

bridges



LITHUANIAN-AMERICAN NEWS JOURNAL

\$5

April 2016

this month in history

April Anniversaries

450 years ago

April 28, 1566

At the Seimas of Brest, Lithuanian nobility were granted all rights that the Polish nobility had.

180 years ago

April 14, 1836

Birth of Jurgis Kolesinskas, participant in the Lithuanian Uprising of 1863, and founder of St. George's Lithuanian Church in Chicago.

For his role as chaplain to the rebels of the Uprising against Russian rule, Rev. Kolesinskas was exiled for 20 years in Siberia. He returned to Lithuania in 1888, and immigrated to the United States in 1890.

Kolesinskas arrived in Chicago in 1892 and founded St. George's parish that year on the city's near South Side. He was replaced at the end of 1893 by Rev. Mateušas Kriaučiūnas. He died in 1912 and is buried in Chicago's St. Casimir's cemetery.

160 years ago

April 21, 1856



Lithuanian author Liudvika Didžiulienė-Nitaitė, pseudonym Žmona (wife), was born in Robliai, near Rokiškis.

Didžiulienė-Nitaitė was married to a prominent bibliographer, folklore collector and public figure, and her house was frequented by prominent intellectuals such as Antanas Baranauskas and Jonas Jablonskis. During the press ban, she organized book distribution in Aukštaitija.

Her literary works often poked fun at life in the manors of the time. She published a number of short stories as well as longer works. One of her most important works of prose fiction, the novella *Atgajėlė*, addressed class differences and promoted the idea of class reconciliation for the sake of the noble goal of national revival. Her work is also notable for its clean use of the Eastern Highlands (*Aukštaitijan*) dialect.

150 years ago

April 6, 1866

Birth of Juozas Bagdonas, doctor, book smuggler, journalist and political figure, in Slibinai in the Vilkaviškis district of Lithuania.

Bagdonas belonged to a secret student society while in medical school, during which he wrote for *Ausra* and distributed writings in defiance of the press ban. After his second arrest for book smuggling activities, he fled abroad, living in East Prussia, Britain, France, Switzerland and Scotland while continuing to contribute to Lithuanian publications. He helped prepare the Paris World Exhibition and founded the *Sveisas* (Light) society in London.

During WWI, Bagdonas worked as an army doctor, then returned to independent Lithuania to work as director of the Department of Health from 1919 to 1922 and dean of Vytautas Magnus University Faculty of Medicine from 1923 to 1924. In 1935, he founded the Lithuanian Sobriety Union. In 1944, he fled once again, this time to Austria, then to Germany and to the United States in 1948. He died in Cleveland, Ohio, but was reburied in Lithuania in 1978.

145 years ago

April 13, 1871



Birth of Blessed Jurgis Matulevičius-Matulaitis in the village of Lūginė, near Marijampolė.

Interested in a Catholic cultural revival, Matulaitis received approval to secretly work to resurrect the suppressed Marian Order. He became a member of the Marians in 1909 and was elected its Superior General in 1911. He went on to

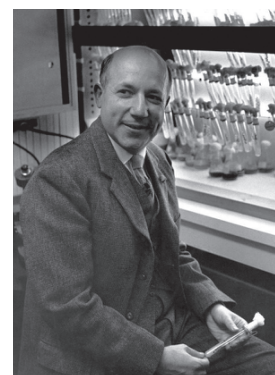
establish Marian religious houses and novitiates in Poland, Lithuania, Switzerland and the United States. He founded the Sisters of the Immaculate Conception of the Virgin Mary in October 1918, and the Handmaids of Jesus in the Eucharist, in 1924, in Belarus.

Matulaitis was appointed Bishop of Vilnius in 1918 and Archbishop seven years later, charged with negotiating a concordat between the new nation of Lithuania and the Vatican, and establishing the nation's dioceses.

On June 28, 1987, Pope John Paul II beatified him as the Blessed Jurgis Matulaitis-Matulewicz.

105 years ago

March 4, 1936



Nobel Prize-winning Lithuanian American biochemist Melvin Ellis Calvin was born in St. Paul, Minn.

Calvin was professor of physics and director of the Chemical Biodynamics Laboratory at Lawrence Berkeley Laboratory when he received the Nobel Prize in Chemistry in 1961 for elucidating the chemistry of the photosynthetic process, known as the Calvin cycle. Calvin and two colleagues used carbon-14

to map the route that carbon travels through a plant during photosynthesis, starting from its absorption as atmospheric carbon dioxide to its conversion into carbohydrates and other organic compounds. This showed that sunlight acts on the chlorophyll in a plant to fuel the manufacturing of organic compounds, rather than on carbon dioxide as was previously believed.

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Cover: Lithuanian Jewish popular singer Danielius Dolskis, described in newspapers of the inter-war period as "the man who entertains Kaunas," was born 125 years ago, on April 13, 1891. This statue stands on Laisvės alėja in Kaunas, in front of the Metropolis restaurant where he often performed. Photo: Thomas Pusch

Back cover: Metropolitan Archbishop of Vilnius, Lithuanian-American Gintaras Grušas, with parents, family and friends, after celebrating Mass in honor of his parents' 75th wedding anniversary. The event took place in the church where they were married, Šv. Mikolojaus (St. Michael's) church in Vilnius. Photo: Alfredas Pliadis, pliadisfoto.com

from the editor

Point of Pride, Point of Shame

One might call our Lithuanian national costume—our “tautinai rubai”—a perfect illustration of our pride of heritage. As you’ll read in this issue, the costume evokes Lithuanian culture and traditions, and is commonly worn at commemorative events, festivals and ethnic celebrations.

While some commission new tautinai rubai, others treasure pieces that have been handed down from grandmother to mother to daughter. The weavings tell unique, regional stories, and the elements connect the wearers to their ancestral home. Those who wear these costumes express their national identity, a pride of place—a place once lost, a place now regained.

In this issue, we also include an article about the United Nations’ recent conference addressing human trafficking. The enslavement of fellow human beings for purposes of labor or sexual exploitation is a shameful practice that has endured from nearly the beginning of human interaction. The growing enormity of the problem is compounded by society’s seemingly willing blindness to it. The dilemma is how to bring attention to and change attitudes toward a practice that is so institutionalized, in order to make headway against it.

A presenter at this year’s Association for the Advancement of Baltic Studies conference offered a reason that the issues are not always given the attention they deserve in the countries in which they occur. In Lithuania, for example, the lingering attitude around human trafficking is that the people thus enslaved are themselves somehow to blame, that their fate is their fault. At best, they are seen as “too stupid” or “too naïve” to see through the deceptive promises; at worst, kidnapped girls dressed “too provocatively” or befriended the “wrong people.” What did they expect?

The further shame is that this attitude extends beyond trafficking and kidnappings to more common, yet similarly hidden, tragedies of everyday life. Domestic abuse in Lithuania carries the same stigma, a reason why so much is still unreported: the woman beaten by her husband must be to blame because she did not recognize that he was an abuser or an alcoholic before she married him.

Lithuania is not alone in these attitudes. We see them at play in the United States as well, and around the world. We may at times have passed the same judgments. And we can help change that.

We can pay attention to signs around us. We can volunteer with or financially support organizations that aid victims of modern slavery. We can welcome our vulnerable populations into our communities rather than marginalizing them. We can research and verify that the producers of the goods we buy and the food we eat are treating their workers ethically and fairly. It’s our moral imperative.

Our Lithuanian community—and our global community—extends far beyond the halls where we attend events. We may display our Lithuanian pride by donning the clothes that represent our ethnic heritage. But we display our human pride by clothing ourselves in compassion for the vulnerable of our world and in our commitment to restoring basic human dignity.

Yours in humanity,



Teresė Vekteris, Editor

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A Tapestry of Color:

Lithuanian Costumes Will Shine at the 15th North American Lithuanian Folk Dance Festival

By Deanna Izabelė Howes



Ramunė Kligytė in her costume, which was a high school graduation gift from her grandparents. It features the patterns of Suvalkija.

This summer, more than 1,800 dancers from six different countries will dance together during the 15th North American Lithuanian Folk Dance Festival (Šokių Šventė) in Baltimore. On Sunday, July 3, 2016, the Royal Farms Arena will be filled with lively Lithuanian folk music, state-of-the-art lighting, an audience of nearly 8,000 spectators and a tapestry of colors on the dance floor, composed of the unique traditional costumes worn by the dancers.

What makes Lithuanian folk costumes (a.k.a. tautiniai rubai) so unique? For one thing, costume styles differ by geographic regions. In each of the five main regions of Lithuania (Aukštaitija, Žemaitija, Mažoji Lietuva, Suvalkija and Dzūkija), you will find differing patterns for both men's and women's costumes. The basics are the same (trousers, shirt, vest, coat and hat for men; skirt, vest, blouse, apron and headpiece for women), but subtle and not-so-subtle differences are seen throughout the country.

According to the Lithuanian Folk Culture Centre, light-colored fabrics are used for costumes in Aukštaitija (north-east Lithuania), while costumes in Mažoji Lietuva (Lithuania Minor, on the Baltic Coast) feature darker colors. Women in

Mažoji Lietuva are more likely to attach a delmonas (decorative handbag) to their costumes than women in other regions. In Žemaitija (lowlands), both women's skirts and aprons typically feature vertical stripes and, historically, their costume parts are made of contrasting colors.

In Suvalkija (southwest Lithuania), costumes differ between the north and south parts of the region, but in general, women's aprons feature embroidered patterns of nature scenes (e.g., flowers or plants). Similar to Aukštaitija, women in Dzūkija also wear light colors, but mostly on their aprons.

In 21st century Lithuania, costumes are worn during festivals and for special cultural events. Most folk dance groups' members wear matching costumes during performances, somewhat akin to an athletic team wearing the same uniform.

But in North America, the vast majority of folk dance groups do not have a standard costume for each member. Most dancers today wear costumes that belonged to a relative or were made exclusively for them. Just as no two snowflakes are the same, you won't find any dancer wearing the same Lithuanian folk costume in either of the groups from the Šventė's two host cities: Baltimore and Washington, D.C.! Every dancer's

costume comes with a story as unique as the dancers themselves.

According to Juely Siegel Worsley, a dancer in Baltimore's group, Malūnas, every single part of her costume came from different parts of the U.S. and Lithuania. She says, "The shirt and juosta [sash] were made in the Aukštaitija region of Lithuania; the apron was put together by my mother; the skirt was made by a friend in Syracuse and then remade by my friend's mother in New Hampshire; the vest was made by a seamstress from the Maryland Renaissance Festival; and my aunt in Chicago made my karūna [crown]! I will be having a new costume made this year, which will be from the Suvalkija region, which as best as I can tell, is the region where one set of my great-grandparents came from."

Worsley did not have a costume when she joined Malūnas in 2011, and had to find one very quickly. Malūnas is one of the few North American Lithuanian folk dance groups that practices year-round, and performs in multiple annual festivals across the mid-Atlantic region, in addition to the quadrennial Šokių Šventė. Owning her own costume has made her involvement with Malūnas much more meaningful. She says, "Each performance in that first year of dancing with Malūnas was joy-



Deanna Howes and her brother, Jonas Howes, at Dainų Šventė in Vilnius, Lithuania, in July 2014. Howes' costume was her mother's, which was made in Lithuania in the early 1960s.



Juely Siegel Worsley did not have a national costume when she began dancing with Malūnas and had to piece one together quickly. Every single part of her costume came from different parts of the U.S. and Lithuania.

ous and felt special. The Boston Šventė [in 2012] was the biggest highlight, of course."

One of Malūnas' newest members is Maria Surdokas, who will dance in her very first Šventė this year in Baltimore. But she is not the first in her family to dance with the group: her mother, Christel Treiderytė Surdokas, danced with Malūnas in the 1984 Šokių Šventė in Cleveland, Ohio! Surdokas looks forward to wearing her mother's costume, which represents her family's roots in Lithuania.

She says, "My mom and grandmother picked out the blouse and apron in California, and then looked for a material that would complement them and also stay as true as possible to the designs of Ukmergė, where my grandfather was born, and Klaipėda, where part of his family moved later. Overall, it is the best kind of hand-me-down I could ask for!"

Two members of the Šokių Šventė organizing committee, Ramunė Kligytė and Vilija Kirvelaitienė, will be dancing in this summer's Šventė as members of the Washington, D.C. folk dance group, Juosta. Kligytė's costume was a high school graduation gift from her grandparents, who commissioned a mother-daughter team from New Jersey to make it for her using patterns from the Suvalkija region.

For the past 28 years, Kligytė has worn her costume in festivals around the world. She says, "The first time wearing it while dancing in the Hamilton, Canada, Šokių Šventė [in 1988] is a special memory, but my most favorite memory of wearing my costume was dancing in Lithuania during the first World Song and Dance Festival in 1994. Returning home and sharing with my grandfather photos and stories from the festival of me in my costume with a smile on my face was a very touching moment

to see in my grandfather's eyes that I will never forget.”

Kirvelaitienė's costume was woven in the studio founded by celebrated Lithuanian folk artist and scholar, Anastasia Tamošaitienė. In 1979, Tamošaitienė and her husband, Antanas Tamošaitis, published a definitive history of Lithuanian folk costumes (Lithuanian National Costume) based on decades of research and training in the fine arts in Kaunas, Lithuania (Lituanus, 1974).

Kirvelaitienė says, “I'm not quite sure of what region my clothes come from—I have always referred to them as my National Costume. Many costumes from the post-World War II era were similar to mine. It was just a different color and slightly different weave from others, but we all represented Lithuania while wearing them.”

It is Kirvelaitienė's hope that some day her daughter will wear her costume in a Šokių Šventė. The same is true for Eglė Šlioževičiūtė, of Baltimore's Malūnas dance group. A native of Gargždai (a small border town between Žemaitija and Mažoji Lietuva), Šlioževičiūtė emigrated to the United States in 2012 and now lives in Baltimore with her husband and two young daughters, who she hopes will appreciate the importance of this particular costume.

Šlioževičiūtė says, “To have your own costume in Lithuania is a big luxury; I know that our (Lithuanian) president has one! When I first came to the U.S. and started to dance in Malūnas, I was surprised that everybody had a different, personal costume, though it makes a lot of sense. We all came here, or if we were born here, we still represent different regions of Lithuania.

“I could never afford to buy a real authentic Lithuanian costume in Lithuania, where it is crazy expensive. Here in the U.S., it was much easier to make that happen. When I finally decided to get my own, I knew that it was a big decision and that I needed to make very smart choices. It took about five weeks for me to decide how my costume should look like; I feel close to Klaipėda so I decided to choose a costume from Mažoji Lietuva. Before the religious reformation, all of the region's costumes were very colorful, but after, everything became very modest with dark colors. I finally chose a ‘younger’ costume, which is darker but still has a lot of beautiful details.”

While all of these women have costumes of different origins and histories, all of them share the same common emotion when describing what it feels like to have their own: pride. I, too, share that feeling and am honored to pay tribute to my Lithuanian heritage every time that I perform in my costume as a member of Malūnas.

My costume belonged to my mother, who received it as a surprise gift from her grandmother in Lithuania in the early 1960s. The costume is an unusual shade of burgundy with yellow embroidery on the apron and blue stitching on the blouse sleeves. My mother wore her costume as a member of Malūnas in the 1970s and I have followed in her footsteps as a member of the group since 2007.

In 2014, I was able to wear my costume in Lithuania for the



Maria Surdokas (left) with her mother, Christel Treiderytė Surdokas, at the Lithuanian Hall in Baltimore, March 2016. Surdokas' costumer reflects designs of Ukmergė, where her grandfather was born, and Klaipėda, where part of his family moved later.

dance portion of that summer's Dainų Šventė (song festival). It is difficult to describe how meaningful it was to bring the costume home to the land from which it originated in the Soviet-occupied 1960s. The fact that it made it across the ocean and back after 50 years was not lost on me—when I danced in the Dainų Šventė on that hot July night, I felt as though this part of my family's history had come full circle.

On Sunday, July 3, 2016, we hope that you will come to Šokių Šventė in Baltimore, Maryland, and view our costumes on display as a tapestry of color and a collection of timeless stories.

Sources:

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Preserving a Treasure: Care and Maintenance of the Lithuanian National Costume

By Kristina Daina
Pavilanytė-Gaputienė



Vilija Kirvelaitienė's costume was woven in the studio founded by celebrated Lithuanian folk artist and scholar Anastasia Tamošaitienė.

Our national costume is one of our most cherished symbols of Lithuanian identity. Along with the national anthem, the three-color flag and the state coat of arms, it shows the world who we are. Lucky are those who are privileged to own a national costume.

Our national costume is not just a piece of folk art, a museum piece to be studied, displayed and admired from afar; it is a demonstration of who we are. It is also an article of clothing that is worn with pride at the various Lithuanian functions. Therefore, unlike the other symbols of national identity, the care and maintenance of the national costume is the individual owner's responsibility.

Great care must be taken to ensure the continued beauty of these treasures. Fabrics have many enemies: dirt, creases, damp, strong sunlight, excessive heat and insects (moths).

The best defenses are cleanliness and vigilance. Each washing, ironing and other cleaning method takes its toll on the fabric, aging it a little each time. Thus, an ounce of prevention is worth a pound of cure. In order to minimize the risk of stains, one should avoid using pens, both felt tip and ballpoint. Though not always possible, it is best to avoid eating and drinking while wearing the costume. Various odors can permeate the fabric (e.g., cigarette smoke) and are difficult to remove. Safety pins and straight pins may leave discoloration or rust marks.

Dirt attaches to the material and causes friction and abrasions that can cut the fibers. Creases cause the fibers to bend, which weakens the fabric. Damp and excessive heat attract mold and mildew. Strong sunlight fades the colors and also weakens the fibers. Lastly, moths can create little holes.

After each wearing, the costume should be inspected for any stains or signs of wear. Both must be attended to as soon as possible, as a small tear can quickly develop into a large rent and a ruined garment; and the longer a stain has been allowed to set the harder it is to remove. The best rule is to attempt the first cleaning with the simplest method possible,

such as blotting. It should be taken into consideration that all protein stains (e.g., blood) should be washed in cold water, as hot water will cook the proteins into the fabric. If the cause of the stain is known, it is best to use the specific cleaning method appropriate to that stain. Any accumulation of dirt (or mud) should be gently brushed off or vacuumed. It is important to avoid stressing the fabric with vigorous rubbing and scrubbing.

Cleaning: A Wet Fiber Is a Weakened Fiber

Blouses

The blouses are usually of linen, cotton or a linen-cotton blend. They are usually white or shades of off-white. Linen blouses show the most variability in the color white.

Bleach should never be used, as it weakens the fibers and may over-whiten spots on the linen, leaving it looking like a washed out Dalmatian. The colored designs (raštai - žičkai) are usually mercerized cotton (thread that has been treated to make it shrink resistant and color-fast) and so are color-fast. But as our costumes were woven at different periods when the weavers had access to different materials, this should not be taken for granted. If possible, a hidden spot may be tried to check for color-fastness, but only if that spot is representative of all the types of fiber used in the garment.

Beware of using "traditional" cleaning methods, as some of these recipes have quite harsh ingredients, which can harm the garment. Modern, proven-mild soaps are much better. Wash in warm water with a mild soap. Do not use dishwashing detergents, as they may contain chlorine bleach. Products such as non-chlorine bleach and Oxy-clean should be used sparingly and the instructions followed carefully. Garments should not be soaked for more than 20 minutes; any longer and the dirt may redeposit on the fabric.

Wash and iron only when absolutely necessary. Washing and ironing too much and too often causes the fabric to weaken. Wash the blouse and allow it to drip-dry in such a way that there are few, if any, wrinkles and then iron the blouse carefully just before wearing, particularly if it is to be stored for a period of time before the next wearing.

If the blouse is decorated with broderie anglaise (white-work), the decorative parts should be ironed inside out on a thick towel to prevent the embroidery from flattening out. Never iron a dirty item.

Skirts, vests and trousers

These are generally woven in wool, so there are certain cautions. Washing can cause the fibers to shrink and mat, and may cause the colors to run. Stains should be removed as soon as possible with the gentlest method available. Wet stains should be blotted without any rubbing. Sometimes vacuuming to remove accumulated dust is all that is required. The round, soft-bristle brush should be used if vacuuming.

Should a more thorough cleaning be necessary, find a dry cleaner experienced in cleaning delicates (e.g., wedding dresses),

as some dry cleaning chemicals are very harsh.

Woolens should be ironed inside-out or covered by a damp cloth to prevent them from getting shiny.

Aprons

Aprons should be cleaned according to the material: cotton and linen ones like blouses, and woolen ones like skirts.

Storage

The costume should always be cleaned before storage. It should not be placed in a plastic box or bag. The fabrics need to breathe, and plastic hinders the movement of air, which is essential to prevent mold and mildew. Instead, cover the costume in a garment bag made of size-free cotton sheeting (cotton fabric or sheets that have been washed to remove any fabric conditioners) to protect it from dust.

The costume may be stored flat or on a padded hanger. If folded, the items should have as few folds as possible. Soft folds stress the fabric less. Heavy items, such as the skirt, should be on the bottom and the lighter items on top. Place pieces of acid-free tissue between the folds and the garments to help protect the fabric. If storing on a hanger, the hanger should not be larger than needed for the garments. The garment should be hung away from the light.

If your costume is very old, consider that hanging may put considerable pressure on the shoulders, which may weaken the fabric. Older costumes are better stored gently folded.

The vests and the skirts are made of wool, and so can attract moths. There are various methods to deter moths. Most common are mothballs, but this is not an attractive solution if the costume is worn often; mothballs are also considered by some to not be very effective in repelling the moths. Some use cedar balls or planks. Some swear by newspaper, saying that something in the ink repels the moths, but paper must be changed yearly. Other old-time methods are tobacco leaves or salt, but I have no first-hand knowledge of their effectiveness. Some conservators suggest placing sticky traps around the articles and inspecting them often.

It is not advisable to store the costume in an unfinished attic or basement. Temperature and humidity must be kept moderate. If the costume has not been worn for an extended period of time, it should be taken out regularly to be aired and inspected for any problems that may have arisen during storage.

Considerations While Wearing Your National Costume

Most of our costumes are hand woven, resulting in a weave that is less dense than commercial fabrics. And the patterns that decorate our blouses, skirts and vests are woven-in. The patterns are formed by floats of threads that are exposed or hidden, according to the design.

A float is a longer-than-normal number of warp (vertical) threads that are passed over or under by the weft (horizontal) thread. This results in floats on the good side as well as the



Costume from Lithuania, 1938.



Costume from Toronto, 1953.

inside of the cloth. These floats, especially the longer ones, are easy to catch and cause a pull. One must be particularly careful when putting on a blouse with a complicated woven-in pattern (raštai - žičkai).

It is usually recommended that no jewellery be worn with the national costume; an exception being a string of amber or beads. However, in this modern age, few of us take off our wedding or engagement rings, or watches.

Should the unthinkable happen and a snag occurs, one should attempt to work the thread back into its original place. This can be done with the help of a small crochet hook or a blunt wool needle. If the snagged thread cannot be coaxed back into place, the excess thread should be pulled to the wrong side of the fabric and tucked under some of the other float threads. NEVER,

NEVER cut the thread. Should the thread have broken when it was snagged, then the two ends should be knotted together.

Your national costume is now ready to wear at a moment's notice.

Kristina Daina Pavilanytė-Gaputienė is the archivist and education coordinator for the Lithuanian Folk Art Institute (Lietuvių tautodailės institutas) in Canada. She has a particular interest in Lithuanian family traditions, especially women's traditional role, duties and crafts. She took up weaving in 2007, and has a particular interest in collecting the various raštai and žičkai (patterns). At present, she is developing a registry for the national costume.

Kristina has her studio in Vaudreuil-Dorion, a suburb of Montreal, where she lives with her husband, dog and two horses.

Anatomy of a National Costume



Eglė Šlioževičiūtė didn't have an authentic national costume when she lived in Lithuania. After she came to the U.S., she chose a costume that reflects her connection to Mažoji Lietuva (Lithuania Minor).

The Lithuanian national costume reflects our culture and traditions. It's recommended that the wearer of the costume always be dressed neatly and completely.

Although colorways, patterns and styles vary by region, the elements of the costume are usually the same.

Hair cannot block the face and should be combed back into a low bun. Children and young women may wear long, braided pigtales. Women's hair usually is covered.

Headwear varies, dependent on age.

- Girls: Flower wreath (gėlių vainikas)
- Young women: Crown with long ribbons (karūna su kaspinais), crown of flowers (gėlių vainikas) or white kerchief (balta skarelė).
- Women: Crown with white kerchief attached (karūna su prisiūta balta skarytė) or cap, depending on region.
- Older women: Cap, bonnet, veil tied in back (nuometėlis), long headscarf tied in front (galvaraištis) or wimple (nuometas) covering the head, neck and sides of the face, depending on region.

Jewelry is kept to a minimum, such as a single amber necklace or a wedding ring.

White blouse (balta palaidinė).

National costume skirt (tautinis sijonas) with hemline 5 inches from the floor (shorter for girls).

National costume vest (tautinė liemenė).

Apron (prijuoštė) with ties tucked in.

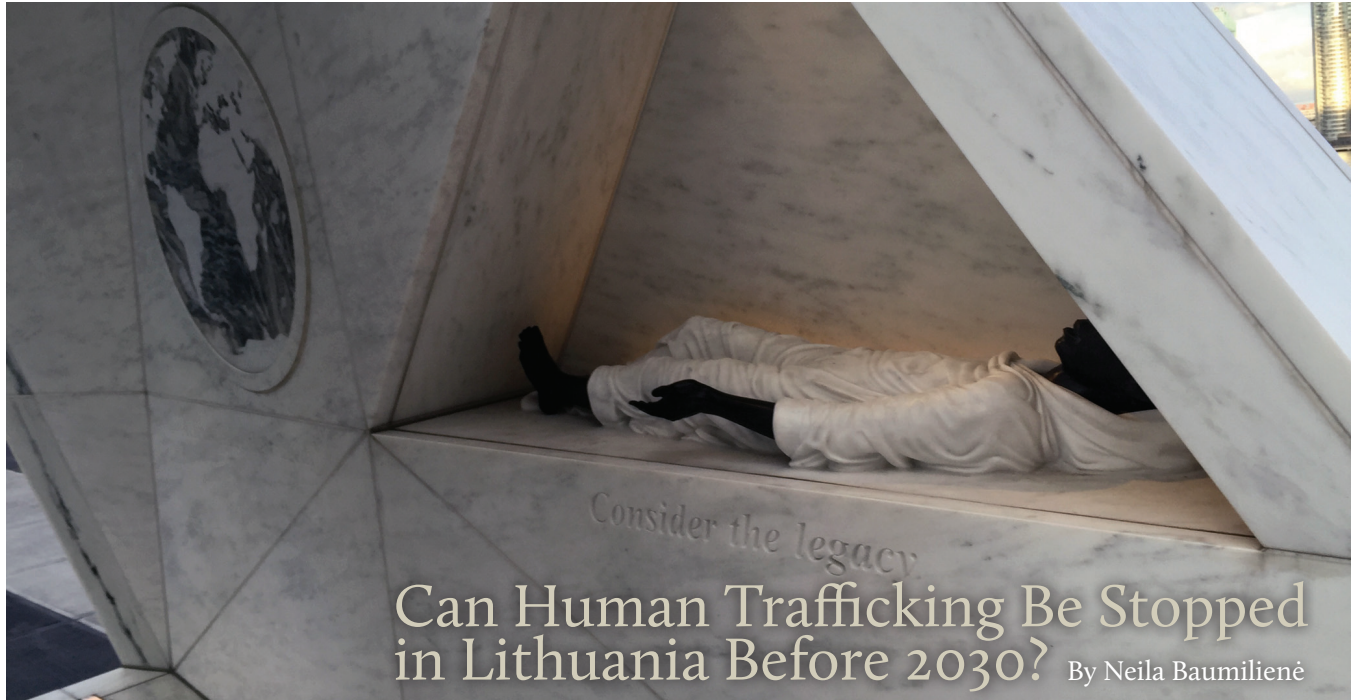
Sash (juosta) for waist, tied on the left side.

Decorative handbag (delmonas), while not officially part of the national costume, may be added when regionally appropriate.

White slip (baltas apatinis pasijonis) shorter than the skirt.

White opaque tights (baltos pėdkelnės).

Black shoes (juodi batai) or, for dancing, black character shoes or black ballet slippers.



The permanent memorial to victims of slavery in the U.N. Courtyard .

Today, according to the United Nations, modern slavery is an illegal global organized crime that generates \$150 billion a year in illegal profits. Currently, between 21 and 36 million people are held in human slavery.

Of those enslaved, 75 percent are forced to work without being paid, and 25 percent are sex slaves. On a smaller or a bigger scale it affects every country, and Lithuania is no exception.

First and foremost, we have to change mentality, as to how we think of each other, especially of those who struggle. We should stop putting the most vulnerable ones on the outskirts of society. Empathy and respect for a human being should be instilled from an early age on. Social responsibility should be a norm.

The issue of human slavery was addressed at the United Nations in New York City on April 7, 2016, at the conference Ending Human Trafficking by 2030: The Role of Global Partnerships in Eradicating Modern Slavery.

Two dozen panelists spoke during an over three-hour-long event with U.N. ambassadors from eight countries present and more than a couple hundred attendees. Lithuania was represented by the members of the Lithuanian diaspora, Monsignor Edmond J. Putrimas, Lithuanian Bishops' Conference delegate for the Apostolate of Lithuanian Catholics living outside of Lithuania, from Canada; and Neila Baumilienė, director of the New York Bureau of the Kazickas Family Foundation, from the United States. The conference was co-organized by the Santa Marta Group, named after Pope Francis' Vatican residence and founded by Pope himself in 2014, aiming to strengthen and coordinate the global response to combatting human trafficking and all forms of modern slavery.

The True Cost of Modern Slavery

James Cockayne of the United Nations University said that the actual cost of trafficking extends beyond the action of enslavement and trafficking. It causes depression, anxiety, vulnerability to re-trafficking for the victims, and long-lasting poverty and exclusion from education for their children. Intergenerational effects extend to entire community, drive down productivity and impose a cost that is borne by everyone. Fighting against slavery is morally and economically smart policy.

Donna Hubbard, Airlines Ambassadors International (AAI) trainer, American Airlines flight attendant and human trafficking survivor, shared her story of how she was trafficked and controlled, how she broke free only after she had been imprisoned and after a female guard recognized her as a victim, not a criminal. Donna presented best practices of the Airline Ambassadors program, including training of flight attendants to recognize human trafficking cases in the travel industry, as well as AAI's TIP Line smartphone app as a premier reporting tool for human trafficking. Donna's presentation prompted a standing ovation.

Dalia Grybauskaitė, President of Lithuania, attended the United Nations Sustainable Development Summit on September 25, 2015, when 193 U.N. Member States adopted the 2030 Agenda for Sustainable Development, which includes a set of 17 Sustainable Development Goals (SDGs). At the invitation of the U.N. Secretary-General, Grybauskaitė, together with the presidents of Chile, Liberia and South Korea as well as with U.N. goodwill ambassadors, joined in the promotion of the sustain-

able development agenda. In a promotional clip, Grybauskaitė introduced one of the priorities—sustainable growth—SDG 8. U.N. goodwill ambassadors—Nobel Prize winner Malala, actors Daniel Craig and Charlize Theron, musician Stevie Wonder and scientist Stephen Hawking—also appear in the video. Picked by the president for the promotional video intentionally or not, SDG 8 states: “Promote inclusive and sustainable economic growth, employment and decent work for all.” SDG 8.7 states: “Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms.”

The Conference focused on SDG targets 5.2, 8.7 and 16.2, which commit U.N. Member States to eliminate all forms of violence, including trafficking and sexual and other types of exploitation.

Cardinal Vincent Nichols, Archbishop of Westminster and president of the Catholic Bishops' Conference of England and Wales, was appointed by Pope Francis to lead the Santa Marta Group, an alliance of international police chiefs and bishops from 36 countries to eradicate human trafficking and modern-day slavery. The group grew out of a partnership established in London in 2012 between the Catholic Bishops Conference of England and Wales, and the Metropolitan Police Service Human Trafficking unit. The Cardinal spoke about how women religious in London worked with Scotland Yard in an “unlikely partnership.” Early concerns that police would prosecute the victims faded over time as trust grew between the two groups.

Monique Villa, CEO of Thomson Reuters Foundation, presented the foundation's numerous initiatives addressing the issue. First, banks (Chase, City Group, TD Bank, Barclays, Wells Fargo, Western Union, American Express, Bank of America) together with Manhattan District Attorney's office and Thomson Reuters Foundation, agreed to screen bank transactions for red flags indicating human trafficking activity. Second, the Trust Women initiative will help female human trafficking victims find jobs and achieve professionally. Third, TrustLaw is a network of lawyers in 170 countries who provide pro bono services for solving human trafficking cases. Fourth, with the Stop Slavery Award, starting in November 2016, the world's biggest companies will be engaged in the fight against forced labor. It is the first global accolade to recognize businesses that have excelled in efforts to try to eradicate forced labor from their supply chains. Fifth, Reporting Trafficking and Slavery is a week-long seminar for professional journalists to recognize slavery, which remains among the world's most under-reported stories. A sixth initiative will be detecting red flags in social media.

Mira Sorvino, an actress and a U.N. goodwill ambassador for the Global Fight Against Human Trafficking, said victims can not wait weeks or years. She compared the enormity of the problem with the scarcity of the response. She recalled her visit to Vatican, where she witnessed a gathering of representatives



Msgr. Edmond J. Putrimas and Neila Baumilienė at the conference.

of all the religions of the world in one room “in love and unity” like a mirage when the issue of modern slavery was addressed. Sorvino appealed to President Obama to be the first president after Lincoln to leave the legacy of anti-slavery, saying, “If slavery is not wrong, nothing is wrong.” With the CNN Freedom Project, CNN will join the fight to end modern-day slavery and shine a spotlight on its horrors, amplify the voices of the victims, highlight success stories and help unravel the complicated tangle of criminal enterprises trading in human life.

Sister Imelda Poole, president of Religious in Europe Networking Against Trafficking and Exploitation (RENATE), spoke and showed a short video, *Called to Give a Voice to the Voiceless*, illustrating various initiatives and actions of women religious and their co-workers in the 24 European countries that form the RENATE network. Poole called for international cooperation in three specific areas: the issue of demand; adopting legislation that criminalizes perpetrators, not victims; systems of corruption that give rise to human trafficking; and internet trafficking and criminal behavior on the internet.

Macharia Kamau, Kenya's Ambassador to the U.N., said, “For us, those of us of color, this is not a modern phenomenon. It's deeply rooted in our history for over 500 years. There is a monument outside, in the U.N. yard, dedicated to modern slavery. ... It took almost 70 odd years to mobilize the gumption to put it there. You would not believe the amount of resistance we have faced over the past 10 years to have a monument to slavery, here at the U.N. We need to fundamentally reassess the way in which we are in modern society. We have to take structural responsibility for this, to undertake a transformation in our societies and economies. Issues of slavery have deep roots in history and in our psychology. It represents a racism, misogyny, horrible prejudice that have warped the way in which the world functions.”

Bernardito Auza, archbishop and the permanent observer of the Vatican to the U.N., said that “the resurgence of slavery is one of the biggest tragedies of our time. It is a moral imperative to end it.”

Pope Francis, in a letter through Archbishop Auza to the participants of the Conference, wrote: "I extend greetings to you and to all those gathered to discuss the grave issue of modern slavery and human trafficking which continues to be the scourge throughout the world today. I am grateful to you and the members of the Santa Marta Group for your efforts in organizing this conference, and to the Member States and various governmental, civic, religious organizations committed to combatting this crime against humanity. As you reflect on the multifaceted issues which contribute to the modern slavery and human trafficking, I encourage you to strengthen the bonds of cooperation and communication which are essential to ending the suffering of many men, women and children who today are enslaved and sold as if they were a mere commodity. In this way solutions and preventative measures, can be promoted which will allow the evil to be addressed at every level of society. In your discussions, I hope also that you will keep before you the dignity of every person, and recognize in all your endeavors a true service to the poorest and most marginalized of society, who too often are forgotten and have no voice. In assuring you and all present of the steadfast commitment of the Catholic Church to fight against this crime, and to care for all its victims, I offer the promise of my prayers that Almighty God may bless and guide your efforts."

How Do We Restore Human Dignity?

All around the world, population grows faster than the economy, people migrate from poor areas to more developed ones, from lands ravaged by nature's disasters and wars, and crimi-

nals approach these vulnerable people with false promises of employment and hope that leads to sexual exploitation, forced labor, slavery and servitude. Due to huge imbalance of power, the world has lost justice and harmony. This invisible crime deprives people of human dignity.

According to a 2015 U.S. Department of State report, Lithuania is a source, transit and destination country for women and girls subjected to sex trafficking, as well as a source and destination country for men subjected to labor trafficking. Observers estimate 40 percent of identified Lithuanian trafficking victims are women and girls subjected to sex trafficking within the country. Lithuanian women are also trafficking victims in Western Europe and Sweden. Lithuanian children and adults are increasingly forced to engage in criminal activities, such as shoplifting, theft and drug-selling in Nordic countries and Western Europe. Some Lithuanian men are subjected to forced labor in the United Kingdom and the United States, including in agriculture. Men from Bulgaria may be subjected to labor trafficking in Lithuania. The approximately 4,000 boys and girls institutionalized in state-run orphanages are especially vulnerable. Officials of several orphanages are allegedly complicit or willfully negligent to the sex trafficking of girls and boys under their care.

Everyone's attention and care are needed to stop modern-day slavery. We demand cheap goods, clothes and services, but who pays for all this? Do we question the corporations we support when buying their goods? Are we looking for a label, "slave-free products?"

If you live in Lithuania, and buy new goods in second-hand stores, do you ever question where they came from? Chances are, they are stolen from stores in Western Europe by enslaved teenagers from Lithuania.

In Lithuania, the human services program Caritas provides social, psychological and legal assistance to children, women and men who are victims of human trafficking, and helps them learn new job and life skills. It looks to the community to help identify both victims and perpetrators, as in many cases the recruiters, pimps and victims are from the same or neighboring towns. They often grew up and lived near each other, and studied in the same schools.

For more information on human trafficking in Lithuania, visit anti-trafficking.lt. For information, help or to report suspicions about human trafficking, please call the Caritas 24-hour S.O.S. hotline at +370-679-61617.



A Lithuanian girl who was a modern slavery victim tells her story in a movie.

Living Legend: Strongman Žydrūnas Savickas

By Rimas Gedeika • Photos by Alfredas Pliadis, pliadisfoto.com



Savickas performs a log lift in competition.



Savickas lifts an atlas stone at a competition.

During the weekend of March 4, 2016, in Columbus, Ohio, Žydrūnas Savickas won his eighth Arnold Strongman Classic title. The 40-year-old Lithuanian, with a fantastic last event, the Timber Carry, came from behind to just nudge out Brian Shaw, the leader, by a single point: 42 to 41. Savickas, with every muscle straining to its maximum, tightly grasping the huge, 1,102 lb. wooden frame, ran up the 10.7-meter wooden ramp in an unbelievable time of 13:0 seconds. The best that Brian Shaw could do was 18.62 seconds.

Savickas' teammate, Vytautas Lalas, took third place. Two Lithuanians; two medals! Not bad for a small country!

The Arnold Strongman Classic is an annual competition, bringing together competitors from all over the world. Its main focus is on pure strength, on the heaviest instruments in the world, to find out who truly is the strongest man in the world, whereas the World's Strongest Man Competition is focused on endurance, speed and athleticism.

The Arnold is a two-day, five-event competition comprising the following events:

1. The Rogue Elephant Bar Deadlift
2. The Austrian Oak
3. The Cyr Dumbbell
4. The Bale Tote
5. The Timber Carry

Born in Biržai, Lithuania, Savickas is a giant of a man (6' 3" tall and 390 pounds) and a living legend among the strongmen. He is the only modern strongman competitor to have won every current major strongman competition.

Savickas has won so many titles and medals that it would take almost a whole page to list all of them. The best known include: World's Strongest Man (four times), IFSA Strongman World Championship (two times), Arnold Strongman Classic (eight times), European Strongest Man (three times), World Log Lift Championship (four times) and Lithuanian Championship (11 times).

Throughout his career, Savickas has won, in Lithuania, 46 first places, nine second places and four third places. On the international stage, he has won 36 first places, 20 second places and nine third places. That totals to 82 first places, 29 second places and 13 third places, for a grand total of 124 titles.

Žydrūnas Savickas has become one of Lithuania's best ambassadors in the world of sports, making Lithuania's name well known among the giants.



Savickas doing the farmer power walk in an IFSA competition.

Pieniška Daržovių Sriuba

Vegetable soup with milk

By Jana Sirusaitė Motivans



Earlier this year I had knee surgery, after which I was confined to the house for several weeks. I was housebound for almost all of February, which in Montreal is actually not a bad month to spend indoors. My Latvian mother-in-law came to help keep the household running and to keep me company. We spent the first days sitting in the living room (me with my leg propped up) and passed the time chatting and working on crafts. I started a large new cross-stitch project, while she was busy knitting socks and mittens for her grandchildren.

As I built up strength in my leg and was able to move about, we moved into the kitchen and pulled out my Lithuanian and Latvian cookbooks and started looking for foods we had in common. Lithuanian and Latvian cooking is actually very similar and we share many dishes.

Since it was the middle of winter and quite cold outside, and I was recovering from surgery, my mother-in-law decided that

what I needed was a good warming bowl of milk soup. Ahh! Comfort food! My Močiutė Elena used to make milk soup, and I had not eaten it in years. We sent my husband out with a shopping list and he came back with all the hardy winter vegetables needed for the soup: cabbage, potatoes, carrots and cauliflower. Add some peas from the freezer and some fresh dill and you are ready to make a fine pot of soup.

My mother-in-law started chopping vegetables and heating the broth and milk, and soon a wonderful aroma came from the kitchen. She poured us each a bowl, and we ate in silent bliss, both of us drawn back to a childhood memory—me sitting in my grandparents' house eating soup for lunch with Močiutė Elena and Senelis Jurgis, while she thought back to her childhood in Latvia. It was a perfect bowl of soup: comforting, soothing and full of memories.

a taste of lithuania

Pieniška Daržovių Sriuba (Vegetable soup with milk)

INGREDIENTS

- 2 lbs. winter vegetables: cabbage, potatoes, cauliflower and carrots (we used approximately ¾ lb. of cabbage and 1¼ lbs. mixed potatoes, cauliflower and carrots)
- 1 cup frozen green peas
- fresh dill
- 4 cups chicken or vegetable broth
- 4 cups milk

1. Peel the carrots and potatoes. Slice the carrots into thin slices and dice the potatoes. Chop the cabbage into bite-sized pieces. Separate the florets of the cauliflower and chop the stems. Keep the vegetable pieces fairly chunky—this is a farm-style soup, not a dainty one.
3. While the vegetables are cooking, pour the milk into a medium-sized pot and heat to a gentle simmer.
4. When the vegetables are ready, add the warm milk to the pot. Taste the soup and add salt or more broth if needed. Add fresh chopped dill just before serving.



2. Bring the broth to a boil in a large pot. Add the carrots, potatoes, cabbage, cauliflower and frozen peas. Reduce the heat and simmer until the vegetables are tender.



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FINNAIR
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On March 11, Seattle and Portland Take on Lithuanian Independence

By *Laurynas R. Misevičius*

Translated by *Gabija Barnard* • Photographs by *Darius Kuzmickas*



Laurynas R. Misevičius, the head of the Lithuanian Athletic Union of North America (left), and Marius Kasniūnas, the chairman of the Lithuanian Foundation, presenting the Lithuanian Research and Studies Center exhibition Sport in the Lives of Lithuanian Americans and the Martynas Mažvydas National Library of Lithuania's exhibition Pirmoji Banga (The First Wave).



Left to right, Arvydas and Nomedas Lukoševičius; Vytautas Lapatinskas, the honorary consul of the Republic of Lithuania in Washington; and Marius Kasniūnas, the chairman of the Lithuanian Foundation, visiting Seattle for the first time.

You often hear that more patriotism can be found abroad than back in Lithuania. It's hard to say if that's true, but, having lived in the U.S. for over two decades, I know that after any of the annual celebrations of Lithuanian Independence, the participants feel as uplifted as when Lithuanian athletes win Olympic medals. Here, we give you our impressions from March 11 in Seattle and Portland, two of the larger Lithuanian communities of the Northwest coast.

You probably don't know, dear readers, that Seattle's Lithuanians publish one of the few bilingual newspapers in the Lithuanian-American communities. Called *Tulpė Times*, the paper addresses its subscribers in both English and Lithuanian. As an aficionado of the writing world who has been working with 16-year-old weekly *Amerikos Lietuvis* for more than 10 years, I appreciate the opportunity to be part of the literary family of the West for two years now.

I must say that the celebration in the Emerald City, as Seattle has been known since 1981, was truly spectacular. It's hard to believe that Nomedas Lukoševičienė managed to fit so many performances into just a few hours. The acts included the choir and the pupils of the Lithuanian school, Linas; a performance by the Lankas summer camp; a photomontage by the Seattle division of the *Lietuvos Dukterys* (Daughters of Lithuania) Society; and songs of the unique adult choir, *Vakarai*. Guests from Portland included a female dance troupe and saxophone quartet *Equus*. We could even overlook the small error made by the announcers: school pupils Marius and Sofija "promoted" Vytautas Landsbergis, former chairman of the Supreme Council and current member of the European Parliament, to the office of first president of Lithuania after Restoration of Independence.

On this jubilant occasion, the guests of honor included Aušra Valančiauskienė, a Baltic Studies lecturer at the University of Washington, whose speech resembled an ode to the Lithuanian language. She finished her address with some poetry by one of the most renowned Lithuanian poets, Justinas Marcinkevičius, thus making a subtle comment on behalf of patriotic Lithuanians from all over the world on the criticism dealt by the pseudo-philosopher Nerija Putinaitė in her new book about the poet. Then, after a short break, we saw performances by two different folk dance troupes: *Lankas* and *Lietutis*. We're sure to see many of the dancers from this event at the 15th Lithuanian Folk Dance Festival to be held in Baltimore this summer. The final minutes of the event were also among the most patriotic: to the music played by Dr. Dainius Vaičekonis, all of us sang Maironis' *Lietuva Brangi* (Dear Lithuania), a song

charged with meaning, considering how dear we hold our homeland, even if we live so far from it.

Hopping into a car, we needed only to drive a few hours “down” to reach Portland, the City of Roses, which may fall behind their “upstairs” neighbors in population, but is both equally rainy and equally alive with the Lithuanian spirit.

“Having looked over the program of your event, I can safely say that even Washington has something to learn from Portland,” remarked Rolandas Kriščiūnas, Ambassador of the Republic of Lithuania to the United States and Mexico, who had only positive things to say at the celebration of Reinstated

Lithuanian Independence. The ambassador visited the Lithuanians of Oregon together with Consul General Darius Gaidys and even participated in the National Lithuanian Language Dic-



For the first time, the National Lithuanian Language Dictation was organized in Portland.



Randy Miller, the honorary consul of the Republic of Lithuania in Oregon.

tation Competition with them at the Latvian Center of Portland. Gaidys, who resides in Los Angeles, noted that 17 Lithuanians from Portland showed up to test their Lithuanian spelling skills, whereas the City of Angels—a city whose population is greater by a few million—saw only 16 participants. However, if there’s anything we’ve learned from the successes of Kaunas’ basketball team, it’s that what counts is unity, not quantity—and when you live among “others,” you need that unity even more.

One of the people who can teach us a thing or two about uniting individuals to work together for the Lithuanian cause is Vygaudas Ušackas, the former Ambassador of the Republic of Lithuania to the USA and Mexico, according to an event cited by Portland’s Honorary Consul Randy Miller, a locally well-known businessman.

“Who would have thought that I, a fifth-generation Oregonian who has nothing to do with Eastern Europe and Lithuania, would be your Honorary Consul in Portland for 12 years straight!?” Miller asked the audience. “A decade ago, at an event organized by the Portland Department of the World Affairs Council, Ambassador Ušackas delivered a report with such charisma and style as to captivate most of the audience. When the official part of the event was over, Vygaudas invited

our community



A donation from the Lithuanian Foundation being presented to Atžalynas.



The pupils of the Portland Lithuanian school, Atžalynas, during the celebration of Lithuanian Independence.

me to have a few beers. As you all know, our city is famous for its ale-making traditions! And guess what—after my third, unanticipated pint (usually my limit is two), I agreed to become the Honorary Consul of the Republic of Lithuania in Portland. Now, I'm into my second decade of using my own resources to advertise your country, flying to Washington to take part in consul meetings and helping the Lithuanians of the Northwest establish connections in business and education."

After the short, to-the-point greetings delivered by the ambassador, the consuls and the other guests of honor, it wasn't easy to listen to political commentator Marius Laurinavičius' sinister presentation on Russian aggression. In a few moments, however, the mood was lightened by the performances of the pupils of Portland's Lithuanian school, Atžalynas, and the young local talents. A nice surprise was the personal greeting delivered by Ilva Metlane, the president of Oregon's Latvian community, as well as the community's donation to aid the work of their "brothers." Meanwhile, Inga Sadaunikaitė-Kozhevnikov, the head of the

sports club Lituania, awarded the participants of the 25th Path of Life and Death, an annual run in honor of the victims of the January Events, with medals received from the organizers in Lithuania. The culmination of the program was a set of songs performed by Vakarė Rūta Petrolūnaitė, a Lithuanian American who moved from Chicago to the City of Roses a few years ago.

Although the festivities in Portland had ended, our tour of Northwest coast Lithuanian communities celebrating Independence wasn't over, and we were off the next day to visit our neighbors in the north, the Lithuanians of Vancouver, Canada.



The Lithuanians of Portland with their guests of honor during the celebration of Lithuanian Independence.

New Haven Community Honors Granddaughter of Independence Signatory



Vaiva Vebraitė Lithuanian School students and teachers with New Haven District President Tomas Plečkaitis (right), LAC President Sigita Šimkuvienė (second from right) and guest of honor Rita Vileišytė-Bagdonienė (back row, fourth from right).

On March 19, 2016, the New Haven District of the Lithuanian American Community, Inc. celebrated Lithuanian Independence. The festivities included remarks by Lithuanian American Community leaders including LAC president Sigita Šimkuvienė-Rosen and a performance by the Vaiva Vebraitė Lithuanian School students—plus a very special guest with a direct link to Independence history. Participants welcomed guest of honor Rita Vileišytė-Bagdonienė, who is the daughter of Jonas Vileišis, one of the signatories of the Act of Independence of February 16, 1918.



Guest of honor Rita Vileišytė-Bagdonienė, daughter of Independence signatory Jonas Vileišis, receives flowers from the school children.



Students of the Vaiva Vebraitė Lithuanian School performed for the participants.

Frank Kruk Makes His North American Debut

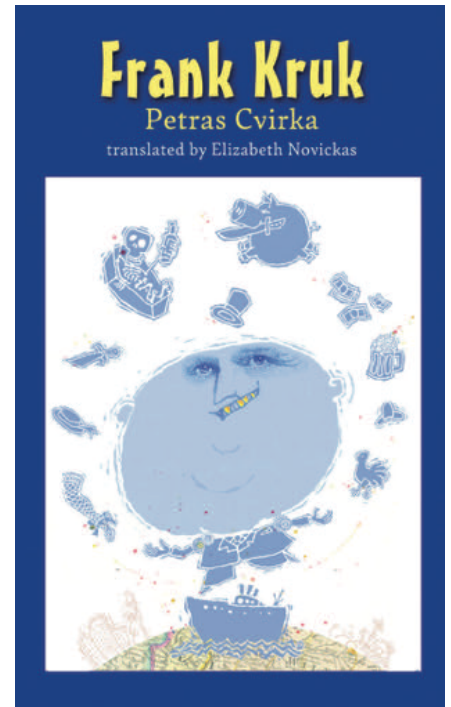
By Dalia Cidzikaitė

First published in 1934, Petras Cvirka's merry tale *Frank Kruk*, a classic of Lithuanian literature, presents the story of an American immigrant from Lithuania, Pranas Krukelis, and his transformation into Frank Kruk, the proprietor of a Brooklyn funeral parlor. Although Cvirka had never been to America, his novel is remarkably perspicacious despite its minor inaccuracies. Many of the issues it touches on, including mortgage and insurance fraud, collusion, income inequality and the pursuit of the almighty dollar, remain relevant today. Thirty years before Jessica Mitford penned her expose of the funerary industry in America, Cvirka's book raised a firestorm among Lithuanian-American undertakers, prompting Cvirka to write, "Many undertakers completely misunderstand my good intentions. It seems I composed a kind of advertisement for them, the best I could. I praised the coffins, their business abilities, and described them as patriots, too."

Petras Cvirka (1909-1947) is a Lithuanian writer whose tangled legacy forms a metaphor for all the paradoxes and complexities of the Soviet era in Eastern Europe. He falls into the category of writers whose talents and idealism you can't deny, but whose active involvement in supporting the Bolsheviks mars his current reputation. He was widely lionized during the Soviet era: there was the postage stamp issued in his honor, a documentary film, several monographs, a 10-volume collection of his works and numerous translations into languages all over the Soviet Union. This is his first major work to be translated into English.

A biography of the translator, Elizabeth Novickas, and a short excerpt from the work can be found at arts.gov/writers-corner/bio/elizabeth-novickas

The translation of this work, which was funded by a grant from the National Endowment for the Arts, marks the debut of a new publisher, Pica Pica Press, devoted to bringing the literatures of Lithuania to an English-speaking audience. Find out more at www.picapica.press.



Cover art by American Lithuanian David Povilaitis.

You Are Cordially Invited... to the Embassy

The Lithuanian Embassy in Washington, D.C., is extending an invitation to those who are interested in attending events held there. If you would like to attend Embassy events, email rsvp.us@urm.lt with your name and your email address, indicating that you are interested in receiving invitations to various occasions at the Lithuanian Embassy in Washington, D.C.

Everyone is welcome at Embassy events, so be sure to tell your English-speaking relatives and friends with Lithuanian roots about this opportunity.



Security

... The Lithuanian State Defense Council has recommended making military conscription permanent. The recruitment numbers will increase to 3,500 to 4,000 from the current 3,000. Last year, more than two-thirds of the recruits had volunteered.

... Lithuania's Defense Council also approved updating the 2013 Military Strategy of the Republic of Lithuania, calling for rapid response to local armed incidents, irregular armed groups, border violations, and information and cyber-attacks.

... Lithuanian President Dalia Grybauskaitė awarded the Cross of Commander of the Order for Merits to Lithuania to USAF General Philip M. Breedlove, Commander Supreme Allied Command, Europe, for his efforts to expand NATO's air and U.S. military forces in the Baltic region. General Breedlove is scheduled to retire in July 2016.

... NATO Deputy Secretary General and its North Atlantic Council (NAC) had a two-day visit to the Lithuanian Armed Forces training area to see Lithuanian and NATO force exercises. NAC is NATO's political decision-making body, which visited to assess the security situation ahead of the NATO Summit scheduled for July 8-9, 2016, in Warsaw. Lithuania will seek a battalion of allied troops in each of the Baltic states and pre-positioning of military equipment, including anti-missile air and defense systems.

... On March 18, 2016, President Grybauskaitė attended the European Council meeting in Brussels to step up implementation of the EU-Turkey Action Plan to return migrants landing on Greek Islands back to Turkey after March 20.

... Lithuania's Foreign Minister Linas Linkevičius visited the Ukrainian armed forces in Donetsk and students in Mariupol, where he announced that Lithuania had allocated 40 scholarships for Ukrainian students to study at Lithuanian universities.

Business

... The financial rating company Fitch continues to rate Lithuanian bonds a stable "A-." A higher rating was constrained by high unemployment, low per-capita income and low domestic saving. Fitch expects Lithuania's GDP to grow by 2.9 percent in 2016—the highest in the EU.

... According to grainboard.com, Lithuania has become the largest supplier of wheat to Saudi Arabia. Between July and December 2015, Lithuania shipped more than 725,000 tons of wheat—240 percent more than last year.

... Swedbank has taken over the retail services of Danske Bank in Lithuania and Latvia. Between June 3 and June 6, 2016, it will transfer 86,000 Lithuanian accounts and 7,000 Latvian accounts.

... In reviewing Lithuania's application for membership in the Organization for Economic Cooperation and Development (OECD), that body considered Lithuania's 15 percent flat tax on income to be oppressive for low-income earners and suggested a progressive income tax. It also suggested raising taxes on gasoline, heating fuel and property. Providing it makes some progress on these and other issues, Lithuania hopes to become an OECD member in 2018.

... About 14,000 Lithuanian schoolchildren participated in the Global Money Week on the merits of saving and the dangers of debt. Thirty financial institutions participated including banks, credit unions and NASDAQ.

... NASDAQ, which has operated in Vilnius since 1993, currently employs 155 professionals. Over the next two to three years, it plans to recruit an additional 200 employees for IT, market operations, accounting, research and cyber security. This office serves clients in Europe, Middle East and Africa (EMEA), the Americas and Asia Pacific.

... Revel Systems plans to expand its Vilnius office from 100 to 200 IT engineering and customer service employees in 2016. The 500 million euro company uses cloud-based point-of-sale solutions for hotel, restaurant and café sectors. The Vilnius office will expand services into Estonia, Poland and Scandinavia.

... Mondolez International, the parent company of Nabisco, Oreo and Cadbury, plans on investing 3.5 million euros for new chocolate production in its existing Kaunas facility. This investment will add 27 new employees to its existing group of 412. Most of the production goes to the UK, Sweden, Norway, Poland, France and Belgium.

Science

... NASA is working with scientists at Kaunas University of Technology to develop a noninvasive intracranial pressure monitor. About 35 percent of astronauts on long space flights have experienced brain swelling, which can press on the optic nerves, affecting vision. The monitor may also be applicable to the diagnosis of glaucoma.

... Lithuania has applied for associate membership in CERN (European Organization for Nuclear Research), which houses the world's largest particle collider, recently used in the discovery of the elusive Higgs boson particle. Membership in CERN is directly related to Lithuania's goal of membership in the Organization for Economic Co-operation and Development (OECD), which signifies a focus on innovation. Annually about 20 Lithuanian scientists do internships at CERN.

... In 2017, 10 STEAM (Science, Technology, Engineering, Arts and Medicine) centers are scheduled to open in Lithuania.

our community

Boston Mugė Attendees Want to Know, "Where's the Kugelis?"

By Mark Vytas Adomaitis

On March 6, 2016, my Steel Wolf bandmate, guitar player Edvardas Kezys, and I performed our original song and iTunes single, Kur Tas Kugelis? (Where's the Kugelis?) at Kaziuko Mugė (Casimir Fair) held at the South Boston Lithuanian Citizen's Club. The band premiered this song last summer at the Atlantic region Lithuanian Scout Camp in Massachusetts, and then it gained further popularity after being performed at Vermont's camp Neringa during their Iškyła fundraiser in October and at Dr. Vincas Kudirka School's Christmas Party in Elizabeth, New Jersey.

It is safe to say that approximately 50 families were at the event in Boston, meaning there were well over 100 people, of all ages, in attendance. The Lithuanian Scouts opened the event and later the band played to a wonderful crowd response. Appropriately, delicious food service took place throughout. Dishes included kugelis (of course), dešrelės (sausages), kopustas (cabbage), grybų sriuba (mushroom soup) and desserts. The fun afternoon concluded with lottery drawings.

Steel Wolf band website: steelwolfband.com



Steel Wolf performs Kur Tas Kugelis? at Kaziuko Mugė in Boston.

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April 2016

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

ONGOING

One Sunday a Month
Lithuanian Brunch, 12-4 p.m.
The Avenue Restaurant, 71-22
Myrtle Ave., Glendale, N.Y.
Call 347-725-3853 for dates and
reservations.
Info: theavenuebarandgrill.com

Every Friday, 2-10:30 p.m.
**Fish Fry Fridays at the
Rockford Lithuanian Club**
716 Indiana Ave., Rockford, Ill.
Open to the public.
Info: rockfordlithuanianclub@
hotmail.com or 815-962-9256

JUNE 2016

June 12, 12:30 p.m.
Grandis Concert
Lithuanian World Center, 14911
127th St., Lemont, Ill.
Info: grandischicago.org or
grandis.vadovai@gmail.com

June 17 - 19
Jāņi/Jaanipäev/Joninés 2016
Kursa - Latvian Community
Center, 3381 W. Dayton Airport
Rd., Shelton, Wash.

June 18, 1-3 p.m.
Amber Roots Heritage Club
Lithuanian Music Hall, 2715 E.
Allegheny Ave., Philadelphia
Use Tilton Street entrance.
Info: milliemarks@aol.com

June 18, 2-10 p.m.
**Portland Lithuanian Community
Joninés – St. John's
Midsummer Festival**
Rooster Rock State Park, Hwy. 84,
Corbett, Ore.
Info: 503-974-6407

June 25
**Omaha Lithuanian Community
Joninés – St. John's Day Picnic**
4435 S. 184th Plz, Omaha, Nebr.
Info: facebook.com/OmahaLB

June 25-29
**Heritage Family Camp
in English**
Camp Neringa, Brattleboro, Vt.
Info: neringa.org

JULY 2016

July 1, 6 p.m. - 2 a.m.
All Roads Meet in Baltimore
Hilton Baltimore
Baltimore block party, concerts
by The Morrison Brothers and
headliner Jurgis Didžiulis, local
cuisine, specialty food trucks,
face painters, games, artisan
marketplace, polka dance-off and
late-night socializing.
Adults (13+) \$37; children \$17.
Info: sokiusvente2016.org

July 2
Saturday Night in Charm City
Hilton Baltimore
Lithuanian buffet dinner with folk
music, 6-9 p.m.: \$52
Lithuanian poetry presentations,
7:30-9:15 p.m.: free
Dance party, 9:30 p.m.-12 a.m.:
Adults (13+) \$20, children \$10
Info: sokiusvente2016.org

July 3, 1 p.m.
**15th North American
Lithuanian Dance Festival**
Royal Farms Arena, Baltimore
Info: sokiusvente2016.org

July 3, 7 p.m.
Post-Šventė Galas
Hilton Baltimore
Klumpė Klub Jazz Gala (21+): \$92
Mystery Evening (15-20 yrs.): \$47
Creativity Island (families): Adult
(21+) \$92, child (2-14) \$22
Dance only: Adult \$25, child \$10
Info: sokiusvente2016.org

July 4-9
**Family Camp for Lithuanian
Speakers**
Camp Neringa, Brattleboro, Vt.
Info: neringa.org

July 6
**Singing the Lithuanian National
Anthem Around the World**
Check with your local Lithuanian
community for where to gather
in your region for this world-wide
event.

July 10-24
**Children's Camp for Lithuanian
Speakers 7-15 years old**
Camp Neringa, Brattleboro, Vt.
Info: neringa.org

July 24
**Lithuanian Friendship Day
(Putnam Picnic)**
600 Liberty Highway,
Putnam, Conn.
Info: neringa.org

July 24-30
**"Third Week" Youth Camp for
Lithuanian Speakers ages 12-16**
Camp Neringa, Brattleboro, Vt.
Info: neringa.org

July 31-August 13
**Heritage Children's Camp in
English, ages 7-16**
Camp Neringa, Brattleboro, Vt.
Info: neringa.org

AUGUST 2016

August 5-7
**Knights of Lithuania National
Convention**
Doubletree by Hilton,
Binghamton, N.Y.
Info: knightsoflithuania.com

August 6-12
Ateitis Week
Franciscan Guest House, 26 Beach
Ave., Kennebunk, Maine
Info: franciscanguesthouse.com,
207-967-4865

August 7-12
**Lankas Lithuanian Heritage
Camp**
Kursa - Latvian Community
Center, 3381 W. Dayton Airport
Rd., Shelton, Wash.
Info: lankostovykla.com

August 7-14
Lithuanian Language Course
Camp Dainava, Manchester, Mich.
Info: ausreles@comcast.net

August 13-20
**"Third Week" Youth Camp in
English, ages 12-16**
Camp Neringa, Brattleboro, Vt.
Info: neringa.org

August 21-28
**Meno8Dienos Adult Lithuanian-
Language Art Camp**
Camp Neringa, Brattleboro, Vt.
Info: danguale@kuolas.com,
781-383-6081

SEPTEMBER 2016

September 10
**Portland Lithuanian Community
Piknikas (Picnic)**
Rooster Rock State Park, Hwy. 84,
Corbett, Ore.
Info: 503-974-6407

September 11
**Omaha Lithuanian Community
Fundraiser (Sausages and Cab-
bage)**
Sts. Peter and Paul School gym-
nasium, 5912 S. 36th St., Omaha,
Nebr.
Info: facebook.com/OmahaLB

September 18, 3 p.m.
**Vilija Kerelytė Concert "Bring
Me a Song"**
Sabre Room, 8900 W. 95th St.,
Hickory Hills, Ill.
Concert accompanied by Algis
Baranauskas
Info: vrk15@att.net, 708-567-6718

September 25,
9 a.m. – 5:30 p.m.
**Divine Providence Lithuanian
Church Parish Picnic**
25335 West Nine Mile Rd.,
Southfield, Mich.
Info: divineprovidencechurch.com

OCTOBER 2016

October 7-9
Iškyla/Walk-a-Thon
Camp Neringa, Brattleboro, Vt.
Info: neringa.org

October 9
**Golden Jubilee of Our Lady of
Šiluva Chapel**
Basilica Shrine of the Immaculate
Conception, Washington, D.C.
Info: siluva50usa.org

NOVEMBER 2016

November 5
**Omaha Lithuanian Community
Fundraiser Bowling Tournament**
Immaculate Conception Hall,
2708 South 24th St.,
Omaha, Nebr.
Info: facebook.com/OmahaLB

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