









GARBAS • LIETUVIŲ KATALIKŲ SPRENDIMŲ ŽURNALAS

# English Section



In Allegheny county, the weekend of February 14-19 was declared Lithuania's independence week. On this occasion, chairman Thom Foerster issued a proclamation which he presented to a Lithuanian delegation: from the left: Mr. Ponce, Ms McCloskey, Ms. Joyce Burnelis, Ms. Milius, Ms. Patty Burnelis, Ms. Barkus ir Mr. Rozger.

## RESOLUTION ADOPTED BY THE EUROPEAN PARLIAMENT ON JANUARY 13, 1983

Situation in Estonia, Latvia and Lithuania (vote)

The next item was the vote on the motion for a resolution contained in the Habsburg report (Doc. 1-656-82).

Members voting: 112. For: 99, Against: 6, Abstentions: 7.

Parliament thus adopted the following resolution:

### RESOLUTION ON THE SITUATION IN ESTONIA, LATVIA AND LITHUANIA

The European Parliament,

A. having regard to the joint declaration of 45 nationals of Estonia, Latvia and Lithuania, in April 1979, calling on the United Nations to recognize the rights of the Baltic States to self-determination and independence, and demanding a referendum on this issue,

B. having regard to the bilateral peace treaties between the Soviet Union and the three Baltic States in Dorpat (2 February 1920), Moscow (12 July 1920) and Riga (11 August 1920), in which the Soviet Union guaranteed the three Baltic States the inviolability of their territory and eternal peace,

C. having regard to Article VIII of the Final Act of the Helsinki Conference on Security

and Cooperation, which secures the right of self-determination of peoples and their right, in full freedom, to determine, when and as they wish, their internal and external political status.

D. condemning the fact that the occupation of these formerly independent and neutral States by the Soviet Union occurred in 1940 following the Molotov/Ribbentrop Pact, and continues,

E. whereas the Soviet annexation of the three Baltic States has still not been formally recognized by most European States and the USA, Canada, the United Kingdom, Australia and the Vatican still adhere to the concept of the Baltic States,

F. having regard to the eight-year-long struggle and armed resistance of Estonians, Latvians and Lithuanians fighting for their freedom, the thousands of victims of this struggle and the 665,000 Estonians, Latvians and Lithuanians who have been resettled and removed to labour camps in Siberia by the Soviet rulers since 1940,

G. having regard to the motion for a resolution by Sir James Scott-Hopkins and others on behalf of the European Conserv-

ative Group on the situation in Estonia, Latvia and Lithuania (Doc. 1-777/80),

H. having regard to the report of the Political Affairs Committee (Doc. 1-656/82),

1. Calls on the Foreign Ministers meeting in Political Cooperation to form a common favourable approach to the declaration addressed to the United Nations in 1979;

2. Suggests that they submit the issue of the Baltic States to the Decolonization Subcommittee of the UN;

3. Considers that the plight of the peoples of these States should be the subject of review during the conferences to monitor implementation of the Helsinki Final Act;

4. Expresses the hope that the Conference of Foreign Ministers will use their best endeavours to see that the aspirations of the peoples of these States as to their form of government are realized;

5. Instructs its President to forward this resolution to the Foreign Ministers meeting in Political Cooperation and the Governments of the Member States.

## STUDY OF SOVIET ARMY SAYS LITHUANIANS "NOT RELIABLE"

The non-Russian soldiers, including Lithuanians, have proven to be "of questionable effectiveness and reliability, if not outrightly disloyal" when used in the Soviet armed forces. This is the conclusion of a new study, "Managing the Ethnic Factor in the Russian and Soviet Armed Forces", by Susan L. Curran and Dmitry Ponomareff (Rand Co., Santa Monica, 1982).

During the Civil war in Russia, the study says, "no Red Lithuanian unit was created because of a lack of trustworthy Lithuanian recruits. Soviet authors of the 1920's frankly described the Lithuanian population as hostile to Soviet rule. The Bolsheviks assigned absorption of Lithuania to Red Army's Second Pskov Division".

nationalities welcomed as liberators. Soviet sources openly admit that the Baltic units proved unreliable... The lack of reliable native replacements eventually led to the transformation of the 'Baltic' division into regular units of the Red Army".

### "Lithuanian Division" only 36.5 percent Lithuanian

According to the study, the USSR State Defense Committee began organizing Latvian and Estonian "national units" in 1941. "Lithuanian nationals living in the USSR proper likewise were recruited, resulting in the formation in 1942 of the 16th Lithuanian Infantry Division and a reserve battalion. After the reconquest of Lithuania by the Red Army, the Lithuanian force was augmented by the creation of the 50th Lithuanian Reserve Infantry Division". As the Soviet historian Artemyov notes, in mid-1943 only 36.5 percent of the soldiers of the 16th Lithuanian Division were native Lithuanians.

### Soviet World War II Experience with National Units — Negative

The authors of the study state that "the creation and maintenance of the Baltic units repeated the Soviet Civil War Policy of using national formations as a justification for Moscow's interference in the affairs of former parts of the Czarist Empire and as a convenient cloak for the annexing Russian armies. Soviet Baltic units could be cited as proof of the nationalities desires to be part of the USSR". Artemyov is quoted as saying that the Baltic units were created not only to fight the Germans, but also to "combat local counter-revolutionaries, reactionaries and nationalists who sought to prevent the 'liberation' of the

region and were bent on the destruction of socialist achievements". The official Soviet historian is referring here to the anti-Soviet guerillas, who waged large scale resistance in Lithuania from 1944 to 1952. "The World War II experiences cannot have strengthened the Soviets' confidence in the loyalty and reliability of their national minorities", the author writes.

### Soviet Army as Instrument of Russification

Following World War II, the study continues, the existing national units and sub-units of the Soviet army were disbanded and their personnel integrated into regular formations of the Red Army. "General concern of the part of the leadership as to the loyalty of national units played a role in their demise. At the present time, all nationalities are assigned to nationally integrated units. Personnel tend to be stationed in parts of the country with which they have no ethnic or religious identification. The Soviets seem to be making every effort to russify their nationalities, and military service plays an important role in this process".

The conclusions of the study are thoroughly supported by the Lithuanian underground press and other reliable sources from Soviet-occupied Lithuania. The well-researched and cogently reasoned investigation of the national factor in the Soviet armed forces is a welcome antidote to the still current notions of the "loyalty" of all Soviet people to the regime that still crop up in Western history books or in the press. The study deserves the closest attention of the foreign policy makers and military experts of all NATO countries.

## THE EUROPEAN PARLIAMENT AND THE BALTIC STATES— EUROPE REDISCOVERS EUROPE

The European Parliament's adoption of a Resolution on the Baltic States by an overwhelming majority marks, as the rapporteur on this question so aptly said, a possible "beginning of a historic process". The end station of this process is the restoration of the basic human rights and of national sovereignty for Lithuania, Latvia and Estonia.

In adopting the Resolution, the European Parliament responded to the 45 Balts, who, on August 23, 1979, had issued a statement in Moscow, denouncing the Hitler-Stalin Pact and demanding that the Baltic nations be permitted to exercise their right to self-determination. In a larger sense, the Resolution honors the Baltic people's struggle to preserve their national identities, and their refusal to submit to brute power and totalitarian mendacity.

The opposition to the Baltic Resolution in the European Parliament was as meager in its number as it was feeble in its arguments. Neither of the two speakers against the Resolution — a French and a Greek Communist — offered any substantive counter-arguments or effectively challenged the historic record of aggression, annexation, and colonization by the Soviet Union. Instead, they merely repeated the worn apologies for imperialism, echoing the language of agitprop pamphlets published in Stalin's times and basically unchanged to this very day. The French Communist delegate tried to summon history and irony to his aid when he indicated that to demand self-determination for Lithuania, Latvia and Estonia was tantamount to trying to restore the archaic Holy Roman Empire of the Germanic Peoples. Both history and irony

turned against him, because his and the Greek Communist delegate's position actually resembled the efforts of the Holy Alliance, following the 1815 Vienna Congress, to freeze the artificial boundaries in Europe, to preserve oppressive empires, and to keep nations subjected. Such efforts are as futile, anachronistic and reactionary today as they were in 1815.

Nothing would be more erroneous than to interpret the Resolution on the Baltic States as mere "lip-service" or as an exercise lacking in political realism. By endorsing this document, the European Parliament has demonstrated that the European political center does indeed hold and that when Mr. Andropov deals with Europe, he will have to deal with enlightened Conservatives, Liberals, and democratic Socialists — and not with pliable fringe groups, movements of radical chic, or apologists for his imperialism. The European Parliament has served notice to the Kremlin that Europe is not a mere appendix to the Eurasian empire, and that Europe shall not be gradually cowed into submission or "finlandized". Through its elected representatives Europe has made it clear that it would not compromise its basic principles, because to dismiss the Baltic States to Moscow's "tender mercies" would be an act of self-amputation and a prelude to further dismemberment, because a Europe that sacrifices entire nations to an illusory peace and comfort would no more be Europe. Therefore, the European Parliament's Resolution was not only an expression of solidarity with the Baltic nations, but also an action of supreme self-interest.

On January 13, 1983, in Strasbourg, Europe replied to Eu-

rope — the free part of Europe assured its temporarily severed section that it was not forgotten. The "historic process" must go on. The dialogue must continue. The next word now belongs to the European foreign ministers and to the United Nations decolonization Subcommittee.

(Elta)

## SADŪNAS INTERNED IN PSYCHIATRIC HOSPITAL

Reliable sources from Lithuania report that Jonas Sadūnas was forcibly interned in a psychiatric hospital in Lithuania on November 18, 1982. According to unconfirmed reports, he was released two weeks later. However, the West German Catholic newspaper *Deutsche Tagespost* has subsequently informed that "Sadūnas fate is worse than it was thought 14 days ago".

Jonas Sadūnas is the brother of Nijolė Sadūnaite, one of the best known Lithuanian "prisoners of conscience". She was arrested in 1974 for typing issue 11 of the unofficial *Chronicle of the Catholic Church in Lithuania* and sentenced in a closed trial to three years in strict-regime labor camps and three years of internal exile. Her courage and faith have won her many friends and supporters outside the Soviet Union. Since her return to Lithuania in 1980, she and her brother have been subjected to a campaign of harassment and persecution.

Sadūnas has repeatedly protested to the Ministry of Communications about non-delivery of mail; all mail between the Sadūnas family and their friends in the West has been interrupted. On September 26, 1981, he discovered that his basement had been bugged and all of his

sisters letters from the labor camp had been stolen. During a search of his home on October 11, 1982, KGB agents confiscated books and religious items; they were particularly angered in discovering a yellow-green-red tag (colors of the flag of independent Lithuania).

According to the *Deutsche Tagespost*, the Communist authorities had no other solution but to imprison Sadūnas in a psychiatric hospital, because they "were unable to prove the slightest crime on his part". Describing the horrors of these special psychiatric hospitals, the German daily says that "only a massive pressure from the West" can save Sadūnas. The daily urges a campaign on behalf of the persecuted Sadūnas family and suggests the writing of protest letters to Soviet ambassador Semionov in Bonn. Similar action is urged by Sister Michaela, Donauworth (Bavaria), who heads a youth circle named after Nijolė Sadūnaite. An appeal to the people of the West concerning the forcible internment of Jonas Sadūnas in a psychiatric hospital was issued by the International Committee in Support of Viktoras Petkus and Nijolė Sadūnaite, according to KNA, a West German Catholic News agency.

## UNDERGROUND JOURNAL DISCLOSES IMPACT OF AFGHANISTAN

The Lithuanian underground periodical *Aušra* has published in its 30th issue (March 1982) an article "Our Lads Are Perishing in Afghanistan" and two (abbreviated) letters from Lithuanian soldiers serving in Afghanistan. The article states that Lithuanians, alongside the representatives of other non-Russian nations, are forced to shed their own and Afghan blood. Lithuanians who have fallen in Afghanistan are brought home in zinc-coated coffins and buried secretly. Mothers are not permitted to see their fallen sons. The funeral of 20-year old Vladas Čereška, who fell in Afghanistan during the summer of 1980 turned into a protest demonstration in his hometown of Šilutė.

The author of the article mentions his conversation with a 21-year old Lithuanian who recent-

ly returned from Afghanistan. The young man — "completely gray, trembling, prematurely old" was unable to talk about his troubles in Afghanistan, because he had experienced "too many horrible things". Another soldier who saw service in Afghanistan talked about mass executions of civilians and Afghan freedom fighters.

One of the letters, dated March 7, 1980, speaks about the monotony of the duty in Afghanistan and the meager rations. One "big incident" is mentioned — the killing by the Afghans of 150 commandos from the Vitebsk division.

The other letter (April 29, 1980) also emphasizes the heavy Soviet losses. "My best friend was shot dead", the soldier writes, "so later on we searched the houses and shot all the inhabitants, one after the other, women and children".

## VOICE OF AMERICA RADIO COMMENTS ON THE BALTIC RESOLUTION

### EUROPEAN PARLIAMENT AND "MOSCOW'S BALTIC COLONIES"

A WOA editorial reflecting the views  
of the U.S. Government

"The European Parliament issued an appropriate reminder earlier this month about a large population whose desire for independence was ignored during the great period of decolonization that followed the second world war.

"The independence of the Baltic States, Estonia, Latvia and Lithuania, was in effect

ended by a secret treaty between Nazi Germany and the Soviet Union more than four decades ago. The subsequent annexation of the three countries by the Soviet Union deprived their populations of the right of self-determination that the United Nations has supported the world over since its founding.

"So the delegates to the Euro-

pean Parliament have called on their foreign ministers to submit the issue of the Baltic States to the United Nations subcommittee on Decolonization. That is an excellent idea.

"The annexation of the Baltic States has never been recognized by the United States, Great Britain or Canada, or by most of the governments of Western Europe, or by the Vatican. But the United Nations has never taken up their status in its subcommittee on Decolonization, — an appropriate forum for the issue given the Baltic States' *de facto* status as Soviet colonies.

"No one should have any illusions about Moscow's attitude in this matter. Ever since Stalin, Soviet policy toward the Balts has been consistent and unremittent. It is to destroy their sense of separate nation-

ality, to exploit their national resources and to crush any dissidents within their boundaries.

"We don't expect any sudden change in that policy. The Kremlin is not likely to be persuaded by world condemnation to hold free elections so that the Balts can decide their own political fate. But bringing their colonial status before the United Nations would emphasize that time has not legitimized the Soviet claims to Estonia, Latvia and Lithuania.

"It would also remind the Kremlin leaders that the outside world is aware of their treatment of the Baltic population — and of the harassment and imprisonment of the Baltic patriots who even today continue to defy the imperial Soviet state.

"That was an editorial, reflecting the views of the U.S. Government".

January 26, 1983. (This editorial was transmitted in all the VOA languages).

## REV. PETER ALISAUSKAS MEETS POPE JOHN PAUL II



Rev. Peter J. Alisauskas, pastor of St. Casimir's Church in Pittston, had the privilege of meeting Pope John Paul II during a recent visit to Vatican City, Rome.

The Pontiff is pictured above shaking hands with Father Alisauskas. Accompanying Father Alisauskas is Francis Mazesky of Port Orange, Florida.

Father Alisauskas toured the Holy Land with four other priests and celebrated Masses at various sacred churches and

shrines in the Holy Land on a journey of faith which was headed by Father Robert Everling of Wilkes-Barre.

Father Alisauskas celebrated Masses for parishioners and friends at: Mount of Beatitudes in Galilee; Church of the Annunciation in Nazareth; Church of the Nativity in Bethlehem; Church of Our Lady of Mount Carmel in Haifa; and at the Chapel of Resurrection in the Church of the Holy Sepulcher in Jerusalem.

## SOVIETS EXTORTING MONEY FROM BALTS IN AUSTRALIA

Similar Attempts Made in the United States

The Australian Government is studying evidence that Soviet agents have been extorting large sums of money from Baltic and East European refugees, particularly Lithuanians, living in Australia. About 30,000 refugees from the Baltic States were resettled in Australia shortly after World War II. Their financial assets are now being sought by the Soviet Government. Some experts believe that as a result of failing harvests, trade boycotts and other sanctions, the Soviet Union is using any means at its disposal to obtain foreign currency.

The *Australian* (April 13, 1982), writes that the task of extorting money from the refugees was entrusted to a Lithuanian lawyer, Mrs. Genovaitė Valinskienė (Valinskās), who arrived in Sydney from the Soviet Union on December 7, 1981, accompanied by at least two Russian officials. She brought with her a list of deceased Lithuanian refugees and the names of the surviving widows and widowers, on whom she made "social" calls suggesting that money from the estates of the deceased be sent back to the Soviet Union. Many refugees complied; they claimed in private that threats against surviving relatives in Soviet-occupied Lithuania persuaded them to part with their money.

According to the *Melbourne Herald* (April 15, 1982), Mrs. Valinskienė got out with some \$60,000 Australian dollars, but the Australian immigration authorities prevented her from taking another \$200,000 out of the country. These events have prompted the Baltic Council of Australia to express its concern to the Australian Government.

An official inquiry was launched in April.

The *Australian* cites one Baltic refugee, who said: "It is horrifying that people who have been here more than 30 years can still be woken up by a knock on the door from a Soviet official. This is the sort of terror our people were fleeing from when they left their homeland. They came to Australia believing it was all behind them".

In an editorial entitled "Lady Lawyer or KGB?" The *Australian* commented on April 15, 1982: "The reports... that Soviet officials have been exercising improper pressure on some of our citizens of Baltic origin should cause the Federal Government considerable concern. Many of them had to leave their homeland because of arbitrary actions of totalitarian regimes. Most have made a valuable contribution to this country. They have placed their confidence in Australia, and deserve all the protection we can provide... There is no room in this country for a branch office of the KGB".

These words are also relevant to the United States and its much larger community of refugees from the Baltic States. Soviet agents of Lithuanian origin are using similar intimidation tactics to extort money from Lithuanian-Americans, to divide them, and to gain valuable information. Obviously, open societies cannot use the same means in defense of their interests as those employed by totalitarian countries. But in the United States, too, Baltic agents of the Soviet Mafia must be made to understand that there is no room here for a "branch office of the KGB".

## NEW ISSUE OF UNDERGROUND "AUŠRA" (No. 32) RECEIVED

The new, 32-nd, issue of *Aušra* (The Dawn) is dated August, 1982. The editorial, "Unity Under Christ's Flag" reveals that the "enemies of the Church" are using the slogan of "Church Unity" to denounce the fighters for religious rights and to split the church from within. Regime journalists in Lithuania are exposed as mendacious propagandists in an article, "The World Must Be Free!" New information is published on Jonas Pakuckas, who was sentenced last June to 12 years in strict regime camps for allegedly trying to escape abroad. *Aušra* maintains that Pakuckas had submitted to KGB "blackmail" and collaborated with the security organs. Nevertheless, the KGB suspected him to have helped Vladas Šakalyis to escape to Sweden, via Finland, and exacted its "revenge".

nority in Belorussia ("On the Situation of Lithuanians in the Belorussian Republic", part 3). The massacre of at least 13 inhabitants of the village of Musteika by invading Soviet troops in June, 1944, is described. Official counter-measures against the growing influence of religion in Lithuania are discussed in an article "In The Smithy of Atheists". Regime maltreatment and brutalization of young Lithuanians is denounced in an article titled "Abuse of the Young". The official attempts to downgrade the 50th anniversary since the death of the Lithuanian "national bard", the poet Maironis, are described. *Aušra* continues to serialize a historic study, "From the Loss to the Recovery of Independence", by the emigre historian, Vincas Trumpa.

A large portion of the new *Aušra* is devoted to a report on the persecution and denationalization of the Lithuanian mi-

## THREE ISSUES OF "TAUTOS KELIAS" REACH THE WEST

Three issues of *Tautos Kelias* (The Path of the Nation), an underground periodical that started publication in 1980, were received in the West recently. The periodical focuses on historical and ideological issues, counters Soviet propaganda claims and exposes the threat of the Russification campaign in Lithuania.

In a statement of purpose, published in the first issue of *Tautos Kelias* (April 1980), the editors write:

"The martyrs of jails and concentration camps and the blood spilt by those who perished in the guerilla war impose on us an obligation to complete that for which they died — the restoration of a free and independent Lithuania... The ranks of those who fight and sacrifice themselves to keep alive the national determination to recover liberty, keep widening and increasing. This spreading movement prompted the appearance of *Tautos Kelias*".

The second issue of the periodical is dated November 1980, and is dedicated to the 550th anniversary of the death of the medieval Lithuanian Grand Duke, Vytautas the Great. The third issue (December 1981) — on Archbishop Jurgis Matulaitis-Matulevičius, on the harm inflicted by atheistic propaganda, etc.

## RELIGIOUS ART AND EASTER EGG EXHIBITION



A rare exhibition of Religious Art and decorated jeweled eggs was presented by Gallery of Arts, 381 North Main St., Pittston.

Religious paintings, sculptures, old original icons, color antique lithographs as well as contemporary interpretations of old Eastern icons in modern paintings were on display.

Some paintings date as early as the 16-17th centuries and some to the 19th century. A rich assortment of jeweled Faberge egg replicas, as well as American and European ethnic egg designs were also shown at the gallery.

Prof. Bronius Kasas is owner and operator of the Gallery.

## EDUCATION IN LITHUANIA VS. U.N. DECLARATION ON HUMAN RIGHTS

"Teaching and education in high school is a unified process; teaching is based on science, without the influence of religion. The task of school is to shape the Marxist-Leninist world view of the younger generation".

(Lithuanian SSR Law on People's Education, Articles 4 and 26)

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with

others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance".

(U.N. Universal Declaration on Human Rights, Article 18)

"... Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms... Parents have a prior right to choose the kind of education that shall be given to their children".

(U.N. Declaration, Article 26)

**TODAY**

THERE ARE IN LITHUANIA  
277 KINDS OF BIRDS  
35 KINDS OF MAMMALS  
12 KINDS OF AMPHIBIANS  
7 KINDS OF REPTILES

WOLVES AND FOXES HAVE INCREASED.  
FIRST WORLD WAR DESTROYED  
LARGE BIRDS OF PREY, GROUSE,  
ELK AND BLACK STORK.

THE TEUTONIC KNIGHTS,  
COMING TO PREACH CHRISTIANITY,  
WERE AWED BY THE DEAFENING  
BIRD CRIES IN THE FORESTS  
OF OLD LITHUANIA.

A FEW HUNDRED YEARS AGO  
LITHUANIA WAS A REALM OF  
IMPENETRABLE FORESTS. BIRDS,  
BEASTS AND REPTILES WERE  
EVERYWHERE. IT WAS THESE  
DENSE FORESTS THAT PRESERVED  
THE LITHUANIAN RACE AND  
PRESERVED THEIR LANGUAGE AS  
THE OLDEST LIVING TONGUE IN EUROPE.

LITHUANIA HAS  
**3,000 TINY LAKES**  
COVERING 4,000 SQUARE KILOMETERS OF LAND. AGES AGO  
GLACIERS FROM SCANDINAVIA COVERED ALLOF PRESENT LITHUANIA AND LEFT LAKES, BIG BLOCKS OF STONES, AND MORAINES.

From "The Lithuanians" by Anthony D. Yuknis.

## LRCA FOUNDATION SPONSORS LITHUANIAN CAMP SCHOLARSHIPS

Your LRCA Foundation is sponsoring several scholarships for LRCA members or their children who are interested in attending a Lithuanian Summer Camp Program for non-Lithuanian speaking youth. Scholarships will cover the weekly fee and a portion of related expenses.

There are two camp programs for English-speaking Lithuanians. One program will run from June 26 - July 9 in Neringa, Vermont. It is sponsored by the Lithuanian Sisters in Putnam, Connecticut. The other program will run from August 28 - September 4 in Manchester, Michigan, at Dainava Youth Camp. The purpose of the camps is to provide children of Lithuanian descent the opportunity to learn more about the Lithuanian culture. Activities are carried out in English.

However, exposure to the Lithuanian language is incorporated into the programs. For further details about the camps, please write to:

**Neringa Camp**  
Siscer M. Igne  
ICC Convent  
RD No. 2  
Putnam, CT 06260

**Dainava Camp**  
Romualdas Krauciunas  
1816 Tecumseh River Dr.  
Lansing, MI 48906

To apply for the LRCA Foundation scholarship, please write to: LRCA Foundation  
4545 West 63rd St.  
Chicago, IL 60629  
attention: Dr. L. Simutis

Your letter of application should include the following information:

1) child's name, age and address

- 2) LRCA member's name and Lodge number
- 3) Camp for which scholarship is requested (i.e., Neringa or Dainava)
- 4) Anticipated cost of travel
- 5) Statement of any circumstances which dictate special consideration for financial need (e.g., unemployment, large family, multiple children in one family planning to attend camp)

Recipients will be chosen by the LRCA Foundation Board of Directors. Date of application and special financial need will be taken into consideration. All circumstances being equal, selection will be done on a random basis.



MEMBERS OF THE Lithuanian Citizens Club of Inkerman recently held installation of officers. Pictured, first row, from left, Iggy Argonis, auditor; Walter Sinkavitch, judge; Robert Grabosky president; Ron Kamage, treasurer; Al Navaruskis, financial secretary; Robert Kosek, recording secretary. Standing Nick Tichy, marsahl; Butch Grabosky, steward; Joe Para, vice president; Joe Klocko, Bo Podsadlik and Len Mudlock, directors.

are called 'incentives', but they are granted only to those who, in the eyes of the administration, are considered as undergoing a positive change".

(From a letter dated January Y, 1982)

**Povilas Pečeliūnas** (sentenced December 22, 1980, to six years in strict-regime camps):

"Today is Good Friday... a prelude which acquires its true meaning in the Resurrection... where there is a Resurrection, a Rebirth, suffering becomes that rock on which one can build a house without fear of hurricanes..."

(From a letter dated April 9, 1982)

**Mečislovas Jurevičius** (member of the Lithuanian Helsinki Group, sentenced on June 25-26, 1981, to three years in strict-regime camps):

On April 28, 1982, Mečislovas Jurevičius (who is doing his prison term in the Čeliabinsk area) was summoned to the camp's political officer, who showed him a letter from the USA. Jurevičius was given the postcard, but the officer kept the envelope with the address. He also showed another letter from which he confiscated three small religious pictures and told Jurevičius to write to his relatives that they stop sending religious pictures.

**Julius Sasnauskas** (in internal exile, having completed his 2.5 year prison term):

"... It is not true that everything was taken away from us — we carried from home something more than we could hold in our hands, something that cannot be taken away with freedom... We certainly shall come back! God will gather His Children who are scattered throughout the world and will lead them to the land of promise, to Lithuania..."

(From a letter dated December 11, 1981)

"P.S. Almost all the letters addressed to Julius Sasnauskas, as well as his letters addressed to Lithuania, are being confiscated by KGB agents".

## BALTIC SOLDIERS — NATIONALISTIC AND ANTI-RUSSIAN

Lithuanians, Latvians and Estonians serving in the Soviet Army "hate the Russians" and are very much aware of their national distinctness. This is one of the important disclosures of a Rand Corporation study, **The Ethnic Factor in the Soviet Armed forces**, by Alex Alexiev and S. Enders Wimbush. The study which is based on interviews with 130 former Soviet servicemen from all branches of the armed forces, confirms the depth of the opposition to Soviet Russian rule.

The authors of the study describe the stationing principle of "extraterritoriality" — the stationing of soldiers away from their own national homelands in the USSR. Protests against this practice have been published in the Lithuanian underground press. According to the study, interviewees believed that this practice was primarily a security precaution: "If stationed in the same area as their ethnic kin, soldiers might be inclined to side with the local population against the Russian authorities during serious internal crises or unrest". Also, non-Slavs, including Balts, are usually relegated to noncombat units, or are given support roles in combat units. "Perceived disloyalty" is an important factor in this distribu-

tion.

Following are some pertinent statements by the interviewees:

"I came across many Balts serving in the Far East and in Central Asia. These small nations have a strong feeling of their national culture and of national unity".

"The soldiers from the Baltic republics were very aggressive and proud and did not associate with anybody else. They blamed the Russians for occupying their country and suppressing their freedom".

"Russians respected the Balts because they are strong and very European, although the Balts absolutely hated the Russians. The Russians I served with felt a sort of inferiority complex toward them".

"There is something foreign about them (the Balts), something not Soviet".

"There are frequent confrontations between Russians and Balts because some of the Balts speak Russian poorly or refuse to speak Russian. The Balts are also people who often do not hide their animosity toward Russians".

"Basically, the Latvians I served with were anti-Russian. They hated the Russians and called them pigs when among themselves".

"The Estonians considered

themselves superior to the Russians and often manifested their contempt for them. They always mocked the Russians and tried to keep as far from them as possible".

The authors of the study observe that "many of these same observations characterize the relationship between Soviet soldiers and the Baltic non-military population".

A Russian officer born and raised in Riga explains:

"If a Russian officer serves in Riga, he would never go into a restaurant or to a bar in military uniform. A local girl will never dance with a Russian officer and you are better off staying in the barracks because you may get beaten up by the locals".

Another Russian officer made a similar observation: "Latvians look on the army as a Russian army".

## LCA MEMBERS' DEATHS

**George Bartuška — Lodge 61** — 62 Walnut St., Edison, N.J. Died: March 5, 1983. Buried: March 9, 1983 St. Joseph's Cemetery, Duryea, Pa.

**Ceslovas Staniulis — Lodge 222** — 1540 Ledbury Dr., Bloomfield Hills, Mich. 48013. Died: February 10, 1983. Buried: Holy Sepulchre Cemetery, South Field, Mich.

**Stephen J. Rokas — Lodge 230** — 963 Emmons Blvd., Lincoln Park, Mich. 48146. Died: February 23, 1983. Buried: February 26, 1983 Holy Cross Cemetery, Detroit, Mich.

**Sofija Zamalienė (Sophie Zamalis) — Lodge 142** — 1685 Sherwood Blvd., Euclid, Ohio 44117. Died: February 20, 1983.

**Anthony J. Vasaitis — Lodge 36** — RR1, Box 1-A, Thompson, Conn. 06277. Died: March 11, 1983.

**Veronica Kajeckienė (Veronica Kayeckas) — Lodge 103** — 227 Crossfield Dr., Rochester, N.Y. 14609. Died: March 9, 1983. Buried: March 12, 1983 Holy Sepulchre Cemetery, Rochester, N.Y.

**Agota Kavaliauskienė — Lodge 209** — 209 1/2 Grove St., Edwardsville, Pa. 18704. Died: March 23, 1983. Buried: March 28, 1983 St. Mary's Cemetery, Pringle, Pa.

**Mrs. Mary Stackalis — Lodge 28** — 753 Walnut St., Luzerne, Pa. 18709. Died: March 14, 1983. Buried: March 16, 1983 St. Ann's Cemetery, Lehman, Pa.

**Julius Ewasko — Lodge 17** — 283 Sheridan St., Wilkes-Barre, Pa. 18702. Died: March 17, 1983. Buried: March 19, 1983 Holy Trinity Cemetery, Bear Creek, Pa.

**Frances Jankus (Franciska Jankienė) — Lodge 48**, 1435 W. Blackhawk St., Chicago, Ill. 60622. Died: February 27, 1983.

**Mrs. Frances Libauskas — Lodge 129** — 686 Pike St., Gary, Ind. 46403. Died: March 10, 1983. Buried: March 14, 1983 St. Mary's of the Lake Cemetery.



The Wyoming Valley Chapter of the Catholic Laymen's Retreat League honored Anthony Snipas, Wilkes-Barre Township, as its "Man of the Year" at the recent Communion breakfast. From left: Msgr. Michael Polcha, pastor of Holy Trinity Church, Swoyersville, which hosted the breakfast; John T. O'Toole, retreat league recording secretary, who presented the award; Snipas and Very Rev. John Barry, CSsR, rector of St. Alphonsus Retreat House, Tobyhanna. Snipas serves as the league's coordinator. He arranges weekend retreat schedules for more than 1,000 men annually. He has served in every league office. Snipas is a member of Holy Trinity Church, Wilkes-Barre. Also he is a member of LCA Lodge 17, Wilkes-Barre.

## LETTERS FROM LITHUANIAN "PRISONERS OF CONSCIENCE"

(Excerpts from letters published in the *Chronicle of the Catholic Church in Lithuania*, No. 53, May 31, 1982).

**Vytautas Skuodis** (sentenced December 22, 1980, to seven years in strict regime camps):  
"... We should not want the time to pass more quickly — it goes by too fast anyway. If life is meaningful and rich, one should prolong it as much as possible, at least in one's spirit... May God bless you all..."

(From a letter written early 7, 1982)

"P.S. For a three-month period nobody received any letters from V. Skuodis. Finally, several short post-cards and a letter slipped through the censorship late in May. Ed."

**Viktoras Petkus** (member of

the Lithuanian Helsinki Group, sentenced in July, 1978, to fifteen years of imprisonment and exile):

Petkus writes that he received only two of the nine letters addressed to him. His own letters, written on January 6 and February 10 were also confiscated.

**Anastazas Janulis** (sentenced on November 26, 1980, to three-and-a-half years in strict-regime camps):

"Thank God I'm in good health and good spirits... I have started the second part of my term. Any benefits from that are conditional. The only legal improvement is that I'm allowed one 5-kilogram parcel a year. There is a rumor that after one has finished one half of the term, one is allowed to write more than two letters a month; it is not true. Certain improvements



The Tauern Club of Luzerne County held its 48th annual installation of officers dinner dance at Maddy's Restaurant, Alden. At left is Atty. Anthony J. Lambis installing the officers who are from left: Dan Stadelis, president; Leo Petrowski, Jr., recording secretary; Ed "Ted" Allen, financial secretary; Leonard J. Fallis, treasurer; William Bonausage, Leo Petrowski, Sr., and Frank Nadwodny, directors. Absent was Paul Skiptunas, vice president.

## HEALTH HINTS ASPIRIN VS. ACETAMINOPHEN

**Aspirin vs. Acetaminophen**

Twelve-year-old Jonathan took aspirin to ease the pain when he broke his leg. His father has an ulcer and when he has a headache he takes acetaminophen, a pain reliever best known under such trade names as Tylenol and Datril. Jonathan's grandmother also takes acetaminophen for a headache, but it won't help her arthritis. For this she takes aspirin under the supervision of her doctor.

Confusing? Not when you understand in what ways these two drugs are similar and in what ways they differ.

Aspirin belongs to a class of drugs called salicylates, found in the bark and leaves of willows and other trees. Acetaminophen is a para-aminophenol, which is also used in dyes and oil additives. Acetaminophen was originally derived from coal tar. Both drugs were synthesized in the late 1800s.

What the two drugs have in common is their ability to relieve pain and reduce fever, something they do equally well.

What makes them different is that aspirin can reduce inflammation, while acetaminophen can't. In addition, aspirin is being used to reduce the risk of recurrent transient ischemic attacks (little strokes) in men because it disrupts the blood's ability to clot. Acetaminophen can't do that either.

The two drugs differ in another, very significant way

and that is the matter of side effects. Aspirin can cause nausea or vomiting as well as stomach irritation. Less common are bloody stools, shortness of breath, skin rash, and unusual tiredness.

Some people are allergic to aspirin and suffer such reactions as itching, hives, runny nose, swelling of the throat, chest pains and fainting.

Acetaminophen has fewer side effects than aspirin. It doesn't irritate the stomach and rarely causes allergic reactions. At normal doses, acetaminophen sometimes, though rarely, may cause bloody or cloudy urine, difficult or painful urination, skin rash, unusual bleeding, or yellowing of the eyes or skin.

The greatest danger from acetaminophen is its effect on the liver. A single massive dose, say of 15 to 25 grams (30 to 50 extra-strength tablets) can cause severe liver damage and death. Chronic excessive use for several weeks also can cause liver problems.

It's possible to overdose on either aspirin or acetaminophen.

What's the best drug for you? Much depends on your own health. People who have asthma, gout, ulcers or other bleeding problems should avoid aspirin. Those with liver problems, virus infections of the liver or severe kidney disease should not take acetaminophen.

FDA

# WYOMING KLONIO ŽINIOS

## SCRANTON DIOCESAN PRIESTS HONORED BY JOHN PAUL II

Most Rev. J. Carroll McCormick, D.D., Apostolic Administrator of the Diocese of Scranton, announced on March 17, that His Holiness, Pope John Paul II, has graciously deigned to confer papal honors on sixteen priests of the Diocese of Scranton.

Among them were two Lithuanian priests elevated to the rank of Prelate of Honor of His Holiness with the title of Reverend Monsignor.

mitsburg, Md., he was ordained to the priesthood on June 3, 1939. Following service as an assistant pastor, he served as a U.S. Navy Chaplain from 1943 to 1946. He received his first pastorate at SS. Peter and Paul's, Sugar Notch, on October 5, 1959, then to St. Joseph's, Duryea, in 1962, St. Casimir's, Wilkes-Barre, in 1966, and at St. Joseph's, North Scranton, on February 20, 1969. Monsignor Ozalas has served as a notary and a member of the Diocesan Committee on Vocations.



Msgr. W. J. Pakutka

### MONSIGNOR MICHAEL C. OZALAS

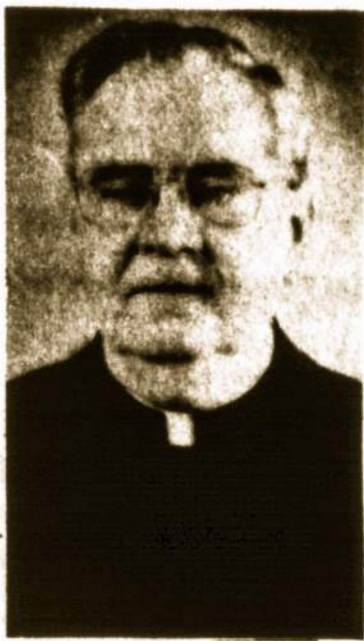
Monsignor Ozalas, a native of Palmerton, Pa., is the son of Casimir and Antoinette Samuolis Ozalas. He was born on December 19, 1911. Upon completion of his studies at Mount St. Mary's Seminary, Em-

### MONSIGNOR WILLIAM J. PAKUTKA

Monsignor Pakutka, pastor of the Church of St. Casimir, Wilkes-Barre, since his appointment on September 5, 1972, has been a Chaplain of His Holiness since May 19, 1968. Born January 15, 1918, the son of Anthony and Agnes Kulak Pakutka, Duryea, he was educated for the priesthood at St. Mary's Seminary, Baltimore, Md., and was ordained to the priesthood on November 20, 1943. After several years service as an assistant pastor, he was named professor of Religion at Marywood College and chaplain to the elderly at Maloney Home on October 9, 1947. He became chaplain at Marywood on September 1, 1962, a post he held until September 10, 1968, when he was named pastor of the Church of St. John the Evangelist, Honesdale. He has served as contributing editor to the Catholic Light, Wilkes-Bar-

re area chaplain of the Junior Catholic Daughters. For his 20 years of service at Marywood, he received the Cor Mariae Pro Fide Et Cultura Medal for two decades of service to the College, September 8, 1968.

**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 dol. 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.



Msgr. M. C. Ozalas

## LITHUANIAN NIGHT AT ST. MARY'S VILLA, ELMHURST, PA.

On March 3rd, the eve of the feast of St. Casimir, a group of Knights of Lithuania, Council 74, dressed in Lithuanian national costumes, entertained the aged guests at St. Mary's Villa, Elmhurst, Pennsylvania. The dining room was brightly arrayed with the colors of the Lithuanian flag, — yellow, green, and red, — and the waitresses serving at tables also wore Lithuanian peasant costumes.

During the program the significance of St. Casimir to both the Lithuanian and Polish

nations was explained to the people, and his influence as a patron of youth was noted. A prayer, "Mano Malda", was read by Anna Galinas.

The entertainment began when Marie Laske spoke of the wedding customs of the Lithuanian people and the group of Knights sang a popular folk song about match-makers between two lovers and their parents, "Šalta Žiemužė". Then, doing "The Chicken Dance" afforded much fun and laughter for the entertainers and the entertained.

No program is complete with doing the Lithuanian folk-dance, "Noriu Miego", and the singing of the Lithuanian anthem, "Lietuva Tėvyne Mūsų", both in English and in Lithuanian.

Our thanks are extended to the planners of the Lithuanian Night at St. Mary's Villa Nursing Home staffed by the Sisters of Jesus Crucified, and to all who came from Scranton to entertain the guests at St. Mary's.

Sister Virginia M. Vytell, CJC



A group of Knights of Lithuania, Council 74, who entertained the aged guests at St. Mary's Villa Nursing Home on the eve of St. Casimir, March 3rd, 1983. From left to right they are: first row: Ann Lisowski, Anna Bagdon, Anna Galinas, Ona Matulevich; second row: Agathe Smet, Marcella Smet, Richard Laske, Anna Patelunas, Marie Laske. Frances Cox photo



The Knights of Lithuania, Council 143, Pittston, held its 7th annual communion breakfast recently honoring St. Casimir, patron saint of the Parish and of the Knights of Lithuania. Pictured, seated, from left, Atty. Ronald Kamage, Anna Klizas Wargo, Father Peter Alisaukas, pastor and spiritual Advisor, Mrs. William Daileda, cochairman, William Daileda, chairman, Anne Challan, president, Council 143, and Father Joseph Sibiliano. Second row, Adele Brooks, Anna Davala, Annamaria Sewatsky, Helen Butsavage, Leo Butsavage, Alberta Walsh, Anna Walatkas, Mary Timek, Julie Farrell. Third row, John Wisnosky, Marcella Bartoli, Phil Bartoli, John Wasser, Paul Patrick, Anastasia Stanley.

## OBITUARIES

### George Bartuska

George Bartuska, 62 Walnut St. Edison, N.J., formerly of Mines St., Old Forge, died March 5 at the Veterans Administration Medical Center, Lyons, N.J.

Born in Duryea, son of the late Adam and Celia Slivitskus Bartuska, he was educated in the Duryea schools and resided in Old Forge for 10 years before moving to New Jersey. He served in the Marine Corps during World War I, was a member of St. Joseph's Church, Duryea, and the VFW Post 1227, Duryea. He was preceded in death by his wife, the former Mary Moluski.

Surviving are daughters, Mrs. Audrey Suhuback, Old Forge; Mrs. Celestine Grudzinski, Edison, N.J.; brother, Peter, Nanticoke; five grandchildren, and five great-grandchildren.

Buried March 9 with a Mass of Christian Burial in St. Joseph's Church. Interment in the parish cemetery. Military service conducted by the VFW Post 1227.

Mr. Bartuska was a member of LCA Lodge 61, Duryea.

### Mary Stackalis

Mrs. Mary Stackalis, of 753 N. Walnut St., Luzerne, died March 14 at home.

She was born in Lithuania and lived in Luzerne most of her life. She was a member of St. Ann's Church, Luzerne, and its Altar and Rosary Society and the Third Order of St. Francis.

She was preceded in death by her husband, Joseph in 1941.

She is survived by son, Anthony, of Luzerne; daughters, Mrs. Mary Zukosky, of Doylestown; Mrs. Julia Pollick, of Court Dale; Mrs. Helen Kowalchik, of Pringle; Ms. Agnes Daugher, at home; Mrs. Anna Karlotski, of California; Mrs. Betty Nevadonski, of Philadelphia; 18 grandchildren; 35 great-grandchildren; one great-great-grandchild.

Buried March 14 with a Mass of Christian Burial in St. Ann's Church. Interment in St. Ann's cemetery, Lehman.

### Julius Ewasko

Julius "Topsy" Ewasko, 283 S. Sheridan St., Wilkes-Barre, Pa., died March 17 at the Mercy Hospital in Wilkes-Barre shortly after admittance.

Son of the late William and Martha Ewasko, he was born in Parsons, living most of his life in Wilkes-Barre. He retired 16 years ago, after working as a coal miner over 50 years.

He had played semi-pro baseball with the Wyoming Valley League, and was a member of Holy Trinity Church in Wilkes-Barre.

Surviving are: his wife, the former Julia Revitt; two sons, William Ewasko, Wilkes-Barre

Township, a teacher at Coughlin High School; Joseph Ewasko, Stanhope, N.J.; two grand-children; four sisters, Mrs. Catherine Richards, Philadelphia, Mrs. Agnes Intermann, Brooklyn, N.Y.; Helen Hamann, Clearfield, N.Y.; Helen Hamann, Clearfield, Conn.; Mrs. Emily Hmelovsky, Long Island, N.Y.

Buried March 19 with a Mass of Christian Burial in Holy Trinity Church. Interment in the parish cemetery in Bear Creek.

Mr. Ewasko was a member of LCA Lodge 17, Wilkes-Barre, Pa.

### Mrs. Agnes Kavalauskas

Mrs. Agnes Kavalauskas, formerly of 209 1/2 Grove St., Ed-

wardsville, died March 23 at the home of her daughter, Mrs. Ruth Kravits, Swoyersville.

Born in Lithuania, she came to this country at age seven. Mrs. Kavalauskas was a member of St. Mary's Annunciation Church, Kingston.

Surviving in addition to her daughter are a son, Ernest Kale, Edwardsville; four grandchildren; two great-grandchildren.

Buried March 28 with a Mass of Christian Burial in St. Mary's Annunciation Church. Interment in St. Mary's Cemetery, Pringle.

Mrs. A. Kavalauskas was a member of LCA Lodge 209, Kingston.

## "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
- 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, 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 biografinės žinios, 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 Čžiūnas and J. Žemkalnis ..... \$5.00

"Garsas" Administracija  
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