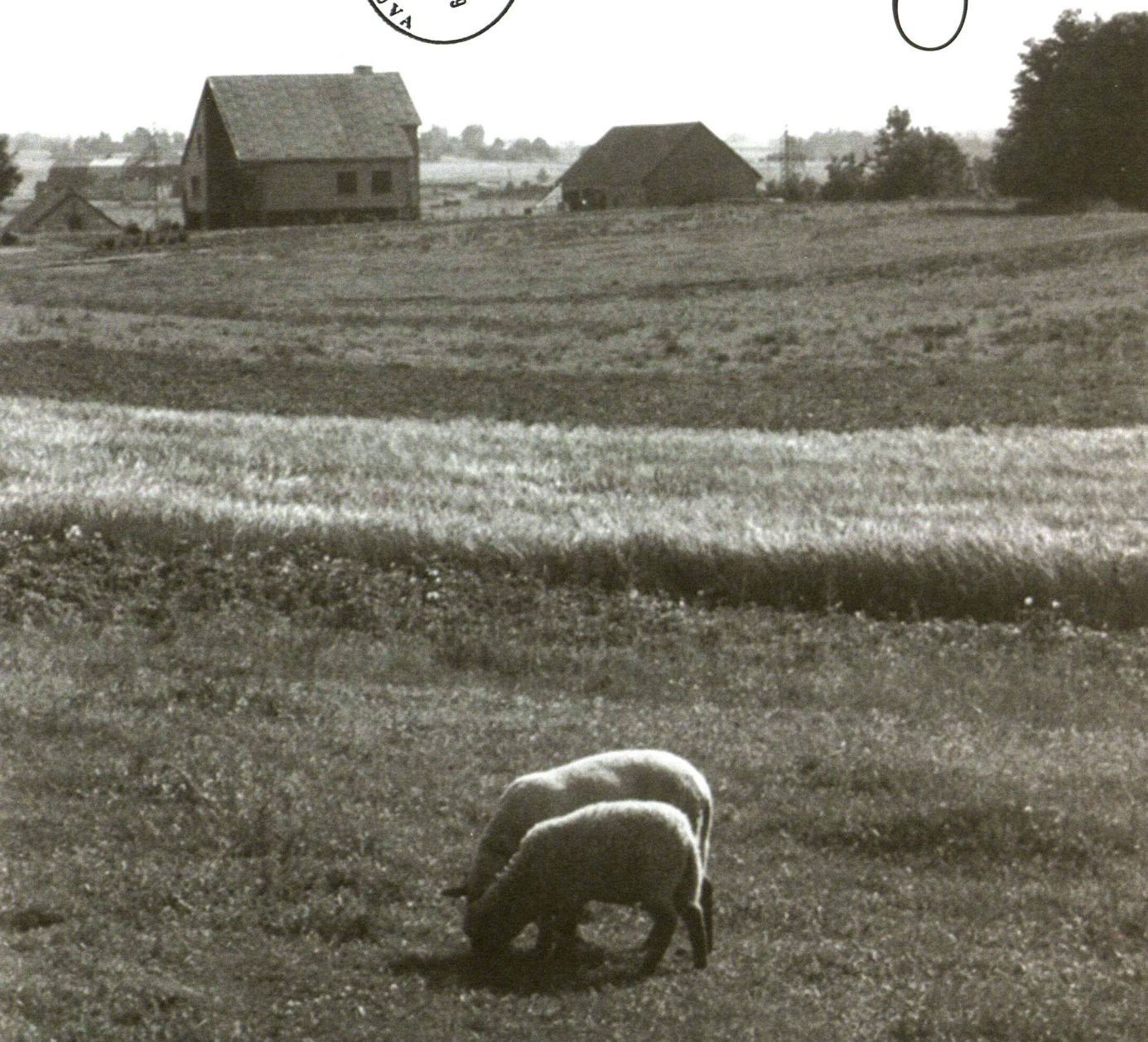
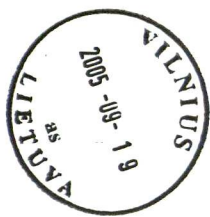


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# bridges



july - august 2005

LITHUANIAN - AMERICAN NEWS JOURNAL

*Letter from the Editor*

*Can we really be in the middle of summer? It seems I was just writing about Christmas. The older I get, the faster time flies.*

*Since 2005 is the 60th anniversary of the end of World War II, BRIDGES will continue to focus on that theme for the remainder of the year. Although the war may have ended for some nations it was the beginning of a different war for others, such as the Baltics. It was a war that would not end in a few years. This war would kill thousands and thousands of people, separate families, cause many more thousands to flee their homeland while others had their properties confiscated. No, the war was not over for everyone and would continue for decades.*

*I am sharing with you two speeches as well as a non binding resolution that was recently passed by the U.S. Senate. It asks the Russian Federation to issue a clear and unambiguous statement admitting and condemning the illegal occupation and annexation of the Baltics. Prof. Landsbergis gave his views of the Second World War in a speech he delivered in Vilnius. Paul Goble, an expert on Baltic and Soviet affairs delivered a speech at the JBANC conference discussing the problems of the past and what still needs to be done to ensure a safe future.*

*Congratulations to Henry Gaidis, a member of the Board of Directors of JBANC and a frequent contributor to Bridges who was recently presented with the Lithuanian North Atlantic Treaty Organization Commemorative Badge and award certificate.*

*Rimas Gedeika goes back in time forty years when he returns to a Lithuanian Festival in Northeastern Pennsylvania. He had such a good time that I am hopeful he won't wait another forty years before returning to the festival.*

*Sister Margarita Bareikaite's inspirational article urges us to pause and think about Mary as a role model. Sister Ann Mikaila discusses the history of the Pensive Christ who is so important to Lithuanians all over the world.*

*Edward Baranauskas does not forget us from his home in Vilnius. He makes us aware of the legend of Birutė and his own feelings when he first visited Palanga. My gratitude to Gloria O'Brien who spends so many hours translating the Lithuanian folk stories so that so many more could enjoy them. Ramune Kubilius deserves our gratitude for her translations from Draugas. Gloria O'Brien also shares the story of Vito Tamulis.*

*By now you may have noticed that I encourage young writers to contribute to BRIDGES. Linas Kvederavicius is a member of a family with eight children who was born and lived most of his life in a small village near Alytus. Linas writes about his dream trip to America.*

*Last, but not least, is my annual Christmas in July article. I hope you will better understand how difficult life is for many people in Lithuania and that you will be as generous as you have always been in helping Lithuanian children enjoy a special Christmas.*

*Gema and I thank you for sharing your summer days with BRIDGES. Whether you are working in the garden, relaxing on the porch or taking a world cruise we wish you a happy and a safe summer.*

  
Jeanne Shalna Dorr

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The cover: Photo by Jeanne Dorr  
Pastoral scene in Klebiškio kaimas, region of Prienai, Lithuania.

# RECOVERING FROM COMMUNISM

Paul A. Goble  
EuroCollege  
University of Tartu  
Prepared for delivery to  
JBANC Conference,  
Washington, D.C.,  
March 5, 2005

There is somewhat disturbing but quite often neglected idea found among those of many who care most about the Baltic peoples and their future: All too often, the very people who rightly consider communism to be the most evil of systems also appear to be convinced that those who suffered under it but somehow survived will be able to recover quickly and easily.

Such people frequently talk about the physical destruction wrought by the communist occupation of Estonia, Latvia and Lithuania – the thousands and thousands of dead, deported, and exiled, the forced migration of outsiders into these countries, and the suppression of freedom and the institutions of these previously free societies.

Such efforts are both admirable – the entire world needs to know and remember what was done in the Baltic countries by the Soviets – and necessary – we and our children must have these often hitherto inaccessible facts at our command. But they are not sufficient because all too often they are combined with a suggestion that those who did outlast the system remained largely unchanged from what they had been before.

This view finds its clearest reflection in the titles and images offered by some of the most well-known studies of the situation in the post-Soviet Baltic states: One brilliant book, entitled “Return to the Western World,” features on its cover a picture of the great fish disgorging Jonah, an image that sug-

gests that he emerged relatively unchanged from the experience. And yet another outstanding study “Coming Out from Under the Ice,” suggests that readers should draw a similar conclusion.

Given the attitudes of many in the West who did not and do not want to face up to the consequences of what they said and did in the past and of many in the Baltic countries whose self-respect sometimes leads them to deny the impact of that system on their own minds and souls, this is perhaps not all that surprising.

But it is wrong, and it is time for all of us to begin to correct the situation. If we hope to overcome that past and build a better future for friends and ourselves, we have no other choice. To assist in this process, I would like to discuss with you some very preliminary answers to three of the most important questions that we need to address if we are going to be able to overcome communism in the hearts and minds of those subjected to it and not just overthrow the external arrangements it imposed on Estonia, Latvia and Lithuania.

These three questions are: First, what does the continuing mental and spiritual impact of the communist experience in fact look like in the Baltic countries today? Second, why is dealing with it so important now and for the future? And third, what can and should we do in order to be able to escape from the noxious influence of communism in the lives of people there.

## A Legacy Too Often Ignored

In order to deal with the problem of the impact of communism on the minds and souls of the people who lived under it, we need to look at some of the protean forms in which this influence continues to



Paul Goble addresses the JBANC audience.  
*Photo by Rimas Gedeika*

be manifest. I would like to suggest three, not because they are the only ones but because they are so central to what I am talking about.

The first involves a fundamental change in the ways in which people who have lived under communism interact with each other and with those who did not. In contrast with the way in which Estonians, Latvians and Lithuanians acted before communism, those who lived under communism and have survived that system tend to be more passive, deferential, socially isolated, and given to apocalyptic or eschatological thinking. That is, they tend to assume that others will solve problems for them – as exemplified in the “end of history” mentality often seen since the three Baltic countries gained admission to NATO and the EU – or to believe that they can solve all the problems before them – or alternatively, they can solve none of them. And there are the social pathologies associated with such anomic situations: alcoholism, domestic violence, and so on.

The second set of phenomena which reflect the legacy of communism on the minds and souls of the people concerns what is not there: There are few people in church and far fewer churches than there used to be. There is a crying absence of genuine social organizations – instead we see GONGOs and DONGOs (Government organized NGOs and Donor organized NGOs, respectively). And there are very few other forms of genuinely collective behaviour.

And the third set of phenomena about which I am talking concerns the adoption of Soviet approaches for non-Soviet ends. The most common form of this might be called “Bolshevik anti-communism” – the use of Bolshevik shock tactics in the name of destroying the communist past, an approach that often overrides democratic procedures and harms at least some of those who are supposed to be helped.

While one can understand the desire of people in the Baltic countries to escape from the past, this does not represent a complete escape. In fact, such an approach – kamikaze-like – can end by subverting itself. It fails to bring the people along with it, isolating the government and other elites from the population. It creates inevitable disappointment and disillusionment. It undermines that which it is intended to create – a vibrant society in which each person is important and is valued by others for his human personhood. And it represents yet another imposition of a radical discontinuity that makes it more difficult for people to move on.

That is not to say that radical measures are always inappropriate. Sometimes it was the only possible if not an entirely good way to proceed. Nor is it to say that nothing positive has been accomplished. Much has. But it is to insist that because the approach used had its roots in the very system it was intended to destroy, the

application of such methods entailed real costs. And those costs will have to be paid eventually.

Unfortunately, membership in the EU and other international organizations has simultaneously increased the likelihood that political elites can and will make choices without reference to the population and that that trend will only prolong the time needed to overcome the impact of communism in the Baltic countries.

### Why This Matters

The reasons why all this matters should be obvious. All of us grew up hearing George Santayana’s classic observation that “those who do not remember the past are condemned to relive it.” But we often do not consider its obvious corollary: those who refuse to confront an evil past will find that such a past past never goes completely away. All of us celebrate the Germans for facing up to and denouncing the crimes of Hitler and the Nazis, and all of us are disturbed that the post-Soviet Russian government has been unwilling to acknowledge and seek atonement for the crimes of the Soviet past.

But most of us do not consider as carefully as we might just how dangerous that is for people in the position of the Baltic countries. All three countries have gone some distance in confronting aspects of the Soviet past, but none of them has succeeded in addressing all the aspects of that past either out of a belief that they do not need or a fear that talking about it will open up old wounds. If the first view is understandable and the second is very real – indeed both views informed much of Western advice to the Baltic countries – neither is defensible in the long term. It simply puts off the issues that need to be aired if that past and its impact on the human spirit in the Baltic countries is to be understood and then transcended.

There are courageous people in the Baltic countries who have begun this process, but I would like to take this opportunity to point to two courageous Russian scholars who have acknowledged the Soviet past and its impact on the Baltic countries and the rest of Eastern Europe. In an essay published in the Moscow journal “Voprosy filosofii” a few years ago, the two wrote that “the Soviet army liberated the Soviet Union from Hitlerite dictatorship, but it could not liberate anyone else. A state which was not free could not bring freedom to others. In that, the USSR was different from its Western allies.”

That is not only a good start: It is a model for us in thinking about what happened at the end of World War II.

But there is a second reason why we need to look at the past especially now. The security agencies of the Russian state are still active in the Baltic countries. They are exploiting the past, and they are engaging in a strategy typical of a “newly weak” power – foreign policy on the cheap via subversion. Unless the Baltic nations confront what communism did to their minds and hearts, they will be less able to cope with this particular challenge. Indeed, to my mind, facing up to this past is every bit as important for the national security of the Baltic countries as helath and law and even more critical than military strength.

And yet a third reason is that the Baltic nations of today owe it to the world and to future generations to testify what happened to them and why. They cannot do so by pointing to physical destruction alone. They must talk about what communism did insidiously and frighteningly to their parents and sometimes to themselves.

That we need to be reminded of all this too is suggested by an advertisement I read in the “Washington Post” only yesterday:

The Red Army chorus is coming to the American capital and promises to sing the Soviet national anthem written for Stalin! One can't imagine that anyone in the U.S. would tolerate the appearance of a German group who took its name from the Nazi past and who promised to sing a Nazi-era song. And we should not either. But the fact that we make such a distinction suggests how much of an evil influence Soviet communism had – and continues to have – even on those who never lived under it.

#### What We Must Do

The Baltic governments have taken some important steps to overcome the past. They have organized a variety of historical commissions, they have prepared textbooks to inform the next generation about what happened, and perhaps most important they have worked hard to overcome the fear many have felt about talking about that past and its continuing legacy. But clearly more needs to be done.

Perhaps the place to start is to recognize that capitalism alone does not solve the problem. It is at best a means rather than an end in itself. Baltic societies must promote the rebuilding of churches, families and communities – the most important carriers and transmitters of values – if they are to move confidently toward a free and democratic future. And both they and we need to understand that

this process will be neither easy nor quick: It will require at least a generation of hard work and perhaps more.

Right now, the Baltic countries and the West are faced with a particular challenge: how to respond to Russian President Vladimir Putin's efforts to whitewash the Soviet past by celebrating the USSR's participation in the Allied victory over Hitler. Each of the three Baltic presidents has had to decide what to do. Each has made a slightly different decision reflecting not only how finely balanced the issues of what to do are but also an increasing sophistication as to how best to cope with this latest Russian campaign.

Baltic Americans and their friends must recognize both the nature of this challenge and the complexities involved in responding to it rather than assuming there is a single template and a single answer to all questions – an assumption that sometimes appears to ignore not only history but the nature of the kind of democratic life we want to see promoted in Estonia, Latvia and Lithuania – and indeed everywhere in the world.

\*\*\*\*\*

Today as many of you know is the 52nd anniversary of the death of Joseph Stalin who enslaved not only the Soviet people but the Baltic countries and half of Europe, a man whose crimes continue to influence the world both directly and indirectly.

As many of you also know, I worked for some years at RFE/RL. When Radio Liberty began broadcasting in Russia on March 1, 1953, many in the Russian service wanted to open each broadcast with a ticking clock and a voice saying "the era of Stalin is coming to an end." But American managers blocked that idea, fearful that the Georgian Stalin might live for a long time. In fact, four days later he was dead: Perhaps RFE/RL was simply too much for him.

But that clock continues to tick, despite the triumphs of 1990 and 1991 and the more recent revolution in Ukraine. And if the Baltic nations and their friends genuinely hope to move into a new time, we must confront the past not only to overcome it but to ensure that those like Putin who want to preserve it will not succeed.

*Paul A. Goble*

*Paul A. Goble, a prolific author and expert on Soviet nationality problems and Baltic affairs, has been employed at the EuroCollege at Tartu University since 2004. Before that he was senior advisor to the Director of the International Broadcasting Bureau and the Director of the Voice of America, Communications Director at Radio Free Europe/Radio Liberty, and Senior Associate at the Carnegie Endowment for International Peace. He has been decorated by the governments of the three Baltic countries for his role in helping them regain their independence.*

## Bridges Passages

Bridges  
July-August 1988

### UPRISE

It was a miracle, observed witnesses of this summer's demonstrations in Lithuania. Uninterrupted by militia, 100,000 voices joined in the singing of the banned national anthem while banned national flags waved overhead. "Lietuva... Lietuva... Lietuva..." called the voices

en masse, rhythmically, a militant, earthshaking lovesong like a vast heartbeat of a nation declaring "I am alive, alive!" Speakers demanded, "We want our language respected, our history taught truthfully, our land protected from ecological and economic disasters..."

# Senate Passes Russian Apology Resolution

## JBANC PRESS RELEASE

For Immediate Release

Contact: Karl Altau/tel. 301-340-1954

May 21, 2005

Washington, DC (JBANC) — The United States Senate has passed a non-binding concurrent resolution on May 19 asking that the Russian Federation issue a clear and unambiguous statement admitting and condemning the illegal occupation and annexation from 1940 to 1991 of Estonia, Latvia, and Lithuania.

Expressing the position of Congress, the legislation was first introduced on May 12. Reintroduced on May 19 as Senate Concurrent Resolution 35 by Senate Baltic Freedom Caucus co-chairman Gordon Smith (R-OR), it was co-sponsored by Democratic Senators Richard Durbin of Illinois and Dianne Feinstein of California. Senator Durbin, Assistant Minority Leader, is the other Baltic Freedom Caucus co-chairman.

The companion legislation, House Concurrent Resolution 128, was referred to the House International Relations Committee after being introduced on April 12 by House Baltic Caucus co-chairman John Shimkus (R-IL). H. Con. Res. 128 already has 19 co-sponsors. A vote is expected this summer.

The importance of such action was made clear by the visit of President Bush two weeks ago to Latvia and the Russian Federation. In Riga, President Bush emphasized the importance of making amends regarding past misdeeds, even evoking the memory of an unjust Yalta agreement. He also stated that the "captivity of millions in Central and Eastern Europe (by the Soviet Union) will be remembered as one of the greatest wrongs of history."

President Bush's Riga speech:

<http://www.whitehouse.gov/news/releases/2005/05/print/20050507-8.html>

The May 9, Moscow commemoration of the 60th anniversary of the end of the war in Europe brought the matter to the international news forefront. There was a great surge in media interest over this legacy.

The Russian Federation, however, has never wavered from the official Soviet view that the Baltics voluntarily joined the USSR. This selective memory

has been evident again this month in the words of the Russian leadership and in much of the Russian media.

Following the August 23, 1939 inking of the Molotov-Ribbentrop Pact (MRP) between the Stalin's USSR and Hitler's Germany, Nazi Germany invaded Poland on September 1, 1939. The Soviet Union reciprocated by invading Poland from the east on September 17. Moscow then forced the neutral Baltic governments to cede bases, and on November 30, 1939, the USSR invaded Finland, to begin the four-month Winter War. The Baltic countries were occupied by force in July 1940 and then, following sham elections, were annexed in August that year. The U.S. issued a statement on July 23, 1940 not recognizing this "devious" takeover.

Support for a Russian condemnation of the MRP was also given by the six-member U.S. congressional delegation that recently visited Lithuania. The delegation included Congressmen Jack Kingston (R-GA), Spencer Bachus (R-AL), Tim Holden (D-PA), David Scott (D-GA), Clay Shaw (R-FL), and Bill Shuster (R-PA).

JBANC, in helping to guide the introduction of the congressional legislation, strongly believes that the occupation of the Baltic countries by the Soviet Union and its resultant terror, mass executions, deportations, and denial of human rights must not be forgotten, glossed over, or distorted.

The Joint Baltic American National Committee, Inc. represents the Estonian American National Council, Inc., the American Latvian Association, Inc. and the Lithuanian American Council, Inc.

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# Mary-Mother of Our Creator



When we read the Holy Bible we discover that Mary can be a model for all Christians in many ways.

Catholics do not worship Mary as a God-figure. They do recognize that Mary was the Mother of Jesus. She was a human being like ourselves. At the same time she was special because she brought Jesus into the world and continues to bring Him closer to all of us. Very early in its history, the Church recognized Mary as a model for all Christians. Scripture does not tell us much about Mary. Early Church Fathers, the theologians, also thought much of a woman who was Jesus' mother. They proclaimed the belief that she was a virgin - that the birth of Jesus came about in a way that was different from any other being who was ever created.

Mary is our model of saying yes to God "I am the

Lord's servant. May it happen to me as you have said" (Luke 1:38 ). The Church also considered Mary's special position in the story of Salvation. She must have received the special grace of redemption at the very first moment of her life. St. John's Gospel tells us that at Calvary, Jesus gave his disciples into Mary's care. She became the Mother of every Christian, the person who - by her own life of faith - shows us how to come home to God's Kingdom.

It is important for us also to see Mary as someone like yourself - someone who struggled with doubt, but still managed to say "Yes" to the Incarnation. That "Yes" and a whole life lived in growing faith, made Mary the first Christian. That is why the second Vatican-Council gave Mary the title "Mother of the Church". Her life is an inspiration to all believers in Christ.

In AD. 431 the Council of Ephesus gave Mary the title "Mother of God". The title celebrates the fact that one ordinary human woman played such a big part in the story of salvation. Mary knew sorrow as well as joy on her journey of faith. Her memory has always been especially important for the oppressed people of the world, the "little ones". For us Mary can be a sign of how to live a fully human Christian life.

There are many ways to travel the journey of faith. We have to treasure the memory of Mary because her life tells us that each person inherits the kingdom of God, and lives it according to his or her own special gifts and talents.

*Sister Margarita Bareikaite*

*Sister Margarita Bareikaite belongs to the order of the Sisters of the Immaculate Conception of the Blessed Virgin Mary, a Lithuanian order in Putnam, CT. She is the Chair of the Religious Affairs Council of the Lithuanian American Community and is a regular contributor to Bridges.*

*\*The illustration of "The Annunciation of the Blessed Virgin Mary" is by Sister Mercedes SSC.*



## Speech delivered at the Forum “World War II and Lithuania” Vilnius, 6 May 2005

The Second World War, which was initiated by the USSR (it was Stalin who sent the gesture to Hitler first) and in which, especially in Europe, the USSR played a special role, occurred in its own space and its own time. The time period was and is mythologized, especially by the political and diplomatic efforts of the Soviets and the Russians. 7 May 1945 saw the unconditional surrender of Germany and the enciphered telegram being sent by Eisenhower to Washington stating that the task has been completed in full. On May 8 the capitulation of Germany was announced to the world. Stalin is not happy about it, and he makes his separate victory day, viz. May 9. And now they want the victory of the USSR to be treated as the victory of all allies. The United Nations Organisation has approved both days. (It should be noted that according to the everlasting and anachronistic understanding of Russia any victory means conquest). This much about the ending date and the content.

At the same time a false picture of the start of the war is insistently thrust upon us. As if the war started for the USSR on 22 June 1941, when Hitler attacked his ally in the East. Thus, the USSR is always depicted as the victim of aggression (as if it did not war in 1939-1941) and its expansion at the end of the war – as the “liberation”. The war of the USSR against Poland would be totally concealed if not for the Soviet war crime, viz. the massacre of Polish captive officers in Katyn and elsewhere. Therefore, Russia stubbornly denies this war crime that it committed and covers its tracks – there was no war against Poland! The attack on Finland and its heroic Winter War is still called *finskaya kampaniya* (the Finnish campaign) in Russia. The 1940 “liberation” of the Baltic States from their statehood is followed by the second – even more bloodstained – “liberation” from the independent future promised by the Atlantic Charter. The present-day Kaliningrad Region was totally, i.e. completely “liberated” from its original inhabitants by killing, raping and starving them to death on a mass scale, and by evicting those who survived. (The Serbian dictator Milosevic wanted to do the same in Kosovo).

This was how the Ribbentrop-Molotov Pact (RMP) as well as its, to some extent, follow-ups Yalta and Potsdam Agreements were being implemented. This is how Russia still trumpets the Stalinist myth of the reasons and consequences of the renamed “Great Patriotic War”. Lithuania successfully helped and helps destroy it. Russian diplomats pretend they are fools or illiterate, as such is the order of the stage director – to mechanically repeat and dimwittedly announce nonsense that they themselves do understand well as being such. However, it is impossible to

fool the world; therefore, the extraordinary show of the exoneration of Stalinism staged on May 9 fails.

This is the reason for lots of desperate fury and blunderings.

The boom of monuments to Stalin is followed by the intensified restoration of the Orwellian Stalinist concept of history. The judgement of the Soviet supreme legislative body on RMP passed in 1989 was first ignored, while the praising of the RMP resumed. And this supports its importance as the first and introductory act of aggression.

They say that the Soviet occupation did not exist, as the USSR did not officially declare war on Lithuania; so they came to Lithuania with tanks, changed the government and started pulling the strings of puppets just for the hell of it. True, it was not the war that they did declare but occupation: Tomorrow our troops will take Lithuania! As if such taking is not an occupation. It leads that there was “no annexation”, and Russia’s basic recognition and condemnation of the Soviet annexation of Lithuania as a deplorable and repairable fact (which Russia did in the 1991-1992 Treaty with Lithuania) is worse for the facts. The collapse of Stalin’s Reich is announced as the greatest tragedy of the 20th C. And this tragedy was caused, among other things, by the impatient desire of one small nation to regain its freedom. We were also told that maybe we regained our independence “illegally”. The official position of Russia stated in the same 1991-1992 Treaty signed by the President of Russia and ratified by the Russian State Duma (the exchange of instruments of ratification took place on 4 May 1992) was the recognition of the restored Lithuanian State according to its Acts of 11 March 1990. Therefore, one must not get involved in artificially provocative disputes. I think that the Russian diplomacy already regrets its idea of the show of May 9, as the situation gets worse and Europe starts to think more clearly. Neither Ivanov nor Yastrzhembsky expected the types of assessments that were given by the U.S. President, the Prime Minister of Denmark and Commissioner G. Verheugen. I hope that the European Parliament will also say the right thing, even though the Commission did not look good: the future is professedly more important than the truth. The Holy Scripture says, “...and the truth shall make you free”; does that mean that the European Commission is outspoken about a future that is not free?

We should improve the concepts of war and occupation. Isn’t a military occupation a follow-up of war?

*Continued on page 19*

# The Spirit is Still There

*The 60's!  
Weren't they great!!!*

They were the most exciting; the most fun-loving; the most care-free years of my life!

For more than half of those years, I attended college with only two major concerns – girls and passing exams. There were four of us, “draugai,” (friends) who attended the City College of New York, and for better or for worse, had many of the same interests. Throughout the school year we would continuously plan how to spend the upcoming summer months. We could hardly wait for summer to come!! And, as soon as it did, we would jump into our “Betsy,” a 1958 Chevy, and off we would go to face that summer’s challenges! We would hit all the Lithuanian summer camps, either as counselors or as campers (the best, by far, was “Dainava” the “studentu stovykla”). In between camps, we would visit the Lithuanian “ghettos” – such as Boston, Philadelphia, Cleveland, Detroit and, of course, Chicago. We had great a time! Met many wonderful, exciting people (most of them, of course, were young ladies); danced, sang, drank good ole “Bud,” and, on rare occasions, we picked up something that challenged our grey cells. What a great way to spend our summer vacation!

One year, (our senior year) our well planned summer vacation hit a snag. We realized that we made a great miscalculation – two weeks left before the start of college and we had no place to go! What a disaster!

One day while we were deliberating our dilemma one of us said, “I got it! I heard that in Northeastern Pennsylvania, in the coal mining region, a Lithuanian Festival will take place and that there will be thousands (close to 15,000) of Lithuanians gathering for a weekend of merriment. There will be plenty of Lithuanian singing, folk dancing, good foods, and many good looking girls!”

That did it!! Came Saturday morning, off we went to the hills of Pennsylvania

About three hours from the “City,” (NYC), we began to drive through many small coal mining towns. As we entered, we were astonished at what we saw. Everywhere we turned, we saw Lithuanian flags – from windows, from roofs, from flag poles. Banners were strung across streets announcing the Lithuanian Art and Craft Festival. We were amazed! One town after another – the same sights!

It was strange. We were in the USA, yet at the same time we



*Zilvinas, Lithuanian Dance Group from Philadelphia PA, directed by Estera Bendziute Washofsky, has been performing for many years at this Northeastern Pennsylvania Lithuanian Festival.*

began to experience feelings which we had not felt as intensely as now. Seeing all those flags flying in so many public places made our chests swell with immense Lithuanian Pride. Driving through one of the towns, we decided that it was time to quench our thirst. So naturally we looked for the nearest pub. Finding it, we entered it. This time we weren't too surprised at seeing either the Lithuanian flag or the many pictures hanging from the walls depicting various Lithuanian pastoral scenes. No sooner did we find our way to the bar, than a smiling elderly gentleman came over and asked us, in Lithuanian, whether we spoke Lithuanian. When we said yes, his smile became even bigger and he immediately ordered a few “Buds” for us and said, “I sveikata !! What a guy!

It didn't take too long before others joined our little group – and merriment followed. We listened to amazing stories of their journey from Lithuania to America, about their harrowing experiences in the damp, narrow, dust filled coal mines, and about their ambitions. (Most of our new friends immigrated to the USA prior to the World War I or shortly thereafter). We could have spent the entire day listening to their marvelous tales, but the Festival was beckoning us. So we said our good byes and off we went.

When we got to Lakeside Park, in Barnesville, we were no longer surprised to hear Lithuanian music, songs, or smell that good ole Lithuanian food. It seemed that everywhere we turned, we heard Lithuanian spoken. We saw many people walking around proudly wearing T-shirts which proclaimed “Proud to be Lithuanian”, “Lithuanian Power”, “Kiss me, I'm Lithuanian,” and many more. Walking and talking to the people we soon began to get into the swing of things – we began to really feel proud of our heritage.

We met great people, ate great food, sang Lithuanian songs – learned some very old folks songs – some of which were “finer” than our “studentu” songs – and of course met some truly lovely young ladies! What a day!

Before we knew it, the festivities came to an end and it was time to head back to the “City.” We said our good byes, shook hands, promised that we would return next year. But, alas, things did not

turn out that way. More than forty years passed before I was able to fulfill our promise.

*Forty Years Later – Frackville, Pa*

Last August, the 90th annual Lithuanian Arts and Crafts Festival took place in Frackville (as it has for the past 15 years). Since Philadelphia's folk dance group, "Zilvinas", was going to perform there, I decided that this would be a great opportunity to join them and see how the Festival had changed since my last visit – 40 years ago. On our way to Frackville, we passed through the same towns as I did 40 years ago. This time, however, they evoked different emotions – those of sadness and disappointment. This time there were only a scattering of Lithuanian flags on public display.

When we arrived at the Frackville Mall, I entered it with a queasy feeling of apprehension. As we approached the center of the Mall, I could hear the Lithuanian music, could smell the food, but that uneasy feeling continued to persist. Once we got there, that uneasy feeling proved to be correct. I was saddened by what I saw. There were considerably fewer people; the atmosphere was more subdued – a far cry from the carnival atmosphere of 40 years ago. It was sad.

Should it have been, or was it merely my desire to cling to a nostalgic, romantic vision? Reality shows that the passage of time brings forth various changes. People's values and interests change; they intermarry and become acculturated. This is reality. This is what has occurred here.

Overcoming my initial disappointment, I proceeded to meander around to see what I could see. What I soon saw (felt) was that although the number of people were fewer than in the past, nevertheless their pride in being Lithuanian was just as strong as in the past. I saw many people young and old – still wearing T-shirts proclaiming to everyone that they were Lithuanians and proud of it. Now, however, the T-shirts (many of the Grateful Death motifs) were focused on the great achievements of Lithuania's national basketball team. They proclaimed – hey, man, I'm one of them and I am Proud of it!



*Luschas family, mother Elaine and daughters Krissty and Carol demonstrating the art of making straw Christmas ornaments.*

As I strolled through the Mall, I met many very interesting people. Among them – the Luschas family. The mother and her two daughters, who were dressed in the traditional folk costumes, were demonstrating the art of making Christmas ornaments from straw. During our conversation I asked a question which has often been in the back of my mind, namely, why would a third generation person want to retain her Lithuanian heritage? Carol, the older of the two sisters, answered this way: "When I was 10 or 11 years old I would sit and listen to my grandmother and my aunt bicker in Lithuanian. I was very curious what they were saying. Every chance I got I would ask them to teach me basic Lithuanian words, such as "father," "mother," "hello," and how to count in Lithuanian. I also asked my grandfather to teach me the national anthem.

I thought of Lithuania and its culture as being a great mystery, something whose history is not well known by the average person, and it's something that should be known. So from then on I just became fascinated with Lithuania. The more I researched it, the greater my infatuation with the country became.

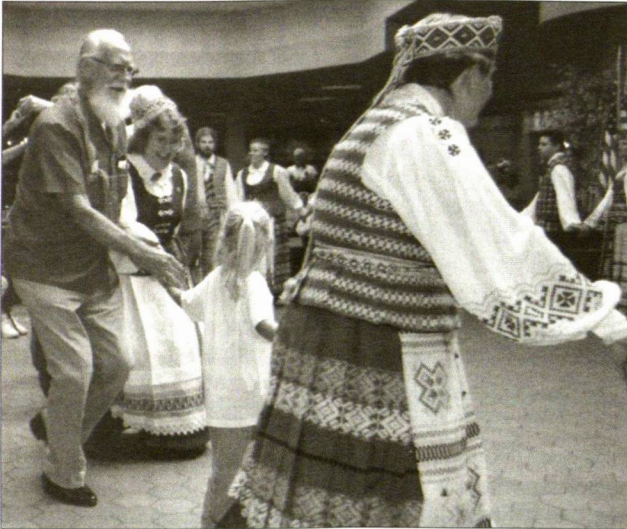
My trip to Lithuania was a vacation of a life time and a dream that I thought would never come true. We saw all the major cities. It was in Trakai that we saw a little old woman demonstrating how to make folk costumes. We saw the costumes that she had made – we fell in love with them and bought them right then and there. Kaunas was my favorite city because there we met our Lithuanian friends who treated us like kings – we ate so much until we thought our stomachs would burst. It was a great time being there"

Around two in the afternoon – it was show time. The first group to appear was a group of young fourth generation school kids who were taught by a third generation lady. Seeing this group, whose teacher and students were so far removed from Lithuania, perform the old, traditional folk dances was truly a moving experience. The Spirit continues!

Zilvinas was the next group to perform. During a break in its performance, a gentleman approached and asked whether some of the dancers wouldn't mind having their picture taken with his mother. He stated that his mother really loved the costumes and since she would be celebrating her 100 year birthday the next day, this would be a great birthday present. Naturally, the dancers didn't disappoint her. After the photos were taken, the young, spirited 100 year old "mociute" started to sing Lietuva Tevyme Musu (the Lithuanian Hymn). Soon the audience followed her. This, dear readers, left a big lump in my throat!

After Zilvinas finished their official program, they invited the audience to get up and dance with them. And so they did – the young and the old. One could see that they were truly enjoying themselves and that they were experiencing something special.

As with all good things, the festivities ended and we headed home. On the way back, I began to reflect on the day's events. True, the numbers have decreased substantially from what they were 40 years ago, but the Spirit, the Pride of being Lithuanian is



*Grandfather and his granddaughter dancing together. The separate generation still trying to adhere to their heritage.*

just as strong as it was then. For over 100 years these folks kept the Lithuanian flame burning. They worked for little pay, many hours under extremely deplorable working conditions, yet they built beautiful churches, sent thousands upon thousands of pounds of clothing and other material goods to Lithuania (they are continuing to do that to this date), and they maintained their Lithuanian heritage.

Today, however, even though the spirit is there, the manpower is decreasing rapidly. Thus, it is harder and harder to organize events such as the Festival. This being the case, I believe we need to have more cooperation among the different cities and organizations by supporting each other's efforts in helping one another retain our Lithuanian heritage.

How? Well, we can join hands and organize other events apart from the Festival. For example several times a year we can have Masses in their churches where they lack Lithuanian speaking priests. We can have dance groups and choirs come to perform (currently Baltimore's Malunas and Philadelphia's Zilvinas folk dance groups perform in the Festival) in their towns. We can have dancers, singers from Lithuania come here and perform. (Currently the Lithuanian American National Executive Committee sponsors such groups to come to America. Why not include one of these towns as part of their itinerary)? The mining towns were always known for their great sports teams and their support for their teams. In fact, Jason Miller's "That Championship Season" was written about a reunion of a Northeastern Pennsylvania coal town's winning basketball team. Why not organize a basketball tournament there? I bet there are plenty of talented Lithuanians who would love to compete against other Lithuanians.

Finally, I believe that it would be of great benefit to the "Trecioji Banga" ("The third wave") of Lithuanian immigrants to take a trip to this area. See how the early Lithuanians lived, worked, prayed. See what Lithuanian Pride is all about.

Lithuanian Spirit and Pride continue to flourish in the hills of Pennsylvania.

*Rimas Gedeika*

*Rimas Gedeika lives in New Jersey and is active in the Lithuanian Sports Community.*

*Editor's note: This year's Lithuanian Days will be held on August 6 and 7 at the Schuylkill Mall, Frackville, PA .*

*For more information please contact [bermika@infionline.net](mailto:bermika@infionline.net)*

*\* All photos by Rimas Gedeika*

## Bridges Passages

### Bridges July - August 1987 Gorbachev Educates Americans

Twenty visiting American Congressmen in Moscow were lectured by Gorbachev on nationalities, minorities, and against "American interference in Soviet human rights practices." He suggested that the U.S. "solve its race problems by setting up separate states for blacks, Puerto Ricans and Polish-Americans." Gorbachev also said that the Soviet Union's system of republics was based on "ethnic background" and culture. Representative Mickey Leland, a black Democrat from Texas, told the press that he found the remarks "offensive" and Gorbachev "rather uninformed about the aspirations and desires of black people in America."

#### "Nations" - not "Minorities"

Gorbachev is obviously uninformed about the "aspirations and desires" of the nations that form the Soviet empire. By comparing Soviet "minorities" with U.S. "minorities," he was regaling his guests with inaccurate information. The states in U.S.A. are regional administrative subdivisions that have nothing to do with

nationality or ethnicity. The so-called Soviet "republics" - a blatant misnomer - are actually nations annexed by Moscow in the course of Russian and Soviet Russian history. The Lithuanians, Latvians and Estonians, for instance, live in their ancestral homelands where they are still "majorities," despite the relentless tide of Russification. They are not "ethnic minorities," as those in the U.S., a nation of immigrants; they are occupied nations.

#### The "Big Lie" on Human Rights

The Soviet official's flippant and arrogant approach to the human rights problem must have had a sobering effect on the visiting Congressmen, who could not but realize that the main difference between the two systems was not "capitalism" versus "socialism," but the Soviets' continuing use of the "Big Lie". Rep. Steny H. Hoyer (D-Md.) struck the right note when he said that a "serious Soviet approach toward human rights offenses" was a "litmus test" for the "Credibility of Soviet democratization and economic reform." National self-determination is a fundamental right.

# Klumpė

"Klumpė" is a vibrant Lithuanian Folk Dance group located in Northern Illinois with participants from both northern Illinois and southern Wisconsin.

"Klumpė" was established in 1980 by Giedre and Stasys Milasius. They led ensemble having many successful performances until 1997 when they had to leave the Midwest to move to San Diego, California. (They subsequently established a local Lithuanian dance group "Jura" in San Diego.)

Their absence was quickly filled. It was fortuitous that in 1997 Ingrida Spokas came from Lithuania to live in the United States. Upon her arrival, she started to direct "Klumpė" and continues to do so. Ingrida herself is an experienced dancer. In Lithuania, she had performed for the well known dance group "Panevėžys" ensemble "Linelis".

Since its inception, "Klumpė" has participated annually at the International Institute of Wisconsin sponsored Holiday Folk Fair. The fair includes dance performances, cultural exhibits and a market place. "Klumpė" participates in all these venues. In addition to performing dances, "Klumpė" takes advantage of the marketplace to display and sell Lithuanian folk art and crafts. The "Klumpė"



cultural exhibit won "best of show" not only in 1998 but 1999, 2002 and 2003. One of the most significant events for "Klumpė" occurred in 1987 when "Klumpė" was showcased as the honored group of the Fair.

"Klumpė" participated in the VI through XII Lithuanian Folk Dance Festivals in North America. "Klumpė" also participated in the Song and Dance Festivals in Lithuania in 1994, 1998 and 2003. In addition to local Chicago performances through the year, the group has performed more recently in Los Angeles and Minneapolis. They are looking forward to a show scheduled for Florida next year.

In the fall of 2005, "Klumpė" will be celebrating its 25th year anniversary. They invite all to participate in the festivities which will be held at the

European Crystal Banquet Hall in Arlington Heights, Illinois. For reservations, please contact "Klumpė" president (rasa@core.com).

As a non-for profit organization, "Klumpė" has an administrative committee to oversee the best interests of the group.

The committee members include:

- \*Rasa Silkaitienė, "Klumpė" President
- \*Ingrida Spokienė, Artistic Dance Director
- \*Steve Gust, Financial Director
- \*Iruė Grigienė, Secretary
- \*Raimundas Silkaits, \*Andrius Tamulis,
- \*Svetlana Sandarevicienė, Vice-Presidents

*"Klumpė" is a family of dancers that celebrates triumphs and tribulations through dance. Our primary goal is to promote the Lithuanian traditions and heritage to share with others.*



"Rūpintojėlis", woodcut by Vaclavas Ratas

The Lithuanian "Rūpintojėlis" is a characteristic depiction of Christ, much loved by the folk artists or "dievdirbiai" – "god makers". The name for this figure of the Pensive Christ is derived from the Lithuanian word "rūpestis", meaning solicitude or concern. Originally this type of sculpture was called "smūtkelis" from the Polish word "smutek", meaning grief or sorrow.

This wooden figure of Christ carved in a sitting position, hand on one knee, resting his elbow on the other knee and cradling his cheek with his hand was rather rough-hewn but always wore an expression of sorrowful melancholy upon his face. His head was crowned with thorns and sometimes he was dressed in a long, flowing garment, sometimes he wore only a loincloth as on the cross. There is a strange mingling both of the Passion and the Resurrection in the "Rūpintojėlis" sculpture.

This particular statue may have found its way into Lithuania from Western Europe, via Bavaria or Poland. It was known in Europe

## The "Rūpintojėlis" Mystique

in the 16th and 17th centuries, while in Lithuania it proliferated during the 19th century. It appealed to the imagination of the village artisans in Lithuania who then adapted it and made

it a uniquely native art form. Jesuit missionaries encouraged the creation of sacred pictures and statues in post-reformation times. To offset the Protestant influence and to bring Lithuanians back to their Catholic heritage.

The Lithuanian habit of placing crosses and the "Rūpintojėlis" either by themselves or in companionable groups on hilltops or near dangerous places or protecting farmers' homesteads may date back to the pagan belief that certain spots were infested with evil spirits that needed to be banished. These sculptures sometimes marked a spot where a person died a violent death. The ancient Lithuanian animistic beliefs about Nature being inhabited by good and evil spirits did not completely disappear with the acceptance of Christianity, and even now an intuitive feeling for the numinous still exist as part of the psychological make-up of many Lithuanians.

At the beginning of the 20th century the "Rūpintojėlis" was rediscovered by ethnographers and collectors of folk art. They were put on display in Vilnius and admired

by the intelligentsia. In 1925 at the International Exhibition of Decorative Art in Monza, Italy an exhibit of Lithuanian art was set up by the artist Adomas Varnas -- including examples of Lithuanian crosses and the "Rūpintojėlis" sculptures. Foreign visitors were impressed by their strange and unusual forms. Guiseppe Salvatori published an album with his essay: "Rustic and Popular Art in Lithuania". He wrote: "The wooden figure of this Pensive Christ is, perhaps, one of the most original conceptions of Lithuanian rustic sculpture and points to a symbolic signification of the national... contemplative character... Does



this Christ perhaps also mean, with its infinite sadness, the deep suffering of this country upon which a tragic fate of isolation and discouragement has weighed for centuries?!" In Salvatori's opinion Lithuanian folk art reveals their character as being pleasing, harmonious and profoundly balanced, far from the spiritual impetuosity of the Slavs and the physical volatility and tenacity of the Germans.

Amongst the Lithuanian diaspora in the USA and Canada in the 1950's, the "Rūpintojėlis" was reproduced by various artists as an expression of nostalgia for the lost homeland as well as an expression of hope in God's divine compassion and mercy for the suffering. In soviet Lithuania the crosses and the "Rūpintojėlis" were taken down everywhere. A few artists and other pious souls saved some of them and hid them in their attics. One of the Lithuanian underground publications that was secretly circulated among Catholics was called "Rūpintojėlis".

It reprinted an article by the Lithuanian philosopher Juozas Girnius who wrote that the two most expressive symbols of the Lithuanian spirit are the shield with the white knight – the "Vytis" – and the "Rūpintojėlis". The first symbolizes the courage and heroism to which even ordinary Lithuanians will restart to fight for freedom and justice. While the second shows the contemplative side of the Lithuanian character, his sadness at the evil in the world and his constant search for the deeper meaning of life. The "Rūpintojėlis" has thus acquired a certain mystique which makes it more than a religious symbol and much more than an interesting piece of folk art. With the return of independence, both artists and amateurs have once again set about carving these figures. They can now be found in some churches and in cemeteries, while the really old ones are exhibited in museums. Uprooted and despised by a foreign invader the "Rūpintojėlis" has repossessed the land.

*Sister Ann Mikaila*

*Sister Ann Mikaila belongs to the order of the Sisters of the Immaculate Conception of the Blessed Virgin Mary, a Lithuanian order in Putnam, CT. and is a contributor to Bridges.*

## Faustas Kirsas THE WOODEN CHRIST

In his father's home, a farmer who's a hundred Carves a wooden model Lord that works some wonders.

On the face of Jesus he inscribes his misery when they sent his son to prison in Siberia.

He cuts deep, the wood dust drops,  
the god doll gazes-Anguished god  
indeed, created by its maker.

He, to crucify himself heart and  
torments.

Spears the side of God and spikes  
the palms and insteps.

Then he twists a crown of thorns to  
grave the forehead:  
White the wood the old man  
gouges, goads and to tures.

With the hands at rest upon the  
knobb kneecaps,  
Wooden Christ himself is born, alive  
and pain wracked.

Chips pile up to ease the heart, for Christ is risen,  
Christ himself is risen from the old man's chisel.

Now the god wright glows, and now he sees the miracle:  
Round the head of Christ are light rays in a cicle.

When he stripped the final splinter from the icon,  
You could hear the Zips of the creator speaking:  
"God, I don't believe this piece of wood requires  
Labor out of me to bring about a miracle.

"God, you wipe my tears dry, turn my pain to sweetness  
Through your agony with both your temples bleeding.

"If you do perform them - miracles, I beg you:  
Save the innocent, but punish persecutors!"

And, when he had borne the statue to the church, why  
All the people of the land returned to virtue.

And, his lips against the wounds of Jesus' passion,  
He himself begged mercy for his youth's transgressions.



Translated by Theodore Melnechuk  
Submitted by: Sister Ann Mikaila

# Christmas in July

*I can just hear many of you saying, "Oh no, it can't be that time of the year again."*

First, I want to apologize to last year's donors. I have always tried to thank you personally for all the goodness you have shown to Lithuanian Orphan Care. But last year everything just got away from me. September was my first issue as the Editor of "BRIDGES". I made the appeal to you in that issue and as always, you came through for Lithuania's children. The difference was that I did not come through in thanking each and every one of you. I was so overwhelmed with working on Bridges and trying to get some kind of rhyme and reason into getting this magazine out every month that I just could not thank each of you personally. But I think that you all know how much I appreciate all of your good deeds. It's never too late to say thank you so from the bottom of my heart - my sincerest gratitude. You brought smiles to so many children in Lithuania. It could well be that your gift was the only one they received.

Your "Christmas in July" donations are sent to Countryside Children's Fund and Mrs. Grazina Landsbergis' orphans' fund. For our new readers, and we sincerely welcome you, I will try to explain who we

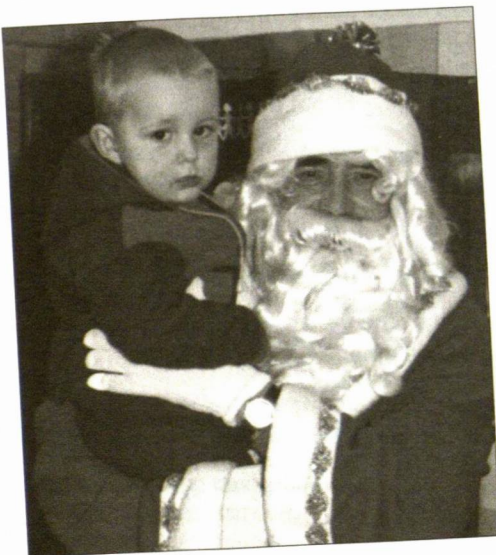
are and what we do in a few words. Again, the readers are probably saying to themselves, "That will be the day she uses a few words."

This article, from its inception, has been dedicated to a little boy who lived in a small village in Lithuania. I met Arturas in 2000 when he was a sixth grader and in his final months of suffering from leukemia. His mother was a young widow and at that time Arturas' brother was about four. Karolas did not always understand his mother's long absences from home when she would spend weeks sitting next to Arturas' hospital bed or even why she spent so many hours crying when Arturas would finally doze off and couldn't see or hear her. Arturas' mother had so much to cope with: her older son's suffering and impending death, as well as her younger son not understanding the situation.

When Arturas and I met he had no hair and was painfully thin. We spoke about many things and he was very curious about America. We didn't speak about the future because we both knew there would be no future. To be that young and to know there would be no next year or possibly no next

month has to be frightening and devastating. Somehow the conversation got around to bicycles. Arturas told me he had always longed for a used, blue bicycle. He stressed the word "used" because all through his short life there was a struggle for money. He wanted to fly down the dirt roads of his village on his blue bike. In my mind I decided if we had a miracle, Arturas would have his blue bike. The miracle did not happen but it was not for lack of trying or lack of prayers. In May of 2001 Arturas took his final breath at home in his own bed. His classmates carried his body to the village school where his wake was held and then to the cemetery where Arturas would no longer feel any pain.

I have kept in touch with Arturas' mother. I always visit her and we go together to visit his grave. The first summer after he died she worked for a farmer to raise the money for a stone for his grave. After the first week when the women went to collect their wages he balked at paying them in money and instead insisted on paying them in cheap homemade liquor. Needless to say, she quit. There are very few jobs in the villages and life has not been easy for her. But much to my horror, I received word that she tried to take her life this past winter. Her younger son was taken from the home and cared for by others. Fortunately, with the help of good friends, a caring principal and teachers from the village school, and neighbors who have just as many problems of their own,





she is recovering and Karolas is at home with his mother.

During that visit to Lithuania while traveling with Mrs. Landsbergis I met twins, a brother and a sister who lived in a single room with their mother. As we were leaving the little girl asked if there would be a Christmas tree party again. This was in August and this child was talking about a Christmas tree. She was assured the event would happen. As we were getting into the car the mother whispered that it was the only gift her children received that Christmas. This year didn't look much brighter and she feared that once again she would not be able to give her children anything. On the way back we talked about the "Christmas Tree" and Mrs. Landsbergis explained that she tries to gather as many Orphan Care children as she could. She had a decorated tree and the children could each take a small gift. They had to sing, recite a poem, dance or read something. Her husband makes every effort to join her and they would both play the piano for the children. But the summer of 2000 did not look too good for the party because of money.

The next day I was traveling with Regina Svoba of Countryside Children and again the topic came up. She also expressed concern that they might not be able to distribute gifts to the village children. Countryside Children's Fund provides Christmas gifts for poor village children. If there are enough donations they are able to visit children in the hospitals. But this year there were just too many other needs- some children needed special medical attention, others needed dental specialists, one of the Orphan Care families needed a pig to get back on their feet after their barn burned down, and the list went on and on.

Both looked at me and said, "Now what do we do?" To be honest, my mind was on Arturas as I heard he was back in the hospital two days after we met. I asked them for more specifics about money and how everything was done. At the

time they both said they spent about a dollar a child. Since I had not won the New Jersey State lottery there wasn't much I could do to help them, But I couldn't get the boy who dreamed of having a blue bicycle or the twins who were thinking about Christmas in August out of my thoughts. I tried, believe me, I tried. Because every time I get an idea I run to you, the BRIDGES readers, and cause headaches for the Orphan Care Committee in Chicago. I told both women I would come hat in hand to you, the readers, but that there were no guarantees. I told myself that as long as we could do "Christmas in July" it would be dedicated to the memory of Arturas.

Why July? Because I met Arturas in July. The money has to be collected and sent to Lithuania in time for gifts to be purchased and volunteers to wrap them. When I talk about gifts I'm not talking about what the average American child receives. The gifts are usually hair barrettes, colored drawing pencils, crayons, a bar of chocolate candy, or a small plastic car. The thoughts of these gifts are enough to send the children dreaming about the event for weeks. They are, of course, delivered by Father Christmas himself.

When I first started writing "Christmas in July" the dollar was worth four litai. As of this writing it has dropped to about 2.7 litai.

Last year Mrs. Landsbergis, because of your generosity, was able to give each child the usual small gift and to the astonishment of the mothers and grandmothers who brought the children, they were given five dollars to help them prepare for Christmas.

Once again, I am asking you to support "Christmas in July". You and I will never see the joy you are bringing to these children.

We can't understand the relief of the people who care for them because their children have something for Christmas.

Thank you to the volunteers in Lithuania who carry out this program. Special thanks to the Lithuanian Orphan Care Committee who will now have extra work. I never tell them in advance until after the article is printed. However, this is a great group of people and there are never any complaints from them. Since I live in New Jersey and they are in Chicago at least I never hear any complaints. But it is you, the BRIDGES, readers and the organizations who are the heart and soul of "Christmas in July." Without you some children would have no Christmas.

*"He who has not Christmas in his heart will never find it under a tree."*

Roy L. Smith, American Clergyman  
Please send your tax deductible checks to:

**Lithuanian Orphan Care**  
2711 W. 71st St.  
Chicago, IL. 60629

*You must make a note that this donation is for Christmas gifts.*

*Jeanne Dorr*

*Jeanne Dorr is the Editor of Bridges and is a member of the Board of Directors of Lithuanian Orphan Care, a branch of the Human Services Council of the Lithuanian American Community, Inc.*



# America! America! Hello!

My name is Linas Kvederavicius. I was 12 years old on May 13. For most of my life I lived in the village of Krosna. Then my family moved to Alytus so the older children could go to a better school. I am the fourth child of a family with eight kids.

Until I moved to Alytus, I didn't speak any English. But in the fourth grade I started English lessons. I also did private lessons with my Uncle Vincent Kreder who is an American who teaches English in Druskininkai.

Last year (2004) I received my First Holy Communion. Uncle Vincent gave me a big surprise. He told me that he would take me to the US.

First, I had to get a passport. Then, I had to go to the American Embassy in Vilnius to get a visa. Boy! Was I relieved when I got the visa because I heard that everyone doesn't get it.

So, on July 21 Uncle Vincent and I flew on Lot Airlines to the US. But first, we had to change planes in Warsaw, Poland. We had a few spare hours so uncle and I took a bus around Warsaw. After that, we finally were on our way on a big jet to the USA.

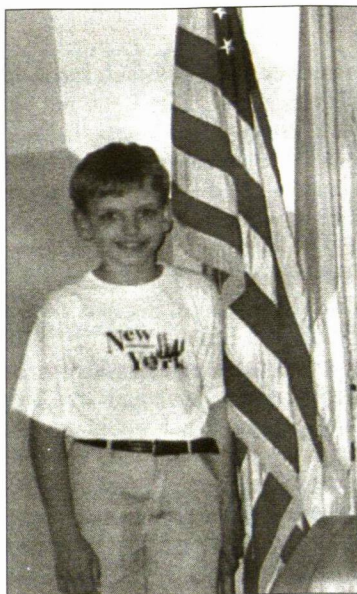
We landed in Newark, New Jersey where Uncle Vincent's father picked us up. His name was Vincent, too. It was then that I learned that in English there is Junior and Senior if a father and son have the same name.

We went to Uncle Vincent's father's home. I fell asleep very early because of jet lag.

Starting the next day, I began to meet many of my relatives and Uncle Vincent's friends.

I will try to write briefly about my wonderful experiences during the next few weeks.

On Saturday evening we went to Mass. This was different for me because in Lithuania we don't go to Mass for Sunday on Saturday evening. Also, I received Communion in my hands for the first time. We, also, don't do this in Lithuania. Besides, I received from the chalice for the first time.



*Linas proudly stands near an American Flag.*

On Sunday, Fr. Tom, a friend of the family invited us to a barbecue. This too was a first for me. I met Fr. Mike and Fr. Mark, Uncle Vincent's brothers.

During the next week, we went to New York City. I took a boat trip around Manhattan and went to the top of the Empire State Building.

I met some relatives about my age, Colin and Kevin whom I played with often during my stay in America.

The next week we went to Philadelphia and stayed with Uncle Victor. He took us to the Liberty Bell and the Franklin Institute, where we saw an exhibit on the Titanic.

I met Msgr. Anderlonis from the Lithuanian parish, St. George's. We left Philadelphia for a place near

Bethlehem. PA to stay with Uncle Vincent's other brother, Paul, for a few days. Colin, Kevin, and the younger brother Cameron were there. Their Aunt Jennifer and Grandmother Bernadette took us to play miniature golf and bowling. These were new experiences for me.

The following weekend, we went by train to Maryland. We have a cousin, Bill and his wife, Lynn, who have a big boat. We went swimming and boating. On Monday, we went to Washington, D.C.

In Washington, I saw many monuments and the White House and Capitol.

Uncle Vincent's dad took Colin, Kevin and me to see a minor league baseball game – the Somerset Patriots. I was picked to race against the team mascot after the 5th inning. The announcer said my name and that I was from Lithuania. I won nice prizes.

I also went to the Meadowlands to the Knights of Lithuania Convention one day. I met many nice people who gave me nice presents. Besides, I met Msgr. Bartkus who I found out was in charge of the Lithuanian seminary in Rome. He spoke to me in Lithuanian which I wasn't hearing too much anymore.

In the middle of August, I went to Frackville, PA to Lithuanian Days. I represented Lithuania in the parade by wearing a traditional Lithuanian costume. I met Bernice Mikatavage who is very kind to me and my family in Lithuania. She says that we get packages several times a year.

Uncle Victor's cousin Joan took me on an excursion of

a coal mine. I saw how my relatives who left my village for America years ago worked very hard in these coal mines. We, then, went to Knoebbel's Park. I had never seen an amusement park so big.

I went to the NJ shore to swim in the Atlantic Ocean and have a picnic.

Before I went back to Lithuania, I returned to Philadelphia, where Uncle Victor took me for a tour of the new stadium for The Philadelphia Phillies. The man in charge said I was the first visitor from Lithuania so far. He gave me some souvenirs.

I would have like to have gone to a major league game, but the Phillies were not at home then. On this trip I also met the editor of Bridges, Jeanne Dorr. She and her husband, Tim, invited me to their home.

We returned to Lithuania on August 27, 2004, I had jet lag for a few days.

I will never forget the people and experiences I had in the US. I hope I can go again.

*Linus Kvederavicius*



*An exciting day on the water!*

*Editor's note:*

*What goes through the mind of an eleven year old when he is offered the trip of a lifetime? When I met Linus I could not believe that he had been speaking English less than a year. There was nothing that did not interest him. When he returned to Lithuania, I asked him to put his thoughts on paper so we could share his memories.*

*Continued from page 9*

## “World War II and Lithuania”

Armed violence committed on the occupied territory and first of all directed against the civilians is a war crime. Our Criminal Code provides the same: deportations to the occupation country, let alone the killings, are the same war crimes to which no statute of limitation applies. Those who commit these crimes are war criminals. The country that hides and protects them is a safe haven for war criminals. The same goes for the country that used its power – the force majeure circumstances – and stole savings deposits of the occupied people in 1940 as well as in 1990: this country is a robber. If it does not want to stay a robber, it must return, e.g., those particular deposits. Let us help Russia rectify this position at least as far as this crime is concerned. Lithuanian diplomacy should propose solving specific issues (even if one by one) and to make those efforts, as well as the progress made by Russia public.

In conclusion let me quote Stalin.

The Political Bureau, 19 August 1939. Thus, only four days remaining until the signing of the RMP. The dictator speaks to high-ranking “Party” comrades:

“In peacetime it is impossible to maintain a Communist movement throughout Europe that would be strong enough so that a Bolshevik party could seize power. A dictatorship by this party becomes possible only as a result of a big war. We are making our choice and it is clear. We must accept the German proposal...”

“Germany has given us full leeway in the Baltic countries and has no objection to returning Bessarabia to the USSR. Germany is also prepared to yield on giving us a sphere of influence in Rumania, Bulgaria, and Hungary. The question of Yugoslavia still remains open.”

“Our task consists in helping Germany wage war for as long as possible with the aim in view that England and France would be in no condition to defeat a sovietized Germany. While hewing to a policy of neutrality and while waiting for its hour to come, the USSR will lend aid to today’s Germany and supply it with raw materials and foodstuff.”

“At the same time we must conduct active Communist propaganda especially as directed at the Anglo-French bloc and primarily in France. /.../ We have no doubts about our French comrades. Above all, their task will be to break up and demoralize the French army and police. If this preparatory work is completed in a satisfactory way, the security of Soviet Germany is assured. This will likewise ensure the sovietization of France.”

“Comrades! It is in the interests of the USSR, the Land of the Toilers, that war breaks out between the Reich and the capitalist Anglo-French bloc. Everything must be done so that the war lasts as long as possible in order that both sides become exhausted...”

I wonder, will the French President put flowers on the monument to Stalin?

*Vytautas Landsbergis*

## The Legend of Birutė

Many stories have been told and many songs have been sung about her. While historians have some documented proof of her life from Lithuanian and other chronicles, most of the stories about Birutė were handed down by Lithuanians from generation to generation. They were generally believed to have some historical basis because of that. Since these stories could not be verified, however, they have been called merely legends by historians.

The year of her birth is not known. She was born near Palanga to a family of Samogitian magnates, probably early in the 14th century. It may be of interest to note that Samogitia is a part of Lithuania that is today known as Žemaitija. Palanga is located on the shores of the Baltic Sea with miles of beaches of pure sand. It is surrounded by pine forests, and stands between two hills that are associated with many legends. All of this lends a distinct romantic aura to Palanga.

The lovely Birutė was a priestess (Lithuanian: *vaidilute*). On the altar at the top of the highest hill in Palanga, she and her vestal companions guarded and kept the sacred fires burning night and day. This was part of the pagan ritual that dated back to the days of the ancient Lithuanians.

The chance meeting, and the marriage of Grand Duke Kęstutis and Birutė, became a love story and a legend. Kęstutis was on his way home to Trakai after defeating the Teutonic Knights in battle, and stopped at Palanga. One day, while riding on horseback, he saw a beautiful maiden walking barefoot along the beach. She had long, blonde braids with a wreath of *rūta* (rue) on her head, and was wearing an amber necklace around her neck. He was charmed by her beauty. He wanted her to be his wife, and asked for her hand in marriage. She did not wish to consent, at first, because she was a priestess. According to pagan custom, she promised the gods to preserve her chastity until the end of her days, and was herself honored as a goddess. But, how could she say "no" to a Grand Duke? Kęstutis took her from there by force, and accompanied her with great respect to Trakai, his residence. He invited his brothers, held a large wedding feast, and took Birute as his wife.

Kęstutis, like his brother Algirdas, was married twice. Nothing is known about his first wife: her



Birutė, mother of Vytautas the Great by Johann N. Ender (1793-1854)

name, where she came from, or what became of her. They were parents of three sons, that much is certain. Some historians think that there may have been a fourth son, but that cannot be proven. Since historians surmise that Kęstutis was born about 1300, he must have been close to 50 years of age when he took Birute for his second wife. She may have been half his age, considering the fact that she became the mother of three sons and three daughters. Their first child, a son, was born about 1350 at the palace in Trakai. Little did they realize, then, that this baby boy would someday become the most famous of all of Lithuania's rulers: Vytautas the Great.

Birutė and Kęstutis were not able to live happily ever after, unfortunately. His nephew, Jogaila, arrested him in a coup, and imprisoned him. He died in prison in 1382 under mysterious circumstances. Birutė managed to return to her native Palanga where she remained devoted to her former gods. It was here that she died in 1389, and it is believed that she was buried on, or near, the hill by her sons, Vytautas and Zygimantas, on her request.

The hill has been called by Lithuanians as "Birutė's Kalnas", or translated into English, it means "Birutė's Hill".

People respected and loved Birute very much, and since they considered the hill as her burial ground, it was named in her honor. They came here quite often to pray to her, but with the passage of time, this practice faded away. Later on, and the exact year is not known, the pastor of Palanga had a small house of worship built at the top of the hill to give the area a more Christian meaning, and named it "St. George's Chapel". This wooden structure decayed and began to crumble as the years went by, and another one was constructed in its place. Eventually a red brick, octogen-shaped, neo-Gothic chapel, designed by Karl Meer, was constructed in 1868 and still stands there today.

The sculpture of Birutė at the foot of the hill was created by the noted Lithuanian sculptor Konstancija Petrikaitė-Tuliėnė in 1965. The two words inscribed on the pedestal, "Tau, Birute!" may not seem to mean

Jeanne Dorr



Sculpture of Birutė at the foot of the hill.  
The inscription at the base is  
"Tau, Birute!" - "For You Birute"

much, or to convey much feeling to the average tourist who sees it, but to the Lithuanian people, those two little words convey a deep feeling of love and respect for her that has not faded over the centuries.

The Lithuanian people have long venerated Birute, who gave Lithuania one of its greatest rulers, Vytautas the Great. The beautiful hill of Birutė is considered, by some, a national shrine.

As I look back to my first visit to Palanga, I had the feeling that I walked on hallowed ground, for it was here where once strolled Birutė and Grand Duke Kęstutis, and where their chance meeting changed the course of Lithuania's history.

Edward Baranauskas

Edward Baranauskas lives in Vilnius and is a frequent contributor to Bridges.

\*The photo of the sculpture submitted by Edward Baranauskas.

# News and Views

Please visit the website of St.Peter's parishioners at [www.savest.peter.org](http://www.savest.peter.org)

## LIETUVOS RYTAS

Construction sites in Vilnius land on the blacklist of UNESCO, the headline of the article claims.

Last night, Ina Marciulionyte, Lithuanian ambassador to UNESCO, met with President Valdas Adamkus and passed on the concerns of this international organization concerning the Old Town of Vilnius and the Curonian Lagoon.

According to the Lithuanian ambassador, Mechtild Rossler, the head of the World Heritage Centre for the European region, has confirmed that these two famous places in Lithuania might soon be included on the list of endangered objects of the organization.

During a recent visit to Vilnius, the experts of UNESCO expressed their concern about the skyscrapers rising next to the Old Town.

Despite the warnings from the international organization, Vilnius Mayor Arturas Zuokas said that the construction of high-rise building would not be stopped.

Information Center for Homecoming Lithuanians

## LIETUVOS RYTAS

Aharon Barak, the president of the Supreme Court of Israel is going to pay a visit to Lithuania.

During his stay in the country, he will visit two Lithuanian families living in Taurage.

According to the article, Barak and his mother escaped from the ghetto in Kaunas and hid in the home of one of the Lithuanian families for one and a half years, until they managed to escape to Poland and later to Israel.

Zenonas Mozuraitis, 74, was worried about how he would manage to talk to

Barak – such a high-ranking official – although 60 years ago the two of them spoke Lithuanian and played together.

The headline of the article stated "Thank-you for rescue after 60 years".

Information Center for Homecoming Lithuanians

## VERSLO ZINIOS

Lithuanian cheeses are marketable in the European Union (EU), but buyers pay Lithuanian dairies less than they do the producers from the old EU member states.

According to the article, Lithuanian producers most often sell their produce to processors since Lithuanian trademarks are not competitive in the market of the European Union.

Romusas Jarulaitis, the head of Zematijos Pienas, the third largest dairy in Lithuania, said that the prices for cheeses of that company were 10 to 15 percent lower than prices for the produce of the dairies in the old EU member states.

According to him, that Zematijos Pienas is not as widely known as, for example, Danone, is one of the factors causing the price problem.

Zemaitijos Suris exports half of its produce. About 70 percent of these exports go to the countries of the EU.

EU buyers pay less for Lithuanian cheese, the headline of the article states.

Information Center for Homecoming Lithuanians

## Lithuania to host seminar on how to build democracy in Belarus

Vilnius (ELTA) - A seminar on the democratisation of Belarus will be organised in Vilnius at the end of September. The event will be attended by lawmakers from NATO countries, delegates from international organisations, members of the Belarusian opposition, representatives of governing bodies in Lithuania, and policy experts.

The offer to have such a seminar organised in Vilnius came from Pierre Lellouche and Simon Lunn, the president and secretary general of NATO's Parliamentary Assembly.

Juozas Olekas, the head of the Seimas delegation to the NATO body, said that

Continued on the back cover

## Rožių ir Lelijų Dvaras Roses and Lilies Manor

*Eijo namo vienas atitarnaves kariuomenai  
kareivis.....*

*A veteran (let us call him Jonas), having completed his tour of duty in the army, was on his way home, and happened upon an enchanted manor. He walked and walked, looking over the lands and through each room, and found no one. Finally, in one small room, he came upon a young lady, whose body was all dark gray. He asked if he could shelter there for the night. She said:*

*“This manor is accursed, and when darkness falls, evil spirits play and disport themselves here.”*

*Jonas answered, “I cannot go any further, and will stay here overnight.”*

*“Well, alright,” said the lady, “If you are determined to stay, then you may. I will give you a book and two candles, and when darkness falls, light the candles, read the book, and do not look up, even though all sorts of monsters may try to gain your attention.”*

*That is what he did. As soon as it was dark, ugly serpents and other kinds of monsters rushed into his room. While he kept his eyes on the book, the serpents crawled around his neck, though they did nothing more. When the twelfth hour approached, the serpents and monsters rushed out of the room. He then lay down and slept well.*

*The following morning, the young lady visited him, and he saw that her skin, as far as her waistline, had become white. She thanked him, served him some food, and asked him to stay another night. He agreed.*

*As nightfall approached, he again lit the candles and read the book. This evening, the room filled with fearsome beasts, mouths agape, their jaws snapping, as if to tear him to pieces. But just as he had done the night before, he kept his eyes on the book, and the beasts did him no harm. As soon as the twelfth hour struck, again all the monsters disappeared.*

*The next morning, the lady again visited him, and he saw that she had become white, down to her knees. She said:*

*“Thank you, sir! I hope that you will stay a third night, though this night will be much worse and more frightful than the previous two.”*

*Jonas agreed to stay a third night. As evening drew near, he lit the candles, took up his book, and read. A large group of soldiers entered the room and began to shout:*

*“Why are you sitting here? This is not the place for you! Hurry – get out quickly, if you want to save yourself from certain death!”*

*He heard the same frightful warnings shouted by many voices, but he paid no attention. As the twelfth hour drew near, all the spirits disappeared, just as before, and he lay down and slept deeply.*

*Next morning, he was visited by the young lady, who was now all white down to her toes. She kissed him and said, “Thank you, my dear savior..... now you are mine, and I am yours.” She gave him a gift, a valuable ring. Accepting it, he asked if he could first be allowed to visit his parents. The lady agreed, and gave him an elegant carriage with a team of horses, and a coachman. She instructed the coachman: “My intended will wish to stop along the way. You must not stop, but drive even faster.”*

*And so they rode away. After they had gone a few miles, Jonas asked the coachman to stop, but he, as though he had not heard, drove even faster. A little while later, he again asked to stop, but instead, the coachman drove faster. After a few more miles, he asked, for a third time, that the coachman stop, but he wouldn't stop then, either. Some time later, the coachman, turning around, saw that Jonas wasn't there! The coachman returned to the lady, and told her that his passenger had disappeared.*

*Jonas, feeling very thirsty, had jumped out of the carriage and made his way to a nearby spring. After drinking, he lay down, fell asleep, and slept for three years. Once, a man passing by noticed him, and saw that he wore a valuable ring. He tried to remove it, but no sooner had he touched the ring, than Jonas woke up, saying, “What a sweet sleep I have enjoyed”. The other remarked, “You slept so well, that your clothing has decayed.”*

Jonas was amazed and frightened to see that he was clothed in nothing but rotting rags. He didn't know where his own home was, or even how he might find his lady's manor, and he wandered through the forest for a long time, eventually meeting a hermit. He asked if the hermit knew of the Roses and Lilies Manor. The hermit said, "I do not know, but I command the birds; I will summon them, and perhaps they will know." But the birds did not know. The hermit then said, "My birds do not know, but if you walk a bit further, you may meet my brother, also a hermit, who commands the beasts, and perhaps he will know."

He took his leave of the hermit. Walking further, he found the second brother and asked if he knew of the Roses and Lilies Manor. "No, I do not", the man said, "but I command the beasts, so I will summon them, and maybe they will know." But the beasts, when questioned, said they did not know. "My beasts do not know", said the man "but if you go a bit further in that direction, you will find our other brother, who commands the winds, and perhaps he can tell you."

So he went on his way, found the third hermit brother, and asked if he knew of the Roses and Lilies Manor. "No, I do not", he answered, "but I command the winds, and will summon them. Maybe they will know." And he called all the winds, and they responded, but one of the most important was missing. Shortly after, the missing wind flew in.

"Where were you?" said the hermit. The wind answered, "At the Roses and Lilies Manor. The lady of the manor was in mourning for the past three years, but now she is preparing to be married."

"Very well" said the hermit, "now you can carry this man to the Roses and Lilies Manor".

So the wind took hold of Jonas, carried him straight to the Roses and Lilies Manor, and set him down at the gates. The lady was on the point of leaving for her wedding, the carriage standing ready. No sooner had she entered the carriage, than a powerful gust of wind overturned the carriage, doing considerable damage. The wedding was postponed for another day.

The wind then swept Jonas into the manor's kitchen, where he asked the cooks to call the lady to him, but they mockingly joked: "A ragamuffin arrives and thinks he should meet our lady". Over and over, he asked them to call the lady, and eventually, they tired of the game and sent for her. As soon as the lady saw her ring on his finger, she recognized him, embraced and sweetly kissed him, and the next morning, on a day of joy, beauty and happiness, they celebrated their wedding.

Author: Compiled by Dr. Jonas Balys  
Translated from Lithuanian by Gloria O'Brien

From: "Lietuviskos Pasakos" - "Lithuanian Fairy-tales"  
Compiled by Dr. Jonas Balys  
Published in 1951 by the Lithuanian Book Club, Chicago

Gloria Kivytaite O'Brien is a frequent contributor to Bridges.



### Congratulations to Henry Gaidis,

who was recently presented with the Lithuanian North Atlantic Treaty Organization (NATO) Commemorative Badge and Award Certificate.

The award is presented to those deemed worthy for their contribution in helping Lithuania become a member of NATO. About 1,000 awards have been presented with a small number of Americans among the recipients.

The presentation took place at the Lithuanian Embassy.

Henry is a member of the Board of Directors of JBANC and is a frequent contributor to Bridges.

### The Washington area

#### Lithuanian school is

presently assessing whether there is interest in a beginners' Lithuanian language class starting in the fall.

Also, we would like to know if there is anyone who would like to join an intermediate class.

If interested, please contact the school's principal, Ginta Remeikis-Gedogvar@erols.com or

(301)251-9586



## Vito Tamulis

Vitautis Casimirus "Vito" Tamulis was born in Cambridge, MA in 1911. He was a prep sensation at Boston English High, pitching his school to the city championship in 1930. Turning down several college scholarship offers, Yankees scout Gene McCann signed him shortly before his 19th birthday. He worked his way up the Yankee chain: Chambersburg (Blue Ridge), Cumberland (Middle Atlantic), Albany (Eastern) and Binghamton (NYP), culminating in 1934 with a 13-7, 2.74 9. record with the Newark Bears. The Newark teams during the 1930's are rated as among the one hundred best minor league teams of all time.

He made his major league bow September 25, pitching a seven-hit shutout at Philadelphia. Tamulis had a successful 10-5, 4.09 record with three shutouts for the Yankees in 1935. During the winter, he was stricken with pleurisy and missed half the 1936 season. Still not fully recovered, he was sent to Newark and remained there in 1937. I ran across a story by a man who was just a young kid admiring the '37 Bears. His favorite player was Tamulis and one day after a game he had the opportunity to talk to Vito and ask for his autograph. While signing the autograph, Vito said, "Kid, I know something you don't know."

"What's that Mr. Tamulis?"

"You're standing on my new shoes." Followed by a hearty laugh and a rub on the kid's head.

After the '37 season, he was traded to the St. Louis Browns. After going 0-3, 7.63 in 1938, he was claimed on waivers by Brooklyn and enjoyed three successful seasons with the Dodgers, going 29-19, 3.77. In November 1940, Tamulis was traded to the Phillies in the deal that brought Kirby Higbee to Brooklyn. After six games with Philadelphia in 1941, he was back with the Dodgers, but after going 0-1, 5.56 in 18 total games he was released to Nashville. In 1942 he was 20-8, 4.28 in helping the Vols to the Southern Association and Dixie Series championships. He entered the service after the '42 season. Returning to Nashville after the war, he went 7-6 in 1946. In 1948 he was recruited to manage the Hopkinsville Hoppers in the Kitty League.

The purest junk -- the junkiest pitch in history -- is the Eephus pitch. Said to have been invented by Rip Sewell of the Pittsburgh Pirates in the thirties, it was also Vito Tamulis' secret pitch. The Eephus pitch is a pitch with absolutely nothing on it -- no velocity, no fancy spin, and

no break. No deception at all. And most of all, no SPEED. It is the blooper pitch. Sometimes, the ball dropped down into the strike zone while the hitter flailed. More often they managed some kind of contact, yet for some reason they couldn't knock it out of the park. And that's all they wanted to do. A hitter doesn't see an outrageous pitch like the Eephus and think, Single. The Eephus pitch was an insult: they wanted to pulverize it, kill it, crush it. They'd get so worked up waiting for it they couldn't see it straight, and they'd ground out, or pop out, or miss altogether.

Left-hander Vito Tamulis used a principle opposite of Sewell's. He announced the pitch, and reserved it for a select few good hitters with quick bats ... often for the great Johnny Mize. Tamulis was 5' 9", had trouble controlling his weight, and he was anything but intimidating. He was rotund, and he was a junkballer -- good control, no fastball throughout his career. As a lefty, he was often called on to face the left-handed Mize. Tamulis would walk halfway in toward the plate and announce that he was going to throw a rainbow change: Here, hit this, you big stiff.

Mize had an incredibly quick bat. He pulled everything, even the best fastballs. His bat was so fast, it could be almost a weakness, and against Tamulis it was a weakness. He would nearly kill himself trying to hit this garbage ball from a pitcher who was not quite marginal.

Hitters in the Kitty League in 1948 probably did not know they were in the same company as the great Johnny Mize. Had they know this perhaps they would have not felt so bad about not hitting the little fat man. Tamulis went 15-1 during the regular season and 17-3 overall with a 2.32 ERA in 1948. He also hit 5 homer runs with a batting average of .355. His Hoppers finish in first place ending the regular season. He personally beat the second place, and eventual playoff champion Union City Greyhounds five times. The Hopkinsville Hoppers were so successful against the Greyhounds that the Union City fans hated them almost as much as they hated the Fulton Lookouts.

Since the distance from Hopkinsville to Union City was too great to return home after each game, the Hoppers were one of three teams that stayed overnight during any series played in Union City. Consequently they did not have a regular batboy and that job went to the youngster who was earliest to meet the bus and ask the manager for the job. The pay was usually a practice ball, plus any broken bats. I was nine years old and this was my first successful quest for the job. As the visiting team the Hoppers and I were in the third base dugout.



My grandmother, who never missed a game, was seated in her regular spot on the first base side of the grandstand. I couldn't wait for her to see me go out to retrieve the bats. I didn't have to wait long. She made the trek through the grandstand to the third base side and called me through the chicken-wire screen. I had never seen her so mad. Rather than being happy for my chance to get a ball or bat, and for having beat out some of the older guys for the job, she considered me a traitor and an embarrassment for aiding and abetting the enemy. I was told where I best get and when I best get there. While I argued, I knew I had a losing position because she always came through with a dime for a cold drink during the seventh inning stretch and that was every game. The Hopper job was only three nights. As I pleaded the first Hopper was retired on a ground ball to Don Petschow at third.

Vito Tamulis barked, "Kid! You gonna get the bat, or what?"

I ran to the plate and picked up the bat. As soon as I returned it to the dugout I told Mr. Tamulis that I would find him a replacement. I knew that wouldn't be hard because there were several friends sitting on top of the dugout waiting for the opportunity. As I started around the dugout and off the field, he called to me. "Hey, kid."

When I turned, he pitched me a warm-up ball.

Quietly I pulled for the Hoppers the rest of the season when they were not playing the Greyhounds.

Vito Tamulis returned to manage the Hopkinsville team in 1951 and he continued to live in the Nashville area until his death in 1974.

Source:

[http://www.unioncitygreyhounds.homestead.com/files/Vito\\_Tamulis\\_kharacter.htm](http://www.unioncitygreyhounds.homestead.com/files/Vito_Tamulis_kharacter.htm)

*Submitted by Gloria O' Brien*

### The Cost to Advertise in "BRIDGES"

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## History of Our Community in Colorado

Perhaps the earliest information about Colorado Lithuanians is a news item appearing in the 1899 October issue of the newspaper Tevayne:

There are not many Lithuanians in the Colorado city of Denver. Approximately 13. There are a few Lithuanians in Rapland, mostly from Prussia. They work as farm hands, earn \$1.50 a day with meals, \$2.50 - \$3.50 without meals. Most likely there are some fortune seekers in the Rocky Mountains, but nothing is known about them.

The U.S. Census Bureau statistics show that in the period from 1899 to 1914 a total of 280 Lithuanians arrived in Colorado. The Textbook for New Arrivals, published in 1914 by K.V. Rackauskas, provides additional information:

Cameo, Colorado: 12 Lithuanians hanging on. They work at the tunnel in construction. Otherwise nothing is known about their life and working conditions. There are 13 Lithuanian families in Lafayette, and some in the following areas: Marshall, Superior, Louisville, Erie, Puritan, Fredrick.

According to Bruno Zaweckis, who moved from Chicago to Denver in 1924, about 70 Lithuanian families at that time lived in Colorado, mostly in Globeville, in the 10th Avenue and Sheridan Boulevard area.

In 1959, only a few families were left in Denver from the earlier Lithuanian arrivals. In most cases, their children had established mixed marriages and with a few exceptions stopped participating in Lithuanian activities. Then a "second" wave of Lithuanians started to arrive, those who left Lithuania because of the Soviet occupation. Their number slowly grew and at one time reached nearly 100 families. Lithuanian activity picked up, the Colorado Chapter of the Lithuanian American Community was established, later the folk dance group "Ruta" was established and close contact was maintained with the state and federal government officials promoting Lithuania's fight for freedom.

In Colorado history seems to repeat itself. The representatives of the "second" wave of arrivals are slowly disappearing because of age and mixed marriages. In their place, a few interested in maintaining the Lithuanian community keep activities going. The situation, however is improving. A "third" wave of arrivals has appeared on the scene. These are the newcomers from newly independent Lithuania. They are joining the local Lithuanian activities and already can be found among the officers of the Lithuanian American Community (LAC) and the folk dance group. The future of Colorado Lithuanians is in their hands.

<http://www.coloradolithuanians.org>

# Calendar of Events for July- August- September- October

Please verify all dates, times, and places as events are subject to change.

**\*Information for  
Camp Neringa events:  
[www.neringa.org](http://www.neringa.org) or  
978-582-5592**

## July

### July 3- 9, 2005

Neringa  
Family Camp in Lithuanian

### July 10, - 24, 2005

Neringa  
Childrens' Camp in Lithuanian,  
Ages 10 - 16

### July 17, 2005 - 12 noon

Lithuanian Mass  
St. George R.C.  
Lithuanian Church  
443 Park Ave  
Bridgeport, CT 06604

### July 17, 2005

Mid-America District  
Summer Picnic at the  
Jagiella Farm in Hebron, IN  
[www.knightsoflithuania.com](http://www.knightsoflithuania.com)

### July 24, 2005 - 12 Noon

Picnic and Annual Meeting  
with Elections  
Lithuanian American Community  
Waukegan/Lake County Chapter  
Shelter A, Lake County Forest  
Preserve, Half Day, IL  
Info: 847-855-5294

### July 24, 2005

Neringa  
Putnam Picnic

### July 24, - 30, 2005

Neringa,  
Children's Camp in Lithuanian  
Ages 13- 16  
Beginners Camp in Lithuanian,  
Ages 7 - 10

### July 30, 2005 - Noon to 6 pm

Philadelphia Lithuanian  
Music Hall Annual Picnic  
Soupy Island Park  
National Park, NJ  
Lithuanian food, music,  
games, swimming. Meet old and  
new friends. Proceeds to benefit  
hall renovations.  
[www.phillylac.org](http://www.phillylac.org)  
215-739-4831

### July 31,- August 13, 2005

Neringa  
Children's Camp in English  
Ages 7 - 16

### July 31, 2005 - 2 pm to 7pm

Seattle Daughters of Lithuania  
Annual Blueberry PICNIC  
potluck at 4 p.m., ends at 7 pm  
This is the year's major  
fundraiser to support the good  
works of a charitable organiza-  
tion. In addition to contributing a  
large potluck dish, you are asked  
to bring a generous heart, an  
open wallet, and a respect for the  
environment. Bring chairs,  
blankets, sports equipment,  
beverages. No pets, please.  
Recycle trash in the appropriate  
containers. Silent auction,  
Treat-of-the Month, Raffle, and  
the traditional raffle.  
Blueberry Acres Farm,  
Arlington, WA  
[seattledukters@hotmail.com](mailto:seattledukters@hotmail.com)

## August

### August 6, - 7, 2005

91st Annual Lithuanian Days  
Schuylkill Mall  
Frackville, PA  
Sponsored by Knights of Lithuania  
Council 144  
Info: [bermika@infionline.net](mailto:bermika@infionline.net)

### August 7, 2005 - Sunday

Lithuanian American Community  
Greater Hartford Annual Picnic  
Williams Park, Neipsic Rd.  
Glastonbury, Ct.

### August 7, 2005 - 1 pm

Annual Community Picnic  
Sponsored by: Colorado Chapter  
of Lithuanian American Community.  
Please bring your own food and  
refreshments. We won't have the  
group wine and beer this year.  
Don't forget to bring your  
summer vacation photos and  
stories to share with everyone.  
Games and music will be provided.  
Glass containers are not allowed  
in the park. See you on the  
volleyball court.  
Admission: \$2.00 for adults  
(16 years of age and older)  
Dekoevend Park - Shelter C.  
6301 S University Blvd  
Centennial, CO 80121  
Map: View map of event location  
For information: Arv Jarasius  
[www.coloradolithuanians.org](http://www.coloradolithuanians.org)

### August 7, - 14, 2005

20th Annual  
Lithuanian Language Course  
Camp Dainava, Manchester, MI  
Info: Vytautas Jonaitis  
1332 Sprucewood Dr. NW  
Grand Rapids, MI 49504  
Phone: 616-453-7549  
Email [vjonaitis@juno.com](mailto:vjonaitis@juno.com)  
[http://lithuanianamerican.org/dainava\\_lang.php](http://lithuanianamerican.org/dainava_lang.php)

### August 11,-14, 2005

Knights of Lithuania 92nd  
National Convention.  
Hosted by Council 19  
Pittsburgh, PA  
Wyndham Pittsburgh Hotel.  
Info:  
[www.knightsoflithuania.com](http://www.knightsoflithuania.com)

### August 14, - 20, 2005

TENTATIVE - Neringa  
Continuation of Camp in English  
Ages 13 - 16

### August 15, 2005

House of Lithuania Lawn Program  
Balboa Park  
Sponsored by San Diego  
Chapter of Lithuanian American  
Details to follow  
Community [www.lithsd.org](http://www.lithsd.org)

### August 15, - 19, 2005

Seattle Lankas Lithuanian  
Family Camp, Fun-filled week of  
Lithuanian heritage at the West  
Coast Latvian Education Center in  
Shelton, on the Olympia Peninsula.  
Camp activities include:  
Lithuanian dancing, singing,  
language, crafts, history,  
folklore, hiking, swimming,  
scouting, and more!  
Contact Linda Mazeika  
206-522-1907  
[lgmazeika@comcast.net](mailto:lgmazeika@comcast.net)  
Note: registration deadline:  
August 1, 2005

### August 21, 2005

Mass 12 Noon in Lithuanian  
St. George R.C.  
Lithuanian Church  
443 Park Ave,  
Bridgeport, CT 06604

### August 21, - 27, 2005

Neringa  
Bilingual college students camp

### August 28, - September 4, 2005

Neringa  
8 Art Days for adults in Lithuanian

## September

### September 10, 2005

Fall Ball - Dinner Dance  
Miramar Marine Base,  
San Diego, CA  
[www.lithsd.org](http://www.lithsd.org)

### September 11, 2005 - 1pm

Potluck Picnic -Traditional  
end of summer get together  
194 Fuller Road  
Centerville, MA.  
Lithuanian American Community,  
Cape Cod Chapter  
Information: [uzpurvis@aol.com](mailto:uzpurvis@aol.com)

### September 24, 2005 - 7 pm

Seattle Community Meeting/  
Potluck Social  
Exact location to be determined.  
<http://javlb.org/seattle/events.html>

## October

### October 1 - 2, 2005

Los Angeles Lithuanian Days  
St. Casimir's Catholic  
Parish Grounds

### October 1 - 2, 2005

Lithuanian Days Fair  
Los Angeles, CA  
[www.lithsd.org](http://www.lithsd.org)

### October 8 - 9, 2005

Lithuanian Business Conference  
St. Casimir's Catholic Parish Hall  
Los Angeles, CA  
[www.losangeles.com](http://www.losangeles.com)

### October 9, 2005 - 1 pm

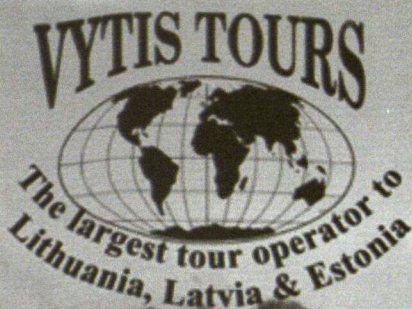
Traditional Fall Ball and  
Lithuanian Folk Dance Group's  
Daughters of Lithuania Luncheon  
All members are welcome as  
ladies wishing to become  
members and your daughters are  
invited to this special potluck.  
Information and RSVP :  
<http://javlb.org/seattle/events.html>

### October 15, 2005 - 7:30 pm

Saturday-Traditional Fall Ball  
and Lithuanian Folk Dance  
Group's "Klumpé"  
25th Anniversary  
Sponsor: Lithuanian American  
Community  
Waukegan/Lake County  
Chapter, European Crystal  
Banquet Center  
519 W. Algonquin Road,  
Arlington Heights, IL  
Information: 847.623.7927

### October 15, 2005

Taters & Talent  
Kugelis Dinner and Talent Show.  
[www.coloradolithuanians.org](http://www.coloradolithuanians.org)



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**LITHUANIA 2005**

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Brone Barakauskiene.....tel: 708-403-5717 e-mail: [mamabar3@aol.com](mailto:mamabar3@aol.com)

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**All VYTIS representatives speak English and Lithuanian!!**

# News and Views

the people who attend the seminar would analyse the situation in Belarus, the attempts of opposition forces there to build democracy, and the cooperation with the public organisations of this country.

Belarus became an associated member of the NATO Parliamentary Assembly in 1992, but five years later the Permanent Committee decided to suspend its membership because of the anti-democratic methods used by Belarusian President Aleksandr Lukashenko and non-democratic parliamentary elections there.

During her stay in Vilnius a month ago, US Secretary of State Condoleezza Rice called Belarus "the last surviving dictatorship in Europe" and hinted that the time for change has come.

In the words of Rice, the regime in Belarus may fell during the presidential elections at the end of 2006. This, she added, could be a good chance for the international community to unite to guarantee free and fair elections in this country.

*Information Center for Homecoming Lithuanians*

## RESPUBLIKA

Soon patients will not be able to find any pharmacies selling drugs at low prices since the Ministry of Health plans

to forbid retailers from selling pharmaceuticals included on the lists of compensated medicaments for discount prices.

Retailers claim that they allocate up to 10 million litas (2.9 million euros) from profits to decrease prices for compensated medicines each year.

The Healthcare Ministry reported that in the first half of 2005, budget expenditures to compensate medicaments for Lithuanian residents will be around 40 million litas (11.6 million litas) higher than they were in the same period last year.

The Ministry of Health intends to take drastic measures to stop the rapid growth of expenditures for the compensation of medicine, states the article headlined "Pharmacies will be forbidden to support patients."

*Information Center for Homecoming Lithuanians*

On May 19, University of Washington's Baltic Studies Program received money from the Kazickas Family Fund which will enable them to endow a chair for a Lithuanian Studies professor. The Kazickas family was represented by daughter, Jurate; the University of Washington choir sang Lithuanian folk songs (on June 11, the choir sang in Sts. John Church in Vilnius); a word was said by the Baltic Studies Program Director. Dr. Guntis Smitchens, University Dean David Hodge and Lithuanian language instructor Ieva Butkute.

*(News was from  
lished in DRAUGAS)*

## Los Angeles-based Lithuanian folk ensemble "Spindulys" will dance at EXPO 2005 near Nagoya, Japan.

Lithuanian is the only Baltic country to be represented at the EXPO, which runs March 25-Sept 25. July 6 will be the Lithuanian Republic's day (on the occasion of King Mindaugas coronation day). 80 artists from Lithuania will participate, and the Los Angeles Lithuanians will be woven into the program, representing Lithuanian Americans. The ensemble was founded in 1949 by Ona Ruzutis and has performed at the EXPO in Washington, in New York, Europe, Australia, South America, three Song and Dance Festivals in Lithuania, and all of the Lithuanian folk dance festivals in North America. The present director is the founder's daughter, Danguole Razutis-Varnas who as part of her "Fulbright Memorial Fund" teachers' prize, travelled to Japan in 2003. She dreamt about such a trip for her ensemble and established ties with the Lithuanian ambassador to Japan and the Phillippines, Algirdas Kudzius... The ensemble will travel to Japan on June 30, will visit Osaka and Kyoto before going to perform in Nagoya July 4-7, returning to Los Angeles on July 11.

*(News excerpted from "Spindulys" teacher Sigita Barysienė's article in DRAUGAS on May 26)*

*Submitted by Ramunė Kubilius*

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