



Klaipėdos krašto sukilimo komitetas. Iš k. I-oje eilėje sėdi: V. Šaulinskas, J. Lėbartas, pirmininkas M. Jankus, J. Vanagaitis; II-oje eilėje — Stepas Darius, A. Ivaškevičius, A. Marcinkevičius, žurnalistas J. Prunskus. Du paskutiniai dar tebėra gyvi: žurnalistas J. Prunskus gyvena Chicagoje, gi A. Marcinkevičius — Mantautas gyvena ilgą laiką Brocktone, Mass., o dabar Putname, Conn.

“TAI MANO TĖVŲ ŽEMĖ”

Klaipėdos žygiui 60 metų

Sausio 15 sueina 60 metų kaip sukilimo metu buvo paimitas Klaipėdos miestas. Sukilėliai už keletos dienų paprašė Lietuvos vyriausybę, kad visą kraštą įjungtų į Lietuvą. Ši 60 metų sukaktis tikrai prisimintina, nes ji svarbi ir ta prasme, kad po kelių šimtų metų vergijos dalis lietuviškų žemių grįžo Lietuvai.

Iki Vyslos kadaise gyveno prūsai — baltų gentys. Kulmos ir Pamedės sritys siekė Vyslą. 1232 per Vyslą persikėlė pirmieji vokiečių karingo ordino riteriai — kryžiuočiai ir pradėjo šią sritį užkariauti. Kryžiuočių ordinas pasiekė ir Nemuną, ir ėmė puldinėti Lietuvą.

Šiaurėje, Rygos mieste, buvo įsikūręs kitas vokiečių ordinas — kalavijuočiai. Ir tie puolė Lietuvą. Abu ordinais norėjo užkariauti ir pavergti Lietuvą. Abu norėjo susijungti Baltijos pajūrio ruože, kad būtų patogiau keliauti ir pervežti karinius reikmenis. Taip kalavijuočių ordinas 1252 metais pastatė Klaipėdos pilį ir prasidėjo ilgi karai su vokiečių ordiniais. Žemaičiai kelis kartus Klaipėdos pilį sugriovė. Tada kalavijuočiai ją perdavė kryžiuočiams, nes tiems buvo arčiau ir patogiau čia įsitvirtinti.

Vytautas ir Jogaila su jungtine kariuomene 1410 liepos 15 ties Žalgrūiu sumušė kryžiuočių ordina. Tai buvo didžiausia to meto pergalė prieš germanus. Vokiečių invazija buvo sustabdyta, ir pats ordinas daugiau jau nebeatsigavo kaip karinis vienetas, tačiau Vytautas dėl įvairių priežasčių neišnaudojo savo pergalės, vokiečių iš Prūsijos neišvarė.

1422 rugsėjo 26 buvo padaryta Melno ežero taika. Čia nustatytos sienos, Klaipėdos kraštą paliekant ordinui. Ši siena nusistovėjo šimtmečiams. Ir tik po 500 metų Klaipėdos kraštas grįžo Lietuvai.

Vokietija I-ąjį pasaulinį karą pralaimėjo. Pralaimėjimą pasirašė 1918 lapkričio 11. Tą pačią dieną Tilžėje įsikūrė Prūsų Lietuvos Susivienijimo Tautos Taryba lietuvių reikalams ginti. Ši taryba 1919 balandžio 8 raštu kreipėsi į Versalio taikos konferenciją, kad jiem leistų pasinaudoti apsisprendimo teise, — lietuviškas kraštas iki Labguvos, Gumbinės nori prisijungti prie Lietuvos.

Gi Amerikos Lietuvių Taryba jau 1915 balandžio 20 išleido peticiją, kurioje reikalavo sujungti visą Lietuvą ne tik su Vilniumi, Gardinu, bet ir su Tilže, Karaliaučiumi, Gumbine, Gumbine, Klaipėda. Peticija buvo parašyta lietuvių, anglų ir prancūzų kalbomis. Po peticija buvo surinktas milijonas įvairių tautų amerikiečių parašų.

Versalio taikos konferencija Klaipėdos kraštą atėmė iš karą pralaimėjusios Vokietijos ir pa-

vedė jį valdyti aliantam. Už juos valdė prancūzai. Į Klaipėdos kraštą dar skverbėsi ir lenkai.

Tada tuo krašto lietuvių apsišprendė patys savo likimu pasirūpinti. Jie pasirinko sukilimo kelią. Sukilėliams padėjo jaunučiai Lietuvos valstybė — ji leido savanoriam dalyvauti sukilime, leido ir šauliam, visokeriopaipai rėmė sukilėlius.

Klaipėdos krašte buvo sudarytas komitetas, kuriam pirmininkavo Martynas Jankus. Komitetas Šilutėje 1923 metais sausio 9 ir išleido manifestą ir paskelbė sukilimą. Pasiskelbė, kad krašto valdymą perima į savo rankas. Tuo metu iš Lietuvos atskubėjo pagalba — sukilimo vadas Jonas Budrys su savanoriais.

Čia reikia prisiminti ir Amerikos lietuvius, kurie tuo metu buvo Lietuvoje. Jie aktyviai dalyvavo sukilime. Toks vienas buvo Stepas Darius, garsusis lakūnas, žuvęs perskridęs Atlantą.

Sukilėliai sausio 13 jau perėjo sieną, be šūvio užėmė visą Klaipėdos kraštą. Kautynės buvo tik puolant Klaipėdos miestą, kur prancūzų igula gynėsi. Sausio 15 prancūzų daliniai pakėlė baltą vėliavą, ir sukilėliai savanoriai užėmė miestą. Po keletos dienų įvyko ir formalus krašto įjungimas į Lietuvą. Tai atliko Lietuvos seimas.

Žygis į Klaipėdą sukėlė viso krašto patriotinės nuotaikas, ypač tai palietė jaunimą, kuris metė net mokyklos suolą ir savanoriais vyko į Klaipėdos žygi. Klaipėda prie Lietuvos atsigavo ir išaugo į gražų uostą.

AMERIKOS LIETUVIŲ TARYBA INFORMUOJA

ALTO raštas
antikomunistiniam rusams JAV-se veikia patriotinių, antikomunistinių rusų sąjūdis, pasivadinęs Congress of Russian-Americans. Jų sąjūdis paskelbė atsisaukimą ryšium su revoliucijos 65 m. sukaktimi. Tame atsisaukime išskaičiuoja didelius komunistų žiaurumus ir jų nešamą priespaudą. Šio atsisaukimo tekstas buvo atsiųstas ir Amerikos Lietuvių Tarybai. Pirmininkas dr. Kazys Sidlauskas, prielankiai atsiliepdamas apie bendrą kovą prieš bolševikų priespaudą, pažymėjo, kad šiam uždaviniui vykdyti būtų lengviau sutelkti pavergtas tautas, jeigu laisvųjų rusų sąjūdis pasisakytų už pavergtų tautų laisvę, išvardindamas ir Lietuvą bei kitas pavergtas Centro ir Rytų Europos tautas.

Nauji Lietuvos žemėlapiai
Lietuvos šaulių sąjunga ir Lietuvių istorikų draugija išleido du istorinių žemėlapių, kuriuos jų partipintojas Algirdas Gustaitis padovanojo Amerikos Lietuvių Tarybai. Vienas žemėlapis iš 1595 metų, parengtas G. Mercatoriaus. Prie jo pridėtas platus Alg. Gustaičio paaiškinimas. Antras žemėlapis paruoštas Alg. Gustaičio, braižytas Kęstučio Stropaus, vaizduoja plačią etnografinę ir istorinę Lietuvą. Ap linkui žemėlapyje išdėstyta 14-kos Lietuvos miestų herbu, specialiai šiam žemėlapiui parengtų dar a.a. dail. Telesforo Valiaus. Žemėlapiai reikšmingi istorijos ir dabarties švietsoje.

Ir dabar, minėdami šią sukaktį, pagerbiame visus to žygio dalyvius, lenkiamė galvas prieš žuvusius. Didžiojo tautos valstybingumo, organizuotumo. Kad ir po šimtmečių prasidėjus žemių grąžinimui turėtų būti tęsiasi ir toliau, nes tai istorinis palikimas, kaip Vytautas sakė — “Tai mano tėvų žemė.”

Vadovaujančių pabaltiečių pažirtos
Jungtinis Pabaltiečių Komitetas Washingtone išsiuntinėjo anketą vadovaujantiems lietuvių, estų ir latvių veikėjams, daugiausia turintiems ryšių su šiuo komitetu. Anketoje buvo klausimai apie politines ir kitokias pažirtas. Iš suvestų anketos atsakymų duomenų aiškėja, kad dauguma pabaltiečių vadovaujančių asmenų savo politinėse pažirtose yra konservatyvūs (tokių 51.85%), prie respublikonų partijos priklauso 50.2%, gausiai dalyvauja balsavimuose (lietuvių net 100%), 53.7% aukomis rėmė politinius kandidatus, apie 51% mano, kad nebus karo tarp JAV ir Sovietų Sąjungos per ateinančius 20 m. Apie 68% pasisako už Helsinkio principų pabrėžimą, 87% palaiko Amerikos Balso ir Radio Liberty veiklą, 70.3% pasisako už sankcijas prieš Sovietų Sąjungą, 59.26% palaiko Reagano vykdomą lėšų skyrimą ginklavinimui, 77% yra prieš atominio ginklavinimo sustabdymą, 42% mano, kad atominis karas negresia, 48% mano, kad socialinės programos lėšų siaurinimas pateisinamas, dauguma pasisako už Reagano ekonominę programą ir dauguma už maldos grąžinimą į valdines mokyklas.

Besirūpinant neleistinai kaltinamais lietuviams
Amerikos Lietuvių Taryba palaiko ryšį su latviais, rūpinamasi padėti tiems lietuvių, kuriuos savo tardymais ir teismais, remdamiesi iš sovietinių šaltinių gautais skundais, kaltina karo nusikaltimais. Savo paskutiniam rašte Amerikos latvių sąjungai ALTO pirm. dr. K. Sidlauskas pažymėjo, kad tuo reikalų Amerikos Lietuvių Taryba yra parašiusi raštus visiem 28-iam Atstovų Rūmų teisminės komisijos nariams.

Atžymėjo ALTO informaciją
Senatoriaus LeRoy W. Lemke iniciatyva Illinois senatas priėmė rezoliuciją nr. 589, atstovo R. M. Terzich pasiūlymu Illinois Atstovų rūmai priėmė rezoliuciją nr. 959, o aldermano W. O. Lipinski pasiūlymu Chicagos miesto taryba irgi priėmė rezoliuciją, sveikindami jubilatą kun. dr. J. Prunskį. Visose trijose rezoliucijose pažymima, kad jis yra Amerikos Lietuvių Tarybos informacijos vedėjas.

Madrido konferencijoje priminta Lietuvos priespauda
į Madridą suvažiavusios 35

valstybių delegacijos svarstė Europos saugumo ir bendradarbiavimo klausimus, aptardamos Helsinkio susitarimų vykdymą ir svarstydamos jų naujus papildymus. Amerikos Lietuvių Tarybos pasiūstas į Madrido konferenciją kun. J. Prunskis lapkričio 15-25 suėjo į ryšį su visomis vakariečių delegacijomis, žodžiu painformuodamas apie padėtį okupuotoje Lietuvoje ir įteikdamas Amerikos Lietuvių Tarybos memorandumą. Kun. J. Prunskis turėjo pasikalbėjimus su 14 ambasadorių, vadovaujančių savo krašto delegacijom. Kalbėjosi su šiais ambasadoriais: Vokietijos J. Kastl, JAV dr. M. Kampelmanu, Austrijos Fr. Ceska, Belgijos R. Panis, Kanados D.R. Rogers, Ispanijos J. L. Desoraluca, Suomijos R. Mueller, Prancūzijos G. Curien, D. Britanijos A. Williams, Graikijos D. Papadakis, Islandijos N. Sigurdsson, Italijos jg. min. G. Blancioni, Olandijos dr. F. van Dongen, Turkijos T. Ilkan.

Taip pat kun. J. Prunskis žodžiu ir raštu perteikė informacijas apie Lietuvą kitų delegacijų nariams: Kipro M. Yiangou, Danijos L. Hansen, Luksemburgo P. Faber, Maltos E.V. Saliba, Norvegijos E. Back, Portugalijos L. da Fonseca, San Marino A. Carasol, Vatikano kun. P. Grossrieder, Švedijos I. Bekeris, Šveicarijos B. Buegy. Tik Lichtensteino ir Monaco delegacijos tuo metu buvo išvykusios ir su jomis nebuvo įmanoma kontaktą užmegzti.

Visi šie vakariečių ambasadoriai ir delegacijų nariai buvo paprašyti, svarstant žmogaus teises, persikurti šeimų reikalus, politinių kalinių klausimus, nepamiršti ir pavergtos Lietuvos. Visi delegacijų nariai parodė susidomėjimo lietuvių reikalais. Sen. Dole savo kalboje Helsinkio susitarimų pasirašiusių kraštų pilnaties posėdyje net du kartus suminėjo Lietuvą.

Kun. J. Prunskis buvo susitikęs ir su rytų bloko kai kuriais delegacijų nariais, tačiau jie yra Maskvos kontrolėje ir kitokių nuomonių reikšti neturi galimybių.

Atstovaudamas ALTUI, kun. J. Prunskis turėjo progos suartėti ir su Madrido konferencijoje dalyvavusiais laikraštininkais bei informacijų agentūrų nariais. Laikraštininkas A. Pozas Fernandez parašė su kun. J. Prunskiu apie Lietuvos padėtį pasikalbėjimą, kuris buvo lapkr. 25 išspausdintas dienrašty “YA”, o EFE informacijų agentūros korespondentė Anna Vada de Osma padarė ALTO memorandumo santrauką ir pasiuntė savo centru, kad būtų įjungta į žinias, siunčiamas Ispanijos laikraščiam ir radijo programom.



Vadovaujančių grupė sukilimo metu. Iš k. Krausas, Kalmantas, Šarauskas, vyriausias sukilimo vadas Jonas Budrys ir J. Viesulas.



Lietuvos vyriausybės nariai lankosi Klaipėdoje. Iš dešinės Jonas Budrys, vyriausias sukilimo vadas, toliau E. Simonaitis, krašto apsaugos ministeris B. Šližys, Vyt. Petrulis, V. Sidzikauskas, Viktoras Galius. Už jų prie vagono durų ministeris E. Galvanauskas, vagono duryse pulk. Čaplikas, gen. J. Stanaitis, kariuomenės vadas (d.)



Sukilėliai patuliuoja Klaipėdos gatvėse 1923 m. sausio mėn.

GARSAS • Lithuanian-American Community

English Section

KGB TRYING TO "BREAK DOWN" LITHUANIAN PATRIOT

Underground periodical appeals on Behalf of Terleckas

A warning that the KGB is trying to "break down" the imprisoned Lithuanian patriot and human rights activist Antanas Terleckas was published in the underground periodical *Ausra* (No. 31, June 1982). The periodical provides a detailed account of the "terror campaign" against Terleckas.

Terleckas' troubles with the Soviet authorities started in 1945, when he was accused of belonging to a "nationalist" organization. He was sentenced to four years in labor camps in 1957, and to one year in 1973. In 1979 he was one of the 45 Balts who signed a memorandum denouncing the Molotov-Ribbentrop pact. Terleckas described his life under constant persecution in a letter of protest to the then KGB Chairman Yuri Andropov (November 23, 1975 — see ELTA May-August, 1976). In September, 1980, Terleckas was sentenced to three years in a labor camp and five years in internal exile.

From October 31, 1979, to October 5, 1980, *Ausra* writes, Terleckas was imprisoned in the KGB cellars in Vilnius. For his refusal to answer the interrogators' questions, he was forbidden to correspond with his family for a long time, subjected to questioning around the clock and kept with very dangerous criminals.

Terleckas Refuses to Say "I Regret"

Following the trial the authorities began spreading rumors that Terleckas had confessed his guilt and regretted his actions.

But in his letters of February 12 and 26, 1981, he wrote: "I asked nobody for mercy, I didn't crawl before anybody, I didn't whimper. The lawyer advised me to include the words 'I regret' in my last statement. I categorically refused to do it". This was Terleckas' reaction to the article in the official daily *Tiesa*, which "slandered and dragged through the mud his person and his actions". *Ausra* writes.

"Starved Beyond Imagination"

After the trial, Terleckas was taken to his place of imprisonment — the ordinary 2 1/2 day trip was extended to 50 days, in order to "destroy" the tortured, exhausted and sick prisoner. He experienced a "veritable hell" in the Smolensk prison, where he was locked up with hardened criminals. To prolong the journey, he was repeatedly taken to the same prison. Often he would get a half a loaf of bread for several days. On November 5, 1980, he arrived in Penn "starved beyond imagination".

All Letters Rerouted

All letters sent to the Terleckas family are rerouted to the Vilnius KGB, *Ausra* maintains. The letters are detained for two, three or more months; some are simply confiscated.

"I Have Never Promised to be Submissive"

It appears that the camp administration and the KGB are doing everything to break down Terleckas before his transfer

from the camp to exile in November, 1982. "That is exactly their goal", he writes. "How can they send me into exile with my backbone broken?"

According to *Ausra*, the KGB has never ceased its efforts to "seduce" Terleckas. A KGB official, visiting from Vilnius, tried to persuade him that all he needed was to renounce the "illegal" activity in order to be set free from exile. "This is how powerful they are", he writes in another letter, "they can even change a court verdict whenever they feel like it". Terleckas refuses to be seduced by the promises of the KGB agents; he is not breaking down and is not writing any "penitent" articles to the press; in his words, "I have never promised to become submissive like a puppy, or blindly obedient".

"My Fate is Linked with the Nation's Destiny"

"In November 1981, I was warned that my life would be made very difficult and that after five years of exile I would return with my health broken. But today I see no other solution. My fate is closely linked with the destiny of our nation. Anybody who is unable to submit, to accommodate, to renounce his political views or his ethical — moral principles is doomed to prison or exile".

The World Must React — Lest Terleckas Perish

"If the world fails to hear the plea of this prisoner, if there is no flood of demands to free this freedom fighter, he may perish", *Ausra* warns.



HARRISBURG, PENNSYLVANIA — The Governor's Heritage Affairs Advisory Commission and the Pennsylvania Historical and Museum Commission co-sponsored the third annual "Christmas... An Ethnic Experience" program at the William Penn Memorial Museum. Pictured with Governor Dick Thornburgh, his wife Ginny, and his son Peter, are (left to right) Annie Morgalis, Lithuanian-American Commissioner; Bernice Mikatavage; and Matthew Wentz, representing the Lithuanian-American community.

CHRISTMAS... AN ETHNIC EXPERIENCE

Amidst a forest of handcrafted and ornately decorated trees, Governor Dick Thornburgh and his wife Ginny officially opened the 1982 festival occasion, "Christmas... An Ethnic Experience", at the William Penn Memorial Museum, December 12, 1982.

Co-sponsored by the Governor's Heritage Affairs Advisory Commission and the Pennsylvania Historical and Museum Commission, "Christmas... An Ethnic Experience", featured 23 uniquely decorated Christmas trees, each representing the holiday traditions and seasonal customs of an ethnic community. The eight-foot Douglas firs were trimmed by organizations and individuals from the following communities: Afro-American, Chinese, Croatian, Filipino, German, Greek, Hispanic, Hungarian, Irish, Italian, Korean, Lithuanian, Native-American, Norwegian, Polish, Portuguese, Russian, Serbian, Slovak, Slovenian, Swedish, Ukrainian, and Vietnamese.

Governor and Mrs. Thornburgh, with the help of Lithuanian-American Matthew Wentz and Korean-American Elizabeth Joe, added a fitting touch to the Pennsylvania tree by placing a handcrafted ornament depicting the state bird, the ruffed grouse, and the state flower, mountain laurel, on the tree.

The ornament was a personal gift to the Thornburghs from Gloria S. Schloss, the proprietor of Gloria's Graphics and Designs.

The Honorable Zoran Popovich, Superior Court Judge from McKeesport and a proud Serbian, served as Master of Ceremonies for the program. Welcoming remarks were also made by Louis N. Skeparnias, Executive Director; Charles Bojanic, Chairman; and Shalom Staub, State Folklife Program Director, all of the Heritage Affairs Commission; and Dr. Larry E. Tise, Executive Director of the Historical and Museum Commission.

The Mechanicsburg Intermediate School Special Ensemble, directed by Gary Weber, sang Christmas carols before and after the ceremony. Included in their selection of music was "O, Tannenbaum", a most appropriate song for the display of Christmas trees.

"Christmas is a marvelous family time for all of us," Thornburgh told the over 1,000 people who crowded into the museum's Memorial Hall. "Christians celebrate the birth of Christ while others share in the warmth and love that comes

from the season. "Let's reflect that we have much to be thankful for since William Penn arrived," the Governor continued. "Some people are suffering this Christmas under a totalitarian government."

In addition to the tree exhibit and the opening day festivities, "Christmas... An Ethnic Experience" also featured storytellers, craft demonstrations, and St. Nicholas plays.

Hmong women, from the mountain region of Laos, demonstrated embroidery, reverse applique and cross stitch techniques of traditional design, December 11. Also on the same day, Elizabeth Peters, a Lancaster County resident born and raised in Russia, told Russian folk tales of the holiday season.

On December 12 Eugene Kaledas and Julia Norcross, two well-known Lithuanian storytellers from Schuylkill County, reminisced about stories and traditions native to Lithuanians.

The following Saturday,

December 18, visitors to the museum heard Joseph Galati, born in Calabria, Italy and raised in Pennsylvania, relate traditional Italian Christmas tales. Also that day, Ukrainian St. Nicholas plays were staged by three Schuylkill County churches; St. Michael's of Frackville; St. Nicholas of Minersville; and St. Mary's of McAdoo.

The last day of craft demonstrations featured two variations of papercutting. Both the Chinese-Americans and the Polish-Americans demonstrated their craft to the throng of visitors viewing the tree exhibit.

Anthracite Council No. 144 of the Knights of Lithuania decorated the Lithuanian tree with hand-woven straw ornaments and mobiles accented with red ribbon. The ornaments were the work of Lithuanian-American Commissioner Annie Morgalis and the members of Council No. 144's cultural committee. Morgalis and her husband, John, represented the Lithuanian community at the opening ceremony.

DANISH CATHOLIC GROUP ECHOES MOSCOW'S "DISINFORMATION"

Persecution of Lithuanian Catholics at Issue

A Western Catholic organization condemning a chapter of Amnesty International or its efforts to publicize the plight of Lithuanian Catholics? A logical impossibility; just a bad joke? And yet it actually happened. The Danish daily *Berlingske Tidende* (June 3, 1982) reported that early this June the Danish Catholic Workers' Action accused the Danish chapter of Amnesty International in Copenhagen of "anti-communist" activity, because of that chapter's interest in Lithuanian "prisoners of conscience".

This bizarre story is unusually revealing. It shows the extent of Moscow's concern about the negative publicity generated by its policies of persecution. It also lays bare the mechanism of the international apparatus of disinformation, which is activated every time the Kremlin needs something concealed or distorted: an indignant denial of such persecution is released by one of the Moscow-created or maintained international bodies, usually bearing a dignified title of "Defense of Peace" or "International Friendship"; the denial is sometimes swallowed and repeated by a Western organization, such as the Danish Catholic Workers'

Action; the Soviet press then approvingly quotes such comments to impress on its readers that "Western workers" reject the "slander" of the "humane" Soviet system. The circle of mendacity is thus closed.

The Copenhagen story started with a letter of the Danish chapter of the Amnesty International to the Danish Catholic Workers' Action, asking them to extend their concern to their persecuted co-religionists in Lithuania. The letter mentioned the recent murders of three Lithuanian priests — Leonas Šapoka, Leonas Mažeika and Bronius Laurinavičius — an event that was earlier covered by the Danish press. The chapter of Amnesty International expressed its hope that in the forthcoming conference of the "supporters of peace", Soviet delegates would be asked to explain the circumstances of the three priests' death and that the Soviet authorities would be asked to release Viktoras Petkus, a "prisoner of conscience" whose case has been taken up by Amnesty International.

What was the Danish Catholic Workers' Action's response to this request? As *Berlingske Tidende* informs, the chairman of the Action, G. Bune Andersen,

is a member of the Communist-dominated Committee for Peace and Security. Did he examine the case by looking both into Soviet official explanations and the data provided by the Lithuanian underground press? Not at all. He simply turned to the Berlin Conference, another pro-Moscow communist "peace organization". As it was to be expected, the Berlin Conference indignantly denied all charges about the persecution of Catholics in Lithuania. Moreover echoing the official Soviet line, it explained that the Rev. Bronius Laurinavičius was not murdered, but was run over by a truck, because he was... "short-sighted". Viktoras Petkus, a member of the Lithuanian Helsinki Group who is now serving time in a labor camp, was erroneously described by Berlin Conference as a "priest" who was sentenced for "producing illegal non-religious press..."

This sad affair should give pause to the members of the Danish Catholic Workers' Action. Echoing the tired lies of a totalitarian power has nothing to do with Catholicism or the defense of workers rights. Is it not time that the members demand that the leaders explain their strange action?

POPE'S EAST EUROPE POLICY ATTACKED BY LITHUANIAN CP

A sharp attack against the East European policy of Pope John Paul II was published in the Lithuanian CP theoretical monthly *Komunistas* (Vilnius, August, 1982). The author, Vladas Niunka, gives a passing grade to the Vatican's earlier policies under the Popes John XXIII and Paul VI, which had "normalized the relations with the socialist countries". However, "negative tendencies" became apparent after Karol Wojtyla's accession to the throne of St. Peter's.

Niunka gives Pope John Paul II credit for supporting "peace" and endorsing "peaceful co-existence". But the Lithuanian veteran propagandist strongly disapproves of the Pope's initiatives in East Europe: "Already during the first year of his pontificate, while visiting Poland, John Paul II urged the 'revival of Christianity in all of Europe — from the Atlantic to the Urals'. This exhortation conceals the tendency to widen the ideological expansion of Catholicism both in West and East Europe, i.e., in the countries of socialism. John Paul II urges the people to fight for Europe's special unity, founded on Christianity".

The author further maintains that the main task of the Vatican's East European policy today is to "invigorate the activity of the Church organizations in socialist countries". A special place in these plans, he says, is accorded to Poland's Catholic Church. As regards the relations with the Soviet Union, the present Vatican administration "is trying to expand and strengthen the contacts with the Russian Orthodox Church, while on the other hand it stubbornly tries to invigorate the Catholic Church and its extremist elements in Lithuania".

Niunka charged that the Pope maintained close links with the Ukrainian "clerical emigre nationalists" and that the events in Poland were exploited by "imperialism" in order to "weaken the socialist system". In view of these trends, he urged that the Lithuanian Communist Party subject the concept of the "christianization of Europe" to a well-argued criticism. He also called for a "determined unmasking of the efforts of the reactionary clerical circles to use the religious organizations of our country, and for a strengthening of the attack against clerical extremism".



The Lithuanian folkdance group which performed a pre-wedding ballet at the Everhart Museum in Scranton on December 19th were also seen on the Hatchy Milachy Show, Channel 16 December 20th. Under the picture, l to r: (kneeling) Kristen Rakshys, Nancy Laske, Mary Frances Rogers, 2 angels — Emma Folley (front) and Rebecca Georgia, Ann Marie Glucknis, Sandra Stanilka, Dena Kurzweil, (standing) Candal Sakevich, Tracey Meyers, Stephanie Sakevich, Robyn Kurzweil, Kathleen Rogers.

K. of L. COUNCIL 74 AT WORK

The Knights of Lithuania, Council 74, are actively promoting Junior enrollment to their organization. All Catholic children with at least one parent of Lithuanian heritage are encouraged to join their numbers. Many opportunities for a variety of activities are open to all members of both sexes, such as sports, scouting, studying a foreign language, learning folk-dancing, and other interesting

items.

Just recently, under the leadership of Sister Virginia of St. Mary's Villa in Elmhurst, Pennsylvania, a Lithuanian folkdance group, *Saulės Spinduliai* (Sunbeams), performed a Lithuanian pre-wedding ballet, *Sadutė* at the Everhart Museum in Scranton. They were also seen on the Hatchy Milachy Show, Channel 16. Their dance instructor, Pati Jasuta, is a member of the

Scranton School of Dance.

Boys and girls of all ages are accepted as Junior members of the Knights of Lithuania.

Boys and girls of all ages are accepted as Junior members of the Knights of Lithuania. Those interested in joining, send in your name, address, and telephone number to: Casimir Yanish, 586 Clark Ave., Clarks Summit, Pa. 18411, or call for information: 586-0556.

OBITUARIES

Joseph Saliunas

Joseph B. Saliunas, 95, of 608 Park Ave., New Cumberland, formerly of Kingston, died December 1 at Leader Nursing and Rehabilitation Center, Harrisburg.

He was born in Lithuania, Sept. 28, 1887.

He owned the J.B. Saliunas Insurance Agency, Kingston.

He was a member of St. Teresa's Catholic Church, New Cumberland.

He was past commander of V.F.W. Post 50 and was past commander of D.A.V. Chapter 9, both of Wilkes-Barre.

His wife, Anna M. Saliunas, died in 1975.

He is survived by son, Joseph R. of New Cumberland; daughter, Mrs. Sylvia Donovan of Jamaica Plain, Mass.; five grandchildren.

Buried December 3 with a Mass of Christian Burial in St. Teresa's Catholic Church. Interment in St. Mary's Lithuanian Church Cemetery, Pringle.

Mr. Saliunas was a member of LCA Lodge 222. He served as

ST. CASIMIR'S HOLY NAME ELECTS OFFICERS FOR '83

At a recent meeting of the Holy Name Society of St. Casimir's Church, Pittston, the following were elected to serve for 1983: president, Pep Orlando; first vice president, Peter Menn; second vice president, John Kwasiak; recording secretary, Frank Keder; financial secretary, Joseph Rinkavage and treasurer, George Nagy.

Trustees elected are: Stanley Abramavago, Al Bartush, Larry Burdett, Al Chepalis, Al Kishkis, Cas Kizis, Sr., Al Savakinas, Al Smeister, Ralph Tribendis, Joseph Valvois and John Wasser and William Carey.

Secretary of the Alliance from 1926 to 1938.

Julia S. Rudzonis

Mrs. Julia S. Rudzonis, born in Radviliskis, Lithuania, October 21, 1892, after a short illness, died December 21, 1982 in Oxnard, Calif. She lived most of her life in Pittsburgh, Pa.

Survived by three children: John Rudzonis, Lillian Rudzonis and Irene Macielog, 2 grandchildren.

Leona Fedor

Mrs. Leona Fedor, 208 Main St., Duryea, died December 19.

Born in Duryea, she was the daughter of Mrs. Clara Rice Akulonis and the late Anthony Akulonis. Prior to returning to Duryea three years ago, she lived in Wassasaic, N.Y. for 22 years. While residing in New York, she was employed by the Wassasaic Development Center.

Mrs. Fedor, was a member of St. Joseph's Church, Duryea; VFW Post 1227, Duryea and the Ladies Auxiliary.

Surviving in additions to her mother, are her husband, Joseph, at home; brothers, Rev. Joseph Akulonis, pastor, of St. Michael's Church, West Scranton; George, Old Forge; Alfred, Duryea; John and Anthony, Pittston; Robert, at home; sisters, Romaine, at home; Mrs. Anna Merlesky, Duryea; Mrs. Agnes Lisauskas, Pittston.

Buried December 22 with a Mass of Christian Burial in St. Joseph's Church, Duryea. Interment in parish cemetery.

Rev. Joseph J. Akulonis

Rev. Joseph Akulonis, pastor of St. Michael's Church, Scranton, died December 27 in Mercy Hospital, Scranton, following an illness.

Born in Duryea, he was a son of Clara Rice Akulonis and the late Anthony Akulonis Sr.

He attended Duryea grade schools and was a graduate of Duryea High School, St. Bonaventure University and Christ the King Seminary, Olean, N.Y.

He was ordained into the priesthood in St. Peter's Cathedral, Scranton, on May 26, 1956, by the Most Rev. Jerome Hanon, D.D., late bishop of Scranton.

He served as an assistant pastor at St. Ann's Church, Tobyhanna; St. Gabriel's Church, Hazleton; St. Joseph's (Lithuanian) Church, Scranton, and Holy Trinity Church, Wilkes-Barre, where he also served as administrator.

He was appointed pastor of St. Francis Church, Wilkes-Barre, in 1972, and later that year was made pastor of St. Michael's Church in Scranton.

He was preceded in death by a sister, Mrs. Joseph (Leona) Fedor, Duryea, on Dec. 19, 1982.

Surviving are brothers, Anthony and John, Pittston; George, Old Forge; Alfred and Robert, Duryea; sisters, Mrs. Stanley (Anna) Mariesky and Romaney Akulonis, Duryea; Mrs. Leonard (Agnes) Lisauskas, Pittston; several nieces and nephews.

A Pontifical Concelebrated Mass of Christian Burial was held December 31 in St. Michael's Church, Scranton, with the Most Rev. J. Carroll McCormich, D.D., Bishop of Scranton, principal celebrant. Interment in St. Joseph's Cemetery, Duryea.

Rev. Akulonis was a member of LCA Lodge 17.

NORWEGIAN MINISTERS PROTEST TO BREZHNEV ON IMPRISONED CHRISTIANS

One hundred ministers of the Norwegian State Church recently addressed an appeal to L.I. Brezhnev, asking him to proclaim amnesty for 350 Christians, in an enclosed list, and for "all other convicted for their beliefs". The ministers wrote that the imprisoned Christians were "subjected to conditions which are no less than shameful in a civilized country".

Liberty, Washington, Nov. - Dec., 1982

BALTIC WORLD CONFERENCE APPEALS TO EUROPEAN PARLIAMENT

Memorandum asks for Support of Restoration of Baltic Sovereignty

The Baltic World Conference appealed to the members of the European Parliament on September 25, 1982, to "support the struggle of Estonians, Latvians and Lithuanians for the restoration of the free exercise of their sovereign rights in independent States of Estonia, Latvia and Lithuania". The appeal was contained in an extensive memorandum, which was signed by Dr. C.K. Bobelis, Chairman of the Conference.

The Memorandum reviews the events in Lithuania, Latvia and Estonia since they became the victims of the Hitler-Stalin conspiracy in 1939, and were occupied by the Red Army and incorporated into the Soviet Union in 1940. "The spirit of freedom", it maintains, "was not broken and it strongly prevails among the Baltic peoples". The Soviet claim that the Baltic States "voluntarily" joined the Soviet Union is rejected as the "most flagrant distortion of facts".

The Baltic Memorandum cites the report of Mrs. von Lowzow to the Consultative Assembly of the Council of Europe (September 19, 1963) to illustrate Moscow's all-pervasive domination of the Baltic States. The destructive consequences of the Soviet-imposed regime are described and evidence is presented of the fact that this regime is an "oppressive foreign government which can be maintained only by force".

Also cited in the Memorandum is the resolution on the Baltic States unanimously adopted by the Consultative Assembly of the Council of Europe on June 15, 1960. The resolution spoke of the "illegal annex-

ation" of the three Baltic States, assured the Baltic peoples that they were "not forgotten by their fellow Europeans", and anticipated the time when "Estonia, Latvia and Lithuania will be able to play a part as free nations in our democratic international institutions". The Memorandum states that the situation in the Baltic States is basically the same today.

The Baltic Memorandum reviews the latest initiatives in the European Parliament. On January 8, 1981, representatives Scott-Hopkins, Lady Elles, Moller, Tyrrell, Lord Bethell and Kirk, introduced a resolution to the European Parliament on the situation in Estonia, Latvia and Lithuania. The Parliament referred this proposal to its Political Affairs Committee, which on April 28, 1982, reviewed the report presented by Dr. Otto von Habsburg and adopted a motion for a resolution which suggests, among others, that the issue of the Baltic States be submitted to the Decolonization Subcommittee of the U.N.

According to the Memorandum, the problem of the Baltic States closely resembles that of Afghanistan and therefore similar actions should be undertaken at inducing the Soviets to end the military occupation of the Baltic States. Especially since the Baltic States as international entities continue to be recognized de jure by the democratic world powers, among others Australia, Great Britain, United States of America, France, West Germany, Canada and Belgium. The Memorandum also suggests that the European Parliament initiate a symbolic action, similar to this year's Proclamation by the President of the United States, designating June 14, 1982, as The Baltic Freedom Day.

After the adoption of the Baltic resolution by the Political Affairs Committee in September, 1982, it was referred to the plenary session of the European Parliament for final action, which will take place in January, 1983.

BALTIC STATES IN UNITED NATION'S DEBATE

Timely reminders of the fate of Lithuania, Latvia and Estonia were made recently in the United Nations. On October 28, 1982, the occasion was provided by the Soviet representative Vladimir Petrovskiy's belligerent speech on arms control in the U.N. First Committee. Exercising his right to reply, the U.S. representative John D. Lodge said among others:

"... Forty-three years is surely too short a time for any of

us to forget the infamous Molotov-Ribbentrop Pact of August, 1939. It was just after its signature that on September 1 the Hitlerite Armies attacked Poland from the West, while from the East, Hitler's Russian allies invaded the very same Poland whose right to solve its own problems Moscow asserts today. Let no one here forget that the next month, in October, Soviet troops occupied and rolled over the Baltic Republics of Estonia, Latvia and Lithuania". (The speaker apparently referred to the signing of the mutual assistance pacts between the Baltic States and the USSR, providing for the stationing of Soviet troops on Baltic territory; the actual armed invasion took place in June 1940. E.d.)

On November 23, 1982, a reference to the Baltic States was made by the alternate U.S. representative Herman Padilla, during a debate on decolonization. He stated:

"... It is, after all, not surprising that a State like the Soviet Union, which does not allow free expression at home, should also seek to deny self-determination elsewhere. It is also not surprising that those who forcibly occupied the Baltic States of Latvia, Lithuania and Estonia in 1944, in total disregard for their rights of self-determination, should thirty-five years later invade and militarily occupy the neighboring non-aligned country of Afghanistan".

DR. BOBELIS HONORED IN CHICAGO

On December 11, 1982, Dr. C. K. Bobelis, President of the Supreme Committee for the Liberation of Lithuania, and honorary president of the Lithuanian American Council, was honored in Chicago at a special testimonial dinner attended by some 400 guests. Judge Wells, master of ceremonies, read a message from President Reagan. Chicago mayor Jane Byrne and other officials also sent their greetings. Attending the affair were Congressmen Edward Derwinski and Martin Russo, who presented Dr. Bobelis with a symbolic national flag. Sponsor of the testimonial banquet was the Lithuanian National League of America "Sandara". Their officers presented Dr. Bobelis with a special award.

SOCIAL PROBLEMS REVEALED IN LITERARY DEBATE

A public debate about the state of the novel in Lithuania has led to some candid disclosures about the social and psychological problems in the Soviet-occupied country. The debate was provoked by a novel by the Lithuanian writer Jonas Avyzius, *Degimai* (The Burnt-out Ground), which was serialized last year in the monthly *Pergale* (Victory, Vilnius). Some official critics were displeased by his "much-raking" and lengthy depictions of the shady aspects of the Lithuanian society. Others praised him as a "civic-minded" idealist who castigates shortcomings because he wants to construct "pure" communism. The author a Lenin Prize laureate, does indeed follow in the footsteps of Sholokhov and similar writers: he uncovers rot and crime, while reaffirming his beliefs in the ultimate realization of the Marxist-Leninist Utopia.

One of the most interesting comments on Avyzius' novel came from the pen of the critic, Vytautas Kubilius. Defending Avyzius and asserting that it is the society, and not the writer, that is at fault, Kubilius writes: "What we demand from the novel is one hundred times more than what we demand from ourselves. It must go beyond the shores of our shallow reality and open the map of deep processes. What new social groups have formed themselves in Lithuania? How has the country's industrialization changed the peoples way of life and psychology? What has been the economic and psychological impact of the razed homesteads explanation for the suicides of young men in our quiet towns and in the kol-

khozes? Why is our intelligentsia becoming so decadent — mired in material cares, absorbed in their profitable little private plots, and so frequently blindly aloof to intellectual interests, to the condition of our culture, to the fate of the race? From where has a caste of rich people appeared in our society — a caste that has access to the best physicians, to the university departments that lead to the most profitable careers, and even to fancy bricks."

Kubilius suggests that sociologists, economists and historians have failed to come up with the appropriate information. "The powerful computers have so far failed to establish the minimal income necessary for subsistence", he remarks ironically: "And therefore only the novelists, and nobody else, discover in our monolithic society certain layers: the officials of the *nomenklatura* (privileged elite. Ed.), the kolkhozniks of the older generation, the technocrats, the pragmatists, the extinguished intelligentsia, and the "lumpenproletarians" (while the sociologists remain silent)".

Asserting that certain novels give voice to social types, modes of thought and truths that cannot be expressed anywhere else, Kubilius cautions against the virulent condemnations of novels engaged in social criticism. He speaks from personal experience — back in 1973 he had to make a public confession of "ideological errors" and to apologize publicly to "those who were insulted by my lack of tact and inconsiderate cleverness".

LITHUANIANS REFLECT QUIET JOY OF CHRISTMAS

Kalėdos the Lithuanian Christmas, unlike the merry-making in some other countries, is a holiday of quiet joy and hope. On that day, Christ was born and the longest night began to give way to day and light.

Weeks of Advent fasting and contemplation are crowned by the Eve of Christmas. By that time everything in city and country was made immaculate. The homes were cleaned thoroughly and holiday foods filled the house with tantalizing aromas. After the chores were done, members of the family scrubbed in the *pirtis* (steam bath) and donned holiday garb. Even the trees in the orchard received a new wardrobe (bound with a fresh yellow straw).

Eve of Christmas was a day of strict fasting in past days. People restrained from eating until the first star shone in the sky, the sign that the fast may be broken. The most important event is still the Christmas Eve supper, and families of St. Casimir's Church, gathered for the holy occasion.

ADMINISTRATOR MARKS 25TH ANNIVERSARY

Lorraine A. Visneski administrator, Columbia-Montour Home Health Services, Bloomsburg, marks her 25th year in Home Health Care. On December 9, 1926, she became a staff nurse of the VNA of Wyoming Valley in Wilkes-Barre (now known as Home Health Services of Luzerne County). She served on the VNA staff until accepting her present position July 1, 1968.

She was born in Wilkes-Barre and received her diploma from Nesbitt Memorial Hospital School of Nursing in 1956.

Through an education fund established with the Visiting Nurse Association, she received advanced education in Public Health Nursing at the University of Pennsylvania, Philadelphia, in 1966.

Her experience in Philadelphia included field work at George Persell Rehabilitation Center, the Spiller Neurologic Unit, and St. Christopher Children's Hospital.

She received her B.S. in Nursing Education from College Misericordia, Dallas. Visneski has done graduate work in health administration and business at Harvard University, Scranton University, and the University of Texas.

Following her education, she was selected as the first public health nurse in Luzerne County to develop the Chest Clinic Program on a home basis.

The daughter of Mrs. Margaret Vieneski and the late Anthony Visneski of Exeter, the CMHHS administrator now resides in Berwick and has been active in numerous health-related organizations on the regional, state and national levels.

Brought out of careful storage for the past year was a hand loomed snowy linen cloth reserved for the occasion under which is placed fresh hay, a reminder of how the Christ Child was born. A crucifix and a plate of *plotkeles* (blessed Christmas wafers) are placed in the center of the table. The family sits according to age, the oldest at the head and the youngest, at the foot.

When the evening star appears in the sky, the head of the family begins the meal with a prayer of thanksgiving for past blessings and a wish that the family remain intact during the coming year. After this ceremony of sharing wafers, the meal begins with no less than 12 dishes served, all meatless (to commemorate the 12 Apostles). Among the dishes are salt herring (for the distasteful things to come); dry peas in the shape of tears (for the sad things in life); prunes (representing the rough and difficult road we must travel); bread (to signify sustenance during the coming year); fish (to signify Christ as represented by the first Christians) boiled potatoes to signify the humble and uneventful lives we must be ready to lead; sauerkraut, representing the good and bad we must accept; sweet wine for the joy experienced in the coming of Christ; and a special red beet soup usually with pastries stuffed with mushrooms. A specialty, served only once a year on Christmas Eve, is oatmeal pudding.

After supper, the most exciting time for the children begins, the presentation of the Christmas tree. When the father goes into the room to light the candles, mother and children then go and knock on the locked door. In Lithuania, the tree was old fashioned, using decorations such as red-cheeked apples, candies, gilded nuts, cookies, etc. The Christmas stocking is practically unknown in Lithuania.

Occasionally on Christmas Eve, young people try to learn their future. Hay is pulled from under the tablecloth and those who draw the longest straw will have a long life. From the shadows of fragrant bees wax melted and poured in cold water, shadows against the wall predict one's future for the coming year.

Some of the hay placed under the *Kūčių* table is given to the animals to eat, but none to the horses because the horse did not warm the infant Christ in the stable as did the other animals.

When traditions are completed, the entire family attends the *Bernelė Mėšos* (The Shepherd Boys' Mass).

Just as Christmas Eve supper is meatless in Lithuania, the table on the first of three days of Christmas groans with various meats.

The festivities of the Christmas season last until the twelfth night, January 6, the day of the Three Kings in Lithuania, when Christmas trees are taken down.

Today in Lithuania people can observe Christmas only in their hearts or within a small family circle since Christmas is banned in the nation, now an illegally annexed state of the Soviet Union.

St. Casimir's Christian Mothers, Altar and Rosary Society, Pittston held its monthly meeting on November 24, 1982. Mrs. Helen Nagy presided. Rev. Peter Ališauskas opened the meeting with a prayer.

Margaret Visneski, chairman of the October Bake Sale reported that it was a financial success.

Election of officers for the 1983-84 term were held. Elected were president, Helen Nagy; vice president, Marian Triben-

dis; secretary, Judith Legg; treasurer, Frances Mercincavage; trustees, Helen Sennick and Agatha Abromavage; executive board, Ann Rose and Ann Gerosky; publicity, Mary Waiknis. The officers will be installed on January 23 and a social tea hosted by the officers and band leaders will be held that afternoon at 3 p.m.

The January meeting will precede the tea on January 23. Refreshments were served by Marian Tribendis, and Marion Chaplis and the members of Band 1 following the meeting.

The Taurus Club of Luzerne County elected these officers for the coming year:

Dan Stadulis president, Hanover Twp., Paul Skiptunas, vice-president, Warrior Run; Leo J. Petrowski, recording secretary, Wilkes-Barre; Edward W. Allen, financial secretary, Edwardsville; Leonard J. Pallis, treasurer, Plymouth; Frank Nad-

wodney, Hanover Twp., Leo T. Petrowski, Hanover Twp., and William J. Bonsavage, Warrior Run, directors.

The officers will be formally installed at the annual installation dinner-dance to be held in February.

Leonard J. Pallis has been appointed chairman of the affair.



The Lithuanian Women's Auxiliary held their annual Christmas party at Bartoli's Cafe recently. Officers at the club are Anna Walatkas, president; Rosalie Kizis, vice president; Ruth Rinkavage, secretary; Helen Drew, treasurer.

THE "WHOLE VALLEY COOKBOOK" INCLUDES A LITHUANIAN SECTION

The Publications Committee of the Wyoming Historical and Geological Society is pleased to announce the re-publication of the "Whole Valley Cookbook."

The award winning book received first place prize in 1981 from the Economic Development Council. The Pennsylvania Federation of Historical Societies gave it statewide recognition with a certificate of merit at its annual meeting.

The "Whole Valley Cookbook" records the local histories of fifteen ethnic groups that settled in Luzerne County from Indians to Irish to Italians. Its 152 pages are filled with over 250 recipes taken from these fifteen ethnic traditions. The cookbook gives traditional menus and recipes as well as holiday fare. The book is spiral bound with a four cover color that depicts the Wyoming Valley. Old photographs and illustrations from the Society's collection enhance the book.

The cookbook is an example of a successful effort on the part of a volunteer committee and researchers involved in gathering recipes and histories. Mrs. Frances Voveris and her mother, Mrs. Alice Baltuska of Pittston, were two of the recipe contributors for the Lithuanian section. Dr. Bronis Kaslas of Wyoming wrote the historical introduction for the section.

Pictured above are, from left, Lillian Cohen, Frances Voveris and Alice Baltuska.

Following is Dr. Kaslas' section on the Lithuanians:

Of the Lithuanian immigrants who came to Luzerne County in increasing numbers during the 1870's, 80's, 90's and early 1900's, few expected to stay long. Almost all peasants, they had been ambitious to become landowners in their own country, but a series of disastrous crop failures and a precipitous drop in farm prices had convinced them that if they were ever to put by the money they would need to buy land, they would have to emigrate. Letters arriving in their villages from neighbors and relatives who had already gone to America persuaded them that if they were to follow and to work in the Pennsylvania minefields, they would quickly earn as much money as they needed.

On their arrival in the coal region, they went to live with other East Europeans on the fringes of Wilkes-Barre



and Hazleton and of such Mining towns as Plymouth, Pittston, Wanamie and Hanover. There they organized their lives around the local Roman Catholic parish. At first, each such parish was, in effect, a multinational East European colony. Later, in some communities individual ethnic groups established their own parishes, while in others East Europeans of various ethnic backgrounds continued to live and worship together. But, in each instance, the parish priest was all-important; he was not only the newcomers' spiritual and religious guide, but also their teacher and advisor and their go-between in their dealings with the world outside the parish.

One outstanding Lithuanian priest was the Reverend Aleksandras Burba. Under his leadership, Lithuanians set up a separate parish of St. Casimir in Plymouth and built a church of their own there. Father Burba served this parish as pastor for eight years. Another important leader of the Lithuanian pioneers was the Reverend Joseph K. Milliauskas under whose guidance Lithuanian churches were built in Wanamie and Hanover and who served as pastor of the Holy Trinity Church in the Heights section of Wilkes-Barre for 33 years. In 1916, together with the Reverend John Kasakaitis of Pittston and John Lopatto, the Reverend Father Miliauskas organized and promoted a nationwide drive for the relief of war-devastated Lithuania.

As early as 1890, exclusively Lithuanian fraternal societies were functioning in Pittston and Plymouth, and in later years similar societies arose in every sizeable Lithuanian community. The original purpose of these organizations was to protect their members against unforeseen calamities and they collected dues in order to provide benefits for widowed households and for those who were too sick to work. As time went on, however, they also sponsored cultural, patriotic, and religious activities. The local saloon, too, helped the newcomer adjust to the conditions of living in America. At his saloon he could be sure to

find relaxation and camaraderie as well as such necessary services as translating, interpreting, banking, job placement, and notarizing of documents.

Intent on saving money, and priding themselves on their frugality, the country's early Lithuanians accepted crowded, largely uncomfortable living conditions. Their homes were scrap-wood shacks, and they made do with sparse, primitive furniture and the bare minimum of amenities. Fortunately, most were skilled gardeners, and many kept a cow, or a goat, or some chickens.

Unable to speak English, and bound by customs and traditions that seemed strange to people of Anglo-Saxon background, the newly arrived Lithuanians, like other East European immigrants, had to contend with a great deal of suspicion and contempt, and with considerable harassment and exploitation from some of their landlords and mine bosses. But as they adapted to their new surroundings, and as their children attended the public schools and showed themselves to be the equals of the children of earlier arrivals, their difficulties due to their "foreignness" gradually decreased.

The Lithuanians' frugality paid off handsomely. In spite of their regularly sending money to relatives back home, their savings accumulated. As it happened however, most Lithuanians who came to Luzerne County eventually became property owners not back home but here. Although life wasn't easy for them, they came to feel at home in the Wyoming Valley region and in time they and their descendants established themselves as an integral part of the larger local community. They became businessmen and professionals. They entered politics. They contributed generously to the Valley's civic, cultural, and intellectual life. And although right from the start they were always patriotic American citizens, serving their country loyally and with great devotion in war and peace, they have continued to hold steadfastly to the values inherent in their own particular ethnic heritage.



KUČIOS CELEBRATION — Members of Knights of Lithuania, Council 143 of St. Casimir's Church, gather to prepare for Kučios-Christmas Eve Supper, held Dec. 12 in the Church. First row from left are Anna Walatkas, Annamaria Sewatsky, Marie Lauck, Helen Betsavage, Anne Challan (president), Nellie T. Bayoran, Anna Davala, Alice Pus-cavage, Adele Brooks; second row, Eva Richards, Marcella Bartoli, Rosalie Kizis, Frances Evans, Alberta Walsh, William Daileda, John Wisnosky, Agnes Kishel, Anna Kayraktis, Mary Timok, Mary Stanonis. Members of the organization made straw ornaments to adorn the tree. Leo Betsavage was chairman of the Kučios. Rev. Peter J. Ališauskas is spiritual advisor. (Lukaszik)

BRIDGES — a monthly newsletter in the English language, published by the Lithuanian American Community, is geared for those Lithuanians, who do not understand Lithuanian but are interested in Lithuanian culture. The newsletter is published monthly and the subscription rate is \$5.00 per year. The readers of Garsas are urged to recommend it to the Lithuanians in their communities to subscribe it for their children, who are interested in their heritage. Write to: Bridges, 341 Highland Blvd., Brooklyn, N.Y. 11207.

WYOMING KLONIO ŽINIOS

HEATHER MACK WILL BE IN FIRST COLUMBIA CO-ED CLASS

Heather Mack, a senior at Wyoming Seminary College Preparatory School in Kingston, used to have only one major love outside of her family and friends, her horses.

Recently however, an additional love as introduced in Miss Mack's life.

Heather Katherine Mack, daughter of Attorney and Mrs. Thomas E. Mack, Bear Creek, has been selected for early decision admission to the first co-ed class in the 228 year history at Columbia University, according to James T. McMenamin, director of admissions for the New York City School. She is among the first fifty women and one hundred students overall to be accepted for the 1983-84 academic year.

"Of all my goals in life, I've never wanted anything more than to go to Columbia," says Miss Mack. "And now I'm going, and I'm so happy. I wish all my friends could be accepted to college now and know they are going to such a good school."

According to McMenamin, Miss Mack's acceptance reflects the Admissions Committee's "genuine enthusiasms for her as a candidate who decisively presents an exciting combination of intellectual and personal talents." Alan B. Crocker, College Placement Director at Wyoming Seminary, agrees with McMenamin. He considers her a leader, a good athlete, and an energetic and outgoing individual with whom it is a pleasure to be associated.

"In the classroom, Heather is a conscientious student," comments Crocker. "She had consistently ranked in the second quintile or better throughout her four years at Sem. She is a strong supporter and participant in the school's extracurricular activities and loves sports of all kinds. Overall, Heather is a perfectionist and works hard to achieve the things that are important to her."

Crocker also explained that although Miss Mack is not number one in her class, she is still an extremely strong student. He says her participation in diversified activities including the School's United Way Fund, chorale and madrigal singing program, the yearbook staff, Student Activities Board, and Outing Club, as well as field hockey, tennis, dance, and swimming, have truly made her an outstanding candidate for college. He believes her acceptance to the first co-ed class at Columbia says something about Wyoming Seminary's academic program and its relationship to college admissions.

"Jim McMenamin and I have worked together counseling



Heather Mack, one of the first 50 women and 100 students overall, signs an early decision agreement to officially enroll in the first co-ed class at Columbia University. Alan Crocker, College Placement Director at Wyoming Seminary, looks on.

students for more than five years," explains Crocker. "I think it is a great credit to Heather and to Wyoming Seminary that Jim feels our academic program is strong enough to accept a student who is not number one in her class and still have a competitive school like Columbia."

Miss Mack also believes Wyoming Seminary has prepared her well for college.

"Getting into Columbia is one thing, but staying there is going to be another," she says. "I do believe that Sem has prepared me for college. I have good work habits because of Sem, and some of the courses that are required for my freshman year I've already had here. I think I'll do O.K."

In addition to her academic talents, Miss Mack also possesses an ability to understand and handle animals, particularly horses. Planning to pursue a career in veterinary studies, she says Columbia has one of the finest science departments around.

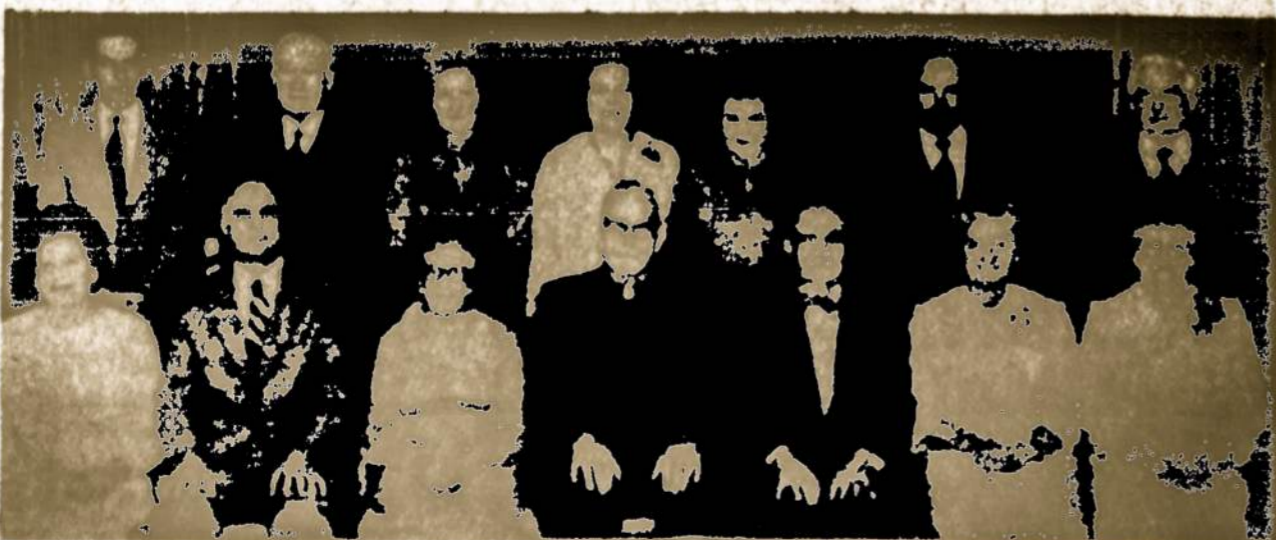
Miss Mack's initiate ability with horses goes beyond a distant admiration however. After years of hard work and training, she has become very competitive in the state. In addition, she is in constant demand to train and show other people's

horses. Finally, Miss Mack maintains a parttime summer job working with handicapped children using horseback riding as a method of therapy; a practice developed by Thom Croft Equestrian Center in Malvern.

"Although riding does present a slight problem for me when I go away to school, I've never once considered giving up the horses," she explains. "I'm working on arrangements right now to maybe take one of my horses to New York with me, to a farm about 35 minutes from campus in Mount Kisco. If that doesn't work out, I'll leave them here in the care of my trainer."

Whichever way it works out, Miss Mack is excited about her new venture into college life. She seems to sum up all of what she is feeling when she says:

"I've lived in the country all my life and I intend to end up living in the country. But, I think that four years of living in a city is important for anyone to be a well-rounded and fully-cultured person. I've always been infatuated with New York City; with its size, its people and its activity. And if I'm going to live in New York, Columbia is by far the best place for me to go. I'm happy... I feel kind of tingly... and it's great!"



St. Casimir's Parish held its annual Christmas dinner-dance recently in the church auditorium. Prizes were distributed by Joe Rinkavage who portrayed Santa Claus, to persons holding lucky door prize tickets. The Senior Choir rendered Christmas carols with Robert Helleher, director and organist. A spot dance and grand march was enjoyed. Seated, from left: Rosalie Kizis, Pop Orlando, co-chairman; Helen Nagy, chairman; Rev. Peter J. Alisauskas, pastor; George Nagy, chairman; Ruth Rinkavage, co-chairman; Anna Walatka. Standing: Al Kishkis, Al Bartush, Marian Tribendis, Ann Rose, Marian Chopolis, Cino Alexander, Joe Rinkavage.

OFFICERS ELECTED OF LITHUANIAN UNIT

George F. Sadauckas has been elected to his 10th consecutive term as president of the Lithuanian Beneficial Association, 1810 Jackson St.

Sadauckas, serving his 28th year as an officer in the Association is Pennsylvania Gas and Water Co., northern division marketing representative. He is a trustee of the Lithuanian Catholic Alliance, secretary-treasurer of Lodge 155, St. Michael's Church; past president of St. Michael's Holy Name Society, a member of Catholic War Veterans and Lithuanian Bowling League and has served as chairman of the Lackawanna United Way, employees section.

A veteran of World War II, 9th Battalion Seabees, Sadauckas is a member of the Scranton Lodge Elks 123, Lithuanian Political Club, Keyser Valley Social Club, and the Taurus Club.

The Association, founded in 1895, will have the following additional officers for 1983: Bernard Rakauskas, vice president; Joseph Stine secretary; Charles Gedman, Jr., treasurer; John Lozinger, financial secretary; William Pepper and Nick Waligunda, auditors; Charles Gedman, Stewart and William Moran accountants.

Named to committee for 1983 are Pepper, Waligunda, John Loscombe and Joe Dukauskas, Building and grounds; Rakauskas, Gedman, John Zukauskas and Joe Lavetsky, investigation and entertainment; Lozinger, Gedman, Joseph Wolves, Moran, Stine, Dominick Gedman, Ed Miscavage and Francis Vaivada, membership.



George F. Sadauckas

LCA MEMBERS' DEATHS

Mrs. Josephine Rigby — Lodge 191 — 1509 Cardington Rd., Dayton, Ohio 45409. Died: February 4, 1982.

Mrs. Sofija Žumbakis — Lodge 95 — 6136 S. Whipple St., Chicago, Ill. 60629. Died: November 5, 1982. Buried: November 8, 1982 St. Casimir's Cemetery, Chicago, Ill.

Mrs. Barbara Budris — Lodge 3 — 239 Clark Place, Elizabeth, N.J. 07206. Died: December 5, 1982. Buried: December 9, 1982 St. Gertrude's Cemetery, Colonia, N.J.

Anthony Kruzik (Antanas Kruzickas) — Lodge 12 — 201 W. Mulberry St., Shamokin, Pa. 17872. Died: December 7, 1982. Buried: December 10, 1982 St. Stanislaus Cemetery, Shamokin, Pa.

Mrs. Martha Malinsky — Lodge 222 — 130 Mitchell Dr., Canonsburg, Pa. 15317. Died: December 15, 1982.

William Pepper — Lodge 155 — 102 N. Everett Ave., Scranton, Pa. 18504. Died: December 12, 1982. Buried: December 15, 1982 Cathedral Cemetery, Scranton, Pa.

Rev. Joseph J. Akulonis — Lodge 17 — St. Michael's Church, 1703 Jackson St., Scranton, Pa. 18504. Died: December 27, 1982. Buried: December 31, 1982 St. Joseph's Cemetery, Duryea, Pa.

Centrinėje Lietuvių Katalikų Susivienijimo įstaigoje, 71-73 S. Washington Street, Wilkes-Barre, Pa. 18701, galima įsigyti lietuviškų kortelių su pasveikinimu Šv. Kalėdų proga, o taip pat Šv. Velykų ir gimtadienių progomis.

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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. Piesarkis 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

Lietuvių kalbos vadovas (Introduction to Modern Lithuanian) Paruošė kalbininkai Leonardas Dambriūnas, Antanas Klimas ir William R. Schmalsteig. Kaina \$10.00

Popular Lithuanian Recipes, lietuviškų valgių mėgėjams Juzės Daužvardienės anglų kalba paruošta 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. prislaiikant 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 biografinės žinios, su prof. Kazio Pakšto įvadu. 240 psl., kietais viršeliais. Kaina \$4.00

The Forty Years of Darkness, by Juozas Vaišnoras, 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 Dovydeinas; 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 Kęstutis Čižiūnas and J. Žemkalnis \$5.00

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