









GARSAS • Lithuanian U.S. Alliance of America

# English Section

## THE WAYS OF RUSIFICATION

This article appeared in the Lithuanian underground periodical AUŠRA (The Dawn), No. 29.

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...The national question is one of the most difficult problems for the Kremlin... The Soviet press publishes a great number of articles on this subject. One of them, "The Future of the Socialist Nations" by I. Cameriana, was published in the June 25, 1981, issue of *Valsietėjų Laikraštis* (The Peasant Gazette). Basing himself on the sayings of the "wise" party leader Brezhnev and on his speeches in the 26th Party Congress, he wrote: "The future of the new historic community — the Soviet people — is linked with the proliferation of socialist nations and peoples. This community, apparently, will preserve its multinational character even under communism and will not acquire the features of any new nation".

### Prospect for Lithuania — to be Dissolved in Russia

Is this a step backward? Let us not be naive — it is only the Communist Party's routine tactical maneuver, designed to stem the national rebirth of the Soviet republics... But the Communist Party, whose leadership is composed of Russians or of non-Russians who are almost completely russified, does not seek to blend these nations in some new nation, but to dissolve it in the "great" Russian nation.

### The Penetration of the Russian Language

This is clearly proven by the increasing penetration of the Russian language into the non-Russian republics. Quite a few plants and offices use Russian as their business language... The circulation of books in the native languages is reduced, while the bookshelves are full of Russian books. Plans to issue new periodicals in the various national languages are met with official obstruction... In Lithuania, for instance, about one half million people own cars or work in the transport industry. This "army" needs its own press organ, but Moscow does not even want to hear about it — the drivers are offered the Russian magazine *Za ruliom*

(Behind the Wheel), which is already losing a lot of money. The Russian-language periodicals never sell out in the Lithuanian newsstands. The Russian-language magazine *Russkij jazik v škole* (The Russian Language in School) has almost no buyers.

All this is crowned by the Tashkent resolutions (adopted in 1979, to reinforce the teaching of Russian at the expense of the native languages. Ed.). Between the lines of their inflated phrases about the friendship of nations and the unifying "role of the great Russian language" one can read the following message: from now on we, the national minorities, have not one native language, but two. Since we begin to learn the first language in the cradle, it is imperative that the second one does not remain slighted and therefore we must start learning it as soon as possible — from the kindergarten on. In school, too, the teaching of the second language demands the greatest possible attention and more hours. But the students are already overburdened and the increase of their workload is out of the question. Therefore, it must be done at the expense of some other item on the school curriculum, in this case — the weekly hours allotted to the study of the native language.

This is a repetition of the story of Muravyov the Hangman (1796-1866, a Russian governor of Lithuania, whose repressive policies earned him the name of "The Hangman", Ed.). Monuments were erected to him for his efforts to implant the Russian language in the "Northwestern territory".

### "New Intelligentsia" — Fluent Thinking in Russian

In her article entitled "A Poetry of Contacts", in the Moscow magazine *Literaturnoje Obozrenije* (August 8, 1981), T. Motylova wrote: "Already the first decades of the Soviet rule saw the formation of a new intelligentsia who got used to not only of speaking and writing, but also to thinking in Russian as fluently as in their own language..." These are the guidelines for the members of our intelligentsia, our writers, and finally our compatriots!... Any comment is superfluous.

### Non-Lithuanian workers Imported for Construction Projects

On their visits to the cities and towns of Russia or of the other republics, Lithuanians are surprised to see posters recruiting workers from the construction of an atomic power plant in Ignalina or of a crude oil refinery plant in Mažeikiai, Lithuania. Meanwhile, young people in Lithuania are urged to journey to the "komsomol shock-work" construction projects long way east of Lithuania. Could this be an oversight, which costs the State a lot of money? Would it not be simpler if Lithuanians themselves went to Ignalina or Mažeikiai, and the Russians would look for work in their own country? Unfortunately, this is a... calculated move to promote the mixing of nations... and mixed families.

### Military Service in the Service of Russification

The same purpose is served by sending young people to do their military service far away from Lithuania. Young Lithuanian men frequently return home with a Russian wife... The consequences of mixed families will be most strongly felt in the future... during the times of difficult trials and decisions...

### Decline of Influence of Religion Helps Russification

Compared with other Soviet nations, Lithuanians have always shown considerable resilience against mixing with other nationalities. Religion had a considerable influence in this respect... However, forty years of fierce antireligious propaganda have taken their toll — although Lithuanians are considered the most religious nation in the Soviet Union, the influence of religion... and its role as an obstacle against forming mixed families with members of other religions (and with homegrown atheists) has considerably declined. This is one more reason for the fierceness of the struggle against religion...

### Demographic Changes in Lithuania

An article by Petras Gaučas on the "Contemporary Ethnic Processes in Lithuania" was published in the magazine *Mokslas ir Gyvenimas* (Science and Life, No. 31, 1981). It contains much statistical data on the national composition of



To mark the occasion of the 500th anniversary of the death of St. Casimir in 1984, a special medal is being created. The designer is Petras Vaskys.

## SHORTCOMINGS IN ATHEISTIC PROPAGANDA DEPLORED

The "ideological offensive" against the Roman Catholics in Lithuania has a touch of schizophrenia. It uses censorship, repression and brutality as it proclaims the inevitable eradication of religion. But at the same time the Communist establishment is candidly deploring the weakness of the inflated and extremely costly atheist propaganda apparatus. This second aspect is revealed in an excerpt from an article by Gintaras Jatkonis, titled "Confronting Religion — Remarks on Atheist Culture", in *Literatūra ir Menas* (Vilnius, April 17, 1982)

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...Is the subject of atheism of any importance to a contemporary member of our intelligentsia, since many topical issues appear not to be related to that subject?... We may go on investigating the scientific

contemporary Lithuania, its cities and its regions. This is the only source available to us, average Lithuanians... but it is Soviet statistics and therefore must be viewed with caution!... The article is most likely meant to appease the readers who have been concerned for a long time about the increase of non-Lithuanians in their country...

As the article indicates, we should not complain too much: the percentage of foreigners in our republic is one of the smallest (in all Soviet republics). From 1970 to 1979, the population of Lithuania increased by 8.4 percent; meanwhile, the number of Lithuanians went up by 8.2 percent...

Mixed marriages in Lithuania, especially in the cities, are on the increase: from 15.6 percent of all marriage partners in 1970 to 18.4 percent in 1978. The author immediately tries to calm his readers by pointing out that most of the mixed families are composed of Ukrainians, Belorussians, Russians and Poles; however, he forgets to mention the percentage of Lithuanians among them, which seems to be increasing...

### Lithuanians Resist Assimilation More Strongly than Other Nationalities

Lithuanians resist assimilation more strongly than other nationalities in the Soviet Union. At present, most of the capitals of the Union republics are rapidly becoming more Russian. Minsk, Kiev, Riga, Alma-Ata, Tashkent and other cities have become almost exclusively Russian and it is almost impossible to hear the national language in them. Yet Vilnius, since the end of the war... is slowly but inexorably becoming more Lithuanian.

An interesting development is the rapid Lithuanization of the indigenous Russian Orthodox believers, and especially their young generation...

aspect of atheism, its humanism and other positive aspects, but unless we demonstrate it all in a convincing manner, unless we enchant the listener and the reader, unless we find a way to his heart, the atheistic public opinion will not be active or effective... How much atheistic salt is there in our daily intellectual bread — in propaganda, in the artistic creation and in publication?

...When a member of the intelligentsia who has been raised in our atheistic society has an unexpected head-on collision with religion (with a religious believer who shows greater interest in a world view, with a modernistic religious doctrine, etc), he finds himself in an unenviable and paradoxical situation, because he is practically unprepared for such a rendez-vous. In keeping with his social mission, he should be the first to enter a victorious battle for scientific truth — and therefore he frequently does not dare to confess that the foundations of scientific atheism was a subject he had studied a long time ago, that they have not had time to read atheistic articles in the newspapers, and that the theoretical problem of belief — unbelief seems to be too complicated for him to be resolved in his favor during a debate.

...As we debate the world view and atheistic culture, we inevitably encounter questions of principled behavior. If a

## "TRADE UNION" BOSS IN LITHUANIA UNHAPPY ABOUT LABOR DISCIPLINE

The events in Poland have suddenly reminded the Soviet bigwigs of their own workers and so-called trade unions, which heretofore existed only as abstractions in the Party pronouncements. The result has been a spate of articles in the Soviet press, treating the labor problems with a little more candor than earlier.

One of such articles, "Work — the Great Educator" was published in the weekly *Literatūra ir Menas* (Vilnius, May 22, 1982). Its author, Algirdas Ferensas, is the boss of the Trade Union Council in Lithuania. Starting with the usual praise of the Soviet trade unions and their accomplishments, Ferensas goes on to register the various shortcomings. "Bourgeois attitudes, alcoholism, pilfering, violations of labor discipline" are still epidemic, he writes. Administrative organs are frequently called to take people straight from work to the "sobering up stations", typical Soviet institutions. Ferensas also admits that the number of indictments for public drunkenness has increased since 1950.

member of the Communist Youth organization gives in to his future mother-in-law or his mother and gets married in a church, without giving much thought how this trip to the church must be seen in the light of the regulations of the all-Union Komsomol organization — then he is justly punished. According to the Union Komsomol press, nineteen young unprincipled people in our republic had to say goodbye to their Communist Youth membership cards for their active participation in religious services...

...How are the problems of religion and atheism... reflected in our literature?... We badly miss a Lithuanian Tendriakov (a Russian atheist author. Ed.). We also lack the simplest novellas and stories on atheistic themes... without even mentioning works of larger genres... We have got atheistic journalism, but does it satisfy us?... Atheistic commentary? There is none... We conceive the problems of contemporary atheism in a somewhat narrow and superficial way; we don't give them their due in the contemporary spiritual, ideological and cultural collisions. The main targets of contemporary atheistic writing should not be female "saints" of local significance, and not even the extremists who are hankering after the martyrs' laurels.

In conclusion, the author suggests certain steps to improve this situation: special courses in atheism for students majoring in journalism, contests on atheistic articles, atheistic anthologies, etc.

Labor discipline appears to be a very fragile commodity, according to Ferensas' article. He writes that workers frequently get themselves excused from work and spend the whole day waiting for some repairmen. "The loss in work time and the morale damage are certainly too costly for us", he complains.

Having given the customary due to the trade union activists and controllers, Ferensas adds that many of them still think that control simply means "standing and watching the others work". "No", he exclaims, "control is a battle station".

Ferensas accords a special role to the "communist work schools", whose number in Lithuania has increased by one-third in the past five years. They now number 5,000, including 126,000 participants.

The counterfeit trade union boss should have described the reasons for the lack of productivity and labor discipline in a simple East European workers' statement: "They pretend that they are paying us, and we pretend that we are working".

## DENMARK DOES NOT RECOGNIZE SOVIET ANNEXATION OF BALTIC STATES

The Government of Denmark has reiterated its non-recognition of the illegal annexation of Lithuania, Latvia and Estonia by the Soviet Union. The official Danish attitude was revealed late last year, in connection with rumors about an epidemic of hoof and mouth disease in Baltic countries. Although the Danish officials were very eager to obtain accurate information on the actual situation in order to protect themselves from the threatening danger of infection, the Danish Foreign Ministry refrained from making direct inquiries to Moscow and used other channels of information. This was because Denmark strictly adheres to its determination not to recognize the forcible incorporation of the Baltic States into the USSR.

The Danish policy regarding

the Baltic States was the subject of a recent article in *Aktuelt* (Dec. 23, 1982), the organ of the Danish Social Democratic Party. A correspondent of *Aktuelt*, Henrik Skov, inquired at the Danish Foreign Ministry about the rumors concerning an epidemic in the Baltic Countries. He was told by a representative of the Danish Foreign Ministry, Kersten Due, that an official confirmation of these rumors was impossible: "We have never recognized the annexation of these three countries to the Soviet Union. It is for this reason that we cannot inquire with Moscow about the rumors affecting these three countries. This is very inconvenient, but in this case the political aspect is of much greater importance to us."

The Danish Foreign Minister,

Uffe Ellemann-Jensen, told the correspondent of *Aktuelt*: "It is true that we don't want to write to the Russians about the Baltic States. We don't want them to get from us any piece of writing which they then could interpret as the recognition of the annexation of these three small countries."

The author of the article also criticizes the Soviet propaganda assertion that the three Baltic States had joined the Soviet Union of their own free will. He writes: "In the opinion of Denmark and of the other Western countries, the election of 1940 (in the Baltic countries) has no relation to what we call the democratic procedure. That is why these three small countries continue being indicated on the map of the Danish Foreign Ministry." (Elta)

## WHY YOU SHOULD HAVE LITHUANIAN AS A SECOND LANGUAGE

There is a continuing price for freedom. The first generation to fight for it knows all too clearly why freedom is necessary, what conditions made it necessary, and why one must pass it on to future offsprings. The second generation, on the other hand, must bridge two worlds. It must understand two cultures which are often incompatible and it must do this without belittling either one. The third generation must be completely at home in the newer milieu or forever in doubt about the legitimate roots of family heritage. Subsequent generations may never know about their deepest, richest traditions and the vital link with parents, grandparents and great-grandparents may be permanently broken.

There is, perhaps, no stronger tie to all these generations than language. The mere ability to understand another's speech, thoughts, turns of phrase, habits of relating ideas and describing feelings is tantamount to being aware of a range of human experience impossible to duplicate in a single lifetime. If I could have spoken to my grandmother in Lithuanian, her native tongue, I could have heard about (and understood) the folklore, the myths, the music and dancing, the politics, the farming, the ritual, the clothing... in short, the "life" that preceded mine and created mine.

All of this is obvious, of course. What concerns me particularly in this essay, however, is something more. I am a third generation product. I have lost what little Lithuanian I knew as a child and I am struck by the fact that by losing that link with my roots I have lost something even more precious to the world at large: the wisdom of spirit. I have had rigorous training in Western Arts and Music and my "Mother tongue" is now

English, the current language of science, law and business. English, and the fluency in English is the great door-opener in our so-called progressive societies. What use would a researcher or a businessman or a lawyer have for the sensitizing diminutives, the gentle phrases, the agricultural analogues of a language like Lithuanian? None. It's too slow, too weak, too humble to command respect in the rush of competitors for the big money and power of our agencies and institutions. And that is the point! We are in a spiritual desert today at least partly because we no longer speak in the languages which have continued respect for soul as well as matter.

Since I am an Artist-Musician by profession, I would like to mention what all that means to me in that realm alone. Art cannot exist in a spiritual desert without becoming merely aesthetic and pleasurable. Without a contemplative foundation, art becomes superstition rather than a way of life. Symbols have always been the well-springs of art. Symbols lose all meaning if the universality of human experience no longer lives in them. When that common ground is lost, private languages and individual "personalities" of multitudes of solitary people overtake us all and we run to find explanations, interpretations and apologists. When symbols lose meaning generally, art and language provoke reactions only and no ideas are communicated.

Lithuanian is among the oldest of the Indo-European stock. It has an almost unsurpassed history and involvement with things spiritual and metaphysical. It comes from "primitive" sources, so to speak, and in those sources one learns that it is not necessary to separate work from life. People are not just more or less efficient members of competitive organizations. One does not have to make dis-

tinctions between sacred and secular. It is not possible to think of culture as something to be acquired in leisure hours only after debilitating hours at a hateful job. The older societies, like Lithuania, realized that culture in all its manifestations was something that showed itself in everything that was made and thought and imagined. Folk traditions prove over and over again that function and meaning are inseparable.

## BREAKTHROUGH FOR BALTS IN GENEVA

For a week in February, BATUN delegation again visited the annual session of the U.N. Commission on Human Rights. Members of the delegation were: Jura Ristsoo (Est., from New York); Julijus Kadellis (Lat., from Muenster, W. Germany); Narcizas Prielaidis (Lith., Geneva, Switzerland); and Aarne Vahtra, recently defected Estonian, former Director of Theater Department in the Estonian Ministry of Culture.

Among the U.N. Delegates they met with: Richard Schifter, Chairman, U.S. Delegation; Richard Fursland, Alternate Representative of the British Delegation; Dr. Karl Borchard, Advisor, W. German Delegation; Mr. Joe Thwaites, Advisor, Australian Delegation; and others. They discussed the recently adopted resolution by the European Parliament (urging to raise the Baltic question at the U.N.), recent human rights violations cases in the Baltic States, and submitted several appeals, declarations and protest letters from Baltic dissidents that have reached the West during the last year. The delegates thanked them for the material and promised to help

So what have we lost? Those of us who have lost our more poetic sources by becoming too wholeheartedly American and progressive and "successful" have lost the awareness that novelty is not originality and one must always distinguish between power and violence. It is in the study and mastery of ancient languages and art that one becomes attuned to the spirit. Life, love and death are not new and when something is not new one should go to the old for clarification. We who are Lithuanian can go directly to our language.

Janetta Petkus

whenever possible.

But the real breakthrough for the Balts in Geneva came via the press that was really interested in the BATUN delegation. The press meeting under the auspices of the U.N. Press Club was attended by AP, Reuters, Finnish Radio/TV, Svenska Dagbladet, Daily Telegraph, London Times, Kuwait News Agency, DPA, AFP, Ernst Levy, reporter and editor of the Frankfurter Allgemeine Zeitung, flew to Geneva for two days to cover the Baltic delegation story. It appeared in February 25 issue of the FAZ, titled: "Baltischer Appell an Vereinte Nationen wegen Verletzung von Menschenrechten klagend ueber die "Russifizierung" von Litauen, Estland und Lettland". He also taped a two hr. interview with Aarne Vahtra, for inclusion in a future he is planning on the Baltic States. Hanns Neuerbourg, chief of the AP bureau, interviewed the BATUN delegation for over an hour. His wire, picked up by several newspapers, ran on Feb. 24. They were interviewed by Iain Guest of the Guardian and International Herald Tribune; Jura was interviewed for the Swiss International Radio; Aarne made a statement for the BBC International; Aarne and Jura had dinner at the home of Tom Henaghan (Reuters chief) and his wife, Elisabeth Auvillain (Journal de Geneve) whose stories appeared on Feb. 24 and 25 resp. The Reuters wire story ran as follows:

"Exiles from Estonia, Latvia and Lithuania said today that pressure on Baltic nationalist groups had increased since Yuri Andropov came to power in the Soviet Union. The exiles, members of the New York based Baltic Appeal to the United Nations, said the KGB Security Police had been active in suppressing nationalist movements while Mr. Andropov led it.

This policy has been stepped up since he became Soviet Party Leader in November, the group, here to lobby at the United Nations Human Rights Commission, told journalists. "Andropov has a history of cracking down on nationalist groups," said Baltic Appeal President Jura Ristsoo. "The Ukrainian nationalist movement was broken up during his time as head of the KGB."

She said official pressure was stepped up last month in the Baltic states, three formerly independent countries annexed by the Soviet Union in 1940 after the Hitler-Stalin Pact.

A wave of house searches began in Latvia, with at least 50 flats searched in the capital of Riga alone, she said. Police confiscated Western books, Bibles and hand-written copies of the 1975 Helsinki Final Act.

In Lithuania, a priest heading the Catholic Committee for the Defense of Believers' Rights was arrested in January, one week before Pope John Paul named Latvian Bishop Julian Vaitovs the first Soviet Cardinal.

Mrs. Ristsoo, an Estonian

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## NON-RUSSIANS DANGEROUS IN EVENT OF CRISIS

"Today in the world-wide political struggle between Communism and the West there are literally hundreds of millions of enslaved peoples who are searching for some form of encouragement which will lead to their eventual liberation. They

are one of the potentially most powerful spiritual and political forces in the world. They are, in fact, the West's strongest ally".

From an address by Maj. Gen. John K. Singlaub, U.S. Army (Ret.) Congressional luncheon, Captive Nations Week, 1982.

from New York, said Mr. Andropov made a hasty visit to the Estonian capital, Tallinn, in late 1980 after student demonstrations there. The local Interior Minister was sacked in the subsequent shake-up of the Estonian Security forces.

In recent months, she added, five Estonians had been caught by border patrols trying to flee the country and a sixth was sent back after reaching Finland.

Another member of the group, Latvian-born Julijus Kadellis, said he had handed over to the U.N. and the International Red Cross a petition from 22 Latvians asking for help in their attempts to emigrate to the West.

The European Parliament passed a resolution in January calling on member Governments, most of which have never recognized the Soviet annexation of the Baltic states, to bring the issue to the U.N. Decolonization Subcommittee and to examine it during European Security review conferences."

"... Both official and popular Western images of the Soviet Union fail to recognize the multinational character of the Soviet State... Most of these conquered (non-Russian) areas attempted to break away during the Russian revolution, but were reconquered by the new Bolshevik government. Those that did manage to gain their independence, such as the Baltic States of Latvia, Lithuania and Estonia, were reincorporated during World War II... They remain fiercely nationalistic, under control for the time being, but in crisis or difficult times pose for the Russian leadership the prospect of latent opposition and hostility... (In) the large Soviet army... non-Russians are trusted in large numbers only in construction or supporting units, and, even then, must serve outside their native territories".

Professor Gary L. Guertner, "Where the Russians are Vulnerable", The Christian Science Monitor, June 9, 1982.

**GRAND DUKE GEDIMINAS (1316-1341)**  
THE TRUE FOUNDER OF THE POWERFUL GRAND DUCHY, FOUNDED VILNIUS IN 1323, AND MADE IT HIS CAPITAL.

**GRAND DUKE ALGIRDAS (1345-1377)**

**GRAND DUKE KEISTUTIS (1381-1382)**

**ALGIRDAS AND KEISTUTIS, THE SONS OF GEDIMINAS, DIVIDED LITHUANIA BETWEEN THEMSELVES. KEISTUTIS RULED THE WEST AND ALGIRDAS, THE FOUNDER OF KAUNAS, RULED THE EAST.**

**GRAND DUKE JAUNUTIS (1341-1345)**

**GRAND DUKE VAISVILKAS (1265-1268) SON OF MINDAUGAS**

**LITHUANIA IN THE 14TH CENTURY**

**ALGIRDAS, IN A WAR AGAINST NOVGOROD THE GREAT, RAIDED RUSS TERRITORY AND LITHUANIA SPREAD TO THE BLACK SEA. IN 1368 HE COMPLETELY DESTROYED THE MONGOL ARMIES ON THE LOWER DNIEPER.**

From "THE LITHUANIANS" by Anthony D. Yuknis

## "CONFESSION" BY "MISLED" YOUTH ACCUSES FREEDOM MOVEMENT

An alleged confession by a young Lithuanian who was temporarily "seduced" by native "anti-Communists and Western propaganda" was published in the CP daily *Tiesa* (Vilnius, August 18, 1982). Entitled "Cobwebs I Noticed Too Late", the confession bears all the familiar ideological and stylistic touches of KGB journalism.

The "remorseful youth", T. Rokas, declares that his purpose in writing to *Tiesa* is to help other youths to avoid his "errors" and to reveal the true face of the "defenders of faith, nation and human rights" who are actually "not very numerous". Rokas writes that he briefly fell into the "trap" of "one of such dissidents", Vincas Seliokas.

A couple of years ago, Rokas continues, he and his friend Gintas decided to distribute leaflets "slandering the reality of our way of life". They imbibed some alcohol "for courage" and went on with their "adventurous campaign", after having listened to the "incitements" of certain Western radio programs. This deed brought Rokas to the attention of Seliokas' grandfather, who was introduced to him as a "romantic personality". The young man later found out that the grandfather, V. Seliokas, had been sentenced for "anti-Soviet activity" and continued his "pernicious work" after his release. The old man praised Rokas for distributing the leaflets, gave him five rubles and promised to continue the "material support".

**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.**

## DESTINIES OF MEMBERS OF LITHUANIAN HELSINKI GROUP

The dissolution of the Moscow Helsinki Group was announced on September 8, in Moscow, by Mrs. Yelena G. Bonner, the wife of Andrei D. Sakharov. The last statement of the Group also said that all members of the other Helsinki Groups in Armenia, Georgia, Lithuania and the Ukraine had also been jailed.

One member of the Lithuanian Helsinki Group is actually still at large. Ona Lukauskaitė-Poškienė, a poet and a veteran of the GULAG camps, still resides in her apartment in Šiauliai; she is suffering from diabetes. Another member the Rev. Bronius Laurinavičius, was killed on November 24, 1981, in Vilnius — the Lithuanian underground press has charged the KGB with his murder. Mečislovas Jurevičius and Vytautas Valčiūnas were sentenced on June 25, 1981, to three years in strict-regime camps and two-and-a-half years in general regime camps respectively. Vytautas Skuodis was sentenced on December 22, 1981, to seven years in strict-regime camps and five years of exile. Algirdas Statkevičius was condemned by the LSSR Supreme Court on August 11, 1980, to a compulsory cure in a psychiatric hospital. The Rev. Karolis Garuckas died on April 5, 1979. Balys Gajauskas joined

A month later, Rokas relates, grandfather Seliokas asked him to publish an "illegal publication" in the name of some non-existing anti-Soviet organization. Rokas did prepare several copies, using materials prepared by the grandfather. The climax came when the grandfather asked Rokas to "stage a self-immolation" and gave him a draft of his "final statement". The grandfather assured the young man that his accomplices would immediately extinguish the fire. Subsequently, he told Rokas that "our country has been flooded by atheistic propaganda" and that "we must conduct moral terror against the atheists". Rokas then wrote several "threatening, obscene" letters to several "workers of scientific atheist propaganda".

Finally, Rokas writes, he "got scared" and became "horrified" of his own deeds. He then allegedly wrote a letter to the KGB, telling it all and asking for consideration of his tender age. In conclusion, he once more blames the "slanderous"

Western radio programs and his own desire to "stand out among my peers" and his fascination with "religious mysticism and alcohol".

This rather obvious concoction seeks to depict the large and dynamic religious and patriotic movement in Lithuania as a minor affair involving confused youths and old villains. The linking of "religious mysticism" and "alcoholism" is particularly absurd, since the main effort to combat rising alcoholism in Lithuania is proceeding under the guidance of the Catholic Church, despite official obstruction. In an obvious reference to the self-immolation of the Lithuanian youth, Romas Kalanta in 1972, the concocted "confession" suggests that it was not a spontaneous act but a sinister plot. The most important aspect of the "confession" is the very fact of its publication. Obviously, the opposition movement in Lithuania has become too widespread in order to ignore it in the official press.

## BATUN DELEGATIONS VISIT U.N. MISSIONS IN NEW YORK

The latest round of BATUN visits which are conducted primarily to feel out the diplomats on the European Parliament resolution, is being continued. So far, 26 missions have been visited, among them some that have not accepted any BATUN delegations before: Finland, Iran, Israel, others. Some Balts feel that this might be an unexpected result of the American delegates mentioning the Baltic States so frequently during the last General Assembly session — for their influence was noticeable even in Missions of countries that are not on friendly terms with the USA.

Among the Balts participating most often in the visits are: Ints Rupners, Jūta Ristsoo, Dr. Heino Ainso, Dr. Uldis Blukis, Ramune Cibas, Gintė Damušis, Mari Leesment, Rudy Ripp, Andres Juriado, Ina Navazelskis, Roman Pipko, Algirdas Lukoševičius, Sirje Ainso, and others.

Although the European Parliament's resolution calls on the Foreign Ministers suggesting that they submit the issue of the Baltic states to the Decoloniza-

tion Subcommittee of the UN — few of the questioned diplomats felt that the Baltic issue should go to the decolonization area because (1) there is no such animal at the U.N. called "Decolonization Subcommittee"; (2) U.N. organs dealing with decolonization — for ex., the Fourth Committee of the General Assembly — work in a way that could not be applied to the Baltic issue; (3) the general atmosphere at the "Committee of 24" (another UN organ dealing with decolonization) is most unfavorable to cases like the Baltic issue. Instead, several diplomats advised

## BALTIC WORLD CONFERENCE APPEALS TO EUROPEAN PARLIAMENT

The Baltic World Conference expressed the gratitude of the Baltic people to the nations represented in the European Parliament "for their solicitude and efforts for the restoration of the exercise of their sovereign rights to the peoples of Estonia, Latvia and Lithuania". The letter, dated March 25, 1983, and signed by the Chairman of the Baltic World Conference, Dr. C. K. Bobelis, was sent to the foreign ministers of the ten states comprising the European Parliament. The Baltic World Conference includes the Estonian World Council, the World Federation of Free Latvians, and the Supreme Committee for the Liberation of Lithuania.

The letter by the Baltic World Conference states:

"The unresolved issues of



Al Boris, Wilkes-Barre council chairman, presents a proclamation on behalf of Thomas McLaughlin, mayor, who was unable to attend the ceremony to Charlotte Androckitis designating June 8 to 14 Fraternal Week in Wilkes Barre. The proclamation also called upon citizens to join in observing Flag Day June 14. The societies present are members of the National Fraternal Congress of America (NFCA) an association of 99 fraternal benefits societies with a membership of 10 million. From left are, Martin Podskoch, Jr., president, Polish Union of U.S. of N.A.; Bernard Golubiewski, secretary, Russian Orthodox Catholic Mutual Aid Society; Attorney Mark M. Mack, representative, Lithuanian Catholic Alliance; Boris, Charlotte Androckitis, general secretary, Polish Union of the U.S. of N.A.; Stephen J. Kavulich, president Pennsylvania Slovak Catholic Union; Charles A. Liscosky, Executive director, Lithuanian Catholic Alliance. Attorney Mark M. Mack is the son of Lithuanian Catholic Alliance President, Thomas E. Mack, Esq.

## FRATERNAL WEEK PROCLAIMED

to try first Agenda Items 9 and 12 of the Commission on Human Rights, (on self-determination) since these topics are being broadened every year at the CnHR.

A special BATUN group under Ints Rupners and Uldis Blukis is studying the procedure of various U.N. bodies in order to find other ways for introducing the European Parliament's stand to the U.N.

World War II must be confronted. The Baltic Nations were forcibly annexed by the Soviet Union in 1940 in consequence of the 1939 Pact between Stalin and Hitler. The subjugation of the Baltic peoples to Soviet domination and exploitation constitutes a denial of fundamental human rights, in contrary to the Charter of the U. N., and is an impediment to the promotion of a just world peace.

"Despite the Soviet measures of coercion and terror, the aspirations of the Baltic peoples for national independence remain unabated as witnessed by the insurrection in 1941, and the armed resistance 1944-1952, as well as the numerous very active, continuing underground publications, manifestations and appeals".

## HEALTH HINTS

### NUTRITION

A healthful diet doesn't have to be dull. In fact, variety is the key to obtaining needed nutrition.

A person needs about 40 different nutrients to stay healthy, notes the U.S. Department of Health and Human Services. Nutrients include vitamins, minerals, amino acids (from proteins), essential fatty acids (from vegetable oils and animal fats), and energy sources (calories from carbohydrates, proteins and fats).

The essential nutrients are in the foods we normally eat, but no single food item supplies all of them. That's why we need diversity in the diet.

Most foods contain more than one nutrient. Milk, for example, provides proteins, fats, sugars, riboflavin (vitamin B-2) and other B vitamins, vitamin A, calcium and phosphorus —

The Baltic World Conference also appeals to the foreign ministers "to support the restoration of the free exercise of sovereign rights in the independent States of Estonia, Latvia and Lithuania.

among other nutrients. However, milk contains very little iron or vitamin C.

An easy way to get the variety of foods needed is to think in terms of food groups, nutritionists say. Here are the groups to remember to include in the diet each day:

— **Fruits and vegetables** — Good sources of vitamins A and C, fiber and some minerals. Low in calories.

— **Breads and cereals** — Important sources of the B vitamins as well as iron and fiber. Also provide some protein. They're high in nutritional value in relation to calories.

— **Milks and cheeses** — Basic sources of bone-building calcium. Also provides vitamin A and is a good protein source. Low-fat dairy products contain less cholesterol and fewer calories.

— **Meat, poultry, fish and beans** — High-quality sources of protein, iron and other minerals and vitamins. Lean cuts of meat contain less fat and cholesterol.

It's also good to remember to maintain a good weight. Overweight people have a greater chance of developing health problems such as high blood pressure, increased levels of blood fats and cholesterol, and diabetes.

As for losing weight, crash diets should be avoided. And even while dieting, eat a variety of foods but cut down on fats and fatty foods, sugar and sweets, and alcohol (a high-calorie source), and reduce portions. Any diet that calls for less than 800 calories a day should not be undertaken without consulting a physician. Exercise also helps.

Vitamin and mineral supplements are generally not needed by healthy people, many experts agree. However, not all women of childbearing age can get enough nutrients from the foods they eat. Likewise, the elderly and habitual dieters may not get enough of the recommended amounts of vitamins and minerals.

FDA



The children's choir of the Maironis Lithuanian School. In charge of the chorus is Nijolė Ulėnienė. The chorus will participate in the Song festival in Chicago in July. Photo H. Šatiko

## WYOMING KLONIO ŽINIOS

### OUR LADY OF ŠILUVA PARISH IN MAIZEVILLE, PA. CELEBRATED DIAMOND JUBILEE

1907 was a great year for new Lithuanian parishes in America. This country was booming; railroads reached everywhere; a steel industry destined to become the world's greatest was beginning to flex its muscles; American cities were growing. To fuel all this, Pennsylvania's coal was needed. To dig the coal, thousands of strong young peasants from eastern and central Europe came in to take the place of upward-mobile Welsh and Irish in the mines.

Many of them had come to America thinking that the streets were paved with gold. When they arrived they discovered not only that the streets were not paved with gold; in many cases, they were not even paved; and what was more, that they had been brought to do the paving — and the building, and the forging and the mining.

Most of the new immigrants brought with them little of this world's goods; but in their veins flowed centuries of history, and in their hearts burned a deep Catholic faith. Everything was wonderful, but strange: the climate, the landscape, the language.

The Lithuanians, like many others, came fleeing political oppression and economic deprivation. In 1907, they were low man on the totem pole: the last to arrive up to that point. Coming from a land which had been dominated by its bigger neighbors for centuries, often mistaken for Poles or Russians, arbitrarily forced by immigration officials, teachers and sometimes insensitive clergy to anglicize their names, our parents, grandparents and great grandparents tended to congregate in an effort to retain their personal identity and to give each other mutual support.

People with family or village ties found each other; mutual benefit fraternals sprang up, and so did groups of people wanting to organize a parish they could call their own. Along with the earliest immigrants came pioneer priests to provide the leadership. In the Providence of God, Rome had made provision for the so-called national parishes, and the bishops of the United States, then almost entirely Irish or German in origin, allowed such parishes to be established one after the other.

And so it was that a Lithuanian parish, under the patronage of St. Louis, was established in Gilberton as a mission out of St. Vincent de Paul, in Girardville, in 1907. The first pastor of the new parish, Anthony Milukas, was a priest who would go down in Lithuanian-American history not only as a shepherd of souls but as an apostle of the press and as one of a small group of clergy who were responsible for the appearance of Lithuania, still 18 years away from independence at the Paris World's Fair, and as one of those responsible for the founding of the Sisters of St. Casimir. This parish has noble roots.

When the next pastor, Father Pautienius, decided it was time to build a new church, Maizeville

was the site selected. This is not the place to re-tell the history of the parish. Suffice it so say that this beautiful church is the third one that the determined people of this parish have built, after the first two were destroyed by fire.

It was in the middle of the sixties, the pastor then was Fr. Albinas Bielskis, one of a new wave of Lithuanian immigration after World War II, who fled a new Russian oppression.

When the new church, the work of a Lithuanian architect, also a Displaced Person, was dedicated on November 26, twenty-one years ago, almost to the day by Bishop McShea, permission was granted to change the title to Our Lady of Šiluva. Why? Because, as the former Apostolic Delegate to the United States once told a meeting of the American bishops, everyone has the right to hear the Good News of Jesus Christ in his or her own language. That means not just the spoken language, but the cultural context as well.

Our Lady of Šiluva has special meaning for the Lithuanian-American, because it was at Šiluva, in Lithuania, that the Mother of God is said to have appeared back in 1608 — the oldest reported apparition of Our Lady in Europe. That apparition seen not only by shepherd children, but also by a Protestant pastor, marked the turning back of the Protestant reformation and the renaissance of Catholicism in Lithuania, which was the youngest daughter of the Church in Europe — the last nation to accept Catholicism. We'll be celebrating the 600th anniversary of the conversion of Lithuania in 1986.

Today, we enjoy something called the new ethnicity. It's no longer considered ignorant to be Irish, or shameful to be Slavic, or low-brow to be Lithuanian. We've come to realize that America is not a melting pot, in which each one of us must lose his or her identity, but a beautiful mosaic in which each individual piece retains its own identity, while contributing to the beauty of the whole picture which is America.

In their statement of 1981 on cultural pluralism in the United States, the American bishops propose what they call a "Church Agenda":

"Within the Church herself we have a task set before us that cannot be taken lightly," the bishops say. "Parishes must not fear to be centers of cultural as well as spiritual inspiration, relating the customs and folkways of people to contemporary gospel teaching. This may often require special language provisions in catechists and worship. Insensitivity on the pastoral level can alienate even the most devout. Church organizations, whether local or national, should encourage participation in the wide range of opportunities offered by the ethnic diversity of the people of God in our country. Church schools and Catholic education on every level must strive to make Catholics more conscious of the

broad range of cultural experience available in our multiple Church traditions. This should not be limited to history, but related also to contemporary ethnic expression.

"Seminaries must take special care to include the history of the ethnic communities and their cultures in the training of young men for the ministries, as already directed by the Conference of Bishops. Moreover, the seminary environment itself must be such as to include broad ethnic appreciation Eastern Catholic Churches — their origins and Church practices — can also be made familiar in the Western Church...

"Leadership positions in Church life should be open to those of all ethnic backgrounds who are canonically eligible and qualified. The Spirit blows where he will."

We celebrated the seventy-fifth anniversary of a parish. The parish is not the church building, nor is the parish the rectory; the parish is a living community of people, whom the parish plant is meant to serve, as a tool. The rectory is the priests' home and parish office; the church building is the house of God and gate of heaven — but the church building is not the parish.

The parish is many things: It is an organization of organizations; it is school, whether

#### FOURTH ISSUE OF UNDERGROUND JOURNAL "LITHUANIA'S FUTURE"

The Lithuanian underground *Chronicle* (No. 56, February 14, 1983) reports the appearance of the fourth issue of the unofficial periodical for young people, *Lietuvos Ateitis* (Lithuania's Future). The introductory article, "We are for Renewal in Love", discusses the lack of love in the contemporary civilized world. Much space is given to the experiences of Lithuanians following the Russian occupation of their country. There are analyses of the problems of faith, morality and nationalism.

#### OBITUARIES

##### Thomas Didgeon

Thomas J. Didgeon, of 63 E. Main St., Miners Mills section of Wilkes-Barre, died suddenly May 11 after being stricken ill at home.

Born and raised in Miners Mills, he was a son of the late Joseph and Veronica Malinoski Didgeon.

An Army veteran of World War II, he was formerly employed as a crank shaft balancer for the GM Corp., Chevrolet Division in Tonowanda, N.Y. for 26 years, retiring in August 1982.

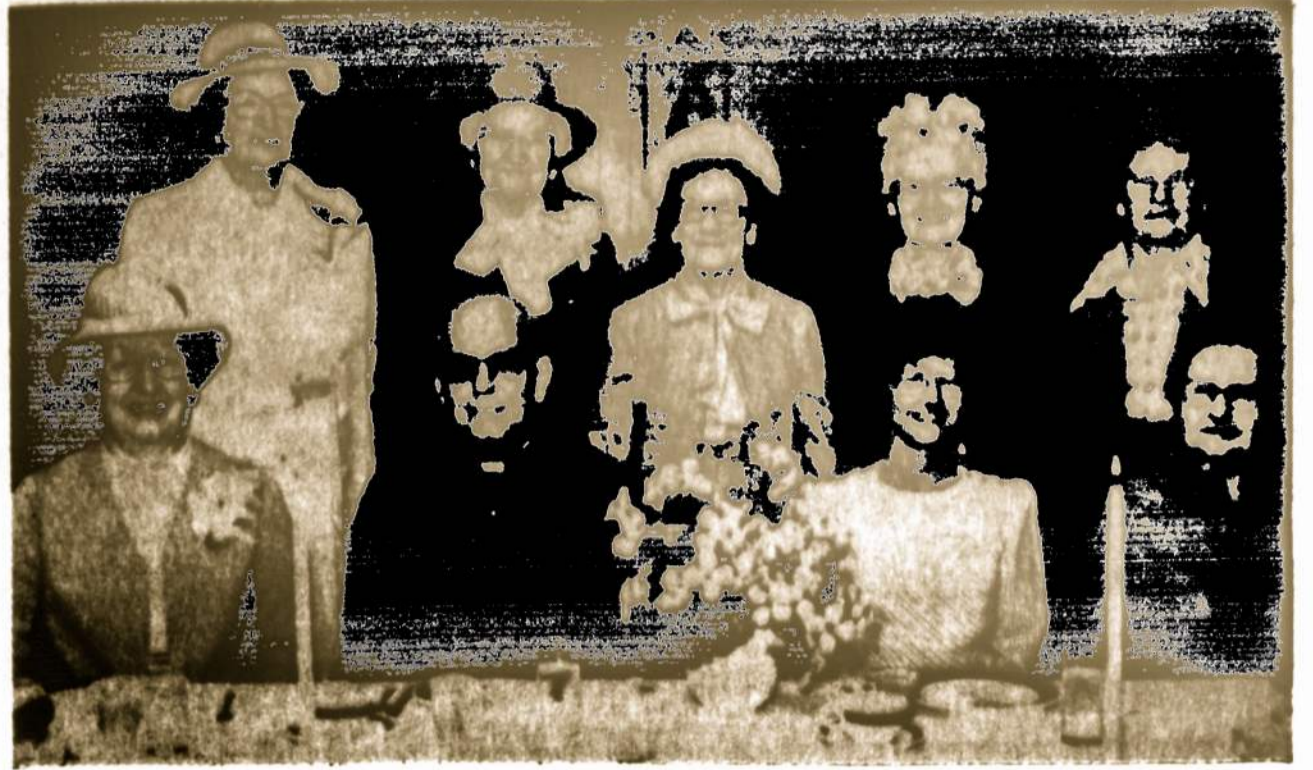
Mr. Didgeon was a member of St. Francis Church, Miners Mills and its Holy Name Society.

He was a retired member of the United Autoworkers Union, local 774 Tonowanda.

He and his wife, the former Veronica F. Brackna, had been married for 33 years.

Surviving in addition to his wife are sons, Thomas D., with whom he resided; Charles D., Miners Mills; daughter, Miss Diane Didgeon, a captain in the U.S. Air Force, stationed in Colorado Springs, Colo.; brothers, Charles, Miners Mills; Joseph Aiken, S.C.; sister, Mrs. Eva Lemanski, Brooklyn, N.Y.

Buried May 14 with a Mass of Christian Burial in St. Francis Church, Miners Mills. Inter-



Women's Alliance, Chapter 25, of St. Casimir's Church, Pittston, held its annual Mother's Day Communion Breakfast. Mrs. Mary Luke, chairlady and toastmaster, welcomed the members and guests. Mrs. Anna Zarzecki gave a Mother's Day reading. Invocation was given by Rev. Joseph Sibilano, OSJ, and remarks and benediction by Rev. Peter Alisaukas. Pictured at the main table are, seated, from left, Anna-Marie Sewatsky, co-chairlady and financial secretary; Rev. Peter Alisaukas; Atty. Ann Lokuta, guest speaker, and Mrs. Julie Lokuta. Standing, Alberta Srubleski, vice president; Mary Luke, president; Helen Nagy, treasurer; Anna Zarzecki, trustee; Marie Lauck, recording secretary.

ment in the parish cemetery, Plains Township.

Mrs. Didgeon, his wife, is a member of LCA Lodge 212, Plains.

Anna E. Ryscavage  
Miss Anna E. Ryscavage, 80, 106 W. Main St., Plymouth, died May 19 at the Wilkes-Barre General Hospital following an illness.

Born in Plymouth, she was the daughter of the late Andrew and Domicella Venslauskas Ryscavage. A life resident of Plymouth, she had been employed as a medical secretary for the late Dr. Connole, Plymouth. Prior to her retirement, she had been a bookkeeper for the former Plymouth National Bank, Miss Ryscavage was a member of St. Casimir's Church, Lyndwood, Hanover Township.

Surviving are nephews, Paul M. Ryscavage, Wash., D.C.; Jerome J. Ryscavage, Jr., Oakland, Md.; Eugene Ryscavage, Coventry, Conn.; and nieces, Mrs. DeLores Putina, Rockville, Conn.; and Mrs. Arlene Lynatt, Scranton.

Buried May 23 with a Mass of Christian Burial in St. Casimir's Church. Interment in parish cemetery, Muhlenburg.

Miss Ryscavage was a member of LCA Lodge 111, Plymouth.

or not there is a building with classrooms; in some cases, the parish is a cultural center, enabling people to gather and to share everything good from karate lessons to folk dancing. But this is not the be-all or end-all of the parish.

There are more important elements of parish life, such as the novenas and prayer groups and other occasions on which the people gather as a parish family to raise their minds and hearts to God and to bear witness to their Faith. However, this is still not the heart of parish life.

More important than all the fundraisers and even organizations, and even more important than the parish school, or even the popular devotions, is the administration of the sacraments, those milestones of our life in God, from Baptism through the

Anointing of the sick. These are more direct encounters with Christ.

But the most important of all and the center of all parish life is the Eucharist: Sacrament and Sacrifice. Even though we encounter Christ in all of the sacraments: Baptism, Confirmation, Holy Orders, Matrimony, Reconciliation and Anointing we encounter Christ most of all in Mass and Communion. The altar is the center of parish life. Every other aspect of parish life, including the other sacraments, is a preparation for our encounter with Christ in the Mass and Communion: the Eucharist. Every aspect of parish life receives its value from that Eucharistic center and reflects back to the Eucharist. Like so many planets orbiting the sun, the other six sacraments, the sacramentals, the apostolic and social and educational activities receive their light from the Eucharist as the stars do from the sun and reflect that light and spiritual energy back towards the Eucharist.

Rev. Casimir Pugevičius  
"Vytyis"

### "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
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- 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
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