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September, 1989

# The New York Times

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NEW YORK, THURSDAY, AUGUST 24, 1989

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THE NEW YORK TIMES, THURSDAY, AUGUST 24, 1989

## Text of Secret Protocols to 1939 Hitler-Stalin Pact

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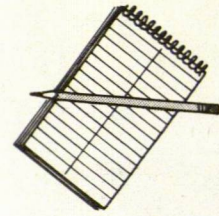
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# From the Desk of the Managing Editor

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The September issue of *Bridges* is intended to keep our readers abreast of the current situation in the homeland, highlight activity on both sides of the Atlantic, all the while spurring discussion on these topics among others that are of interest to all of us.

The August 23, 1989 Hands Across the Baltic, and the mass demonstrations held in commemoration of the 50th anniversary of the signing of the Molotov-Ribbentrop Pact, raised international consciousness about Lithuania, and sister Baltic Republics Latvia and Estonia. International attention was focused on these three nations as several million people joined hands from Vilnius to Tallinn — to say to the world — we are alive! — we want rightful self-determination and freedom. Enough is enough. Nullify the infamous Molotov-Ribbentrop Pact!

All major newspapers, television and radio networks carried the events. Part of this month's *Bridges* documents the wide range of coverage of these events both here and abroad.

Contributing editor Dr. Thomas A. Michalski explores a very timely subject — shortages in Lithuania in his article *Lithuanians Want Things To Buy*. Contributing editor Rita Likander poses the question, *Will Ethnic Neighborhoods Survive Until the Year 2000?* She uses Chicago's Marquette Park as her model. Contributing editor Reverend William Wolkovich-Valkavičius spotlights two pioneer women of the American-Lithuanian Roman Catholic Women's Alliance and Ramunė Kubilius documents the events of the 36th European-Lithuanian Conference at Gotland Island off the coast of Sweden.

Our monthly *Gera Gaspadinė*, *Feedback* and *Community With A Capital C* features round out this month's issue. We would like nothing better than to see a post office box full of letters to the editor that we could share with all our readers. Your observations, comments and experiences are eagerly awaited. These letters would be printed in the *Feedback* feature. Let's open a dialogue and use our news journal as the forum.

We're waiting to hear from you!

*Eduardas V. Meilus, Jr.*

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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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## The 36th European Lithuanian Conference: An Eyewitness Report By Ramunė Kubilius

The island of Gotland has just a few year-round residents of Lithuanian descent. During the summer, the island's population is increased by vacationers. The summer of 1989 was unique in that it was the first time ever that Europe's Lithuanians gathered in Sweden for their annual week of lectures and cultural programs. Last year, Jonas Pajaujis of Gotland convinced the attendees that planning the conference in Gotland in 1989 would be appropriate and interesting. His words turned out to be prophetic of the events of a year later. The Lithuanian Reform Movement *Sajudis* and, in general, the loosening of the proverbial shackles in Lithuania have undergone a promising evolution in only one year. About 110 persons gathered in the tiny town of Katthammarsvik on the island of Gotland. About one fourth of the attendees were from Lithuania, the first time they could participate. Seventeen of those attending had sailed across the Baltic Sea in two yachts, the *Ragana* and the *Nerija*. The journey was perhaps not as perilous as the one made by three yachts across the Atlantic to New York, but it was historic nevertheless. The yachts were about fifteen years old and sailed with no radio contact. The tri-color Lithuanian flag hung from each mast. Seven actors from the Vilnius Youth Theater ensemble *Vilniaus Jaunimo Teatras* that had enjoyed rave reviews during performances in the United States in 1988, came across the Baltic on the yachts. Also aboard were: Professor Vytautas Landsbergis, Chairman of *Sajudis*; Professor Česlovas Kudaba, President of the Lithuanian Cultural Fund; Treasurer Mindaugas Cerniauskas and Justas Vincas Paleckis, Ideology Division Head, Central Committee of the Lithuanian Communist Party. Also aboard were six "sailors" who sailed the ships across the Baltic. None were professionals, but all had sailing experience, and several had captains' certificates, indicating that they had passed the stringent exams required to captain even a sailboat.

The conference was marked by interesting lectures on topics such as: ecology, history, politics, culture, literature. Attendees were afforded the opportunity of hearing a variety of viewpoints. The lectures were avidly attended by those from Lithuania, as well as those from Sweden, Switzerland, West Germany, France, Canada and the United States. An agreement was signed by various factions of Lithuania's and Lithuanian emigre political and cultural organizations and movements: The Supreme Committee for the Liberation of Lithuania, *Sajudis*, Lithuanian Cultural Fund, Lithuanian World Community, Lithuanian Communist Party, and Lithuanian Liberation League. The communique expressed the belief of all that the fundamental goal of Lithuanians around the world is the full re-establishment of the independent, sovereign Lithuanian state. From the lectures and discussions, it was clear to attendees that not all factions agree on the best means to achieve this goal — by parliamentary or more drastic measures. Gotland provided the perfect backdrop for lively discussions, thought-provoking comments and questions, and for sightseeing and mingling as well. It is hoped that the attendance of so many Lithuanians from Lithuania would continue next year at the conference site in Switzerland, and that the common ground found by various factions in Lithuania and in the emigre community would continue. History buffs and a few attendees who themselves had suffered during the years of occupation and of war made themselves heard, so the lecturers and those making announcements had to "step lively" to come up with answers and explanations. To the North American attendees, this was an unbelievable opportunity to rub elbows with Lithuania's theatrical and political community, and with "regular folk" as well (there were about 25 of us in all).

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The sailboat *Ragana* is headed back to its port in Klaipėda after its stay across the Baltic Sea in the port of Katthammarsvik on the island of Gotland. Photo by R. Kubilius.



A Swedish flag being given to the Conference's participants from Lithuania. From left to right: Klemensas Gumauskas (President of the Swedish Lithuanian Community) Irvis Seinius, and Matas Velička (who sailed to the Conference aboard the *Ragana*). Photo by R. Kubilius



Sweden's Lithuanian community is small. Fewer than 100 persons are listed as members of the Lithuanian Community. It was interesting to hear of life in Sweden during the post-war years. It was interesting to speak with youth of Lithuanian descent whose parents had instilled them with a knowledge of their ethnic heritage, though in many cases, without knowledge of the language. One such person was Irvis Seinius whose father, a Lithuanian diplomat and writer, had lived in Sweden during the pre-war years. Now a grandfather himself, Irvis has visited Lithuania on several occasions (including the 100th anniversary celebration of his father's birth, celebrated in his father's birthplace.) Irvis spoke through a translator to conference attendees, then recited a poem he has written called "*Lithuanian Knowledge*." Since many Swedes are bilingual, Mr. Seinius has written the poem in both Swedish and in English. In the fall, Mr. Seinius announced he plans to begin his study of Lithuanian.

Participants of the 36th European Lithuanian Conference in Gotland, Sweden pose in front of the two sailboats *Ragana* and *Nerija* which sailed to Gotland from Klaipėda (a trip of about 36 hours, 250 km. in land mileage). Photo by R. Kubilius.



Members of the Vilnius Youth Theater troupe in their alternate roles as singers of old Lithuanian folk songs. From left: Saulius Bareikis, Dalia Krikščionaityte, Nijolė Gelžinytė, Janina Antanėlienė, Violeta Podolskaitė and Vidas Petkevičius. The singers performed at the 36th European Lithuanian Conference in Gotland, Sweden. Photo by R. Kubilius.





## Two Veterans of the Catholic Women's Alliance *Moterų Sąjunga*

by Rev. William Wolkovich-Valkavičius

In 1914, several daring Lithuanian women ventured into unchartered waters, by launching out on their own to form an exclusively female mutual-aid society. The notion was conceived in Worcester, Massachusetts, and took shape in Chicago. This summer, the alliance marked its diamond jubilee, appropriately choosing Worcester as its convention site. Consenting to separate written interviews, two of the seasoned members — Julia Mack of Worcester, and Dale (Adelė Vaikutytė) Murray of Brookfield, Wisconsin — provide insights from their distinct eastern and mid-western experiences. Mrs. Mack is Honorary National President, having served admirably in the presidential chair, from 1951-1957, and again from 1977-1985. Mrs. Murray began her chores in 1955 as editor of the society magazine, *Moterų Dirva*, and is still at the typewriter.

It was an idea in 1940, that lured Julia into membership — the fact that the alliance was the sole Catholic women's voice among Lithuanians. In the case of Dale, it was a persistent aunt who sparked the initial interest. Her relative was recruiting during a periodic membership drive. Both Julia and Dale worked their way to the top, starting with local positions, advancing to district offices, and finally achieving competence suitable for national office.

As to lack of prominence of women in high Lithuanian posts, the two respondents differed somewhat. Dale has been "more puzzled than bothered." She suggests that the Lithuanian female temperament has tended to steer her colleagues into supportive activity and minor roles. As an exception, she laudably cites Mary Rudis, national president of the Lithuanian Relief Fund, BALF *Bendras Amerikos Lietuvių Fondas* who "has broken the mold" by her "leadership qualities from her early years." Mrs. Mack perceives "lack of confidence in themselves," as the key to women "who have refused to grow in almost all fields. They seem to exude failure." She further observes that "even in college, I have yet to meet a professor or a department head or student who willfully admits to being Lithuanian." She adds: "It is only when I am in conversation with a new student who has a Lithuanian-sounding name," and Julia remarks about its origin, "that the admission follows." One can understand why this reluctance would trouble Mrs. Mack. During her lifetime, she has happily and avidly combined participation in the wider Worcester community, with a keen pursuit and acknowledgement of her Lithuanian heritage. Without flaunting it, sooner or later she reveals her love of her ethnic roots.

Mrs. Murray revels in her ethnic background that enriched her days at St. Casimir Academy (now Maria High School) in Chicago, and in her parish life. "I found it fascinating!" "It made me want to see the country (Lithuania) but I wasn't able to do this until 1982." On another topic, she notes sadly that the Women's Alliance, though having some visibility in national council-type umbrella groups (e.g., the Catholic Federation, and American-Lithuanian Council [*Amerikos Lietuvių Taryba*]), does not routinely receive invitations from other such associations. Ironically, in the larger community beyond Lithuanian circles, Alliance Women of Worcester have succeeded in achieving acceptance, reports Mrs. Mack, mentioning participation in citywide Ethnic Days as an example.

Our Lithuanian encyclopedias have erred grievously in their bias toward women. E.g., *Encyclopedia Lituanica* shows entries on 68 journals, but excludes the neat, decades-long *Moterų Dirva*. Both Mrs. Mack and Mrs. Murray suffer the same fate of silence. Fortunately, Julia did find her way into the 1985 supplement. Volume XXXVII of *Lietuvių Enciklopedija* (p. 363). Omitting Mrs. Murray was a regrettable slight. Her editorial labor of love extending to 34 years is no small achievement. Lesser lights than she have gained encyclopedic entry. At least a brief biographical sketch was quite in order. After all *Moterų Dirva* is and has been an attractive house organ. But, then the entire Alliance failed to capture no more than a paragraph, the size of a very large postage stamp, in *Lietuvių Enciklopedija*, and absolutely nothing in the *Encyclopedia Lituanica*! One wonders what combination of Alliance low-self image and male chauvinism accounts for this paucity of data on one of the major associations among Lithuanians. One earnestly hopes that some researcher will come upon the scene to investigate the history of the Women's Alliance. This topic would be ideal for a master's or doctor's dissertation. The women deserve it.







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# Lithuanians Want Things To Buy

by Thomas A. Michalski, Ph.D.

Ask a Lithuanian family to rummage around their apartment for evidence of the success of *perestroika* and you will find a Lithuanian tri-color and a revived somewhat free press.

If there are "economic benefits" to being a part of the "Soviet family of brotherly republics," those benefits add up to an occasional jar of caviar from the Caucasus. You will not find an automatic dishwasher or a microwave oven for the harassed Lithuanian homemaker. Soviet industry does not make dishwashers or microwaves. In fact, these days, you will not even find a bar of soap. Soap is rationed.

The masses of Lithuanians still wait impatiently in long lines at shoddy counters for shoddy goods or pack off to the local market or *turgus* to see what items have trickled down to the village level from tourists returning to Lithuania from the USA and the rest of the West.

In Lithuania, the people are full of expectation, but no real improvement of their lives has come yet. In fact, for the average worker, *perestroika*, economically speaking, is "bad news." Since the Soviet occupation after World War II, Lithuanians have been integrated into the Eurasian economy and torn away from Western European prosperity.

Lithuania is a nation "on welfare." Basic needs are almost fully provided for. Most jobs are undemanding and guaranteed. Private initiative is stirring in the form of free-market cooperatives, which have the effect of producing finer cottage-industry goods and services and driving up prices. Co-ops however, cannot produce most of the goods a Lithuanian-American housewife takes for granted.

If dishwashers and microwaves are something only found in economic fairy tales, try to find a lowly can-opener! Can-openers are important in Lithuania because the screw-on lid has yet to make an appearance. The "supermarket" however has arrived. Here is what one looks like.

Ugly wire cages on wheels, line a tenement-like plastered wall. They are full of mud-encrusted jars or cans with something or another inside. Cages to the other side may have some salt. Down the middle, the shopper might find a trough holding some indescribable dried fish and jars of unlabeled cannisters containing who knows what. Service personnel are bored, disinterested or downright hostile.

Contrary to popular belief in the West, Lithuanians are not poor. They save over a quarter of their income, simply because there is nothing much to buy with it. This is what Western economists call "unsatisfied demand."

Lithuanian retailers feature four product lines: plentiful and awful; awful and scarce; scarce and good; good and non-existent.

Lithuanians like to eat and drink. If a city or town family is fortunate enough to have a grandmother on a collective farm who has a little plot of her own, the entire family diligently works such a plot. No one is starving in Lithuania. But, if a family is not well-connected with someone on the collective farm, buying food is a grim process on a daily basis. If they cannot get good meat, they will eat bad meat, if there is any meat at all.

Anybody can buy a Soviet-made radio that only gets one station. A man with two atrocious suits will not buy a third unless there is a nimble-fingered housewife in the family who can re sew a suit. As a result, there are truckloads of unbought junk in Lithuania. Such junk is passed over by Lithuanians who are used to more sophisticated Western-made goods, which trickle into the country from visitors traveling abroad. Yet, such junk is considered to be a treasure by the Eurasian and Central Asian masses in the rest of the Soviet Union which is isolated from Scandinavia, Europe and America.

A Lithuanian has to work 84 months and wait five years to buy a semi-counterfeit Russian-made "Fiat." He has to work 699 hours to buy a color TV, some of which explode right before his eyes when installed at home. Good TV's are getting scarce, as are "Hoovers" or vacuum cleaners produced in Lithuania. The poorer Poles travel from as far as Warsaw and Krakow to Vilnius to buy anything made in Lithuania, or neighboring Latvia and Estonia, for which they trade US dollars which easily find their way into Poland, but are harder to find in Lithuania.

Lithuanians have become "impulse buyers." A Lithuanian shopper will buy anything available, at whatever quantity available, regardless of need, for a hedge against shortages or for later speculation. There are no "Lithuanian Express Cards," but in Lithuania, "Don't leave home without your rubles" is applicable. One really never knows when something to buy will appear.

In matters of quality, Lithuanian shoppers are do-it-yourselfers. No one will buy a record, for example, without holding it to the light to check for scratches. A Lithuanian homemaker will check almost every stitch in a dress before she will purchase it. Lithuanian shoppers are also quite sophisticated in an odd sort of way. They are aware of the quality and prices of Western goods and goods produced as far away as Korea or Japan. In fact, even some Polish products are of infinitely higher quality than Russian-produced goods.

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Lithuanians, given the option, simply refuse to buy Russian-made junk. They know that junk is not produced in a vacuum. Bad technology and bad design make for bad buildings and bad buses, not to mention miserable sneakers and terrible toothpaste. The Russians certainly produce quality missiles, tanks, rockets and bombs. Russia is capable of producing items of quality and does, but just try to find quality goods produced in Russia on Lithuanian store shelves for consumer use.

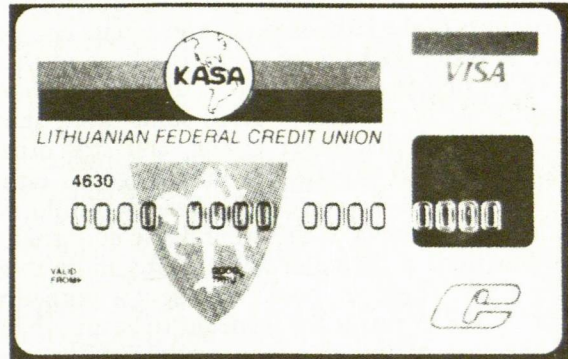
Lithuania has recently undergone the equivalent of a Fourth of July parade and picnic. The tri-color has been restored. Gediminas' Towers are again in evidence. The Vytis, or Knight has reappeared in public. The press is freer. There is a much less repressive atmosphere in which to live. The Catholic Church has been given somewhat more freedom in which to operate. The Cathedral has been returned to worshippers in Vilnius. There is a Lithuanian-Catholic newspaper. But, when a Lithuanian family returns home from a parade or from Mass, life continues to be dismal and desperate for most. What good are bombs when people want blenders?



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# Lithuanian Topics in English Books

By Audra M. Kubilius

As a voracious reader, I have occasionally stumbled upon interesting books, written in English, which have broadened my perspective about the history and experiences of the Lithuanian nation and its emigres. Some of these books were about the lives of those forced to flee the country after the Soviet Union occupied it after World War II, some were about current life in the Soviet Union, and still others detailed personal experiences of courageous Lithuanians. Other books presented a variety of information about Lithuania or the other Baltic countries.

Following is a listing of some of my more interesting finds. These ten books represent a "potpourri" of topics and by no means is meant to be an exhaustive overview of English books involving Lithuanian themes. Some of these books are still in print and available from various sources, others will need to be sought out through libraries which can borrow them, if need be, from other libraries throughout the United States. (Or better yet, ask your library to purchase them so that other library patrons might have the opportunity to learn something about Lithuania or life under Soviet occupation.)

Let's begin on a humorous note. It is said that, sometimes, the truth may be told only in jest and that one good anecdote may take the place of a thousand words. In *Is That You Laughing, Comrade: The World's Best Russian (Underground) Jokes* (Citadel Press, 1896), Algis Rukšėnas collected a variety of anecdotes which depict the political and everyday realities of life under an inefficient and corrupt Soviet bureaucracy. One example: A maid in a Moscow hotel finds a tourist watering the plants in his room. "Please don't water the flowers," she begged, "the microphones will rust."

*Lithuania Through the Wall* (Loyola University Press, 1985) is a pictorial travel diary by the well-known Lithuanian photographer Algimantas Kezys. Kezys illustrates his notes about returning to his homeland for the first time after more than forty years of exile with haunting and evocative photographs. The author left Lithuania at the age of seventeen; each page of this book conveys his longing and love for Lithuania, her historical monuments and her people.

Eve Widzenas Bates' *Sudiev! Goodbye!* (Manyland Books, 1977), is the story of a young Lithuanian immigrant girl who comes to the United States before World War I. The author writes about her mother's hard life on the truck farms of America.

In *Edge of Darkness* (Walker and Company, 1979), Latvian Lynne Gessner writes about the life of a young Latvian boy during World War II. The book is interesting, easy to read, and vividly portrays wartime life through the eyes of a youth. The book is targeted at younger readers and is an excellent way to inform Lithuanian youngsters, say 8-14, about the types of experiences their parents or grandparents may have had, since the populations of the Baltic States all suffered the same fate. Anyone who may have an opportunity to suggest books for school libraries or reading lists for grades four through eight should certainly suggest this one.

Another interesting book about World War II and war-torn Europe is *The Cruellest Night* (Little, Brown and Company: 1979). The book, written by Christopher Dobson, John Miller and Ronald Payne, describes the sinking of the "Wilhelm Gustloff," considered to be one of the least-known, but worst tragedies at sea. The book vividly portrays the fear and experiences of the fleeing Eastern Europeans, the politics of the Soviet navy, and Hitler's army and navy strategies. One of the most interesting treasures of the world, the Amber Room which had been in czar Peter's Winter Palace in St. Petersburg, is thought to have sunk to the bottom of the sea in this tragedy.

While growing up, I had often heard my parents and their friends talk about life in the Displaced Persons (DP) camps in Germany after the war had ended and before they had emigrated to North America. The DP's, as they were called, had fled the Soviet menace and had left families and lives behind; in the camps they began to realize what they had lost and that no one would make the Communist horror go away. Kathryn Hulme, a former United Nations Relief and Rehabilitation Administration (UNRRA) worker, vividly and compassionately describes her years with the DP's in *The Wild Place* (Little, Brown and Company: An Atlantic Monthly Press Book: 1953). The title of the book refers to the camp at which she spent the majority of her time with UNRRA. Wildflecken, as it was called in German, had been an isolated camp for some of Hitler's special military units. Ms. Hulme won the "Atlantic \$5000 Non-fiction Award" for the book.

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Matilda Strimaitytė-Melienė describes the horrifying experiences of life in Siberia in *Crosses in the Arctic: A Lithuanian Woman Survives the Gulag* (Stasys Butkus Chapter of the Lithuanian National Guard in Exile; Morkunas Printing Press: 1987). The book is incredibly moving and leaves a lasting impression — the descriptions evoke horrifying images. For us here in the West, it is impossible to believe that people were treated so brutally in such recent times. The true nature of oppression in the Soviet Union is brought to light by this brave woman who so matter-of-factly tells her tale. The book was originally published in the Lithuanian language and the translation probably should have been more carefully edited, but the impact is definitely there.

In *An American in Leningrad* (W.W. Norton and Co.: 1982), law student Logan Robinson writes about his year as a law student in Leningrad. He describes the daily trials and tribulations of life in the Soviet Union: the bureaucracy, politics, shortages, student and faculty interactions, and difficulty in getting any type of information. If Robinson's purpose was to portray life in the Soviet Union for someone who has little or no understanding of the country, this well-written, interesting book accomplishes the objective.

*A Radiance in the Gulag: The Catholic Witness of Nijole Sadunaite* (Trinity Communications: 1987) tells the story of a brave and deeply religious woman. In 1974, Nijole Sadunaite was arrested for working with the publishers of the underground publication, *The Chronicle of the Catholic Church In Lithuania*, which detailed the violations of human rights of believers in Lithuania. This book, written by Ms. Sadunaite and translated by Fr. Pugevicius and Marian Skabeikiene, describes life under the vigilant eye of the KGB.

Ludmilla Alexeyeva describes various national and religious dissident groups in the Soviet Union in her book *Soviet Dissent: Contemporary Movements for National, Religious, and Human Rights* (Wesleyan University Press: 1985). The goals, methods, and interactions among the various groups are described in this detailed and informative book. Alexeyeva had worked in the underground press in Moscow before emigrating to the West. Her careful and methodological work has led to this book, an excellent source of information about the diverse dissident movements in the Soviet Union.



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### OCTOBER

LITHUANIA & AUSTRIA 15 DAY TOUR WITH 10 DAYS IN LITHUANIA  
11 nights Vilnius, 2 Vienna  
TOUR #105 October 5-19 ..... \$2,159 from Boston & New York  
..... \$2,342 from Chicago

### NOVEMBER

LITHUANIA & FINLAND 14 DAY TOUR WITH 10 DAYS IN LITHUANIA  
11 nights Vilnius, 1 Helsinki  
TOUR #102 November 2-15 ..... \$1,699 from Boston & New York  
..... \$1,882 from Chicago

### DECEMBER

LITHUANIA & BELGIUM 14 DAY TOUR  
NEW YEAR'S EVE IN LITHUANIA  
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..... \$2,342 from Chicago  
TOUR #714 July 14-29 ..... \$2,159 from Boston & New York  
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THURSDAY, AUGUST 24, 1989

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## 2 million link hands across Baltic republics

Photo, Page 1

By Robin Lodge  
Reuters

RIGA, USSR — More than 2 million people linked hands across the three Soviet Baltic republics yesterday in a huge protest marking the 50th anniversary of the Nazi-Soviet pact that snuffed out their independence, spokesmen said.

Lithuanians, Latvians and Estonians took up spots along a 370-mile route from the Gulf of Finland south to the Lithuanian capital of Vilnius. The protest was held to call for more freedom and to demand that Moscow admit that it annexed their republics by force.

In Moscow, ranks of riot police broke up a small but raucous sympathy demonstration by a few hundred people. The news agency Tass said 75 people were detained on charges of disturbing the peace and other offenses.

Church bells rang out across the Baltic republics as crowds gathered to form the human chain linking the main cities of Latvia, Estonia and Lithuania.

In Riga, men, women and children sang the Latvian national anthem, then stood peacefully for 15 minutes with arms linked in a dramatic show of nationalist feeling.

In Lithuania, a spokesman for a mass movement called Sajudis said more than 1 million people were estimated to have joined the chain or to have attended other meetings in the republic.

In Estonia, television said that 700,000 joined the republic's section of the chain and that another 200,000 or so looked on.

In Vilnius, several thousand people held a rally organized by the Independence Union, an umbrella organization urging immediate independence from Moscow.

The Sajudis movement said others were held in the city's cathedral square, where some 240 people were staging a one-day protest hunger strike. Lithuanian flags were draped in black as a sign of mourning.

In one of the most spectacular of the protests, leaders of the Estonian and Latvian Popular Fronts gathered on the border between their two republics for a symbolic funeral ceremony in which a giant black

cross was set alight.

A public holiday was declared in Estonia, the smallest of the republics.

Journalists said from the capital, Tallinn, that a group of nationalists collected signatures calling for a referendum on Estonia's secession from the Soviet Union. A big demonstration was planned for later.

Representatives of the Russian minority in Estonia and Latvia, who have attacked growing Baltic nationalism, condemned the rallies but pledged not to interfere.

Earlier, the 220-member Seymas, or council, of Lithuania's Sajudis movement voted to work to reestablish an independent Lithuanian state "without political, cultural or administrative subordination to the Soviet Union."

A journalist who attended the meeting said some members of the movement wanted an explicit call for secession from the Soviet Union. But participants at the meeting toned down the wording after the Sajudis leadership said the movement was "not yet ready" for such statements.

Soviet television showed several minutes of film of the human chain in its main evening news program but said it would be wrong to consider the demonstration as a "manifestation of a separatist mood."

However, in a sign of Kremlin concern over growing demands for a return to the independence ended by the 1939 pact, a commentator warned that it would "politically naive" to try to turn the clock back.

In Moscow, authorities rolled out a show of force to contain the Baltic sympathy demonstration organized by the radical Democratic Union.

Black-bereted "spetsnaz" forces made periodic attacks on individual demonstrators, ripping signs from their hands and pummeling them to the ground. There were no signs of resistance among the crowd. Elsewhere, local activists said 13,000 people also took part in two separate demonstrations in the southwestern republic of Moldavia, which was also absorbed into the Soviet Union the year after the 1939 pact.



Globe staff map

TELEGRAM &amp; GAZETTE, WEDNESDAY, AUGUST 23, 1989 A9

## Baltics mark loss of independence

VILNIUS, U.S.S.R. (AP) — Baltic residents yesterday mourned the loss of their independence a half-century ago as an "international crime" that must be swept aside by a tide of reform, and they vilified Hitler and Stalin as "monsters of the 20th century."

About 50,000 people gathered in Vilnius, the capital of Lithuania, on the eve of the 50th anniversary of a treaty between Adolf Hitler's Germany and Josef Stalin's Soviet Union that brought Soviet tanks rolling into Lithuania, Latvia and

Estonia.

Baltic residents plan to mark the anniversary of the 1939 agreement today with a human chain stretching 370 miles from Tallinn, Estonia, on the Gulf of Finland, to the Polish-Lithuanian border. Activists predict 1.5 million people will join it.



# Community with a Capital "C"

The July 9, *Washington Post* featured an article entitled "Baltic Independence: A Dream Kept Fresh." Lithuanian-American Community's **Arvydas Barzdukas** explained about the fundraiser which, among other projects, has allowed the community to send \$50,000 to Lithuania for publication of "the definitive history of [pre-war] Lithuania."

In another development related to the fundraiser, it came to the attention of the Lithuanian-American Community's Executive Committee, that Lithuania's Cultural Fund which was overseeing the printing of the A. Sapoka history, had allowed a foreword by Juozas Jurginis to be included. A letter was written to the Cultural Fund's **Professor Ceslovas Kudaba**, that future reprinted editions of the history not include any comments, that the original work be republished as it was. The overview of Juozas Jurginis, it was stated in the letter, may be suited for publication in Lithuania's press.

During Professor Vytautas Landsbergis' (the president of Lithuanian Reform Movement "Sajudis") visit to the United States, the Lithuanian-American Community's Executive Committee vice-president **Arvydas Barzdukas** and staff member **Asta Baniomis-Connor**, together with **Stasys Lozoraitis** of the Lithuanian Legation, were successful in arranging several important meetings in Washington, D.C. Professor and Mrs. Landsbergis, together with **Dr. Antantas Razma**, (president of the Lithuanian-American Community) met with President George Bush in the Rose Garden during a Captive Nations' reception. Professor Landsbergis was interviewed by the *Washington Post*, met at the United States Information Agency, participated at a journalists' conference at the Carnegie Endowment for International Peace, met with various politicians, and so on.

In commemoration of the Molotov-Ribbentrop Pact (August 23), the Lithuanian-American Community published a brochure in English explaining the secret pact of 1939. **Dr. Saulius Suziedelis** has written a 100-plus page book about the pact. The Lithuanian World Community's "Pasaulio Lietuvis" translated the contents of the pact into Lithuanian in a special issue of the journal.

The week of July 5-10, marked an important time for Lithuanian youth as they gathered in *Vasario 16* High School in Huttenfeld, West Germany. The Association of Young Lithuanian-American's officers from Washington, D.C. (including **President Darius Suziedelis**) were among those in attendance: 20 from Lithuania, 26 representatives from Argentina, Australia, Brazil, Great Britain, the United States, Canada, Poland, France, West Germany, Venezuela, and 25 guests. During the official gathering July 7-9, the youth signed a declaration in which it was agreed that a fundamental goal joining them all was the re-establishment of the independent Lithuanian state. It was agreed that youth of Lithuanian descent living abroad are a fundamental and active part of the Lithuanian nation. New times require new tactics to re-establish independence for Lithuania, it was agreed. Toleration of various opinions is natural and essential in order to guarantee the democratic process. The youth then pinpointed eight points in the political sphere and eight in the cultural sphere upon which three was agreement. The 50th anniversary of the Molotov-Ribbentrop Pact was also mentioned in the declaration.

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





## WASHINGTON AND THE WORLD

### 500,000 stand up to Soviet control

By Timothy Kenny and Darcy De Leon  
USA TODAY

Tens of thousands of Latvians, Lithuanians and Estonians joined hands Wednesday in a demonstration that marked the 50th anniversary of Soviet domination over their once-free countries.

The human chain ended a series of protests marking the Aug. 23, 1939, signing of a non-aggression treaty between the Soviets and Nazi Germany.

Organizers expected about 500,000 demonstrators to take part in the protest, which worked its way 370 miles south from Estonia's capital of Tallinn, through the Latvian capital of Riga before ending in the Lithuanian capital of Vilnius.

The protest is the latest in an increasing push for more freedom among the many Soviet ethnic republics, felt especially strongly in the Baltic States.

While the Soviet Union is expected to allow more leeway to former free countries — both economically and socially — they are expected to remain part of the Soviet Union.

Moscow will not tolerate breaking up the 50-year-old Stalin-Hitler pact that left Estonia, Latvia and Lithuania part of the Soviet Union, said Duke University's Jerry Hough.

"We would not allow the south to break away. They are not going to allow parts of the Soviet Union to break away," said Hough, a Soviet expert.

Soviet President Mikhail Gorbachev is willing to let them have "a lot of economic autonomy — partially as an experiment. Gorbachev is willing to give them so much freedom on many questions — but he's simply not going to tolerate breaking away."

In 1939 Josef Stalin and Adolf Hitler agreed to a non-aggression pact. When Hitler invaded Poland Sept. 1, Stalin did nothing. (His own troops invaded 16 days later.) Likewise, Hitler didn't intervene when Stalin's armies marched into Estonia, Latvia and Lithuania.

A year later they were incorporated as Soviet republics.

Said Lincoln Bloomfield, former director of global issues in the National Security Council during the Carter administra-

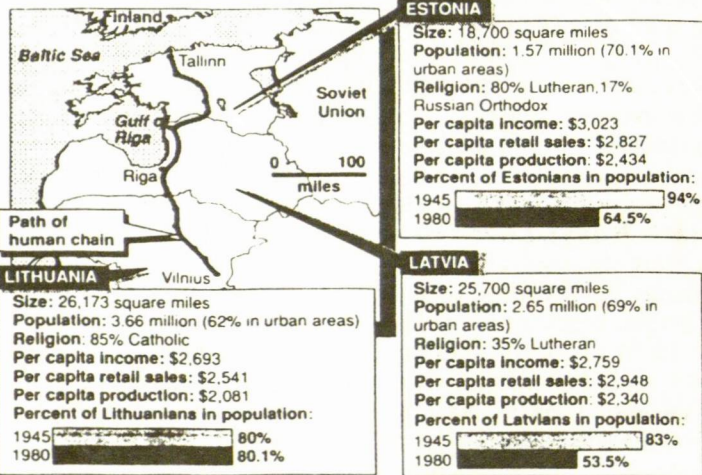
### Human chain links Baltics

The Baltic States trumpeted their call for independence Wednesday. Latvia, Estonia and Lithuania say the Soviets annexed them illegally before World War II and they worry about an influx of Russian citizens diluting Baltic ethnic majorities.



Photo by Pekka Elomaa, Pressfoto via AP

**JOINING HANDS:** Residents of Tallinn, the Estonian capital, link up as part of a 370-mile human chain through Estonia, Latvia and Lithuania.



Source: USA TODAY research

By Suzy Parker, USA TODAY

tion: "I don't see Moscow sitting still for a real breakup of the Soviet empire. The best that has to happen is already happening: independent parliaments and something that begins to look more like a federation and not an empire."

In the USA, demonstrations protesting the 50-year-old pact were held in 11 cities, including New York, Chicago, Seattle, Los Angeles, Washington.

"Until very recently the idea of an independent Baltic region seemed preposterous," said New York City resident Judith Sedaitis, 32, a Lithuanian-American graduate student at Columbia University.

"To some extent, major strides are now being made in that direction. Through a gradual process of negotiation, the Baltics will continue moving in the direction of political and economic independence."

Said Jaam Tiivel, reporter for the *Free Estonian Word* newspaper based in Manhattan: "Independence will not come overnight, but the demonstrations are a step in the right direction." Tiivel doesn't expect violence: "Mr Gorbachev is afraid of opinion in Western countries."

Tiivel said he speaks frequently with friends in Estonia who are "hopeful but cautious

With history being what it is, they do not trust the Soviets."

In Chicago, Estonians, Latvians and Lithuanians seemed worried about repercussions from the push for independence. But they say media attention can moderate Soviet reactions. "Maybe this is naive, but I'm thinking Gorbachev is too publicity-conscious" for a tough crackdown, says Estonian lawyer Gilda Karu, 37.

"There is danger. But the hope is greater than the danger. He wouldn't want the bad press."

(Contributing: Kevin Johnson in Chicago and Keith Greenberg in New York)



## Lithuanians In Chicago — Will They Make It To The Year 2000? by Rita Likander

Chicago has always been fond of its diverse ethnic heritage. In this melting pot of different languages and various ethnic groups, the Lithuanian community in the city's southwest side has been a prominent one. At the end of World War II, in 1944 and 1945, when Lithuanians settled in Chicago and worked in the stockyards, they earned a reputation of being a hard-working and honest people with much perseverance. They did not give up easily, and even though many of them left behind family members in the old country, they were grateful for the chance to start a new life in a new land. Since there were plenty of jobs available at the stockyards, a majority of these 30,000 Lithuanian refugees settled in Chicago in the Bridgeport area.

When the stockyards closed down and people were becoming more financially secure, the Lithuanians moved west and settled in the Marquette Park area. A Lithuanian immigrant was considered to be very well off if he could afford a house in the Marquette Park area. In 1956, Chicago's City Council and Mayor Richard Daley recognized the Lithuanian Community's contribution to the Chicago success story and proclaimed Marquette Park as "Lithuanian Plaza." In 1978, 69th Street in the neighborhood was renamed "Lithuanian Plaza Court." Further evidence of the Lithuanian influence in this area is the *Darius and Girėnas* monument located in Marquette Park, near the intersection of 67th Street and California Avenue.

As Lithuanians settled in Marquette Park, they founded schools, churches and parishes. Cultural, theatrical and community activities flourished. Many Lithuanians achieved success outside of the close-knit Lithuanian community and became recognized in the higher echelons of American government and society.

In October of 1957, the Lithuanian Youth Center at 55th and Claremont, founded by the Lithuanian Jesuit Fathers, officially opened its doors. Various institutions, such as three schools of Lithuanistic education, the first a grade school *Darius ir Girėnas*; Lithuanian High School — *Čikagos Aukštesnioji Lituanistinė Mokykla* or Č.A.L.M. as it is known, and the third — a teachers' college — *Pedagoginis Lituanistikos Institutas*, which held classes on Saturday mornings. Art galleries, civic organizations, the Lithuanian Opera Company, folk dancing groups, Lithuanian Boy & Girls Scouts and various other Lithuanian clubs all established a niche for themselves at the Youth Center. At the time of its 30th anniversary, in 1987, over 137 organizations or groups (their members or participants totalling well over 100,000) had taken advantage of the facilities.

The Nativity of the Blessed Virgin Mary Parish, located at 68th and Washtenaw, also felt the impact of the new arrivals. Not only was the Catholic school run by the Sisters of St. Casimir (a Lithuanian order) but in 1950, a Lithuanian school was started there. Classes were for a half an hour every day, and lessons in Lithuanian literature, geography and history were taught by various teachers as well as some parish priests. This school also established a choir and a dancing group, both of which appeared at many Lithuanian Folk Dance or Folk Song Festivals.

In 1970, the Nativity of the Blessed Virgin Mary (better known as the Marquette Park) Lithuanian school boasted 330 students in grades 1 to 8. Since the school's opening in 1950, there were about 50 graduates every year until 1970, totalling to over 1,000 Lithuanian grade school graduates.

During the same time, all 3 schools at the Lithuanian Youth Center also had large enrollments. The Chicago Lithuanian High School had 178 students with 45 graduating seniors.

Now, almost 20 years later, there are less than 40 students in the Marquette Park Lithuanian school, and even less than that at the grammar school and high school in the Youth Center. Where did all the children go?

The same situation is pretty much true of other neighborhood Lithuanian clubs. Where once there were hundreds of members, now there are fewer and fewer people involved in the various activities that used to dominate this ethnic group. Why is this happening? What can be done about this apathy, this non-committal behavior, if that indeed is the problem? Will this Southwest side Lithuanian community be around to see the year 2000?

One of the main reasons that the Lithuanians are moving out of Marquette Park, is for self-improvement, for economic reasons. Many of these people, now first generation Lithuanians (their parents were born in Lithuania, they themselves were born in America to immigrant parents) have graduated from school with prestigious degrees and they realize there is more to life than this Marquette Park neighborhood. They run to the suburbs to buy expensive "dream houses" that tell everyone else that they have arrived, that they have really made it. Most of these individuals are no longer interested in all of that "Lithuanianism" for which their parents have fought so hard. They are banding together in the southwestern suburbs of Lemont, Hinsdale, Downers Grove, and once again are becoming a private closed-off community, not knowing how to come out in American society. Just last year, they opened the



World Lithuanian Center in Lemont and are establishing schools, art galleries, concert and banquet facilities — all the things that for years, have kept the Chicago Lithuanian Youth Center alive.

These two centers should work together and complement each other's activities, and not compete with each other by scheduling programs at the same time. Mrs. Salomėja Endrijonas, President of the Board of Directors of the Chicago Youth Center for the last four years, says: "Yes, we've lost some of our business to the Lemont Center, as well as to other meeting halls, but this Center is still the cultural Lithuanian spot of Chicago. Many concerts and cultural events are still being held here. The halls are booked through next year." Mrs. Endrijonas is also quick to point out that not everything at the Youth Center is showing a decrease. She said that there are many more new members this year than there were last year. Also, the pre-Easter breakfast at the Center organized by Board of Directors and the Center's Women's Club drew a much larger number of children participating in the traditional Easter egg hunt. These children didn't come by themselves — they were brought by their parents. If the parents brought them, then they still feel a need to support the Youth Center. As long as they feel a need to support the Youth Center, they will keep coming back, with or without their children and the Center won't have to close its doors.

Another person that also sees an increase of activity in the neighborhood is Ms. Danguolė Valentinas. Ms. Valentinas has been executive director of the Lithuanian Human Services Council of U.S.A., Inc. since 1984. Most of these services are provided free of charge to elderly Lithuanians in the area. When she started with the council as a volunteer in 1981, there were many older Lithuanians that needed help — whether it was to fill out a public aid form or to get a ride to the doctor's office. The program has since expanded with many others having joined the Human Services Council and taken part in the many activities that are offered. The elderly need to be provided for. These people now have a chance to socialize and receive valuable information in dealing with the government. Because these elderly do not speak any English, or they speak it poorly, they are glad that there are Lithuanian staff members to help them. For many elderly Lithuanians, these services and its center are a security blanket. Many would have moved out a long time ago if not for this council. Medical health care for them has also improved since the start of the program.

However, Ms. Valentinas does agree that the situation in the neighborhood would greatly improve if it received some support from the City of Chicago. The city should provide more safety in the neighborhood, they should make sure that property values go up, not down, and provide better and easier accessibility for

the elderly. The city which believes in ethnicity, seems to be supporting certain neighborhoods. Why do they seem so intent on destroying this one?



The other thing that Ms. Valentinas noticed is that once these first generation Lithuanians move out of the state to California, Michigan or New York to pursue their careers, they leave their elderly parents behind in Marquette Park. These parents may not want to, or cannot afford to move to a higher "socio-economic" community. Once these parents die, the children are only too happy to sell the house, to "unload it." Since they no longer live in this neighborhood, they don't really care who buys it, how much money they get for it, or how it is then kept up. The neighborhood starts changing, deteriorating, because the new neighbors don't care how the house looks and they don't keep it up like the elder Lithuanians. Ms. Valentinas suggests that neighborhood watch groups and neighborhood patrol groups would provide additional support.

Dana P., 30, certainly agrees with neighborhood watch groups. As an owner of one of the many Lithuanian drinking establishments in Lithuanian Plaza, Dana feels that such groups would keep people more informed, more secure in their own neighborhoods. Not everyone can afford the good life in the suburbs, and those who stay behind, expect to feel safe in their neighborhoods. In order for these watch groups to



work, however, the Lithuanians in the area should become more adaptable. They should learn to be a bit more open, more tolerant of others. They have to realize that they are no longer in Lithuania where there were many people with similar backgrounds, living in close proximity. Dana is a veteran of this Marquette Park Lithuanian neighborhood. When she was little, she attended Nativity of the Blessed Virgin Mary School, as well as the Lithuanian school there. She graduated from Maria High School. She also attended the *Kristijonas Donelatis* Lithuanian school and then the Lithuanian Institute of Education. She belonged to scouts, to the local theater group and to the Lithuanian Youth Association. Dana is still actively involved in the local Lithuanian community in more ways than most people. She has lived in this neighborhood all her life and has now purchased a business here. She is aware of the changing neighborhood, but has accepted it and she herself is learning to become more open-minded.

Several other people, who preferred not to give their names, expressed strong feelings that a new wave of Lithuanian immigrants would rejuvenate and improve this community, thus helping Lithuanian Plaza survive, as the year 2000 approaches. However, the solution to this problem is not without problems itself. The Lithuanian immigration is not like that of the Polish people. The Lithuanians aren't coming here to stay. They want to stay for several years, but eventually, they head back home. Maybe if there was such a thing as a "free quota" system, and it would be started in the next five years, maybe that would open up the gates for Lithuanians to come here. As of now, the Lithuanians in Lithuania do not have the privilege of leaving the country, settling down in America and coming back later on. Most of the immigrants that are here are not wanted or welcomed back in Lithuania. This free quota system would allow Lithuanians to come to the United States. Many of them could then settle in Chicago, in the already existing Lithuanian neighborhood. They would appreciate the fact that they are in "Little Lithuania" and would be grateful for Lithuanian speaking neighbors that could help them get started.

Mr. Petras Petrutis, head of the *Margutis* Lithuanian radio, however, fears that these new immigrants (which he calls the third wave of Lithuanian migration) would come over and just disappear into the masses. He has counted several people that have come over from Lithuania in recent years and most of them have disappeared into the woodwork. He says that this apathy, especially among young people, is really hurting the neighborhood. People leave to better themselves, but they forget where they started out. Mr. Petrutis, head of the *Margutis* Lithuanian radio program, heard daily, except Saturday and Sunday, from 9:00 p.m. to 10:00 p.m. for the past 23

years, is looking for some Lithuanian young people interested in the radio business and interested in helping him with the daily broadcasts. He can't find anyone. If he doesn't find anyone, he just may have to shut down this program that has been serving the community for almost 60 years.



Mr. Petrutis is also confident that next year, 1990, his radio program will be able to sponsor a commemorative concert. The concert would commemorate the 100th birth year anniversary of the *Margutis* radio program's founder and first director, Mr. Antanas Vanagaitis.

On the other hand, Mr. Petrutis doubts that he would be able to organize a Lithuanian New Years Eve ball for the year 2000 in this neighborhood.

One very interesting proposal to save the ethnicity of this neighborhood comes from some of the people involved with the Lemont World Lithuanian Center. This small group of professionals has grown up in Lithuania Plaza area. They too have moved away to better themselves, but they still care about the traditional cultural and ethnic values that abound in this neighborhood. They are not ready to turn their backs on their ethnic heritage. They have drafted proposals and will be glad to explain them to interested parties. One point of this outline would be to start a Lithuanian housing development corporation (a non-profit corporation) that would buy properties in the neighborhood that are for sale, fix them up and sell them to interested Lithuanians. They would also buy or establish factories, thus providing jobs for the new Lithuanian arrivals.

Many other people expressed their ideas on the situation of Lithuanian Plaza. Many of their opinions mirror those expressed here, others have been more pessimistic. Some say "forget it — there's no chance of this Lithuanian community surviving. It will be like all the other parishes that the Lithuanians have built with their hard earned money and then lost to changing neighborhoods." Still others feel that as older Lithuanians die off and the younger ones move out. This is too much to reckon with, giving the ethnics a 5 year survival rate.

As you can see, there are many points of view regarding this Lithuanian community surviving and making it to the year 2000. The general consensus is that if the Lithuanians work together, with each other, with their neighbors, with the Lemont Center, the community will survive. As Mrs. Endrijonas says: "If we survive, the Lithuanian community will survive also."



Dear Staff:

I think the staff of *Bridges* is doing an excellent job. I also get the *Darbininkas* from New York, but sometimes I don't understand all the stories.

I really liked the article by Rita Likander — "Remembering *Ratilio*."

When *Ratilio* came to New York, some of the dancers stayed with my Močiutė and Tėvukas. We got to know them and had a really nice time when they performed in Queens.

We got to take some of the medical students to a doctor's office and they saw some of the latest X-ray machines, MRI machines, mammography machines. There are no Magnetic Resonance Imaging machines in Lietuva or Russia and they were amazed at the clarity of the scans. We spent a few hours viewing scans. I was bored to death, but they were thrilled. We gave them some scans (films) and medical books to take back to Lietuva.

On their return trip to New York, Regimantas, Virgis, Roma and Dalia stayed with my mom. And Audrius, Dalius, Saulius and Arvydas stayed with Močiutė and Tėvukas. By this time, everyone felt like old friends and they told us all about their trip around the USA.

I think Rita really captured the way we felt towards the group. Even though they were only here for a little while, it felt like we made friends for life. The article was excellent.

I got a letter from Regimantas and Ingrida and they were looking forward to August 23rd. Of course, they were going to be involved in the Hands Across the Baltic. I hope everything is going to work out for **Lietuva**. The new tough stand by Gorbachev doesn't look good.

Well, we are all hoping that things in **Lietuva** will keep progressing towards the ultimate goal of freedom.

Sincerely,

**Livija Picco  
Howell, NJ**

Dear Editor,

I would like to thank both Mr. A Cizauskas and Mr. V. Gedminas for their thoughtful responses to my article "*Sąjudis, Poles and Others*," *Bridges*, No. 4, April 1989.

Everything Mr. Gedminas wrote concerning the violation of the Treaty of Suvalkai and the Polish annexation and occupation of Vilnius and the Vilnius Region as well as the activities of the *Polska Organizacja Wojskowa* and the Ultimatum of 1938, is indeed true.

I would, however, suggest that Lithuanians today examine how it came to be that Lithuania was "vilified, subjugated and exploited" not only by the Poles, but by the Russians and Germans as well.

As regards the Poles, Lithuanians would do well to ask themselves why so many Lithuanians so willingly participated in their own denationalization down through the centuries?

I would also suggest that it is one thing not to forget the events of the past and another to live in the past. Perhaps it would be both more prudent and more practical to discard those aspects of the past which are no longer useful.

Certainly most of the attitudes of the 1920's and 1930's which cumulatively led to World War II and the destruction of some fifty million lives are no longer appropriate today.

Sincerely,

**Thomas A. Michalski, Ph.D.  
Lecturer in History  
Dominican College  
Orangeburg, NY**



WEDNESDAY, AUGUST 23, 1989

## Hub protesters seek freedom for Baltic states

By Seth A. Gitell  
Contributing Reporter

More than 400 members of local Estonian, Latvian and Lithuanian communities yesterday rallied against the Stalin-Hitler pact that enabled the Soviet Union to annex the Baltic states 50 years ago.

The group gathered at Government Center to protest the Aug. 23, 1939, pact and called on the Soviet Union to "repeal the deal" and relinquish its control over the three Soviet republics.

Under the secret agreement, Joseph Stalin and Adolf Hitler promised not to go to war, and Stalin remained neutral when Hitler's armies invaded Poland later that year. A year later, the states of Estonia, Latvia and Lithuania were incorporated as republics in the Soviet Union.

"We are pushing for total independence from the Soviets," said Jaan Veenpre, 51, of Bridgewater, who fled the Soviet occupation of Estonia in 1944 when he was 5 years old.

The Baltic independence movement has gained momentum in the wake of Soviet President Mikhail S. Gorbachev's push for glasnost and perestroika.

"The people of Poland are taking back what is their's. Let's give the peoples of the Baltic states the same opportunity," Janis Bibelnieks, a host of a Latvian radio program, told the crowd. Bibelnieks was referring to the recent move toward a non-Communist government in Poland.

More than 90 members of the Lithuanian Scouting Association participated in the rally. Dressed in tan and olive green uniforms, the American-born teen-agers carried the green, red and yellow striped Lithuanian flag. The youths chanted "repeal the deal" and said they would continue to protest until their relatives in Lithuania are granted independence.

The Boston  
Globe →



Please Bear With Us!

It has come to our attention that in some cases, *Bridges* is arriving late at our subscribers' doors. Please rest assured that this is not an acceptable situation to the *Bridges* staff. Our goal is to provide you with a timely and lively news journal. It is regrettable that due to lack of a sense of urgency with the expediting service and the U.S. Postal Service that the June issue and the July/August issue sat for 3 weeks or more after printing, before expediting occurred. This is intolerable and the activities at fault have been so appraised. Also, it takes upwards of 2 months for address labels to be updated, this is inexcusable. We have taken appropriate measures to remedy the situation, we hope. Thanks for your patience.

Recipes are found in *Family Favorites — From Our Best Cooks* published by the American-Lithuanian Roman Catholic Women's Alliance (1982) used with permission.

## Gera Gaspadinė

### RŪGINĖ JUODA DUONA (Dark Rye Bread)

Angelė Garsienė, Worcester, MA

6 lb. rye flour (coarsely ground)  
2 qt. water  
3 Tbsp. salt  
2 Tbsp. sugar  
3 pkg. yeast

The ideal way to start this dark rye bread is to saturate 2 or 3 slices of black bread. If this is not available, follow these instructions: dissolve salt in hot water (not too hot); divide the flour in half (using 3 pounds at a time); gradually pour the flour into the water, beating this with a wooden spoon. Dissolve yeast with sugar and pour into the

mixture; beat well.

Thickly top this with flour; cover with cloth and let leaven for 24 hours in a warm place, then, when well leavened, pour the rest of the flour on and knead well.

Let rise (about 1-1/2 hours). Put in bread pans and bake — initially at 400 degrees for 1 hour. Reduce heat to 350 degrees and bake for 30 minutes more.

The mixing bowl for this bread MUST be WOODEN. The crust will be softer if you cover the baked bread with a wet cloth (moistened with cold water).

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### ROSETTES

Juliana Rotsko, Cicero, IL

2 c. flour  
3 tsp. sugar  
3/8 tsp. salt  
1-2/3 c. milk  
3 eggs  
1/2 gal. Crisco (or 2 lb. can)

Mix dry ingredients together. Beat eggs by hand; add eggs and milk to dry ingredients alternately, stirring well each time.

To fry, put rosette iron into melted Crisco, having shortening deep enough to cover the iron. Heat to 375 degrees on candy thermometer; remove iron from the hot shortening. Drain a moment on paper towel and lower into cup of batter to no more than 3/4 inch depth of iron. Lower into hot fat and fry until delicately brown. Remove from shortening. Slip rosette from iron and drain, inverted on paper toweling.

If batter will not cling to iron, fat is not at the right temperature. It may be either too hot or too cold.

Rosettes are difficult to remove from iron unless they are pried off as soon as sufficiently cooked to be firm.

Drop into fat to finish frying; turn to brown evenly. Take out of the shortening with a flat whisk and drain. Use pan with heavy bottom to keep shortening evenly hot.

Makes approximately 90 to 100 rosettes.



BLp 1195

LABEL

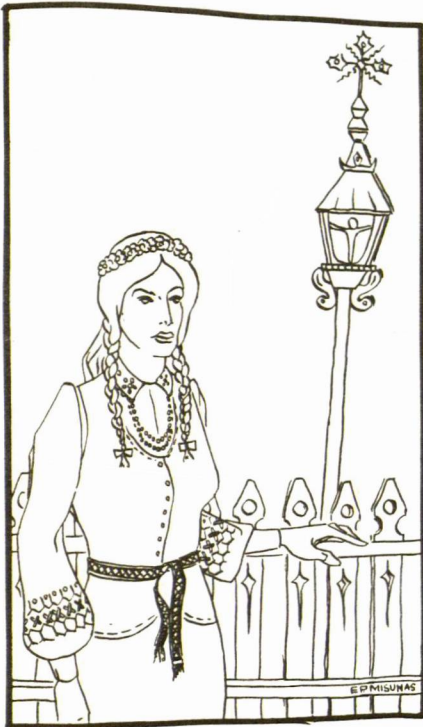
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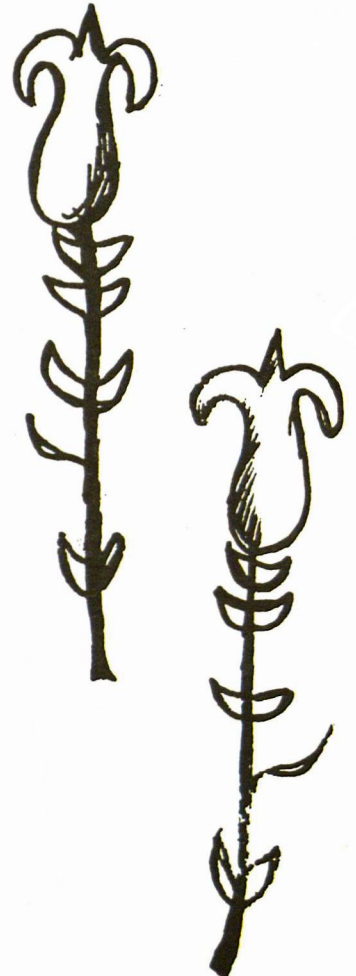
This work is dedicated to:

"Josephine Dauzvardis and the spirit of Lithuanian independence."  
- LX Rudis

"I join with Joseph Ehret in dedication to our Baltic Friends: 'Who in their homeland have no freedom, and in their freedom have no homeland.'  
- Ron Hanik

"Justin and Antoinette Misunas, and a free Lithuania."  
-Dan Misunas

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