

## VISI KVIEČIAMI PRISIDĖTI PRIE L.K. SUSIVIENIJIMO NAUJŲ NARIŲ VAJAUS

Pereitais metais minėjome didžiojo lietuvių tautos sūnaus, pirmojo lietuvių dailiosios literatūros kūrėjo, Kristijono Donelaičio mirties 200 metų sukaktį. Jo geniali poema "Metai" patraukliai pavaizduoja kiekvieną metų sezoną. Po pavasario linksmybių užgriūva vasaros darbai. Aptvarkius rudens gėrybes, iškyla ir žiemos rūpesčiai.

Dygsta žolė, prasiveržia pirmieji pumpurai, išsiskleidžia kvapūs žiedai. Derliumi ir vaisiais pertekę laukai ir sodai kviečia pasinaudoti jų gėrybėmis. Šalnos paliečia lapelius, jie keičia spalvą ir, pradėję atsparumą, krenta žemėn. Šaltis ir sniegas trumpam sukausto žemę, kad ir vėl netrukus, kitam pavasariui artėjant, prasikalėtų iš sušalusios žemės naujos žolelės, iš šakų prasiveržtų nauji lapai ir nauji žiedai.

Argi panašus ritmas nesikartoja žmogaus asmeniniame, šeimos, organizaciniame gyvenime? Augame, bręstame, dirbame, o pavargę vietą užleidžiame kitiems. Ir Lietuvių Katalikų Susivienijime iki šiol dar neturėjome amžinai gyvenančių narių. Veikę ir dirbę, visi anksčiau ar vėliau pasitraukia amžinybėn. Gamta tuštumos nemėgsta ir ją reikia užpildyti. Tad ir Lietuvių Katalikų Susivienijimo vadovybė pakartotinai skelbia naujų narių vajaus, kad organizacija būtų ir būtų tam pasinaudoti sukauptais vaisiais.

Kodėl mes nuolat primename ir dažnai kartojame, kad lietuviams geriausia draustis Lietuvių Katalikų Susivienijime? Priežasčių labai daug. Svarbiausia, kad jis yra pačių lietuvių įsteigtas, visą jo gyvavimą ir veiklos laiką pačių lietuvių vadovaujamas; kad jis tvirtas finansiskai, turi moderniškus apdraudus planus ir patikrina saugią apdraudą, kaip ir pačios didžiausios ir tvirtiausios šios šalies fraternalinės organizacijos ar komercinės apdraudos bendrovės.

Be to, mūsų Susivienijimas savo nariams ir jų pašalpagaviams teikia dideles lengvatas ir privilegijas, išmoka aukštus dividendus, paliuosuoja nuo mokesčių

narius, sulaukusius 85 metų amžiaus, nesusiaurinant jų narystės ir jų paskirtų pašalpagavių teisių.

Lietuvių Katalikų Susivienijimo direktorių taryba, posėdžiavusi 1979 metų gruodžio mėnesio 14-15 dienomis Wilkes-Barre, Pa., mūsų Susivienijimo Centre, nutarė skelbti naujų narių vajų, kuris baigsis artimiausio seimo metu, būtent 1981 metų liepos mėnesio 12 dieną.

Už pasidarbavimą — įrašymą naujų narių — išmokami reguliari komisai, o surinkusiems bent penkis naujus narius — mažesnei kaip \$5000 dol. bendrai apdraudos sumai, bus skiriamos premijos. Tokie sumanūs nariai kito seimo proga Holiday Inn, Rochester, N.Y.,

viešbuty gaus nakvynės nemokamai trim naktim, gaus dovanai bilietą į banketą ir bus specialiai pagerbti už jų prisidėjimą Lietuvių Katalikų Susivienijimo bendram labui.

Įrašydami naujus narius, pelnysite materialinį atlyginimą, prisidėsite prie organizacijos narystės didinimo, jos veiklos plėtimo. Didesnis Susivienijimas teiks dar didesnes lengvatas ir privilegijas savo nariams, jų pašalpagaviams, ir atliks dar didesnius darbus visuomenei ir lietuvių tautai.

Norintys įsirašyti, kreipkitės į savo kolonijose gyvenančių kuopų viršininkus, o kur kuopos nėra — kreipkitės tiesiog į Lietuvių Katalikų Susivienijimo centro įstaigą.

## JEI SALZBURGAS BŪTŲ LIETUVOJ

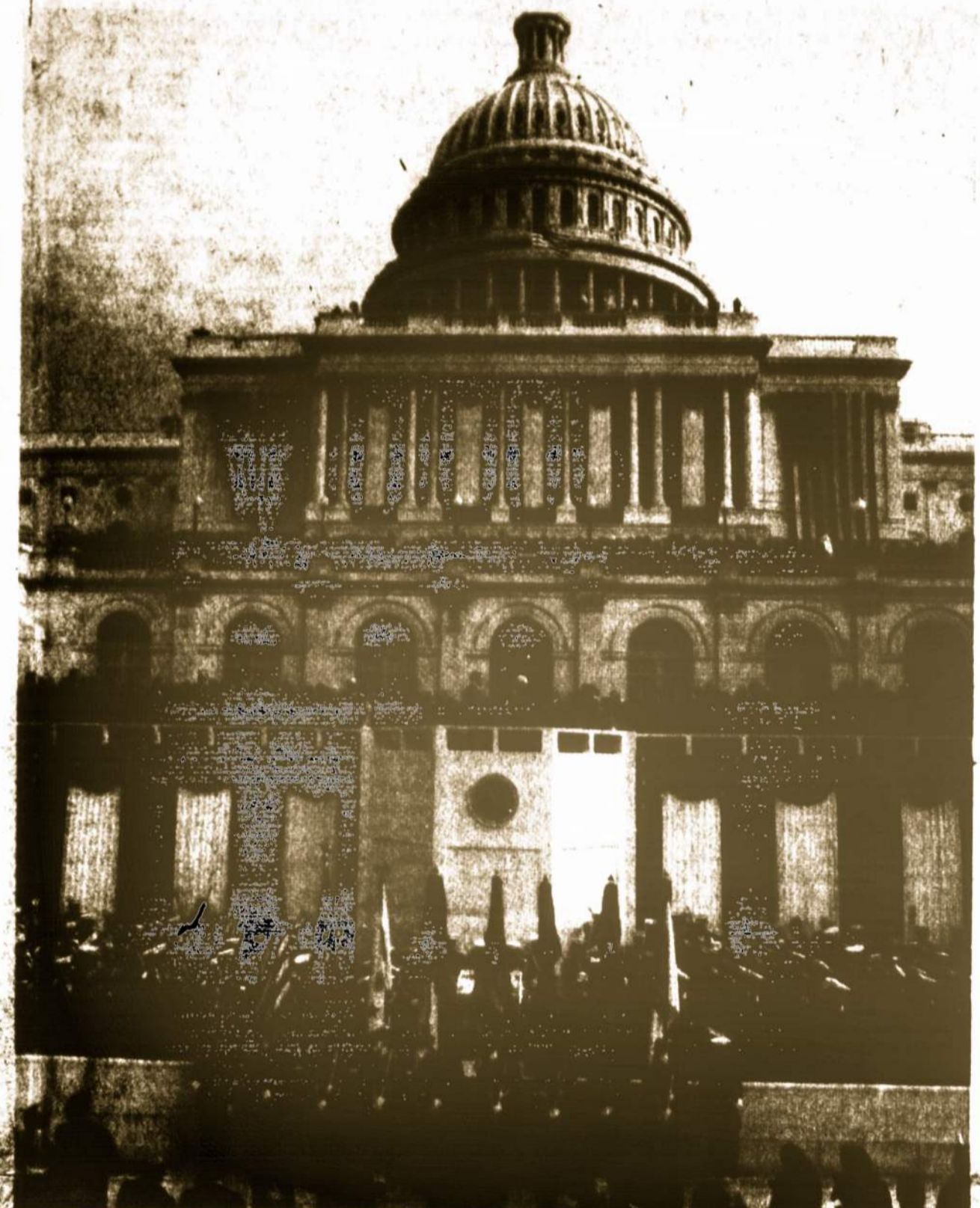
"Kas įvyktų, jei Salzburgas būtų Lietuvoj?" — tokia antraštė straipsnį išspausdino Salzburgo arkivyskupijos Austrijos laikraštis Rupertusblatt ryšium su Salzburgu įvykusiomis vadinamomis "Lietuvos TSR kultūros dienomis", kurios buvo surengtos atžymint Salzburgo ir Vilniaus susibrolavimo dešimties metų sukaktį.

Jei Salzburgas būtų Lietuvoj, rašo laikraštis, Salzburgo Šv. Petro bažnyčia, kurioj yra palaidotas krašto globėjas, būtų pavesta antireliginės propagandos muziejum, miesto katedra po karo nebūtų buvusi atstatyta, ir Salzburgo arkivyskupas gyventų tremty kokiame nors mažame kalnų miestely. Jei Salzburgas būtų Lietuvoj, visi miesto ir apylinkių vienuolynai, visi katalikų vaikų darželiai, mokyklos, ligoninės būtų uždaryti, vietos teologijos fakulteto studentai būtų milicijos griežtai kontroliuojami, Salzburge nebūtų katalikiškų jaunimo organizacijų, ir vaikai negalėtų patarnauti mišiom, tikintys mokiniai mokyklose būtų pačių mokytojų ir partijos pareigūnų persekiojami.

Jei Salzburgas būtų Lietuvoj,

toliau rašo laikraštis, mes neturėtume naujų religinių knygų, ir mūsų arkivyskupijos laikraštis Rupertusblatt turėtų būti spausdinamas pogrindy. Mes, katalikai, turėtume už bažnyčias mokėti aukštus mokesčius, mūsų Salzburgo Šv. Petro ir Šv. Sebastijono kapinės būtų išniekintos, kryžiai būtų sugriauti, mūsų klebonai negalėtų laisvai lankyti tikintųjų namų, mes negalėtume dalyvauti procesijose, už tikėjimą daugelis mūsų būtų suminti ir teisiami... Jei Salzburgas būtų Lietuvoj...

Salzburgo arkivyskupijos laikraštis Rupertusblatt šia proga primena, jog Helsinkio konferencijos baigiamajame dokumente yra ypatingai iškeliamas kultūrinis ir mokslinis mainų reikalingumas, siekiant suartinti tautas ir tokiu būdu sustiprinti taiką. Tautų draugystė ir taika tegali būti įgyvendintos tik tada, kai yra pilnai gerbiamos visos pagrindinės žmogaus teisės bei laisvės. Deja, Lietuvoj žmogaus teisės bei laisvės yra skaudžiai pažeidžiamos, ypač yra varžoma Lietuvos katalikų, kurie sudaro didžiausią gyventojų dalį, tikėjimo laisvė. Todėl, rašo laikra-



JAV 40-tasis prezidentas Ronald Reagan 1981 sausio 20 d. 12 val. prisiekiamas prieš JAV kongresą rūmų Washingtono.

## KELIAS Į NEPRIKLAUSOMYBĘ

Kiekviena tauta, ar tai būtų didelė, ar maža, turi teisę laisvai gyventi, nes tik laisvė jai garantuoja natūralų vystymąsi ir savo tautinių galių išplėtojimą. Bet gyvenime taip nėra. Dar ir dabar, kai visur skelbiamos apsisprendimo teisės, yra valstybių, kurios nori savo kaimynus už-

kariauti, atimti laisvę. Tokia viena grobuonė yra ir Sovietų Sąjunga, kuri smurtu ir apgaule 1940 užgrobė Lietuvą ir ją prievarta prisijungė.

Tačiau laisvojo pasaulio lietuviams, ypač Amerikos lietuviams, neužmiršo Lietuvos, nuolat ir nuolat visiems primena, kad Lietuva yra okupuota, kad ten paneigtos bet kokios žmogaus teisės, kad lietuviams niekada nenurims, kol bus atgauta Lietuva laisvė, tokia pat laisvė, kuria naudojasi ir kitos pasaulio tautos.

Ir mūsų tauta juk seniai apsisprendusi būti nepriklausoma. Seniai, atsikėlus iš vergijos griuvėsių, pati pasisakė, kad ji bus nepriklausoma. Buvo laikai, kai 19 amžiuje niekas netikėjo, kad išliks lietuvių tauta. Ji buvo visai prie kapo duobės. Jos inteligentija — bajorija buvo sulenkėjusi, nesidomėjo lietuviškais reikalais. Miestai buvo pilni kitataučių — žydų, vokiečių, rusų. Pats kraštas okupuotas. Lietuviškas buvo tik suvargęs, baudžiamas nukankintas kaimas. O vis dėl to, toji pasmerktoji, paniekintoji tauta nežuvo. Priešingai, — ji prisikėlė naujam gyvenimui.

Senoji Lietuvos valstybė žlugo 1795 metais. Ją taip pat smurtu ir apgaule okupavo Rusija. Ji visa darė, kad iš žemlapijo išnyktų Lietuvos vardas, kad Lietuvos kraštas nedalomai būtų įjungtas į Rusiją, kad jos žmonės pakeistų tikėjimą, pasidarytų pravoslavais, kad pakeistų ir lietuvių kalbą į rusų kalbą. Bet — taip nebuvo. Lietuvoje kilo tautinis judėjimas, kurį pradėjo istorikas Simanas Daukantas. Vyskupas Motiejus Valančius išmokė tautą skaityti ir rašyti, ją nublaivino, ją subūrė

į glaudžias už tikėjimą kovojančias parapijas, nurodė knygnešiams kelią ir pats pirmas atspausdino knygeles, nukreiptas prieš rusus. Jis parašė ir grožinės literatūros knygų, kad tauta, jas skaitydama, galėtų atsikvėpti ir pasigrožėti. Valančius atvedė tautą iki Aušros, o Aušra jau uždegė tautinio atgimimo žibintus. Tautinis atgimimas nuolat ir nuolat stiprėjo.

19 amžiuje dar niekas nekaltaba apie nepriklausomybę, nors Vincas Kudirka jau kalbėjo apie aiškų apsisprendimą.

1905 metais buvo Vilniaus didysis seimas, kuriame buvo net 2000 delegatų. Seimas jau kalbėjo apie tautos ateitį ir jau kalbėjo apie antononiją.

Pirmojo didžiojo karo metu 1917 gegužės 27 — birželio 3 Petrapilyje buvo suauktas lietuvių atstovų seimas. Seimas buvo audringas — vieni siūlė, kad Lietuva turi būti autonomiška Rusijos rėmuose, o kiti, kad ji būtų nepriklausoma. Seimo dauguma nubalsavo, kad Lietuva turi būti nepriklausoma.

Tai ir įgalino Lietuvių Tarybą Vilniuje 1918 metais vasario 16, šeštadienį, 12:30 v. popiet pasiskelbti, kad Lietuva nutraukia visus buvusius ryšius su kaimynais ir atstato savo nepriklausomybę.

Šis 20-ties pasirašytas aktas ir atstatė Lietuvą kaip nepriklausomą valstybę. Šis aktas ir dabar galioja.

Dėl Lietuvos nepriklausomybės kovoja visa Lietuva, kovoja tyliai, bet atkakliai pasipriešindama okupantui, leisdama pogrindinę spaudą. Kovoja ir visose pasaulio lietuvių. Tad ir mes nelikime nušalyje. Tik bendromis jėgomis, sutartinai iškovosime laisvę Lietuvai!



Vilnius, senoji Lietuvos sostinė. Žiemą. Čia 1918 vasario 16 buvo pasiskelbta, kad Lietuva atstato savo nepriklausomybę. Gilumoje matosi Šv. Onos, Bernardynų ir Šv. Jono bažnyčios.

— Vysk. Antanas Deksnys gruodžio 22 dalyvavo kartu su kitais Romoj gyvenančiais vyskupais ir kardinolais specialioj popiežiaus Jono Pauliaus II-ojo audiencijoj. Vysk. A. Deksnys turėjo progą asmeniškai Šv. Tėvui pareikšti visų lietuvių vardu Šv. Kalėdų ir Naujųjų Metų sveikinimus. Šv. Tėvas iš savo pusės per vysk. A. Deksnį perdavė visiem lietuviams savo linkėjimus ir palaiminimą.







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# English Section

## THE SAGA OF VLADAS ŠAKALYS

In novels and films great escapes are usually planned down to the very last detail. For Vladas Sakalys the agonizing decision to escape from the Soviet Union took but 15 minutes, because, he says, the KGB secret police were hot on his trail and arrest would mean a minimum of 10 more years of being locked up on a starvation diet.

The 38-year old Lithuanian optician already had spent 15 years in Soviet prisons and labor camps. By trying to escape he faced the risk of being shot on the spot, but by staying put, all he had to look forward to was another long prison term.

Sakalys decided to take the risky way and embarked on a 1,200 mile, 24-day journey through the Soviet Union and Finland to Sweden. Because of a Soviet agreement with Finland to return all escapees, he had to make his trek across Finland in secret.

Sakalys says he spent 21 of those days walking, running and swimming through terrain that included everything from high ground to mosquito infested marshes. Sakalys, wearing sneakers and bright blue pants, could not be mistaken for a woodsman but luck was with him.

Sakalys was one of 45 signers last year of a petition circulated in the Soviet Union and the West calling for the withdrawal of Soviet troops and self-determination for the Baltic countries of Estonia, Latvia and Lithuania.

On May 30, the KGB hauled him down to its regional headquarters in the Lithuanian capital of Vilnius where he was grilled for 4 1/2 hours.

"They told me unless I changed my mind and attested that the document was a forgery I would be arrested," Sakalys recalled in an interview during a brief stop in Philadelphia. "I could not do that."

He said goodbye to his wife, a six-year old daughter and a one-year old son, and went into hiding with the Lithuanian underground. For a month the blond optician was shuttled around from house to house to stay a step ahead of the KGB.

"The underground told me I could stay as long as I wanted, but I knew I was becoming a burden. How long could I go on like this before they caught me and my friends?"

Sakalys says that, with a rough map of Russia in hand, he boarded a train June 26 for a 400-mile trip north to Leningrad. There he purchased a rucksack, a couple of sausages, bread and mothballs.

Another train took him to Petrozavodsk, 200 miles north of Leningrad in Soviet Karelia, and another to Idel, 175 more miles to the north.

Not a single person had questioned him or as much as looked at him during the grueling four-day train journey.

"In Idel I got off the train and started heading west," Sakalys recalled. "Always west. I met an assortment of animals like wood grouse and reindeer, but not a single person."

His mood was good as he carefully made his way through thick pine forests and over huge boulders covered by grayish green moss.

Stepping briskly on the 4th of July, Sakalys was ready to round a knoll when he heard a "ker-



Vladas Sakalys sits in a friend's house in Philadelphia where he is holding a map of his 1200-mile escape from the Soviet Union.

plunk" sound, as if someone was throwing pebbles into water.

"It was not a sound you hear in the wilderness," he said. "I crawled up the knoll and there on the other side were three young Soviet border guards playing a game who could make a stone skip the most times on water."

"With them was a dog, but his attention was also taken up by the game. As quietly as possible I withdrew, broke a mothball or two and scattered the bits in my tracks to confuse my scent." Shaken, Sakalys moved much more carefully from then on, realizing his previous overconfidence almost cost him his life.

By his own reckoning he was about 14 miles from the frontier at that time. Being more careful, he did another seven miles when he noticed something glittering in the grass. It was a tripwire, which could set off an alarm or a mine.

"If it had not been sunny, I would have never noticed the wire," Sakalys said shaking his head. "I stepped carefully over the wire, but my heart sank when I saw what was ahead."

Less than 30 yards in front of him, was a 9-foot fence strung with wires coiled around electric insulators. On the other side of the electric fence was a 15-foot wide strip of turned earth neatly raked so border guards could spot any trespasser.

"I retreated back into some underbrush to ponder the situation," he said. "I got a large tree limb, climbed the fence on the insulators so my feet would not touch the wires, stuck the limb into the soft ground on the other side and smung myself across like on a pole vault."

It worked, except that a hole was left in the tilled ground. Sakalys tried to cover up the telltale spot as best as possible, scattered some more moth balls around and continued his slow journey to the west.

Two more days of walking brought him to the edge of a large lake — too wide to swim. After several exploratory hikes, Sakalys discovered he was on a peninsula and was forced to retreat all the way to the electric fence from which this time he headed north.

Suddenly there was nowhere to go. On his left was the craggy lake. On his right was the fence. Right in front of him was a border guard garrison.

"This was in the middle of summer when in the north the sun never goes down," Sakalys said. "I decided to walk through the garrison village at 5 a.m. because that is when people sleep the tightest. There should have been a sentry on duty, but there was nobody guarding the camp."

"I walked through without anybody trying to stop me. If they saw me, they probably thought I belonged, because they probably could not imagine any escapee being brazen enough to walk right through their garrison."

Sakalys said he again turned west and after several hours walking came upon the lake. This time he could see the opposite shore about 800 yards away.

He packed his clothes in a bundle on top of his head, strapped them down with his belt and entered the cold water. "When I got to the other side, I was so cold that the inside of my head was shivering," he said.

The joy of reaching shore was short-lived. Sakalys' heart sank when after an hour's walking he discovered he had not crossed the whole lake, but instead had landed on a large island. Ahead of him was another island.

"I did not figure the lake was so large," he said. "It as huge." He managed to make the 400 yards to the next island from which he spotted the shore and a watchtower, a sure indication the border was near.

"Just as I was ready to swim to shore I noticed a naval patrol boat sailing toward me. It was not flying the Soviet flag, but instead had a strange tri-colored pennant which I had never seen before."

The boat passed by and Sakalys swam across the final 300 yards of water. He was getting out of the cold water when he again heard the boat coming.

"This time it passed less than 30 yards away," Sakalys recalled. "I could see the faces on the soldiers." Only then did he realize the ship was flying the Soviet naval banner with the top white, then a strip of blue with a

red bottom.

Sakalys dressed and took up his walk westward. An uneventful one-hour journey took him to a barber wire fence which he crawled through. An hour later there was another barbed wire fence. Again no problem.

"Then I heard dogs barking and I knew the border guards had taken up my trail," he said. "It was too late to stop. The only thing I could do was to keep going. The barking was getting closer and I was getting nowhere."

He picked his way through a forest and stopped dead in his tracks. Ahead lay a 50-yard wide stretch of bare land cut through the woods as far as the eye could see.

His head throbbed with tension. The barking of the dogs seemed to get louder by the second. Sakalys had to decide now.

"I pulled my green sweat-shirt down as far as I could over my bright blue pants and walked across the clearing on my knees. Again nobody hailed me." Sakalys moved carefully ahead.

Sakalys said the next thing he almost stumbled over was a stack of neatly piled logs and neatly piled bark. "I had a suspicion I was in Finland, because in Russia nothing is ever piled neatly," he said.

After several more hours of walking he came to a road and found an ice cream wrapper with a company's name on it and the words Helsinki. "Now I was sure I was in Finland, but I was still frightened."

The date was July 9. Sakalys covered himself with pine branches and slept a little more relaxed. The following morning he circled some villages, picked out a building and knocked on the front door.

"An old Finn looked at me suspiciously, but his reserve dropped as I repeatedly pleaded, 'Not Russian. Lithuanian. Sweden.' The old man then showed a wide grin, gave me food, a map and showed me how to walk to the Swedish border town of Haparanda."

The next 10 days were uneventful compared with the grueling walk through the Soviet Union, except that it rained almost constantly.

"At 2 a.m. on July 29th I swam across the river dividing Sweden and Finland, but by now I had a high fever and was suffering from fatigue," Sakalys recalled.

An hour later, he said, he had reached Sweden and saw a young boy playing outside at 3 a.m. This is not unusual in the north where the sun never sets in the summer.

"I walked up to him and the first question I asked the boy was, 'Sweden or Finland?'"

The youth said "Sweden" and ran inside his house. Moments later 12 burly Swedes from the house surrounded Sakalys and demanded to smell his breath.

"They thought I was drunk," he said. They led him into the house and Sakalys shuddered when he saw himself in a mirror.

His unshaven face was swollen from countless mosquito bites and there was dried blood on his body and clothes from numerous scratches while running through the woods.

Moments later Swedish police arrived and took him away. Sakalys was given a hot shower and clean clothes.

"They gave me a nice hotel room and put me to bed," he said. "In the morning they brought me breakfast and later some lunch. With such luxurious VIP quarters I was certain they would be disappointed when they found out I was not a big shot defector."

"The following day another VIP was brought in and placed in the room next to mine. I asked one of the policemen who spoke a little German who the other escapee was."

"Escapee? The cop thought

## CANDIDATE TO SEMINARY EXPOSES KGB CONTROL

To: Catholic Committee for the Defense of the Rights of Believers.

From: Aleksandras Gofman, Vilnius, Pranskaus 37-2.

In this statement, dated March 31, 1980, the writer rejects the official lies about the ostensible "Freedom of religion" in Lithuania. The main goal of his life has been to become a priest. One week after he submitted his application to the Kūnas Theological Seminary, on June 11, 1979, he was visited by a secretive individual who revealed himself as a KGB agent. The visitor told Gofman that it was very difficult to get into the seminary, but his recommendation would guarantee Gofman's enrollment. Thereupon, Gofman refused to see the KGB agent anymore. "I was, of course, not accepted into the seminary."

"Thus I experienced on my own the known fact that candidates to the Theological Seminary are selected not by the

Seminary leadership but by the KGB... KGB agents try to turn candidates into spies by promising their assistance in the enrollment process and first-rate parishes afterwards; they try to dissuade or to bribe others... All candidates (who are thus approached) are obliged to keep such conversations secret... The divulgence... is considered as a betrayal of a state secret."

Gofman concludes his statement by asking the Catholic Committee to encourage priests to "expose the fact that, basically, it is the KGB, and not the Seminary that selects candidates for the seminary." He also asks for the exposure of priests who "submit themselves to the temptation of good parishes and become KGB tools."

March 31, 1980

From the Chronicle of the Catholic Church in Lithuania, No. 43, June 13, 1980

## TV ATTACK ON FATHER KAUNECKAS BRINGS MANY PROTESTS

The Rev. Jonas Kauneckas, vicar of Telšiai and member of the Catholic Committee for the Defense of the Rights of the Believers, was "strongly attacked" on the atheistic program Argumentai, televised from Vilnius, on March 9 and 19, 1980. He was accused of "using his sermons to incite the faithful to disobey Soviet laws, to set them against the Soviet power," and to act as an "apostle of hate." However, no factual evidence was presented. Although the producer, A. Staina, asserted that many believers had sent in complaints about Fr. Kauneckas, not a single one of them appeared in the program or was even cited.

In March alone, the TV station received about 20 col-

lective and individual letters, protesting against the mendaciousness of the program. Some of the protestors were atheists. A letter signed by 1453 R. Catholics of Telšiai denounced the television lies and said that Fr. Kauneckas was respected for his "truthfulness, his good words, and his love of Lithuania." Another letter asserted that, "we, thousands of believers, will take a public stand in defense of our universally respected vicar." In an "indirect reply to these letters," producer A. Staina was awarded in April, 1979, a special prize for his atheistic TV programs.

(From The Chronicle of the Catholic Church in Lithuania, No. 43, June 13, 1980).

## THE MOSCOW OLYMPICS THROUGH OUR EYES

"... The international Olympic Games after World War I were supposed to be above politics and international quarrels. But all that remained in the realm of good intentions... The sports' contests did not rise 'above' politics... Some states saw the Olympic Games through political spectacles only... Among them, above all, was the Soviet Union, which joined the (olympic) movement only as late as 1951 — it considered the olympic games a matter for bourgeois states and organized "controlled olympics" — Spartakiads — at home.

"Another totalitarian state, Nazi Germany, immediately tried to use the olympic games for its own political purposes. Hitler used the 1936 Olympics as a screen to cover the terror inside the country. After World War II, the Soviet Union utilized this 'experience'... and even offered her Capital as the site for the 1980 Olympics — the same trick as with the 1936 olympic games in Berlin. The Moscow Olympics must pour new energy into the huge but clumsy Soviet propaganda apparatus... Sports is the thing! Specially selected individuals who devote all their

for a moment. 'He's just a drunk. Don't you know this is a jail?'"

"As far as I was concerned, it that was jail, I could be content to stay there for the rest of my life."

After a month and a half recuperating in Sweden, Sakalys entered the United States as a permanent immigrant.

time to sports are disguised as so-called students, workers, white-collar workers, and are sent abroad to compete with amateur athletes of other countries...

"In the permanent war of... communist totalitarianism against democracy, the 1980 Moscow Olympics must play a very important role... The foreigners must be shown the advantages of 'flourishing' Soviet life... And as for the Soviet citizens... who are not afraid to tell (the truth) to foreign guests... Soviet security will keep them silent..."

"(Some) foreigners hope that by their arrival in Moscow, they would help the dissidents, but actually they merely made their situation worse... Against this background, the idea of boycotting the Moscow Olympics advanced by President Carter is an awesome blow against the main political propagandistic goal sought by the Soviet Union."

"Also wrong are those foreign athletes who hope to kill two flies with one blow: to withhold their support from Moscow's policies and still to participate in the athletic competition. By coming to Moscow, they will merely perform a service to the dictators of the Kremlin... All the casuistry about the "benefit" of the Olympics, the non-political character of sports, the East-West detente, or about a service to the Soviet Defenders of (human rights is merely... self-deceit or even loathsome hypocrisy..."

(From Austra, The Dawn, No. 21, March, 1980).

## BRISIAUS GALAS

Saly diendarzio durų, and didžiulės spalvių krūvos, guli senas Brisius — žilas, apžabalęs. Matyti jisai dar mato, bet tik kaip per dūmus, ir savo žmogaus labai dažnai nebepažįsta. Sunki senatvė ir jam: visų užmirštas, apleistas. Patsai gerai jaučia, kad mažai kam bereikalingas. Bet, kiek galėdamas, rūpinas dar būti naudingas. Nors neprigirdi, o sunkios blakstienos amžinai merkia jo traškanotas akis, tačiau vėl nuo savęs snaudulį ir klausos. Beklausydamas apsnūsta... Ir girdi per miegą: šlama netoli, tartum eina kas svetimas... Sunkiai kelias Brisius iš guolio ir loja užkimisiumi mieguistu balsu.

— A tu, žabali, ar nenustosi!... Savo žmogaus nemato, — girdi jisai pažįstamą balsą.

Susigėdęs šiepia bedantį snukį, inkščia gailiai, tartum atprašydamas, ir, paspaudęs uodegą, vėl susiriečia guoly...

Jau nebe kartą Brisijų pajautos apgauna, jam gėdą padaro. Dažnai troboj, viduasi gulėdamas, sapnuoja jisai vagį ar vilką, kuriuos, jaunas būdamas, kadaį vijo, ir jam pradeda regetis, kad tie priešiniai vėl dabar tyko: kelia jisai savo seną galvą nuo kojų ir, tartum jo išsigandęs, netikėtai... suloja: am! am!

Ir netikėtai vagies vietoj girdi tik iš visų pusių iškalbinėjimo balsus:

— A tai žilis! Visai iškvaišo.

Nežinodamas, kur dėtis iš gėdos, kelias jisai iš viduasi ir, paspaudęs uodegą, lenda pasuolin.

— Kur velkies? Eik oran! — šaukia ant jo.

Ir Brisius nuliūdęs dūlina pro duris.

Dabar jisai bijo trobon beieiti. Verčiau ant spalvių gulėti: vis mažiau kitiems po kojom maišytis. Tiesa, troboj labai gera, pastalėj gulėti šilta. Bet kaulų graužti vis tiek jau nebegali, o nuo musių ir tenai sunku senam apsiginti. Ir čionai, jo senatvės pasigailėję, atneša jam kartais kruopų geldeleį palakti, o ne — tai išalkęs eina pašalėmis tokio maisto ieškoti, į kurį seniau ir žiūrėti nenorėjo. Taip ir skursta senatvėj...

O juk buvo jaunas ir jisai, stiprus ir visų branginamas. Tada apsiginti nuo žmonių negalėjo. Su juo vaikai žaidė, jį račiukuos įsikinkę važinėjo: nepyko ant jų Brisius, kad ir kartais visai be reikalo jam skaudžiai suduodavo, — žinojo, kad mažas ir silpnas ir maža dar teišmano. Jį troboj kiekvienas į save šaukė ir duona penėjo, medžiūtį su savim vedė. Ustovas ir varškės jam negailėjo, bet tik nuo jo namo nelektų, galvijus dabotų. O kiek dar, jau senas būdamas, juokų piemenims pridarydavo! Užmes jie, būdavo, ant Brisiaus galvos čerkazėlį ir turi, o vienam pasislėpti liepia; paskui paleidžia Brisijų ieškotų. Ir visados surasdavo, nors tasai už pusvaršio eglės viršūnėj būtų pasislėpęs. Susėkdavo jo pėdsakus, apuostydavo medį, pakelęs aukštyn snukį, imdavo loti. Neidavo, kolei tasai nulips. Pamatęs nulipantį, nesitverdavo iš džiaugsmo, šokinėdavo inkšdamas aplinkui ir, sugrįžęs į piemenis, iškišęs liežuvį, žiūrėdavo tai į juos, tai į krepšelius: žinojo, kad iš tenai būtina gaus mėsos kruopelę ar duonos plutele. Tačiau ir piemenys jį užmiršo...

Guli senas Brisius ant spalvių ir sapnuoja. Mato jisai per miegą antis, kurias jo šeimnininkas šaudė, o jisai iš vandens neša. Ir tiek tų ančių daug, tokios jos riebios! Primerkia Brisius akis ir saldžiai žiovuja, jas atsimindamas. Bet kaipgi jisai stebis, iš tiesų priešais save šeimnininką su šaudykle už pečių pamatęs. Savo akim nenori tikėti: tur būt, ir jį sapnuoja...

Bet aiškiai girdi, kaip tasai šaukia:

— Sa, Brisiau, sal!

Tai, tur būt, iš jo, seno, juokias? Kam?

— Sa, Brisiau, sal! — vadina šeimnininkas.

Brisius šiepia snukį, tartum norėdamas šyptelti, bet tik ka-  
žin kaip gailiai inkščia...

— Sa, Brisiau, sal!

Jisai nenorom atsikelia nuo spalvių ir seka paskui, ne taip, kaip pirma — jaunas ir linksmas, bet paspaudęs uodegą ir nulūdęs, kaip koksai kaltininkas.

Šeimnininkas eina už klojimo laukan ir atsigrėždamas vis šaukia:

— Sa, Brisiau, sal!

Pamiškėj sustoja. Brisius inkščia bailiai ir žiūri į žmogų, tartum klausdamas, kam čionai jį atvedė. Mato, kaip tasai nusitima nuo pečių šaudyklę, atitolina nuo jo kelis žingsnius ir pradeda į jį taikinti...

Negali bnti? Brisius netiki. Tai tik pasijuokti iš jo nori. Bet kam taip baisiai iš seno juoktis? Kam? Juk jisai nekaltas... Brisius nori pasigerinti, suvizginti uodegą, bet iš baimės tupiasi ant paskutinių kojų, ir per jo snukį rieda gailios, karčios ašaros.

Staiga ugnis ir baisus trenksmas, — ir jisai griūva sopulio poverntas. Pramerkęs akis, tik spėja pamatyti, kaip nuo jo tekimom bėga žmogus, turėdamas rankoj šaudyklę...

Gal ir suprato Brisius, kodėl tasai žmogus jį užmušė; tik nebegalėjo suprasti, kodėl tekinom nuo jo bėgo: juk jis mirdamas tik kojas norėjo jam paskutinį kartą palaižyti...



Jonas Biliūnas, drawing by Adomas Varnas

## JONAS BILIŪNAS

JONAS BILIŪNAS (1879-1907), the popular Lithuanian writer, was born on March 3, 1879 near Anykščiai in Lithuania. He studied medicine at the University of Tartu, Estonia, and was expelled for anti-Tsarist activities, thereby losing the right to further his studies at any other university in Russia.

Later, he traveled to Leipzig, Germany, where for only one semester, he studied in a high school of Commerce. At this time he became interested in literature and

creative writing, so he transferred to the University of Leipzig to study literature. In the fall of 1904 he enrolled in the University of Zuerich, Switzerland in order to continue his studies in literature. After 1904 he developed an interest in religion. At this time he concentrated exclusively on literary work.

In 1905 his health declined further, so that he was unable to go back to his studies. In the fall of 1905 he entered a tuberculosis sanatorium in the Carpathian mountain resort at Zakopane, Poland, where he died on December 8, 1907. It was only in 1953 that his remains were transferred to his native hamlet.

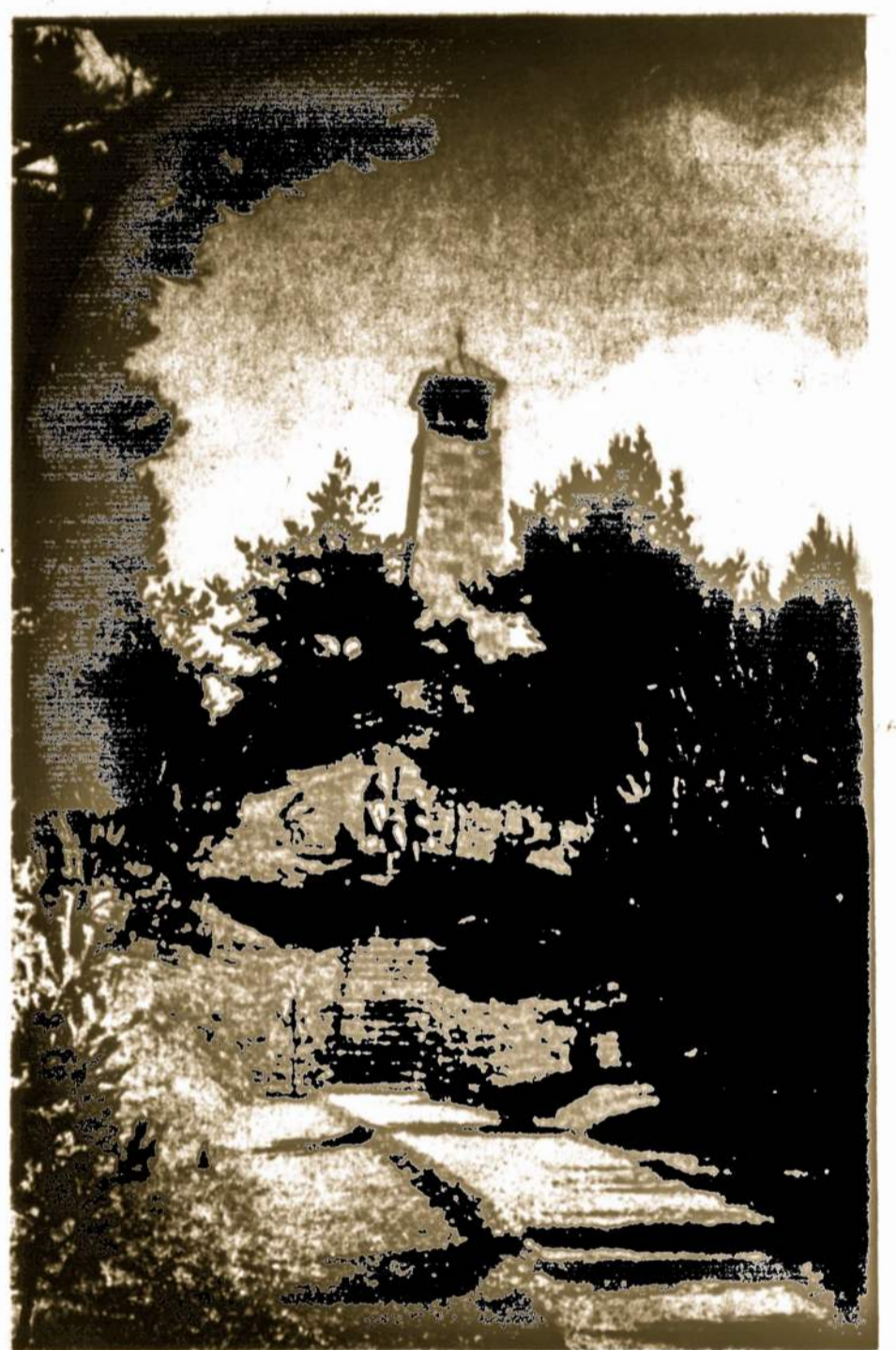
The life-span of Biliūnas was a short one. He wrote slowly and revised carefully. The major part of his work consists of approximately 30 short stories, which often contain autobiographical elements.

The short stories of his first period are written in a realistic style. The short stories of his second period are entirely different. They reflect the new interests and changes in the spiritual state of the author. The most important works of this period are the miniatures *Kliudžiau* (*I Hit the Mark*) and *Brisiaus galas* (*The End of Brisius*).

"*The End of Brisius*" was translated into English by Stepas Zobarskas and was published in "*The Lithuanian Selected Short Stories*" and in the American textbook "*Cavalcade of Life in Writing*."

It would be interesting to compare the original of *Brisiaus galas* in Lithuanian with its translation in English.

The monument to Biliūnas on the fortress hill Liudiškiai, near Anykščiai, designed by V. Gabriūnas.



## THE END OF BRISIUS

Next to the barn, on a huge pile of flax-chaff, lies the dog Brisius—gray and half-blind; often he cannot recognize his own master. His old age is hard: he lies there forgotten and abandoned by all. He himself realizes that seldom does anybody have need of him now. He tries to be of as much use as he can. His heavy eyelids keep drooping and his eyes are filled with pus; he cannot hear well, yet he tries very hard to appear wide awake and to listen. Ad so pretending, he falls asleep... And in his sleep he hears something rustling close to him, as if some stranger were passing by. Heavily Brisius rises from his resting-place and begins to bark with a hoarse and sleepy voice.

"Now you, blind one, will you stop! Don't you see your own people?" sounds a familiar voice.

Full of shame, he opens his toothless mouth, barks meekly, as if he were apologizing, and holding his tail between his legs, again curls up on his flaxen pile.

This is not the first time that Brisius has been fooled and shamed by his rapidly deteriorating senses. Lying in the middle of the room, he would often dream of a thief or one of the wolves which he used to chase while he was young, and it seemed to him that again his enemies were trying to outsmart him; he would raise his old head and bark in alarm arf! arf!

And instead of a thief, he would hear unexpectedly reproaching voices from all sides:

"He's completely crazy, that old gray-haired fool!"

Not knowing where to hide himself from shame, he would get up from the floor and crawl under a bench.

"Where do you think you're going? Get out of here!" they would shout at him.

And sadly Brisius would walk out through the door.

Now he was afraid to enter the house. He was better off on the pile of chaff, where he did not stand in anybody's way. True, in the house he had a special place under the table where it was warm and comfortable. But he can't even pick a bone any more, and it's hard for an old dog to climb all those flights. At least here they have pity for him and sometimes they bring him some gruel. Often he walks around begging for any morsel he can get. Such is the misery of his life.

Once he too was young and strong, and everybody cherished him. Everybody liked to talk with him and pet him, and he could hardly keep the people from him. The children would play with him; and never once did old Brisius get angry even though sometimes they would hurt him severely—he knew that they were young and playful and did not mean to hurt him. Everybody fed him and took him on hunting trips. The head shepherd often gave him curd in order to keep him in the pastures and help take care of the sheep. An how much fun he had with the shepherd boys! Sometimes they would put a jacket over his head and one of the boys would hide somewhere. Then they would let Brisius search for him. And always Brisius found him out, even if he were hidden far away in the peak of a fir tree. He would sniff the boy's tracks, and with his nose lifted, he would begin to bark. And he wouldn't leave the tree until the boy climbed down. When he noticed that the boy was coming down, he would bark with joy. Coming back to the shepherd boys and holding his tongue out, he would stare at their baskets: he knew that they would take out a crust of bread or a little piece of meat and give it to him as a reward. Now even the shepherd boys had forgotten him.

And so Brisius lies on the pile of flax and has a dream. In his sleep he sees some ducks which his master is shooting down, while Brisius himself fetches them from the water. And how many ducks, and how fat they are!

Brisius closes his eyes a little and yawns sweetly, as he remembers them. But now he's really surprised as he sees his master coming with a gun on his shoulder. He hardly believes his eyes; is he, by any chance, still dreaming?..

But he hears clearly the master calling him:

"Come, Brisius, come!"

He is probably laughing at him. Why?

"Come, Brisius, come!"

Reluctantly, he rises from his bed of flax and follows his master; he walks sadly after him, holding his tail between his legs, as if he were guilty of something, and not like before, when he was young and gay and used to run in front of his master.

The master goes behind the barn and turns towards him still calling:

"Come, Brisius, come!"

Brisius, reaching the edge of the woods, stops. He whines meekly and looks at the man with fear as if he were asking why the man had brought him here. He sees that the master takes a gun from his shoulder and stepping back, begins to aim at him...

It couldn't be that. Brisius does not believe it. His master probably wants to laugh at him. But why should he laugh at him, an old dog in such feeble condition? Why? This is not his fault... Brisius wants to please him, he wants to wag his tail, but paralyzed by fear, he sits back on his legs while bitter tears roll down his snout.

Suddenly a flash and a terrific blow—and Brisius falls down, pierced by agonizing pain. His eyes are open, and he can still see the man running away, with the gun in his hands...

Maybe Brisius knew why this man had killed him, but he could not understand why he had run away from him; before he died he only wanted to lick his master's feet for the last time...

## ST. PETERSBURG, FLA.

Since our Council No. 147 was having its December meeting so close to Christmas, the committee decided to make it an early Christmas Eve "Kūčios", and invited all the members to bring their spouses, and most of them turned out and made it a very enjoyable evening.

Amongst our members there were several long time K. of L.'ers visiting from other States, including Mons. Rev. Dr. Balčiūnas from Putnam, Conn., Rev. Dr. Gidžiūnas, OFM, Brooklyn, N.Y., Rev. Dr. Grabys, Watervliet, N.Y., Rev. Dr. Cyvas, Albany, N.Y., and our locals, Mons. J. Balkūnas, Rev. Kęstutis Butkus, OFM, and our spiritual advisor, Fr. J. Gasitūnas.

Our council is growing by leaps and bounds, and as an example four new members were installed on this occasion, namely: Emilia Rakauskas, Marija Peteraitis, Bronius and Genovaitė Bakas. Elzbieta and Victoras Augustas just transferred here from Council No. 25 in Cleveland, Ohio.

A bit about the social part of our evening, which started with Rev. Kęstutis Butkus saying a prayer, and our President, Anthony Mažeika, introducing Victoria Kleiva, who rendered a very appropriate reading for the evening, which put everybody in the spirit of what Christmas is all about. Kazys Kleiva, master of ceremonies, presented Gražina Jasinskas who led all of us in singing Lithuanian Christmas Carols.

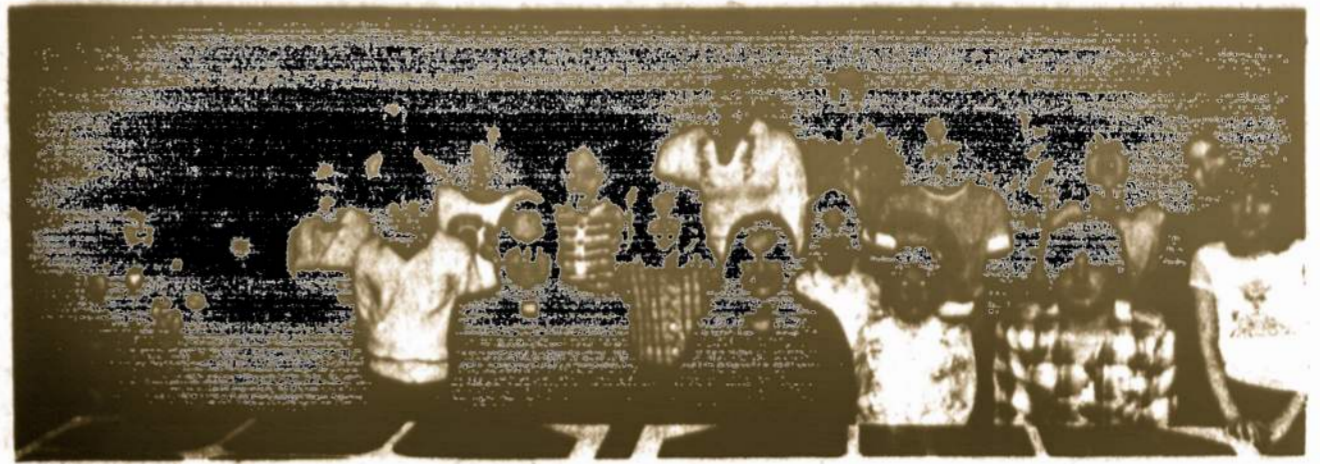
The tables were set with traditional Christmas Eve foods, which were deliciously prepared by Victoria Kleiva and Alena Bacevičius, with the assistance of Terese Liutkus, Marija Žigaitis, Ursula Eidietis.

Combining a bit of business with our pleasure, Mons. Dr. Balčiūnas spoke on the importance of keeping up the good work of ALKA in Putnam, Conn., from falling behind in its sincere efforts to keep the Lithuanian Heritage alive, by accumulating

as much history, past and present, in the archives, set up there for that purpose. After his talk our good member (lifetime member) Jonas Valauskas presented Mons. Dr. Balčiūnas with a check for \$2,000, and the promise of another check of \$3,000 in the very near future. What a wonderful Christmas gift for ALKA!

The evening ended with more Christmas carols, and a lot of warm greetings and friendliness. We all left with a feeling of "Peace on Earth and good will toward men."

H. Vilnis



The Junior Choir of St. Casimir's Church, Pittston, held its Christmas party recently in the church hall. Santa Claus was portrayed by Gino Salvatore. Officers of the choir are Rev. Peter J. Alisauskas, moderator; Mary Ann Dula, organist; Peter Dotter, assistant, and Mary Ann Molenda, librarian.

## ORLANDO HEADS HOLY NAME UNIT

Onofrio "Pep" Orlando was installed as president of the Holy Name Society of St. Casimir's Church at a special ceremony, Sunday, January 11, during the 9 a.m. Mass. He has served the society in this capacity for the past few years.

Rev. Peter Alisauskas, pastor, installed Orlando and the following officers who will serve with him during the ensuing year: first vice president, Peter Menn; second vice president, Leo Butsavage; secretary, Frank Keder; treasurer, George Nagy; financial secretary, Joseph Rin-kavage.

Trustees installed included Stanley Ambromavage, Al Bartush, Larry Burdette, William Carey, Al Chepalis, Al Kishkis, Cas Kizis, Sr., John Kwasniak, Al Savokinas, Ray Saunders, Ralph Tribendis, Joseph Valvo-

nis. Frank Gerosky is publicity chairman.

A breakfast followed in the church hall with the pastor and society moderator congratulating the officers and commending them for their untiring work on behalf of the church.

## THE SOURCES OF RUIN

A historical survey of the ravages inflicted by alcoholism indicates it has threatened the very existence of some nations. The darkest periods in Lithuania's history coincide with the rise in alcoholism. The movement for Lithuania's independence in the 19th and early 20th century was very much aided by a temperance campaign. The return of mass alcoholism to Lithuania now coincides with the loss of independence and the "Russian occupation."

At present, under "totalitarian slavery," many Lithuanians want to escape the heavy burden of "serfdom," especially "spiritual serfdom." The weaker individuals resort to alcohol... Alcoholism is spreading, becoming a fashion, a custom, an epidemic." Alcoholism has become a "cancer" in the nation's body, but the occupying power is very pleased with this state of affairs: it is easier to rule over stupefied subjects. Also the sale of alcoholic beverages is a major source of income for the government.

The present rulers of Lithuania will never wage a serious struggle against alcoholism. Aware, above all, of a "political danger," they will never permit a "free and genuine temperance movement." Therefore, the nation must save itself from "degeneration through alcoholism," which represents the "most reliable genocidal instrument" in the hands of the occupying power. "The eternal enemy of Lithuania, Moscow's imperialism, is waiting impatiently for our death."

(From *Aušra, The Dawn*, No. 21, March, 1980)

## PRO-LIFE MASS SPONSORED BY K OF C COUNCILS

A Pro-Life Mass, sponsored by the Knights of Columbus Councils of Wyoming Valley, has been held at St. Mary's Annunciation Church, Zerbey Avenue, Kingston.

The Most Rev. James C. Timlin, DD, Auxiliary Bishop of the Scranton Diocese, was the principal celebrant at the con-celebrated Mass. More than 30 priests and church officials participated.

Host pastor, The Rev. Joseph Lasky, explained that the Mass had been held in commemoration of the U.S. Supreme Court ruling of January 22, 1973, which declared that the unborn child is not a legal person,

and that at any time before birth, can be destroyed upon the request of the mother.

The Rev. Lasky, along with Ed Butkiewicz and Frank Wem-pa, Council 302's Pro-Life Mass co-chairmen, invited all persons, regardless of denomination, "to adhere to the dignity and respect for all human life."

This year's Mass also heralded in a strong pro-life president who shares, with millions of people the enactment of the Helm's/Dorman Human Life Amendment which would protect every born and unborn human being's right to life.

Following the Mass, a social was held in the church auditorium.

## HAPPY ANNIVERSARY!

## HAPPY ANNIVERSARY MR. AND MRS. ALBERT SMELSTER

Mr. and Mrs. Albert Smelster, 21 East Sunrise Drive, Port Griffith, celebrated their golden wedding anniversary on Monday, January 5. The couple was wed on that date in 1931 at St. Mary's Church, Swoyersville, with Father Jozef Buda officiating. Attendants were John Zukoski, brother of the bride, and Leona Smelster Levi, sister of the bridegroom.

Mrs. Smelster is the former Adele Zukoski of Swoyersville.

The couple has two children: Mrs. Dolores Sefchik, Port Griffith, and Mrs. Beverly Rick-walder, Whippany, New Jersey. They also have eight grandchildren.

A dinner marked the occasion.

Mr. and Mrs. Smelsters are members of St. Casimir's Church, Pittston.

## MR. AND MRS. GEORGE KUPSTAS

Mr. and Mrs. George Kupstas of 62 Goeringer Ave., Iona Place, observed their 56th wedding anniversary New Year's Day.

They were married Jan. 1, 1925 in St. Mary's Nativity Church, Plymouth, by the late Rev. S.A. Dreier. Mrs. Kupstas is the former Lillian Shebloski of Plymouth.

The couple has two children,

Leonard of Iona Place and Mrs. Lillian Royal of Wilkes Barre. They also have 12 grandchildren and two great-grandchildren.

Mr. Kupstas is a retired employee of American Stores Warehouse.

A family dinner marked the occasion.



Mr. and Mrs. Albert Smelster

## DISCRIMINATION AGAINST RELIGIOUS STUDENTS

"... Since the expulsion of students from institutions of higher learning is a blatant violation of the most elementary human rights, the Soviet authorities are now beginning to employ more and more disguised measures that are immune from an objective investigation. During state exams, undesirable students receive "unsatisfactory" grades and thus are deprived of their right to obtain a diploma and to work in the field of their specialty." The *Chronicle* provides several examples:

1. Zita Veizbergaitė, sixth-year student at the Kaunas Institute of Medicine, received a failing grade in "scientific communism," in the spring of 1979. Thus she is prevented from working as a physician, although she has passed the state exams in medicine. (In the spring of 1977, according to the Lithuanian *Chronicle*, she was interrogated by the KGB about her religious activity.)

2. In the spring of 1979, sixth year student Valė Marčėnaitė "failed" her exam in health protection and social hygiene. She was not allowed to make up her test, because she received a failing grade in her "scientific communism" exam, although she was thoroughly prepared for it and took part in class discussion. She did well in the state exam in medicine, receiving the equivalent of a "B". Prof. Leonavičius, chairman of the department of philosophy and scientific communism, and some of his instructors were quite active in this "dirty campaign."

3. In the spring semester of 1979, fifth-year student Ramunė Butkevičiūtė "failed" an exam in political economy. She received "A's" and "B's" in the subject of her specialty - medicine. In July 1979, lecturer Šalna gave her a "B" grade for the make-up-exam in political economy. For this he received a reprimand from the president of the Kaunas Institute of Medicine. (In 1977, Butkevičiūtė was interrogated by the KGB about her religious activity.)

The students at the Institute of Medicine are being told that the above-mentioned students "belong to religious sects that force their members not to study political subjects and to ignore them." The people of the free world, especially the students, are asked to draw the world's attention to these facts and to support with their protests students who are "victims of discrimination."

Dalytė Bruzgaite, eighth-grade student at the Prienai First High School, refused to join the Communist Youth Organization despite heavy pressure. Her mother was interrogated by the school officials and told that, if her daughter went on refusing she would be branded as "politically unreliable" and, although a good student, would be denied admission to the university. The mother agreed to allow her daughter to join the Komsomol. "Soviet pedagogues use deceit as a matter of fact, to ensure

that every student in their class belongs to Komsomol."

## Parents Protest Compulsory Atheization

In December 1979, eighty-two inhabitants of Prienai have sent a protest to the LSSR Minister of Education, Rimkus. They write that, in November 1979 students at the Prienai 2nd high school, including religious believers, were made to produce drawings "ridiculing the Catholic Church, priests and believers." Religious students were interrogated, cursed and threatened. The signatories assert that teachers have no right to force religious students to take part in atheistic activities and to interrogate students about their faith." Fighting against religion with the help of cartoons is an activity befitting hooligans," they write.

(From the *Chronicle of the Catholic Church in Lithuania*,

Prienai. The Education Department of Prienai region has sent a reply to a complaint by a group of parents about the "persecution of religious students" at the Prienai High School (*Chronicle* No. 41, see *Elta Bulletin*, July 1980). The reply states among others:

"In the realization of a complete freedom of conscience, the freedom of atheistic convictions and their propagation which is guaranteed by the Soviet Constitution, is of great significance. Dissemination of ideas of scientific atheism is one of the main tasks of the Soviet school. In school, students are not interrogated about their faith; this question is dealt with the conducting conversations and debates with the students. The students are not forced to produce atheistic drawings."

Kybartai. On February 23, 1980, Rita Griškaitytė, student, at Kybartai high school, refused to wear red scarf of the Pioneer Organization for a festive occasion. She was told to leave school. Her father demanded a written explanation why she was expelled, but did not get it. Miss Griškaitytė said: "I don't want to be a hypocrite: a rosary in church, a scarf (red) in school. The scarf is a pioneer attribute, but I am not a pioneer and I won't wear it."

Sidabravas. On November 11, 1979, Mrs. Zaleckienė, a teacher

at the Sidabravas high school and the secretary of the Communist Party organization, denounced religious students in her class as "pious good wives, ignoramus and laggards." Religious students are pressured to write papers on atheistic subjects. Sixth-grader Vilius Staskūnas, for instance, was told to prepare a report, "Does the Cross Help to Study," for the "atheistic session." Teacher Giedraitienė, who is in charge of atheist activities in the school, organized an exhibit of atheistic drawings, which "mock Saints, priests and religious believers in the ugliest manner." During the "atheist week," on February 4-9, 1980, she assigned atheistic reports to all students, including religious believers; eighth grader Arvydas Lotuzis was one of the students who refused to write such a report.

(From *The Chronicle of the Catholic Church in Lithuania*, No. 42, March 19, 1980.)

## DURVEA

St. Joseph's Lithuanian Church is conducting a parish improvement project. The list of projects includes, replacing organ console, remodeling organ, pipes, new roof on the rectory, painting inside and outside of the church and rectory, installing a new sacristy door and carpeting stairs. Parishioners are asked to select a project.

Donations may be taken to the rectory or mailed to the Rev. George Truskas, Lackawanna Avenue.

The parish is conducting a paper drive. Papers are to be tied in convenient bundles and placed at the side door of the garage.

## ANNUAL MOTHERS' TEA HELD

The annual tea of St. Casimir's Altar and Rosary Christian Mothers has been held January 25 in the church hall. The tea was preceded by a short business meeting.

Past presidents of the group were honored guests.

Marian Chepalis and Helen Nagy presided at the tea table.

Installation of officers and band leaders was held prior to the 9 a.m. Mass.

Rev. Peter Alisauskas is spiritual advisor for the group.

Nauja lietuviškų valgių receptų knyga

## LITHUANIAN COOKERY

Anglų kalba paruošė agronomė Izabelė Sinkevičiūtė

Su plastikiniu aplanku; 316 puslapių. Puiki knyga lietuviškų valgių mėgėjoms ir šauni dovana draugėms amerikietėms. Kaina 8 doleriai

Užsakymus siųsti: "Garsas", P.O. Box 32 (71-73 So. Washington Str.), Wilkes-Barre, Pa. 18703



The annual Christmas party of St. Casimir's C.C.D. was held recently in the church hall. Party was sponsored by the Altar and Rosary Society of the parish. Children were served by Mary Walkanis, Ann Walkanis and Ruth Rinkavage. CCD teachers are Sister Joan, Sister Elisabeth, Sister Bernadette and Miss Nancy Kashuba, who make up the faculty for religious instructions. Gino Salvatore portrayed Santa Claus and passed out Christmas goodies to all the children.

## WYOMING KLONIO ŽINIOS

### LAST MONTHS WITH PRESIDENT CARTER

President Jimmy Carter "definitely aged in four years. He definitely aged in four months." Based on observances made in passing, A.J. Palutis believes Carter "actually lost his smile through most of it."

The four years Palutis speaks of are the president's term of office. The four months and "most of it" refer to the period from September through December, 1980.

To Carter whose months represent a campaign and a disappointing aftermath.

To Palutis they were days of work and learning. They were days of memory making and history watching for a young man from West Scranton, serving an internship that made him (at 19) the youngest member of Carter's White House staff during some of the last days of the Carter White House.

Palutis worked each day in the offices of the Presidential Personnel Department in the Old Executive Office building and the West Wing of the White House.

The Presidential Personnel Department is in charge of "patronage jobs," Palutis said. He worked there reviewing resumes of applicants for U.S. Marshal, federal judge and attorney positions. His duties also entailed working with Michael Grant, the man responsible for keeping the White House in contact with the needs of Pennsylvania; and Donald Maggin, a special consultant to the president on synthetic fuel programs.

He took VIPs on White House tours. He ran errands on occasion. And, like the 20 or so interns in other departments at the White House, Palutis also was called on to go down to the front lawn on Friday to "say goodbye to the president as he took off for Camp David."

It was during these weekly departures that Palutis began to see the president's smile dim.

The mood around the White House in September was one full of optimism. Most of the people Palutis worked with were not also working on the president's re-election campaign.

"They had no facet of knowledge that the president could ever lose."

As the campaign wound down, Carter's smile began to dim and those at the White House began to notice. "The warm atmosphere remained, but things were starting to change. After the campaign, the resumes were out, people were looking for jobs, there was a sort of bedlam. But it quickly died down," Palutis said.

The person who "was probably the most hard-hit by the whole thing" was Rosalynn Carter, the president's wife. Palutis also observed Mrs. Carter while waving goodbye on the helicopter lift offs on the White House lawn.



A. J. Palutis describes a print of the Madison White House, which was presented to members of the White House staff by President and Mrs. Carter during the holiday season.

### OBITUARIES

#### Joseph Yatsko

Joseph A. Yatsko, 40, of 99 Fairview St., West Wyoming, died December 28, 1980 in Nesbitt Memorial Hospital.

He was a life resident of West Wyoming, son of Mrs. Mary Yatsko of Pittston and the late John Yatsko. He was a self-employed carpenter and a member of St. Mary's Annunciation Lithuanian Church, Kingston.

Surviving besides his mother, are his wife, the former Lois Rukstalis; daughters, Joanna, Lynn, Barbara and Jennifer, all at home; brothers, Bernard, Wilkes Barre; Frank, West Wyoming; Daniel, Lawrenceville, Pa.; sisters, Mrs. Marie Capizzi, Pittston; Mrs. Bernadine Sago, Mount Pocono.

Buried December 31, 1980 with a Mass of Christian Burial in St. Mary's Church. Interment in St. Mary's Cemetery, Pringle.

Mr. J. Yatsko was a member of LCA Lodge 1.

#### Peter A. Machinist

Peter A. Machinist, 73, of 104 Bedford St., Forty Fort, died December 31, 1980 in Nesbitt Memorial Hospital.

Born in Luzerne, son of the late Michael and Petronella Runta Machinist, he resided at Forty Fort 35 years. Prior to retiring one year ago, he owned and operated Pete's Market on Bedford Street for 34 years. He was a member of St. Ann's Church, Luzerne, and its Holy Name Society.

Surviving are his wife, the former Veronica Stankevich; son, Joseph M., Ph.D.; Libertyville, Ill.; daughter, Mrs. Rosalie Pineno, Piscataway, N.J.; sister, Miss Tillie Machinist, Luzerne; brothers, Victor, Swoyersville; Frank, Chase; Edward, Kingston; six grandchildren.

Buried January 3 with a Mass of Christian Burial in St. Ann's Church. Interment in parish

cemetery, Lehman.

Mr. Peter A. Machinist was a member of LCA Lodge 28 in Luzerne, Pa., of which his sister, Tillie, is Secretary. His father, the late Michael Motiejunas, was a charter member of the LCA.

#### Frank J. Machinist

Frank J. Machinist, 350 Meadowcrest, Shavertown, died January 3 in the evening in Nesbitt Memorial Hospital, Kingston.

### K OF C INSTALLATION

A formal installation of officers of Bishop William J. Hafey Assembly, Fourth Degree Knights of Columbus, was held on January 6 in the Assembly chambers, 439 South Franklin Street.

Prior to the installation, a Mass was celebrated at 7 p.m. in the chapel. Basil A. Desiderio, master and staff of the Fourth Pennsylvania District, Calvert Province, performed the installation.

The following officers were installed: Rev. Walter W. Poplawski, faithful friar; Charles A. Liscosky, faithful navigator; Al J. Walker, faithful captain; Thomas A. Devine, faithful pilot; Peter P. Brazitis, faithful admiral; Stanley G. Wright, faithful scribe; Alfred F. Carpiet, faithful comptroller; James J. Bower, Jr., faithful purser; Michael S. Yanulus, faithful inner sentinel; Alexander J. Purta,

Born in Luzerne, he resided in Edwardsville for many years where he owned and operated Frank's Fairlawn Market. He was recently employed as a manager of City Provisions, Kingston. Mr. Machinist was a member of St. Ann's Church, Luzerne.

A brother, Peter, died Dec. 31, 1980.

Surviving are his wife, the former Anna Rice; daughter, Mrs. Theresa Gaido, North Syracuse, N.Y.; sister, Miss Tillie Maschinist, Luzerne; brother, Victor, Swoyersville; Edward, Kingston; five grandchildren.

Buried January 5 with a Mass of Christian Burial in St. Ann's Church. Interment in the parish cemetery, Lehman Township.

Mr. Frank J. Machinist was a member of LCA Lodge 28, Luzerne, Pa.

#### Peter Talkevich

Peter Talkevich, 88, of 118 1/2 S. Rebecca Ave., was stricken ill at his home the night of January 5 and was pronounced dead on arrival at Mercy Hospital. His wife, the former Mary Wilchinsky, died December 27, 1972.

Born in Lithuania, he lived in this city most of his life and was a Penn Anthracite Coal Co. miner prior to his retirement. He was a member of St. Michael's Roman Catholic Church; the Lithuanian Political Club; West Side Senior Citizens Club.

Surviving are a son, George, with whom he resided; a daughter, Mrs. Lorraine Lavetsky, Scranton, and two grandchildren.

Buried January 8 with a Mass of Christian Burial in St. Michael's Church. Interment in Cathedral Cemetery.

Mr. Talkevich was a member of LCA Lodge 155, Scranton, had served as Secretary many years.



Charles Liscosky

faithful outer sentinel; J. Leo Durkin, Leonard G. Prusakowski and Carl P. Hogan, faithful trustee.  
Mr. Liscosky is Executive Director of the Lithuanian Catholic Alliance.

### SŪDUVOS LEIDINIAI

A. Bendoriaus — LIETUVOS GEOGRAFIJA. Kaina 3 dol.

Kun. J. Burkaus — TERESĖ NAUMANAITĖ. Kaina 3 dol.

Teisininko Pr. Šulė — KAIP SUDAROMI TESTAMENTAI. Kaina 3 dol. Su testamentine forma (anglų kalba) 3.50 dol.

Šias knygas galima gauti "Garso" administracijoje: P.O. Box 32 (71-73 So. Washington St.), Wilkes-Barre, Pa. 18703.

### LCA MEMBER'S DEATHS

Joseph A. Yatsko — Lodge 1 — 99 Fairview St., West Wyoming, Pa. 18644. Died: December 28, 1980. Buried: December 31, 1980 St. Mary's Cemetery, Pringle, Pa.

Peter A. Machinist — Lodge 28 — 104 Bedford St., Forty-Fort, Pa. 18704. Died: December 31, 1980. Buried: January

3, 1981 St. Ann's Cemetery, Lehman Twp., Pa.

Frank J. Machinist — Lodge 28 — 350 Meadowcrest, Shavertown, Pa. 18708. Died: January 3, 1981. Buried: January 5, 1981 St. Ann's Cemetery, Lehman Twp., Pa.

Peter Talkevich — Lodge 155 — 118 S. Rebecca Ave., Scranton, Pa. 18504. Died: January 5, 1981. Buried: January 8, 1981 Cathedral Cemetery, Scranton, Pa.

### LIONS HONOR STUDENT

Joseph W. Simkulak, son of Mr. and Mrs. Emery J. Simkulak, 44 Arlington Rd., Forty Fort, was chosen Student of the Month by the Kingston-Forty Fort Lions Club. He was presented a Certificate of Achievement during the club's recent meeting. Simkulak is president of the senior class and captain of the cross-country and basketball teams at Bishop O'Reilly High School. He is a member of the

National Honor Society; the Spanish National Honor Society; Who's Who Among American High School Students; the Future Business Leaders of America; and the school's Math and Glee clubs. The recipient of a National Education Development Testing certificate, he plans to major in math and computers at college.

Joseph W. Simkulak is the nephew of George F. Sadauckas, Secretary of LCA Lodge 155.

### "Garse" galima įsigyti šias knygas (Lietuvių ir anglų kalbomis)

Lithuanian Cookery, paruošė Izabelė Sinkevičiūtė. 316 puslapių, didelio formato. Kaina ..... \$8.00

Amerikos Lietuvių Taryba, parašė Leonardas Šimutis. Kaina ..... 3.00

Lietuvių — Anglų Kalbų Žodynas, paruošė B. Piesarskis ir B. Svecevičius. 512 psl., apie 27,000 žodžių. Kaina ..... \$8.00

Anglų — Lietuvių Kalbų Žodynas, paruošė V. Baravykas. Apie 30,000 žodžių ir posakių

Kaina ..... \$8.00

Įvairūs ir to paties medžiagos (Introduction to Modern Lithuanian ornaments, which were made out of white straws. Kaina ..... \$10.00

Popular Lithuanian Recipes, lietuviškų valgių mėgėjams Juzė Daužvardienės anglų kalba paruošė knyga. Kaina ..... \$4.00

Vytautas The Great, kan J.B. Končiaus angliškai parašyta istorinė knyga. Kaina ..... \$2.00

Lithuanian Self-Taught, M. Variakojytės - Inkenienės paruoštas rankvedis, prisilaikant Marlborough's sistemos. Kaina ..... \$3.50

Vidudienio Sodai, Bernardo Brazdžionio eilėraščiai. Už šį poezijos rinkinį autorius laimėjo 1958-59 metų kultūros žurnalo "Aidų" literatūros premiją. Viršelio aplanką piešė dail. Telesforas Valius. Kaina ..... \$4.00

Amerikos Lietuvių Vardynas, Jungtinių Amerikos Valstybių žinomesnių lietuvių biografines žinias, su prof. Kazio Pakšto įvadu. 240 psl., kietais viršeliais. Kaina ..... \$4.00

The Forty Years of Darkness, by Juozas Vaišnora, translated by Joseph Boley. Suppression of the Lithuanian Press and how it was regained. Price ... \$2.00

Lithuanians in America, Dr. Antanas Kučas; translated by Joseph Boley ..... \$6.00

The Brothers Domeika, a novel, Liudas Dovydenas; translated by Milton Stark ..... \$6.00

Day of Shame, the truth about the murderous happenings aboard the Cutter Vigilant, during the Russian-American confrontation at Martha's Vineyard. The tragedy of Simas Kudirka, by Algis Rukšėnas ..... \$9.00

Teismas Biržely, dokumentuotai aprašoma Nijolės Sadūnaitės teismas ir kaltinimas. Parašė Jurgis Gliauda. Kaina ..... \$2.00

Simas (The story of Seaman Simas Kudirka), by Jurgis Gliauda. Translated from Lithuanian by Kestutis Ciziūnas and J. Žemkalnis ..... \$5.00

"Garso" Administracija  
P.O. Box 32 (71-73 So. Washington Str.) Wilkes-Barre, Pa. 18703