



BALTIC NEWS

NEWSLETTER OF HELP THE ESTONIAN, LATVIAN AND LITHUANIAN PEOPLES ASSOCIATION (HELP)
P.O. BOX 272, SANDY BAY, TAS. 7005 (AUSTRALIA).

Vol. VI, No 3 (28)

August-September, 1980

Distributed Free

HANDS ACROSS THE OCEANS:

Following Simas Kudirka's recent visit to Hobart (see Story, page 2), an ecumenical Christian charity group has formed in Tasmania. Its name is: Friends of the Captives. The new group's aim is to give moral and material support to Soviet prisoners of conscience and their families.

The initial core of eight Tasmanians first came together on 7th July 1980 and agreed to continue meeting monthly — on the first Monday of each month, at 8 p.m., in Migrant Resource Centre, 222 Elizabeth Street, Hobart. The group is growing and has already attracted Christians from all better-known denominations.

Seek Out and Write

Before his departure, Simas Kudirka handed over a list of 692 prisoners — some of whom he knew personally.

"Please seek them out and write to them every month," Simas pleaded. "Inside the U.S.S.R., the prisoners of conscience are entirely at the mercy of the prison officials who can be very cruel indeed. However, a prisoner who receives frequent letters from the West has an advantage. Soviet administrators realize that such a prisoner has friends who are free to speak and can publicize any mistreatment."

Simas told of many fine men and women inside the Soviet Union who had to endure long and harsh sentences, simply because their beliefs were not tolerated by the Soviet State.

Whisked Away

"I still shudder," he said, "when I think of Mikhail Jacysin, the youngest inmate of our cell in Vladimir prison. The prison authorities gave him drugs to induce insanity and thus show the rest of us what we could expect. After 'treatment', Jacysin reached into a toilet with his hands and began smearing excrement over his face. We grabbed him and washed him off. Within hours, he was examined by the prison's psychiatrist and whisked away — never to be heard of again. Nobody in the West seemed to know him, and so not a single voice was raised in protest."

Simas Kudirka warned the Friends of the Captives that letter-writing to Soviet prisons may be very frustrating and may seem like a futile expenditure of energy and money. "You are never certain that any of your letters will reach your prisoner and the letters are rarely answered. Each Soviet prisoner is allowed to write only one letter a month and he or she is likely to use this privilege to write to his/her own family." he



● Soviet academician Andrei Sakharov (centre), with Lithuanian human rights worker Antanas Terleckas (left) and an unidentified companion. Since this picture was taken (around 1975), Sakharov has been banished to Gorki, Terleckas imprisoned. A high price to pay for peaceful attempts at free speech.

said. "Nevertheless, letter-writing to Soviet prisoners is truly worthwhile, as long as it is undertaken systematically and persistently."

Information Sought

The Tasmanian group is now trying to gather more information about the prisoners on Simas' list. It has approached Amnesty International and BATUN (Baltic Appeal to the United Nations) for help. Members are also scanning various Human Rights reports and other verified documents. All details are recorded systematically in a card index and passed on to the prisoners' supporters throughout Australia.

Anyone wishing to "adopt" a prisoner of conscience in the U.S.S.R. is invited to write to:

FRIENDS OF THE CAPTIVES,

17 Fehre Court,

SANDY BAY, Tasmania, 7005.

- New Prisoners of Conscience, Page 3.
- P.O.C.s in Psychiatric Prisons, Back Page.

Simas Impresses Australia

"If you want to find out what life is really like in a country, don't ask the politicians or government officials — try and find out from the ordinary people in the street". This saying proved its worth, when former Soviet prisoner Simas Kudirka, accompanied by his wife Gene, visited Tasmania and other Australian States in June.

A former sailor and a man of average education only, Simas impressed all who came to hear him by his sincerity and forgiving Christian attitude.

"I do not hate the Russians," he told a packed house in Hobart Town Hall. "I feel sorry for the Russian people, for they have never had a decent leader — from Ivan the Terrible through to their present masters in the Kremlin."

Mr and Mrs Kudirka were given a civic reception by the Lord Mayor of Hobart, Mr Plaister, who spoke in glowing terms of Simas' courageous stand for human rights. "He is example to all of us who treasure freedom," Mr Plaister said.

In his response, Simas told the civic leaders and consular representatives, "Remain on guard, I beg of you, for Moscow never sleeps."

Warm Welcome

In a lengthy private audience, a warm welcome was also extended to Simas and Gene Kudirka by His Grace, the Catholic Archbishop of Hobart, Sir Guilford Young.

Purpose of Mr Kudirka's visit here and to other State capitals, was to arouse greater awareness of the plight of thousands of Baltic citizens suffering imprisonment and persecution for matters of conscience and the practising of their faith behind the Iron Curtain.

He also expressed his thanks to the many Tasmanians who had, by their help and concern, contributed to the release of a number of Lithuanians in recent times.

Mr Kudirka made world headlines when, in 1970, he attempted to defect by jumping from a Russian ship onto a nearby American Coast Guard cutter on the East Coast of America and sought political asylum. This was refused — he was returned to the Russians



● Simas Kudirka (right), pictured with the Archbishop of Hobart, Sir Guilford Young (centre), during his visit to Tasmania in June. Mr Taskunas (left) acted as interpreter.

— Photo: Margaret Rosenhain.

who beat him unconscious, accused him of treason and sentenced him to 10 years hard labour in concentration camps far from his homeland, Lithuania, and family.

A campaign for his release was waged in the U.S. and finally this was achieved on the grounds of his mother having been born in the U.S. and so having American citizenship

ESCAPE FROM RUSSIA

Since his escape from Russia in 1974, Kudirka and his wife and two children have been living in New York where he works as a caretaker and house painter. Simas is a man of deep Christian faith and is passionately dedicated to helping the Baltic people still suffering under Soviet domination and occupation of their countries.

His journey to Australia was financed partly by Lithuanians in Australia, partly from his own savings and partly by the 'Help Estonian, Latvian and Lithuanian Peoples Association' (HELP), an organisation which has been working for many years to help the victims of these countries occupied by Russia.

Mr Kudirka addressed public meetings in Hobart, held press conferences and spoke to student groups at the University of Tasmania. As a result of these meetings a group was formed in Hobart to work in support of Baltic prisoners of conscience held by the Soviet. He stressed the tremendous importance of outside help to those imprisoned or deported.

Mr Kudirka said that although officially there is freedom to practise religion, there were many restrictions and penalties imposed for so doing. No Catholic publications are permitted, but despite constant arrests and punishments, the secret underground production of the "Chronicle of the Catholic Church in Lithuania" continues. Even to be in possession of a copy is cause for arrest and years of punishment. This publication is smuggled out to America where it is translated into English, French, Italian, Spanish and is circulated world wide, informing the free world of what is going on in Soviet Union in regard to Catholics.

In Lithuania today there are no Catholic schools, hospitals or homes for the aged. There are 711 priests (average age 60 years), 628 churches (of which 95 have no priest), and 2 bishops have already spent 20 years in exile without trial.

Mr Kudirka told Hobart people it was nothing short of miraculous how the faith had survived. But he said: "We never sold our souls. No matter what they did to us they could not stop us praying."

He said every human being should read Solzhenitsyn's "Gulag Archipelago" — it was all true and what he himself had experienced.

— Acknowledgements: M. Rosenhain and the New Standard.

NEWS FROM BALTIC STATES

The safety of Lithuanian priest Sigitas Tamkevicius is in doubt, according to the latest messages received from Russian-occupied Lithuania. Contrary to an earlier rumour that Fr Tamkevicius had been arrested in Vilnius in mid-June, an independent check by *Baltic News* reveals that he is still free, but has been repeatedly harassed by the Russian colonial police.

On April 17, Fr. Tamkevicius reported that a ten-man security team conducted a nine-and-a-half hour search of his home. He stated that in all, 336 objects were confiscated. The search was part of a series conducted in an attempt by Soviet authorities to end publication of the *Chronicle of the Catholic Church in Lithuania*. The *Chronicle* has been documenting the violations of human rights in Soviet Lithuania, the only predominantly Roman Catholic region in the Soviet Union, since 1972.

Fr. Sigitas Tamkevicius is one of the most well-known priests in Lithuania.

Expelled to Farm Work

From September, 1967, to May 1968, he worked as an assistant pastor in the parish of Prienai. He was often moved from one parish to another because of his work with young people. In 1969 he was banned from working as a parish priest by the Council for Religious Affairs and worked as a farm laborer for a year. Under pressure from the CRA official J. Rugienis, he was also banned from preaching for several months by Bishop Matulaitis-Labukas. By February, 1972, however, he was working as assistant pastor in the parish of Simnas. Because he continued to teach children and publicly condemned atheist harassment of Catholics at work and at school, he was constantly being summoned for interrogation and threatened by the KGB. Priests in other parishes, for example Fr. P. Lingys, pastor of Pakuonys, were threatened by the authorities for letting Tamkevicius preach in their churches.

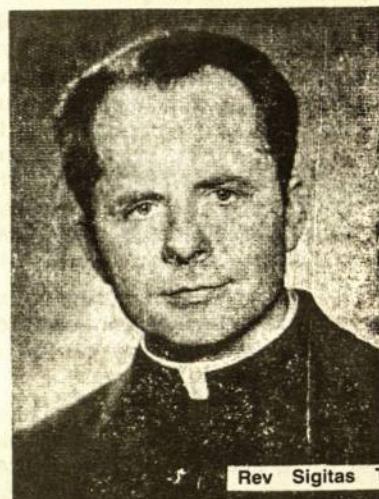
In October 1974, Fr. Tamkevicius was one of five priests from Lithuania who appealed to Academician Sakharov and the Human Rights Committee to defend Petras Plumpa and other Lithuanian Catholics arrested for producing the *Chronicle of the Lithuanian Catholic Church*.

Supported by People

In 1976, Fr. Tamkevicius was transferred to the parish of Kybartai, where he continued his religious activities and once again ran into trouble with the district authorities. In November 1978 he was fined 50 roubles for leading a procession to the cemetery on All Souls Day. The degree of support he had achieved in the parish was shown by the number of believers (740) who protested to First Secretary Griskevicius about this and by the crowd of 400 who attended his trial and cheered him after his "sentence" was announced.

In the same month, November 1978, Fr. Tamkevicius and four other Lithuanian priests announced their foundation of the Catholic Committee for the Defence of Believers' Rights. The Catholic Committee has issued over thirty documents since then, many of which were also published in the *Chronicle of the Lithuanian Catholic Church*.

— Keston News and LIS.



Rev Sigitas Tamkevicius

Methodist Imprisoned

Keston College in England has received confirmation that Herbert Murd, a 26-year-old Estonian Methodist, was arrested in Tartu on 21 March. He had been a member of the Methodist Church in Tallinn and Parnu for many years, and was known as a courageous Christian who had a strong personal faith in the future for the youth of Estonia and other nations under Russia's control.

Herbert Murd became a Christian in 1973-74. Shortly after this, he was forced to discontinue his studies at the Acting Academy of Tallinn, where he was studying stage management. Since then, he has frequently been a target for official disapproval for organizing religious meetings for young people. One such meeting was held in the centre of Tallinn in 1976, another was held in Haapsalu in 1979 and attended by about 100 young people. This meeting was broken up by security police.

Several months ago Murd moved to Tartu, and was active in organizing musical evenings for young people. Murd's friends think that this may have been a reason for his arrest. He is charged under two articles of the Estonian Criminal Code: article 201-1 ("infringement of the rights and person of citizens under the appearance of conducting religious rites") and article 201-2 ("parasitism").

Murd has also been attacked in the Estonian press. In August 1977 a long article about him was published in one of the largest dailies *Noorte Hääael* (Voice of Youth), based mainly on incidents which had occurred before Murd became a believer. The tone of the article was entirely negative, and its aim was obviously to imply that Murd's "failings" are typical of all Christians.

— Keston News Service.

BALTIC NEWS

LETTERS

Why New Zealand?

My experience earlier this year might add to the points raised in your excellent article "Why New Zealand," published in the last issue of *Baltic News*.

In February, I was at a news conference with the Australian and New Zealand prime ministers at Noah's Hotel, Christchurch. I reminded Mr Muldoon that New Zealand is now the only Western country that recognises the Baltic States occupation by the Soviet Union and asked him if he intended to change this state of affairs. Mr Muldoon replied, "No." When asked why not, Mr Muldoon paused, then said, "That question's been answered many times over many years."

Richard Long, political reporter of the *Dominion* said, "A Labour Government gave this recognition — why can't your Government reverse it? The Australian Government subsequently has."

However, Mr Muldoon would not elaborate. A detailed transcript of this interview (including further questioning by an Australian reporter, Mr Alan Reid) was published by Bruce Ansley in *Christchurch Star*, on February 15, 1980.

Emils DELINS,
Editor, *Australijas Latvietis*.

Kew, Vic.

Dual Citizenship

At our June meeting a resolution was passed unanimously requesting Mr A. Peacock in Canberra to counter the new so-called Soviet citizenship law on dual citizenship, by initially making an agreement with the U.S.S.R. similar to the Canadian agreement signed in July 1976 (see BALTIC NEWS, Feb-March 1980, page 7).

Applecross, W.A.

A. Paul PEARSON,
President, World Freedom League.

In my letter to Mr Peacock on 11th June, I have supported the suggestion that an arrangement in line with what applies in Canada should, as a minimum, be undertaken. I have also asked if there is any reason why the place of birth should not be substituted on the official document by the place of residence.

Burnie, Tas.

(Senator) Brian R. ARCHER.

Famous Last Words

Your readers' letters commented on the Australian Red Army Choir visit, alas, after the event. Let me place it on record that the "Council of Australian Citizens concerned for Eastern Europe" had protested to Prime Minister Fraser BEFORE the visit.

Mr Andrew Peacock replied on November 13, 1979 saying that "Australia . . . looks forward to building sound, pragmatic and mutually beneficial relations with the USSR . . . I regard it as important that no opportunity be lost to expose Soviet citizens to the liberal traditions of Australia and the other parliamentary democracies."

The Russians must have giggled all the way to the bank, I am sure.

Canberra, A.C.T.

A. P. VILTAS.

Impressed

I am very impressed by the high standard of your publication, *Baltic News*. I have checked against other reliable sources and find that your news reporting is accurate, and not influenced by emotions.

This proves that a newsletter does not have to be large in volume, to maintain its quality.

London, (England).

M. STONE.

● The Editor welcomes letters, especially brief ones, at PO Box 272, Sandy Bay, 7005, and reserves the right to condense.

EXCHANGE ME!

On 23rd January 1980, two German saw-mill workers discovered a pouch attached to a stack of wooden planks which had been imported from Soviet Russia. Inside the pouch they found a letter addressed to the people of the world and two poems. Realizing the importance of their find, the workers handed it over to the Human Rights Committee in Frankfurt-am-Main (Federal German Republic). On 14th March, the letter and the two poems were published in the French newspaper "Le Monde."

The authors are two young Russian poets: Nizametdin Chomeoutdinovich AKHMETOV and Vladimir Mikhailovich MIKHALENKO. Both men have been languishing in Soviet prisons and labour camps for the past 12 years. Both are still very young, in their early thirties.

One poem, specially translated for the BALTIC NEWS, appears here. The other poem is entitled TANKS, where the word "tanks" is a symbol for Soviet oppression.

Exchange Me!

Exchange me for a neutron bomb,
For a series of winged rockets,
At least for Cambodia or some bread.
And do let me go to the dawning world!
Let me go free,
I beg of you!

Hand me over in exchange for rights and agreements,
For a thousand blacks, for a hundred Palestinians.
Swap me, perhaps, for lies and misdeeds,
And let me go onto the infinite seas!
Let me go,

I beg of you!

Appraise me in cash or in megatonnes,
Determine my worth in lengths of frontiers.
Measure my suffering in minutes complete,
But do let me go where the bluebirds abound!
Let me go,

I beg of you!

Let me grasp love again and the universe,
The breaking dawn, the pleasures of spring.
Let me recapture my youth overseas!
Let me go,

I implore and I beseech you!

14 March, 1978.

Translated by I.I.D.

NEWS FROM BALTIC STATES

PETITION SIGNED BY 148,149

A petition signed by 148,149 people was presented to the President of the Soviet Union, Leonid Brezhnev, according to recent reports from Russian-held Lithuania. The signers urged Brezhnev to return St Mary's Queen of Peace Church to the people of Klaipeda. The petition, dated July 1, 1979 and signed by the residents of Klaipeda and the rest of Lithuania, is in book form, consisting of 1,589 pages and 56 photographs.

This petition is the largest ever to come out of Soviet Lithuania. The only other petition remotely comparable in size was a memorandum signed by 17,054, sent to Leonid Brezhnev through Kurt Waldheim, the Secretary General of the United Nations in 1972. It conveyed a complaint that the Soviet government "restricts religious freedom and persecutes the Church."

St Mary's Queen of Peace Catholic Church, located at 6 Rumpiskes Street in Klaipeda, was closed by the Soviet government on August 15, 1960 and officially confiscated in 1961 under direct order from the then Chairman of the Supreme Soviet Presidium, Nikita Khrushchev. The church was converted into a Philharmonic concert hall.

Only one Catholic church in Klaipeda remains open — reportedly too small to accommodate the needs of the local residents.

Klaipeda is the third largest city in Lithuania, a major ice-free seaport and industrial centre. The city's population is estimated to be 170,000 and growing. — LIS Lithuanian Information Service.

SEARCHES AND ARRESTS OF APRIL 17

Latest reports from Soviet Lithuania indicate that intensive searches by Soviet security police were conducted at the homes of 3 priests and 15 women, allegedly involved in the production of the samizdat journal, *The Chronicle of the Catholic Church in Lithuania*. The Chronicle has been documenting the violation of human rights in Soviet Lithuania since 1972. Attempts by Soviet authorities to squelch the Chronicle's publication have proved unsuccessful. Lithuania is the only predominantly Roman Catholic region inside the Soviet Union.

Two of the fifteen women searched are known to have been arrested. Gene Navickatė was arrested in the village of Kybartai on April 17 for duplicating issue No 42 of the Chronicle. Ona Vilkauskaitė was arrested on April 18 for doing the same in the Bagota presbytery.

An earlier Chronicle-related arrest includes that of Povilas Buzas, arrested at the end of February for possession of a duplicating machine and 100 copies of issue No 41 of the Chronicle.

Anastazas Janulis was also arrested at the end of February in Kaisiadoriai on a train with two suitcases of literature. The specific contents were unknown.

All four — Nivickatė, Vilkauskaitė, Buzas and Janulis, are awaiting trial. It is assumed that they will be tried together on account of their involvement with the Chronicle and their religious beliefs.

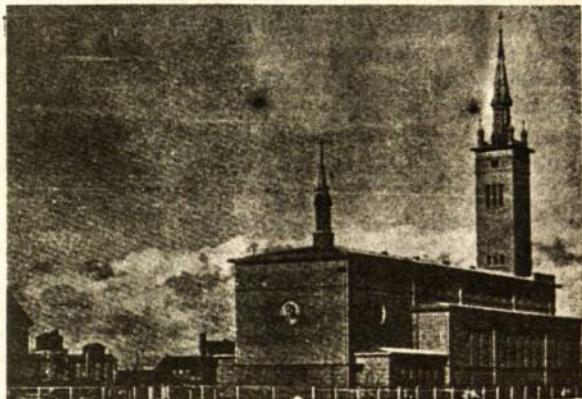
NO HOMAGE TO MARX — NO UNIVERSITY

Aldis Almanis, a fourth-year philosophy student, was expelled from the University of Riga (in Russian-occupied Latvia), on return from a group visit to England last year.

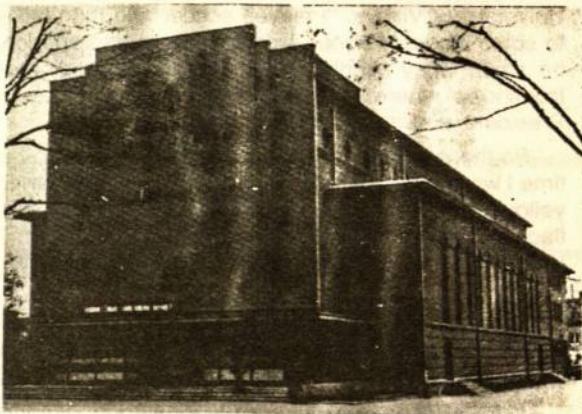
Almanis was accused by one of his travel companions of having failed to refute certain statements by English students. He was also found guilty of having refused to join the group when they visited Marx's tomb.

— Latvian Info./ Chronicle of Current Events

Before . . .



. . . and After



● The only new church built since World War II in Klaipeda (top) was confiscated by the Soviet authorities and converted into a "Philharmonic Hall of the People" (lower picture). — See story on this page.

"I'll box my way to Moscow"

Andy Akstin proudly presented the newspaper clipping, dated Oct. 31, 1977. The headline read: "Lithuanians Riot After Soccer Match."

"My friends in Lithuania told me I instigated that riot," said Andy Akstin. "That's why I've got to go back there, to show those people I haven't deserted them."

And that's why Andy Akstin trains nightly at the Petronelli brothers' gymnasium in Brockton, U.S.A.

This 29-year-old salesman has been barred from Lithuania, and also from the Soviet Union, for life. So he intends, quite literally, to fight his way back, as a member of the U.S. boxing team.

His chances, quite frankly, are thin. The Assumption College graduate hasn't boxed in earnest since 1976. The best he's ever done was reach the semi-finals of the New England AAU's in 1973, as a light heavyweight. His determination, however, is as powerful as his story.

Akstin's grandparents were born in Lithuania. "So naturally I always wanted to visit there," he said, "and I finally did, with a tour, in 1977. We went to Vilnius, the capital city, where I tried to find my cousins. I knew they'd been giving the Russians trouble, and their neighbours told me they'd disappeared six years ago. Moved out. Nobody knew where."

Akstin, shaken, remained in Vilnius when his tour moved on. "I realized," he said, "that the money I was spending on the tour was going to the Russians, not the Lithuanians."

"Besides, the oppression I saw in Vilnius horrified me, intellectually. For instance, one night I went to a family's home for dinner. They have two sons, 14 and five. The five-year-old wasn't there and I wanted to see him. The family told me he was at a neighbour's house and couldn't see me."

"I found out that when an American visits a family's home, the Russians follow him. Then they go to the youngster's teacher and she asks the child what the American talked about. If the child says the wrong thing, his whole family is in trouble."

The day before his tour left, Akstin had visited the University of Vilnius. "I played soccer and then talked to some students about America, about free speech," he said. "They simply couldn't understand our radio talk shows, where anybody can call up and criticize the President and the government."

"So the next day, I went back to the University. This time I wore a T-shirt I'd had made up in Leominster. It's yellow, green and red, the colours of the Lithuanian flag. 'Lithuanian Liberty' is printed on the front, in Lithuanian. I'd also had leaflets made up reading, 'Remember Kalanta'."

That's Romas Kalanta, a 20-year-old patriot who'd burned himself to death to protest the Russian occupation.

Akstin went from classroom to classroom, wearing his T-shirt and passing out the leaflets. "Pretty soon a crowd was following me," he said. "Then the police came and took me to the chancellor's office and interrogated me."

Akstin was driven to his hotel and placed under house arrest. "But I went back out, still wearing my T-shirt," he said. "I was picked up again. I was given 30 minutes to pack my bags, taken to the airport, and flown to Moscow. I wasn't scared. I'd planned this. I knew the risks involved."

Three policemen met him in Moscow and drove him to the outskirts, along back roads. "That's the only time I was frightened," Akstin said. "The police kept saying, 'You know what we're going to do now, don't you?' I honestly believe they were going to shoot me."

Instead, he was taken to a barracks-like building and interrogated again. "They thought I was part of a conspiracy," he said. "They wanted the names of my confederates. I finally convinced them I'd done all this alone."

The Russians returned Akstin to the airport and put him aboard a plane to Frankfurt, Germany. "As I left," he said, "they told me I'd never be allowed in the Soviet Union, or Lithuania again."

Two weeks later, Soviet soccer team played a Lithuanian team in Vilnius. The fans started throwing bottles at the Russians, who left the field. Then the crowd, 15,000 strong, stormed out of the stadium and raged downtown shouting "Katsapy," which is a derogatory word for 'Russian'. The riot ensued.

"My friends there got word to me that I'd precipitated it," said Akstin. "I'd stirred up the students against the Russians. That's why I've got to go back. I promised them they'd hear from me again, but I can't write because of the censorship. And I can't go as a tourist, because I've been barred. But IF I'm with the U.S. boxing team, what can they do? And if I get to Moscow, I'll go to Lithuania. I don't know how, but I'll go there."

Akstin smiled wryly. "The Russians are trying to destroy the whole Lithuanian culture," he said. "I saw this beautiful Gothic Church in Vilnius the Russians had turned into a museum. They tell the people, 'See, we've destroyed your relics and we haven't been punished, so where is your God?' But the people still go to church, underground. If they're seen going, their names are put on a blacklist. They won't get promoted in their jobs. But they go."

"The Russians are trying to eliminate the Lithuanian language, too," Akstin said. "It's not taught in the schools any more. All the signs are bilingual, with Russian on top."

"Many young men are sent to the Soviet Union to study, and many Russian men come to Lithuania, to marry the women, if possible. But if a Lithuanian girl does marry a Russian, she's ostracized."

"After 35 years, the people are still fighting back, any way they can. Their spirit hasn't died, so I've got to show them I haven't given up, either. I've got to go back, and I will."

Andy Akstin slammed his fist into the heavy punching bag.

"I will," he said.

—Tim HORGAN.

COMING EVENTS

● 20th SEPTEMBER (Saturday)

8.30 pm-1 am
Polish Hall, 22 Main Road, New Town

1980 BALTIC DANCE

Good Band . . . Supper & Novelties

Admission \$5 single
BYO or buy refreshments next door
Organised by H.E.L.L.P. Association in Hobart

● 6th OCTOBER (Monday)

8 pm

Migrant Resource Centre, 222 Elizabeth St, Hobart
(upstairs)

MONTHLY MEETING of
Friends of the Captives Association

Film

THE RIGHT TO BELIEVE

will be screened, at the start of the meeting
Non-members welcome . . . Admission free.

Keston College Publications

Keston College is a Research and Study Centre in England. It carries out extensive, objective factual study of the state of religious communities in the Soviet Union and East European countries ruled by Communist governments.

The College works and speaks for those whose Right to Believe is threatened, limited or suppressed. Every working day news and information reaches the College in letters, newspapers, journals and articles in Russian and many other languages. All this material is read, extracts translated, catalogued and filed. The contents are used for:

- * answering scores of enquiries by telephone and letter;
- * preparing the *Keston News Service* — used by radio networks and the religious and secular press;
- * the publication of the quarterly journal *Religion in Communist Lands*.
- * the issue of a quarterly bulletin *The Right to Believe* which includes personal stories and incidents in the life of believers in Communist ruled lands.

Keston College co-operates with similar bodies in a number of other countries and exists entirely on private donations.

Keston College's recently introduced Telex system has enabled an increase in the volume and speed of its information output. 'Keston News' telexed to Sydney is subsequently distributed to 30 Australian newspapers, including *Baltic News*.

In Australia, enquiries about Keston College, its work, its publications and arrangements for subscriptions may be directed to: The Secretary, Victorian Section of Keston College, c/o The Victorian Council of Churches, 100 Flinders St, Melbourne, 3000. (After hours telephone: 878 4265 — Mr. J. Morley) or Keston College (NSW): Secretary, Mrs. D. Burden, P.O. Box 192, Wahroonga, NSW, 2076.

— S. MAURITIUS.

● 8th NOVEMBER (Saturday)

7.30 pm

Polish Club, corner Augusta and Main Roads,
New Town.

ANNUAL GENERAL MEETING

of H.E.L.L.P. Association

Guest Speaker:

Dr Jan PAKULSKI

(University of Tasmania)

RECENT EVENTS IN POLAND

A social will follow the meeting.

Please bring a plate.

Thanks — again!

Baltic News is still mailed **FREE OF CHARGE** to over 2,000 readers and relies entirely on private donations for its existence. We therefore thank most sincerely for the following donations received since the February-March 1980 issue:

Anonymous Tasmanian, \$150; K. Simonas (N.S.W.), \$100; Latvian Association of W.A., A. Grikelis, G. Samsonas, A. Matukeviciene (all Vic.), J. & Z. Adickai (U.S.A.), J. Cibulskis (S.A.), I. Kaizys (U.S.A.), O. Cwalinska, E. Kuplis, Ozolins, J. Paskevicius, S. Augustinavicius, V. Navickas, and Anonymous (all Tas.), \$20 each; C. Ford (N.S.W.), \$15; J. Luker (Tas.), \$14; Dr McConalogue (Tas.), \$12; J. Ruzgys, L. & N. Tidy (Queensl.), A. Mozhunas, P. Mikuzis, D. Kalikas, J. Vebzys, B. Crawford (all S.A.), Dr K. J. Kemezis (A.C.T.), V. Vaitiekunas, V. Bieliauskas (Vic.), Dr. H. Salasoo (N.S.W.), M. Linge, B. Steckis (W.A.), Fr. G. M. Howard, E. Lacis, J. Kutzulis, B. Siksnius, A. Viknus, Baulis, O. Miezitis (all Tas.), D. Janciauskas (U.S.A.), \$10 each; Mrs. E. Madden (Tas.), \$6; A. Gudas, A. Merunas, A. Domukaitis, O. Valodze, V. Scheucher, V. Sulcas, L. Moore, P. Statius, B. Stalbene, J. Langevicius, I. Taunys (all S.A.), A. Wiedebaum (N.S.W.), M. Steinbergs (A.C.T.), J. Surjan (Vic.), K. T. Adams, D. Hogan (both N.Z.), Mrs A. Jonusaitis, E. Loozitis, Mrs T. Kaizys, S. Domkus & Anonymous (all Tas.), \$5 each; V. Bernotatas, J. Aleksandzavicius, J. Barauskas (all S.A.), \$4 each; E. Bernhards (Tas.), \$3; L. Nobelius (Vic.), \$4; E. Kujath (Tas.), \$4; Ms Reiljan, J. Ola (Tas.), K. Bagusauskas (S.A.), E. Lidfin (U.S.A.), \$2 each; I. Sleiters, \$8 & Donations at the meeting, \$66.80.

Many thanks!

TO: H.E.L.L.P. (Help the Estonian, Latvian and Lithuanian Peoples Association),

Post Office Box 272,

SANDY BAY, Tasmania, 7005 (Australia).

I do not recognize the Russian sovereignty over the Baltic States (Estonia, Latvia and Lithuania).

Please send me the *Baltic News*, free of charge and without any obligation.

Name

ADDRESS

POSTCODE

Optional:

I enclose my donation of \$.....Cash/Cheque/M.O.

PRISONERS OF CONSCIENCE:

More Psychiatric Abuse

In the September — October 1979 issue of BALTIC NEWS, we published some information on two Lithuanian prisoners of conscience, Miss Jurate Galeckaite and Mr Henrikas Klimasauskas. Both were forcibly treated in Soviet psychiatric hospitals, because they held views unacceptable to the Soviet State.

Further evidence of psychiatric abuse is printed below. In all cases, the victims' surnames appear first, followed by their Christian names. Except where otherwise indicated, the prisoners are male.

1. CECHANAVICIUS, Arvydas, born June 12, 1949. First arrested in Kaunas in 1973 and convicted of having distributed underground literature. After "treatment" in Cherniakhovsk and Naujoji Vilnia psychiatric prisons, was released on January 25, 1979. On August 23, 1979, Chechanavicius took part in the Baltic peaceful protest demonstration in Moscow and signed the document known as "Baltic Charter 45" (see "New Call for Freedom", B/News, Nov.-Dec. 1979). He was arrested again on November 9, 1979, charged with possessing an unauthorised telephone in his flat and, after a few months in Naujoji Vilnia, was transferred to Cherniakhovsk psychiatric hospital/prison.

2. KARALIUNAS, Voldemaras. Arrested in 1975 on three counts: dissemination of underground literature, advocacy of workers' right to strike and his application for a renunciation of USSR citizenship. After intensive treatment in Cherniakhovsk psychiatric hospital/prison, authorities complained to Karaliunas' relatives that "he was not responding and remained deeply religious." His condition deteriorated in mid-1979, after massive doses of forced injections.

The address of both these prisoners is: 238100 Kaliningradskaya oblast, Gorod Cherniakhovsk, Psikhicheskaya bolnica, USSR.

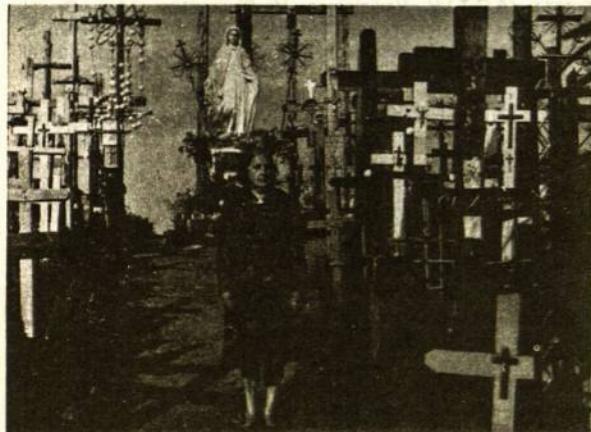
3. JAUGELIS, Braunas, 40-year-old engineer. Born in the United States, deported with parents to Siberia in late 1940's. On return to Lithuania, served two terms in psychiatric prisons because he had applied for a permit to migrate to the USA. Arrested again on November 16, 1978, Jaugelis is being held in Kaunas psychiatric hospital/prison. His address is: 233000, Lietuva, KAUNAS, Kuzmos g.75, Psichiatrine ligonine, Jaugelis Braunas, USSR.

4. KIRNAUSKAITE, Zita, (Miss) born 1950, Seventh Day Adventist. Arrested for the second time on December 1, 1978 and is subjected to compulsory psychiatric treatment. Her last known address: Latvian SSR, RIGA, Aptiekas iela 1, Psikhicheskaya bolnica, KIRNAUSKAITE Zita, USSR.

5. KRIKSCIUNAS, Pranas, born 1928, sent to psychiatric prison in 1971-72. Address: Lithuania, VILNIUS, MTP-4 P/D 12/11, KRIKSCIUNAS Pranas, USSR.

6. KVEDARAITE, Emilia, widow of well-known Lithuanian poet Vincas Mykolaitis-Putinas. Arrested when she tried to erect a cross on her late husband's grave. The cross was taken away and Kvedaraite was committed to forced psychiatric treatment, although she had no previous medical history of mental or nervous trouble. Present address unknown.

7. ZYPRE, Algirdas, son of Pranas. Born July 7, 1927 in Pakalniskiai/Lithuania. Since his plight in Soviet prisons was first reported in BALTIC NEWS on April 12, 1978, Zypre has been subjected to further beatings and drug injections in Barashev concentration camp and Butyrku prison, Moscow. The drugs have adversely affected Zypre's heart, eyesight and liver. In 1979, Zypre was transferred to Kazan psychiatric hospital/prison, although his mental health had remained unimpaired. The massive drug treatment is still continuing. Address: 420082, Tatarskaya ASSR, KAZAN, U1. Ershova 49, uchr. UE-148, St.6, ZYPRE Algirdas, USSR.



● Mrs Gajauskas, mother of a prisoner-of-conscience in the U.S.S.R., pictured on the famous Hill of Crosses in Russian-occupied Lithuania. Her son, Balys Gajauskas, was arrested in 1978 and sentenced to 10 years' imprisonment and further 5 years' exile for "anti-Soviet agitation and propaganda."

BALTIC NEWS is published by HELLP (Help the Estonian, Latvian and Lithuanian Peoples Association) in Hobart, Australia. HELLP is a non-denominational and non-party-political group of concerned Australians, who (1) do not recognise Russian sovereignty over the three Baltic States; and (2) are working to publicize the Estonian, Latvian and Lithuanian people's continuing struggle for survival and freedom. New members are welcome to join at any time. Postal address: P.O. Box 272, SANDY BAY, Tasmania, 7005 — Australia.

Material published in the BALTIC NEWS (other than acknowledged reprints) may be reproduced in whole or part, without any charge or obligation. If use is made of this material, HELLP Association would appreciate receiving clippings at P.O. Box 272, SANDY BAY, Tas. 7005.

● **To be continued in the next issue**