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## LITHUANIA

is situated at the southern end of the eastern coast of the Baltic Sea, right at the European continent's geographical center. It emerged as a unified state in the early decades of the 13th Century and became internationally recognized as the Kingdom of Lithuania in 1251 A.D.

After nearly two centuries of vast expansion eastward and southward and another some 300 years of gradual merger with Poland into the Polish-Lithuanian Commonwealth, Lithuania lost its self-governing status in 1795, when it fell under Russian rule. This lasted 120 years, terminating only when Lithuania was taken by the Germans in 1915 during World War I.

Lithuania succeeded in re-establishing its independence on February 16, 1918, at the end of World War I, but was occupied again in 1940 by the armed forces of Russia, now known as the Soviet Union. It has been held in Soviet bondage since then.

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**Present area** within the boundaries set by the Soviet Government: 25,213 square miles, or 65,302 square kilometers.

**Population**, as provisionally estimated in 1969, — 3,096,000; as estimated in the same area in 1939, — 3,215,000.



### LITHUANIA'S INDEPENDENCE DAY

"The National Council of Lithuania, as the sole representative of the Lithuanian nation, supporting its claims on the recognized principle of self-determination of nations and on the decisions of the Lithuanian National Assembly made at Vilnius on September 17-23, 1917, hereby proclaims the re-establishment of the independent state of Lithuania on a democratic basis with the capital at Vilnius, and announces the separation of that state from all political ties, which previously linked it with other nations."

(Excerpt from the Declaration of Lithuania's Independence, February 16, 1918)

In these words the Lithuanian nation expressed its unanimous will to restore a sovereign, independent state of its own. The reemergence of Lithuania on the map of Europe is sometimes equated with the Wilsonian era and the Fourteen Points. Lithuania, however, was not a new state as many of those that first came into being after World War II. The origins of the Lithuanian State go back to 1251, when a united Lithuanian Kingdom was first established. In the Middle Ages Lithuania was one of the Great Powers in Europe. It was only in 1772-1795 that the greater part of Lithuania was annexed by Tsarist Russia.

Neither was the reemergence of the Lithuanian state a mere matter of political nostalgia or an exercise in political unrealism of the "buffer state" variety, as some may suggest. As seen against the background of the trials and tribulations of the new states in the 1950's and 1960's, Lithuania's record of relative stability and amazing economic and cultural progress stand out as unique in modern history.

1970 also marks another important anniversary. Fifty years ago, on May 15, 1920, the duly elected Lithuanian delegates, forming the Constituent Assembly, and in reality the first regular Lithuanian Parliament or Seimas, representative of the will of the people, met at Kaunas. The Lithuanian people thus reaffirmed their dedication to the democratic principles of government, a dedication which is still very much alive today, despite decades of foreign oppression.

The invasion of Lithuania by the Soviet Army on June 15, 1940, was an act of unprovoked belligerence, without any justification in international law. In invading Lithuania, as well as Latvia and Estonia, the Soviets put into practice the secret provisions of the Hitler-Stalin Pact of 1939 whereby the two dictators had divided East-Central Europe between themselves. The Bolsheviks and the Nazis displayed excellent coordination in 1940 — while the German troops were swarming into Paris, the Soviet tanks inundated Baltic States.



The thirty years of Soviet rule (interrupted by three years of Nazi occupation) meant for Lithuania a chain of deportations, genocide, cultural distortion, national humiliation, Russification, and economic exploitation. After the Soviet invasion and occupation of Czechoslovakia in August, 1968, the Western press defined the occupied country as a de facto colonial possession of Moscow; the colonial character of Soviet rule is even more obvious and explicit in Lithuania, Latvia and Estonia.

But the Soviet Russian occupiers, while in physical control of Lithuania, have failed to achieve perhaps their most important goal. They failed to extinguish the Lithuanian people's faith in freedom, they did not succeed in transforming the young generation of Lithuanians into obedient, faceless colonial subjects. Young Lithuanians today very much resemble young Czechs: they are patriotic, democratic, critical of Communist doctrine and of Russian imperialism, confident that change will come. This generation is one of the main factors why Lithuanians at home and abroad are making the fifty-second anniversary of the restoration of their state with hope and confidence.

#### SECRETARY ROGERS DEFINES U.S. POLICY ON BALTIC

Secretary of State William P. Rogers met with Baltic correspondents, following the press conference on U.S. foreign policy on January 15, 1970, in Washington. Answering the question of Mrs. Grazina Krivickiene, correspondent of Chicago's daily Draugas, Secretary Rogers emphasized that the United States will continue its policy of non-recognition of the incorporation of the Baltic States.

#### SUPREME COMMITTEE ADDRESSES LITHUANIANS AT HOME

On the eve of February 16th, Lithuanian National Holiday, the Supreme Committee for Liberation of Lithuania issued a special statement to Lithuanians in the occupied homeland and abroad.

In addressing their compatriots at home, the Supreme Committee asked them "to persevere and to base their actions on an indestructible faith in the restoration of Lithuania's independence." In view of the rapidly changing international developments, the Committee pledged to do all in its power that "the cause of Lithuania's independence be promoted and defended in all negotiations and agreements that would affect Lithuania or the interests of the Lithuanian nation."



## "THE FAIL OF THE SOVIET EMPIRE"

### Russian Dissident Forecasts Disintegration

"Like the defunct czarist regime of a half century ago, the Soviet regime takes up the banner of Russian nationalism.... But Russians make up less than half of the Soviet population. The regime is therefore playing with fire.

"A war with China is inevitable.... A crack will soon appear in the European surface. The Soviet Union has been forcing it to maintain a status quo. But if Russian troops would move toward Siberia, Germany would seize the occasion to unite. A 'de-Sovietized' Eastern Europe will demand that the Soviet Union return the territories that once belonged to it. The Soviet Union will have to pay the price of Stalin's conquests and of the isolation in which his successors have kept the country.

"... The various peoples of the Soviet Union will obtain their independence...."

(Andrei A. Amalrik, writer and historian, ex-inmate of Siberian labor camp, now residing in Moscow, as quoted by Atlas, February 1970.)

### SOVIET UNDERGROUND PERIODICAL ON BALTIC EVENTS

Chronicle on Contemporary Events, the best-known underground periodical in the Soviet Union, registers violations of human rights by the Communist authorities. As Paul Wohl reports in the Christian Science Monitor (December 24, 1969), the periodical regularly lists various events in the Baltic States, especially Estonia.

According to the Chronicle of August 31, 1969, 31 Soviet submarine officers were arrested in Tallin, Estonia, and Leningrad. One of these officers, an Estonian member of the political section, had submitted a "subversive" project for the "Program of the Democratic Movement in the Soviet Union." One fourth of those arrested, mostly naval officers, were Estonians who were demanding freedom and equal rights. In one of the previous issues (No. 5, December 31, 1968) the Chronicle published a summary of the Estonian scientists' and experts' memorandum, calling for faster democratization in the Soviet society.

The same issue of the Chronicle (August 31, 1969) reported about various protests in the Soviet Union in connection with the first anniversary of the occupation of Czechoslovakia. During the Shrovetide carnival in 1968, student of the Estonian Academy of Agriculture appeared in the streets of Tartu with placards: "We greet the tourists in tank teams....", "Yankees go home and get away from Lake Chud (Peipus Lake at the Estonian-Soviet border).

The most recent issue of Chronicle, published on October 31, 1969, reports that the recently established Union for the Struggle for Political Rights had ties with Tallin, Estonia, and Riga, Latvia. Also in this issue is the text of a "Program of the Democrats of Russia, the Ukraine and the Baltic."



## DECLARATION OF LITHUANIAN CATHOLIC PRIESTS

Toward the end of December 1969 a most important document reached the West from Lithuania -- an Appeal of Lithuanian priests addressed to the Chairman of the USSR Council of Ministers. In this document the clergy of Lithuania asks for the end of religious persecution and for the rights which are guaranteed to religious believers in the USSR Constitution. The appeal is a shattering proof of methodical violation of human rights by the Soviets and deserves an immediate study by the U.N. Commission on Human Rights. We print below the full text of the Appeal.

To: The Chairman of the USSR Council of Ministers

Copies to: I The Chairman of the Lithuanian SSR Council of Ministers  
II Catholic Church Leaders in Lithuania

A P P E A L

by the Priests of the Catholic Church in Lithuania

In his article "To the Country Poor," Lenin, generalizing the tasks of the Social Democratic Party, wrote: "Social democrats demand that every person must have full liberty to freely profess any religion" (Writings, vol. 6, Vilnius, 1961, p. 364).

In criticizing the government of the czar and the means it used against those who had different beliefs, Lenin wrote: "Every person must have full freedom not only to profess any religion he wants, but also to publicize and change his faith... this is a matter of conscience, and let no one dare to interfere in these matters" (Writings of Lenin, vol. 6, Moscow, 1946).

The USSR Constitution guarantees to its citizens freedom to practice any religion. The laws of the Soviet Union will defend the rights of the faithful to practice their religious rites. Article 143 of the Penal Law speaks about the penalties, if anyone interferes in the exercise of these rights. But in reality it is not so. The laws which protect the rights of the faithful are broken without any consideration. The Catholic Church in Lithuania is condemned to die. The facts speak about this: While in 1940 there were four seminaries for priests in Lithuania and about 1,500 priests, after 1944 there was only one seminary left, in Kaunas. About 400 seminarians used to flock to it from all the dioceses. In 1946, in the very midst of the school year, only 150 seminarians were permitted to stay. During the last few years, in all the five courses of the seminary, the limit is 30 seminarians. If a seminarian leaves or gets sick, no one is allowed to take his place. About 30 priests die in Lithuania every year, but only 5-6 are ordained. This year (1969) only three new priests were ordained. Already, at this time, many priests have to serve in two parishes. There is a good number of parishes where the pastor is 70 years old. Even invalids have to serve as pastors, for instance, in Turmantai.

Young people who want to enter the seminary meet many more difficulties than those who intend to go to other schools of higher education. The candi-



dates are not chosen by the representatives of the Church, but by the officials of the government. This is not normal. What would we say if candidates for music would be selected by veterinarians or other specialists?

In January of 1969 the priests of the diocese of Vilkauskis addressed themselves to the Chairman of the USSR Council of Ministers concerning this abnormal situation in the interdiocesan seminary in Kaunas. During the month of February of the same year they contacted the still active bishops and administrators of the dioceses about the same matter. Because of these moves, two priests, Rev. S. Tamkevicius and Rev. J. Sdapskis, lost their work certificates. They had to seek other work, they cannot perform their priestly duties.

In 1940, there were 12 bishops in Lithuania, today there are only two left: Bishop Matulaitis-Labukas, born in 1894, and Bishop J. Pletkus, born in 1895. Two still effective and able bishops: J. Steponavicius (for 9 years) and V. Sladkevicius (more than 10 years) have been deported to faraway parishes (house arrest, Ed.). Although according to Articles 62-69 of the Penal Code deportation is foreseen only for five years and that for grave offenses, what have our shepherds done to be punished for an indeterminate time, without any court action or proven guilt?

From time immemorial Vilnius has been the center of religious life, but today this city is not allowed to have its bishop, even though other small religious communities, for instance, the Orthodox, have their bishop, and others some equivalent religious leader.

According to the Church Canon Law, the capitular vicars are only temporary administrators who are chosen when a bishop dies or leaves the office. The archdiocese of Vilnius and the diocese of Panevezys now have been administered by capitular vicars for nine years, and that of Kaunas for 23 years.

It is not always, even for those who have official authorization, that the bishops and administrators are permitted to visit the parishes and confer the Sacrament of Confirmation according to the Canons of the Church. In the diocese of Panevezys this sacrament has been conferred only once since 1961. In other dioceses it is permitted to be conferred only in the centers, for instance, in Vilnius, Kaunas, but very rarely in the regional cities. Those who want to receive the Sacrament of Confirmation have to travel from distant places, endure all the hardships with their small children. Thus great pressures and difficulties are created.

The pastoral work of the priests is being hindered in a number of ways: one is not allowed to help the neighboring parishes in religious services nor to invite the necessary number of priests on special occasions of devotion. The faithful who want to confess have to wait for a long time, suffer inconvenience and lose much of their precious time. On special days of devotion in some churches about 1000 people come for confession. If only three minutes be given to each penitent, one priest would have to hear confessions for 50 hours, and this is impossible.

Specialists in all fields come together for conferences to perfect themselves and to learn from the experiences of others. The Church Canon Law also requires that the priests should make a three day retreat at least every three years. Such retreats at this time are forbidden not only in the diocesan



centers, but also in the deaneries: even priests of one deanery are not permitted to get together.

Official representatives of the government (delegate of the government for religious affairs, leaders of the regions and districts) give various directives to the priests only by word of mouth. It happens that these orders contradict one another. For instance a representative of the executive committee's chairman of the Varena region forbade the pastor of Valkininkai to accompany the burial procession to the cemetery, while an agent for religious affairs instructed that the priest can go to the cemetery, but he cannot do the same from the home to the church. On April 15, 1969, an agent for religious affairs in Svencioneliai, in the presence of government officials and the members of the church committee, told the pastor that when there is a priest in the procession of the deceased, no hymns are allowed, but this can be done without the priests. If a person is buried with religious rites, an orchestra is not permitted; collective farms and organizations cannot help materially.

Catholics in Lithuania cannot avail themselves of the freedom of the press for their religious needs. They cannot make use of radio and television, of movie theaters, schools, lectures. We do not possess even the most elementary religious textbooks, prayerbooks or other religious writings. During the Soviet rule not even one catechism was printed. Only in 1955 and 1958 a Catholic prayerbook was printed and in 1968 a liturgical prayerbook. But both editions had a very limited number of copies, so that only a few families could acquire them. Besides, the liturgical prayerbook was supposed to include a short explanation of the truths of the faith, but the delegate for religious affairs would not allow this to be printed. The priests and the churches received only one copy of the Roman Catholic Ritual and documents of Vatican II were available only for the priests, one copy each. The faithful did not even have a chance to see these books.

Although the USSR Constitution guarantees freedom of conscience, and parents do want and request that their children be educated in a religious spirit, the priests and the catechists, however, are forbidden to prepare children for their First Communion. The delegate for religious affairs allows the children to be examined only singly. Those who do not follow this unwritten law are severely punished. For instance, the government officials have fined Rev. J. Fabijanskas for catechization; Rev. M. Gyls and Rev. J. Sdepskis were sent to forced labor camp. In Anyksčiai, Miss O. Paskeviciute prepared children for their first confession. For this she was deported to a forced labor camp, where there followed her overexhaustion, sickness and death. Parents themselves have the right to prepare their children, but they have no means: they are not prepared for this job, have no time or religious books. In like manner, during the czar's reign, workers and serfs could not make use of the right to give their children higher education.

Children who frequent the church experience much abuse. They are made fun of, wall bulletins write about them. In schools, children are constantly being taught that religious parents are backward, have no knowledge and can give them no directives. Thus the authority of the parents is destroyed. When children cease to respect their parents, it is difficult to control them both in school and outside its walls. Besides, religiously minded children are not allowed to take active part in the liturgy, sing in the choir, participate in processions, serve Mass. Thus the rights of the faithful children and parents



are severely violated. They are harshly discriminated, coerced and forced to compromise others. For instance, on the 26th of December, 1967, the secondary school director Baranauskas and other teachers in Svencioneliai kept the II-IV class students for two hours and a half until they forced them to write letters against the local pastor Rev. Laurinavicius. An ambulance had to be called for one of the youngsters, J. Gaila, because of the threats. Second class student K. Jermalis was sick for a couple of months because of fear. The pastor, who allowed the children to serve Mass and participate in a procession, was removed from Svencioneliai. The offended parents of those children turned to Moscow. How much time was lost, expenses incurred, health impaired? Just recently Rev. A. Deltuva was fined 50 rubles because he allowed the children to serve at the Mass.

According to the law, the convictions of one who believes and one who does not should equally be respected, but the practice goes its own way. In many hospitals, for instance, in Vilnius, Utena, Pasvalys, Anyksciai, even when sick people ask to receive the sacraments, their request is refused. In 1965, a driver K. Semenias and Miss B. Sudeikyte married in the church. By this act they lost their previous grant of a piece of land where they were going to build a house. Notwithstanding the fact that all the material was bought for the construction, they were told: "Let the priest give you land."

In Pasvalys, Anyksciai, and other places, even taxicabs cannot bring the witnesses of the marrying couple to the church. There is much suffering for the intellectuals who secretly baptize their children, marry, or attend Mass in the church. These facts are brought up at their work place, often they are reprimanded or even lose their jobs. For instance, in 1965 Miss P. Civenaite, a school teacher in Daugeliskis, was released from her work by the school director because she would not forsake the church. When the school officials told her to leave she, wishing to have her (labor) book "clean," wrote a request to be dismissed from work. Often the faithful are dismissed from work or are punished because of their convictions, camouflaging this fact by some other motives.

In 1965 the Pension Act bypassed the servants of the church. Organists and sacristans can only dream about pensions. For instance, P. Pagalskas joined a collective farm when the Soviets came to Lithuania. Like all other citizens, he delivered his horse and farming tools to authorities. He was working in the office of a collective farm as an accountant; on Sundays he used to play organ in the church. When he had the misfortune to get sick and became an invalid unable to work in the office, he night-watched the animals on the collective farm. When he reached old age (bo. in 1889), he applied to the Social Welfare Office of the Ignalina region. An answer came from this office that organists do not receive any pensions.

Many of the churches are not allowed to ring bells, use loudspeakers or any other technical means. Materials are not allotted for the upkeep of the churches. The cities are growing, but since 1945 only two churches have been built in Lithuania (one of which, in Klaipeda, has been turned into a music hall), many older churches are serving as storage places, museums and so forth.

These and many other painful facts which we have mentioned here show that the priests and the faithful are discriminated against and they cannot fully make use of the rights the USSR Constitution guarantees them.



Consequently, we have dared to address ourselves to you, Mr. Chairman of the USSR Ministers, hoping that you will correct this unnatural situation of the Catholic Church in the Lithuanian SSR and see to it that we, the Lithuanian clergy and faithful, as all other citizens do, will be able to exercise the rights as they are foreseen in the Constitution.

Signed by the priests of the Archdiocese of Vilnius: 40 signatures  
August 1969.

\* \* \*

#### TWO NEW BISHOPS IN LITHUANIA

Reliable sources report the consecration of two bishops in Lithuania, On December 21, 1969, Rev. Liudvikas Povilonis, Curate of the parish of Immaculate Conception of Holy Virgin Mary in Vilnius, and Rev. Romualdas Kriksciunas, Doctor of Church Law, were ordained as bishops in the Basilica of Kaunas by Bishop Juozapas Matulaitis-Labukas, the Apostolic Administrator of the Archbishopric of Kaunas and the Bishopric of Vilnavis. The Bishop was assisted by Bishop Julijonas Vaivadas, Apostolic Administrator of the Archbishopric of Riga and the Bishopric of Liepaja, as well as Bishop Juozapas Pletkus, the Apostolic Administrator of the Bishopric of Telsiai.

Liudvikas Povilonis was born on August 25, 1910, in the village of Silagalai, district of Panevezys. He graduated from the teachers' college in Marijampole and studied theology and canon law at the University of Kaunas. He entered priesthood in 1934. A contributor to various periodicals, he also held several teaching positions.

The other new bishop, Romualdas Kriksciunas, was born in 1930 and became priest in 1954. He studied for two years in Rome and received a doctor's degree in canon law. Rev. Kriksciunas was professor at the theological seminary in Kaunas and chancellor of the Bishopric of Vilnavis.

The newly ordained bishops will be subjected to the usual pressure to issue statements in support of the Soviet regime and its "peace campaigns."

#### CRISIS OF ATHEIST PROPAGANDA

The apparatus of atheist propaganda in Lithuania was created in 1945, in the final weeks of World War II. By 1951 its employees had published 508 "studies". Soon their number plummeted into thousands of anti-religious books and pamphlets. Atheist courses now replaced former religious classes in all schools, special atheist schools replaced seminaries of priests. Elite "progressive atheist cadres" are prepared in the so-called Party Advanced School in Kaunas.

#### Young Scholar Criticizes Standard Methods.

Despite this saturation with indoctrination -- while the believers are denied any media to disseminate religious views -- atheist propaganda faces a crisis. This is the conclusion of a longish article on "Critique of the



Morality Propagated by the Church in Lithuania's Atheist Literature, 1940-1965" (Problemos, Vilnius, No. 2, 1969). The author of the article is Juozas Azubalis, a young doctoral candidate at the Faculty of Philosophy, University of Vilnius. He takes a critical view of the standard methods in the dissemination of atheism used by those who manage the campaign.

#### Inaccuracy of Atheist Propaganda Scored

Mr. Azubalis indicates that 270 of the above-mentioned 508 atheist articles "show the amoral political activity of the church and its servants, singles out negative facts of their personal life." He then continues: "Yet if one reads the writings of our atheists, describing, for example, how the people of the church assisted the Nazis during the Hitlerite occupation, one gets the impression that all priests were supporting the enemies of the people and that there were no servants of the cult who took a stand against fascist crimes or who helped people threatened by death. But, as stated by V. Niunka, at that time 'many Catholics did not support the Church's collaboration with the Nazis.... The views of the Catholics are close to the views of the Communists.' There were priests among those Catholics. Only in recent years we started speaking and writing about their activity in saving people condemned by the Hitlerites.... Passing over them silently in our atheistic literature could not be helpful to the objectivity of atheist propaganda. Furthermore, this gave grounds to the believers, and especially to the servants of the cult, to make conclusions about the bias of atheist literature" (p. 125).

Mr. Azubalis then goes on to say that, similarly, concentration on the "critique of the amoral behavior of priests" has not been very fruitful, because: "An exaggerated attention to the amoral actions of the clergy tends to become a struggle for a 'good priest,' and the desired goal is not reached."

#### Trial of Priests Was Mockery

The author also admits that the case of the Klaipeda Church (a notorious mock trial a decade ago. Ed.) has not yielded any useful results. True, "two priests were shown here amidst seven criminals..., but five Soviet officials with analogical crimes are also shown there." He quotes a remark of another "atheist activist," J. Minkevicius: "In some articles of our press, unmasking the amorality of the clergy, the authors themselves are more astounded by this amorality than orthodox Catholics" (Komunistas, No. 10, 1962).

#### Catholic Teachings Distorted

In other passages of his lengthy article J. Azubalis attacks not as much the believers and priests as the atheist chieftains and propagandists. He says that the believers were not convinced by the frequent bolshevik derision of confession. In the descriptions of the sacrament of penance, no mention was made of the demand of the church that in the case of theft the wronged person be recompensed, an indispensable condition of confession. This important point was not even mentioned in the atheist textbooks of high schools and universities.



### Atheist Criticism "Not On Target"

"As a result," Mr. Azubalis writes, "assertions that religion demoralizes man, pushes him into anti-moral, anti-humanist actions, cannot be verified scientifically. Such assertions may rouse the indignation of religious readers, but cannot compel them... to doubt the moral value of religious commandments." Elsewhere, according to the author, atheist literature transmits merely the antiquated views of the Church, views which the Church itself has now left behind. In conclusion, he states that in many cases atheist criticism is not on target and thus fails to fulfill its task.

### DAMAGE OF COMMUNIST INDOCTRINATION CONCEDED

"... Unfortunately, the resources of folk pedagogics are not fully utilized in our schools... thus, students are conditioned to look for contrasts to the present era in each folk-song or fairy-tale. Thus, the song 'You my mother, my old one' supposedly depicts ancient times when there were no kindergartens, when mothers were being exploited.... But is that, and specially that, the most important thing?... Why is this beautiful and artistically as well as educationally valuable song made so vulgar?"

### Crude Denigration of Religious Folk Art

"It is imperative that schools inculcate profound respect not only to folk art themselves who have preserved the progressive folk traditions for our days. Pedagogics require a specially great tact and subtlety in clarifying together with students the phenomena of the old world view and religious convictions.... A great educational error is committed by those teachers who, for instance, emphasize not the artistic value and originality of the old folk sculpture but the former religious function which has already lost practical significance."

### Atheist Indoctrination Breeds Destructiveness

"Recently I witnessed an event in Zemaitija that should cause much concern. School-age children were throwing stones at a beautiful shrine. To my reprimand they retorted: 'We are wrecking a remnant of the past.' After some conversations with local teachers, it turned out that some of them also did not know how to evaluate the children's behaviour. Meanwhile analogical examples influence children of school age unawares; they not only blunt atheistical and ethical feelings, but infect them with a general mania for breaking and overturning.... Hooliganistic moods, habits of destruction of valuable objects penetrate from school to street, and from school return to streets and squares with an even greater zeal."

### To Link the Generations Again

"True, the teachers sometimes scold the wrongdoers, explain that such things are just not to be done. But this is merely a formal stimulation. The wrongdoers don't even bother to ask why this cannot be done, because that evidently does not concern them.... It is then that one misses in their



hearts a profound conviction, a subtle feeling that could be expressed in these words: 'I was born here, here is my land, my forefathers have cultivated it, have adorned it. I must do the same. My native land must be beautiful!!... In this respect, no bridge exists between the worlds of the generations, there is no spiritual link that would connect the young generation with the land of the forefathers.'

### C E N S U S   I N   L I T H U A N I A

#### Preliminary Count of Lithuania's Population -- 3.1 Million

The census of the population of occupied Lithuania was taken on January 15-23, 1970, the week of all-Soviet census-taking. 11,000 census-takers were involved.

The population of Lithuania is at present 3.1 million, according to Valstieciu Laikrastis (No. 153, 1969).

One of the purposes of the census was to find out how many Lithuanians are occupied in their households only and whether they would consider joining the "people's economy," i.e., working in industry. Another target of investigation was women who stay home instead of working because, as they say, the kindergartens are overcrowded; the census questions will help to establish whether they are talking the truth.

Population movement was also high on the list of census questions. What cities attract people who move, especially from villages? (The real reason for migration of Russians into Lithuania -- better living conditions, higher status -- were, of course, left unmentioned. Ed.

The census-takers recorded 45 million questions and answers in Lithuania. The results will be made public shortly, with the help of "Minsk" computers.

### LITHUANIAN EXHIBIT IN HARVARD UNIVERSITY

An exhibit on Lithuanian and Latvia was presented in the Harvard University Library on December 15, 1969 - January 15, 1970. Historical maps, folk costumes, artifacts, musical instruments and books were featured.

### GRANT AWARDED BY LITHUANIAN FUND

The Lithuanian Fund, located in Chicago, has awarded two \$2000 grants. The recipients are Dr. Jonas Puzinas (Philadelphia) and Dr. J. Girnius (Boston). The first will write the first volume of a "Survey of Lithuanian Pre-history," while the second will prepare a "History of Lithuanian Philosophy."



## POLISH POPULATION IN LITHUANIA

There are approximately 200,000 Poles in Lithuania today, according to the Polish-language daily Czerwony Sztandar (Vilnius, No. 267, 1969). The Polish population of Byelorussia is about 200,000, while their number in the Ukraine may reach one half million. Yet the circulation of Czerwony Sztandar, the only Polish-language newspaper in the Soviet Union, has a circulation of only 30,000.

## PEOPLE IN THE NEWS

Two physicians from Kaunas, A. Smailys and A. Lukoseviciute, are among the six candidates for the 1970 Soviet State Prize as a result of their discoveries in heart stimulation.

\* \* \*

Dr. J. Bredikis, the outstanding expert on heart diseases in Lithuania, was elected member of the International Society of Surgeons (Brussels).

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Birute Pukeleviciute, Chicago, won the annual \$1000 award of the Lithuanian daily Draugas (Chicago) for her novel Rugsėjo Sestadieni (Saturday in September).

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Drs. A. Marcinkevicius & J. Skliutauskas, of the Faculty of Medicine, University of Vilnius, have been credited by the West German press with important contributions to the investigation of the causes of bronchial asthma.

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J. Augustinaite (Vilnius) won the second place in the checkers tournament of the Soviet Union, held in Kharkov.

\* \* \*

Dr. Vytautas P. Vygantas was appointed assistant vice-president for personnel relations of Sky Chefs, a subsidiary of American Airlines.

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Donatas Banionis, Lithuanian actor, is playing the main part in the film Goya, now being made jointly by Defa and Lenfilm, with Konrad Wolf directing.

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B R I E F S

The biggest hit in the movie theaters of occupied Lithuania last year was William Wyler's classic The Best Years of Our Lives.

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The second conference of Baltic musicologists took place last December in Tallin, Estonia. Folklore was the main theme.

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BOOKS & ARTICLES

On Lithuania and by Lithuanians

Il Tempo (Rome, December 4, 1969) comments on Moscow's attacks against Vatican's Lithuanian-language radio broadcasts.

Joseph Ehret: Die Vergessenen Balten (The Forgotten Balts). Basel, 1969. A reprint from "Civitas," Luzern 1969, describing the Baltic problem. A useful bibliography of books about the Baltic area in English, German, French, Italian, etc.

Viltis (vol. 28, No. 5, January-February 1970), an international folklore magazine edited by V. F. Bielajus. Each issue contains material on Lithuanian folklore.

East-West Digest (No. 12, 1969). The English monthly contains an article on religious persecution in Lithuania.

Ricardas Mironas: Sanscrito vadovelis (Textbook of Sanscrit). Vilnius, 1969. The textbook contains a 6.5 thousand word Sanscrit-Lithuanian vocabulary.

Yale French Studies (No. 41, 1969), Prof. A. J. Greimas writes on "The Interaction of Semiotic Constraints".

The Marian (February, 1970) an article on the usefulness of the Lithuanian language by Prof. W. Schmalstieg, a noted linguist.

Lietuvos Mokslu Akademijos Darbu Serija A (Series A Works of the Lithuanian Academy of Sciences), vol. 2 (30). Vilnius, 1969. 15 studies dealing with social science subjects. English-language summaries.

New York Times, Entertainment Section (Sunday, January 18, 1970) a review of Jonas Mekas' film Diary.

Zycie Warszawy (Warsaw, November 14, 1969), an article on the Lithuanian writer Vaizgantas.



El Paso Herald Post (January 15, 1970), an article with illustrations on the architect Viktoras Lietuvis.

To appear soon:

\* An anthology of Lithuanian poetry and prose in the Polish language.

\* The first volume of Encyclopedia Lituanica in the English language.

\* <sup>6</sup> The Lithuanian-Polish Commonwealth, or the Union of Lublin, by H. Zmuidzinas in French language.

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D E A T H S

VYTAUTAS BACEVICIUS

( 1905-1970 )

Vytautas Bacevicius, one of the outstanding Lithuanian composers in the modern idiom, died on January 15, 1970, in New York.

After completing his music studies abroad, Mr. Bacevicius was professor at the Conservatory of Kaunas in 1930-1939. Since 1942 he taught at the conservatories of New York and Brooklyn. He founded the "Musical Club" in 1948. As a pianist, he gave numerous concerts in Western Europe, South America, and the U.S.A. His musical criticism appeared in the Lithuanian and French press.

Among his larger works are Vaidilute (The Vestal Virgin), an opera, and Sokiu Sukuryje (In the Whirlwind of Dance), a ballet. He also composed more than a dozen symphonic works, and over one hundred pieces for the piano and string quartet. Some of his compositions have been recorded.