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EDITORIAL

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"A WORLD SAFE FOR DIVERSITY...."

A representative of the United States and a Lithuanian diplomat have spoken on the above subject, unknownst to each other, in November. Since their statements are complimentary and illuminate each other, we reprint them here side by side as an editorial.

What is visionary -- because it cannot come to pass -- is the Communist conception of a monolithic one-world suffocated by a universal dogma, impossibly boring in its bureaucratic uniformity and its predetermined history, implacably hostile to gay and colorful variety, implausibly administered by a plutocratic elite that calls itself the party of the masses.

The vision of a world safe for diversity is the sounder conception -- the more practical goal -- the more realistic prospect -- as the record of recent years makes wholly clear.

The more than fifty new nations have one thing in common: a stubborn determination to build their own societies, establish their own governments, make their own mistakes, and make their own history too. None of the new countries has chosen Communism as a way of life or system of government.

And on the other side of the increasingly porous Iron Curtain, the myth of a monolithic communist bloc is shattered. The so-called communist world is in political disarray -- and philosophical ferment as well.

(The Honorable Harlan Cleveland, Assistant Secretary of State for International Organization Affairs, on 6 November 1964 at the University of Maryland)

Yet it is not enough to proclaim the idea of freedom to those who are free. (The West) must demand freedom....openly and clearly to those nations, the freedom of which has been destroyed by the Soviets. We hope that the West will finally understand that the silence that so often veils the problem of German unification and of the restoration of independence for the Soviet-occupied countries, morally injures Europe, already politically amputated by the Soviets. Europe cannot permit Mac tse-tung to replace its voice on the question of freedom. Europe should not be silent about the fate of the nations of East-Central Europe at the time when the rulers of Red China -- for tactical purposes -- are raising the issue of certain Soviet conquests...

(Mr. Stasys Lozoraitis, Chief of Free Lithuanian Diplomats, in November 1964, at Hannover, West Germany)



## THE STUDENTS

(The following are highlights from an article by G. Rinkus, a Lithuanian student, who recently arrived in West Germany)

After graduation from high school, a young Lithuanian faces a universal problem: what to study and how to finance his studies? Graduates eager to enroll in universities far outnumber the available facilities. Consequently, the way to a university leads through elimination contests based on enrollment exams, personal background and recommendations from the high school or the working place.

### Work in Industry or Agriculture Required

To stem the flood of high school graduates into universities, in some cases enrollment is restricted to those with several years' experience as workers in factories, kolkhozes, or elsewhere, while in other institutions graduates with such an employment record receive preferential treatment during examinations. The compulsory employment in industry or agriculture, however, has a negative effect on prospective university students -- some forget what they had learned in high school, others never leave the factories again.

Frequently high school graduates select a field for which the contest is less difficult and thus end up with a major that has little interest for them. Enrollment is most difficult in the faculties of medicine, technology and economics.

### Scholarships -- Plain and "Leninist"

Those lucky to be accepted must find ways to make ends meet, since not all students receive scholarships. Applicants for scholarships must submit a statement about the material status of their parents -- a scholarship is denied if the monthly income exceeds 10 rubles for each family member. Until 1964 the average university scholarship in Lithuania was 20-30 rubles. Recently this sum was increased but the number of recipients was reduced.

A plum prize is the "Leninist scholarship," twice the amount of an ordinary one. To receive it one must be a straight "A" student and to have a shining political record. Straight "A" students are not difficult to find but only a few students meet the second requirement; hence, there are only a couple of "Leninist scholarship" receivers in each university or institute.

### "Voluntary" Contributions and Outside Jobs

The student also must dip into his purse for various contributions: for Komsomol, trade unions, Red Cross, LDAAIR (the "Voluntary" Association in Support of Army, Air Force and Navy). These contributions are negligible individually, but make quite a dent in the student's monthly budget, especially since he must subscribe to newspapers which, in most cases, he does not read.

As a result of the financial pressures, some students hold outside jobs. To take a job one must get the dean's permit, yet this requirement is often circumvented. Since attendance of lectures is compulsory, most students work



in the evening or at night: as telephone operators, nurses, instrumentalists in dance orchestras, freight loaders, etc. Such jobs must usually be concealed because they conflict with the official line that the Soviet system provides excellent conditions for study. At the same time, it is a public secret that one cannot survive on 20 rubles a month.

### The Crowded Dormitories

Most students live in university dormitories. (Some must rent rooms outside and pay about 10 rubles a month.) The living conditions in the dormitories are rather ordinary. There are 6-8 inhabitants to a room, and sometimes even more. Several dormitories set a maximum of four students to a room. Some rooms in the dormitories are reserved for two students, but such privilege is usually accorded to distinguished Communist activists. There are no individual rooms.

The crowded conditions in the dormitories make rest and work very difficult. Fleas are not uncommon, despite annual disinfections.

### "Social" Duties

Each student gets his share of the so-called "social" duties: giving propaganda talks, acting as auxiliary militiamen (*druzhinniki*) in streets and places of amusement, educating juvenile delinquents, arranging amateur concerts, etc. All these duties are justified as follows: a student must pay for free tuition and board by being "socially useful."

### Summer Work

In summertime students are obliged to put in two weeks of physical labor in the kolkhoz fields or at the construction of stables. The 7-hour working day is a heavy burden even for those who are used to hard work and almost unbearable to the weak and inexperienced ones. The students are not paid for their work and only get free meals, the quality and quantity of which depend on the kolkhoz manager's generosity.

If a student refuses to do the compulsory summer work, he loses his scholarship and board. Prior to the departure, all students must attend a public meeting, in which each is summoned by name and makes a pledge to put in his share of work. Exemptions are made by a special commission of physicians.

### Harvesting Assistance

But the compulsory work chores do not end with the summer. As soon as the rain season begins in the fall, there is a mass transportation of students to kolkhozes for a 10-day effort to help with the harvesting, since students constitute the cheapest labor force. Most Communist Youth Organization activists are exempted from such outings.

### "Nobody Ever Died From Too Much Sleep"

The students have very little free time, which they usually spend in three ways: sleeping, going to the movies, and dancing. On Sundays one sleeps until noon and in the evenings there is dancing. As regards sleep, a saying is widespread among students that "nobody ever died from too much sleep." The early



morning lectures are frequently missed, especially if they deal with "atheism" or similar matters. To combat this "evil," a trumpet reveille is sounded every morning. Special commissions of lecturers descend upon the dormitories to hunt few stubborn sleepers.

### Marxism Unpopular

Especially unpopular are lectures on political topics: political economy, Marxist philosophy, etc. Students consider these subjects as dogmas that can be memorized from textbooks and that do not acquire any added fascination when read by lecturers.

### Inroads of Atheism

Atheistic moods are prevalent since denigration of religion, inculcated from the very first days of high school, gradually becomes ingrained. Religious subjects are usually avoided and are not touched upon even in closed circles of reliable friends.

### Pre-Communist Statements -- Mask for Most

If one would judge the political convictions of students from their answers in examinations, seminar discussions, or talks they must give in kolchozes or factories, the conclusion might be that they have been molded into "conscious" Communists. In reality, however, most of those public assertions are nothing but an unavoidable mask. Young people, eager to complete their studies, know that without political hypocrisy all doors would be closed to them. The masks are removed only in the company of trusted friends. It is in such closed circles that political and economic questions are discussed with more candor and hopes for Lithuania's freedom are voiced. Some of the Lithuanian students are convinced Komsomols and Communists, but they are given the silent treatment and avoided by the majority of the students.

### Repaying for the Scholarship

New problems arise after graduation from the university. To repay for the scholarship the new graduates must work for 2-3 years in a prescribed place. Graduates of Polytechnic Institutes are often sent to remote parts of the Soviet Union.



## THE ENGINEERS

The Communist Party Committee of Kaunas has polled the city's engineers. 959 answers to questionnaires were received. Of those who have answered, 447 are not yet 30, 368 are 30-40, and 146 are over 40 years of age. The majority of the engineers (511) are graduates of the Polytechnic Institute in Kaunas.

### Portrait of an Exemplary Engineer

".... Elvyra Marcinkonienė... graduate of the Polytechnic Institute.... works in the factory Kauno Audiniai.... Her entire life and work are so enmeshed with society that one cannot distinguish where her industrial activities begin and the social ones end. Her interests are broad.... She likes Dreiser and Chekhov, Galsworthy and Sholokhov...."

### Many Engineers Shun Propaganda Activities

"82 per cent of the polled engineers participate in social life (Communist propaganda activities. Ed.). Yet... some shortcomings are apparent in the work of social organizations... Engineers in factories and plants participate much more actively in social work than those in institutes... One third of the engineers in the Planning Institute of Industrial Construction fail to participate in social life.

".... Considerable concern must be expressed about the participation of the polled engineers in propaganda activity. Out of the 959 engineers polled, only 134 are members of Žiniija ("Knowledge" -- a Communist Propaganda Dissemination Society. Ed.). This means only one out of seven. These people have given only 220 lectures... The engineers of the planning of communal economy do not participate at all in spreading scientific, technological and political propaganda. Only 8-9 lectures were read on the questions of atheism, education of youth, and politics...."

### "Apathy Toward Social Work"

".... The investigation by the ideological commission has shown that among the engineers of our city, in addition to excellent innovationists and social activists, there are quite a few people who are quite apathetic toward social work. In the plants we investigated, only a negligible part of engineers (30%) work where they have been appointed or have remained for a longer time in the same plant. Two thirds of all the specialists have been employed in their present working place from one to five years.

### "They Are Dissatisfied with Everything"

".... Moods of apathy and petty complaints still persist among young engineers. They are dissatisfied with everything. In their questionnaires they write that: they cannot harmonize social work with personal interests; that social work obstructs their primary activity and does not help to raise their intellectual level. A 29-year old engineer, graduate of the Kaunas Polytechnic Institute, who lives alone in a 17 square meter room and earns 125 rubles per month, tells that he raises his intellectual niveau by reading 'short, thin books.' One of his contemporaries, a woman engineer, writes: "I alone am



capable to raise my intellectual level -- without outside factors.' It is difficult to discuss duties to society, State, and collective with such people. They do not want to hear anything. All this shows that much individual work must be done among the young engineers of the city; ideological activity in their midst must be strengthened, revolutionary traditions must be propagated, bourgeois ideology must be unmasked by drawing them into social activity."

(Komunistas, Vilnius, 1964, No. 9)

### THE PROPAGANDISTS

The Zinija (Knowledge) Society has no greater goal than "to help the Party to execute the main tasks in the field of ideology."

This year 100,000 talks and lectures, at a popular and semi-popular level, given by 22,000 speakers, were arranged by the Zinija Society.

#### Their Master's Voice

In response to the recent urgings by Khrushchev to expand the chemical industry and to disseminate chemical information, the lecturers of Zinija have stepped up talks on subject of chemistry. After a while, each fifteenth lecture was on the subject of chemistry. 5.5 thousand of such talks were given in nine months.

The guiding line of the many sections of Zinija is (the education of the working people in the spirit of Soviet patriotism and socialist internationalism."

In a recent plenary meeting of Zinija, in October, in Vilnius, the propagandists-lecturers were told that they must be well-acquainted with the position of foreign propaganda: "With your inventive lectures you must prove the deceptiveness of bourgeois propaganda, its aims, its methods of calumny."

#### "Religious Superstition" -- Important Target

The participants of the plenum were urged to step up their struggle against "religious superstition." They were told to pay increased attention to individual work with the faithful, the doubters and parents of students.

Concern was expressed in the plenary meeting about the quality of the lectures. One of the participants said that "nobody needs dull, gray and flat lectures today."

(Tiesa, Vilnius, 16 October 1964)

#### "People's Universities" -- Indoctrination Centers

There are 85 "People's Universities" (Evening Institutes) in Lithuania, with 38,000 registered students. Apart from general studies, there are Departments of Communist Ethics, and this year "Military-Patriotic Departments" have been set up.



"The People's Universities play an especially important part in the political education of our young people.... They contribute to academic and political knowledge, and help in the acquisition of intellectual and atheistic values. They encourage feelings of Soviet patriotism and proletarian internationalism."

(Komjaunimo Tiesa, Vilnius, 4 October 1964)

## THE MILITIAMEN

The militiaman is "still a negative character" in the recent Lithuanian plays. For many years these men "in blue uniforms" were mentioned in a subdued voice, or not at all. The militiamen themselves were careless about the "culture of their work," and hid the irregularities of their work under a veil of mystery." The most prevalent ills among militiamen were: "crudeness, bad language, shouting, disregard of other people's opinion."

### Crudeness of Militiamen Resented

As of late, "the popularity of militiamen has increased." At the same time militiamen are "disliked for their crudeness" and their authority is "on decline."

Militiamen should not only be "determined, but also polite and humane in their relations with the population." In addition to "improper behavior," their prestige suffers from "disorderly uniforms, as one often sees them in public places with wrinkled trousers, soiled jackets, or unshaven."

### A Crooked Mirror

"A militiaman is the mirror of the Soviet government, and in observing him people form their opinion about the Soviet government." Therefore the Party demands that "the blue uniform should not have a single spot."

(Tiesa, Vilnius, 27 October 1964)

## STRUGGLE AGAINST RELIGION

### The Contest for the Allegiance of Women

The struggle "to free the women from religious superstition" is not easy. "The servants of religion understand that the more women will free themselves from religious superstition, the fewer children will fall under the influence of the church. That is why they make every effort to preserve the tie between the women and the church. They keep close watch on the women who have taken the atheistic road and they try to exploit each failure or mishap for their own designs.... Whenever the church servants encounter atheist neutrality, they become even more emboldened and strive to keep as many women as possible under their influence."

(Tiesa, Vilnius, 11 October 1964)



### "Reactionary Clergymen" Active on a Wide Front

".... Today the ugliest remnants of the past and all views foreign to communism are rallying themselves around religious ideology. The disseminators of obsolete views seek to exploit the religiosity of some people as a means to spread alien views.

"In their effort to denigrate the power and vitality of Communist philosophy, reactionary clergymen are trying to distort scientific achievements, to exaggerate the shortcomings that still exist in our life, and to depict themselves as defenders of morality. The conclusion is obvious that the struggle for the materialist world view is not restricted to the area of philosophy. The struggle goes on in the fields of politics, morality and other ideological levels. In order to close all the cracks through which religious ideology is seeping, we must....concentrate our aim at one target -- the promotion of the scientific-materialist world view."

(Tiesa, Vilnius, 21 November 1964)

### "PACIFIST HUMANISM" IN LITERATURE CONDEMNED

".... Subjectivism that distorts the reality of life, has existed in our literature. Such subjectivism forms the philosophical underlining of the novel Vidury didelio lauko (In the Middle of the Large Field) by R. Lankauskas, which treats the problem of men at war. The "war" of R. Lankauskas is essentially an abstraction, necessary to support the so-called conception of 'openness.' Yet any openness and sincerity cannot contradict life's objective truth. Pacifist humanism is by its very essence inimical to the spirit of the Soviet man in his just war against fascist plunderers; it is alien to our entire ideology to the world view and nature of the Soviet man."

(Komunistas, Vilnius, 1964, No. 9)

### TRANSPORT AND INVESTMENT POLICIES BEAR COLONIALIST STAMP

#### The Costly Raw Materials

The colonial status of Lithuania is well illustrated by the transport problems to which the country is subjected. Raw materials and half-finished articles are transported into Lithuania from thousands of kilometers away in the Soviet Union, processed and finished in Lithuania, and then ferried back to the places of their destination. According to official data, the cost of raw materials and materials in general constitutes on the average 78% of the



prime cost in the Lithuanian industry. This high percentage does by no means indicate a high degree of automatization, but merely shows how little money is left for wages, salaries and social achievements. (It is estimated that the living standard of the average Lithuanian has declined by 50% as compared with independent Lithuania.)

#### Free Trade Would Reduce Cost

The prime cost structure of the Lithuanian industry would change radically if the raw materials would be imported through free world trade. The Ruhr coal, for instance, lies 500 kilometers closer to Lithuania than the present Soviet source of supply. The one-sided chaining of Lithuanian economy to the Eurasian area runs counter to any economic and geographic logic and results in economic losses.

#### Pro-Russian Discrimination in Investment

Another proof of Soviet economic colonialism is provided by Moscow's investment policies. The capital investments of the State and co-operative organizations (excluding the collectivized agriculture) for the entire Soviet Union in 1945-1958 amount to 162,934.4 million rubles, or 780.3 rubles per caput (1959 census). The Russian Soviet Federative Republic received 106,018.4 of that money, or 907.4 rubles per caput (116.3% of the general Soviet quota). The investments in Lithuania in the same period, on the other hand, amounted only to 1,042.8 million rubles, or to 384.4 rubles per caput. That sum constitutes 49.3% of the general Soviet quota per caput, and only 42.3% of the Russian Soviet Federative Republic. Since the taxes and the price structure are uniform for all Soviet subjects, the investment funds have been created by the entire population. The distribution of those funds, however, clearly shows the exploitative policies of the "elder Russian brother."

#### THE BALTIC ECONOMIC AREA

Since 26 April 1961 the Soviet Union is divided into seventeen economic regions. The boundaries of these regions correspond on the whole to the requirements of natural economic geography. The so-called Western Economic Region embraces the sovmarkhozes (people's economic councils) of Lithuania, Latvia and Estonia. At the end of 1963 the people's economy of the Kaliningrad (Königsberg) area was subordinated to the Lithuanian sovmarkhoz, with the exception of the fishing industry that had been earlier attached to the main administration of the Western Fishing Industry of Riga (Latvia). Thus the Western Economic Region covers 189,100 square kilometers (ca. 0.8% of the total area of the Soviet Union) and totals 6,993,000 inhabitants (ca. 2.9% of the Soviet total population).

The productivity of this economic region considerably surpasses its proportional size. The region produces 6.2% of the total Soviet milk output, 5.1% of meat, 7.7% of butter. 10.3% of the total Soviet fish catch comes from the Western Region. Altogether, the Western Region produces 4.3% of the total Soviet agricultural production.



In addition, the Western Region manufactures 25% of all railway installations, 47.8% of all automatic telephone exchanges, 17.3% of all washing machines, 11.2% of all electric bulbs. Estonia alone produces approximately 12% of all Soviet electric engines over 100kw., Latvia -- 29% of all railway passenger cars, and Lithuania -- over 6% of metal lathes.

#### POWER GRIDS

The electrical grid systems of Lithuania, Latvia and Estonia have been linked up, and work is now proceeding to link them up with the South Karelian, Byelorussian and Kaliningrad grids. It is planned to connect this system with those of the rest of European Russia, Poland, and other Eastern European countries.

(Tiesa, Vilnius, 1 October 1964)

#### THE FACES OF SOVIET RUSSIAN COLONIALISM

##### The Press in the Baltic States

"Being an arm of the government, the press in the three formerly independent Baltic Republics of Estonia, Lithuania, and Latvia reflects the Soviet Russification trend. Many native journalists have perished in Soviet forced labor camps, and those who survived deportations are reportedly not permitted to return."

(From "Report on the Freedom of the Press in the World -- 1963" by International Federation of Free Journalists)

##### Russian Language -- the Great Leveler

"The fertilizing influence of the Russian language is well known and recognized. Russian has become the source from which new essential terminology and, coupled with it, new vowels and consonants are flowing into the national languages. Accents and spelling are changing, novel morphological forms and syntactic constructions are introduced into the national languages which formerly lacked them in their phonetic system and in their grammar. This brings the national languages to a new level of development, changes their phonetic, lexical and grammatical systems; new, common characteristics come into being which in time will consistently bring our different national languages closer to each other."

(Russkiy yazyk v macyonalnoy shkole,  
Moscow, No. 4, 1962)



### The Progress of Russification since 1958

".... In 1958, however, there was a return to Stalin's policy of Russification. In 1959-60 a purge was carried out in all of the 14 non-Russian Union Republics. Numerous leading Party and State personalities were accused of a 'relapse into bourgeois nationalism' and 'anti-State localism,' and dismissed. The purge was particularly severe in Azerbaidzhan, Kazakhstan, and Latvia; in Latvia alone, 800 Party secretaries were removed. It was also extended to the local Soviets, the Komsomol and the Trade Unions. At the same time all non-Russian republics were forced to abolish the compulsory instruction of children in the mother tongue. The traditional national festivals of the non-Russian peoples have been prohibited since 1960 as 'reactionary remnants' of the past, as, for instance, the old St. John's festival in the Baltic countries. The Russian conquests over the non-Russian countries in the 18th and 19th centuries are again, as they were under Stalin, being presented as progressive actions. This reappraisal of history in the spirit of Russian imperialism is particularly reflected in many studies now being published in the Baltic States, Georgia, Azerbaidzhan, and the Central Asian countries. Any attempt to trace historic aspirations for national independence is denounced as 'idealization of the past.'"

(Socialist International Information,  
Supplement to Vol. XIV No. 7, 28 March 1964)

### LITHUANIAN COMMUNIST POET'S VIEW OF U.S.

The controversy over two Soviet visitors in the United States, writers A. B. Chakovsky and Robert Rozhdestvenky, brought a mention of the name of Eduardas Miezhelaitis, Lithuanian winner of the Lenin prize. In an interview at Columbia University on December 2, 1964, Mr. Chakovsky charged that Mr. Miezhelaitis was denied a visa to visit the United States in 1963.

Mr. Miezhelaitis did visit the United States in 1960. His visit yielded a series of articles and poems. A few of them -- as the tribute to Robert Frost and Norman Cousins -- were genuine and sincere. The majority, however, depicted the United States as a veritable hole of Calcuta.

### New York is a Festival of Dirt, Sadness and Howl

In a poem published in the literary monthly Pergale (Vilnius, No. 2, 1962), Miezhelaitis described New York as follows:

A wild howl rises  
from the feet of these skyscrapers --  
from dirty dens, from the bottom of the earth.

Sad and pale  
bearded faces howl  
and long-haired pale  
sad women.

What to do?  
It is sad.



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With this poem Miezhelaitis evidently aimed at young Lithuanians -- to convince them that their dream-city and their dream-country is but a rotten hole, straight from the darkest pages of Charles Dickens.

"You Are Right, Allan Ginzberg, You Are Right"

During his U.S. visit, Eduardas Miezhelaitis was introduced to Allan Ginzberg. The poetry of the Prince of the Beatniks made a strong impression on him, as it contained a picture of America which the Lithuanian Communist regime is unsuccessfully trying to implant on the minds of the Lithuanian young. And so Mr. Miezhelaitis went on in his poem to portray a flaming vision of a Soviet America:

Howl,

Allan Ginzberg,

your howl may bring about

the drowning of the golden Moloch

in the blood of the red book-cover,

the suffocation of the golden Moloch

in the flames of the red book-cover,

the suffocation of the golden Moloch

in the shrouds of red flags.

Thus, the young people in Lithuania are given to understand that "capitalist" America is on its last feet and that "shrouds of red flags" will soon cover the coffins of the Wall Street.

HUMOR FROM THE LITHUANIAN CLASSROOM

In a kindergarten, a pupil addresses his teacher:

Pupil: "Comrade teacher, who invented communism?"

Teacher: "The scientists, dear."

Pupil: "So why didn't they try it out first on dogs?"

Teacher: "Why do we love Moscow?"

Student: "Because it liberated us."

Teacher: "Very good. Now, why do we not love the Americans?"

Student: "Because they have not liberated us."



Teacher: "What is the difference between overtime work in Soviet Lithuania and in the capitalist countries?"

Student: "In Soviet Lithuania the worker gets fame and glory, his picture is in the newspapers, his name is on the lips of the Party leaders."

Teacher: "Excellent. And in the capitalist West?"

Student: "In the capitalist West he gets no fame, no glory, his picture is never in the paper and his bosses don't know him. All the worker gets is mere money."

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Teacher: "We have established that Soviet fairy tales are superior to the capitalist ones. Now, who can tell me the basic difference between the Western and the Soviet fairy tales?"

Student: "In the West all fairy tales begin with 'Once upon a time...', while in the Soviet Union -- 'Once in the future...'."

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Teacher: "We can rightly be proud about our housing in contrast to the capitalist countries. What is the main reason for our pride?"

Student: "Low rents."

Teacher: "The capitalist countries also like to boast about their housing. What do they boast about?"

Student: "They say that in the West houses are repaired on both the outside and inside."

Teacher: "Why aren't houses repaired on the inside in Soviet Lithuania?"

Student: "Because the rents are low."

Teacher: "And why is it possible for us to keep the rents low?"

Student: "Because in our country the inside of houses isn't repaired."

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#### THE POPULATION OF VILNIUS

According to London's Dziennik Polski (3 November 1964), the present breakdown of the population of Vilnius, capital of Lithuania, is the following: Lithuanians -- 34%, Russians -- 30%, Poles -- 20%, Jews -- 7%, Byelorussians -- 6%, etc.



## BOOKS AND ARTICLES

## On Lithuania and by Lithuanians

Lituanus, volume X, No. 1. This new issue of the Lithuanian quarterly is devoted in its entirety to the great Lithuanian epic poet, Kristijonas Donelaitis (1714-1964). Extensive excerpts from Donelaitis' main work, Metai (The Seasons), are ably, and sometimes brilliantly, translated by Denise Jonaitis, Theodore Melnechuk, Clark Mills, and Nadas Rastenis. Aleksas Vaskelis of Lafayette University (Pa.) provides an introduction to the "Life and Age of Kristijonas Donelaitis." Alfonsas Sesplaukis explores Donelaitis' relationship to the German literature, while Paul Reklaitis presents an amply illustrated "Iconography of the Lithuanian Peasant in Lithuania Minor." Historic materials and an exhaustive bibliography fill out this commemorative issue, which is of great value to students of comparative literature or of the history of East Central Europe.

For copies write to P.O.Box 9318, Chicago, Ill, 60690.

M. Bukšs: Die Russifizierung in den Baltischen Ländern (Russification of the Baltic Countries). Stockholm, Latgalischer Verlag, 1964. A documented survey of Russification from the Tsarist occupation until today. The book may be obtained at: Vl. Locis, 8 München, 54, Kristallstr. 2/I, West Germany.

Europäische Begegnung (The European Encounter), September, 1964, vol. 9. Gesellschaft zur Förderung der west-östlichen Begegnung in Europe, Hannover, Königswortherstr. 2. This special issue, devoted exclusively to the Baltic countries, contains an article by Albert Gerutis: "The Independent Lithuanian Republic 1918-1940."

Gerhard von Glinski: Die Königsberger Kaufmannschaft des 17. und 18. Jahrhunderts (The Merchants of Königsberg in the 17th and 18th Centuries). Marburg (Lahn), Behringweg 7, Johann Gottfried Herder Institut, 1964. 263 pp. A study of the Königsberg merchants' organizations. Trade with Lithuania is also discussed.

| Joseph S. Roucek & Kenneth V. Lottich: Behind the Iron Curtain. Caldwell, Idaho, The Caxton Printers, Ltd., 1964. This extensive survey contains a chapter: "The Baltic States: A Russian 'solution' to the Baltic Question." The authors are sympathetic to the Baltic cause, but are too much inclined to view the Baltic past through German glasses.



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### JUOZAS MIKENAS (1901-1964)

Juozas Mikenas, one of the outstanding Lithuanian sculptors, died on October 23, 1964, in Vilnius. His death is a great loss to Lithuanian art.

Juozas Mikenas matured and achieved his first success in Independent Lithuania. His work was shown in the World's Fairs of Paris and New York. In the former he was awarded the Grand Prix for sculpture in 1937. In 1940 he was appointed Director of the Art School in Vilnius.

The quality of Mikenas' art declined in occupied Lithuania, but awards kept coming in. In 1947 he received the Stalin prize for his sculptural composition "Victory" in Kaliningrad (Königsberg).

The sculpture of Jonas Mikenas is distinguished by high individuality, excellent composition, and sovereign control of technical means.



LIBERATION COMMITTEE MEETS IN PLENARY SESSION

The main body of Lithuanians abroad working for the restoration of their country's freedom -- VLIK (Supreme Committee for Liberation of Lithuania) -- has met in plenary session on November 28-29 in New York.

The 43 delegates in the session represented the full spectrum of Lithuanian political groupings and resistance organizations, all founded in Lithuania. The session disclosed a high degree of unity among the exile Lithuanian organizations that compose VLIK. A new board of VLIK, elected on November 29, is headed by Mr. Vaclovas Sidzikauskas, former Minister Plenipotentiary of Lithuania.

"The Supreme Committee for Liberation of Lithuania," VLIK declared in a Declaration adopted on November 29, "author of the declaration of February 16, 1944, is the free and authentic voice of the Lithuanian nation and expresses its will. The Committee rallies all the forces that seek independence for Lithuania. Its attitude and activity -- be it in regard to the changing international situation, or to the Western policy toward the Soviet Union, or to the policy of the Soviet Union itself -- is geared toward the liberation of Lithuania, re-establishment of an independent and democratic Lithuanian State, and thus putting an end to the oppression, denigration and exploitation of the Lithuanian people."

As the former acting President, Mr. Juozas Audenas, emphasized, "the agents of the Kremlin in Lithuania are well aware of VLIK and its goals.... They cannot pull a veil of silence over VLIK and its activities, because the voice of VLIK reaches Lithuania daily over the various radio waves."

The newly elected President, Mr. Vaclovas Sidzikauskas, voiced optimism concerning the future. He said:

"Today we are participants in a new phase of the struggle of our nation for its destiny, for its existence, and for its State that would unite all the lands inhabited by Lithuanians and would ensure for itself a place of honor and permanence in the family of free and independent nations. That historical process is not as speedy as we would wish it. Let us be aware, however, that life has its pitiless logic. Western colonialism is already a matter of history. Nor is the Soviet prison of nations eternal."

The year 1965 marks the twenty-fifth anniversary of the notorious Hitler-Stalin deal which sealed the military occupation of Lithuania, Latvia and Estonia in June, 1940, and their continuing enslavement. VLIK has therefore resolved to step up its action next year and to appeal to all Lithuanians in the free world to join in the struggle against the power that keeps Lithuania occupied, the Soviet Union.

The plans for 1965 include a combined effort, together with Latvian Estonian exiles and all Americans of Baltic descent, to convince the State and Church authorities in the free world that they proclaim Sunday, June 13, 1965, DAY OF BALTIC STRUGGLE FOR FREEDOM. Balts in the free world will also be urged to prepare memoranda, backed by signatures of citizens of their countries of residence, demanding that the free governments raise the problem of the enslaved Baltic countries in the United Nations and request that Soviet colonialism and military occupation be abolished and that the Baltic peoples be enabled to exercise their right to self-determination as the peoples in Africa and Asia have already done.



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LITHUANIAN COMMITTEE MEETS IN PLenary SESSION

The main body of Lithuania's Supreme Committee for Liberation of Lithuania (VLK) is working for the restoration of their country's freedom -- VLK's Supreme Committee for Liberation of Lithuania (VLK) -- has met in plenary session on November 22-23 in New York City.

LITHUANIA is situated on the eastern shore of the Baltic Sea, between Poland and the Soviet Union.

Present area: 25,213 square miles (65,302 square km.).

Population: 2,895,000 on January 1, 1964 (3,215,000 on January 1, 1939).

The Lithuanian State was established in 1251. Occupation by Russia in 1795 lasted until 1918, when the independence of Lithuania was re-established. In 1940, Lithuania was occupied by the Soviet Union's armed forces and is held until now in Soviet bondage.

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