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BRIDGES

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Lietuva

— Photo by Terese Meilus.

Lithuanian-Americans in the News

This month's *Lithuanian-Americans in the News* features Lt. Col. Algimantas Strazdas.

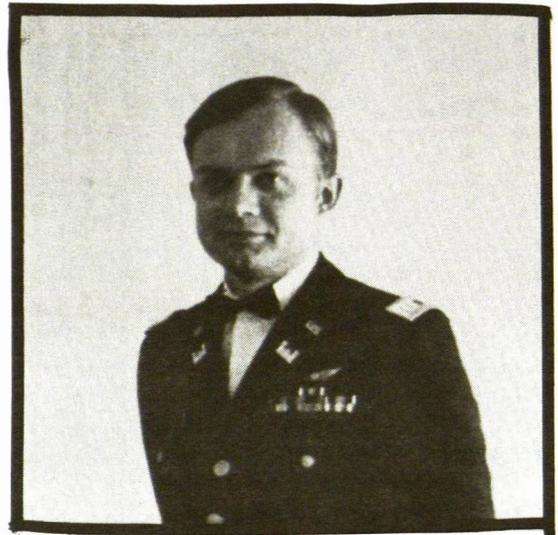
Born in 1945 in a Displaced Person's Camp in post-war Germany, Algimantas Strazdas came to the United States five years later. Having completed his education in 1968, he was commissioned a second lieutenant in the U.S. Army. Upon his commission, he received orders for Vietnam. Strazdas served 14 months in Vietnam as a Combat Helicopter Pilot.

On May 12, 1969, during a very dangerous mission, then Captain Strazdas displayed extraordinary bravery, evidenced by voluntary actions above and beyond the call of duty. During a battle and insertion mission, Strazdas was instrumental in the success of the operation. His acts are a credit to himself, his unit and the U.S. Army.

On July 1, 1969, for his extraordinary acts of bravery, he was awarded the Distinguished Flying Cross.

Bridges salutes Lt. Col. Strazdas on the occasion of the 20th anniversary of his achievement.

Contributed by:
Benas Stankus
V.F.W. Post 3928
Santa Clara, CA



Lt. Col. Algimantas Strazdas.

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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.

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From the Desk of the Managing Editor



As I'm sure our readers are aware, Lithuania and sister Baltic Republics Latvia and Estonia have, it seems, been on the "Nightly News" or in the newspapers each day recently. Each report indicates progress, one step at a time to reach full independence, and economic autonomy, outside of the Soviet Union's influence. Public opinion supports the Baltic States' efforts to gain total independence after nearly 50 years of suffering under the Communist yoke.

There is a saying on the other side of the Atlantic that it's going to be a long, hot summer. It's going to be "hot" in the meteorological sense, I'm sure, but more critically, it's going to be "hot" in the political sense.

August 23, 1939, some observers say is the date World War II began in all actuality. It was on this date, 50 years ago, that the foreign ministers of Nazi Germany and the Soviet Union, Joachim Von Ribbentrop and Vyacheslav Molotov, signed a non-aggression pact on behalf of the two powers. This document, usually referred to as the Molotov-Ribbentrop Pact, is regarded as the one single act that sealed Lithuania's, Latvia's and Estonia's fate.

On the surface, the pact called for the following. During a period of 10 years, each signatory nation agreed not to attend the other or to aid the other's enemy. It was also agreed to settle all disputes only through negotiation and not force of arms. But, as history and the actual documents tell us, what this infamous pact did was to assure Hitler a free hand to attack Poland, which he did within weeks of signing the agreement. The secret protocols, as addenda to the pact, not discovered until after World War II, divided up sovereign territory between Nazi Germany and the Soviet Union. The original secret protocols provided that Germany was to acquire Lithuania, the Soviet Union was to get Finland, Latvia and Estonia while the two aggressors were to divide up Poland per a detailed agreement.

Two weeks after Nazi Germany invaded Poland, the Soviets moved to take its share. Later, Soviet troops marched into Finland. All three Baltic States were occupied by the Soviets in June of 1940 and subsequently illegally annexed by the Soviet Union in August of 1940. This was the result of a revision to the Pact on September 28, 1939 — in additional secret protocols.

Just a few years ago, discussion of the Molotov-Ribbentrop Pact behind the Iron Curtain and elsewhere might have ended here, but today, this is not the case. Given the current political climate in Lithuania, for example, the topic is on everyone's lips, in the newspapers and on television. Mass demonstrations occurred last year at this time in Lithuania denouncing the Pact and its consequences, while similar demonstrations are expected this year on the occasion of the Pact's 50th anniversary. So stay tuned to your TV sets and watch the newspapers.

Fifty years after its signing, the Molotov-Ribbentrop Pact cries out to be repudiated. The Soviet authorities, with Mikhail Gorbachev at the forefront, can simply declare the pact and the secret protocols null and void. Then a move could begin to restore pre-World War II boundaries, with free and independent Lithuania, Latvia and Estonia returning to the ranks of the world community of free nations.

It will truly be a "hot" summer in the land of our ancestors. It will be interesting to see what road will be taken as events unfold.

If you would like more information about the history of the Molotov-Ribbentrop Pact, its consequences and current implications, contact the Lithuanian-American Community, Inc., Executive Committee for a publication on the topic in the English language. **Write: attention: Mr. Linas Norusis, Executive Vice President, Lithuanian-American Community, Inc., Chicago, IL.** Also of note, is that an in-depth scholarly study of the legal and political consequences of the pact appeared in *Lituanus*, Volume 35, No. 2, written by Dr. Domas Krivickas in English. Many municipal and college libraries subscribe to *Lituanus*, or you can write to **Lituanus, 6621 So. Troy, Chicago, IL 60629.**

Eduardas V. Meilunas, Jr.



Total Commitment: The Case of The Lithuanian Freedom League by Dr. Algirdas Budreckis

After considering the international and internal situation during a secret conclave on June 14 to 15, 1978, the initiative group of dissidents decided to form a non-partisan organization based on democratic principles. It was to be called the Lithuanian Freedom League (Lietuvos Laisvės Lyga). The purpose of the LFL was the restoration of Lithuanian independence. Its tasks were twofold: 1) raise the question of Lithuania's freedom at international forums, and 2) cultivate a religious, national and political consciousness. The highest institution of the LFL was the National Council (Tautinė Taryba). This National Council issued a moral declaration on June 15, 1978 in Vilnius based on human rights considerations. As a result, a number of LFL activists were arrested by the KGB.

Known as the "maximalists" by ideological opponents, the LFL re-emerged in 1987. The LFL consists of Catholic intellectuals, who sometime published clandestine periodicals, and dissidents, many of whom had served painful prison terms in the gulags or in Soviet "psychiatric wards." The chief spokesmen for the League were Antanas Terleckas, Vytautas Bogušis, Petras Gražulis, Nijolė Sadunaitė, Petras Cidzikas, Robertas Grigas and Liudas Simutis. Three additional spokesmen succeeded in migrating to the United States, where they formed an "LFL Delegation Abroad." These three Catholic intellectuals were Kazys Eringis, Vytautas Skuodis and Algirdas Statkevičius. The leadership of the League consists of 18 activists. The nucleus of the organization has 40 active members and perhaps up to 500 supporters.

In 1987, Baltic dissidents held peaceful demonstrations in Riga on June 14 and in Tallin, Riga and Vilnius on August 23 to protest the Soviet occupation and the Stalinist mass deportations. On August 23, 1987, more than 500 Lithuanians gathered in the old quarter of Vilnius to sing anthems and hear defiant speeches honoring "the victims of Stalin." It was the first time the Soviet authorities permitted such an open demonstration of popular resentment against Soviet rule. The gathering was sharply denounced in the official press and closely watched by the militia, but it was not interrupted. The crowd clustered about the monument of romantic poet Adomas Mickevičius.

The crowd also included young people and children, who gathered shortly before noon in the square next to St. Ann's Church. Some wore black ribbons in remembrance of relatives deported to labor camps under Stalin. Catholic activist Nijole Sadunaitė, who served six years in prison for underground publishing, led off the meeting with a call for "freedom for Lithuania, Latvia and Estonia," which brought a lusty

cheer from the crowd. Five hundred people crowded and listened for about two hours, the impressions and accounts of parents who disappeared into labor camps, of priests imprisoned for "violating limits on religious practices" or of a woman's experience in a psychiatric hospital.

The next public manifestation of the LFL was even bolder. On November 1, 1987, a public manifestation was organized by the Catholic activists in Kaunas to commemorate the 125th anniversary of the birth of the Lithuanian national poet Maironis. It was estimated that 8,000 people took part. After a religious service at the Kaunas Cathedral, the worshippers joined those who were praying at Maironis' gravesite nearby. The main speakers were P. Gražulis, N. Sadunaitė, R. Grigas, and L. Simutis — all known Catholic dissidents. On November 5th, eleven organizers signed a protest letter to Mikhail Gorbachev decrying discriminations against the religious.

Various peaceful manifestations were planned in Lithuania to mark the 70th anniversary of the founding of the Lithuanian Republic. The plans for February 16th were outlined in an open letter drafted by members of the LFL on December 6, 1987, and addressed to M. Gorbachev. However, the letter was confiscated by the KGB during a search on January 8, 1988 at the home of P. Cidzikas in Vilnius. In this open letter, 125 individuals asked Gorbachev to ensure that the people in Lithuania be allowed to proceed with peaceful commemorations of the 70th anniversary of their independence day on February 16. They also asked the First Secretary of the Soviet CP to halt the terrorization of the participants. Also seized was an open letter to the U.S. Congress signed by 36 activists. A copy of the letter to the U.S. Congress did reach the West. On January 19, 1988, a copy of the confiscated letter, signed by an additional 70 Lithuanian activists was sent to Gorbachev by N. Sadunaitė.

Soviet authorities and Lithuanian leaders took unprecedented measures to prepare for the anticipated February 16th demonstrations. Stern warnings were issued to all citizens, the militia was bolstered with an estimated 10,000 vigilantes — rubber truncheons were distributed, additional ambulances were set up. Well-known leaders of the LFL were harassed. Concerned about the role of the Church in the forthcoming manifestations, the authorities summoned Lithuania's bishops on January 27, 1988 for a briefing.

Soviet President Andrei Gromyko's visit to Lithuania on February 3 to 6 was obviously designed as an expression of support for the local Communist Party on the eve of the Lithuanian National holiday. Addressing a meeting of the leading Lithuanian Communists on February 5, Gromyko asserted that the Soviet power in Lithuania was "never as mighty as now," and added that "there may be lunatics abroad, who don't understand that," but "life will cure them."

"A mere handful of unthinking people..." Gromyko also urged Communist activists to prevent any concessions to "nationalism." Warning of the "recent increase of diversionary ideological activities" and "hostile bourgeois propaganda," directed against "Soviet Lithuania," he said that there is, of course, only a handful that can be influenced by this propaganda.

On February 13, a special procession went to the historic pilgrimage site of Siluva. Despite massive obstructions by security organs, more than 1,000 people managed to brave the obstacles. On that same February 13, 20 members of the LFL sent Gorbachev a petition which protested the terrorization of patriots.

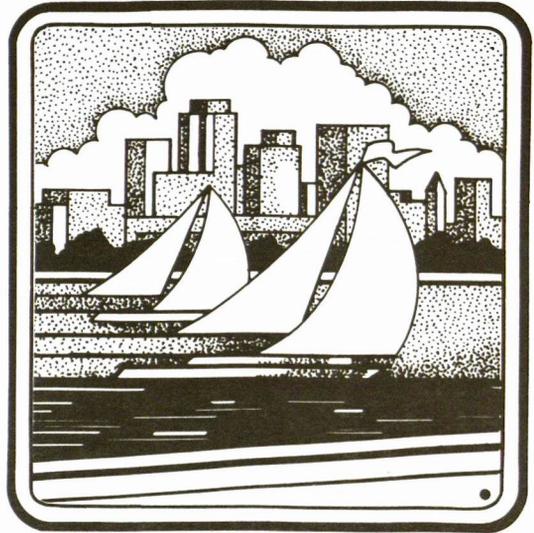
Threats and a show of force were unable to deter worshipers all over Lithuania from attending special "Masses for the Fatherland" on Sunday, February 14, to mark Lithuanian Independence Day two days later. Some 500 people crowded into St. Michael's church in Vilnius. Special Masses were also held in other churches in the Lithuanian capital. Special services took place in almost all the 600 Catholic churches in Lithuania. The "Masses for the Fatherland" usually concluded with the signing of the then forbidden "national anthem." Some 100,000 Lithuanians may have thus defied the regime's warnings against such manifestations.

Three organizers of Independence Day were placed under house arrest in Vilnius. Guards were posted at the homes of N. Sadunaitė, A. Terleckas and P. Cidzikas.

On February 14, the Soviet militia was unable to prevent a demonstration in Kaunas at the grave of Maironis, the national bard of Lithuania. Some demonstrators were briefly detained. Speaking of the deployment of militia and security forces in the major Lithuanian cities, one eyewitness described the atmosphere as resembling a "state-of-seige."

Truncheon-wielding militiamen dispersed a crowd of demonstrators on February 16 in Kaunas. The demonstrators were part of some 4,000 worshippers who had thronged to Kaunas Cathedral on Lithuanian Independence Day for a special mass.

At least 200 young people arrived in Vilnius by bus from various parts of Lithuania before noon of February 16. The city was swarming with militiamen and soldiers, who appeared to be ready to deal with any spontaneous manifestations.



St. Michael's Church was filled to overflowing for the 7:30 p.m. special Mass. A large contingent of militiamen kept close watch and tried to intimidate people going to church. When the Mass was over, a crowd started moving towards the monument of Adam Mickiewicz. The people sang the National Anthem. The militia charged the crowd and tried to disperse it. A large procession did proceed to the Rasos Cemetery in Vilnius on February 16. Flowers were placed and candles were lit on the graves of Dr. Basanavičius and other figures of the Lithuanian independence movement.

The LFL on June 14, 1988, acted in accordance with the organizers of demonstrations in other Baltic capitals to observe the mass deportations of 1941. According to A. Terleckas, about 6,000 Lithuanians rallied in Vilnius in the main square of Gediminas, although the authorities had not granted permission. The speakers demanded that all of Stalin's crimes be condemned and that Lithuanian sovereignty be restored. The demonstration ended with the singing of the Lithuanian national anthem.

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On July 3, 1988, the LFL made public a declaration that it would not act "legally," in view of the "democratization process" in the USSR and of the "change of the political and social climate in Lithuania." Eighteen members of the provisional national council of LFL signed.

On August 17, 1988, a hunger strike by two LFL activists, P. Cidzikas and A. Andreika expanded into an ongoing demonstration in the central Gediminas Square near Vilnius Cathedral. They put up a stand with the names of Lithuanian political prisoners, whose release they demanded. They also demanded the abolition of Article 68 of the Soviet Penal Code (regarding anti-Soviet agitation). The number of hunger strikers increased. Some 4,000 people attended a Mass in Gediminas Square on August 21. The Mass was celebrated by a former "prisoner of conscience." Cidzikas called the strike off on August 23, when he learned that the government promised to release three prisoners. Soon thereafter, P. Cidzikas announced a new hunger strike near Vilnius Cathedral. He demanded the release from prison of 8 political prisoners: Viktoras Petkus, Balys Gajuskas, Gintautas Iesmantas, Rev. Sigitas Tamkevicius, Boleslovas Lizunas, Petras Grazulis, Jonas Pakuckas and Valdemaras Kareliunas. Their sentences ranged from 5 to 10 years. Cidzikas himself had spent 4 years in a labor camp. Erecting a hut, Cidzikas decorated it with a tri-color and a "Vytis." On the side was painted the slogan: "Russians, go home!"

In September, 1988, the Lithuanian Freedom League called on the Lithuanian people to take the next logical step and issue the following demands to the government of the USSR:

1. All Soviet documents of the Hitler-Stalin Pact must

- be published in the central Soviet press;
2. The Pact must be declared a crime against peace and the freedom of nations;
3. It must be confirmed that Lithuania was forcibly incorporated into the USSR;
4. Stalin must be declared an international criminal;
5. Approximate date must be set for the withdrawal of the Soviet troops which were sent to Lithuania by Stalin.

The Lithuanian Freedom League organized a demonstration on September 28, 1988, despite an official ban. The demonstration also did not have the official support of the Lithuanian Movement for Restructuring Sajudis. Some 5,000 demonstrators marched peacefully to the Dawn Gate, where they held a brief rally. When the Soviet special troops retreated to the Gediminas Hill, to guard against a rumored attempt to hoist the Lithuanian tri-color there, some 25,000 people flooded into Gediminas Square again. Patriotic and religious speeches were delivered in the square. This unauthorized demonstration was called to commemorate the signing of the Second Secret Protocol of the Hitler-Stalin Pact on September 28, 1939. Around 4:45 a.m. of the 29th of September, three police buses and 7 jeeps arrived in Gediminas Square. Helmeted truncheon-wielding militiamen and special units of the Ministry of the Interior (brought in from Minsk) alighted. As soon as Antanas Terleckas, leading representative of LFL, began his speech, the militia and special troops charged the crowd which had dwindled to 10,000. Twenty-five people were arrested, at least 10 were injured. The arrested were taken by trucks to the nearest militia precinct, where they were interrogated, some beaten, and released by 2 a.m. of September 30.

Some 5,000 people assembled in front of the building of the Ministry of the Interior in Vilnius on September 29. They were addressed by representatives of the Lithuanian Movement for Restructuring, the Lithuanian Freedom League and the Catholic Church. The crowd demanded that guilty militiamen be put on trial and shouted such slogan as: "Lithuanian special units — the nation's shame!" Subsequently, the arrested demonstrators were released.

Another rally took place in front of the TV and Radio Committee in Vilnius on September 30. The demonstrators protested against the distorted reporting of the September 28 and 29 events by the media.

The Lithuanian Communist authorities reacted to the September 28 to 29 events in a contradictory manner, first wrapping themselves in a mantle of self-righteousness and then admitting that "mistakes" were made. On October 3, Lionginas Sepetys went on television to deplore the use of "crude force" and the casualties. In its meeting of October 4, the Presidium of the Lithuanian Writers Association condemned

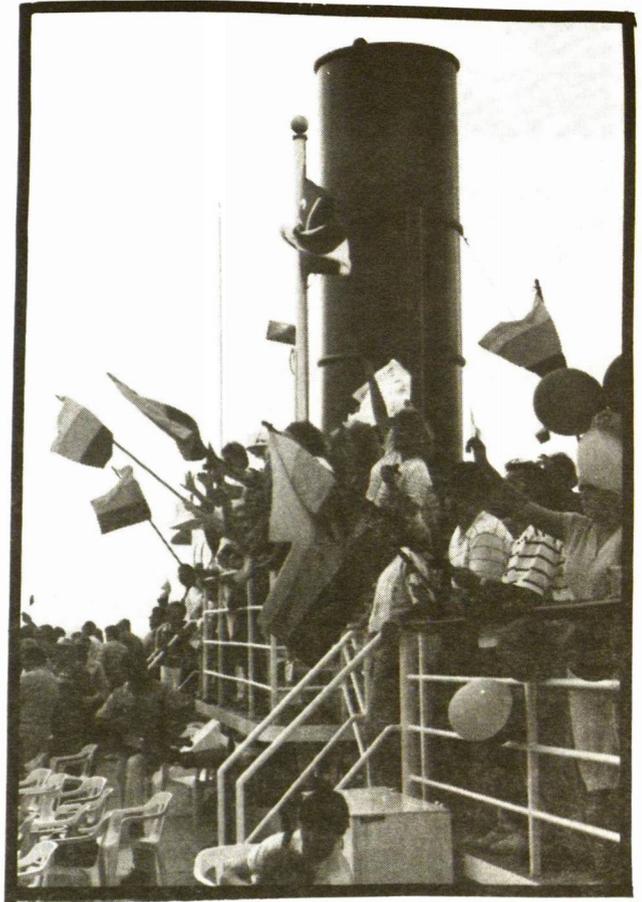


the use of "crude force" during the September 28 to 29 events. Yet, the old charges were repeated by functionaries during the XIII Plenary Meeting on October 6, 1988. The only speaker to contradict the charges was the poet A. Maldonis. While criticizing the Lithuanian Freedom League for "adventurism," Maldonis said that it was "intolerable to resolve such conflicts with the help of sticks. . ."

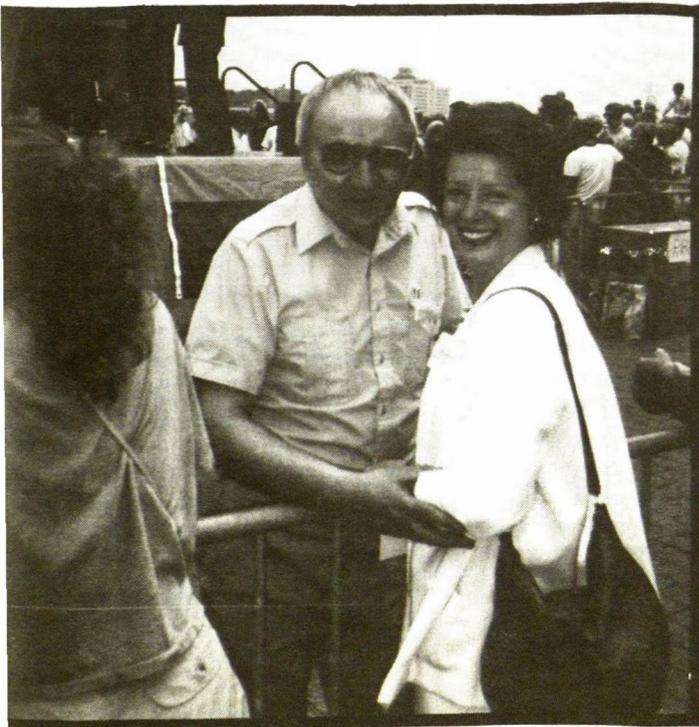
The first issue of a Christian newspaper "*The Word of Faith*" (*Tikėjimo Žodis*) appeared on October 22. It was published by the Christian Union of Lithuania (Lietuvos Krikščionių Sąjunga), a group of Catholic and Protestant clergy and laity, affiliated with the Lithuanian Movement for Restructuring. Edited by Evaldas Morkunas, "*The Word of Faith*" follows the 4-page format of *Žinios*.

On November 4, 1988, about 300 to 400 people met Catholic prisoner of conscience Rev. Sigitas Tamkevičius at the Vilnius railway station. The crowd of clergy and laity carried Lithuanian tri-colors and Vatican flags. The crowd sang hymns and folksongs. Among the gathered were recently released political prisoners: Rev. Jonas Kastytis Matulionis, Viktoras Petkus and Petras Cidzikas, who had just concluded a 32-day hunger strike on October 29. The crowd marched to the chapel of the Dawn Gate where Rev. Tamkevičius delivered a speech.

The Lithuanian Freedom League now acting in public, continues to hold a moral and ethical stance in the conflict between the Kremlin and aspirations for Lithuanian independence.



Lithuanian-American Youth with tri-color flags greeting the sailors. Photo by Terese Meilus.



A. Petrutis, director of Margutis Lithuanian Radio in Chicago, IL, sharing his thoughts on the Lithuanian Liberty Sail with Mrs. J. Kazlas. Photo by Terese Meilus.

Father Alfonsas Svarinskas in the U.S.

by Ramuné Kubilius

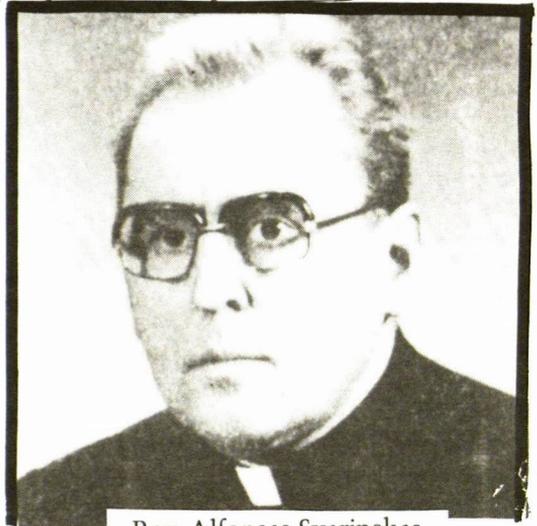
After twenty-one years in Soviet labor camps and almost one year in the West, Father Alfonsas Svarinskas, one of the founders of the Catholic Committee for the Defense of the Rights of Believers (in 1978) is touring the United States. His visits will allow him the opportunity of sharing his thoughts and experiences of living under the Soviets and how perestroika has not really changed much for persons in Soviet labor camps or for religious believers in Lithuania and elsewhere.

At a small press conference in a downtown Chicago hotel on June 3, Father Svarinskas spoke through an interpreter and answered questions. The conference was sponsored by the Society of the Chronicle of Lithuania, Inc., and was attended by some journalists and by human rights supporters who had written to him and other prisoners in the labor camps over the years.

Father Alfonsas Svarinskas was born in 1925 and ordained a priest in 1954, by His Excellency Bishop Pranciškus Ramanauskas, while confined in the concentration camp at Inta. In all, Father Svarinskas was sentenced to labor camps and exile a total of five times, for activities ranging from partisan activities against the Russians in Lithuania, to routine pastoral activities and duties as a parish priest in Lithuania. Father Svarinskas was allowed the opportunity to emigrate to West Germany in August 1988 after twenty-five members of the U.S. Senate appealed to Soviet Justice Minister Boris Kratsov. The movement came from the House Foreign Affairs Committee's Human Rights and International Organization's Subcommittee meeting February 3, 1988. He agreed to go because of multiple health problems.

At the Chicago press conference, Father Svarinskas spoke of his years in the labor camps, of his mission (as he sees it) to inform the West about the truth. "Believe in God, not Gorbachev," he urged, saying that he felt Gorbachev was only a second rate actor. He spoke of the new Soviet man "homosovieticus" who is marked by egoism and cynicism. Father Svarinskas feels that there are sufficient numbers of intellectuals in North America who can support religious freedom and human rights causes, but that in Europe he is needed to testify to the truth. The Vatican, he believes, should be careful in its politics concerning Eastern Europe. He still fervently hopes to someday return to Lithuania.

Father Svarinskas expressed his appreciation for the support shown by various human rights groups, of the letters he knows he and other prisoners never received, but which served their protective purpose nevertheless. The guards and officials in the camps knew which prisoners had support from the West. He feels that American physicians should visit the labor camps and see how "well" the Soviet medical system works. He feels that anyone who feels that the Soviet atheistic system teaches morality and values should also come for a visit.



Rev. Alfonsas Svarinskas

At the press conference, various questions expressed the participants' interest in life of the labor camps. Father Svarinskas spoke of the vitamin deficient diet, the hard physical labor with unrealistic work quotas which could be used against someone. When quotas were not met, prisoners could be denied the annual visits of family and friends who had travelled great distances from Lithuania. World news was pleased in a variety of ways, from discussions with fellow prisoners, rumors (about the fate of Swedish diplomat Wallenberg, for example), from the allowed television news transmissions from Moscow. The prisoners learned, said Father Svarinskas, to twist the news around, to read between the lines, to guess at what was not said, and so on.

Father Svarinskas urges Americans and human rights supporters around the world to push the Soviets to adequately rehabilitate former labor camp prisoners, to allow them jobs. Many return to Lithuania and practically starve, since they are not allowed to

return to their former professions. Lithuanians in America, Father Svarinskas felt, should continue to support freedom for the Baltic States. (It as a coincidence that on that very day of the press conference, Chicago newspapers featured the news items that deputies told the Soviet Parliament that the Soviet Union took its three Baltic republics by force and that the approved version of history that they joined the Soviet Union voluntarily is a lie.)

For years, the Lithuanian Information Center has

tracked the activities of Soviet religious persecution. The heroism of those documenting this for the underground Chronicle of the Catholic Church in Lithuania is to be admired, but according to Father Svarinskas, this is only 50% of the full story. According to him, prisoners in Soviet labor camps are not thankful for ingenious developments by the Japanese in the area of tape recorders and miniature microphones, but he contended that until persecutors can read people's minds, they can and do retain a certain freedom.



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Lithuanian Liberty Sail — An Eyewitness Report —

The centerfold of the June issue of *Bridges* featured a photo montage of the Lithuanian Liberty Sail of June 24, 1989 in New York Harbor. The photos were taken and the montage was created by our Technical Editor — Terese I. Meilus.

The event, coordinated by a committee assembled in New York was organized to officially welcome the three Lithuanian yachts and crew at the conclusion of the Trans-Atlantic journey from Klaipėda, Lithuania's seaport city to New York.

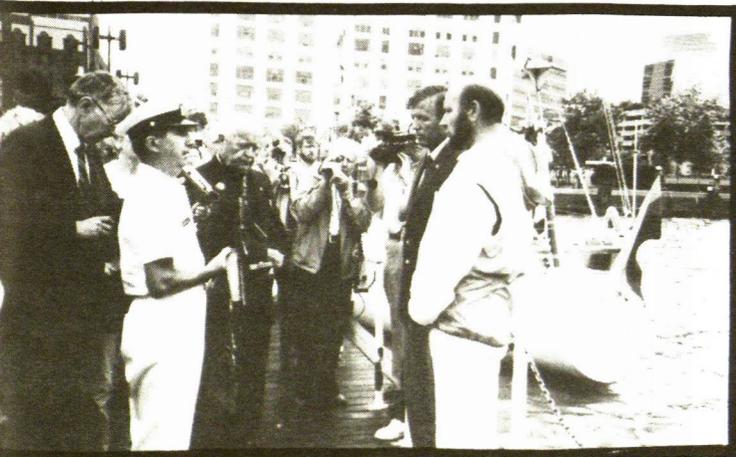
The publishing of our montage intended to give our readers a flavor, a sense of the emotions we experienced while participating in this historical event.

It was a hot, humid Saturday, when we, along with 500 (or so) Lithuanian-Americans boarded the boat, chartered by the organizing committee to meet the 21 sailors on the three yachts. *Lietuva* (Lithuania) *Dailė* (Art) and *Audra* (Storm). We sailed into the harbor to greet the yachts which were at full sail. The main sail at *Lietuva* was the tri-color flag of yellow, green and red of the Lithuanian Republic. We cheered, we waved, we sang, we saluted with flags and banners and together circled in front of the Statue of Liberty, united, from both sides of the Atlantic. It was an emotional time; so many decades have passed before such an event could have occurred. As we sang *Lietuva Brangi* (My Dearest Lithuania), there was not a dry eye in the crowd.

The official greeting ceremonies occurred at New York's Pier 17, which was decorated with yellow, green and red balloons on the platform that was erected for that purpose. Speakers included Dr. Vytautas Dabrava, the Vice President of the World Lithuanian Community, Angèle Nelsas the Chairman of the National Executive Council (Tanyba) of the Lithuanian-American Community, Inc. Rev. Alfonsas Svarinskas, a former prisoner of conscience now in the West and a representative from New York, Mayor Koch's office, who accepted a replica of Lithuania's Liberty Statue, which was brought onboard *Lietuva*.

This event has now taken its place in the annals of history. It cemented the unity of purpose on both sides of the Atlantic to restore a free and independent status to Lithuania.

EVM



The sailors are given a Metal Rupintojelis — Sorrowful Christ — to take back to Lithuania and enshrine at the Hill of Crosses. Photo by Ilona Laucius.



The three captains accept a tri-color. Photo by Terese Meilus.

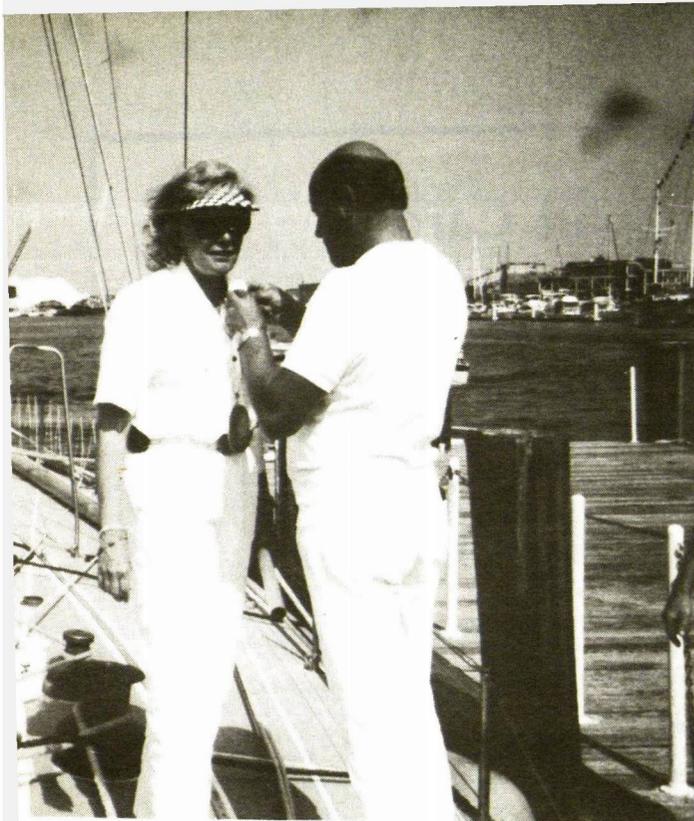


Members of Lithuanian Liberty Sail Committee: Chairman, P. Gvildys and J. Kazlas. Photo by Terese Meilus.

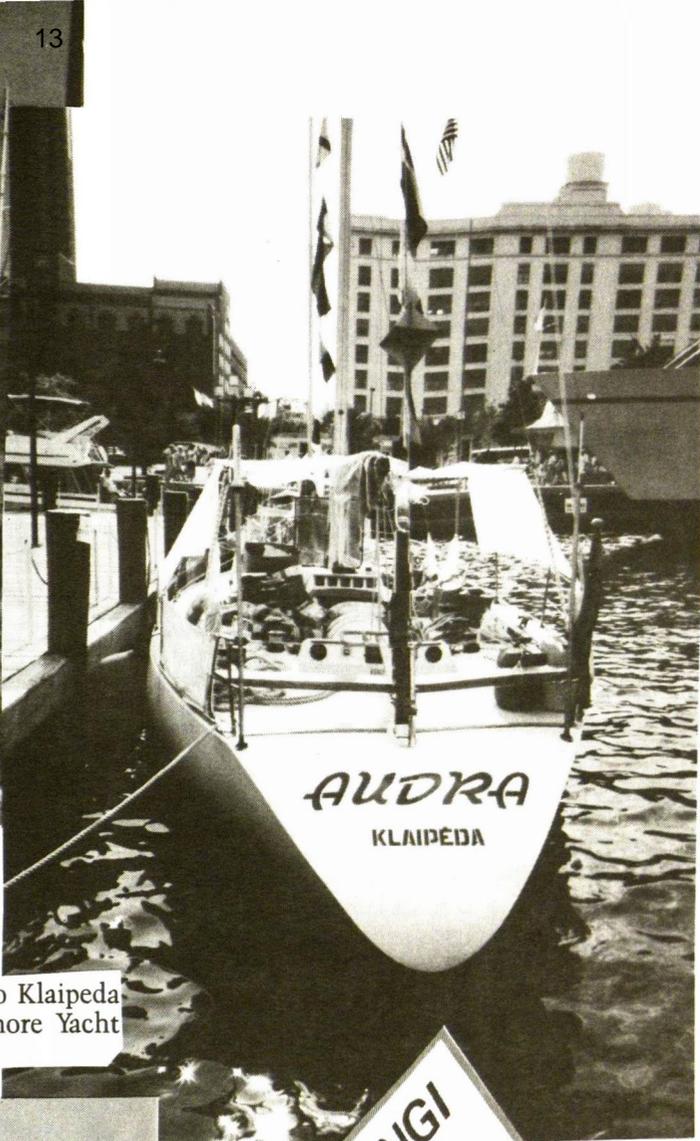
Coming on Board to meet the Lithuanian Liberty Sailors. Photo by Terese Meilus.



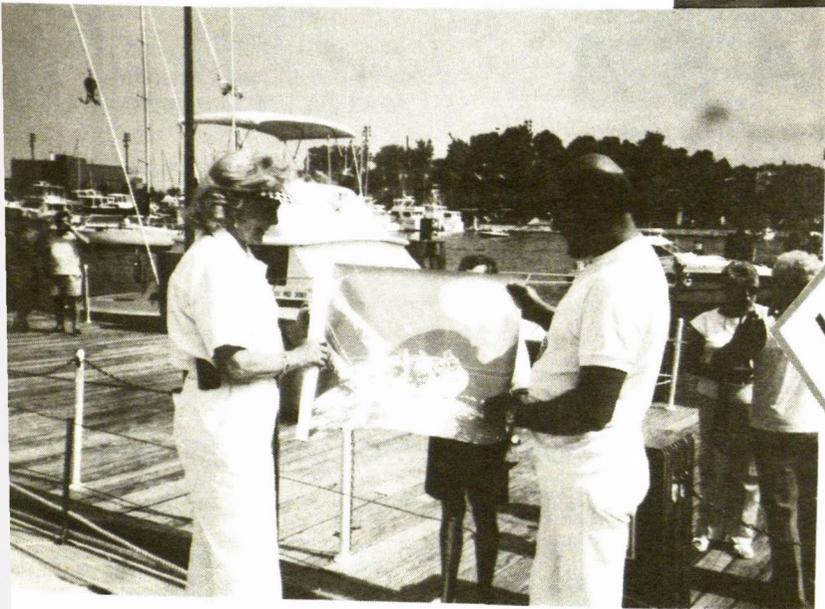
The three captains being interviewed by the NY Press. Photo by Terese Meilus.



The Captain of the Yacht LIETUVA "pins" the Harbormaster. Photo by Ilona Laucius.



AUDRA — prepared for return to Klaipeda with food donated by the Baltimore Yacht Club. Photo by Ilona Laucius



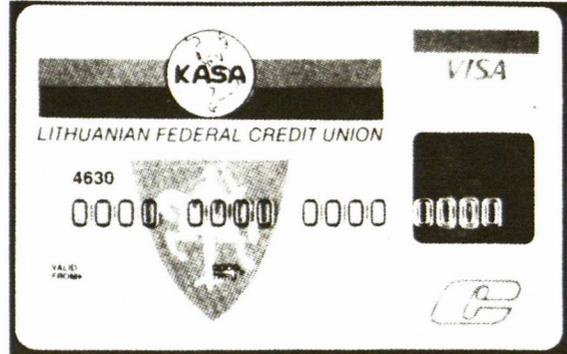
The Captain of the Yacht LIETUVA presenting a commemorative poster to Baltimore's Harbormaster. Photo by Ilona Laucius.



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Dear Bridges Team,

To the editor,

Ačiū Širdingai

All of us at *Bridges* would like to take this opportunity to thank the following readers for their donations during the month of June, 1989.

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Congratulations on your latest *Bridges!* It's a fine collection of interesting reading. Keep up the good work!

Our *Baltic News* is now the oldest and the widest-read English language Baltic periodical in the entire Southern hemisphere. Now, in its 15th year of publication, *Baltic News* has a circulation of 9,000 — and still growing. *Baltic News* has a different emphasis: it is aimed at the politicians, opinion shapers, academics and other non-ethnic, indigenous community leaders who would not otherwise hear much about the Baltic States.

Tasmania is, of course, the most unlikely place for publishing a Baltic news bulletin. We are about as far away from Lithuanian (etc.) as you can go; and Tasmania is certainly the last outpost of civilization before the South Pole. Consequently, communication is an eternal problem, and we are very grateful to people like yourselves who keep us informed — regularly.

One day we may even meet in person.

With kindest regards,
Your sincerely,
Algis Taškūnas, Editor
Baltic News
Tasmania, Australia

Dear Sir,

Enclosed is my check to renew my subscription to *Bridges* for another year.

Your recent changes greatly improved the magazine. Keep up the good work.

Believe it or not, with my mother long gone, I truly appreciate your cooking recipe pages.

Sincerely,
Dick Druktenis
Santa Maria, CA

I feel compelled to respond to the article "Sajudis, Lithuanians, Poles and Others" by Thomas A. Michal-ski, Ph.D., *Bridges* No. 4, April 1989.

Lithuanians shall never forget the shameful violation of the Treaty of Suvalkai in 1920 and the Polish annexation of Eastern Lithuania with its Capital Vilnius.

Under the Polish yoke, for two decades, Lithuanians were de-humanized, overtaxed, deported, imprisoned without trial, tortured under interrogation and executed. Newspapers, private institutions, libraries, business enterprises were arbitrarily closed or confiscated. Lithuanian language was banned in all schools. Even churches did not escape brutal Polonization. Lithuanians became despised aboriginals in their native land.

During the early years of Lithuanian independence, the militant Polska Organizacja Wojskowa attempted to overthrow the Government of the Republic of Lithuania. In 1938, Poland delivered an ultimatum to Lithuanian Government demanding restoration of full diplomatic relations.

For centuries, chauvinistic Poland, the self-proclaimed heir to Lithuania, vilified, subjugated, exploited a small nation whose only desire was to be free. Lithuanians scarred by the experience of Polish treachery and occupation know-how to survive without Cain's brotherly love. To embrace Polish overtures would inevitably accelerate our national destruction.

Respectfully,
Vytautas R. Gedminas
Woodhaven, NY

Dear Bridges,

Please renew my subscription for two years. Until I read my mailing label, I did not know that my subscription had expired in April. Sorry.

I enjoy *Bridges* very much. Keep up the good work.

Adam A. Kiezulas
Reading, MA

To everyone at Bridges,

The entire executive committee of the Lithuanian-American Community Philadelphia Chapter enjoy reading *Bridges*. Please accept our \$50.00 donation to continue your efforts.

Sincerely,
Linas Kučas, Treasurer

To the editor:

I was delighted to read "Patriotism and Chauvinism" by Albert Cizauskas in the June issue of *Bridges*. Indeed, anyone who attempts to act as a bridge between the Lithuanians and Poles can expect to be stomped upon from both ends. Please permit me to add but a few comments raised by Mr. Cizauskas.

Patriotism is certainly a fine emotion. Chauvinism and xenophobia most often lead to war and bloodshed. Fortunately this has not happened in Lithuania. If, however, it were to erupt, the Russians would certainly use it as a pretext for armed intervention. There is an historical precedent for such intervention. One of the pretexts for the partitions of the Lithuanian-Polish Commonwealth in the eighteenth century was the persecution of Eastern Orthodox Belorussians and Ukrainians by ethnic Roman Catholic Poles and Lithuanians. The Russians, like other imperialists, have always made use of the principle of "divide and conquer."

The "real issues" of which I spoke are primarily economic and political. No Lithuanian can wear the Lithuanian tri-color, take a ride on the Vytis or move into an apartment in Gediminas' Towers. No one born in America who has not visited contemporary Lithuania can possibly experience the shear frustration of living in Lithuania today on a day-to-day basis. The economic situation in Poland is even more dismal and hopeless. The situation in Hungary is somewhat better. Unless the economic situation is indeed righted, daily life in Lithuania will continue to be grim. There is absolutely no reason why the standard of living in Lithuania should not approximate that of Finland or Denmark except for the simple fact that the Lithuanian economy is tied into that of Eurasia and not that of Scandinavia and Western Europe.

The second "real issue" is that of political independence. There is hardly a Lithuanian who does not realize that Lithuania simply cannot prosper without being integrated into the European and World economy. To accomplish such integration, Lithuania must sever its present ties with the Soviet Union. What Mr. Gorbachev would like to see is a Soviet Union so economically powerful and attractive, that it would encourage Lithuania, Latvia and Estonia to remain within the confines of the USSR on their own volition. Such a dream is indeed light years away. Most of the USSR is a "Third World" country marked by severe poverty. Lithuania and the other Baltic Republics have memories of very prosperous inter-war, free economies and would like to resume the course set between the world wars.

Whether or not Kosciusko was a "Lithuanian" or a "Pole" is a non-issue in contemporary Lithuania and Poland. During my visits to those countries, I posed the "question" of Kosciusko's nationality. The reply I received in both countries was the equivalent of "Who Cares?" If the truth were to be said, Kosciusko was probably a Belorussian, since he was born in the Belorussian districts of the Lithuanian Grand Duchy, who spoke Polish and was a Roman Catholic insofar as he indeed was religious. He lived in Lithuanian-Belorussia, Poland, the United States and Western Europe.

The fact that there are Polish-Americans who revel in waving flags and listening to long-winded speeches before the Kosciusko monuments in Lafayette Park and at West Point is a strictly American phenomenon. Let those who enjoy having their names and faces splattered on the front pages of the Polish-American and Lithuanian-American ethnic press continue to enjoy themselves and fight useless wars for "prominence" as Lithuania or Polish "patriots." At this time in history, it would seem their efforts would be better spent sending com-

puters and books over, to share their American-gained "know-how" with their ethnic kin in the homeland.

Again, I repeat, Vilnius today is a "non-issue" except in New York, Chicago, London, etc. Certainly, there are a few Polish emigres languishing in their overseas garrets who dream of a Poland *od morze do morze* (from sea to sea). There are a few Germans who continue to dream of a "Greater German Reich." In fact, it is hard to find a nation or people particularly in East Central Europe without dreams of a "Greater Someplace." Vilnius was, is, and will continue to be the Lithuanian capital. No recognized nation today disputes that fact. The only threat to the status of Vilnius as Lithuania's capital could come from Moscow. If, indeed, inter-ethnic rivalries between Lithuanians, Poles, Russians and Belorussians were fanned in the city and region, which, by the way, some Russians would like to see, Vilnius could simply be administratively detached from the Lithuanian Republic and put under direct rule from Moscow. This has already been done, in fact, in the Nagorno-Karabakh region disputed by Armenia and Azerbaidzhan.

Poor Juozas Pilsudskis. He is indeed accused of ruling Poland with "fascistic severity." The same can be said of just about any leader in East Central Europe between the wars with the exception of Masaryk and Benes, including Smetona and Valdemaras. In ethnic-Poland, Jozef Pilsudski was considered to be the equivalent of a Lithuanian carpet-bagger. Most ethnic-Poles saw him as a dreamer, intent upon reestablishing a Grand Duchy of Lithuania to include the Belorussians and Ukrainians in a federation with Poland. What most ethnic-Poles, led by Roman Dmowski wanted was an ethno-centric Polish republic much on the Lithuanian model free of entanglements in the east, particularly with the USSR. If he is honored

as a hero in Poland it is not because of his successes in his attempts to reestablish under his tough, might I say "Lithuanian leadership," he stopped the advance of the Red Army into Poland and the incorporation of both Poland and Lithuania into the USSR before World War II.

No doubt any idea of joint Lithuanian-Polish ventures is fraught with pitfalls and sour historical memories as outlined by Mr. Cizauskas. Certainly, Lithuania always seemed to end up holding the shor-

ter end of the stick. Indeed, Cardinal Sladkevicius is right when he states, "The Poles have always had the tendency to become our protectors." Whatever the historical roots of such an attitude, one can safely ask "With friends like that, who needs enemies?!" Yet, the day will, and must come when Poland and Lithuania will indeed learn to embark upon "joint ventures" in a multi-lateral Europe, just the way Belgium and the Netherlands have

learned to live with neighboring France and Germany. At some time in the future, the "tribal wars" fought between Poles and Lithuanians will be relegated to meetings of obscure historians in dusty libraries where they indeed belong.

Such, at least, are the private and very individual opinions of this writer.

Sincerely,

Dr. Thomas A. Michalski



Members of the Executive Committee, Board of Directors, Credit Committee, and Audit/Oversight Committee of the Lithuanian Federal Credit Union TAUPA, Boston, Massachusetts, with branches in Brockton and Worcester, MA. From left seated: V. Jurgėla; A. Chaplick; A. Karosas; R. Veitas; president, D. Neidhardt; T. Ashmanskas; A. Škabeikis. From left standing: G. Čepas; K. Bačanskas; P. Molis; L. Bacevičius; Š. Norvaisa; J. Jakutis; V. Eikinas; E. Meilus, Jr; A. Januška and J. Rentelis. Missing when photo was taken / A. Klimas. Photo by J. Rentelis.

Community with a Capital "C"

Lithuanian Americans have become familiar with the "music" in Lithuania only through the write-ups. **Vytautas Landsbergis** used music as metaphor during his recent visit to the United States. The music professor at the Conservatory of Vilnius also happens to be the **President of the Lithuanian Reform Movement "Sajūdis"** and a member of the Soviet Union's Congress of People's Deputies, representing Lithuania. Professor Landsbergis visited Chicago from July 8 - 11 during a whirlwind tour of the United States which originally was supposed to include only Chicago, New York City, and Washington D.C., but grew to include Cleveland, St. Petersburg, and Los Angeles as word about his visit grew. The Lithuanian-American Community served as host for many of the press conferences and visits with the Lithuanian-speaking public. In New York City, the Lithuanian-American Community's Manhattan area president **Juozas Kazlas** served as translator. In Chicago, various Executive Committee members organized a press conference on July 9, meetings with the Lithuanian public in Chicago and Lemont, IL, and smaller meetings. In Washington D.C., **Asta Banionis** organized meetings for Professor Landsbergis with various political figures, along with **Viktoras Nakas** of the Lithuanian Information Center. Ms. Banionis represents the Executive Committee in Washington D.C.

About 700 people gathered in Chicago's Lithuanian Youth Center to hear Professor Landsbergis. He speaks cautiously, but hopefully about the evolutionary process Lithuania is now experiencing on its road towards sovereignty. It is hoped that in January, Lithuania will have its own monetary unit. Professor Landsbergis made the observation that aid from the West should not attempt outrun efforts in Lithuania. People on both sides of the Atlantic must discover their area of expertise for themselves. He stressed the importance of the various factions in "Sajūdis." Intellectuals may have started the grassroots movement, but now farmers and factory workers, new and reviving youth groups all are striving for the same goal — the light at the end of the tunnel. The *Chicago Tribune* featured a news story on July 10, another from the press conference on July 11; other coverage is expected as well. It is of interest to note that listening to Professor Landsbergis in the audience, were visiting dissidents from Lithuania: **Balys Gajauskas** and **Reverend Alfonsas Svarinskas**.



Sajūdis president, Professor Dr. Vytautas Landsbergis. Photo by Edward Arunas Bilenas.

Lithuanian-American Community Executive Committee vice-president Dr. Petras V. Kisielius was refused permission to visit Lithuania for the Physicians' Conference held in Vilnius in late May. Dr. Kisielius was held for seven hours in the visa-passport control in Moscow's airport while fellow physicians waited for him, so they could proceed to their Vilnius-bound flight. No satisfactory reason was ever given for the last-minute refusal. Formal protest was registered by the Physicians' Conference. The incident was written up in the *Congressional Record* here in the United States, widely written up in the Cleveland newspaper *The Plain Dealer*, and elsewhere.

The Lithuanian-American Community Executive Committee's Educational Council has recently published a workbook entitled "*Gintarinės Šaknys*" (Amber Roots). The workbook is meant to accompany a textbook and tapes "*Lietuviai norime ir būt.*" (Lithuanians We Want to Be). The workbook grew out of a Lithuanian language course taught by **Bronius Krokys** which has been an adjunct for a number of years at the Lithuanian language course teachers' conference held in Camp Dainava near Manchester, MI. The workbook was edited by **Valerija Sparkis**. The workbook includes a translation of the Lithuanian anthem, a pronunciation guide of the Lithuanian alphabet, and fifteen lessons with instructions for teachers. Information about obtaining the workbook can be directed to the Educational Council at the Executive Committee's headquarters office, 2713 West 71st Street, Chicago, IL 60629. The Educational Council also has

other publications for sale. Other items about which the Council informs interested parties include historical maps and coats of arms from Lithuania's history.

The Lithuanian-American Community's Cultural Council in conjunction with the Musicians' Alliance organized a gathering of Lithuanian choir directors on June 20 - 23 at Camp Dainava near Manchester, MI. Over 60 choir directors participated in the seminars and heard about the plans already made for the Seventh Lithuanian Song Festival, scheduled to take place at the University of Illinois Pavilion in Chicago, July 1, 1990. The Lithuanian-American Community Executive Committee's Cultural Council President **Dalia Kučėnas** indicated that the gathering was such a morale booster and so work-filled, that the choir directors are anxious to meet every two years, not just before Lithuanian Song Festivals.

The Lithuanian Foundation, Inc. has announced its foundation awards for 1989/90. The fund, established in the early 1960's by the current **President of the Lithuanian-American Community, Dr. Antanas Razma**, was able to satisfy only 25% of the grant seekers. \$245,130 total was awarded: scholarships received 46% of the funds, 31% to cultural areas, the remainder to other areas. The Lithuanian-American Community Executive Committee's Educational Council was the recipient of \$39,300: for Lithuanian Saturday School support, for print and audiovisual materials, for the annual Lithuanian language teachers' seminar, etc. The Lithuanian-American Community Executive Committee's Cultural Council was the recipient of \$19,500: for support of cultural events at local Lithuanian-American Community chapter level, for support of a roving art fair "Daile 89" catalog, for support of an art gallery scheduled to be established in Lemont, Illinois, etc. Lithuanian-language press and Lithuanian-language radio programs, and other publications were scheduled to receive financial support. *Bridges* is scheduled to receive \$1500.

At the Lithuanian Youth Center in Chicago from left: Ramutė Kemeza; Dr. Antanas Razma; Bronius Nainys (behind the wreath) Dr. Vytautas Landsbergis; Birutė Jasaitis; Linas Norusis. Photo by R. Kubilius.

The Lithuanian-American Community Executive Committee's vice-president for sports affairs, Rimas Dirvonis has been in touch with Seattle chapter members monitoring the activities of the Goodwill Games organizing committee. The Games, scheduled for 1990 in Seattle, will feature competition between athletes from the Soviet Union and the United States. Some Goodwill Games publications have already featured stories of various athletes. One featured an article about Lithuanian basketball player Kurtinaitis. The article distinguished that he was Lithuanian (as opposed to being Russian.)

(News items summarized by **Ramunė Kubilius** of the Lithuanian-American Community's Executive Committee).



The Other Shoe

©by Albert Cizauskas

During the past several years, layers of communist oppression have been peeled back in the Soviet Union with mind-boggling speed. In Lithuania and other non-Russian "republics," the deep religious faith and nationalist spirit of the people have been revealed beneath these layers, which 70 years of communist misrule failed to obliterate.

Does this mean that the hammer and sickle are being consigned to the dustbin of history? Is Lithuania, like the other non-Russian lands, to become not only autonomous but actually independent? No one knows the answer, not even Gorbachev himself, but, to paraphrase Churchill, he would be the first to assert that he has not become Lenin's successor to preside over the dissolution of the Soviet empire.

We can speculate, however, that a titanic struggle may be taking place in the Kremlin to determine whether Gorbachev will be able to carry on. In a sense, he is a living contradiction, a pragmatic communist who has perceived the enormous waste of energy and resources diverted to unproductive goals, such as the persecution of religion and the prohibition of free speech. Through the adroit use of *glasnost*, Gorbachev has loosened some of the bonds imposed upon the Soviet people, hoping thereby to generate support for his economic reforms and to build up a popular following to render himself immune from a coup d'état by the hardliners in the communist party.

There is increasing evidence, however, that Gorbachev did not anticipate the upsurge of nationalism in non-Russian lands, or at least the intensity and speed of its rise. It's almost as if his program of a little bit of *glasnost* has taken on a life of its own, threatening to overwhelm him and the whole concept of a communist empire. Some of the shocked conservative party chieftains have even likened the spread of nationalist fever to a political epidemic of AIDS. One can almost smell the fear in their words. Historians tell us that in the final days before the communist revolution, Czarist officials bitterly deplored the declining morale of the bureaucracy and the armed forces, shortages of the most basic consumer goods, and the activities of "class enemies." In fact, these are the actual words of communist officials today as reported in the *Washington Post*.

Does this mean that a counter, "White," revolution is in the making? Not likely, although history does have the uncanny knack of repeating itself. What seems more likely is that Gorbachev will do whatever

is necessary to defuse liberation movements in non-Russian areas, like Lithuania, if they pose a mortal danger to his regime and the survival of the Union. However, Gorbachev must also realize that the centrifugal forces of independence have reached such a momentum that only excessive, Stalinist, suppression would be able to contain them, if even then. Thus, he is confronted with a very serious dilemma requiring some form of action in the immediate future.

In fact, there is growing evidence that a basic shift is taking place in Gorbachev's attitude toward independence movements spawned by *glasnost*. In contrast to his urbane and sophisticated behavior when visiting the West, Gorbachev is said to be losing patience with the nationalist violence in the Transcaucasian republics and with the extraordinary challenges from the Baltic countries to Moscow's centralized authority.

Among the reported signs of this change are the following:

- The Soviet legislature has just passed a law threatening fines and jail terms of up to ten years for anyone "challenging central authority." Since when has legislation been required for what has been routinely done for 70 years? The very fact of such legislation must rather be intended to serve as a clear signal that Gorbachev's tolerance for national self-expression may be at an end. We can only surmise what this new legislation will mean to the Baltic countries where the fever of nationalism is rising daily. For example, on May 1, Lithuania, in company with Estonia, refused to stage the traditional parade of clenched fists and red banners honoring this great, holy day of communism. Such sacrilegious behavior would be comparable to several American states cancelling parades on the Fourth of July.
- Gorbachev ordered, or at least acquiesced, in the Soviet army's use of force against nationalist demonstrators in Tbilisi, the capital of Soviet Georgia, resulting in about 20 deaths.
- Gorbachev has retained the Ukrainian chief, Vladimir Scherbitsky, an outspoken opponent of the Soviet leader's policies, while ruthlessly eliminating most of his other political enemies. Scherbitsky ignores *glasnost* and follows the traditional Stalinist headline in keeping the lid on Ukrainian nationalism, which is considered vital to the survival of the Soviet Union because of the Ukraine's large population (50 million, second only to that of

Russia) and its abundant natural resources. Tolerating a powerful enemy on the enemy's terms emphasizes the primacy of Gorbachev's pragmatism, because what happens in the Ukraine may in fact hold the key to what happens to Gorbachev and the Soviet Union.

The significance of the above may be no more than a case of reading tea leaves. Writing about Gorbachev, however, has become a universal pastime because of the man's magnetic personality, style and achievements, so different from those of previous Soviet leaders. In foreign policy, for example, Gorbachev's successes have been notable, the latest of which has been the loosening of West Germany's ties with the United States, something which no other Soviet leader has been able to do. Domestically, on the other hand, his difficulties are enormous and his survival a matter of great interest, and concern, to the West.

For Lithuania, the most acute appraisal of what Gorbachev's reforms have meant are the words of Lithuania's new Cardinal, Vincentas Sladkevičius. While they pertain to religion, the words may as easily be applied to the political situation under *glasnost*:

"In Lithuania, many things have changed, but not substantially. The laws that limit in an absolute way, the liberty of the Church are still the same. This inevitably generates a feeling of uncertainty, because if the laws were to be enforced strictly again, we would be back where we were. All that has been done up until now is certainly important, but it has not been done on the basis of new laws. We must wait for the laws to be changed. Right now the government is, in a certain sense, allowing life to go on beyond the provisions of the law. The present freedom the Church enjoys, must be understood in this sense... the Church has no certainty with regard to the future unless there is a change in the current legislation... who knows what the future will bring!"

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Mrs. Rasa Razgaitis, coordinator of Americans for Due Process, spoke to members of the Lithuanian-American Club of No. New Jersey. From left: club president, Betty DiAngelis; Susan Kovalesky; Lithuanian-American Community, Inc., New Jersey Chapter president, Rasa Ardys, and Rasa Razgaitis.



Gorbachev Warns of Ethnic Violence, Rejects Autonomy Calls

By David Remnick

Washington Post Foreign Service

MOSCOW, Soviet leader Mikhail Gorbachev warned of the "mounting danger" of interethnic tensions and violence and said the country would retain its present borders and not yield to what he termed "calls for economic autonomy and cultural isolation."

"The fate of our reforms and the unity of our state are at stake," he said. "Irresponsible slogans, political provocations, setting one nation against another, could lead to a disaster for all of us."

Gorbachev's nationally televised speech, a kind of fireside chat, was an appeal for calm and a stiff declaration that the country would "pull no punches" in dealing with those inflaming ethnic tensions in the country's 15 multinational republics. More than 200 people have been killed, 2,000 injured and thousands more made refugees because of ethnic clashes during the past two years, according to official accounts.

While he did not make any specific proposals or deal with the various scenes of conflict in any depth, Gorbachev did stake out an ideological position that will be crucial to the inevitably heated debate over these issues that will take place in the Communist Party and the legislature this summer and fall.

Implicitly rejecting calls for independence in republics such as Lithuania, Estonia, Latvia, Moldavia and Georgia, Gorbachev said, "The social interests of all republics have become closely interwoven within the framework of the union, and a single economic complex has been established on the basis of the division of labor and cooperation on a nationwide scale."

To accede now to demands of autonomy or independence, Gorbachev said, would "throw us far backwards and would bring huge material and moral losses to each nation and to every person."

In his speech, Gorbachev's most extensive yet on this extraordinarily complex problem, the Soviet leader tried to establish that he would try to improve relations, but only within the framework of present borders and political relations.

He also gave his fullest statement yet on the historical circumstances that led to the country's nationalities problems.

Referring to the Stalinist period when nationalities such as the Turks and the Crimean Tatars were brutally deported from their native regions with great loss of life, Gorbachev said, "Today we are reaping the fruits of the lawlessness in past decades."

"Such excesses resulted in indifference to ethnic interests, many outstanding social and economic problems in constituent republics, deformities in the development of languages and cultures of the country's peoples, the deteriorating demographic situation and many other negative consequences that ultimately provoked tension between ethnic peoples."

Gorbachev, however, did not touch on any of the historical specifics that make the nationalities issues so intractable. In the Estonian capital of Tallinn this weekend, Soviet and foreign historians condemned the Molotov-Ribbentrop pact that brought the republic into the Soviet sphere of influence 49 years ago. The Kremlin leadership, however, does not recognize that pact, saying it lacks documentary evidence.

As with so many issues, Gorbachev harkened back to Lenin, the country's founder, in his search for an answer to the nationalities issue. "I am confident that one should look for an answer to all these issues that are uppermost in our minds not in breaking unity but in a resolute renewal of the federation so as to give it a second wind and fully exercise in practice the principles which Lenin laid down for a union of Soviet republics," he said.

VI. Lenin's ideal of a harmonious multiethnic state was never realized as Joseph Stalin sought the almost complete "Russification" of the government organs and Leonid Brezhnev kept a tight lid on any activists demanding greater cultural or economic autonomy in various regions.

In recent weeks, speakers in the Soviet legislature and voices in the press have called on Gorbachev to make regular, even weekly, statements to the nation, much like former president Ronald Reagan did in his Saturday radio messages. And tonight's speech had all the atmosphere of an emotional, Reaganesque appeal for common understanding.

"I am appealing to your hearts and minds," Gorbachev said at one point in his 20-minute address.

"We are talking about isolated scenes of interethnic clashes, but if we don't realize the entire, enormous danger of such phenomena, and if they spread, we may be in for worse times."

He tried to reassure "all nationalities" that they are considered equal under the law and that the state would "use all means at its disposal" to protect the rights of all citizens.

Nevertheless, ethnic clashes in the country, despite the periodic use of army troops and local martial law, show little sign of abating. The latest outburst came in Georgia, where native Georgians have been fighting Azerbaijanis who live in the republic.

The newspaper *Dawn of the East*, a publication of the Georgian Communist Party, reported that gangs with hunting rifles and molotov cocktails were fighting about 30 miles from the capital city of Tbilisi. The paper said there has been one death, 22 injuries and 48 arrests.

The Soviet party's policy-making organ, the Central Committee, is scheduled to hold a plenary session on the nationalities question at the end of July.

The Museum of Lithuanian Culture was scheduled to open a new exhibit in mid-July which nearly coincides with the first anniversary of the Reform Movement "Sąjūdis" in Lithuania. The museum, located in Chicago, IL, solicited contributions from the Lithuanian-American public. Sigita Balzekas, coordinator of the exhibit, sought various items of memorabilia: posters, slides, books, etc., which illustrated the spirit, fervor, and hopes of present-day Lithuania and its people. The exhibit, it is hoped, will acquaint visitors to the museum with the promising, historic changes taking place in Lithuania.

For more information, contact the Balzekas Museum of Lithuanian Culture, 6500 South Pulaski Road, Chicago, IL 60629, (312) 582-6500. Sigita Balzekas can be reached for information about the exhibit at (312) 788-7988.



JELLIED PIGS FEET (*Košeliena, Saltiena*)

- 2 quartered pigs feet
- 2 quarts water
- 1 large onion
- 1 bay leaf
- 1 tsp. salt
- 3 peppercorns

Singe and wash feet. Place in pot with other ingredients. Bring to boil, then simmer slowly about 2-3 hours or until meat separates from bones. Liquid should be reduced to about 1/2 of original quantity. Strain liquid into a large bowl or mold. Separate and discard bones. Cut meat into small pieces, add to liquid. Refrigerate until congealed. Remove fat from surface. Invert onto serving plate. Slice and serve cold with wedges of lemon or with prepared horseradish or mustard.

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MUSHROOM SOUP

- 12-15 dried mushrooms
or 1 pt. canned mushrooms
- 6 cups water
- 1 onion
- 1 potato
- 1 carrot
- 2 bay leaves
- 1 cup sour cream

Soak, wash and pre-cook dried mushrooms. Canned mushrooms — drain and rinse in cold water. Slice mushrooms, dice vegetables. Simmer in water with bay leaves and salt until vegetables are done. Remove from heat. Stir a ladleful of cooled soup into cream, blend thoroughly, then pour back into soup. Keep hot but do not boil.

PANCAKES

(*Blynai, Sklindžiai*)

- 1 cup flour
- 1 tbsp. sour cream
- 4 eggs
- 1 cup milk
- 1/4 tsp. salt

Separate egg yolks from whites. Beat yolks until light, stir into sifted flour, add cream, milk and salt. Fold in stiffly beaten egg whites. Fry on butter. Use one large tablespoon of batter per pancake. Serve with honey or preserves.

Apple pancakes: add peeled, thinly sliced or grated tart apples to batter.

SAUERKRAUT SOUP (*Raugintu Kopustų Sriuba*)

- 1 lb. beef chuck
- 1 lb. pork
- 2 qts. water
- 3 cups sauerkraut
- 1 onion
- 2 bay leaves
- 6 peppercorns

Make stock of meat, water, quartered onion and spices. Strain. Skim off fat. Add rinsed sauerkraut, boil 15 to 20 minutes. Salt to taste. Add boiled meat cut in pieces. Serve hot with potatoes.

For those of our readers who may need the services of a translator, interpreter, or tutor in Lithuanian, Russian, or English, any combinations in between, feel free to call upon **Irene Kveraga, 261 Athens Street, So. Boston, MA. Tel. (617) 268-8279** for assistance. She is available to assist in any way possible.

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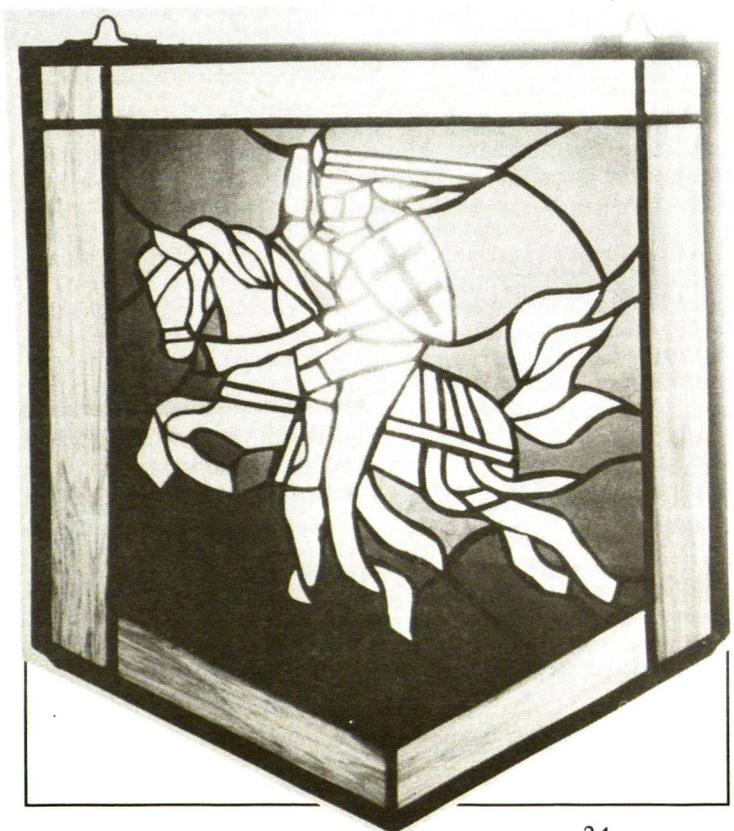
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