

BRIDGES

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"Dunes, Lake and Steel", 1988. fiber 77x46

ADA SUTKUS
Homewood, IN

From the Desk of the Managing Editor



With the summer over, the children back to school, and students returning to the colleges and universities, all of us have returned to our usual fall activities, many of which are traditional events, while others are in response to what is happening in Lithuania, as the land of our ancestors continues down the winding road toward eventual freedom from the Soviet yoke. One such traditional fall event was the annual meeting of the Board of Directors (*Taryba*) of the Lithuanian American Community, Inc., on September 29, 30 and October 1, 1989. (This is the organization that is the publisher of *Bridges*). Being a member of the Board of Directors, I had the pleasure to actively participate in the plenary sessions, chair the youth affairs workshop and give a status report on *Bridges'* growth and plans for the future. As you will read in the *Community with a Capital C* feature this month, it was an interesting session, especially because two activists from Lithuania participated and challenged us all to continued activism on Lithuania's behalf.

all of us up to date on events across the Atlantic. Two Lithuanian economists pose the question — *Is it necessary to revive the Litas?* — in the translation of an article from the original Lithuanian. Our regular *Gera Gaspadinė* and *Feedback* features, along with a news release about the Lithuanian-American Youth Association's Political Intern Program in Washington, D.C., round out the October issue of *Bridges*.

Articles this month span a wide range of topics. In response to the request of many of our readers, this month we inaugurate a new, regular feature that will spotlight Lithuanian traditions and folklore. Our sources for this material will vary, as will the topics presented, depending upon what is timely and appropriate for each month's issue. *Understanding the Lithuanian Information Center* by Ramune Kubilius spotlights the efforts of this organization that keeps

The next issue (Volume 13, No. 10) will be a combined and expanded November/December issue which is scheduled to reach our subscribers the early part of December. We have decided to dedicate the major portion of the next issue to Christmas traditions, recipes for the *Kučios* (Christmas Eve) meal and other relevant topics. Watch for it.

Your letters of support and encouragement are greatly appreciated as we approach our first anniversary as the *Bridges Team*. Keep those cards, letters, renewals and donations coming to support our efforts as we continue to strive to be your primary source for news and views about Lithuania in the English language.

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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Community with a Capital "C"

The Lithuanian-American Community Executive Committee's Educational Council sponsored its annual teachers' week August 6-13, at Camp Dainava in Michigan. 125 persons attended the weeklong event. The group was divided into 3 groups: those who attended lectures, those who were learning Lithuanian, and the children's group. 32 Saturday Lithuanistic School teachers (10 principals) and 29 retired teachers made up the first group. The teachers for the Lithuanian seminars were: Bronius Krokys, Jūratė Krokys-Stirbys, and Vytautas Jonaitis. The children's group included 25 3-14 year olds, whose activities were organized and monitored by a group of Lithuanianistic School graduates, high schoolers. The week allowed everyone time to attend lectures on motivating students and other topics, to view some videotapes produced both in the U.S. and Lithuania, and to share information and hope on the future of Lithuanian-language schools in North America.

The **Cultural Council** was successful in obtaining a \$15,000 grant to help support the costs of organizing the upcoming Lithuanian Song Festival, to be held in Chicago on July 1, 1990. The successful grant proposal to the Illinois Arts Council was written by journalist **Silvija Kučėnas-Fori** on behalf of the Cultural Council.

Lithuanian-American Community Executive Committee vice-president of the Public Affairs Council Arvydas Barzdukas, and the Council's representative in Washington, D.C., **Asta Banionis** presented a variety of project proposals for upcoming months. After a successful tour of the United States by *Sjūdis* President Professor Vytautas Landsbergis, the Council will try to maintain contact with various agencies and groups which showed an interest in meeting more visitors from present-day Lithuania. One organization, the AFL-CIO, has already presented an invitation to Kazimieras Uoka of the Lithuanian Workers' Association (*Darbininkų Sjungta*) in Lithuania to visit the United States later this year. The Council will try to reach and inform Congressmen who will be visiting Lithuania to observe elections. The Council is preparing a comprehensive Media Guide to present to journalists and media staff, about Lithuania, its history and present-day political situation. Grant funding will also be sought by the Council, for other projects.

Lithuanian-American Community Executive Committee vice-president Dr. Petras V. Kisielius presented a lecture at the Amnesty International U.S.A. conference June 23-25, outlining events in present-day Lithuania. He has also been active on the Chicago Archdiocese's Social Concerns Committee and Office of Peace and Justice, which sent out copies of the New Testament to each priest in Lithuania.



Members of the Lithuanian-American Community's Executive Committee. Front row, second from right is Dr. Antanas Razma, President. In the second row, second from right is Chairperson of the Directors, Angelė Nelsas.

The Lithuanian-American Community Executive Committee's Educational and Cultural Councils both are maintaining small collections of videotapes available for loan by groups or individuals. The programs represent a vast panorama of political, cultural, and children's themes and events. Smaller Lithuanian-American communities may want to take advantage of the opportunity to see programs which were presented live in other cities.

For lists of programs available from the Councils, contact the **Lithuanian-American Community Executive Committee headquarters office, 2713 West 71st Street, Chicago, Illinois, 60629.**

The Board of Directors of the Lithuanian-American Community met for the second session of its 12th term, September 29, 30 - October 1 in Cleveland, Ohio. The meeting marked the first year anniversary for the **Lithuanian-American Community's Executive Committee whose president, Dr. Antanas Razma**, was elected at the directors' first session of the 12th term in 1988.

The meeting was attended by almost half of the directors, members of the Executive Committee, and the general public (who were welcome to attend, but who could not vote on policy matters.) Also in attendance were two members of the Lithuanian reform Movement *Sąjūdis*, Arvydas Juozaitis (its head of ideology) and Professor Vaidotas Antanaitis. The two are members of the Lithuanian academic community who have set aside their professional endeavors to work towards the multi-party elections, scheduled for February 23, 1990 in Lithuania, and other objectives leading towards democracy and rightful independence. It is also a pleasure to note that Arvydas Juozaitis presents the picture of a well-rounded individual (he was a bronze medalist in swimming at the 1976 Olympics in Montreal).

The Cleveland meeting was marked by reports of projects, both those which had been accomplished, and those for the future. Members of the Lithuanian-American Community Executive Committee reported on achievements of the past year. The 1990 budget of the Lithuanian-American Community was discussed, as was the fund *Dovana Lietuvai* (Gift for Lithuania). The directors and visitors divided into workshops to discuss: religious, social, youth, political, organizational, and other issues. Draft resolutions were discussed in these workshops which were then presented to the plenary session for approval. The directors heard presentations by the **World Lithuanian Community President, Dr. Vytautas Bieliauskas and the managing editor of *Bridges*, Eduardas V. Meilus, Jr.**

Symposium on Lithuania at the meeting of the Lithuanian-American Community's Directors' from left: Asta Banionis (Government liaison for the Lithuanian-American and World Lithuanian Communities), Professor Vaidotas Antanaitis, Reverend Ričardas Repšys, Arvydas Juozaitis (all from Lithuania), Vytautas Bireta and Dr. Antanas Razma, (presidents of the Canadian and Lithuanian-American Communities) respectively.

An interesting portion of the program was the political symposium given by the visitors from Lithuania who asked some poignant questions and presented some challenges to Lithuanian-Americans. Aside from the visitors from Lithuania mentioned earlier, also in attendance were Mrs. Juozaitis, Reverend Ričardas Repšys, and even a member of Lithuania's television studio, filming the proceedings.

To the Lithuanian visitors, it seemed that Lithuania-Americans may have presented a very active front to Lithuania during its years of stagnation. Visitors from Lithuania are now surprised to learn that of all Americans who consider themselves to be of Lithuanian descent, (ca. 826,000 at last census) perhaps 30,000 could be considered moderately active, and only one-third of them very active in Lithuanian affairs. The visitors presented some projects and challenges: "We must continue to communicate, exchange information, establish contacts and networks." A questionnaire is now being circulated by *Sąjūdis* and its information agency, seeking personal testimonies by those who witnessed the bogus "elections" in Lithuania of 1940. Help is required for the grassroots school concept in Lithuania (to teach essential information about Lithuania's glorious history and ethnic values). It is necessary to establish an autonomous publishing house for the newspapers of *Sąjūdis*, so that the concept of free press would not be blocked by the publishing houses of the Communist Party which now publish the newspapers. More generic suggestions and requests included a reminder to be active in the American political process and the press. Bring up Lithuania's issues whenever possible. Send literature and medicines. Help Lithuania establish ties with international organizations. Help establish cultural and professional networks. Most importantly, help provide press coverage of the elections (slated for February 23, 1990) and be prepared to support and defend Lithuania in the worldwide arena should a



clampdown occur. It is hoped that *Sąjūdis* representatives will win 70-80% of the seats to the People's Congress, but it looks like the practice of military units from outside Lithuania being allowed to vote while stationed in Lithuania will continue. A hope for residency requirements has been quelled.

Sąjūdis and the Lithuanian-American Community both share a basic premise — that they are umbrella organizations which try to be representative of all factions, not of any particular political party. The Directors of the Lithuanian-American Community, including the **Board's Chairperson, Angele Nelsas**, in inviting the visitors from Lithuania, truly made the session both interesting and challenging. Whether the resolutions and hopes of the attendees will be fulfilled in the coming year, remains to be seen.

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



At Camp Dainava in Michigan, at the "Ateitis" camp during Labor Day Weekend. Lithuanian Information Center Director, Gintė Damušis (second from left). On her left is a member of the organizing committee of Lithuania's Catholic Youth Association "Ateitis," Saulius Galadauskas. On her right Reverend Ričardas Repšys, a Marian father from Lithuania and Ramunė Kubilius.

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A vigil commemorating the 50th anniversary of the "Molotov-Ribbentrop" pacts annexation of the Baltic States into the USSR. The vigil was held in front of the United Nation's in New York City on August 23, 1989.

Photo by: Edward Arūnas Bitenas

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Understanding the Lithuanian Information Center

by Ramunė Kubilius

In this day and age, it is gratifying to see that a job is well done, and that the persons doing it stay with the job for an extended period of time. Such is the case with two full-time employees of the Lithuanian Information Center of Brooklyn, New York.

Gintė Damušis, Director of the Lithuanian Information Center and Marian Skabeikis, Treasurer of Lithuanian Catholic Religious Aid, Inc., and its subsidiary, the Lithuanian Information Center, have both worked in their respective jobs for ten years this fall. Ginte Damusis came to work at the Lithuanian Information Center right out of college, wanting to do something specific for the Lithuanian cause. In her years at Lithuanian Catholic Religious Aid, Marian Skabeikis has turned into a jack-of-all-trades, developing an expertise in computers, which has allowed the Lithuanian Catholic Religious Aid and the Lithuanian Information Center to progress into the computer age: telefax, telex, and computerized record keeping, text editing, and the maintenance of extensive address lists, etc.

Lithuanian Catholic Religious Aid, Inc., and its subsidiary, the Lithuanian Information Center are headquartered in a building near the "Darbininkas" Lithuanian weekly newspaper building in Brooklyn, New York. A small paid staff and a number of volunteers work at their appointed tasks, while Viktoras Nakas operates a small branch office in Washington, D.C. Arūnas Sodonis worked in a Rome branch office which had to close because of financial problems.

The Lithuanian Information Center is a bilingual news service which monitors and reports on current events in Lithuania. Lithuanian Catholic Religious Aid has developed the Lithuanian Information Center News Network over a period of twelve years. When Ginte Damusis came on board, she spoke with journalist friends and others who tended to discourage her planned efforts saying that the Lithuanian Information Center would always be considered a biased, ethnic news agency. Ten years later, Ginte, in a recent interview indicated that the news media and government agencies alike, contact the Center for information, comments, and translations of text. "Nightline," *Washington Post*, "Associated Press" and others have contacted the Center. Gintė is frequently invited to address Lithuanian-American and other audiences on events occurring in Lithuania, yet her own requests for a visa to visit Lithuania have been rebuffed. The Lithuanian Information Center has been keeping frequent contact with the *Sjūdis* Information Agency of Lithuania's Grass Roots Reform Movement, which has also acquired a telefax machine for rapid communication.

The director of Lithuanian Catholic Religious Aid, Inc., Reverend Kazimieras Pugevičius, is a Lithuanian-American born in Baltimore, a graduate of Catholic University of America. He has been directing the society's work since 1976, and his efforts on behalf of Lithuania have been noted and admired on both sides of the Atlantic.

The will of a Pennsylvania woman left funding for the Lithuanian Catholic Religious Aid in the area of research and development. Thanks to this funding, and to the computer know-how of Marian Skabeikis and consultants, the Center has been able to computerize lists of addresses, prepare texts, translations and news releases. News from *Sjūdis*, and other sources are collected and disseminated, translated if necessary, for: the people of Lithuania, Western news bureaus, the Lithuanian diaspora, scholars and others, for whom the news may not be so time-sensitive.

A high priority is placed on transmitting news it receives from Lithuania to Western radio programs broadcasting to Lithuania (especially in the days of jammed radio programming).

Work has intensified in the past year as the move toward independence in Lithuania looks more and more promising. Gintė Damušis and Viktoras Nakas have been involved in organizing press conferences, translating, and hosting or co-hosting visitors to New York and Washington, D.C. These visitors from *Sjūdis* and former Lithuanian dissidents, were known to staffers just a few years ago, from phone conversations, the Lithuanian official or underground press. Now staffers, and in general, the Lithuanian-American public, are meeting these individuals face-to-face.

Lithuanian Catholic Religious Aid and the Lithuanian Information Center have always been involved in projects such as collecting and sending books to Lithuania, collecting and sending Church vestments for priests, helping send medicine. The Lithuanian Information Center provided internship experience for two students this summer: Gytis Liulevičius of Chicago, and Rasa Raisys of Seattle, Washington. The internships were paid for in part by a grant from the Lithuanian Foundation. Almost \$120,000 has been spent this past year in direct aid to Lithuania, per Ginte Damusis' estimate (in early fall). Funding has been sought in the form of grants and donations from the Lithuanian-American Community, Inc., the Lithuanian Foundation, the National Endowment for Democracy, and individuals. Lithuanian Catholic Religious Aid and the Lithuanian Information Center have not disappointed Lithuania nor Lithuanian-Americans in terms of service and information provided. For more information, write or call: 351 Highland Boulevard, Brooklyn, New York, 11207, (718) 647-2434.

Months of the Year in Lithuanian

by Danutė Brazytė Bindokienė

Upon closer examination, the names given to the months of the year by English-speaking, Germanic or some other nations are derived from the names of ancient gods or Roman emperors. The names of the months in Lithuanian are unique and original. The months of an agricultural nation are named after natural phenomena or tasks performed at a particular time of the year. These names are typical of the Lithuanian nation, her nature and the Lithuanian way of life.

The months of the year in Lithuanian can be explained as follows:

Sausis (January) — The first month of the year. At this time of the year, Lithuania is in the grip of a profound winter. All of nature is covered with a thick blanket of snow. Rivers, streams, ponds, lakes and bogs are under ice. No open water can be found anywhere. If it snows, the snow is fine, dry (*"sausas"*), blown by the wind. The snow does not come down in wet, heavy, slushy flakes. In other words, it is dry (*"sausas"*) in Lithuania at this time of the year, and therefore, the month has been named *"sausis."*

Vasaris (February) — The winter is coming to an end. People are beginning to make plans for summer (*"vasara"*) tasks, to think about the summer. During this month, the first thaws begin: the sun shines more brightly at midday, water begins to drip from the roof and toward evening stretches into gleaming "ice candles" — icicles. Sled tracks rut smooth roads. Everyone feels that though spring has not yet arrived the weather is turning toward spring, toward summer.

Kovas (March) — A time of change, of struggle (*"kova"*) between the cold and spring. One day it's snowing, the next it's freezing, the following day, the weather again turns warmer. Hilltops begin to darken for the snow melts there the quickest. Some birds return, among them the rook. The rook (*kovas*) belongs to the crow family (*Corvus frugilegus*). It is a large black bird with a blue and purple sheen to the plumage. They circle above the treetops, settle on the fields in scores to march about in search of food. The air is filled by a chorus of caws and croaks as the rooks court, build their nests and mate. The cawing proclaims that spring has nearly arrived. It can thus be said that the month derives its name from two sources: the winter's battle (*kova*) with spring and the returning of the rook (*kovas*).

Balandis (April) — Is already a spring month. Doves (*"balandis"*) coo and mate on the farm and the cooing of wild doves can be heard in the slowly greening countryside. Other songbirds have yet to return, so the dove's soft cooing is not yet drowned out by the magnificent songbirds.

Gegužis (May) — Is the most beautiful month in Lithuania. Everything is sprouting, blooming and verdant. In the forest, the call of the cuckoo (*gegutė* or *gegužė*) is heard. The bird is cherished by Lithuanians and gives the month its name.

The cuckoo is a mysterious and magic bird. It is the harbinger of true spring. Until the cuckoo's call is heard, venturing outdoors in bare feet is dangerous, even if the weather is warm, because the earth underneath is still frozen and can cause ailments. The cuckoo's call dispels the last vestige of winter and ensures the cold is gone for good.

The cuckoo's first call determines a person's fortune for that year. Upon hearing the cuckoo for the first time, a person frets whether he has money on his person. If he does, he'll have money all year, things will go well; if he has no money, his pockets will be empty all year long, the wind will blow right through them. It is very good to be carrying a full bucket, basket or bag when hearing the first call of the cuckoo. You will then be wealthy (full of everything) the entire year. It is also to one's advantage to be in a happy mood when the cuckoo's first call is heard. A frowning, unhappy person is condemned to live in a foul mood all year.

When a person hears the cuckoo's first "coo-coo" he or she may ask: "How many years will I live? In how many years (months) will I wed?" The answer is the number of times the cuckoo calls after the question. Upon hearing the cuckoo's first call, a young woman walks backwards until she backs into a tree. She must then break a small bough from the tree and pluck it clean until it looks like a hook. With this hook she can "catch" the young man she prefers.

If the first cuckoo is heard in the company of a large group, the year will be happy, many dances, weddings and parties will be attended. If the cuckoo happens to call from the tree under which a person is seated, it is a bad sign, the year will be difficult. If this befalls an unmarried girl, she will bear an illegitimate child.

This is but a small sampling of the beliefs related to the cuckoo's return and call. It shows that the cuckoo was a favorite bird. It is thus not surprising that the spring's most beautiful month is named after the cuckoo.

Birželis (June) — The month derives its name from the newly budded birch (*"beržas"*) which is a symbol of miraculously restored nature, youth and fertility. Homes, farms and animals are decorated with birch branches not only at Pentecost but for other occasions as well. The custom survives from pagan times.

Liepa (July) — In the heat of the summer, the air is redolent with linden (*liepa*) blossoms and resounds with the buzzing of bees as they gather clear, golden honey. Lithuanians are known as beekeepers and the linden is a decorative tree favored in villages and forests. The name of this month is thus very significant and appropriate.

Rugpjūtis (August) — Is a time of toil. Because rye (*rugiai*) was Lithuania's major grain crop and life without daily rye bread was inconceivable, the harvest month is named after the cutting (*pjauti*) of the rye (in years gone by, rye was cut with sickles), thereby the name of the month "*rugpjūtis*" — month for cutting the rye.

Rugsėjis (September) — Is also related to the cultivation of rye. Because rye is a winter grain, the fields are prepared in the fall when the seeds are sown. The rye germinates and sprouts before the first frost and then hibernates under a thick blanket of snow. Early in the spring, it revives and begins to grow vigorously. Lithuania is a northern country where the summers are relatively short, therefore, certain cultivated plants cannot be grown to maturity during the summer and must be sown in the fall.

Spalis (October) — This name is difficult to understand for those who have distanced themselves from farm work. Besides rye, flax was a vital crop for the Lithuanian farmer. It was used not only to make the cloth the family needed, but was also sold as a cash crop to buy the necessary articles the land could not produce. Lithuania's flax was exported to distant foreign lands, thus producing income for both farmers and the state.

The name "*spalis*" is related to flax processing which was done in the fall. The fiber from which linen thread is made is encased in the stem of the flax plant. The stem is covered with a hard material similar to bent-grass or wheat straw. The stem must be broken to remove the fiber. The hard shell crumbles and the fiber can then be processed further. The crumbled particles of the flax stem are called shives (*spaliai*). Sometimes the shives were used as insulation and poured over the ceilings of houses under construction, but mostly they were dispersed, buried into the ground to rot.

1 GRAŽINA NARKUS-KRAMER (Bethesda, MD), "Grybs, Grybs, Baravyks" ("Boletus edulis, the cologne of mushrooms"), 1988, fabric applique, 42"x37"

"In my work I try to capture emotionally-charged images from nature and everyday life, using vibrant colors and strong patterns. Being Lithuanian I incorporate our rich folk art traditions as one element in my work. Other equally important influences are the works of Henri Matisse and Pierre Bonnard. The piece in this show is my most 'Lithuanian,' one I deliberately chose as being particularly appropriate for 'Lithuanian Art '89.'" — Gražina Narkus-Kramer

Lapkritis (November) — Is the late autumn month whose name is derived from the falling of leaves (*lapu kritimas*) and the onset of frost. November is usually cold, wet and muddy. The sun makes only rare appearances and the days are mostly gloomy. The nights are especially dark, suited for get-togethers and the telling of horror stories. In Lithuania, All Soul's Day is celebrated at the beginning of November.

Gruodis (December) — The rains of autumn and the mud finally end. The ground freezes with the cold, it becomes hard and coarse. Every bit of soil hardens, ice covers the puddles. Country roads, a mire of mud in the fall, are now bumpy and lumpy, wheels shake and jump as they turn unevenly. Soil that has frozen into such lumps is called "*gruodas*." Hence the month's name.

Since we have examined the Lithuanian names for the months, we must not pass over the days of the week with their distinct names typical of Lithuanians. Because the week has seven days, they are named after the sequence of the days: the first ("*prima*") day ("*diena*") of the week is called "*pirmdienis*," the second ("*antra*") — "*antradienis*" then "*trečiadienis*," "*ketvirtadienis*," "*penktadienis*" and "*seštadienis*" ("*Saturday*"). The name of the seventh day is perhaps somewhat unusual for instead of "*septintadienis*" we have "*sekmadienis*." The word "*sekmadienis*" is an old form of the word "*septintas*" (seventh). *Sekmadienis* is derived from the old word because the word *septintadienis* (literally — the seventh day) sounds a little awkward and does not fit in with the pronunciation of the other days of the week.

From: "Lithuanian Customs and Traditions by Danutė Brazytė Bindokienė, published by the Lithuanian World Community, Inc., 1989, Chicago, Illinois. Translated from the Lithuanian by Vita Matusaitis. Used by permission, and is available through Bridges.



Lithuanian Art '89

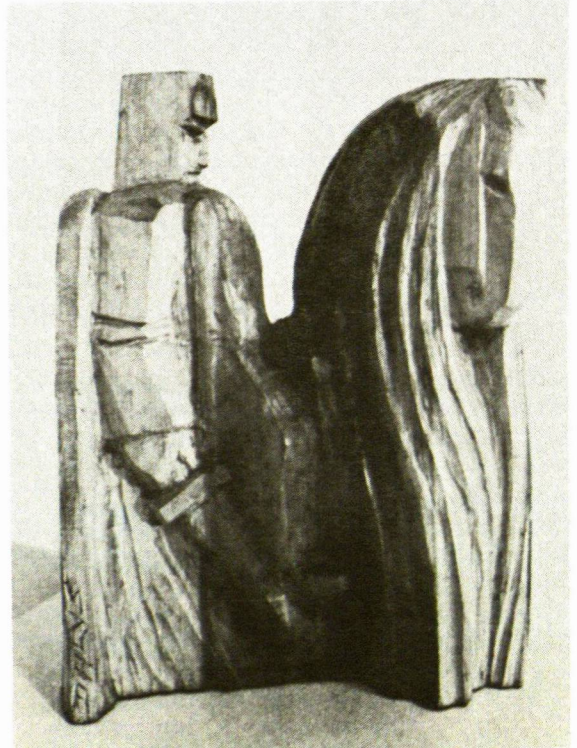
Travelling Exhibition
by Lithuanian Artists
living outside their homeland
Launched February 10, 1989
Lithuanian Gallery Čiurlionis
Chicago



VYTAUTAS IGNAS (Stafford Springs, CT),
"Dream", 1971, linocut, 27¼"x24"

The detail that stands out in this intricate study of Ignas' compositional dexterity is that of the human face. That face appears in three embodiments here — as the young woman in love, as the cither-playing clown, and placed on the four-footed mammal with two horns and a crown of hearts, indicating that he is in love too. It would seem that such totally disparate characters should have different facial features signifying their separate modes of existence. But Ignas consistently belies this obvious route to proper character identification. The faces in his

linocuts as well as in his oil paintings have look-alike features: the same shape of the nose (which is always large, long, and triangular), the same deep black eyes, the same sad countenance. Whether in jest or in earnest, the artist once confided to his friend that these are supposed to be his autoportraits, referring to one feature in particular, namely the nose. Be that as it may, if it is true that Ignas drew himself in the works of a life-time, they could make an interesting biographical study on the artist's self-consciousness as he moved along the situations and experiences of life. — ak

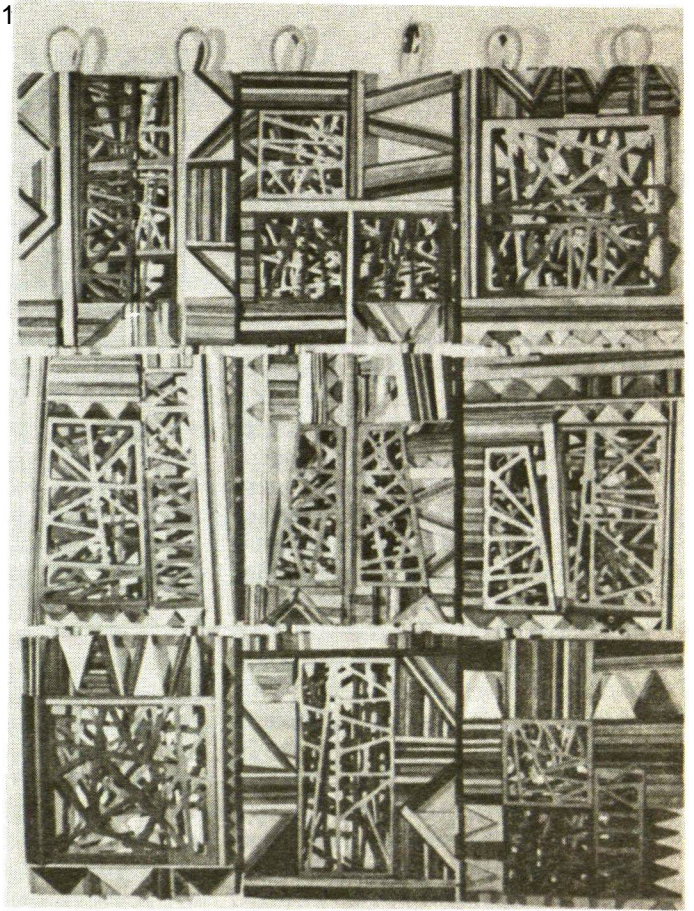


JOKŪBAS DAGYS (Toronto, Canada), "Ancient Times," 1988, wood 13½"x10½"

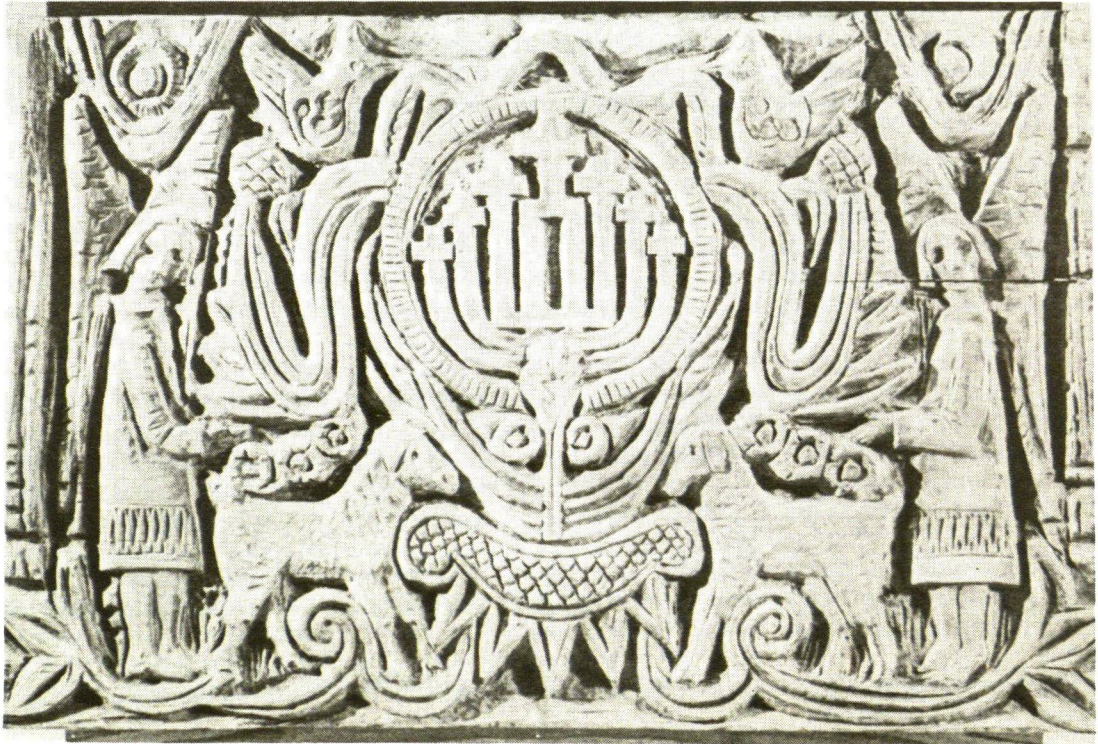
In his sculptures Dagys continues the tradition of Lithuanian ethnic work in wood. His Christs are typical "Rūpintojėliai" (Pensive Christs) found in the wayside shrines which used to stand at the crossroads of the old countryside; his national heroes are glorified figures from the historic past; his human impressions are those of rural pastorals where love and sorrow, pain and joy come and go as the seasons. — ak

ALFREDAS STANEVIČIUS (Montevideo, Uruguay), ▶
 "The Dreams of Varnagira," 1988, wood,
 33½"x26½"

Here is another creator extending the ancient ways of intuitive art. Traditionally, weavings, wall hangings, and tapestries were done in fiber or cloth. Stanevičius imitates their ideas by embodying them in wood. The pieces of wood are cut thin to form cotton-like loose ends criss-crossing each other in endless variety. The overall picture looks just like a weaving. Stanevičius, too, makes the point that the folk idiom of decades and centuries ago — interpreted, of course, in a new way — is an inexhaustible source of inspiration for modern art. — ak



JURGIS DAUGVILA (Beverly Shores, IN), "Altar
 with a Tabernacle," 1989, wood, 3'x5',
 72"x29" (tabernacle)



Is It Necessary to Revive the Lithuanian Litas

Editor's Note: *Bridges* has been following the current events in Lithuania very closely, each month, presenting articles dealing with Lithuania's evolution to total sovereignty and true independence. The road embarked upon, through activism by the grass roots movement *Sajudis* and others is welcomed and supported by those of Lithuanian extraction in the free world. One item mentioned in previous issues dealt with the fact that Lithuania is to be granted economic independence on January 1, 1990. To this end, there has been a movement in Lithuania in recent months for the return of the *Litas*, the Lithuanian Republic's national currency, to replace the foreign Russian rubles forced into Lithuania's economy nearly 50 years ago. The translation by Val Matelis of the article *Ar Reikia Lietuvai Lito* by Vilius Baludis and Vladas Terleckas, which appeared in *Gimtasis Krastas* is presented here through the courtesy of *The Knight*, the Lithuanian Numismatic Association Newsletter, Volume 12, Number 2, Issue #67, Frank Passic, Editor.

Thoughts of fiscal economists, as spirits boil over the problem of Lithuanian currency.

Only recently, vehement theoretical disputes ensued regarding the necessity and expediency of our own currency. Today, the arguments were expanded concerning the practical possibility of introducing our own money, and its consequences. Feelings were particularly aroused after the latest session of

the Lithuanian Assembly, during which many contradictory opinions were expressed regarding the introduction of national currency. Would you remain calm if responsible officials prophecy that our own currency would devalue Our citizen's savings and impede trade?

Concern is also raised by the ill-prepared statements to the press of some scholars.

Why can we not operate without our own currency? There are quite serious and unanswerable arguments confirming that to expect a quick drop in the ruble is absurd. The inflationary process in the country is growing. Not only are today's earnings decreasing, but so are the savings of people accumulated after decades of hard work. Therefore, the Republic's introduction of its own currency must first of all seek to preserve the people's savings from devaluation and establish normal conditions to convert their funds freely. It is important to note that without an independent currency, economic independence is impossible, just as it is impossible to fill a leaky barrel with water. Through a common money-credit system, as through a sieve, our national-earned receipts are dissipated. Not only that, but only with the help of our own currency it is possible by civilized means to prevent export of our goods and the flooding of dwindling rubles. When you have a common currency, its purchasing power is controlled by the alliances' economic policy, and by the inflationary economic policy of the central control organization.

Our people cannot avail themselves of the fruits of their improved industry. Then again, every economist knows that issue of currency — is a profitable occupation. And now, we have not only given over to the central control organization the

benefits of currency issue, but we are compelled to pay a second time for the credit advantages accruing in our Republic, setting aside the fact that the major part of these gains are lost to us. Lacking our own currency, we cannot effectively function in today's economic motivation, encouragement and regulation.

Would Credit Cards be an Improvement?

The money problem is further confused by offering of compromising variations. We are offered checks, credit cards, or fighting with inflation from central control by speeding up the devaluation of the ruble in Lithuania, raise prices and at the same time raise wages and other financial benefits to the people. At first glance, the proposals are easily put into practice, they are alluring. But in reality? What would occur?

Checks are surrogates for money. They do not solve even one of the currency problems, but even exacerbate the existing ones. Speculation is threatened by use of checks, and other undesirable consequences are possible. Remember the "Vnespositorgo" checks. Though they were used sparingly, speculation never-the-less was inflamed by them. Also, what would you gain to be paid part of your salary in checks, sold merchandise "in-demand" and be allowed to pay for these items only with checks? That would mean the freezing of people's savings, increasing social inequalities and the destruction of circulating money.

Credit cards. Do those who offer them understand what credit cards imply? If credit cards are understood to be a new modern check or invention, you would think it would need no explanation. If we have in mind that a credit card is an electronic settlement means, then let us not forget that electronic settle-

continued on next page

ments have essential conditions. First of all, you must have normal currency, then afterwards draw them into the electronic impulse apparatus. Further, electronic settlements are effective only when they are computerized and all items are linked: industrial establishments, organizations, commercial service and credit organizations, etc. Today, our computerization is such that with many of the named links we use the same method of reaching final settlement.

A good number of suggestions come from merchants to resist the flood of "tourists" by raising the price of demand goods. It is believed that higher prices for demand goods bring them closer to our domestic market, and those arriving from other republics will find it too costly to buy the more expensive merchandise. At first glance, this appears attractive, and the wolf will be sated [it will not be necessary to issue our own currency, enter into conflict with the central control] and the sheep will be healthy [we will protect ourselves from the draining of demand goods]. Absurd and primitive theories tempt us with their simplicity. However, in our opinion, this would grow very quickly into an uncontrollable process. Why? Inflation is growing in the USSR; we would have to raise our prices constantly. The economic wave would lose its orientation, economic levers and higher prices would lose their value. The egotistical interest of producers, like a whirlwind, would cast our economy upon the shoals of crisis, all fiscal ties would crumble, natural forces would intervene. You cannot extinguish a fire by putting gasoline on it.

Often, even those who have no doubt about the necessity of Lithuanian currency, dread that they likewise can depreciate it. Some even frighten people that with the rise of the ruble, our new money will quickly fall.

First, we would like to emphasize that the economic structure established in Lithuania is much more amenable to circulation of funds. It is a secret to no one that our agriculture is one of the most progressive in the land. The production of the commodities necessary for industry by comparative weight makes up to 40%, as the average production in the Soviet Union reaches an average weight of 25%. And of course, the purchasing power of money affects the work productivity. For example, from 1985 to 1987, the increase in Lithuanian public work productivity surpassed the general average by 8.6%. However, our ruble's purchasing power, as part of common funds, was held to the average work productivity ratio we found ourselves in a worse situation comparatively. So therefore, because of these objective conditions, comparison allows us to draw the conclusion that, even working the same as now, if we could only protect ourselves from importing inflation, we could improve the commodity-money balance in the Lithuanian market, and increase the purchasing power of our money. However, it is proposed not only to introduce our own currency, but in a complex manner, to redistribute our entire economy.

What the *Litas*' History Teaches Us and What it Does Not Teach

Often, opponents of our own money seek historical analogies, pretending to rest their case on the history of the *Litas*. They remind us of how many years passed until the Republic of Lithuania, being independent, issued its own currency, and you now seek your own currency! A fiscal agent, is astonished at the entanglement of these two separate phenomena. At least an economist should be able to distinguish, what is the introduction of a currency, and what is its stabilization, lest others be misled.

Conditions ordained that the

introduction of the *Litas* and its stabilization in the Republic of Lithuania coincided. But, this does not mean that it could happen again.

World financial practice does not lack different situations. Introduction of one's own currency — is the first and the unavoidable step when desiring to establish an independent and effective economic system. A step-by-step stabilization of the currency depends upon the rearrangement of other economic factors. That's a long and complicated process. An absolute stabilization of the currency is impossible and not even desirable.

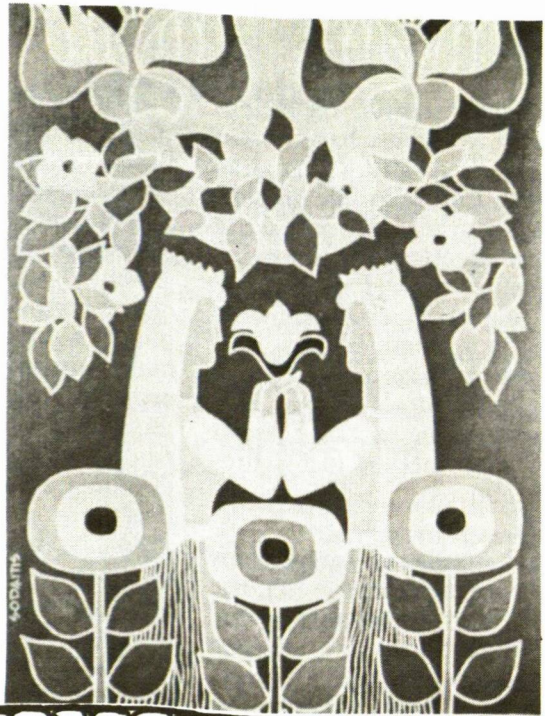
An unfounded threat to the Lithuanian people is that introduction of our own currency would result in the depressing of their savings. If we assimilate the concept of a well-prepared economic independence and its basic analogous fundamentals, no fear would result. The purpose of introducing our own currency is to preserve peoples' savings from devaluation, and introduce the prospect of increasing their buying power, eliminating untold waste.

Introduction of a new currency cannot be implemented by a devaluation of available funds, or a change seeking the devaluation of funds of the wealthy. It is not within the scope of introducing independent currency to adjust social inequities built up over decades, or to change economic problems having to do with wealth. There are other means to accomplish this, for instance, by adjusting taxes, laws, etc. Money acts normally only when there is confidence in it. We hear of proposals devaluating wealth of the so-called millionaires, in an attempt to bring about a misunderstood social equality, that is, an equality in poverty. However, it would be a great social and political crime, if we, seeking to convert our savings, were to harm even a few people, whose larger savings are a result of conscientious work and many years

of saving. We cannot go along this road.

Our concept calls for an even exchange. Therefore, we should not panic and spread rumors. There are people interested in such measures, seeking personal benefits. The Council of Lithuanian Ministers, is currently a group to study our own currency and a credit system on which to prepare specific regulations. The work has just begun, so we should treat the various statements in the press as just personal opinions.

JUOZAS SODAITIS (Ormond Beach, FL), "Sadutė,"
1989, acrylic graphics, 20"x16"



To the Editor:

It's gratifying to note that Dr. Michalski has retracted his earlier charge (in the April issue of *Bridges*) that Lithuanian nationalism had become "totally xenophobic and self-centered." In his letter to the editor in the July-August issue, he acknowledges that "this had not happened in Lithuania."

Unfortunately, however, Dr. Michalski misconstrues my position on Kosciusko, stating that the issue of his nationality is immaterial and that in all probability, Kosciusko was a Belorussian. The family's geneological record shows that the Kosciusko's were minor nobles of Ruthenian/Belorussian stock who intermarried with Lithuanian nobility. (The terms "Ruthenian" and "Belorussian" appear to be used interchangeably by Kosciusko's biographers. In Lithuania, the area — White Russia — is known as "Gudija.") On this point, I refer Dr. Michalski to my article on Kosciusko in this year's February issue of *Bridges*, or, for a more extended biographic treatment, to Volume 32, No. 1 of *Lituanus*.


The fact is, that Kosciusko, on a number of public occasions, acknowledged his Lithuanian roots. One of these was in his appeal to Czar Alexander I after Napoleon's defeat, when he requested the Czar to grant Lithuania the same concessions the latter was then prepared to extend to Poland. As a mark of the high esteem in which Lithuanians at that time held Kosciusko, they petitioned the Czar, upon Kosciusko's death, for permission to bury him in Vilnius. The emperor refused, reserving this privilege instead to the Poles, who buried him with great honor next to their kings in Cracow.



I have tried to make it clear in my articles on Kosciusko that there is much more to this unusual man than a case of related nationality. What gives him special significance today is his message that political and economic freedom go hand-in-hand. As leader of the Polish-Lithuanian insurrection of 1794 against Russia, he issued two landmark decrees in the Polish and Lithuanian languages, one granting freedom to the serfs and the other endowing them with land. Kosciusko implicitly understood what the Communist world is learning at great cost today: that economic progress is impossible without political freedom.

This is the essence of Kosciusko's message to Lithuanians and other captive nationalities in the Soviet Union and this is why Lithuanians, in their struggle to regain independence, should keep his memory alive.

Sincerely yours,
Albert Cizauskas
Falls Church, VA



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Lithuanian American Youth Association's Intern Program

This past April, the Lithuanian American Youth Association sponsored its third political seminar in Washington, D.C. For the third consecutive year, the Washington, D.C. chapter organized the seminar which attracted nearly 100 young professional Lithuanian-Americans from all over the United States.

The purpose of the seminar was to present timely political information and to familiarize the seminar participants with what takes place in Washington, what can be done politically in D.C. and at home on behalf of the Lithuanian cause and the Lithuanian-American interests. The seminar also aimed to provide information and concrete examples of how to take part in political activism, which was intended to draw the participants into a more politically active role within their community.

With these basic goals in mind, and in the spirit of these political seminars, the board of the Lithuanian American Youth Association is announcing its first official intern program. With financial support from the Lithuanian Foundation, the Youth Association will be able to present a stipend to a qualified candidate who is interested in getting practical political experience in Washington, D.C.

The Lithuanian American Youth Association is soliciting resumes from candidates who have either just finished college or are still studying, either as graduate or undergraduate students. The internship program is a great opportunity to get practical experience working in Washington, D.C. either in his congressman's or senator's office or in any other government agency (e.g., State Department, White House, etc.).

This political intern program has three basic goals. First, it is hoped to provide an avenue for the university student or young professional to get hands-on experience and to become familiar with the bureaucratic mechanism of a congressional office or a federal agency. Second, this is an excellent opportunity for not only the Lithuanian American Youth Association, but the Lithuanian-American Community to show the congressional office that there exists an untapped pool of constituent resources from the District (i.e., young Lithuanian-Americans who can assist the congressional office). Third, by placing young Lithuanian-Americans in congressional offices or federal agencies, we are also indirectly aiding in spreading the word of the current desires of the people of Lithuania and sister Baltic Republics of Latvia and Estonia.

Those interested in participating in this program should have an educational background in any of the following areas: political science, history, journalism, public administration, economics, international relations or law. The prospective candidate should also be willing to participate in the program for a minimum of ten weeks. Normally, such intern programs in Washington, D.C. are conducted on a volunteer basis ("free labor" for the congressman). The Lithuanian American Youth Association board will provide a \$2,000.00 stipend and a place to live while in Washington for the selected candidate.

The candidates for the internship program are required to provide the following information: 1) A resume; 2) A summary of future career goals; 3) Indicate who your congressman and senator are and specify the congressional district in which you reside; 4) State one's party affiliation (i.e., Democrat, Republican or Independent). The more details provided, the easier it will be to coordinate and place the intern in the proper position.

Please send the specific materials to the following address: Algis Šilas, 3049 South Buchanan Street., Apartment A-1, Arlington, Virginia, 22206.

Upon receiving all requests, the Lithuanian American Youth Association board will forward the resumes to the project selection committee which will then make the final decision. The selection committee is comprised of young professional Washington, D.C. political operatives: Viktoras Nakas, Asta Banionytė-Conors and Linas Kojelis.

Lithuania needs all the political assistance we can muster. The board of the Lithuanian American Youth Association feels that this program is a start in the right direction and a worthwhile contribution toward the goal of an independent Lithuania.



ELEONORA MARČIULIONIS (Chicago, IL), "The Song Festival," 1989, ceramics, 18½"x18"

Ačiū Širdingai

All of us at *Bridges* would like to take this opportunity to thank the following readers for their donations during the months of July, August and September, 1989.

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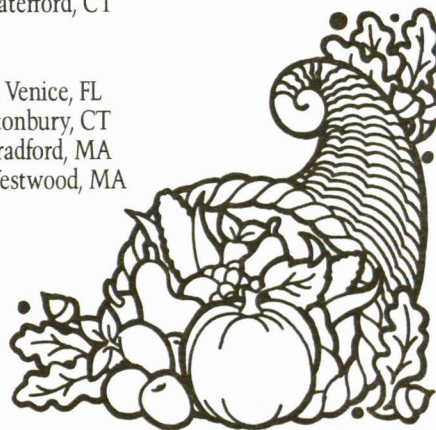
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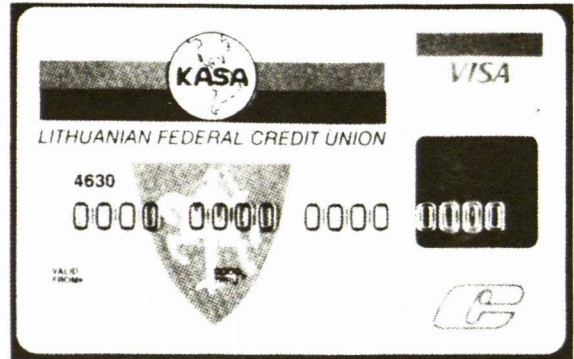


Participants of the Lithuanian American Youth Association's third political seminar in Washington, D.C., last April 14-16 standing in front of the Lithuanian Legation. Those present in the group were former Charge d'Affairs of Lithuania, Dr. Stasys Backis, former political prisoners Balys Gajuskas and Dr. Algirdas Statkevičius and the Executive Officer for the Legation, Mrs. Margarita Samatas. Photo by Paulius Mickus.

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Gera Gaspadinė

HERB TEAS

Camomile
(*Ramūnėlės*)

Juniper Berries
(*Kadagių Uogos*)

Dried Raspberries
(*Džiovintos Avietės*)

Linden Blossoms
(*Liepos Žiedai*)

Dried Mint
(*Mėtos*)

Any of these herb teas may be prepared in the same fashion; seep in a teapot 5 minutes or longer, allowing about 1 tsp. dried herbs or berries to 1 cup boiling water. Sweeten with honey. All of these herbs are claimed to have medicinal properties. Herbs may be purchased in drug or health food stores.

COTTAGE CHEESE ZEPPELINS

Varškės Cepelinai

6-7 boiled mashed potatoes
6-7 raw finely grated potatoes
2 cups dry cottage cheese
1 egg
½ tsp. salt
1 tsp. caraway seeds (optional)

With the hands, mix together the potatoes. Pat out on floured board, cut into large round or oval shapes. On each round or oval, place a generous spoonful of cottage cheese which has been combined with egg, salt and caraway seeds. Fold over, press edges together. Boil in rapidly boiling salt water about 15 minutes.

POTATO "ZEPPELINS" — POTATO MEAT DUMPLINGS

Bulviniai Cepelinai, Kukuliai
12 large potatoes
3 or 4 boiled potatoes
salt to taste

Meat Mixture:

½ lb. ground beef
½ lb. ground veal
½ lb. ground pork (optional. If not used, increase other meats by this amount).
1 chopped onion
½ tsp. shortening (bacon drippings are good)
1 tsp. salt
¼ tsp. pepper
2 eggs

Topping or Gravy:

½ lb. bacon
1 chopped onion
2 or 3 tbsps. sour cream (optional)

Grate peeled and washed potatoes. Drain through cheese cloth, straining as dry as possible. Let the strained liquid stand until starch accumulates in bottom of bowl. Pour off the liquid carefully and add the starch to grated potatoes. Grate or mash boiled potatoes and add to grated raw potatoes. Add salt to taste. Mix thoroughly.

LITTLE TWIGS

Žagarėliai

1 egg
3 tbsps. sugar
2 tbsps. sour cream
grated rind of ½ lemon
flour
powdered sugar

Cream egg and sugar. Add cream and lemon rind. Add enough sifted flour to make stiff dough. Roll thin on floured board. Cut into strips 6 inches long, 1 inch wide. Slit center of each strip, twist one end through the hole. Fry in deep hot fat. Drain on paper. Sprinkle with powdered sugar.

In a frying pan, saute the chopped onion in shortening. Add meat, salt and pepper and cook slowly for about half an hour, stirring occasionally. Cool slightly. Add eggs, mixing thoroughly. Left-over ground meats can be used. Just add to sauteed onions and heat through.

Take about a cupful of the potato mixture, pat it flat on the palm of the hand, or on a slightly floured board, to about ¼ inch thickness. Place a heaping teaspoon of the meat mixture in the center. Fold potato mixture around meat, seal edges firmly. Pat into shape of large egg. Drop into pot of boiling water to which about a teaspoon of salt has been added. Make certain that water resumes boiling after adding each dumpling. Do not overcrowd dumplings in pot. Stir carefully occasionally. Boil about 25 minutes. Remove from water, drain and place on heated platter.

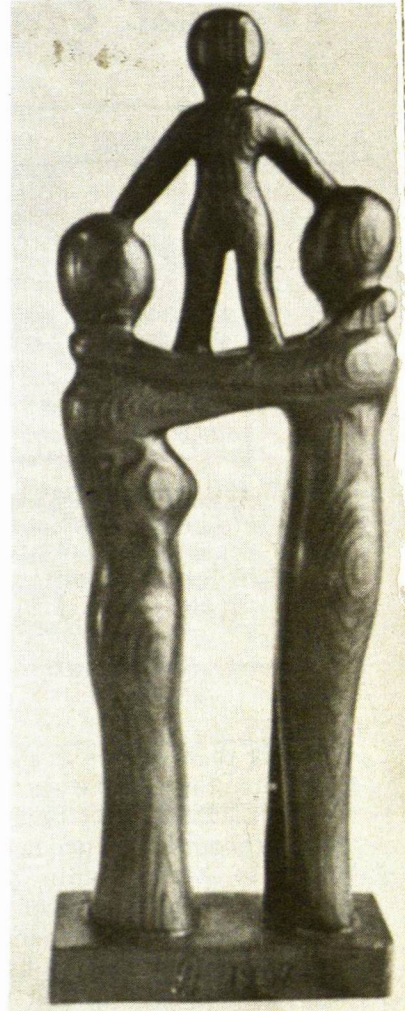
Dice bacon, fry with onion, pouring off some of excess fat. Sprinkle over dumplings. For a richer gravy, stir sour cream carefully into bacon-onion after it has cooled a bit. Blend well, do not boil. Pour over dumplings.



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△ PRANAS GASPAGONIS (Los Angeles, CA), "Play," 1987, redwood, 16"x8"

A latecomer to the world of art, Gasparonis studied sculpture and ceramics at Los Angeles City College and Otis Institute of Art. His work in sculpture ranges from pure abstraction to naked realism and down-to-earth portraiture. The rounded forms of human figures equate with circular motions of geometric patterns, and conversely repeated abstract lines bring out the human form with a symbolic interpretation. His personal experiences in war and loss of his homeland compel him to this day to create subject matter filled with memories and mementos of the lost cause but also with the hope of a brighter and better future. — ak

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Vasaris 1989	3193
Kovas 1989	3247
Balandis 1989	3316
Gegužė 1989	3476
Birželis 1989	3585
Liepos/rugpiūtis 1989	3667
Rugsėjis 1989	3688

495 Nauji Prenumeratoriai nuo
persikėlimo į Worcester, MA

16 %



6 mėnesių apyskaita / provisorine /

1989m. Sausio mėn. 1 d. iki 1989m. Birželio 30 d.

Išleista 6 Bridges numeriai : 2 Brooklyne, 4 Worcesteryje

Pradinis Balansas : \$ 11,166.77

<u>Mėnuo</u>	<u>PAJAMOS</u>	<u>IŠLAIDOS</u>	<u>BALANSAS</u>
Sausis	0	\$ 4998.00	\$ 6168.77
Vasaris	0	\$ 4998.00	\$ 1170.77
Kovas	\$ 3376.00	\$ 3353.00	\$ 1193.77
Balandis	\$ 568.00	\$ 2728.00 ¹	/\$ 966.23/
Gegužė	\$ 1213.00	\$ 2728.00 ¹	/\$ 2481.23/
Birželis	\$ 5358.00 ²	\$ 2813.00 ¹	\$ 63.77

1. Nepaimta Stipend Skirta Redaktoriams/Administracijai

2. Įskaityta JAV LB \$ 3000.00 Auka

Eduardas V. Meitkus
Atsakingas Redaktorius

1989m. IX mėn.



Dabartinis Financinis Stovis

BRIDGES TAUPOS SASKAITOJE /BOSTONE/ \$ 160.60.

Accounts Payable: IBA Printing - \$ 3682.00
Clark Mailing- \$ 1396.83
Red./Adm. - \$ 3450.00

Viso \$ 8528.83

Accounts Receivable: Prenumeratoriai: \$ 18,240
Skelbimai: 2,460
Platintojai: 1,530

Viso \$ 22,230.00

Samatas 1989 metams / 2 numeriai/

	<u>Spalio Nr.</u>	<u>Lap./Gruodžio Nr.</u>
IBA Printing:	\$ 1732.00	\$1950.00
Clark Mailing:	190.00	210.00
Typesetting	325.00	325.00
Red./Adm.	650.00	650.00
2nd Class	488.00	545.00
Bulk/Foreign	165.00	165.00
Misc/Office	135.00	135.00
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Viso	\$ 3685.00	\$3980.00

Eduardas V. Merkulis
Atsakings Redaktorius

1989 m. IX 26 d.