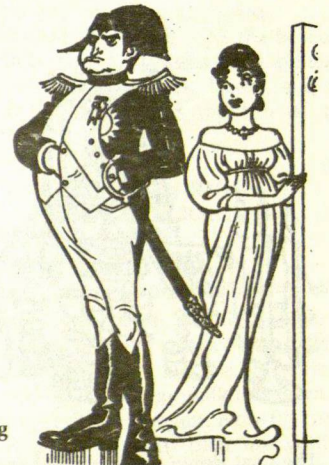
We enjoyed the illustrious concert



We prepared for the Banquet



And the Modern Art Exhibition.



where men looked as charming as the ladies.



"Where are you?"  
"I'm here! I'm alive!"

## Over 2000 Lithuanians from around the world dance in Canada

**Beth Gallagher**

(Courtesy of The Spectator)

It didn't matter if they spoke the language with a southern drawl, Londoner's lilt or an Australian accent — when 2,000 Lithuanian dancers gathered from around the world, they understood each other perfectly.

Dressed in a spectacular array of colorful costumes, hundreds of dancers filled Copps Coliseum in the grand finale of Canada's first Lithuanian World Festival.

More than 8,000 spectators were treated to a soul-stirring extravaganza of whirling dancers whose enthusiasm showed through their wide smiles clear down to their nimble feet.

Speaking through a translator, a young Lithuanian dancer from Poland best described the overwhelming bond that Lithuanians share when they gather to celebrate their culture and the undying passion for dance.

"I met relatives from Australia for the first time here. It's as if we'd always lived together, it's as if we weren't seeing each other for the first time because it's the Lithuanian language that is common," she said.

The Lithuanian dance troupe from

Poland was given a special salute during the opening ceremonies because it was the first time in the event's 30-year history a Communist bloc country attended the festival.

Algis Uzdila of Poland stood backstage surrounded by young members of his troupe. Dressed in a crisp white shirt and brightly embroidered tie and sash, he could barely mask his enthusiasm.

"We have smiles from ear-to-ear because we are so happy to be here. Just to be able to participate in the world festival is a joy," he said.

Kinfolk from Brazil, West Germany, England, Argentina and the United States also gathered for the festivities. The event was sponsored jointly by the Canadian and American Lithuanian communities.

Dr. Vaidotas Kvedaras, organizing committee chairman, said the presence of the dancers from Poland is a rare tribute to this year's world hope that someday dancers from their homeland will be able to join in the festivities.

Dr. Kvedaras said the recent democratic reforms announced during the Communist Party conference in the Soviet,

Union gives him hope dancers from Lithuania may join them in the next festival.

"Changes are occurring. Two years ago if you would have told me they were going to join the festival, I wouldn't have believed it," he said.

The festival, which originated in Chicago in 1958, takes place every four years. The majority of the dancers came from groups in the United States.

The two basic themes in Lithuanian dancing expresses the sad, melodramatic feelings associated with the land, and the fast, energetic footwork is associated with folk music.

"We are known to be a nation with sad music. It originated from people making music at night at the end of a long day of work," said Rasa Kuras of the Canadian Lithuanian Community.

An emotional finale to the dance came when all 2,000 dancers marched onto the coliseum floor and cried out a traditional spiritual chant.

A master of ceremonies called out to the dancers in Lithuanian. Where are you?"

This question was answered with a united and thunderous response that filled the coliseum: "I'm here and I'm alive!"

Indeed, Lithuania is very much alive!

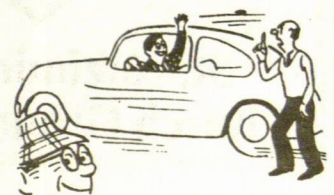
**"We have smiles from ear-to-ear because we are so happy to be here."**



How high we raised our champagne glasses...  
But too soon, we had to leave...



Our hosts shed tears as we went:



"So long... we'll never forget  
how wonderfully you welcomed us!"





The Los Angeles  
Lithuanian Community  
announces a two-day

## Lithuanian Festival '88

October 1st and 2nd

11 a.m. — 4 p.m.

Featuring Ethnic Foods, Art,  
Song and Dance

— continuous entertainment by local singers and dancers and invited folk artists from the Midwest and East Coast. Joining us will be: Chicago's "Etnografinis Ansamblis," San Francisco's "Vakarų Vaikai," Los Angeles' "Spindulys," Latvian "Perkonitis" and Estonian "Kivi Kasukas."

If you live some distance away in California, Arizona or Nevada, get in contact with Vilius Žalpyš, (818) 359-6014, at 1886 Capehart, Duarte, CA 91010. He will help you find a place to stay with local Lithuanians or at a motel.



## St. Kazimir Church Grounds

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The Lithuanian Roman Catholic Charities was founded in America in 1912 to help Lithuanians in need. In 1988 the LRCC is giving away 1000 tablet aspirin bottles to travelers to take to Lithuania. It also supplies travelers with children's Tylenol, vitamins and medical instruments to give to their relatives and friends in Lithuania.

Help the LRCC reach its goal with your donation. Send your tax-deductible checks to:

Lithuanian Roman Catholic Charities, 4545 W. 63rd Street, Chicago, IL, 60629.

### AMERICANS FOR DUE PROCESS

*Americans for Due Process (ADP) has published "Principles at Issue", a 40-page pamphlet which contains five discussions by prominent attorneys of problems raised by the U.S. Justice Department's Office of Special Investigations (OSI) prosecutions of alleged Nazi war criminals. The reliability of Soviet evidence and Moscow's political motives in such cases are examined.*

*ADP was established in 1982 as a public interest group to monitor procedures utilized by the OSI, especially their heavy reliance on largely unverifiable evidence produced by the Soviet Union. Inquiries and donations should be addressed to: Americans for Due Process, P.O. Box 85, Woodhaven, N.Y. 11421.*

### CORRESPONDENCE SCHOOL

1. "Židynys" Correspondence School is accepting applications for fall classes, starting in September. All interested Lithuanian-speaking persons may call 517-784-7834.

2. Copies of translation of "Meškiukas Rudnosiukas" available upon request and donation of \$1.00, for use in school presentations of Lithuanian children's poetry. Call 517-784-7834.

Rita Udriene  
Jackson, MI

### Giant Flea Market

September 10 — 11  
10 a.m. — 7 p.m.  
—Rain or Shine—  
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The Lithuanian Cultural Center  
341 Highland Blvd.  
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World Lithuanian Games in  
Australia.**

For more information:  
Mrs. V. Jankauskienė  
849-2260

or  
Mrs. A. Katiniene  
846-1210

Organizer:

**The Lithuanian  
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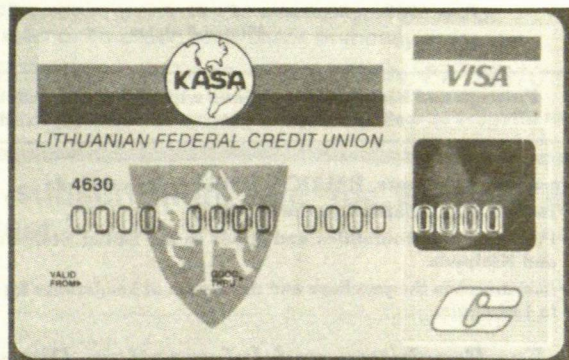
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Most of us know how practical and useful credit cards are when shopping, traveling or renting a car. Many of us already own one or more credit cards that we frequently use. Why not add a Lithuanian Credit Union VISA card to our valued possessions? 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.



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





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4.00—Lou Stanson, McKees Rocks, PA.  
3.00—Stanley Gallius, Burlington, MA.  
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## THANK YOU

For Your Letters

Enclosed please find check for a 4-year subscription to your Lithuanian-American Journal from the Lithuanian Association of Nevada in memory of one of our people just deceased.

It is the policy of our organization to donate a book about Lithuania or subscriptions upon the death of one of our members to the University of Nevada, Las Vegas.

I am sure the students at UNVL will benefit from the knowledge about Lithuania published in your journal.

*Norma Stankus, President  
Lithuanian Assoc. of Nevada  
Las Vegas, NV*

You are doing a beautiful job. Each issue is interesting, enlightening, entertaining, and thought provoking. Keep up the good work. This request for a subscription is for some dear friends who are celebrating their 50th wedding anniversary.

*Madeline Adomines  
Bedford Heights, OH.*

Being of Lithuanian parentage, I am aware of how our Lithuanian heritage is affected by the loss of our ability to speak our native language, especially among our younger generation. I consider myself one of the lucky ones who grew up speaking Lithuanian before English.

I was born in Tucker Count, W. Va., deep in the Appalachian Mountain range. My parents owned a farm. Here I grew to age five. Our neighbors were wonderful people who had lived in the area since the Revolutionary War. I attended first grade in a little country school which had only four grades. The following year we moved to Racine, Wis. In Autumn, when school began, I was six years old. I remember the teacher asking



me what grade I was in. I didn't answer her: I held up two fingers. I was still a quiet child.

But it didn't take me long to learn English from my school mates. At home we spoke only Lithuanian. I had one brother and two sisters. We attended a Lithuanian church—St. Casimir's. My parents had grown up in Lithuania during the reign of Czar Alexander III when learning to read and write Lithuanian was forbidden.

As the years passed, we grew up and intermarried with different nationalities. Gradually we lost our ability to speak Lithuanian. However, I am still able to speak the language. When I visited Lithuania in 1980, friends and relatives there thought I was born there, except for some archaic Slavic words which, having been absorbed into our language, betrayed me. They realized I was a tourist from America.

I taught myself to read and write Lithuanian and I still communicate with people in Lithuania. I have U.S.A. cousins who have forgotten the language completely, except for some common words and expressions. It is gratifying to know there are strong Lithuanian communities here in the U.S.A. as well as in Australia and in South America and elsewhere. We must strive to preserve our language, which is the oldest living language in Europe, related to ancient Sanskrit.

*John Ketarkus  
Racine, WI*

Last year we advertised in *Bridges* about the Lithuania Fair in Los Angeles. Let me tell you, more than 20 people showed up because of that advertising. I'm sure more would have come if it hadn't been for the record heat spell we had (105°-110°).

This year I would like to advertise the Fair once again. You could use the same format as last year. By the way, you really dressed up the ad to look folkish, festive, etc...Thanks.

I would like to set up a little advertising for *Bridges*. If you could send me some back issues I'll use them for display and give-away.

I myself can feel for all those who know that they are Lithuanians, yet know little else. You see, prior to seven years ago, I knew nothing about the Lithuanian community in Los Angeles. I am a 3rd generation Lithuanian, born in America, of a mixed marriage. Indirectly I heard about a Lithuanian parish and community in Los Angeles. Since then "I've come a long way, baby." I've learned the language and history (much from my father). I dance with our Lith dance group. I wood-carve, bought a birbynė which one day I'll learn to play, and have even held the position of president of the Los Angeles Youth Sąjunga.

I have found my niche in L.A. with the Lithuanian community and I'm here to stay.

*Vilius Žalypys  
Duarte, CA.*

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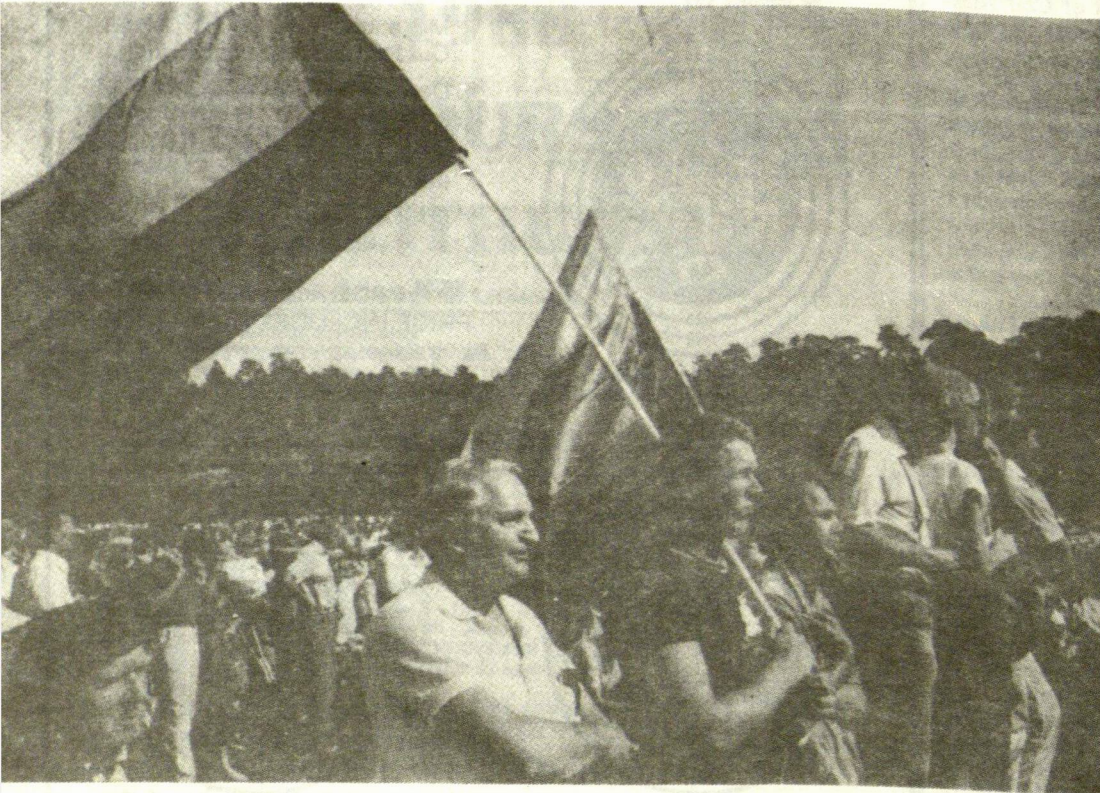
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Readers whose subscriptions have expired and who do not respond to our reminders  
to renew their subscriptions will no longer receive *BRIDGES*.





## HOME AGAIN!

◀ The flag of Free Lithuania, long banned by communists, waves freely at recent demonstrations in Lithuania.

Arvydas Sabonis tells friends how happy he is to be home again. ▶ (see page 8.)

### “Unable to Find Their Native Homes”

Poets in Lithuania have been speaking up without being arrested.

Official atheism and the Communist ideal of denationalized “New Soviet Men” are the targets of a poem by Sigitas Geda, published in Lithuania:

*This one in Yakut land, those others  
deadly drunk in Kazakhstan,  
Choke with restlessness, drown in  
debts to the gods...  
Their ghosts roam, unable to  
find their native homes:  
“Woe to those, who have moved away  
from me.”  
Prop up the cross, patch up the rotting  
roofs  
And drive the cattle out of the churches...*



Basketball star Chomičius, a Vilnius charmer and Arvydas Sabonis.

Požerskis photo