



BALTIC NEWS

QUARTERLY NEWSLETTER OF HELP THE ESTONIAN, LATVIAN AND LITHUANIAN PEOPLES ASSOCIATION (HELP)
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September 1981

Victim of Psychiatric Abuse

Three petitions protesting against the harassment of Lithuanian human rights activist Petras Cidzikas have just reached Keston College in England. Cidzikas, 37, has been repeatedly detained and interned in psychiatric hospitals because of his religious and national beliefs.

Three petitions protesting against the harassment of Lithuanian human rights activist Petras Cidzikas have just reached Keston College in England. Cidzikas, 37, has been repeatedly detained and interned in psychiatric hospitals because of his religious and national beliefs.

Cidzikas was first arrested in 1973 for disseminating issue No. 3 of the *Chronicle of the Lithuanian Catholic Church*. When Cidzikas challenged his interrogators to prove that the reports in the *Chronicle* were false, he was diagnosed as a schizophrenic and interned in a psychiatric hospital for four years. Upon his release, Cidzikas found work as a loader in a store. But the KGB harassment continued unabated. Cidzikas was often awakened for questioning in the middle of the night, threatened with arrest, and his friends and family were constantly terrorised.

On 18 December 1980, Petras Cidzikas was detained by the militia outside the Lithuanian SSR Supreme Court in Vilnius, because he came to the open trial of V. Skuodis, P. Peceliunas and G. Iesmantas, who were sentenced to terms of imprisonment for their involvement in the publication of Lithuanian independent press. He was released from detention 15 days later.

Cidzikas was taken from his place of employment on 9 February 1981 to the Vilnius Bureau of Internal Affairs for questioning, and rushed from there by ambulance, with a police escort, to the Vilnius Psychoneurological Hospital at No. 5 Vasaros Street. He was released on 2 March following "inpatient treatment of the central nervous system".

The petitions, addressed to Soviet Lithuanian authorities, are from a group of private citizens, the Lithuanian Helsinki Group and the Catholic Committee for the Defence of Believers' Rights in Lithuania. They affirm that Petras Cidzikas is of sound mind and of firm moral character, despite official allegations to the contrary.

— Keston News Service.

Lutheran Priest, Too

Early this year, Vello SALUM (born 1933), a Lutheran priest from the parish of Ambla in northern Estonia, was forcibly interned in a psychiatric hospital. The reason for his hospitalisation was 'nationalist propaganda' in his preaching and his having written several *Samizdat* works (including *The Church and the Nation*). V. Salum was placed in psychiatric hospital in the town of Jamejala in southern Estonia.

— USSR News Brief.

Keston Visitor in Tasmania



● Wide publicity in the Western media is the best form of protection for political and religious prisoners in the Soviet Union, according to East European expert Mrs Alyona Kojevnikov (above).

Mrs Kojevnikov is the information officer at Keston College (U.K.), a research and study centre which specialises in the state of religious communities in the Soviet Union and East European countries.

Mrs Kojevnikov visited Tasmania on July 1 and 2, at the invitation of the Friends of the Captives Association (P.O. Box 12, Sandy Bay, 7005). She gave public talks in Hobart and at the University of Tasmania. Both attracted large audiences and were extensively reported in the local press.

Mrs Kojevnikov said prisoners were better treated when their names and cases became known in the West.

"The Russians are jealous of their prestige. Apart from trade sanctions, this is their Achilles heel," she said. "They never retaliate against prisoners who have had publicity."

Mrs Kojevnikov said there was a widespread religious renaissance occurring in Russia and the Baltic States. As a result, there had been a general crackdown on religious believers, and several Lithuanian priests had been tortured to death. (See Story, Page 7).

— Ack.: The Mercury.
Photo: Margaret Rosenhain.

OUR REPORT:

Voices on the Air

"Poisoners of the Ether" reads one headline in the Soviet press¹, referring to Western radio transmissions to the Baltic States. "Instruments of Subversive Ideology" reads another². This is the usual reaction of the Soviet press to Lithuanian language broadcasts from the West which are evidently of great interest to the Lithuanian population.

There are six bodies presently broadcasting in Lithuanian to the occupied country — Radio Liberty, Voice of America, Italian Radio (Rome), Vatican Radio and the Protestant organizations IBRA Radio (broadcasting from Trans Europe, Portugal) and Evangeliums Rundfunk (broadcasting over Trans World Radio in Monaco).³

The broadcasts vary in quality. However, the most powerful ones (ie, the ones generating the greatest reaction from officialdom) are Radio Liberty and Voice of America. The former is a non-profit, privately managed network, transmitting news and information to the Satellite countries in six languages, and to the peoples of the USSR in 16 languages. It is supported by US government appropriations through the Board for International Broadcasting.⁴ Its Lithuanian language broadcasts total three hours daily. These programmes usually consist of news and extracts from the free world Lithuanian press, underground publications from Lithuania and fairly direct commentary on the situation within Soviet-occupied Lithuania. Amongst its announcers are two recent Lithuanian expatriates, Ausra Marija Sluckaite Jurasiene and Kestutis Jokubenas. Both are well known in Lithuania.⁴

Press Attacks

Radio Liberty receives the bulk of attacks from the Soviet press. The articles about Radio Liberty assail not only programme content, but also announcers and staff. Articles on Radio Liberty are consistently bitter, venomous and very extreme.

The regularity of press response to Radio Liberty belies a great deal of interest in the station on the part of ordinary people in Russian-occupied Lithuania. Despite continuous jamming, many programmes are obviously heard. * It is also likely that jamming is very much resented by the listening population, and that constant justification is therefore necessary.

The Voice of America is the broadcasting service of the US International Communications Agency. Its policy is to promote an increased understanding of the United States in the world and to strengthen co-operative international relations. The Lithuanian language broadcasts are in theory an extension of this policy.⁵ Voice of America transmits daily to Lithuania two half-hour evening programmes and one 15-minute morning session. Programme content is much milder than that of Radio Liberty.

The most popular programme on this station appears to be the Sunday night "Review of Lithuanian events", as Soviet jammers are more active then. This program covers events within Lithuanian communities in the West, and extracts are often read from the underground publications smuggled out of Lithuania.

Soviet Jammers

It is conservatively estimated that there are at least 2,500 Soviet jammers in operation.⁶ These are stations broadcasting noise over the frequency of other stations so as to cause deliberate interference, making reception either impossible, or listening so annoying that it is discouraged. Jamming is contrary to many international agreements, eg, Article 48 of the Montreux International Convention.

The Soviet bloc has been severely criticised for jamming, for not only does it destroy the target transmission, but those that are adjacent as well. In response to the criticism, Soviet engineers have devised a different method for disrupting Western programs. Instead of broadcasting plain noise, they are transmitting a distorted version of Radio-Mayak. This normally continues round-the-clock.

Lithuanian voice of America is often a victim of this form of jamming. It is not entirely successful, but makes listening very unpleasant.

The cost to the Soviets of operating 2,500 jammers or more, has to be enormous in finance and energy. Estimates are that it far exceeds the costs of operating Voice of America, Radio Liberty and Radio Free Europe combined.⁸

In contrast, programs from the Soviet Union to the West are not jammed. The only exception are those beamed to Communist China.⁹ According to the BBC audience research department figures for 1978, the Soviets broadcast a total of 2,009 hours weekly to the West. This may be compared with 810 hours for the Voice of America, and 455 hours for Radio Liberty.¹¹

Broadcasting within the Soviet Union is officially controlled by the USSR State Committee for TV and Radio, with headquarters in Moscow. Incidentally, one of the Vice Chairmen (Engineering) happens to be a Lithuanian, H. Z. Juskevicius.¹⁰

Programme content is heavily laden with political propaganda, lectures, speeches. Musical content is more conservative than that in the West.

— B.N.R.

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6. Leinwoll, Stanley, *Jamming Past, Present and Future*, *World Radio TV Handbook*, 1980, p38.
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* Soviet Lithuanian Press occasionally tries to refute what was said over R. L. See Tiesa, 6 Aug 1980.

KLAIPEDA CHURCH:

Tasmanian Submission "Grounded"

The Embassy of the U.S.S.R. in Canberra has declined to transmit a message from the Tasmanian Council of Churches to the Soviet Government in Moscow. The Tasmanian Council wrote on June 17, expressing concern at the closure (in August 1960) of the Church of Mary, Queen of Peace, in Klaipeda (in Russian-occupied Lithuania).

The Tasmanian letter, signed by the General Secretary of the T.C.C., continued, "The Executive of the Tasmanian Council of Churches shares the concern of Lithuanian Catholics on this infringement of religious freedom and I am instructed to request that Your Excellency will convey to your Government the views of the Tasmanian Council of Churches in this matter."

On June 24, the Secretary of Consular Section, of the Soviet Embassy (M. Shurgalin) replied (his English expression and spelling have been left unchanged):

"I would like to bring to your attention some facts about the Catholic Church in Klaipeda, which, as you wrote in your letter of the 17th June, 1981, was closed by the Soviet Union Government.

This building has been used for more than 20 years by the Vilnius Philharmonic, which came to possession of it in accordance with a decision of the appropriate authorities of the Lithuanian Soviet Socialist Republic. Catholics in Klaipeda have in their possession another building which they use as a place of worship.

Trusting that this information will be conveyed to all Lithuanian Catholics in Tasmania."*

Petition to Brezhnev

As reported in the Aug.-Sept. 1980 issue of *Baltic News*, 148, 149 Catholics in Lithuania had sent a declaration to L. I. Brezhnev in July 1979, asking for the return of the confiscated church in Klaipeda. The church, dedicated to the Queen of Peace, was completed in 1961, after the Soviet government had granted building permission in 1956. It was the only church to be built in Lithuania since the war and was funded by three million roubles collected from Catholics all over the country. The Builders and decorators gave up their free time to work on the church.

However, just before it was to be consecrated, the authorities sealed the church doors and later turned it into a concert hall. Fathers L. Povilonis (now bishop of the Kaunas archdiocese) and B. Berneikis were arrested by the Soviet authorities on February 26, 1961 for directing construction of the church.

Since then, the Catholics of Klaipeda have kept up an unremitting campaign for the return of the church. It was one of the first subjects mentioned in the unofficial Catholic *Chronicle*, which has printed a number of petitions from the Klaipeda Catholics; from 3,023 petitioners in 1972, from 30,782 in 1973 and from 10,241 on March 6, 1979.

The people have also written to the Catholic Committee for the Defence of Believers' Rights which appealed to the bishops and administrators of Lithuania on their behalf. In the last huge petition, the number of signatories was roughly equivalent to the number of Lithuanians living in Klaipeda, though Catholics from other parts of Lithuania also signed.

* It should be noted that the Tasmanian Council of Churches had expressed its concern for the Catholics in LITHUANIA — not Tasmania, as suggested in the Embassy official's reply.

The book of 1,434 pages, covered in signatures, together with 56 photographs of the damage done to the religious decorations of the church during its conversion, was sent to the leader of the Soviet Union.

Present Church Too Small

The present church, a small, rundown building, is wholly inadequate for the needs of the Catholic population — with 8,000 regular communicants and over 900 First Communions yearly. The town's population has grown from 123,000 in 1956 to 170,000 in 1979, of whom two-thirds are Catholics. The church cannot accommodate all the parishioners or even a good proportion. People faint from the crowded atmosphere and others have to stand in the churchyard or even in the street outside. Foreign sailors who are regular visitors to the port of Klaipeda are amazed when they are told this cramped building is the only Catholic church.



● Queen of Peace Church in Klaipeda (Lithuania), as it appears today, after being converted into a concert hall by the government.

More Support Needed

The Soviet authorities are very sensitive to bad publicity in the Western press. If the Church of Mary, Queen of Peace, is to be re-opened for Christian worship in Klaipeda, the petitions of the people in Lithuania must be matched by similar petitions from Australia and other free countries. The question of the Klaipeda Church should be raised in letters to the daily press and with your local members of Parliament.

All readers of *Baltic News* are also urged to send encouraging letters of support to the Chairman of the Klaipeda Church Committee, Mr. Saunorius, at the following address:

CCCP
Lietuva
235800
KLAIPEDA
Tarybines Armijos 41-5,
Saunorius Jonas, Petro.
— U.S.S.R.

The Cherry Tree

By the Most Rev. Sir Guilford Young

She was a young woman and had been born in Lithuania. I met her in Jerusalem in 1978. As the sun rose over the grey waves of the Mountains of Moab I used to ascend to the flat roof of the hospice where I lodged to pray the Morning Prayer of the Church. She and a young Englishman, who had wandered many paths and stayed a while in varied places questing for God, prayed with me. He at last had found his home in the Church. Love for each other had caught them in its first fresh rapture and they were going to marry. Few have I met so aware that the flame of their love leapt and lived within them from God who is love.

As we prayed together each morning the inspired songs of praise and thanks "while the Earth, a joyous David" danced before the rising sun, we often lifted up Lithuania to the mercy of God. For her story was the story of modern Lithuania suffering and for the present defeated but unconquered.

When the Red Army rolled over Lithuania in 1940 and rigged elections made her a Soviet Socialist Republic, Christ was expelled from school and university, the Churches were closed, her priests and bishops silenced and transported, her printing plants confiscated and her religious books were burned.

As the God-less force of Communism pressed harder and wider on this small Catholic country, thousands upon thousands of her people were packed in cattle-trucks and carried across the tundras to the concentration camps of Russia's Gulag Archipelago.

This young woman and I, worshipping God as the sun's light suffused Moab's Mountain, remembered the Incarnated Light and the dark time into which she had been born. Her father before he was rounded up and stacked like an animal into the truck rolling him into slavery and harsh and hungry exile, had kissed her an infant in his wife's arms and instructed her mother to try to find her way to freedom.

Mother and child through a journey of danger and tears finally found refuge in the United States. There she had grown through childhood and youth, her mother taking any job to ensure her education. The love of her husband never died in her mother's heart which remained faithful and true. The desire of the daughter to see and touch the father whom she had never known grew within her and became stronger as the years passed.

Suddenly the opportunity came for her to join a group of young Americans going to Moscow on a cultural exchange visit. She, entrusting herself more to God's providence than calculated strategy, slipped at risk away from the group in Moscow. The Giver of love and desire, drove her and guided her through many hazardous twists and turns towards Lithuania.

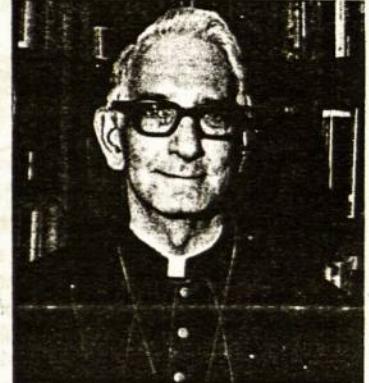


Photo: Margaret Rosenhain.

She went forward on her seemingly hopeless search, her young, courageous heart filled with longing to find her father.

She reached Lithuania and with the image of the home and little farm which had been stamped in stark clarity on her mind by her mother's often repeated remembrance, she arrived at the place of her birth.

And there daughter and father met. He, after years of endurance in Siberia, had at last been released and had wandered his way home. The father led the daughter to the small piece of land that once he had nurtured, and where he had rejoiced in the wonder of the birth of his baby daughter. He showed her the cherry tree which he had planted to express his joy of that day long ago. It had grown sturdy and still stood bearing its fruit in a land which through long years has been and still is shadowed by chill tyranny and deathfulness.

As they looked upon that cherry tree, the father, worn and broken in body, embraced his child now a woman and spoke to her not words of bitterness and hate against those who had torn them apart, for ensheathed in his broken body there flowed a light serene that the dark years of suffering could never quench. His was the faith and hope of Catholic Lithuania unconquerable. He spoke of her, of his undying love for her mother and they parted, that daughter's spirit enriched forever by her father's Christlike vision and fidelity. She returned to her mother and he perforce stayed to die within a brief few years to await in eternity their reunion in Christ where the three will never again know the pain of parting.

Her story is the Story of Lithuania today but the echo of it is but a whisper in the corridors of power reverberating with declarations of national freedom and the dignity and rights of the human person. Have they forgotten Lithuania's enslavement and agony?

However, during those mornings of 1978, near the holy site of Christ's agony, crucifixion and apparent plunge into death and oblivion, I experienced the power of the Holy Spirit resonating in that young woman of Lithuania communicated to her by the quenchless Christian faith and hope of her father. And I believe that Lithuania will again arise and break the iron bonds of her political entombment, for she still lives in Christ.

— His Grace,
The Most Rev. G. C. YOUNG, D. D. K.B.E.
Archbishop of Hobart.

LETTERS

Because of a lack of space in this issue, readers' letters will be held over until the next BALTIC NEWS.

New Prisoners of Conscience

● **SALUM, Vello.** Born on July 5, 1933, the Rev Vello Salum was minister of the Lutheran congregations of Ambla and Jarva-Madise in Northern Estonia. Because of his patriotic sermons and anti-Communist samizdat articles he was persecuted by the KGB for a long time. In November, 1980 he disappeared, and was probably interrogated and tortured by the KGB in Tallinn. He was later taken to the mental hospital of Jamejala, where he has been detained ever since. His address is Jamejala Vabariiklik Psuhhoneuroloogia Haigla, Jamejala sidejaoskond, Viljandi rajoona, Estonian SSR.

● **MINYAKOV, Dimitri.** Born in 1921. Married, five children. Formerly pastor of the independent Baptist Church in Barnaul, Siberia. Arrested on January 21, 1981 in Rostovna-Donu, Russia, and transferred to Central prison in Tallinn, Estonia, where the investigation is being conducted by the investigator of specially important cases of the Estonian SSR, Erich Vallimae. Dimitri Minyakov ended his six weeks long hunger strike on March 8, 1981. He is still detained in Central prison of Tallinn at the address: Estonian SSR, 200001 Tallinn, Kalaranna 2, Uchrezhdenie YuM-422/1.

The case of Imre Arakas

Imre ARAKAS (born around 1945) organised in the late 70s an armed group in Tallinn to oppose Soviet occupation of Estonia. With the intention of seizing weapons the group broke into the storehouse of the "Dinamo" DSO (Voluntary Sports Society). Early in 1979, I. ARAKAS was caught and charged under Art 75 of the Estonian SSR criminal code (Russian 77, 'gangsterism'). During the trial of I. ARAKAS, which began after a brief investigation, a group of his armed supporters came and freed him.

In 1979, I. ARAKAS was arrested again, and sentenced to 12 years' strict regime camp, with the first 6 years in prison (he was apparently charged again with 'gangsterism', and not with committing an act of terrorism). I. ARAKAS is serving his sentence in Lukiskiai prison in Vilnius.

— USSR News Brief.

Released

The following Baltic prisoners of conscience have been released after serving their full sentences:

- Murd, Herbert, 27, one-year for "hooliganism."
- Hermann-Enehielm, Annes, 26, one and a half years for "avoiding military service."
- Papson, Teet, 25, one and a half years for "avoiding military service."
- Bondarenko, Joseph, evangelist, after 3 years in a labor camp.

Tragic death of a released prisoner

● **MOLDER, August.** Born in 1910 at Kuimetsa in Harjumaa, Estonia, was arrested on January 6, 1966 and sentenced by a Soviet-Estonian court to 15 years in strict regime labour camp for "betrayal of the fatherland". When he was released on January 6, 1981 from Tallinn Central prison he joined his wife, Velli Molder in their home at Kuimetsa. As a result of a shock August Molder fell ill and died after two days (on January 8, 1981) of a heart attack at Kuimetsa hospital.

— Eesti VVA.



● The mother (pictured) of Lithuanian prisoner of conscience Balys Gajauskas has appealed to the women of the free world to press for her son's release.

Letters from Prison

Gemma-Jadvyga Stanelyte, a Lithuanian Catholic activist sentenced to three years, writes while in transit to a camp at Sverdlovsk:

"I feel your prayers. I thank you heartily and hope that you will not forget me. Here I see the naked, amoral side of life. My heart aches for the young people here, whose prime of life slips away in labour camps and prisons.

● Prisoner Povilas Peceliunas, a 53-year-old high school teacher of Lithuanian language and literature, writes in a letter dated February 22, 1981:

"Tell my mother not to worry. In general, I cannot complain about my destiny. When your conscience is clear and your heart is content, everything else is irrelevant. It is important to be human everywhere and always."

Peceliunas was sentenced to three years' strict regime camp and five years' exile for writing articles exposing the Soviet system and allegedly editing the samizdat journal Perspektivos, in which these articles appeared. His camp address is: 618810 Permskaya oblast, Chusovskoy raion, St Vsesvetskaya, Uchr. VS-389/35.

Thanks to Amnesty

Jonas-Vincentas Petkevicius, who resides at Lenino g. 42-1, Siauliai, Lithuania, has written a letter of thanks to Amnesty International in Nuernberg, West Germany. Petkevicius expresses his gratitude for Amnesty's prompt action when news spread of Petkevicius' arrest.

It was later found that Amnesty International had been "disinformed" and Petkevicius was not in jail. "I think, Amnesty was misled by certain interested agencies, with the aim of compromising your activity", Petkevicius says in his letter. "But please, do keep your spotlight focused on us, I beg of you, and help the Lithuanian prisoners of conscience in every way possible. Their names are well-known in the West."

— ELTA.

BOOK REVIEW:

A Dream of Freedom

Michael Roe*

Andres Kung, A DREAM OF FREEDOM: Four Decades of National Survival versus Russian Imperialism in Estonia, Latvia, and Lithuania 1940-1980 (Boreas Publishing House, 1981.)

The author of this book was born in Sweden in 1945, of Estonian parentage. He has pursued a successful career in Swedish broadcasting, both radio and television. At the same time, his pen has been remarkably busy so that over the past decade he has published an average of two books annually. This one was first issued in 1978, and now appears in English translation.

Kung, fluent in Estonian and conversant in Russian, spent some time in his parents' homeland in 1970. The upshot was his writing *Estonia — A Study of Imperialism*. One hint of that book's message and impact is that in 1977 he was appointed honorary member of the underground resistance movements of Estonia, Latvia and Lithuania; another, that since 1970 he has been refused all entry to the Soviet Union. The present book, he tells us, is a deliberate answer to that exclusion.

That background might dispose the reader to expect a passionate espousal of the Baltic case, a hymn of hate against the USSR. But that is not what he will find. Kung takes the Baltic case for granted rather than seeing it as a matter requiring debate. He presents his facts in low key, presumably confident that his readers will see their anti-Soviet message as self-evident.

In this he might not be wholly right. The complacent outsider might wonder what the protest is all about. Even the sympathiser might feel that compared with, say, the Ukrainians, or even the Catholics of Ulster, the Balts have it fairly easy.

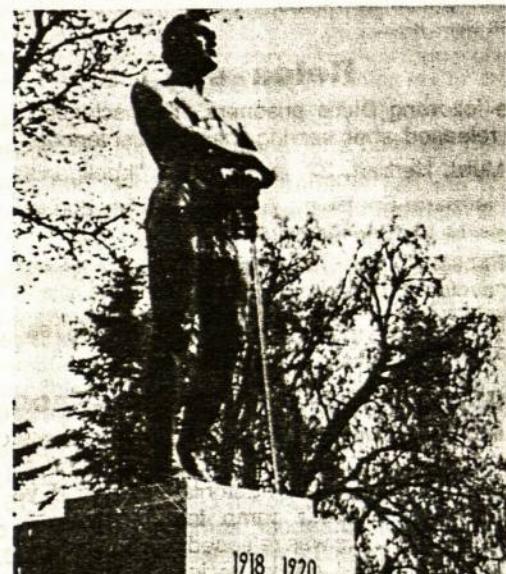
Kung himself affirms that on most counts the situation has eased more or less consistently throughout the past generation. The Baltic peoples enjoy a higher standard of living than do other Soviet citizens, and economic output has increased very much since World War II. Whereas around 1950 virtually no literary works were published in the local languages, now these cultures are much more vigorous, and this is part of an ideological climate freer than elsewhere in the USSR. Even state opposition to religious groups is relatively covert and limited.

For all such facts as these, Russian pressure is strong and sustained. Balts might have a higher living standard than elsewhere, but a good deal of the three republics' wealth is creamed off to subsidise the Union at large. The local cultures are officially treated with contempt. But probably the gravest threat lies in demography. The Baltic birth-rates are very low (is there a hint here of some kind of communal psychic despair?), while Russian migrants enter in considerable numbers and occupy many power positions. At the same time the Soviet state still uses totalitarian terror to suppress nationalist dissidents when the occasion seems opportune.

The national-independence movements, Kung suggests, have adopted a shape appropriate to this style of suppression: as one chapter title puts it, 'from guerilla war to passive resistance'. That last sentence uses the word 'suggests' deliberately, for the author is less clear on this point than most. He asserts on one hand that armed resistance died out in the late 1950s, and that in the '70s unrest has grown, without explaining what happened in the interim and just why the second change has developed. If weak in explanation, however, the text is strong in describing the current movement. Indeed, the chief value of *A Dream of Freedom* must lie in its documentation of this story. Nor does Kung restrict himself to particular trials, petitions, and declarations. He attends also to less formal expression of anti-Soviet feeling. Perhaps of greatest interest here is his narration of political jokes — a form of resistance stressed in relation to the Polish situation by the eminent German historian, Emanuel Geiss, on his recent visit to Hobart.

'May Estonia, Latvia, and Lithuania be free and independent states!', is the title of Kung's last chapter. That is a noble sentiment, and to most outsiders the very dispassion with which he presents his case will lend it appeal. In terms of political power however, few readers are likely to be convinced that independence is a likely short-term outcome. Perhaps there is some irony in calling the book 'a dream of freedom'.

*Michael Roe, M.A. (Melb. and Camb.), Ph.D. (A.N.U.), F.A.H.A., is Professor of History at the University of Tasmania.

Estonian Landmark Removed

● For many years, the memorial of the Estonian War of Independence (pictured) was a prominent landmark in Tartu, Estonia's university city. It has been demolished by the Soviet Russian authorities.

NEWS FROM BALTIC STATES

Priest Murdered

Fr Leonas Mazeika, 63-year-old pastor of the parish of Pamusis, was fatally wounded by unknown assailants in his rectory on 8 August 1981, reports the Lithuanian Information Center in New York. Confirmed sources indicate that, although neighbours responded to the priest's cry for help, his injuries were so serious that he died on the way to the hospital. No known motive has been established for the attack. Robbery is considered unlikely, as the parish is a small one.

Fr Mazeika was one of 118 priests of the Diocese of Panevezys who, in March 1979, signed a letter to the Presidium of the Supreme Soviet of the Lithuanian SSR in support of a statement made by the Catholic Committee for the Defence of Believers' Rights calling for the revocation of the "Regulations on Religious Associations." The regulations restrict the rights of believers, in contravention of the Universal Declaration of Human Rights, the Helsinki Final Accords and the Soviet Constitution.

The death of a priest in Lithuania by unknown assailants is the second such occurrence in less than a year. During the night of 10 October 1980, Fr Leonas Sapoka, pastor of the Luoke parish in the Diocese of Telsiai, was killed. Other incidents have occurred involving attacks on priests in recent months. Fr Benediktas Povilanskis of Karmelava was assaulted as he transferred the blessed sacrament from the sacristy to the church. In Kulautuva, on 12 September 1980, Fr Antanas Bitvinskas was so severely injured by unknown assailants as to require hospitalisation. Fr Juozas Zdebskis was severely burned in October 1980.

None of the assailants in any of these cases were apprehended by the authorities at the time, despite the protests of parishioners and the faithful throughout Lithuania.

— LIS, Keston College.

Baltic Council

This year, the Baltic Council of Australia has its headquarters in Melbourne. All correspondence should be forwarded to P.O. Box 128, North Melbourne, Vic. 3051.

The 1981 President of the Council is Mr Albinas Pocius. He is assisted by V. Rolavs and Maila Taimare (Vice-Presidents), A. Prods (Treasurer) and Miss Aldona Butkus (Secretary).

Prisoners' Support Groups

The activities of the Estonian prisoners' support groups in Australia are co-ordinated by Eili Annuk of the Sydney group. This group has 20 active members who at present write to 15 Estonians in Soviet forced labour camps and prisons. The members of the group also support prisoners' families. So far the group has collected \$2,000 in donations. The smaller groups in Melbourne and Adelaide look after 6 prisoners, whereas the Canberra group is supporting Mart Niklus's attempts to emigrate.

COMING EVENTS

● 26 SEPTEMBER (Saturday)

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

DANCE

Music by Europa Band

Admission \$5 single
BYO or buy refreshments next door
Table bookings (optional): Phone 72 6360
Organised by the Lithuanian Community in Hobart

● 24 OCTOBER (Saturday)

7.30 pm for 8 pm
Bavarian Tavern, 281 Liverpool St, Hobart

H.E.L.L.P. DINNER and SOCIAL

● 20 NOVEMBER (Friday)

8 pm.
St. David's Cathedral Centre
125 Macquarie Street

ANNUAL GENERAL MEETING of H.E.L.L.P. Association

Visitors and intending new members
welcome

Our thanks

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Kukk — Estonia's Bobby Sands

By Murray SEAGER

Bobby Sands . . . Francis Hughes . . Juri Kukk. Each died of fasting, each a martyr to his cause.

Sands and Hughes are well-known. They were members of the Provisional Irish Republican Army and they died earlier this year protesting their treatment in a Belfast prison.

But Juri Kukk? He never carried a gun or caused any physical harm to anyone. He was a chemist and a teacher — and an Estonian patriot. He suffered and died in a Soviet prison camp for political dissidents and his death attracted virtually no attention in the West

Criminal Acts

Kukk's crime was truly political. Last January, Kukk, along with Mart Niklus, a well-known freedom campaigner, was tried and convicted in Tallinn, the seaport capital of Soviet Estonia. The charge: Involvement in "anti-Soviet agitation and propaganda." Kukk was sent to a camp in North Central Russia. He had started a hunger strike before his trial began. On March 27, four months after beginning his fast, he died.

The hunger strike is a traditional weapon of prisoners in the Soviet Union. Vladimir Bukovsky, a well-known Soviet dissident now in the West, recorded in his memoirs that fasting can bring at least modest results for the prisoner willing to attempt it.

Hunger Strikes

Soviet prison regulations require authorities to prevent hunger strikes from succeeding. Many former prisoners report that they were moved quickly to prison hospitals and subjected to forced feeding before their fasts went on very long.

Kukk, too, was force-fed, and some of his friends believe that overzealous treatment may have caused his death, which is thought to be the first in such circumstances in many years. Officially, his death was attributed to emphysema, irregular heartbeat and intestinal distension.

Soviet officials refused to allow the body to be returned to Estonia, but did allow Kukk's widow, Silvi, and five friends to travel to Vologda, Russia, for a funeral and burial on March 30. She was not allowed to see the official death certificate.

Apparently afraid that the grave might become a focal point for more nationalist agitation, the Soviet police insisted that Kukk be buried far from home in a typical prisoner's grave, marked only with a wooden post giving his prison number.

Kukk was sentenced to a relatively light two years. Niklus, a photographer who first got into trouble in 1958 for sending pictures of the Tallinn slums to Finland, was sent away for 15 years.

Classic Example

The Kukk story provides a classic example of the Kremlin's growing difficulty with nationalist awakening among many of the 100 disparate groups that make up the huge, polyglot Soviet empire.

Although the right of separation for the 15 republics is guaranteed in the Soviet constitution, anyone who advocates secession is considered a criminal.

Estonia, the smallest of the Soviet republics in population, has received less publicity in the West than Lithuania, the Ukraine, Georgia and Armenia, all of which have a long history of political dissidence.

Kukk was born in 1940. He graduated from the ancient University of Tartu and later became an assistant professor of chemistry there. He became a Communist Party member and was considered secure enough to be permitted to work in the West. He apparently started questioning the Soviet system in 1976 and 1977, after he returned to Estonia from a rare, 10-month leave he spent working in a Paris laboratory.

In May 1978, Kukk resigned from the party. He signed a protest against the Soviet invasion of Afghanistan in 1979 and supported the limited boycott of nations against the Moscow Olympic Games.

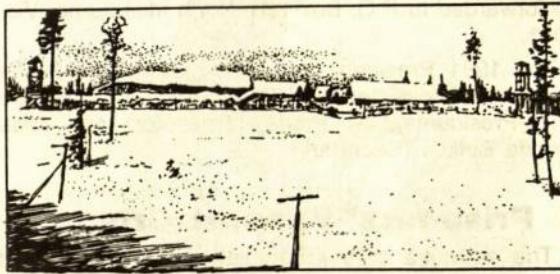
He was arrested in March, 1980, and in typical Soviet fashion was sent to mental hospitals in Leningrad and Moscow for investigation of "aberrant behaviour." Then he was returned to Tallinn for trial.

Increased Tension

Since the beginning of the peaceful Polish revolution last summer, emigres have reported increased tension in Lithuania.

Estonia, too, has been tense, apparently because young people are fearful of losing their national identity. Many Estonians have followed the Polish events by watching newscasts from Finland, the only country where a kindred language is spoken.

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