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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 geographic 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 300 some 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 in 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 for
January 1, 1972,
3,180,000
as estimated in the same area
on January 1, 1939
3,215,000

SECOND SELF-IMMOLATION REPORTED

A second Lithuanian youth in a month burned himself to death in Varena, Lithuania, around June 3. The self-immolation was reported by Lithuanian informants to the Associated Press bureau in Moscow which published the news on June 13.

The informants said that the youth, of whose name and age they were not certain, had climbed to the roof of a four-story building in Varena, 50 miles south of the capital city of Vilnius, poured gasoline over his body, set himself afire and then jumped to the ground. He allegedly died four days later.

According to the informants, the suicide had not led to riots like those in Kaunas on May 18-19, following the self-immolation of Romas Kalanta. The party-controlled press in Lithuania has not mentioned the suicide yet.

Finnish sources, cited in Il Secolo d'Italia (Milan, June 15, 1972), report that following the second suicide by fire a division of Soviet paratroopers was sent to Varena, where the self-immolation had taken place.

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KREMLIN AIDES DISCUSS RIOTS IN LITHUANIA

Officials from the Party headquarters in Moscow held a special meeting with Lithuanian Party leaders in Kaunas on June 2. The meeting obviously dealt with the freedom demonstrations in that city on May 18-19.

Party activists of Kaunas were convoked for a special session that same day. They were addressed by Antanas Snieckus, First Secretary of the Lithuanian Communist Party. The guests from Moscow, M. Morozov, Chief of the Propaganda and Agitation sector of the Communist Party's Central Committee, and P. Korotkov, Chief of the organizational division. The meetings were reported in Tiesa and Komjaunimo Tiesa (Vilnius, June 3, 1972).

"The meeting", The New York Times commented on June 8, "was interpreted by Western diplomats as evidence of high-level concern over unrest in Lithuania."

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"Ever since (June 15, 1940) the process of 'Russification' of the three states has been relentlessly pursued. But recent events in Lithuania have shown that today, a whole generation after the takeover, nationalist feelings lie only just below the surface and may bubble over if the pot is stirred."

("Nationalist Stirrings", editorial in The Christian Science Monitor, June 16, 1972)

200 YOUTHS IN PRISONDetails of May Demonstrations Revealed

The Associated Press bureau in Moscow received supplementary information from Lithuanian sources on the May 18-19 freedom riots in Kaunas and their aftermath. The information was made public in a June 13 dispatch.

According to the sources, about 200 youths arrested during the Kaunas rioting in May were at the Investigative Prison in Vilnius. Some 300 individuals who were taken into custody during the street fighting have been released.

Some 20 of the 200 still under detention are students at the Technical and Medical Institutes at Kaunas, the sources said, and the rest are young workers or high school students. The sources said that they did not expect all 200 of the youths to stand trial.

The sources reported that the Youths had assembled before Mr. Kalanta's funeral at the home of his parents and then had marched through the streets to the building of the City's Soviet (council) and then to the secret police headquarters.

The sources said that the demonstrations were strongly nationalistic and that the youths shouted "Freedom! Freedom! Freedom!" "Freedom for Lithuania!" and "Freedom for young people!"

Policemen in front of the secret police headquarters drove the young people away with truncheons, the sources said, and the youths reassembled in the park where Mr. Kalanta had burned himself to death. The youths had laid flowers on the spot where the immolation took place but the police had cordoned off the area and removed the flowers.

The sources said the streets of Kaunas were still heavily patrolled by the police and by a division of paratroops garrisoned there.

According to the sources, the young people, had made several attempts to set fires in the city. One firebomb was reportedly thrown at the second story of the Communist party headquarters.

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LITHUANIAN INFORMANTS ON KAUNAS EVENTS

Additional information about Romas Kalanta, the youth who had burned himself to death on May 14 in Kaunas, and about the ensuing freedom demonstrations in the city, has reached the Western world, mainly via letters from Soviet-occupied Lithuania. Although lacking final confirmation, the information comes from usually reliable sources and has the stamp of credibility.

According to the informants, Kalanta was completely sane, a talented student and a religious youth (although he had officially joined the Communist Youth Organization). More than that, his dream was to become a priest and he was preparing to enter a seminary for priests. This was known not only to his friends, but to his teacher as well. To prevent Romas from taking the course he had charted for himself, the history teacher made a special effort to fail him. He did well in all subjects, but failed only in history, which probably is more saturated with Communist propaganda and falsification than any other subject. This failure was one of the factors that pushed Romas to public self-immolation. But there were also other motives.

Before pouring gasoline over himself, the informants continue Kalanta made a speech, protesting Soviet oppression, to the people present in the garden of the musical theatre at that time. The listeners did not believe that Kalanta would really go through with his announced design. When they saw the flames burst out, they started shouting. Kalanta was severely burnt but was still alive. Suffering terribly, he asked the bystanders to finish him off. An ambulance car arrived soon and took him to the hospital, where he died after 12 or 14 hours.

Kalanta lay in state in his parents home. On May 18, the day of the funeral, a predominantly youthful crowd gathered around the house. The militia, apparently afraid of a demonstration, sealed off the entrance to Kalanta's house, removed the youth's corpse through the back door, and took his parents to the cemetery, where Kalanta was quietly buried. Stung by the deception, the crowd started a noisy demonstration.

According to the Russian underground press, quoted by the Russian emigre periodical Possev, published in Europe, when the militia in Kaunas had to retreat before the wave of demonstrators, the local army garrison was not called to action. On the contrary, the soldiers were locked up in their barracks. Paratroop units of the security forces were called in instead. They may have come from the Caucasus.

On May 18, the informants maintain, the flag of Independent Lithuania was raised over the Post Office building in Kaunas. A militiaman tried to take it off and fell to his death.

Riots in Kaunas have also affected tourism in Lithuania. A couple in Australia who were about to visit Lithuania had their visas revoked. The tourists presently in Vilnius are not allowed to enter Kaunas.

INTERVIEW WITH KALANTA'S MOTHER

"In connection with various rumors spread by the Western bourgeois press and radio stations concerning the suicide of R. Kalanta, and in response to the wishes of radio listeners, the

correspondent of Lithuanian Radio, Zenonas Lapinskas, visited the 'Silva' factory in Kaunas, where he met with the mother of R. Kalanta who is working there, Mrs. Elena Kalanta.

"Correspondent: First of all, we want to apologize for troubling you. We would not like to speak about your sorrow. Yet the foreign press, the foreign radio stations are spreading all kinds of rumors about the circumstances and motives of your son's suicide.

Please tell us a few words about your family.

"Mrs. Kalanta: I had four sons. Now three remain. The two older ones are married, the youngest one is 14 years old. Romas, who was overtaken by the misfortune, was 19 years old. The oldest son works as a lecturer in the Polytechnic Institute, the second is an instructor in marksmanship at the Voluntary Society in support of the Army, Aviation and Navy. Romas was a student in the 11th grade, while the younger one is a seventh-grader. My husband works in the Polytechnic Institute, he is a Communist, he participated in the Great Fatherland War."

The Correspondent: The foreign press and the foreign radio stations are attempting to create the impression that your son committed suicide prompted by religious convictions. Please tell us, if you used to speak with your son about religion, if he attended church, if there are religious or some other aspects to his suicide?

Mrs. Kalanta: There were no religious or any other motives. Romas did not attend church and there is no room for religious superstition in our family. Romas was a Communist youth. The other children were also Communist youths. The youngest one is a pioneer.

The Correspondent: What is your opinion, as a mother, about the causes of Romas' suicide?

Mrs. Kalanta: Romas was very secluded. More than once he complained of his nerves, visited doctors, took medicine. Recently he had mentioned that his memory kept failing him. His scholastic difficulties in high school confirm this. This, most likely, led him to his death."

(Tiesa, Vilnius, May 27, 1972)

(The interview in the CP Organ has all the ingredients of typical Soviet propagandistic fiction: the nasty Capitalist rumor-mongers; the model Communist family, free of "superstition"; the prodigal son who, of course, must be insane. Religious and national issues do not exist, because they are not supposed to exist. No individuals, no personal drama.

Informants from Lithuania maintain that the statement of Kalanta's mother was obtained in the Soviet manner, i.e. by threat. E

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BALTIC REVOLT

"...When on June 17, 1940, Petain asked for a cease-fire, Molotov, just as after the capture of Warsaw in 1939, sent to Hitler's envoy in Moscow 'the most sincere greetings of the Soviet government on the occasion of the splendid victory of the German army?' This time Stalin's trustee added a new idea: 'The time has come to put an end to the intrigues which Britain and France have tried to weave by sowing distrust between Germany and the Soviet Union in the Baltic countries.'

"...The defeat of France empowered the Russians to seize the Baltic States....(Today) national resistance in the Baltic countries, especially in Lithuania, is inextricably connected with religious resistance.

"...It is becoming clear that the compulsory incorporation and Russification of various peripheral countries (understandable from the strategic point of view) may turn out to be the greatest weakness of the Soviet empire..."

(Paul Mathil, Le Soir, Brussels, June 6, 1940)

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UPRISING IN LITHUANIA

"Although the uprising in Lithuania was suppressed in the most brutal manner, it is a serious warning to the world and a new reminder of the nations enslaved by the Soviets by military force. They go on living their great tragedy, no matter whether there is silence about it or not. The Lithuanian protest belongs to the category of special heroism, because this is a smaller and more powerless nation than the Germans, Hungarians, Czechs or Poles. The uprising, which seeks to regain Lithuania's independence, means a threefold protest - against the imposed Communist dictatorship, against the forcible Russification, against the violation of faith and religious freedom".

(George Popoff, Basler Nachrichten, June 3, 1940)

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KAUNAS - "ONLY THE BEGINNING"

"The Soviet government's efforts to conceal last week's Lithuanian unrest are hopeless. Now, when the entire world knows what had happened there, it is trying to deny the political character of the events. The worker who burned himself as a sign of protest in Kaunas is supposed to have been psychically disturbed; the demonstrations occasioned by the funeral were supposed to have been organized by a handful of youths with court records. The contradictions are obvious: would a madman's suicide prompt thousands to pour into the streets, especially in a state where the policy, and nobody else, decides how the demonstrators must be taken care of? Under

such circumstances, could several rambunctious teens with police records have been able to move masses of people? Finally, it is news that political police would pay interest in madmen and ordinary criminals!

"But Moscow's trepidation is not unfounded. The dissatisfaction with dictatorship in Communist countries as a rule first manifest itself in the form of national protest. Yet this is only the beginning of what will follow..."

(Rm. in Frankfurter Allgemeine Zeitung,
May 26, 1972)

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THE TORCH OF KAUNAS

"...Lenin's heirs have inherited from him the unsolved national problem. Now when Brezhnev's team is preparing a festive celebration of the fiftieth anniversary of the Union of Soviet Socialist Republics, the shouts of national protest are echoing louder and louder - in the Ukraine, Grusinia, and especially in the three captive Baltic States.

"Thus, in January a group of Latvian Communists issued a protest statement against Moscow's Russification policy. In March, 17,000 Lithuanian Catholics appealed to the U.N. Secretary General Waldheim, revealing the Soviet regimes obstacles to a free practice of religion. And now a young worker, a Catholic, burned himself to death in Kaunas as a sign of protest, and in this connection the religiously and nationally motivated wrath of the people themselves broke through. Even the army was used to suppress the people carrying posters with the inscription, 'Freedom for Lithuania'.

"Yes, that 'torch of Kaunas' has thrown a blinding light on the old weaknesses of new Russia. The explosive matter of the naturally expanded national pluralism has not been liquidated, even by compulsion. While conducting its great power policy, the Soviet Union must increasingly take into account with the risky internal factors."

(Die Zeit, Hamburg, May 25, 1972)

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"ANYTHING CAN HAPPEN" IN LITHUANIA

"The events in Lithuania have revealed a danger whose importance nobody in the Soviet leadership can deny: the sudden awakening of nationalism in the Soviet Union. Lithuania may be a special case but other republics share the same disease. It's already a year since intellectuals and workers accused of 'bourgeois nationalism' are being arrested in the Ukraine. Native cadres are being dismissed in the Caucasus area, to prevent them from submitting themselves to the nationalist feeling which has remained dangerous even after 50 years

of Soviet rule. Things are not quiet either among the Latvians and Estonians whose annexion in 1940 was the continuation of "Russian imperialism" rather than a victory of communism.

"In view of all that, the Soviet leaders know nothing but the old worn prescriptions of exorcism, i.e., the ideological campaigns and repressions. The first 'technique' is quite ineffective, as the events of Kaunas have proved, while the second one, deprived of its total character, is no more as terrifying as in the times of Stalin. Thus, 17,000 Lithuanian Catholics have signed a protest against 'anti-religious persecution', unafraid of well-known results. Thus, Latvian Communists have signed a letter, condemning Russian chauvinism.

"On the other hand, what can one do in Moscow as one prepares to meet Nixon, and then - a fatal coincidence - the weakness of the system is revealed, a system that cannot exist without the illusion of so-called 'unity'. We are dealing here with national resistance that threatens and tends to explode - it is unorganized, 'wild'. The resistance movement of Russian intellectuals is well known, limited, and, in case of need, easily thwarted. But as regards the other force, the leaders of the Soviet Union are as if helpless.

"Anything can happen here...the discontented peasants may stage a bloody revolt, the workers may suddenly attack and slaughter postmen or railway conductors only because they hate their uniforms, it may also happen that Ukrainians will start hunting Russians down on the streets of Kiev... This is what a known Soviet writer has said, indicating the 'gulf' between the Soviet 'official' image and reality. The Moscow rulers may disagree with such an apocalyptic analysis, but they know very well that they have good reason to be afraid."

(Benoit Rayski, France Soir, Paris, May 23,

UNREST OF UNPRECEDENTED "SCOPE AND IDENTITY"

"Only a few days before President Nixon's visit to the Soviet Union, Lithuania became the scene of a tragic national revolt. Although the news from Kaunas are not complete, because of the severe isolation, what is known from various sources is enough to assert that the Soviet Union has not yet experienced an unrest of such a scope and intensity..."

"The militia of Kaunas obviously did not succeed in dispersing the protest demonstrations, because the disturbances the next day, May 19th, resembled a genuine national uprising. With this uprising Lithuania has occupied the leading place in the emancipation movement of the Union's non-Russian nations. The entire Baltic area has long since become the center of a sharp struggle for national freedom and self-determination, although little news of this

struggle seeps out abroad. This movement is led by Lithuania and Estonia. In Latvia the situation is less dramatic, although much tension exists there, too; but the number of Russians is much larger there.

"It is not accidental that the riots began in Kaunas, and not in Vilnius, because in Kaunas the Lithuanians constitute a compact majority, while the Russians are in a minority. Things are different in Vilnius, where the Lithuanians make up less than one-half of the population, and the Russians form a majority. A tense struggle goes on in the institutions, scholarly institutes and educational establishments. Here it is the Lithuanian intellectuals who give the tone. They are fighting for a linguistic and cultural equality and defend themselves against Russification by means within the law.

"New elements found expression in the riots of Kaunas. They speak of qualitative changes in the national struggle. The initiative here came not from the intellectual circles any longer, but from young workers. The mass character of the demonstrations was also a doubtless novelty. New is also the fact that the national movement has spread so much as of late that it has attracted those strata of society that used to be considerably passive."

(Alexander Korab, noted Swiss expert on East Europe, Der Tagespiegel, West Berlin, May 24, 1972)

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DESIRE FOR FREEDOM CANNOT BE CRUSHED

"Have the Baltic States been completely forgotten? But there is no war going there, one may reply. And yet a war is on there. A silent war has been going there for more than 20 years, a psychological genocide that seeks to destroy the political freedom, cultural identity, and ethnic individuality of the three formerly independent nations and seeks to melt them into the Soviet Union. And that is happening not on the other side of the globe, but in our immediate proximity; in countries that for us are not more distant than Finland; it affects people who are closer to us than other non-northern inhabitants."

(Svenska Dagbladet, Stockholm, May 19, 1972)

"Last week's heavy clashes in Lithuania, if one takes the overall view, are a result of a sharp increase in nationalism, which is also manifesting itself in the other Baltic republics, the Ukrainian Byelorussia, and Grusinia. More and more reports are received from there about all kinds of protests, among others, against the continuing Russification, although those protests have not exploded with such force as in Lithuania...The official Soviet sources have attempted to create an image of past and present normality in those areas...."

"The Soviet party leadership, of course, disposes of enough power to repress such demonstrations, now as in the future. But it obviously cannot crush the desire for political and religious freedom neither in the Baltic countries nor in the other parts of the Soviet Union. The Kremlin must also be dispirited by the fact that the majority of the demonstrators in Kaunas were youths who, in spite of being brought up under Soviet conditions, did not reconcile themselves with the occupation of Lithuania and the other Baltic States, and are demanding freedom."

(Svenska Dagbladet, Stockholm, May 21, 1972)

"Recent events in Lithuania have hit the Soviet Union where it hurts most. They have cast doubt on the assumed loyalty of non-Russian citizens to the ideal of 'a single family of peoples, monolithically united in the multinational Soviet state,' as President Podgorny defined it in the latest issue of Kommunist.

"Nationalist stirrings in the Soviet Union are not new. There have been the demands of Jews to emigrate and the underground writings of Ukrainians. But the Lithuanian disturbances mark the first time that non-Russian nationalists have taken to the streets of a major city to demand independence for their republic.

"The demonstrations were sparked by the self-immolation of a 20-year-old student, Pomas Kalanta, who set himself on fire crying 'Freedom for Lithuania'. The news of his action spread rapidly through his hometown of Kaunas, Lithuania's second largest city."

(Paul Wohl, The Christian Science Monitor, Boston, June 30, 1972)

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U.S. CATHOLIC HIERARCHY CENSURES MOSCOW ON LITHUANIA

Day of Prayer for Church of Lithuania Scheduled

Statement of John Cardinal Krol, President of the National Conference of Catholic Bishops and Bishop John J. Dougherty, Chairman of the Committee for International Affairs of the United States Catholic Conference.

Reports from reliable sources cause grave and increased anxiety concerning the plight of our fellow Roman Catholics in Lithuania. The Baltic Republic has been dominated by the Soviet Union since 1940, when it was forcibly annexed to the USSR. The population is predominantly Roman Catholic: they number about 3 million. Lithuania is the only Roman Catholic nation within the territorial boundaries of the Soviet Union.

The history of the Church in Lithuania under Soviet domination has been sadly scarred by oppression of religion, denial of freedom of conscience and of human rights. Recent reports point to intensified oppression:

in March 1972 over 17,000 Lithuanians made a courageous act of massive protest against repression of religion. They signed a petition sent to the Secretary General of the United Nations, to be relayed to the Communist Party Secretary, Leonid Brezhnev. This procedure was decided on, since earlier protests sent directly to the Soviet Government had been answered by "intensified repression" of Catholic bishop and priests.

on May 18/19, 1972 in the city of Kaunas, Lithuania's second largest city, violent demonstrations and riots broke out in protest to the persecution of religion.

In view of these and other equally disturbing reports and in a spirit of brotherly unity with our fellow Catholics in Lithuania and with the Lithuania-American community we must in conscience censure the suppression of human rights and freedom of religion in Lithuania and everywhere. We encourage our churches in this country to join the Lithuanian-Americans in a Day of Prayer for the Church in Lithuania on June 18, 1972. We alert the Churches and agencies of the international community to the grave violations of justice and human rights in Lithuania and encourage their support of corrective measures in that troubled country and wherever such violations occur

June 9, 1972

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RELIGIOUS PERSECUTION IN LITHUANIA DISAPPOINTS VATICAN
Hope Dims for Easing of Catholics' Lot

"The Vatican's hopes for better times for Roman Catholics in Russia have been disappointed so far", writes Paul Wohl, the noted expert on Soviet affairs, in The Christian Science Monitor (May 8, 1972). In Mr. Wohl's opinion, Moscow's treatment of religious believers in Lithuania has been the main reason for Vatican's disappointment.

Mr. Wohl goes on to cite the recent dramatic developments affecting Lithuania's largely Roman Catholic population: the petition of Lithuanian Catholics to U.N. Secretary General (17,000 signatures); the three previous petitions to the Soviet Party hierarchy (4,538 signatures); the protest letter of the inhabitants of Prienai to foreign newsmen in Moscow; etc.

According to Mr. Wohl: "The complaints of Lithuania's 3.5 million Catholics remain the same. Their priests are arrested and jailed if they prepare young people for confirmation. Children are forcibly subjected to atheist indoctrination. Catholics are not allowed to repair their churches.

"Believers are discriminated against in everyday life, fired from their jobs, and given work unsuited for them.

"The clergy is severely restricted. Of the four seminaries which existed in 1940, only one remains, and only 10 students are admitted every year. Priests are forbidden to take part in retreats. Neither the catechism nor the missal can be published.

"Yet religious faith has not weakened. On March 26, 1971, the head of the Lithuanian party's office of agitation and propaganda admitted in Sovietskaya Litva that in 1968 more than half of all infants were baptized and nearly a third of the deceased buried religiously. Actually the percentages are larger."

"As far as the believers are concerned", Mr. Wohl concludes, "The Vatican's overtures to the Communists have been fruitless. No wonder that the Pope's Easter message once again referred to the 'church of silence' which 'languishes in many vast regions...where a legitimate and by no means subversive existence is denied believers

Echoing Mr. Wohl's thoughts, the French illustrated weekly Paris Match thus titled its recent report about the petition of 17,000 Lithuanian Catholics: "Will the Manifesto of the Persecuted Lithuanians Obstruct the Journey of Paul VI to Moscow?"

CHURCH WEDDINGS ATTRACT YOUNG

Genovaite Juroniene, member of the society Zinija (for propagation of atheism. Ed.), has a 10 year experience in spreading of atheism. She still finds it difficult to find the answer to the questions why women form the majority of churchgoers and why some young people still get married in church. She describes her conversation with one of the women who had attended her lecture on atheism (Tiesa, Vilnius, No. 268, 1971):

"What would you do if your son, whom you had educated in an atheist spirit, would tell you after his return from the army: 'After the civil marriage registration, we go straight to the church'?"

"Is he working?"

"Yes. In Kaunas."

"Is his future wife forcing him?"

"Also not!" The woman shook her head and started telling her story.

"A friend of my son was getting married. He was leaving for the army, there was no money for a big wedding party...They decided to do with a modest wedding. The officials of the civil registry office asked them a laconic question - festive or not? The lad thought that 'festive' meant a party, a ball. And an ordinary formality took place. Passports were quickly stamped.

'Congratulations. Next couple' - and that was all. The festive atmosphere was absent. 'D'you understand, mother,' he said when he returned home, 'I don't want it that way. They're issuing couple after couple like pairs of shoes on a conveyor belt.'

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MYTH OF "SOVIET PEOPLE" & U.S. PRESS

The mythical "Soviet" people proliferated in a bewildering variety of forms and shapes in the U. S. media reports during President Nixon's visit to the USSR. Thus the term "Soviet" goes on confusing some American journalists and university people. Recent statements by Frank Shakespeare, Director of U.S. Information Agency, and Russel Baker, columnist for The New York Times, are a good case in point.

In a Memorandum dated March 17, 1972, Mr. Shakespeare issued the following instructions to his personnel:

"USSR propaganda increasingly refers to the people who live within its borders as "the Soviets". There is no such thing. The correct meaning of soviet is a council of workers. Use of the word as a collective noun for the population of the USSR should be avoided by our media and officers.

"The people of the major nations within the Soviet Union should be referred to by their nationality i.e. Ukrainians, Georgian Latvians, Russians, Uzbeks, Armenians, etc.

"...Example: In the February issue of SOVIET LIFE, reference is made to "a new historical community of peoples--the Soviet nation". This is semantical absurdity. There is no "Soviet nation" and never will be. The Union of Soviet Socialist Republics is a state; it encompasses many nations, and is thus a multi-national state...but it is not a nation. To call it so, apart from being grammatically incorrect, is to foster the illusion of one happy family rather than in imperialist state increasingly beset with nationality problems, which is what it is."

Mr. Shakespeare's memorandum was based on a sound historic and linguistic foundation. It was also very timely, in view of the recent events in Lithuania, Latvia, and the Ukraine. Nevertheless, the memorandum drew the immediate ire of columnist-satyrist Russel Baker. In a piece titled "What's in a Shakespeare?" (New York Times, March 30, 1972), Mr. Baker scoffed at Mr. Shakespeare's contention that the term "Soviet nation" was a "semantical absurdity. Hasn't Cassius Clay changed his name to Ali, Mr. Baker asked, or Alcindor to Jabbar? Why not then "go along graciously and call a man, a group, an institution, a nation by the name of its choice?"

But, ay, there's the rub, Mr. Baker. Messrs. Ali and Jabbar chose to change their old names, because for them they were tainted with servitude. The Lithuanians, Latvians, Estonians, and other

inmates of the USSR - whom Mr. Baker would sweep under the Soviet carpet - have never chosen to be called "Soviet". For the Balts, for instance, incorporated into the Soviet Union as a result of the Stalin-Hitler pact of 1939 and of the ensuing military aggression the word "Soviet" connotes servitude and exploitation.

Equally preposterous is Mr. Baker's comparison of the nationalities of the USSR with "Wisconsites, Wyomingers, and Arizonans". What do these administrative divisions of the U.S.A. have in common with such historic nations, presently occupied by the Russians, as Lithuanians, Latvians, Estonians, Grusinians, and others, with their own languages, cultures, and histories?

And is there "really nothing in a name", as Mr. Baker would have us believe? George Orwell thought otherwise: "If thought corrupt language, language can also corrupt thought". Is there any reason in the world why the U.S.I.A., and the U.S. press, should perpetuate a Stalinoid corruption of language and thus add insult to the injuries the captive nations experience daily as they struggle to preserve their national, cultural and religious heritages against methodic Russification and levelling?

Mr. Baker should ponder the difference between a nation and a state, especially since the failure to make this distinction has caused too many conundrums in the U.S. press and in the academe. He should recall that the great satyrists of the past such as Swift or Voltaire, have usually defended the rights of the weak and the oppressed, and have not expended their wit to shore up synthetic empires.

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BOOKS & ARTICLES

On Lithuania & By Lithuanians

Freedom Demonstrations in Kaunas

"Why do Lithuanians Revolt after 33 Years of Soviet Occupation?"

La Nation, Paris (May 27, 1972);

"Bad Days in Kaunas", The Economist, London (May 27, 1972)

"When the Crowd Cries Liberty", L'Express, Paris, May 29, 1972

"200 Youths Await Trial", The Detroit News (June 14, 1972);

"200 Lithuanians Reported Jailed", The New York Times (June 14, 1972)

"Kremlin Aides Hold Talks in Lithuania", The New York Times (June 8,

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...the word "Soviet" connotes servitude and exploitation. ...George Orwell thought otherwise. ...In these corrupt languages, languages can also corrupt thought. ...any reason in the world why the U.S.I.A., and the U.S. press, should perpetuate a Stalinoid corruption of language and thus add insult to the injuries the * * * * * they attempt to preserve their national, cultural and religious heritages against methodic Russification and leveling? ...X. Later should ponder the difference between a nation and a state, especially since the failure to make this distinction has caused too many communities in the U.S. press and in the academe. He should recall that the great socialist of the past such as Swift or Voltaire, have usually defended the rights of the weak and the oppressed, and have not expended their wit to shore up autocratic empires.

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