

... Russia without any prejudice recognizes the self-rule and independence of the State of Lithuania with all the juridical consequences ... and for all times renounces with good will all the sovereignty rights of Russia, which it has had in regard to the Lithuanian nation or territory.

Peace Treaty with Russia  
Moscow, July 12, 1920

President Roosevelt and Prime Minister Churchill:

1. Their countries seek no aggrandizement, territorial or other;
2. They desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned;
3. They respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.

Atlantic Charter  
August 14, 1941

# LITHUANIAN BULLETIN

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LITHUANIAN AMERICAN DELEGATION AT THE WHITE HOUSE 16 SEPTEMBER 1948

Officers of the Lithuanian American Council shown with President Harry S. Truman (left to right)—Leonard Šimutis, President, Michael Vaidyla, Treasurer; John J. Grigalus and Paul Dargis, Vice Presidents; and Dr. Pius Grigaitis, Secretary.

In the absence of direct references in the platforms of both major parties regarding fulfillment of the Atlantic Charter's pledge in the Baltic States and adjacent areas, representatives of the Lithuanian American Council called on the Democratic and Republican Presidential candidates for their views.

President Truman graciously received the delegation on 16th September 1948 and commented favor-

ably on the memorandum submitted to him (the President is shown holding the memorandum which he had just read).

Following the visit to the White House, the Lithuanian American delegation was also received by United States Senator J. Howard McGrath. Senator McGrath, as Chairman of the Democratic National Committee, released a statement to the press.

Liet. Nacionalinė  
Martyno Mažvydo  
biblioteka



Governor Thomas E. Dewey, the Republican Presidential candidate, received the Lithuanian American delegation on 20th October in New York City, following a reception for representatives of the Federation of Americans of Central and Eastern European Descent. A memorandum was handed to him by the officers of the Lithuanian American Council. Governor Dewey stressed the bi-partisan character of the American foreign policy and welcomed the delegates as citizens best informed on Eastern European problems and assured them that, if elected, he would seek their advice on these problems. Mr. Dewey eloquently urged the larger delegation to sponsor plans for a continental European Federation as the only effective means to roll back the Iron Curtain.

#### A. The Memorandum to the President

September 16, 1948.

Mr. President:

We come to you first of all to express our deep gratitude and appreciation, in the name of American citizens of Lithuanian descent, for your unceasing efforts to help the refugees living in the Displaced Persons camps in Europe by urging the Congress to enact legislation to admit them to this country.

The plight of hundreds of thousands of those unfortunate persons is evidence of an indescribable catastrophe that befell the countries from which they were driven away, or had to flee in order to escape certain death or enslavement. They lost their homes and all their possessions. All freedom has been destroyed in their native lands by a brutal totalitarian Power which has no respect for human rights, nor mercy even for defenseless men, women and children. Hundreds of thousands of Lithuanians, Latvians and Estonians have been forcibly deported to Siberia and other parts of the Soviet Union, and put into concentration camps to perish there from starvation, hard labor and epidemic diseases. The ruthless reign of terror, under Soviet rule, takes more and more lives with every passing day from among the remaining populations in the Baltic States.

We already have on previous occasions appealed to the Government of the United States, asking it to use all possible means to stop this wanton destruction of innocent nations, this horrible crime of genocide. Now, as the General Assembly of the United Nations is about to meet in Paris, *we respectfully submit to you, Mr. President, that the delegation of this country be instructed to urge the United Nations to appoint a special Committee to investigate conditions in the Baltic States and to take measures to protect their inhabitants.* This is the least that should be done by civilized humanity at the present time.

The United States has never recognized the forcible incorporation of Lithuania, Latvia and Estonia into the Soviet Union, and we are gratified to note that this Government, under your direction, still accords full diplomatic privileges to their legitimate representatives in this country. We know from your own

words, spoken to our delegation on October 29, 1946, that this attitude of the United States Government will not change, because it is based on ideas and moral principles flowing from the innermost convictions of the people of this great democracy. Yet, as the momentous issues of the post-war world are taking shape, we consider that *the time has come for the United States to announce that it will not agree to any general peace settlement of Europe that would fail to restore freedom and self-government to every nation that has been forcibly deprived of them by force or the threat of use of force. This certainly includes Lithuania and the other Baltic States.*

A clear and specific statement by you, Mr. President, to this effect would not only win for you the hearts of the citizens of Baltic origin, but would lift the spirits of all oppressed nations and thus immensely strengthen the forces of liberty, justice and democracy throughout the world.

Respectfully yours,

LITHUANIAN AMERICAN COUNCIL

*L. Šimutis, President*

*Dr. P. Grigaitis, Secretary*

*Michael Vaidyla, Treasurer*

*J. J. Grigalus, Vice President*

*Paul Dargis, Public Relations Committee*

(The italicized text was underscored in the original memorandum submitted to the President.)

#### B. Statement by Senator J. H. McGrath, Chairman, Democratic National Committee

Washington, D. C.

September 16, 1948.

I extend to the delegation of the Lithuanian American Council my heartiest greetings, and ask you to include in them the renewed esteem of the Democratic National Committee.

We have the fullest sympathy with the aspirations of your organization in its determined effort for freedom, sovereignty and human dignity for your heroic people in Lithuania. The Democratic Administration of the United States, under the late President Roosevelt and under President Truman, have unmistakably stated their opposition to the forcible annexation of independent states by powerful neighbors under any pretext of expediency.

The Government of the United States has given force to its position by full recognition of the sovereignty of Lithuania in extending all diplomatic privileges to its accredited representatives in this country.

You, as delegates of the Lithuanian American Council, may convey to your people the firm assurance that the United States will never abandon its efforts to create those conditions throughout the world and particularly in the Baltic which will insure peace and good-will to freedom-loving peoples everywhere.



**C. Statement by Hon. Warren R. Austin, U. S. Delegate to U.N., made 12 October 1948 in the Political Committee of the U.N. General Assembly at Paris**

... Now let us briefly consider whether peace of mind can be assured by the past actions of the U.S.S.R.

The aggrandizement of Soviet territory has already been referred to. Indignantly the Soviet delegation has asserted that these annexations had been effected with democratic consultations of the populations according to the enlightened standards of the Soviet Constitution. Does this statement stand analysis? Even more, does it stand the test of Mr. Vishinsky's beloved "critique"?

Let us consider Eastern Poland. . . .

However, it really should not be necessary to seek far for enlightenment. Any nation, any individual with any kind of experience of universal suffrage does not have to be told a great deal about the democratic character of elections and plebiscites which yield 99 per cent results.

The Baltic States also began on their "voluntary" road to incorporation by the arrival of the Red Army in the fall of 1939, followed by their complete takeover after the French campaign of 1940, at a time when there was no question of liberating these small countries from an enemy yoke. We recall that the entrance of the Latvian Republic into the Soviet Union was presided over by no less a person than my distinguished colleague, Mr. Vishinsky.

/The N. Y. Times, Oct. 13, 1948, p. 5/

## A Freedom Fighter's Death

*Reconstructed by R. Spalis, a Friend*

### On Guard Duty

A dense, humid autumn fog blanketed the countryside making visibility extremely difficult. Only the sharpest eyes could see farther than several meters this October day in 1948. To penetrate the fog, one had to rely on his hearing alone. It was dawn and a death-like silence enveloped the scene on the outskirts of a huge forest in Lithuania. Only smoke rising from the moss evidenced the presence of a human being.

A lonely figure, dressed in a colorless long coat with upturned collar, a uniform cap drawn tightly over his ears, stood facing the smoke. The slight youthful figure had tried to keep warm by jumping up, rubbing his hands together, but after six hours of exposure and humidity he became quiet and stood motionless. His feet and arms were heavy, his mind groggy. Shivering wearily, he came closer to the fuming moss. The minutes dragged by. The fog became a little less dense but it was still chilly. The cold penetrated the marrow of the young man's bones and his teeth began to chatter.

Suddenly, he heard the snapping of a branch close by. The youth forgot the cold. His left arm shoved his cap upward, the right arm quickly and firmly grasped a rifle as he listened tensely in anticipation. Stealthy footsteps approached—from the direction of the unit's bivouac.

"Password!"—snapped the youth.

"Vilnius!"—came back the reply.

"Klaipėda!"—responded the sentinel and relaxed.

A tall, bearded man came out of the fog. He was dressed in a short leather jacket. The youth froze into "attention." The newcomer, with his hands in his sidepockets, hastily stamped out the smoking heap of moss.

"Fog is the best cover for an ambush attack—the smoke reveals the sentinel's post. You might die without uttering a sound! An enemy unit has been 'vacationing' and exploring these environs for a week now.

It bodes no good."

The boy's face darkened but he remained silent. In the meanwhile, the older man removed a tobacco pouch from his pocket, rolled a cigarette and, noting the greedy look in the eyes of the youth, puffed on the cigarette twice and handed it to the lad.

"Here—relax!"

It was not necessary to repeat the invitation. But the frozen hands of the lad could not hold the rolled paper and it fell to the ground.

"Don't throw it away! This is real, home-grown tobacco, but unfortunately my last. We will try to roll the fallen leaves tomorrow."

As the boy smoked, the bearded man became lost in deep thought. Minutes later he said:

"Yesterday we received a new issue of the *Partizanas*."

The youth nearly jumped in his excitement. His face brightened.

"You have it with you?"

"No. You'll see it in the dugout. . . . War is near. . . . The horizon is darkening. War is in full swing in Greece and China, a storm may break over Berlin any moment. The world is arming at a quickening tempo. Large transports of munitions are arriving in Europe from America. There is an anti-bolshevik campaign in the newspapers."

The youth grinned and a look of new hope was mirrored on his face. He listened avidly to each bit of news—glad tidings to him. A nervous trembling shook his tired and emaciated body and he began to shake.

"Thank God, thank God! What more?"

"The communists are weakening visibly in France and Italy. The economic recovery in western Germany may precipitate the bolshevik action. Otherwise, within a few years they would have to deal with a strong continent indeed. Only a signal is awaited in Poland and Czechoslovakia. . . . I had told you earlier that the Voice of America broadcast a brief excerpt of an American Senator's speech, in Lithuanian. . . ."



"Thank God!"

The older man was silent for awhile, then continued:

"Lad, there is no cause for rejoicing: the world has learned nothing. . . . Take the Poles, for instance. All of them—the lackeys of Russia and the patriots—insist on the Oder-Neisse line in the West. The lackeys are reconciled to the present frontier in the East but the rest of them insist on the return of Lvov and Vilnius. Only the other day a Polish clandestine radio calling itself 'Poland in Fight' came to life, announcing a renewal of the underground struggle for a true independence, for the 'restoration of the cities of Lwów and Wilno and the remaining eastern lands'. . . . And this at a time when we and the Ukrainians are the only effective resistance elements left this side of the Iron Curtain. . . . Yes, few Poles are left on this side, apart from those in Siberia. . . . What do they propose to do—fight us again after years of comradeship in an anti-Russian combat? Ha! . . . Will the transfers of population go on indefinitely? What are they going to do with the millions of Germans expelled from East Prussia, Silesia and Pomerania? . . . You remember the story of the frog which swelled in pride until it exploded. . . . The Poles are likable fellows but . . . And the Americans: do you know that an American general arrived in Greece over a year ago and boldly predicted that the communists would be wiped out within the next 90 days. . . . Later he advanced his prediction to the spring of 1948. Well, there are more armed communist bands in Greece than there had been a year and a half ago. That's how much the Americans evaluate guerrilla warfare. . . . But the Russians know well that their partisans completely disrupted the German supply service behind the lines, and they appreciate the Ukrainian and our situation—they don't brag as they did in 1914, when they boasted '*shapkami zakidayem*,' that they would bury the Germans under the caps of the Russian millions. . . . And, yes: do you know that American troops escort Russian 'repatriation officers' to Baltic refugee camps in Germany, that they carry loads of Russian propaganda printed in Vilnius for that special purpose and that they force this propaganda down the throats of our people in Germany? . . . 'The Voice of America'—'The Truman Doctrine!' . . . And look at the trucks, jeeps, automatic weapons used by the MVD against us—all marked 'Made in U.S.A.' or 'Gift of the UNRRA' . . . What irony!"

### The Abakumov Order

The sentinel wilted. Finally he interrupted the speaker:

"What about ourselves?"

The bearded man lowered his head. Then raising it quickly again he peered at the youth intensely:

"Bad!"

The youth's face fell but his eyes remained serious, unwavering. He had grown accustomed to all sorts of difficulties during the past few months. The older man continued.

"We lack cartridges—there are no assured sources of supply except what we seize from the enemy. The orders are to conserve. Only the encircled—understand, the doomed—men have the right to fire. Otherwise, it's the cold weapons. . . ."

"What else?"

"Deportations began again. The prisons are being hurriedly emptied since July, but it is not known whether they are removing the living or the dead. Everything takes place at night, under heavy guard, including tanks. Furthermore, the inhabitants were ordered to sleep only at home and mobilization tests are conducted.

"Is that all?"—inquired the youth.

"Farmers are evicted and armed Russians are installed. They even give them Lithuanian names—of the liquidated former owners. . . . More and more trees are decorated with guerrillas' bodies."

"More!"

The bearded man once more fixed his eyes on the youth. Then he drew from his pocket a sheaf of papers.

"Another secret enemy order fell into our hands. In view of the rising tension in Europe, all the guerrillas and their families are to be destroyed as soon as possible. The liquidating forces are on the way to our homeland. What do you think of that?"

"We'll hold on!"—declared the boy emphatically.

"Without cartridges?"

"You are the Commander—why scare me?"

The man called the Commander relapsed into brooding silence. After fingering the papers he held in his hand, he went on.

"Lad, you were not quite nine years old and too young to understand what happened during the week of 14th June 1941, when the Serov Order was put into operation, but you heard of it! Now, in July of the current year the Politburo issued a secret directive which was transmitted as an executive order by Abakumov, Minister of State Security, the MGB, of the U.S.S.R. It was originally transmitted in code to the Branch IV of the Northern Front of the Soviet Army, for execution tentatively scheduled for November and December this year but pending the personal signal by Abakumov. The order applies to Karelo-Finnish, Estonian, Latvian and Lithuanian areas but it also contains some guarded references to Scandinavia. Here, I'll read the part called to my attention by our Supreme Command.

"a/ Political prisoners under investigation or arrest are to be evacuated. Preparations for the evacuation must be completed by the end of August 1948. Families of the persons accused of spying, participation in the underground movement and contacts with foreign countries, are to be included in the evacuation plan.

"b/ Native prison warden personnel, with the exception of members of the KP/b (Communist Party-bolshevik), are to be evacuated, with their families, together with the prisoners.

"c/ Central MVD and MGB authorities in the aforesaid republics must, by the end of August 1948,



provide complete statistical data regarding persons of the following categories:

“—former professional soldiers, N.C.O.’s and officers, and families;

“—former state officials;

“—former teachers and professors, of all grades, and families;

“—priests and members of religious associations;

“—members of the free professions—lawyers, engineers, etc.—and their families.

“The data must indicate the political opinions of such persons and their present occupation. The data must be compiled in mixed groups, according to the place of residence.

“d/ The MVD personnel for railroad Evakpunkts (evacuation points) in all the county towns must be assigned by 1st August 1948.

“e/ MGB railroad reserve units must be assigned for transport duty and convoy guard. They are to service the Zagotzerno (grain warehouses) magazines, motor repair stations, natural and motor fuel stations, water stations.

“f/ MGB railroad and territorial personnel are to be issued special food and clothing rations: one set of winter uniforms, one pair of felt boots, one bresent raincoat of the army type, personal items of the army types M-2 and M-3 (bags with personal articles and gasmask, detectors, ointments). Food supplements: additional winter rations of 200 grams of fats with peas, 150 grams of sugar, 200 grams of conserved fish, biscuits, tobacco, half-month’s alcohol rations.

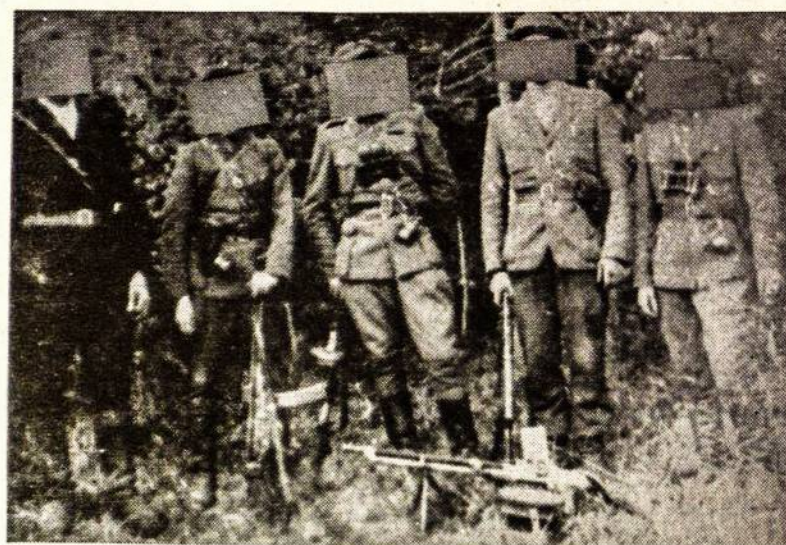
“g/ Additional light armament to be issued to MGB sostavs: automatic rifles 46, KHIM - I grenades, thermic cartridges loaded with incendiary materials for destruction of structures, etc.

“h/ The order of the evacuation: (1) the Coastal and the Vilnius areas simultaneously; direction—from the Coastal Area to Velikiye Luki, from Vilnius to Minsk; (2) the Western Area with Kaunas and the Central Area with Šiauliai, simultaneously, directed to Yaroslavl.

“i/ Special Orders, pertaining to the authority to be exercised by the Commanding Officers of the MGB troops in the Baltic republics, effective with the date when this Executive Order is ordered executed:

“(1) Persons detained since the date this order becomes effective and charged with espionage, resistance to the authorities, spreading of hostile rumors of diversion (*vrazhdebnaya kleveta*), or escape from the convoys,—are not subject to the evacuation. They are subject to the competence of the Commanding Officers of the MGB at the place of commission of the crime, in accordance with the plenipotential authority in war zones, that is: they may be either executed or summarily released.

“(2) MGB Commanding Officers are authorized to remove the civilian population, either by evacuation or annihilation of the objects, in the event of presence of the special conditions: imperiling by hostile forces, mutiny, sabotage, security of the armed forces.



“N” Unit’s Command, Baltic Area, Lithuanian Liberation Army, with a newly acquired submachine gun.

“The above points of the Executive Order are applicable within the aforesaid Baltic republics.

“The rest of this order concerns foreign frontier areas, Finland and Scandinavia, which are situated in the zone of potential danger:

“1. Personnel of the mountain, diving and paratroop units of the MGB, attached to the regular armed forces, must receive retraining in topography and map reading.

“2. Territorial personnel able to use the local language, are to be directed to undergo an eight-week political training at Kronshtadt and Kalinin. After completion of this training, they are to be attached to regular military units of the Northern Front.—

“That is all, my lad: just more terror. . . . I was aware of the school at Kalinin. Mechanical transport leaders, paratroopers and junior officers of the MGB were trained there from April to June this year. Oddly enough, they were taught the Finnish, Swedish and German languages, and received historical, social and economic reviews of Finland, Sweden and Germany. About 10,000 trainees completed the course in June. Well, they have the huge rocket firing installations on the Estonian islands and along our coast, the two lines of fortifications nearing completion from the Latvian frontier to the Nemunas and up the river as far as Gardinas (Grodno), and the new rocket and plane airfields along our coast and in East Prussia. Naval transports landed some equipment, including the radar and V-rockets at Liepaja, Klaipėda and in East Prussia. Soviet bases in Finland were alerted on an emergency status. Transport seaplanes manoeuvred in the Baltic recently. Submarines with German personnel aboard and equipped with helicopters visited our port this fall.

“But—let the Western Powers worry about these things if they care, and about the ‘Toxin Fog’ . . . I am concerned with the MVD-MGB concentrations around Baranowicze. Evidently, the Abakumov Order will be executed by the personnel concentrating there—the swarm of locusts will descend on our poor homeland, on board American trucks. . . . Well, are you still cocky?”



### The Assignment

The boy was silent, eyes downcast. The Commander studied him intently. Then he moved a step closer, placed his arm on the youth's shoulder and said softly:

"Jurgutis (Georgie), my dear boy. . . . At this moment, you no longer are my wife's brother—you are just a sixteen-year old lad to me. . . . You, young fellows, are needed for the future of our people. You *must* leave the detachment. . . . A place for you has already been found with a certain farmer. You will tend the cattle herd at first. The papers are also in order. . . . You are leaving tomorrow."

Jurgis looked up at the speaker in undisguised surprise. His mind was tortured by fleeting contradictory thoughts and a dark shadow of disappointment came over his face.

"You said that to Petras, too? . . ."

"Yes. . . ."

"My brother consented?"

"I am not concerned with your consent, lad. These are *orders*, that's all!"

"We shall escape into another unit!"

The Commander impatiently replaced his hand in his pocket.

"You are a child! I cannot convince you, but you yourself must realize the truth of what I say!"

"You want to make cowherd boys of us! But we are soldiers! We want to be heroes in the most difficult moments, in attack or defense, freezing or frying. It seems to me that all Lithuanians are watching me. Here, and over there, in Germany, Siberia and America,—it seems that thousands of hands are blessing me. It seems that not a single motion of mine passes unnoticed, in vain; just as on the cinema screen. And I *will* survive, I tell you—over there, if not here!"

The older man smiled angrily.

"Listen to the cinema hero! . . . I understand you, lad. . . . But that's only a high school boy's dream. They are watching you, they are glad—indeed! That may be so, but it is only those who suffer who watch or recall us. Here, or over there abroad, what business is it to them whether you scratch your pocket in anguish, whether your eyes are blown out—what of it? . . . Oh, you child, no one even dreams of such heroes!"

A soft whistle interrupted the dramatic scene. Another broad-shouldered man, draped in a dirty long-coat, came out of the lifting fog to replace the sentinel on duty. He addressed the youngster:

"You have had your share of suffering and now go to the devil!"

The leader intervened:

"Wait a moment. We have another assignment for him."

The newcomer smiled wryly:

"You had better leave the boy alone. Don't you see it's a cold corpse? By the way, Mr. Commander, do you have a smoke?"

"I just finished the last one."

"What a life! I'd give one half of my life for a cigarette. Give me a leaf and paper, at least."

"In the dugout. I'll send one over."

"Thanks, Commander. I heard you received a newspaper?"

"We did."

"Any news from the West or Germany?"

"They are rushing the resettlement of our refugees. 20,000 Lithuanians expect to land in America."

"Too bad, the lucky devils. At this very moment they may be warming themselves cozily before a fireplace in real rooms, while we are expiring in cold and hopelessness. . . ."

"On the contrary, dear Jonas, I am glad. Maybe they'll do something for us. Maybe they'll induce the Americans to lend us a couple of planes and landing bases out West, some radio sets, silencers . . . and cartridges and hand grenades. . . . After all, those D.P.'s are the living witnesses of our misfortune. They can't forget us, they must remind the world of the Russian treachery and unspeakable oppression!"

"Will they, really? Ha, will they do anything? You know, when I view all those mutilated corpses of our comrades decorating the roadside trees, when I think of the unceasing persecution and sleeplessness—the devil seizes me. It seems to me that when the refugees will come back, they'll be able to tell more than we can. After all, we will be unable to show our suffering, but they will bring a pile of papers and we will bow our heads before the heroes of the paper files."

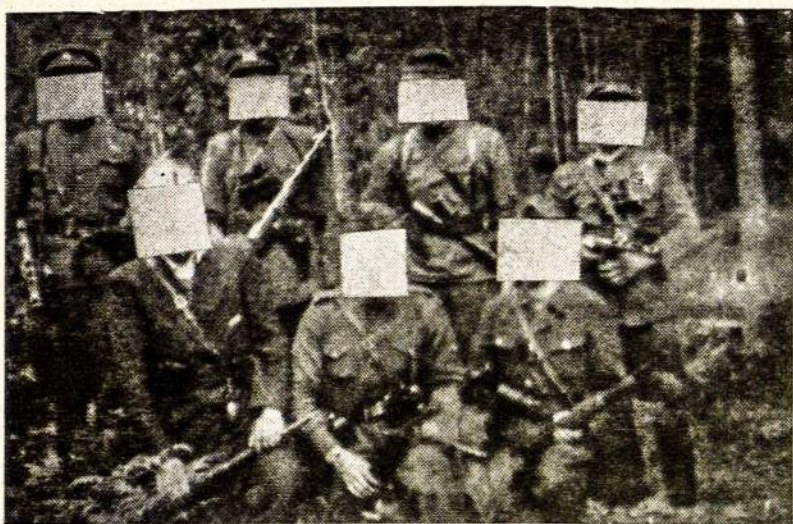
"Jonas, you are wrong. Valuable people will remain such abroad, while weaklings and opportunists will show their true color. You must have noticed that some good-for-nothings had come home to lick the boots of the Russians. Some people curse those remaining safe in the West, some are glad for them, but I am simply envious. After all the hard treks, after the tiring exploits, when my body is like a heavy log, I desire but one thing: to lie down for at least a week, to spend a quiet night, without danger, without the MVD. That is my sweet ambition! . . . But I would also like to know if the freemen of the fortunate West appreciate their quiet slumber? If I were there half-hungry and cold, I would still manage to smile and work for my homeland. What silly thoughts beset me! . . ."

Jurgis interrupted the sighing leader with:

"May I go back to the dugout?"

"Wait, I want you to do something first. Yesterday, together with the newspaper and other information, I received a secret order. There is evidence that news of our area somehow reaches the Russians. Bronius had retired from the unit, and his unexpected return did not convince me. Now, we learned that his family lives undisturbed in Kaunas. He never mentioned that. It is painful to suspect one of us, but—the matter concerns more important issues. Look, Jurgis: this may be your last assignment. One way or another, we will assign you to a less dangerous task. Bronius now stands guard on the stream. You go to him and, among other things, inquire about the city, school,





Staff members, Dainava Area (in Eastern Lithuania), L.L.A.

girl students, how frequent are the dances. Let him gain an impression that you are tired of forest dangers and would like a different life. Understand?"

"Yes, sir."

"See what Bronius has to say. I don't think he is aware that we are related."

"No."

"Well, go to the fifth outpost on the stream. Leave your rifle. Here, take this pistol—it's lighter and not as obtrusive. Good luck, lad!"

### The Judas

Jurgis, glad that his sentinel duty was over, with hands in his pockets, disappeared among the trees.

He could now see much farther. Through the trees Jurgis saw a road and, to his left, he saw smoke rising from a farm cabin. To shorten the route, he turned deeper into the forest and ran lightly. Jumping over pools of water, he made his way familiarly through the thick underbrush, without looking backward.

It began to rain, inconveniencing him all the more. He tightened his coat and moved faster. There stood a bolt-stricken tree—the outpost was some 300 meters farther.

Jurgis whistled softly. . . . No answer? He paced a few more steps, stopped and looked around. Bronius was not seen at the fixed outpost! What was the matter? For the first time, the post was without a sentinel! He was astonished. He looked around carefully: maybe he strayed?

No—there was the level clearing and, to the left, the bridge.

Jurgis ran to the left, then to the right—there was no sign of the sentinel. What could have happened? He had heard no shot while on guard duty!

He went to the fixed position of the outpost and carefully examined the place. Something attracted his attention: several cigarette butts lay on the ground. Where from? For some time now the men had not fingered the valuable tobacco, the real cigarettes. Jurgis knelt down and examined the footprints. The soft damp soil showed unmistakable heel prints. But these could have been left by the sauntering sentinel? Then—

God, what was this? There lay a gray Russian cart-

ridge pocket, full of cartridges. How did these get here?

Jurgis trembled nervously. He pushed his cap back from his ears and listened attentively. Did he imagine—or did he really hear a clinking metallic sound to his left? Probably a farmer chopping a tree?

It was quiet again. His first impulse was to run back and warn the leader but—he was afraid of becoming a laughing stock. Probably Bronius had noticed something suspicious and had gone over to investigate? But that cartridge pocket!

Jurgis dropped to the ground quickly. Carefully spreading thicket branches, he cautiously slid to the left, toward where he had heard the metallic sound.

He had scarcely moved a hundred paces when he heard the sound again. Grasping his pistol firmly, with a thumping heart, Jurgis slid forward. What was that—voices? Russian sounds! Thick young firs obstructed his vision. Maybe he should go back? No. He must investigate!

Sliding on his stomach, Jurgis reached the thick underbrush and carefully opened the branches. He saw an appalling sight: the clearing was full of armed Ivans—the enemy. Several small tanks were visible half-hidden at the edge. A group of officers stood nearby, in consultation, all the while pointing to a map held by one of them. There could be no doubt: an ambush attack was in preparation.

Jurgis had seen enough. He must return as fast as possible. He moved one of his legs back cautiously when he heard, directly behind him, the whining of a dog and felt sharp pain in his thigh. There was no sense in attempting to hide any further, and there was no time. Jurgis fired point blank at the dog's head, he rose and ran as fast as he could.

Yells and shots pursued him. Thus far he was lucky, as the shots missed him. He lurched to the side—maybe they will not pursue him?

But—no: the Russians were hot in pursuit!

Jurgis ran, his eyes wide open, the cold numbing his spine. Once in a while he lunged to one side, then to the other. To live—he must live, oh, dear God, he must live, he must outrun the bullets! Oh, Lord, Lord, Lord God, help! . . .

There was another shot. Jurgis was unable to move his right leg, and he slumped into the moss. He understood—it was all over for him. . . . An icy cold penetrated his body, nearly paralyzing his consciousness.

He thought—"They must not take me alive! I am a Lithuanian guerrilla! The standing orders—destroy your own face in an emergency!"

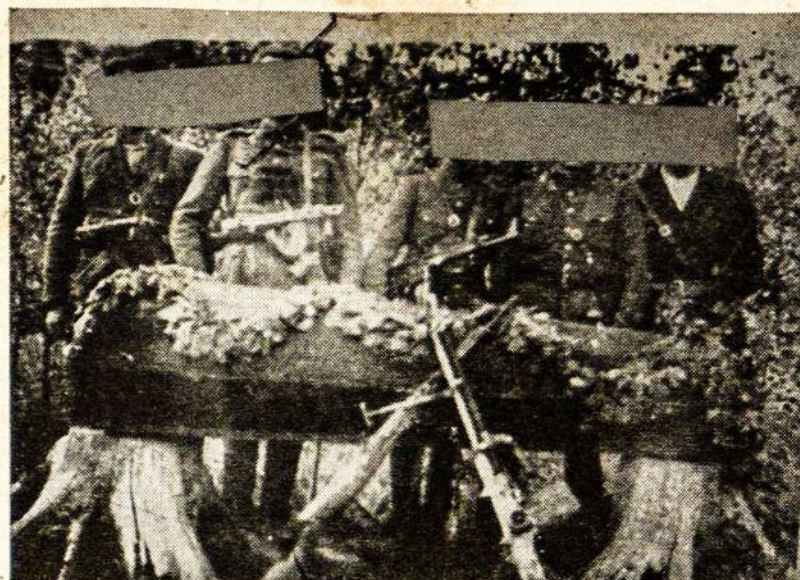
The pursuers were coming closer. Bullets whizzed around him, but they missed him this time. Jurgis sidled another meter. He pulled out a hand grenade. With his teeth he pulled the string and raised the grenade. But simultaneously—another shot struck his head. . . . The hand grenade exploded in his hand. . . . The explosion cut off a large fir branch which fell slowly and came to rest over the mutilated inert body. . . .



Just another sixteen-year-old youngster died for Freedom—a Freeman. . . . But—his unit was now fully aroused and deployed—to ambush the ambushing force of the Ivans led by a native Judas, and to avenge the death of an innocent boy whose mother had taught him to love Freedom and Homeland. . . .



Last respects to a fallen Freedom Fighter—Baltic Area,  
Lithuania.



## Memorandum of the Lithuanian Resistance Movement to the United Nations

There is a little country in this weary world where since 1941, day and night, year in and year out, machine guns and automatic rifles roar, hand grenades explode and fierce flames pierce the skies. There, town streets are almost daily decorated with mutilated corpses. Mothers, sisters, wives, brothers, parents and children brought to identify the corpses of their dear ones are compelled to say: "No, this is not my son . . . not my brother . . . not my husband . . . not my father. . . ." Not the slightest display of emotion must betray the natural horror when one's dear ones are bitten by trained dogs, etc.

Can you, dear reader, realize the agony of the mother watching a Russian Asiatic spit at, beat up, stab and kick the head of her son—whose every hair she had tenderly tended for years, the head which had snuggled against her breast and whispered loving words to her? The mother knows that she will never visit her son's grave, that her own flesh and blood will be tossed into a pit of refuse somewhere in the town.—But she has other children to protect. . . .

Nothing is sacred to the masters of that country—poison, hell machines, chantage, mines, provocations, torture and lies are the usual means of keeping the country in chains. No prisoners are ever taken in combat—by either of the opposing sides.

That country is called LIETUVA—LITHUANIA. Her people are fighting Attila, Tamerlane and Genghis Khan reincarnated in communism. They are but one of a group of peoples still fighting for the Atlantic Charter and the Four Freedoms which had been boldly proclaimed by the Western Allies, which had been accepted by Russia—and violated at Teheran, Yalta, Potsdam and San Francisco. . . .

Our readers are aware that a small band of brave men had fought their way out of Lithuania in December 1947 to appeal to Freeman of the World to help their country, their dying race of Christian Freeman. All their human rights are mocked in the United Nations by Soviet spokesmen, their enemies.

Their appeal was transmitted to the Supreme Lithuanian Committee of Liberation. The latter presented it in Paris to the United Nations and representatives of the Foreign Ministers Council.

The original memorandum was drafted in Lithuania, in the Lithuanian language. The foregoing introduction is likewise a part of the materials brought out by the Freedom Fighters.

### MEMORANDUM

To

United Nations and the Four Power Foreign Ministers Council

By

The United Democratic Resistance Movement (B.D.P.S.) of Lithuania

#### I. Seizure of the State of Lithuania

Disregarding the Peace Treaty of 12 July 1920, the Nonaggression Treaty of 1926 renewed in 1936, and pending its entry into the war,—the U.S.S.R. in the fall of 1939 compelled Lithuania and the other Baltic States to accept mutual assistance pacts and its military garrisons and bases.

It was clear that this meant the induction of a Trojan Horse into the Baltic States. Nevertheless, failing to obtain support from other States, Lithuania was forced to bow to this demand.

Eight months later, taking advantage of the temporary defeat of the Western Powers at the hands of Germany on the eve of the fall of Paris, the U.S.S.R. occupied Lithuania with huge forces /15 June 1940/. This occupation was prepared in advance by loud and false propaganda charges to the effect that Lithuania allegedly was not complying with the pact made in 1939 and was preparing acts of violence against the Red Army.

Immediately after the occupation, Molotov solemnly declared that the U.S.S.R. did not intend to change either the political or social system of the



State of Lithuania, and demanded that the Government, administration and armed forces of Lithuania refrain from any action and remain at their posts. This was a temporary maneuver intended to pacify external and internal public opinion; it was designed to retouch the brutal aggression during the first days of its operation. Nevertheless, events following immediately after the occupation flagrantly disclosed the deceit of these maneuvers.

Even though today the Soviet Union proclaims that the Lithuanian State had voluntarily joined the U.S.S.R., the comedy of the merger was not well rehearsed during the first weeks in 1940, although some justification of the military Soviet occupation had to be shown. Therefore, Soviet Russia's leaders and agents in their speeches justified the occupation by motives of a "realistic policy."

In the summer of 1940, a representative of the Foreign Office of Lithuania inquired why Russia, disregarding the nonaggression treaty, occupied Lithuania. Mr. Ivanov, the then Chargé d'Affaires of the U.S.S.R. in Paris, frankly declared: "If we had left Lithuania on the other side of the fence, Germany would have seized her; therefore, we moved the fence to the Lithuanian-German frontier."

Later, Russia fabricated her justification of the aggression by broadcasting the fable of the alleged voluntary merger of Lithuania in the U.S.S.R.

In this connection, we may cite the speech made in the so-called "People's Diet" on 21 July 1940 by Justas Paleckis, at the time a Moscow-imposed Prime Minister and presently Chairman of the Praesidium of the Supreme Soviet (of Lithuania). He said, without any evasion:

"The struggle of Lithuania's common people is tied to the struggle of liberation of the international proletariat whose vanguard was always represented by the proletariat of the Soviet Union. These struggles and sacrifices had been fruitless for a long time, and would long remain fruitless had it not been for the fraternal aid provided us by the ever fraternal and friendly peoples of the great Soviet Union and brought to us by the liberating Red Army." (*Liaudies Seimo Stenogramos*—The Verbatim Record of the People's Diet—1940, page 34.)

That is why Paleckis, in the name of expansion of the communism and of the Red imperialism of Russia, declared:

"In the People's Republic of Lithuania, the Soviet soldier is greeted as the good and sincere comrade liberator and carrier of culture."

He continued:

"I emphasize once more the gratitude to the Soviet Union and to the Red Army, thanks to whom our common folk's ultimatum to the old plutocratic order was, at last, accepted and executed." (*Liaudies Seimo Stenogramos*, supra, p. 80.)

Realizing that the communists could not win and hold out in Lithuania without the support of the

armed forces of the Soviet Union, Moscow's agents and among them Sniečkus, secretary of the Communist Party, proposed to incorporate Lithuania in the U.S.S.R. In proposing, he stated in the People's Diet:

"Introduction of the Soviets or Councils in Lithuania could not of itself provide a firm guarantee of survival of a socialistic Lithuania. The common folk of Lithuania realize that such guarantee of survival can be provided only by their entrance into the family of the fraternal peoples of the Soviet Union. Having liberated our country, the glorious and invincible Red Army will guarantee the integrity of our frontiers." (*Liaudies Seimo Stenogramos*, supra, p. 25.)

The legal Government of Lithuania (whose majority were deported to Siberia) was forced to resign and was supplanted by a provisional People's Government with Paleckis, an agent of Moscow, at its head. This "government" was ordered to effect the political and social changes which the government of Moscow deemed timely and ripe.

Oddly enough, the "people's government" initially utilized the former Constitution of an independent Lithuania, even though the latter's spirit was diametrically opposed to a communistic regime. But the end justified the means. According to Paleckis:

"We are applying the selfsame instrument (the Constitution) in behalf of the working people, against the people's enemies. The common people picked up the same stick, only turned the other end." (*Ibid.*, p. 9.)

"The vanguard of the proletariat," in whose name Moscow and the army of occupation operated in Lithuania, was in reality composed of 400 political and criminal prisoners, convicted for subversive activities against the Republic of Lithuania. The "people's government" discharged these prisoners, as communists, immediately after the Russian army of occupation entered. Most of these "at once enthusiastically united for the task of realizing the people's liberation and to guarantee it" (*Liaudies Seimo Stenogramos*, p. 13). These selfsame political prisoners composed the majority in the "people's diet" where, by Moscow's orders, they hastened to bury the independence of Lithuania and to incorporate her in the U.S.S.R.

According to Sniečkus, at that time Director of the Security Department and Chairman of the Credentials Committee of the People's Diet, who later became secretary of the CK of the LKP/b (Central Committee of the Communist Party-bolshevik of Lithuania), out of a total of 78 deputies of the People's Diet, 49 persons, or 62.2 per cent of the entire membership thereof, were formerly imprisoned in penitentiaries and detention places (for subversive communist activities—*Liaudies Seimo Stenogramos*, p. 106). Nevertheless, it is of interest to note that such candidates were named and, moreover, elected in a country where, it may be said, there were no communists.



Disregarding the opposition of the entire nation to the occupation and the boycott of elections, the Communist Party alone drafted the slates of deputies and forced the people, by moral and physical coercion, to vote for such slates. One of the coercive threats was the stamping of the passports with "VOTED" or "DID NOT VOTE." Repressions were applied against those lacking the voting stamp—they were either driven to the polls or were discharged from work. When the majority refrained from voting, forgery was employed: election boards themselves stuffed the urns with ballots.

It is well known that these methods, first tested in the Baltic States, were later employed in Central European states. Present events in Greece, China and other countries show how a political minority, supported by external armed might, manages to terrorize the majority. Fortunately, in those countries one external force faces another force which does not allow the violence to establish itself. But Lithuania at that time, in 1940, and now could not avail itself of such a privilege and of moral and material aid, as in the case of Greece or Turkey, in order to successfully resist the Soviet violence and restore its most sacred rights.

The above mentioned "People's Diet," pressed by the occupational organs of Moscow, against the Lithuanian People's will adopted "the Stalin Constitution of the best model" (*Liaudies Seimo Stenogramos*, p. 10) which authorized an ultimate destruction of the political and social order of Lithuania by allegedly legal means. This was done in the sad days of 21-23 July 1940.

Consequently, within one month and one week of the Soviet occupation, a series of declarations were enacted pertaining to the state system, Lithuania's incorporation in the U.S.S.R., the nationalization of lands, industries, banks, private realty holdings. In consequence of these cumulative measures, the inhabitants were impoverished—even their savings were confiscated.

Bearing in mind that about 80 per cent of the inhabitants of Lithuania earn a livelihood by farming, the nationalization of lands affected the largest class of the population. Even though the Agrarian Reform enacted by independent Lithuania in 1922 left only 82 hectares of land as the largest norm of landholdings, which was small indeed,—the Soviet government left but up to 30 hectares to an individual farmer. Since the second occupation in 1944, this norm is being decreased by degrees. In preparation for the collectivization of land, propaganda and terror are directed against the so-called "kulaks." The property of the farmers who had formerly owned in excess of 30 hectares of land (presently—in excess of 20 hectares) is confiscated and their families are evicted.

This Soviet type of "agrarian reform" is difficult for a civilized man to comprehend. This is not a simple statutory nationalization. It is an attempt to destroy the farmer and his family morally and physically, by taking away from them the right to any sort of ex-

istence. Namely, he can obtain no employment, no living quarters, no food, no ration cards, his children are barred from secondary and upper schools. His road leads to the concentration camps in Siberia.

Privately owned homes of the city dwellers in excess of the 180 square meters in space, were nationalized. The socialistic housing administration is notorious for its negligence. Many homes became untenable for lack of repairs. For this reason, there is a great housing shortage in the cities, as there is no incentive to build new homes.

Nevertheless, all these measures of socialization are nothing in comparison with the terror employed against practically all the Lithuanian population.

In order to break down the morale and resistance of the Lithuanian People, the occupants soon conducted arrests and, on 14-15 June 1941, mass deportations to Siberian labor and concentration camps began. More than 40,000 people were deported in the period of 1940-41. Families were split up, husbands were separated from their wives and children. It was verified later that nearly all of the deported male exiles have died because of the unbearable treatment. To mask this crime before the public opinion of the world, the organs of the NKVD compelled the exiles, during the war years, to sign statements that they had of their own will evacuated themselves for labor.

If the German atrocities are being prosecuted by the Allied Powers,—the atrocities being committed on a greater scope at this time by a member of the United Nations, the Soviet Union, should not be forgotten.

## II. Soviet Occupation of July 1944

After more than three years of the severe German occupation (1941-1944), the exhausted Lithuanian people, together with the entire world, believed in an Allied victory and expected a reconstitution of its independent state after the victory. However, our People was slated to fall under a second, a harsher and more cruel Soviet occupation.

Having experienced the cruelties of the first Soviet occupation, masses of the Lithuanian population fled from their country before the approaching Red Army and repressions, hoping to be able to return soon to their own homes. However, more than three years have elapsed—and they are still unable to return to a free homeland.

Meanwhile, the people who remained in Lithuania are suffering a vengeance by the Soviet occupant and repressions, which could only be invented by the experienced NKVD executioners.

Invading the territory of Lithuania for the second time in the summer of 1944, the Soviet occupant did not deem Lithuania an independent country and treated her as Soviet territory legalized by the first occupation. Furthermore, encouraged by their victory over the Germans, the Soviets began to rule without entertaining any international responsibility for their actions. The Soviet counter-espionage, the NKVD and



the NKGB, began to probe in a most cruel manner every Lithuanian inhabitant's behavior with respect to the Soviet rule and their behavior during the German occupation. The pretexts for all sorts of charges were found under the banal yet convenient labels of a "people's enemy" or "war criminal."

Included among such war criminals were township employees and farmers who, under coercion by the occupant, had delivered the requisitioned grain. The terror struck the entire country and all strata of the inhabitants with full force. During the first Soviet occupation, the Soviets eliminated and exiled to Siberia mainly the people formerly active in the independent state, the state employees and people known in political life. Presently, these measures are applied against all "people's enemies and war criminals." It is now convenient to apply the chapter on "Counter-revolution" of the Penal Code and to mete out sentences of from 10 to 25 years at hard labor in Siberia.

In this manner, the mass deportations of 1940-1941 were replaced during the present occupation by the procedure of Military Tribunals. This procedure gradually fills the prisons and cellars of private homes with prisoners. These are deported in groups to Siberia, always making room for new parties of prisoners. This means of destroying a people is no less effective than mass deportations.

Is the United Nations Trusteeship Council intended for the protection of *only* the colonial areas and can give no relief to an occupied country entitled to membership in the United Nations?

The war which raged in Lithuania cost her about one-third of her inhabitants, and the alleged "vacuum" is deliberately filled in with Russian soldiers, civilian employees and agriculturists. Diverse experts, instructors and propagandists swarmed in. The Poles evacuated from the Vilnius district are supplanted by Russians. Especially the counties of Vilnius, Trakai and Švenčionys became objects of a serious Russian colonization.

The capital city of Vilnius became the center of "Russian culture and progressive democracy" /communism/. Here resides the Soviet Council of Ministers, two-thirds of whom are Russians from Moscow. Of the present 29 "Ministers," 15 are Russians; their deputies and counsels are nearly all Russians. It is of no importance ultimately that no Lithuanians are included in this Council of Ministers, inasmuch as all of them receive the same orders from Moscow. Ministries of the Union republics are mere agencies of the U.S.S.R. ministries, and they cannot function without an order from Moscow. The ministries of foreign affairs provided for in the Constitution of 1944 for the Union republics are merely fictional, intended to provide more voting delegates to the United Nations organization.

The world is probably convinced by now that not only Union republics but the allegedly independent countries of Eastern Europe can have no "foreign policies": only satellites of the Soviet Union are represented in the United Nations.

The situation prevailing in the Council of Ministers is duplicated in Lithuania's Supreme Soviet. Distribution by nationality of the deputies of this Supreme Council, "elected" on 10 February 1947, is to be noted.

In 1947, of the total number of 180 deputies of the Supreme Council, about 30 are Russians from Moscow. There is nothing surprising in the fact that Stalin, Molotov, Shcherbakov and assorted Red Army and NKGB garrison commanders and representatives of the Russian administration are deputies to the Supreme Council of Lithuania.

The world would have been astounded to hear that Hitler, Ribbentrop and Goebbels had become Parliamentary Deputies of, for instance, France. But under the "democratic" Soviet regime similar facts are called "fraternal peoples' friendship." What a farce is made of the democracy of the Western World!

One might inquire why, after all, should these Russians of the Supreme Council outweigh the majority.

The Supreme Council is made up almost exclusively of Communists who receive instructions from Moscow. The All-Union Communist Party's Central Committee is represented with the Communist Party of Lithuania by Shcherbakov who directs the entire political apparatus in Lithuania. Several non-Party deputies are included merely to impress public opinion that, besides the Communist Party, there is another party of "nonpartisans." Nevertheless, it is known that, with the aid of the NKGB, six million communists of Russia rule over 160 millions of the non-Party or anti-Soviet inhabitants of Russia. They even manage to cause trouble in other countries. Well trained and well paid agencies of the communists are operating everywhere, aiming to create a world revolution with the Soviet Union's assistance.

After World War II, the Soviet Union found fertile field for communist expansion. This aim is served not only by the purely communistic ideas but by the ideas of Panslavism and even by the Orthodox Church. The Slav world counterposing against the Western Christian world, finds excellent executors in the Balkan and Central European states.

The gains of the Soviet Union in Europe represent but a "marking-time" period for a more distant jump. Her propagandists without the least reticence are focusing their attention on disrupting the unity of America and England. It is proclaimed everywhere in the Soviet Union's possessions that, after the destruction of the British empire through liberation struggles, America alone would remain capable to resist. But there, too, the Soviets expect to rear a fifth communist column to aid them at the proper moment. Strikes are organized in foreign countries and forces are massed for the decisive blow. The Soviet Union propagandists brush aside the forthcoming war by stating that the Western Powers would not attack her, as they do not want war; the war will be initiated only at a time chosen by the U.S.S.R. itself. The Soviet propagandists boast of the Soviet might in the occupied countries, hoping that the occupied peoples would resign their



hopes of liberation and assist in the destruction of the rest of the civilized world.

Time and terror, of course, slowly accomplish their task.

### III. The Resilience of the Lithuanian People

Since the very start of the second Soviet occupation and disregarding all the measures of terror and propaganda, the Lithuanian People morally and physically resists the Soviet influence and expansion, and remains faithful to the principles of the Western Democracies. Even though during the late war Lithuania expected and aided the Allied victory,—nevertheless, she understood then the dangers threatening her and the rest of the world from the direction of the Soviet Union.

Therefore, after Germany was defeated, Lithuania—unable to defend her rights by legitimate means—engaged in an underground struggle. Inasmuch as the leaders of the underground organization which had struggled against the Germans were dispersed and activities were disrupted, a new organization was born spontaneously for the struggle against the Soviet occupation and for the reconstitution of a democratic, free state of Lithuania.

This organization, uniting an absolute majority of the population, all freedom-loving Lithuanians of all social strata and convictions (except the communists), is — *Bendras Demokratinio Pasipriešinimo Sąjūdis* (B.D.P.S.)—the United Democratic Resistance Movement, directed by its Praesidium. This is the only legitimate voice of the will of the entire Lithuanian People. It also commands the underground armed forces which operate throughout the entire country. Lithuanian representatives, authorized by this Praesidium, are acting abroad.

The Praesidium of the United Democratic Resistance Movement hereby appeals to the United Nations and the Four Power Foreign Ministers Council to raise openly in an international forum the question of the reconstitution of an independent and democratic Lithuania.

It requests the delegates of the organized and democratic world to answer the plea of the suffering three million Lithuanian People and to demand from the Soviet Union:

1. To withdraw the armed forces and the administration of the Soviet Union from Lithuania.
2. To stop the terror directed against the popula-



Staff of the Kęstutis Unit, Tauras Area, Lithuanian Liberation Army.

tion of Lithuania.

3. To return the Lithuanian exiles from Siberia.
4. To recompense the damages inflicted through illegal occupation.
5. To conform to the Peace Treaty of 1920 and other treaties concluded between Lithuania and the U.S.S.R.

In order to assure the implementation of these measures, the United Democratic Resistance Movement requests establishment of an international control.

The Lithuanian People will then be enabled to elect its Government freely and without external pressure, as was assured in the Atlantic Charter and the United Nations Charter.

The Lithuanian People requests the Foreign Ministers Council that, when the final settlement of Germany and Europe will be under consideration and the frontiers of Germany shall be defined,—due consideration be given to the eternal and historic title and interests of the Lithuanians in that part of East Prussia which had been seized from the State of Lithuania by the Teutonic Order.

THE SEAL: BDPS PREZIDIUMAS

(Praesidium of the UDRM)

Coat of Arms of Lithuania

Signatures:

Gintautas

Algimantas

Jonas /surname illegible/

Petras Vytis

Vincas Kalvaitis

Žvejys

Kazys /surname illegible/

## Latvia's Thirtieth Anniversary of Independence

Ancestors of modern Latvians had moved into their present settlements on the central eastern coast of the Baltic Sea about 2,000 B.C. They had come from the south-east, from northern and eastern Lithuania, and they transposed the place names of their former settlements into new sites, i.e., the names of the rivers Gauja and Jūra. The ancestors of the Lithuanians fol-

lowed in their wake. Thereafter, for some 2,500 years, the common ancestors of the Latvians and Lithuanians lived peacefully alongside the Ugro-Finnic aborigines of the area. There had been some cultural intercourse. The ancient Aistian language had left some imprints on the Estonian and Finnish languages, principally in agricultural and household terms, and



the Ugro-Finnic languages left some traces in the Latvian and Lithuanian languages, mainly in fishing and seacraftsmanship terms.

Centuries passed. Phoenician, Roman and Arabic traders came and bought amber, "the Gold of the North." The Goths arrived in the south-east and moved north-westward, when the Great Migration of Nations began. The Slavs arrived in the wake of the Goths and rudely disturbed the Balts. The Vikings raided the eastern Baltic seacoast and established some trading posts in Latvia, Lithuania and East Prussia, but these outposts were wiped out by the X century A.D. Nevertheless, the Vikings strove to maintain their principal trade route to the Byzantium, by way of the Daugava and the Dnieper. Finally, the Slavs began attacking from the East.

Latvia had been easily accessible from the sea and from the East, while Lithuania, farther south, was protected by its huge forests and the Pripet marshlands. For this reason, the ancestors of the Latvians were first to form political state entities: Lithuania evolved into a large united Kingdom in the first quarter of the 13th century, but there had been several Latvian states already in the 10th century—Letthia with the center at Jersika, Talava with the capital at Trikata, Zemgale with the chief castle at Mežotne, and Kurzeme with the capital at Kuldiga.

German missionaries arrived in 1080 at the Daugava's outlet and established a Catholic community. In 1198, Friar Berthold, the second Bishop of Livonia, led the first crusade against the Livs who are related to the Estonians. In 1200 or thereabouts, Bishop Albrecht established his see at Riga and formed a military order, the *Fratres Militiae Christi*, which was soon nicknamed the Sword Bearers. This Order rapidly extended its conquest of the Estonian and Latvian settlements and, in 1236, led the first grand crusade against the Lithuanians. The returning crusaders were ambushed by the Lithuanians in the swamps somewhere between Šiauliai and the Dubysa river ("in terra Sauleorum"). The Lithuanians achieved a signal victory: only one out of every ten warriors survived the battle, and the fleeing German knights and their Danish "guests" were attacked by the Zemgals. This battle led to the unification of the two German Orders: the Sword Bearers were dissolved in 1237, the few surviving knights became members of the Teutonic Order of the Holy Virgin Mary established since 1230 in East Prussia, and reinforcements were dispatched to Latvia from Prussia.

The Latvians desperately attempted to ward off the German invaders and to check simultaneously the Slav encroachment from the East. They were overpowered by the Teutonic Order which was constantly receiving reinforcements from all of Europe. In 1260 the Lithuanians defeated the combined armies of the Prussian and Livonian branches of the Teutonic Order on the shores of Lake Durbe in Latvia. The impressed Lettish, Kurish and Liv units deserted the

Germans, and Zemgal detachments fought in the Lithuanian ranks. Great insurrections in Prussia and Latvia followed immediately thereafter, and the Lithuanians repeatedly marched to the aid of their embattled kinsfolk. Unfortunately, there was no consistent policy of liberation—only sporadic expeditions.

When the rest of Latvia was subdued, the Zemgals continued to resist. In 1281 a large section of Zemgale was vacated by the natives under Prince Nameitis. Like some Prussian tribes before them, the Zemgals moved deeper into Lithuania. Finally, in 1290, most of the remaining Zemgals, "100,000 strong" according to contemporary chroniclers, abandoned their settlements and moved to Lithuania where they received land. From there, they continued to encourage the resistance spirit of other Latvians. King Gediminas titled himself "King of Lithuania and Prince and Leader of the Zemgals." In 1323 he requested the Pope to send some priests who could speak the Zemgal dialect to Lithuania. His sons, Kings Kęstutis and Algirdas, felt their kinship with the Latvians deeply, and demanded all of the areas settled by the Latvians as their patrimony—all of Latgale to the confluence of the Aiviekstē with the Daugava, and the entire southern bank of the Daugava to its delta, as well as most of Prussia.

For some 600 years most of Latvia was under the sway of Teutonic rule. The dialectic peculiarities which had earlier differed little from the main branches of the Lithuanian language, eventually developed into a distinct Latvian language in several dialects. It was remarkable, however, that the Latvian nation stubbornly resisted Germanization and survived, to claim its rights by the middle of the 19th century. The reasons were aptly summarized by Rohrbach, Hitler's expert for Eastern Affairs, in 1942: "To the irreparable injury of the German cause in Livonia, the German peasant of the Middle Ages refused to migrate overseas and the Order failed to conquer Lithuania which exercised sovereignty over the Samagites who had driven a wedge between Prussia and Livonia." This wedge was eliminated only in the 19th century by Russia which subjoined the Lithuanian coastal area to Kurland.

Since the middle of the 15th century, Lithuania engaged in a bitter struggle with the rapidly expanding and aggressive Muscovy. A century later, Muscovy pushed a determined drive to widen its outlet to the Baltic Sea, and Livonia became the main area of a bloody struggle over the "*Dominium Maris Baltici*" among Muscovy, Lithuania, Sweden, Poland, Denmark, Holland and, to some extent, England.

When the main branch of the Teutonic Order dissolved in 1525 to become a lay Duchy of Prussia, vassal of Poland and Lithuania, the Order, Bishops and Free Cities of Livonia found themselves too weak to defend their possessions. In 1559 the Livonian overlords asked for Lithuanian aid, and King Sigismundus Augustus undertook to defend Livonia. In 1561, in his capacity as Grand Duke of Lithuania, King Sigismundus Augustus assumed sovereignty over Livonia.



In 1566, all of Livonia, with the exception of northern Estonia, the Baltic islands, the City of Riga and Bishopric of Piltene, was incorporated with Lithuania. A Principality of Kurzeme and Zemgale was carved out for the dynasty of Gothard Kettler, the last Grand Master of the Livonian Branch of the Teutonic Order, to rule as vassals of Lithuania, and the rest of Livonia was incorporated in Lithuania as a palatinate of the Transdaugava Duchy.

In 1569, at the Union Diet of Lublin, Livonia became a co-dominion of Lithuania and Poland. Inasmuch as Poland had no access to Livonia, the Lithuanians continued to exercise the dominant role there. The status was finally settled at the coronation of Sigismundus III Vasa in 1588. All of the state offices in Livonia were to be distributed evenly between the Lithuanians and Poles, a Pole succeeding a deceased Lithuanian official and vice versa, and the income was to accrue one year to Lithuania and the next to Poland. This arrangement was modified in 1598 to the effect that all patronage in Livonia was to be distributed equally among "all three Peoples, the Poles, Lithuanians, and Inflantians." The Lithuanian Code of Laws was extended to the Transdaugava Duchy in 1677. This arrangement survived to the end, until the annexation by Russia in 1772.

Following a long struggle with Sweden, Lithuania and Poland ceded central Livonia (central Latvia and southern Estonia) to Sweden in 1629. In 1721 Sweden ceded her possessions to the new Russian Empire. In 1772, Latgale was seized by Russia, and finally in 1795 the rest of Latvia was annexed by Russia.

It is a remarkable fact that the modern Latvian historiography and school texts carefully avoid mentioning the Lithuanian sovereignty of 1561-1569, and the Polish and Lithuanian co-sovereignty of 1569-1795. Latvian writers usually ignore the texts of the treaties and enactments, and refer to 'Polish kings, the period of Polish domination, the Polish victory at Salaspils,' etc.

The period coincided with the Polonization of the upper caste of Latgale—just as the upper crust of the Lithuanian nobility likewise adopted the Polish speech. But the statesmen were Lithuanian officials, inspired by Lithuanian patriotism and interests, and Livonia was defended principally by Lithuanian armed contingents—which left some unfavorable traces in Latvian folksongs.

Most of Latvia remained, however, under a heavy cultural Germanic preponderance. The estates were owned by German "barons," the pets of Imperial Russia. The cities were German in speech and culture. But the farmers remained untouched by Germanic influences and retained their Latvian customs and speech. In Latgale, the former German knights became Polonized—the Manteufels, Roemers, Platers, Tyzenhauzes, etc. Kurzeme, Zemgale and Vidzeme turned Protestant but Latgale remained Roman Catholic. During the centuries of Latgale's ties with the Commonwealth of Poland and Lithuania, the cultural influence over the common folk radiated chiefly from

Lithuania. The first Latvian printed book, the first Latvian grammar, the first Latvian dictionary were printed in Vilnius by Lithuanian Jesuits. The first school for native Latvians was chartered by King Stephanus at Riga and was later moved to Daugavpils by the Jesuits of the Jesuit Province of Lithuania which embraced also Prussia and Livonia. Since the annexation of Latgale by Russia, most of the priests were Lithuanians and they safeguarded the rights of the Latvian speech. Bishop Valančius of Samagitia, the great educator of the peasants and one of the fathers of the Lithuanian national renaissance, wrote some pamphlets in Latvian and directed the educational activities in Latgale through his priests. When Lithuanian books were banned in 1864, the same ban affected Latvian Catholic printing in the Latin alphabet, except that the ban was not enforced as severely and as long as in Lithuania. Since then, Vilnius lost its role as one of the Latvian literary printing centers.

The Swedish rule in northern Latvia is still remembered as the "good old Swedish days," after the bitter experiences with German and Russian rule. However, the German character of the Protestant sections of Latvia favored most intimate contacts with the Western influences. Old German codes of law were retained in force, luminaries of German cultural life frequently visited Latvia, serfs were liberated (without land) in 1817, high literacy standards were extended, material culture surpassed by far that of Lithuania and of the Catholic section of Latvia. Latvian printing activities were not banned in the Protestant section of the country, and Latvian books in Gothic characters were continually printed. By the middle of the 19th century, the Latvians attained a high degree of national consciousness. Since the abolition of serfdom, Latvian peasants could settle in the cities and gain higher education, and engage in seafaring, commerce and trades. The industrial development of Riga and the extensive seaborne trade through the great icefree ports of Latvia favored the development of the high material standards and discouraged emigration—while the heavily oppressed Lithuanians were compelled to emigrate to America. Cadres of Latvian intellectuals were reared. They established newspapers, arranged grand song festivals, and engaged in a political struggle against the exclusion of the Latvians from ownership of their ancestral soil which they had tilled for more than 3,000 years, and for cultural emancipation.

The Germans bitterly opposed the national Latvian movement. They preferred to consider the Latvians to be "miserable remnants of a people moving off the stage of history." Only a few Germans were wise, f.i., Merckel warned his fellow "Balts" that a people cannot be held as a dog, leashed to a doghouse and flogged with a bat; they are bound to free themselves and, as tigers, to take revenge on their enslavers. Nevertheless, German landlords abetted the Russian government to suppress the Latvian movement.

Indeed, the revolution of 1905 cost the German landlords dearly. In Lithuania, the revolution was purely national in character and not a single estate



was disturbed,—but hundreds of German estates went up in smoke in Latvia. Thereafter, the Germans cruelly avenged themselves on the natives by inciting the Russian punitive detachments to “hang ten Ozolins and Kalnins for each German,” to exile the “Ozolins and Kalnins” (the most popular names of Latvian peasants).

Between 1905 and 1917, the Latvians established themselves firmly in municipal and rural self-government, in the industry, commerce, trades, theater, etc. The retaining of the special codes of laws which emphasized the autonomy of the “Baltic Provinces” of Kurland, Livland and Estland, helped the Latvians to maintain their feeling of a particular individuality, of autonomy. The general cultural level, material well-being and the literacy standards of the Latvian and Estonian masses were the second highest in European Russia, after the autonomous Duchy of Finland; the next highest standards were found in Lithuania, followed by Poland and the Ukraine,—the poorest standards prevailed in Russia Proper. This situation naturally endowed the Latvians with a feeling of superiority. Government services were open to Protestants, and this circumstance also helped the Latvians to train cadres of military and civil officials for a national independent state which rose later. Nevertheless, the economic well-being, the relative freedom between 1905 and 1917, and influx of Russian settlers caused a considerable superficial Russification of the Latvian urban masses and intellectuals.

Latvia suffered great losses in World War I. Front lines were stabilized on Latvian territory for several years. In addition, national Latvian Rifle Battalions, comparable in strength with peacetime regiments, were formed in the Russian Army. After the revolution of 1917, these Latvian units, practically alone, maintained the only contiguous front lines on the Eastern Front, while the Russian armies in other sectors fraternized with the Germans, showed no desire to fight and rushed home to claim “Land and Freedom.” The Latvians contested every mile of their native soil and contributed to the victory of the Western Entente, but their stand cost them dearly in casualties. It may be noted that quite a number of Lithuanians, including one unit commander, served in these fraternal units.

Soon after the revolution of 1917, the Latvians asserted their title to independent sovereignty. Their efforts failed in the turmoil of war, revolution, civil war, and German occupation. On 18 November 1918, however, the Latvian National Council reaffirmed its Declaration of Independence. Proclaimed a week after the Armistice on the Western Front, this decision carried weight and the people hastened to put their declaration into effect.

German armed forces were left in occupation of the Baltic States under the Armistice terms imposed by the Entente. In addition, the northern Baltic States were directed to facilitate the formation of the Russian White armies. Allied Military Missions and a British naval flotilla arrived.

The presence of these German troops—even though these troops were demoralized and ruled by the oft-changing Soviets, the *Soldatenraaten*—provided additional breathing space for the training of Lithuanian volunteers before they engaged the Russian Red invaders in force. In Latvia, however, this arrangement led to the formation of military units of the native German Balts who interfered with the self-government of the Latvians. In Estonia, the Russian White Army of Gen. Yudenich started an offensive against Petrograd as soon as the Estonians cleared their own soil of the Russian Red invaders and stopped on their ethnographic line. Yudenich suffered a setback; German Balts attempted to overthrow the Latvian Government; finally, the German occupation armies, complemented by a few thousand Russian Whites, changed overnight into a “Russian Imperial Army”—allegedly under the command of Admiral Kolchak then operating in Siberia, but under the actual orders of the German, General von der Goltz, and a Russian Colonel, Bermond-Avalov.

The newborn excellently equipped “Russian Imperial Army” attacked the Estonians, marched on Riga, and descended on northern and western Lithuania. All three Baltic nations turned with unprecedented fury on the new enemy, at “the stab in the back.” The Russo-German army was expelled from Estonia. Estonian units and a British naval formation aided the Latvians in liberating Riga from the enemy. The enemy’s avalanche, hotly pursued by the Latvians, rushed into Lithuania. Badly needed units of the Lithuanian Army were hastily detached from the Russian Red front, and additional forces were scraped among the garrison units and guerrillas. Some 8,000 ill-equipped Lithuanians inflicted a series of defeats on the 65,000 splendidly equipped Russo-German marauders. The Latvians entered northern Lithuania in pursuit of the enemy. Thus, in this hectic brief war, all three Baltic nations cooperated for mutual defense.

Latvia signed a peace with Russia in August 1920, at the height of the Russian successes against Poland. This circumstance belies the present Soviet “tune” that the Baltic States had been “seized” from Russia in the turmoil of civil war and foreign intervention. Frontiers with Estonia and Lithuania were settled by arbitration. Having no territorial disputes with any of her neighbors, Latvia was able since 1920 to devote her entire attention to peaceful pursuits, to reconstruction, rehabilitation, and the improvement of living standards. Great progress was made in all spheres—in education, publishing, sports, sciences, industry, agriculture, commerce, shipping, communications, etc. The Latvians and Estonians achieved the greatest ratio of university educated persons—the highest in the world, in proportion to the population.

Latvians are often called “the Chechs of the Baltic” by the Lithuanians and Poles—in recognition of their sharp business acumen, aggressiveness, tenacity, systematic “Germanic” reasoning and planning. Unfortunately, these traits are sometimes accompanied by



equally "Germanic" qualities of inconsiderateness in relations with other peoples.

Julijs Bračs, one of the prominent Latvians seeking a complete union with Lithuania, had this to say recently of his people:

"In the early part of the 13th century the Teutonic crusaders invaded Latvia. Latgale succumbed practically without a fight. Livonia was created, and the crusaders turned their attention to Aistia's nucleus—Lithuania.

"A great yet silent struggle continued in Latvia. That was the resistance movement, to use a modern term. The Latgals, Zemgals and Kurs did not assimilate with the Germans. National traditions and pure speech survived. The Livs were nearly assimilated—a great task achieved by a people politically enslaved. Thus, national unity was achieved. Three centuries later, on the eve of Livonia's downfall, Lithuania's outlet on the Baltic Sea was protected not by three small, disunited tribes but by a united, nationally vital Latvian People. In the next few centuries this united People combatted the social chains—the serfdom.

"Not for a single moment were the German overlords able to live in safe assuredness in their castles. Around them was the sea of a restless, unfriendly, spiritually well stabilized people. On St. John's Night the entire land was lit up by holy bonfires, ancient songs were heard everywhere, national costumes were paraded. This people lived in a different world, distinct from the one of the overlords. . . .

"History inspired the young leaders of the Latvian Renaissance with the idea of unity of the Aistians. Latvian writers, cultural and political leaders of the renaissance period clearly understood Latvian unity with Lithuania. Juris Allunans, the noted linguist and the closest collaborator of Krišjanis Valdemars, formed new words modeled on the Lithuanian language. In his writings he always regarded Lithuania as a part of his homeland. . . .

"But the most prominent propagator of the Aistian unity was Atis Kronvalds, the spiritual leader of the Latvians of the period of renaissance. . . . He insisted that a single nation's idea must replace the former tribal concepts of the Latvians, Latgals and Lithuanians. The idea of Aistian unity embraced broad masses. Every one knew that the Lithuanians were brothers of the Latvians. Colonel Valdemars Ozols, a Latvian officer and the first Chief of Staff of the Lithuanian Army, told the Poles during the struggle over Vilnius: 'Latvians and Lithuanians—are one and the same thing.' . . .

"In the Nineties of the past century, Latvian society was taken over by Marxism which was called The New Current. Native Social Democrats were opposed in principle to a nationalist idea, to national traditions. Unity with Lithuania did not interest Latvian Marxists. The bad social environment of Latvia and the strong connections with Germany helped the spread of Socialism. This movement affected Latvia considerably more than Lithuania. The great revolu-

tion of 1905 had run its course under the Red banner.

"A great many of the modern Latvian writers and political leaders were Marxists in their youthful years. The Socialdemocratic Party was the largest party in Latvia's Parliament, even though Latvia was an agricultural country and the social problem was solved already. But the tradition of Marxism was strong.

"This 'new current' harmed the spread of the Aistian unity idea among the Latvians. Marxism captivated our youths. The nationalist idea was sponsored only by the conservatives—by a group of intellectuals united in the historic Latvian Society of Riga, the first Latvian organization formed in the early period of renaissance. After the wars of independence were over, members of this conservative guardian of traditions formed the Latvian-Lithuanian Unity association. Janis Ryters, an engineer and financier of Riga, was its head. Ryters devoted himself to the humanitarian national problem and for ten years presided over the *Latviešu-Lietuviešu Vienība*. The brothers extended their hand in response—a *Lietuvių-Latvių Vienybė* was formed in Kaunas. Its most prominent leaders were prof. Dr. Eduardas Volteris, Dr. Jonas Šliupas, and the last Prime Minister Antanas Merkys.

"Both of these Unities arranged Lithuanian-Latvian congresses, published literature, sponsored language classes and excursions. . . . Ryters wrote a large Lithuanian-Latvian Dictionary, the result of several years of work. Thereafter he wrote a Latvian-Lithuanian Dictionary. He completed this work during World War II—but the manuscript's fate is unknown: he died in Kurzeme just before the second bolshevik invasion.

"It must be said that the official policy of both governments showed little interest in the Unity movement. Prominent officials of both countries were members of the respective societies but they viewed their membership as simply a diplomatic duty. Passport requirements for frontier crossings were retained. Official Latvia quite frequently sided with Poland and professed a neutrality in the Vilnius dispute; the Lithuanian policy was openly criticized and called "romanticism" by "realists." But the Latvians who thought otherwise formed a branch of the Vilnius Liberation League in Riga. Certain newspapermen, as Olgerts Liepiņš, frankly upheld the Lithuanian viewpoint on the Vilnius and Klaipėda issues. Emilis Skujenieks continually translated Lithuanian literary works and popularized them in Latvia.

"Since the establishment of the Soviet bases in the Baltic States, the governments made a belated effort to bring about a closer collaboration. President Umanis of Latvia asked Julijs Druve, Chairman of the Literature and Arts Chamber and former editor of the official daily *Brīvā Zeme*, to assume chairmanship of the Latvian-Lithuanian Unity. But the bolshevik invasion put an end to these activities. Legal operations were impossible during the German occupation but Latvian members maintained the movement in secret, in contact with Lithuania. . . .



"Ultimately, a united Lithuanian-Latvian Nation—AISTIA—will rise."

Latvia suffered grievous losses in World War II. Her sufferings are recounted in the numerous English language publications penned by the late Alfreds Bilmanis and other leaders. Unfortunately, Latvian political leaders in the homeland applied themselves too eagerly to exacting a revenge on the Russians for the terrible toll of persecution and murders. Unlike Lithuania and Poland,—the only two European countries under German occupation which failed to produce SS Legions for Hitler,—the Latvian underground resistance movement failed to register a success in sabotaging the German mobilization plans, and Latvian SS Legions were formed for service on the Russian front. This failure cost dearly in manpower casualties. Thereafter, in 1944 and 1945, masses of Latvians fled to Sweden and Western Germany—the Latvians made up the largest bloc of Baltic D.P.'s, well in excess of 100,000. In consequence of this exodus, the population remaining in the homeland became leaderless. Armed and passive resistance was born spontaneously among the freedom-loving population but the movement was uncoordinated and disunited.

At this point, the ancient Lithuanian-Latvian fraternity reasserted itself. The Lithuanian underground resistance leadership helped their Latvian brothers to organize. Liaison officers are presently operating with both movements and, for the armed underground forces, a joint staff was formed in 1948.

Unlike the strained relations in the D.P. camps—where close political collaboration is maintained on all levels but social contacts are kept on the plane of "correctness"—the Lithuanian underground leaders have nothing but praise for the Latvians. Here is an extract from the report made by the brave men who were seen off by Latvian liaison mission and who fought their way out via East Prussia and Poland recently:

"There is satisfactory collaboration with the Latvians. With other neighbors there is collaboration of a limited local character or it is insufficiently developed. With the Latvians, liaison officers are exchanged and a joint staff was formed. Federation of one or another type is occasionally discussed with other neighbors—a European Confederation is a popular subject. Nevertheless, the greatest hopes are placed on, and the most positive results were achieved, *only with the Latvians*. Our present collaboration cannot fail to leave deep rooted federationist traces for future relations."

A highly capable people, a nation of individualists, rugged enterprisers, diligent farmers, brave fishermen and seamen, talented artists and writers, a race of intrepid and determined fighters,—the Latvians deserve a restoration of their cherished freedom and a resumption of Latvia's rightful place in the family of sovereign nations.

*Dievs svēti Latviju!*—God bless Latvia!

## v Jurgis Saulys

Signer of the Lithuanian Declaration of Independence

5 May 1879—18 October 1948



Born in a family of farmers in the village of Balsėnai, Švėkšna township, Tauragė county in Samagitia, Jurgis Saulys learned to read under the tutelage of an anonymous "daraktorius," like many other Lithuanians during the total ban of the Lithuanian language (1864-1904). Later, for several years he eagerly trekked a few miles daily, rain or shine, to the elementary school at Švėkšna. In 1887 he enrolled in the progymnasium at Palanga, the only secondary school left in Western Samagitia. Each summer he complemented his Lithuanian studies at the side of his mother, in the famous "School at the Spinning Wheel." He avidly read Lithuanian newspapers and books smuggled into the country from neighboring Prussia and listened to old men's stories of the

ancient glory of his country.

Here at the famous sea resort of Palanga, the young Samagite watched the stormy waves of the Baltic from the Birutė Hill seeped in legends and proud national traditions. This was the site of an ancient Lithuanian holy place where the "eternal light" had been tended by chaste maidens, the Vaidilutės, one of whom was abducted by the young Prince Kęstutis of the Samagites in the middle of the 14th century and who became the mother of Vytautas The Great, the greatest Lithuanian of the past ages. With other students of the progymnasium, he gathered amber, "the gold of the North." Palanga was then a gay resort frequented by assorted princes, counts and other carefree folk from Russia, Lithuania, Poland, Latvia, Germany, etc. It was then a part of Kurland: the German Baltic barons had finally achieved under the Russian administration their ambition of linking Prussia overland with Livonia, an ambition which had been denied to the Germans for six centuries by the hard fist of the Samagites who kept Prussia and Livonia separated by a stretch of "The Samagite Sea."

After graduating from the Palanga progymnasium in 1892, Jurgis heeded his parents' urging to become



a member of the respected clergy, the only educated class able to remain in the native Catholic homeland and to maintain the spark of national life among the fellow countrymen. He enrolled in the Theological Seminary of Vilnius where he studied four years. Finding the Polish-dominated institution at Vilnius disagreeable, he left the seminary. For a while he was sheltered by the Rev. Julius Maciejauskas, pastor of Švėkšna (who died in 1947 at Los Angeles, a high ranking Monsignor). With the aid of the kind pastor, Jurgis received assurances of subsidies and went to Switzerland to study philosophy, economics and sociology. He graduated from the University of Bern in 1911, with the degree of a Doctor of Philosophy. His written thesis was entitled "*Graf Georg Kankrin in national-ökonomistischer und finanzwirtschaftlicher Beziehung.*"

He began writing in the underground and foreign press in 1895. Under the noms de plume of J. Mazagetas, J. Bekampis, L. Raudonis, J. S-klis etc., he contributed to "*Vienybė Lietuvninkų*" in America, "*Tėvynės Sargas*," "*Žinynas*," "*Varpas*," "*Ūkininkas*" and "*Naujienos*" in Germany. During the years 1903-1904, while residing in Lithuania, he edited the liberal magazine "*Varpas*" which was then published in Germany. He translated the *Antigone* of Sophocles from the Greek into Lithuanian. In 1905 he published a book about New Zealand and began contributing to the "*Vilniaus Žinios*," the first legitimate Lithuanian newspaper authorized by the Russians. At the same time he wrote articles for "*Lietuvių Laikraštis*" in St. Petersburg, "*Lietuvos Žinios*," and contributed to the Polish press—"*Gazeta Wilenska*" (edited by Michael Römer), "*Kurjer Krajowy*" (organ of the Polish democrats), and other papers. He was now a Social Democrat active in the Party, and he maintained his association with the Social Democratic movement to the end of his life. In 1914 and 1915, until the entry of the German troops into Vilnius, he edited the "*Vilniaus Žinios*." When in 1917 the German occupational authorities finally authorized the publication of a Lithuanian newspaper, "*Lietuvos Aidas*," he was one of its editors. His style—the well thought-out, terse, philosophical discourses—was rather difficult for an ordinary reader. In 1923-1925 he edited the "*Memeler Zeitung*" in German, "*Klaipėdos Žinios*" (in the Latin alphabet) and "*Lietuvos Keleivis*" (in Gothic characters) at Klaipėda-Memel.

Dr. Šaulys, Antanas Smetona and Stepas Kairys remained in Lithuania during the German occupation of 1915-1918, and they edited the first memorials addressed to the Reich demanding independence for Lithuania. In June 1916 he attended the Congress of the Oppressed Nationalities in Switzerland. The Lithuanian Conference meeting at Vilnius in September 1917 elected him a member of the Council of Lithuania (*Lietuvos Taryba*). He at once became Secretary General of this august body of 20 members. On 16 February 1918 he signed the Declaration of Independence and was elected First Vice President of the Council. His calm "Samagite placidity," scholarliness,

tact and perseverance greatly helped the Lithuanians in their battle of wits with the German occupation authorities.

His scholarly background and great tact led the Lithuanians to draft him into the diplomatic service. As a diplomat, Dr. Šaulys established a record of "first" assignments. From November 1918 to June 1919 he was the first Lithuanian Envoy to Germany and in Berlin organized the first Lithuanian mission abroad. While a Minister to the Reich, he was briefly diverted, in April 1919, to head the first Lithuanian Mission to Poland in an attempt to avert a clash between the two historic partners of the former Commonwealth of the Kingdom of Poland and Grand Duchy of Lithuania. From September to December 1919, he served as the first Lithuanian Envoy to Switzerland and organized a Legation at Bern. In the summer of 1920 he headed the Lithuanian delegation to the first conference of the Baltic Foreign Ministers at Bulduri, Latvia. In 1921-23 he represented Lithuania at the Quirinal of Rome. While still an editor at Klaipėda, early in 1925, he attended the Baltic Conference at Helsinki, Finland, as a member of the Lithuanian delegation.

In March 1925 he returned to the diplomatic service. From November 1925 to February 1927 he headed the Legal and Administrative Division of the Foreign Office. From February to May 1927 he was Acting Governor of the Klaipėda District, substituting for Governor Žalkauskas who was ill. In May 1927 he was appointed Minister to the Holy See. In October 1931 he was named Minister to Germany, Hungary, Austria and Switzerland. He remained at his difficult post in Berlin during the years of the rising tension in German-Lithuanian relations: with the Nazis firmly saddled in power, Lithuania was boldly defying the Third Reich by going through with the prosecution of the Nazi conspirators of Klaipėda, the first anti-Nazi trial in the world. Windows of the Lithuanian Legation at Berlin were repeatedly broken by angry demonstrators. Receiving a visitor in his office, with paneless windows. Dr. Šaulys once coolly remarked that "The telephone is the most unfortunate invention of this age. One hears all sorts of unexpected comments."

When Poland forced Lithuania to accept "diplomatic relations," by the ultimatum of March 1938, Dr. Šaulys became Lithuania's Envoy to Poland. He left Poland during the last days of Warsaw's epic resistance in September 1939, and took up new duties as Minister to Switzerland and Permanent Delegate to the League of Nations. During the war years, he was active in all undertakings for the liberation of his country. When large numbers of refugees arrived in Switzerland in 1944 and 1945, he extended relief to his fellow nationals, as well as Latvians, Estonians and Poles. From neutral Switzerland, he was able to maintain a precarious link with the Lithuanian underground and gained valuable information from an enemy-occupied homeland. He closely collaborated with the Supreme Lithuanian Committee of Liberation and his colleagues of the Lithuanian Diplomatic Corps.



At all times he was a book lover, a scholar, and collector of historical materials. He amassed one of the largest collections of maps, books, coins, manuscripts and folklore treasures connected with Lithuania's past and folklore. This collection, accumulated at a cost of about \$60,000 in pre-war years, still awaits sanctuary in some American university: during the past year, Dr. Šaulys addressed numerous appeals to his American friends.

The tragedy of his suffering people hastened his untimely death. He died 18 October 1948 at Lugano-Suvigliano, in Switzerland, of a heart attack. He is survived by Mme. Mafalda Šaulys, a former Italian operatic star who learned excellent Lithuanian. His uncle, the Right Rev. Kazys Šaulys, likewise an exile in Switzerland, was the only relative present at the burial. The funeral services were attended by representatives of the Lithuanian Diplomatic Corps, the Supreme Lithuanian Committee of Liberation, representatives of the Lithuanian and Baltic refugees. The President of Switzerland sent a wreath.

The distinguished decedent was a person excellently grounded in Polish historiography and cultural trends. He used every effort in an attempt to settle and normalize Polish-Lithuanian relations which, after more than five centuries of friendship and partnership, were disrupted by Polish violence and militaristic ambitions. Dr. Šaulys remained an intimate friend of his fellow exile in Switzerland, the late President Mościcki of Poland. Of his first mission to Poland he wrote:

"In March 1919 the Poles seized Gardinas (Grodno) which was held by our forces, the Whiteruthenian Regiment of the Lithuanian Army. On 17 April 1919 they seized Lyda from the bolsheviks and on 19 April entered Vilnius.

"When the Poles came into the complicated military picture, the government appointed me to head the delegation to Warsaw. The delegation also included Dzimidavičius-Daumantas, Colonel Velykis and Major Voronko, a Whiteruthenian. Our aim was to attempt to reach an understanding with the Poles and, if possible, to establish normal neighborly relations with Poland on condition that the Poles recognize the independence of Lithuania with Vilnius as its capital. We were accompanied by Col. Reboul, Chief of the French Military Mission.

"It so happened that we arrived in Warsaw the same day that the Poles occupied Vilnius. This boded ill for our mission. We waited several days for the return of Prime Minister Paderewski from Paris, as he was also the Acting Minister of Foreign Affairs. Meanwhile, we negotiated with other Poles. Our experience included a long conversation with Piłsudski who had already taken over the actual reins of the government.

"The day following the capture of Vilnius, Piłsudski was difficult to talk to. He said that only in the event that Lithuania should agree to extend its frontiers to embrace Whiteruthenian territories and to enter into federal ties with Poland, would he exercise his influence to induce the Poles to accept such an under-

standing. The Polish Diet had voted a resolution on the Vilnius question just before our arrival, and the parliamentarians were not inclined to countenance any compromises. We had a very cordial conversation with Paderewski—the man of great heart—but no positive results could be gained in an atmosphere of a Warsaw flushed with military successes and prestige in Allied councils.

"A tug of war with Poland on the battlefield and in diplomacy began. It all began with the comedy of the demarcation lines. When the Entente fixed a certain line, the Poles transgressed it several days later and a new line, each time more favorable to Poland, was fixed by the obliging Entente."

His clear political vision may be gleaned from a speech he made to Lithuanian refugees whom he visited in Germany a year ago:

"Seemingly we had maintained excellent and friendly relations with Russia. Nevertheless, after 20 years of friendship, our Russian neighbor showed his true historic character of imperialistic rapacity, regardless of the change in the regime's name, regardless of international undertakings. Russia's neighbors were swallowed one by one.

"Thanks to Anglo-American assistance, this Eastern neighbor emerged from the late war as a strong victorious Power enriched by territorial seizures and exorbitant reparations. Russia acquired the mania of greatness resting on military prowess and police terror.

"It may be recalled that Hitler rose to power largely through concessions by the Democracies. The Anglo-American flatteries and appeasement made Stalin feel mightier than Hitler. He wants more territories, more riches created by the genius and sweat and toil of Russia's neighbors. He tries to impose dictatorial regimes on other countries frightened by his alleged might. At the same time, he lavishes praise on the foolish fellow travelers who are gradually drawn into the web of the bolshevik global network.

"What must we do under such conditions?

"In the first place, we must reject pessimism. Just as no one so far has ever knitted a whip out of sand, so no one can achieve anything worthwhile with pessimism gnawing his soul. Pessimism is out of step with our national character and traditions. The more obstacles we encounter on our way toward our aspirations, the more tightly must we weld our ranks, forces, energies and talents in fighting our way forward. There must be discipline born of conviction, not dictation or force. Of course, our task cannot be accomplished in a single day. We must overlook disappointments. We need extreme patience, determination, our traditional stubbornness and perseverance, a strong will and diligence at work.

"God endowed our People with these qualities. Our temporary failures must be re-examined and turned into victories. Our People is determinedly, doggedly and relentlessly seeking a liberation. Sooner or later, we shall achieve our goal and shall resume our contribution to the general progress of mankind, as fellow Freemen and Europeans."



# A Resurrected Martyr Died in Exile-- the Rev. Dr. Pranas Petraitis

5 February 1907—14 September 1948

Pranas Petraitis was born 5 February 1907 in the village of Jokūbaičiai, Jurbarkas township, Tauragė county in Samagitia, into a family of medium farmers. He attended the grammar school and the gymnasium at Jurbarkas. Attracted by the example of St. Giovanni Bosco, he quit school after completing his fourth class and enrolled in the Salesian monastery in Italy. He studied theology and philosophy at the Papal Salesian Academy in Torino. While still an undergraduate student, he initiated the publishing of the magazine, "*Saleziečių Žinios*" (The News of the Salesians), which he edited four years.

Graduating in 1932, he was ordained a priest and returned to Lithuania. He engaged in pastoral work with rare energy and intelligence. In 1932 he published an 800-page capital work, "*Šv. Jono Bosko Gyvenimas*" (The Life of St. John Bosco). Later, the St. Casimir's Publishing Society published his great scientific work, "*Dievas, Pasaulis ir Žmogus*". (God, The World and Man). A number of other works were published later.

A scholar of attractive personality, an European intellectual of great kindness, Dr. Petraitis was at once drawn into social work among the suburban proletariat of industrial workers. When the hierarchy encountered some difficulties with rampant nationalism, especially among the Polish-speaking youths of the Holy Trinity parish of Kaunas, the Archbishop of Kaunas called on the Salesian Fathers for assistance and Dr. Petraitis was appointed pastor of that parish. The young scholastic friar assumed the post—and the difficulties disappeared. His rectory became one of the intellectual centers of Kaunas, frequented by Polish and Lithuanian proletarians, intellectuals, and by diplomats of many countries. Industrial and domestic workers were his closest and staunchest friends.

Red hordes of Eurasia came to his country in 1940. Soon thereafter a patriotic underground movement was born spontaneously among the working men, farmers, students and intellectuals. The NKVD kept Rev. Dr. Petraitis, a champion beloved by the Catholic workers, under continual surveillance. He was finally arrested by the NKVD in April 1941. The young priest was subjected to most brutal physical torture in the prison, in efforts to make him "confess". He was left barely alive.

The Lithuanian Insurrection broke out several days before the opening shots of the Russo-German hostilities, as soon as the Russians engaged in the mass deportations of 13-22 June 1941. When guerrillas appeared in Kaunas itself, the Russians hastened to flee. As prison wardens fled, the NKVD troops took over

the prisons housing thousands of the Lithuanians. On the night of 22-23 June 1941, the Red Army troops broke into the prison of Kaunas, smashed the doors and ordered the prisoners to walk out with raised hands. The scene was vividly described by Col. Petraitis, another survivor of the massacre:

"Each prisoner was escorted by a NKVD soldier who pressed his pistol into the man's cranium from the rear. The orders: 'Walk forward—downstairs—to the right—to the left.' One false movement—and a shot was heard. We were herded in the cellar corridor and lined against the wall. Several dull shots were heard from a distance. Finally we were escorted outside and placed on board the waiting trucks and buses. The trucks with 118 prisoners on board traveled by way of Karmėlava, Jonava, Širvintos, Maišiogala and Vilnius. The column was halted for several hours in front of the NKVD headquarters in Vilnius. Joined by other trucks and buses, the long convoy continued on the way eastward, through Mołodeczno to Minsk. We were all herded into a subterranean chamber in the prison there. The prisoners were called one by one into the office where we were asked several questions: the surname, name, father's name, and the paragraph under which charges were brought. The files were evidently lost to the insurrectionists."

When the Germans bombarded the prison of Minsk, the prisoners were driven on foot. The hungry, ragged, thirsty and tired prisoners were gradually eliminated one by one—the NKVD escorts shot any prisoner who slumped or lagged behind. The experiences of Col. Petraitis were revealed in an English-language publication, "*Lithuania under the Sickle and Hammer*" (Cleveland, Ohio, 1945). Prof. Ignas Končius, another survivor, provided other details.

When the column approached the town of Cherven ("June" in Whiteruthenian), formerly called Ihumen, men were separated from women in the spacious prison court yard. The prisoners were ordered to sit down in groups, and bread was distributed. The NKVD men moved among the groups and with gun-butts struck any one who dared to look up or move. Volunteers for the Red Army were called—and many Russians were marched out. The Lithuanian prisoners would not enlist. The town was bombarded in the evening, and the NKVD hurriedly gathered the prisoners. The prisoners were marched out at night.

About 500 prisoners, mostly Lithuanians, were taken into the nearby woods. Once the column entered the woods, machine gun fire opened up from both sides of the road. The prisoners were mowed down—and a number of the Russian NKVD troops



were killed in the crossfire. Afterward, the NKVD troopers went along the heaps of corpses and with trench-shovels split the skulls of anybody showing signs of life. Nevertheless, about 35 men lying motionless under the heaps of corpses, eventually escaped. Dr. Petraitis was one of these few survivors, bearing several bullet wounds. He made his way back to Lithuania when the Germans overran Whiteruthenia. His brother, Rev. Antanas Petraitis, also a prisoner, escaped death in this same massacre.

The Germans objected to the reopening of the Theological Seminary at Kaunas. Nevertheless, the Conference of Bishops insisted and received permission. Rev. Dr. Pranas Petraitis was appointed Rector. He showed great ability in lecturing, and he extended a helping hand to any one in trouble. He saved dozens of Lithuanians from prisons by intervening with the higher German authorities. He—with hundreds of other Lithuanian Catholic pastors, nuns and the Jesuits—saved hundreds of Jews from extermination at the hands of the Nazis by sheltering them, providing identity papers and hiding places.

When the Red surge raced back, Dr. Petraitis left his beloved Lithuania. In 1945 he reached Bregenz and crossed into Switzerland. He went to Rome and appealed for Papal aid for Lithuanian sufferers of war and aggression. Msgr. J. Bernardini, the Apostolic Nunzio to Switzerland, warmly recommended Dr. Petraitis to the Allied occupational authorities in Germany as Chairman of the Lithuanian Caritas Commission. In this capacity, he rendered exceptional services to his suffering brethren.

Not satisfied with charitable activities alone, the decedent helped organize the Lithuanian Bibliographic Archives in Switzerland and facilitated com-

munications between the Lithuanian underground and the Free World. He repeatedly crossed the frontier to the French Zone of Germany and brought back literary works preserved by his fellow exiles—these treasures were gradually accumulated for posterity in the Archives at Bern.

The kind humanitarian, scholar, patriot and friar-priest died at Constance, far from his tortured homeland, on 14 September 1948.

On 28 January 1948 he wrote the author of a recently published work:

"Today a parcel was brought to my little bureau at Kreuzlingen. I found inside it your very beautiful work, 'History of the Lithuanian Nation.' It was inscribed: 'To dear Rev. P. Petraitis, a Martyr of Lithuania and Champion of Freedom—The Author. New York, 8 January 1948.'

"Your valuable work and the precious words reached me on the eve of my name day. You can imagine the joy which you prepared for my name day.

"Even though I am overloaded with work, I pondered long over your sympathetic words. You are addressing these words to an ordinary Lithuanian who was taught by his mother to love his Country. I always loved my dear Lithuania. I contributed a little and suffered somewhat for Her. However, hundreds of thousands of other Lithuanians, who heeded their mothers' teaching, loved Her too and suffered much more, and they are still suffering the unending life of martyrs in distant Siberia. Therefore, I cannot accept for myself the name of an honored martyr, but I thank you for such a moving remembrance.

"May God grant that our People's persistent efforts restore freedom to Lithuania. It would be very pleasant for me to meet you in a free Lithuania!"

## Lithuanian Folk Art

By Jurgis Baltrušaitis, Ph.D.

(Conclusion)

V.

### Domestic Arts

During the long winter months when he is confined to his dwelling, the Lithuanian farmer does not remain idle: he repairs and makes everything he needs. He also tries to decorate and embellish familiar objects and his faithful tools, such as spinning-wheels, distaffs, bobbins, looms, the laundresses' bats (*kultuvės*), sheaths for the whetstone (*girnos*), napkin-rings and nutcrackers. Like the "*dievdirbis*" (the "god-maker," maker of the sacred images), he cuts and carves wood. He even uses wood to make implements usually made of iron. A few decades ago, primitive ploughs (*arklas* or *žagrė*) made of wood were still to be found; locks are often a mechanism made with boards; cow-bells, made of hollowed wood, emit the

dull sound of rattles. And most of his musical instruments are also wooden: the *trimitas*, the trumpet one-and-a-half to two meters long, wrapped in bark; the *kanklės*, a kind of zither with an archaic box; *skudutis*, and other simple wind instruments. Certain types of containers—tuns, tubs, buckets, and measures for agricultural produce—are made of simple staves held together by rings and bands. Sometimes they are made of bark plaited so tightly that they are quite watertight. Such plaited vats are still in use in Samagitia, in the brewing of beer. The liquid in them is heated by incandescent stones. Even today enormous *dundulos* which look so much like Greek jars, are used to hold flour and grain.



Some of the dishes are made of wood—as are cups, spoons, ladles, porringers, goblets for tasting spirits. Each type serves a special purpose. Sometimes these objects retain a ritual meaning. The Kaunas Museum possesses a sort of double cup from which bride and bridegroom drank on their return from church. Cut from a single piece of wood and shaped like a horn, it is very like the ancient rhyton (Fig. 39).

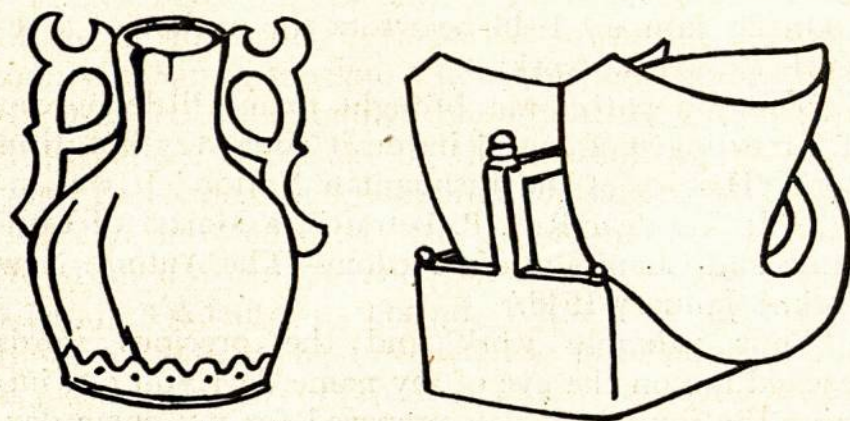


FIGURE 39  
The jug and the double "Bridal Cup."

This material, so easily worked with a knife, lends itself to carved decoration. Sometimes the wood is engraved, as if it were bone, by simple striation; sometimes it is carved. The multiple ridges evoke a play of dry lights and shadows. Sometimes the plank is entirely perforated, and the designs appear as if worked out with a punching press. This method is chiefly used for window frames, the friezes of houses, for distaffs and napkin-rings. The two other methods are used for all kinds of objects.

Designs with figures are rare. Distaffs and launderer's bats sometimes show birds or flaming hearts because they are the gifts of lovers. But generally the ornamentation consists of vegetation or is geometrical in character. Plant designs are most often made by slight incisions. Large leaves and flowers are suspended on thread-like stems and are spread out as on a sheet of a herbarium. The contours are regular and supple. Wherever the incision deepens, the contours sharpen and harden, as if congealed. Work with a cutting tool imposes regular movements and produces both straight lines and curves. These are the technical conditions which originate the abstract style. Zigzags, crosses, triangles unite in a thousand fashions and are continuously renewed. Prisms and diamond shaped points are inserted on plane surfaces. Smaller designs are incrustated inside the large figures, making a lattice of polygons and rosaces. These "decorated ornaments" are placed side by side, or they intersect and fit into each other. An endless variety is manifest in their seeming monotony. Carved and chiseled with minutest care and precision, a distaff or a bobbin become precious objects.

Doubtless this gamut contains elements common to nearly all rustic arts. The tool everywhere leads the hand towards the same designs. The geometrical themes involve forms which in many cases coincide. Some rosaces composed of interlaced circles belong to

all ages and all climes. They are found on the ceramics of Susa, on Roman mosaics, Syrian lintels and Merovingian manuscripts. The shepherds of the Pyrenees reproduce them on their crockery to this day. It is the distribution and the placement of these motifs which give them a personal note.

At times the decoration is made in relief. The ridges disappear, the outlines become more supple, while retaining their clear-cut precision. Plans again invade the panels, flowers are crushed on the polished surfaces of the planks. In place of graphic roses, the vegetation becomes bountiful. Sometimes small baroque scrolls mingle with this rustic decoration.

This decorative sculpture can also take on a grotesque character, particularly on walking canes and nutcrackers. The walking sticks, entirely covered with geometrical designs, are frequently topped by a head or a torso. Some of them serve as marks of distinction—as would-be coat of arms—or are used as a rallying symbol. These *krivulės* belong to the elders and are passed from hand to hand when a convocation is called or an order is transmitted. The nutcrackers represent monsters with powerful jaws; they recall either domestic animals or the fauna of the country, or are represented as grimacing human masks.

The great wooden coffers which are at the same time clothing storage trunks and "linen closets," or cupboards, in which the family valuables are stored, are generally decorated with paintings. On a monotone background are painted great conventionalized flowers, framed in rectangles or planted in pots. The most popular are tulips, roses, daisies and harebells (Canterbury bells). They often sprout from the same straight or undulated stalk which has branches at regular intervals. More rarely one finds animals, such as horses, cocks or hens, oriental lions and even the image of a mermaid with the tail of a fish (*laumė*). The colors are vivid: blue, yellow, red and white, green and yellow, black and white. The strokes of the brush are energetic and clear. By their breadth and spontaneity, they contrast greatly with the minutely calculated ornament carved with a knife. In the *klėtis* with its dark walls, these large painted panels take the place at once of the pictures and of frescoes. It is in the same spirit that the village painter seeks to decorate the window shutters of his house and the small chapels and crosses.

In the folk art which has come down to us, ceramics play an important part. The tumuli (*antkapiai*) and the castle sites (*piliakalniai*) have yielded numerous prehistoric specimens. There is earthenware, solid and simple in profile, thrown by hand. The vessels are sometimes narrow, with elongated necks, sometimes low and wide. There are also large plates with vertical or oblique rims. The bottom is generally level. The decoration consists of fir trees, saw-teeth or indentations. These elements have subsisted to the present day. The village pottery keeps to the same processes and the same ornamentation. The gray, black, brown or red clay is molded on a primitive throw, and is dried and baked over a moderate fire. The



whole gamut of the ancient motifs survives: dentelated and undulated designs, lozenges and crosses. The designs run along the rim, streak the body and sometimes spread over the bottom. The designs become more regular but their elements do not vary. Even with improved tools, the potter returns to the same ancient forms.

But this constancy does not exclude an enrichment of the craft. The types increase in number. There are milk jugs—*puodynė* or *dubenėlis*—with oval bodies, large necks and no handles; water jugs—*qsotis*—which recall the ancient oenochoe; bowls, porringers, saucers, special vessels and trays to carry food to field workers, with a dual body connected by a single handle. Sometimes the clay jugs are covered with plaited bark.

Today pottery is glazed and influenced by painting. No longer are the ornaments only engraved; they are also painted with a brush. New figures appear; stars of intersected lines, flowers similar to those painted on the bridal and storage chests. They radiate from the center of the dish or plate, they stress the profile of the body and call attention to the rim and the neck. The design is animated and seems to have been produced by the movement of a quick hand, but is always at just the right place. Here, too, the colors are clear and vivid. Yellow, red, blue spots stand out from a ground often darker in color,—brown, gray or green. When glazed these objects, made of a rather coarse material, frequently assume metallic tints.

The simple forms of household ware become more complicated in vases, candlesticks, in small pottery for the decoration of the house, in holy water founts. Sometimes the design is even overloaded; there are multiple bodies, small vases attached to the rims of the principal body, double, triple, or even more numerous handles, sinuously coiled (Fig. 40), undulated or embossed rims, handles rolled up in baroque convolutions. Curve and countercurve, used with studied care, lend a singular elegance to this rustic pottery.

Zoomorphic themes, not used in household wares,



FIGURE 40  
The Clay Vase.

are developed with a great deal of imagination in children's whistles. This is a distinct series of curious figurines: horsemen, rams with long horns, birds, dogs, horses, imaginary monsters. With their arms turned into little handles, their bodies reduced to a trunk and their limbs to small projecting branches, they look like the schematized statuettes of archaic Greece.

As everywhere else, popular ceramic art has been threatened by industrial production. But potteries are still in existence in the neighborhood of Biržai, Radviliškis and Vilkoniai, and the potters continue to exercise their trade. The Biržai potters have retained their old high reputation.

Some designs of this ceramic art are also used in the decoration of eggs (Fig. 41), a custom common in

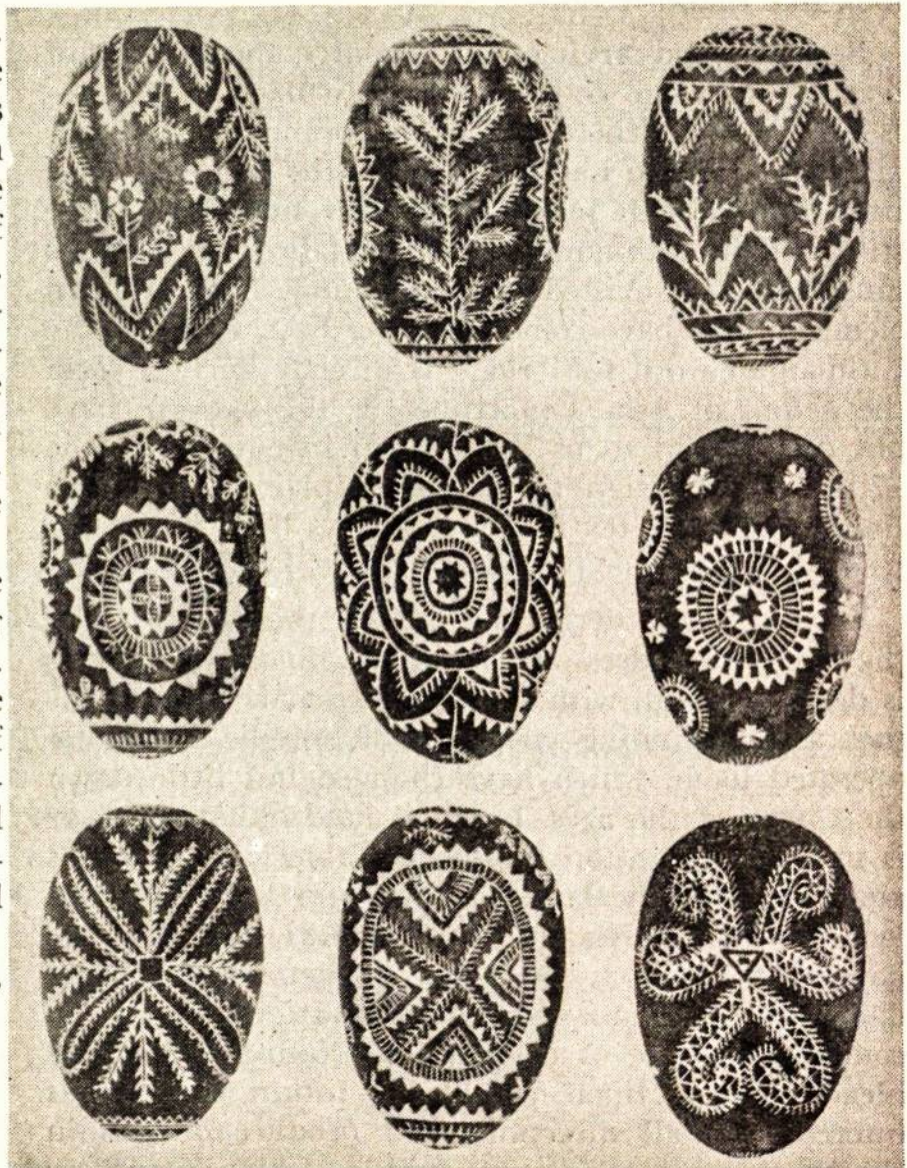


FIGURE 41  
"Margučiai," Easter eggs, of the "skustiniai" type, engraved with a knife.

most of the countries of Eastern Europe, in Poland, Romania, Czechoslovakia, the Ukraine and White Ruthenia, but not in neighboring Latvia. In Lithuania, this custom is alluded to in the documents of the 16th century. Egg shells are decorated not only at Easter but, in certain regions, at other feasts also, on St. George's Day or at Pentecost.

There are two ways of decorating the egg shells. The eggs are immersed in the colored liquid and the design is then engraved with a knife, or the technique of the Javanese batik is used: the design is made by the application of wax and then the egg is dipped in



the color solution. When the wax is removed, the ornaments appear in white. By dipping the egg in successive dye baths, a great variety of shades is obtained. Some of the motifs used in ceramics are retained, such as firs, rosaces, stars, stippling, zigzags, and some types of flowers. But here the design is small and contracted. It covers the egg with a network, a sort of over-all lace. The potter turns goldsmith. There are names for the different designs: the adder, chicken feet, the rake, the butterfly, snow crystals. But the names are only symbols and have but a distant relation to the actual design. The background is generally dark,—black, deep brown (mostly achieved by dipping in the heated onion skins), blue or red. They hardly appear to be eggs any more but rather look like island wood.

Besides wood-carving and ceramics, the making of textiles—of wool, cotton, and particularly of linen—is one of the richest and oldest branches of Lithuanian folk art. In Latvia, tissues of the Iron Age have been found, with metal ornaments similar to those still used in Lithuania in woolen fabrics. Prototypes must also have existed in this country. Later, certain elements may have come from the East. *Kilimas*, the Lithuanian word for "rug," is directly derived from the *kelims* of Asia. Unfortunately, the patterns have not come down to us but foreign inventories of the 17th century assign them a high place. Lithuanian linen and other textiles have always been highly esteemed and were exported abroad, as far as Hungary.

Fabrics, embroideries and lace for the decoration of the house or of dress are made by women. Everything is done by hand, with the aid of archaic implements such as the spinning-wheel, distaff, spindle and hand-operated loom, which have changed but little down the course of the ages. Linen is used either alone or is mixed with cotton for sheets, tablecloths, napkins and towels. In the large clothing—for both men and women—the fabrics are so durable that they are handed down from generation to generation. Their damask decoration is infinite in its variety, despite the complete absence of colorfulness. Natural linen and bleached linen, linen mixed with cotton, the threads intercross in all directions and produce designs in checks, stars or intersecting circles. Motifs, often very intricate, woven in gray on gray, cause a play of light which greatly enlivens the austere material used.

Towels are woven with particular care. In some districts they are offered as gifts at christenings and they are also used to drape coffins. So much lesser in size than sheets, they require smaller designs and on these great ingenuity is expended. In the Biržai area they are often finished off with a colored band, most often red but occasionally blue, or by long plaited fringes. Sometimes they are bordered with lace, made with a needle or bobbins.

Dyes are sometimes used in the cloths but it is in clothing that color is given full play. Two articles, the *juosta* (sash or belt) and the *žiurstas*, *prijuostė* (apron), are particularly interesting. The former

have retained the most ancient designs while the latter are noteworthy for the splendor and richness of their decoration.

Several techniques and different types of looms are used in the production of the *juosta*, some complicated, others so rudimentary that a shepherdess in her early 'teens operates them while tending her cattle or sheep. The *juostos* are sash bands woven, plaited or brocaded, made of raised work. They were first made of wool; later, bleached or natural linen, or even cotton thread bought in town, were added.

The most ancient sashes were plaited. They were decorated with zigzags and few colors were employed—usually white, blue, red. These are still encountered around Zarasai, Panevėžys and Ukmergė, but they are becoming increasingly rare. The brocaded *juostos* of Sudavia are no less rare. Weaving is the process most widely employed. The primitive specimens have few colors: blue, green, red, occasionally black and white with a brownish border. Among the Dzūkai people of south-eastern Lithuania, in the area of Merkinė, Alytus and Pūnia, white and red are favorite colors but the color scale is widening. Nevertheless, red, green and yellow predominate. The designs belong to a geometry of intercrossed threads. Greek motifs, branched Swastikas (hooked crosses), rosaces, complicated polygons appear in lozenges, squares and cross forms. There are also ladders, hooks, angles, windows, rakes, goat hooves, nuts, quadruple and quintuple eyes. The ornaments form new designs by crossing and fitting into each other. It is a continuous succession of straight lines and angles. The principal motif occupies the middle of the band. Broad sashes have a double row of the principal motifs. Each side of the sash is framed by two narrow independent friezes.

The aprons are indispensable parts of the women's dress, both at work and for holiday strolls. The aprons are made by more masterly methods. Some of the techniques in use recall those of the *kilimai*. The ornamentation is often of raised work (*broché*). Several systems are combined in the same apron. The frame itself must be prepared very carefully. The weaver herself dyes the thread and work progresses very slowly. On a background of dark blue, garnet, green, brown or even black linen, large motifs are raised in wool or cotton. They may be fleur de lys; conventionalized roses; red, violet, blue or yellow tulips (*tulpės*). The designs are combined in crosses, rosaces, zigzags; in substantial, broad ornaments which remind one of the sumptuousness and violent coloring of the ancient Spanish fabrics. They may be divided into horizontal bands. Sometimes they are spread over the surface, sometimes framed by stripes and rays. These designs, outstanding in clear relief against the background, take on the aspect of a coat of arms. The tulip, one of the four flowers of the "perfumed" decoration of the Orient, known in Lithuania since prehistoric times, appears there as an emblem.

These *žiurstai* or *prijuostės* are worn everywhere in Lithuania, but they all originated in northern Sudavia, in the area of Marijampolė and Kalvarija. Else-



where the aprons are white, with small red or blue designs. Around Klaipėda and on the seacoast, the aprons are decorated with a series of narrow, horizontal stripes of delicate, minute designs, woven into the fabric. In Lithuania, the apron is more than an ornament or protective covering at work; it is also a symbol of virtue (Fig. 42). In some places it is deemed



FIGURE 42  
Lithuanian apron, featuring the tulips.

improper for a woman to be seen without an apron. Once, when a village woman was asked, at a market, to sell her lovely apron, she declared herself highly insulted.

Other elements of the feminine national costume are: a linen blouse with wide, gathered sleeves, trimmed with delicate embroidery; a very ample and long linen or woolen skirt, sometimes dark and plain, sometimes striped or plaid, taken in at the waist; a sleeveless jacket, the *kiklikas*, a kind of corselet, often of costly brocade, which first appeared about the beginning of the 19th century. According to Paulius Galunė, Director of the Museum of Vytautas The Great at Kaunas, the first samples may have been brought in by the soldiers of Napoleon's *Grande Armée* on their ill-fated march into Muscovy. On the other hand, Petras Klimas, author of a biography of Ghillebert de

Lannoy, pointed out that this ancestor of the late President Franklin Delano Roosevelt had likened the Lithuanian feminine dress of the early part of the 15th century to that of Picardy and northern France, featuring a narrow bodice. In the environs of Klaipėda, the *kiklikas* is usually of dark velvet. Several strings of coral and particularly of amber are worn around the neck. These beads, uncut, or cut in facets with a knife, are not regarded as simply jewels. They are endowed with magic qualities and belong to the legendary past. Extolled by Tacitus, sold by Ligurian traders who kept the source of amber a secret, exported for centuries to the lands of the Mediterranean and the Black Sea, these petrified tears of long-extinct conifers, more precious than gold, preserve imprisoned insects and the rays of light of a vanished world. Amber is called *gintaras* in Lithuanian.

The maiden wears on her head a fillet or band held at the back by a fall of many-colored ribbons. The married woman is coiffed by the *nuometas*, a white veil (usually of linen) several meters long, which frames the face in several folds, has one end hanging at one side of the face and the other down the back, and is very like the medieval wimple. Oriental in origin, this headdress was early adopted in the West. Tertullian already advised its use. Not very popular at first, and eventually abandoned, this fashion was the rule for married women from 1,300 to 1,500 A.D. In Lithuania it was still in considerable use in the 19th century but survived presently only in the area of Kupiškis and in Latvia. The above mentioned period of the late Middle Ages coincided with the importation of a large number of sculptural themes into Lithuania. Survivals of these relics were noted above. It is quite possible that this headdress followed the same route to Lithuania. Does not this or that weaver, with her severe though finely cut profile framed in white linen, bring to mind the faces of certain medieval statues? The veil itself, with its folds and ritual knots, is sacred. It bestows on her who has taken it, both authority and a trust. Coiffed like the Saints of the Church, these simple farmer women seem to belong to a consecrated order.

\* \* \*

Such, in their diversity and their constancy, are the principal aspects of the Lithuanian folk art. Forms have been preserved in it by the permanence of both material and techniques, and by patient tenacity. Wood resists Time like granite. Also there is nothing more difficult to change than the course of a linen thread. Submissive to the tool, the movement of the hand always has the same cadence. Prehistory persists in house architecture, in the curves and angles of the decoration of pottery, in the solar circles of the crosses, in the geometric dreams of the weaver. Some of these motifs belong to a vocabulary of primitive mankind, spoken in various lands. They have also been preserved elsewhere. But they are rooted in the soil of this country, they are inseparable from it, and are reborn simultaneously with that soil.



A whole forgotten world has come down to us intact. It evolves, but remains true to its principles even in its changes. Around it are grouped the witnesses of the eras traversed. The great styles are not unknown to it. Gothic Art, Baroque, Classicism, modern elements and the Orient clothe it, penetrate it, and are recreated in it. Introduced into a fixed world, forms which have been abandoned elsewhere, persist. They have entered into the cycle of survivals.

The Middle Ages here find spontaneously their most ancient aspects and persist despite the new waves which might have engulfed them. Later epochs also leave their mark. Even in our day, these successive contributions have not disappeared. A simple pitcher may recapitulate and abridge long stages of evolution. In the sylvan chapels dwell figures come from afar, and in graduated waves, which were recreated by similar processes of thought. On the same carved plank mingle ornaments belonging to the most different cultures. Chronology is turned topsy-turvy. In the shelter of the Ages, folk art enfolds them all.

But this diversity of sources does not destroy its unity. With access to all inheritances, it grows richer without becoming false to itself. Acquired elements are reconstructed. They bear the imprint of its spirit as they do that of soil which nourishes them.

The Lithuanian People deserves a restoration of its freedom, of the conditions enabling untrammelled evolution of its creative talents and preservation of its cultural treasures. Folk art cannot develop in response to the "party line," under orders from above. The free spirit must breathe with Freedom.

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THE END.



## M E M O R A N D U M

About the Strength, Situation and Emigration Problem of the D.P. Students—  
Members of the Foreign Students' Association in the British Zone of Germany

Foreign Students' Association  
in the British Zone of Germany  
*Ausländische Studentenvertretung*  
in der Britischen Zone Deutschlands

Committee

Ausschuss

Nr. 156/G/48

Göttingen, Nov. 17th, 1948  
Nikolausbergerweg 22.

Lithuanian American Council, Inc.

233 Broadway,

Room 3912, New York 7, N. Y.

Enclosed, please, find our Memorandum about the situation and emigration problem of DP students, members of our Association.

We hope, that this short summary of our problems and difficulties with which we cope, would induce you to undertake efforts to help us and to solve our question.

At the same time we ask you kindly to submit the attached Memorandum to knowledge of the other related with you Organisations and Institutions, as well as to acquaint with it any official Personalities and Authorities in your Country which you would deem necessary or advisable.

For the Committee of F.S.A.

/Signatures/

Göttingen, 29th October 1948  
Nikolausbergerweg 22.

- I. Strength and composition
- II. Human element and character
- III. Present situation
- IV. Principles and outline of the solution of the problem of emigration

- I. The present strength of members of the Foreign Students' Association in the British Zone of Germany is 2133.

Composition from the nationality and sex point of view is as follows:

Nationality	Men	Women	Totals
Estonians .....	220	97	317
Latvians .....	541	258	799
Lithuanians .....	254	100	354
Poles .....	295	53	348
Ukrainians .....	162	20	182
Yugoslavs .....	131	2	133
<i>Grand Totals</i>	1603	530	2133

Among our members we have several categories of DPs who differ among themselves according to their ways in which they came to Germany, and their different fate during the war. These are:

1. Prisoners of War from Polish and Yugoslav Armies (from 1939 and 1941 respectively) who as officers were in German PW Camps (Oflag), or as PW-soldiers were used as physical labourers.
  2. Members of Polish and other Underground Resistance Movements, and in particular those taken prisoners after the suppression by the Germans of the Warsaw Uprising in 1944.
  3. Civilians taken for forced labour to Germany at different times during the war.
  4. Prisoners of the Concentration Camps.
  5. Early Refugees from the Russian-influenced East-European countries.
- II. A large percentage of our members studied already before the war in countries of their origin or abroad, and as the war interrupted their studies, being anxious to continue and finish them, they availed themselves of the first opportunity after their liberation to do so, for their own benefit and for the sake of their war-ravaged countries, to disposal of which they would like to put their knowledge after the eventual change of political conditions in them.

To achieve this, right from the beginning they had to face and overcome many difficulties, first of which was that of language. After that they had to face pressure of the respective Repatriation Missions. Neither threats of withdrawing financial and subsistence (food rations) support, nor rumours spread from time to time about excluding DP students from German Universities "from the next term" deterred them or weakened their tension of work, what could have affected weaker characters. They worked on, they passed their examinations, made half-diploms and diploms and doctorates in a dogged effort to achieve their purpose. They worked and work after cutting of the food rations (many of them are getting non-workers' or light-workers' rations which are quite insufficient not only for working people but also for simple living) and suffering constant undernourishment. Even those effected with chronical ailments and disorders which they drew to themselves from bad food in Germany or in Concentration Camps are working effectively and showing



good results. If one takes additionally into consideration their spiritual and mental handicap of being so long outside of normal human life's conditions, humiliated and hunted with fear by the Nazi regime, so long outside of their own countries and separated from their families left there, with whom they have none or but little contact,—it is really astonishing that these people did not break down, but to the contrary are carrying on their noble and seemingly hopeless fight. It seems superfluous for us to stress that their decision to stay abroad, in spite of all the longing, hardship and uncertainty of the future in a hostile country, in which they are constantly exposed to and in fact are being met with abuse, shows well enough their westerly orientation, their appreciation of freedom and their anti-communistic attitude.

III. Besides what was said about our situation we must quote the following data:

68% of our members suffer undernourishment.  
15% average underweight of all our members is the effect of it.

In connection with the lately carried out currency reform in Germany that situation has undergone a drastic change for worse. If German students are affected by it, so the more so are DP students with no possibility of earning money for additional food, books and other expenses connected with studies. Without an early outside support that situation would become simply tragical and beyond power of bearing it, even those hardened by privations, suffering and intensive work men and women. Help both in clothing and food is urgent for all, but especially for those who stand in higher terms of studies and want to finish them in Germany before the prospective emigration.

IV. In the face of an asset of work and of the scientific and moral effort which our members have put hitherto into their studies; it is understandable that on one hand they are anxious not to waste it, and to achieve their final aim of finishing them, on the other hand they would like to get out of Germany, that is to emigrate to the countries where they would be given a chance to carry on their work.

During the war they had faith and hope for better times to come, and in particular they thought they would be able to return to their own countries. Unfortunately their hopes were frustrated. But still they have faith in justice.

All inquiries until the present time have shown that the general attitude of the countries accepting immigrants favours skilled and unskilled workers, but has little understanding for mental

and scientific ones. Some of our members had already proposals to emigrate in a character of physical labourers, but this acceptance would mean at the same time giving up their study or putting its conclusion still for an uncertain time to come,—time, so precious a factor for those people who had already to wait so long and through so difficult a period of hardship and privation for that opportunity.

There are three points to be considered in connection with the DP students' emigration,—with a condition of giving them a chance of further study:

1. They all are tried out men and women in respect of their democratic convictions. They are, if not in a strict sense, so undeniably in a moral one, combatants for common cause of the Western Culture. They were recognized as such during the war, and what followed appeals for sabotaging the German war-effort, for what many of their colleagues paid with their life. They deserve help in a moment when they cannot help themselves.

These people in their mass, forgotten by and treated as step-children of the Western Culture and Civilization, still cling to it against and in spite that they are treated so. Will they be forgotten to the end? Did they deserve to be abandoned and looked upon as an unimportant handful of dust left as an after effect of a historical process? Should they be condemned therefore that freedom for them is like bread and air which they need, just like other human beings,—but they are not given them? Will they be abandoned therefore that their life and strife is the best proof for the living value of the ideals of mankind who shed so much blood for them? Will just therefore all declarations of human right: all formulations of the basic human life's principles within the Western Culture—of which we are proud—have no application to them? If the economical and demographical apprehensions of the respective nations in the solution of this problem would prevail, should we not lose faith in those ideals for the sake of which humanity fought the most terrible war in the history of the world?—These are questions which must face those who would see and try to solve that problem.

2. In case of emigration to the countries which would enable them to finish their studies, in face of great spaces still open for economic and productive exploitation and expansion, with which these countries dispose, they would constitute certainly a positive and creative element which would mean another factor in their development.



3. An admission for immigration of the DP students is an asset for a future development of understanding and peace among the nations. It is difficult to foresee now how many would remain in their host-countries and how many of them would return to their home-countries, after the political conditions have finally changed, but these people will certainly have all dispositions and ability to become a leading element in the life and development of their own countries,—to keep up the tradition of democracy and freedom. This ability would certainly be strengthened and rooted by the example of the organization of the free society of the host-countries. This is the more so, that particularly this sort of people before all others was subject to persecution and destruction by brown totalitarianism, and now further is

subject to the same by the red one in the countries of DP students' origin. If we believe in an interdependence of nations in the economical and cultural life and would ensure a real, peaceful co-operation among them,—keeping in mind that the nations of which we speak amount roughly to 100 millions of population,—that problem should not and cannot be overlooked.

Hoping that the above considerations will find your understanding and that consequence they will result in a lay-down of a broad plan of the solution of this problem, we remain

Yours most respectfully

For the Committee of the F.S.A.

/Signatures/

# Universal Declaration of Human Rights

*Approved on December 11, 1948, by the  
United Nations General Assembly at its Paris session*

## Preamble

*Whereas*, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world; and

*Whereas*, disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people; and

*Whereas*, it is essential if man is not to be compelled to have recourse as a last resort to rebellion against tyranny and oppression that human rights should be protected by the rule of law; and

*Whereas*, it is essential to promote the development of friendly relations between nations; and

*Whereas*, the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women, and determined to promote social progress and better standards of life in larger freedom; and

*Whereas*, the member states have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms; and

*Whereas*, a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

## THE GENERAL ASSEMBLY

*Proclaims* this Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of member states themselves and among the peoples of territories under their jurisdiction.

### ARTICLE 1

All human beings are born free and equal, in dignity and rights. They are endowed with reason and conscience, and should act towards one another in a spirit of brotherhood.

### ARTICLE 2

Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

### ARTICLE 3

The rights set forth in this Declaration apply equally to all inhabitants of trust and non-selfgoverning territories.

### ARTICLE 4

Everyone has the right to life, liberty and security of person.



## ARTICLE 5

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

## ARTICLE 6

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

## ARTICLE 7

Everyone has the right to recognition everywhere as a person before the law.

## ARTICLE 8

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against discrimination in violation of this declaration and against any incitement to such discrimination.

## ARTICLE 9

Everyone has the right to an effective remedy by the competent national tribunal for acts violating the fundamental rights granted him by the Constitution or by law.

## ARTICLE 10

No one shall be subjected to arbitrary arrest, detention or exile.

## ARTICLE 11

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

## ARTICLE 12

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

## ARTICLE 13

No one shall be subjected to arbitrary interference with his private family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

## ARTICLE 14

1. Everyone has the right to freedom of movement and residence within the borders of each state.

2. Everyone has the right to leave any country, including his own, and to return to his country.

## ARTICLE 15

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

## ARTICLE 16

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

## ARTICLE 17

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

## ARTICLE 18

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

## ARTICLE 19

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

## ARTICLE 20

Everyone has the right to freedom of opinion and expression: this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.



## ARTICLE 21

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

## ARTICLE 22

1. Everyone has the right to take part in the Government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of Government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

## ARTICLE 23

Everyone as a member of society, has the right to social security and is entitled to the realization, through national effort and international cooperation and in accordance with the organization and resources of each state, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

## ARTICLE 24

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favorable remuneration, insuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

## ARTICLE 25

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

## ARTICLE 26

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

## ARTICLE 27

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms, it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

## ARTICLE 28

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

## ARTICLE 29

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this declaration can be fully realized.

## ARTICLE 30

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are prescribed by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements or morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

## ARTICLE 31

Nothing in this declaration may be interpreted as implying for any states, groups or persons, any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms prescribed herein.



### A United Lithuanian American Front

The Lithuanian American Council, Inc., since its organization in August 1940, embraced a coalition of the Lithuanian Roman Catholic Federation of America, the Lithuanian Socialdemocratic Association, the Lithuanian National Sandara Association, and the two fraternal orders—the Lithuanian Alliance of America and the Lithuanian R. C. Alliance of America. A group of organizations associated in an American Lithuanian Mission (The American Friends of Lithuania, The League for the Liberation of Lithuania, and the Lithuanian American National Center of the Eastern States) were also aiding Lithuanian People's fight for freedom.

Upon the Council's initiative, the Mission group entered the Council recently. All four ideological groups are presently represented in the Council by seven delegates each, and the two fraternal Alliances delegated three representatives each, bringing the membership in the nationwide governing body to thirty-four.

At the Council's annual meeting held in New York City on 21 and 22 November 1948, the Executive Committee and Board of Directors were elected. The Executive Committee presently is made up of Mr. Leonard Šimutis, editor of the Catholic daily "Draugas" of Chicago, President; Anthony Olis, Sanitary District Commissioner of Chicago and former head of the American Lithuanian Mission, Vice President; Dr. Pius Grigaitis, editor of the liberal-labor daily "Naujienos" of Chicago, Secretary; and Michael Vaidyla, editor of the liberal weekly "Sandara," Treasurer.

Other officers of the Board elected at the New York session are: Vice Presidents—Peter P. Pivarunas of Pittsburgh, Pa., Commissioner John J. Grigalus of Boston, Mass., President of the Lithuanian Alliance of America, Dr. William F. Laukaitis of Baltimore, Md.; Dr. Anthony Montvydas of Chicago, Ill., Vytautas Abraitis of New York, N. Y., and Joseph B. Laučka of New York, N. Y.; Messrs. William T. Kvetkas (Secretary General of the Lith. R. C. Alliance) of Wilkes Barre, Pa., Dr. Matas J. Vinikas (Supreme Secretary of the Lith. Alliance of America) of New York, N. Y., Joseph V. Stilson of Pittsburgh, Pa., and Albin S. Trečiokas of Newark, N. J., were elected Trustees.

The Council sent a message to President Truman and adopted several resolutions dealing with political problems and the resettlement of the D.P.s.

Much credit for this unity is due to Dr. Pranas Padalskis, now a professor of economics at the University of Detroit but formerly active in the underground Supreme Lithuanian Committee of Liberation during the German occupation of his country. He refused to believe that Lithuanian Americans could not settle their ideological differences at a critical stage of history.

### A Distinguished Humanitarian Visiting America

The Most Reverend Msgr. Vincas Brizgys, Auxiliary Bishop of Kaunas, is presently visiting the United

States. One of the youngest Bishops of Lithuania, Dr. Brizgys has borne the brunt of the communist attack on the Catholic Church in 1940-1941. During the German occupation of Lithuania, Bishop Brizgys acted as the spokesman for the Catholic Hierarchy. Under his direction, the Lithuanians wrote a golden page of their history in ramifying the life-saving mission in behalf of Jews. Several thousand Jewish children and adults were saved from extermination at the hands of the Nazis. The Bishop's residence, the Theological Seminary, the Jesuit schools, parish rectories, monasteries and orphan homes were the hiding places for Jews whose escape was engineered and facilitated by the Lithuanians, including police officers, bureaus of records and passports, etc. Msgr. Brizgys directed numerous appeals to the Germans and read the Pastoral Letter which directed the life saving mission.

### Liberating Forces Coordinate

The Lithuanian underground liberation movement had already become united during the German occupation. The Latvians achieved a complete unity after their leaders left the country—a Latvian Central Council (LCP) was formed in 1946. Recently the Estonian political parties, resistance formations and parliamentarians formed an Estonian National Council (ENR) under the leadership of former President, August Rei.

The Ukrainians formed a coalition Ukrainian National Rada in 1948.

All of these national groups are in contact with the resistance forces in their respective homelands, and with each other.

### BOOKS

Available at the Lithuanian American Information Center,  
233 Broadway, New York 7, N. Y.

*Baltrušaitis, Dr. Jurgis*—LITHUANIAN FOLK ART, 80 pages of text and 256 illustrations, published by "Lithuania—Country and Nation," Munich, Germany, 1948. Price \$2.50.

*Harrison, E. J.*—LITHUANIA'S FIGHT FOR FREEDOM, 64 pp. with a map, published by the L.A.I.C., New York 1945. Price 50c.

*Jurgėla, Constantine R.*—HISTORY OF THE LITHUANIAN NATION, 544 pp., illustrated, published by the Lithuanian Cultural Institute's Historical Research Section, New York 1948. Price \$5.00.

*Klimas, Petras*—GHILLEBERT DE LANNOY IN MEDIEVAL LITHUANIA, 96 pp., illustrated, published by the L.A.I.C., New York 1945. Price \$1.00.

LITHUANIA IN A TWIN TEUTONIC CLUTCH—A Historical Review of German-Lithuanian Relations by Constantine R. Jurgėla, Rev. Kazys Gečys and Simas Sužiedėlis, 112 pp., 5 maps, published by the L.A.I.C., New York 1945. Price \$1.

*Pakštas, Dr. Kazys A.*—LITHUANIA AND WORLD WAR II, 80 pp., published by the Lithuanian Cultural Institute, Chicago 1947, (with 2 maps). Price 80c.

*Šapoka, Dr. Adolfas*—LITHUANIA THROUGH THE AGES, 62 pp. of text and 200 illustrations, published by "Lithuania—Country and Nation," Munich, Germany, 1948. Price \$2.50.