



BALTIC NEWS

QUARTERLY NEWSLETTER OF THE ESTONIAN, LATVIAN AND LITHUANIAN PEOPLES ASSOCIATION (HELP)
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Complimentary Copy

March, 1982

Soviet Expert to Speak Here



● Rev. C. Pugevicius: Will speak in Hobart Town Hall, on Friday night 19 March 1982.

What is life *really* like inside the Soviet Union? Are the people free to believe? How much dissent is there?

The man who knows the answers will speak in Hobart Town Hall on Friday, March 19, 1982, at 8 pm. He is Rev. Fr. Casimir Pugevicius, Director of Lithuanian Information Centre in Brooklyn, N.Y. (U.S.A.). Rev. Pugevicius' talk will be supported by a documentary film of Soviet concentration camps. This film was made secretly inside the U.S.S.R., and was then smuggled out through the Iron Curtain.

Admission will be FREE, and everyone is welcome. This will be Rev. Pugevicius' only public appearance in Tasmania — so, don't miss it!

Rev. Pugevicius is often referred to as "the man who cracked the Iron Curtain." Over the past eight years, he has established a lifeline between Russian-occupied Lithuania and the free world. A great deal of documentary evidence has arrived along this route, including forty-nine issues of the most revealing "Samizdat," *Chronicle of the Catholic Church in Lithuania*. Amongst his many duties, Rev. Pugevicius is also the editor of the English translations of the *Chronicle* (published regularly by Lithuanian Catholic Religious Aid, Inc., 351 Highland Boulevard, Brooklyn, N.Y., 11207, U.S.A.).

Rev. Pugevicius is visiting all major centres in Australia. After his Hobart appearance, he will be in Melbourne on 23-30 March; in Canberra from 30 March to 2 April; in Sydney 2-6 April; and in Brisbane 6-15 April.

Call for Nuclear-Free Baltic

38 Baltic Human Rights campaigners have appealed for the Baltic States to be declared a nuclear-free zone. At a considerable personal risk, they have despatched an open letter to the leaders of the Governments of the USSR, Iceland, Norway, Denmark, Finland and Sweden. The letter suggests that, if these countries adopt the Soviet Union's proposal to establish a nuclear-free zone in Northern Europe, the Baltic Sea and Baltic countries — Estonia, Latvia, Lithuania — should be included in this zone, too.

The writers point out that, in the past, the Baltic nations had paid dearly for conflicts between Great Powers. The August 23, 1939, pact between Nazi Germany and the USSR was a glaring example.

The letter is signed by 13 Estonians, 15 Latvians and 10 Lithuanians. Some well-known names are included: Enn Tarto and Erik Udam from Estonia, Ints Kalitis and Peteris Stockmanis from Latvia and Ona Poskiene-Lukauskaite from Lithuania.

Although dated October 10, 1981, the letter did not reach the West until early this year.

Copies of the letter (in English, German or Latvian) are available from Baltic News, PO Box 272, Sandy Bay 7005. Please send a stamped, addressed envelope.

Don't Miss:
Talk on

LIFE UNDER SOVIETS,
by

Rev. Fr. C. Pugevicius;
and

FILM

Soviet Concentration Camps
HOBART TOWN HALL
Friday, 19 March, 1982,
at 8 p.m.

Admission Free — All Welcome

Religious Freedom?

The UN General Assembly has adopted a declaration on the elimination of religious intolerance. This declaration has been under discussion for twenty years.

The action creates no legal rights or obligations, but it does set forward a series of fundamental principles. The declaration says:

"Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others."

Another of the declaration's eight articles says that

"No one shall be subject to discrimination by any state, institution, group of persons or person on grounds of religion or other beliefs" and another urges that "all states shall take effective measures to prevent and eliminate (such) discrimination . . ."

Article V says, parents "have the right to organise the life within the family in accordance with their religion or belief."

Within hours of signing this UN Declaration, the Soviet Union has responded with a new wave of religious persecution in the Baltic States.



● Estonian Methodist Herbert Murd (pictured) was sentenced on December 18, 1981, by the Parnu (Estonia) People's Court to one year's imprisonment in ordinary regime camp. Murd was charged with "infringement of passport regulations," but the real background to his arrest seemed to be his Christian work among young people. He is being held in camp, at the following address: 200001, g. Tallinn, ul. Tisleri, 31a; uchr.YuM-422/5, USSR.

— USSR News Brief/Keston News.

Priest Intimidated

There has been increased evidence of physical assaults and other acts of intimidation against priests in Lithuania. The Catholic Committee for the Defence of Believers' Rights records similar incidents in Latvia.

On the night of 11 October, 1980, unidentified persons attempted to break into the home of Catholic priest Vladislav Zavalnyuk (Latvian SSR, Madona raion, Varaklani). They did not, however, succeed in gaining entry. Then one of them shouted, in Russian: 'Comrade Zavalnyuk, you'd better get out of here if you don't want to follow in the steps of Turlajs!' (The body of Latvian Catholic priest Andrei Turlajs was found in a lake in September, 1980. An autopsy disclosed that he had been murdered, and his body was thrown into the lake after death had occurred . . .) Eventually the car was located, but the thieves have not been traced.

"On 4 November Fr Zavalnyuk was taken ill on a trip to the town of Daugavpils and had to be admitted to the local hospital. On 11 November he was forcibly transferred to the psychiatric wards (section IV) of the hospital. Moreover, his document of registration as a priest was confiscated, which makes it illegal for him to perform his pastoral duties."

"The next night a group of about nine unidentified persons staged a similar attack on the home of Fr Zavalnyuk's elderly mother. The intruders ransacked every room, but finally left without taking anything. They proceeded then to Fr Zavalnyuk's garage, broke down the door and stole his car.

The latest news is that Fr Zavalnyuk was released on or before June, 1981. He has been given a parish in Gudenieki village, near Aispute, Latvia.

—Keston News Service.

Pastor in Psychiatric Hospital

Vello Salum, pastor of the Estonian Lutheran congregation of Ambla, has been interned in Jamejala psychiatric hospital near the southern Estonian town of Viljandi for expounding Estonian nationalism in his sermons and articles. A victim of persecution for the past year and a half, Rev V. Salum was interrogated and tortured by KGB agents in November 1980 and committed to Seevald psychiatric hospital in Tallinn a month later.

Two major concerns of the Estonian Church and people today according to Salum, are the questions of territorial rights and russification. He stresses the importance of self-determination as a measure for maintaining peace and condemns Great Russian nationalism, which strives to strip Estonians of their national identity. The Estonian Communist Party has not defended its people against this. The Church should do so, thus uniting itself spiritually with the Estonian people.

'In order to ensure progress and the development of the human community, we do not need wars and bloodshed but just one thing — a revolution in human awareness. We can give this many names — a spiritual revolution, a rebirth . . .'

— Keston News Service.

NEWS FROM BALTIC STATES

Arrests in Riga

On 18 November 1981 trolleybus driver Andris Aviljons was arrested at his home in Riga. He was released on the same day and re-arrested the following day. His flat was searched without results.

Since the beginning of 1981 Aviljons has been under constant pressure from the KGB. He was told in particular to testify against his friend Janis Vitolins.

At the beginning of 1981, Janis Vitolins attempted to visit the US Embassy in Moscow, but was detained and sent back to Riga. Afterwards a theft case was fabricated against Vitolins and attempts were made to force Aviljons to give false evidence against him. Aviljons refused. He was then dismissed from his job for "being late". Meanwhile, Vitolins was arrested anyway (on an unknown charge) and died shortly afterwards in obscure circumstances in the Riga camp OTs-78/7.

Andris Aviljons is now charged with "parasitism", possession of narcotics and "infringement of passport regulations" (intending to emigrate from the USSR, he refused to take out a new Soviet passport). His address before his arrest was: g. Riga, ul. Arsenala, 3, kv. 11. He lived alone, but his father was said to live elsewhere in Riga.

— USSR News Brief

Terrible years continue

"The Terrible Year" is a book about Soviet terror in Latvia in 1940. Four young persons in Riga (capital of Latvia), were arrested in February 1981 for reproducing the book. After being tried, one was given the minimum sentence of 6 months which he served in one of the Riga camps.

A few days before he was due for release from the camp, his throat was cut with a knife. The names of the others and their fates are unknown.

— USSR News Brief.

School-children detained

On 18 November 1981, Latvian Independence Day, eight school-children attempted to hang the Latvian national flag near the "Monument to Liberation" in Riga. Two of the school-children were detained; the rest managed to run away. It is not known what happened to those who were detained.

— USSR News Brief.

Did They Strike?

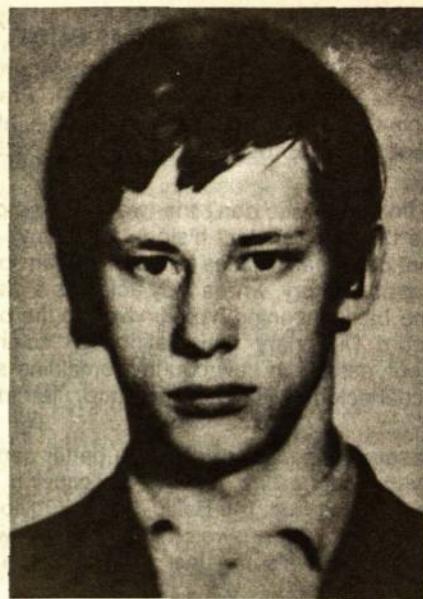
Reports conflict, to what extent the Baltic people managed to carry out their peaceful half-hour strike on December 1 (see our preliminary report in the last issue of *Baltic News*).

According to the London *Times* road gangs downed their tools in Tallinn. They resumed work half an hour later, claiming that a temporary shortage of bitumen had caused this interruption of work.

Shortly before Christmas, demonstrations were held in several Estonian centres. In Tartu, a silent demonstration was held at the grave of the Estonian national hero Julius Kuperjanov.

Many Estonians were detained and interrogated.

— *Europos Lietuvis/USSR News Brief*



● Young Lithuanian Julius Sasnauskas (pictured) has been in a Soviet gaol since December 11, 1979, because he refused to give false evidence against Viktoras Petkus (a Lithuanian human rights worker, now serving a 15-year sentence).

"Poetic Justice"

Latvian poet Alfreds Zarins was arrested on April 14, 1981 in Aluksne, Latvian SSR. Latvian history books published abroad and dollars were confiscated during a search of his home on the day of arrest. In Aluksne at least four schoolteachers were interrogated in connection with his case.

On May 11 Zarins was transferred to the KGB Investigations Prison in Riga. At the end of September, 1981, his case was heard by the Latvian SSR Supreme Court. He was charged with possessing literature published abroad, with uttering anti-Soviet and nationalist statements, with publishing his works in the West and with dealing illegally in foreign currency. After being found guilty, a sentence of 3 years' camp detention was imposed. Zarins suffers from a serious kidney disease and is a work invalid.

Alfreds Zarins has a wife Lauma, a 17-year-old son Aivars and a 14-year-old daughter Inga. They are living at this address: 228730 Latvian SSR, g. Aluksne, ul. Omskaya, 5, kv. 17, tel 3132.

— USSR News Brief

Escapee Sentenced

After having crossed the Soviet-Finnish border on July 18, 1980, V. Cherepanov was detained by Finnish border guards on the following day in Hattuvara. Before being handed over to the Soviet Union on July 21, 1980, Cherepanov asserts that he was beaten up and tortured.

The Supreme Court of the Lithuanian SSR heard his case. According to confirmed reports his sentence is 12 years' strict regime camp and 3 years' exile.

— USSR News Brief

LETTERS TO THE EDITOR

Colonisation or Occupation?

I have just read your Prime Minister's letter in the *Baltic News* (May, 1981). I'm afraid, Mr Fraser is mincing his words. According to him, "what is at issue is not decolonisation but the expulsion of occupying forces".

In the final analysis, don't the two terms amount to the same thing? In ancient history, a "colony" was a settlement of Roman citizens (usually veteran soldiers) in conquered territory, where they acted as a garrison. The same basic meaning has survived to the present day: Oxford Dictionary now defines a "colony" as "settlement, settlers in new country remaining subject to or connected with parent State; territory so peopled".

Mr Fraser would have rendered a better service to humanity by suggesting how the occupying forces could be expelled from the Baltic States. Obviously, a nuclear war is not the answer: it might suit the wealthy arms dealers, but it's the last thing that the Baltic people want.

The answer, Mr Fraser, is simple: stop selling Australian wheat, wool and other goodies to Russia at giveaway prices. This will force the Russians to switch their own resources from armaments to food production. And the Australian taxpayers won't have to subsidize your below-cost exports to Afghanistan's executioners.

Paris (France).

(Dr.) G. HARRISON.

Russian or Soviet?

Earlier this month, I was fortunate to be given the December 1981 issue of *Baltic News*. I am impressed by the up-to-date facts you publish.

Also, I am glad to have found a periodical published in a world language which does not hide Russian imperialism behind the cloak of international communism, but openly reports it as Russian imperialism. The reply by J. K. Luker to N. Lobatchevsky's published letter is to be commended.

Black Rock, Vic.

H. A. JOHANSONS.

I have sent the issue of *Baltic News* dealing with the decolonisation of Estonia, Latvia and Lithuania, to Secretary of State Alexander Haig in Washington, D.C.

He has tried to help the Baltic States in the past. Naugatuck, Conn. (U.S.A.) (Mrs.) E. A. LITFIN.

Mr J. K. Luker's statement in the last *Baltic News* reminded me of this comment, published in *The Washington Post* nearly four years ago:

"It is, some say, unhelpful to criticize the Russians: It gets their pride up, it recalls the cold war. Nonsense. When people are needlessly killed or injured, when their lives are broken, then pointed criticism is fair, morally necessary and politically useful in order to encourage more responsible behaviour the next time around."

Brisbane, Qld.

J. TOMLINSON.

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

Baltic Supporters

I am delighted to receive your paper and admire its strong stand in exposing the inhuman cruelties and guilt of the Soviet system — especially towards the Baltic States. All freedom-loving peoples, including the victims of such tyranny, are indebted to you.

I am enclosing a cheque in support of the good cause.

Seymour, Vic.

Roy EVANS.

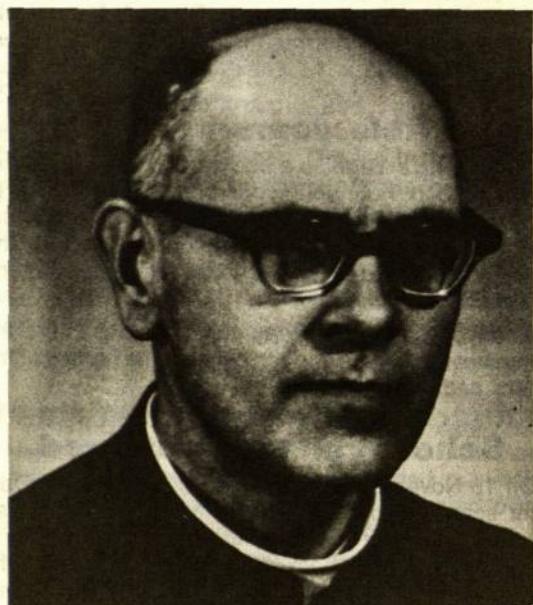
I have just obtained your publication and would like to receive future issues.

Since August 1974, I have tried to be supportive of Baltic people's interests. A representative selection of my correspondence appeared in *The Australian and Herald*.

Mt. Waverley, Vic.

Bruce KING.

Mysterious Death



● Lithuanian Helsinki monitor, Rev Bronius Laurinavicius (pictured) has died — suddenly and under strange circumstances.

On 21 November 1981, the official Soviet newspaper *Tiesa* published a scathing personal attack against Father Laurinavicius, because he had actively encouraged youth to participate in parish life. Immediately afterwards, Rev Laurinavicius was summoned from his parish in Adutiskis/Svencionys District to the capital city, Vilnius. (It is not known who issued the summons).

On 24 November Rev Laurinavicius was fatally hit by a truck while crossing a street in Vilnius.

His death leaves only one Lithuanian Helsinki Group member still free — Mrs Ona Lukauskaite-Poskiene. Eitan Finkelstein ceased his activities some months ago, for personal reasons.

Father Laurinavicius is the third priest to fall victim to state-inspired violence against clergy in Lithuania since October 1980.

— Keston News/LIC/ELTA.

Will Latvia Survive?

The Soviet Union has waged a 40-year campaign to obliterate the separate identities of the Baltic peoples. In Latvia, as this report presented to the Anti-Bolshevik Bloc of Nations Conference in Toronto November 7, 1981 illustrates, that campaign of destruction is on the verge of succeeding . . .

The Kremlin has decided to solve the "Latvian problem" forever by forcing the extinction of the Latvian nation. They have unleashed upon Latvia four major forces, which all work towards the same goal.

One is ideology. Internationalization of the world is the communist goal, and nationalism in their view is a bourgeois aberration to be combated and exterminated. However, since there is no international language, and international culture is but a sum of national cultures, the realisation of abstract Marxist theories has in practice, in the Soviet Union, turned into russification.

The Russian language is being presented as the international language, Russian culture and history as the international culture, both inherently superior to other languages and cultures, which are to be tolerated for the time being, but which definitely belong to the past. The future is the *slivanje* — the "merging" — of all nationalities into one monolith that speaks, and acts, Russian.

Centralisation

The second evil force is the centralisation of political and administrative power in Moscow. The result is twofold. First, the national interests are subordinated to that of the ruling group in the Politburo. Second, political and administrative elites are saturated with centre appointees who are either Russians or thoroughly russified nationals.

The creation of a large labour deficiency has provided the authorities with an excuse to flood Latvia, not only with top administrative and technical personnel, but also with a large number of workers. These immigrants are mostly Russians.

The third threat to national survival in Latvia is the centralisation of economic power and planning in Moscow. This enables the centre to direct capital investment not only in the overall economic interest of the Soviet Union — thus rendering the national republics very dependent economically on the centre — but also towards fulfilment of the ideological goal of the "merging" of nationalities.

Excuse to colonise

A large number of substantial manufacturing enterprises have been located in Latvia during the last 3 decades. The industrial capacity thus created has been far in excess of the local needs, and the production has to be exported long distances to other Soviet republics for consumption.

The raw material has to be imported over equally long distances, since it is not available locally. Neither is there a sufficient local labour pool.

The fourth force at work is the utilisation of the armed forces by Moscow as an agent of its russification policies. On one hand, the large forces situated in Latvia add a foreign element to the population, since they consist of non-Latvians. In addition to the military, the presence of officers' families affects the national

composition. On the other hand, Latvian conscripts are sent at least 600 kilometres away from their homeland to serve their time interspersed among the other nationalities. They are forced to speak and think Russian.

Alarming Drop

The 1979 census figures show us the results of Moscow's policies. The proportion of Latvians in the population, which stood at 78% in 1939, had fallen to 53.7% by 1979. The proportion of Russians, Ukrainians, and Byelorussians — who all communicate in the Russian language to understand each other — has increased from 10.6% in 1935 to 40% in 1979. The picture is much worse in the cities. In the capital, Riga, Latvians are already a minority — 38.3% of the total population — while Russians with 46.1% constitute the largest single national group.

It is not difficult to see that, at this rate, Latvians will lose their status as the majority group in Latvia before the next census.

Is the Latvian nation then doomed to extinction? The answer is no. Latvians are resisting the Kremlin's evil designs. In the late '50s, even Latvian Communists attempted to alter the forced industrialisation plans to prevent the influx of Russians. The so-called *Berklays* group was purged in 1959. There is evidence that some nationally-minded Latvians holding minor positions in the power structure are finding devious ways of minimising the impact of Moscow's master plan.

Love for Latvia

The resistance of the nation itself, however, is more important. Here Latvian writers, poets, musicians, and artists are desperately trying, within the confines imposed by censorship, to reinforce the consciousness of national identity among Latvians, their pride in Latvian culture and love for their land. The works of the nationally-oriented writers are sold out almost immediately.

The more courageous Latvians work underground. The KGB is trying hard to break this resistance. Within the last year a great number of arrests and convictions have been made.

Among these were Juris Bumeisters, 62, and Dainis Lismanis, tried for organising an underground social-democratic party. Valdis Vinkelis, 70, died during interrogation in the same connection, while his nephew, Juris Vinkelis, is still being held.* Teovilas Kuma, a Baptist, is in a psychiatric hospital for his religious activities. Lotars Sture was arrested for wanting to emigrate.

However, underground leaflets still appear. Appeals to the Madrid conference and to the United Nations reach the West. The KGB cannot break Latvian resistance. It will continue until Latvia is free.

—Abridged from SPEAK UP.

* See separate report in this issue (Page 7).

NEW BOOK:

Catholics in Soviet Lithuania

An easy-to-read, factual book has just been published on the present-day plight of Lithuanian Catholics. The 120-page documentary report was originally written in French and published in *Chrétiens de l'est* in 1980. The English translation is of very high quality and is enriched by many photographs from behind the Iron Curtain. Entitled *Catholics in Soviet-occupied Lithuania*, the book is available from BALTIC NEWS, PO Box 272, Sandy Bay, Tas 7005, at \$2.90 (including postage and packing).

The following is a short extract from the book:

In 1940, the population of Lithuania (3,238,000 inhabitants) was estimated to be 84.1% Catholic. In 1975, 83.5% of 3,261,800 inhabitants were estimated to be Catholic. Once there were 1,047 places of worship (717 churches and 330 chapels). At present, the Catholic Church has only 633 places of worship.

All religious communities, all schools, all Catholic educational, charitable and spiritual associations and projects have been abolished.

But this 'People of God', deprived of all its weapons, still has considerable strength in the tremendous and unequal fight the atheist government is waging against the Church.

The following first-hand testimonies may serve to give the reader a feel for the daily life of faith, courage and heroism of an exemplary, loyal people.

On October 16, 1975 (Miss) Eugenija Zukauskaite was summoned before the Chairwoman of the Executive Committee of Kaunas, (Mrs) Tamusauskiene. She reproved Zukauskaite that despite warnings at her factory, Zukauskaite had not improved and again taught children the truths of the Faith during the summer.

Human rights

Zukauskaite argued that the constitution guarantees the freedom of conscience in the Soviet Union. Besides, the Soviet Union has signed the Universal Declaration of Human Rights, which proclaims freedom for religion. She had read in the paper that the administrator of the Archdiocese of Vilnius, Ceslovas Krivaitis, had said in America that no one persecutes religion in Lithuania. Therefore, she did not feel guilty if she spoke to someone about the faith.

Chairwoman Tamusauskiene declared that she would not allow Miss Zukauskaite to teach children. If three children were found in her home she would be punished more severely than by fine.

Stase Lukšaitė, who was a teaching nun prior to the Communist take-over, was assaulted on October 30, 1975, in Kaunas and five days later died of her wounds. The authorities claimed she had fallen down a flight of stairs, even though she had stated she was attacked. The Chronicle reports that many people think she was killed for teaching children religion.

Nurses Penalized

On January 22, 1979, (Mrs) Mockeviciene, a nurse at the Telsiai hospital, was accused of baptizing infants. Several times, she had to endure long KGB interrogations.

On January 2, 1976, Antanina Norkute, residing at Basanavicius g No 6 in Birzai, was prematurely



Lithuanian child in a forced labor camp in Siberia

discharged from the hospital for having requested a priest, although she denied having done so.

Although Religious Affairs Commissar Kazimieras Tumenas stated in an article published in *Tarybdarbas* (Soviet Work) that 'the administration does not have the right to refuse gravely-ill citizens the services of a priest,' in any hospital, Mazrimas, Chief of Staff at the Skuodas hospital, nevertheless refused on February 3rd to call a priest for Jonas Baltinas whose condition was critical. This is just one of many such cases at the hospital.

COMING EVENTS

● 19 MARCH (Friday)

8 pm
Hobart Town Hall

PUBLIC LECTURE and FILM

by visiting expert on the Soviet affairs, Rev. C. Pugevicius.
Admission free — All welcome.

● 20 MARCH (Saturday)

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

DANCE

Good music — Admission \$5 single
BYO or buy refreshments next door
Table bookings (optional): Phone 72 9797
Organised by the Lithuanian Folk-Dancers

Father Dies, Son Gaoled

Seventy-year-old Valdis Vinkelis was arrested in Riga on 25th March, 1981. The arrest was preceded by a search of his flat and those of his relatives. Literature of various kinds and letters were confiscated, but the charges against him are not known. Soon after his arrest Valdis Vinkelis died in a prison hospital.

Reports have reached us that he held a hunger strike before his death, the cause of which is unknown. He was related to several leaders of the Latvian Social Democrats living in exile in Sweden, and had kept in touch with them.

Subsequently, on May 11, 1981, Valdis Vinkelis' brother Antis and his twenty-nine-year-old son Juris were also arrested. Antis Vinkelis was soon released, but Juris was detained in an investigation prison. During the searches, not only literature and letters were confiscated, but also things received as gifts from abroad.

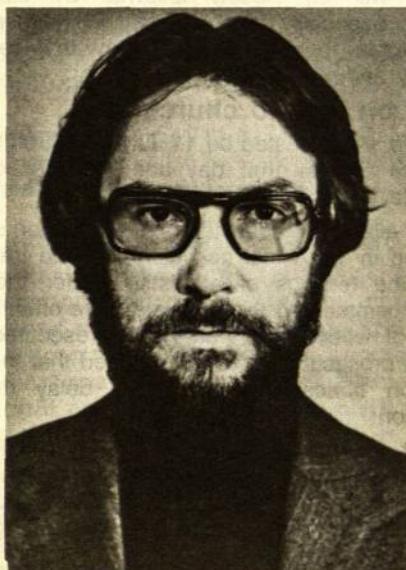
More Russian Penetration

Recent statistical data from the Soviet Union indicates that on January 1, 1981, there were 71,911 Latvian members of the Communist Party. According to 1979 statistics, there were 1,439 Latvians in the Soviet Union. This shows that only one out of every twenty Latvians belong to the Party.

In Soviet-occupied Latvia, the Communist Party still claims to have 161,264 members — 27,000 Latvians and 94,000 non-Latvians. The majority of the non-Latvians in the Communist Party in Latvia are Russians.

— Latvian News Digest.

Peaceful Strike Squashed



● Estonian physician Dr Endel Rose (pictured) was dismissed from the Medical Clinic at Mustamae (Tallinn) on 1 November, 1981, because he had distributed leaflets about the 1 December "silent half-hour".

On 10 December, 1981, Dr Rose was arrested and is held in Tallinn central prison, together with four other persons. Only one of these has been identified: Silm Sade. He was arrested on 1 December (More on Page 3).

Juris Vinkelis was finally tried on 13 January, 1982, in the Latvian SSR Supreme Court in Riga. He was charged with circulating a book by his fellow student Pavils Bruvers published abroad. The book *This Is How People Become Dissidents*, deals with the KGB persecution of him in 1974. At the trial, a witness testified that J. Vinkelis had given him this book to read. The book had also been found at Vinkelis' home during a search.

J. Vinkelis was also charged with circulating issues of the journal *Briavada* (Freedom) published in Sweden by Latvian Social Democrats, and a programme of the 1979 Song Festival held by the Latvians abroad.

J. Vinkelis was sentenced to two years in ordinary regime camp.

His wife Gunta and daughter Dita (b. 1976) live at the following address: 226017, Riga, Pleskodales iela. 4. Latvian SSR.

Latvian News Digest/USSR News Brief.

Many Thanks!

Baltic News is not an "ethnic" periodical. It is aimed at all English-speaking Australians, irrespective of their religion or party-political convictions.

The prime goal of *Baltic News* is to present factual news from the Baltic States. All information is double-checked, to maximize authenticity. Consequently, extracts from *Baltic News* are used more and more by academic researchers, current affairs commentators and mass media.

Baltic News is sent, free of charge, to anyone who asks for it (see coupon below). Continued publication depends entirely on donations. We therefore thank the following supporters for financing this edition of *Baltic News*:

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Many Thanks!

Baltic News has no paid employees; all office work is done by volunteers. Every donation is acknowledged in *Baltic News*, but individual receipts are not posted to donors unless specially requested.

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.



More About Gemma

TO THE EDITOR:

Your readers may be interested to know that we, Canadians, are very much concerned about the fate of Miss Jadviga-Gemma Stanelyte (reported in your last issue). Over the last few months we have sent hundreds of letters to the Soviet Ambassador in Canada, Dr Alexander Yakovlev, protesting Stanelyte's imprisonment.

Our Secretary of State for External Affairs, Mark McGuigan, was informed of this action and received many appeals to use his good offices to intercede on Miss Stanelyte's behalf.

Can you tell us more about this brave woman?
Toronto, Ont/Canada

(Mrs) W. Phillips.

REPLY: Many thanks for your support — Gemma needs it. And here is more information, as requested:

Soviet Visits Continue

In spite of the Australian Government's ban on cultural and scientific exchanges, high-ranking Soviet officials still manage to tour Australia. This was revealed recently by the Baltic Council of Australia, in a letter to the Prime Minister (Mr Malcolm Fraser).

The Australian ban on exchanges was imposed after the Soviet invasion of Afghanistan more than two years ago. Since then, official carriers of Soviet propaganda have been posing as tourists and private visitors.

The Baltic Council quotes the case of Mr Virgilijus Noreika who gave public concerts in Adelaide, Melbourne and Sydney last year. Mr Noreika is a prominent member of the Communist Party of the USSR, member of the Supreme Soviet of the USSR and a political commissar.

It has also been reported that a well-known female official of Inyurkolegiya (Soviet legal agency which deals with wills and estates) came to Australia last year. Although on a private visitor's visa, she has been busy collecting information about Lithuanian migrants in Australia, especially those who had died intestate.

Dilemma Updated

Volume 2 of Professor Edgars Dunsdorfs' *Baltic Dilemma* is to be published in Melbourne soon. The first volume of this meticulously researched account of the "Baltic question" had appeared in 1975. It made a major contribution, at the time, to the public debate on whether Australia should recognise, *de jure*, the forced incorporation of the Baltic States into the Soviet Union. Within nine months of the book's publication, this recognition was repealed by the Australian Government (in December, 1975).

In his second volume, Professor Dunsdorfs now traces the subsequent events in Australia and New Zealand, from 1975 to the present day.

The new book will be reviewed in *Baltic News*, as soon as it is released.

Gemma-Jadviga Stanelyte was sentenced in December 1980 at Kelme, Lithuania to 3 years' ordinary regime labour camp for organising and participating in the traditional religious procession from Tytuvėnai to Siluva in August 1979.

Gemma was born on 29 October 1931. Not a member of the Communist Youth League, on leaving school she was refused permission to study Lithuanian language and literature at Vilnius University, but was offered a place in the Russian department, then short of students. However, she was expelled in her final year despite excellent marks.

Later, after 10 years' work at the Kaunas Medical Institute as a scientific secretary, Gemma was forced to resign, due to her religious faith. Since then, she has devoted all her energy to serving the Church.

The Chronicle of the Lithuanian Catholic Church comments that Gemma's path of suffering and sacrifice will be closely followed by Lithuanian Catholics, especially the youth, who will be inspired by her example to reject an ideology that relies on hypocrisy and violence.

Seized on way to church

Gemma was arrested on 11 July, 1980, on her way to church. Earlier that day she had visited Nijole Sadunaite, just back from exile.

It was alleged in court that the procession she had organised in Tytuvėnai had disrupted the traffic and injured the feelings of atheists. As for the latter, Gemma commented that atheists more often hurt the feelings of believers but were never prosecuted. A bus driver (a prosecution witness) testified that the police inspection of cars caused more delay than the procession!

In her final court statement Gemma said: "I am deeply religious . . . my faith is more precious to me than freedom." Camp address: Gemma-Jadviga Stanelyte, Sverdlovskaya oblast, G. Nizhni Tagil, uchr. Ushch-349/6-ia.

—The Right to Believe
(published by Keston College).

BALTIC NEWS is published four times a year, 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 any time.

Postal address: Baltic News, PO Box 272, SANDY BAY, Tasmania, 7005 — Australia.

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