

Bridges

LITHUANIAN - AMERICAN
NEWS JOURNAL

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



The national
flag waves again
over Lithuania.

The Cathedral
of Vilnius is
returned to
the Church.

The Museum
of Atheism
in Vilnius
will serve
as a church
once more.

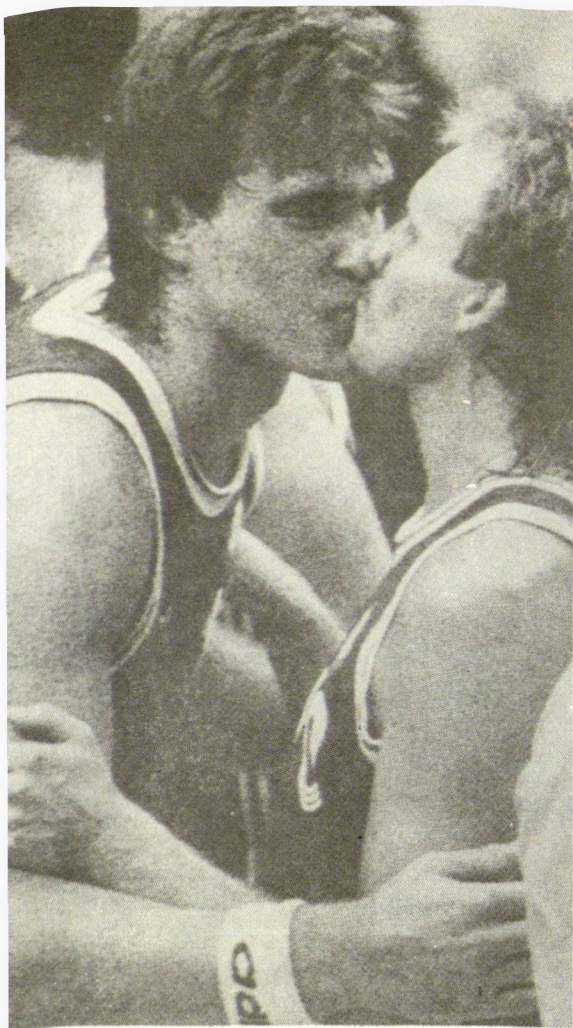
Voices,
young and old,
rise over
Lithuania,
singing:
"Lietuva
Brangi," the
national anthem,
and beloved
folksongs.

Lithuanians REJOICE: "I never dreamed I'd live to see *this* day..!"

Sutkus photo

26 Athletes from Lithuania

Attend the 24th Olympiad in Korea



S. Brazauskaitė (R)



V. Chomičius (B)



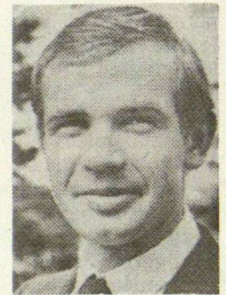
A. Gudeliūnaitė (R)



V. Kidykas (T)



S. Kučinskas (R)



A. Kasputis (C)

Kiss of victory for all Lithuania:
Arvidas Sabonis hails teammate Rimas Kurtinaitis, after their team's gold medal 76-63 basketball victory against Yugoslavia.



Code: (B) basketball; (C) cycling;
(D) discus; (E) equestrian; (F) football
(H) handball; (R) rowing;
(S) swimming; (T) track



R. Mažuolis (S)



G. Murašova (D)



D. Matusevičienė (D)

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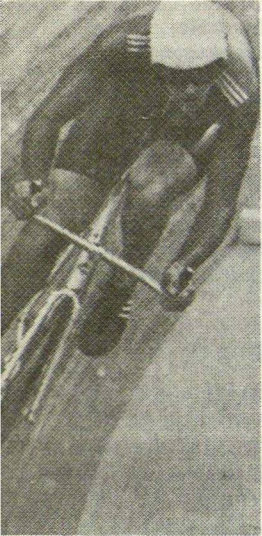
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BRIDGES Administrator: Fr. P. Baniunas
Assistant: E. Vaičiulis

EDITOR: Demie Jonaitis

Dexterous and controlled,
G. Umaras cycles
to a triumphant finish



Football victors A. Janonis and A. Narbekovas are welcomed home by their sons and throngs of bouquet-bringing Lithuanians.

Representatives of the Soviet Union at the Olympiad, our athletes returned home to Lithuania many of them victors with medals. Our people welcomed them with joy and pride. However, there are too many observers in the "educated" world who refer to them, as they have been referred to in the past, as "Russians."



J. Narmontas (R)



V. Novickis (H)



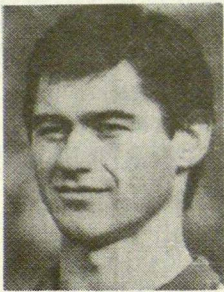
L. Baikauskaitė (T)



S. Marčiulionis (B)



V. Tuomaitė (B)



R. Ubartas (D)



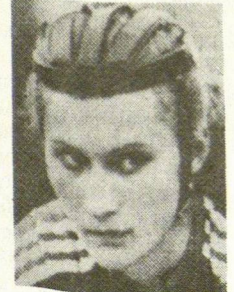
R. Udrakis (E)



R. Sablovskaitė (D)



M. Umaras (C)



L. Zilporytė (C)

Restructuring Movement Established in Lithuania

"Round-the-Clock Control"

A fire broke out early this month at the Ignalina Nuclear Power Stations in eastern Lithuania. The plant uses a graphite-moderated reactor of the type that was involved in the world's worst nuclear accident at Chernobyl in April 1986. Soviet officials waited two days before announcing the Chernobyl accident which was first revealed by radiation monitors in Sweden. The delay caused a storm of criticism from around the world as a radioactive cloud spread across Europe.

The accident in Ignalina started in the cable room of the second unit of the nuclear power station when control cables caught fire, Erik Pozkysheve, an official with the USSR Ministry of the Atomic Power Industry, told the news agency in Tass. He gave no other details. Automatic fire-fighting equipment extinguished the blaze by the time the reactor personnel and firefighters arrived, he said.

"Nobody at the Ignalina station suffered any injuries, nor have there been any radioactive leaks," he said. "Nonetheless, the reactor has been shut down."

Last week authorities had halted construction of a third unit for the Ignalina plant, after experts voiced concern about its safety and warned of possible design faults.

Pozkysheve said the atomic power ministry "exercises round-the-clock control" over the nuclear power stations in the country.

A contributing cause of the Chernobyl disaster was the fact the automatic safety guard system had been turned off to permit plant personnel to conduct an unauthorized experiment.

Bureaucratic Control

At the beginning of perestroika, the bureaucratic officialdom kept calm. They were hoping for the same outcome as during the Khrushchev and Brezhnev reforms. A little face powder, they thought, a bit of make-up, and we'll go on, singing the old songs. But seeing that the movement for restructuring was getting stronger, the bureaucrats went for the jugular. The production of greedy, hypocritical, conceited, obtuse bureaucrats is the only sphere of life where output norms were topped several times. As a simple moral, I can't even buy decent shoes for my child in a store; they ask me: "Who sent you?" I must be sent by "someone". As "myself"—I get nothing!

Gimtasis Kraštas

Control Outside the Party

Social and political activity outside of Communist Party control entered a new phase in Lithuania with the establishment of the Movement for Restructuring in June. In less than a month, the movement became a major factor on the Lithuanian scene and is posing a challenge to the basically conservative and hidebound Party.

Reliable sources report from Lithuania that one of the first actions of the new movement was to draft a letter to the USSR CP Central Committee, criticizing the "undemocratic" selection of delegates to the XIX Party Conference in Moscow.

The Movement for Restructuring held its first public meeting mid-June. The proceedings were described in the first issue of a mimeographed information bulletin which said that "initiative groups" to discuss ecological, national, social, economical, cultural and legal problems were formed.

Topical social questions were discussed by Bronius Gemzelis, doctor of philosophy, who criticized the "crude violations of social legality" and the misdeeds of a "new class of exploiters and freeloaders"—the bureaucratic ruling apparatus in Lithuania and the entire USSR. He proposed that the Movement adopt the following demands: 1. To abolish the privileges of the elite; 2. To raise the living standards of the working people; 3. To improve the working conditions of the social (welfare) agencies at the expense of the administrative agencies; 4. To introduce public control of finance and investments in production and social services; 5. To make all leading officials (especially in the party apparatus) personally responsible for the decisions taken.

By the 2nd of June, the Movement staged its first demonstration in front of the LSSR Supreme Soviet, with over 500 people participating. Some speakers revealed that the Secretary of the Central Committee of the Lithuanian Communist Party, Šepetys broke his promises and was personally blocking the information on the Movement's activities. The speakers urged the people of Vilnius to "organize new protest actions, to resist violations of human rights."

The Communist Party struck back with its heaviest artillery on July 8. At the official public meeting to greet the delegates from the XIX CP Conference in Moscow, First Secretary Songaila unrolled the following list of the Movement's sins:

"... We cannot be silent about the activity of some non-formal associations and groups in our republic, specifically certain features of the activity of the initiative group of the Movement for restructuring. The Conference considers their activity as positive only if it seeks to really contribute to the renewal and strengthening of socialism. However, the Conference condemned any activity that, objectively speaking, seeks to undermine the unity of our people, incites them, undermines the socialist foundations of society, instigates national animosities, and, finally, distracts people's attention from our most burning problems of today. We cannot, we have no right to put up with such attempts. The same is true about some unfounded statements of dubious ideological direction in some periodicals."

"The Nation's Shame"

The popular reaction to Songaila's outburst came the following evening during a mass meeting at Vingis Park in Vilnius where posters declared: "Songaila—The Nation's Shame!"

About 50,000 Lithuanians demonstrated in Vilnius on June 24. The main demand of the crowd was "Sovereignty for Lithuania!" (TASS gave the number of demonstrators as 10,000.)

The demonstrators centered their anger on the absent Nikolai Mitkin, the Russian Second Secretary of the CP Central Committee in Lithuania. The crowd repeatedly chanted "Away with Mitkin!" Some people waved signs, saying: "Second Secretary, Moscow's General Governor of Lithuania, Must Go!" (The Second CP Secretaries in the non-Russian republics of the USSR are usually Russians.)

The True Flag of Lithuania

No militia or security forces were to be seen and order was maintained by monitors wearing green armbands. At the conclusion of the rally, which lasted from 6:30 to 10:00 p.m., the crowd sang the forbidden Lithuanian national anthem.

Demonstrations have grown, each more fervent and demanding. The flags of Independent Lithuania, long forbidden, played an increasingly important role. Activist Vytautas Bogušis who held an authentic flag from the independence period reports, "Many people came to kiss the flag. Others wept and asked to be allowed to hold the 'true flag of the Lithuanian nation'."

This Century's Most Infamous Date: August 23, 1939

Organizers of a rally set for August 23, 1988 in Soviet-occupied Lithuania called on citizens to denounce publicly the Molotov-Ribbentrop Pact of 1939, which led to the annexation of the Baltic states by the USSR the following year.

The complete text of the appeal, which recently reached the Lithuanian Information Center in New York, follows:

Reverberations of the Second World War, like some terrifying ghost, continue to haunt the world.

It is widely known that Hitlerian Germany's Minister of Foreign Affairs Ribbentrop and the USSR's Commissar of Foreign Affairs Molotov signed a non-aggression pact in Moscow on August 23, 1939, together with a secret protocol. This made it possible for Hitler to begin World War II, and gave the USSR the opportunity to occupy Lithuania, Latvia, Estonia, part of Poland and Moldavia, as well as to begin a war with Finland. The two totalitarian powers divided up much of Europe between themselves into spheres of influence.

The signing of the secret protocol violated the non-aggression treaty of October 26, 1926, between the Soviet Union and Lithuania. This dug graves for Lithuanian, Latvian and Estonian sovereignty, and initiated the oppression and genocide of millions of Baltic people. In the wake of the signing of this secret protocol, about a quarter million Soviet troops flooded Lithuania—about 10 times the number independent Lithuania maintained in peace time. At the occupying force's dictation, the charade required to legalize the annexation of the three Baltic states was performed, and the will of the oppressor was substituted for the will of the captive nation.

All political parties which had existed until then were banned, all community, cultural and religious organizations were liquidated, and the free press which had been publishing until then was shut down. Only the Communist Party of 700 members—most of them non-Lithuanians—was left to operate legally, ready at any moment to carry out its betrayal of nation and humanity. Lithuania, Latvia and Estonia, and to some extent many nations of Central Europe, became new colonies of Russian imperialism. All national minorities suffered. For example, the Jews lost almost 100% of the abundant minority rights they had enjoyed in independent Lithuania.

August 23rd, 1939, is the most infamous date in the 20th century. So long as the secret agreement between Hitler and Stalin is not publicly denounced world-wide, and so long as it is not declared the greatest crime against Peace and Humanity in the 20th century, there can be no true peace, even if all the

missiles of mass destruction are dismantled.

Even though both Hitler and Stalin have been condemned, the results of their "creation" continue to be taken for granted. The future is still being built upon a base of deceit, lies, duplicity, toadyism, cheating and injustice. Inhumanity remains the primary principle of action.

Therefore, in order to memorialize all the victims and losses of the Second World War, in order to demand that all nations possessing power and influence in the world denounce and repudiate the conspiracy of that infamous date as the primary cause of the greatest misfortunes of the Baltic states and of the other nations of the world, we invite all citizens of Vilnius and all those able to come from farther away, to convene in Gediminas Square at 7:00 p.m. on August 23 of this year. We invite all other Lithuanians to commemorate the victims of the Hitler and Stalin pact in their cities, towns and villages.

Guided by a clear conscience and by our responsibility as human beings, we urge you to demand that the Soviet government recognize as in effect all treaties signed in peacetime between Lithuania, Latvia and Estonia on the one hand, and the Soviet Union on the other. It is essential to demand: that the government of the USSR denounce the secret protocol signed by Molotov and Ribbentrop and immediately withdraw its army of occupation from Lithuania, Latvia and Estonia; that the yoke of colonialism be removed immediately from the necks of other Central European countries and that they become completely independent; that the USSR unconditionally recognize the inalienable rights of all nations in the Soviet Union; and that our goal be not just any peace, but a peace based on justice. Our weapon is Truth—Our cause is Freedom.

OUTCRY

Thousands came to link hands, sing national and folk songs and demand the ecologically sick Baltic be saved for future generations.

Draped in Black

An officially tolerated demonstration drew over 200,000 people to Vilnius' Vingis Park the evening of August 23 to mark the 49th anniversary of the 1939 Molotov-Ribbentrop pact, which culminated in the Soviet occupation of Lithuania, Latvia and Estonia one year later.

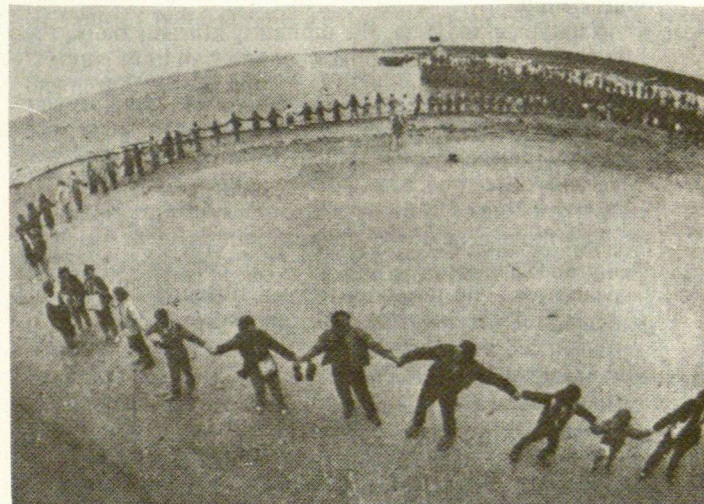
Thronged of people converged on the park, carrying the banned national tri-color flag of independent Lithuania, draped in black ribbon. "This is a day of mourning for our lost independence."

The program in Vilnius, dominated by writers, included a Roman Catholic priest and Lithuanian Communist Party Central Committee Secretary Lionginas Šepetyš, who pledged that those deported from Lithuania during the Stalinist era would be rehabilitated.

Musicologist Vytautas Landsbergis, the leading spokesman for the Movement, read from a letter signed by 28 U.S. Senators reaffirming the U.S. policy of non-recognition of what they termed the "illegal Soviet occupation and annexation" of the Baltic states. The Senator's letter pledged support for Baltic self-determination.

Landsbergis said the full text of the Senators letter would be published in Movement News. According to eyewitness Antanas Terleckis, the audience greeted the Senators' letter with enthusiastic applause.

Widely respected playwright Kazys Saja called for the full rehabilitation of all political prisoners, stressing his support for dissidents presently staging a hunger strike in Vilnius' Gediminas Square. Demonstrators returning home from Vingis Park were kept out of the central city square by a police and army blockade.



The Virgin Mother's "Gift to Lithuania"

OUR NEW CARDINAL IN ACTION

On May 26, Bishop Vincentas Sladkevičius was appointed Cardinal, the first in Lithuania's recent history. After his investiture in the College of Cardinals, he delivered a sermon at the church in Rome, where he said:

I have come to give you my blessing and pray together with you. I have arrived from a faraway country, from my beloved Lithuania. It's a small nation. It does not have freedom. Its way is that of the Cross. Yet it is alive. It has its own rich national culture, and its unbreakable Catholic faith and fidelity to the Apostolic See. A nation may be small, but through suffering it rises to greatness! It is true that my Fatherland and the Church in Lithuania are suffering; contrary, they are proud and, nourished by profound faith, they are saying together with St. Paul: 'We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed.'

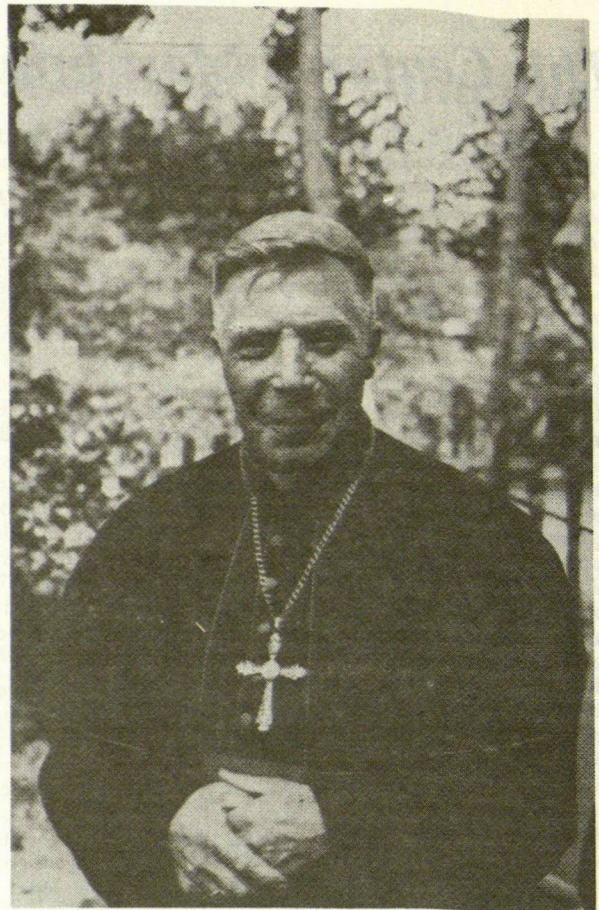
Reliable sources from Lithuania report that Cardinal Vincentas Sladkevičius has already tackled some sensitive problems. In a bold move, he dismissed the entire leadership of the Theological Seminary in Kaunas, except for the rector. A new administration will be appointed shortly. The seminary has been criticized for its low level of education and for inadequately prepared priests.

Speaking of his visit in the Vatican for the investiture, the Cardinal expressed his joy about the great attention shown to Lithuania and its problems. He said that during the special half-hour audience, Pope John Paul II spoke both in Italian and in Lithuanian. In the person of the new Cardinal, the Pope blessed the Lithuanian Church and the entire nation, describing the appointment as "Mary's gift to your nation."

So untypical in *Tiesa*, the militantly atheistic daily, the interviewer asked the Cardinal what new "points of contact" he considered important in the activities of the Church and the State. He received a frank answer:

"Many painful echoes remain from the past. Quite recently, the church has not been allowed any action in any sphere of life. The exception was the propagandistic movement of the champions of peace to which the clergy was invited... only for the sake of appearances. The priests were even forbidden to propagate temperance. The 600th anniversary of Christianity in Lithuania last year was used on many occasions not to honor the merits of the Church to the nation and its culture, but to reinforce the anti-religious propaganda."

The Cardinal deplored the extreme "lack of love of neighbor," which he described as the "worst deficit" in Lithuanian society.



"The worst deficit in Lithuanian society today is the lack of love."

Barysas' photo

Speaking about the important tasks for the near future, Cardinal Sladkevičius emphasized the need for popular religious literature, which "we don't have," and for a periodical for Catholics. "It is time," he said, "not only to declare that religious believers and atheists are equal in all respects, but also to put that equality into practice everywhere."

The Cardinal also expressed concern about the epidemic of drunkenness in Lithuania. While acknowledging that "very serious efforts" are being made to erase alcoholism, he regretted that "so little has been accomplished." Sladkevičius sharply criticized the recent policies of the Soviet government, when sales of alcoholic beverages were strongly encouraged - without any regard to the danger of "our national degeneration" - in order to fulfill the plan.

Tiesa's polite interview with the Cardinal stands in sharp contrast to its attacks on him before he became Cardinal. Petras Anilionis, the Commissioner of the Council for Religious Affairs, denigrated Bishop Sladkevičius and accused him of disrespect for the Soviet government.

Tiesa has been recently subjected to mounting popular criticism for its rigid "Stalinist" type of journalism. The interview with the Cardinal may be an attempt to change this image and win back readers lost to the more liberal periodicals.

In the Good Old Summertime

Was the summertime all that good in the old days? It depends. The farther back we dig into the past, the more we tend to idealize it. I make no claim to have avoided the cliché pit in recalling the things that made summers very special for me a long time ago in the Lithuanian community of Williamsburg, Brooklyn.

Summers were hot then too, but people complained less and enjoyed themselves more than we do, despite our air-conditioned comfort and anything-goes clothing. Or so it seems to me, in this our summer of torrid discontent.

My remembrance of things long past begins with a typical summer's morning, walking with father (who had to quit work because of a disability) to the old church for morning mass. There was a lot of liturgical singing then since Lithuanians preferred high mass, but the singing wasn't confined to the mass. Both before and after the mass, the choirmaster and the celebrant chanted the liturgies for the souls departed. Of course, I was rather anxious to start my non-ecclesiastical day and fidgeted endlessly through these endless services. At least, father didn't, as mother did on weekends, make the round of the stations of the cross and the various statues for personal devotions after mass which I had to endure with her.

After church, father and I shopped in the open-air market on Havemeyer Street for vegetables like potatoes, of which we ate a lot, or, if it was Friday, perhaps a gefilte herring. When the price was right (about three pounds for ten cents during the season), we might even buy some peaches. These marketing expeditions often exploded with a shouting match between father and the peddlers. For some reason, he would become very excited and call them the ultimate insult in Yiddish, "Jewish pig!" and they would counter by calling him "Christian dog!" When this happened, I would slink away in deep embarrassment, pretending that I belonged to someone else.

Father had an unusual hobby—raising and trading canaries. The little yellow birds were wonderful pets, requiring little more than a cage, grain to eat, and water. The reward was beautiful, full-throated singing.

The canary trade among Lithuanian fanciers in Williamsburg, limited to the warmer weather because of the bird's frail constitution, was accompanied with all the chicanery of horse trading. Occasionally, father got stuck with a non-singer which he had exchanged for a proven artist. He would turn right around and try to foist the non-singer onto one of the other members of the avian fraternity. Sometimes he succeeded, sometimes he failed. None of this petty trickery, however, broke up the group; apparently sharp trading was considered part of the game. From it, I learned that father doesn't always know best.

The most remarkable episode of father's canary days was a believe-it-or-not affair. One day, he placed a cage on the fire-escape with his prime singer in it to give the little bird some fresh air and sunshine. But this time, the gate of the cage somehow swung open and the treasure of father's life

escaped. In despair, he turned to St. Anthony, the holy retriever. An hour later, another canary flew into the cage, and one that sang nearly as well. I can't say how this strange thing happened; I can only say I learned my second lesson—that a bird in the cage is worth two on the wing.

During the long summer days, I read a lot. At first books like Horatio Alger, Jr.'s inspirational stories of young heroes who, through pluck and perseverance, win fame and fortune, and sometimes too, the hand of the boss' daughter. Or Victor Appleton's *Tom Swift and His Motorcycle*. (No relation to today's black-suited, drug-addicted hellions on motor "bikes".) Then, during high school summers, I went on to Walter Scott's medieval adventures, and one summer, lost myself in Dickens' melodramatic world of Victorian England.

For other recreation, there was handball played with friends in school courtyards, or skating (the old-fashioned way) around Williamsburg streets, maybe down Union Avenue past the Russian Orthodox church with its white, onion-shaped dome and slanted cross, or all the way to the Brooklyn Navy Yard on Flushing Avenue. At times, when the temperature soared into the 90s, some good soul opened a "Johnnie pump" (fire hydrant), and placed a board over its mouth so that the water spurted into the air and drenched the many delighted kids, including me. Neighborhood pools were scarce, although there was a huge one in McCarren Park—that large oasis between Williamsburg and Greenpoint. Some more adventurous youngsters went swimming in the East River, near the Metropolitan Avenue pier, where there was some empty shoreline. Once, we even saw a crocodile under the pier, resting its scaly body on the soft, river-bottom mud.

The most exciting thing about Williamsburg summers in those far-off days was its honest-to-goodness horse auction. It took place Fridays on Rutledge Street where stables lined the long block up from Broadway. Horses were a great fascination for us city kids, especially so many of them in one place. We seldom missed a chance to peek into the stables with their heavy odor of horse manure and warm animal bodies. All of us kids vied with one another in clicking our tongues and calling out nonsense to make the horses look at us. The creatures, however, deciding we had nothing they wanted, lazily turned back to the more important business of munching on their feed. I had only one complaint, but a big one, about the stables being close to where we lived then; mother regularly made me shovel up some of the horse manure for her geraniums, to my great discomfort and the glee of my friends.

The auction was a real show-stopper. It was like a big, friendly yet business-sharp country fair, with farmers from all over Long Island, peddlers and representatives of businesses, like dairies and bakeries, which still used horse-drawn wagons for home deliveries. While chawing tobacco and expertly spitting out the juice, the horse buyers would feel the animals over carefully, especially their shanks and

(continued from page 7)

pry open their mouths to examine teeth, an indignity to which the animals took particular exception.

The horses to be sold were all washed and brushed, their coats glistening in the sun; even their hooves were polished bright for the big event. The highlight was when the auctioneer showed off the speed of individual horses to prove their fitness, maybe not for the Kentucky Derby, but at least the prosaic work they were reared for. The horses were hitched to a light, open wagon. A stand-up driver with a cracking whip made the beasts gallop down and back up the long block, with sparks flashing off the cobblestones. That's when we kids decided to become cowboys, or at least stable hands. The bidding began after each run, the auctioneer's chant sounding like the tobacco-sellers on the *Lucky Strike* radio program. We tried but couldn't come close to the lightning-fast lingo of the Rutledge Street auctioneer.

The sad thing about Williamsburg's horse stables is that they disappeared in the late '30s, replaced by auto repair shops.

Coney Island was everyone's favorite way of beating the heat. My family was no exception, and most weekends we joined the mass exodus to New York's big ocean playground, riding the Sea Beach express the length of Brooklyn.

The end-of-the-line stop was a huge, covered station, crowded with stands selling all sorts of goodies to tempt the beach-goer before he got to the beach. For a kid, the sights and smells were excruciating: hot dogs roasting on grills; corn on the cob with vats of melted butter for dipping; root beer foaming out of big Hire's barrels; Cracker Jacks (no popcorn then) in cardboard boxes with a secret little toy, like a penny whistle, inside each box. We never bought anything here to my great disappointment, because we always came equipped with homemade sandwiches of last night's leftovers, which seemed so much less appetizing than the sizzling hot dogs at the stands.

As we emerged from the subway exit into the blinding sunlight, our eyes were dazzled by the glitzy, half-moon façade of Luna Park, with its main attraction—the Mile Sky Chaser—dominating the scene. Screaming teenagers clung to their dates as the cars plunged down a steep drop and then roared up another hill. It took me a long time before I ventured even on the Scenic Railway, which lived up to its name, but I graduated eventually to the wildest ride of all—the Cyclone.

When we reached the Boardwalk, we usually stopped for a moment, looking for a spot where we could merge into the huge mass of humanity before us. Somehow, we managed to nudge ourselves onto a foot or two of beach sand, sharing it with a rich mosaic of New York's ethnic groups—Jews, Italians, Poles, Germans and others, including Lithuanians. The next day we eagerly, but foolishly, scanned the *Daily News*' photos to spot ourselves among the million or more beach-goers that the tabloid's headlines boasted of.

The ocean seemed cold and bracing at Coney. Before I learned to swim, I tip-toed in, each wave splashing me higher and higher in a form of cold water torture, until I was all wet. My brother tried to convince me that ocean water would easily hold me up, which I doubted for a long time. Anyway, once in, it was great fun trying to guess where the waves would break, finding myself rolling over and over on the

gritty bottom as I guessed wrong.

We broke the law at Coney, playing a game of hide-and-seek with the police beach patrol. This was because we wore bathing suits underneath our street clothes, not wishing to undergo the additional expense of patronizing the bath-houses. Fines were pretty stiff for disrobing on the beach, even with bathing suits underneath. All this could be fun up to a point, but the return trip was a real nightmare. Despite the hour of so when we tried to dry out, bathing suits stubbornly retained a good measure of sand and salt. I would squirm and scratch, wriggle and writhe, until other travelers on the subway looked at me, some with pity for my supposed affliction, others with evident disapproval mixed with apprehension. Most embarrassing was the moment when we reached our home station, as all of us left a damp profile of our backsides on the car seats.

With the passage of the years, one impression of Coney grows more vivid, blotting everything else out. This is the idiotic grin on the many posters advertising George C. Tillyou's Steeplechase Park, the other amusement area besides Luna. All the memories of the old Coney—its overcrowded beach, its punishing waves, the smell of roasting hot dogs, and the damp, scratchy ride home on the subway—everything seems to dissolve in my mind into one big, toothy grin, like Alice's Cheshire cat.

Movie houses had no air-conditioning until sometime into the '30s. That great event coincided, more or less, with the arrival of motion pictures that "talked". Before that time, movie houses had fans; some were able to roll back their roofs for the evening performance. A few smaller theaters even had an outdoor area in back with movable seats.

A tremendous cheer went up in the dark when the camera transformed the night by flashing on the white screen a Buster Keaton two-reel comedy, followed perhaps by Lillian Gish in a tear-jerker, or by the sex throb, Rudolph Valentino, as a roving-eyed Arab in one of his many Sheik pictures. A piano player all the while accented musically the melodrama on the screen. The magic of the magic lantern was very real outdoors, under the stars.

By the thirties, we got a radio at home. I remember listening to it during the long summer evenings, as dusk turned into night. There were many radio skits, led off by everyone's favorite, *Amos 'n Andy*, the Bill Cosby show of the time. *Amos 'n Andy* were no wealthy Hustables. They were what white folks thought of the blacks before the social revolution of the '60s. Still, it was gentle, relaxed humor, as I recall the series, with no trace of intended racism. Then, in the dark, my sister and I would shiver through the manic laughter of the *Shadow* or the exotic misadventures of *Chandu, the Magician*.

When I tired of radio, I went outside to watch fireflies blinking their lights in the gathering darkness and listen to the calls of the late peddlers. These always fascinated me, each one with his own individual cry, often indecipherable but, after a while, identifiable like a trademark. One in particular captured for me the magic of a summer night with his high-pitched chant of "Water-mellow, mellow," almost like a prayer ending the long day.

When it came time, mother sometimes allowed me to sleep on the fire-escape, or even on the roof as I got older, where the night breeze played over me, and I could look up and

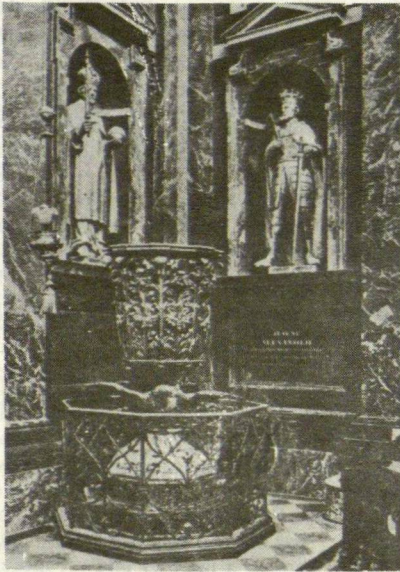
marvel at the mystery of the star-filled sky. Gradually, the late sounds of the city dwindled to a low hum, lulling me to sleep. Mother looked in on me every once in a while, a

smile of peaceful content crossing her face.

Yes, for those of us growing up in Williamsburg half a lifetime ago, summer was a good time.

NOW CHANGES MUST COME

GROWING UP IN LITHUANIA WILL BECOME EASIER FOR CHILDREN AS DICTATORIAL TEACHERS STOP INFILTRATING EACH SUBJECT WITH ANTI-RELIGIOUS, ANTI-NATIONAL, ANTI-PARENTAL MATERIAL



“Picture Gallery”
THE CATHEDRAL OF VILNIUS

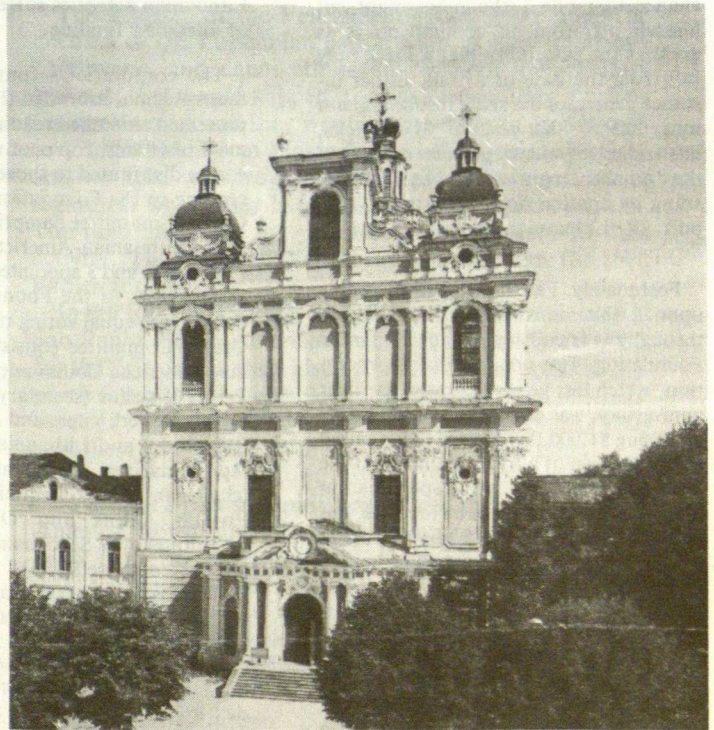
The Cathedral of Vilnius which the Soviet government transformed into an Art Gallery will be returned to the Lithuanian people and restored as a cathedral. In 1655-61, the Russians devastated the entire cathedral.

The remains of Saint Casimir were interred in 1484 in one of the cathedral chapels and were removed prior to the invasion. Two large frescoes depicting the opening of Saint Casimir's coffin and a dead girl's resurrection from the dead have been preserved on the walls within large, white-marble frames. Today the relics of Saint Casimir are sheltered in the Church of Saints Peter and Paul at Antakalnis, a suburb of Vilnius.

A corner of the chapel is seen above with two royal statues. Its plan and surviving early Baroque features remind one of the Sistine Chapel in Rome.

Museum of Atheism

ST. CASIMIR'S CHURCH IN VILNIUS



Since the Russian occupation of Lithuania, this edifice has housed the Museum of Atheism. It will now be returned to the people as Saint Casimir's Church again. Construction of Saint Casimir's Church was begun in 1604, on the feast of the canonization of St. Casimir, the patron saint of Lithuania. In the 17th and 18th centuries, the church was burned, rebuilt and renovated several times. In 1798, the adjacent Jesuit monastery was converted to Russian barracks. During the War of 1812, French troops used the church as a warehouse. After the unsuccessful insurrection of 1831, the Russians confiscated it and made it into St. Nicholas Orthodox Church. World War II fighting inflicted much damage and destroyed the front towers. After the war, the Soviet government restored the church, but transformed it into the Museum of Atheism.

Lithuanian Foundation Distributes Its 1988 Harvest

*I have no acquaintances,
Only friends—dear, dear friends:
Those who, with the gentle glance of a
mother,
Follow every tremor of my face;
Those who, with the loving hand of a
father,
Lead me through countless twists in the
road...*

Janina Degutyte

Man is not an island, walled in by a fortress of waves—existing in complete independence and isolation. The chance that one Lithuanian might cut himself off from his compatriots is as great as the possibility that a brick may fall from the base of a wall. Either instance generates the same result: it is not long before the rest of the bricks, unsteadied by the departure of one of their number, begin to crumble. Likewise, stung by apathy, dedication to the support of Lithuanian-American activity dissipates.

Fortunately, Fate has smiled favorably upon Lithuanians in the Free World through the friendship of the Lithuanian Foundation. This not-for-profit corporation, which last year celebrated its silver anniversary, was established with the goal of raising \$1,000,000 toward the eventual reconstruction of a free Lithuania. At the core of this venture is the specification that the donated sum not be touched, but rather saved for the day when Lithuania regains its independence. Recognizing the necessity of fulfilling the cultural needs of Lithuanians abroad, the founders of the Foundation determined at its conception that capital earnings would be employed for cultural purpose.

This year the Lithuanian Foundation's annual press conference was held in June at the Lithuanian Youth Center in Chicago. The Chairman of the Board of Directors, Stasys Baras, took pride in asserting that the Foundation is a rarity, due to its unreserved disclosure of its financial statements to both members and interested public. This year, by helping to send several South American students of Lithuanian descent to the Vasario 16th (February 16—Lithuanian Independence Day) High School in West Germany (the only one of its kind functioning outside of Lithuania), the Foundation hopes to invigorate a somewhat abated drive to preserve Lithuanian culture in that part of the world. Mr. Baras emphasized that

Ramona Steponavicius

scholarships represent the Foundation's surest investment in the next generation, thereby preparing it to assume the older generation's responsibilities in the future. He dreams of a day when Foundation membership would considerably surpass the present 5,966 members, when capital would skyrocket over the present \$4,200-mark to total \$10,000,000. Subsequently, the Foundation would be able to satisfy 100% of its requests for support. Until then, a relatively large part of Lithuanian activities suffers from a lack of adequate funding.

The corporation's founder, Dr. Antanas Razma, ascended the podium and presented a detailed reading of the Summary of Grants, copies of which had been earlier distributed to those gathered. According to the Foundation Statutes, the Grants Committee comprises 3 delegates of the Lithuanian-American Community of the USA and 3 appointees of the Board of Directors of the Foundation, all endowed with equal voting rights. The 1988 Grants Committee consisted of Lithuanian-American Community delegates Dr. Petras Kisielius (secretary), Algimantas Gečys, Robert Vitas, and Juozas Baužys (substitute) and Lithuanian Foundation representatives Dr. Antanas Razma (chairman), Dr. Gediminas Balukas, Povilas Kilius and Daina Kojelis (substitute). The Scholarship Subcommittee was composed of Dr. Antanas Razma (chairman), Dr. Petras V. Kisielius, Daina Kojelis, and Robert Vitas.

The Committee was authorized \$271,000 for allocation: \$11,000 undistributed past funds added to the \$260,000 allotted directly by the Board. Seventy organizations and individuals submitted 118 project proposals totalling nearly \$600,000, of which 60 were approved for partial or complete funding. Of the 57 scholarship requests received for a sum over \$130,000, 39 were partially or fully met.

In the 3-page hand-outs, the grants were divided into 4 general categories. Lithuanian education (including funds apportioned to the Educational Council of the Lithuanian-American Community of the USA, the Community's Executive Committee, the 14th Lithuanistics Seminar, and the Lithuanian Institute of

Education) received \$54,525 in grants. Cultural preservation work (book publishing, various fine arts projects and awards) was given \$93,890 in support. Yet another \$53,985 was allotted to social affairs: summer fellowships, the press, radio programs, institutions, youth organizations. Finally, \$68,600 in scholarships were distributed to students of Lithuanian descent, including those attending the Vasario 16 High School and the University of Illinois at Chicago Circle Chair of Lithuanian Studies.

Foundation Information Committee chairman and Board member Antanas Juodvalkis mentioned that 3 factors are taken into consideration in evaluating scholarship requests: academics, family financial standing and, most importantly, participation in Lithuanian activities. Before opening the floor to questions, Mr. Juodvalkis welcomed his young colleagues from the Kr. Donelaitis School: Gailė Butts, Marius Polikaitis, Rasa Putrius, and Elena Tuskenis. Each prospective future journalist received a symbolic gift.

The words of each of the evening's speakers reverberated the same restless note: the Lithuanian Foundation must seek out new members, continually reaching for a brighter and yet more distant star. There is ample reason to fête the fact that the number of requests for funds is constantly rising. After all, such ever-increasing demands do not toll an ethnic group's death bell, but rather echo the hubbub of a thriving community. Only sincere efforts and a firm sense of commitment will illumine the Foundation's future.

*If, by chance, a storm should uproot
a pillar
Among those, which brace the walls of
your home,
The house shall not tumble—do not
scatter in fear;
Instead, in its place, on that very same
day,
Erect another.*

Vincas Kudirka

Inquires for information on fundable proposals or tax-deductible donations are invited. Write to the Lithuanian Foundation, 3009 W. 59th Street, Chicago, IL 60629.

A Look At The Enemy

Despite Gorbachev's fetching smile, not one concentration camp in USSR has been closed. Not one psychiatric hospital with its drastic punitive measures against political dissidents has changed and become humane.

What can we expect from USSR in the future?

The past speaks for itself. The Soviet encyclopaedia, describing World War II, minimizes the statistics about the aid Stalin received from the United States. During the war, Americans sent the Soviets 17,000 planes, 51,000 jeeps, 400,000 trucks, 12,000 troop-carrying trucks, 8,000 anti-aircraft guns, 105 submarines, 197 torpedo ships, 50,000 tons of leather, 5,000,000 pairs of shoes, 3,700,000 tires, 2,600,000 tons of steel, 800 tons of various chemical products, 340,000 various types of guns, 8,000 tons of gum and 4,700,000 tons of food products.

These statistics stun us. The Soviets have not paid for this material. They have forgotten that the interest has exceeded hundreds of billions of dollars. The first American bulldozers sent to the Siberian Gulag as "Lend Lease" were not used for work in the forest as intended, but to pick up thousands of prisoners' dead bodies and throw them into common graves.

The Soviet Union has proven, through the bloody dictatorial years, both by words and deeds, that its aim is to conquer the world. During the last 500 years, Russia annexed foreign territories piece by piece, nation after nation, until it attained such territorial greatness hardly imaginable — 22,402,200 square kilometers. Thus, in 500 years, the Soviets added over and above 100 square kilometers daily!

What are we and the entire free world to believe these days?

I cannot but believe that the rise of Gorbachev, despite his charming smile and Italian tailor-made suits — "glostnost", "perestroika", and agreements with the United States — is most dangerous for Lithuanians, Latvians and Estonians. The Western powers are lethargic and naive.

The essential question is: Can peace be possible with Russia?

According to my reasoning, in the present condition which envelops the world, there is no peace, but war. Look at a map. One cannot place a finger on the planet earth where the world is not threatened by Communist aggression, be it civilian or terrorist.

After 70 years of Communist domination, the Soviet Union is still unable to feed her people. The economic help from the frontiers is chaotic; farmlands are destroyed, and the technology for the most part is stolen by way of espionage from Western industrial frontiers. Eastern European people laugh, saying that if the Soviets would take over the Sahara, even the sand there would disappear.

In Geneva's negotiations, the words Communism or Iron Curtain are not mentioned anywhere. When a person reads the western press, he is led to believe he can deal with the Soviets in the same manner he deals with normal territorial neighbors. He seems unaware of how the Soviets think

— with what moral categories they live, what kind of system and what kind of goals they have chosen.

This enemy called the Soviet Union is unlike any other enemy. How can a territory disarm, to whom arms are necessary not only to fall upon others, but also to protect themselves from other people. It is truly illogical to believe that Communists are sincere when they talk about disarmament.

Ten years ago a Lithuanian Youth Congress was convoked in Buenos Aires, South America. At the camp, suggestions were made by the older members of non-progressive groups. These groups had little in common with Lithuania and her problems.

The delegate of the Venezuelan youth spoke up, "The enemies of the Lithuanian nation want us only to crochet handiwork, and dance ethnic dances upon our nation's grave. If that would happen, the Soviets would buy tickets for our dancers and they would invite them to go not only to Vilnius but also to Moscow. We need a partisan spirit, and we need war programs. We need friends and allies, regardless where they live and what language they speak. The time has come for youth to give substance to their activity. The youth of Venezuela seek freedom for their Fatherland."

In the following Youth Congress convoked in the city of Sao Paulo, South American youth unanimously adopted, for the first time in their history, a very strong political supportive resolution, which defended their enslaved brothers, especially the rights of youthful dissident prisoners. They sent these resolutions to the leaders of the Kremlin.

"We need a partisan spirit!" exclaimed the youth of South America. North American youth declared the same. Political work is the fundamental task of our activity here.

The Lithuanian cause has received most attention from the Vatican and the U.S.A. Never did an American President pay so much earnest attention to the Baltic nations as did President Ronald Reagan, and neither did any Pope like Pope John Paul II. The U.S. Congress had already been favorable by tradition.

We must work even harder and more courageously in the future, so that the awakened Western Powers, especially European Powers, could not return to their former lethargy. It is necessary for us to look for European solutions for national problems.

Let us support all things which will bring about the solidarity of Lithuanians. Do not become separated but united.

Honor, exalt and defend Lithuania's name and come to her aid everywhere and always.

Let us be proud of our roots, our nation, our language and our historical goals.

There can be no neutral citizens to Lithuania's questions. Whoever approves the occupant, repudiates the Lithuanian nation.

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

INTERVISITING

Dorothy and Clarence Barnes left their Country Store in L.I.'s Hamptons and took a 13-hour Aeroflot flight to the other side, the Union of Soviet Socialist Republics.

Unlike most tourists who have ventured past the Iron Curtain into Russia since the Revolution, the Barneses were not shepherded about by guides or relegated to Intourist hotels in the major cities.

Instead, it was a month spent learning to drink vodka straight up, to close the windows during political discussions, to eat the hard brown bread made from Ukrainian rye, and to carry identification papers with them at all times.

Mr. and Mrs. Barnes were not simply sightseeing. For Mrs. Barnes it was a trip to the old country, a pilgrimage to the birthplace of her parents. After years of reading, planning, and meticulously filing application after application, the Barneses spent March in the Soviet Republic of Lithuania, visiting Mrs. Barnes' cousin, Aloyzas Smilingis.

Their visit was part of an exchange of hospitality that began last summer when Mr. Smilingis, an artist who appears as a handsome, leonine man with high cheekbones and long, flowing hair in the family photograph album, visited Alex Saskas of Accabonac Highway, Mrs. Barnes's uncle.

His trip here was marked by "what he saw," Mr. Barnes said. "He saw things he was looking for. Like he went to Harlem, Chicago, Washington, D.C., the worst places. He even went to Central Park but they didn't bother him. They thought he was a hippy because of his hair."

Mr. Smilingis enjoys unusual freedom of travel by Soviet standards because of his "fame; he's their Bill de Kooning," explained Mr. Barnes. In turn, the Barnes couple received Soviet permission to stay in his home.

Fishing in Three Mile Harbor was something Mr. Smilingis enjoyed here, although "once he caught a fish he wanted to take it right home and call it a day." Mr. Barnes allowed, "Maybe that's the way they do it there."

There is Vilnius, the Lithuanian capital, a 661-year-old walled city, where Mr. Smilingis, his wife, Gracina, and their two children make their home, in a house "so old Napoleon stayed in it" during his ill-fated invasion.

Sitting in the living room of their King's Point Road house - amid walls hung with more than 20 paintings ranging from cheerful primitives to brooding abstracts and vibrant works by Willem and Elaine de Kooning, both customers at the Country

Store, two statues by their Lithuanian cousin, a mobile of metal fishshapes, tropical trees in pots, and a coffee table made of a slice of polished tree stump—Mr. Barnes spoke of their enjoyment in the USSR "of the museums and art palaces, show places, the kind of things we enjoy here."

Mrs. Barnes recalled her sense of being "home," of "being able to hug" her father's sister, and of being hugged back, one of the first of the cultural differences the Barneses noticed. "When Dorothy's aunt hugged me I could hear my bones crunch," exclaimed Mr. Barnes. "I'll tell you one thing, the old people are strong. I'm 50, and I think those 70-year-old European women are as strong as I am."

The noise that woke them their first morning in Vilnius was the ring of steel poles chipping at the icy glaze of the cobblestoned streets, wielded by old women, said Mr. Barnes; unloading coal carts seemed to be another chore that fell to them.

"But one of the strangest things," Mrs. Barnes related, was "realizing that everyone was wearing their wedding rings on their right hands. Then we found out that only widowed and divorced people wore rings on their left ring finger. Clarence and I sure looked funny," she laughed.

Another adjustment was learning to socialize Arctic-style. "It would make them angry if you tried to dilute their vodka," Mr. Barnes said, describing one "cocktail party" in the snow around a bonfire in the host's backyard. "It seemed like all they knew how to say was 'No mix, no mix.'"

The Barneses met no Lithuanians eager to defect to the United States. "They were more worried about us than about themselves," Mrs. Barnes insisted. "They worried about Clarence and me. What if we went bankrupt? What if Clarence couldn't work anymore? You see, over there they feed and clothe you forever."

"No worrying about bills and taxes," he said.

But one aspect of the controlled television programming bothers him, Mr. Barnes complained. "They showed some blacks hit over the head in Miami being put in the paddy wagon. But they show it every day, like it was happening every day."

Although Mrs. Barnes noticed that "whenever there was a political discussion someone would shut the windows." The only time the Barneses encountered a Russian security was when it came time for them to leave the country.

A military button from a soldier's coat,

imprinted with a hammer and sickle, caused some problems. "I didn't know where he got that button," Mrs. Barnes volunteered, "so I went and asked him. He said, 'Didn't you see that big soldier over there? I went right up and yanked it off his coat.' He was only teasing but I believed him."

"It was pretty," explained Mr. Barnes, who admitted to finding the button in the snow and later tossing it in his suitcase.

"Well, you know how you pack to get everything to just fit. Not only did Russian customs take apart all my things, but they found that button," he said.

Which goes to show just how hard they were looking," remarked Mrs. Barnes. "When we got to the US no one even opened our bags. I guess they figured if you can get out of Russia you have nothing to bring back here."

Having to carry her passport at all times grated on her, she said. "I never use a pocket-book, and imagine having to always carry one with you, to have my cousin ask when I went out if I was sure it was with me. I just started going on my morning walks without it. I felt real proud of myself. Real American."

There was no equivalent of their Country Store on Fireplace Road, Mrs. Barnes said. Instead, "there were different stores, one for beer and wine, one for milk and cream cheese." She added, "You won't find t-bone steaks, but I gained eight pounds on that brown bread and cheeses there." Living standards are higher in Lithuania, one of three Baltic nations the USSR annexed in 1940, than in less Europeanized parts of the Soviet Union.

One food that was unfamiliar to the Lithuanians was the popcorn the Barneses brought with them. "Especially the old people," Mrs. Barnes said. "They were in their 70s and they'd never seen anything like it."

An unfamiliar sight for the couple from USA was their godchild's baptism, at a government registry office where they answered yes to all the questions. They still are not sure of its significance, as the ceremony was in Russian. "We signed papers," remembered Mr. Barnes.

"It is like Indiana 50 years ago," Mr. Barnes concluded as he recounted how the streets of Vilnius were swept with branches of trees rather than streetsweepers or brooms, how the "plumbing was rickety," the wash still done in tubs, and the family still an important part of day-to-day life.

"Hey, you know we don't get together with Dorothy's father, Frank Saskas, or Uncle Alex but once a year or so. No reason, we just don't get around to it. Over there families stopped over every day even if only for a cup of coffee."

Courtesy of the Hampton Press

A World Lithuanian Center

The establishment of a World Lithuanian Center is approaching reality. This opportunity has sparked an enthusiasm that demands the whole-hearted support of every Lithuanian.

The sought-after facility is the DeAndreis complex located on 15 acres, 25 miles southwest of Chicago. The complex has over 120,000 square feet of space, having within its structure:

Halls for cultural and social events, athletic facilities, meeting rooms, a church, academic facilities, a library and rooms for archives and exhibits, office space for Lithuanian organizations, rehearsal rooms for folk dance and choral groups, income producing potential.

The grounds have ample space for outings, picnics and outdoor sports.

The development committee's objective is to make the facility financially self-sustaining through the lease of income-producing office space, the sale of planned condominiums, and the rental of banquet and meeting rooms, and school facilities.

The buildings and land can be purchased for \$1,000,000—the equivalent of less than \$9.00 per square foot—an incomparable value in today's market. The acquisition and transformation of this complex into a Lithuanian Center requires the financial commitment and personal involvement of individuals and organizations alike.

We are appealing to you to join our efforts in realizing this goal. Join in the commitment of knitting our Lithuanian family closer together. By acting now, we can meet the current and future needs of Lithuanians.

The plan for acquisition is to find 1000 families contributing \$1000 and a pledge to donate \$100 per year for the next 5 years. Each \$1,000 contributor will receive a membership certificate entitling the member to full voting rights and privileges. Your contribution will be tax-deductible. For information, write to:

World Lithuanian Center
P.O. Box 664
Lemont, IL 60439

Gečys Appointed

Gov. Robert P. Casey Lt. and Gov. Mark S. Singel announced the appointment of Stanley Gečys to represent Pennsylvania's Lithuanian Community on the recently restructured Pennsylvania Heritage Affairs Commission.

Gečys serves as executive director of the Lithuanian-American Community of the U.S.A.

The restructured commission is comprised of 38 ethnic community leaders, nine at-large members and four legislators.

The new commissioners were recommend-

ed by ethnic community organizations and serve a two-year, non-salaried term.

The governor signed an executive order in May that strengthened the ability of the commission to promote more actively the state's diverse ethnic cultures by appointing Lt. Gov. Singel as commission chairman, adding 11 new ethnic representatives, and streamlining the commission structure by creating an executive committee comprised of nine "at large" and four legislative members.

"Stanley Gečys has a demonstrated history of service to the Lithuanian community," Gov. Casey said.

"With the input of these new ethnic community leaders, we will address such concerns as conservation of cultural heritage, education, inter-ethnic relations, economic development, and the impact of ethnicity on social services and health care."

The commission's accomplishments includes its Folklife Program that documents, presents and perpetuates ethnic and folk cultural traditions throughout Pennsylvania.

"The primary responsibilities of the reorganized commission are to advise the governor on matters relating to ethnic affairs and to develop program addressing cultural issues to be implemented by the commission's executive director, Shalom Staub," Singel said.

Unearthing Indian Secrets

Nomadic Indians came to the Chesapeake Bay region as early as 4000 B.C. but didn't settle down, even though seafood and wild game were plentiful, and setting up shelters was easy in this temperature climate.

Four millennia later—in about 2000 B.C.—the Indians returned to the same part of the Chesapeake and did settle. This shift in life-style has puzzled archaeologists and anthropologists for years.

Laurie Steponaitis, a professor of archaeology at the University of North Carolina, led a group of volunteer archaeologist this summer in an effort to unearth clues to the Indian's culture. The project, sponsored by Earth Watch, trained volunteers in the basic skills of excavation before digging began.

Steponaitis says the Indians may have settled after developing stronger ties among themselves and creating communal storage facilities to guard against the vagaries of nature. Recently at St. Leonard, on the shore of the Chesapeake Bay in Calvert County, tools were discovered made from stone not found locally, which the settlers brought to the area from their wanderings. This summer's dig took place on the grounds of the Jefferson Patterson Park and Museum near St. Leonard.

Ancestry in 1990 Census

The Bureau of the Census has informed Congress that it plans to include in the 1990 census questionnaire a question on ancestry. The need for ancestry information has been expressed by many data users—federal, state, and local governments, Congress, representatives of ethnic organizations, research organizations. Ancestry data are used to implement provisions of the Civil Rights Act. Also, ancestry data are used by state and local officials and private organizations to identify ethnic groups needs for social services; to plan and implement education, housing, and health programs; and to allocate funds for services in ethnic communities. Another important factor is that a question on ancestry would allow the ethnic identification of persons of all generations, while a question on parental birthplace identifies only the second generation ethnic population.

Controversial Leader

At the end of November, 1987, an educational foundation, called "The Archive of Aušrininkas' Dr. Jonas Šliupas" was established by his son, presently living in California. The initial purpose of this foundation is to collect the writings and other memorabilia of the late Dr. Šliupas.

Dr. Jonas Šliupas was a politically controversial figure. Yet disagreement with some of his beliefs need not prevent one from admiring the man himself. Not only the versatile accomplishments and the deeds but also his very spirit remain alive. Dr. Šliupas was a man of integrity, strong character, courage and conviction. Fiery and outspoken, uncompromisingly stubborn—yes, but also unswervingly loyal to his country, to his ideals, to his cause, and to what he believed was right.

After the founder of the Archive made several trips to the areas where the early Lithuanian emigrants had settled, and where Dr. J. Šliupas had labored, such as the Shenandoah - Wilkes Barre mining areas of Pennsylvania, donations started to arrive. In the three months after the establishment of the Archive, more than thirty persons donated hundreds of historical books, old Lithuanian newspapers and magazines (some dating back to 1890's), newspaper articles, letters, photographs, old maps, "family trees", one reaching back to the time of Vytautas the Great, 1350-1430 A.D., valuable pictures and Lithuanian stamps.

Dr. Jonas Šliupas died in 1944, in Germany, at the age of 84, a refugee from the latest Russian occupation of his beloved Lithuania. His ashes now rest in the Lithuanian National Cemetery in Chicago, where grateful Lithuanian-Americans have erected an imposing monument to his memory.

ALBINAS AZUKAS

The Friendship of Storks and Lithuanians

PART TWO

Storks appear in Lithuania in the spring, around the 1st of April; sometimes earlier, sometimes later. It is well-nigh impossible to fix the time of their flight's arrival, because, no sooner arrived, they locate their last year's nest and are immediately settled in. Never do both members of a pair make their appearance in tandem; first one arrives, presumably the male, and after a few days it is noticed suddenly that his spouse is also in residence. Once arrived, with great determination, the legal owner of a nest will defend its home against any alien aggressor threatening to seize what is not legally his, until the spouse arrives to buttress her mate in defense of their joint property. But even then the matter is not completely settled.

Other alien couples will come to try to wrest their home from them and they will have to battle brutally. The wars of nest-succession can continue on, even after the eggs have been laid and hatched. The occupied nest remains threatened by would-be squatter pairs and by single storks in search of a resting place. Interlopers sometimes will exhibit an obstinate persistence and if the rightful owner of the nest be equally determined, then the battle can be bloody. Most frequently it would begin so:

Somewhere beneath the clouds appear a stork or a pair of storks and having circled above an occupied nest several times, attempt to alight thereon. The female stork perched on her eggs sometimes will rise up and begin to peck at the attacker; sometimes hunkered down further on her eggs, she may surrender to his pleasure. Always, however, in such a case, the male spouse, legal owner of the nest, will soon appear to stand up against the attacker and drive him from the nest. It is uncanny, the manner in which knowledge of such an attack is conveyed to the absent member of the pair, for he arrives so quickly, often at the time when the alien stork has not yet attacked, but is still preparing himself, circling in the air above. It appears that the circling of the attacker, visible from afar, in some manner announces what he is about to do and precisely where it will be done. Then again it might be that the at-

tacker and/or the victim emits some special signal in the ruckus of the clacking of their beaks. The birds under attack in a nest always arise to assume a peculiar pose or position, their heads thrown back, their wings hanging downward and very loudly clacking their beaks. If, perchance, the attacking stork succeeds in alighting on the nest, he can receive a violent drubbing.

It can be tragic, however, for a brood hen if her partner fails either to notice the impending attack or fails to return to the nest in time. She can be chopped up by the attacker's beak, or seriously injured, if thrown from the nest and in falling to the ground suffers a broken wing or leg. But if the battle does not end so tragically, it might happen in the general confusion that the eggs or the young storks are forced from the nest to fall to the ground. In any event, even though the intruder be driven off, the legal owners of the nest will have lost that summer all their progeny. It would seem that stork battles similar to these observed situations are one of the reasons why annually so many pairs remain childless.

In Lithuania storks incubate only in nests built on bases prepared for them by humans—that is, on the old wagon wheels

or harrows or similar bases hoisted atop a house, tree or farmyard building. One can feel certain, however, that in the remote past storks built their own nests independently of human help. Such nest are rarely come upon, but they have been seen in the very tops of giant alder trees in the Rudininkai forest along the banks of the Merkys river. Some of the exotic storks of South America (*Tantalus*) are sometimes inclined to breed in colonies. It would seem that Lithuanian storks might have the same inclination. In 1937 on an island in the Ankščių lake not far from Vievis there was an oak tree in which there were five nests, not all of them occupied, however. Trees with two and three nests apiece are not rare. It is possible to consider as colonies, also, those villages in which almost every house is home to a pair of breeding storks, such as exist in Poliesė.

There is no discernible purpose served by the storks' practise of enlarging their nests year after year, unless it be to satisfy some inborn instinct for nest-building. This activity occurs not only in the spring, before the eggs are laid, but all through the summer, even after the eggs are hatched and the young birds are quite grown. The end result is an inordinately cumbersome structure that meets its fate, when the imbalance tilts the



Storks in Lithuania breed in nests built on bases prepared for them by humans, such as old wagon wheels hoisted atop a house or tree.

To cart away the debris that litters the ground requires a good-sized wagon drawn by a sturdy mare.

Both the male and the female storks take turns in searching for nest-building materials. While the one goes forth to search, the other remains at home to guard the nest; together they joyfully clack with their beaks, and soon the other departs to do its share of searching. The material gathered is a motley mix of dry branches of many sizes, reeds and rushes, bast and bark, moss and manure of cow and horse, clogs of earth and more. In the center of the nest a depression is fashioned precisely sized to contain the eggs to be laid and with room for the storks to hunker down in. When the young storks to be born will have grown somewhat, from the daily living and littering, the nest will have become a level and well-trampled landing-field.

Usually the female stork will lay four or five eggs, completely white and with hardly any sheen, averaging 2.0 X 2.9 inches in size and 4.2 ounces in weight. Both parent storks cooperate in the process of hatching the young; the female sitting more than the male, always through the night, the male relieving her only during the day, hardly an equitable division of labor, especially since the male stork does not bring food to the female. She has to forage for herself!

The young storks hatch after thirty days and from the very beginning are covered with a dense growth of white down, their legs lightly reddish and, in comparison with the body size, somewhat small. Only after 15 days can a young bird stand upright, and then only briefly; after the 25th day he stands upright almost all the time; after the 36th day, he attempts to stand on one leg and approximately on the 70th day, he leaves the nest.

Like the young of cranes and other wading birds, newly hatched storks are able to feed themselves, but in the very beginning find it tough going. Unlike other birds, they lack the ability to extend their beaks highly upward, gaping widely the while to receive food from their parents. Instead, on the arrival of a parent, they react in a very unique manner. Already mentioned is the fact that the newly hatched stork will essay clacking with his beak with his head thrown backwards, as grown storks do, but without ever having seen this done. Of course, no sound is pro-

duced, because the beak is not yet sufficiently hardened, so this reaction of the little stork may seem incomprehensible, but after a few days the reason for this reaction becomes clear and one can begin to hear a quiet, scarcely audible clacking of the young stork's beak.

This throwing back of the head and the accompanying clacking of the beak is the unavoidable ceremony with which the young storks greet their parents, even then, when they are ravenously hungry. Of course, the grown stork has a lot of time on its wings and so can wait on the child's completion of the ceremonial act of greeting, each time he appears before the child; but the human being, determined to raise a stork from infancy, sometimes will grow impatient waiting while his adopted bird performs this formality of stork etiquette that is vital to the well-being of the baby stork.

To understand the significance of the baby stork's performance, it is necessary to know that the majority of the young of birds other than storks are born with a particular voice characteristic only of baby birds. The parents of these birds, especially the females, are also possessed of a particular voice that is heard only at this child-rearing time. The voices of the young birds arouse parental reflexes, and the young birds in an appropriate manner react to the voices of the parents. The voices, colors and characteristic body-language of the young that trigger parental reflexes are signs to the parents that the young birds are truly their own children or, at least, their relatives. Then, in accordance with those signs, the parents will perform as their young require.

In the absence of the necessary signs from the young, the parents will ignore them as alien objects, while the young, hearing no sign from the parents, especially their voices, will be unable to react properly. This natural relationship is much distorted where domestic fowl are concerned. Among chickens, a brood hen given duck eggs to hatch will care for the ducklings as if they were her own, but it does happen that an occasional hen will have all the old inborn instincts intact, in which case, she will destroy any fowl she may have hatched. The storks' lack of voice is compensated for by certain body movements of the young, like the throwing back of the head and the beak clacking, or the attempt at it. It is these movements that trigger the parental reflexes.

A parent stork will carry food back to the nest in its craw and, after replying to the baby storks' greeting with a beak-clacking of its own, will regurgitate what he has swallowed. In the beginning, the parent brings back only very small creatures, such as grasshoppers and other insects. Everything swallowed is converted in the craw of the stork into a somewhat liquid sauce, which, regurgitated in small quantities, is retained in the parent's beak so that it might be reached comfortably by the baby stork.

At first, the baby bird, lacking experience, suffers great difficulties until it learns to help itself to some little speck of food. The little creature in the beginning attempts to take food with the entire side of its beak, and then the parent will patiently hold its own beak fixed flat on the nest bottom, offering very small portions until the baby stork learns to snatch morsels with the end of its beak. At this time in its life, the baby stork also requires considerable quantities of water. This, too, he receives from the regurgitated half-liquid food brought back by the parent.

On sunny days, the young stork will suffer from the heat, so the parents take turns standing on the baby's sunny side to provide him some shade. Before abandoning the nest, young storks spend considerable time exercising their wings, flapping them with some vigor, which ever more frequently raises them slightly into the air above the nest. Then the day comes when a breeze strikes from the side an exercising stork, forcing him out from beyond the nest, and forcing him to fly in earnest. This first attempt is usually not very successful and the little stork's path through the air will be a staggering, wavering one, not at all like the flight of his parents. At times, there is an unfortunate accident, when the novice flyer, for instance, finds a tree in his path and, unable to avoid it, gets tangled in the branches and falls to the ground.

Once all the young storks in a brood have learned to fly, the entire family makes insect-grazing expeditions in the near neighborhood of the nest. At this time, the young are distinguished from the old by their blackish and whitish beaks. They always return from these expeditions in a body and spend the night together in their nest. Come the end of August, the young storks fly away. The old pair of storks, having discharged their heavy parental obligations, remain for a few carefree days, standing about in the nest that for several months brought them so much toil and trouble. Now, resting quietly in that nest and preening their feathers, they give the impression of people feeling a moral satisfaction in having discharged well, what was expected of them.

The number of storks in Lithuania has been steadily decreasing since the government has dried up the wetlands which used to provide the birds with adequate feeding areas.

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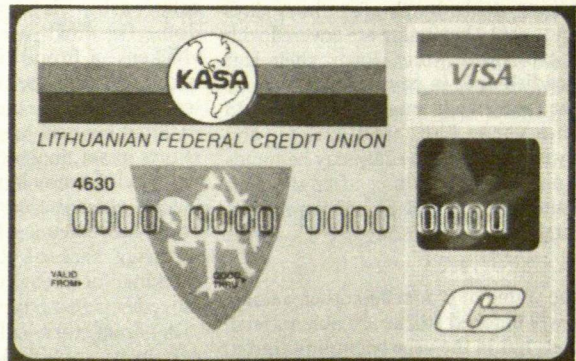
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JOE RAULINAITIS National Guard Captain

by Peter Johnson

Massachusetts National Guard Capt. Joe Raulinaitis wouldn't mind training in Central America

"From a professional standpoint, it really gives a guardsman a chance to practice his profession—in my case military journalism—in a real work scenario," says the 38-year-old public affairs officer.

But Massachusetts officials—led by Gov. Michael Dukakis—argue the Guard has no business in Central America. Friday, they go to federal court in Boston to argue the point.

At issue: the federal government's use of Guard contingents for training in the region.

Governors—opposed to the Reagan administration's policy in Central America—say Guard troops are being used to carry out the policy. They say, for example, Guard engineers are building roads in Honduras for use by Nicaraguan contra rebels against the Sandinista government.

Early in the 1980s, governors threatened to keep their Guard units from training in Central America. To blunt the threat, Congress in November 1986, passed the Montgomery Amendment—allowing governors to withhold units only during emergencies at home. Otherwise, Guard units must go.

Minnesota—backed by Arkansas, Colorado, Delaware, Hawaii, Iowa, Kansas, Maine, Massachusetts, Ohio, Rhode Island, Vermont—lost a court challenge last year.

Minnesota—which has 13,000 Guard troops—appealed in February. But only Massachusetts, Ohio, Iowa, Colorado, Vermont and Maine went along after the federal government threatened to withdraw funds from balking states, says John Tunheim, Minnesota's chief deputy attorney general.

Governors—who get 90% of Guard funding from the federal government—"got worried," Tunheim says.

Although Massachusetts' Guard has 15,000 members, Friday's case involves only 13 soldiers in Raulinaitis' public affairs





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unit based in Needham—the next unit ticketed for Central America.

Lt. Jayme Casgrain-Guido, 26, a member of Raulinaitis' unit, calls the training "challenging... You have a language barrier, a totally different culture and you get to work with different units from different states."

The issue—whether states have control over their units—won't go away, says Massachusetts Attorney General Jim Shannon. "I feel there's an important constitutional principal at state—and I'm very strongly opposed to the administration's policy in Central America."

Both Shannon and Tunheim say the matter could end up before the Supreme Court. Until the Montgomery Amendment, named after Rep. G.V. (Sonny) Montgomery, D-Miss., states had veto power under the Armed Forces Reserves Act.

The amendment was a simple case of "he who giveth can taketh away," says Lt. Gen. Herbert Temple, commander of the USA's 560,000 Guard troops. "I don't see any constitutional issue at all."

(U.S.A. Today)

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With Aldona Marcavage

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2 cups flour
 1 egg
 salt to taste
 enough milk and water to make soft dough which can be rolled.

Roll out rather thick in rectangular shape. Place thin slices of boiled or baked ham over surface of dough. Roll up like a jelly roll. Place in clean dish towel (or cheese cloth) and tie up like salami. Place in rapidly boiling salted water. Boil one hour (gently). Slice and serve hot with mushroom sauce.

STUFFED CUCUMBERS

Idaryti Agurkai

4 large cukes
 1 hard-boiled egg
 1 onion
 stalk of celery
 dash of salt and pepper
 ½ lb. boiled or baked ham
 1 tomato
 2 or 4 tb. mayonnaise

Peel cukes. Remove seeds. Combine other ingredients and chop fine. Stuff cukes and slice 2 inches thick. Garnish with parsley and egg slices.

DILL PICKLES

Rauginti Agurkai

5 lbs. small cucumbers
 4 stalks fresh dill
 5 to 6 qts. boiling water
 cherry or grape leaves
 ¾ cup kosher salt
 ½ cup white vinegar
 2 to 3 cloves garlic, ¼ onion
 1 tb. sugar, 1 tsp. dry mustard
 1 tsp. pickling spice

Wash cukes, cut off both ends of each cuke. Soak in ice water at least one hour. Tie spices, onion and garlic in a clean cloth. Place in water, salt, vinegar and bring to a boil. Rinse grape leaves and dill. In a clean crock, place the leaves, cucumbers and dill in alternating layers. Pour the boiling water and vinegar over them, making sure that the water covers the cukes. Put the spice bag in crock. Place a plate with a weight on it on top of cukes to keep them under brine. Cover crock with cloth. Place in warm spot. Ready to eat in 3 to 4 days. Chill pickles before serving. Spices may be omitted from the brine.

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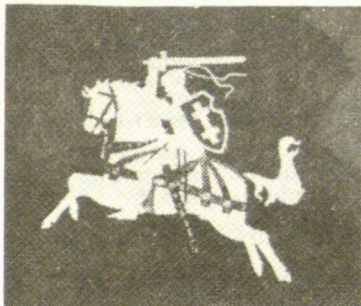
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Columns of Gediminas

The White Knight



The Story of the Lithuanian Flag

The Lithuanian flag originally consisted of a red background on which was superimposed the White Knight or the Columns of Gediminas, according to Polish chronicler Jan Dlugosz (1415-1480). After the union with Poland in 1569, the Polish eagle began to appear on flags along side of the White Knight. During the period of Russian rule (1795-1915), Lithuania was not permitted to have its own flag.

The national flag of Lithuania was officially adopted and displayed for the first time in Vilnius on Nov. 11, 1918, the day on which the Armistice was signed. The national colors were chosen of three equally wide, horizontal color bands, yellow, green and red. Dr. Jonas Basanavičius explained that the red symbolized the blood shed for the fatherland, green was the symbol of life, and yellow was the symbol of the fruits of this life.

The tri-color national flag, was used throughout the period of Lithuanian independence until the occupation by the Soviets.

The Columns of Gediminas

This emblem of seven straight lines represents a gate in a fortified wall of a castle or city. It first appeared on coins minted several decades after the death of Gediminas, the Grand Prince of Lithuania (1316-1341). Gediminas became known in Western Europe early in his reign through his letters apropos of his efforts to stop the destructiveness of the Teutonic Knights in their determination "to christianize" the pagan Lithuanians.

In those letters, he emphasized respect for the Pope, issued an invitation to foreigners to settle in Lithuania, and pronounced an indictment of the Teutonic Order on the charge that its actions prevented the christianization of Lithuanians.

He wrote to the Pope: "I do not forbid the Christians to worship God according to the manner of their faith, nor the Russians according to theirs, while we ourselves worship God according to our customs. We all have

one God (*Omnes habemus unum Deum.*)

In one letter, he intimated an interest in being baptized, but too soon he realized he would not gain immunity from the attacks of the Teutonic Order.

He founded the capital of Vilnius, associated with the legendary apparition of the Iron Wolf, Geležinis Vilkas. Wearing after a long hunt, the legend goes, Gediminas fell asleep and dreamed that he met a howling iron wolf. A pagan high priest interpreted the dream to mean that a great city would rise on the site.

Gediminas rewarded the priest and immediately began to build the city. He not only united, expanded and defended his country; he was also concerned about raising its cultural level so that it would compare favorably with the West. Lithuania grew in military and political power, and it became one of the greatest powers of East Central Europe.

Having retained its own pagan faith for such a long time, Lithuania did not merge completely either with the Eastern or Western world, but became the area where these two worlds met and are still meeting to determine the fate of the Lithuanian nation.

An Abused Heart

On the occasion of building the great castle of Vilnius, Gediminas desiring to make it impregnable, asked the advice of his pagan priests who suggested the offering of a young virgin and one was brought before him. Gediminas offered to spare her life if the virgin could correctly answer three questions concocted by the priests. The first question was: "What is the lightest thing in the world?" The girl promptly answered, "A babe in his mother's arms." To the second question, "What is the sweetest thing in the world?" the virgin replied, "The smile of a child." The third question was: "What is the hardest thing in the world?" The virgin answered, "An abused mother's heart."

The court marveled at the wisdom displayed by the young virgin and Gediminas ordered her released. The legendary account tells how the Lithuanian Grand Prince placed a wreath of flowers under the corner stone in place of the human heart that had been originally suggested by the priests.

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