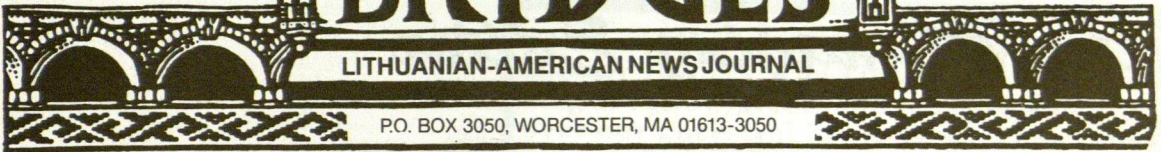


# BRIDGES



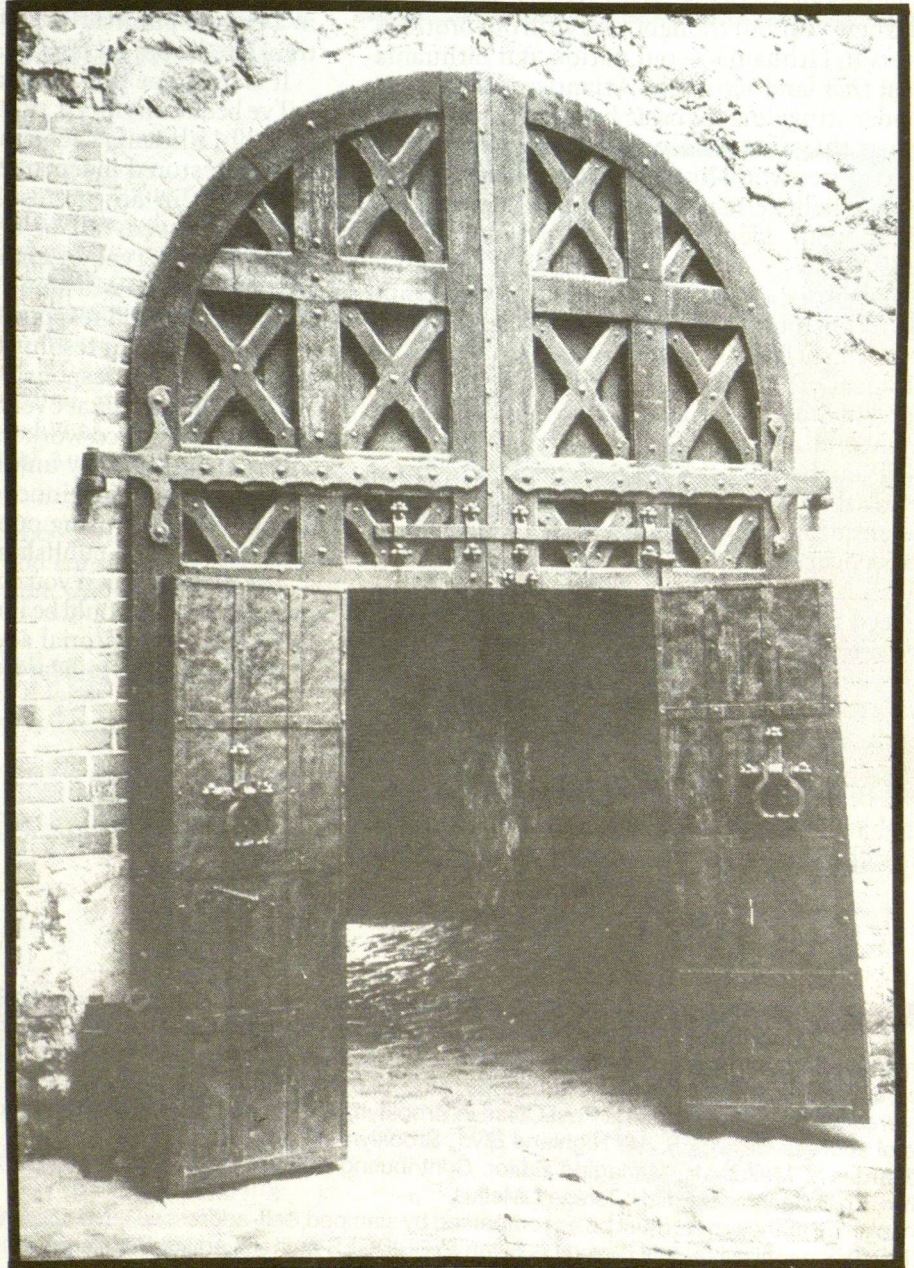
P.O. BOX 3050, WORCESTER, MA 01613-3050

Vol. 13, No. 1

January 1989



DOVANA  
NEW YORK, U.S.A.



Gateway to *Trakai* Castle

# From the Desk of the Managing Editor

We've closed the books on 1988 and in front of us all is a new book of blank pages to be filled. As we begin the new year, our thoughts are with our brothers and sisters in Lithuania — our nation. But Lithuania is not just *that* land across the Atlantic, *those* people over yonder struggling for basic human rights, at risk each day as they flex their *perestroika* muscles, it is people in the free world like you and me. Nationalism is what you believe it to be for yourself, your consciousness, your identification with your "*Lithuanianess*."

Nationalism is a treasure, not only in Lithuania, which in recent months experienced a rebirth, a public manifestation of feelings that for years had been kept inside for fear of reprisals or deportation to the frigid wasteland of Siberia, but also for those of us here in the free world. When was the last time that you discussed your heritage at work over coffee and donuts? When was the last time you asked someone if they saw the piece on the network news about Lithuania's sovereignty struggle, demonstrations, or any other topic dealing with Lithuania?

You need not be ashamed to speak out. Lithuania needs you to do that.

There are those who believe that the events in Lithuania today are only short-lived, just enthusiastic and sentimental manifestations — a desperate gasp for freedom.

That, I believe is farthest from the truth. As examples of that, in this month's issue, we've presented three articles dealing with current events in Lithuania.

One is a news item, the other an interview, and the third a personal recollection. The interview appeared in a French publication, while the reminiscences are translated from a Lithuanian publication.

It is my hope that these articles will convince you, as I've been convinced, that we've only seen the beginning of Lithuania's rebirth, that Lithuania is on the road to restored independence.

We live in an interesting time, in a time when Lithuania needs all of our help. It is not easy to suggest what type of commitment is needed. I feel that the signals will come. But we must be atuned to those signals and respond quickly if the need be.

So, as one of our resolutions for 1989, let us commit ourselves to be responsive to Lithuania's needs, to "talk up" Lithuania at every appropriate occasion with our friends and co-workers, and keep well informed about events as they unfold.

*Bridges* will continue to be a source of timely information, by using our sources, translating them into English and publishing them each month.

We request that if you come across any information which you feel would be interesting to *Bridges* readers, send it to our editorial address found below.

We're waiting to hear from you.

*Eduardas V. Meilus*

**Bridges** published by the Lithuanian-American Community, U.S.A., Inc., ten times a year. Through the news journal, the publishers hope to re-establish ties between the detached mobile Lithuanian-Americans and their Lithuanian heritage by presenting items on Lithuanian culture, conditions in the homeland, events and personalities in America, and the aspirations of all who subscribe to the goal that Lithuania must and will be an independent free nation again.

Entered as 2nd Class Matter at Post Office in Brooklyn, N.Y. Subscription rate: \$10 yearly. New subscriptions, renewals, change of address: BRIDGES, 341 Highland Blvd., Brooklyn, N.Y. 11207.

Eduardas V. Meilus, Jr., Managing Editor. Contributing Editors: Rev. William Wolkovich-Valkavicius and Thomas A. Michalski, Ph.D. Technical Editor; Terese I. Meilus.

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Editorial Address: BRIDGES, P.O. Box 3050, Worcester, MA 01613-3050. **Publication No. ISSN 8750-8028.**

**Editor's Note:** As written in previous issues of *Bridges*, The Lithuanian Tricolor Flag of yellow, green, and red flies proudly over our ancestral home again. The event occurred on October 7, 1988. We've translated one visitor's thoughts as he, one of thousands participating, witnessed this historical event.

## Thoughts as the Tricolor Flag Flies Again Over the Gedimino Pilis

October seventh, 10 a.m., we all come together in Gediminas square. We came from Plungė, Švenčionys, from Druskininkai and Biržai. Others participated from Chicago, Cleveland and Sidney, from Uchta, Krasnojarski, and Kazachstan, from Smolensk, Slavutičius, Chernobyl and Afghanistan. We traveled a long road for many years for this day.

As the flag flew, and a yellow, green and red fireworks display pierced the heavens, in one voice, we sang the Lithuanian National Anthem.

Lithuania, our country  
Land of might you'll ever be,  
Through the ages your fond sons  
Have gathered strength from thee.

Lithuania, you children  
Paths of righteousness shall tread,  
For their native land they'll labor  
Earth's aspiring aims they've bred.

Fount of light, may your bright sun  
Pierce all that's in darkened sheen,  
Show us Truth's noble way,  
And we'll follow in your gleam.

In our hearts, Lithuania  
Love for you shall dwell fore'er  
Spirit of the world is soaring —  
Caught in your exalted glare.

Pride swelled within all of us, our flag had come home. We sang, we danced not because some folk festival was happening, but rather that we did not want to leave.

Was the flag still flying? All day long wherever we walked, we would check — was the flag still flying? It was flying, and will fly forevermore.



Proud bearers of the Lithuanian flag. *Gedimino Bokštas* in the background with the tricolor raised.



# Others About Us



A *Sajūdis* supporter in Vilnius holding a symbol of a free Lithuania, the *Vytis* held in secret until now by his father.

## Baltic Demonstrations:

### A Gamble for Gorbachev

By Bill Keller

*Special to The New York Times*

MOSCOW, Aug. 24 — The slogans and speeches in the three Baltic republics Tuesday night must have burned the ears of the more conservative colleagues of Mikhail S. Gorbachev, the Soviet leader. The speakers, Estonians, Latvians and Lithuanians who had received official permission to assemble, called for independence from Moscow, equated Communism with the Nazi swastika and accused the Soviet authorities of falsifying history.

There is no official explanation why the authorities were so lenient about the demonstrations. But it appears that Mr. Gorbachev may be gambling that if the three tiny republics are given a measure of freedom, they will be more eager to take the lead in his plans to revive the Soviet economy.

And it is the economic restructuring known in Russian as *perestroika*, that seems to be driving Mr. Gorbachev these days.

The risk in this gamble is that the pent-up resentment of Estonians, Latvians and Lithuanians may prove difficult to control, as the emotions of Armenians did earlier this year.

An outpouring of hostility against Soviet authority, or against the large Russian minorities living in the three republics, might imperil support in the Soviet leadership for Mr. Gorbachev's broader campaign of liberalization.

### Huge Gatherings Allowed

This implicit bargain was evident Tuesday as the authorities permitted tens of thousands of Lithuanians, Latvians and Estonians to gather in emotional public rallies that questioned the very legitimacy of Soviet rule in the Baltics.

The occasion was the anniversary of the 1939 Stalin-Hitler nonaggression pact, with its secret protocol dividing Eastern Europe into Soviet and German spheres of influence.

In the Baltics this document, discovered by Western Allies at the end of World War II, is evidence that the Soviet Union had plans to occupy the region by force even before the war broke out, and did not, as official Soviet history has it, finally yield to popular demand and agree to incorporate the three former independent states.

Moscow has no reservations about attacking Stalin's domestic cruelties, but Mr. Gorbachev is clearly unwilling to renounce Stalin's foreign policy moves such as the annexation of the Baltic states, of formerly Rumanian Bessarabia, and of large chunks of eastern Poland. To even hint that these postwar enlargements of the Soviet Union were wrong could fan the hopes of Chinese and Japanese, who have also been at odds with Moscow over territorial questions.

But in this era of "openness," many in the Kremlin must be embarrassed by the decision to refuse even to acknowledge the existence of the secret protocol. Moscow sticks to the official view that there is no proof that the secret protocol is genuine, even though the opening of the Nazi archives in the early postwar years and the testimony of Germans involved in the policy seem incontrovertible.



Crowd of onlookers at the *Sajūdis* convention. The banners read: (left) Our Faith is in you o great men of Lithuania and (right) Rainiai — Your blood is in our flag.

### **Independence Between Wars**

The demonstrators reveled in open nostalgia for the independence they had before Soviet power, flying the long-banned flags of that period from the end of World War I until puppet parliaments voted in 1940 to join the Soviet Union.

In the Estonian capital, Tallinn, a crowd numbering 12,000 jeered and hooted as protest organizers showed old newsreels of Soviet tanks rolling into their territory.

In Vilnius, the capital of Lithuania, a crowd officially estimated at 100,000 — and unofficially at twice that number — reportedly heard speakers read a letter from United States senators denouncing the “illegal Soviet occupation” of the Baltics. The United States still does not recognize Soviet sovereignty in the region.

Few in the Baltics believe that secession from the Soviet Union is a realistic possibility, and far fewer publicly advocate such a course.

“If you talk about people’s emotions, then certainly there is some sentiment for independence,” said Rein Helme, an historian at the central government archives in Tallinn. “But real independence in the political sense, no, that is naive.”

“What we realistically want is the right to solve our own economic, political, demographic and cultural problems,” he said.

### **Economic Autonomy Sought**

Specifically, independent political movements that have grown up in recent months call for greater control of local economies, including the power to veto environmentally harmful development projects. They demand an end to russification of the culture, including equal status for their native languages and the right to limit the immigration of Russians into the republics.

While professing enthusiastic support for Mr. Gorbachev’s economic and political program, these groups go beyond him.

The People’s Front of Estonia, an officially approved independent political group that now claims 60,000 adherents, last week published a platform calling for an end to all state censorship, virtually unlimited private enterprise and an end to the Communist party’s “monopoly” on political power.

A year ago, this was the talk of some of the most fearless dissidents. But at some point in the last few months — Baltic residents say they cannot pinpoint an exact turning point — Moscow began to relax the old limits. It is not at all clear that Mr. Gorbachev intends to satisfy the demands of the Baltics, but he has allowed them to be expressed.

The Estonian Front and similar independent groups in Latvia and Lithuania seem to have almost unlimited access to the official press to publish proposals far beyond what is printed in the Moscow newspapers.

Demonstrations that were previously suppressed are now given favorable coverage on local television.

### Played Down By Moscow Press

The Moscow press and central television have treated these events gingerly, either ignoring them or playing down their nationalist content, but word of the Baltic developments has stirred great excitement among Moscow intellectuals.

Janis Peters, head of the Latvian Writers Union, said in a recent interview that Mr. Gorbachev seemed to have singled out the Baltics as a kind of laboratory.

"Gorbachev has given us the sense that we are living in a different kind of Soviet Union," he said.

The Baltic republics have eagerly taken up Mr. Gorbachev's calls for greater free enterprise and local economic initiatives. Private businesses have developed faster than in other republics. Some factories have become showplaces of good management, and Baltic economists are pushing for a free trade zone in a Baltic seaport.

Mr. Gorbachev, casting about for success stories, often turns to the Baltics.

### Tass Voices Uneasiness

Yet official uneasiness about the three republics remains, as reflected today in the Tass report on the demonstrations.

"The rallies in the Baltic republics showed the enhanced civic activity of the people and their growing interest in history now that acute problems can be openly discussed thanks to the policy of glasnost," Tass said. "At the same time, one cannot fail to notice destructive nationalist sentiments that benefit only forces opposed to the campaign for perestroika."

Mr. Helme, the historian, said he understood why officials in Moscow might be nervous.

"I'm absolutely convinced that all this could not be taking place without the permission of Moscow," he said. "They have the power to stop it if they want, and they are not stopping it."

"But, on the other hand, this widening self-consciousness has developed too quickly for Moscow to lead it. Now they are giving us permission almost after the fact. The people are moving ahead of the Government."

**The New York Times**

**Thursday, August 25, 1988**

**at page A12, col. 3**



Crowd at *Gedimino Aikštė* holding the recently returned tricolor of yellow, green and red.

## Sajūdis — Hope is Your Byword

**Editor's Note:** In an interview one Sajudis Activist Arūnas Sverdiolis, a 38-year-old philosophy professor at the Vilnius Academy of Arts and Letters spoke of Sajūdis hopes and aspirations. The interview published in France last month in "France Catholique" gives us a sense of where the Sajudis movement is going. What follows is my verbatim translation of the article as it was published.

### Paris

Arūnas Sverdiolis, when asked about how the Sajūdis movement began, said that Mikhail Gorbachev's *perestroika* gave the Lithuanian nation the opportunity to publicly voice its demands which were kept for decades within Lithuanians' hearts. Sajūdis was officially established on June 3, 1988. When Sajudis came into being Moscow allowed the appointment of reform-minded Algirdas Brazauskas to the post of First Secretary.

**Q** What are Sajūdis' goals?

**A** Democracy, sovereignty, openness and public call to action.

**Q** Is that a drive for restored independence?

**A** Yes, but the word independence is not used, because it may be asking too much too soon.

**Q** How do Sajūdis activities relate to those of the Church?

**A** Sajūdis goals and aspirations have a political slant while the Church deals with religious questions. Yet, the end result is the same. Each serves as moral support to the other. Before *perestroika* the church and its activists were the only true opposition movement against the communist regime.

**Q** The return of the Vilnius Cathedral resulted in Mass being celebrated at its doors. How many of the faithful participated?

**A** The Word of God as proclaimed by the priests is listened to and followed by many in Lithuania. The priests are an integral part of Lithuanian life and before *perestroika* they fostered a sense of nationalism and opposition to Soviet Rule.

Now Sajūdis is a second oppositional force to Soviet subjugation, but activity is based on political demands. Sajūdis supports religious freedom and seeks to restore these freedoms to the Lithuanian nation.

Both perspectives are needed in Lithuania today.

**Q** What were the people's reaction to the Mass at Vilnius Cathedral?

**A** It was an opportunity to publicly manifest nationalism and call attention to the struggle for all freedoms, because the suffering Catholic Church in Lithuania was a symbol of these goals.

**Q** Do you believe that Moscow will return with its iron fist?

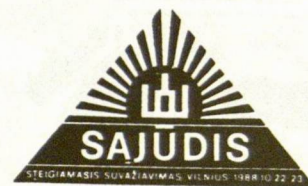
**A** I don't know, nobody knows. That is our plight — there are no guarantees. By Moscow's allowance of these events to occur, it seems that Moscow approves of our *Sajūdis* but no official statement to that effect has come from official circles. We experience, therefore, two distinct emotions simultaneously. On the one hand — unbridled joy that events are unfolding as they are and on the other hand — fear that one day, without warning, all will be for naught. We live in a time of uncertainty.

**Q** ... and what then?

**A** We fear deportations to Siberia as before. Blood may be shed. It is not definite if *perestroika* is the only movement that will result in our exiting from the *tunnel*. This moment Sajudis is our hope.

**Q** What are the results of *perestroika* in Soviet life?

**A** Without a doubt, progress has been made in the realm of human rights and political rights, but there have been no true economic reforms. There are still widespread shortages.



**Q** What do you believe the future holds for Sajūdis?

**A** I really don't have an answer to that question. We really don't know what alliances are being made at the higher levels of Soviet government, specifically regarding the future of *perestroika*. It's like a game of roulette, in which we are not equal players or, better said, non-participants. We have no official sanctions, there are no official signals, except that our public manifestations are not prohibited, or participation in them result in no reprisals. These are positive signs. Yet, we must be ever vigilant.

(continued on next page)

- Q** Does Sajūdis cooperate with the other similar movements in the sister Baltic Republics?
- A** Yes! Representatives from the Estonian and Latvian movements participate in each and every one of our public manifestations, with their flags. Also participating are Armenian and Byelorussian groups.

First I would like to wish you a very Merry Christmas and a Happy New Year. I would also like to congratulate you on your coverage of events in Lithuania.

I would be very thankful if you would place the piece of information I have included in an issue of *Bridges*.

*Rita Dapkus  
Chicago, IL*

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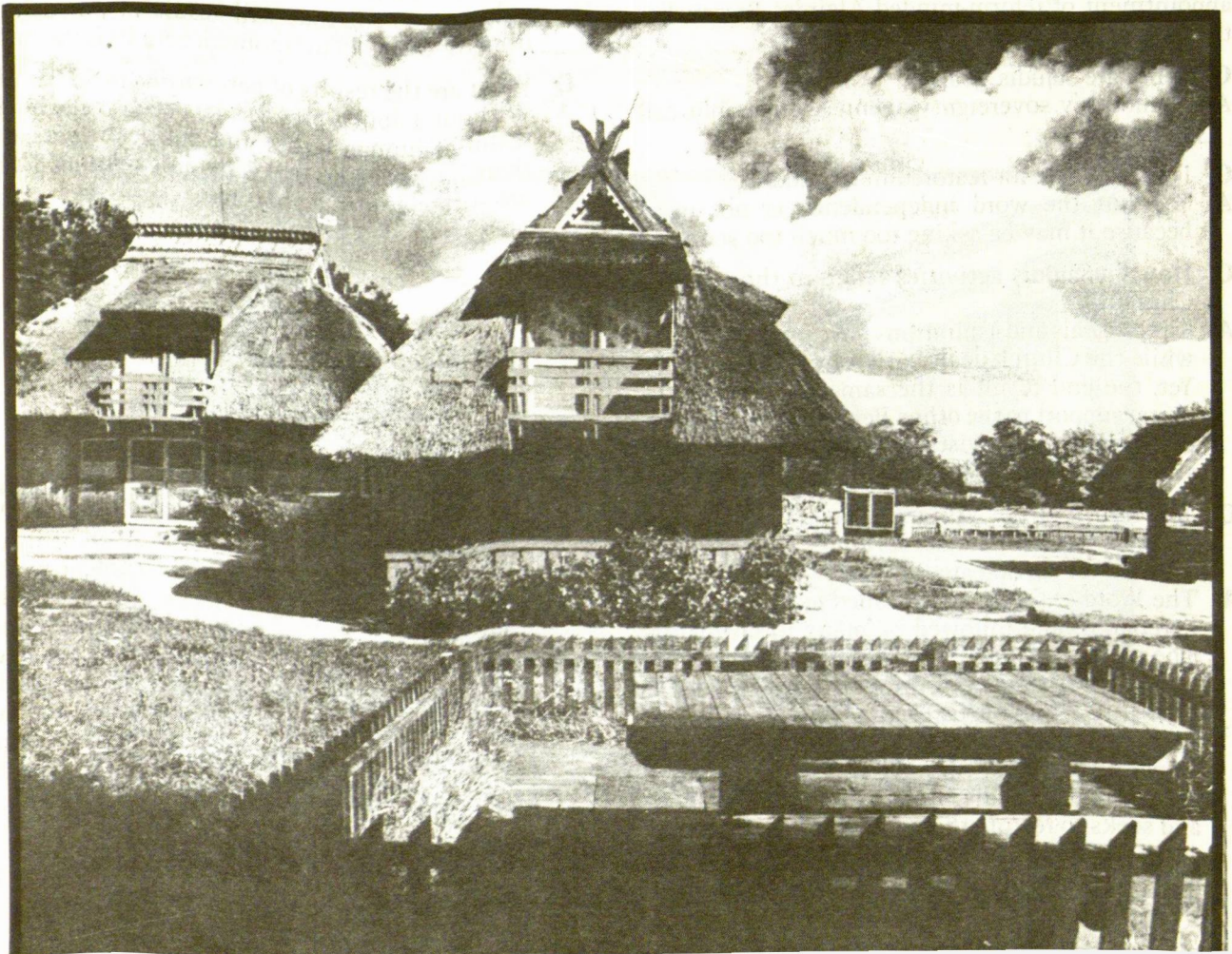
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## Sajūdis Info

An information branch of the Lithuanian Movement "Sajūdis," called SajūdisInfo, has been established in Chicago. This branch will help inform the public about the activities of Sajūdis and issues in Lithuania.

Recently many new events have taken place in Lithuania and undoubtedly people in the West have many questions concerning them. SajūdisInfo invites the public to write to its office with questions or comments and SajūdisInfo will respond by mail. If we do not have answers to your questions on hand, we will contact members of the Sajūdis Council who are qualified to answer your questions.

*Rita Dapkus  
Chicago, IL*





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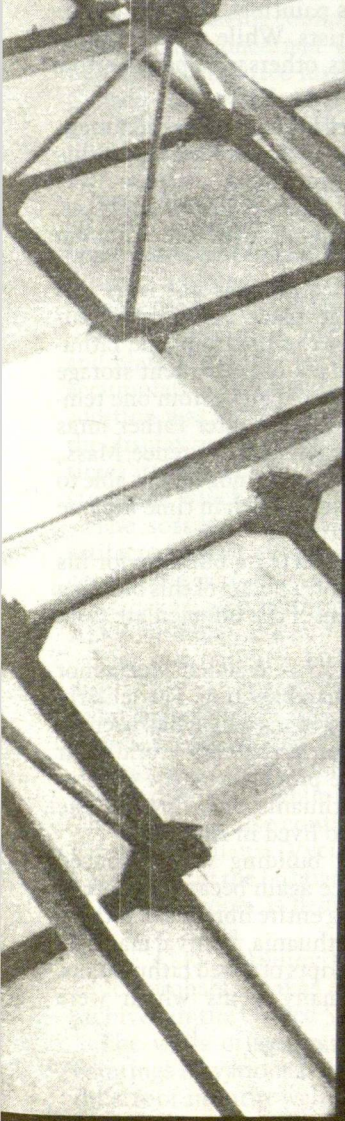
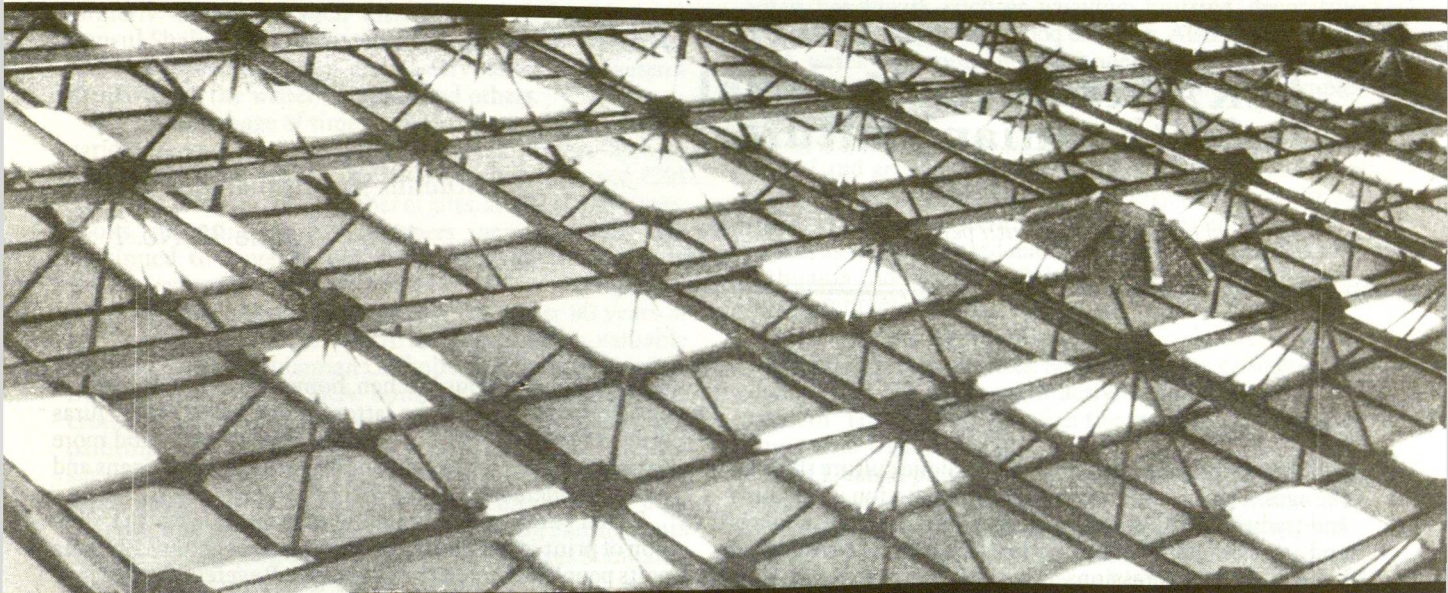
1989 Wall Calendar featuring a photo of the new Lithuanian Cardinal  
 Vincentas Sladkevicius, \$4.00

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Architecture  
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# ALKA Preserves Material of Lithuanian Culture

Dr. Juozas Kriauciunas

*reprinted and condensed with permission of the author*

*Lituanus the Lithuanian Quarterly*

1986 / Volume 32, No. 1

Lithuanians have cherished their unique culture through the ages. This national culture finds expression in customs and traditions, life styles and especially in folklore, songs and art. The character of a nation's art may be exemplified in such varied expressions as national costumes, weaving, jewelry and decorations, woodworking and utensils of kitchen and other household use with special decorative finishing. Artists and writers often incorporate characteristics of national folk art into their creations while architects and builders adapt it in their work.

Sometimes, this continuation of a cultural heritage in a foreign environment has uncommon results. For instance, Lithuanian immigrants who arrived in the United States in the late 19th century and the early years of this century continued to build their churches and two steeples rather than the single spire which was customary in this country.

Newly-arrived Lithuanian immigrants in the United States attempted not only to maintain their national culture but to further develop it because the freedom in this country permitted it, while the czarist Russian regime suppressed it. Their offspring, however, being born and reared in this country, usually became integrated into their environment, losing their ethnic heritage. In this manner, many culturally-related customs and objects were lost or destroyed.

Even during this time, however, there were a few Lithuanians who not only wanted to preserve their national culture and its treasures but who also wanted to show their fellow citizens of other heritages that the Lithuanian heritage was in no way inferior even to the most advanced cultures. One of these rare preservers of the Lithuanian heritage was the Catholic priest, Pranciskus Mykolas Juras. Shortly after his ordination in 1922 he began collecting Lithuanian Catholic books, magazines, and newspapers which were published in America. A few years later, he expanded his collection by including lay publications published in Lithuanian. From time to time, he was asked to show his growing collection in displays and exhibits.

As his experience with these displays grew, he found that he could increase their interest to a larger audience by including items of folk art. In time, the displays of his collection, in addition to printed material, included: weavings and knittings; national folk costumes; dolls in national folk costumes; jewelry and decorations; wood

carvings; and various kitchen, home and farm implements and utensils, some of the latter in miniature. Father Juras discovered that, as his collection became larger and more varied, it attracted the growing attention of Americans and nostalgic memories of people born in Lithuania.

Father Juras' collection grew even more with the addition of printed material in other languages about Lithuania or its people. At about the same time, Reverend Juras began collecting works of art such as paintings, rugs and sculpture created by Lithuanian artists. While many of these works were gifts from the artists, others were paid for from personal funds.

Reverend Juras initially named his collection the American Lithuanian Catholic Archives. Toward the end of his life, on the advice of many Lithuanians, the name was changed to the American Lithuanian Cultural Archives, and, based on its Lithuanian name, uses the acronym ALKA.

At first, Reverend Juras' collection was not large and required relatively little storage space. As it grew, particularly with the absorption of the library of the Lithuanian Catholic Federation, the lack of permanent storage space required its cumbersome movement from one temporary storage site to another. Finally, after Father Juras became pastor of the Lithuanian parish in Lawrence, Mass., and after he was later elevated to Monsignor, he was able to use his rectory as the museum site, which in time became overcrowded with books and artifacts.

In 1962-63, Monsignor Juras erected a building for his collection in Putnam, Connecticut. The site of this building adjoins the convent of the Sisters of the Immaculate Conception.

This new permanent display space enabled Monsignor Juras to significantly enlarge his collection. Particularly noteworthy additions were many items which had been on display in the Lithuanian pavilion at the 1939 World's Fair in New York. These items were procured by the government of then independent Lithuania and through the efforts of many Lithuanians who lived in America.

After a few years, the new building which housed Monsignor Juras' collection once again became crammed as the collection began accepting entire libraries of Lithuanian activists living outside of Lithuania, archival material, and personal papers and manuscripts of noted Lithuanians. At present, ALKA contains many items which were

*(continued on next page)*

formerly owned by such distinguished Lithuanians as Consul Shalina, the Reverend Karalius, the Reverend Yla, the newspaper editors J. and V. Sirvydas, the Reverend Krupavicius, the writer Giedrius and others.

With the passage of time the collection grew to include various records and documents of organizations such as BALFAS, Knights of Lithuania, Lithuanian Boy and Girl Scouts, and others. The number of gifts, artifacts, paintings, books, magazines and newspapers (new and old) also continued to increase. Notable among the artifacts are wood carvings by Motuzas and Koncius.

In 1974, Monsignor Juras, at that time over 80 years of age, made a gift of the ALKA building and its valuable contents to the Lithuanian Catholic Academy of Science. By this time, the ALKA building had again become crowded with a growing number of books, documents, paintings and artifacts so the expansion became necessary. The Academy then organized a committee to raise funds needed for expansion and a Directorate whose dual purpose was to care for the existing building and contents of ALKA and to plan the expansion. Dr. Alfonsas Stankaitis was elected President of the Directorate.

The fund-raising committee included a number of active Lithuanians concerned with maintaining their national heritage. Committee members were drawn from the U.S., Canada and several other countries. The committee energetically conducted drives for donations during which Mr. J. Vembre took an especially active role.

In the meantime, the Directorate of ALKA decided on a plan to construct an additional building adjoining the present one and to make the necessary alterations to join the two buildings into one. The plan included a special purpose basement in the new building to house the archives.

Construction could not be rushed during the fund raising and planning stages because sufficient money had to be accumulated. Ultimately, the fund was successful and an addition was built to the ALKA facilities which enlarged the display and storage area more than two and one-half times its former size. Dr. A. Matukas supervised the construction, which was completed in 1981.

The sorting and shelving of printed material and of artifacts and the selecting of the art objects for display is a continuing activity which is supervised by Reverend R. Krasauskas, who performed a similar function in the old ALKA building, and by Dr. J. Kriauciunas.

The old building facilities house the museum and displays of art and artifacts. Adjoining the museum is a room sponsored by Dr. J. Balys which contains manuscripts, printed material of folklore, and folk songs.

Most of the main floor area of the new addition is occupied by the library, while the basement houses the archives. The basement also contains rooms for the archives of the Kings of Lithuania (Vyciai), BALFAS, and the Christian in Life section of the Lithuanian Catholic Academy of Science. A separate room is dedicated to Monsignor P. Juras and Reverend S. Yla.

The ALKA building has an area of 8,000 square feet, which probably makes it the largest Lithuanian museum archives in the United States.

The walls of the museum portion display dozens of paintings by various Lithuanian artists, some of which are the size of an entire wall of an average home. Also exhibited in this room are sculptures, decorative rugs, and portraits of noted Lithuanians. Shelves and cabinets display Lithu-

anian handiwork such as weaving, knitting, decorative articles, Easter eggs, and wood carvings. Also displayed are bank notes and coins of independent Lithuania, medals, and miniature as well as full-sized home and farm implements and utensils.

The library contains 80 sets of shelves which are connected and arranged in rows. These shelves contain some 60,000 books ranging from very old editions to those which are new, and more recent Lithuanian magazines and newspapers as well as printed material in other languages about Lithuania and its people. Older newspapers are in the basement archives section.

The basement houses primarily archival material which is stored in metal cabinets. Several of these cabinets were donated by the Lithuanian activists whose works they contain. The material stored in the archives is available to those who wish to use it.

The greatest present challenge is to catalogue the books and other printed material, which will then be followed by a cataloguing of all other material. This will facilitate the use of all available material by those wishing to do so. Attempts are being made to find a librarian to catalogue all present material and a person to enter this information into a computer. Contacts have been made with the World Lithuanian Archives and with the Lithuanistic Institute, both of which have already catalogued many books present in their possession.

Work remains to be done to assure the continuing significance of ALKA in American-Lithuanian cultural life. The collection of both old and new published material, works of art, and other artifacts needs to be enlarged or completed. There is also an ongoing effort to raise funds to continue and enhance present activities. Both of these efforts will guarantee that ALKA will continue to preserve valuable cultural material and serve as a comprehensive center for scholarly research.

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Sing to me  
that the evening is not far away,  
that it's time to go home along with the sun.

Sing to me  
with the moon around your head  
sitting in the rye.

— What will I sing,  
that my song — is now old  
that my heart — is now blind  
that my words — are deaf.

*Translated from M. Martinaitis' "Amžinas  
Tiltas"*

In autumn  
my soul  
far from me —  
doesn't remember me.

Timid  
she hides behind one tree —  
then another.

My soul —  
illiterate  
doesn't read me.

My letters  
fall from between my fingers —  
like sand.

In childhood's  
long ankle length skirts —  
crying,  
she doesn't understand  
that she's crying.

*Laima Sruoginyte*

*Translations by  
Laima Sruoginyte*

**Grieving Ladybug.  
Summer's Dream.**

In the morning  
as the sun was rising  
ladybug died.

They carried her held up high  
in a glass drop.

Along the way hats in hand stood  
barefooted sowers.  
Their scythes flashed.

In front rode twelve horsemen,  
as if sketched their horses  
went with lowered heads.  
And you couldn't see where the road ended.

Next to the hearse  
went a lame girl —  
she was ladybug's sister.

Twelve wailers  
those twelve  
black veiled nights  
went behind wailing:  
"Sun, sun,  
grow reeds  
to raise ladybug."

The sun sharpened itself on the scythes —  
the scythes turned to reeds —  
twelve horsemen rode —  
dew fell —

*Translated from M. Martinaitis' "Rauda  
Boruzei"*



## Dew's Night

Earth, right up until morning —  
embracing people,  
was equal to everyone  
and like everyone else —  
mortal.

Deep from beneath the earth sang  
old Lithuanian villages.

I heard — on the moon —  
they played the accordion  
and Paserbentiai village danced.

And the wind with hot hands  
just barely touched  
silly Onule's breasts —  
the first time in her life  
and she cried silently.

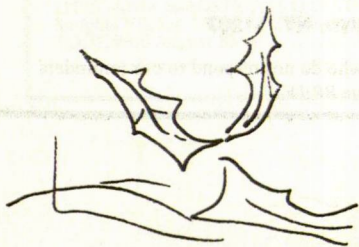
How many more were alive!  
That night on their faces  
shone  
the lengthened sunshine  
and in that light —  
all women were virgins.

My mortal earth  
gently breathed in my face.  
I cried with joy  
that I saw and understood  
that which never was  
and never, never will be again,  
because I exist  
and there is nothing better.

Then harnessed horses neighed  
in the stars  
and the sun showed up  
where yesterday it had set.

I didn't manage to see  
how quickly everyone dispersed,  
they sang my head full  
of good-bye songs.

*Translated from M. Martinaitis*



## Lonely Woman's Song

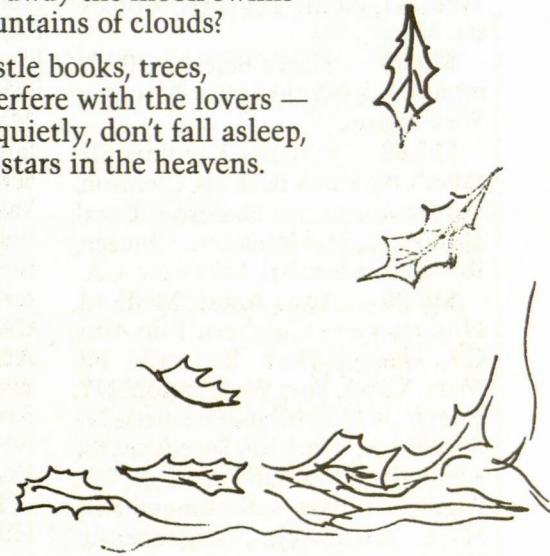
What does the lover say,  
What do the trees and the earth answer?  
And on who overnight does  
the morning dew fall?

What does a word say to a word,  
Who comes out of the river's white fog  
and in the morning silently  
stops by the window?

What do the stars, bullets say,  
What does death say  
when it leans over the lover  
in a foreign land?

Does a word hear a word,  
when the stars fall soundlessly,  
when far away the moon swims  
over mountains of clouds?

Don't rustle books, trees,  
don't interfere with the lovers —  
they, so quietly, don't fall asleep,  
like two stars in the heavens.



When words are like stones and it's not easy,  
call like a bird call — from far away.  
On the mountain the wind bends three  
trees to the north,  
and strangers welcome each other on the road.

White apple trees are like fog over  
the water here.

Maybe the ground will be ploughed, maybe  
the ashes will be sowed.

And by the burned house, by the doorway,  
I will be a rock for you to sit on.

*Translated from M. Martinaitis "Amzinas  
Tiltas".*

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## December 1988

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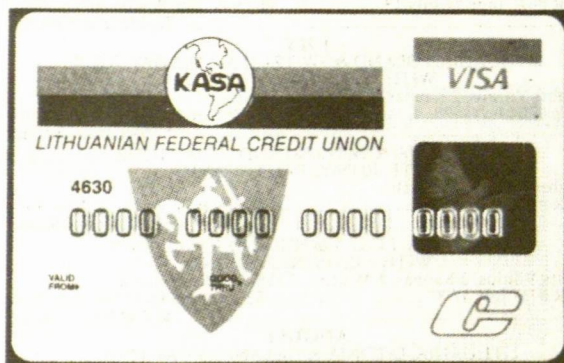
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# Gera Gaspadinė

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## GRIETAI PAGAMINTAS KRUPNIKAS

(Quick Honey Liqueur)

*Ona Justinas, Spring Valley, NY*

- 1-1/2 c. honey
- 2/3 c. water
- 1 vanilla bean
- 1/4 tsp. nutmeg
- 8 sticks cinnamon
- 2 whole cloves
- 3 strips lemon peel
- 1 bottle (4/5 qt.) vodka

Combine honey with water, vanilla, spices and lemon peel in a large metal percolator. Bring to a boil and let it perk for about 7 minutes. Remove from heat; add vodka.

When slightly cooled, strain and pour into a sterilized quart jar or heat-proof bottle. Can be served warm or cold.

Drain sauerkraut, reserving juice. Add cabbage, sauerkraut, bay leaf and pepper to stock in saucepan and cook for 30 minutes, covered.

In skillet, heat oil; add onions and cook until soft. Add to the soup. Mash tomatoes and add to soup along with potato. Cook soup until potato begins to break apart and thicken soup. Stir in sauerkraut juice, if desired, to make soup more sour. If you add juice, continue cooking for an additional 30 minutes.

## SALTIBARŠČIAI

(Cold Beet Soup)

*Frances Tusch, Grand Rapids, MI*

- 1 (No. 303) can beets
- 1 med. onion
- 1 cucumber
- 2 hard boiled eggs
- 3 Tbsp. vinegar
- 1/2 tsp. sugar
- 1/4 tsp. garlic salt
- dill
- 1/2 tsp. caraway seeds — optional
- 1/2 pt. sour cream — optional
- salt
- pepper

Use shoestring or diced beets. Chop the onion fine. Peel and dice cucumber. Cut eggs into eighths, or medium chop. Combine all ingredients in a large bowl. Add beet juice, plus 1-1/2 cans of water; stir all ingredients and chill for several hours.

Sour cream can be blended with other ingredients or added individually to each serving.

Serve with hot, peeled boiled potatoes.

## ŽAGARĖLIAI

(Little Ears)

*Marie Kapačinskas, Chicago, IL*

- 4 yolks of large eggs
- 1 additional large whole egg
- 2 Tbsp. Half and Half, or sour cream
- 1 Tbsp. grain alcohol or vodka
- 2 Tbsp. powdered sugar
- additional powdered sugar, as needed
- 1-1/2 c. sifted flour
- 1 tsp. vanilla extract
- 1 lb. lard
- 1/2 c. or more vegetable oil

Mix egg yolks, egg, sugar and vanilla until well blended. Add Half and Half, spirits and mix for about 10 minutes until mixture is smooth and golden in color. Add 1/2 cup flour, a little at a time. Mix well after each addition. When smooth, remove from mixture. Add balance of flour, a little at a time, and blend with spatula as long as it takes for dough to thicken. Keep adding flour and knead dough until smooth.

(Note: It may help to keep dough from sticking to hands if a small amount of margarine is used to "lotion" hands.)

Separate dough into two batches. Set one aside under an inverted bowl to keep it from drying out. Roll out to 1/8 inch thickness.

Using a pie crimping wheel, cut dough into 1-1/2 inch strips by 4 inches. Using same tool, cut a 1-1/2 inch slit along center of each piece.

Fry in hot fat until delicately golden in color. Sprinkle with powdered sugar.

(Note: To test melted lard, before putting in the little ears, place a piece of raw potato in the hot fat. If potato sizzles and cooks, the fat is ready to receive the little ears. It is also helpful if two people prepare this delicacy — one to handle the finished dough and the other to fry and remove.)

**MĖSOS ĮDARYTI VIRTINIAI**  
(Meat Dumplings)*Ann Usauskas, Gables, MI**Dough:*

2 c. flour  
1 c. sour cream  
1/2 stick butter or margarine,  
melted  
dash of salt in flour — optional  
salt to taste in boiling water

*Filling:*

1 lb. ground round steak  
1 egg  
1 small onion, finely diced or minced  
1 Tbsp. butter or margarine  
salt and pepper to taste

Saute onion in butter or margarine until golden; add to ground beef. Add beaten egg. Salt and pepper to taste. Form balls. It is easier to make dumplings with balls of meat instead of loose filling. Set aside until ready to fill the dough.

Cool melted butter; mix with sour cream, then add flour; mix thoroughly. Form a large ball; cover with bowl and set aside for 20 minutes.

When ready to complete virtiniukas, roll dough to 1/8 inch thickness and form dumplings with approximately 1 tablespoon of filling.

Bring water to a boil in large soup pot. Add dumplings and cook for 15 minutes. Stir gently with wooden spoon, but do not overcook. If more dumplings are made, the ready dumplings can be brushed with butter or placed in a covered casserole and placed in a low temperature oven to keep warm until all dumplings are cooked and ready to serve.

Use slotted spoon to remove dumplings from water.

**KOPŪSTŲ SRIUBA SU  
JAUTIENŌS KAULAIS**  
(Cabbage Soup with Beef)*Antonia Bajoras, Cicero, IL*

3 to 4 lb. beef soup bones  
salt to taste  
2 lb. sauerkraut  
1/2 med. head white cabbage,  
shredded  
1 bay leaf  
2 Tbsp. vegetable oil  
2 med. onions, chopped  
1 can (1 lb. 12 oz.) tomatoes  
1 large potato, diced  
pepper to taste

Wash soup bones; place in a large saucepan; cover with 4 quarts of water. Add salt, and bring to a boil. Remove scum; boil for 1-1/2 hours, covered. Remove bones and drain stock.

