



BALTIC NEWS

QUARTERLY NEWS REPORT FROM ESTONIA, LATVIA AND LITHUANIA (THE BALTIC STATES)
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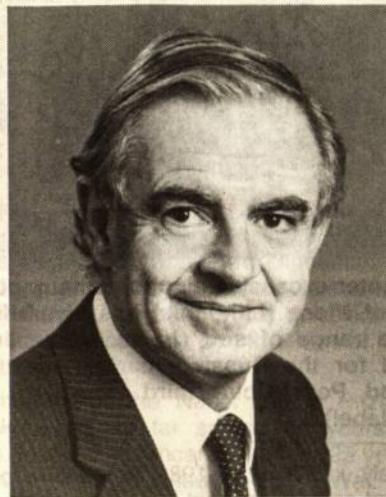
Vol XIV, No 2 (58)

Complimentary Copy

June 1988

Australians Speak Up for Balts

A member of the Australian Parliament spoke out on behalf of the enslaved Baltic people, at this year's gathering of the Inter-Parliamentary Union. Addressing the 79th Conference of the IPU in Guatemala City on 15 April 1988, Hon Neil A. Brown, QC (the Federal member for Menzies, Victoria) stressed that the "silent Baltic issue" should be raised in international forums.



• Hon Neil Brown, QC, MP.

Crime against Humanity

At the outbreak of World War II, Estonia, Latvia and Lithuania chose to remain neutral. In spite of that, Soviet armed forces invaded these three Baltic States in June 1940, and annexed them to the USSR.

Unbeknown to the Balts at the time, the occupation of their countries had been pre-arranged in a secret Nazi-Soviet agreement ten months earlier, in August 1939. At first, Hitler promised Estonia, Latvia and part of Lithuania to the Soviets. Later, Moscow "acquired" the rest of Lithuania, too, by paying Hitler 7.5 million dollars in gold.

After the 1940 invasion, the Soviets stationed one armed soldier for every ten or twelve Baltic civilians. In this way, Moscow took control of the political life in Estonia, Latvia and Lithuania.

Mass deportations of the innocent local people started on June 14, 1941; and were continued in 1944-1949. The total number of victims deported to Siberia and other distant regions has been variously estimated at 655,000 to 1½ million — 10% to 23% of the entire population.

After 47 years' silence, the Soviets are now beginning to admit their culpability for this crime against humanity. The Latvian Communist Party daily, *Cina*, published an article on March 4, stating that 43,231 people were deported from Latvia in just three days.

• Hobart Commemoration: Page 7.

• Eyewitness Accounts: Page 4.

"Since 1940 the Soviet Union has occupied Latvia, Lithuania and Estonia, in breach of treaties, international laws and every principle of human rights," Mr Brown said. "It has imposed its domination of these independent countries by every instrument of force known to man — deportation, one-party rule, forced labour, religious persecution, censorship and military occupation."

Mr Brown told his audience that, over almost the past 50 years, the Soviet Union has imposed a form of genocide on the Baltic people, by removing the native population and diluting it with forced migration from other parts of the Soviet Union. The intention is to destroy the Latvian, Lithuanian and Estonian nations, Mr Brown said.

"Nor is this a closed issue," he continued. "In all three of the Baltic States, demonstrations demanding independence and freedom are even now being brutally crushed."

★ ★

On February 19 this year, 31 Australian senators* wrote, via the Soviet Ambassador in Canberra, to Mr Mikhail Gorbachev, urging him to allow the peoples of the three Baltic States to peacefully honour their national independence days; and to take all necessary measures to guarantee that they did not become targets of state-sponsored harassment as a result of these commemorations.

The senators' letter also included the reminder to Mr Gorbachev that the Soviet presence in the Baltic States was in direct violation of the peace treaties of 1920 which the Soviet Union concluded with the governments of those countries.

Subsequent events suggest that the Australian senators' pleas have been ignored. About 1,500 people who gathered near the Latvian Statue of Liberty in Riga on March 25, were dispersed by security forces. On the same afternoon, various members of the Estonian "Group for the Publication of the Hitler-Stalin Pact (MRP-AEG)" were detained in Tallinn, to keep them away from a peaceful demonstration at the Tammsaare monument. Lithuanian dissident Dr Algirdas Statkevičius was seized outside St Nicholas' Church in Vilnius on February 21, and was assaulted by the Soviet police for no legitimate reason. Two others, Jonas Protusevičius and Andrius Tučkus, were jailed for short terms.

*Senators Short, Stone, P. Baume, Reid, Puplick, Newman, Messner, MacGibbon, Hill, Panizza, Walters, Vanstone, Parer, Teague, Watson, Archer, Calvert, Chapman, Chaney, Crichton-Browne, Lewis, Bishop, Knowles, Brownhill, Bjalke-Petersen, Boswell, McGauran, Tambling, M. Baume, Hamer, Harradine.

ALCOHOL IN LITHUANIA:

Emphasis on Home-Brewing

by Saulius Girnius

Since the start in 1985 of the Soviet Union's campaign against alcoholism, the Lithuanian press has discussed the excessive consumption of alcohol in the Russian-occupied republic and the damaging effect on the economy and the health of the nation.

Articles have pointed out a decline in the sale of alcohol through state stores; but they have noted with growing concern the dramatic increase in sales of sugar — most of which is being used to produce home-brewed alcohol — a clear indication of the growth of illegal distillation. Yet, even in this period of *glasnost*, there has been little statistical information about the consumption of alcohol.

The Soviet Union has always been reticent about publishing statistics on alcohol consumption and production.

A recent article by Jonas Gečas, the Secretary of the Commission for the Fight against Drunkenness of the Lithuanian Council of Ministers, contained some hidden data, which enable us to estimate that the consumption of alcohol rose from 8,252,000 litres of pure alcohol in 1960 to 38,476,000 litres in 1984, an increase of 466 per cent.

Effect on Health

This huge rise in alcohol consumption has had an adverse effect on the health of the population and was the principal cause of the increase in the death rate. Between 1965 and 1980, deaths attributable to alcohol poisoning increased by 220 per cent, to alcohol psychoses by 400 per cent, and to chronic alcoholism by 543 per cent.

The purchase of alcohol has placed great strains on family budgets in Lithuania. Per capita purchases of alcoholic beverages amounted to 116 rubles in 1970, rising to 252 rubles in 1984. At this rate, for an average family of four people, alcohol would cost more than 1,000 rubles a year, the equivalent of more than 5 months' wages, since the average monthly salary is less than 200 rubles.

The campaign against drunkenness is said to have been effective in lowering the quantity of alcoholic beverages purchased: per capita purchase of alcoholic beverages converted to 100 per cent alcohol in Lithuania fell to 9.6 litres in 1985 and 6.5 litres in 1986.

This suggests that total alcohol consumption in Lithuania was 34,437,000 and 23,543,000 litres,



● To counter excessive alcohol consumption, the brewery of Utena (Lithuania) has diversified into this large range of soft drinks. Some lines are produced for the Russian market; they include Fanta and Pepsi-Cola (third from left, with a Russian label).

respectively, in 1985 and 1986, amounting to a fall of 11 per cent and 40 per cent, respectively, from 1984.

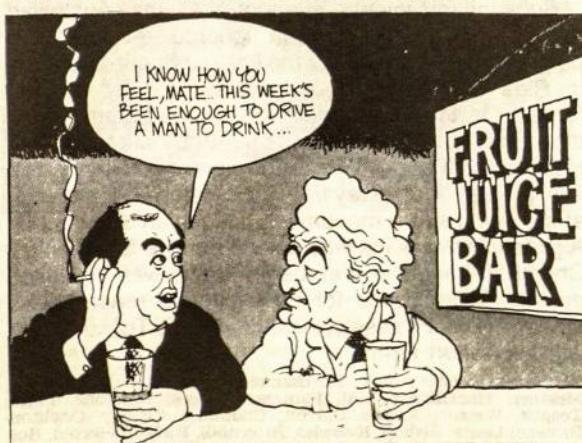
The fall in alcohol consumption has had many positive effects. Compared with 1984, crimes committed by drunks in 1986 fell by 30.9 per cent; the number of patients at public sobering-up stations fell by 24 per cent, the republic's death rate dropped by 9 per cent. 39.3 per cent of the decline was attributable to the decline in alcohol poisoning.

Misleading Statistics

However, even the Soviet authorities admit that the glowing statistics pointing to a decline in the purchase of alcoholic beverages are misleading. Incidents of public drunkenness are down, but people are doing more of their drinking at home.

The greatest problem is the dramatic increase in the production of illegally distilled alcohol. Sales of sugar in 1985 were more than 5,000 tons above the amount in 1984. There was an increase of more than 5 per cent in 1986 and an additional 18 per cent increase in the first half of 1987. Most of this sugar is being used to make alcohol, so that the decline in the actual consumption of alcohol has not been as spectacular as the state sales would suggest.

Whereas in the past the illegal distilling of alcohol had largely been concentrated in rural areas, it is now spreading to the cities. Many city dwellers produce or buy illegally brewed beverages to escape the public ridicule of standing in the long lines in front of alcohol stores. They also save money, since state alcohol prices have increased substantially during the anti-alcohol campaign.



Cartoon by Allan Langoult, Daily News, Perth, WA.

— Adapted from an article in a *Radio Liberty Bulletin*.

FOCUS ON PEOPLE

Death of Dissident

Gunārs Astra, the 56-year-old Latvian dissident, died in a Leningrad hospital on April 6.

Astra had been released from Soviet imprisonment on February 1, 1988. While visiting Leningrad two months later, he suffered a mysterious heart ailment and was admitted to hospital. He underwent a heart valve operation, but did not survive it.

Before his death, Astra asked that an autopsy be performed on his body by a non-Soviet doctor. The request was not granted.

Gunārs Astra had been imprisoned by the Russians from 1961 till 1978, and again from 1983 till 1988. On the first occasion he was convicted for anti-Soviet activities; the last time for possession of George Orwell's book "1984".

— Aust. Latvietis/eom.



No Release for Balys

Balys Gajauskas, a veteran Lithuanian prisoner of conscience, is still in jail. The Soviets announced on January 6 that Gajauskas would be released, but the order was rescinded by the Soviet Lithuanian authorities.

Nominated for the Nobel Peace Prize in 1979, Gajauskas has so far served 36 years in Soviet prisons. He was first incarcerated for 25 years, for his resistance activities following World War II. He was released for several years, then rearrested in 1977.

Gajauskas was born on February 26, 1926. He is married and the father of a young daughter.

— CREED/the truth.

Census

A comprehensive population census will be carried out in Russian-occupied Lithuania in January, 1989.

Local committees are now being formed to plan detailed preparations and census procedures.—Europos Lietuvių.

Visitor from Latvia



Ēriks Mesters, the Archbishop of the Evangelical Lutheran Church of Latvia, visited West Germany last February.

At a press conference in Hannover on February 23, Archbishop Mesters said, the churches in the USSR fare better if they are not subjected to influences from abroad. According to him, the Soviet state has not interfered in the church's internal affairs or ministers' dismissals over the past year.

The Rebirth and Renewal Movement, founded in 1983, is a separatist group trying to split the church in Latvia, Mesters claimed. He spoke favourably of Gorbachev's latest reforms.

— Report: G2.W, ev info/idea. Photo: G2.W/epd-bild.

Psychiatric Malpractice

Teovils Kuma, a Latvian Baptist Evangelist, has been languishing in Soviet psychiatric hospitals for the past 8 years; and no end is in sight.

Kuma was arrested in 1980, because he had distributed about 600 religious tracts in public parks and at bus stops. For this, psychiatric experts in Riga, the Latvian capital, declared Kuma to be mentally unstable and socially dangerous.

He has been kept on dangerous drugs for seven years and transferred to institutions all over the Soviet Union. In 1984, Kuma was brought back to a hospital in Latvia, but his family apparently remained unaware of it until earlier this year. Teovils Kuma has begged that those responsible for his unjustified imprisonment in psychiatric hospitals be brought to justice.

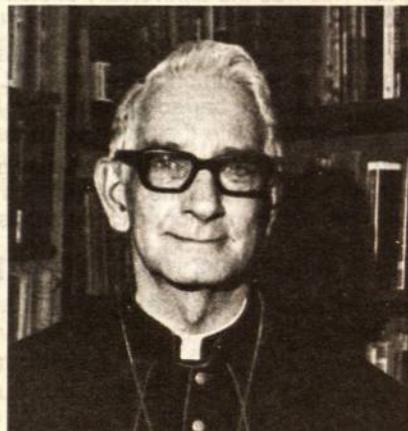
His hospital address is:

CCCP — Latvian SSSR,
229700 LIEPAJA,
Siguldas iela 2,
PB, OTD 1.
Kuma Teovils.
USSR.

Teovils has two daughters, Guna and Anita Kuma. Their address is:

CCCP — Latvian SSSR,
229700 LIEPAJA,
Klaipeda 116, DZ.25,
Kuma Guna & Anita,
USSR.

Obituary



Balts at home and abroad have lost a great friend: the Roman Catholic Archbishop of Hobart, Sir Guilford Young, died on March 16.

Sir Guilford will be remembered as a distinguished orator and an outspoken fighter in church and secular matters. He used every opportunity to remind us of the Baltic people's present plight, and to demand freedom for Estonia, Latvia and Lithuania.

Sir Guilford's deep compassion was mirrored in his essay, *The Cherry Tree*, published in *Baltic News* in September 1981. "I believe that Lithuania will again arise," he wrote, "and break the iron bonds of her political entombment, for she still lives in Christ".

Vale, Sir Guilford Young. You were a great Australian, a brave champion of the Baltic cause and a true prince of your Church.

Lights in the Dark

In December 1983 BALTIC NEWS printed 'Yuletide on Trofimovsk,' part of Dr Dalia Grinkevičiūtė's story of gulag life for women and children imprisoned on an island well inside the Arctic Circle.

Here are two more short pieces from her eyewitness account, entitled FROZEN INFERNO. They show another part of the picture.



1942: Good Samaritans

It was very dark inside our hut. Sheets of ice were the only glass we had for windows, and the snow had drifted up over them.

Two strangers burrowed their way into the hut, a man and a woman. They wanted to know whether we had any children with us.

We had. And the first one the visitors saw when their eyes had adjusted to the gloom was Jonukas Borniškis, a ten-year-old boy who had died of exhaustion and scurvy only the day before.



Husband and wife, the visitors told us they were from Leningrad. This was the anniversary of their only son, who had died there of starvation.

They had saved up three days' bread ration, and wanted to distribute it among the starving Lithuanian boys and girls in our barracks. That was how they wanted to commemorate their own son's death.

Soon frail and feeble hands were reaching out from under frozen rags to take the small pieces of bread they were offering in memory of their only son . . .

1943: Doctor of the Dying

Exiled without investigation or trial, every second person on the island (Trofimovsk) died during the winter of 1942-43. The death rate there was higher than that in Leningrad during the German siege.

By February it was quite clear that we would all be dead soon. Hurricane-forced blizzards raged outside. Inside, there was no way of keeping snow and ice out. There was no heating (we had used for firewood even the crude coffin we had made to 'bury' Professor Vilkaitis in), no sanitation.

People lay huddled in their bunks, exhausted, racked by scurvy and dysentery, hands and feet frost-bitten. None of us was going to see the end of that cruel, long Arctic night.

Just when there was no hope left, the barracks had another visitor, a Russian doctor this time.

He went through all the huts, examining both sick and dead.

Alone, he stood up to their guards. They had taken jobs at Trofimovsk to get out of service at the front —

well fed, warmly clothed and safely housed Mavrin, Sveticky, Jankovsky, Travkin, Guliaev and the rest.

The very next day after he came, we all received a bowl of hot pea soup and 500 grams of dried fish. (He told us to eat the fish raw and not lose any vitamins).

Death in Retreat

He requisitioned several bags of peas from the storehouse and had them soaked in water. A few days later medical orderlies were bringing green sprouting peas to the huts and giving everybody half a glassful.

Scurvy and starvation were in retreat, as was death itself. Those who were still alive when Dr Samodurov came to our camp remained alive.

Then, the steam bath was soon working again. The burial details now became medical orderlies, carrying living people to the bathhouse — living skeletons whose teeth had fallen out and whose thin bodies were covered in ulcers.

Our clothes were disinfected, too. Every day you would see a stew of baked lice on the floor of the disinfecting room.

Then, on February 9, we saw the sun for the first time, just a tiny bit of it. We realised that we had survived the winter.

Dr Samodurov stayed with us for a month. We heard later that he died at the front; but we were never sure the report was true.

It was not till the Spring thaw began that our dead were buried. Prisoners were brought in who were still strong enough to work. They cut a ditch in the permafrost to be the common grave of half our number.

We who are still alive salute you, Lazar Solomono-vich Samodurov!

— Adapted from *Frozen Inferno* (New York, 1981)
by John W. DOYLE, S. J.

● The full text of Dr Grinkevičiūtė's memoirs, entitled FROZEN INFERNO, is available free of charge from Baltic News, PO Box 272, Sandy Bay, Tas. 7005. Please send a large, self addressed envelope, stamped 63 c.



● Lithuanian deportee Zigmas Toliūšis, transporting water in Siberia (1952).

—Photo: *Lithuanians in Siberia*.

Commemorations Behind the Iron Curtain

Demonstrations were held in Russian occupied Latvia on March 25 this year, to commemorate Soviet deportations of thousands of Latvians in the 1940's. The date marked a particularly heavy onslaught 39 years ago when at least 43,231 Latvians were deported in 3 days.

On March 9, the human rights group HELSINKI 86 urged Latvians to gather at the statue of Liberty in Riga to commemorate this event with floral tributes. On March 16, the communist authorities summoned the leaders of the group and tried to dissuade them from demonstrating.

The official meeting at the War Cemetery organised by the Writers' Union was the largest, with about 10,000 persons attending.

In the meantime, beginning at noon, people had been placing flowers at the Statue of Liberty in the centre of Riga. They kept coming all afternoon.

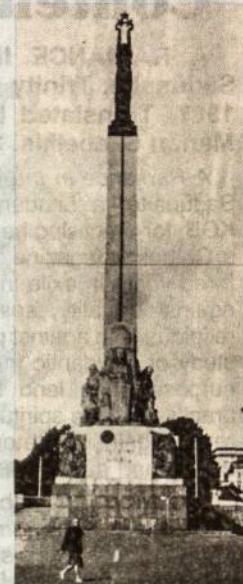
At 6.30 pm, when the members of HELSINKI 86 group were due to make their appearance, several thousand militia members surrounded the area, trapping many

hundreds of people at the statue, who were then asked to disperse. When this request was ignored the militia tried to force the people to leave. In the meantime a crowd estimated to be between 1,500 and 5,000 had gathered outside the cordon. These people started chanting at the militia "Fascists! Fascists!" After the militia had managed to remove most of the people from the vicinity of the statue, several hundred of them proceeded to the nearby statue of Rainis. They were soon also dispersed by the militia.

Many of the more than 5,000 people at the War Cemetery attempted to go to the statue of Liberty after the proceedings there had finished, but had been prevented by road blocks set up in all streets leading into the city.

About twenty members of HELSINKI 86 were arrested after placing flowers at the Statue of Liberty. Among them were Dr Juris Vidinš, Dr Mārtiņš Āboliņš (Chief Medical Officer of Engure Hospital), Dzintars Geide, Mīrza Apine, Konstantīns Pupurs, Līta Ēcētāja and Dr Vidinš' 16-year-old daughter Ilze.

Aust Latvietis/eom.



● Statue of Liberty in Riga.

LETTERS TO THE EDITOR

The Minister and the Massacres

Count Nikolai Tolstoy visited Australia this year and gave a lecture in Melbourne (Essendon) on March 4. His lecture focused on British Prime Minister Harold Macmillan, later Lord Stockton, who died in 1986.

According to Tolstoy, a libel action is due to come before Britain's High Court within a year which will reveal the details of Macmillan's role in the forced repatriation of Cossack partisans to the Soviet Union after World War II.

The action was begun by Lord Aldington, a wartime aide to Macmillan, over statements made by Count Tolstoy concerning the incident.

Tolstoy's allegations against Macmillan caused a sensation in Britain when the book in which they were detailed, *The Minister and the Massacres*, was released two years ago. The essence of Tolstoy's charges was that Macmillan, as British Minister resident in Italy in 1945, wrongly turned over tens of thousands of Cossacks, White Russians, Slovenes, Croats, Montenegrins and Serbs to Soviet authorities and Tito. The people comprised prisoners of war and political refugees and were accompanied by large numbers of women and children.

Many were massacred at the point of handover, within sight or sound of their British escorts. The overwhelming majority of the remainder either died a lingering death in Soviet forced labour camps or were slaughtered in circumstances of appalling brutality.

Count Tolstoy described Lord Aldington's writ as "an exciting development". "Macmillan never dared sue me, nor did he ever provide any public or private explanation of his actions. This persuaded many people that I was right."

Any person or organisation interested in contributing financially to Count Tolstoy's fight, and to seeing that a legal precedent is set, should send donations to *The Forced Repatriation Defence Fund*, at this address:

Count Nikolai Tolstoy,

c/o The Old Courtyard, Church Road,

Tunbridge Wells, Kent TN1, 1JT, UK.

(Mrs) N. ZVIRZDINAS-SALKUNAS.

Doncaster East, Vic.

Baltic News

May I express my appreciation for the excellent work that you are doing with your finely-crafted magazine.

I enclose a cash donation to help things along and would request that you please put me on your mailing list.

All success in our shared aim of free Baltic States, completely independent of Soviet invader forces!

John WIEBE.

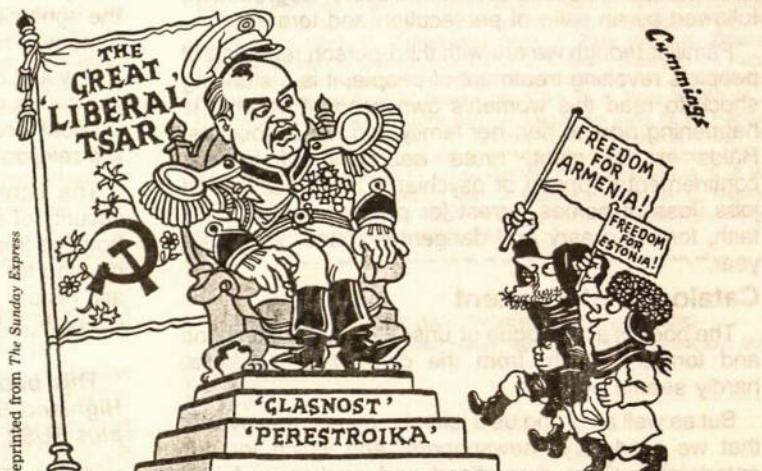
Ottawa, Ont. (Canada)

* * *

Enclosed is a small token towards the super large task of letting the world know the truth.

Don JANCAUSKAS.

Riyadh. (Saudi Arabia)



"This is terrifying - the serfs BELIEVE what I say!"

Reprinted from The Sunday Express

BOOK REVIEW by Ann GREENWOOD*

Contemporary Account of Persecution

A RADIANCE IN THE GULAG by Nijolé Sadūnaitė. Trinity Communications, Va, USA, 1987. Translated by Rev C. Pugevičius and Marian Skabeikis. 148 pp. \$US6 plus postage.

A Radiance in the Gulag is the true story of Nijole Sadūnaitė, a Lithuanian woman sentenced by the KGB, for practising her religion and helping to circulate a Catholic magazine, to three years in the gulag and three years in exile in Siberia. It is a story of heroism against brutality, spiritual versus physical strength, religious faith against political ideology. It is also a case study of a gigantic mindless bureaucracy whose real purpose is to lend legality to brutality; of religion practised for its spiritual reward and as a statement of revolt against dictatorship; and of martyrdom — its nature and purpose.

Nijolé is a remarkable woman. Anyone who endures alone the threats, torments and torturing ways of an absolute power and steadfastly maintains their sanity and unfaltering belief, and the strength to continue



practising that belief openly is heroic. And Nijolé's heroism stems from her religious faith. She was arrested in 1974 in Lithuania and released in 1980. Her account of these years is horrifying and familiar — dimwit sadistic guards and officials, false evidence, treatment of humans as cattle to be transported in hideously uncomfortable conditions from stockade to stockade, incarceration in crowded, filthy and verminous camps, illness, starvation, slavery, degradation, followed by an exile of persecution and torment.

Familiar though we are with third-person reporting of people's revolting treatment of people, it is a stunning shock to read this woman's own account of what is happening now to her, her family and her associates. Raids in the night, brutal searching of homes, confinement in prison or psychiatric hospitals, loss of jobs, loss of homes, arrest for practising a religious faith, form a dreary and dangerous round, year after year.

Catalogue of Torment

The book is a catalogue of unspeakable persecution and torment which, from the comfort of Australia, hardly seems possible.

But as well as giving us a jolting reminder that events that we read of in newspapers, and which for our entertainment are dramatised and euphemised into exciting films, are happening in harsh reality, the book

throws up philosophical and psychological pictures of ideological forces at war with one another and leaves us wondering what the cause and meaning of the great struggle are, and what the result of it will be.

Nijolé repeatedly castigates communism as the cause of the evil which befalls her; but the theory of communism does not teach mass incarceration and persecution, and equally unspeakable policies are carried out at the opposite end of the scale. So what is it in human nature that leads people to behave as these minions of Soviet communism do?

Nijolé's description of her experiences gradually form a background picture of a gigantic bureaucracy. An organisation so big that its members do not know what it is they belong to.

Presumably communism believes that to systematically record all the details of a persecution somehow lends it legality and even morality. Or maybe it's just a way of keeping the population in work. At one point a footnote records a British newspaper report that 200 letters sent from England to Nijolé in the camp had been returned! And when a priest, writing to Nijolé from Lithuania, received no reply he was able to get information from the bureaucracy that his letter had been received by the camp censor.

Martyrdom

We are taught the saintly aspects of martyrdom from our earliest Sunday school days. But in this book another side of martyrdom is shown to be a superb protective strategy. Imagine being under the **absolute** control of a malevolent power intent on tormenting and torturing you, physically and psychologically. And this will not be for a set length of time; you can see no end to it. Assuming that you are kept alive, how do you stop the terror, pain and degradation from driving you to insanity? By training yourself to **want** this treatment, to love it, to welcome it as an opportunity to prove anything you want — your love for God, your achievement of humility, your forgiveness of your fellows (including your torturers). The reason doesn't matter — the effect is to keep you sane in an insane situation and to disconcert your tormentors.

Nijolé and her fellow Catholics do not discuss martyrdom in these terms. For them it is a grace. For the agnostic reader the religious value of martyrdom is in no way negated, but its protective value is obvious.

It would be easy to see her fidelity to her religion as the cause of her tribulations. It is not: the cause is a political ideology whose adherents fear the strength of the religious opposition.

The book is not a reminiscence written from the security of a free society, but a contemporary account from the front in a war that is still being fought. It should be read for what it is: an account of tragic contemporary history written by a victim whose courage and strength astound.

This book is now available from BRIDGES, 341 Highland Blvd, Brooklyn, NY, 11207, USA, at \$US6 plus \$US2 postage.

* Ann Greenwood is the Publications Officer at the University of Tasmania.

COMING EVENTS

June Commemoration

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 17 at 7.30 pm.**

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

Candles will be lit outside the church, from 5 pm onwards. Please make sure your candles are in glass jars or similar wind-proof containers.

Services will also be held at other major centres, throughout Australia. Please contact your local Baltic committee for details.

Russian Imperialism

A seminar on *Russian Imperialism and the Soviet Union* will be held at the Regent Hotel, 55 Collins St, Melbourne on **June 24-25, 1988**. Sponsored by the Australian Federation of Ukrainian Organisations, the seminar will feature a distinguished group of Australian and overseas speakers, drawn from academia, politics and journalism. Registrations close on Friday, June 17.

For further details and registration forms, contact Dr Michael Lawriwsky, Convener, Soviet Seminar, Australian Federation of Ukrainian Organisations, PO Box 78, Essendon, Vic. 3040. Telephone (03) 375 1781.

Thanks for Your Support — We Need It!

BALTIC NEWS has no paid employees. It is produced by dozens of volunteers who give up their spare time to write, to edit, to paste up, to wrap and to despatch 9,500 copies of this quarterly newsletter.

Our volunteers save us a lot of expense; but not all of it. The post office and the printer still have to be paid — about \$4,000 per issue, or \$16,000 each year.

BALTIC NEWS has no regular source of income. To remain solvent, we have to rely entirely on you, our readers, for donations. The fact that BALTIC NEWS has survived for 13 years, and has grown significantly in that period, is a tribute to your continued generosity.

However, an individual can only give so much. It is most encouraging, therefore when organised groups come to our aid, too. Their gifts are thankfully acknowledged in our regular lists of donations.

In particular, we are indebted to two Victorian groups who recently organised special functions to raise funds for BALTIC NEWS. Mrs E. Eskirtas and the Lithuanian community of Latrobe Valley and Gippsland staged their annual Baltic News Fishathon in Stratford (Vic), over the Labour Day long weekend. The entire net profit of \$400 was handed over to BALTIC NEWS. And Mr Liudas Bungarda, assisted by the Zidinys Group, ran an Easter Egg afternoon in Geelong on April 10. A total of \$ 247 was raised for BALTIC NEWS on this occasion.

We thank you for the following donations received since our last issue:

NSW & ACT: Mrs S. Zablockis, \$70; E. Laurinaitiene, \$50; Carolyne Noble, V. & J. Ramauskas, L. Simanauskas, \$20 each; A. Bartkus, Mr & Mrs B. Roser, \$10 each; V. Miezis, \$2.

VIC: Gippsland Lithuanians, \$234; Federation of Latvian Organisations in Vic, \$150; Geelong "Zidinys", \$115; V. Grigonis,



Slave Labour

A group of West Australians will hold a peaceful demonstration outside Hallmark motor company in Fremantle, on **June 4**. The people will protest at Hallmark company's use of parts that are known to have been made by Soviet slave labour.

● The Australian customs law prohibits the import of articles made in whole or in part by slave labour. For details, see *Baltic News*, December 1983, pp. 1-2.

Lithuanian Social Welfare Society Melb, \$100 each; Lithuanian Community Melbourne, \$75; Sale Lithuanian Community, \$50; O. B. Vitkauskas, \$26; Anonymous, Geelong Lith Community, A. Jancauskas, I. O'Dwyer, M. Valodkiene, \$20 each; J. Barkus, G. Kalade, D. K. Lynikas, \$15 each; A. Bajoras, G. Baleisa, A. Eskirtas, D. Juchnevicius, R. Kacerauskas, A. Kalade, V. Kozeniauskas, J. Leknius, A. Reinfelds, T. Rossmann, A. Sabrinskas, S. Sabrinskas, E. Sidauskas, K. Starinskas, Sr M. Theonatis, M. Ziegas, V. Ziegas, \$10 each; V. Aukstiegus, V. Balsevicius, L. Bungarda, D. Ellison, S. Karpalavicius, A. Lenartas, O. Schrederis, M. Sodaitis, \$5 each; Anonymous, \$4; S. E. Lipcius, G. Maternas, L. Nobelius, S. Sutas, A. Zvirblis, \$2 each.

Various: World Federation of Free Latvians c/o Aust Latvian Information Centre (SA), \$500; Canberra Lithuanian Community, \$200; D. & P. Jancauskas (USA), \$124.83; Estonian Society of Sydney, \$120; A. Briedis (NSW), Latvian Relief Society, Davgavas Vanagi (Melbourne Branch), \$100 each; G. Kazokas (Tas), V. N. D. & G. Salkunas (Vic), \$50 each; 40 Years Anniversary 2nd Transport (SA), P. & M. Liorentas (Vic), \$30 each; F. Wallace (USA), \$25.31; V. Hawkins (Vic), P. Randma (NSW), R. Samsonas (Vic), B. Sidauskas (NSW), \$25 each; A. Taskunas (Tas), \$24; V. & J. Rekesius (Vic), \$23; Anonymous (Tas), C. Bartkevicius (Tas), D. & E. Forstmanis (Vic), T. M. & M. A. Ring (Vic), J. Sniras (Vic), J. Stepsys (Tas), A. Vaitiekunas (Vic), V. Vaitiekunas (Vic), J. Zars (Vic), B. Zilberts (Tas), \$20 each; S. Katinas (Qld), \$15; L. Kalasim (Tas), \$14; I. Kops (Can), \$11.53; Anonymous (Eng), Anonymous (Vic), M. Balaisis (Can), A. Clancey (Vic), L. Dragunaits (Qld), C. K. Ford (NSW), U. & B. Freidenfelds (SA), J. Kutka (SA), A. Lendraitis (SA), H. W. Randel (NSW), L. Stausas (SA), V. Stalba (SA), P. Surna (Vic), A. Zakareviciene (SA), J. Zonius (Vic), \$10 each; C. J. Chambers (Tas), \$7; J. Abukevicius (SA), E. Apinis (NSW), P. Halligan (WA), E. & W. L. Lewinski (Tas), J. Luker, (Tas), J. Maleckas (Vic), A. C. Murray (Qld), J. Sharpe (Tas), \$5 each; A. Barr (USA), M. F. Nowak (USA), \$4.72 each; S. Bernotas (Qld), \$4.

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Estonians Seek Independent Economy

By Antero Pietila

Estonia should be turned into an economically "self-managing" republic, Communist Party members proclaimed in an appeal published recently in a Tallinn newspaper.

"Development of the republic's economy on the basis of full self-management demands the active and concrete participation of Estonia's whole population," the signers said.

They further demanded the curbing of bureaucratic power and called for the "strengthening of free, self-governing authorities."

The appeal, published on February 19 on the back page of *Sovetskaya Estonia*, the republic's Russian-language daily, was the latest sign of nationalistic ferment within the state's Communist Party.

Particularly significant was the timing of the appeal, which came shortly before Estonia's celebration February 24 of the 70th anniversary of its short-lived independence. The Soviet Union annexed Estonia in 1940, after 22 years of independence.

In their appeal, the Communist intellectuals referred to the independence anniversary, which even many young Communists have begun to regard as an important milepost in the continuity of the Estonian nation.

Nationalist Confrontations

Without directly mentioning demonstrations planned for February 24, the signers appealed for calm, saying in particular that a repetition of the confrontations between nationalists and riot police in Tartu on February 2 would be unfortunate.

NEW PUBLICATIONS

We welcome **The Australian Ethnic Reporter**, a new monthly journal published in Victoria and edited by Dr Anthony Endrey, QC.

The first 16-page issue appeared in March 1988. The Reporter's main role is to be the "Voice of Ethnic Australia." In addition, it comments on current events both in Australia and the rest of the world.

The journal may be ordered from: Carpathian Press, Eastways Road, Fish Creek, Vic 3959. The subscription is \$15 per year.

☆ ☆ ☆

An interesting collection of **Lithuanian Papers** is due to be published by the Tasmania University Union Lithuanian Studies Society, on June 30. The 60-page large format volume will contain six scholarly papers on topics ranging from Lithuanian Easter eggs to Australia's links with Lithuania 200 years ago.



A small number of copies will be sold to non-members, at \$5 plus \$2 postage and packing. Orders should be sent to TUU Lithuanian Studies Society, PO Box 777, Sandy Bay, Tasmania, 7005 (Australia). Please order now, to avoid disappointment.

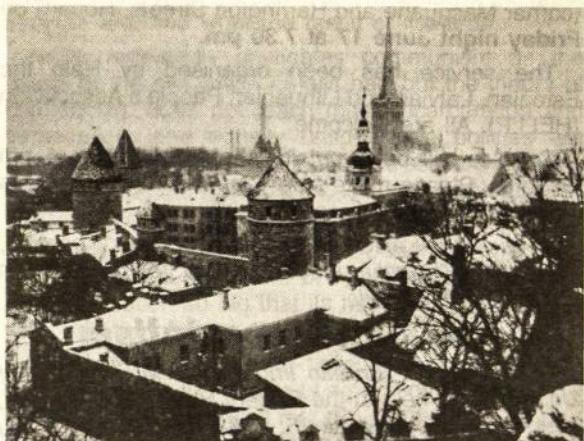
BALTIC NEWS is published four times a year, by Baltic Research Foundation (Tas), in Hobart, Australia. The Foundation is a non-profit group of volunteers who study human rights in the Baltic States, and promote knowledge of the existence, history and plight of the Baltic nations. BALTIC NEWS aims at providing authentic news and pictures from the Baltic region. To maximize reliability, all details are double-checked against independent sources before they are published in BALTIC NEWS.

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● Free Estonia was a prosperous country, until it was invaded by foreigners in 1940. Can Estonia's economy be revitalised now, after 50 years of Russian rule? Pictured: A winter view of Tallinn, Estonia's capital.

Among the signers were leading writers and filmmakers, as well as foreign affairs commentators Siim Kallas and Tiit Made, ideological theorist Edgar Savisaar and the sociologist Mikk Titma. Last September, the four men published a proposal for the creation of an Estonia that would be economically independent of Moscow and would have its own, convertible currency.

That proposal triggered an intense debate among Estonian members of the Communist Party.

Although Western analysts see little hope for the realisation of the proposal, many younger Estonians seem to think it can be accomplished. The young Estonian Communist Party members say, they are "not nationalists but patriots."

That semantic difference is viewed as important in distinguishing the Communists from the newly established Estonian National Independence Party, which hopes to "restore a free and independent Estonia."

Among supporters of the new party are children of several leading Estonian cultural figures. A well-known sociologist, whose daughter is a member, was recently fired from her university job for her failure to exercise ideological and parental control.

Ethnic relations between Estonians, who are a decreasing majority in the republic of 1.5 million people, and the rapidly growing Russian population have noticeably deteriorated in recent months. In an effort to curb the influx of Russians, Estonian authorities recently decided that an enterprise hiring workers from outside the republic must pay a penalty of 16,000 rubles (more than 27,000 dollars) for each such worker.

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