



BALTIC NEWS

QUARTERLY NEWSLETTER OF HELP THE ESTONIAN, LATVIAN AND LITHUANIAN PEOPLES ASSOCIATION (HELLP)
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Human Rights Worker Seized

Nijolė Sadūnaitė, one of the best-known Baltic human rights activists, was arrested in Russian-occupied Lithuania on April 2. She was detained for two hours and then released. Miss Sadūnaitė, a former political prisoner, was given new registration papers. However, she was warned that she was still subject to criminal prosecution for "evading administrative surveillance over the past few years."



● Nijolė Sadūnaitė (1981).

The 49-year-old Sadūnaitė had been in hiding inside the USSR for the past five years, to avoid another jail term on fabricated charges. In 1982, she was threatened with arrest for visiting political detainees, including her own brother, in a psychiatric hospital. Nijolė later managed to evade several traps set by the KGB (Russian secret police). She was finally caught on April 2, outside her home in the capital city of Vilnius.

Nijolė Sadūnaitė was first arrested in 1974. She was accused of being a member of a small but effective underground group which since 1972 has continuously produced the *Chronicle of the Catholic Church in Lithuania* — the longest running unofficial "samizdat" periodical coming out of the Soviet Union. Because she had typed an issue of the *Chronicle*, Nijolė served a 6 year sentence from 1974 to 1980, on charges of "anti-Soviet agitation and propaganda."

After release, Soviet political prisoners must continue to register their residence and workplace periodically with local authorities. Those who fail to register, are often fined or charged with "parasitism." By vanishing for almost half a decade, Nijolė automatically breached this Soviet law.

While on the run, Nijolė wrote her memoirs, in two parts. Part I was smuggled out of the USSR a few years ago and has appeared in French, German, Italian, Spanish and Lithuanian. Part II reached the West earlier this year. An English-language edition has just been released by Virginia-based publisher *Trinity Communications*.

EDITORIAL

They started deporting Balts during the night of June 13-14, 1941. By May, 1948, at least 655,000 had been banished to Siberia, the Arctic Circle and to other far away places.

655,000 deportees — that's 10% of Estonia's, Latvia's and Lithuania's total population. And the number may have been much higher: 1½ million, maybe. Only the Kremlin knows.

What did these people do, to be punished so harshly? Nothing. The Balts were innocent. It was only that the Moscow empire builders craved to settle the Baltic region with Russians. And the Baltic people were in their way.

By now, the West has conveniently forgotten the Balts. Does this mean that all those deportees had suffered and died in vain?

Not at all. Wherever they went, the Balts left behind them an indelible mark of their faith. In the Siberian vastness, polluted with atheism, they planted the seed of an alternative way of life: the Christian way. It is taking root slowly and will make a modest contribution to the greatest event of the 21st century: the conversion of Russia.

- Eyewitness Account: Page 4.
- Growing Churches: Page 8.



● Nijolė's brother Jonas Sadūnas (here photographed with his wife and daughter, in 1983) was harassed and incarcerated, too, as part of the KGB design to break Nijolė.

One Woman's Fight for Justice

If after many years' search, you finally find your uncle's killer, how can you bring him to justice? This is the dilemma faced by a Melbourne woman. And she is finding the course of justice doubly difficult, because the culprit, Colonel Petras Raslanas, is living in Russian-occupied Lithuania where he has a good job with the Soviet Council for Religious Affairs.

Nevertheless, the Melbourne woman, Ms Nijolė Žvirzdinas (pictured, right) is not discouraged easily. She has written to the Prime Minister of Australia, Mr Bob Hawke, and to other influential leaders, seeking their help.

Nijolė's uncle, Hermenagildas Žvirzdinas, was one of the 73 victims of the infamous Rainiai Forest Massacre in Lithuania, on June 24-25, 1941. Hermenagildas was a 20-year-old high-school student and a talented basketball player, when the Soviets arrested him on trumped-up charges on November 6, 1940. He was tortured in the jail of Telšiai.

Then, at the outbreak of the Russian-German war, Hermenagildas and 72 other "political" prisoners were massacred in the forest of Rainiai, by the retreating Soviet functionaries and soldiers.

Shortly before his undeserved death, young Hermenagildas Žvirzdinas wrote, "Ideas are doomed to die, if nobody dies for them."

His niece Nijolė, while growing up as a child in Sydney, often heard her father talk about Hermenagildas, his younger brother. Nijolė later moved to Melbourne. Last March, she was shocked to read in *Baltic News* that one of her uncle's killers had been unmasked. Colonel Petras Raslanas, who was involved in the 1941 killings of Rainiai, was now working for the Soviet Council for Religious Affairs, in Vilnius (capital of Russian-occupied Lithuania).

Nijolė commented, "How ironic life can be at times. My uncle had given his life for God and his country. Now, one of the men responsible for my uncle's tortured death is in a Ministry that controls God in his country!"

No Reply from Hawke

In her letters to Bob Hawke and Bill Hayden (Australia's Minister for Foreign Affairs), Nijolė Žvirzdinas asked them to use their influence with the Soviet leaders, and obtain two favours.

Firstly, Nijolė asked that Lithuanians be allowed to travel from occupied Lithuania to Rome, for the 600th anniversary of Lithuanian Christianity jubilee celebrations, on June 28, 1987.

Her second request was for the Soviet authorities to transfer Raslanas to another post. Nijolė wrote, "If the



● Nijolė Žvirzdinas.

Soviet government wants old grievances to be forgotten, as Mr Shevardnadze indicated on his visit to Australia, my second request HAS to be granted. For, as long as my uncle's executioner remains in his present appointment with the Ministry for Religious Affairs, this **old grievance** shall continue to be remembered!"

So far, neither Mr Hawke, nor Mr Hayden has replied to Nijolė. However, she has not given up hope. "They are both busy men," she says, "and one voice takes a long time to be heard. I am sure, they will respond eventually. Meanwhile, I have received a lot of encouragement from private individuals. One of them has contacted the Vatican Radio. From there, the story of Raslanas and Simutis has since been broadcast back into Lithuania."

David and Goliath

But, speaking realistically, what chance does ONE woman have against the huge might of the Soviet Union? Nijolė is philosophical about it. "David did succeed against Goliath", she muses. "And, if you want to argue that David lived before the Star Wars era, the only difference is that I may have to be more persistent and fire more than one slingshot".

Where is Simutis?

What has happened to Liudvikas Simutis? He was the Lithuanian man who identified Colonel Raslanas as a former Soviet war criminal. Last year, Simutis was arrested by the KGB (Russian secret police) and has vanished without trace.

This is what Liudvikas Simutis had to say about Raslanas, in the April, 1985, issue of the Lithuanian underground journal *Aušra* (The Dawn):

"It happened in 1941, in the Rainiai grove (near Telšiai), right after the Russian retreat. One of the organisers of this tragedy, where my father was tortured to death, was NKVD (alias KGB) agent Petras Raslanas.

"Now he has a colonel's rank. He lives in Vilnius (Kliniku Street 15-18) and is employed in the office of commissioner of the council for religious affairs Anilionis, as a director of personnel. (He decides where priests are to be appointed, and who should be allowed, or forbidden, to study in the Theological Seminary)."

The Victorian branch of Amnesty International is now investigating Simutis' case. Any information about him and letters of support should be directed to: Amnesty International (Vic), 4 Chatham Street, Prahran, Vic, 3181. Tel (03) 51 1972.



● Two of the 73 Lithuanian victims, photographed in the prison of Telšiai several months before their cruel execution: Nijolė's uncle Hermenagildas Žvirzdinas (left) and Tarvainis.

NEWS FROM BALTIC STATES

Childless Couples Reprieved

Legally married citizens in Russian-occupied Estonia are now exempt from the "no offspring tax", for the first 12 months after their marriage. The new law came into effect on February 1, 1987, and applies to other parts of the Soviet Union, too.

Soviet workers normally pay two kinds of taxes: income tax and childlessness tax. The income tax is 8.20 roubles on the first 100 roubles of a monthly salary, plus 13 kopeks for every rouble thereafter.

The childless tax is levied at the rate of 6% of the gross income. This tax is paid by all childless workers: men aged 20 to 50, and women between the ages of 20 and 45. Persons who earn less than 71 roubles per month pay no taxes at all.

— Newsletter from behind the Iron Curtain.

Back in Camp



● Lithuanian priest Fr Sigitas Tamkevičius (pictured) has been returned to a Russian concentration camp for refusing categorically to sign any kind of clemency plea, recantation or statement praising the current Soviet leadership. Fr Tamkevičius is now in Perm strict regime labour camp No 37.

This brings to seven the number of political prisoners who were originally

announced as being released, but were later sent back to the Soviet camps for declining to sign any documents.

— Keston News Service.

Dismissed

The Latvian Lutheran pastor Modris Plāte, dean of Kuldīga district, had his licence revoked by the Soviet authorities in March, after he tried to defend another clergyman against press attacks.

Plāte was well known for his active parish work. During his ministry in Kuldīga, the congregation had grown visibly: in 1986, there were 1,200 communicants, 22 baptisms and 23 confirmations.

The local Soviet authorities had long resented Plāte's successful religious activities and found his recent defence of the Rev Māris Ludviks a good excuse for dismissing him.

— Keston News Service.

Conscript Buried

The body of young Baltic conscript Alvinas Laurinavičius was brought home to Utena (Lithuania) on April 29, for burial. Alvinas died in Afghanistan.

The Soviets keep their war casualties secret. Reliable sources estimate, however, that at least 90 Lithuanian conscripts have so far died in Afghanistan, this year.

— ELTA/EL.

Privatisation

The first officially licensed private small shops opened for business in Russian-occupied Lithuania on May 1. Overnight, a range of hitherto scarce goods (eg, sausages) became available.

Woman Exiled

Latvian human rights activist Lidija Doronina-Lasmane, 61 (pictured), was transferred from a labour camp to Siberian exile, earlier this year. Lidija was originally listed for release. However, she refused to admit any guilt and was sent back to prison.

Lidija is now living in a hotel in Ongudia, a village in the so-called autonomous region of Gorno-Altai. The hotel is expensive, but she has nowhere else to stay.

She would like to work in her profession — nursing; but the authorities will not let her, even though nurses are needed in the area.

Keston News Service.



Lada Dropped

Southern Tasmanian motor dealer, Terry Hickey Autos, has dropped its franchise for Russian-built Lada Niva cars. According to a report in *The Mercury* on April 2, 1987, the Hobart firm felt that "the (Lada) vehicles no longer fitted into the range of vehicles it carries."



Baltic News revealed in December 1983 that the Lada-Niva vehicles had slave-built components. This was later confirmed by a former Soviet prisoner of conscience, Dr Cronid Lubarsky, during his visit to Australia and New Zealand last year. Dr Lubarsky testified that steering wheels for Lada cars were made in Camp 3 at Barashevo in Moldavia, along with axle parts, shock absorbers, oil chambers and wheel rims. Other camps supplying components for Ladas are in the Perm region, Tula, around Krasnoyarsk and Novorosiisk, and Vladimir Prison.

● Modern slave labour has been condemned in the *League of Nations Slavery Convention, 1926*; and the *United Nations Protocol of Amendment, 1953*. Further details and definitions may be found in the *Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices similar to Slavery*, adopted by a United Nations Conference on September 7, 1956; and the *International Labour Organization's Convention concerning the Abolition of Forced Labour, 1957*.

Leave Your Tears in Moscow

Extracts from a book of the same title by Barbara ARMONAS

On June 14, 1941, an event happened which I will never forget. During the night of June 13-14, without any warning, many families were awakened and told that they were being deported. It is thought that about forty thousand Lithuanians were taken away. They were not the last. In May of 1948 came the greatest mass deportation to date.

At about four o'clock in the morning of May 22, 1948, I heard a knock on my door. The officer pushed me aside, went into the house, took a letter from his pocket and read in a monotonous voice that the State had decided to deport me from Lithuania to other Soviet States because I had done harm to the U.S.S.R.

After this official announcement he told me to hurry because I had only a half hour to prepare for deportation.

No Food

Our train stood in the station at Panevėžys for two full days. We were given no food, only water for drinking.

Our transport consisted of sixty cars so it can be estimated that it contained about 2,400 persons. Finally, the train started to move.

After about fifteen days we stopped at a station called Cheremkhovo. This place on the Trans-Siberian Railroad is about 160 miles from Irkutsk, the largest city in Siberia, near Lake Baikal.

I was sent about sixty miles from Cheremkhovo to Novostroika, an area of the timber industry.

The day after our arrival the camp commandant came and ordered us to sign a paper which stated that we were banished to this place for the rest of our lives.

I was ordered to saw and split wood near the barracks. The trees were big and full of branches, and the women assigned to this task made only fifteen to twenty-five roubles a month, because of poor tools and complete lack of experience.

We were all weak from lack of food and the heavy work and long marches.

By 1949, we already had many graves in the cemetery.

★ ★ ★

On April 20, 1951, about ten in the evening, the camp commandant declared, "You will be sent to another place."



● Lithuanian deportee Monica Gaučienė (centre), with her children in Krasnoyarsk district, Siberia. The two goats kept them in milk.



● A Lithuanian carting water from the Lena River, in Siberia.

We were taken to a terrible slum on the outskirts of Irkutsk. Our housing was in the so-called "Buriat Mongolian Jurta." In the jurta to which we were assigned, there was a small section in which lived a mother and her two children. The mother worked at road building.

I was squeezed into the same room as this woman. No one gave me any furniture so we slept on the floor for a week until I found an iron bed in a pile of garbage.

The day after my arrival I was taken to my job on a construction site. Almost all the workers were deportees. It was a big building but there were no cranes available. I was one of the workers who carried the heavy materials such as brick, mortar, and sacks of cement to the third, fourth, and fifth floors.

On July 24 at five in the morning someone knocked at our door. Three or four men came into each jurta and searched everything. They took some of my letters from Lithuania, some letters from John, my husband, and a few pictures.

On August 29, 1951, my son was still asleep when I left for work. At lunchtime I decided to go to the market and had reached the street car when I heard, "STOP".

I turned and saw our chief commandant and one of the men who had searched our room. They told me to follow them to a parked car where they read out the warrant for my arrest. I asked if I could go home to get some things and say good-bye to Johnny but they told me that I had seen enough of my child, and with that we drove to the prison.

Indicted for Potato Chat

Our cell and our beds were clean but the food was poor. A small electric bulb burned day and night.

The third night I was called to the investigation room. My first investigator was a young Russian. The following week another investigator took over. His name was Tibukajev.

He first read the charges against me — agitation against the U.S.S.R. He said, I had expressed the opinions that potatoes wouldn't grow well in Siberia and that American materials were better than Russian. He spent every night for a week trying to make me confess to being an American espionage agent.

The second day after Christmas, December 27, at six in the morning I was taken away to a court session. After the usual personal questions, they started questioning the witnesses. There was no cross-examination.

The court recessed for a few hours and then began again. My attorney made a short speech. The prosecuting attorney then held a secret session with the court.

At about six in the evening the court came back. According to paragraphs 58, chapter 1A, and 10, I was sentenced to twenty-five years of "corrective" labor in prison and all of my goods were to be confiscated.

At the end of the week, I was taken to a transit prison where I was pushed into a noisy small cell holding about fifty women. Later I found that all the other prisoners were criminals, many of them murderers or members of large bandit gangs.

The criminals disliked the political prisoners. If I had known that, I would have lied when asked what kind of sentence I had been given. If I had been a murderer or a thief my situation would have been much better.

There were so many internal spies in the prison that it was never safe to show any dissatisfaction or to criticise anything.

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While Barbara languished in prison, her son Johnny was sent to a children's home. Later on, the Soviet authorities assigned him to a military unit in Mongolia where he was to train as an apprentice bandsman.

Barbara was not released until June 13, 1956. After an eventful odyssey across the back-blocks of Asia, she finally retrieved her son and returned to her native Lithuania.



● A deportee's typical cooking facilities.

Meanwhile, many people in the West were urging the Soviets to let Barbara and Johnny migrate to the US, to join Barbara's husband and daughter there. The campaign reached a climax in 1959 when, on a visit to the US, the Soviet leader Khrushchev was approached by Barbara's daughter. "Don't cry, little girl," Mr Khrushchev told her, "your mother will join you."

It took another six months to attend to formalities; but this lucky Baltic family — one in ten thousand — was finally reunited.

● Barbara Armonas' book, *Leave Your Tears in Moscow*, has been completely sold out in the United States. In Australia, a few copies are still available from *Friends of the Prisoners*, PO Box 12, Sandy Bay, Tas 7005, at \$6 plus \$2 postage and packing. If airmail is required (within Australia), please add another \$1.

LETTERS TO THE EDITOR

Psychiatric Abuse

Does P. M. Murray (*Letters*, March 1987) want us to write letters to Baltic prisoners? I think the language problem would considerably reduce the good effect of the letter.

A far greater problem seems to be the danger that Western letters might bring reprisals from prison staff.

I have never been imprisoned. But, after talking to people who have, in places ranging from Australia to Japanese P.O.W. camps, I think there are always those who will deliberately increase the prisoners' sufferings by retaining or destroying letters, parcels, etc.

(Rev) G. RUTLIDGE.
South Broken Hill, NSW.

EDITOR'S REPLY: About 1900 Australians and New Zealanders — known as *The Friends of the Prisoners* (PO Box 12, Sandy Bay, 7005) — write regularly to Soviet prisoners of conscience. They have found that a prisoner receiving letters from the West is treated more gently by the Soviet authorities. Presumably, the Soviets fear bad publicity in the West.

The language poses no problems, especially if you choose to write in English. There are many prisoners who can translate.

Youth Speaks Out

I am very concerned about what is happening in all three Baltic States.

I would greatly appreciate it, if you would send me any information or references that you can about the events leading up to and after the start of the Soviet occupation. I would also like to receive the quarterly issues of *Baltic News*.

Somerville, Vic.

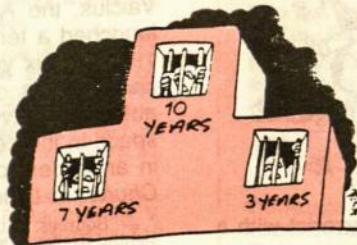
Mara KRAULIS.

I am currently an undergraduate student at Monash University. I am of Baltic origin. My mother is Estonian while my father is Lithuanian. They migrated to Australia as a result of the Communist takeover of the Baltic States.

I wish to subscribe to your quarterly journal, *Baltic News*.

Mt Eliza, Vic.

Karen LENK.



— Amnesty International Aust Newsletter

Great Injustice

An Estonian, Karl Linna, was deported to the Soviet Union (from USA) as he was found guilty of falsifying his application for American citizenship. According to *The Sunday Times*, reported in *The Australian* on May 4, "there is little chance that he will get a fair trial because the Soviet justice system finds most defendants guilty whether they committed a crime or not."

I offer no comment whether Linna is guilty or not. Nor can I do so. The US has never charged Linna with war crimes. So the truth will never be known. The US Department of Justice is setting a miserable example — if it believes it has found a major war criminal, it should proceed under its present or altered laws to prosecute and severely punish him, if found guilty.

The great triumph for injustice is that US political refugees from the Soviet occupied countries will unnecessarily feel threatened, because if the pressure is great enough, they can be returned to their old masters — and executioners. This is not good enough for Australia.

Dr A. P. KABAILA,

Chairman, Baltic Council of Australia, Strathfield, NSW.

● Readers' letters are always welcome. Please keep them brief.

Alcoholism: The Big Headache

When Soviet leader Gorbachev declared war on alcoholism in May, 1985, his moves were welcomed by Baltic managers, churchmen and alcoholics' families. It was hoped that the government's measures would drastically cut the overall consumption of alcohol, increase productivity and encourage more "creative" (i.e., sober) use of leisure time.

Alcohol sales were barred to persons under 21. There were to be no sales of wine and vodka before 2 pm on workdays. The number of retail outlets was reduced by up to 50%. Some licensed premises were converted into coffee lounges and alcohol-free clubs.

Drinking alcoholic beverages was banned in the streets, parks and other public places. A first offender was fined 20 to 30 roubles (\$40-60 Aust). A street drinker caught for the third time was liable to a fine of 100 roubles, loss of 20% of his wages and one to two months of "reformatory labour."

Similar fines were prescribed for drinking at work, and for supervisors who cover up drinking by subordinates. All Communist Party officials were told to stop drinking in public. It was an order, not a suggestion.

Sobriety Test

In the larger Baltic cities, queues formed daily at the alcohol test centres. Every bus driver and taxi driver had to get a clearance ticket there before he was allowed on the road.

To stop the production of *samogon* (home-brewed alcohol), private distilling has been declared a criminal offence. Estonian moonshiners face stiff penalties under Criminal Code 149 of the Estonian SSR. Similar laws are in force in the other Russian-occupied Baltic States.

These restrictive police measures are re-inforced by a continuing educational campaign. For example, a comprehensive Soviet almanac, *Blaivybė 1986* (Sobriety 1986), enlightens Lithuanian readers on all aspects of alcoholism.

In the introduction, Professor Pranas Kuris warns that "excessive drinking and alcoholism in our land has always been considered to be incompatible with the aims of the socialist society, with the formation of the new man."

Limited Success

It appears that Gorbachev's measures have had some, albeit limited, success — in the Baltic States, as well as in the rest of the USSR. Official Soviet information so far is sketchy and mostly localised.

The Moscow daily *Pravda* announced on January 26, 1986 that the sales of spirits in 1985 had dropped by 25%.



● An official Latvian cartoon: "Look! A terrorist with a bomb in his pocket". — Occupied Latvia Today.



● Bishop Vaičius: years ahead of Gorbachev, in his campaign against alcoholism.

At the local level, however, the situation is less encouraging. Rather than wait for the liquor shops to open at 2 pm, chronic alcoholics have found new sources of supply.

According to a report in *Tiesa*, an official Soviet daily, two unemployed Russian colonists, V. Davydov and G. Mashchenko, were found lying in a Vilnius park — stone drunk and smelling sweetly. They had been drinking eau de cologne: cheaper than vodka and available in cosmetics shops at any time of the day.

Demand for Perfumes

N. Vasjukins, salesman at a kiosk in Liepāja (Russian-occupied Latvia), sells enormous quantities of cheap perfumes to drinkers. "Anything goes," he says, "cherry and jasmine, birch water, antiperspirants and mouthwash."

L. Piksēne, store manager in Brīvzemnieks in the Latvian district of Limbaži, has similar problems. He comments, "Tractor drivers Zivtiņš, Senjokov and Lebedev have stopped buying liquor, but they go through shaving lotion in huge amounts, as if they grew beards all over their bodies."

It is generally believed that home-brewing of alcohol has increased, although no official statistics are available.

Still Banned

Gorbachev has yet to learn that his government on its own will not be able to solve the alcohol problem. Effective grassroots societies like Alcoholics Anonymous remained banned throughout the USSR. So are the church-based temperance groups.

In Russian-occupied Lithuania, Rev (now Bishop) A. Vaičius, the Administrator of the Diocese of Telšiai, launched a temperance campaign on Easter Sunday 1979, ie, six years ahead of Gorbachev's move. The churchman's initiative was suffocated by Soviet authorities. Even the text of his appeal was refused space in the censored press, and had to be published in an underground journal, *Chronicle of the Catholic Church in Lithuania*, No. 38 (May 1, 1979).

— Sources: Europos Lietuvis/LIS/Tiesa/Cina/Newsletter from behind the Iron Curtain/Samizdat (Tokyo)/ELTA/Problems of Communism. Translations by OB.

Remembering Baltic Deportations

by R. Tarvydas

We have all heard something of the deportations of Baltic people to the USSR during and after the Second World War: the knock on the door, the separation at the railway station of men from women and children, the slow and agonising trip in cattle trucks to Siberia, the inhuman conditions and death in the labour camps.

This is the fate my family would have suffered had it not been for an accident of war that was cruel to some but deliverance to me and my parents.

Arrests and deportations of individual Lithuanians followed almost immediately the Russian occupation of Lithuania on 15 June, 1940. However, this was not enough for the lords in the Kremlin, and plans were made for the first mass deportations, which in Lithuania started at about 4 am on 14 June, 1941. This first transport was to be followed by a second, for which lists were ready.

However, an amazing thing happened a week later, and Russia the colonizer was attacked by another imperialist — Germany. In their haste, the retreating Russians failed to destroy the lists for the Second Transport. To our horror, we learnt that our family was on that list. How close to extinction we were, we will never know.

I often think of that episode, thank God that we were spared, and pray for those who were not.

● In HOBART, Baltic deportations will be commemorated at an ecumenical service in St Joseph's Church (corner Macquarie and Harrington Streets, Hobart) on Friday night, June 12, at 7.30 pm.

The service has been organised by Help the Estonian, Latvian and Lithuanian People's Association (HELLP). All are welcome.

Candles will be lit outside the church, from 6 pm onwards. Please make sure your candles are in glass jars or similar wind-proof containers.



Progress on Monument

Last year, HELLP Association agreed to take up the suggestion of the Catholic Archbishop of Hobart, Sir Guilford Young, that a monument be built in Hobart to the memory of the victims of the mass deportations of Baltic people between 1941 and 1948.

HELLP Association is glad to report that it has engaged the services of Hobart artist Linas Vaiciulevicius to prepare some sketches for a possible design at St Joseph's Church. Mr Vaiciulevicius and a member of the committee have visited Sir Guilford and have received encouragement and ideas for the monument. It is hoped to have the plans soon for presentation to the various interested parties.

BALTIC NEWS

Australian mass media rarely report from the three Baltic States. To fill this information gap we publish our *Baltic News* newsletter every three months. *Baltic News* contains authentic news and pictures which are factual and have been double-checked against independent sources. They are widely quoted in Australia and abroad.

Now in its 13th year of publication, *Baltic News* is edited, produced and circulated by unpaid volunteers in Hobart, Melbourne and Sydney. 9,000 copies are currently mailed, free, to all States of Australia and to 25 countries overseas.

The unavoidable costs — such as printing and postage — now total \$3,500 per issue, and are rising. *Baltic News* receives no Government grants, and has to rely entirely on its readers to remain financially viable.

We thank our supporters for the following donations, received since the last issue of *Baltic News*:

Vic: Gippsland Lithuanians, \$460; Melbourne Sauliai DLKV chapter, \$220; Lithuanian National Foundation Support Group, \$179.50; Latvian Federation of Victoria, \$150; Q. King, \$100; Lithuanian National Foundation (Vic), \$75; Monash University Baltic Club, \$25; H. Kalade, \$20; A. Bakaitis, H. A. Johansons, P. Mazylis, Rev R. Poulson, K. Stall, K. A. Zilinskas, \$10 each; E. Leinesars, \$5; L. Nobelius, \$4; V. J. Taskunas, \$2.

NSW: Proferansistu Burelis, \$100; V. Petniuniene, \$30; A. Jakstas, E. and J. Laurinaitis, L. Simanuskas, \$20 each; E. Badauskiene, V. Jonusys, F. Klavins, V. Rusiene, B. Sidabriene, L. Stasioneine, \$10 each; A. Brunkiene, N. Celkiene, A. Griskauskas, A. Sidlauskas, \$5

each; M.M., \$4; V. Mieziis, \$2; V. Raciunas, \$1.

Various: Latvian Federation of Australia and New Zealand, \$500; Lithuanian Foundation (USA), \$370; T. Karmo (Canada), \$250; Daugavas Vanagi (Melb), P. Siauciuinas (Tas), J. Cyzas (WA), Anonymous Victorian, Lithuanian Catholic Women's Society (Adel), \$50 each; A. G. Miglis (Vic), \$30; V. L. Macys, K. A. Top, R. Pound (Vic), \$25 each; I. Kradzins, N. Steinbergs (ACT), V. Gestautas, F. E. Burns, P. V. Salkunas, A. Bumane, V. Alisauskas (Vic), H. E. Baltins (NSW), H. Child, B. M. Kateiva (WA), \$20 each; Ballarat Latvian Evangelical Lutheran Congregation, \$15; V. Ladyga, C. Ford (NSW), E. Semetas, E. Cekulins, J. Van den Hoek (Vic), E. Urbonas, T. Kasauskas, J. Jonavicius (SA), 2 Anonymous Tasmanians, T. and J. Dempsey (Tas), B. Lazauskas (USA), \$10 each; A. Morkunas (SA), \$7; N. O. Body (SA), R. M. Barzdo (Qld), \$5 each; G. Elkius (Vic), \$2.

To: Baltic News,
Post Office Box 272,
SANDY BAY, Tasmania, 7005 (Australia).

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Lithuanian Victory in Moscow

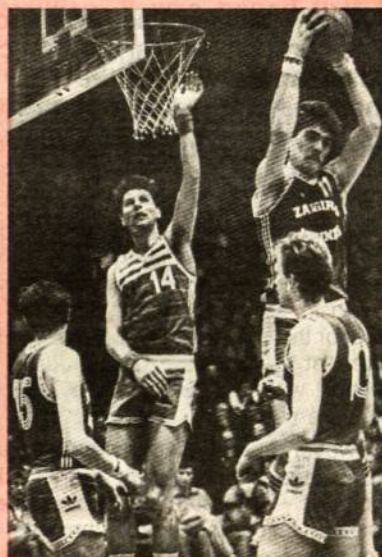
For the third time in a row, the Lithuanian team *Žalgiris* has won the Soviet Union's basketball championship. In a hard-fought grand final, played off in Moscow last March, *Žalgiris* beat the elite Red Army team CSK and triggered off great jubilations in Russian-occupied Lithuania.

It soon became obvious that the sporting triumph had nationalistic connotations, too. Lithuanians have been under a foreign rule since 1940, but prolonged oppression has not reduced their yearning for independence. At last, they could vent their feelings.

An eyewitness reports, "A trainload of supporters went specially to Moscow for the grand final. Throughout the match, they kept shouting, *Žal-gi-ris* (which means: Green Forest, the site of a famous battle in 1410, where the combined Lithuanian and Polish troops defeated the Teutonic Knights). But, once the match was won, the chanters changed to *Lie-tu-va* (Lithuania).

"In the city of Kaunas (*Žalgiris* team's home base), huge crowds turned up at 1 am, to welcome the victorious basketballers. Police kept the masses under tight control.

"People danced in the streets. Enthusiasm and elation were endless. For a brief moment, we had conquered the Russians".



BOOK REVIEW by John W. DOYLE*

Better than Romantic Fiction

TEN GROWING SOVIET CHURCHES. By Lorna and Michael Bordeaux. Marc Europe. Paper, \$6 plus \$2 postage and packing. Available from Friends of the Prisoners, PO Box 12, Sandy Bay, Tas 7005.

Lorna and Michael Bordeaux believe that the mass of *samizdat* material accumulated at Keston College is sufficient to give a reasonably clear picture of church life in the USSR today.

This picture is very different from that of religion in

the West. When we talk about the growth or decline of churches, we think in terms of finance, organised social work, church buildings and the size of congregations.

Figures of this kind are simply not available from behind the iron curtain. In any case, they are rather superficial indicators. Knowledge of what is happening in the USSR may help to direct our attention to more convincing evidence of religious life.

More than that: knowing what our brothers and sisters in Christ are suffering there will help us to unite ourselves more closely with them in the Body of Christ.

If this is to happen, we need something better than romantic fiction. We need names and dates and places and established facts. These the Bordeaux provide in *Ten Growing Soviet Churches*.

They tell us what ten (among many) churches are achieving — Methodist and Lutheran congregations in Estonia; Pentecostal in Siberia; Baptist in Moscow and Ukraine; Mennonite in Central Asia; Orthodox in Siberia and in Moscow; and Catholic in Lithuania and Ukraine.

A convincing, matter-of-fact account of the heroism of ordinary people and their devoted pastors, *Ten Growing Churches* reminds us that the blood of martyrs continues to breed Christians. Every school library should have a copy!

* Rev Fr John W. Doyle, (SJ), BA, is the Dean of Studies at St John Fisher College, University of Tasmania.



● Disenchanted by the unkept promises of Communism, young people under the Soviet rule are increasingly turning back to the faith of their forefathers. This photograph shows pilgrims at *Žemaičių Kalvarija* (The Calvary of Samogitia), in Russian-occupied Lithuania.

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