

bridges

1

may 2011



L I T H U A N I A N A M E R I C A N N E W S J O U R N A L

Letter from the Editor

How many times have you heard people complain that they hate history? When asked why they don't like the subject, the answers are usually that the topics are dull and boring. Nobody knows this better than I do. As a retired social studies teacher, I just about stood on my head to make it interesting. However, in this issue we bring you the novel way Joyce and Kęstutis Lukas taught an audience about Birūtė and Kęstutis. The husband and wife researched, wrote, directed and planned the costumes. The "extravaganza" was presented at a meeting of the Lithuanian Heritage Club (Amber Roots) in Philadelphia. The duo wowed the audience and those who came to enjoy the presentation walked away with a better of history. Since we can't present them with a "Tony" award, we do give them the "Bridges" award for bringing Lithuanian culture and history to others.

I was absolutely delighted to receive an article from Raimundas Šližys and Aldute Belzer from the Church of the Annunciation in Brooklyn, New York. It shows what a parish can do when it works together. I never cease to be amazed when I receive the monthly bulletin from this parish. With all three waves of parishioners working together, they have a calendar of events that would make your head spin. If you are in that area, don't hesitate to drop in on a Sunday or attend one of their events. All are welcome.

In the past few issues of Bridges I have been thanking people who go beyond the call of duty to help us. I have lost count of how many articles Rimas Gedeika has written over the years. His personal look into the world of sports makes us feel that we actually know these stars. Considering all his good qualities, I guess I will just have to forgive Rimas his perfect record of never making a Bridges deadline on time with his articles. But somehow, he does finish the articles and after I read them, I find myself looking forward to his next article. That's just one of things that keep this job interesting.

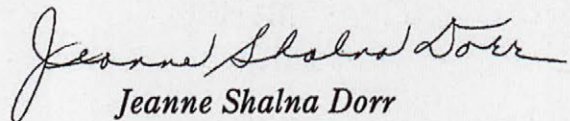
On behalf of Bridges, we wish all our mothers, grandmothers, godmothers, aunts and all caregivers a happy Mother's Day. I also include our male readers in this salute who are taking care of children. On my travels throughout Lithuania and throughout my teaching career, I came across many fathers and grandfathers who were the sole caregivers of their families. To all of you, congratulations on what is probably the most difficult job in the world.

"No language can express the Power and Beauty and Heroism and Majesty of a Mother's Love."

Edwin Hubbell Chapin

American Protestant clergyman, 19th century

Thank you for sharing your homes with us this month.


Jeanne Shalna Dorr

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***FRONT COVER:** The Beatification Ceremony of Pope John Paul II on May 1, 2011 has moved the late Holy Father closer to Canonization. As the entire Catholic Church celebrates this event, Lithuanians proudly recall the Lithuanian connection with the papacy of Pope John Paul II. The Pope's mother was reported to be of Lithuanian descent and Lithuanians will always cherish the memory of the Pope's historic visit to Lithuania in 1993. On September 4, 1993 the Holy Father made a prayerful visit to the Vilnius Shrine of "Aušros Vartai" during his pilgrimage to Lithuania. In devotion he brought a votive offering and placed it lovingly on the altar.

From John Paul II's address during the Rosary at Aušros Vartai, September 4, 1993.

"There is a chapel in the Vatican which houses a copy of the image hanging here. There the successor of St Peter can join in prayers which rise to God in Vilnius. Today, at the beginning of my Apostolic visit to the Baltic States I am glad that I am here not only in spirit but also in body. As shepherd of the Church Universal, and brought here by your prayers, I come to commit my thanks and prayers into the maternal hands of Mary."

**Submitted by Father Peter Burkauskas, Philadelphia, PA*

TRIVIA QUESTION

(No. 32)

"IWD"

Edward Shakalis

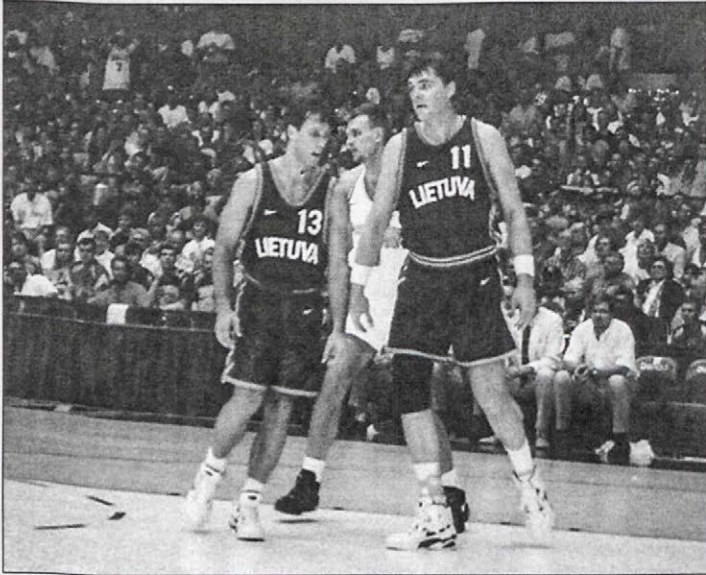
When is the International Women's Day (IWD) global celebration ?

(a) January 1 (b) March 8 (c) July 4 (d) Every Day

Answer to Trivia on page 10

Arvydas Sabonis Elected to the Naismith Memorial Basketball Hall of Fame

Jeanne Dorr



Two of the greatest Lithuanian basketball players playing in the Atlanta (1996) Olympic Games.
(L) Šarūnas Marčiulionis and Arvydas Sabonis



The famous Arvydas Sabonis hook shot

Forty six year old Arvydas Sabonis was elected to the Naismith Memorial Basketball Hall of Fame. Sabonis, who was born in Kaunas, played for the Portland Trail Blazers. His NBA career spanned from ages 31 to 38. During his time in the NBA he was hampered by knee and ankle injuries.

Sabonis earned many accolades and awards. Among them were he helped the Lithuanian Olympic team win the Bronze Medal in 1992 (Barcelona) and 1996 (Atlanta). He was on the Olympic team that earned the Gold Medal for the Soviet Union in 1988 held in South Korea. He led Spain's Real Madrid to the European Championship in 1995. Sabonis was Player of the Year eight times while playing in Europe. In 2010 Arvydas Sabonis was inducted into the FIBA Hall of Fame in recognition of his great talent on the international level.

Many fans wonder how good the Blazers could have been had Sabonis been able to compete from the time he was drafted in 1986. Because of the Cold War he was not permitted by the Soviet Union to join the NBA at that time. Sabonis played seven seasons with the Blazers, starting in 1995 and retiring in 2003. He helped the Blazers to the Western Conference Finals in 2000, and averaged 23.6 points a game in the 1996 NBA playoffs.

Arvydas Sabonis is known as Lithuania's gift to world basketball.

Editor's Note: On behalf of Bridges we offer Mr. Sabonis our most sincere congratulations!

**Photos by Rimas Gedeika*

Honors for Matulaitis Nursing Home

Submitted by Ed Shakalis



Over the past four decades, Matulaitis Nursing Home in Putnam, Connecticut has earned a wide-spread reputation for excellence in providing caring, committed, compassionate health care.

Congratulations to the Sisters of the Immaculate Conception of the Blessed Virgin Mary, the staff and employees of the Matulaitis Nursing Home located in Putnam, Connecticut for being chosen as one of the Best Nursing Homes in the U.S. News 2011 Honor Roll published by U.S. News and World Report. Only 18 homes out of 15, 500 in the latest U.S. News nursing homes ranking to receive four straight quarters of perfect five star ratings from the federal centers of Medicare and Medicaid Services in health inspections, nurse staffing, and quality of care, the three areas in which CMS evaluates these facilities.

Matulaitis Nursing Home was founded and is sponsored by the Sisters of the Immaculate Conception of the Blessed Virgin Mary. It is a Medicare and Medicaid

certified nonprofit, 119 bed nursing facility providing long term care, short term rehabilitation, respite services and hospice care.

It is the policy of Matulaitis Nursing Home to admit and treat all residents without regard to race, national origin, religion, sex, age or financial status.

For more information :www.matulaitisnh.org or 860- 928- 7976.

Edward is a retired Electrical Engineer and a ham radio operator. He and his son Rick run "The Lithuanian Open" golf tournament.

Editor's Note: *Bridges would like to extend our congratulations to the Sisters and staff for earning this prestigious honor. May God continue to grant His blessings to their mission.*

Did you know.....?

Lithuania's unique polyphonic folk songs called sutartinės have been placed on a UNESCO heritage list? The songs are part of Lithuania's drive to preserve traditional art.

Sutartinės were added to the UN's Representative List of Intangible Cultural Heritage of Humanity. Other cultural heritages sharing this honor are French cuisine, Croatian gingerbread, Mexican traditional cuisine and Spanish flamenco music.

Sutartinės are polyphonic rhythmical songs performed by two, three or four female singers who simultaneously sing different phrases which create complex harmonies.

The United Nations Educational, Scientific and Cultural Organization praised the songs for providing a feeling of cultural identity continuity and self esteem.

In Lithuanian the root of "sutarti" means to "be in concordance". The harmonies are completely unique although songs with similarities can be found in the traditions of other nations.



Editor's Note: The following was written and performed by Joyce and Kęstutis Lukas for the Lithuanian Heritage Club (Amber Roots) of Philadelphia. The Club is extremely important to Americans of Lithuanian descent who do not speak Lithuanian and to non Lithuanians who are interested in learning about Lithuania. The organization has opened the door to many who ordinarily would not have the opportunity to share in their heritage or to meet new friends with the same interests. Many Lithuanian speakers also attend the events.

To say that Joyce and Kęstutis "brought down the house" with their production would be an understatement.

The Story of Kęstutis - As told by Birutė

I would like to introduce myself. I was Birutė. I lived in Lietuva (Lithuania) during the 14th century in the Samogitia area near Palanga along the Baltic Sea. My clan often feared for its life because the Teutonic Knights frequently raided and plundered our homeland. I was a young, beautiful, intelligent vestal virgin tending the fires honoring our gods: Perkunas-the god of thunder; Ausra-the goddess of dawn; and the other gods. I pledged my life and my chastity to the gods. I understand that

The Story of Kęstutis As told by Birutė

Retold in the words of Birutė (Joyce Lukas)

today there is a memorial at Birutė Hill in Palanga to honor the vaidilute (priestess) Birutė. But, it is not I of whom I wish to speak about: I'd like to tell you my story about the Grand Duke Kęstutis of Trakai.

Kęstutis was one of seven sons of Grand Duke Gediminas. His mother was Jewna, daughter of Prince Iwan of Polotsh (in Rusi or northwest Russia). Lithuania was very primitive and pagan in 1297 when Kęstutis was born. He grew up in a competitive family. He learned to hunt, and of course, to fight. And at age 15 or 16 he was a full-fledged warrior ready to defend the lands of Lithuania. The first time I saw Kęstutis, I was tending the sacred fires. I stood motionless as he trotted by on his beautiful steed. His appearance was fierce with his bushy beard and a stumbrys (buffalo) skin thrown over his burly back. There was an unexpected kindness when our eyes met. He nodded towards me. As my heart beat a little faster, I turned away to hide the blush I felt on my face. He rode slowly away and stopped, and then turned back to glance at me. Should I run and hide in the woods as I had three times already this season to escape aggressive suitors? But my feet would not move. As I stood there dazed, Kęstutis and his horse slowly turned back and approached me. The horse elegantly pranced, and Kęstutis' face looked calm and serene, not at all aggressive. As he slowly and gently leaned to the side and extended his arm, I had no inclination to run away. I let myself be swooped up onto his horse. Our souls joined as if one with the universe. This was surely the work of Milda, the goddess of love.

Kęstutis took me back to Trakai. He invited his brothers and his sons and their families to join us. Kęstutis had four sons by his first wife: But I prefer not to speak of her. I was his only true love. We were married at Trakai in 1349. We celebrated and feasted for many days. Our happiness was of great abundance. Our love grew and was ever increased with the birth of our first born, a son, Vytautas in 1350. He later became Vytautas the Great. Through our love came more children: Sons: Tautvila and Zygmantas, and more children.

The Grand Duke Kęstutis was tolerant of all faiths: The native Pagans, the Catholics, and the Orthodox. He even maintained Catholic monks and captive crusaders at his court as secretaries, and even teachers of our children. Some of our children even chose to be baptized. His son by his first wife, Prince Butautas, escaped to Germany after trying to seize power from his father in 1365, and became Henry when baptized. He broke his father's heart. Oh, how could such treachery have lurked in our family? How could he have done that? Our daughter Danute was renamed Anna when she was baptized, and married Duke Janusz of Masovia in 1380. Another daughter, Ringaile, married the Mazur Prince Henry in 1392 and was called Elizabeth. There was also an unfortunate kidnapping of a daughter by Knight Gautier de Sadion. Sadly, we never saw her again, and she died a nun in Mainz. Miklause became Maria and Orthodox upon her marriage to Grand Knyaz Iwan of Tver. Two of our daughters stayed and married Lithuanian nobles.

Kęstutis was often gone for months at a time fighting the Teutonic Knights or visiting his vassals. When

he was home on leave, they were very special times. Hand-in hand, we strolled the castle grounds and watched the beautiful sunsets over Lake Galve. We talked about our children and planned the grand new castle on the island.

With great sadness, Kęstutis told and retold the story of why he and Algirdas deposed Jaunutis in order to maintain the Kingdom of Gediminas. Their father had divided Lithuania and its lands among six of his sons, but retained the Vilnius area, the capital of Lithuania, where he and Jaunutis, the youngest son, lived. Algirdas' land was Kreva (Belarus). My husband's was Trakai, with jurisdiction over Samogitia. In 1341 his father, Gediminas, died, and Jaunutis, the youngest son who had no domain, became the Grand Duke of Vilnius and ruler over all the lands of Lithuania. Kęstutis would always stop at this point in the story.... His face would become sullen, and he would shake his head and say, "We tried to honor our father's wishes and follow Jaunutis, but he was too young and too inexperienced to keep Lithuania together against the constant assaults from the Teutons and others." The older brothers refused to obey their youngest brother, so, in 1345 Algirdas and Kęstutis removed Jaunutis from power and sent him off to oversee the principality of Zaslavl.

There were also interesting stories of conquest. One being Kęstutis' march on Moscow. Algirdas had, in 1370, signed a truce with Knyaz Demitry (later called Donsky) of Muscovy. But the Muscovites disregarded the pact. So, in 1372, the Lithuanians again marched against Moscow. A messenger took a burning wick ahead to announce that Kęstutis would arrive before the wick was burned out. A lance was imbedded in the Kremlin gate with the inscription: "The hero is he who fights when provoked against his will, and not he



who provokes a war." Demitry quickly submitted. King Kęstutis arrived on Easter Sunday, entered the Kremlin, and presented Demitry with an Easter egg, and kissed him on both cheeks in the tradition of the Muscovites. I always laughed at such a picture.

Algirdas died at 81 years of age in 1377. His favorite son, Jogaila, became Grand Prince according to the arrangement between Kęstutis and his brother. Their hope was that Jogaila and Vytautas would rule in the same shared way as they had. I knew in my heart that could never be, because of Jogaila's ambitious Orthodox mother and his shrewd brother advising him. I never trusted my sister-in-law, Julianna and her scurrilous son Skirgaila. My honorable Duke refused to listen when I cautioned him to be wary of Jogaila.

Jogaila, true to my prediction, secretly signed a pact with the Teutonic Knights against Kęstutis. The Teutons would help Jogaila if he agreed not to send help to Kęstutis when they attacked Samogitia. Jogaila pretended to support Kęstutis, but, in truth, he, with his family, wanted his uncle deposed. I overheard Kęstutis and Vytautas in a heated argument about whether or not Vytautas knew of any scheme. Vytautas was evasive and did not dispel the doubts in his father's mind. My heart ached at the

prospect that our son could plan treachery against his own father, as another of his sons had done.

Kęstutis marched on Vilnius in 1381 and forced Jogaila to abdicate. For the love of his dead brother, he banished his nephew to Kreva. Kęstutis became Grand Prince of Lithuania.

My greatest fear came true in 1382. Kęstutis was fighting near Novgorod. On July 18 Jogaila, with assistance from Skirgaila and the Teutonic Knights, recaptured Vilnius and took Trakai, the home of Kęstutis and me. When word reached them, Kęstutis and Vytautas rushed back with their combined armies, and arrived on August 3 and prepared to recapture Trakai. Jogaila, however, invited my husband and son to negotiate and gave his solemn word for their safety. Jogaila announced an agreement and dispersed Kęstutis' army. I managed to get word to my husband and advised and begged him not to believe what Jogaila promised: I knew it was a trick.

But the Honorable Knight that he was; he continued to Vilnius. The horror that took place was beyond belief!! Jogaila arrested Kęstutis and Vytautas. Kęstutis was transferred to the castle at Kreva where he was imprisoned in the dark dungeon, and, within 5 days, he was strangled to death, on the orders of Joga....

*Excuse me a moment,
while I regain my composure*

My dear, kind husband was murdered, by his own nephew, the son of his dearly beloved brother, Algirdas. I have no doubt that Julianna and Skirgaila were also involved in this dastardly deed.

In order to detract from the fact that he had murdered the Grand Duke Kęstutis, who was loved by the populace, Jogaila gave his uncle, The Prince of Vilnius, a stately public funeral. His body was carried from Kreva to Vilnius where it lay in state

for all to honor him and to say good bye. Then, according to tradition, he was taken to the Šventaragio Valley near the Neris River. The Grand Duke was placed on the prepared pyre with his war horse, his servants, his hunting hounds, falcons and hawks, his treasures, and the things he would need for the after-life - like his gem-studded weapons and arms, his robes, golden belts and chains, and bread and drink, and a bag of gold. Trumpets sounded! The fires were lighted!

I was not permitted to attend, but what was reported to me was astounding. A black cloud totally covered the sky. Lightning flashed, and angry Perkūnas roared. The funeral pyre burned. Suddenly, the air crackled and thundered; the earth opened up and swallowed the pyre. Nothing was left. Jogaila, scared and shaking, had to be carried back to his castle.

My dear husband, the Grand Duke Kęstutis, left his everlasting footprint on Lithuania. He was a valiant, courageous warrior of a noble spirit. He was honored and loved by his subjects. He was a man of honor and faithfulness to both his father, Gediminas and his brother, Algirdas.

Even in modern times, Kęstutis is revered and loved. I should like to share with you something written in 2006 by Gloria O'Brien. It was published in a literary work called "Lithuanian Heritage". It sums up the character and legacy of my Grand Duke Kęstutis.

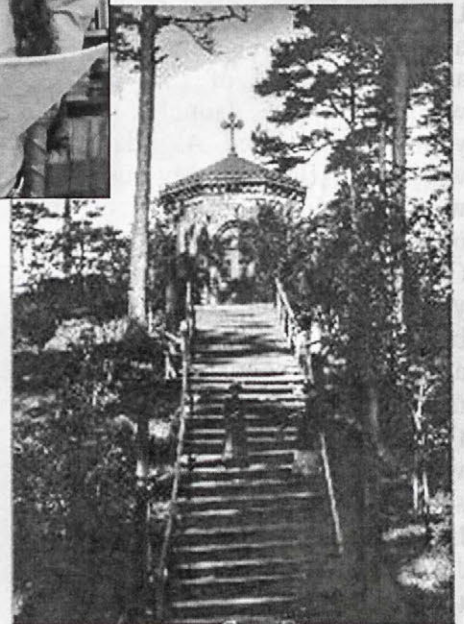
"Kęstutis was, first and foremost, a warrior of outstanding ability and courage, whose reputation and fame rested almost equally on his chivalrous nature as on his exploits in battle. Lithuanian chroniclers praise him as an exemplary leader who spent most of his life in battle,



defending Lithuanian lands against enemies of one stamp or another. The chronicles of Western Europe speak with amazement and admiration about Lithuania's hero, who surprised and impressed his opponents with his unflinching regard for civility, even during open hostilities. In contrast to most of those he fought, he was the embodiment of the "perfect knight" - fierce in battle, merciful in victory, courteous, humane, straightforward, learned and wise. He survived a lifetime of fierce combat with his mortal foe, the Teutonic Knights, only to be cruelly murdered, betrayed by his own nephew, son of the brother to whom he had given his unswerving fidelity."

As for me: After the funeral of the Grand Duke Kęstutis, I was moved from Trakai to Brest for my safety, so Skirgaila told. I drowned in a fall in 1382. However, legend claims I returned to Palanga to resume serving the gods till my death in 1389, and I am buried at the bottom of Birute Hill. Given the fate of my dear husband, you are free to speculate on my true fate.

Thus ends his story, my story, and our story.



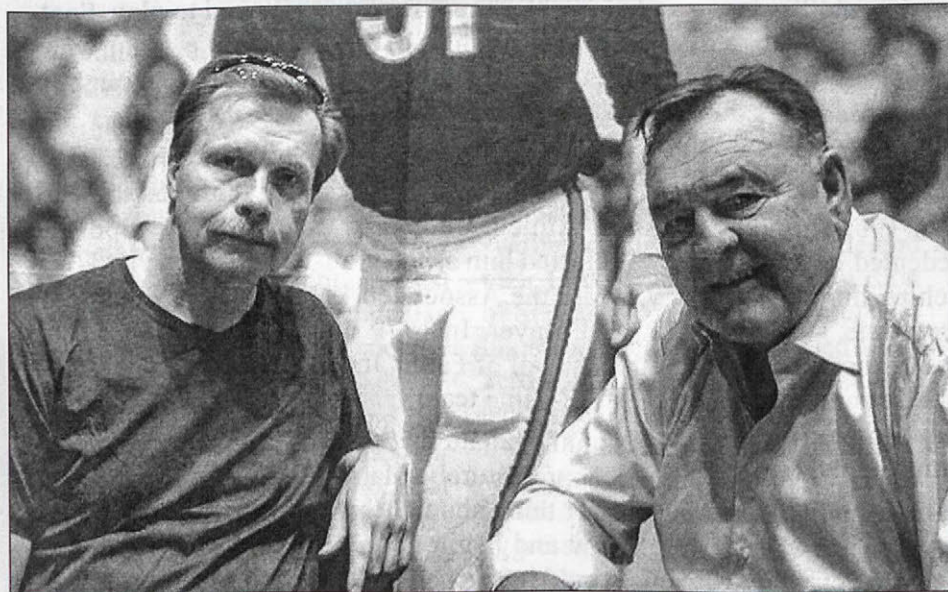
Birutė hill chapel at the end of the 19th century in Palang, Lithuania



A bronze sculpture of Birutė near her presumed grave in Palang, Lithuania

The Doctor Meets the Legend

Rimas Gedeika



Dr. Jonas Prunskis and Dick Butkus

Earlier this year Dr. Jonas Prunskis, a well known Pain Management Specialist and the Lithuanian American Community's Public Relations Committee's Vice President, attended a medical conference in Las Vegas. After completing a very hectic day, Dr. Prunskis decided to relax by taking a leisurely stroll through one of Las Vegas' famous casinos. While walking through a casino's open area, Dr. Prunskis saw a poster of a huge football player getting set for whatever came his way. The more he looked at the poster, the more the player seemed familiar. He continued to walk up to the poster for a closer look. As he approached the poster, he saw that the same football player was sitting at a table autographing footballs. Suddenly he knew who the player was.

Dr. Prunskis approached the mountain of a man and with a booming voice said – "Labas." The player looked up and hesitatingly replied "Labas." And this was how the doctor met the legend—the great Chicago Bear's middle linebacker, Dick Butkus

Since the autographing session was almost finished, Dr. Prunskis and Dick Butkus had an opportunity to sit down and talk about subjects that were of mutual interest. Dr. Prunskis began by briefly explaining his role in the Lithuanian American Community as well as his role in Lithuania. He also thought that it would be fantastic if Dick were to take a more active role in the Lithuanian American Community. For

starters he suggested that Dick could be a guest speaker at some of the major Lithuanian functions, as well as attend some of the various athletic tournaments, or perhaps have an athletic tournament in his name. They also talked about more professional things such as pain management and what could be done to lessen his "football" pains.

Dick Butkus stated that both his parents were born in Lithuania and that they immigrated to Chicago prior to World War II. Looking back, Dick

wished that his parents had spoken to him in Lithuanian, had taught him more about their birthplace. Everything that he learned about Lithuania, her history, culture language he learned from his "močiutė" (grandmother).

As the years passed, Dick became more and more interested in learning about his heritage. Several years ago he traveled to Lithuania to find his parents "teviskele." Try as hard as he could, he could not overcome the numerous stumbling blocks imposed by the bureaucrats. And thus he returned empty handed. This, however, did not lessen his resolve to find his parents' "teviskele". Dr. Prunskis empathized with Dick about this frustrating situation and promised to help him as much as he could.

They concluded their brief talk with a hand shake and a promise to stay in touch.

Dick Butkus' reputation as the meanest, hardest hitting middle line backer goes back to his playing days at the University of Illinois. In 1964 he was named the American Player of the Year. After his graduation Butkus continued to receive recognition. He is only the second player to have his uniform number (#50) retired by the University of Illinois—the first one is #70, Red Grange, the "Gallopig Ghost." He was inducted into the college Football Hall of Fame in 1983. In 1985 the Downtown Athletic Club of

sports

Orlando, Florida created the annual Dick Butkus award. It is given to the most outstanding linebacker at the high school, college and professional level.

After graduating from the University of Illinois, Dick was selected by the Chicago Bears as their first round draft choice. This selection opened many an eye, for this was the first time that a linebacker was selected in the first round—normally, in those days, this honor went to the offensive players.

During his nine years in the NFL (1965 through 1973) Dick Butkus wreaked unprecedented havoc on the offensive units. I remember watching him devastate my team's (New York Giants) front line, stop the running backs in their tracks and almost break the quarterback's body in half as he slammed him ferociously into the ground. Oh, how I hated Dick Butkus!! No one did what he did to my Giants!

The Giants were not the only team to feel Dick's wrath. All the NFL teams felt his presence. Dick played with religious fervor, played as if every game was his last. When he got his wheels going, there was no single player who could stop him. His tackles left many a player wondering where the bells were coming from that were ringing in his head.

In his day, he was a giant of a man (6'3" and 240 pounds) who could run faster than any linebacker -20 yards to his left or 20 yards to his right. When a player heard Dick Butkus coming he knew that he was going to be hit by a run away freight train and it would take several minutes to shake all the cobwebs out of his gray cells.

Besides being capable of delivering the big hit, Butkus had an exceptional gift of being able to strip the ball away from the running back. He also had a great pair of hands. There were many times when a quarterback's seemingly perfect pass was picked off by Butkus' massive hands.

Many of his contemporaries regarded him as the most destructive defender in the game, a great defensive intimidator who could hit harder than any man on the field. He changed the way the middle linebacker position was to be played, caused many an offensive coach to lose sleep wondering how he could neutralize his ferocious charge.

During his last three years Butkus played practically on one foot (his right knee was so severely damaged that many a doctor and many a player was amazed that he could walk no less play the game). Tom Landry, the legendary Dallas Cowboy's coach, while

watching Butkus disseminate his offensive line said that a gimping Butkus is 80 % better than most of the healthy linebackers.

Although injured, Butkus continued to play. Football was in his soul !! But there came a point when even his great competitive spirit said enough is enough. He ended his playing career in 1973.

During his NFL playing days and afterwards he received many awards. ESPN selected him as the 70th Greatest Athlete of the 20th century, the Sporting News selected him as the ninth best player in NFL history, while the Associated Press selected him as the fifth best player. In 1979 he was elected to the Pro Football's Hall of Fame. In 2000 the NFL named him to their All-Time team.

It is unfortunate that the numerous injuries ended his career prematurely. Many times, as I sit in my rocking chair, I think about the many great football players that I saw and begin to wonder how much more the game would have changed had Dick Butkus remained healthy.

Oh man, oh man could Dick Butkus hit!

Rimas Gedeika lives in New Jersey and is a member of the National Executive Committee of the Lithuanian American Community serving as Vice-President for Special Projects. He is also active in the Lithuanian Sports Community and is the administrator of Bridges.

ANSWER TO TRIVIA QUESTION

ED Shakalis

Trivia Quiz on page 3

Source: Wikipedia, the free encyclopedia.

International Women's Day (IWD) is marked March 8 every year. Nowadays this is a major day of global celebration of woman. In different regions the focus of the celebration ranges from general celebration of respect, appreciation and love towards women to a celebration for women's economic, political and social achievements.

In many countries, such as Bosnia and Herzegovina, Brazil, Bulgaria, Croatia, Estonia, Hungary, Latvia and Lithuania, the custom of giving women flowers still prevails. Women also sometimes get gifts from their employers. School-children often bring gifts for their teachers."

Edward Shakalis is a retired Electrical Engineer and a ham radio operator. He and his son Rick run "The Lithuanian Open" golf tournament.

New York Lithuanians Celebrate Feast of Saint Casimir

Raimundas Šližys and Aldute Belzer

The Lithuanian community of New York joyously celebrated the feast of Saint Casimir, Lithuania's patron saint, on Sunday, March 13. The celebration began with a Mass in honor of St. Casimir at the Church of the Annunciation in Brooklyn, New York, followed by a traditional feast hosted by the New York Lithuanian Scouts Association at the nearby parish hall.

The tradition of honoring St. Casimir dates back to 1484, the year of his death, when large numbers of worshippers began making pilgrimages to pray at his tomb in Vilnius, the capital of Lithuania. St. Casimir, the second son of Casimir IV, ruler of Lithuania, was beloved by the people for his wisdom, his acts of generosity to the poor, aid to widows and orphans, and for his great faith, particularly his devotion to the Blessed Virgin Mary. One of the miracles

attributed to St. Casimir occurred after his death, when in 1518, a small band of Lithuanians struggled to defend their fortress of Polotsk from an attacking army from Moscow. The Lithuanians were unable to cross the swollen Daugava River to defend their fortress until they saw a vision of St. Casimir on a white horse, with his sword held high, who led them across the river and on to victory against the Russian army. From that time, Lithuanians have identified with St. Casimir as their savior in their struggles against forces of aggression from Moscow. Shortly afterwards, in 1521, Casimir was canonized as a saint by Pope Leo X and his official feast day (March 4) was declared by Pope Clement VIII in 1602.

Over the centuries, as the tradition of worshipping St. Casimir grew, larger and larger crowds of pilgrims



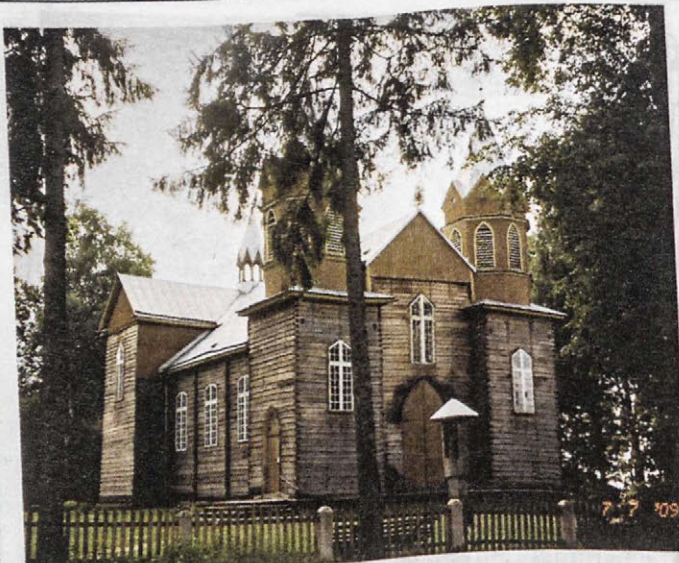
St. Casimir statue

gathered to celebrate Mass at his tomb in the Cathedral of Vilnius. Following the Mass, the crowds would travel the streets of Vilnius, purchasing food from merchants as well as articles made by local craftsmen. Over time, the feast came to be celebrated in local parishes throughout Lithuania and in emigre communities throughout the world. As the feast evolved, it included a communal meal of traditional Lithuanian food following the Mass, as well as abundant displays of Lithuanian folk arts and crafts.

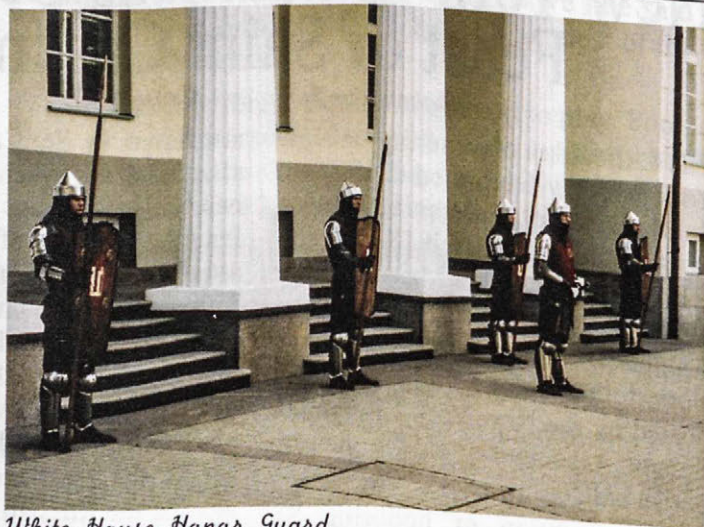
New York's celebration of the feast is led by the Lithuanian Scouts Association, who have a very special devotion to St. Casimir. Since St. Casimir died at the very young age of 25, he was named special patron of Lithuanian youth by Pope Pius XII in 1948, so he is particularly venerated by all Lithuanian youth organizations. During the Mass at Annunciation, the scouts served as lectors and stood with flags as an honor guard by the altar.



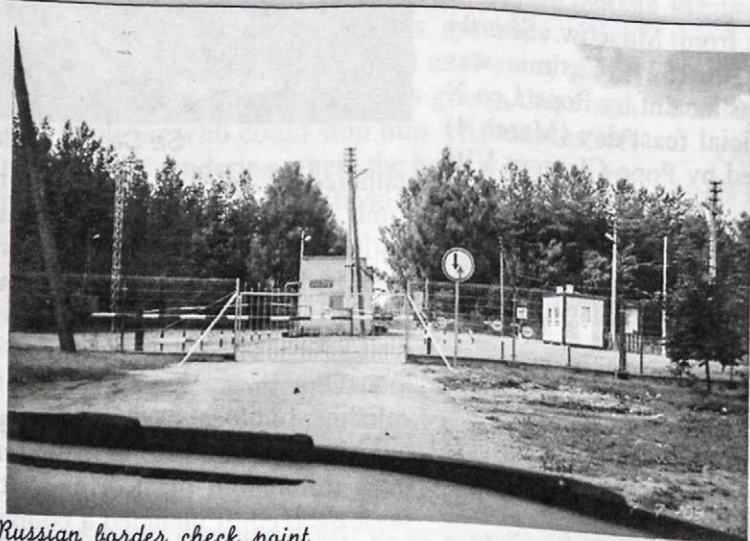
Folk Art (Giedrė Stankunas and Vida Jankauskas)



Rudnia church



White House Honor Guard



Russian border check point



Rokiškis Palace



Colorful train cars

Photo Album Points of Interest

George A Stankevicius
Natick, MA



Lithuanian Edsel



Barkas castle



March 11 celebration



Television tower, Vilnius



*Ignalina Atomic Plant -
Lithuania agreed to close the plant*



*Center of Europe Monument in
Bernotai, Lithuania*



*One of the most beautiful churches in
Lithuania is in Rokiškis*

Search for Radavičius: A Trip Back to the 1863 Insurrection in Žemaitija

PART I

Augustine Idzelis PhD, JD

One of the more interesting programs on public television is History Detectives. The show is premised on investigations of various historical artifacts submitted by individuals who wanted to know their origins of significance. The show motivated me to examine certain objects my father, Henry Idzelevičius-Idzelis (1908-1994) brought to this country.

My father never threw away any letter or document that came into his possession. When he arrived as a displaced person in New York on December 25, 1948 on the Marine Flasher, he brought with him a suitcase filled with personal papers, photographs and various family mementos. Among the more interesting items was an old Elgin pocket watch in a leather case, a watch chain with an attached US five dollar gold coin dated 1913, an amber stone with a crest and several family photographs from the 19th century taken at Locke's Art Palace, 130 Marquette Street, La Salle, Illinois.

I was most interested in the pocket watch and the gold coin. My father told me that these objects were brought to Lithuania by Jonas Radavičius – his maternal grandfather who lived and worked in Illinois for more than 25 years. He arrived in the United States sometime in the late 1870s or early 1880s and joined his father who had previously fled from Tsarist gendarmes. The people in the La Salle photographs included a young Jonas, his father and other relatives. According to my father, the ancestral home of the Radavičius family was the town of Kaltinēnai in western Lithuania – Žemaitija.

When Jonas came to the United States he left behind his wife and daughter. Eugenija Radavičius was born sometime between 1877-1887. Eugenija married Jackus Idzelevičius (1872-1958) – at that time a Tsarist civil servant. Since Jackus was a Roman Catholic, he could not get a civil service job in Lithuania. Until 1918 he worked as a manager at a bank in the small town of Kniaginīn in the province of Nizhni Novgorod – about 200 miles east of Moscow. This is where my father was born. After the Russian Revolution, the Idzelevičius family returned to their ancestral town of Telšiai. My father told me that the crest on the amber stone was that of the Idzelevičius family and that he was given the stone by his father.

After World War I, Jonas Radavičius lived with his daughter Eugenija and Jackus Idzelevičius until he died in 1940. His granddaughter Emelia Idzelevičiūtė was a graduate of the Lithuanian Academy of Art and sometime in the 1930s painted his portrait. After Lithuania regained its

independence, the portrait was sent to me. Although I saw a portrait of Jonas every day, for a long time I was satisfied with my father's account of the Radavičius family and did not pay any attention to the artifacts I obtained after his death in 1994.

In 2006, our family moved from Cleveland, Ohio to Sugar Grove, Illinois – a village not far from La Salle. Remembering the La Salle photographs, my wife Regina and I decided to visit the town and see if the building at 130 Marquette Street was still there. To my surprise, the building was still standing. All of a sudden, Jonas Radavičius, his father and other members of his family became real, but unknown persons. The building on Marquette Street became a concrete – albeit attenuated – link with my past.

While in La Salle, we stopped at the La Salle County Genealogy Guild building and made inquiries about the Radavičius family. I was convinced that the father of Jonas was buried somewhere in the county. I was not able to get any specific information. It soon became apparent that a basic problem was that the spelling of the Radavičius surname changed according to venue and language spoken. In course of my search, I found out that the surname was also spelled Radavicie, Rodovičius, Rodowicz, Radowicz, etc.

Not having access to archives in Lithuania and not being able to read Polish, I decided to do a preliminary genealogical research using published Lithuanian language reference materials. I looked for Radavičius entry in Lietuvių Enciklopedija (LE), but did not find any information.

The next step was to focus on the town of Kaltinēnai. The key source of information on the towns and villages of Lithuania is *Mūsų Lietuva*, a four volume encyclopedic work written by Bronius Kviklys in Chicago. Here I found my first clue. According to Kviklys:

The 1863 insurrection also touched the vicinity of Kaltinēnai. Radavičius, the owner of the Miliiai estate, organized insurgents, hired an officer to lead them, and promised to give them land and other valuables. An insurgent camp was set up at Gojujis, 200 meters from the estate. The assembled men were given military uniforms, twin-barrelled pistols, one liter powder pouches with powder and food. The Kaltinēnai vicar, Father Petras Gedgaudas supported the insurgents and after 1863 fled to Prussia.

The Kviklys account does not mention the given name of the Radavičius involved in the insurrection. Nevertheless, it contains a number of important facts. It states that

Radavičius estate was at Miliiai. It appears that the master of the estate was wealthy – he was able to outfit a detachment of insurgents with uniforms and weapons, and hire an officer to train the men. Landless peasants made up the rank and file of the insurgents. Radavičius promised them land and other valuables. The account is silent with respect to the actions of Radavičius and his group during the insurrection.

Kviklys mentions that the vicar of Kaltinėnai supported the insurgents and after the suppression of the insurrection fled across the nearby border to Prussia. The reference to the vicar's escape became a key clue. I hypothesized that it was possible that the unnamed Radavičius might have also fled to Prussia leaving behind his family and young son Jonas. If this was the case, then the Radavičius I was looking for in La Salle was a participant in the 1863 insurrection. This then was the reason he fled from the Tsarist gendarmes – as related to me by my father.

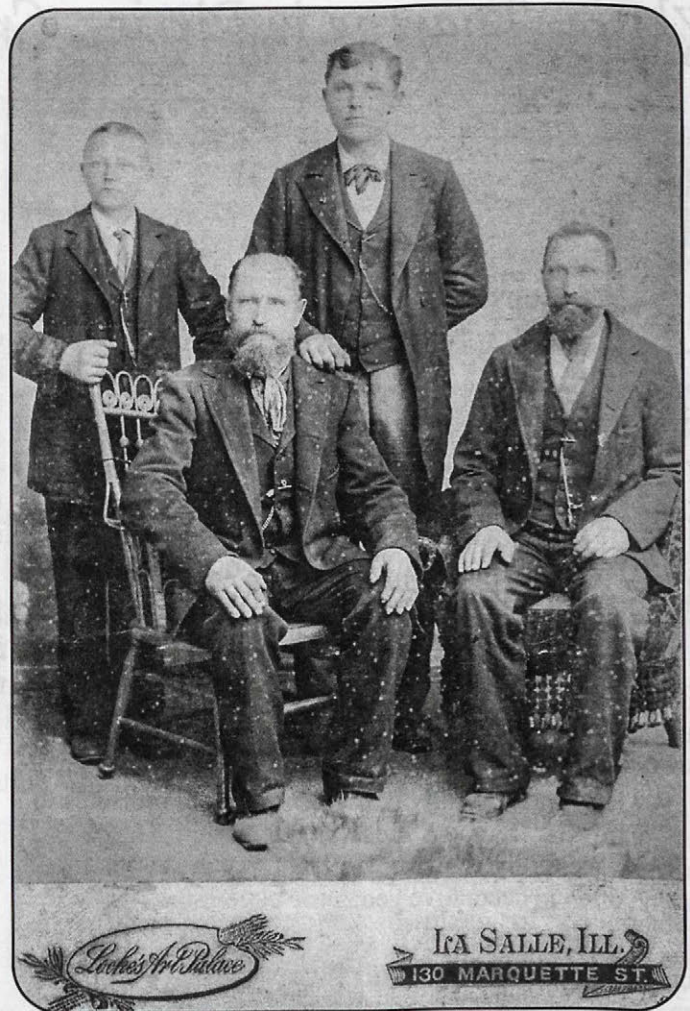
I turned my attention to Miliiai. Vol. 18 of LE has the following entry for Miliiai: "Estate in Kaltinėnai township, district of Tauragė, 3 kilometers from Kaltinėnai. Its owner was an active participant in the 1863 insurrection and did much to organize the insurgents." Kviklys had a brief entry: "Miliiai. Prelate Jonas Radavičius, a well-known mineralogist who left his extensive collection to the Kaunas Museum, was born here on 1837. In 1897 he was buried in Kaltinėnai cemetery." Accordingly, prelate Jonas Radavičius was a contemporary of the unnamed Radavičius – he was 26 years of age in 1863 and was from the Miliiai estate.

I decided to go back to the LE, but this time to see if there was any entries for Rodovičius. I was successful. In Vol. 29, there was a comprehensive account of the life of the prelate. It was based on a longer account written in 1930 by A. Dambrauskas-Jakštas. The text of the 1930 account states: "his parents were wealthy nobles and devout Catholics. At home they spoke Polish, but they did not disrespect the Žemaičių tongue. Having resources, they were concerned with the education of their children."

Prelate Jonas Radavičius studied for the priesthood in St. Petersburg and in 1864 was ordained a priest. In 1885, for his achievements he was made a prelate. The Jakštas-Dambrauskas account also mentions that the prelate had a brother, Leopoldas Radavičius, who was also a priest, and in 1885, the administrator of Jakštas parish.

The information I had collected indicated that the master of the Miliiai estate had at least three sons – one son was the unnamed commander of the insurgent detachment and two sons were members of the Roman Catholic clergy. The unnamed Radavičius remained the focus of my research.

Further research necessitated an examination of the 1863 insurrection in Lithuania – a momentous event in the history of the country. Although my undergraduate major was



In the photo from left to right; Unknown, Juozas Radavicius, Jonas Radavicius (son of Julijonas), Julijonas Radavicius.

history, and, in the mid-1960s, I did graduate work in the 19th century Russian history at the University of Michigan, my knowledge of the 1863 insurrection was cursory at best. In Chicago my search for the father of Jonas Radavičius was facilitated by the library resources of the Lithuanian Research and Studies Center. The center has all the Lithuanian language books dealing with the insurrection.

The most helpful books I found were by O. Maksimaitienė (Vilnius, 1969) and Kostas Jurgėla (Boston, 1970). The Maksimaitienė volume focused on military history; it gave a detailed account of the main battles between the insurgents and the Russians. In contrast to the 720 page Jurgėla volume, the Maksimaitienė book had a name and place index – a very useful device. In the name index I found references to a Julijonas Radavičius and Juozas Radavičius. This completed my search. Were both of these individuals from the Miliiai estate? Were they brothers or cousins? In order to answer these questions, I had to delve into the specifics of their activity during the insurrection.

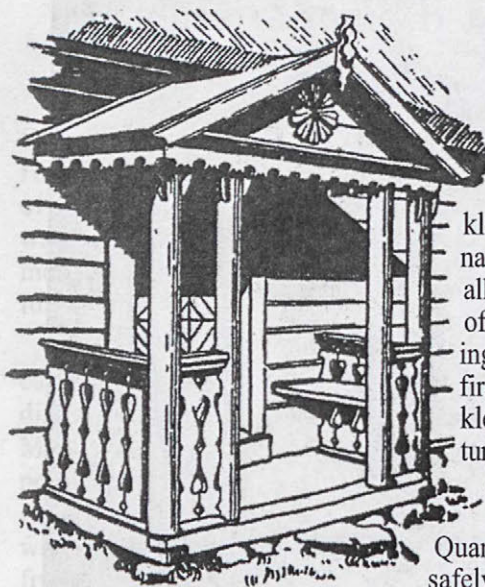
Continued in the next issue...

Klėtis, Tvartas ir Pirtis - Granary, Barn & Bathhouse

THE LITHUANIAN'S HOME - Part VIII

By Angelė Vyšniauskaitė

English translation and adaptation by Gloria



The sodyba did not exist, that did not include at least one klėtis or svirnas (granary), and occasionally one could see two of these useful buildings. Written sources first mentioned the klėtis in the 10th century, describing it as a space for storing a variety of things. Quantities of seed were safely stored here, and unused furniture, large and small vats or other containers, dismantled looms, out-of-season clothing, woven fabrics, and dowry chests.

A klėtis was carefully built, incorporating measures to safeguard the family's possessions stored there, and prevent access by thieves. The door was heavy, built in layers, often in decorative geometric patterns.

A porch (prieklėtis) stretched across one side, supported by several wooden posts, often with ornamental fencing in between. The floor of a klėtis was of wood, and raised from the earth by a layer of rocks and stones; large rocks and broken grindstones were fitted into the corners and near the steps. The roof was strongly-built, even possibly of two layers. There were usually no more than one or two very small windows, with interior shutters.

But the klėtis also served another purpose. In addition to this storage function, it held one or two beds, where the daughters of the house slept, especially during warm summer nights. Even in the cold winter, the eldest might often sleep in her accustomed place in the klėtis. A brick heated in the oven or a just-baked loaf of bread, wrapped in a towel, would help in warming the patalas (feather quilt).

The klėtis porch was a favorite place for young folk to congregate, and is often mentioned in folk-song, especially with reference to the girl whose door remains shut while her admirer keeps knocking. It was from the klėtis that a bride was taken and driven to her new home, and with her new husband, locked into the new klėtis for their first night as a married couple, then wakened with noise and ceremony the following sunrise.

The tvartas (barn) stood a bit further away from the troba, and while it was first mentioned in the 16th century, there is

no doubt that it would have existed well before that. In Žemaitija or Northern Lithuania, the barn would have been a U-shaped building, with space for livestock in three sides of the building, and a fenced-off space on the fourth side, where chickens and other animals were kept outdoors during the warm seasons. But in Suvalkija, the barn would most likely have been one long building, with separate spaces, each with its own door, for various kinds of livestock: Horses, pigs, a cow, chickens, etc. And if one was looking for kittens or puppies, they could be found hiding in the straw piled against an interior barn wall.

The tvartas usually did not have an actual ceiling, but there were strong floorboards laid over rafters, where hay and straw were piled. During summer, the men of the family often slept up there, guarding against horse-thieves. Larger sodybas and manors, having many horses, often built a permanent room in the stable, for this purpose.

It would be roomy enough to hold a bed, chair, and a chest to house an employee's (samdinio) possessions, and a few hooks on a wall to hang his clothing, etc.

A feature that has remained until this day, and very useful indeed, is the vasaros virtuvė (summer kitchen). In Suvalkija, it is attached to one end of the barn, with its own door, a sink, stove and oven, table and chairs, and various and sundry pots and pans. During the hot summer months, the family's meals are prepared in this kitchen rather than in the troba. If it's big enough, this is where the Šeimininkė and her assistant "gaspadinės" work when large parties of guests are expected.

The pirtis is not often seen now, as Russians and Prussians both, with their boot-heels on the neck of Lithuania, for their own reasons, prohibited the use of the pirtis, and the custom gradually diminished.

Those remaining in the deep countryside are typically small buildings whose front room has a wood-burning stove, and a metal box holding large and small rocks and boulders, which are heated to raise the temperature. Several benches carry pitchers, basins and tubs, as well as washcloths, towels, etc. A large selection of birch branches is available, useful when wet, in beating the bathers' backs -- the primary activity in the pirtis, besides sweating in the heat. The (householder) is responsible for the management of the pirtis, and will fire up the stove when he is ready. The men will use the facility first, while it is hottest. The women and children will use it later, when the intense heat has had a chance to dissipate somewhat. It is always useful to have a nice running stream nearby, or to be close to a branch of a river,

New York Lithuanians Celebrate Feast of Saint Casimir



Scouts Group Photo

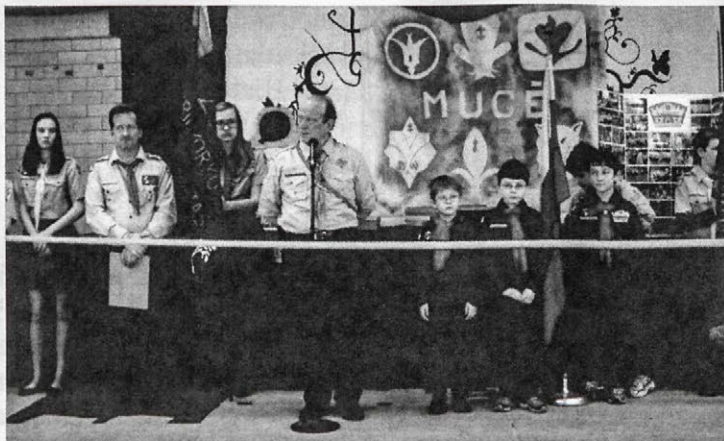
After Mass, the celebration of the St. Casimir's feast continued at the parish hall, where over 150 people were in attendance, as well as over a dozen vendors of Lithuanian traditional arts, crafts and literature. Displayed on the walls and ceiling beams were current and past New York scouting troop flags and banners, many of which dated back twenty and thirty years - and a number of adults present remembered making them!

At the opening ceremony of the feast, scout members pledged their devotion to God and Country, saluted several of their members as they were elevated in rank and sang traditional scout

songs. Two scout leaders in attendance were promoted to the rank of Scoutmaster. In Lithuanian scouting, the rank of Scoutmaster is an honorary title held for life, which differs from appointed responsibilities within the organization. The leader of

has participated in the New York St. Casimir's Day celebration. The feast celebration then officially began with a ribbon-cutting ceremony led by Council Chairman Taoras.

During the luncheon, Annunciation's administrator, Monsignor Joseph Calise, joined parishioners as they browsed tables filled with displays of handmade arts and crafts created by Lithuanian artisans. These items included many cedarwood traditional Lithuanian crosses and religious figures, as well as woven linens and intricate pieces of amber jewelry. Senior scout members helped run games and amusements for the younger children.



Ribbon Cutting, Council Chairman Gintas Taoras (Leader of world wide Lithuanian Scouts Association)

the worldwide Lithuanian Scouts Association, Council Chairman Gintas Taoras, presented the the green Scoutmaster ties and administered the scout oath to Monika Murauskas and Tomas Sernas, both from New Jersey. Also receiving a new scout tie was Matas Šližys, promoted to the rank of Accomplished Scout. We congratulate Monika, Tomas, and Matas on their achievements! This is the second year that a contingent of Lithuanian scouts from New Jersey

The St. Casimir's feast continues a long tradition that Lithuanians have brought to this country from their native land. The feast brings together new immigrants as well as those who have lived here all their lives in a familiar celebration that spans the centuries.

Editor's Note: You can read more about the parish and its activities by visiting

<http://www.nyapreiskimo.com>.

*Photos by Raimundas Šližys

Klėtis, Tvirtas ir Pirtis - Granary, Barn & Bathhouse

as many bathers like to run and dunk into cold water after a session in the pirtis. The pirtis is now reviving, as a community or for-profit enterprise, in many towns and cities, and commercial advertisements are found in newspapers and the Internet.

Gloria Kivytaite O'Brien is a frequent contributor to Bridges. She grew up in Brooklyn, Annunciation Parish. Gloria can be contacted at Senaboba@aol.com.



The first Lithuanian immigrants to the United States of America were Evangelical Lutherans from the Šilutė-Gumbinė area of Lithuania Minor (then East Prussia), who arrived in South Texas in 1852, prior to the American Civil War. The research leading to the erection of the historical marker, designated by the DeWitt County Historical Commission and dedicated June 3, 1995, and to the current scholarly activity on this migration is based on over thirty years of archival and ethnographic research led by Patsy Dearman Hand, a fifth generation Texan, and her colleagues. Press articles written by Hand and Henry Wolff, Jr. began appearing in Texan publications in 1990, and archives were placed in the San Antonio Institute of Texan Cultures and the Balzekas Museum of Lithuanian Culture in Chicago. Ten years later, Petras Petrutis publicized this migratory wave in the Lithuanian daily *Draugas*, and Hand donated a larger archive

An exhibition of the first significant wave of immigrants from Lithuania to the United States:

EVANGELICAL LUTHERANS FROM LITHUANIA MINOR DURING THE PERIOD 1852-1874

to the Lithuanian Research and Studies Center in Chicago. As a follow up, in 2008 the Boston Expedition Team traveled a 600-mile circuit documenting Lithuanian Texan descendants. During the expedition, the Yorktown Historical Museum hosted an extensive exhibit of photographs, artifacts, family records, letters, and Protestant prayer books—the first formal exhibit focused on this ethnic group. A smaller display was organized at the Institute of Texan Cultures. The Boston Team recorded this rich legacy, provided the Center in Chicago with a greatly expanded archive, and initiated the collaboration with the Lithuania Minor History Museum in Klaipėda, Lithuania. Team members presented the history of the migration for the American Culture Association, and will lecture for the Association for Gravestone Studies on the restored Jonischkies Cemetery, which contains about 40 Lithuanian grave sites. In the fall of 2009, colleagues in Lithuania opened the current exhibit in Klaipėda.

Why did the *Lietuvinkai** want to leave their homeland? Conditions dating from the Napoleonic Wars in the German principalities had caused much unrest due to heavy taxation, industrialization, and political unrest. Word came from entrepreneurs in Texas that it was a land of opportunity. A small group of German nobility, led by Prince Carl of Solms-Braunfels, met in 1842, and formed the Society for the Protection of German Immigrants in Texas (*Verein zum Schutze Deutsche Einwanderer in Texas*). Prince Carl himself came to Texas in 1844 and purchased over 3 million acres. Immigrants from Central and Eastern Europe traveled to the United States through the ports of Bremen and Hamburg, and the first brig from Bremen arrived in Galveston, Texas, in the same year—1844. After passing through customs, immigrants sailed on smaller boats westward to the port of Indianola. It is from here that the "Indianola Trail" led

northward into Texas. After completing their final journey by water, arrivals continued inland, mostly on foot, wading through swamps while trying to avoid confrontations with local tribes, particularly the warlike Comanche Indians. Beginning in 1852 a small group of Lithuanians settled in the Yorktown vicinity of DeWitt County. The Lithuanians were a part of a largely German wave of migration, and by 1850 Germans constituted 20% of the total Caucasian population (154,000) in Texas.

Settlers quickly established themselves as ranchers and commercial traders and, together with their German neighbors, built Evangelical Lutheran churches and schools. Lithuanian men from the community fought on both sides of the Civil War. It is clear from the letters that the immigrants communicated in the Lithuanian language. A typical letter dated 1858 between Kirliks and Joniškis family members reads: "Today we will cross the Rio Grande... and then will have to ride another six days to Monterey... We rode over 200 miles. We found hills and horrible scrub as far as the eyes can see, but there is good grass. We hope that the Lord God will continue to extend his help to us." (Lik šiol mudu laimingi buvom ... Pons Dievs mudu ir toliaus gelbės.) Their descendants are proud Texans who have contributed immensely to the ethnic diversity of Texas.

The significant ongoing research changes the paradigm for understanding migration patterns from Lithuania to the United States. Scholars believed that the earliest migration from Lithuania was to the coal mines of Pennsylvania in the decades following the Civil War. The new evidence from Texas proves that the first wave of immigrants from Lithuania were Evangelical Lutherans from Lithuania Minor. This fact opens a new page in the rich history of Texas with its fascinating border cultures.

*Lietuvinkai is the Lithuanian name for Lithuanians of Lithuania Minor

This brochure was prepared by the Boston Expedition Team based on Patsy Hand's archive.

Recommended further reading:

Lithuania Minor History Museum, "Pirmieji Lietuviai Teksase The First Lithuanians in Texas", Exhibition catalog, Klaipėda: S. Jokužio 2009
 Petrutis, Petras, "Anksčiau ar vėliau", *Draugas*, 2002 m. birželio Id. Petrutis, Petras, "Kitados Lietuvos pramintais takais", *Draugas* 19 birželio 2002 Wolff, Henry, "Many in DeWitt have

Lithuanian Roots",

Victoria Advocate 29 May 2002. p. 3,

Žiaugra, Liuda, "On the Trail of Our Lieiuvinkai Ancestors in Texas", *Lithuanian Heritage* Nov/Dec 2008, p. 6-11

Žiaugra, Liuda, "Lietuvinkų protėvių takais Texas valstijoje", *Draugas*, 12 balandžio 2008, part 1 <<http://www.draugas.org/texaslietuviaiptl.html>> & *Draugas* 19. balandžio 2008., part 2 <<http://www.draugas.org/texaslith2.html>>

Exhibition posters and catalog were prepared by:
 Lithuania Minor History Museum

Compilers: Dr. Vytis Čiubrinskas and Dr. Jonas Genys
 Curator: Zit a Genienė

Exhibition organizers in the U.S.A.:

Patsy Hand Cultural Affairs Council,
 Lithuanian American Community, Inc.

Boston Expedition Team-Jonas Limantas,
 Dr. Milda Richardson, Romas Šležas, Reda Veitas,
 Liuda Žiaugra

Sponsor:

Republic of Lithuania Ministry of Culture

Sponsor of the exhibits in the United States:

Lithuanian American Community, Inc.

Exhibition partners:

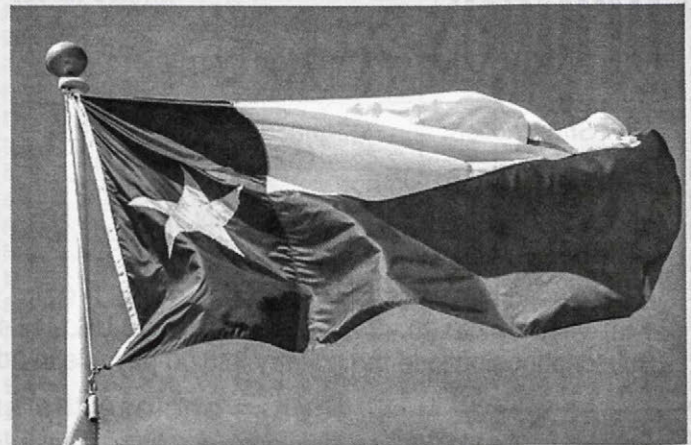
Lithuania Minor History Museum

Lithuanian Research and Studies Center,
 Chicago, Illinois

Institute of Texan Cultures, San Antonio, Texas

Front photo: Texas Historical Marker "Lithuanians in Texas," dedicated June 3, 1995 Inside photo: Port of Indianola, 19th century view.

Reprinted with permission



The Texas State Flag

Calendar of Events for May, June, July/ August 2011

Please verify all events as places & times are subject to change.

MAY

MAY 1, 2011 - 2:00 pm
Mother's Day Celebration,
 Vyturėliai school program.
 Fraternal Order of Eagles Hall
 1151 S. Galena Street
 (just west of Mississippi &
 Havana) Denver, CO 80247
 www.coloradolithuanians.org

May 1, 2011 - 12:00 pm
 "Mothers Day" Program
 Estonian Home
 4 Cross & Veterans Hwy.,
 Jackson, NJ 08527
 Sponsor: Central New Jersey
 Chapter of the LAC

May 1, 2011 - 4-8 pm
 Reception & Film Screening of
 "The Soviet Story"
 Stuart Street Playhouse
 http://boston.lietuviu-ben-
 druomene.org

MAY 7, 2011 - 9-2 pm
 "Flea Market". ST. ANDREW
 PARISH NEIGHBORHOOD
 19 & Wallace Sts., Phila., PA

May 7, 2011 - 9 am
Talka at the Latvian Hall.
 Once a year the Latvians
 sponsor a Talka / Community
 Cleaning of the Latvian Hall
 grounds. Lunch at noon. For
 those who can only make it for
 one or two hours please come
 as well and make sure that
 everyone signs in along with
 your nationality. Lithuanian

American Community -bring
 your rakes, pruners shovels,
 weed trimmers and gloves.
 http://portlandlithuanians.com/

May 7, 2011 - 6.00 pm
ATLANTA Concert, Boston
 Lithuanian Club
 http://boston.lietuviu-ben-
 druomene.org/renginiai/rengin-
 iai.html

May 14, 2011 - 10 am
1st Annual KC Lithuanian
Community Scramble Golf
Tournament
 Prairie Highlands Golf Course
 14695 Inverness Street
 Olathe, KS 66061
913-856-7235

Proceeds will benefit Kansas
 City Lithuanian Community.
 www.prairiehighlands.com

May 15, 2011 - 12:00 pm
Annual LAC, Inc. SD Chapter
Picnic "Gegužinė"
 San Dieguito Park
 1628 Lomas Santa Fe Drive
 Del Mar, CA 92014
 www.lithsd.org Sponsor:
 San Diego Chapter of the LAC

May 17, 2011 - 7-9 pm
 Philadelphia Lithuanian
 Heritage Club, Amber Roots
 Lithuanian Music Hall
 2715 E. Allegheny Ave.
 Philadelphia, PA
 Use the left side entrance &
 proceed downstairs. All are
 invited to attend.

For info. call Millie at
 610-497-5469 or
 email milliemarks@aol.com

May 21- 22, 2011
39th Annual
Lithuanian Festival
 A Sample of the Baltic's
 Amber Coast
 11am-6 pm - Fee: \$4
 Crafts, Exhibits, Folk Dances,
 Food & much more!
 Cantonsville Armory
 130 Mellor Ave.
 Cantonsville, MD
 Lithuanian Coordinating
 Committee of Baltimore

JUNE

June 2011
Jonines in the Rocky
Mountains organized by the
 Fraser Lithuanians.
 Time: Not set yet. Location:
 Meadow Creek Reservoir
 (the campsite's coordinates
 are 40.056376 - 105.752056)
 www.coloradolithuanians.org

June 2, 2011 - 7-9 pm
 Philadelphia Lithuanian
 Heritage Club, Amber Roots
 Lithuanian Music Hall
 2715 E. Allegheny Ave.
 Philadelphia, PA
 Use the left side entrance &
 proceed downstairs.
 All are invited to attend.
 For info: call Millie at
610-497-5469 or
 email milliemarks@aol.com

June 3-5, 2011
Talka Work Weekend
 Volunteers needed to prepare
 the Neringa campsite for the
 summer. Kindly inform
 regina@neringa.org
 (978-582-5592)
 if you plan to attend.
 http://www.neringa.org

June 11, 2011 - 12:30 pm
California Lithuanian Golf
Club presents Summer
 "Fun in the Sun" 2011
 San Luis Rey Golf Resort
 31474 Golf Club Dr.
 Bonsall, CA 92003
 760-758-9699
 vincentbernota@yahoo.com.

June 21, 2011 - 7-9 pm
Annual Sing-a Long
 Lithuanian Music Hall
 2715 E. Allegheny Ave.
 Phila., PA.
 Please use the left side
 entrance & proceed
 downstairs.
 All are invited to attend.
 For info: Call Millie
 610-497-5469
 milliemarks@aol.com
 Sponsor: Amber Roots Club

June 25, 2011
2nd Annual Liberty Mutual
Invitational benefiting the
 Lithuanian World Center
 Old Oak Country Club
 14200 S. Parker Road,
 Homer Glen, IL

For info: check website
 www.lithuaniangolf.com
 call Daiva Rugienius
 949 735-2779.

JULY

July 30, 2011
Roslyn Lithuanian picnic &
 overnight camping or hotel
 Details: http://portlandlithuani-
 ans.com/pages/renginiai-
 events

AUGUST

August 6, 2011
 Join us for our annual
Portland Lithuanian Picnic
"Gegužinė" (Beach Party at
 Cannon Beach) Location &
 time will be announced in the
 near future. Please keep your
 calendar checked for this
 date. Sponsor:
 Portland Chapter of the LAC
 http://portlandlithuanians.com

August 14-20, 2011
Lithuanian Summer Camp
 Shelton WA "Lanka"
 Sponsor: Seattle Chapter of
 the LAC

August 19-21, 2011
Ethnic Enrichment Festival
 Swope Park
 4701 East Gregory Boulevard
 Kansas City, MO
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 Festival! www.kclith.org

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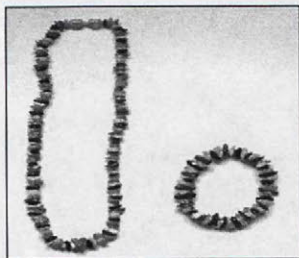
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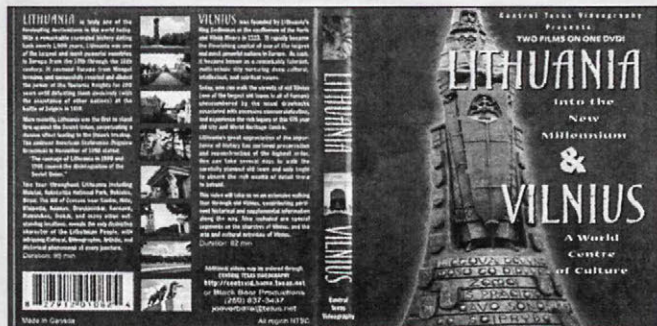
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"Instrukcija" - \$ 20



6 - CD by Jurga "Aukso
Pieva" - \$ 20



23 - Exploring Lithuania & Exploring Vilnius
(2 set DVD with 3 hour total viewing time) - \$ 45.



13 - DVD of 13th Folk
Dance Festival at Galen
Center of USC \$20.00



14 - Cultural Legacy Book
(hardcover, 224 pages) \$45



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holder \$12



18 - LT sticker
(4" x 9" approx) - \$ 4.

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6	CD by JURGA "Aukso Pieva"		20	
23	Exploring Lithuania & Exploring Vilnius (2 set DVD with 3 hr. total viewing time)		45	
13	DVD of 13th Folk Dance Festival at Galen Center, USC		20	
14	Cultural Legacy Book (hardcover, 224 pages)		45	
17	Car license plate holder		12	
18	LT sticker (4" x 9" approx)		4	
2ND PAGE ITEMS				
27	CD by Exultate Rita Kliorys, director		15	
30	30 - CD by Steel Wolf		20	
7	CD by Vaivora (ethnocultural music)		20	
8	Vytis decal (3" x 3")		3	
25	First Lithuanians in Texas, 116 p.		25	
28	Café Emigrant DVD		25	
15	BRIDGES subscription (10 issues per year)		20	
31	Christmas Hymns CD by Exultate, Rita Kliorys, Director		15	
19	Lietuva decal (1" x 2.5")		3	
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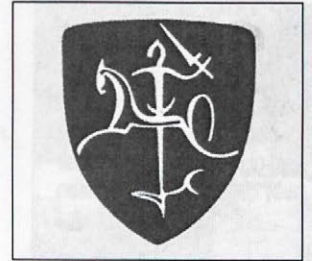
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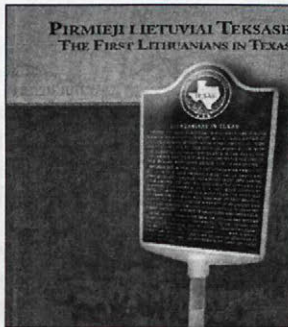
30 - CD by Steel Wolf \$ 20



7 - CD by Vaivora (ethno-cultural music) - \$ 20



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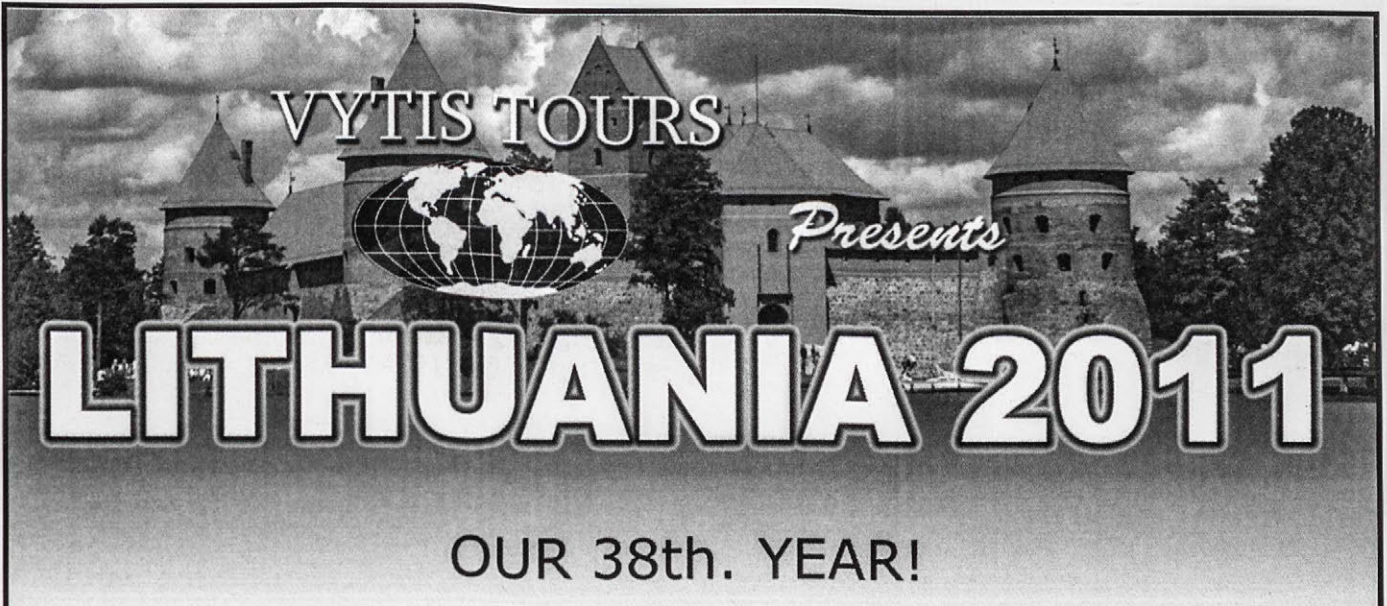
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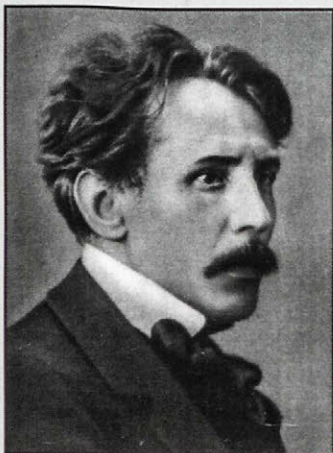
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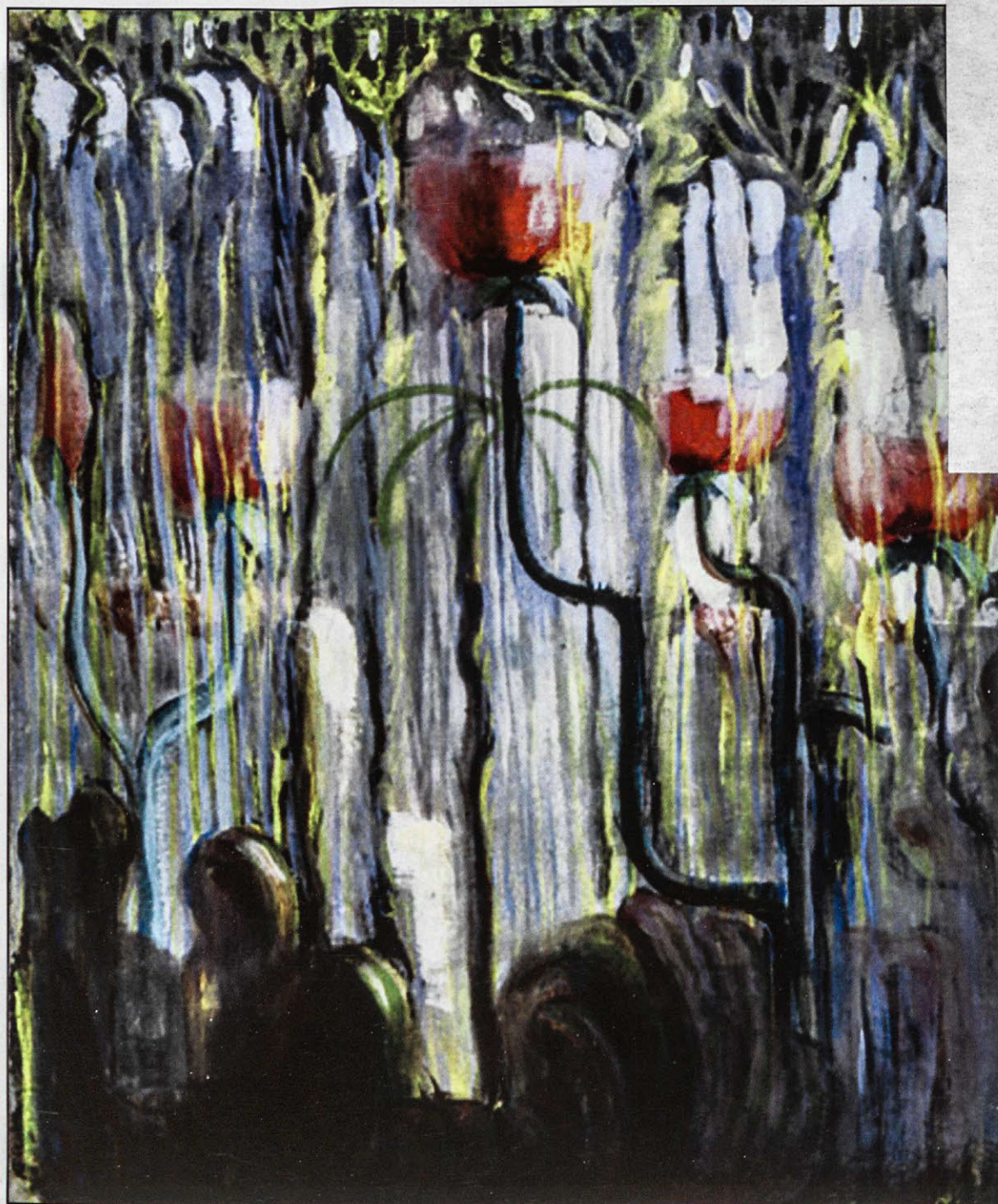
1876-1911

M. K. Čiurlionis

Mikalojus Kastantinas Čiurlionis was born in 1876. His father was an organist. From early childhood Čiurlionis was musically gifted and at the age of seven he already played piano and could read notes. This fact came to the attention of Count Oginskis, who sent him to Warsaw Conservatory to study music. After completing his studies, Čiurlionis devoted his time to composing. One year later he composed one of his famous pieces, 'The Forest'. Later Count Oginskis sent him to Leipzig to deepen his knowledge in music.

At the age of 30 Čiurlionis got interested in painting. He was looking for new ways of expressing himself and started a new genre in painting.

Čiurlionis died on April 10, 1911, at the age of 36. His works were collected and exhibited at Čiurlionis Gallery in Kaunas, Lithuania.



Celebration of 100 years anniversary of M. K. ČIURLIONIS death.