

ALBANIAN CATHOLIC BULLETIN

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BULETINI KATHOLIK SHQIPTAR

Albania is nestled on the eastern shores of the Adriatic and Ionian Seas between Yugoslavia and Greece. Her size is about 11,100 square miles. The climate and land are like that of central California. The estimated number of Albanians is nearly six million but only half live within the physical boundaries. They call themselves SHQIPËRE "sons of the eagle," and their land SHQIPËRI "eagle's country." In terms of religious distribution, Albania is 68% Muslim, 10% Albanian Orthodox and 13% Roman Catholic. However the present government strictly prohibits its citizens from exercising their religion in public or private.

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

YESTERDAY, TODAY AND

Europe's first inhabitants were known as the Illyrians, as far back as 6000 years ago, and were later referred to as Albanians. Archaeological discoveries have disclosed recorded proof of the remarkable Albanian civilization and culture for over three thousand years.

In the third century B.C. political and economic occupation and oppression of Illyria Albania began, and continues to the present day by distant and neighboring enemies. Over 2200 years of tragic losses are being relived in our day under the political Albanian militant communism.

St. Paul himself, while traveling through the Balkans, went into Illyria on his missionary errands, forming the first churches. The religious institutes ever since have been the treasury of the Albanian faith, culture, education and tradition.

Albanians today are spread mostly in the Balkans and are also scattered throughout the world. A part of that group is our community at Saint Paul Albanian Catholic Church in the Archdiocese of Detroit, Michigan. We are happily surrounded not only by other Albanian-Americans, Moslems, Orthodox and Catholic in the metropolitan Detroit area, but have the benefits of the friendship of all others in a culturally enriched society.

Because we are relatively new in the United States, having settled during the last twelve years, at times negative reports have arisen about us concerning certain incidents and unfortunate events. But in reality, the community has come a long way. The spiritual and moral growth has been the most outstanding at Saint Paul's. For example, the very high rate of violent crime often previously reported has been wiped out, and in November we will celebrate a second anniversary within our parish of no major crime. Church attendance, as well as a good relationship with others have been advanced immeasurably.

The ideal dream of the people of our parish has been to build a new church life center. John Cardinal Dearden, with his special love and understanding, approved, supported,



THE HOPE OF TOMORROW

and embraced our ideas. So, while creating an atmosphere of faith and morality within the American-Albanian community, we have embarked on the task of building our new church life center in the city of Warren, Michigan.

Upon dedication of our new church, a 1000 page souvenir book will be published containing individual or family pictures and names of all our loyal benefactors, as well as other historical data.

For all donations, both a Certificate of Appreciation and a receipt for tax purposes will be issued.

For those who wish to donate \$500 or more, a plaque will be inscribed in gold with the name of the donor and if they wish, in memory of a deceased loved one). All plaques will be permanently installed on the new church wall as a visible tribute to the generosity of the benefactors. Included in this tribute will be the names of those who have donated their time and talents in the building of our new church.

Please give if you can, and with your gift please send us your picture (or family picture) for the souvenir book, and/or the name of the deceased loved one in whose memory you may wish to donate.

Please mail your donation to:

SAINT PAUL ALBANIAN PARISH
FUNDRAISING DRIVE
P.O. BOX 3308
Center Line, Michigan 48015

We deeply appreciate your support, and pray daily that God will reward you.

This project is dedicated to the memory of the millions of Albanians who laid down their lives so that the future generations may inherit religious freedom and national unity.

Rev. Frank Camaj

—Father Frank Camaj, Pastor
October, 1980

SAINT PAUL CATHOLIC CHURCH/ALBANIAN
WARREN, MICHIGAN

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WE ALSO WOULD LIKE TO ACKNOWLEDGE CONTRIBUTIONS SUPPORTING OUR WORK, PARTICULARLY: *Mepkin Abbey Don Banas Dr. Rexhep Krasniqi Patricia Newton Ann Meridier Arthur and Agnes Richter Lina Krevat OPEN DOORS with Brother Andrew.*

OUR GRATITUDE TO YOU ALL AND OTHERS WHOSE INTEREST AND PRAYERS ARE CLOSE TO OUR HEART.

MAY OUR LORD SMILE ON YOU AND YOUR DEAR ONES.

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

Letters

Dear Editor,

I became interested in the martyrs of Albania in 1976. The Jesuits in Rome would send out periodically a review of Jesuit happenings throughout the world. I saved one page of the spring issue of the review. The enclosed is a copy of the page, giving some of the details of the persecution of Fr. Karma. Our Lord will certainly have a great reward for the Christians in that country for holding onto their Faith despite persecution, and even death. How surprising it is that all the talk of freedom, but nothing is said of Albania. May God bless you in your effort to inform the world.

Fr. Joseph S. Haller, S.J.
Leavenworth, Kansas

Retyped copy of the enclosure in Father Haller's letter.

ALBANIA: DEATH COMES TO A MISSION

The death of Fr. Karma deserves mention not only because of who he was and what he did during his life as a Jesuit. It also reminds us of the near-total disappearance of a remarkably colorful mission team. At the same time, it lifts momentarily the veil that shields from world view a government's effort at absolute repression of all religious belief and activity.

From 1945 to 1967, the regime in power after World War II had engaged in many acts of oppression against religious institutions and religious personnel. Catholics in particular, including Jesuits, found themselves greatly restricted in the practice of their faith. By the end of 1947, for example, Fr. Karma began a period of imprisonment that lasted for 17 years. In January of 1946, all Italian Jesuits working in the Albanian Mission were

expelled. The native Jesuits who remained after that were either in prison or severely limited in the type of pastoral work they could perform. The Pontifical Albanian College and the minor seminary in Scutari were closed, the two influential magazines published by Jesuits ceased publication.

By 1967 the group of more than fifty Jesuits who had been working in the two schools in Scutari, at the major residence in Tirana, and in the famous band of itinerant missionaries who had served so successfully among the mountain tribes in the North of Albania, had dropped down to a dozen. Then, in 1967, by governmental edict, Albania was declared an officially atheistic state, all religious institutions of any sort were closed, and religious activity of any kind, private or public, became a grave crime against the state.

It was at that time that Fr. Karma, who was already more than 60 years old, was forced to beg for alms to survive. To be caught offering alms, preaching the Gospel or even baptizing an infant at a parent's request would lead to instant imprisonment or even,



The last Jesuit Rector in Shkodra, Fr. Gjon Karma, sits desolately on a bench in the prison yard. Photo was smuggled out in June 1960. Arrested at the end of 1947, he spent 17 years in Albanian prisons, and died at the age of 79, in December 1975.

there is evidence to indicate, to execution. This was the world in which Fr. Karma lived out the last nine years of a Jesuit life that had begun when he entered the Society as a young priest in 1927, that included his years as rector of the Pontifical College, as editor of the review *Lajmtari*, and the work he was most famous for - as superior of the band of Jesuits who spent the winter months year after year moving among the mountain tribes in the snow-covered mountain regions of northern Albania.

It was on those long journeys among his fellow countrymen that Father Karma carried forward the mission band's tradition of mastering the history, geography, folklore, language and literature of the land. With his fellow Jesuits he had worked especially to introduce a more human and Christian spirit among clans long dedicated to the endless blood vendettas that for generations had regularly decimated the rural population.

Those deeds remain a part of Albania's history, no matter how virulent the effort to eliminate the religious character of its people.

Dear Sirs,

We recently received a copy of this Bulletin, and we would like to thank you very much for sending it to us. We find it a most worthwhile publication and, as we share your deep concern for the people - particularly the Christians - of Albania, we would like to encourage you in the work you are doing.

We would be grateful if you would ensure that Open Doors, England is on your mailing list, so that we will receive future copies of this publication, and we enclose a small donation to help cover the costs.

Wishing you the Lord's strength and blessing,
Yours for the extension of Christ's Kingdom in Albania,

Alison Sleggs
England

Dear Sir,

I recently learned of your Center and the great work you are doing for all U.S. citizens interested in learning about their ancestors and relatives of Albanian descent. I never realized so much has actually been written about the country and its people. And, as I believe I am of Albanian descent, I am interested in receiving as much information as I possibly can about the subject. I have a few requests. Could you please put me on the mailing list to receive the Albanian Catholic Bulletin whenever it comes out? Also, if you have any bumper stickers bearing the words "Religious freedom for Albania," I would certainly appreciate some. In my area of the country, there seems to be a lot of Albanian-American people and I know they would appreciate getting one of these.

Also, if you have access to a map of Albania, on which all regions, cities, provinces, etc. are named, could you please forward to me a copy?

I also would like to know what is the difference between Montenegrin and Albanese. There seems to be much controversy surrounding this issue in the area in which I live. (Newark, New Jersey)

Thank you for your time and consideration and good luck and continued success with the fine humanitarian service your Center is doing.

Sincerely,
Lorraine DePasque
Bloomfield, New Jersey

Dear Editor:

Si je shkonj?

With those three words, I have just told you not only my descent but also a bit of history that goes back about 500 years! I am of Albanian descent (Arberesh) and, because of the Italianized name, one can tell that my family left Albania at the time of the Turkish conquest. But, in spite of our being in Italy all those centuries, we do not consider ourselves to be Italian. My paternal grandparents came from Shen Sofia and my maternal grandparents came from Shen Kostandin (San Cosentino Albanese). As children, we knew of only one hero (besides Washington and other American ones), and he was Skanderbeg. Never were we told about Garibaldi or any other Italians. We were of Albanian descent! We were raised in Brooklyn and my sisters and I remember going to Albanian dances in Jersey City. These dances were sponsored by the Sons of the Eagle - a most appropriate name - and almost everyone did the valle and other dances. Unfortunately, my sisters and I don't speak Albanian (the Arberesh dialect which is old in form) but our parents did, especially when speaking with the older relatives and/or if they didn't want us to know what was being said. And, how I wish they had taught me the language and not just a few words and expressions.

A bit more about myself: My father's family name was Cardillo. What the spelling was originally, only God knows. Somehow or other, probably in immigration, it was changed to Cardino. My mother's maiden name was Laico, originally Leku (I think that's how it would be spelled in Albanian.) I don't want to bore you with my family history, but would like you to know that there are thousands of Albanians in Italy who, even though in recent years many have married Italians, still speak Arberesh at home and among themselves, and that there are thousands and thousands of Americans who, in spite of their Italian names, identify themselves as being of Albanian descent.

And now you also know why someone in Dumont, N.J., took it upon himself last year to scold the hierarchy et al of Newark for being indifferent to the plight of Albanians. Perhaps you and the Jesuits as a group could and should become more involved in condemning the persecution of Albanians in Albania and Yugoslavia, and in raising the conscience of Church officials.

Sincerely,
John A. Cardino
Dumont, New Jersey

Dear Sir,

Because of the persecution of the Church in Albania, I am very much interested in developments in that country.

Would you kindly place my name on your mailing list for your "Albanian Catholic Bulletin," and any other information you publish regarding this country.

Thank you very much.

Yours Sincerely,
Rev. Jacques H. Teeuwen
Netherlands

Dear Friends,

I am writing you in the hope that you can give me some helpful information. Last summer, my wife and I had a rare opportunity to visit isolated Albania. We were both very shaken by the total control exercised by the Communists over Albania's unfortunate people.

We would like to do anything we could to help alleviate this tragic situation there. Accordingly I am writing you to request that you provide me with the names of any Albanian exile groups who are working for a free Albania. Thank you.

Bruce Ritter
Olds, Canada

Dear Editor,

We were delighted to receive the first edition of the Albanian Catholic Bulletin. Are we on your regular mailing list? When I heard of the death of Bishop Coha, for whom I had been praying every week for several months, I was both saddened and gladened - for he died a martyr and he had surely earned his rest!

It may cheer you to know that some English Protestants (I hope I am not the only one!) pray for Albania every Friday; we have been joined by a group of Catholic seminarists in Poland; when some Catholic nuns in Bulgaria heard about the situation in Albania and that we pray on Fridays, the day of Christ's Passion, they said they would join us. An English friend, hearing of this, said he would join us, so it has now come round full circle. I first heard of the situation from a pastor in Czechoslovakia, where many Christians, living in a painful situation themselves, have a special concern for Albania.

Nicky Crane
Keston, England

Dear Brother,

Thank you for sending the copy of your Albanian Catholic Bulletin. I found it quite interesting, and I have a deeper awareness of the plight of your Christian countrymen.

Again, thank you and be assured of a place in our prayer. There is much evil afoot in our world, and love is needed so desperately. As Jacques Maritain wrote years ago, "To prepare a new age of the world martyrs to the love of neighbors may first be necessary."

Sincerely and respectfully,
Fr. James Jarzembowski, OCSO
Mepkin Abbey, Moncks Corner,
South Carolina

Dear Friend,

I've just finished reading the Albanian Catholic Bulletin you so kindly sent. I find it to be excellent and have just forwarded it to David Young in Wales. He leads the prayer group for Albania in the United Kingdom. I know that he and his group will be most interested, and I trust they will send for copies.

Sincere greetings,
Reona Joly
Switzerland

Dear Sir,

Please have the Albanian Catholic Bulletin sent to my house. I enjoyed my complimentary copy very much. I also enjoyed your book. I found it very informative.

Thank you,
Patricia Nicole
Pinson, Alabama

Dear Brother,

Although dispersed, we are more united, whipped by historical events, we will succeed by the Divine will to survive. I want to express my esteem and appreciation for your great work. I, myself, for a long time, am waging efforts for the future of a free united Albania.

Mmgr. Mario Ferraro Brassachio
Catanzaro, Italy

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

Dear Sir:

My brother and I are staunch believers in the respect of human rights for the Albanian people as well as all the poor and suffering in the world.

I am of Albanian descent (Arberesh) and since my early childhood I have heard stories told to me by my grandmother, parents, aunts and uncles about Albania and its people. Those stories and conversations revealed a fierce pride and the discussions held on the unwritten laws the people followed, held me in complete fascination. I continue to remember and I know I shall never forget my grandmother saying, "Remember we are Albanian." Consequently, this innate sense of pride I possess, I feel will be passed on to my children and hopefully one day to my grandchildren.

Enclosed please find my minute contribution to assist you in calling the world's attention to the plight of our ethnic brothers and sisters.

Sincerely,
Mrs. Charles Haydukiewicz
So. River, New Jersey

Dear Editor:

Many thanks for sending us a copy of "The Albanian Catholic Bulletin." We wholeheartedly congratulate you, and all of the Albania loving staff, who with much sacrifice are informing the world about grave violations of human rights in Albania. At a time when, not only free countries and their representatives in the U.N., but also high Christian and Islamic officials and institutions are silent towards the tragic religious persecution in Albania, your Bulletin is today a "voice crying in the wilderness," reminding the world of its responsibilities.

With kind regards,
Dr. Rexhep Krasnigj
President, Free Albania Committee
New York

Dear Friend,

Thank you and your staff for the wonderful first issue. We have read it from cover to cover. There is so much information packed into it, that some parts need to be re-read. I am saving all information on Albania to be passed on to our children. Enclosed is a small donation and a wish that your special ministry will be blessed with success.

Zoti ju bekoftë,
Art and Agnes Richter
Los Angeles, CA

Dear Editor,

We enjoyed very much your Bulletin for 1980, and sincerely wish you and your co-workers continued success in defense of the Albanian people and their rights which are today so badly abused.

M. të falas shndetë
Mr. Mark Lesko
New Jersey



BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

Editorial

In their Christmas and Easter messages, many U.S. Catholic Bishops asked for prayers and sympathy on behalf of oppressed and persecuted people in South Korea, Northern Ireland, El Salvador and Guatemala. As a result, at Christmas and Easter's solemn services, prayers and sermons focused on these countries. And with good reason, for in all these situations violence from the government as well as from the right and left, exacts a heavy toll of human suffering, including the loss of many innocent lives. We are urged then and bound, not only as Christians, but as people who hold dearly the cause for human dignity and freedom, to pray and work for ending this tragic condition.

While all this is most fitting, one country in the heart of Europe, with a long religious tradition, wallows in the misery of unparalleled religious persecution for thirty-five years, with little or no attention. The brutal public executions of lay people, religious, priests and bishops for their faith, along with the forceful abolition of religion by the present Albanian government, is a crime of the greatest magnitude against humanity. It should not be ignored, especially by the Church leaders.

The American Bishops would do well to include in their future messages Albania, as their brother Bishops of Europe did at their annual meeting last year in Frascati, Italy. By doing so they will give encouragement to the Church and its harassed members, and respect to the Albanian Martyrs.

Guest Editorial

On October 23, 1980, a short article appeared in *The Record* in which the battering to death of a bishop in Albania was reported. His "crime" was that he held a religious service in a prison camp. And for the past several months, I have searched in vain for coverage of, or comment on, Bishop Coba's death in many Catholic newspapers and magazines. It's rather ludicrous that the secular press reported it, yet the Catholic press didn't. It makes me wonder who the Catholic is!

Several months ago, the Catholic press rightly covered the murder of an archbishop in Central America, and priests *et al* spoke out against that dastardly crime. What I can't understand is the silence, as usual, on the part of the Catholic press, hierarchy and priesthood in regard to persecutions and murders of Albanians in both Albania and Yugoslavia.

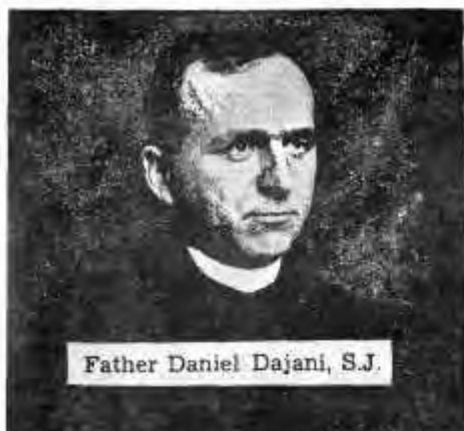
Why has the Church in the U.S. remained indifferent for so many years as its sister Church in Albania was persecuted and eventually silenced? Why haven't the hierarchy and clergy shown concern for their brothers in Albania, or are they concerned with only certain "in" groups? We claim to be followers of Christ, to do as He commanded, but our actions don't always go with our rhetoric. We talk about human rights for all, but concern ourselves with some. We invite all to follow Christ, yet only some of us follow Him.

Our Lord said that whatever we do to the least of our brothers, we do to Him, and He also told us who our neighbors are. The lack of interest shown by the American Church in the fate of the Albanians must be a sign of how little concern we must have for our neighbors (brothers), and how little we follow His teachings. Our indifference to their sufferings, past and present, must surely make the Albanians to be among the least of Christ's children.

John A. Cardina

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"MIRIN BARLETI"
SHKODER (2018)

Thirty-fifth Anniversary of Their Martyrdom



Father Daniel Dajani, S.J.

Like them, who forgave their transgressors before they died, we too forgive our enemies, but we cannot forget and we do not forget their sacrifice, for in remembering it we renew our vows to the holy ideals for which they gave their lives.



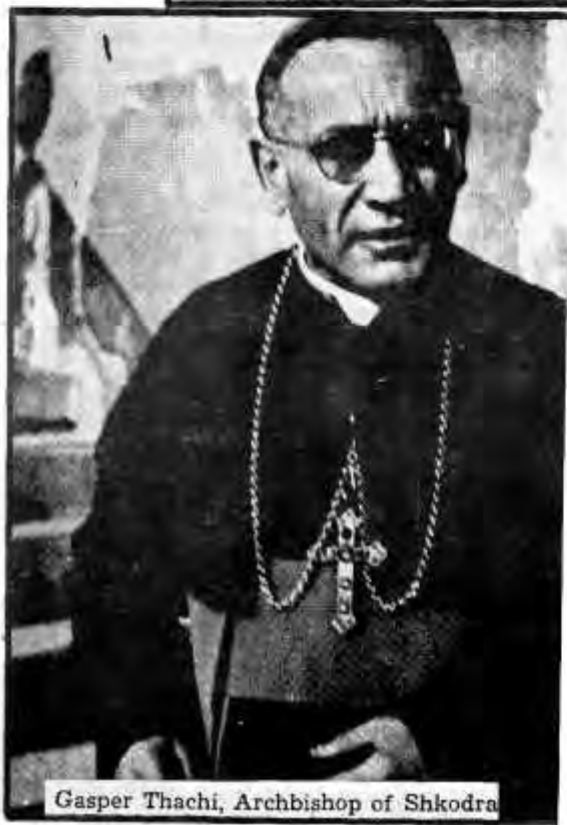
Father Anton Harapi, O.F.M.



Father Gjon Shllaku, O.F.M.



Father Gjon Fausti, S.J.



Gasper Thachi, Archbishop of Shkodra



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Mark Cuni,
Seminarian

"... I cannot but turn my eyes to the heroic Church in Albania, upset by harsh and prolonged persecution..."

On Sunday, October 5, 1980, the Holy Father made a pilgrimage to Otranto in Southern Italy. He celebrated an open air Mass on the Hill of the Martyrs, commemorating the 500th Anniversary of the death of Blessed Antonio Primaldo and his 800 companions who died for their faith during the persecution imposed by the occupying Ottoman army under Gjedik Ahmed Pasha.

Pope John Paul spoke of Christian martyrdom as a sublime, final testimony to Christ. The following are His words:

Martyrdom is a great test, in a way it is the final and complete test. It is man's greatest test, the proof of man's dignity before God himself. It is difficult to say in this connection more than what the Book of Wisdom itself affirms: "God tested them and found them worthy of himself" (Wis 3:5). No greater measure of man's dignity exists than the one found in God himself: in God's eyes. Martyrdom is, therefore, "the" test of man which takes place before God's eyes, a test in which man, assisted by God's power, is victorious.

Numerous confessors and disciples of Christ have passed through this test in the course of history. The Martyrs of Otranto passed through it five hundred years ago. The martyrs of our century, martyrs who are often unknown, or little known, even if they are not far from us, have passed and are passing through this test.

And so on this occasion today I cannot but turn my eyes across the sea, to the not distant heroic Church in Albania, upset by harsh and prolonged persecution, but enriched with the testimony of its martyrs: bishops, priests, men and women religious and the simple faithful.

In addition to them, my thought also goes to the other Christian brothers and to all believers in God who are undergoing a similar fate of privations in that nation.

To be spiritually close to all those who are suffering violence because of their faith is a special duty of all Christians, according to the tradition inherited from the first centuries. I would say more: here it is also a question of a solidarity due to persons and communities whose fundamental rights are violated or even completely crushed. We must pray that the Lord will sustain these brothers of ours with his grace in such difficult tests. And we wish to pray also for those who persecute them, repeating Christ's invocation on the Cross, addressed to his Father: "Forgive them; for they know not what they do".

The attempt is very often made to describe martyrs as "guilty of political crimes". Christ, too, was condemned to death apparently for this reason: because he said he was a king (cf. Lk 23:2). Let us not forget, therefore, the martyrs of our times. Let us not behave as if they did not exist. Let us thank God that they have passed the test victoriously. Let us implore the power

of the Holy Spirit for the persecuted who still have to pit themselves against this test. May the Master's words be fulfilled for them: "I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict" (Lk 21: 15).

Let us remain in communion with the martyrs. They dig the deepest bed of the divine river of history. They construct the strongest foundations of that divine city which rises towards eternity.

In the Church on earth there remains the memory and veneration of the great martyrs, as here in Otranto, and in many other places of Italy, Europe, and the world. In the Kingdom of God they receive together with Christ a special strength and power in the mystery of the Communion of Saints and in the whole divine economy of truth and love.

And therefore this very Church, gathered today in Otranto on the great tomb of the Martyrs, wishes, in the spirit of the mission which is peculiar to her, to raise, through them, her prayer to God. In this prayer the first place goes to the problems which we today, from this great tomb of the Martyrs of Otranto, after 500 years, see in a new way and with new clarity, in the perspective of the Cross of Christ and of the Mission of the Church.

THE "MARXIST MONKS" OF ALBANIA ATTACK THE POPE

The official Albanian news media vehemently attacked the Vatican after the Holy Father's visit to Otranto, where He delivered a strong homily about Christian martyrs of all ages in which He particularly singled out Albania. Radio Tirana, in a broadcast on October 11, 1980, called the Pontiff the "witch of the Vatican" and labeled the Holy See a center of anti-Albanian subversion.

"The homily in Otranto," said Radio Tirana, "allowed the Pope to slander socialist Albania, by talking about so-called persecution against the Catholic Church after the Peoples Republic was established. We are not surprised by the Pope's homilies, because the Vatican has been, and has always been, an anti-Albanian center. Nobody has persecuted the Church in our country, but it is an undeniable fact that the Albanian people themselves, 'raised by socialist reality,' rejected the religious opium and do not want any more to believe the lies and intrigues of church and mosque. Religion in Albania has completely lost the battle."

"If the Roman Pontiff wants to continue to defend any priest or religious sentenced by our people's courts (Nazis and Fascists all), we can only say that this really fits into the role of the Pope. Criminals, with or without cassock, will always have the same destiny, at least here in Albania, the fate they deserve; the bullet. If the religious garb in the Vatican and elsewhere continues to serve as a mask to hide crimes, this does not mean that it should also be allowed in Albania," concluded Radio Tirana,

The above remarks are only a part of the Albanian government's feeble attempts to persuade its people and the world that religion is dead. However, Radio Tirana and the Albanian communist leaders well know the truth: religion and belief are natural needs for the human person, and cannot be eliminated by any force or legislation. Albanians imprisoned and persecuted for their faith are a living example of this truth. As for the assertion of "Vatican subversion" against Albania, facts speak to the contrary. The Roman Pontiffs have always shown their care and concern, not only towards the spiritual welfare of the Albanian people, but also for their national and cultural needs. Albanian history proves this.

ALBANIANS IN EXILE GRATEFUL TO POPE JOHN PAUL II

The Albanian Catholic Information Center has learned that groups of Albanian exiles in Belgium, France, Australia and North America have sent heartfelt words of thanks to the Holy Father for His loving concern towards their persecuted brothers and sisters during His recent pilgrimage to Otranto.

We are sure that Albanians at home appreciate even more, the encouraging remarks by the Holy Father, and undoubtedly look forward that other leaders may take the same stand.



BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

BISHOP COBA: ANOTHER MARTYR OF THE ALBANIAN CHURCH

News recently received confirms the tragic death of Bishop Ernest Coba in a labor camp as a result of police beatings during a religious Easter celebration in 1979. This news was reported in our last issue, according to the testimony of a former Albanian seminarian Mark Ndocaj (Nozaj). Lately, visitors to Albania have been able to obtain further accurate accounts of the bishop's martyrdom. At this time, for obvious reasons, we are obliged not to disclose their identity, nor that of those to whom they spoke.

Bishop Ernest Coba was born in Shkodra on June 10, 1909. Educated at the Pontifical Seminary in that city, he served as assistant pastor of the Cathedral for many years with great zeal. He was held in great affection for his tireless apostolic work among the poor, the sick and the orphans. With the advent of communism, Bishop Coba was singled out as an "agitator" because of his eloquent and brave preaching. Harassed and publicly humiliated for many years, at times forced to sweep the streets and clean public bathrooms, clothed in a clown's outfit and wearing a placard "I have sinned against the people," Bishop Coba was finally cast into a labor camp in 1974 where he lingered until his death. He secretly ministered to his fellow prisoners. His cruel death adds another star to the constellation of Albania's martyrs, and instills in us a renewed spirit and vow to continue our work towards full religious freedom in Albania.

HOW YOU CAN HELP RELIGIOUS FREEDOM IN ALBANIA

There are many things one person can do for those whose rights of worship are denied by force and legislation. Below we are listing some:

1. BECOME INFORMED YOURSELF.
2. SHARE WITH OTHERS YOUR KNOWLEDGE.
3. PRAY EVERY DAY, ALONE OR IN A GROUP, FOR THE RELIGIOUS FREEDOM OF ALBANIAN PEOPLE.
4. WRITE LETTERS TO EDITORS OF NEWSPAPERS AND PERIODICALS.
5. CALL IN ON RADIO TALK SHOWS.
6. URGE CHURCH AND POLITICAL LEADERS TO TAKE ACTION ON BEHALF OF THE OPPRESSED PEOPLE.
7. FORM A GROUP TO PRAY AND TO WORK TOGETHER TO HELP SPREAD KNOWLEDGE OF THE RELIGIOUS PERSECUTION NOW OCCURRING IN ALBANIA.
8. WRITE COURTEOUS LETTERS TO ALBANIAN LEADERS (ENVER HOXHA, GENERAL SECRETARY PLA, TIRANA, ALBANIA; AND MEHMET SHEHU, CHAIRMAN OF THE COUNCIL OF MINISTERS OF THE PSRA, TIRANA, ALBANIA), PROTESTING ANTIRELIGIOUS LAWS OF THE ALBANIAN GOVERNMENT.



OUR REPRESENTATIVE MEETS WITH ARCHBISHOP JOHN R. QUINN

ON AUGUST 22, 1980, ARCHBISHOP OF SAN FRANCISCO, AND PRESIDENT OF THE UNITED STATES BISHOPS CONFERENCE,* JOHN R. QUINN, RECEIVED IN SPECIAL AUDIENCE REPRESENTATIVES OF THE ALBANIAN CATHOLIC INFORMATION CENTER. ARCHBISHOP QUINN GRACIOUSLY AND WITH INTEREST LISTENED TO THE PRESENTATION REGARDING OUR CENTER'S ACTIVITIES TO INFORM THE PUBLIC ABOUT THE FIERCE RELIGIOUS PERSECUTION IN THEIR COUNTRY. THEY PLEADED TO THE ARCHBISHOP, AND THROUGH HIM, TO THE U.S. BISHOPS CONFERENCE, FOR STRONG MORAL SUPPORT ON BEHALF OF ALL PERSECUTED BELIEVERS IN ALBANIA, PARTICULARLY THOSE CATHOLICS WHO ARE MOST RUTHLESSLY HARASSED.

AFTER SOME QUESTIONS, THE ARCHBISHOP ASKED FOR A FOLLOW-UP TO THE PRESENT RELIGIOUS SITUATION, AND PROMISED ADEQUATE AND TIMELY ACTION FROM HIM AND THE BISHOPS CONFERENCE.

A FEW DAYS LATER, OUR CENTER PRESENTED TO ARCHBISHOP QUINN, A DETAILED REPORT ON THE RELIGIOUS SITUATION IN ALBANIA, ALONG WITH A LETTER OF THANKS FOR HIS INTEREST IN OUR PLIGHT. WE WERE INFORMED THAT BOTH THE REPORT AND LETTER WERE FORWARDED TO THE PEACE AND JUSTICE COMMISSION OF THE U.S. BISHOPS CONFERENCE FOR IMMEDIATE ACTION.

* Archbishop John R. Roach of St. Paul-Minneapolis was installed in September of 1980 and is now the new President of the U.S. Bishops Conference.

U.N. Hits Religious Intolerance

UNITED NATIONS (NC) — Despite objections from communist-ruled countries, the United Nations Economic and Social Council has recommended that the General Assembly adopt next autumn a declaration on the elimination of intolerance and discrimination based on religion and belief.

The vote was 45-0 with Bulgaria, Byelorussia, East Germany, Poland and the Soviet Union abstaining.

Sr. Janet Carroll, representing the Vatican's observer mission at the United Nations, welcomed the decision.

"The practice of religion of its very nature consists primarily of those voluntary and free internal acts by which a human being directly sets his course toward God.

No merely human power can either command or prohibit acts of this kind," she said.

"But man's social nature itself requires that he give eternal expression to his internal acts of religion, that he communicate with others in religious matters and that he profess his religion in community," she added.

The council previously had rejected a Soviet amendment which would have returned the proposed declaration to the Human Rights Commission headquartered in Geneva, Switzerland, for further consideration. The Human Rights Commission drafted the declaration.

The votes were taken in early May.

The document says: "No one shall be subject to discrimination by any state, institution, group of persons or person on grounds of religion or other beliefs."

BIBLIOTHECA PUBLICA
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SIKDER (2018)

FRENCH TV AIRS LENGTHY PROGRAM ON ALBANIA

On Monday, November 3, 1980, the weekly segment of French Television Channel 2, "Questions of the Times," aired an hour-and-a-half program, entitled "Albania, One of the Stablest Countries in the World." The program dealt mostly with Albania's historical development. A question and answer period followed, during which viewers called in and queried a panel composed of TV producers, an Albanian analyst, and the Albanian Ambassador in Paris, Misto TRESKA. Many calls dealt with the present situation in the country and Albania's international position.

The panel was deluged, however, with calls inquiring about religious persecution, and about the clergy executed or kept in prisons and labor camps during 35 years of Communist regime. The Albanian Ambassador attempted to defend his government's stand on the abolition of religion as a matter of the "people's will." As for the executed or imprisoned clergy, Treska offered feeble justification labeling them as "fascist collaborators" and "reactionaries" who were trying to stop the victorious march of the revolution led by the Communist Party and our beloved leader Enver Hoxha." The viewers though, persisted in questioning the legality by international standards of this negation of basic human rights.

As is known and documented, Ambassador Misto Treska, as State Prosecutor in 1946, asked and obtained the death sentence for Father Anton Harapi, O.F.M., a well known and loved Albanian national figure and scholar. Father Harapi after horrible torture was executed, along with a group of distinguished writers and leaders at an undisclosed site, and buried in a common grave. Ambassador Treska's words had a very hollow sound, particularly to those who knew his reputation.*

BISHOPS' CONFERENCE OF FRANCE SUPPORTS OUR PLIGHT

In a letter recently received at our Center, the Archbishop of Marseille and President of the Bishops' Conference of France, Roger ETCHEGARY commended our efforts to inform the public about the religious situation in Albania.

"You have the right to make known the atrocious facts too often ignored by the news media and public. I, myself, singled out persecution in Albania during the International Conference on Martyrs held a few years ago in Strasbourg. Therefore I am sending you the entire text with the hope it will be of encouragement and help to you," concludes the letter of Archbishop Etchegary.

We of the Albanian Catholic Information Center (also in the name of our persecuted brothers and sisters at home) are gratified for this Christian support of our plight.



* Misto Treska has been recently replaced as Ambassador to France by Petraq Pojani.

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"MARIN BARLETI"
SHKODER (2018)

EUROPEAN BISHOPS' CONFERENCE DISCUSSES RELIGIOUS PERSECUTION IN ALBANIA

Our Center has been informed that at the annual meeting of the European Bishops' Conference, held last year in Frascati near Rome, the religious situation in Albania was discussed. Particular emphasis was given to the present wave of persecution there. Cardinal Basil Hume, President of the Conference, called this issue to the attention of his brother bishops.

Although the Conference did not adopt a resolution denouncing this violation of basic human rights, the fact that the persecution was discussed is a very encouraging sign that the Conference will speak in the future in defense of the religious rights of Albanian believers. Catholics have been particularly harassed since the first days of the present government's rule.



HUME



INTERNATIONAL CONFERENCE SHUNS MENTION OF PERSECUTION IN ALBANIA

The organization, "Church in Despair," held its 30th International Congress in Konigstein, West Germany, from July 30th to August 3rd, 1980, under the theme: "OUR RESPONSIBILITY FOR THE PERSECUTED CHURCH." During the deliberations, many distinguished participants from five continents, discussed and examined the situation of the Church and its believers in countries under Communist governments. At the Congress, which was attended by 500 invited guests, speakers for the first time confronted the problems of the Church in the Third World.

The main issues discussed at the Congress were: "PERSECUTION OF THE CHURCH IN LATIN AMERICA," "ISLAM AND CHRISTIANITY IN THE MIDDLE EAST," "PERSECUTED CHRISTIANS IN ASIAN COUNTRIES," "THE RUSSIAN ORTHODOX CHURCH IN THE SOVIET UNION," "CONDITIONS OF THE CHURCH IN CZECHOSLOVAKIA," "UKRAINIAN CATHOLICS," and a review of the Catholic Church in Poland, Hungary, East Germany and the Baltic States.

At the end of the Congress, Father Werenfried von Straaten, founder and head of the organization, "Church in Despair," presented the main topic, "OUR RESPONSIBILITY FOR THE PERSECUTED CHURCH." The message of Pope John Paul II was also read to the participants. In His message the Holy Father confirmed the "spiritual binding of common responsibility and care of all Christians for the persecuted Church."

We deplore the fact that the religious persecution in Albania was not discussed. The Catholic Church and believers of that country, by their courageous stand and many sacrifices for the preservation of their Faith, deserve more than quiet concern.

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THE ORTHODOX CHURCH IN AMERICA DEFENDS THE WRITER ADEM DEMACI

From November 10 to 14, 1980, the Sixth All-American Council of the Orthodox Church In America was held in Detroit, Mich. The list of the many items of the agenda discussed by the participants included also the important and pressing contemporary issue of human rights in general, and the violation of the right to worship, in particular. In a Resolution adopted unanimously, the delegates to the Council expressed their concern for freedom of religion everywhere as defined by the many international covenants, and specifically provided for in the Helsinki Agreement. The Resolution also confirmed the Church's particular regard for the painful plight of the Orthodox Christians in Eastern Europe, regretting the present formal legislation in those countries that leads to "arrests and trials of Orthodox Christians who desire nothing but the freedom to exercise their human rights."

Among the four personalities specifically mentioned in the Resolution is also the distinguished Kosovar writer, and political prisoner, Adem Demaci, of the Albanian minority in Yugoslavia. The Resolution stressed "the incarceration by the Yugoslav government of the critically ill Albanian writer, Adem Demaci, now into its eighteenth year (of prison)." "Therefore," the Resolution continues, "be it known that the Orthodox Church in America deplores and condemns the above-mentioned instances of the violation of human rights, and urges the release of Adem Demaci in the forthcoming amnesty."

"The defense of the Albanian prisoner of conscience and writer, Adem Demaci, who happened to be of Moslem faith, by the Orthodox Church in America is a further indication of the universality of the cause of human rights which transcends nationality, faith, color or political persuasion in order to reach at the heart of the real essence of those rights, i.e., love for the fellow man, love for a suffering brother. Considering all human beings as being equally the children of God, Christianity claims not only justice but also equality; because, they are eligible for redemption, without distinction, through the sacrifice of the Savior. Politics and religion are, of course, two different things. Nevertheless, religious authority claims its spiritual superiority, and its right to judge on behalf of a divine law. Here emerges the inevitable condemnation of totalitarianism of governments, and the resulting absolutism, as well as Church's obligation to oppose it by defending the rights of the individual. The citizen having his intrinsic value as a creature, redeemed or redeemable, ceases to be a simple being in order to become a **person**, whose rights, bestowed upon him by the Divine, cannot be violated by man; hence, the Church's inherent obligation to promote respect for human rights."

"A thousand mile journey," says a Chinese proverb, "begins with one step!" We welcome that step on the road to the defense of Albanian prisoners of conscience.

Sami R. R. R.

U.S. BISHOPS' CONFERENCE STALLS ON STRONG STATEMENT ABOUT ALBANIAN PERSECUTION

Our Center, and its members separately, have asked in the past, and most recently (Christmas 1980) the United States Bishops' Conference to publicly denounce the anti-religious laws of the Albanian government, which violates the United Nations Charter and its Declaration on Human Rights. The Conference's Peace and Justice Commission, which addresses these issues, has not yet acknowledged our pleas.

We are sadly disturbed by this attitude towards the Albanian sister Church bleeding in Catacombs for more than three decades. It seems that for the American Church the persecution in Albania has low or no priority.

ALBANIAN PROGRAM OF VATICAN RADIO

CELEBRATES 30th ANNIVERSARY

While the Vatican Radio recently celebrated its 50th anniversary, it paid tribute to its Albanian section which accomplished three decades of airing religious news and the scriptures to the Albanian people. We wholeheartedly add our congratulations to its director, Msgr. Zef Shestani and his tireless staff. Msgr. Shestani is a dedicated priest and distinguished Albanian patriot, who spent time in the Albanian mountains during the Nazi Fascist occupation, a fugitive for his outspoken denunciation of the occupation. By Providence, he managed to leave safely before the communist takeover.

As we wrote in the past issue, Vatican Radio doesn't air the full Mass in Albanian, but only news and readings of the day from the Scriptures. We emphasize again that airing a weekly Mass in the Albanian language would be most beneficial for the Catholics there. We ask our readers to support us.

Prishtina TV Airs Antireligious Program

In its January 11, 1981 program (9:50 PM), Prishtina TV aired a one hour program under the title "Science and Religion" in which the editors vehemently attacked religion in general and particularly the Catholic and Islamic clergy in Macedonia, Kosova and Montenegro. Among the aired material we chose the following:

"Religious ideology is trying hard to root itself into the children. The influence of the clergy on the education of children and youth is daily more present. Organized propaganda about religious dogmas is spreading among the youth. Some Catholic clergymen in Macedonia, Kosova and Montenegro, in order to take money from fanatic parents, perfidiously gather children of different religions to teach them to recite, in foreign languages, parts of so called holy books. By doing so, the clergymen make difficult regular educational work in school. It is not uncommon that religion is identified with children's nationality. Thus they try to achieve selfish aspirations of denationalization of our people."

During the program, two scenes were presented. One of the collection being taken in the nearby Church of Janjeva, and the other during the distribution of Holy Communion in the Church of Prishtina.

As the President of Yugoslavia, Cvijetin Mijatovic, in his recent meeting with the Holy Father, has reaffirmed full religious liberty to all peoples by the Yugoslav Constitution, we wonder which Laws & Directives are followed by Prishtina TV of Yugoslavia, or Albania? It seems that the news media in Kosova, composed mainly of Albanians, is truly indoctrinated with the teachings of Enver Hoxha against religion, thus openly violating the religious rights of Albanian citizens living in Yugoslavia.



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75TH ANNIVERSARY OF THE CHURCH IN STUBLA (KOSOVA)

Last year the Catholic parish of Stubla, near the town of Ferizaj in the region of Kosova (Yugoslavia), celebrated its 75th anniversary. The establishment of this parish was a very important event for the Albanian Catholics in the region, because with it the educational process began. Along with religion, the pastors have taught the Albanian parishioners their language and history.

The Church of Stubla, which counts today about twenty thousand parishioners, was founded and developed on the blood of the martyrs who were called "laramani" - literally "multicolored" - which means that out of fear of the Turkish persecution, they publicly professed the religion of Islam, while secretly at home practiced their true Catholic faith. They carried two names, Muslim and Christian; they dressed as Muslims (in Muslim costumes), but at home, prayed, celebrated Catholic feasts, and secretly received the Sacraments.

In the middle of the 19th Century, the Ottoman Sultan finally granted freedom of religion to all subjects of the Empire. Having heard the news, the underground Christians of Stubla sent representatives to the local Turkish authorities and declared themselves as Catholics, and requested not to be considered anymore as Muslim. The Turkish Pasha made all possible attempts, by promises and threats, to win them over to Islam. When this failed, the Pasha ordered the arrest of 187 males in their prime and forcibly sent them into exile in Turkey. Along the way, they were chained, treated harshly, beaten and harrassed on their long walk to exile! The Franciscan, Anton Maroja, pastor of the neighboring town of Letnica accompanied them and became their spiritual guide in their bloody journey. After much hardship, the captives managed to escape and make contact with the French envoy in the city of Brusa (Turkey). The envoy, through diplomatic channels arranged for the Sultan's permission to let the Albanian captives return safely home. Fifty seven of them lost their lives during the forceful exile which lasted from 1846 to 1848. (For details about these unique crypto-Christians, see the Manuscript "Martyret e Stubles" by Fr. Gjergj Gjergji, partially printed in the Albanian Catholic Monthly "DRITA", Ferizaj, 1978-79).

In 1905, after many difficulties, the Albanian priest, Mikel Tarabuluzi, with the help of the Catholics from Stubla, purchased a home and adopted it for a chapel. Here in addition to regular religious services he also secretly taught the Albanian language. At that time the Turks' rule did not allow schools to teach the Albanian language, with dire consequences for offenders. This was a time when the Albanian language, spoken and written, was being developed into a full, cohesive unity. Father Tarabuluzi and his successors worked tirelessly in enriching the faith of the flock and at the same time educating them in their language, history and customs.

During the celebration of this anniversary a museum was dedicated in the home that served as the first church. In it are many books and documents which are a testimony to the underground Albanian Catholics, the "laramani."



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The heavy earthquake which hit Southern Yugoslavia and Northern Albania in 1979, killed many and destroyed a large number of buildings, including churches. In the Archdiocese of Tivar (Bar), which is composed of Albanians and located near the Albanian border, eight churches and five rectories were destroyed or heavily damaged. The response to help from many Catholic groups, particularly from the region of Kosova, was immediate.

The European organization, Caritas International, undertook the rebuilding of the destroyed churches and rectories. In a short time the buildings were completed. At a joyous ceremonial Mass on June 14, 1980, representatives of Caritas International, presented the Archbishop of Tivar, Pjeter Perkoliq, the keys to the new buildings. A multitude of people from the diocese participated in the solemn Mass and expressed their gratitude for the gift of their house of worship. Also present were representatives of local authorities.



THE REBUILT
CHURCH AND
RECTORY IN
SHTOI, CLOSE
TO THE ALBANIAN
BORDER.

CARDINAL ROSSI VISITS THE ANCIENT ARCHDIOCESE OF TIVAR

Cardinal Agnello Rossi, Prefect of the Congregation for the Propagation of the Faith, visited the ancient Archdiocese of Tivar (Bar) on September 10th of last year. He was accompanied by the Vatican's pro nuncio in Belgrade, Archbishop Michele Cechini. While there he visited with the Archbishop of Tivar, Pjeter Perkoliq and the diocesan clergy. Archbishop Perkoliq informed Cardinal Rossi of the Church's situation in the Archdiocese. As is known, the Archdiocese of Tivar is composed mostly of Albanians and is under the direct jurisdiction of the Holy See. However Archbishop Perkoliq ordinarily participates in the work of the Bishops' Conference of Yugoslavia.

During this pastoral visit, Cardinal Rossi and Archbishop Cechini participated in the celebration of the 50th Anniversary of St. Anthony's Church in Tuzi, a few miles from the Albanian border. Tuzi is an old Albanian town presently under Yugoslav jurisdiction. The building of St. Anthony's was begun by Franciscan Father Marian Prela, who was a very famous preacher and educator among the large Albanian community in the valley of Malesia. Father Marian, as he was affectionately addressed by the mountaineers during his long ministry, died a few years ago in Albania at the age of ninety-two.

During the solemn concelebrated Latin Mass, with well over a thousand believers present, Cardinal Rossi urged Albanians in his homily to pray unceasingly for their brothers and sisters in Albania, so they may persevere in faith. He praised Albanians for their fidelity to the Church of Rome and for their wonderful traditions of hospitality and "BESA" — a word of honor to respect and protect even an enemy, — and their centuries-old language and customs. After the Eucharistic celebration, Cardinal Rossi and Archbishop Cechini were honored guests at a luncheon reception.

THE MARTYR OF THE EUCHARIST SAINT TARSICIUS



Saint Tarsicius lived in the Third Century and became a martyr during the persecution of Emperor Diocletian. Since priests were unable to celebrate the Mass openly or allowed to administer communion to the faithful, they selected trusted young and dedicated members of the Church in the Catacombs and assigned them to bring communion to the underground Christians. Tarsicius was one of those selected. On one occasion, while on his rounds, he was attacked by Roman soldiers who tried to snatch the sacred bread from him. Tarsicius, with superhuman strength, held the sacred forms tight to his breast while the soldiers unsuccessfully attempted to wrest them from him by mercilessly beating him with clubs and lances until he bled profusely and died. Quadratus, a pious Christian soldier, intervened and wrested from the other soldiers the inert body of the martyr still clutching the sacred hosts. Tarsicius was buried in the Catacombs, just as he died, with Christ's body against his heart.

On this touching and inspiring theme of the early martyr for the church, Father Alexander Sirdani, Pastor of Boga, a resort in the mountains of Northern Albania, wrote the following poem in Albanian, literally translated here. The poem was published in 1940 by the Jesuit monthly *Messenger of the Sacred Heart*.

Our photo shows him on the left, with Father Jak Gardin, during their stay in the labor camp at Kavaja, in Central Albania. The secret photo was smuggled out of the country in 1955. Jesuit Father Gardin spent eleven years in Albanian prisons. He now resides in Italy and works for his Albanians everywhere.

When he wrote the poem, Father Sirdani little dreamed that his beloved Albania, in a matter of a few years would go through similar persecution, he himself sharing in her martyrdom. Father Sirdani died in prison by the end of 1948.

SAINT TARSICIUS

The first Christians
being persecuted
were forced to live
underground.

Yes, they lived in caves
and in holes,
in darkness and suffering
chased by infidels.

Priests could not bring
to everyone the sacrament;
so brave young men were assigned;
among them the pious Tarsicius.

He could humbly take the road
holding tight
to his heart
the heavenly food.

He faces the soldiers
who could not cross
his arms before
they killed him with lances and clubs.

The good Quadratus
chased the horrible assassins
and in the blood of the martyr
he was united in love.

He saved the treasure
from their grasp
and buried Tarsicius
in tearful farewell.

F. Alexander Sirdani
Pastor of Boga,
March 10, 1940

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"MARIN BARLETI"
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We are printing the poem of Father Sirdani dedicated to Saint Tarsicius in the original Albanian.

MARTIRI I EUKARISTËS

Sh' Tarçizi (festa 15 gusht)

Sh' Tarçizi jetoj në të tretin shekull, e ra dishmuer i njomë i dashtur së Krishtit, në salvinin e Dioklecianit perenduer - Kuadrati ashtar i krishtenë, pshtoi trupin e t' të pergjakun e sakramendin shëjt, prej thojve të pangishem të pa fëve - trupi i lljuein, kje vorrue në katakombe.

*Kahtenimi i purë
Tua këndë salvue,
Shterngohej në dhë
Jeten m' e shkue.*

*Po, në do shpëllina,
Në do zgavru dhent,
Në terr e psim jeten,
Të huem prej të pa-fet.*

*Shujten qiellore
Gjithkuei më ja gae,
S' mujshin priftaija,
Prandej shënjue,*

*Kishin djelmogë
Të virtytshom të mirë,
Nder ta Tarçizi
Slolisë me hir.*

*Per zemer një të
Hyjnoren shujtë,
Shkonte Tarçizi
Udhës i pervujtë.*

*Kur ndeshë në harama,
Duer të më ja shkryqzue
Nuk mujten në peshë
Per pa e coptue,*



*Kuadrati bon
Gjaksorët e t',
E në gjak e fatosit.
Perulë më dashtur.*

*Prej thojve të tynë
Vizarin pshton,
E në dhë Tarçizi
Tu e shi, loton*

Dagër, 10 - 111 - 940

D. ALEXANDER SIRDANI
Pamullitar - Boshnjë

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JANICE BROWN on the plight of Christians in Albania

ALTHOUGH Mother Teresa herself has drawn attention to the plight of her people, Albania remains forgotten by the outside world. The World Council of Churches did not protest when all religion was banned there in 1967, nor in 1973 after Pope Paul VI abandoned the Vatican policy of silence, for the situation could not be any worse than it was.

Fr. Shtefen Kurti, a seventy-four-year-old priest serving a second (sixteen-year) prison sentence, had baptised a fellow-prisoner's baby. He was shot on charges of spying for the USA, Italy and Britain! At Easter, 1979, one of two surviving Catholic bishops, Mgr. Ernest Coda, died the day after having been discovered about to celebrate Mass in a prison barracks.

Life-sentences

Old, frail and nearly blind, he had been assaulted. Back in 1967 he had been publicly beaten to unconsciousness for refusing to deny God, and was later seen wheeling a dust-cart. His arrest in 1974 was presumably because he was administering the sacraments. Orthodox Bishop Damien died at eighty after six years in prison.

There may still be a dozen or so priests serving what are virtually life-sentences, the remnant of a once-flourishing Church dating back to the time of St. Paul. Albania, however, became predominantly Muslim (70 per cent) through conversions of convenience during five centuries of Ottoman rule; but the Orthodox (19 per cent) and Catholic (11 per cent) minorities were on the whole deeply committed.

Albania only gained its independence in 1912. When Italy invaded in 1939 it was still the most backward country in Europe, with 80 per cent illiteracy. Its small size and population — only 2½ million — facilitated Communist Party Secretary Enver Hoxha's control over every aspect of life. Hoxha is the most dogmatic, inflexible, ruthless ruler in Eastern Europe. Despite changes in alliance—Yugoslavia till 1948, the USSR till 1961, China till the "thaw" of 1978, and, since Tito's death, Yugoslavia once more—his policy has remained consistent. All other Communist states are revisionist—only Albania follows Marxist Leninism to its logical conclusion.

Atheist state

The declaration of Albania as the world's first atheist state was the logical conclusion of Hoxha's

policy since the Communist take-over at the end of the war. At first he aimed to nationalise and break up the Churches. The Muslims and Orthodox put up much less resistance than the Catholics—a lively, articulate, devout group closely linked with guerilla resistance in the north. It was they who bore the brunt of brutal persecution.

120 expatriate religious and priests were expelled and five bishops, sixty priests, thirty Franciscans, thirteen Jesuits, ten seminarians and eight nuns were martyred. The Catholic Press, schools, orphanages and convents were closed. After 1951, when the one remaining bishop, Beinaadin Shllaku, was forced by torture and treachery to sever political links with Rome, the persecution slackened until 1967. Then all 2,169 mosques and churches were closed and converted to more "useful" purposes.

In Shkodra, the Catholic centre, the cathedral now contains a sports complex and swimming pool. St. Nicholas's church workers' flats, a convent church the headquarters of the secret police... Mullahs and priests were sent off to concentration camps for "re-education." From 1976 even the use of religious names has been forbidden.

Although the few tourists who choose Albania for a holiday are told that religion is dead, that claim is contradicted by internal Press and radio. Even Hoxha has admitted how inextricably Albanian culture, history and religion are linked.

It is impossible to assess the strength or nature of religious survival inside this most rigidly isolated of police states. The picture given by the Press and by the few who succeed in escaping is contradictory. There has certainly been a resurgence of superstitious pagan rites which in some remote areas had only been evangelised this century. There are puzzling and disturbing reports of a corrupt syncretism of Christian and Muslim practices.

Mortal danger

On the other hand, Glas Concilia, Yugoslavia's independent Catholic paper, says that bishops have been secretly consecrated and have ordained laymen with good knowledge of doctrine. They work secretly and in mortal danger. What contacts, if any they have with Rome it is impossible to say.

Within closed family circles baptisms are performed, wedding and funeral prayers recited by respected layfolk. The Press emphasises the need for constant vigilance since clandestine groups still meet, and even young people are indoctrinated by older believers and

show an interest in religion! People, even young ones, scratch crescents or crosses in their hands.

Believers resort to clever ways of silent protest. Television aerials are sometimes mounted in the form of a cross. There are disguised pilgrimages to holy places. Orthodox collective farm-workers down tools at Easter. From time to time local searches are launched to find icons, holy pictures and crucifixes which have been hidden away and are secretly venerated. Albanians have a long tradition of underground worship — some Orthodox kept their faith in secret during the long years of Ottoman rule.

Tourists report that Albania has the claustrophobic atmosphere of a vast military labour camp. Materially there has been some progress; spiritually none. A once gifted, proud, independent nation is suffering under a regime which teaches young children to hate all enemies of Albania and makes military training an essential part of their education. Each family has to move every five years.

Flourishing communities of exiled Albanians in Italy and the USA are pressing for world recognition of Albania's plight. The million Albanians in Kosovo, annexed by Yugoslavia as the reward for wartime aid, are a suppressed minority, but at least they have freedom of worship. Not enough support has come from other Christians.

The Orthodox — who produced a man of the stature of the late Ecumenical Patriarch Athenagoras — are the most neglected. All credit must go to Evangelicals, who do their best to help by the only means possible—well informed prayer and radio. Tourist Reona Pearson was arrested after handing a gospel to a cleaner at her hotel and told "Tomorrow you die, although she was only expelled."

Spiritual void

Most Carlo is strongly beloved and popular, with his mixture of music and the gospel message. Pope John Paul broadcast inaugural greetings to Albanians, but so far Radio Vatican lags far behind Protestant stations. Albanians don't want Church news, but solid instruction and a weekly Mass in their own language. There is an immense spiritual void, and it is the duty of Christians in the free world to fill it.

There seems no human possibility of improvement, for Hoxha's designated successors are just as doctrinaire as he is.

Land without hope

PIERRE Du MAINE, TITULAR OF SARDA - FIRST BISHOP OF SAN JOSE, CALIFORNIA

The recently installed Bishop of the new diocese of San Jose in California, Pierre Du Maine, when named Auxiliary Bishop of San Francisco three years ago, became Titular of Sarda. Many thought that this ancient bishopric was located somewhere in Dalmatia. However, as our map below shows, Sarda is located several miles from the city of Shkodra, center of Albanian Catholicism for centuries. The bishopric of Sarda was established about the year 1190. At the Council of Dioclea (now Titograd) in 1199, considered as the first Council of Albanian bishops, Theodore, Bishop of Sarda, took an active part in drawing twelve canons for reforming abuses and morals. John and Simon, Papal representatives, presided at this Council. During the Ottoman occupation of Albania, Sarda along with many other ancient bishoprics, ceased to exist, due to the persecution of Catholics by the Turks.

Our Center, located in Santa Clara, sees as providential, Bishop Du Maine's appointment to head our new diocese. We express our warmest congratulations and assure him of our support and prayers for the success of his new apostolate.



BISHOP PIERRE DU MAINE



Symbols: + Bishoprics + Metropolitan Sees

MAP OF ALBANIA WITH ARCH-DIOCESAN AND DIOCESAN SEES UNTIL 1967, WHEN RELIGION WAS SUPPRESSED. THE ANCIENT BISHOPRIC OF SARDA WAS LOCATED BETWEEN SAPPAL AND LEZHA.

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

Pope John Paul's vision: A just, nonviolent world

THIS IS WRITTEN entirely from Pope John Paul II's own statements, as if addressed from his hospital bed. It contains phrases from throughout 1979. Asked, in September, 1979, en route to Ireland, if he was afraid of personal violence, he replied: "Maybe — but not much, I am traveling in the hands of God."

Violence generates violence. Hatred generates hatred. Both humiliate and degrade the human person. The international situation, ever precarious and unstable, the continuous resurgence of political and social violence, the widespread sense of dissatisfaction and unrest, the weighty preoccupations of the future of mankind, the bitter disappointments of the many classes of society, the unknowns that weigh on the future of everyone, can insinuate the poison of pessimism and push people even to despair.

To protect civil life from all subversive and destructive impulses, it is necessary to return without delay to a clearness of ideals, to a certainty of symbolic values, to an interpretation of man and woman and destiny such as that offered by the gospels and the law of God. . . .

New types of poverty are always appearing in society at the margins of progress. The church is an expert on humanity, faithful to the signs of the times. She invites Christians to commit themselves in constructing a more just, human and habitable world, which does not close or isolate itself, but rather opens itself to God.

The church has always considered human dignity a gospel value. That dignity is infringed on the individual level when due regard is not had for such values as freedom, the right to profess one's religious, physical and mental integrity, the right to essential goods or to life. It is infringed on the social and political level when man or woman cannot exercise his or her right of participation, or when he or she is subjected to unjust and unlawful coercion or submitted to physical and mental torture.

It is necessary to call by their names injustice, the exploitation of man by man, or man by the state, or by institutions or economic systems or regimes operating so often without sensitivity. Liberation in its social sense also has its start in the knowledge of truth. Christ himself links liberation particularly with knowledge of the truth: "You will know the truth and the truth will set you free" (John 8:39). This

sentence testifies to the intimate significance of the freedom for which Christ liberates us.

This service in truth, as participation in Christ's prophetic service, is a task of the church. The church makes it clear that the human person can never be sacrificed to any national or international political interests.

Injustice hurts me. Conflicts hurt me. Ideologies of hate hurt me. The violence that causes so many wounds to humanity hurts me. We must all be ministers of reconciliation. No fear of criticism, no risk of resentment must deter us from this task. The charity of Christ compels us.

I will not grow weary of repeating, as my duty of evangelizing the whole of humanity obliges me to do: "Do not be afraid. Open wide the doors for Christ. To his saving power open the boundaries of states, economic and political systems, the vast fields of culture, civilization and development." Paul VI, working to transform the lot of man and woman on earth, always put in first place the great cause of peace among nations: "If you want peace, work for justice. Development is the new name for peace."

But economic development must not be understood simply in the material sense of having more. Economic mechanisms by themselves do nothing to bridge the rich-poor gap until ethical principles, the demands of justice, the primary commandment which is that of love, are brought into play.

Those who bear the responsibility for the public life of the states and nations will have to understand that internal peace and international peace can only be insured if a social and economic system based on justice flourishes.

Christ did not remain indifferent in the face of this vast and demanding imperative of social morality. Nor could the Church. We see clearly that humanity is divided in a great many ways. It is a question, also, and perhaps above all, of ideological divisions bound up with different state systems. The search for solutions that will permit human societies to carry out their own tasks and to live in justice is perhaps the main sign of our times. Everything that serves this great cause must be respected, whatever regime it may be. Advantage must be taken of mutual experiences.

On the other hand, this multi-faceted search for solutions cannot be transformed into a pro-

gram of struggle to secure power over the world, whatever may be the imperialism on which this struggle is based. It is only by this line that we can avoid the great threat of modern arms, particularly nuclear armaments.

The barriers of exploitation must be destroyed, barriers which frequently are made of intolerable selfishness, against which the best efforts of self-improvement usually clash. We cannot close our eyes to the plight of millions of men and women.

It is from a solid Christology that there must come light on so many doctrinal and pastoral themes and questions. It is not through opportunism, not thirst for novelty that the church, "the expert in humanity," defends human rights. It is through a true evangelical commitment which, as happened with Christ, is a commitment to the most needy.

I cannot forget the difficult years in my beloved Krakow during the world war, for its hard, direct experience of physical work and fatigue, of dependence, stress and monotony. I have shared the needs of the workers and their just demands and aspirations, the need that work fit the dignity of man and woman and not be a reason for alienation and frustration.

Tell the peasants the pope wants to be linked with your cause, the cause of the poor countries, of the poor people, that the pope is with this mass of population, almost always abandoned in an ignoble level of life and at times treated and exploited harshly.

And in evangelizing, it is not for the motivation of glory, but rather that it has been imposed on me by necessity: "Woe would be me if I did not evangelize" (1 Corinthians 9:16).

My thoughts and words go in a special way, today, to all who find themselves in difficulties of various kinds: to those who suffer in body and spirit, to those undergoing trials of a social nature, such as negative experiences at work or misunderstandings in the family, to young persons who may be passing through moments of crisis.

I end with a fervent and humble call for prayer. My desire is that we should persevere in this prayer with Mary the mother of Jesus just as the Lord's apostles did in the upper room.

Finally, with great love, I impart the apostolic blessing.

Nobel Laureate Calls For Human Rights



Adolfo Perez Esquivel, the recipient of the 1980 Nobel Peace Prize, comes from a continent that has been racked by guerrilla terrorism in the name of liberation, and institutionalized torture in the name of national security.

As secretary-general of Servicio Paz y Justicia (Service for Peace and Justice) in Latin America, he has been an inexhaustible promoter of active non-violence to further the cause of human rights.

Servicio, a Christian-oriented organization established in 1971, has supported non-violent liberation efforts in Ecuador, Panama, Bolivia, Chile, El Salvador, Brazil, Paraguay and Argentina. Such efforts have consisted of promoting land rights for peasants, literacy programs, worker strikes and political mobilization efforts as in the case of Bolivia, whose dictatorship was briefly replaced by a democracy.

Pursuing his cause of non-violent liberation from his headquarters in Buenos Aires, Esquivel has become a controversial figure, particularly in his own country.

He is an inspiration to many liberals and religious who are horrified by the violent tactics of the guerrillas and the government. But he is criticized by moderates and right-wing Argentinians who feel the widespread guerrilla kidnappings and bombings have justified the government's unconventional counter-tactics, even though thousands of innocent people have been sucked into a vortex of imprisonment and torture.

Esquivel, an admirer of Gandhi, Martin Luther King and Andrei Sakharov, refuses to accept any rationalization for violence, explaining that

"Violence is based on the power of arms, transforming the person from subject to object, and placing ideology and economics and political interests before human beings. But when one forgets the human person, one forgets God and loses the sense of life itself."

We are happy to reprint on the following page, Adolfo's reflections during his stay inside prison walls.

BIBLIOTEKA PUBLIKA
"MARIN BARLETI"
SHKODER (2018)

Liberation Of The Spirit

On October 13, 1980, Adolfo Perez Esquivel was awarded the Nobel Peace Prize. Adolfo Esquivel, one of the best known voices of the nonviolent liberation movement in Latin America, has paid a price for his commitment. Arrested in Argentina three years ago, he was tortured and spent 15 months in prison before international pressure brought about his release to house arrest. The house arrest has since been lifted and he has resumed his work as coordinator of Servicio, Paz y Justicia, the network of nonviolent liberation groups in Latin America. The following reflections on his time in prison are reprinted from the July 1980 issue of IFOR REPORT.

by Adolfo Perez Esquivel

Prison was a very hard experience for me, but also very rich. I was detained on the anniversary of the death of Martin Luther King and the first days of Holy Week. For me, living Holy Week in prison had special significance.

In prison you are naked, destitute. You are only a number. Then the question is: what is there for us to redeem ourselves as persons? For me, prayer was important. Meditation. Feeling the permanent presence of God and especially listening to the silence of God. What does God want to say to us through the signs of our times? This was the most important for me.

I tried to pray the prayers I always had prayed. But there were moments of simply making a desert within myself and trying more to hear what God had to tell me than to tell things to God. I tried to discover what was the meaning of the process I was going through and what God wanted of me. For me it was very important to listen to the silence of God. What is it that God wants to say, and what is it that God wants us to do? I discovered more deeply that prayer isn't a mechanical act, but a very great force.

One of the prayers most with me was the prayer of Charles de Foucauld, "Father, into your hands I place my life..." Another was the prayer of St. Francis of Assisi, "Lord, make me an instrument of your peace..."

As for mental health, it is the same as with prayer. In prison you have to

do a complete job of resisting mentally and spiritually in the face of oppression. For me it was a difficult but rich experience to understand the meaning of the gospel and its nonviolent power, especially under torture. To see and discover how these persons who were torturing us are also brothers. To look for a Christian response in the face of being tortured.

THE STRENGTH OF THE GOSPEL

There is something very strong in the Gospel, which I believe is the root of the whole gospel: the power of love. When you experience this extreme situation of being between life and death, you try to understand what Christ said on the cross: "Father, forgive them, for they know not what they are doing." But I thought that, yes, these people did know what they were doing. This was very contradictory for me, and I tried to understand more deeply through prayer and meditation: what was it that Christ was trying to say to us in this supreme moment? It is this experience of the forgiveness of Christ that we have to accept and carry on.

What I discovered, little by little, was that what they did not know was that they were persons, and that we were persons. They had lost their identities.

Another thing I discovered was hope. I had never before thought so deeply about hope. In prison, I discovered the force of concrete hope, which was our force of resistance. There was also a shared hope with my fellow prisoners. I saw that many others, through pain, were discovering themselves as persons and were discovering faith. I believe in these critical moments you discover your true identity, because you are completely empty, and there is nothing to meet but yourself and God.

FREEDOM OF SPIRIT

We weren't allowed any type of manual labor. The Bible, the gospel, and all spiritual books were prohibited.

But I meditated a lot on the time Jesus spent wandering in the desert. For me this silence of God was to make a desert within myself and to discover how, while my body was in prison, my spirit was free. This was a slow and very painful process.

The entire prison system is set up to destroy the person, spiritually, physically and psychologically. We were not allowed to do exercises or to do anything with our hands. But at night when the guards had withdrawn and closed the outside gates, I would begin one hour of yoga exercises—breathing exercises, exercises of strength, yoga positions—to keep in condition physically and psychologically. And after that I prayed until I fell asleep. In the morning the guards banged on the bars to get us up at 5 o'clock. We knew that we had about 40 minutes to wash and straighten up the cell. I would take advantage of that time again to do yoga and pray. And when they took us to the exercise yards we could talk a bit and strengthen each other.

We were with people who were communists, people of all sectors. The strength of many people was hatred. But they were destroyed psychologically. It was a process of self-destruction. There was a permanent aggressiveness. Many didn't have the security to control themselves or be able to see things more clearly. Many were thinking of how to get out of there and get vengeance. But we had conversations. They explained their positions and I explained my position as a Christian, and it was a dialogue that enriched us both. We were both talking about liberation, but we understood liberation in different ways.

My wife Amanda, suffered greatly during my imprisonment. Our life isn't easy. But we are very much united. We have suffered greatly through all of this, but we are trying to walk the same road. She is a person of faith.

We are very weak and very small, and we have to ask God to help us. It's not easy, what Christ said in the gospel, that you must renounce yourself to follow him. We know that this is very painful, but also that there is one stronger than ourselves. One must place oneself in the hands of Christ, and say with Paul, "It is not me, but Christ who works in me." □

A CHRISTIAN VISION OF A UNITED EUROPE

As a follow-up to last year's statement by the European Bishops' Conference regarding the responsibility of Christians in the Europe of today and tomorrow, the Bishops' Conference of England and Wales has issued a Pastoral Statement on Eastern Europe. We are happy to present below, the introduction to this statement by Bishop Cormac Murphy-O'Connor, head of the British section of the European Bishops' Conference. We hope that the Bishops' forthcoming statement will include a lengthy account of religious persecution in Albania.

On Sunday, February 8th, priests in England and Wales are being asked by their bishops to read to their people what is meant to be a preliminary message about Central and Eastern Europe. On this occasion the bishops are merely pointing to the problem and to its importance. Later-- after Easter--there will be a more detailed statement and more concrete suggestions for action. But why should the bishops take this unusual step at this time? Why do they ask for prayers and study? What significance does this have for the Catholic community in England and Wales? Here are a few explanatory notes.

Since the Second World War, the peoples of Europe have been forcibly subjected to a political division which runs through the heart of the continent. Its Eastern half has been dominated by atheistic communism which is destructive of individual and national traditions and aspirations. The greatest danger would be to accept as permanent this artificial and imposed division. We should never forget that the two halves of our Europe constitute one historical reality. The risks inherent in such a situation have always been grave and are still increasing. Already the Berlin air-lift in 1947-8, the risings in East Germany 1953, Hungary 1956, Czechoslovakia 1968, Poland 1970 and 1980 and the grim reality of the Berlin Wall provide striking evidence of the dangers to international peace. This area lies at the heart of Europe. Conflict here can spell disaster, not only for Europe, but for the whole world. This explains why recent events in Poland have aroused world-wide interest and alarm and have led to intense political activity.

This historical and political situation is well-known. Why, then, now ask for prayers and why call for study and involvement among Catholics?

The present division in Europe presents us with a problem which is not one to be resolved by military action or in narrowly political terms as the lack of any real progress over three decades has proved. Attempts to make progress especially since the Helsinki Conference and at the present Madrid Conference have produced few results and many disappointments. A Christian acknowledges that only prayer can succeed ultimately. Mankind drawing on reserves of faith and grace can triumph over inhuman ideologies. Who can doubt that the profound spiritual awakening in Poland during the Pope's visit in 1979 led to the startling developments of 1980?

It is also a fact that the crucial issues faced by all Europeans today are fundamentally moral questions. They are concerned with human dignity, self-respect, personal autonomy and cherished tradi-

tion and values. They are all linked with the concept of freedom, whose importance was stressed by Pope John Paul II in his message this year for Peace Sunday. That is why they should be particularly important to committed Catholics.

The peoples of Central and Eastern Europe are our brothers and sisters, not only in our common humanity but in the Spirit. They are members of the one People of God with ourselves. Many have suffered unflinchingly for the Faith which we too profess. The presence in our midst of exiled communities from communist-ruled countries is a constant reminder to us of how our national policies have contributed to their oppression and of our subsequent obligation to make amends. We must resist any temptation to forget their present plight.

There are indeed many signs of hope in the present situation. After the Second World War Europe has re-emerged from destruction and death and is discovering a new sense of unity. The continent is making an enormous contribution to the future of humanity. Many Europeans, and many young people in particular, are convinced of the need to work and to sacrifice for the sake of others; they are acutely aware of the claims of the Third World. There is, too, a realisation that religious unity among Christians is urgently needed; there is a desire for reconciliation; a thirst for co-operation. Miraculously a longing for Christ survives in the hearts of many, despite decades of persecution and propaganda, materialism and secularism.

Certainly Europe is at a point of crisis--but crisis provides not only dangers but opportunities. We in England and Wales must be aware of the stirrings of life in Europe and be anxious to take our part. The visit next year of Pope John Paul II will emphasise that we are part of the universal Church and part, too, of Europe. We must open our eyes to wider horizons.

So the point of the bishops' message is to prepare the ground for the future. It is a call for prayer, study and action. The call to prayer has come first because it is first in importance. Prayer can arise only from minds which are informed and hearts which are caring. Hence there will be need, as the bishops imply, for Catholics to study the current situation, to learn something of recent history and to foster personal contacts. After Easter, the Bishops' Committee for Europe intend to publish a longer guide to these questions. Prayer and study should issue in action. Here again, we hope that our forthcoming statement will contain suggestions on how dioceses, parishes and local groups can make a real contribution to the unity of the Church, the unity of Europe and to a more hopeful future for mankind. Pope John Paul II has recently appointed St. Cyril and St. Methodius to be joint patrons of Europe with St. Benedict. The linking of these two great apostles of Eastern Europe with the father of Western monasticism reminds us vividly that Europe is one reality, and that the unity of Europe is a matter of great topicality and concern.



BIBLIOTHEKA PUBLICA
"MARTIN BARLET"
SKODER (2018)

STATEMENT OF THE BISHOPS' OF ENGLAND AND WALES

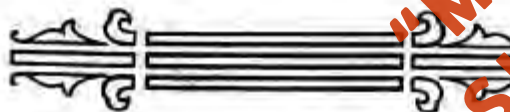


Pope John Paul II has shown in various ways and through many statements his great pastoral concern for all peoples of the world. On September the 28th the Conference of European bishops issued a declaration in which it expressed the corporate responsibility of all bishops of Europe for the welfare of all our European people. Following this leadership, the Bishops of England and Wales wish to call your attention to our common duty to pray for each other, and to seek practical ways of expressing that responsibility. We, your bishops, are continuing our urgent study of this question.

Europe comprises almost thirty separate states. Nearly 50% of Europeans live in Eastern Europe. They are like us, Europeans, and many of them are Catholics and more still are Christians. Their constancy and courage in adversity are our inspiration. We believe that at the present time it is important for us in the West to learn more about our brothers and sisters in the East, and that we should be concerned too with their welfare as we wish them to be with ours.

Our common aspiration to discover genuine human values should lead both us and them to Jesus Christ and his Gospel. Those human aspirations will be fulfilled when human rights are respected and our duties to each other and to society are recognised. Freedom from the dangers of materialism and from the values of the consumer society on the one hand and on the other freedom to believe, worship and hand on the faith, are our common aim and right.

If Europe is to be a force for good in our world, and if we are to enjoy peace, we must achieve a greater sense of our European unity, our interdependence and our common purpose. We ask you to pray for this.



BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

YUGOSLAV CHURCH - STATE RELATIONS IN CRISIS

In 1966, Yugoslavia and the Vatican re-established diplomatic ties and signed a joint Protocol regulating Church-State relations. Since then a steady improvement of Church conditions has been evident and many observers have singled out the new relations as encouraging and exemplary for the rest of the countries with communist governments. The late President Tito, several premiers and foreign secretaries, and just a few months ago the recent President Cvijetin Mijatovich, in their meetings with the Holy Father, have solemnly adhered to the good relations between Church and State and have re-affirmed the guarantees of the Yugoslav Constitution for the full respect of religious rights of all believers.

In spite of this, the Catholic Church has not always had an easy time because of continuing difficulties with the authorities on the local level. The provisions of the Protocol are violated repeatedly. There have been many cases where teachers have been dismissed because of their participation in religious services. The reason: "incompatibility of socialist education with religiousness." Legally elected candidates for leading positions in youth and socialist organizations, factories or city councils, have been rejected because of their religious adherence. In some cases, even security police have intervened to secure posts for genuine communists. Church authorities, in order to avoid confrontation, have not revealed most of those or similar cases.

These violations would not have caused the deterioration of Church-State relations had not the recent declarations of two Croatian communist leaders vitriolically attacked the Church and its leaders. Vladimir Bakarich, secretary of the Croatian branch of the Yugoslav Communist League, in contradiction to his last year's conciliatory stand* towards religion, accused the Catholic Church in Yugoslavia of "Fascist inclination during WW II, and of conservatism opposing the Vatican's Ostpolitik policies." In his recently published memoirs, Jakov Blazeovich, President of the Croatian parliament, accused Church leaders of involvement with the occupation forces, incriminating particularly the Archbishop of Zagreb, Cardinal Stepinac. Blazeovich is the man who in 1946 organized the trial which sentenced Cardinal Stepinac to sixteen years in prison.

The Yugoslav news media, by headlining the above, has angered Catholic believers and church leaders. The Archbishop of Zagreb, Franjo Kuharich, who was chief celebrant at the twenty-first anniversary of the death of Cardinal Stepinac, vehemently rejected the insinuations. At this occasion, eleven Yugoslav bishops along with over two hundred priests, concelebrated in the presence of ten thousand attendants in the cathedral. At the same time, the president of the Congregation for the Doctrine of Faith, Cardinal Franjo Seper (close friend and associate of Stepinac), also condemned the anti-church statements of Bakarich and Blazeovich.

There are many other facts which show the crisis of Church-State relations in Yugoslavia. We have mainly stated some which we consider of vital importance in order to acquaint our readers with the religious situation there.

* See our last issue of the Bulletin.

POPE JOHN PAUL TO VISIT YUGOSLAVIA

According to recent reports in several European newspapers, Pope John Paul was invited to visit Yugoslavia this year. The invitation was personally extended to the Holy Father during an official visit to the Vatican by the President of Yugoslavia, Cvijetin Mijatovic.

The Croatian Catholic bi-weekly, *Glas Koncila* (Voice of the Council), confirms the news, but without elaboration. Vatican sources, however, have not confirmed or denied the reports.

Croatian circles in exile and at home are speculating whether the Holy Father's visit at this particular time of Church-State strained relations will serve to meet better pastoral needs of Catholics or government propaganda purposes. Certainly, the Vatican is aware of this situation.

BIBLIOTEKA PUBLIKE
MARIN BARLETI
SHKODER (2018)

A PRAYER TO REMEMBER AT CHRISTMAS

O Lord Jesus Christ, unjustly taken prisoner and unjustly tried and condemned, we pray to you today for all those men and women, all over the world, who are in prison for their faith. From one country to another their beliefs may differ and be at variance, but it is the integrity of their souls that is precious in your sight, their courage and loyalty, and these we beg you to preserve for them in strength and purity. Comfort them, O Lord of Compassion, in loneliness and despair, and comfort and succour those who love them and must fend without them. To those who have the care of them, O Lord, grant wisdom and kindness, and that respect for a differing faith that you asked of us with your command that we should love our enemies. And to all of us, O Lord, the prisoners and those who look after them, and we who pray for them, grant the light of Thy Holy Spirit that shall lead us into all truth.

Elizabeth Goudge

.....
Frantisek Lizna SJ, saying his only Mass in public after his ordination in 1974. He was immediately deprived of his right to work as a priest and found employment only as a labourer. After the Prague Spring, he studied for some time at Campion House, Osterley but returned to serve his own people. After signing Charter 77 he sent a number of protests to the authorities on behalf of persecuted young people. Since 10 September he has been in prison.

RIGHT TO BELIEVE

KESTON COLLEGE

LITHUANIAN BELIEVERS PETITION BREZNEV TO REOPEN THEIR CHURCH

Lithuanian citizens of Klaipedi sent a petition with 148,000 signatures to Soviet President, Leonid Breznev, asking for permission to reopen their Catholic Church where they could worship. The church was built after the Second World War with voluntary contributions of money and manual labor, and was completed in 1961. As soon as it was completed, Soviet authorities confiscated the building and turned it into a concert hall. In 1972, 3,000 believers signed a petition asking authorities to reopen the church, but without success. The following year the petition was signed by over 30,000 believers, and again, met no success. In 1980 this number reached 148,000, and was sent directly to Soviet President Leonid Breznev. We hope and pray that the Helsinki agreements will have their effect also in Finland's not too distant neighbor, Lithuania, so our brothers and sisters there may worship in freedom.

Fishing Gospels from the Sea

A Scandinavian brother had heard that "WURMBRAND exaggerates." So he went to ALBANIA to ascertain whether indeed the Christians are persecuted as severely as described. He knew nobody there and soon realized that the believers are deep in the underground.

Once, while walking on the seashore, he saw a couple with a little child. His heart told him they must be Christians. He went to them and asked, "Do you know something about a father Abraham?", as if inquiring about an acquaintance. The man embraced him:

"Abraham is my father, he is the father of all the faithful."

He then showed the foreigner the mount from which spiked barrels, with naked believers in them, were rolled down to the sea. He also showed him brethren who were "fishing" for long hours. They fished for Gospels and Christian books thrown in the sea by our mission, wrapped in plastic bags. They also fish for bottles with Gospels inside.

Now, for the first time, a film of the Underground church in ALBANIA has been made.

For many years, Pastor Richard Wurmbbrand has been tirelessly working to spread the Good News in Albania. His Mission was one of the first to smuggle religious literature to this country, which by law punishes its citizens for possessing any religious objects. Pastor Wurmbbrand's address is Box 11, Glendale, CA 91209, USA.

(Editor's Note)

VOICE OF THE MARTYRS -- Glendale

The Raising of the Spirit

by Barbara Jędryszewska

O Christ, when You hang from the cross in our midst,
When You take our actions into Your care,
You give strength to our tortured hearts;
No evil powers can now make us afraid.

Trusting in Your help — we will fight on,
Faithful to You, we'll spread our ideals,
So that our country, haunted by misfortune
Will always be joyful, glorious and strong.

Thus begins a poem written by a Polish worker on 25 August in the Lenin shipyard in Gdansk, to commemorate a unique ceremony during which the people of Gdansk handed the strike committee a gift symbolising their solidarity — a crucifix made by the dockers. At the request of Lech Walesa, the Gdansk strike leader, it was later hung next to the national symbol, the Polish eagle, in the hall where the inter-factory strike committee held its meeting with state representatives. 35 years ago, the communists, claiming to represent the Polish workers, tore crucifixes off the walls of schools, offices and factories. There was no place for God or the 'opium of the people' in the 'New Poland' which was to be created by intensive Marxist indoctrination and persecution of the Church and believers. Yet in August this year, Polish workers themselves brought the crucifix back, proving the

complete bankruptcy of communist attempts to secularise a religious nation. It was not the Party and communism that they had put their trust in but Christ and the Church. Workers manifested their faith openly; at their request Mass was said twice daily in the shipyard; on Sundays workers' families and friends came to listen to the Mass, standing outside the gates. Many Polish photographs which appeared in the Western press showed men kneeling to receive Holy Communion, their faces uplifted in prayer, or long queues of workers waiting to make their confessions. Pictures of the Pope and the Virgin Mary decorated the shipyard railings. Every evening hundreds of men met to say the rosary together. One of the objects valued by the workers during the strike in Gdansk was a signed photograph of 'their' priest, Fr Henryk Jankowski. The original sixteen demands put

forward by the workers included giving the Church access to the mass media. An eye witness to the negotiations between the workers and representatives of the government stated that this was one of the points which the workers were not prepared to concede. A few days later the miners demanded also that religious instruction removed from the school curriculum in 1960 be restored.

The new Party leader, Stanislaw Kania, cannot ignore the newly-achieved power of the Polish workers now aware of their strength, or the workers' declared support for Christ and His Church. The Communist Party has always regarded the Church as a mere relic of the bourgeois past. Its obvious failure to disappear under socialism, especially among the working class, leaves the Party in a deep dilemma.

KESTON COLLEGE "RIGHT TO BELIEVE"



Gdansk shipyard workers

Albanian Communists Condemn Poland For Concession on Unions

VIENNA, Sept. 7 (Reuters)—Albania's Communist Party today condemned the creation of independent trade unions in Poland as a step toward capitalism.

The party newspaper, *Zeri i Popullit*, said in an editorial that the agreement establishing the unions was a "platform for the new

reactionary forces in Poland and a "shameful defeat" for the Warsaw Government. The commentary, apparently written before Stanislaw Kania replaced Edward Gierke as party leader, implied that Mr. Gierke had helped incite the strikes as a means to increase his independence from

Moscow.

"All these concessions speak of the rotten situation of the present Polish revisionist regime and the more radical transformation of Poland into a capitalist country," it said.

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

ALBANIA ANALYZES EVENTS IN POLAND

The Albanian newspaper *Zeri i Popullit* on February 13, carried a lengthy editorial analyzing the development of events in Poland. We are reprinting a few passages which may be of interest to our readers.

POLAND CAN BE SAVED ONLY BY ITS WORKING CLASS

The situation in Poland continues to become more complicated and is going from bad to worse. As a result of the uninterrupted strikes, the economy has been destroyed and is on the edge of the precipice. Social life is decaying from day to day. Confusion, anarchy and disintegration prevail everywhere. Under the pressure and threats of *Solidarity*, the Polish party and government have been forced to make concessions after concessions and to cede a great deal from their positions.

SOLIDARITY IS A REACTIONARY MOVEMENT

All the measures taken and compromises made not only have not led to the stabilization of the situation, but have worsened it still more. *Solidarity* is the one which makes the law in the country. The aim it has set for itself is becoming ever more evident—to gradually seize the state power, to extricate Poland from the Warsaw Treaty and push it towards the West. All its actions have been governed by this strategy. *Solidarity*, which poses as a workers trade union, is an out-and-out reactionary movement.

THE VATICAN SUPPORTS SOLIDARITY

The Polish Catholic church and the Vatican, which guide and lead it, stand behind it. But besides these, which are represented by the clan of Lech Walesa, there take part in the leadership of this organization the *Club of Catholic Intelligentsia*, the *KOR*, which is a group of representatives of internal reaction and the external capitalist reactionaries of the world, the *Nationalist Party*, the *Confederation of Independent Poland*, and some other groupings of this kind.

It is precisely these various reactionary political forces and currents which at present maintain the Polish working class under their claws and which manipulate it for their own political aims.

THE POLISH PARTY IS ANTI-MARXIST

For the time being these currents are united and in alliance with one another against the Polish United Workers' Party, which is divided into various pro-Soviet and anti-Soviet, nationalist and chauvinist, reformist and clerical factions and groups. This is a completely anti-Marxist and counter-revolutionary party. The policy and ideology it has pursued have discredited it in the eyes of the masses and have made it incapable of exercising its influence and imposing its will. What is predominant today in the life of the Polish people is the almighty Catholic church, with its spiritual and ideological power. In a camouflaged way and relying on the new *pans* who are in power in Poland, the Vatican determines not only spiritual, but also temporal questions. Now resorting to *Solidarity*, the Catholic church strives to fully seize in its hands also the management of the state.

The tactics pursued by the Polish church, the Vatican and Western Europe is to run with the hare and hunt with the hounds. They preach: take a step and consolidate the positions achieved, take another step and avoid Soviet interference, use the *21 points* as an economic platform so as to deceive the working class, and transform them into political actions to corrode the foundations of the revisionist system and of the pseudo-communist party. Then, from the city go to the countryside, the *peasant Solidarity*, get together and organize politically the *pans* of the soil, who never allowed any collectivisation, and who remained the fundamental basis of the Polish church and the old chauvinist traditions.

THE POLISH LEADERSHIP IS IN A QUANDARY

The present revisionist state power is in a situation in which it receives blows from all sides and does not know which road to take to save itself. The religious reaction manipulates the working class, to say nothing of the countryside in which it has had strong bases. The party and the state power, which have lost their authority and influence, are forced to make concessions to the church and to accept it as an umpire in the conflict. Practically, they pin their hopes on the mercy of (Archbishop) Wyszyński.

But the Polish revisionist state power must please both "the goat and the cabbage." It has to behave very carefully and listen attentively also to the rigorous demands of the Soviet ally. At the same time it must bear in mind also the requests of the *pans* in power, the men of the administration, of the apparatuses of the party, the economy and the army, who also want to preserve their privileges.

This situation has brought about chaos and disintegration in the ranks of the party and the state power. Now they do not operate as centralized institutions. Their grass-roots listen more to what *Solidarity* and the episcopate say than to the directives coming from the central committee or the orders issued by the government. The revisionist leadership speaks about a "renewal," but it has no program of action at all to extricate the country from the crisis, and it does not know with whom to unite and from whom to separate. The prime-ministers who replace one another bring no change at all. The "renewal" has remained a slogan without content.

THE KREMLIN IS IN GREAT TROUBLE

But it is not only the Polish leadership which is in great trouble. The Kremlin and its allies of the Warsaw Treaty too are in such a situation. To let Poland slide into the Western camp, this means to put the alliance in danger, to put the Soviet hegemony in the Eastern European countries in danger, to put the vital roads of the Soviet army in Europe in danger, to put the present Soviet strategy based on the force of military attack in danger. For Soviet social-imperialism, it is not difficult technically to interfere militarily to establish "order" in Poland. But this would endanger east-west trade relations, it would endanger billions of dollars that the Soviet Union and its satellites have taken and are taking from the United States of America and Western Europe, it would endanger *detente*, it would ruin the French-German *ost-politik* which the Kremlin wants to exploit in its rivalry with U.S. imperialism.

ALBANIAN PARTY'S DIAGNOSIS OF EVENTS

The stands and assessments of our Party about the events in Poland, about the strikes and claims of the Polish working class, have consistently been Marxist-Leninist at every phase and at every stage of their development. It has seen and has pointed out the wrong political orientations of the strikes, though efforts were made by the Polish reaction to hide the true political aims, covering them up with mere economic claims.

Lech Walesa, the man of the Vatican and the Polish primate, cried at the top of his lungs, to whoever would care to listen to him and believe him, that allegedly he was not a political man, that he was not making politics, that *Solidarity* was not a political party. Many were deceived, and in the first place, the working class of Poland.

But is there a way out for the Polish people and the working class from the catastrophic situation in which they find themselves? And if there is a way, what is this road?

We Albanian Communists say that this is the road of the revolution which Lenin teaches us. It is the road of the implementation of his strategy of the revolution and the revolutionary tactics based on the concrete situation created in each country.

The Polish working class showed once again its great vitality. It overthrew Gomulka and toppled Giersek. It can and must batter down also Kania and his ilk, Lech Walesa and the Vatican influence, the yoke of the Soviet revisionists and world capitalism with the U.S. at the head.



PSEUDO-ATHEIST



Son: Daddy, when is my birthday?
 Father: On St. Peter's Day.

The Albanian humor weekly, "Hosteni," printed a long article last year under the title EMRAT (Names) by Mico Kallamata. The article traces the background of names in Albania and justifies the government's order to change names that are incompatible with the socialist reality in Albania. The order Kallamata refers to is law Decree #5339, promulgated on September 23, 1975, by the Albanian People's Assembly, which requires the people to change their names if they have any religious connotations. The Decree also prohibits giving religious names to the newborn. The writer complains that people still disobey the law. We reprint the cartoon which accompanied the article without further comment.

ALBANIAN PRESS HITS VATICAN

The Albanian Press has recently increased its anti-religious and anti-Vatican writing, particularly after the visit in October of last year of Pope John Paul II to Otranto. There, as is known, the Holy Father in His sermon on martyrs, spoke with great warmth about modern Albanian martyrs and the religious persecution.

In a series of articles the Albanian news media assailed Pope John Paul, the Vatican, and religion in general. The communist daily Voice of the People (Zeri i Popullit) of November 3, 1980, printed a long derogatory article against the Vatican and its institutions and organization.

The Albanian writers and artists journal November (Nendori) Number 8, 1980, published an article of fifteen pages in which the Albanian Catholic school system was vehemently attacked. Catholic schools in Albania, mainly those run by the Jesuit and Franciscan Orders were before the advent of communism the oldest and the best centers of higher learning. Many distinguished personalities in national, cultural, educational and professional fields, including some communist leaders, themselves, were educated in these schools.

In December of last year, the local weekly newspaper, Shkoder, published an article entitled "Collaboration between Vatican and the Revisionist Cliques." (This publication is printed in the city of Shkodra which for centuries had been, ironically, the center of Albanian Catholicism.) We are reprinting only part of the article, confident that readers will easily discern the wild attempts to justify Albania's official stand on religion.

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2016)

SPIRITUAL ALLIANCE BETWEEN THE VATICAN AND THE REVISIONIST CLIQUES

In all the countries in which the revisionists are in power today, religion, as an organic part of the superstructure, has that same role and mission it has had through the centuries: the sanctification of the power of the rulers, be they feudals, bourgeois or revisionists and the spiritual enslavement of the working masses, the general curbing of all revolutionary and progressive movement. «On the general background of bourgeois degeneration», comrade Enver Hoxha has pointed out referring to the situation in the revisionist countries, «because of the internal and external political circumstances, indeed using even the church for social imperialist aims, religious propaganda is being extended there, churches and the clergy are increasing, the reactionary, old obscurantist rubbish of the Middle Ages is being revived». Now, in the Soviet Union and the other revisionist countries, religion and its institutions have gained complete freedom of action. The new Soviet bourgeoisie has supported and financed the construction of churches in all parts of the country. Today the Soviet Union has 7,500 parishes and 73 dioceses. In Poland there are, at present 27 arch-dioceses and dioceses with 7,000 parishes. In recent years alone, 500 churches have been reconstructed and 600 new ones have been built in Poland. In Hungary, too, the advent to power of the revisionists, brought happy days, also for clerical obscurantism and Jesuitism. The head of the Hungarian revisionists himself, Kadar, has declared that «the Roman catholic church is striving to find its place in this modern world».

The revival of religion as an obscurantist ideology and counterrevolutionary and reactionary practice is connected with the entire process of the capi-

talist degeneration which has occurred in the Soviet Union and in the other revisionist countries of Eastern Europe. Its extension and development are a necessity to defend the dictatorship of the bourgeoisie, to befuddle the proletariat and the other labouring masses of these countries and keep them in ignorance and darkness. «The idea of god», V.I. Lenin points out, «has always lulled to sleep and stupefied «social feelings» replacing the living with the dead, and is always the idea of slavery (the worst slavery without any way out). The idea of god has never «linked the individual with society», but has always tied up the oppressed classes with belief in the divine character of the oppressors». In the present day conditions the clergy, whether of the west or of the east is adapting itself to the new internal and external circumstances, and its propaganda has become more sophisticated and dangerous. In the revisionist countries the clergy is training large contingents of priests, preachers and demagogues of obscurantism with university diplomas. The Soviet Union has religious seminaries and universities in Moscow, Leningrad, Odessa, and elsewhere. Zagorsk, in the vicinity of Moscow, otherwise called the Russian Vatican, has been transformed into a centre where hundreds of priests are trained for the parishes in the Soviet Union.

In view of the extension and preaching of religious ideology the bourgeoisie of the revisionist countries has also encouraged the setting up of a whole network of mass media. In the Soviet Union religious obscurantist literature is published and sold. In Poland there are a number of press organs which are directly administered by the Roman catholic clergy.

The attitude of the revisionist cliques towards internal clerical

reaction has also led to the strengthening of collaboration with the chief centre of medieval obscurantism, the Vatican. Many revisionist chieftains have visited the Pontiff's palace. The epoch of close political collaboration between the clerical reaction and the Soviet social imperialists which was opened by Khrushchov, has been even more zealously continued by the Brezhnev clique which has sent Podgorny, to see the Pope, and Gromyko, too, on several occasions. On the other hand, the revisionist cliques of Eastern Europe, on Moscow's example, did not lag behind in this direction. The revisionist Ministers and the emissaries of the «Holy See» come and go.

The Soviet social imperialists and the other revisionist partners need the services of the clergy and the Vatican, not only to befuddle and mislead the toiling masses in their countries, but also to spread the pacifist wind of capitulation and the spirit of reconciliation and compromise in the international arena. The various demagogic imperialist-revisionist conferences being held in Europe now have united the preachers of imperialism, revisionism, and the Vatican, in a single chorus. The «Holy See» has begun to take an active part in the discussion of many problems of present-day international relations.

The revival of religious obscurantist ideology and the strengthening of ties and collaboration with the Vatican are one of the aspects of the process of counterrevolutionary changes in the degeneration of the revisionist countries into capitalist countries. In neither the fascist violence and revisionist demagoguery nor the preachings of the local priests and the popes of the Vatican will be able to enslave the souls of the peoples of these countries in their efforts to win real freedom and socialism. —

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

MOTHER TERESA'S 70TH BIRTHDAY

August 27, 1980, marked Mother Teresa's 70th Birthday. This event was publicized in many parts of the world, especially in India, where a commemorative postage stamp was issued in her honor. She also recieved many congratulatory letters from distinguished religious and world leaders.

Pope John Paul II was the first to extend His good wishes and prayers for the continuation of Mother Teresa's mission to the world poor. The Archbishop of Zagreb and President of the Bishops' Conference of Yugoslavia, Franjo Kuharic, along with his congratulations, expressed gratitude to Mother Teresa for giving to Zagreb and also to Skopie (Mother Teresa's birthplace) her Sisters, who take care of the needy. Cardinal Joseph Hoffner sent warm felicitations in the name of the German Bishops' Conference and all Catholics in Germany. West German Chancellor, Helmut Schmidt, wrote to Mother Teresa the following: "You have given to the world an example of how love for your neighbor and readiness to sacrifice, give strength to help those who suffer and are neglected, and how we can make them a little happy."

In honor of Mother Teresa's 70th Birthday we are happy to print her "JESUS PRAYER," illustrated by Sister Mary Joseph. We hope this sharing of Mother Teresa's prayer with you will be an inspiration to come closer to Jesus. Sister Mary Joseph is a member of the Sisters of St. Joseph of Carondelet in Connecticut. She was born in the United States. Her Albanian parents came from the beautiful city of Korcha in southern Albania. Sister has joined our volunteer corps and shares her talents with us, for which we are very grateful.

*May those who come to you
depart from you
better and happier.*

*In the warmth of your welcome
be the living manifestation
of the goodness of God.*

*To the children, to the poor,
to all who suffer and are alone
always give a cheerful smile.*

*Do not just take care of them
but also give them your hearts.*

Mother Teresa of Calcutta

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)



JESUS PRAYER

MOTHER TERESA

Jesus God from God have mercy on me
 Jesus begotten not made have mercy on me
 Jesus one in substance with the Father h.m.
 Jesus seated at the right hand of the Father h.m.
 Jesus You are the Word TO BE SPOKEN h.m.
 Jesus You are the truth TO BE TOLD h.m.
 Jesus You are the Way TO BE WALKED h.m.
 Jesus You are the Life TO BE LIVED h.m.
 Jesus You are the Light TO BE LIT h.m.
 Jesus You are the Joy TO BE SHARED h.m.
 Jesus You are the Peace TO BE GIVEN h.m.
 Jesus You are the Bread TO BE EATEN h.m.
 Jesus You are the Wine TO BE DRUNK h.m.
 Jesus You are the Sacrifice TO BE OFFERED h.m.
 Jesus You are the Love TO BE LOVED h.m.
 Jesus You are MY JESUS h.m.
 Jesus You are MY LOVE h.m.
 Jesus You are MY LIFE h.m.
 Jesus You are ALL TO ME h.m.
 I have no one but ONLY JESUS

BIBLIOTEKA PUBLIKE
 "MARIN BARLETI"
 SHKODER (2018)

MOTHER TERESA: A LIVING SAINT

The new Nobel Peace Prize winner is one of the few women to be so honored. In a rare interview, she describes her mission in Calcutta, India, where she works with the homeless and hungry.

By Peter Dragadze

For countless thousands around the globe, Mother Teresa of Calcutta is a living saint. Born Agnes Gonxha Bojaxhiu in Skopje, Yugoslavia (at that time part of Albania), this tiny, frail-looking woman has the force of a lion and the spiritual strength of an early Christian martyr. For three decades she has totally dedicated herself to the care of the impoverished and underprivileged—and her contribution was recognized last year when she was awarded the Nobel Prize for Peace.

I met her at the Rome airport. She traveled alone, and was wearing her characteristic white sari with a blue border, the uniform she and her followers wear. (In 1948 the Vatican agreed that Mother Teresa and her flock could swap their nuns' habits for saris.) Despite the low temperature, she wore open sandals—no socks or stockings. She had a simple, lamb's wool cardigan over her shoulders.

"I do not feel cold or tired because the excitement of being in Rome is so great," said Mother Teresa.

"The stewardesses on the plane kept insisting that I eat lots of beautiful food," she confided. Usually she exists on only one meal of rice a day, because she doesn't like to "waste time on eating."

At the age of 69, Mother Teresa still crams hours of difficult and back-breaking labor into each day, in one of the world's worst slums. Every year homeless thousands are born, give birth and die on the streets of Calcutta, a teeming city of over seven million people. Conditions are so desperate that parents will even maim their own children in hopes that a stranger will have pity and give them a few coins for a meal.

Why did Mother Teresa choose the life of a street missionary? "It made my heart break to see cripples, starving people and lepers abandoned like rubbish on the city sidewalks," she says. "I cried so many tears my eyes were dry." The "call" she responded to was "something intimate between God and the soul alone. It didn't happen on any special occasion. Perhaps it was always

there." She wrote to Pope Pius XII, and he gave her permission to work outside her order.

"I left my post as a parochial teacher, and went from one slum to another, giving food to the poor, washing children who had rarely seen water, touching the hands and faces of lepers who were denied human affection."

Mother Teresa and her followers, who begin their days at 4 A.M., live without possessions or income, and depend on "divine providence" for protection. "We have never had to send anyone away for lack of rice or a place to sleep. God has taken care of us," she emphasizes.

The people of India responded quickly to Mother Teresa's activities. "They gave us places to put our poor. Ordinary people, who were not rich, shared whatever they had. Indian families began to adopt

our orphaned children."

Today, the nun's house for the poor number 135, and the original handful of sisters has grown to 1,000, who are aided by thousands of laymen. "Eighty-five of the homes are in India," says Mother Teresa. "Others are scattered around the world, in Australia, Bangladesh, Ethiopia, Guatemala, Israel, Jordan, Mexico, Rome, Tanzania, Yemen and (continued)



Mother Teresa, tiny but tireless, talks with writer Peter Dragadze.

MOTHER TERESA

continued

even New York . . . We are working for everyone, for all casts and creeds. We involve people from many different religions. There is plenty for all of us to do."

This indefatigable nun has become so well-known that correspondence and donations from all over the world reach her with the simple address: Mother Teresa, Calcutta, India.

In recognition of her work, the Indian government now gives Mother Teresa air transportation and railroad passes. "We do not accept money from the government," she explains, "but we are accepting land to build homes for the 49,000 lepers we are trying to rehabilitate."

"I stay away from politics"

Does Mother Teresa feel that the great world powers should spend more on aid to the poor instead of arms?

"I'm afraid I cannot follow such world-size philosophy. I stay away from politics.

But I do think that if people were to see, really see when they look, many things could happen. Very often we don't take notice of the people suffering near us, those lying on the street, or living in the house next door.

"And yet, consider the family I recently gave rice to after I heard they hadn't eaten for a long time. After I gave her the rice, the mother quietly divided the rice into two portions, and left the house. When she returned, I asked her where she had gone. To my neighbor's," she answered, "with half the rice. Like me they are also starving."

"Our aim is simply to help individuals learn that God loves each of us. We want to start a chain of love that will bound across the world."

To help that aim, Mother Teresa will use the \$190,000 she received from the Nobel Peace Prize to aid the destitute and impoverished in countries around the world—something she has done with all

the other cash prizes that she has won in the past.

"That is why I accept the prizes," explains the nun, "because the prize-givers are using me to reach the poor. By doing this, they show their concern. I am unworthy, and to me as an individual, the prizes mean nothing."

Poverty of the heart

But Mother Teresa is concerned about more than material poverty. She is aware of all the forms of poverty.

"The greatest poverty is the poverty of the heart. You see, we must care for those not only hungry for bread, but hungry for love, not only naked from lack of clothing, but naked of human dignity, not only homeless for a small home, but homeless for understanding, for human respect . . ."

Ladies Home Journal-April 1980

RESULTS OF GH'S
TWELFTH ANNUAL...

Most Admired Women Poll

Here are all the winners,
chosen by our readers, in America's
most-talked-about poll



The 1981 winners are:

- | | |
|---------------------------------|----------------------|
| 1. Mother M. Teresa of Calcutta | 6. Beverly Sills |
| 2. Pat Nixon | 7. Betty Ford |
| 3. Anita Bryant | 8. Margaret Thatcher |
| 4. Rosalynn Carter | 9. Barbara Jordan |
| 5. Phyllis Schlafly | 10. Erma Bombeck |

First place in *Good Housekeeping's* 12th annual Most Admired Women Poll goes to Mother M. Teresa, M.C., of Calcutta, who rose to the number-one position for the first time this year. She was third

last year. Mother M. Teresa is the remarkable woman who has devoted her life to the poor and sick of India and has won the Nobel Peace Prize for her dedication to suffering people.

Good Housekeeping-January 1981

The Childhood of Mother Teresa

By ROBERT SERROU

Condensed from "Teresa of Calcutta"

What sort of home produced the world famous missionary?

Mother Teresa was born Gonxha (Agnes) Bojaxhiu on August 27, 1910, at Skopje, in a part of Macedonia that became Yugoslavian territory after the 2nd World War. Her family was originally of peasant stock. It included five children, although only Gonxha and two others survived. Her father, Nikola Bojaxhiu, became a contractor with a successful construction business. He and her mother, Dronda, settled in Skopje shortly after the turn of the century.

Gonxha's family were Albanians, not Macedonians, and thus they had a particularly unstable status in this far from stable land. From the earliest times countless tribes have coveted it. Illyrians, Greeks, Celts, Romans, Avars, Huns, and Hungarians fought over it, annexed it, colonized it, and rejected it throughout centuries of struggle.

From 1371, the Turks were masters of Macedonia, and many times during the next five centuries resisting forces tried to overthrow them. On August 3, 1903, seven years before Gonxha's birth in a town not far from Skopje, the Revolutionary Interior Organization proclaimed a republic, but it was only to last 10 days. Immediately afterward a terrifying and barbarous reign of repression was unleashed.

The first Balkan War broke out between 1912 and 1913, when Agnes was three years old. Macedonia was taken from the Turks and divided up among the Greeks, Serbs, and Bulgarians. From 1920 to 1925, when Agnes was in the middle of adolescence, the Bulgarians stirred up trouble in the region and took advantage of their alliance with Germany to annex the country. This annexation lasted until the fall of the Nazis.

If this area was a mosaic of race, it was also one of religion. Two brothers, Cyril and Methodius, brought Christianity to the region from Salonika in the 9th century, and translated the Bible into Slavonic. As a souvenir of the long Turkish presence, Yugoslavia has

2,000 mosques; and Skopje alone, 365. It is not known how many Moslems there are, but possibly there are more than two million. They are the third-ranking religious group, after eight million Orthodox and six million Catholics.

The Catholics, who represent 37% of the population, are mostly concentrated in Slovenia and Croatia. They have closely adhered to an old-fashioned style, the one in which Gonxha Bojaxhiu was brought up. In the seminaries, students are still not allowed to go out, and observe the same rules they did then. It is a very traditional Church.

Gonxha and her sister Aga, five years older, were from all accounts very close. Despite their age difference they had a great deal in common, particularly their love of music. The two girls were pillars of their church choir and the Skopje Albanian youth choir. Lorenz Antoni, a successful composer of Albanian extraction living in Yugoslavia today, recalls the regular concerts given by this group between 1926 and 1928 when he was still, like Gonxha, a high-school student. She was a regular soloist.

Aga, the eldest child, was the most serious. Extremely intelligent, more bookish than Gonxha, she was also more successful in her studies. She completed the Skopje high school with a specialization in economics and went on, when Gonxha became a nun, to work as a milliner in Albania, where she went to live with her widowed mother in 1928.

Aga spent the next 40 years in Albania in complete devotion to her mother. They were cut off by an isolated government from all contact with the world beyond their narrow borders. There could occasionally be exchange of letters by relay through Italy, but not at all on a regular basis. Aga's native gifts and her sound early education brought her a good position in postwar Albania as a journalist and a broadcaster on Radio Tirana. The mother lived to the age of



83 and died in Tirana in 1968. Aga survived her mother by only three years.

Between the ages of 12 and 18, Gonxha never dreamed about becoming a nun. Only at 18 did she decide to leave everything, and from then on she never once doubted her decision.

In 1928, Lt. Lazar Bojaxhiu learned to his dismay what his younger sister had decided to do: "Shocked, I wrote her a letter. I had been away from home and had scarcely seen the family in six years. This news was completely unexpected. My sister had always been so lively, so healthy, a pretty child, mischievous and hearty. 'How could you?' I wrote to her, 'a girl like you become a nun? Do you realize that you are burying yourself?'"

"I will never forget the answer. We had not exchanged letters before. I had just been promoted to lieutenant and completing military academy in Albania, and was very full of myself. Gonxha wrote me, 'You think you are so important, an official serving the king of 20 million subjects. Well, I am an official, too, serving the King of the whole world. Which one of us is right?'"

"But as time went by, and I thought more about her decision, her vocation, I wasn't really surprised after all. To understand this, you have to know something about our family background.

"When my parents married, around 1900 in the city of Prizren, Albania did not even exist as a county. But an independence movement did exist, very much so. And my father was a patriot, very active in the movement both in Prizren and later, when he married and moved to Skopje in Yugoslavia. Albanians had always known foreign occupation and exile. But we held together, kept our language and our traditions alive. Some Albanians were Moslems, some Orthodox, but my family for generations and generations had been Catholic. And it was the Catholic Church that kept us going.

"My father was political, my mother more religious. And while I followed in my father's footsteps, my sisters Aga and Gonxha took after my mother.

"Some books and magazines call Mother Teresa a 'peasant.' Completely false. My father was co-owner, with an Italian friend, of a construction firm in Skopje, and quite successful. Until his death we were well off. He owned two houses with gardens, and we lived in one of them. I was the middle child, two years older than Gonxha. There were other girls in the family, but they both died very young.

"The house was always full of visitors as long as my father lived. Albanian nationalists, political allies. There was constant talk of our country and its independence from foreign domination.

"One night my father came home from a political meeting complaining that he felt ill. He collapsed and began to hemorrhage. He was rushed to the hospital and died in surgery. It was all over in a matter of hours. I am convinced that he was poisoned, for political reasons.

"This—he died in 1919—changed everything, overnight. What would have become of us without my mother, I don't know. I feel we owe her everything. She had been used to a comfortable life, and now suddenly she had nothing. To support us, she organized an embroidery handcraft business. She saw that we kept our home, stayed together, and went to school. She was a marvelous woman, and probably even outshone my father. She was less garrulous and outgoing, less involved in causes, but just as effective as he.

"One cause was important to her, of course: the Church. I remember how serious we were about our Catholicism, how strict and active we were. Organizing prayer groups, special observances, May Day ceremonies. We lived near the church—the Albanians' Catholic church of Skopje, which had an Albanian priest when we were children. Sometimes my mother and sisters seemed to live at church. The choir, the service, and later all the talk about missions.

"One incident I have never forgotten. In those days, before taking Holy Communion you had to fast from midnight on—you weren't allowed to eat or drink anything. And one Saturday night, as a small boy, I woke up in the night, or early morning, and took a drink of water. Then I remembered! I ended up going to my mother in tears to confess what I had done. She took it very seriously and said we would have to go to the priest that morning before Mass and explain why I could not have Communion that day. I still remember the holy terror I felt on realizing what I had done. Just compare this with the way Catholics go to Communion today.

"Where our house had been a hotbed of political discussions while my father lived, after his death it was more of a religious center. And this shows you how Gonxha became Teresa: why she became a nun in the first place. Our mother was unusually religious, the girls were always organizing church activities and choir singing, and we constantly tried to help people. My mother was interested in missions, and she would take in local people, too, and feed and help them.

"I remember when my mother found out about a poor woman in Skopje who had a tumor and had no one to care for her. Her family refused to help or even to give her shelter. My mother brought this woman to live in our house. With all her other responsibilities, my mother housed and fed the woman and cared for her until she got well. So you see, 'Teresa' did not just spring out of the blue.

"Gonxha, by age 13, when I left home, was already fascinated by mission work. She loved to meet returning missionaries and hear their accounts of work in the field. She seemed to remember every de-

tail. Once, at a church meeting when Gonxha was 12 or 13, our new parish priest, a Jesuit, showed a map of the world with missions indicated on it. Gonxha amazed everyone by going up to the map and explaining the activities and exact location of every one of the missions. The priest was very impressed, and of course he continued to encourage her interest. He had some contact with the Loreto Sisters, which Gonxha eventually joined.

"So it was really not so hard, after all, to understand Gonxha's wanting to become a nun. All I have to do is think of my mother and her complete devotion to the Church. And, you know, we were disciplined Catholics in our house, as I told you. That same discipline is the backbone of Mother Teresa's Order, the Missionaries of Charity. It is a very strict Order, you know, carefully organized, with a real hierarchy. I told her, 'You are something of an army officer yourself, just like me. You must have done some military training. You are like the commander of a military base or a fleet.'

"There is a fantastic strength in her, just like my mother and sister. A force of character.

"It must have cost our mother a lot to let Gonxha go so far away to join the Loreto Sisters. And never to see her again. But there was no going back. They both knew the decision had been the right one."

THE CATHOLIC DIGEST, MARCH, 1981



Paul H. Hallett

National
Catholic
Register

St. Teresa II

2-22-81

More than once I have started to write "St. Teresa" when telling of the Angel of Calcutta, and I think that more than a few others have had the same impulse. Mother Teresa walks in sanctity. This was made vivid to me in the PBS program last Jan. 12, narrated by Joyce Davidson Susskind.

Unprepossessing at first glance, the wrinkled face of the 70-year-old foundress of the Missionaries of Charity takes on strength and even beauty after one has watched her for a few minutes. In everyone, but especially one who is holy, the soul overflows into the body, determining our image of it. Incidentally, "beautiful" is one of the most frequent words in Mother Teresa's vocabulary.

The first impression Mother Teresa gives on the small screen is simplicity. All saints are simple, and all truly simple people are at least on the way to sanctity. They have a hold on life's essentials. God is perfect simplicity.

Closely linked with simplicity is the cardinal virtue of prudence. A stupid, gullible saint is a contradiction. We can see Teresa's prudence in the way she dominated the TV show without ever being assertive. At no time did Joyce Susskind

take over. Never did she attempt to skewer her subject with the presumptuous questions so often asked of religious personalities by TV interviewers. No doubt the interviewer's good taste had something to do with this, but above all it was due to the holy nun's prudence, which saw that the thing to be filmed was the work she was doing for Christ. Happily, the worker shone through the work.

Mother Teresa is not a social critic, but she has a growing social impact. This was strikingly shown in the Susskind interview, which revealed the little nun as a builder of \$250 bamboo houses for the able-bodied poor.

But her apostolate to the dying destitute is especially relevant to this age, haunted by a death it cannot fathom. Mother Teresa's Missionaries of Charity give these outcasts the care they never had before, and they give it for the love of Christ. Religion is not thrust upon them, but they must suspect that, since they have value in the eyes of those who care for them, that value must be eternal. Teresa's Home for the Dying is a standing memorial to the dignity of life and a silent rebuke to all who would arrogate to themselves the decision to terminate it.

Those who doubt that God is still in control of the world should meditate on why the Norwegians and Swedes who award the Nobel Peace Prize should have given it to Mother Teresa. I doubt that these people clearly knew why themselves. The Scandinavians are not known for religious fervor. Contraception, abortion and euthanasia are as common among them as with us. Yet they decreed the world's most prestigious prize should go to a nun who said in her speech of acceptance that "the greatest destroyer of peace today is abortion," and who from beginning to end stressed the love of Christ.

Teresa shocked the mundane creators of opinion when she said: "Little children are His (God's) life. There are never enough of them!" How could she say this in teeming Calcutta, where hundreds die on the streets each day? But Teresa did not mean that as many children must be begotten as are physically possible. The same reverence for life that impelled her to make the misconstrued statement given above led her to say in her Nobel speech that "we are teaching our beggars, our leprosy patients, our slum dwellers, our people of the street, natural family planning, and in Calcutta alone in six years . . . we have had 61,273 babies less from the families who would have had them, but for the fact that they practice this natural way of abstaining, of self-control, out of love for each other."

When the second Teresa is canonized — and who can doubt it? — she may well be recalled as the most important figure who turned the tide for reverence for life.

Mother Teresa
at the Synod

The presence of Mother Teresa, of course, was a special grace for the synod. She is a constant reminder to the whole church of the truth that God's foolishness is wiser than man's wisdom (1 Cor. 1:25). With complete and unaffected simplicity her weakness has been the theater of divine power and her work of service and love flourishes through faith as a clear sign of divine benediction. And so her presence was a daily proclamation that there is for the church no real service to humanity which is not root-

ed in humility and holiness of life. For the church, all other things will follow where the search for holiness is genuine and sustained. Incomprehensible to an unbelieving world but so understandable to Catholic faith was her dramatic plea to Pope and bishops in the synod hall: "If you want to do something for families, give us holy priests." — Archbishop John R. Quinn of San Francisco in his report on the synod given Nov. 10, 1980, at the national meeting of the U.S. Conference of Catholic Bishops in Washington, D.C.



BIBLIOTEKA PUBLIKA
"MARIN BARLETI"
SHKODER (2018)

THE WORLD OF MOTHER TERESA

by John A. Cardino, Ph.D.

On Monday, January 12, 1981, PBS TV presented "The World of Mother Teresa." The host of this Ann Petrie Production film was Joyce Davidson Susskind, wife of TV interviewer David Susskind. The filming was done in India and it introduced the viewer to the work that Mother Teresa and the members of her Order do, not only in India, but throughout the world. One hour could not do justice to a person of Mother's stature, but one was able to gain some insight into this dynamic woman as she made her rounds from early morning to late evening on her boundless energy. As she worked her "love in action," Mother showed compassion, love, and tenderness to the unfortunate people she treated. And, her abiding faith in God was also expressed. No church or organization supports her. Yet, she and her Sisters have never been unable to feed the people who depend on them. Mother said that God would always provide for them if He wanted their work to continue. And He has provided! She has also proven to be a determined, firm, intelligent businesswoman, who knows exactly what she needs to achieve her goals.

The viewer was shown the House of the Destitute and Dying as well as an orphanage, a leper colony, and houses built with some of the money Mother received when she was awarded the Nobel Peace Prize. People throughout India thronged about her, touching her, showing the adulation they had for her.

Towards the end of the hour, Miss Davidson interviewed Mother Teresa. Regrettably, because of background neighborhood noises, it was difficult to hear some of Mother's words. Nevertheless, one was able, throughout the program, to understand how she has begun to transform society with love more than radical groups do with violence.

The previous evening, David Susskind interviewed Miss Davidson on his program. For those who had the opportunity to tune in, the program gave greater insight into Mother Teresa. Miss Davidson related how Mother Teresa had a profound effect on her. (Mr. Susskind also mentioned that he was aware of the change in his wife after her return from India.) She talked about her first meeting with Mother, how warmly she was greeted, and then how Mother immediately got down to the business on hand.

As the interview progressed, the viewer became more aware of Mother's deep love for the poorest of the poor, as well as the loving care each sick and dying person was afforded by the Sisters and Brothers. Miss Davidson cited some examples. One was a woman in her twenties who lay dying. A Sister doctor and two other Sisters held her and gently rocked her till her death, a death with dignity. Miss Davidson contrasted that scene with what happens in our hospitals where so very often people die all alone. She also told how she has changed her outlook on people, where love has replaced fear in dealing with some. She, as well as Miss Petrie, has volunteered some time to one of the soup kitchens staffed by the Missionaries of Charity in the Bronx, and has gone into tenements to deliver food to shut-ins.

As Miss Davidson spoke, one was able to sense the change she had mentioned as well as the respect and admiration she held for Mother Teresa.

And everyone of Albanian descent, regardless of his religious affiliation today, can be extremely proud of our "saint of the gutters."

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)





GRETA GARBO
in the film "Queen
Christina"

GRETA GARBO RETURNS

The German weekly "7 TAGE" (Seven Days) recently printed the surprising news of the return of the world famous movie actress Greta Garbo. More surprising was the star's decision to play the role of Mother Teresa in a forthcoming movie about the life and work of that saintly woman.

According to "7 TAGE" the movie would probably gross several million dollars, and the great star is turning over all the earnings from it to Mother Teresa and her Sisters to further their humanitarian work. We applaud Miss Garbo's re-dedication and generosity. May she be an inspiration to others.



HIGHEST JORDANIAN AWARD TO MOTHER TERESA

In a ceremony November 10, 1980, at the Royal Palace, King Hussein of Jordan conferred on Mother Teresa, the highest state award, in recognition for her Order's humanitarian work among the poor, destitute, and children in his Kingdom.

After the ceremony, Mother Teresa was guest speaker at the Center for International Affairs in Amman. The Jordanian news media widely publicized the event. Mother Teresa's order opened their first house in the Middle East in Jordan several years ago.



EDITOR'S NOTE:

Some may say that we have overstated the works of Mother Teresa - writing too much about her many accomplishments. But there are many reasons why we have done so. Among them: Mother Teresa, with her life and work has become an outstanding world public figure, the true conscience of today's troubled world, and we feel obligated to present her life and activities so those who dearly love her may become better informed about this saintly woman who walks amongst us. Particularly for us Albanians, irrespective of our different religious affiliations, Mother Teresa is a sign of Providence in our plight. She is the best ambassador of our suffering nation. Although she belongs to all the human family, we nevertheless feel a most profound closeness to her; we exult in her life, attempting to follow in her footsteps.

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

PERSECUTION OF ALBANIAN NATIONALS IN YUGOSLAVIA CONTINUES

In our last issue, we wrote about imprisoned Albanians in Yugoslavia and asked our readers and friends to send letters or telegrams to the Yugoslav authorities, pleading for the release of our brethren, who were also adopted as prisoners of conscience by the Amnesty International. The trial of 57 Albanians which was reported by the Yugoslav news media to take place, apparently has been held in secret and has not been publicly made known. It seems that the Yugoslav authorities have decided not to publicize any court trials of Albanian nationals for fear that unrest will attract a great deal of adverse publicity abroad, particularly in Albania and western countries.

Below we present the letter of the well known Albanian scholar and writer, Arshi Pipa, who is appealing for the release of an Albanian writer held in Yugoslav prisons for 18 years.

As a confirmation of our claims that Albanians in Yugoslavia are not treated equally and that many students, intellectuals, simple workers and farmers are unjustly (sometimes even without legal proceedings) sent to camps, we are publishing in the following page the article on the situation in Kosova, translated from the German magazine "DER SPIEGEL." Both the letter and the article are taken from the Albanian bi-weekly Dielli of Boston.

Serving The Cause of Human Rights

Mr. Peter Stambolic
Predsednik komisije za pomilovanje
Predsedništvo SFRJ
Bul. Lenina, 2
Belgrade, Yugoslavia

1051 5th Street, SE
Minneapolis, MN 55414, USA
14 October 1980

Dear Mr. President:

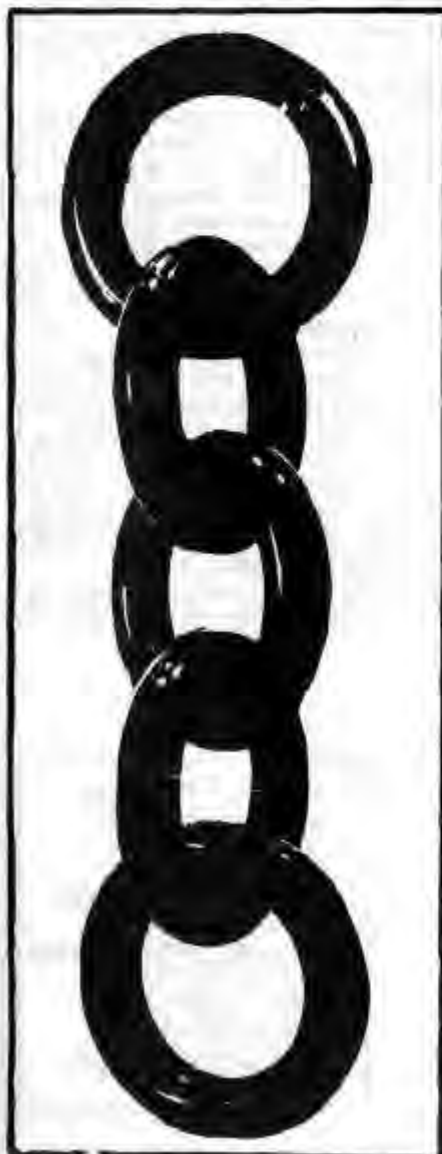
From Amnesty International reports, I have learned that Adem Demaci, an Albanian writer from the Autonomous Region of Kosovo, is serving his eighteenth year of political imprisonment in the Stara Gradiska prison in Croatia. He is, moreover, in a critical health condition and in danger of becoming completely blind.

From Amnesty International reports as well as comments by knowledgeable persons, I gather that the crimes for which Mr. Demaci has been imprisoned are his criticism of the Yugoslav Communist regime in general, and of the local Communist leaders in particular. He was first arrested, at the age of twenty-four, as a dissident Marxist, and has been two more times sentenced, after having been twice released, for "agitation and propaganda" against the present regime. His is then a case analogous to that of Milovan Djilas. But whereas Djilas has long been freed and is able to write articles and books against the regime, this right (or shall I say privilege) is being denied to Demaci, a person who cannot boast Djilas' international reputation. Is then this difference of status what is keeping Demaci behind the bars? Or is maybe the fact that Demaci is, unlike Djilas, an Albanian by language and feelings?

As an Albanian writer who underwent a long prison term in my native country, I should like to draw your attention on the ultimate utility of political persecution against critically-minded persons and especially writers. May I suggest, for the case of Demaci, a more human (and humanitarian, considering his physical condition and treatment, such as the one illustrated by the case of Solzhenitsyn and, more recently, by that of Rudolf Bahro. The Yugoslav government has made it a point to differentiate itself from East-European totalitarian regimes. A proof in this sense could well be the implementation of my suggestion.

Sincerely,
Arshi Pipa

(Arshi Pipa, a graduate of the University of Florence, Italy, is now Professor of Italian at the University of Minnesota. He is the author, among other writings, of a collection of Poems LIBRI I BURGUT (Prison Notes) describing a ten year long and painful experience in Communist Albania's jails. Professor Pipa's last contribution is the three volume erudite work TRILOGIA ALBANICA (Munich, 1978). Professor Pipa has just returned from a lecturing tour in several Universities of Italy and West Germany.)



BIBLIOTEKA PUBLIKE
MARIN DRUTIC
SHKODER (2016)

"Der Spiegel" On Kosove

Last Fall (1979) in the Grand Hotel of Prishtine (where fashion shows are usually held) Party Chief Tito gave a lesson in politics. Tito told the officials from the province of Kosove, which is populated predominantly by Albanians, "we don't pay attention to slander."

He felt slandered by an enemy on the other side of the border. Albanian propaganda is hammering away at the 913,000 (1971 census) Albanians who live in Kosove (1,260,000 in 1980 SR). They are being told that Belgrade has oppressed them and that the real homeland of the *Shqiptare* is Albania, not Yugoslavia. This is regardless of the fact that Albania offered to help Yugoslavia last January (1980) when Soviet intervention seemed possible. However, the common enemy in the Kremlin can only temporarily cover the differences between Belgrade and Tirana, for the siren's call from Albania is being eagerly received in Kosove. The Albanians have long wanted to set up an independent republic of their own within the Yugoslav federation. Nationalists are, in fact, demanding the annexation of Kosove to Albania.

Determined to maintain the unity of this virulent multinational state, Tito has given the police a strong grip. In the past six months, several hundred Albanians have been imprisoned in Kosove. These are preventive measures against a possible uprising of *Skopetaren* which Belgrade has long feared.

The Albanians have fought for their national independence since World War II. Tito promised them freedom and equal rights to all Albanians living in Yugoslavia — and the right to separate later from Yugoslavia, if they so wished. Seven Albanian brigades fought with Tito's partisans against the German occupation in answer to Tito's promise. But many Albanians remained skeptical and engaged in secret warfare against the Communists. In addition, many chose to fight for the Germans. An Albanian SS Division "Skenderbeg" was established. Immediately after the war, Tito took advantage of his power to revenge: in 1945 the Kosove territory was cleaned up. According to the Albanians 40,000 people lost their lives. A year later, the Albanians were forbidden to fly their flag — a black double-head eagle on a blood-red background. Anyone owning the flag risked imprisonment.

Long after the end of the war, Albanian nationalists fought for independence from Yugoslavia — sometimes with weapons. The Belgrade regime responded with terror. Tito's Secret Police Chief, Alexander Rankovic (who was later overthrown) burned entire villages in Kosove, and murdered the inhabitants. At the same time, he made sure that more and more Serbs settled in the area.

Albanians moved into the poorhouse. In 1968, every second Kosovar could neither read nor write. The Province had the most unemployed and the smallest per capita income in Yugoslavia. Albanians wandered by the thousands through the large Yugoslav cities. There was only dirty work and menial jobs for them, such as hauling coal, sweeping streets, collect garbage etc.

The proud *Skopetaren* soon felt themselves to be the pariahs of the Yugoslav society. Then, they paid back the bill to the Communists. In Prishtine, in the fall of 1968, demonstrating Albanians smashed store windows, destroyed automobiles and attempted to destroy the Province's government buildings.

The militia set water houses. Army tanks drove through the streets to prevent the spread of the revolt. The outcome of the riots: one demonstrator shot dead, twenty-seven imprisoned, and forty wounded from both sides.

The revolt brought about several concessions. Belgrade gave "the autonomous province" of Kosove almost the rank of a Republic within the framework of the Federation, and a membership in the eight-member Presidium of the Federal Republic, which is to rule the country after Tito's death. The Albanians were also permitted to raise their flag.

In addition, the Central Government started "to nourish" the Province. Before the war, Prishtine with its 17,000 inhabitants, was an oriental dot on the map. Today, more than 150,000 people live there. Where once there was not even an elementary school, 24,000 young people are now studying at the bilingual university (Serbo-croatian and Albanian, the latter being a specific language with Indo-European roots, and borrowings from the Greek, Latin, some Slavic and Turkish.) The Province has an Academy of Science and Arts, as well as an Albanian theatre.

Kosove could have been a wealthy industrial area, since it has more than half of Yugoslavia's coal supplies. Other natural resources, such as zinc, lead, magnesium and nickel, are available in large quantities. The exportations of mixed metals alone provides the Province (of Kosove) annually with 218 million dollars.

But the profits go to the Central Government of Belgrade. Albanians have hardly any of their own industry. Kosove supplies raw materials which are refined in other parts of the country. Although the Province grows large amounts of wheat, the Albanians are not allowed to process the grain into flour.

Of all of this, what enrages the Albanians the most is the fact that, in spite of its autonomy, Kosove still belongs to Serbia. Besides the (1971 census) 913,000 Albanians there are also about 228,000 Serbs living in Kosove. This is a sufficient reason for the radical Albanians to continue their struggle against Belgrade.

"Down With Tito" rioted Albanian demonstrators at the end of 1974 in Prishtine. "Long Live Enver Hoxha" (The Albania's Party Chief). Five participants of the rally were sentenced to three to nine years in prison.

It was even worse for a group of Albanian students, who with Marxist professor Adem DEMACI, prepared a petition against the authorities. At the beginning of 1976, a court sentenced the teacher to fifteen years imprisonment. His colleagues and students received sentences from three to twelve years.

However, the Albanians have not been intimidated. Even in jail, they resist. As Veli Cahi, one of the three prisoners from block 3 of Belgrade's prison, fought with hands and feet against mistreatment, eleven other Albanian prisoners got together with other countrymen and "demolished what could be demolished" (so said the newspaper *Politika Express*). In the Serbian prison of Pozarevac, four mutineers were sentenced to death. They had allegedly instigated a revolt in which four prisoners were killed and a warden supposedly injured.

With harsh sentences against the veteran inmates and the newcomers as well, Belgrade has made it clear to the Albanians that their demands are unacceptable. The annexation of Kosove to Albania would be the beginning of the end of the Yugoslavia's State. For then, the Serbs, Croats and Macedonians could also demand independence.

The bringing together of the Albanians living in Yugoslavia into an independent state is seen as a risk because ninety-five percent of the Albanians in Yugoslavia are Moslems. Since the renaissance of Islam in the Middle East, Belgrade fears that an Albanian State (mainly Islamic) could be the sprout of a radical Islamic State, the first of that kind in Europe.

(*Der Spiegel*, Germany, Nr. 6-1980, pp. 149, 151. Translation by Sami Repishti)

Pause for a moment
You who pass by,
Just to remember
Others who lie
Threatened by prison,
Torture — and fear
Of death coming slowly
To one who is dear.
Pick up your Bible,
Read of the Cross,
Pause for a moment,
Think about us.

MEMORANDUM ON THE SITUATION OF THE ALBANIANS IN YUGOSLAVIA

45

To the Representatives of the States
Participating in the Conference of Madrid.

Excellency:

As the day of the 1980 Review Session of Madrid of the Conference on European Security and Cooperation is approaching, *The Albanian Kosovar Youth in the Free World*, a youth organization voicing the concerns of the exiled young generation of the Albanian minority in Yugoslavia, presents its compliments to your Excellency, and authorizes me to bring to your Excellency's attention, the following:

The Albanian Kosovar Youth in the Free World expresses its wishes to the Conference on Security and Cooperation in Europe for a successful session in its efforts to strengthen European peace and international cooperation, and to advance the cause of human rights.

The entire world is looking forward to fruitful discussions and to an open and candid airing of the problems facing us today, with a sense of gratitude, and a feeling of hope. Peoples of all countries are thankful to all the participating member-states, and contributing non-member states, for having agreed to attend, as they are hopeful that their contribution will be inspired by the same spirit that the letter or the 1975 Helsinki Final Act generated among the millions of private and public peace-loving individuals.

The Albanian minority in Yugoslavia, presently counting more than two million, is a part of those peace-loving millions. The Albanian minority in Yugoslavia is greatly interested in seeing European peace and international cooperation promoted, and the cause of human rights advanced. For, it is through these two normal and peaceful means that they hope to improve their present painful plight, and secure for themselves and their children a new life free from fear, free from want, ignorance and neglect.

The Albanian minority in Yugoslavia was encouraged to learn that during the U.S. President Carter's visit to Belgrade, July 1980, the various aspects of human rights were discussed by the American and Yugoslav leaders, and that the two sides agreed that efforts to enhance respect for human rights in all countries should proceed in accord with the provisions of the Charter of the U.N., the Universal Declaration of Human Rights and the Helsinki Final Act.

However, the Yugoslav News Agency *Tanjug*, commemorating the fifth anniversary of the CESC, on July 30, 1980 found it proper to stress the principle of the inviolability of internationally recognized frontiers, but to keep a disturbing silence on the human rights commitment taken as a signatory of the 1975 Helsinki Final Act. This attitude is further evidenced by an interview given to *Tanjug*, on August 1, 1980 by the President of the Presidium of the FSR of Yugoslavia, Mr. Cvijetin Mijatovic. The Yugoslav President stressed the need for detente, rejected the unnecessary polemics and the ideological confrontations, but carefully avoided any allusion to the human rights aspects of the Helsinki Final Act.

Against this background of analysis and judgment, one is inclined to believe that official Yugoslav attitudes attempt not to advance the parallel cause of peace and human rights, but rather to restrain it, by limiting the total concept to one single aspect of the problem, thus acting contrary to the spirit and the purposes of the universality of the 1975 Helsinki Final Act. We sincerely believe that an open and frank discussion on the subject of human rights, — as an indivisible part of the problem of peace and cooperation — is a must for Yugoslavia, even at the risk of revealing the flagrant violations of human rights at the expense of the Albanian minority in Yugoslavia.

Indeed, it is discouraging to observe today, how the present situation of more than two million Albanians in Yugoslavia is incompatible with the basic tenets of decent life, and offensive to human dignity, as conceived by the above mentioned documents. It is a fact that the unfortunate Albanians in Yugoslavia live in constant fear of persecution, are economically deprived, educationally neglected, and socially discriminated. As *The New York Times* indicated "they are the dispossessed of Yugoslavia, the lowest paid menial workers, looked down upon and mistrusted by all other groups". (April 13, 1980).

And yet, there is no legitimate reason for the Yugoslav Government to be hostile to the Albanian nationality in that country — or even worse, to throw its weight, especially police power, against that defenseless and unfortunate minority. There is an abundance of documentation, both Yugoslav and international, to support these statements. Shocking as it may sound today, there is a direct threat to life, and a constant and serious menace to the well-being and free development of the Albanian minority in Yugoslavia.

Without going into great detail, we are taking the liberty of bringing to your Excellency's attention the following publicly little known facts, registered after the Summer 1977 Belgrade Conference on European Security and Cooperation:

1 - It is openly admitted in Yugoslavia that during the 1977 year, 887 persons have been arrested for having expressed their right to freedom of speech. The Albanian minority average of the prisoners of conscience is five times higher than the Yugoslav average.

2 - In August 1977, in the KPD prison of Pozarevac (SR Serbia) four Albanian prisoners were sentenced to death because of their rebellion against the unbearable prison conditions, which ended in bloodshed. The fact that they were common law prisoners does not constitute ground for violating their human rights. Two of them were executed in May 1980.

3 - Albanian inmates of the prison of Nis (SR Serbia) in 1975, for their rebellion that ended in bloodshed, had three inmates killed, instead of being transferred as promised to the active Province of Kosove, were forcefully sent to the Serbian prison of Sremska Mitrovitza (north of Belgrade). An eyewitness

and former inmate, the writer Mirko Vidovic, in his book *The Hidden Side of the Moon* (1977) describes what followed after their arrival. In that fortress they were isolated in the cruelest way. The windows of their cells were shut hermetically, and they were almost asphyxiated... After the evening roll call, a whole unit of guards armed with sticks and iron bars, invaded their cells, one after another and tortured every single Albanian prisoner of conscience. That evening, two of them went insane. Their names are: Rifat Fanol and Nusret Bihorac.

4 - The well-known writer and former inmate, Prof. Mihajlo Mihajlov, confirmed this atrocity, as he heard himself the piercing screams of the victims. In an Affidavit dated June 21, 1978, Prof. Mihajlov wrote the following: "Zijahudin Spahiu, ass. professor of law at the University of Prishtine (Kosovo) Isa Kastrati, graduate of the Pedagogical Institute, Prishtine, Rahim Pilana, businessman, Binak Ulaj, professor of Albanology... they all took part in our struggle in prison. In May 1977, Isa Kastrati was confined to an isolated cell. The other Albanians demanded the chief of the jail for an explanation as to why Kastrati was punished. However, they were suddenly, in the middle of the night transferred to another prison, to Shpuze (SR Montenegro). There, in June of last year (1977) all four started a hunger strike demanding their return to Sremska Mitrovitza prison, but were beaten and wounded by the guards. There were some bullet wounds. The wounded were transferred to Belgrade for treatment in the hospital of the Central Prison..."

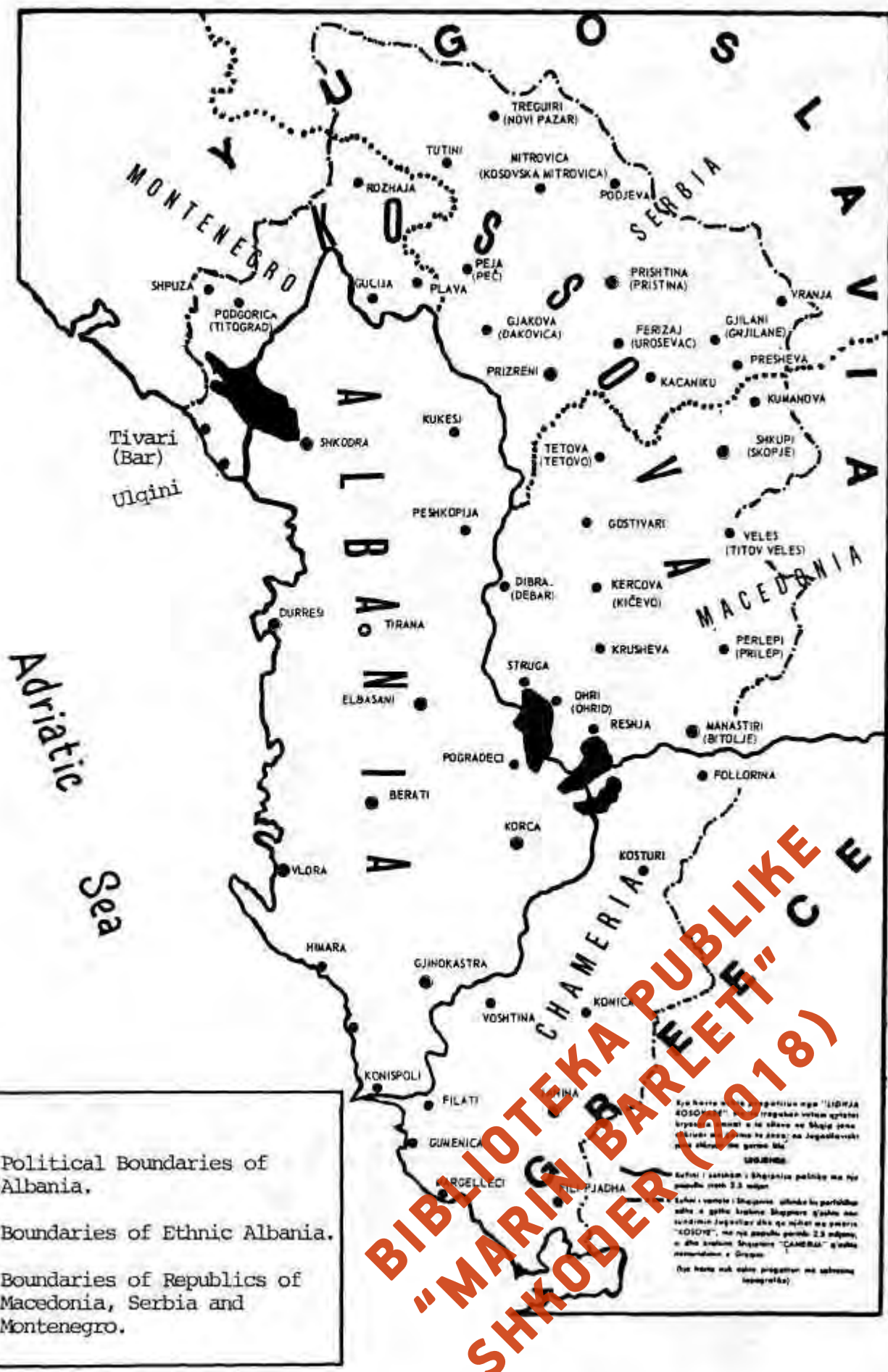
5 - It was formally admitted that in 1977 more than one hundred Albanian prisoners of conscience were kept locked up in Yugoslavia's prisons.

6 - In the middle of March 1978, in the KPD prison of Rakovica Ulica, Belgrade, the prison guards broke the arms and legs of the Albanian prisoner Veli Cah. Eleven of the Albanian friends reacted forcefully against this horrible act of torture by destroying their prison cells, according to the Belgrade magazine *Politika Express* (April, 1978). All the eleven Albanians were brought to trial and sentenced for a second time.

7 - On April 22, 1978, the West German magazine *Der Spiegel* reported that it had received a message from the inmates of the KPD prison of Idrizovo (SR of Macedonia) of some fifty Albanian prisoners of conscience who had gone on a hunger strike to protest unbearable prison conditions. For more than four weeks, they had no contact with the outside world. Most of them were sentenced to ten years of jail.

8 - On May 15, 1978, nineteen Albanians were sentenced to long prison terms for oral and written propaganda against the government. Ten of them received 15 years imprisonment, four received 12 years imprisonment, and one received 4 years imprisonment.

(continued on next page)



9 - On June 11, 1978, Albanian students at the University of Zagreb (SR of Croatia) were celebrating the centennial of the Albanian League of Prizren (1878-1881). The Zagreb police was called in and in the confrontation that followed, several Albanian students were wounded by fire arms. One of them, Blerim A. Juniku, age 19, died of sustained wounds.

10 - The Macedonian guards of the KPD prison of Idrizovo (SR of Macedonia), led by the prison director Kosto Kostevsky, «became overzealous in discharging their duties, and overstepped the boundaries of their authority» (official explanation). They were instructed to accompany the Albanian prisoners of conscience Zeke Tolaj, Fatmir Rechitza, Ahmet Krasnichi, Suleyman Drini, Hajrullah Kochi and Buredin Gashi to solitary confinement cells. The prisoners have refused to obey the orders. The guards' reaction has been to take them forcefully and beat them with a hard, twisted whipcord (original: *kerbache*). Then, they were thrown into the solitary confinement cells. Instead of closing the doors and leaving them alone, the guards persisted in their vicious beating. As a direct result of their actions, the prisoners of conscience Zeke Tolaj and Fatmir Rechitza died of sustained wounds. The other four inmates, after having been badly maimed, received two additional years of imprisonment.

The prison commander and seven guards were found guilty by the Court.

11 - On October 31, 1978, in the village of Zhelina, Tetovo (SR of Macedonia), during an electoral meeting a controversy developed into shouting, fist-fighting and finally into a real battle with knives and firearms. At the end of the *mélée*, several people were left wounded on the floor. One of them, Mr. Xhafer Vehapi, died of sustained wounds, in the hospital of Skopje.

12 - On October 31, 1978, the District Court of Prishtine (SAP of Kosove) sentenced the Albanian Sefer Muzlia to two years of imprisonment for anti-state activities.

13 - In September 1979, an Appeal was addressed by a prison escapee to all human rights organizations. The Appeal indicated that in the KPD prison of Shpuze (SR of Montenegro) during the month of June and July 1979, the Albanian prisoners of conscience declared a hunger strike to protest the inhuman treatment and prison conditions to which they were submitted. They were sent to solitary cells, beaten and denied medical care. One of them, Isa Kastrati, a graduate in economics, came out with frozen toes and fingers, due to the cold and the humidity he had been exposed to for long periods of time.

14 - In September 1979, and during the late President Tito's visit to the predominantly Albanian province of Kosove (October, 1979) student protests and demonstrations and dissatisfaction took place in many cities of the SAP of Kosove. The Yugoslav President became aware of the situation and requested that these manifestations of dissatisfaction be opposed by all means. The result of his request was «the massive arrests of members of the Albanian minority in Kosove, in November and December 1979» made public by Amnesty International on January 30, 1980.

15 - As of this day, there is no explanation by Yugoslav authorities about «the mysterious» nightly beatings and the resulting deaths of Prof. Serafim Ndoi (Lipljan) and the university students Bajram Haxhiu and Liman Halili (Kerchovo).

16 - On March 30, 1980 the Yugoslav newspaper *Politika* confirmed the arrests of more than fifty members of the Albanian minority in Yugoslavia, indicating that they would be brought to trial for «anti-state activities». Nineteen among them had been arrested before as prisoners of conscience and served jail terms.

17 - On June 9, 1980 the District Court of Prishtine (SAP of Kosove) sentenced eight Albanians to jail sentences ranging from 3 to 8 years imprisonment.

Their names are: Shetket Jashari, Ramadan Pllana, Avdi Kelmendi, Avdi Lahi, Isa Derna, Sulejman Qualla, Skender Jashari, Hysen Gervalla.

18 - On July 7, 1980 the District Court of Skopje (SR of Macedonia) sentenced three Albanians with jail sentences ranging from 3 to 6 years imprisonment.

They are: Gani Sulaj, professor, Muharrem Shaljani, lawyer, and Miss Hatixhe Maliqi, university student.

No official evidence has been offered to confirm the guilt of the accused in the recent trials. On the contrary, based on the existing records, the violations of the political and civil rights of the accused were, indirectly, confirmed by the decision of the Amnesty International to adopt all of them as prisoners of conscience.

Writing about these crimes, an Albanian-American scholar and human rights activist, had this to say:

Yugoslavia will never redeem herself unless she openly and honestly admits the existence of a malevolent police-security system, publicizes its crimes and eventually stops killing and persecuting Albanians in Yugoslavia.

For, after all, Albanians are humans too...! A new start, even from this most elementary and self-evident truth, could take the Yugoslav leaders a long way forward on the road to humanity, where kindness, affection and compassion dwell. (DIELLI, Boston, Mass., February 1, 1980).

It appears now, that the Albanian minority's position and suffering, *hic et nunc*, is of slight importance to those rulers in comparison with some great future Yugoslav destiny. This attitude is simply a brotherhood turned upside down for the sake of a compulsory political unity.

The economic deprivation, educational neglect and social discrimination against the Albanian minority in Yugoslavia are now an established fact. The following few documentations are excerpts from the Government-controlled Yugoslav press, and they speak for themselves.

19 - «The delegate from Kosove, Ramiz Sejdiu, presented the problems facing now Kosove, for the benefit of the members of the Conference (of Republics and Autonomous Provinces) ... The Province needs 120 additional elementary schools, he said. In Prishtine, schools open in

four shifts. In several localities, the elementary schools are located in private houses. Out of the 22 communes of the Province (of Kosove) 21 survive only thanks to the (outside) allocation». (Belgrade, 31 January 1979, *Tanjug*).

20 - «The number of the unemployed is increasing everyday. Thus a new qualitative change is taking place, since the new working class is now coming from the agricultural section of the population, whose personal and family subsistence depends exclusively from the job they seek, this being their only potential source of income. Furthermore, this new wave of new comers in mostly the young generation, the skilled jobless. It is evident that unemployment generates not only society's evils, but also social and political problems (Emphasis added). In our Province of Kosove, due to its specific conditions, such as the presence of many nationalities, and especially due to the very low degree of economic development and low standard of living, we run the risk of facing many other dangers (Emphasis added) (M. Kovacevic, RILINDJA, 7 February 1979, p. 7:23).

21 - «During the last three years (1976-1978) we have witnessed a stagnation, and a further widening of the gap in social consumption (education, social services, health care and others) between Kosove and the country's average. The level of these resources per capita, in 1978, reached a low 45.1 percent of the country's average. The average of funds for health services, in 1977, was 845 dinars for Kosove versus 2184 dinars for the country's average. The number of hospital beds per 1000 inhabitants was, in 1977, 2.7 per Kosove versus 5.9 for the country's average. In the FSR of Yugoslavia, there is one physician for 699 inhabitants versus 2071 in Kosove, according to the 1977 statistical data. Unfortunately, infant mortality also remains very high». Belgrade, 22 Mars 1979, *Tanjug*).

22 - «Let's look at the national composition of the high officials appointed by the FSRY Councils and the Federal Executive Council, as well as at the composition of the socio-political organizations. What we see, is that Kosove and especially the Albanian nationality, as of this date, are not, equally represented. Recent data indicate that according to the principle of parity the SAP of Kosove should be represented in the composition of the leadership on a federal level with approximately 11 percent. The Albanian population represents 6.4 percent (1971) of the entire population of Yugoslavia, but its representation is more 2.7 percent». (RILINDJA, 12 July 1979, p. 7:6).

23 - «In Skopje (SR of Macedonia), and not only in this town, we find beggars. They are not many, but there they are. We see them everyday in 'Une e Gurit' (an inhabited by Albanians, MA) as they watch the passersby and stretch their hands. Their life shows its ugly face! A paradox. We come to the point of losing our patience, for a moment at least! On the other side we are confronted by the other aspect of the same life, the abundance of the capital (Skopje), the beautiful view of the city (where Macedonians live, MA). The passerby gains an insight, simply forms a bad impression. To search deeper for the cause? What for, it does not pay, it is so evident, and there

(continued on next page)

is neither time nor reason for a search. Only the sight itself is overwhelming, even more so than the need itself or the expression of the beggar, as he stretches his begging hand». (*Flaka e Vllaznimit*, Skoplje, 7 October 1979, p. 10:1).

24 - «From the Meeting of the CC of the Yugoslav Communist League».

«The facts that Kosove consumption per capita in social services is just half of Yugoslavia's average, and for one opening job there are 27 candidates waiting for it in our Province (of Kosove), mainly youth --

a figure which is 2.7 times higher than Yugoslavia's average -- attest to the degree of the complexity of the problem we are facing, especially to the fact that the crippling underdevelopment is hitting our youth so hard». (Belgrade, 20 February 1980, *Tanjug*).

25. - «...The serious economic disproportion (between Kosove and Yugoslavia's average) influences negatively not only the development of Yugoslavia's economic forces in general, but indicates that we are in full collision course with our funda-

mental tenets of equality and common living interests of our nations and nationalities in our self-managing socialist society. Consequently, it could generate great social upheavals, as well as (undesirable) political consequences». (Emphasis added) (D. Ristić, Chairman Council of SAP of Kosove, RILINDJA, 27 July 1980, p. 6:4).

Done in New York City
the 25 August 1980

Respectfully submitted
(Maliq Arifaj, Executive secretary)



ALBANIAN KOSOVAR YOUTH IN THE FREE WORLD

TELEGRAM

His Excellency
Kurt WALDHEIM
Secretary General
The United Nations Organization
New York City, New York

Excellency:

Yugoslav and international news agencies have reported that a wave of peaceful student demonstrations has taken place in several towns of the Socialist Autonomous Province of Kosove, Yugoslavia, where 1.3 million members of the Albanian minority in Yugoslavia, presently live. It has been officially admitted that these peaceful student demonstrations took place on March 11, March 26, and April 1, 1981. It has also been publicly admitted that over one hundred demonstrators, including children, have been wounded and that the number of those arrested is in the several hundreds. News of deaths have not been confirmed.

The Albanian minority in Yugoslavia numbering 2.3 million is the third largest ethnic bloc after the Serbs and the Croats. However, they are politically oppressed and underrepresented, economically underdeveloped, educationally neglected and socially despised in a country which refuses to treat them as dignified human beings and as citizens. Albanian students and intellectuals are now the avant-garde and the most conscious elements of a long time neglected population who are raising their voices loudly to protest against the pernicious and cruel treatment reserved to them and their parents for over 35 years. The Yugoslav government's answer has

been massive use of police clubs and army tanks while army helicopters fly over the heads of a defenseless and unarmed population. We witness, today, in Kosove, Yugoslavia a scenario reminiscent of the dark days of the Nazi occupation army coupled with Gestapo tactics.

Excellency:

We plead with you to intervene energetically with the Yugoslav government requesting an immediate stop of the cruelties perpetrated against the innocent Albanian minority in Yugoslavia. They are our parents, our brothers, our sisters. We do not want them to be beaten, humiliated, arrested, tortured, and killed by the Yugoslav government. They are entitled to live as human beings, an inalienable right. This is the first and most essential principle of the U.N.O. of which Yugoslavia is a member-state, and whose Charter she is obligated to respect.

Very truly yours,

Maliq Arifaj
Executive Secretary

The Honorable Permanent Representative of the Member-State to the U.N.O. situation created in Kosove, Yugoslavia. We fear that in the midst of a pervasive atmosphere of terror, the pattern set during the dreadful Balkanic era is now being repeated mercilessly. The Yugoslav government's threat to "use all possible means" (N.Y. Times, April 4, 1981) against the Albanian minority forecasts an ominous turn of events, and that government's determination to rule by police brutality and army intervention.

Please, join us in a protest against the use of violence in Yugoslavia.

Thank You!

BIBLIOTEKA PUBLIKE
"MARIJ BARTLET"
SHKODER (2018)

DEMONSTRATIONS BY ALBANIANS IN YUGOSLAVIA

The peaceful uprising by Albanians in Kosova in March and April, clearly attests to the truth of our writings presented here in this Bulletin. In several cities and towns, students, workers, intellectuals and simple peasants peacefully marched protesting Yugoslav oppressive policies towards the Albanians who comprise 86% of the Province's nearly two million population. Demonstrations were initiated at the University of Prishtina, then quickly spread to the nearby towns of Ferizaj, Podujeva, Glogovac and Fushe Kosove (Fushkosov) and were repeated each week four times.

The most impressive demonstration broke out on March 26th in Prishtina where several thousand marched towards the Provincial Government buildings and the Police Headquarters. According to eye-witness reports, the participants, mostly students, young workers and peasants, carried Albanian flags as well as banners and placards which called for full Albanian administration in the rank of a republic, an end to discrimination and inequality, the immediate release of the writer Adem Demaci and other political prisoners, and punishment of those Security Police who have tortured and maltreated Albanians. During the unexpected bloody confrontation which broke out, troops, police and riot paratroopers, backed by tanks, attacked the unarmed demonstrators and overwhelmed the march. During the melee, hundreds of people were injured, some very severely and more than a dozen killed. Police and military quickly began hunting and arresting suspected Albanians in order to squash the unrest. However, demonstrations were repeated again on April 1st and 2nd and the Yugoslav Government was forced to take drastic measures to localize the uprising. The country's official news agency, TANJUG, reported that the Federal Government met in an emergency session in Belgrade and took "corresponding measures" to deal with pro-Albanian groups. Interior Secretary Franjo Herlijevic was hastily sent to the Province's capital, Prishtina, to head the "action of pacification." An immediate curfew was imposed from 8:00 PM to 5:00 AM and a ban on "movement of citizens in groups of more than three in public places" was ordered. In addition, visitors from outside the Province, particularly foreign reporters, were refused entry. Tanks, commandos, soldiers, and police armed with machine guns controlled the streets of Prishtina and nearby towns, while helicopters patrolled overhead. At the University and high schools all the classes were suspended for a period of thirty days.

Since the end of the demonstrations there have been contradicting reports regarding the exact number of casualties. The government officials in Belgrade, among them Stane Dolanc, a member of Yugoslavia's Communist Party Presidium, confirmed in a press conference, that during the "riots in Kosova," eleven people were killed and 57 wounded. But, the President of Kosova's Provincial government, Dzavid Nimani, declared that only seven people were killed and some two dozen injured, while about 100 were arrested. However, foreign news agencies and reporters in the Yugoslav capital consider the number of people killed and injured during the four repeated demonstrations to be much higher. Italian press writes of hundreds killed and injured, while the arrested reach 500. French and German news media reports that the arrested have been moved to Serbia and Macedonia and are being questioned under severe duress about the organization and aims of the uprising.

The bloody crackdown of the peaceful Albanian marchers, who had only asked for freedom to exercise their legitimate rights (rights guaranteed by the Yugoslav laws and International Agreements solemnly signed by that country) illustrates the reality of oppression there. Democracy and constitutionality, which the government has proudly proclaims, are nothing more than propaganda trimmings designed to secure foreign economic and political support. As we emphasized in our last issue, Yugoslavia is an artificial creation, made up of several countries and nations by the Big Powers at the end of two world wars so as to ensure their own strategic interests. Ethnic, cultural, religious and economic



BIBLIOTEKA PUBLIKE
MARIN BARLETI
SHKODER (2018)

(continued)

differences among the various groups of people have repeatedly erupted in violence. Recent unrest of Croats, Macedonians and especially Albanians, who already are the third largest ethnic group (after Serbs and Croats), is an event of undisputed significance in the gradual disintegration of Yugoslavia as a state entity.

We solemnly affirm wholehearted support to our Albanian brothers and sisters in their legitimate, peaceful struggle for God-given rights. Along with this affirmation, we pray that their efforts and sacrifices may bear fruit, free of violence and bloodshed.

Agim KOSOVA

HARSH SUPPRESSION OF KOSOVA DEMONSTRATIONS BREEDS CLASH BETWEEN YUGOSLAV AND ALBANIAN PRESS

At the news of repeated demonstrations by Albanians in Kosova, Tirana news media at first reported only brief information based on Yugoslav and other news agencies. However, on April 7th, the Communist party daily Zeri i Popullit (Voice of the people) printed a long article under the title "Why Police Brutality and Tanks were used to Squash Albanians in Kosova". The article analyzes the causes of these massive demonstrations, putting special emphasis on the inequality of Albanians in Yugoslavia compared to other national groups. The newspaper used as evidence many excerpts from speeches and writings of prominent Yugoslav Party and Government leaders in which the unequal position of Albanians is stressed.

"What crime did the Albanian people commit by peacefully requesting the status of a Republic for their Province, now under the tutelage of the Republic of Serbia?" asked Zeri i Popullit. "The Albanians asked for their legal rights provided and guaranteed by the Yugoslav Constitution. Instead of listening to their demands with calmness and reasoning, the Yugoslav Army and Police Forces mercilessly attacked the bare-handed young demonstrators with machine guns and tanks".

The article concludes with the writer's subjective and objective appraisal of the March and April events in Kosova. He suggests that the Yugoslav Government take into serious consideration the legal demands of Albanians in Yugoslavia, and urges the government to solve peacefully and justly the Albanians' request for full equality status among the national groups that make up the country. The article reaffirms the right of the Albanian Government, based on international agreements and treaties of London and Versailles, to raise its voice in defense of the rights of the Albanian people in Yugoslavia, particularly when they are brutally and unjustly treated.

Yugoslav reaction to the article of Zeri i Popullit and Radio Tirana's broadcast of the demonstrations in Kosova was quick and derogatory. Yugoslav leaders and their news media blasted the Tirana regime as, "flagrantly interfering in the internal affairs of the Yugoslav state". The news agency TANJUG in its April 10th broadcast characterized the appraisal in Zeri i Popullit as "tendentious and unacceptable". The Yugoslav dailies Borba (Belgrade), Vjestnik (Zagreb) and others, in their April 10, 12, 13 and 15 issues denounced Albania as "inciting the provocation among the Albanians by artificially creating the idea for a so-called Republic of Kosova Province" and "escoriating this idea

as an attempt to violate the Yugoslav Constitution", and to "undermine the integrity and stability of the Yugoslav state".

This is the first time that the Albanian Government has openly protested the harsh treatment of Albanians in Yugoslavia. However, there haven't been any steps undertaken before the United Nations to protect the Albanians' rights.

ALBANIANS IN U.S. PROTEST YUGOSLAV REPRESSION IN KOSOVA

Albanians living in United States held peaceful demonstrations at the Yugoslav Embassy in Washington and the General Consulates in New York, Chicago and San Francisco to protest the suppressive actions of the Yugoslav government against Albanians in Kosova. The protest in Washington drew the largest number, nearly 2000, and was joined by the members of the Croatian National Congress in solidarity with the Albanian cause. At the demonstration in San Francisco, about 100 marched before the Consulate protesting the abuse of Albanians in Yugoslavia. Arshi Pipa, the well known Albanian poet and writer spoke at the rally. Pipa denounced Yugoslav's oppressive policies towards Albanians and rejected the attempt to label the demonstrations in Kosova as "separatist demands instigated by Albania".

MAHMUT BAKALLI, PARTY BOSS IN KOSOVA RESIGNS

In the midst of the present Yugoslav-Albanian dispute over the demonstrations still occurring in Kosova, the Secretary of the Provincial Party Committee, Mahmut Bakalli, unexpectedly resigned. This is the first time in post-war Yugoslavia that a high party official resigned. Bakalli was also a member of the Central Committee of the League of Communists of Yugoslavia. His post was assumed immediately by Veli Deva, also a member of the Central Committee. At the emergency session of the Provincial Committee to approve the change in leadership, it was confirmed that Albanian members of the Yugoslav Communist League also participated in the demonstrations. The bloody demonstrations in Kosova during March and April have seriously shaken the foundations of the Yugoslav state, and some observers consider these events as the beginning of the disintegration of that multi-national country.

The above news was carried by the Croatian State monthly of May, 1981, printed in Munich. This same newspaper writes about Albanian-Croatian demonstrations at the Yugoslav diplomatic mission in West Germany, with photos showing Albanian and Croatian flags and placards. There are about 100,000 Albanians from Yugoslavia working in West Germany and other European countries.



BIBLIOTEKA PUBLIKE
"MARIN BARLETIĆ"
SHKODER (2016)

THE TIMES - FRIDAY, 3RD APRIL 1981

Fear in Belgrade of chain-reaction after Albanian workers join student protest

From Dessa Trevisan
Belgrade, April 2

A state of emergency was declared in Yugoslavia's autonomous region of Kosovo after nationalist riots yesterday in Pristina, capital of the predominantly Albanian region.

After a month of student unrest, the situation has reached a dangerous point with thousands joining yesterday's protest march and tension threatening to upset the delicate equilibrium of Yugoslavia's federal structure.

An emergency session of the local leadership was held today in Pristina, while in Belgrade the Serbian Government and party leadership issued a statement describing the demonstrations as an organized assault on the constitutional order and accusing Albanian nationalists of provoking the incidents with the aim of breaking up Yugoslavia.

The statement added that this destructive act called for vigilance and a firm reaction on the part of the population in repelling such attempts.

The Army is guarding all public buildings, industrial enterprises and mines in the region, and for the first time the local population is being mobilized under the Yugoslav defence system. This system makes every able-bodied Yugoslav citizen liable to be called up in case of an emergency.

Unrest has been building up in Kosovo since March 11, when Albanian students took to the streets to protest at their living conditions in university, but this was only the immediate pretext leading to political demands. This became clear a week ago when the students rioted again, but this time their demand was for the region's status to be upgraded to that of fully-fledged republic.

Police reinforcements were flown in to Pristina to break up the demonstrations and 35 people were injured in clashes. Twenty-one demonstrators were arrested, and the authorities last week described the protest as an organized attempt to use economic difficulties for separatist ends.

Huge crowds assembled yesterday on the streets of Pristina and marched towards the prison, shouting slogans against the authorities, demanding a separate republic for the Albanian population, and calling for the release of students detained during

last week's rioting.

The crowds clashed with the riot police flown from Belgrade and there was a large number of casualties on both sides — though according to unconfirmed reports, no one was killed.

It was the third time in less than a month that the riot police had to be brought in, but unlike the previous occasions, the students were joined by workers and other social groups, giving the demonstrations a more serious aspect.

There can be no doubt of the serious view taken in Belgrade and the country at large of the possible implications for Yugoslavia's stability at a time of serious economic problems, galloping inflation and government efforts to improve matters.

The leadership of the Kosovo region has announced concrete measures intended to prevent further disturbances, including a ban on all gatherings of groups of people. The authorities seem ready to use force as a last resort to suppress what is seen as an organized bid to destabilize the whole country.

One danger is that nationalist demands by Albanians might set off a chain reaction, and Yugoslavia's survival depends on maintaining a sensitive national balance between six republics and two autonomous regions, all enjoying administrative autonomy.

The Kosovo region is particularly sensitive. Its rate of growth has been higher than that of other areas, due to massive financial assistance from the federal development fund. In fact, 70 per cent of the regional budget comes from the federal fund.

The republics are constitutionally obliged to assist the region with annual financial contributions, but for years much of this money was wasted.

The riots yesterday were the most serious incident since a demonstration in November 1969, first voiced the demand of ethnic Albanians to be granted their own republic.

So the authorities suspect that behind this lies the desire to get out of the Yugoslav state altogether and unite with neighbouring Albania.

BIBLIOTHEKA PUBLIKE
"MIRIN PARLETI"
SHKODER (2018)

VATRA SPEAKS ON BEHALF OF KOSOVARs

KURT WALDHEIM SECRETARY GENERAL OF
THE U.N. ORGANIZATION
UNITED NATIONS PLAZA
NEW YORK NY 10017

ON BEHALF OF THE ENTIRE MEMBERSHIP OF THE PAN ALBANIAN
FEDERATION VATRA AND ITS FRIENDS I TAKE THE LIBERTY TO
BRING TO YOUR ATTENTION THE RECENT UPRISING IN THE
ALBANIAN AUTONOMOUS PROVINCE OF KOSOVA. THERE HAS BEEN
SEVERE SUPPRESSION OF HUMAN RIGHTS UNPRECEDENTED PUN-
ISHMENT BLOOD SHED AND AGONY. WE HAVE REASON TO BELIEVE
THAT THE ALBANIANS IN KOSOVA NEARLY TWO MILLION OF THEM
WANT TO BE LOYAL YUGOSLAV CITIZENS WITH ALL THE
PRIVILEGES, ECONOMIC DEVELOPMENT AND ETHNIC SOLIDARITY
LIKE THE OTHER YUGOSLAV REPUBLIC. ANYTHING LESS IS
UNACCEPTABLE TO THEM. ALTHOUGH WE ARE AN INSEPARABLE
PART OF THE AMERICAN SCENE AND WAY OF LIFE, THE KOSOVARS
ARE OUR BLOOD BROTHERS. WE ARE SHAKEN BY WHAT HAS
HAPPENED. WE BESEECH YOUR GRACIOUS OFFICE TO HELP
RESTORE PEACE AND TRANQUILITY AND TO ASSURE HUMANE
TREATMENT, RESTORATION OF HUMAN DIGNITY AND HEALTHY
ECONOMIC GROWTH

DR ANDREW D ELIA
PRESIDENT OF VATRA

KOSOVA E ROBNUEME

Urre! Djelmni! Per Atdhe e per liri!
C'jane njato fusha andej kufinit.
Tane veshe ne blerim per bukuri?
Ajo asht KOSOVA e bregu i Ulqinit
Me Peje e Shkup, Diber, Prizren, Plave e Gusi.

Atje s bjen dielli, as erret nata,
Ke buk e gjak po han Shqiptari i ngrate:
Pse ne voter te tij Shkjau ruen me spata,
E shqip as Zotit nuk e len me ia thane nji urate.
Atje ne Hot per te paren here
Nji Ded'Gjo'Lul' mbekambi Malsin.
I nxuer Shqipnis autonomin,
Tue i lane Atdheut ma te madhen ndere.

Atje fshajne po Hot e Grude:
Fiset ma te para ne tane Shqipni,
Qe ball per ball me Shkja tue u ngri
Atdheut te vet mburoje i kjene ne lufta
Tane njato troje i shklet Serbjani,
Ku qyqet kandojne vorr ne vorr nji kange per mmerë
SHQIPTARE, ju te gjallet s keni shka e bari,
O te gjithë te lire, o te gjithë te mbluëm ne nji vorr per i here!

ALBANIA AT THE CROSSROADS

By Elex Bilera]

On November 28 and 29 Albania celebrated, respectively, the 68th anniversary of its independence and the 36th anniversary of the communist regime's rise to power. Under the rule of Enver Hoxha, Albania has undergone social and political upheavals incomparable in scope with other East European states. The ruling Party of Labor has followed a highly repressive policy, has abolished institutionalized religion and has attempted to extend its control over all aspects of life. Albania remains the most closed society in the communist world.

Hoxha's regime has followed a highly militant foreign policy, reminiscent of the Cold War period, which is based on an uncompromising struggle against the two superpowers. Albania has no diplomatic relations with either the United States or the Soviet Union, and normalization of relations is not likely as long as Hoxha is in power. Albania regards itself as the only truly socialist state in the world and has the unique distinction of having aligned and broken, in turn, with Yugoslavia, the Soviet Union and China.

Following the break with China in 1978, Albania embarked upon a policy of going it alone and refused to align with any other nation or to seek desperately needed foreign aid and expertise. This policy has caused serious economic problems. Although the targets of the present Five-Year Plan are modest in comparison with the preceeding plan, the results achieved so far have been disappointing. Shortfalls have been reported in the most important sectors of the economy.

Hoxha's schizophrenic view of the outside world has made him cautious of opening Albania's doors to the West because of the fear that this might undermine his absolute rule and the ideological purity of Albania. However, pressing economic problems and concern about recent international developments have forced Hoxha's regime to realize, belatedly, the dangers of economic and political isolation. Although there is no apparent intent to give up the policy of going it alone, recently Albania has increased its economic, political, and cultural contacts with various nations.

In an attempt to increase trade with other countries, the Albanian Foreign Trade Minister visited several nations this year and long-term trade agreements have been signed with Austria, Finland, France, Greece, Italy, North Korea, Sweden, Turkey, Yugoslavia and other states. Albania's foreign trade policy depends on simple barter and strict balance. Hoxha's regime has an urgent need for foreign currency to import heavy machinery and consumer goods, and is eager to do business with Western Europe. It is also making new political and commercial contacts with many other states. At the present, Albania maintains diplomatic relations with 94 nations.

Albania's repeated requests for the settlement of its claims against West Germany and England is a barometer of its desperate economic situation and the need for foreign currency. Albania claims \$4.5 billion in war reparations from West Germany, and \$20 million of its pre-war gold from England, which was seized by the allies at the end of World War II and which is being held by the London government. Recently the Albanian government declared that it would not normalize relations with either nation until these issues were solved, and it warned the Bonn government that, if necessary, it would raise the matter before an international tribunal.

Recently, Tirane has dispatched several ministerial delegations abroad. The Foreign Minister attended the 35th Session of the UN General Assembly, and on his way back to Albania stopped in Paris for talks with his French counterpart. The Deputy Foreign Minister led a Foreign Ministry delegation to France to discuss the expansion of relations between the two states. The Minister of Agriculture visited Greece, and the Minister of Education and Culture visited Kosove, the predominantly Albanian inhabited province in Yugoslavia.

Since the Tirane-Peking break, Albania's relations with its neighbors and Western Europe have improved appreciably. Economic and cultural cooperation with both Greece and Yugoslavia has shown a steady increase. Despite "irreconcilable" ideological differences, Yugoslavia has become Albania's major trading partner.

Almost as many Albanians live in Yugoslavia as in Albania itself, and a deep ethnic hostility separates them from the Slavs. They have often been subjected to a severe policy of repression and domination, which for a long time constituted a major in Tirane-Belgrade relations. The Albanians are still the poorest and most oppressed ethnic group in Yugoslavia, and there have been growing demands for a greater share in the national prosperity and for equal status with the other ethnic groups of Yugoslavia. Frequent demands have also been made for Kosove's union with Albania.

With the ever growing Albanian nationalism and restlessness in Kosove, the Albanian government has the potential to cause serious problems in that vulnerable area. Since the early 1970s Albania has sharply reduced its propaganda against Yugoslavia and has shown restraint, primarily because of the perception of a common threat presented to the two neighbors by the Soviet Union and the realization that its fate is inextricably linked with the independence of Yugoslavia. In January Albania offered to come to Yugoslavia's

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assistance in case of Soviet aggression, and maintained a virtual silence when the Yugoslav authorities launched a major crackdown on Albanian nationalists in Kosove earlier this year.

Albania's relations with East Europe remain cool. Trade is gradually expanding, but cooperation in other fields remains at a standstill.

The attitude of Hoxha's regime toward Moscow and Washington remains as hostile as ever. Soviet and American overtures for normalization of relations have been repeatedly rejected. Albania has no contacts at all with the Soviet Union, but does conduct trade with the United States. Since 1975 the volume of Albanian-U.S. trade has shown a remarkable increase, and in 1979 it reached an estimated \$20 million.

In view of the developments in the Persian Gulf, Afghanistan, Poland, the Middle East, and other parts of the world, small, poor, backward and fiercely independent Albania might seem relatively insignificant. It should be noted, however, that Albania occupies a position of prominent strategic importance and controls the entry to the Adriatic. The Soviet Union has not acknowledged Albania's withdrawal from the Warsaw Pact in 1968, and has made no secrets of its desire to regain a political and strategic foothold in that country. Moscow's access to the naval facilities at Durres and the submarine base at Vlore would result in Soviet domination of the Adriatic, the strengthening of Moscow's strategic position in the Mediterranean, and would present a direct threat to Greece and Yugoslavia.

In the post-Hoxha era it is conceivable that economic difficulties could compel Albania to rejoin the Soviet bloc. It is in the vital interest of the West, I believe, that Albania not fall under Soviet influence. The settlement of the Albanian claims against West Germany and England would not only alleviate Albania's economic problems but might also strengthen pro-Western elements within the Albanian leadership. The emerging new generation of leaders probably does not share Hoxha's xenophobia and is conceivably more likely to give up Albania's isolationist policy and adopt a more realistic policy towards the West in general and the U.S. in particular. It is therefore important that the incoming Reagan Administration continue American overtures to Tirane.

30 November 1980 (Dielli)

CRYUS VANCE SYMPATHETIC TO ALBANIAN TIES

Former U.S. Secretary of State, Cyrus Vance, attended in August of last year, the 1980 Silver Gavel Award Ceremony, held at Waikiki Beach, Hawaii. He was questioned by Mr. Van Christo, President of an advertising agency and an Albanian by descent, about the state of diplomatic relations between Albania and the United States. According to news printed in Boston's Dielli, Van Christo said that Mr. Vance was receptive to the question and emphasized that the USA, during his tenure as Secretary of State, and previously, was optimistic that a normal relationship would eventually resume between the two countries.

According to Mr. Christo, former Secretary Vance was very knowledgeable about Albania and was extremely cordial with his remarks in describing the current political condition between the two countries. "Mr. Vance seemed to welcome my questions about Albania and in no way denigrated the possibility of resuming diplomatic relations, albeit some time in the future. "I came away from my meeting with him both pleased and hopeful," said Van Christo. Mr. Christo concluded, "Although Mr. Vance did not deal in specifics, I was very impressed with his instant familiarity about Albania."

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U.S. STATE DEPARTMENT REPORT MISLEADING

The U.S. Department of State has submitted a "Report" to the Congress, on Feb. 2, 1981, concerning Human Rights Practices in the various countries of the world. On page 727, the Report reads:

"...There have been reports, however, that the Albanian Government discriminates against the ethnic Greek minority of 300,000 in Southern Albania."

The "Report" for 1979 year, of the same U.S. Department of State, wrote the following:

"...There are also reports of discrimination against the small ethnic minority in Southern Albania."

May we add that most of the reports on which the U.S. Department of State bases its evaluation of human rights practices, are addressed to, and acknowledged by, the Amnesty International, the Nobel Prize winner for Peace (1977). For your benefit, we are reproducing the A I paragraph dealing with the subject:

"...Amnesty International continued to receive reports alleging that members of ethnic minorities, in particular, the Greek minority in Southern Albania, were persecuted as a result of their allegiance to the Greek Orthodox Church, and their attempt to assert and maintain their Greek ethnic identity. There is no reliable information to verify these reports." (A I Annual Report: 1979, pp. 121-122)

The U.S. Department of State Report of 1980 raises several questions for all those who are genuinely concerned about Albania's independence and territorial integrity, as well as the integrity of the U.S.-Albania relations, now and in the future.

1. The number of the Greek minority is, indeed, small, as reported in the State Department Report for 1979. The figure of 300,000 is a new attempt, by the Northern Epirus Organizations, to mislead the world public opinion. Unfortunately, it was repeated by two authoritative newspapers, The Washington Post and The New York Times.

2. The "Country Report on Human Rights Practices" is not a policy-making document. It simply reflects the U.S. Department of State's opinion on human rights issues. It has no jurisdiction on political matters such as the number or the size of the various national minorities. By taking the initiative to determine politically important matters, the "Report" oversteps the boundaries of the authority invested upon it.

3. There are good reasons to believe that the inclusion of the fictitious figure is intentional. Apparently, there are people who have definite short and long-term plans to promote Greek interests in the State Department. The Greek lobby in Washington, D.C., being the second most powerful, is and will be able to advance its objectives at the expense of Albania's interests.

4. The "Report" and the fictitious 300,000 figure has justifiably angered the Albanian community in America; it is a blatant distortion of reality that cannot be ignored by anyone. Consequently, this political maneuvering will definitely hurt the cause of peace and cooperation in the Balkan peninsula, thus, working against the good intentions of the human rights proponents of the "Report." It will also, most unfortunately, introduce an element of suspicion in Albania's and Albanians' perceptions of the U.S. policy in the Balkans.

We firmly believe that this political gaffe of the U.S. Department of State should not go unanswered. The Albanian community in America and elsewhere should react strongly against this pernicious provocation. We urge you, to protest in strong and unequivocal terms, against this falsification that is penetrating even the governmental organs in Washington, D.C. We are dealing here not with Senators Lodge and Pepper, eager to get Greek votes, but with recognized authorities in the field of foreign affairs.

We must dispel the clouds of calumny, and boldly defend the just cause of the Albanian people. Please write immediately, to your congressman, senator or influential friend, expressing your disappointment and requesting that these harmful insinuations be stopped at once, and forever.

We would also like to suggest a massive and concentrated mailing of protests to be addressed to: His Excellency, Alexander M. Haig, Jr., Secretary of State, US Department of State, Washington, D.C., 20520.

ALBANIAN COMMUNITY IN EUROPE PARTICIPATES IN THE "FEAST OF LIBERTY"

In Paris this past year, the Union for French Democracy organized the "Feast of Liberty," in which representatives of captive nations participated. The Albanian community in Europe took an active part and drew a great deal of attention with the presentation of the theme "God and Liberty," delivered before an audience of over 2,000 people by Dr. Idriz Basha. The talk provoked a thunder of applause and the public, surprised to hear of so many ignored atrocities, went to the Albanian stand for more information and to obtain copies of Dr. Basha's talk.

We are happy to print below, several passages from Dr. Basha's presentation, trusting that the readers will obtain new insights into the Albanian radical system.

"Ladies and Gentlemen!"

"I am doubly happy to participate in this "Feast of Liberty. First, I like to take part in the feasts and particularly this one dedicated to the most sacred cause — LIBERTY. Second, I will have the occasion to talk to you about our people, our land, our pains and hopes."

"Since 1945 the concentration and labor camps have been filled with women and children who did not want to become unconditioned communists in spite of forcible attempts."

"From that same date, political prisons in the country were filled with men and women, who just a few days before had participated in the battles against the occupation forces and who did not understand what was ahead of them."

"These prisons and concentration camps are not of my imagination! They still exist today and surpass the Soviet Gulags: Tepelena, Lushnja, Kombs, Fier, Burrel, Gjirokaster, Shkoder, Bulqize, just to name a few. In them now linger 40,000 Albanians!"

"Yes, ladies and gentlemen, the nation of Skanderbeg and Mother Teresa, known for its hospitality, for its given word of honor (Besa), for its fidelity, friendship, has suffered for thirty-six years under complete totalitarianism!"

"How to appraise a regime which holds as legitimate, the torture, cruel suffering, arbitrary arrest and detention of innocent people!"

"How to admit in the family of nations, a regime which by law and force forbids freedom of thought, of expression, of religion and conscience!"

"We also cannot stay silent over so many injustices of which the Albanians in Yugoslavia are victims. We are told that they threaten the safety and integrity of Yugoslavia, an artificially created state by the treaty of Versailles. However, we know of their only 'crime:' to be Albanian and to wish to affirm their identity, to speak Albanian, to wish to teach and have an Albanian administration. To the Helsinki Agreements, which Yugoslavia has solemnly signed, contain these principles?"

"In happy days, passed long ago, certain dignitaries amused themselves discussing the sex of angels. Now, others pass their time in Luxembourg, Brussels and elsewhere discussing the price of "green peas," while we are witnessing such suffering, such injustices done by governments of some European countries, which nevertheless share equally in a cultural and progressive heritage."

"People speak often about Green Europe, the Blue Europe, but very seldom a word is said about Red Europe. This is why you will understand the measure of our bitterness..."

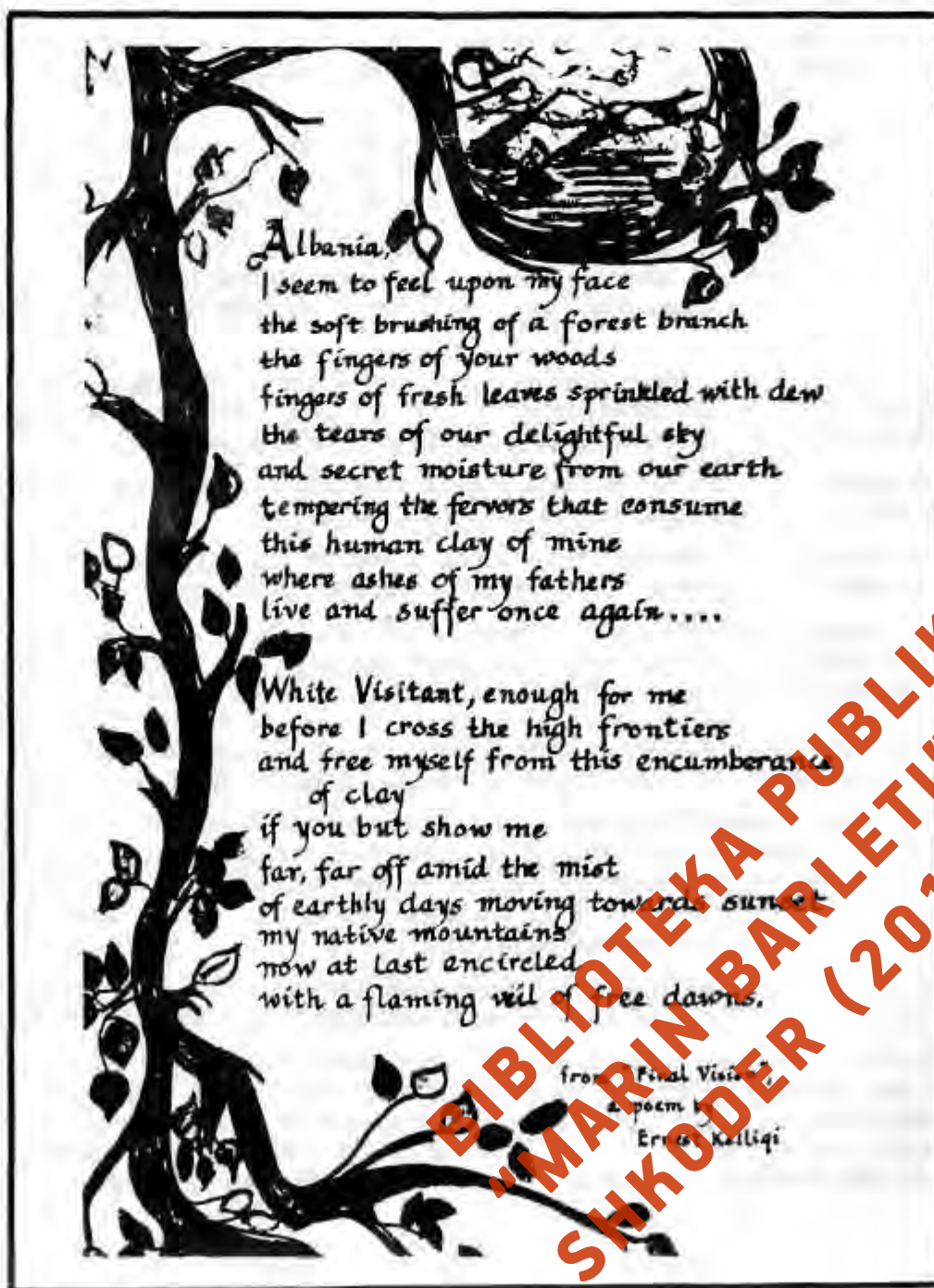
"The crimes of Hitler against humanity are known, those of Stalin too, and are disapproved and denounced by the whole civilized world. And yet a manikin clown dictator (compared to Hitler and Stalin) Enver Hoxha is being adored, even idolized in only one country of the whole world. His statue is everywhere in Albania, in the factories, in the schools, in the streets of the cities and villages."

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"To close, we wish from the bottom of our heart that the FEAST OF LIBERTY may last forever for the people of France. We must remain vigilant and bar the road to a collective experience. May the French and all western public opinion take into account what Andre Sakharov wrote recently: 'Behind the successful communist facade, there is a vast ocean of misfortune, difficulties, cruelties, immense suffering and indifference, accumulated in the course of decades, which sap the very fundament of society.'"

"Certainly, we should never give up and live in illusion, but always hope and strive with determination for the LIBERTY and DIGNITY OF MAN." Thus Dr. Idriz Basha concluded his presentation on behalf of the Albanian community in Europe.

The celebration of the "Feast of Liberty" in Paris was attended also by several members of the French cabinet and many public, religious and cultural representatives from all over France.



A HONEYMOON IN ALBANIA

For some time I had wanted to travel to Albania, land of towering mountains, beautiful beaches, and one of the world's Communist regimes.

To find out how to get to Albania was the first hurdle. The Albanians simply do not seem interested in tourism. I wrote to the Albanian Mission in the U.N. in New York. I received no reply. I phoned the Albanian Mission and was told to write to their Embassy in Paris. So I wrote to their Embassy in France. I never received any reply. I gave up trying to go to Albania, feeling frustrated.

In March, 1978, I read an article in The Economist, an English news magazine, about a journalist who had gone to Albania for a holiday. The article in effect said, "don't go." Four weeks later there was a letter to the editor sent in response to this article. The letter was signed by two tour guides, whose group, Regent Holidays Ltd., had conducted the journalist's holiday to Albania. Naturally, their letter attempted to refute the article's negative allegations. At long last I had an address to write to to find out how to go to Albania. So I wrote to Regent and asked them to send me their brochure on Albania, which I promptly received.

I could not afford the time and money to go to Albania in 1978, so I had to put off my trip, but in November 1978, I sent Regent a deposit for a booking to Albania in July, 1979. In January, 1979, I became engaged. My trip to Albania was now going to become a honeymoon.

On July 24, 1979, my wife and I entered Albania from Titograd, Yugoslavia. We first had to go through Albanian customs. Each member of our group had all their baggage thoroughly searched. The movie camera which my parents had lent us for the trip was taken away, but returned three days later. The Communist authorities apparently decided that it wasn't spy equipment.

After finally getting through customs, we boarded an Albtourist bus for the coastal city of Durres. At first our journey into Albania seemed like a journey backwards into the times of our great-grandfather's; ox-carts and horses and buggies on the street, little boys herding cattle and sheep in the fields. A few trucks were the only other vehicles we'd meet. The private automobile is not permitted in Albania. Durres was our home base. All the members of our English speaking tour group were billeted at the Hotel Durresi, which was located just outside the city about 100 yards from the Adriatic Sea and a lovely beach.

The Albanian people seemed very sullen to us. We would rarely see them smile or laugh. They were also apparently petrified of being seen in contact with foreigners. Accordingly, wherever we went, the people would seem to shy away.

The most striking thing about Albania is the control exercised by the Communists. Wherever we went, we saw propaganda signs extolling the virtues of Marxism-Leninism. In particular, signs heaping lavish praise on Enver Hoxha are to be seen everywhere. His name can even be seen written on mountainsides. Ordinary Albanians don't seem to pay much attention to all this however; they just go about their daily business.

One of the most beautiful cities in Albania is Berat. The city is surrounded by low mountains. There are many white colored medieval houses situated on the mountainsides with a fortress crowning the top of a mountainpeak. Berat also has a large central square with a mosque. Like all religious buildings in Albania, this mosque has been closed by the regime.

Included in our tour of Albania was a visit to a collective farm. Albanian agriculture has been completely collectivised. All peasants work for the state and earn \$100 to \$133 per month. Their agriculture is extremely backward. On most fields one can see oxen being used for plowing. Our bus would never stop around these scenes

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so I could never get a picture. In fact, our Albanian tour guides prevented us photographing anything that could be termed backwards; oxen in the fields, women riding donkeys, run-down housing, etc. We were also strictly forbidden to photograph anything connected with the military. Since the Albanian countryside is dotted with hundreds of pillboxes made of thick concrete for use in the event Albania comes under attack, we were rarely in a position to photograph anything.

Perhaps the saddest part of our honeymoon in Albania was a visit to the Anti-religious Museum in Shkodra. As Christians, it was sad to see religion literally put in a museum. The most striking picture in the "museum" was one of several Albanian priests being tried in 1968 as spies for Italy. Our Albanian tour guide would not give us a straight answer to questions as to the fate of these priests, leaving us with only gruesome speculations.

Beautiful beaches; towering mountains; green forests; the most pastoral scenes in Europe; beautiful churches and mosques -- Albania's scenery is obviously second to none. Also the lack of automobiles, commercialism and hordes of tourists should have a certain appeal to the traveler who is looking for something truly different. For me, Albania's tragedy is a ruthless Communist regime, imposing its own iron will on a freedom loving people. Perhaps the even greater tragedy of Albania is the almost total indifference shown towards her and her people by most people of the free world.

Bruce Ritter



The beautiful beach of Durrës

BRINGING UP PRE-SCHOOL CHILDREN IN ALBANIA

Journal of Education, the organ of the Institute of Albanian Pedagogical Studies, published in its first 1980 issue an interesting article under the title "The Moral and Political Upbringing of Notions at Pre-school Age is an Important Factor in the Formation of Children's Personality" written by Emina Oktrova.

We are somewhat hesitant to present to our readers a few excerpts of this article on pre-school education, mainly kindergarten children in today's Albania. However, we believe that through this presentation, the reader will easily get the idea as to where the practice of education in Albania leads the three-year-old child, and what happens with him from elementary education up to the university levels.

The article shows that the educational system openly, forcefully, and unnaturally strives to fulfill the government's expectations, to replace the religious vacuum created by the abolition of religion, and to present to those of tender age an ideological and sanctified achievement of the Communist dictatorship in the person of the Secretary General of the party, Comrade Enver Hoxha (Hoja), whom the children are taught to call Xhaxhi (jagi) Enver (uncle Enver) by his first name, avoiding his last name, Hoxha, which has a religious connotation. Here we may add that people are required to change their names if the names have any religious overtones or background. Giving religious names to the new-born has been prohibited by law (Law decree 5339 of September 23, 1975). However, names of the three most important leaders, the Secretary General of the party, Enver Hoxha, the Prime Minister, Mehmet Shehu, and the President of the Presidium of the Socialist People's Republic of Albania, Haxhi Leshi, carry in themselves deep rooted religious meanings in Albania and elsewhere in the Muslim world. (These meanings respectively are: Hoxha, muslim clergyman; Shehu, clergyman of Shiite muslim sect; Haxhi, muslim pilgrim to Mecca).

In concluding this short introduction, we would like to emphasize that we have nothing against our Albanian Muslim brothers, for they too have suffered and are still suffering the consequences of fanatic atheism as our Christian brothers do. The underlining of some passages is ours.

"The impetuous development of our country towards Socialism," writes Oktrova, "requires further moral and political perfection of our people's image. This duty is successfully realized if we work in a systematic way beginning from the tender age."

"The real duties, the methodologies and the roads of education are determined by thoroughly knowing the children as to what they are interested in, what makes them happy, and what frustrates them. One (the teacher) should know how to enter into the children's world, how to put himself in their shoes. Consequently, the value of the study about moral and political notions as an important factor of children's personality growth becomes essential. Lenin said, 'Without human sentiments there hasn't been, there aren't and there will not be any true human research.' Thus, the whole knowledge of educational development process and particularly the knowledge of perceptions and of thinking in pre-school age are strictly tightened together with children's education and their positive emotional stand towards Socialist reality. During the formation and upbringing of determined psychic qualities, in this case sentiments, we should take into consideration some developmental particularities in preschool age:"

1. "Developing personalities of preschool age children show apparent differences from one child to another. Some three-year-old children clearly demonstrate sentiments of affection for people or lack of it, love for plays or a negative attitude towards them, daring or fear, etc."

2. "An important characteristic of the preschool children's psychological development is that their impressions from the reality often are strong and are preserved during

their whole life, and during their temperamental development they seal their character, etc."

"Towards the children who come in the kindergarten with already fixed conceptual development and with a surrounding sensibility, teachers should apply an organized work on the basis of the 'Program of Education.' They should train the children's susceptibility, particularly moral and political, such as notions about society, duty, socialist patriotism, which began with the beloved people, the surrounding people, the fatherland, the Party, Comrade Enver Hoxha, and other leaders, the respect for heroes, and the hatred towards enemies of the people, etc."

"The education of these sentiments has an important place in our program of education and in our kindergarten work. This job is done parallel with the upbringing and formation of other moral concepts."

"The education of the patriotic sentiments in our kindergarten children is an expression of our revolutionary class tendency in our whole people's educational configuration. The education for the love towards the party began with the first group and continues for a period of three years in kindergarten."

"In the first group, the love for the party and Comrade Enver are instilled tightly together. During conversations, stanzas, narrations, and excursions aimed at knowing about the surroundings, teachers speak about good things that the Party and Uncle Enver have created for children. Thus, in children's imaginations 'the Party is everything pretty in Albania.' Teachers tell them that Comrade Enver fought together with partisans to annihilate the enemies, to liberate the country, and to lead the people so that children should live happily, so that they may have enough to eat, to dress well, so that they may have gardens, toys, and the school. He did this because he loves them very much. Therefore, the Party's image is tied up and incarnated with children's life and with everything that is close to them. Later on, during more advanced age, the ideopolitical education finds a solid basis in children's sentiments of love and respect already created in the kindergarten."

"To the patriotic sentiments in the kindergarten are dedicated many lessons, plays, and artistic activities. A very good job with children can be accomplished during national holidays of November 8, 28, and 29, January 11, May 1, October 16 (Comrade Enver's birthday), etc."

The fact that the three-year-old age starting period of comprehending ideological and political facts of life is so much repeated (and for obvious reasons we left some out in order not to annoy the reader), gives the impression that by repeating the same propositions, the writer was bringing more persuasive facts. However, we consider it as a brainwashing tactic and an inseparable part of the communist dialectic philosophy which is overfilled with slogans.

Indeed, in the second number of the same journal, Enver Hoxha is quoted as being "infallible and omnipotent..." and "the true inspiration and leader of all revolutionary world forces..."

The above presentation of the parts of Oktrova's article, brings to our memory a conversation between some Albanian refugees in 1945 with an American friend in Italy, who prophetically remarked: "I sympathize with you and your dear ones suffering and fighting in Albania, but I am really worried about the new generations to come. What future is in store for them?"

We now realize what he had in mind and these few excerpts confirm his foresight.

Z.N.





Italo-Albanians, known as Arberesh, are proud descendants of Albanian refugees, who five centuries ago fled their native land to escape the brutal rule of Turkish occupation. They settled in Southern Italy, jealously preserving their national and religious heritages. Many of their children became distinguished scholars, religious and political leaders. They never forgot the country of their origin, Albania, but worked with dedication to bind the spiritual and cultural ties of the two countries.

Today, about 350,000 Arberesh live in fourteen provinces of Southern Italy. In many of these provinces the Arberesh language is still spoken and taught. Places bearing Albanian names are found in almost all the provinces. Towns like, Piana degli Albanesi, Falconara Albanese, Spezzano Albanese, Macchia Albanese, San Giorgio Albanese, etc., are proof of their ancient Arberesh origin. The Universities of Rome, Bari, Naples and Palermo offer degrees in Arberesh culture.

More than 100,000 Arberesh live in the United States and Canada. They are concentrated mostly in the large cities of New York, Detroit, Cleveland, Toronto, Montreal, New Orleans, Chicago, Pittsburg, Los Angeles, San Jose, Sacramento and San Francisco. In San Jose, California, Arberesh often gather for cultural and social enjoyment. Beautiful Arberesh costumes are displayed and food specialities shared in programs that give the participants a proud national identity.

A significant attribute of the Arberesh are hospitality and close family ties, left to them as a covenant by their forefathers.



Arberesh ladies in their beautiful national costumes parading in Rockfeller Plaza, New York City.

ARBERESH -- INSTRUMENTAL IN PRESERVING THE BYZANTINE RITE IN ITALY

In its Winter 1980 issue, "Catholic Near East Magazine," printed an interesting documentary article about Italy's Byzantine Catholics. The author credits the preservation of that rite to fifteenth Century Albanian refugees. We are reprinting part of the article which deals specifically with the Arberesh, believing that this will be helpful and of interest to our readers.

... the Byzantine Rite would have died out entirely, were it not for a singular act of Divine Providence.

In the fifteenth century an Albanian Christian nobleman, George Alexander Castriota, known as Skanderbeg, succeeded in freeing much of his homeland from Turkish domination. At that time, his Albanian countrymen were largely Catholics of the Byzantine Rite. After his death the Turks reconquered Albania, and many of Skanderbeg's freedom fighters fled to Italy and Sicily. Here they were given heroes' welcomes, along with grants of land to settle. From this time dates the renaissance of the Byzantine Rite in Italy—just when its prospects looked grimmest.

To secure the ecclesial survival of this noble remnant, a college was founded in Rome in 1577—the Pontificio Collegio Greco. Within a short period of time a descendant of the Albanian freedom fighters, Gian Francesco Albani, was elected bishop of Rome as Pope Clem-

ent XI (1700-1721). One of his successors, Pope Benedict XIV (1740-1758) exercised much care for the preservation and authenticity of the Italo-Greek or Italo-Albanian Catholics in their adopted homeland.

At the present time, Catholics of the Byzantine Rite number nearly 70,000 in Italy and Sicily. They are grouped into two dioceses, or eparchies, as they are known in the East: the eparchy of Lungro in Calabria and the eparchy of Piana degli Albanesi near Palermo in Sicily. At least as many faithful are to be found abroad in the United States, Canada, Brazil, Argentina, and Australia.

A heroic attempt to implant the Church in America was made by Father Ciro Pinnola. He founded a small storefront church in Manhattan at the turn of the century, Our Lady of Grace on Stanton Street. From this modest headquarters he strove to gather his community, which was scattered in Brooklyn, Boston, Philadelphia, and Balti-

more.

From 1900 to 1910, 10,000 Byzantine Italians emigrated to the United States. Because large families were customary then, there are surely more than 100,000 Italians of the Byzantine Rite in the United States today. Unfortunately, no one has continued the work of Papas Ciro since his death in 1946. Most of his beloved people and their descendants have melted into the Latin Rite parishes, with only their family names as mute witnesses to the glorious history of which they are heirs. Names like Greco, LiGreci, Marchiano, Albanese, or Minisci—or names beginning with Papa, which indicates a priestly family—echo their Greek or Albanian ancestry.

An Italian priest of the Byzantine Rite remarked, "Is it possible that our tradition has survived two thousand years, nearly faced extinction during the Middle Ages, and enjoyed revival by the Albanian Crusade, only to become extinct in the prosperity and freedom of the New World?" Only God can say.



Synod of the Italo-Albanian Eparchies of Lungro, Piana degli Albanesi and Abby of Grottaferrata, October 1940. For the first time in centuries, a delegation of the Albanian Orthodox Church participated at the Synod. In the center, between Bishop Joseph Perniciaro and Isidoro Croce, is the Bishop of Berat (Albania), Agathangiel Cance.

by

Professor Mario Ferraro Brasacchio

UPON THIS HIGH HILL FACING OUT TO SEA,
I STAND APART AND SOLITARY
AWARE ABOUT ME OF LANDS REKNOWNED FOR WINE
WHICH INDUSTRY TODAY MAKES RICHER.

I SCRUTINIZE, I DELVE WITH HEART AND MIND
THE VAST SEA, VASTER YET APPEARING,
HOW MANY THE REMEMBRANCES AND VOICES!

DOWN TO THIS SEA, OFTEN, DEVOTEDLY,
CAME CROWDS OF WOMEN FROM ALBANIA
IN NATIVE DRESSES SHIMMERING OF THE EAST,
WITH FAIR INFANTS AND WITH PENSIVE MEN,
DRAWN FROM CARFIZZI AND SAN NICOLA,
AND MY OWN GRACIOUS PALLAGORIO.

THEY ALL DESCENDED TREMBLING TO THE SEA
ON THE BEGINNING DAY OF MAY EACH SPRING,

EVERYONE LOOKED TO GOD, AND TO OUR LADY,
RAISING A COMMON HEART-FELT PRAYER,

AT THE SHORELINE, ON SHARP TINY STONES
KNEELING, SAD, SOMETIMES REDUCED TO TEARS,
THEIR THOUGHTS FLEW TO FAR MOUNTAINS OVERSEAS,
TO ALL THE DEAD, AND DEAR ONES KEPT UNFREE.

ON BARE KNEE THEY DREW NEAR THE WAVES.

"DEEP SEA OF OURS, WE BEG YOU FERVENTLY,"
THEY SAID, "UNITE THIS AND THE OTHER SHORE,
TOUCH US WHO KNEEL HERE AS BROTHERS
AND CONVEY TO OUR BELOVED KIN
OUR HEARTS' ANGUISH, OUR YEARNING."



PEOPLE OF TENDER HEART BEYOND ALL OTHERS,
WHO INSTILLED THIS LOVE UNQUENCHABLE IN YOU?
I HAVE BEEN GONE FIVE CENTURIES FROM HOME
BUT RECOLLECTION KEEPS MY FATHERS THERE ALIVE.

OUR LOVE FOR YOU, ALBANIA, MUST NEVER DIE.
IT IS A TORCH DESTINED FOR OUR OFFSPRING.
IN TIMES TO COME MAY IT MORE BRIGHTLY SHINE!



This poem of Professor Mario Ferraro Brasacchio was dedicated in 1970, to the saintly Patriarch Athenagoras, illustrious son of Albania. As we wrote in our last issue, Professor Brasacchio is a poet and writer and an enthusiastic Arberesh, dedicated to the preservation of ties between the Arberesh people of Italy and Albania. The translation was done by James Torrens, S.J. A poet himself, Father Torrens has been a great supporter in our work. In the past, Father has translated several poems of distinguished Albanian poets, such as Vincent Prendushi, Lazer Shantoja and Ernest Koliqi.

YESTERDAY AND TODAY

BY ARCHBISHOP VINCENT PRENDUSHI

On the meadow where once the hyacinths
bloomed in iridescent dawns,
upon the springs which served the rosy cheek
of hamadryads for a faithful mirror,
in the woods which once the nightingales
filled with joyous warbling,
now are heard the somber flights
of black owls from tomb to tomb.

The sweet shadow, where once the flocks
serenely lay in the afternoon
among happy flutes and pipes,
playing auspiciously to the sky,
now stretches sad and dismal
over deserted tombs and ruins
covered by bramble bushes and thorns
sown by cruel hands.*

* Translated from E. Koliqi's *Anatomia della Lettera Albanese*, Milano, 1963, by Prof. J. Torrens, S.J.

BIBLIOTEKA PUBLIKE
"MARIN BARLETI"
SHKODER (2018)

Gjon Mili weaves poetry and engineering into photographs that span a half century

"Gjon Mili is an original and there is only one. His work is a strong reflection of a man for many seasons," says Cornell Capa, director of New York's International Center of Photography. Beginning this month the Center is presenting a retrospective of the many-sided photographer that in January will travel to major cities throughout the U.S. This month also marks the publication of the book *Gjon Mili, Photographs and Recollections*, containing some 250 pictures, many of which appeared originally in LIFE. Though Albanian-born Mili has been taking pictures for nearly 50 years, he is perhaps best known for his pioneering work in the 1930's and early '40's with high-speed electronic flash units that allowed him to literally make time stand still. Using stroboscopic equipment, he could capture the trajectory of a baseball, Joe Louis's knockout punch, or in an accordionlike series of images, the flowing motions of a ballet dancer. "After the first decade," says Mili, "I rebelled, and I fought like the devil to do things that had nothing to do with technique but with humanity." Mili, an electrical engineer, brought his meticulous approach to a staggering range of subjects. David Douglas Duncan, a fellow photographer, says, "Mili is a purist, totally uncompromising in his life-style, in his photographic style, in his editorial style. His work is pure craftsmanship plus artistry."

"His studio on 23rd Street was the Athens of New York for so many of us," says photographer Henri Cartier-Bresson, who has had what he calls an "animated friendship" with Mili for many years. Indeed, young and not-so-young photographers always felt privileged to be allowed into that huge loft to watch the autocratic Mili work. It was there also that Mili held his celebrated Christmas parties. "To attend," recalls Cornell Capa, "was the summit of cultural recognition." The hundreds of partygoers—actors, jazz musicians, dancers, photographers—never quite knew what to expect. There might be a live performance by the Budapest String Quartet or Burl Ives singing ballads or Mili himself could with amazing agility, join with a visiting troupe of Ukrainian folk dancers.

In 1958 the great cellist Pablo Casals arrived at the studio to find 60 of the country's foremost instrumentalists assembled. They promptly launched into a sardana, a dance of Casals' own composition. Casals stopped in his tracks, then picked up a baton and began to conduct.

Mili's reverence for Casals was equaled only by his deep feeling for Sean O'Casey, who came to refer to Mili always as "that photographer with the genial Albanian face."

Reviewing Mili's one-man show at the Louvre in 1971, the Paris daily *France Soir*, summed him up: "Mili is one of the world's greatest photographers, if not the greatest."

Actually, Mili did not set out to be a photographer. After arriving in the U.S. in 1923 at the age of 18, he earned an electrical engineering degree from MIT and went to work for Westinghouse as a lighting research engineer. In the late 1930's he began collaborating with MIT professor Harold E. Edgerton on the development of the electronic



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flash, which Edgerton had invented. This millionth-of-a-second light permitted a photographer to freeze the motion of a bullet as it was fired from a gun, and repeated flashes showed the bullet's trajectory. Mili quickly realized that the device could revolutionize action photography.

In 1938 he left Westinghouse and spent three months in a deserted church in Montclair, N.J., experimenting with this new stroboscopic equipment. Then he selected some prints to show to the editors of the two-year-old LIFE. The magazine published the prints, and Mili and LIFE began an association that continues to this day.

Mili carries in his wallet something he attributes to the Greek philosopher Heraclitus - "a man who had a photographer's understanding twenty-five hundred years ago." The quotation reads: "Everything is and is not, for everything is fluid, is constantly changing, constantly coming into being and passing away." It seems unlikely that the wide-ranging photographs of Gjon Mili, having come into being, will ever be allowed to pass away.

Editors Note: This presentation of the famed Albanian photographer has been written by Ann Bayer, and appeared in LIFE magazine, November 1980, along with many of Mili's celebrated works.

Invocation

In the relentless hurry of this world, make me to pause, O Lord.
Ease the pounding of my heart by the quieting of my mind.
Slow down my hurried pace with a vision of the eternal reach of time.
Point out to me, amid the confusion of the day, the calmness of the everlasting hills.
Eradicate the tensions in my body with the soothing music of the singing streams that live on in my memory.
Teach me the art of taking a few moments each day for silent meditation;
Of stopping to behold a beautiful flower;
To listen to the happy song of a little bird;
To take the time to befriend one of Thy wild creatures;
To read a few lines from an inspiring book.
Make me to pause in the rush of my daily occupation, to listen to the trials and tribulations of a friend, or of any man or woman.
Slow me down, O Lord, that I may send my roots deep into the soil of life's enduring values,
So that I may grow toward the stars of my greater destiny.
On my bended knees, I beseech thee, O my Lord.
Amen!

Martin Paul Berne

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IN MEMORIAM

THE MOST DISTINGUISHED ALBANIAN
LINGUIST EQREM CABEJ DIES

Albanologu i madh Eqrem Cabej

August 13, 1980, Dr. Prof. Eqrem Cabej died of cancer in Rome at the age of 74. He entered a clinic in May of last year for special treatment of an illness which was discovered to be terminal. The Academy of Sciences of Albania, of which he was internationally known as the most prestigious member, announced however that he died in Tirana. This contradictory fact carries an unpleasant implication which the reader will discover later on during this short account of Dr. Cabej's life.

Born in 1908 in the southern Albanian city of Gjirokastra, Cabej attended primary education in his hometown and then went to Klagenfurt College in Austria. As an

excellent student, Cabej enrolled afterwards at the University of Vienna, where he earned a doctoral degree in philological and philosophical sciences under Prof. Karl Krechmer and the indoeuropist Norbert Jökl. In 1935 Prof. Cabej returned to Albania, where he taught at the Teachers Training Colleges in Elbasan and Gjirokastra, and then at the classical lyceums of Shkodra and Tirana. During that period until the Second World War, Prof. Cabej wrote extensively in Albanian periodicals, mainly in the Jesuit and Franciscan journals "LEKA" and "HYLLI I DRITES," which were considered the highest intellectual forums of the time in Albania. With the foundation of the Institute of the Albanian Studies (the precursor of today's State University) in Tirana in 1942 he was offered a membership by the late Prof. Ernest Koliqi, head of that Institute. In that capacity Prof. Cabej was sent to Rome for research study on the first written Albanian documents published by Catholic clergy, who fled into Italy after the 15th Century Turkish occupation of the country. Until the end of the war, Prof. Cabej diligently searched and copied in the Vatican and Rome libraries as well as in the private and public libraries of Naples for medieval and renaissance Albanian documents. He returned to Albania at the advent of the communist takeover. He was saddened and deeply afflicted by the news that his brother, Selahudin, a respected judge, was executed by the new regime. He would carry this wound for the rest of his life. The new government first disregarded Prof. Cabej's abilities and humiliated him by assigning him to teach in the high schools. However, at the beginning of the Sixties, when the Institute of Albanian Studies was resurrected under new aims and directions, Prof. Cabej was called to work in Tirana and eventually became one of the founders of the State University there in 1957.

Prof. Cabej's exemplary productive life was characterized by a dedication to research and an analytic spirit, by an iron will, and particularly by his unique scientific passion for diachronic and synchronic linguistics. This love made him the top authority of the Albanian language, without compromising politically his integrity. As an example of Prof. Cabej's uncompromising character, we present to the readers an excerpt of the talk that Enver Hoxha, boss of the Albanian communists, made during an evaluation session of Albanian writers in 1961.

"The Party has been very patient with some people. After 20 or 35 years I shook hands with my old friend, Eqrem Cabej. I have had no chance to do this before. Eqrem grew up in the German culture, and he had his own way in life, different from ours. It is a fact that he didn't align with us, but he hasn't committed crimes against the people. When our country was liberated, he didn't escape as many others... It was very easy for

us to take steps against him, but the Party didn't do it; on the contrary, it helped Eqrem Cabej to continue his scientific work so that he may help our schools and prepare our youth in order to serve our people and our fatherland..."¹

Prof. Cabej did not once open his mouth in that gathering of writers and artists, nor did he ever mention the boss or the Party in the forwards to his many printed books. He showed his integrity particularly in writing openly about old Albanian Catholic writers. In his book Albanian Studies, Vol. 6, Page 326, Prof. Cabej writes the following about Pjeter Budi, Bishop of Sappa: "Pjeter Budi is one of those strong church personalities, who are not rare in Albanian history. The work of Budi in the field of writing is only one part of his manifold activities. The war for liberation from the foreign yoke, the preservation of religion and the language of the country, under circumstances of that time, were for the Catholic clergy an indivisible entity."

Elaborating on Pal Engjulli's² baptismal formula (the first written Albanian document), Cabej writes: "Pal Engjulli is the first in a score of Albanian prelates and priests in our history who, besides their spiritual and pastoral duties, have been agitators, and according to the customs of the time, without dividing the idea of religion from that of the fatherland, have led the people during occupation in a war for their rights in one field or another" (page 341).

Thus Prof. Cabej daringly and cautiously presented these historical facts 10 years after Albania declared itself as the world's first atheistic state and when the party and government were engaged in an intensive campaign to wipe out everything connected with the Catholic faith.

He was a rare erudite scholar and poliglot (he knew old and modern Greek, Latin, Sanskrit, German, Italian, French, Turkish, Rumanian, Croatian, and was versed in other slavic languages). He is internationally known for his contributions on the origins of the Albanian language which he directly connected with the Ilyrian language, for his comparative studies on Indo-European languages and particularly of the Balkan languages. But above all, Prof. Cabej is known for his painstaking and monumental work on the first written Albanian book, The Missal of Fr. Gjon Buxuku (1955), which he reproduced, transliterated and compared diachronically with other Albanian writers, such as Bogdani, Budi, Bardhi etc. Cabej commented on it in depth and in relation to the old Greek and Latin languages as well as with the current Albanian (1968). This work comprises two large volumes and is considered as his masterpiece.

Among other main published works of Prof. Cabej are the following: THE BEGINNING OF ALBANIAN LINGUISTICS AND LITERATURE, 1936; THE ALBANIAN SINGULARIZED MISSAL, 1953; THE ALBANIAN SUFFIXES (with Prof. A. Xhuvani) 1963; INTRODUCTION TO THE HISTORY OF THE ALBANIAN LANGUAGE, 1960; STUDIES ABOUT THE ETYMOLOGY OF THE ALBANIAN LANGUAGE, 1960; PHILOLOGICAL STUDIES IN 6 VOLUMES, printed in 1978 (under the auspices of the University of Pristina (Yugoslavia), where Prof. Cabej had regularly been lecturing to Albanian students during the last decade.

At the news of Prof. Cabej's death, the Academy of Sciences of Kosova, with the students of Prishtina University, have decided to honor posthumously the beloved professor by printing all his recorded lectures under the title "Indo-European Linguistics." Also the Albanian Academy of Sciences and the State University of Tirana have decided to gather and print all the published and unpublished articles and writings of Prof. Cabej.

With Prof. Eqrem Cabej's passing, the Albanian people at home and scattered throughout the world have lost a tireless and distinguished worker for their culture. His fruitful work, exemplary life, courage and personal integrity will serve as an inspiration to the new Albanian generation of scholars.

Zef Nekaj

1. Nentori (November), organ of the Albanian League of writers and artists, No.8, 1961,p.10

2. He was Scanderbeg's emissary to the Vatican and his ambassador at large.

HARRY FULTZ

(1888-1980)

There can be very few Albanians who have not heard of Harry Fultz, former Director of the American Technical School in Tirana, who died on 30 December 1980 in Salem, Indiana, at the age of 92. Many, like myself, owe him an immense debt of gratitude. Indeed one can say that he had done more than any other single individual to shape the educational and cultural development of Albania between the two great wars.

He was able to achieve this because he combined several outstanding qualities. His energy was such that during the 12 years he spent in the country he did the work of several people. His versatility was as great as his energy. Besides being a great and inspiring teacher, he was an able administrator, an engineer, a farmer, a master of several trades and crafts. He was, in short, a fine example of a man of thought and action.

Everything he did, whether planning a farm, giving a lecture, digging a ditch or helping to run a school magazine, had the marks of his imagination and enthusiasm. But perhaps his greatest educational asset was not his knowledge, which was vast, nor his energy which seemed inexhaustible. It was the daily personal example he set to his pupils and staff. His whole personality and work seemed to radiate one important truth. It was this: 'The world is a complex place inhabited by unique individuals. There are no clear-cut rules that will neatly fit every human being or situation. Therefore keep your minds open to new ideas and influences. Combine reason and imagination with integrity and hard work.'

In 1944 Fultz went to Albania as a member of an American official mission after an absence of some ten years. He was accompanied by his daughter Joan. Five years later they both published a book of verse called *Lines to Illyria* which was written during their stay in the country. This is what its preface says:

'Here for centuries successive generations of the same fragment of the human family, come famine, flood or fire, have lived and are living out their days. Throughout the period of recorded history invading hordes have over-run and have devastated their land, killed their people and have passed on. Phenomena of nature have swallowed up their cities in the sea and have visited on them earthquakes and other tribulations.

Following each of these man-made disasters and each of these catastrophes of nature this tough resilient bit of humanity has closed its ranks and lived on, retaining its language, its racial characteristics, its customs and its traditions, a living memorial to the adaptability of man and to the durability of his mind and spirit.'

The themes of the little book are mountain landscapes, ancient olive groves, sun-baked villages and towns, poor hard-working peasants, the hollow rhetoric of politicians. Simple, unpretentious and touching, the short poems shine with the authors' deep affection for the country and its people.

The American official mission withdrew from Albania in November 1946 because of the hostility shown to it by the communist regime. Shortly afterwards Fultz and his colleagues were quite falsely accused of having inspired and organized sabotage activities against the new government. It was evident that the latter badly needed powerful external enemies to consolidate its own position inside the country. The United States were the obvious main external bogey. So Harry Fultz, the American government official, became in this case a very convenient scapegoat. In the eyes of the Albanian communist leaders, he also embodied a special danger to their system: the great devotion to intellectual and political freedom he had instilled in his former pupils. As a result of his perverse political logic, one of the best friends and most selfless benefactors the Albanian people have ever had was suddenly proclaimed their deadliest enemy. It was like trying to make out that Saint Francis of Assisi was some kind of Al Capone. All those who were familiar with Fultz and his work were deeply shocked by this unspeakable act of black ingratitude.

I salute the memory of a great teacher, humane and compassionate American with deep admiration, respect and gratitude.

Anton Logoreci

No matter how we try to set aside and forget death, it is an event in our lives of which we can be certain. When the end comes after a long and fruitful life in the service of others, it is a blessing in expectation of a deserved unearthly reward. When death cuts short a life in full activity, it seems cruel and unfair. This is the case in Father Luigi Rosa's untimely and sudden passing, on September 16, 1980. We are deeply hurt by the loss of a dedicated friend, who spent several years educating the new generation of Albanian priests and intellectuals, who after W.W.II, were to suffer persecution and even martyrdom for their faith and ideals.

However, we as Christians and believers, are comforted by the truth that Christ has revealed to us by His death and resurrection. Life is not ended; death merely is passing into a full life.

Father Luigi Rosa was born in Lonale Pozzolo near Milano, on November 5, 1920. After completing his studies at the diocesan seminary of Milano, he entered the Society of Jesus in 1937. Father Rosa graduated in philosophy at the Aloisianum Jesuit University in Gallarate, and in theology at the Gregorian University in Rome.

During 1943-1945, Father Rosa taught at the Jesuit institutions in Shkodra and was also the Prefect of the senior class of Jesuit seminarians. These were years of great unrest and uncertainty with the Germans harshly occupying. Xavier College was closed to make room for the German forces. After their hasty retreat, a still harsher government was installed under communist rule. Searches and harassment were a common practice in all religious houses in the city. Jesuits were a prime target. No one was safe. Father Rosa, with his courageous and firm stand, became an example not only for seminarians, but also to all students and teachers. He suffered much during six months of confinement in Durres before being expelled to Italy along with other clergy in 1946.

Following the exodus from Albania, he completed his Jesuit education and was ordained in 1949. A year later, Father Rosa obtained his Doctoral degree in Constitutional Law from the University of Rome. He then returned to Milano, where he began his pastoral and journalistic activities. Soon he became a shrewd political editor of the renowned monthly Jesuit journal, *AGGIORNAMENTI SOCIALI*, and columnist for many magazines and journals.

Although immersed in many pursuits, Father Rosa never ceased to remember Albania and her people, the Albanian Church and her martyrs, with whom he kept unbroken spiritual ties. He raised his voice on many occasions in defense of the rights of the oppressed, particularly in Albania. Albanians who knew him, while mourning his sudden passing, are deeply grateful for his life, his service and friendship to their country.



Summer 1944: Sitting on the right, Father Luigi Rosa with some Jesuit Seminarians in the Albanian Alps.



Fr. Rosa, S.J., second from right, with three Albanian seminarians in Rome, 1957. All three were his pupils in Albania and now serve as priests in Detroit, New York and Rome. Fr. Pietro Palladini, S.J., second from left, who also spent many years in Albania, died last year.



REMEMBERING FATHER GJERGJ FISHTA,
THE ALBANIAN NATIONAL POET
ON THE OCCASION OF HIS 110th ANNIVERSARY¹

Born in 1871 in Fishta village near Shkodra, Fr. Fishta was educated in the Franciscan College and then in Croatia where he graduated in philosophy and theology. Upon his return to Albania in 1893 he was ordained as a Franciscan priest. Serving in many villages and having direct contact with mountaineers he was impressed by their epic songs which constantly reminded him of the Croatian epic songs of Andre Kacic with whom he had studied and whom he greatly admired. The idea of the epopee of the Northern Albanian people was born. His first cantos of "The Lute of Mountains" flowed like clear mountain springs. His heroes were so much admired that he himself became a kind of hero.

Fishta lived and acted in very critical and formative moments of the history of modern Albania, and in literature he may be considered as a bridge between the Albanian enlightenment of the late 18th and the feverish intellectuals of the early 19th centuries who were proud to bestow upon the new generation their freedom. During this time the Turkish Empire was weakened by wars against the growing power of the Prussian Czars and their Balkan Slavic and non-Slavic nations, the majority of whom were Christian Orthodox. Albania was still under Turkish occupation. Since about 70% of the Albanians had become Muslims, they were officially considered "Turks" by Turkey and by the neighboring Slavs and Greeks. Thus their nationality, language, customs and all their efforts for independence were overshadowed. The fact of the long standing resistance to the Northern Catholics and Southern Orthodox was not even mentioned; on the contrary, they were referred to as "lawless clans" and "Greeks" respectively, in order to create a diversive element and to prove that there was no Albanian nation.

With the Treaty of San Stefano between Russia and Turkey in 1878, more than half of the Albanian territories were assigned to Slavs as a consequence of the Turkish defeat. That same year the Congress of Berlin reexamined the above Treaty. Albanian leaders gathered in Prizren to protest and defend their territories. As their rights were not considered, they defended their lands with arms against both Slavs and Turks. It is the events of these four years (1878-1881) of war that Fishta describes in his epic masterpiece of 16,883 rhymed octometer verses in 30 cantos.

¹ Many datas on this overview are based on Shejrat (Le Pleiade) journal, published by the late Prof. Ernest Koliqi on the 90th Anniversary of Fishta's Birthday, NO.11-12, Nov.-Dec. 1961, pp 361-538, Rome.

His main heroes are carefully chosen. The first one was Oso Kuka, a Muslim from Shkodra, who was outnumbered and besieged by Slavs in Vranina Castle. When his cofighters were being decimated, they decided to set fire to the powder barrels, which blew up the whole castle together with defenders and attackers. The German critic, Baron Amelie de Godin, has judged this scene of the highest literary value. It reminds us of the Japanese "kamakazi squadrons" of the Second World War. Another character of high literary significance is a wise old Catholic highlander and warlord, who advises his sons to uphold the national codes and customs of the mountaineers in order to protect their independence. In another conflict a Franciscan Father, Gjon, asks his mountaineers first to intervene for peace. Since that was not accepted by the enemy, then he urged them to war. Most significant of Fishta's characters is the actual leader of The League of Prizren, the Southern Muslim intellectual, Abdyl Frasheri. Through him Fishta tells of the origin and the history of the Albanian nation and urges the members of the league to defend their country.

Fishta's epic poetry is an elaboration of folklore permeated by belief in God, love and sacrifice for the country, the great desire not to die, the just cause for self determination, and the call for justice and humanity for a lonely small old nation. In many desperate moments the poet through his epic characters appeals to God and on many other popular supernatural beings, such as muses and fairies. Fishta extolls the virtues of the Albanian nation as a challenge to oppose the greed of the attacking neighbors. He slashes at the hypocrisy of the Great Powers of the time for not considering the plight of the oppressed. At one point he even reprimands God for not helping his people. But what makes the "Lute of Mountains" breathtaking is the actual description of wars and skirmishes, the qualities of the fighters on both sides, and the honest recognition of the enemy's skill and daring, similar to Torquatto Tasso's praise for Saladin in "The Liberated Jerusalem".

In every canto there is a tremendous wealth of comparisons and descriptions of inner attitudes and exterior behavior that make the reader feel as if he is participating in those events. Another characteristic of Fishta's poems is that he never attacks the enemy on religious ground, because the Slavs and Turks, like the Albanians themselves, believed in the one and only God. This ecumenical principle is the more noticeable in view of the Turkish and Slavic religious discrimination and hatred.

On the basis of Fishta's national awareness and of his recognition of the traditional and moral standards of the time, Fishta was highly praised, not only by Albanians in Albania and abroad, but also by foreign scholars. Prof. Von Max Lambertz, who translated the "Lute of Mountains" into German, referred to its author as "The Homer of Albanians." Karl Steinmetz wrote that Fishta was the "Albanian Goethe and Schiller together"; while Italians and others quoted him as the "National Poet, Poet of poets, Master of letters, Orpheus of Albanians, Apostle of the fatherland". Pope Pius XII praised him as "The honor and fortune of the Franciscan Order."



AT GJERGJ FISHTA

As a token of gratitude and recognition, Albanians crowned him with a silver crown and a golden feather (1911); on his chest were affixed the Mearif medal of Turkey (1912), the Ritterkreuz of Austro-Hungaria (1912), the Benemerenza of Italy (1925) and the Phoenix of Greece (1925).

His fame was due not only to his epic poems. He was also a colorful prose writer, a publisher, an educator both of Franciscans and Albanians, a patriot of the first class and a devoted priest. His articles were welcomed and sought by the best magazines and publications of his time in and outside Albania. In 1913 he founded the Franciscan Journal *Hylli i Drites* (*The Morning Star*), which was considered the best Albanian publication in the country, equal to Faik Konitza's *Albania* abroad.

Because of his ardent patriotism reflected in his writings and speeches he was sought by national congresses and conferences. At the Congress of Manastir in 1908 he was chosen as the "President of the Commission" to decide on the type of alphabet Albanians (Arabic or Cyrillic or Greek or Latin or a combination of two of them), and he was instrumental in opting for Latin, which was at that time generally accepted, and in a few years adapted by all Albanians.

In order to promote peace and understanding, to defend Albanian rights, and to seek help for his country, he was sent or invited to Athens, Istanbul, Bucharest, Rome, Vienna and to the U.S.A. He served his country for 3 years as the Secretary of the Albanian Delegation at the Conference Treaty of Versailles in Paris 1919-1921. Upon his return to Albania he was elected as a representative of Shkodra in the Albanian Parliament. These experiences and contacts with many different people and ideas sharpened his inborn satirical talents. He became the best Albanian satirical poet. Professors of literature used to complain that Fishta was spending too much time on religious poetry, prose, teaching and administration; otherwise, they maintained, he would have won the Nobel Prize in satire. However, his masterpiece was considered nationalistic and not universal. The fact remains that, as he brought tears of sadness in his tragical pieces, so he was able to bring tears of laughter in his comical writings. His satire was at times shimmering with wit, at times subtly unmasking vices and intrigues, and at times openly violent when his subjects were bragging about their "false" national pride, "thin" knowledge, or feigned humanism. He particularly opposed agnostics, atheists, and hidden communists. His satire against them reached its devastating peak in the "Morning Star" during the middle thirties when the Franciscan College and

the Jesuit Lyceum were officially closed² together with all private and foreign schools.

Fishta excelled as an epic and satirical poet, and in dramatic production. With his Mrizi i Zanavet. (The Siesta Site of Fairies) and Vallja e Parrizit (The Square Dancing in Paradise) he enriched the Albanian literature in lyrical poetry. Probably the best example of this type of poem is "Gjuha Shqipe" (The Albanian Language) in Vallja e Parrizit. An essay is made here to translate the first two stanzas of this poem, and to make a few comments:

Porsi kanga e zogut t'veres
 Qi vallzon n' Blerim te prillit,
 Porsi i ambli flladi i eres
 Qi lmon gjit e drandofillit;
 Porsi vala e bregut t'detit,
 Porsi ushtima e nji termetit,
 Njashtu a gjuha e jone shqiptare.

Like the singing of a nightingale
 dancing in April's greenery,
 Like a sweet breeze
 caressing the bosom of the rosebud;
 Like the wave of the seashore,
 Like the groaning of a striking thunderbolt,
 Like the echo of an earthquake,
 That's how our Albanian language is.

To some readers and especially to a modern linguist these lines may sound like a spontaneous exaltation somewhat exaggerated, but it was exactly this type of spirit and excitement that Fishta instilled in the minds and hearts of Albanians when they were about to liberate themselves from the five century joke. The Albanian Language was the most precious heritage of Albania. It had been cherished as a national identity. In the Albanian schools it had been banned. So it was heard only in the translated threats, prison sentences, orders, exploitation, and condemnations of the foreign invaders. That's why the poems of Fishta, and other poets like him, were a sweet dream fulfilled after a long long nightmare.

Returning to the poem's artistic value, one may notice the simple, sincere, natural and universal reflection of the author's noble feelings in creating a Botticelli-like spring picture. It is like a piece of classical symphony that starts with a joyful "adagio," gradually increases and ends in a "fortissimo". It is a melodious ringing of comparisons to glorify and justify his mother language.

²No religion was taught or prayers said in Albanian public schools, but private schools conducted by religious orders were allowed up to 1933. The Franciscan College was reopened in 1936, but the scars did not heal.

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The aim of the poem has been to make the Albanian listener feel elated. The author sings of the joyous moments of children's tender life, opening a horizon full of hope:

Ah! po, â e ambel fjala e saje,
 Porsi gjumi m' nji kerthi,
 Porsi drita plot uzdaje,
 Porsi gazi pa mashtri;
 Edhe ndihet tue kumbue,
 Porsi fleta e Kerubimit
 Ka' u bjen qiellvet tue flutru
 N' t' zjartrat valle t' ameshimit.

Oh, how sweet are its words!
 Like the sleep of a newly-born baby,
 As the light full of hope,
 As a genuine laughter;
 And it is heard echoing
 Like the wing of the Cherubim
 While flying through the universe
 in the glowing dances of eternity.

After the breathing pause of the first musical peak, an almost silent melody is resumed as if the author is rocking the cradle so that he may not disturb the baby's peace.

The poem continues with five other stanzas which remind Albanians not to use another language when it is not needed, to use Albanian as our mothers have taught it to us, to pray, sing our heroic songs, and to narrate our vicissitudes in it. Fishta reminds his Albanian listeners that the world will know them through their language.

Another beautiful lyrical poem of our author is Jerina (The queen of flowers), in which the flowers found in Albania are personified and compete in beauty, virtue, skill, devotion and accomplishment. This poem of 36 pages was written as an answer to some foreign critics that Albanians did not give the due respect to their women. Apart from its primary aim, the poem is a garden of pure Albanian flora nomenclature which must have cost Fishta a lot of time and pain to gather, and "baptize" as Fishta may have liked us to think.

In order to give an idea of his vast work, here are the English titles of Fishta's published and unpublished volumes as Prof. K. Gurakuqi had them in Albanian: Published, a) Secular: Tricks of Patuk (satirical poem), The Sick for Thoughts (adapted after Moliere), The Donkey of Babatasi (his satirical masterpiece poem); b) Religious: Spiritual Verses, The Nationality of the Catholic Clergy (poem), Brotherhood (poem dedicated to St. Francis), Judas Maccabee (prose), Saint Anthony of Padua (prose),

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Saint Aloysius Gonzaga; c) Albanians and their Rights (prose),
The Civilized Albanian Lady (prose).

2. Unpublished: The First Poetical Exercises (prose and poems), Barabbas, Balkan Turtle, The Tartar of the Balkans, When I Became Pope, At the funeral of Frano Krispi, How does the Mule Like Her Load (all satirical poems), For the Latin Alphabet (speech at the Congress of Monastir, 1908), Six Nights Moonshining (Albanian folk stories), The Psychology of the Albanian people (prose), The Triumph of Virtues over Vices, Belief and Knowledge, Love of a Catholic is Life and Activity, Hajrija (unfinished tragedy), Cantos of Francis Petrarcha, etc.

Most of his unpublished works have been mimeographed and used as handouts in his Franciscan College. Scattered articles and poems in different magazines and papers, his editorials and other articles in the Morning Star, plus his rich collection of letters could make many volumes if printed, but the Albanian Franciscans were poor, and they shared almost everything they had with poor people.

Conclusion. The final aim of Fishta's 50 year efforts as a priest, educator, administrator, publisher, an unequalled and versatile Albanian writer, humanist, and patriot was to create an independent state for the Albanians. He hoped to educate them towards Western civilization without losing their genuine grass-root mountaineer traditions. He wished to preserve the language, the customs, the character, the religion, the hospitallity, the toughness and other peculiarities that made Albanians survive.

In this brief account we have seen that Fishta was recognized and honored by his people, foreigners, and even by some intruders of the Albanian soil and life. The most unyielding enemies of this Albanian shining star were the Albanian Communists. His literary creation is completely banned in his own country. His name is mentioned only when necessary to interpret his contacts with foreigners and local "reactionaries". In these instances he is easily labelled as "traitor". The Albanian Communists have had opportunities to rehabilitate Fishta after their break with Yugoslavia and the Soviet Union, and when they subsequently befriended Mao's China. In the "Vespers of Parnassus" Fishta dedicated to the pre-Maoist Chinese his long poem "The Boxer Rebellion 1900", but Tirana comrades at that time were forcibly applying the imported cultural revolution, which among other things outlawed all religions in the country. Now, with the new flirting with Yugoslavia there is not the slightest chance for such rehabilitation.

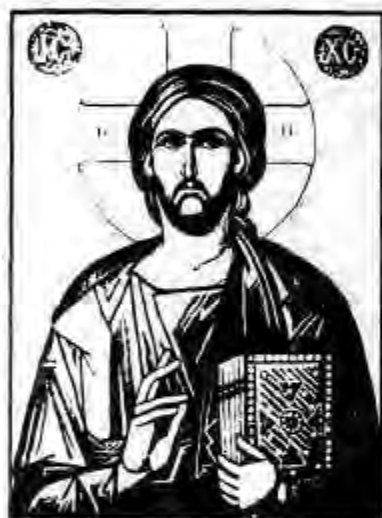
Considering these odd facts, Fishta was lucky to die before the Communists took power for he did not live to see what happened to his brothers' constructive work. Yes he was lucky also during his life because he heard for a long time the resounding of

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his hymns to Albania and her flag, and other moving songs in classrooms, auditoriums, theatres, in city squares and streets, in villages and in mountain paths not only from the mouths of his people, but even from the departing Turkish army.

We strongly believe that Fishta's spiritual, literary, and cultural heritage will be recognized by future generations in Albania.

Zef V. Nekaj



"For the Glory of God..."



The new St. Mary's Assumption Albanian Orthodox Church in Worcester will be completed by October of 1981. The Very Reverend Spas Page has written to us pleading for assistance. Albanian religious institutions in the United States have always been centers of cultural and national renewal for our people, and thus the appeal of Father Page for help is most urgent.

We encourage our readers and friends to respond as generously as they can to Father Page's request for help. Contributions may be sent to:

Albanian Orthodox Church
St. Mary's Assumption

P.O. Box 768
Worcester, Mass. 01601

BIBLIOTEKA PUBLIKE
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SHKODER (2018)

FIFTIETH ANNIVERSARY OF THE TRAGIC DEATH OF
DR. MILAN SUFLAY - CROATIAN LEADER AND SCHOLAR -
FRIEND OF ALBANIA.

Milan Sufflay was born in Lepog (Croatia). A brilliant high school and university student, he was distinguished for his intellectual integrity and his scientific method. Sufflay worked tirelessly inspired by his unique passion: **the search for truth.**

During his stay in Vienna (Austria), 1902-1903, Dr. Sufflay became familiar with the Albanian medieval history. Free from prejudice, with a keen interest and determination to enlarge the existing limited knowledge of this field, Dr. Sufflay joined the authoritative scholars, Thaloczy and Jericek, as he concurred in compiling "Acta and diplomatae res Albanicae ..." (Vienna, I, 1913) during a four-year stay in Budapest (Hungary). This joint effort should have covered, in an initial four-volume series, the period from 344 to 1479 A.D. - the fall of Shkoder, and the beginning of the Turkish occupation of Albania.

In 1915, he published **Church Conditions in the Pre-Ottoman Albania**, and **The Political Evolution of the Theme of Durres**; two years later, 1917, he wrote **A Biology of Albanian Peoples Tribes**. In 1918, we see the second volume of the **Acta Albanicae ...**

In 1920's were years of political turmoil and oppression for his native Croatia, after the cruel deception of the Vidovdan Constitution. The wave of arrests did not spare the famous scholar, as he protested against the injustices perpetrated in his beloved land of Croatia. Released under public pressure, his scholarly reputation assured him the job of a university professor; however, since the Belgrade government tried to exploit his name, he resigned and returned to Zagreb, where he was rearrested for a second time. Six months of jail proved sufficient to ruin his fragile health.

Upon his return to Zagreb, he wrote copiously about the history of Albanian people in the Croatian newspapers **Novost**, **Jutarnji** and **Orhor**, and he succeeded in

his effort to complete **Towns and Villages of Medieval Albania**. The following **History of Northern Albanians** (1924) and **Serbs and Albanians** (1925) are two more pioneering works in the studies of relationships between Albania and her neighbors. In 1929, he completed his "Codex Albanicus" on the invitation and encouragement of the Austrian Academy of Sciences.

In January 1931, Dr. Sufflay spent eight days in Albania (as a government guest) visiting several medieval Albanian monuments, in order to complete the material needed for his third and fourth volume of **Acta Albanicae ...** - with two additional volumes to come later for the period up to 1536. As a coronation of his work and life-long effort he planned to finalize **The Modern History of Albania**.

Upon his return to his cruelly oppressed Croatia, he worked intensively, and finished his third volume of **Acta Albanicae ...**, which most unfortunately, he never published. It was only one month after this fateful return, on February 18, 1931, that a Monarchist government agent cruelly chopped his head with an axe. He fell on the sidewalk of his Agram, bleeding and unconscious, to expire the same night at a local hospital. His death was kept secret. No honors were allowed to be paid to the great scholar. No one was arrested for this atrocious crime.

Prof. Dr. Milan Sufflay has left a glorious heritage in the field of historical research, as an outstanding scholar. In Albania, he has been especially praised for his sense of justice and his gallant fight against prejudice; his name has been warmly cherished in the hearts of all Albanians wherever they are, as a courageous champion of truth, and a great friend of Albania. He will always be remembered. His name will always be cherished - as Albanians have done, for centuries, for their friends.

ALBANIAN KOSOVAR YOUTH
IN THE FREE WORLD, New York



BIBLIOTEKA PUBLIKE
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Ernest Koliqi

Översättning från Albanian Catholic Bulletin.

I den tysta Albanska natten hörs ingen mans röst,
Ingen moder fuktat brödet med sina tårar vid den kalla härden,
Men alla sitter stilla med torra ögon fyllda av hatets eld
Under detta förspel före hämnens timme.

Inet skri hörs men suck efter suck ekar från skogen.
Det sträva mullrandet från en flod påminner om en halvkvävd alarmsignal
Ett ont öde förmörkar själen och förmörkar ansiktena hos dem som förstår att döden närmar
Det håller på att förtorka nationens hemligaste ådror. sig,

O, Gud, vi accepterade alndet som Du skänkte oss,
Vi behodde det i tretusen år,
Vi arbetade på de sterila åkrarna och i de torra fattiga bergen,
Belägrade, fjärran från andra människor, vaktande landet från bergen.

Uselt skydd fick våra kroppar för regn, hagel och frost
i hyddor och kojor sårbara för stormen.
Vi levde utan att veta av allt det livets goda Du beskärde andra
mer lyckligt lottade länder.

Vi uppväxte i dessa dalar närdä av kornbröd
som vi doppade i källvatten,
Vi bad inte om något annat
Som krydda ägde vi frihet, makalös sådan
och som gav våra sinnen mycken glädje.

Med modersmjölken vi drack följde en outhärlig längtan
att flyga såsom örnar i den härliga Albanska skyn
samt att glädja oss åt våra spartanska seder och att få värma oss vid stockelden
Som genom sin värme fördrev den förlamande känslan av isolering.

O, Gud, genom århundraden var våra läppar bleka av hunger,
Ofta lämnade vi vårt bröd åt våra barn eller lämnade det orört
Så att en gäst som hedrade oss med ett besök
fick dela det.

Varför, Herre, betungar Du vårt liv med vanära och umbäranden?
Frihet och stolthet, vi ägde inget annat
Dessa två dyrbara saker förgyllde vår fattigdem.
Så, varför, Du av Himlen välsignade, tog Du dessa gåvor från oss?

Våra martyrs ben vitna i ensamhet bland våra ruiner
Och de får inte ens efter döden känna gravens stillhet
Men under sin levnad tillbad de Dig, o Universums härskare
Och alltid följde de den av Dig utstakade vägen.

Varför, Herre, förlöser Du inte vår Nation ur sina bojor,
Varrör, Herre, låter Du inte våra kvinnors sörjande anleten
I stället stråla av återfådd frihet
Varför, o Herre, låter Du inte våra martyrer få sova i ro i sina gravar?!

"Desperate Prayer" by Ernest Koliqi, has been translated into Swedish for our Bulletin by Alfred Berglund, a dedicated worker for the Albanian cause. He has written many articles about Albania and her people. We are most grateful for his support.

Book Reviews

Mother Teresa

Teresa of Calcutta: A Pictorial Biography, by Robert Serrou, with foreword by Malcolm Muggeridge (McGraw-Hill, 1221 Ave. of Americas, New York, N.Y. 10021, 1980, 175 pp., \$9.95 paper).

If ever an individual was canonized by popular acclaim during his or her lifetime, that person is the woman who is the subject of this biography. Time magazine, cynical and worldly wise though it is, called her a saint for today in 1975, and other publications and TV have followed suit. When her beatification process is instituted, the devil's advocate will have no easy task.

This biography, half filled with photographs of Teresa and the people among whom she works, tells a good deal about her life, spirit and impact.

Born August 27, 1910, with the daunting Albanian name of Gonxha Bojaxhiu, she decided at 18 to enter

the religious life. She joined the Sisters of Loreto in Dublin in 1928 and was sent to India. On September 10, 1946, Teresa heard the call to take up a second vocation, "to give up all and follow Christ into the slums to serve Him among the poorest of the poor" in Calcutta. Two years later she received permission to leave Loreto and begin the work that is hauntingly portrayed in the many photographs of this book.

That the birth-preventionist world that once worshiped Margaret Sanger could acclaim the holiness of Teresa indicates the overpowering influence of sanctity. The world would call the hundreds who die every day on the streets of Calcutta victims of "overpopulation." Teresa responds: "God gives what is needed. He gives to the flowers, to the birds, and little children are His life. There are never enough of them.

God made the world sufficiently rich to feed and clothe all human beings."

Teresa says little about herself and has never encouraged biographers. The only discourse of any length she has uttered, apparently, is her Nobel Prize address of 1979, reprinted here, which runs to eight columns. She calls abortion the greatest destroyer of peace today and explains that "we are teaching our beggars, our leprosy patients, our slum dwellers, our people of the street, natural family planning."

What few words this woman utters have a meaning that does not leave us. A good example is the brief response she gave to someone who asked whether she ever became discouraged.

"God has not called me to be successful but to be faithful," she said. Unlike other men and women who work for the poor, Teresa is never bitter against the established powers, though should her Gospel spirit ever prevail they would soon find themselves *disestablished*. About the rich, she is sorry only that they "don't give until it hurts." In Mother Teresa the contemplative life is wedded happily with the active. "Work never distracted me from prayer," she says.

—P.H. Hallett



NËNA JONË TEREZE (OUR MOTHER TERESA)

At long last, a biography of Mother Teresa has been recently published in her native tongue, Albanian. The book is generously illustrated with excellent photos and handwritten letters of Mother Teresa, her family and friends. This biography contains many stories narrated by people who knew her before she joined the order of the Sisters of Loreto. Dr. Lush Gjergji, the author, is a young Albanian priest and writer. He is also the author of several other books in Albanian. This fine book is available by writing to "DRITA", Rr Leningrad, 48, Ferizaj, Yugoslavia.

by

Professor Stavro Skendi

East European Monographs, Boulder; Distributed by Columbia University Press, New York, 1980, Series: East European Monographs, No. LXXII.

This book of 278 pages, a unique work of comparative study made by an internationally known scholar outside of Albania, is divided into four parts: I. Language, II. Folklore, III. History, and IV. 'Two prominent Albanologists and their work.' Altogether it contains 17 monographs, which originally were papers presented by the author at conferences and congresses held in the USA and abroad. These papers subsequently appeared in different magazines of the USA and Europe.

In its first three parts the well-rounded collection meticulously portrays the parallel and cross-cultural currents of Balkan history, war vicissitudes, early literature, oral tradition, religion, crypto-Christianity, etc., always involving Turkish occupation in its manyfold consequences and complexities. Rumania has been left out apparently for not having had direct ties and conflicts with Albania, which in these studies comes out as the epicenter of comparisons.

The most distinguishing characteristic of this painstakingly detailed research study, as in the author's previous publications, is a deeply felt responsibility for scientifically objective work, endowed with temperate judgments and conclusions, which at times may even hurt the sensitivity of some Albanian readers. Nevertheless, all Albanian emigrants and their descendants should be very proud of their great scholar. Indeed he wouldn't have been able to receive so many grants and fellowships under the auspices of so many institutions and learned societies had he slid into subjectivity, which automatically tends to make work unacceptable in the judgment of other scholars. In his foreword to this book, Cyril E. Black, the Director of the Center of International Studies at Princeton University, praises Prof. Skendi with these remarks: "In understanding and explaining the complexities of Balkan countries, Stavro Skendi is unsurpassed." (p.VII), and then concludes by saying: "Rare is the scholar who can weave such a variety of themes into a single tapestry." (VIII). Why not? Hats off to both of them!

Professor Skendi's main works have started with a historical configuration on Albania, (1956) to the period of enlightenment with Albanian National Awakening 1880-1912 (1967), winding up with the present comparative cultural study of the component Balkan States and people. Some themes of this collection are directly related to his doctoral thesis Albanian and South Slavic Oral Epic Poetry (1954). These are the persistent themes that have proved the professor a respected scholar.

Since the death of our national hero, Gjergj Kastrioti-Scanderbeg (1468), the historical events during the Ottoman occupation of our country have been extremely bitter and harsh for us Albanians, to the point of threatening our national survival. Skendi has for more than three decades dug into these hard surviving roots through available sources. Unfortunately original Albanian sources have been very limited because (in Skendi's words) 'Albanian was a banned language.' This made research more difficult, but the effort more significant. On the other hand, who would have cared to write or comment about Albanians if we had been eliminated? The fact of our survival and the reasons behind it, we maintain, are the ground of all else. Our virtues are inborn, natural, tough and justifiable, even though they may be labelled 'backward' by some. Probably Albanians deserve still finer attribute.

The staff of our Bulletin is particularly interested in the contents of the first chapter, Part III, "Religion in Albania during the Ottoman Rule, pp. 151-166, a summary of which will be made in the next issue. Some pertinent questions will also be raised in connection with the thin-rooted-religion in Albania during that period and its demise at the present time.

For now we highly recommend Prof. Skendi's BALKAN CULTURAL STUDIES to all Albanians and their friends.

Albanian

Arshi Pipa. *Trilogia Albanica*. 3 vols. Munich. Trofenik. 1978. 802 pages.

Arshi Pipa's *Trilogia Albanica* has the distinction of being the first scholarly work in English dealing exclusively and comprehensively with Albanian poetry. Book one (corresponding to volume seventeen in the Albanische Forschungen series) presents a meticulous analysis of the prosodic features of gnomic verse, children's rhymes, lyrical/epic songs and dirges. A summary of the conclusions is given in the last chapter, drawing attention especially to the differences between Gheg (northern dialect) and Tosk (southern dialect) meters and to the use of rhyme in the various genres.

Book two concentrates on the Italo-Albanian poet De Rada, examining in detail his major literary and theoretical works from the perspective of language peculiarities, prosody, ideology and style. The study includes an investigation of the genesis of "Songs of Milosao," De Rada's magnum opus, and an analysis of Arbëresh (Italo-Albanian) metrics.

Book three consists of four essays treating, respectively, the question of ethos and ethnos in the Arbëresh literary tradition, the role of shepherds/peasants in Albanian literature, the conception of the West in the poetry of Migjeni (the putative precursor of Albanian "socialist realism") and the portrayal of the peasant in contemporary (i.e., communist) literature. Moreover, it contains a synopsis of the major works of the best-known writers and, like books one and two, an extensive bibliography as well as a thorough index.

The essay on Migjeni is especially interesting, since it convincingly demonstrates two characteristics about Migjeni's poetry which call for a thorough reevaluation of the idealized image created by the official scholarship in Tirana. From the perspective of style, it is an outgrowth in the

Albanian literary tradition; from the perspective of ideology, it reveals a welter of ambiguities and contradictions, "the face of Marx under the mask of Nietzsche."

On the negative side, the *Trilogia* suffers now and then from such stylistic maladies as bombastic utterances ("arbiter litterarum"—this in reference to Koliqi, a writer-scholar of magnitude), artificial devices for making the connection from one paragraph to the other ("we now examine," "let us examine," et cetera), cramming of information into a single paragraph, and obscure phrases ("Merchant of Flags" marks a date in the development of the short story, "The umbilical cord that ties [Albanian poetry] to folklore keeps the Albanian author at the intersection of the id and the superego"). Nor is the *Trilogia* totally free of misleading evaluations, a flagrant example of which is to be found in the footnote on page 105 of book one, where Fishta's "Lute of the Mountains," the national epic of the Albanians, is seen as a telling illustration of poems promoting xenophobia.

Of questionable value, from a scholar's perspective at least, are such epithets as *conservative*, *bourgeois* and *progressive*, of which Pipa makes quite liberal use in book three. Moreover, a general introduction on Albanian literature would have strengthened the overall coherence of the tripartite work and would have made for easier reading for those less familiar with Albanian literature.

Nevertheless, the *Trilogia Albanica* is on the whole a model of exact scholarship and sound exegesis, providing abundant information on Albanian folk and literary verse from a variety of perspectives. Furthermore, but for a few exceptions, the subject matter is presented with perspicuity and appropriate conciseness. It is highly recommended to even those with only tangential interest in Albanian literature or culture.

WORLD LITERATURE TODAY
54:1 (Winter 1980)

Anest Andrea
New York

LITERARY SERIES "ALBANIAN LIBRARY" - SET II

Martin Camaj, *Dranja* (Madrigals), Munich 1981, 110 pages.

Martin Camaj, *Shkundullima* (Earthquake) Proses, Munich 1981, 330 pages.

Martin Camaj, *Poesi* (Poems) 1953-1967, Munich 1981, 240 pages.

Professor Dr. Martin CAMAJ is known among the Albanians, not only as an outstanding scholar and educator, but also as a poet and writer. In his books of prose and poetry, Camaj treats, in a piercing manner, social and political changes which have taken place among the Albanian people in the past four decades. He exhibits a diligent anonymity, and refrains from any vindictive inclination in his examination of the causes for his people's sufferings, and his own subsequent exile.

In our last issue, we presented to our readers, the First Set of Camaj's works. The above "Set Two" has just been printed and is now in circulation. Both Sets may be obtained by writing in the U.S.:

WUSA, Headquarters
117 E. Broadway
S. Boston, Mass. 02127 (USA)

or directly to the printer:

Dr. Rudolf Trofenik
Südost-Buchhandel KG
Elizabethstrasse 41
8000 München, 40
West Germany

Price of Set I \$25.00
Set II \$50.00

ALBANIA REVISITED

Anton Logoreci

Albanie La Sentinelle de Staline by Jean Bertolino Editions du Seuil 247pp

During the 1960s and the early 1970s a number of Western journalists, writers and Marxist militants were hypnotized by the Chinese Cultural Revolution and by the numerous gnomish speeches of Mao and his radical disciples. Under the spell of torrential Maoist propaganda, they were quick to persuade themselves that they had at last discovered the ultimate source of all revolutionary and political wisdom. Simon Leys, the eminent Belgian sinologist, has diagnosed this astonishing form of intellectual hypnosis in his illuminating work *Chinese Shadows* (1978). He writes: 'Western ideologues now use China just as the 18th century (French) philosophers used Confucian China: as a myth, an abstract ideal projection, a utopia which allows them to denounce everything that is bad in the West without taking the trouble to think for themselves ... This starry-eyed admiration for al- 'hat is done, or not done, in China, with no effort at critical scrutiny - it is really the best service one can render a depotism that already has too much a propensity to believe in its own infallibility.'

Leys cites the 1974 propaganda campaign against Confucius and Lin Piao during which many people were executed. The names of the victims were listed in wall-posters that were put up in Nanking, Canton, Wuhan, Kiangsi and Peking. But when the French literary critic Roland Barthes confronted these posters in the Chinese capital, he saw only calligraphy 'with a grand lyrical movement, elegant, willowy'. He thought it was ridiculous to look for any meaning in the posters. For him the very name of the purge taking place under cover of an anti-Confucian campaign - in Chinese, Pilin-Pikong - tinkled like a happy bell.

A number of French journalists and academics have been similarly attracted and hypnotized by the revolutionary exoticism of the communist regime in Albania, China's ally and protégé between 1961 and 1978. The Paris newspaper *Le Monde*, for instance, has been largely sympathetic towards the Albanian regime, tending to give it the benefit of the doubt whenever possible. In September 1971 it published an article by Maurice Duverger, a French professor of political science, in which he summed up his impressions of the country he had visited shortly before. As a resident of the Latin Quarter in Paris, where he said he often encountered large police contingents, the forces of public order in Tirana seemed to him much more discreet. He also found the ubiquitous Albanian party slogans no more distracting than Western commercial advertisements. As for the enormous official propaganda around the personality and achievements of Enver Hoxha, the party leader, Duverger thought

this was no personality cult in the true sense of the term. After all, his portraits showed him to be very relaxed, familiar, almost good-natured. One would have expected a professor of political science to say something about the harsh methods the Albanian leader had employed against his many real or imaginary opponents throughout his career. But not a bit of it. He saw Hoxha merely as a humanist intellectual, a former teacher of French literature, a great admirer of Montaigne, who had acted in Moliere as a schoolboy.

In 1971, the French Marxist-Leninist militant Gilbert Mury published a book called *Albanie, terre de l'homme nouveau*. The very sub-title shows it for what it is: a fulsome apologia for the policies of the regime and its leader, based on an uncritical acceptance of official propaganda.

Jean Bertolino is another French communist militant who has been a devoted spokesman and propagandist of Hoxha's regime from 1971-7. He has paid four lengthy visits to the country as a cherished official guest and friend and is a past president of the French-Albanian Friendship Society in Paris. He says he had total confidence in the Albanian communist party, coupled with the marvel of a novice at its great achievements. And if at times he was somewhat shocked by the methods it employed to reach its goals, he soon found consolation in the hoary excuse that omelettes and broken eggs are inseparable.

He wrote numerous articles and made a film in praise of the regime. Encouraged by the confidence the Albanian communists

showed in his absolute commitment to their cause and to their version of the truth, he decided to embark on a second documentary film in 1977, dealing with the close relations between the country's industrial workers and collective farmers. But then things began to go wrong. Bertolino soon came face to face with the party bureaucracy and its most obdurate. His hosts expected him to behave like a true friend and do what he was told. There would be no ordinary people seen at work in factory or farm; only selected film extras performing like puppets. No unruly street urchins, ice-cream sellers, ancient horse-drawn carts or dilapidated cars would be allowed to spoil the pretty lacquered picture.

Impromptu scenes of any kind were also out: everything had to be carefully set up under official control. A woman factory worker was not allowed to appear because she was not considered good looking enough. A man was rejected by the censor because he turned out to be a gipsy. Old party officials refused to make any changes in the planned work, and Albanians in their twenties and thirties mouthed official clichés, too frightened to express any personal opinions. Finally completed according to the ground rules laid down by the Albanian party, the film turned out to be a failure as most cinemas in France refused to show it.

Bertolino says he decided to write the book in order to make amends for his dubious behaviour and put an end to the charade of acting as a sanctimonious mouthpiece of an obnoxious tyranny. He shows that the truth about this tyranny did not hit him like a sudden revelation. It was a gradual process. He had noticed at the beginning one or two small blemishes on the breast-plate of the Albanian regime, but it seems that a sense of decency and a feeling of gratitude towards his hosts prevented him from stopping and looking at things more closely. And so, by making one concession after another he gradually found himself deeper in a muddy pool of duplicity. Large sections of the book deal with the personal and ideological traumas he suffered as it gradually dawned on him that he had been made to serve the shady purposes of his communist friends in Tirana. He comes back again and again to the theme which clearly haunts him and causes him pain. The account of his bitter disillusionment is both passionate and convincing. The work also contains a potted history of the country. But this is so poorly constructed, so inaccurate and couched in language so full of political clichés and abstractions that it sheds more light on the author's obsessions and confusions than on the subject itself.

If Bertolino had been a competent reporter, let alone a great one as the blurb claims, he would have tried to acquaint himself at an early stage with some of the salient features of the post-war history of communist Albania. He would have discovered, among other things, that terror and mendacious propaganda have been

NOT WORTH THE CANDLE

In France it is an offence to insult not only a foreign head of state but also Ministers of External Affairs and Ambassadors. Furthermore, foreign heads of state are entitled under French law to ask the French government to seize a book which gives them offence ... Governments like to have the power to act, even though they may as a rule prefer to refrain. In 1978, when Editions du Seuil were about to publish *La Sentinelle de Staline*, a book giving an unflattering picture of Enver Hoxha's Albania, the Albanian embassy in Paris pressed the publishers not to publish but the French government remained deaf to pleas to intervene directly in order to prevent abuse of a country with which France was maintaining correct diplomatic relations. Presumably the French government, weighing one thing against another, concluded that the game was not worth the candle.

Peter Calvocoressi, *Freedom to Publish* 1980.

Hoxha's main instruments of policy throughout his career; that his quarrels with Yugoslavia, the Soviet Union and China have been motivated by grave concern about his own position rather than by ideological differences with any of them; that in no other European communist country have human rights and the rule of law been violated so consistently or for so long as in Albania.

It was Tom Paine who said, writing about Edmund Burke's *Reflections on the*

French Revolution, that he 'pitied the plumage and forgot the dying bird'. Bertolino, too, was so mesmerised by the right ideological and political plumage of Hoxha's regime that he forgot the dying bird trapped underneath its massive structure: the Albanian people. He and the other members of the French-Albanian Friendship Society (who he says included leftist intellectuals of all sorts, pontificating bourgeois progressives, professors at an ideological loose end, philosophers in

search of reassuring certainties, and pseudo-revolutionaries belonging to tiny factions) were far too busy projecting the problems and frustrations of their rich and comfortable society, as well as their dizzy abstractions, on to Albania's bleak totalitarian landscape to notice the regimentation, the suffering, the humiliation and the poverty of its gagged inhabitants.

DIELLI - Jan.1, 1981

The dilemma of modern man has been summed up for us by two disparate thinkers: Vladimir Ilyich Lenin, founder of Bolshevism, and Jacques Maritain, a French philosopher who wrote "Integral Humanism."

Here first is Lenin, quoted in "Letters on Modern Atheism."

I made a mistake. Without doubt, an oppressed multitude had to be liberated, But our method only provoked further oppressions and atrocious massacres. My living nightmare is to find myself lost in an ocean of red with the blood of innumerable victims. It is too late now to alter the past, but what was needed to save Russia were ten Francis' of Assisi.

And here is Maritain commenting on the cause of modern atheism:

At the root of it, and chiefly through the fault of a Christian world unfaithful to its principles, there is a deep resentment (and that is the tragedy of it) against Christianity itself. . . . Resentment against those who have not been able to give effect to the truth of which they were the bearers: resentment which is rebounding against the truth itself.



Albanian Nationalism and Socialism in the Fiction of Ismail Kadare

By JANET BYRON Ismail Kadare (b. 1936) is the only modern Albanian writer who is known widely outside his own country. Although he writes both poetry and prose fiction, he is known primarily for the latter. Thematically, Kadare's fiction contains strains of Albanian nationalist thinking and of twentieth-century socialist thought. But Kadare avoids the idolatry of nationalism and socialism by disavowing the notion that the deeds of the traditional "old man" or of the socialist "new man" are sufficient, *independently*, to secure the well-being of the nation. The strengths of socialism must redeem the weaknesses of national traditions; and conversely, the virtues of national thought must overcome the imperfections of socialist practice. In Kadare's works collectively, the old national symbol is hence resurrected, but Kadare endows the two heads of the eagle with fresh significance and the eagle itself with unfamiliar vitality.

Of his numerous works, three are rich in Kadarean conceptions: the novel *Gjenerali i ushtrisë së vdekur* (The General of the Dead Army; 1963), the collection of short stories *Qyteti i jugut* (The Southern City; 1964) and the novel *Dasma* (The Wedding; 1968). In *Gjenerali* a nameless Italian general is sent to Albania by his government in order to recover the bones of Italian soldiers who had died and were buried there during World War II. A priest, also nameless, accompanies the general on his mission. These two are in an uncomfortable relationship: they dislike each other; only necessity binds them together. Although characterization of the men is sympathetic, what they symbolize is unlovable. While the general is a symbol of militarism, he is also more than that: he stands for Western attitudes toward life and love, the indestructible matters of human existence. The priest epitomizes the religious support which is accorded Western views. In the general's precise and diligent search for the bones of dead men, and in the sad consequences of this search for himself—*anxiety, insomnia, nightmares and alcoholism*—Kadare wants us to discover a terrifying aspect of Western ways, namely, that these ways serve the forces of death, not life.

The life-promoting forces are found in Albanian character and in socialist action. As the general and his partner move from one locality to the next in their search for bones, they encounter Albanians of different ranks. In these encounters Kadare develops the contrast between the two antagonistic modes of thought and living; but he does not over-ideologize the distinction, for he never explicitly mentions socialism, capitalism or Westernism. Albanians are portrayed as vigorous, self-controlled, altruistic and proud in contrast to Westerners, who are debilitated, sexually lawless, selfish and greedy. Whatever vice exists among Albanians is imported.

Despite so much national commendation, however, *Gjenerali* is not a piece of nationalistic propaganda promoting the tired but attractive notion that the West is corrupt while Albania is pure. Kadare weakens the allure of this notion by showing that while vice is unevenly distributed, suffering is not. The wartime intruders and their descendants do not suffer any more on account of their corruption, nor do the Albanians suffer any less because of their virtue. One episode will suffice to support this point; the situation is recalled from the war years. Against the protest of local Albanians, the occupation sets up a bordello, run by foreign girls and patronized by the occupiers. A young Albanian, succumbing to the lure of the brothel, stains his and his family's reputation. The boy's father avenges the family by murdering the leading temptress. But the father is quickly apprehended and hanged within a few days for his act of revenge. He is not even given time to celebrate the manly pride which motivated his deed.

For all that, Western ways remain inherently punitive, for they spell the destruction of moral character, while Albanian ways remain life-promoting, because they sustain moral character. Thus, while Albanians too can count their dead, there is no Albanian equivalent of the demoralized, nameless General of the Dead Army. This idealistic picture of Albanian character starts to fade, however, in *Qyteti i jugut* and in *Dasma*. In these later works the foreign intruder is not so conspicuous; and in taking a more relaxed view of the character of Albanian society, Kadare uncovers indigenous, not imported, evils against which he warns his countrymen.

Katrina, the heroine of *Dasma*, is a peasant girl from the mountains. In accordance with the custom of arranged marriages, she was engaged at a young age and was expected from that time on to begin learning the skills which would prepare her to be a wife. However, the hopes of her father are disappointed several years later when the authorities send Katrina, along with other students, to southern Albania in order to work at a railroad camp. (The location is significant, for southern Albania has been regarded as more cultivated than the mountainous north, within whose formidable fastnesses the mountaineers have been able to preserve ancient customs. Not surprisingly, the Albanian Communist movement began in the south.) The trip to the south is Katrina's first encounter with the world outside her village. Her father opposes her exposure to this world but the wishes of the local Party authorities overrule him.

In her new surroundings Katrina becomes acquainted with what she calls "përcatë" (the dowry of the Party) which does not involve clothes and linen, but freedom and knowledge for women. She begins to despise her background and to pity her father for his submission to a social system which relies for its survival upon conformity, violence and the oppression of

women. Katrina breaks her engagement, and not long thereafter she falls in love with a young worker named Xheviti, who wishes to marry her. She consents; and through this independent course of action, she not only severs herself from her family, but also compromises her family's integrity: for since the traditional marriage is really a marriage of families, the moral failure of one individual affects many others. This is why, as the novel makes clear, the engagement period is frequently attended by the anxious hope of the negotiating parties that neither side will suffer the misfortune of moral failure or a breach of trust.

The wedding (*dasma*) of Katrina and Xheviti, a wedding which they have arranged themselves, is the central event of the novel. The guests include humble well-wishers, friends of the married couple, local Party personnel and several intellectuals. The guests represent, in short, every stratum of Albanian culture. Through a series of subplots Kadare explores the character of relationships between the sexes in Albania. The novel is a condemnation of traditional marriage, its patriarchal basis and its indifference to the happiness of the young. It also attacks the matchmaking negotiations, which barter lives as though people were on a level no higher than that of sheep, donkeys and goats. Finally, the novel denounces the violence which is often used to avenge a serious breach of trust.

In Katrina's and Xheviti's case, trust has been breached, for the girl's parents had promised her to another. The tension pervading the novel arises from the unarticulated understanding of everyone that sooner or later a broken promise will be avenged. But the newlyweds are not afraid; they know that their personal rights are protected by the Party. The shades of tragedy which have clouded the marriage festivities materialize when the father and the matchmaker unexpectedly appear. In the dark woods near the wedding hall, they attack each other, then mysteriously disappear, "si dy përbindështa të plagosur" (like two wounded monsters), leaving drops of blood on the ground as evidence of their savage encounter. But the wedding joy is undiminished, and when the long celebration ends at daybreak, the sun rises on yet another couple to be married with their own consent in socialist Albania.

The message is clear: the old customs are vicious and will crumble under the weight of their own contradictions, without in the least hindering the establishment of more humane relationships between men and women.

In this message, are we hearing the voice of Kadare or the collective voice of the Albanian Labor (Communist) Party denouncing female bondage, patriarchalism and social conservatism? This is a legitimate question, for in *Dasma* the writer appears to have reversed the picture which emerged in *Gjenerali*. *Dasma's* picture of the suppression of women is the antithesis of *Gjenerali's* celebration of the purity and stability of male-female relationships. And the violent tendencies of Albanian men, deplored in *Dasma*, are either lauded in *Gjenerali* as examples of Albanian masculine pride, or else ex-

cused as excrescences alien to the true character of Albanians. The traditional Albanians in *Gjenerali* are portrayed as noble, while many of those in *Dasma* are pictured as ignoble. It is as though Kadare were describing two different peoples. But he is not. They are the same; it is the basis of evaluation which differs in the two novels. For in *Gjenerali* Albanians measure up well when they are compared against the militaristic and debilitated West, but these same Albanians are found wanting when their customs are evaluated against professed socialist ideals.

The test of an honest observer lies in his willingness to subject even his ideals to scrutiny. Kadare passes the test in *Qyteti i jugut*. *Qyteti* is a collection of short stories, many of which are set in or around the "southern city." This would be Gjirokastrë, Kadare's birthplace, in southern Albania. Many of the stories are autobiographical and recount impressions (sometimes through the eyes of a small boy) of wartime and socialist Albania.

Love and marriage reappear in *Qyteti*. "Ne kafe" (In the Café) is the account of two fathers conducting matchmaking negotiations. Because these have become illegal, the fathers must negotiate stealthily. They have met in the café in order to settle the issue of the bride price. The bride-to-be is the same Katrina who appears in *Dasma*. Kadare exposes the materialistic thinking which often governs arranged marriages. Concerned to get the highest price for his daughter, Katrina's father is callous as he reflects on what the future probably holds for her. At thirty, "Katrina do të ketë marrë fund si grua" (Katrina will be finished as a woman). At forty-five, "Katrina do të jetë krejt e plakur. Brudhat do ta kenë mbuluar prej kohësh fytyrën e saj. Në to do të jetë shkruar si në një libër të ri mërzia e viteve dhe vuajtja" (Katrina will have aged completely. For a long time her face will have been covered with wrinkles, in which would be written, as in a new book, suffering and the misery of years). At forty-seven: "Ndoshta vdekja? S'është çudi" (Death, maybe? Not surprising). The negotiations are abruptly halted by Party officials who had been secretly observing them.

In contrast to this picture of Party diligence, "Sezoni dimëror i Kafes Rivierës" (Winter Season at the Café Riviera) depicts a leadership which is apathetic in the face of arranged marriages. In this story, a young idealistic waiter loses his job for speaking out against the participation of Party members and enthusiasts in arranged marriages. The criticism is open and unambiguous, but it is not a criticism of socialism. On the contrary, Kadare's point is that the leadership is not living up to the socialist ideal of freedom for women.

But *Dasma's* notion that relationships in the new society are in factably better than those in the old is shattered in "Historia," which relates a brief romantic encounter between two students. The girl is appealing, but her timidity, frivolity and shallow urbanity distress the moral young man who is attracted to her. Through rediscovering the beauty inherent in his country's struggle to shape its history, and most of all through

realizing that he is necessary to that struggle, the young man is delivered from bewilderment and from shallow attachment. "Historia" is therefore also a lesson on the obligation of the new man to maintain zealous commitment to socialist freedom. But this commitment must not be tainted with self-seeking. This is the lesson of "Shërbimi i parë" (The First Assignment), which concerns a dairy manager whose dedication to his work, which he genuinely loves, is undermined through his growing fascination with the publicity and attention that he begins to enjoy as a result of the very usefulness of his work to the new society.

Besides narratives of socialist life, *Qyteti* also includes stories which explore several aspects of Albanian national character. Especially in the narratives which are set during World War II, we are shown a brave and proud people trying to survive against formidable odds. But these narratives also indicate that while courage

and pride are adequate to form a strong nationality, they are insufficient to construct a strong *nation*. For this latter purpose Albanians must overcome ignorance, backwardness and superstitious trusts.

In summary, Kadare's major works reveal a remarkable writer who is appreciative of both his countrymen and his nation. Yet he is spared the temptation of self-congratulatory nationalism by Albanian history, which provides too many tragic warnings of the impotence of national virtue unsupported by progressive thinking. At the same time, although the author is committed to socialism, his awareness of its failures and of its ambiguous successes restrains the thoughtless exuberance that too frequently attends ideological allegiance.

Cleveland State University

WORLD LITERATURE TODAY
AUTUMN 1979



A FORBIDDEN SONG*

BY REV. LAZER SHANTOJA

No, do not ask these verses of me.
Destiny forbids. Though you entomate
this poet, still his lips must close.
His heart's song changes to a lament.

The lyre with which I wished to gain you honor
I lay down. It cannot thrill with joy
if you may not be given to my desires
but an abstract goddess only and a Muse.

Flower for others then. I, keeping my life from
love, will pass my days unique among poets,
remembering the kiss you gave me.

In my exile the hymn of joy I raised
to Aphrodite will come down
out of the shadow of the cypresses.

* Translated from E. Koliqi's *Antologia della Lirica Albanese*, Milano, 1963, by John J. Torrens, S.J.



Young Albanian woman of Shkodra
in traditional costume.

THE ALBANIANS IN THE EYES OF HISTORIANS



During the centuries in various historical studies and works or reports and chronicles of events, historians have expressed many opinions about our people. Thus, for instance, in 1332 the French historian Guillaume Ada, among other things, wrote: "The Arbëreshi can turn out more than 15,000 mounted fighters to wage any war according to the customs and way of the country. They are robust men, brave and good fighters". The Turkish chronicler Dursan bey (XVth century) points out: "Those who

have seen the land of the Albanians have deeply felt its ruggedness. For those who have not seen it, is enough to know that not even Alexander the Great was able to penetrate into that country of insurgents".

According to a book published in Venice in 1745, the following phrase of Skanderbeg to foreigners has been cited: "... Even if I lack oratory, you will find it in my sword". In his book "Turkey, Old and New", published in 1882, Suferian Munzler wrote on page 365: "The Al-

banians are robust, muscular, very handsome and dexterous. They are strong and full of life. Their common characteristic is their love for independence."

In his work "The History of the Growth and Decay of the Ottoman Empire" 1866, Demetrio Kantamiri wrote among others: "The Albanians are brave, engineers and surgeons by nature. They built the Istanbul aqueduct. The Albanians measure the height and depth of waters without knowing mathematics..."

ALBANIAN CHROME ORE

By Charles McNeil

Since the war only a handful of Americans have been to Albania. A small group was secretly dropped in by parachute in 1950 as part of a joint British-American clandestine operation to see if a nucleus of anti-Communists could be formed there. The Albanians were tipped off indirectly by Kim Philby, the mole at the British Embassy in Washington, and most of the parachutists were caught red-handed by the Albanian militia. A few years later the Albanian air force, then flying fairly modern Soviet fighter jets, forced down an American spy-plane (which is now on display in Gjirokastrë ... close inspection shows it's genuine). The pilot, however, was allowed home after he had confessed to the spy charges. Third time lucky: about five years ago a middle-aged American male stayed briefly at the hotel Djate in Tirana, the Albanian capital, at the invitation of the Albanian government. Apparently he had befriended the Albanian ambassador to the United Nations in New York.

Americans, Soviets, South Africans and possibly Israelis (because of Albania's support for the PLO) are forbidden entry to Albania on the grounds of their nationality alone. The Albanian Ministry of the Interior has taken a more relaxed attitude to foreigners this year. Might it allow an American businessman in — provided he or she managed to change nationality for the occasion by getting another passport? A number of recent unconnected incidents show that the Albanian government is happy to play by the book, even if it breaks a rule or two.

Nationality is even less likely to get in the way when it comes to buying Albanian chrome ore, the mineral which is the cornerstone of the country's industrial development and the imperus behind its drive to become self-sufficient.

It is common today to meet European businessmen who are in Tirana for a few days to explore new commercial deals. Buyers of minerals (chrome ore, even ferrochrome, bitumen, iron-nickel ore and copper are the main ones), carpets, clothes and foods, appear to be welcome.

Not that Albania is dramatically changing its attitude to foreigners. The wartime partisan fighters, led by Enver Hoxha and his prime minister, Mehmet Shehu, still clearly control the politburo and all the decisions it makes. If the Reagan administration tells Albania that it would like to reestablish diplomatic relations (when Cyrus Vance was at State, the Albanian foreign minister, Nasti Nase, received at least one message from Washington asking for talks), Enver Hoxha would almost certainly decline the offer in the same way as he rebuffs annual overtures from Moscow.

But Albania has arrived at a crucial point in its economic development. To finance the industrial projects which are designed to fulfill the political and economic objective of making the country basically self-sufficient, it must increase exports of minerals and energy.

Chrome ore cannot now be sold in anything like the quantity or the price needed to support development of the recently started iron and steel industry, ferrochrome plants and the range of petrochemical and light manufacturing projects. The 1976 constitution (which was drafted after an alleged plot by General Balluku, the defense minister at the time, to topple Hoxha) forbids Albania to accept any form of external credit. If that rule is strict, Albania cannot afford not to sell its chrome.

The problem is quality. Mineralimpex, the state trading organization, offers two grades of chrome ore. One contains 40 percent chromium oxide, the other 38

percent. Buyers are allowed to make a pre-shipment inspection at Durres port (Albania's only commercial port of any significance), at least in theory. In reality it means sifting through a sackful or so of ore scooped from the quayside or the ship by Albanian officials, who are instructed to keep all foreigners well away from the harbor. The sample is apparently always of higher grade than the rest of the shipment. If the buyer signs a purchase contract, he either pays f.o.b. Durres or enters a compensatory (barter) trade deal, where the chrome ore is offset against Western exports to Albania of steel products, chemicals or whatever. Either way is equally risky, as many European companies have found out this year. A Norwegian ferrochrome producer, for example, may find the Albanian chrome ore turns out to contain only 34 percent chrome — a grade which is difficult to use; a Swiss-based mineral trading company which has bought Albanian chrome ore, cash on delivery, f.o.b. Durres, cannot find anybody to buy it other than at a large discount to the price paid to the Albanians; the same goes for a West German chemical company which bought a barter deal.

One widely held explanation for the poor quality is that the Albanian government reckons the ore cannot survive without Albanian chrome (last year the country exported about 800,000 tons of ore, making it the largest exporter after South Africa) and that the rich podiform pockets of chrome characteristic in Albania are on purpose liberally mixed with worthless overburden rock. In a world recession, the ruse is evidently failing. It prompts reasoned speculation that Nedin Hoxha, the foreign trade minister, will be charged with the task of establishing more liberal trade relations, however much that may go against the grain of Enver Hoxha and his hard-line clique.

The Coalition for a Free Russia held its first press conference at the National Press Club in Washington to publicize the World Congress for a Free Russia, held on February 26 and 27.

The Congress, which stands for the "defeat of communism and for the freedom of the people of Russia," took place at the Dirksen Senate Office Building at the same time as the 26th convention of the Communist Party in the Soviet empire. Speakers at the congress included many distinguished political, academic, religious and former military leaders from around the world and addressed a variety of topics concerning the Soviet empire and communism.

The coalition has several objectives. It wants to send "a clear and strong message of hope and support" to the subject people of the USSR, who are "struggling to free themselves from a failed and oppressive system."

The group "unites cultural, religious, academic and other 'Free Russia' organizations from around the world." Finally, the group wants to educate Americans to think about Russians in a new light. "The Russians are not the cause of world communism," said Professor Feodoroff, author and activist. "They are merely its first victims."

The declaration that was released by the group emphasizes the need for allowing the people of the empire to "choose by themselves the right time and methods to paralyze the communist dictatorship." The declaration also asks that the Western democracies cease aiding the Soviet government.

"The secret of the longevity of the communist system," says the document, "lies not so much in the obedience of the subjugated masses as in the financial, technological, political and psychological aid of the Western governments and corporations to the Soviet dictators."

THE COMMUNIST INTERPRETATION OF PEACE

An article in the October, 1980 edition of the Soviet Journal, Problems of Philosophy, states what the communists mean by the word "Peace". It stresses that "lasting peace" can only come with the world triumph of communism. Consider this extract:

"100-percent durability of peace stems from the elimination of the source of war as a result of the transition from capitalism to socialism. Peace between socialist countries is the highest type of present-day peace. It is the existing model for the world peace of the first phase of the communist society. Socialism and peace are so inseparable that the concept 'peace' becomes redundant and is scarcely used in relations between socialist countries. It is replaced by the concepts of proletarian internationalism, friendship and cooperation which reflect an especially durable peace. Unlike imperialism, which develops the foundations of war, socialism forms the foundations of peace." (Soviet World Outlook, Feb. 15, page 3)

Communist delusions are not subject to modification by evidence and reason. The armed conflict between the Soviet Union and Hungary, the Soviet Union and Czechoslovakia, the Soviet Union and China, Vietnam and Cambodia, and China and Vietnam, has not reduced the conviction of fanatical communists that capitalism causes war and the advent of "Socialism" assures permanent peace.



JOSEF STALIN

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MOSAICS



"We must practice co-existence with other nations, until we are strong enough to take over by world revolution . . . We are not pacifists. Conflict is inevitable. Great political questions can only be solved by violence . . . It is inconceivable that Communism and Democracy can exist side by side in the world. Inevitably, one must perish." — (Lenin)

"It is our duty to inculcate in the minds of all nations, the theories of international friendship, pacifism, and disarmament, encouraging resistance to military appropriations and training, at the same time however, never for one moment relaxing our efforts in the upbuilding of our military establishment." — (Rykov, President of Council of Commissars).

"Promises are like pie crust, made to be broken." — (Lenin)

"You should not take too seriously the treaties we make with the Imperialists, Lenin, too, signed a treaty after World War I, that remained valid only so long as it proved necessary." (Khrushchev to East Germans in 1960).

"Soviet Russia is growing in strength each day. When the time is ripe we will strike, comrade. In one day we will wipe out all the American war bases from Spain to Alaska. And on the very same day the one hundred most important Americans will die. Some of them will be poisoned, some crushed under falling rocks, some in unavoidable automobile accidents. The sooner these American exploiters, these blood suckers of the poor are liquidated the better." — (Russian General Sascha Korotkov, as quoted by Boris Moris in his book, "My Ten Years As A Counterspy.")

"What does it matter if three quarters of the world perishes if the remaining one quarter is Communist." — (Lenin)

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BULLETIN MAY BE REPRODUCED
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Let us share the work to be done...

FRONT COVER: The combination of the red cross with the black eagle symbolizes the crucifixion in the past and particularly today, of the Albanian nation irrespective of our different religious affiliation. The inscribed words "PER FE, ATDHE, PERPARIM," (For Faith, Fatherland, Progress) had been for centuries the motto of Albanian Catholics. As our forefathers were inspired to resist particular evils of the time, so do we feel today propelled to follow their ideals.

BACK COVER: In our last issue, we reported about the ground-breaking ceremony of the new St. Paul's Albanian Catholic Church in Detroit, Michigan. Our back cover depicts the artist's conception of the completed church which is soon to be constructed. The energetic pastor, Rev. Prenk Camaj, is tirelessly laboring towards the realization of this most worthwhile project for the Albanian Community in the United States. He is appealing for help from all Albanians and others who are committed to the cause of religious freedom. We heartily encourage all of our friends to give support to this noble endeavor.

The Bulletin is sent free of charge to anyone requesting it, however, to continue our important task, we depend on voluntary financial support. Any contribution, no matter how small, will be gratefully received,

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A NEW FUTURE:

Saint Paul Albanian Catholic Church