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# *Lithuanian Papers*

**Volume 15 - 2001**

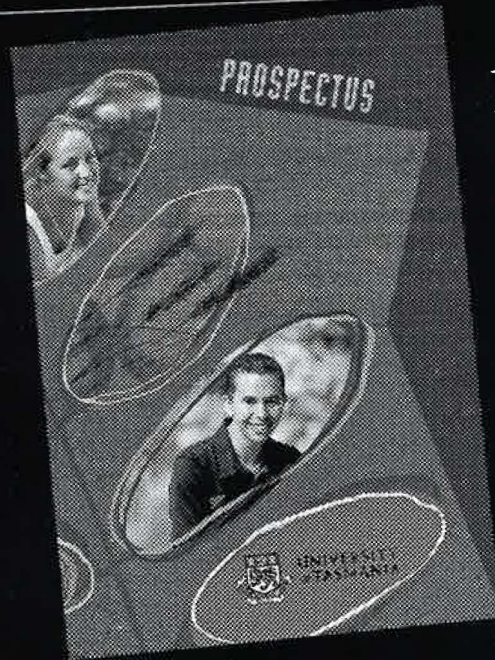
ANNUAL JOURNAL OF THE LITHUANIAN STUDIES  
SOCIETY AT THE UNIVERSITY OF TASMANIA



## COVER PHOTOS:

Lithuanians have a long tradition of singing and folk-dancing. Annual festivals attract thousands of enthusiasts, from all age groups. These snapshots were taken at the 45th Song Festival in Vilnius, in 1985. - Photos: J.Karpovičius (front cover) and A.Sutkus (back) / XLV Dainų Šventė.

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# Lithuanian Papers

ANNUAL JOURNAL OF THE LITHUANIAN STUDIES SOCIETY  
AT THE UNIVERSITY OF TASMANIA

## Volume 15 - 2001

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## Lithuania - Main Facts

**Location:** on the Eastern shores of the Baltic Sea.

**Area:** 65,300 square kilometres (25,212 square miles), about the size of Tasmania or West Virginia.

**Population (1999):** 3,707,200. Distributed between urban 67%, and rural 33%.

**Capital:** Vilnius (population 580,100).

**National language:** Lithuanian, an ancient Indo-European language of the Baltic group. Lithuanians use a Latin-based alphabet of 32 letters.

**Form of Government:** Parliamentary republic.

**Head of State:** President (Valdas Adamkus).

**National assembly:** Seimas (parliament), consisting of 141 members who are elected for 4-year terms.

**Chairman of Seimas:** Professor Vytautas Landsbergis.

**Religion:** Predominantly Roman Catholic (estimated 80%). A number of other religions are also practised: Evangelical Lutheran, Russian Orthodox, Judaic, etc.

**Population density:** 56.8 per 1 square km.

**Chief Products:** Agriculture, forestry, fishing, light industry.



◦ Vytis - Lithuanian coat of arms.



◦ The distances from Vilnius, Lithuania's capital, to various European cities, in kilometres.

**Greatest distances:** East-West 373 km, North-South 276 km.

**Highest points:** Juozapinė (293.6 metres), Kruopinė (293.4m), Nevaišiai (288.9m).

**Major rivers:** Nemunas (937.4km), Neris (509.5km).

**Largest lakes:** Drūkšiai (4479ha), Dysnai (2439.4ha), Dusia (2334.2ha). Altogether, there are over 4,000 lakes in Lithuania. Of these, 2,830 are larger than 0.5 ha, covering a total area of 880 sq.km.

**Climate:** Temperate, between maritime and continental. Mean annual temperature is 6.7 degrees Celsius. Average January temperature in Vilnius is -4.3 deg.C; July average, 18.1 deg. C. Annual precipitation 744.6 mm. Humidity 78%.

**National currency:** Litas, equals 100 centas. Exchange rate (approx.): 4 Litas equals US\$1; or approx.2.20 Litas equals AU\$1. However, these exchange rates may vary daily.

Sources: LR Gvt.'s Statistics Dept., Lithuanian Heritage, Lithuania in the World.

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## **Lithuania & NATO: The Debate Continues**

**Robert F. MILLER**

**Australian National University**

However perverse it might seem in view of the ambition of Lithuania's leaders to join NATO as quickly as possible, I generally share the opinions of Dr Thomas R. Poole expressed in last year's issue of *Lithuanian Papers*<sup>1</sup> that the matter requires a good deal of careful thought. Despite the evident enthusiasm of the new Bush Administration for rapid NATO expansion, expressly including the Baltic States, there are grounds for suspecting that Lithuania's inclusion is far from a 'done deal', at least for the immediate future. In what follows I would like to shift the focus to European, as opposed to American, perceptions of the issues involved in the light of developments in the year since the publication of the Poole article.

Lithuanian leaders, such as Prime Minister Rolandas Paksas, are probably correct in seeing NATO membership as a bulwark against any future Russian aggression. Lithuania is particularly vulnerable to such aggression because of the issue of access in a time of tension to the strategic Russian exclave of Kaliningrad. However, NATO involvement would almost guarantee the use of tactical nuclear weapons against Lithuania (and the other two Baltic States) if tensions threatened to escalate to armed conflict, which seems quite likely over Kaliningrad, because of Poland's membership in NATO. While Western rumours that Russia has already installed tactical nuclear weapons in Kaliningrad have yet to be proven, the exclave is clearly a tripwire for the use of such weapons from Russian home territory if Moscow senses a serious military threat. Lithuania (and Poland) would be the most logical primary target.

Thus, paradoxically, Russian weakness in conventional arms, as painfully demonstrated in Chechnya, which should serve as a factor

<sup>1</sup>"Lithuania and NATO: An Odd Couple". *Lithuanian Papers*, Vol. 14 - 2000, pp. 21-29.

of confidence for Lithuanian strategic planners, could actually magnify the threat to the physical safety of the Baltic States because of NATO's direct proximity to Russia's western borderlands implicit in their inclusion in that organisation.

The European members of NATO are certainly aware of such considerations. That is why many of them are patently much less enthusiastic over NATO expansion than is the USA. For Washington under the Bush Administration there is evidently a desire to guarantee that the European members take the lead, or are at least fully included, in any action to counter military threats on the Continent. As in the case of NATO action against Yugoslavia in 1999, the USA, while happy to provide air cover and logistical support, would prefer to keep its ground force contribution as small as possible (except, of course, at the command level).

The likelihood is not lost on the European NATO members that direct NATO confrontation with Russia along the borders with the Baltic States, and elsewhere along Russia's western borders, will make eventual conflicts nuclear at a very early stage, at least at the tactical level. To the extent that such concerns are made public and fully debated in European societies, it is not at all sure that European politicians will in fact accede to US wishes, and issue the necessary invitations for further expansion in 2002, especially where the Baltic States are concerned. Prime Minister Paksas's assurances on the matter are receiving considerably more encouragement in Washington than in the European member countries.<sup>2</sup> The surprising rejection of European Union enlargement by Irish voters in a referendum in June 2001, suggests that surprises of this sort are becoming the norm in Europe and that

<sup>2</sup> See, for example, Paul Taylor, Diplomatic Editor, "Analysis—NATO's enlargement dilemma — Big Bang or whimper?", Reuters, London, May 8, 2001. RTw 05/07 2203. Taylor speculates that NATO may take the easier, and less provocative, option of limiting the invitation to Slovenia and Slovakia, neither of which abuts Russia.



• **Rolandas Paksas, Prime Minister of Lithuania from October 24, 2000 to June 25, 2001. He was also the P.M. in the 9th ministry of Lithuania, from June 1, 1999 to Octoberr 27, 1999.** - Photo: *Seimo Kronika*.

democratically elected governments could be emboldened on domestic political grounds to resist Washington's pressures on such vital issues as perceived national security and the massive costs involved.

For it is more than certain that NATO expansion will be very expensive, both to the new members and the existing ones. European NATO members have, since the tacitly admitted fiascos of NATO intervention in Bosnia in 1995 and in Serbia and Kosovo in 1999, been dragging their feet on expenditures to meet force enhancement goals. The projected allocations for the 60,000-man European Rapid Reaction Force have been running at only 50% of target expenditures, and certain items such as heavy transport aircraft required to make the force operationally capable without massive US assistance, have simply not gotten off the proverbial ground. The governments involved have simply too many other, higher-priority, demands on their economies. Moreover, the three early beneficiaries of NATO expansion, Poland, Hungary and the Czech Republic, have been struggling, mostly unsuccessfully, to meet their agreed force-modernisation commitments. It is unlikely

that countries with relatively still weaker economies, like Lithuania and Latvia, will be much more successful in satisfying the financial requirements for NATO membership. These shortfalls mean that NATO's dependence on the USA for both military-technical, financial and operational viability will actually increase rather than decrease. Some in Washington are already beginning to question the net increment to overall US security afforded by an expansion of NATO, especially since such expansion will surely further complicate relations with Russia.

The Bush Administration began by declaring that in the light of Russia's declining military power, the Russian factor was of marginal significance for US strategic thinking. However, inept domestic politicking has seen the Administration lose control of the US Senate to the Democrats, who are considerably more attuned to the nuances of international power relationships and to the folly of ignoring the perceptions and priorities of America's European allies, not to mention her potential foes.

Therefore, Dr. Poole's advice to Lithuania not to put all her strategic and economic eggs into the one NATO basket seems to be as sound as it was a year ago. While taking care to ensure that any effort by Moscow to apply pressure militarily will be unequivocally and effectively resisted by a strengthened Lithuanian defence establishment, Vilnius should build on the relatively good relations it already enjoys with Moscow.<sup>3</sup> As Poland is finding in its negotiations for membership in the EU, focusing too one-sidedly on the Western connection, can carry heavy costs in terms of domestic economic and political interests. It behoves Lithuania, while seeking to integrate as intensively and swiftly as possible with the European economy, simultaneously to foster economic

<sup>3</sup> Russian Foreign Minister Igor Ivanov was quoted in Hamburg on 7 June 2001 as comparing Lithuania favourably with Estonia and Latvia in terms of treatment of its Russian-speaking minority and, hence, its overall relations with Russia. "Russia says human rights lacking in Baltics." Reuters, 7 June 2001.

relations with Russia. As the problems with foreign investment and production capacity at the Mažeikiai Nafta oil refinery complex demonstrate, Russian connections, however seemingly advantageous at first glance, can be at least as dangerous to Lithuanian economic sovereignty as Western connections. Vilnius should strive to protect its economic self-interest against unseemly pressures from both East and West. Judgments on such issues should be institutionalised and legally regulated by something like the Australian Competition and Consumer Commission, as evidence by the decision in the Shell–Woodside Petroleum case.

It is not easy in today's world of globalisation for small states like Lithuania and her Baltic neighbours to resist pressures to submerge their material and cultural interests in the sea of so-called "Western democratic values" and free-market institutional norms. Some of these norms and values are good and worth striving to assimilate,



• **Ready to join NATO: Representatives of the Lithuanian armed forces on parade in Vilnius.**  
- Photo: *Seimo Kronika*.

but others can be soul-destroying and dangerous for material survival. As Lithuania confronts the realities of the costs and benefits of NATO membership—and the strong possibility that an invitation to join may be long in coming—her policy makers should consider a number of fall-back options that are consistent with the imperatives of national-cultural survival. The struggle to preserve those supreme values has historically been one of the most persistent in all of Europe. It should not be abandoned now in the hope of becoming a small, interchangeable part of something vaguely called "The West".

June 2001.

*Dr Robert F. Miller, AB (Mich), AM, PhD (Harvard) is Visiting Fellow, Transformation of Communist Systems Project, Research School of Pacific and Asian Studies, Australian National University, Canberra (RSPAS, ANU).*

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## **NATO and Baltic Public Relations**

**Anthony MAŽEIKA**

**Los Angeles**

The year 2001-2002 is the year of historic decision for the three Baltic States. Will Lithuania, Latvia, and Estonia receive formal membership in NATO?

This will depend ultimately on how the American public and the new George W. Bush Administration can be convinced that this is in the best interests of the United States. Any criticism of NATO expansion can and must be overcome with a powerful communications and public relations campaign reaching out to the American public.

U.S. foreign policy involvement and commitment has always been a balancing act between critical and vital American interests and the Wilsonian concept of support for friendly and democratic nations. It is the duty of the Baltic American citizens to convince this Administration through public opinion building that NATO membership for Lithuania, Latvia, and Estonia is in the best interests of the United States for the long term politically and economically.

But what about the press and media? In the world of power politics, perception is reality. There has to be a logical and emotional connection with the American people. As an example, in the months of April and May, two major documentaries were aired nationwide on PBS television: *Schindler's List* and the *Anne Frank Story*. Major funding continues to memorialize the Jewish Holocaust. But what about the Baltic Issue? Of course we need to make phone calls and send e-mails to our representatives in Congress and the Senate.

However, it would be foolish to think that phone calls and e-mails alone will favourably conclude the most crucial decision affecting the fate of the Baltic nations. This is not a criticism of the volunteer work undertaken by BAFL (Baltic American Freedom League) and JBANC (Joint Baltic American National Committee, Inc.). But it is not enough. Congressional support alone will not secure the



Photo: *Lietuvos Aidas*.

NATO membership. U.S. constitutional authority lies with the President of the United States.

Political activities favouring the Baltic nations must be expanded into the American public. Resistance and a lack of understanding of the power of communications to the general public has always plagued Baltic American communities. On crucial occasions in the past, efforts were made to select and contract with professional public relations and policy firms. Each time, however, their "Americanized" activities were rejected.

The reason given, an old tune repeated for years, was that "non-Balts" should not be permitted to take part in policy making and advocacy activities. American consultants and specialists were not necessary, unwelcome. "We could do it ourselves". It seemed that somehow the power of Baltic blood and linguistic nationalism would trump expertise, knowledge, power and access.

This same hardened xenophobic exile mentality haunted us from our earlier experience when BAFL, in 1981, agreed to take on the services of the Hannaford Company, a Washington firm with strong ties to the Reagan Administration. Baltic organizations opposed BAFL's efforts at using public relations and media consultants.

After the failure to launch a public media campaign in late 1990, coupled with the expected coincidence of imminent hostilities between the United States, its Mid-East alliance, and Iraq, the Soviets, in character, seized the opportunity to make their insidious counter offensive against Lithuania. The *Seimas* (Parliament) was surrounded, Lithuanian males forcibly conscripted, and violence initiated against the citizens. Those events should bring distress to us, as Lithuanian Americans, for the apathy and indifference displayed in November, 1990.

In the relative comfort and safety of our homes we watched those events unfold on television. In December, 1990 the Soviets maintained a hard line, and talks between Moscow and Lithuania were broken off. On January 10, 1991, Gorbachev gave the last ultimatum to Lithuania. Two days later, the *Seimas* was surrounded by Soviet troops.

Foreign policy issues that affect the American public cannot be successful if conducted in an ethnic vacuum. For all too long Lithuanians have gone back to the same well over and over looking for Congressional support. We must engage the American public and develop alliances and coalitions with supportive American groups and institutions.

The campaign must be Americanized. We must have spokesmen from target support groups. If it was critical in 1990, it is more crucial today: Baltic NATO expansion requires the intervention of a professional policy and public relations firm to reach out to a targeted public, Congress, and the Administration. The NATO decision is ultimately the prerogative of the President of the United States. The US Senate can only ratify that decision. The issue of America's role in NATO and the extent of commitment to Europe continue to be debated. It is America's long term defence and policy strategy.

To affect that decision, a campaign must be initiated to elicit favourable coverage from columnists, editorial writers, television news panels like Meet the Press, Face the Nation, The Jim Lehrer Nightly News, CNN's Crossfire, Chris Matthews, O'Reilly Factor

press conferences show-casing the leaders and presidents from the Baltic Nations. Public forums like World Affairs Council, business groups, the Heritage Foundation, Chambers of Commerce, veterans groups, university institutions, among others are target populations.

Who will do this full time work? Who has specific connections with these power groups? Washington, D.C. is the centre of professional policy and media firms whose purpose is to influence government policy and decisions. It does require a serious dollar investment in this effort. But the return is invaluable.

Based upon needed development of a NATO public support program, and reaching out to public with public conferences, television specials, the cost is a minimum of one million dollars. A combination of benefactors and grass roots support is needed for fund raising. Whatever the cost, this effort must be undertaken this year. Our citizenship and commitment as Americans are the highest priority. The stakes are so high that there may be no second chance.

Russia is attempting to restore the Soviet Union. Every effort will be made to regain control of the Baltic nations. Russia's President Vladimir Putin knows well that either the Baltic nations will become NATO partners or they will lapse back into Russia's sphere of influence. The decision and its consequences lie with us and how we develop support from the American public.

*Anthony (Tony) Mažeika, B.S. (Queens Coll., N.Y.) is a California State Realtor and author of The Mazeika Report. He was co-founder and first President of Baltic American Freedom League, Los Angeles, CA. and Executive member until 1991.*

### **AUSTRALIA and THIS JOURNAL**

Australia is a multicultural country, because people from so many different cultures have helped to build it. So, to understand our Australian heritage properly, we must study those contributing cultures.

*Lithuanian Papers* has been published since 1987, to open up one of these cultures – the Lithuanian input into the Australian culture.

## **Parliament Remembers Baltic States**



Thanks to the work of Tasmanian Liberal Senator Paul Calvert, who is Government Whip in the Senate (pictured, left), the struggles of the Baltic peoples have been recognised in the Australian Federal Parliament.

Senator Calvert initiated two separate motions in the Senate during 2001, dealing with the Baltic States. The first of these was to commemorate the 60th anniversary of the start of the Soviet mass deportations of innocent

Lithuanians, Latvians and Estonians on June 14, 1941. It also recognised the subsequent Baltic immigration to Australia and the significant contributions to Australia made by these Balts.

Senator Calvert's second motion recognised ten years of the re-establishment of independence in the Baltics, the commitment of the Baltic States to democracy, human rights and the rule of law, and Australia's support for these achievements.

The two motions were agreed to in the Senate on June 19 and August 28, respectively. Dr Andrew Southcott, Federal Liberal member for Boothby (South Australia) presented mirror motions in the Federal House of Representatives at the same time.

The initial motion regarding deportations was debated in the House of Representatives on August 27, 2001, when Dr Southcott made a rousing speech about the tragedy of the Soviet deportations and the many contributions of Baltic people in Australia.

Senator Calvert is one of only a handful of Australian Parliamentarians with first-hand experience of the Baltic States. He visited the three newly-independent states in 1994 as Deputy Leader of an official bilateral delegation on behalf of the Australian Parliament.

*For a copy of the text of the two motions, Dr Southcott's House of Representatives speech or other enquiries, please contact the Associate Editor - e-mail address: vince.taskunas@aph.gov.au*

## A Fine Record of Achievements

The Lithuanian Studies Society was founded at the University of Tasmania in 1987. The following academic research projects have since been completed at the University of Tasmania, with the Society's help and encouragement:

1. BANKS, Amanda J. 1990, *Lithuania's environmental problems*. Grad. Dip. Env. St. Honours thesis (Env. Studies). Published as a monograph by TUULSS in 1991. - ISSN 1031-3958.
2. KAZOKAS, Genovaitė E. 1992, *Lithuanian artists in Australia, 1950-1990*. PhD thesis (History).
3. WALDREN, Stephen 1993, *Lithuania: The impact of the Stimson doctrine*. Major research paper (Law). Published as a monograph by TUULSS in 1993. - ISBN O 85901 5475.
4. BANKS, Amanda J. 1997, *Political, economic and social reform in Lithuania: Implications for the environment*. PhD thesis (Geography & Environmental Studies).
5. TAŠKŪNAS, Simon R.P. 1997, *Torrens title system for Lithuania?* Major research paper (Law / Commerce). Presented at the International Conference on Property Valuation and investment in Central and Eastern Europe (etc.), Vilnius Gedimino Technical University (Lithuania), February 6 - 7, 1997.
6. TAYLOR, Sarah 1998, *Development of the conservation movement in Lithuania*. B.A. Hons. thesis (Sociology).
7. TAŠKŪNAS, Algimantas 1998, *Nereikalingų svetimžodžių rinkinys* (A collection of unnecessary foreign words [in Lithuanian]). Published by LSS, Sandy Bay, Tas., 1998. - ISBN O 85901 786 9.
8. TAŠKŪNAS, Vincas 1998, *The Church in occupied Lithuania: An alternative political order?* Major research paper presented at the 16th AABS conference on the Baltic States at Indiana University, Bloomington, Indiana, USA, June 19-21, 1998.
9. BOAS, Erika 1999, *'Leading dual lives', Lithuanian Displaced Persons in Tasmania*. B.A. Hons. thesis (History).

Two further research projects on Lithuanian themes are now in progress at the University of Tasmania. Their anticipated dates of completion are shown in brackets:

FLANAGAN, Kathleen (2001), *Nationalism in Lithuania*. B.A. Honours thesis (History).

TAŠKŪNAS, Algimantas (2002), *Developing a framework for Lithuanian Studies in Australian universities*. PhD. Thesis (Education)

## Our Latest Scholarship Winner

Kathleen Flanagan (*pictured, right*) is this year's winner of the University of Tasmania Lithuanian Honours Scholarship. Kathleen completed a Bachelor of Arts degree, with a double major in History, in 2000. Her Honours thesis will cover the character and development of Lithuanian nationalism in the 19th and 20th centuries, with particular reference to the Second World War and the resulting Lithuanian diaspora.



Kathleen's maternal grandparents (Nina and the late Aleksandras Kantvilas) were Lithuanians who came out to Australia after the war. Kathleen has chosen her thesis topic in part to better understand their story. She is very happy and grateful to have been awarded the scholarship, and has used the money to travel to Melbourne for part of her research.

*The Lithuanian Honours Scholarship, currently worth \$5,000 per annum, is offered at the University of Tasmania every year. It is awarded to the best Honours candidate in any discipline who intends writing a dissertation on an approved Lithuanian topic. If none of the candidates reach a sufficiently high academic standard, the scholarship may not be awarded in that year.*

*The Lithuanian Honours Scholarship was established in 1997. It is administered by the University of Tasmania, using funds donated by the Lithuanian Studies Society as well as Lithuanian organisations and individuals from all States of Australia and from overseas. This money will be exhausted by the next year (2002) and the scholarship will cease, unless new sponsors are found.*

*All donations for the Lithuanian Honours Scholarship at the University of Tasmania are tax deductible. They should be sent to University of Tasmania Foundation Inc, GPO Box 252-40 and must be clearly marked, For Lithuanian Honours Scholarship only.*

## In Brief

### Heavy Losses

*Mažeikių Nafta*, a Lithuanian-based refinery and oil terminal company, reported a loss of US\$53 million in 2000 and losses of US\$21 million in the first quarter of 2001. The poor performance was attributed to low refining throughput and expensive crude purchases from non-Russian sources. - 2001 Concise Energy.

### New Owners

Finnish publishing company Kustannusosakeyhtiö Kauppalehti has become the majority owner of Baltic News Service (BNS), the leading news agency in the Baltic countries, with an 85 % holding. The remaining 15 % of the shares are held by the US business news bureau Bridge Telerate. - Alma Media Corporation.

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- Please refer to Page 4 for more details.

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## Suicides: Lithuania's Great Problem

Danutė GAILIENĖ

University of Vilnius

In recent years, suicide has grown to become a serious social and public health problem for Lithuania. Recent comparative data from the World Health Organization shows that the suicide rate in Lithuania is the highest in Europe. In pre-war independent Lithuania, suicide cases were few (average rate in 1924-1939 was 8.1 per 100 thousand population) (Figure 1).

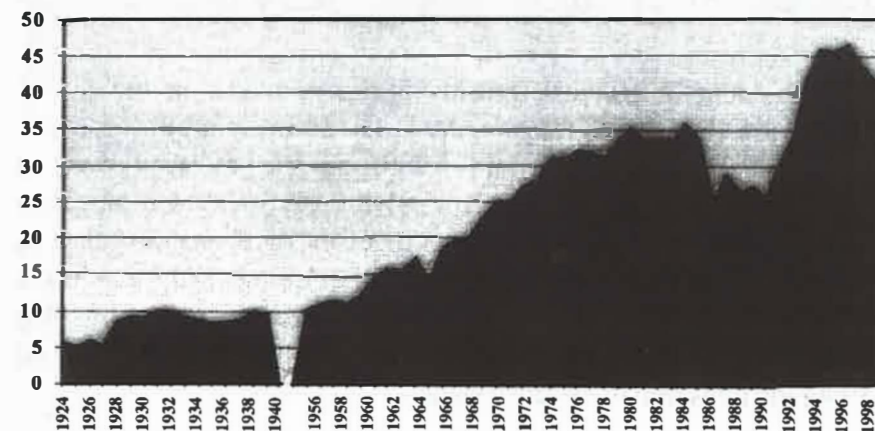


Figure 1. Suicide rates (per 100 000) in Lithuania 1924-1939 and 1957-1999

In some European countries (Estonia, Latvia, Hungary, Austria, Czechoslovakia, Switzerland) suicides occurred 5 or 6 times more frequently at that time (Gailienė, 1998). An historical analysis of attitudes towards suicide in Lithuania reveals that during pagan times, Lithuanians had strong reservations about suicide and were quite negative about it. Suicide was considered to be a premature death, and the fate of those who left this world prematurely was pictured as rather pitiless.

The pagan characters of Lithuanian mythology would never commit suicide, as opposed to those of, for example, Greek mythology.

Nor were there any mass suicides, such as are known to have taken place in Antiquity. The establishment of Christianity and its teachings only reinforced these attitudes (D.Gailienė, I.Ružytė, 1997).

But during the Soviet occupation, the suicide rate jumped in Lithuania. Before 1988, information regarding suicide mortality was kept secret in the former USSR. Strict reviews of this data have shown that the figures for the Baltic republics are reliable (D. Wasserman, A. Värnik, 1998). The suicide rate in Lithuania in 1962 was 15.8 per 100,000 population. But by 1984, the suicide rate had already reached 35.9 per 100,000.

With the start of political reforms like *perestroika* in the Soviet Union, the figures for 1986 show an abrupt fall to 25.1 per 100,000. Between 1984 and 1988, suicide rates showed a downwards trend in all fifteen republics of Soviet Union. Two factors can explain this decrease: processes of democratization in the society and an anti-alcohol campaign. In Lithuania these reforms influenced men more than women: suicide rates decreased by 14% among men and by 1.4% among women. During the years 1987 to 1990, the rates remained fairly static.

Since 1991, after regaining independence and with the start of radical social and economic reforms, the suicide rates started to rise again. In 1996 the suicide rate reached an up-to-then unprecedented level of 46.4 per 100,000 population. In 1999 it decreased again to 42 per 100,000.

The fluctuation of suicide rates in Lithuania can be strongly associated with economic fluctuations and change within the socio-political environment. In 1940, the entire Baltic region was plunged into a real-life situation quite analogous to that of learned helplessness. The cultural and personal resources of people have been entwined with the challenge of surviving. In spite of the tremendous national, social, and personal trauma they have endured (J.G.Draguns, 1998).



• Lithuanian youngsters washing cars in Vilnius. Will all of them safely reach adulthood?  
- Photo: Zenonas Nekrošius / Lietuvos Aidas.

Since the pre-war period, the number of suicides in rural areas has increased nearly tenfold - while in towns the increase was less marked. Compulsory collectivization under the Soviet regime has inflicted massive damage on the country, and the policy to almost totally eradicate private property has affected the very core of human existence. This state of helplessness - coupled with social problems like alcoholism etc - are still typical of many rural areas. Alcohol is an explanatory factor in more than 50 per cent of male suicides in Baltic countries (A.Värnik, 1997).

One theory for the recent increase in suicide rates holds that a lagging adaptation to an abrupt or rapid change in circumstances contributes (J.Draguns, 1998); this has been referred to as adaptation shock (A.Värnik, 1997). Such a transitional period is made especially difficult by inadequate psychological and social support.

*Secularisation* also affects the spread of suicide in society. Recent developments in research show that actual church attendance, regardless of denomination, can be considered protective against suicide (M.J. Kelleher et al., 1998). The comparisons between pre-

war and Soviet occupation suicide rates in Lithuania, Estonia and Poland makes the relationship between religion and suicide rates more obvious. Under the influence of an aggressive propaganda of atheism, rates increased in Estonia and Lithuania. In Poland at that time the rate of suicide remained (and still remains) low - about 16 per 100,000. Poland is a Catholic country and, like much of the former Eastern bloc, it did not suffer religious repression as severely as did the Baltic States during Soviet occupation.

Presently, 80 % of Lithuanian population consider themselves Catholics. Often, however, this religious feeling is shallow, and the genuineness of belief weak and still quite formal (E.Laumenskaitė, 1993).

During recent years, a concerted effort has been made to prevent the spread of suicides in Lithuania. A National Strategy for Suicide Prevention has been developed and the Government of the Republic of Lithuania has welcomed this advance.

*Danutė Gailienė, dr.habil. psychol., is a Professor at the University of Vilnius and Head of the Department of Clinical Psychology. She is the author of the first book about suicides in Lithuania, They should not have died: Suicides in Lithuania (Tyto alba, 1998, in Lithuanian).*

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## Neighbours and Friends: *Polish-Lithuanian Strategic Partnership*

**Jan PAKULSKI**  
University of Tasmania

Relationships between nations have two sides: an informal one, reflected in public attitudes and popular perceptions, and a formal side, marked by treaties, diplomatic agreements, and official contacts between political elites. Both sides of the Polish-Lithuanian relations have evolved during the post-communist decade from indifference under the Soviet tutelage to friendly partnership at the beginning of the 21st century.

While astounding for those who nurture resentments triggered mainly by the post-World War I conflicts, this evolution in mutual relations is regarded as natural by new generations in both countries. It would be astounding, indeed, if these two nations, sharing so much of their history, religious traditions and cultural values, failed to develop friendly and cooperative links.



- Aleksander Kwasniewski, the President of Poland (*right*), photographed on April 14, 1999, during one of his visits to Lithuania. He is welcomed by Gabrielius Žemkalnis, Vice-President of the World Lithuanian Community (*left*) and the then Chairman of the Lithuanian Parliament, Vytautas Landsbergis (*centre*).  
- Photo: Gintaras Mačiulis.

Poles have strongly supported Lithuanian aspirations for independence, and were quick to recognize the Lithuanian declaration of sovereignty in 1990. When in 1991 the Russian paratroopers attacked a radio station in Vilnius, it was an official, as well as a popular support from the people of Warsaw who rushed to donate blood for the Lithuanian victims of violence. Opinion polls conducted in Poland confirm that this warm feeling is persistent and widespread. Lithuanians are regarded in Poland as close neighbours and good allies.

These warm popular feelings are also reflected in the rapidly increasing inter-elite contacts and inter-governmental agreements. Perhaps the most important has been the Treaty of Friendship and Cooperation signed by Poland and Lithuania at the end of 1994. The Treaty confirms a strong support of the Polish Government for Lithuanian plans to join NATO and the European Union. Even before the Treaty was signed, Polish and Lithuanian Parliamentarians started regular contacts which have evolved into joint annual sessions (seventh this year) – an unprecedented sign of political fraternity.

The cultural elites of both countries initiated similar meetings in 1997/8 in Druskininkai (Druskienniki) and on the Wigry Lake. In the last three years a Polish-Lithuanian Chamber of Commerce opened in Suwalki (Suwalkai), and a joint Forum of Local Governments was formed in Warsaw. This was accompanied by the revival of the Polish Club of Lithuanian Friends – an organization publishing from 1991 an influential quarterly *Lithuania*. In 2000, the journal celebrated its 35th issue by organizing a cultural and historical forum.

I read with great interest the papers presented at the forum. Polish and Lithuanian historians pointed out the mutual benefits of the early political union. Poland played a key role as the intermediary in Lithuania's early contacts with the West European civilization. The Christianization process, as well as the formation of a national consciousness in Lithuania (*gente Polonus natione Lithuanus*) had occurred in the context of the Polish-Lithuanian political union. At

the same time, the union – which led to the formation of the powerful Jagiellonian state – prompted the Polonization of the large sections of the Lithuanian nobility, thus hindering the development of the Lithuanian national culture. The Lithuanian heritage, stressed Polish historians, had greatly enriched the Polish nation.

The new generations of Poles and Lithuanians can proudly mention the names of political leaders and cultural creators sharing the Polish-Lithuanian backgrounds: the Czartoryskis, the Radziwills, the Sanguszkos, the Sapiehas, and more recently such prominent figures as Aleksander Gieysztor and Jerzy Giedroyc. Poles remember that the “first citizen of the Republic” and the most revered Polish freedom fighter, Tadeusz Kosciuszko, came from Lithuania; that the national bard, Adam Mickiewicz, and the political “father of the nation”, Jozef Pilsudski (understandably less popular figure among the Lithuanians) had Lithuanian backgrounds. The best known contemporary Polish writer and Nobel Prize winner, Czeslaw Milosz, always stresses his Lithuanian roots. It is hardly surprising that these powerful historical and cultural connections become foundations for Polish-Lithuanian friendship, and form a good basis for political partnership.

This strategic aspect of the Polish-Lithuanian relations deserves additional comment. Modern Lithuania looks at Poland, stresses President Valdas Adamkus, as a traditional political ally, and as a bridge to Western Europe. Modern Poland, responds President Aleksander Kwasniewski, sees Lithuania as a traditional friend and neighbour, and a new economic partner. In an appeal issued on 2 July 1997 to the members of NATO and the European parliaments, the Lithuanian and Polish MPs express this sentiment in an even more explicit way:

*“The representatives of the Polish and Lithuanian Parliaments stress that both states follow in their policies the general principles and values that are Euro-Atlantic in their origins: democracy, rule of law, human rights, including the rights of minorities, adjustment of laws to the EU standards, and the acceptance of market economy. In pursuit of their due place within the unified Europe, and within the unified European misunderstandings, and decide to form a stable strategic partnership for the future”* (Quoted in *Lithuania* 1999, p.91).



- Over the centuries, Poles and Lithuanians fought many battles together. One of the greatest joint victories was won in 1410 when the Teutonic Knights were defeated at the battle of Tannenberg (*Žalgiris*). This woodcut of the encounter was published in Bielski's *Chronicle* of 1564.

- *Lithuanian Heritage Magazine.*

While the forging of the partnership has been hailed as a success by political leaders in both countries, there are also some obstacles to which the appeal alludes. Perhaps the most important one concerns the treatment of national minorities – Poles in Lithuania, and Lithuanians in Poland. In spite of the endorsement by both governments of liberal principles in treating the minorities, there is still no consensus about the policies, especially in the area of education. Perhaps a model of multiculturalism familiar to Australians, and based on respect for cultural pluralism in the context of common citizenship, will form a basis for the future consensual policies. Such a model is strongly favoured by the European Union.

There is also another, perhaps less known, "Australian connection" in the forging of the Polish-Lithuanian partnership. In the dark 1980s, the Australian Foundation POLCUL awarded its (famous in Central Europe) prize to one of the best-known European intellectuals and a Lithuanian dissident, Tomas Venclova. The prize was in recognition of Venclova's contribution to the common struggle against Sovietization of Central Europe. Today, it is also symbolic of the important contribution made by Poles and Lithuanians to the European political culture: the non-violent dissent that triumphed over Communism. This shared contribution, combined with the centuries-old common traditions and religious beliefs, form the firm foundations of the Polish-Lithuanian strategic partnership.

*Jan Pakulski, PhD (A.N.U.) is Professor of Sociology at the University of Tasmania. He migrated to Australia in 1975 and, after obtaining a PhD at the Australian National University in 1979, he has been lecturing at the University of Tasmania. He has been the Head of School of Sociology and Social Work and was recently appointed Dean of Arts.*

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## Just a Matter of Time

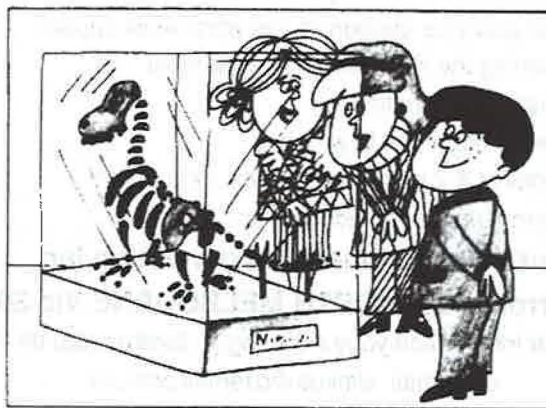
Vytautė ŽILINSKAITĖ

Vilnius

### 2000 AD

*Announcer:* Notwithstanding the giant strides made by science and technology, we nevertheless have to admit that so far we have not been able to determine the real reason for the extinction of dinosaurs. As soon as one explanation emerges, a new, more persuasive one takes its place. That, in turn, is soon replaced by another based on the latest technological developments, but is defeated by a weightier argument which makes way for a previous hypothesis. And so it continues. Ladies and gentlemen, let me repeat the major ones:

- Dinosaurs perished in a dreadful cataclysm caused by a passing comet.
- The onset of the ice age prevented the hatching of their eggs.
- Innately clumsy hunters, the dinosaurs were not able to find sufficient food, and turned on each other.
- A large, flaming meteorite fell into the ocean which caused a fatal thaw.
- Flowering plants, poisonous to dinosaurs, became established.
- An over-abundance of rats ate their eggs.

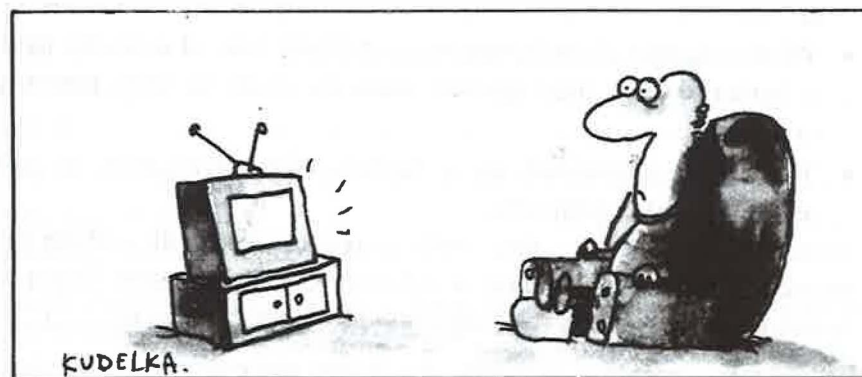


- They were terminated by a higher civilisation as just another failed experiment

And so on, ad infinitum...

So, dear viewers, although the mountain of material keeps growing, although the fund of information increases, although the number of academic works - not to mention works of fiction and fantasy - are ever expanding, why dinosaurs died out remains as much a mystery as ever. One even gets the feeling that the more research we do, the further we are from solving the riddle. Consequently, those greedy gluttons loom ever larger and more mysterious, and even seem to mock the efforts of mere *homo sapiens*!

But we must not falter. Human intelligence knows no bounds, and will surely deal with this problem. It's just a matter of time.



### 200,000 AD

*Announcer:* Although our advances in science and technology have been mind-boggling, we must admit that they have failed to provide an adequate explanation for the disappearance from the Earth of those bipeds called Humans. A "real" reason for their disappearance is barely established before a more persuasive argument contradicts it, only to be replaced by another, based on the latest findings and research which, in turn, is dismissed by the next. Hypothesis after hypothesis, and no end in sight. Here are the major theories:

Humans were destroyed in a dreadful cataclysm, caused by a huge, passing asteroid.

Reserves of fuel and drinking water ran out and they perished because they were unable to share what they had.

- They were poisoned by the amount of waste they themselves produced and couldn't deal with.
- They allowed the hole in the ozone layer to become so enlarged that it killed them.
- They kept increasing the greenhouse effect, which led to a global flood. Allowed drug addiction, alcoholism, prostitution and violence to secure a vice-like hold.
- They were obliterated by a chain of explosions from the immense stockpile of weapons of mass destruction.
- So intent were they on satisfying their here-and-now demands, that they damaged the ecological chain and thus, their own part in it.
- While boasting about having received their laws of morality from a higher source, they ignored them as much as they possibly could.
- They were terminated by a higher, alien civilisation as just another failed experiment.

And, on a lighter note - they were so preoccupied with solving the mystery of the disappearance of dinosaurs, that they quite forgot to notice that they themselves were on the brink of extinction.

There they are, dear listeners. So many theories, piles of data, mountains of discoveries, armies of industrious specialists, but the real cause of the disappearance of the human race is still not established. It could be a combination of causes - perhaps. I must confess that I sometimes think the more diligent and persistent our research, the further away we seem to be from the answer to the riddle. Consequently, those stupid, selfish bipeds loom ever more mysterious and grand, as if they were mocking our efforts. By the way, would you believe it, they actually called themselves *homo sapiens!* (Thunderous laughter).

Even so, let there be no doubt that we, *fomo habens*, the intelligence and conscience of the planet, will eventually come to grips with this question. It's just a matter of time.

### 2,000,000 AD

*Astronaut 1* : Andy, there's the planet Earth. Nice little, blue sphere. You wanna swing by?

*Astronaut 2*: Nah, a bit boring. Ocean's only just clean again, the humonkeys not long up on two feet and wielding clubs. And lotsa those...Whadyacall'ems?

*A 1*: Dinosaurs.

*A 2*: Yeah. Anyway, nothing interesting.

*A 1*: Pity. Thought we might meet *gomo tapiens*, the intelligence and conscience of the planet, you know, have some fun asking it to solve the riddle - you know the one...

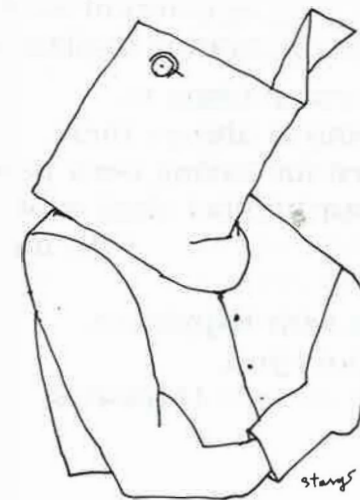
*A 2*: It'll keep. Plenty of time for riddles. It's just a matter of time.

**Translated by Regina KRUTULYTĖ-SHARE.**

*This extract is from "Kas Atsitiko?" ("What's Up?"), a collection of humoresques by well-known Lithuanian writer Vytautė Žilinskaite. Her favourite targets are politics, cultural attitudes and commerce which she satirises and parodies with irony and laconic wit.*

*Regina Krutulytė-Share, B.A., Dip.Ed. (Tas.) is a Tasmanian-based language teacher who spent a great part of the nineties in Lithuania teaching, translating and editing.*

*Illustrations by Raminta Šumskytė / Baltos lankos, p. 32; Kudelka / Sunday Tasmanian, p.33, and Stasys Eidrigevičius / AM & M Publications, p.35.*



## The Poetry of Judita Vaičiūnaitė

Translated by Gražina SLAVĖNAS

### PENELOPE

"... I will go to my grave with  
Odysseus' name in my heart."

It is hard to have known your love. —  
There is no other like you. No other to take your place.  
So who is to blame if I wait for you even a hundred years?  
Turn deaf to the whistling and clapping in the halls,  
the ridicule of the town, the suitors,

even my women slaves?

Who is to blame if I remain

this tedious, odd Penelope?

I wish to sustain the light of the hearth shining for you  
through layers of walls and time.

Pure as an idea.

I wish to preserve for you untouched and clear the water  
filling your amphora.

And if at some other time other women  
shall hear in a conch

the roaring sea

or confront an empty room,

may they recognize the waiting implanted in my heart.

For I, I am one to come home to.

One who is always there.

I am now renowned for having been patient and wise.

The blood from your hands I shall wipe

with my lips

and hair,

At your knees sob with happiness.

I love you,

Odysseus.

Judita VAIČIŪNAITĖ (right), a contemporary  
Lithuanian poetess, died on February 11 this  
year, at the age of 63. She had published over  
20 volumes of poetry and a book of prose.

Gražina SLAVĖNAS, BA, MA (Chicago), PhD  
(SUNYAB) lives in Buffalo, N.Y. and teaches  
languages, writing and literature. Her trans-  
lations of Lithuanian poetry have been pub-  
lished widely in the UK, USA and Lithuania.



### EURIDICE

I am  
a white mannequin  
in a window display.  
I will be turning around  
as long as the  
reflection of my features  
on the sidewalk  
has not been erased.  
I am the one to dream of.  
When you awake,  
I won't be there.  
When this half-moon  
of glass  
and stone turns  
to the sun,  
the phony smile will  
stay in the display  
and I shall wilt  
in the glaring  
light of the window case.  
I can be bought, —  
like cigarettes  
or whiskey.

### THE SQUARE

She sits in the square  
in this summer heat  
in her worn winter coat  
on an empty bench  
all alone under  
the old-town linden trees  
and sews on a dress  
of white wavy silk.  
The silver of her needle  
gleams in the interplay of  
shadows and lights.  
The sunlight is blinding,  
like an air raid.  
No trace is left  
of pre-war houses which  
had stood here then.  
She moves her lips  
and hums.  
In the wind trembles  
her old-world voice,  
"Pamietaj, co bylo..." \*

\* Remember the past (Polish).



\* *Aušros Vartai* (The Gate of Dawn) is a noted historical monument and religious shrine in Vilnius, the capital of Lithuania.

A miraculous 16th century painting of Our Lady (pictured, left) hangs in the Gate of Dawn Chapel. Carmelite friar and historian Hilary wrote in 1761 that, when Vilnius was attacked by the Muscovites in August 1655, the city burned for 17 days, but the painting remained unharmed.

The original painter of this Madonna is unknown. However, another portrait, also anonymous, of Barbara Radvila (wife of King Sigismund August) shows a remarkable similarity in the artist's technique and in the subject's face.

## THE BARBARA RADVILA CANONS

### 4. The Unknown Painter

*For Queen Barbara, Our Lady of Aušros Vartai.*

The beauty of those eyes, their sadness, has come alive  
in my portrait. I painted you as a northern Madonna.  
I watched you cry for your stillborn child. I remember  
your sudden smiles.  
I watched your endless waiting for messages from the King.  
This endless waiting became your fate.  
It marked your features  
with grief. And so I removed you from the palace  
and took you  
into the public square. I gave you the headdress  
of an ordinary low-born woman. I painted you  
without your crown  
or your princely gowns. But some centuries later  
the jewellers of Vilnius enshrined you in splendid robes,  
adorned you with golden tulips and silver leaves  
and lifted you into the chapel above the city gate.  
And in the end your strange belated fate  
was to be the sky with its blinding dawns.

## The Sounds of Music from Tasmania

Vince J. TAŠKŪNAS

Lithuanian Studies Society, University of Tasmania

Before Regina Share (pictured, right) left Tasmania for Lithuania in January, 1991, a time of great uncertainty and tension in that Baltic country, her mother sought - and received - a promise from Regina that she would be careful, stay indoors, avoid dangerous situations and simply do her job as a teacher of English.



As the Soviet tanks rumbled through the capital, Vilnius, after the Moscow coup, Regina broke her promise and was one of the thousands who gathered in the streets around the Parliament building, simply to put a human barrier between the national leader Vytautas Landsbergis and any Soviet attempt to storm the premises and remove him.



- On January 13, 1991, Tasmanian teacher Regina Share was there, in the city of Vilnius - and she saw it all with her own eyes. Soviet stormtroopers attacked the radio and TV transmission tower of the newly independent country, Lithuania. Fourteen unarmed civilians were killed during this action, 500 were wounded. *In the picture above: The crowd is trying to push clear a Soviet tank, to rescue a young woman fatally crushed underneath.*  
- Photo: Lithuanian Heritage.

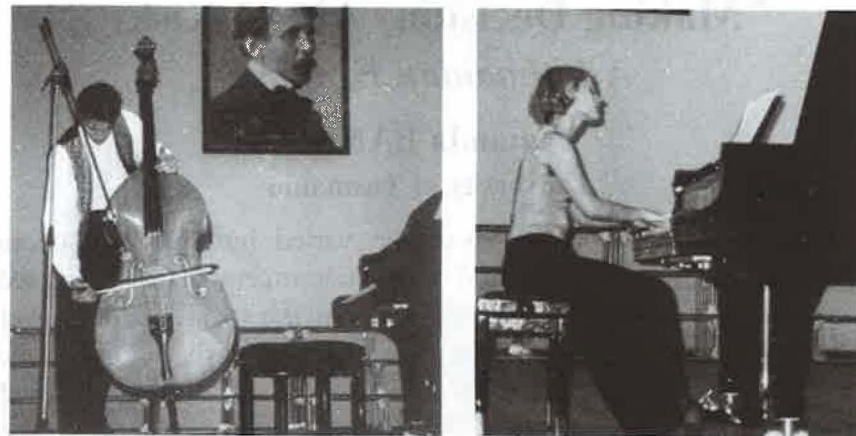
In the morning after a tumultuous night, an Australian journalist somehow managed to contact Regina by phone. Her mother suddenly heard Regina's voice on Australian morning news broadcasts, answering questions about the number of tanks and the tense political situation. Turmoil on both sides of the globe!

"Little did my family know that, at the insistence of my friends (all similarly equipped), I had an I.D. card in my pocket, in case I was injured past physical recognition, but still alive!" Heroics aside (not hers, she insists), those people were her colleagues, artists and teachers, working at the premier M.K.Čiurlionis Arts High School in Vilnius, who became, in the course of the ensuing decade, some of her closest and most valued friends.

"They had endured all manner of persecution and pressure during the Soviet period, but, what was most endearing, they did it always with the most inventive and persistent opposition," she says. "It ranged from students and teachers marching provocatively in long, single file in the compulsory May Day parade, to the spilling of powder paint in the three national colours off the main bridge onto the frozen river below, where it long lay in delicious mockery of all attempts to remove it."

Anecdotes like these warmed many a winter's social evening. Regina's job teaching English at the M.K.Čiurlionis school was an unforgettable experience both, on a professional and personal level. The years following the return of independence to Lithuania were heady ones during which much needed to be done to reform the creaky education system without the funds which used to flow from Moscow.

One of the areas of glaring need was clearly in material resources. MKČ is a specialist school for several hundred children gifted in one of the three major areas of the arts - Music, Ballet and Fine Arts. It maintains a proud tradition of dedication and hard work despite the continuing difficulty of budgeting for such basic resources as sheet music for the many instruments taught there. On her return to resource-rich Australia, Regina pulled out boxes of her own piano music, sent the silver-fish scuttling and realised what a



**On behalf of MKČ school, these young musicians sent us their photos, as a way of saying, "Thank you, Australia!" - In the background: M.K.Čiurlionis.**

paltry amount it was! She suspected similar silver-fish pastures in households all over the country and decided to see how much she could collect.

With the help of Di O'toole, the Musica Viva officer in the Tasmanian Education Department, a large amount was donated by people responding to an item Di put in a national music-teachers' newsletter, and by staff at the Tasmanian Conservatorium, especially Beryl Sedivka and Leon Stemmler.

The next problem was how to get it to MKČ in Vilnius without courting bankruptcy! The Lithuanian Studies Society of the University of Tasmania came to the help and agreed to cover the cost of transport of several large boxes of material.

"The chain of generosity becomes quite long," says Regina, "but each link is of equal value, and allows us to pass on resources which we may think not a great deal of here in Australia, but which are immensely gratefully received elsewhere by those not as fortunate as we are."

Not to mention recycling and conservation.

*Vince Taškūnas, B.A. (Tas.) is President of the Lithuanian Studies Society at the University of Tasmania*

## Making Decisions About Risk: *A Lithuanian Example*

Amanda BANKS

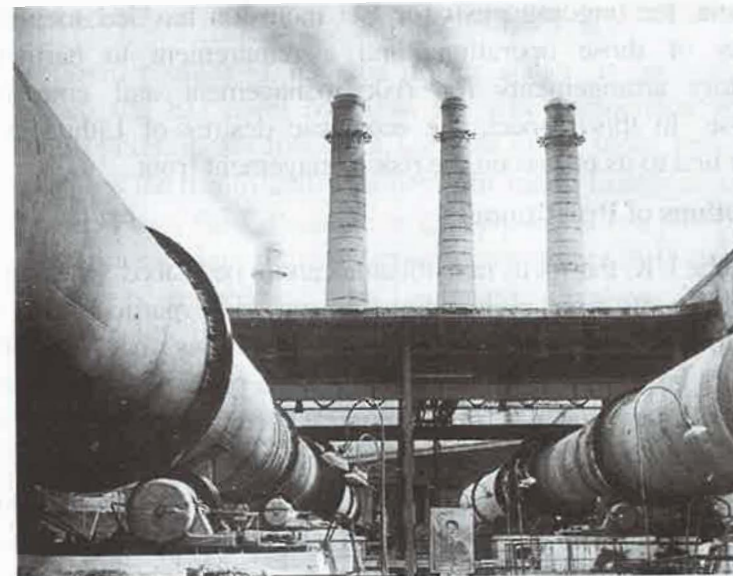
University of Tasmania

Growing public concerns about the varied hazards of modern society to human health and the environment have prompted increasing interest in analyses of risk within the social sciences over the last two decades. This has been particularly so following the publication, in English, of Ulrich Beck's *Risk Society* in 1992 and the debates that have followed (see Cohen and Holland 1999). The physical sciences, too, have become concerned with risks, the human exacerbation of those risks and ways in which to address uncertainty associated with estimating and minimising risk. As noted by Sherden (1998:6), 'even with all the advances in science and technology that are available to them, the experts are not getting better at prediction'.

Science is no longer seen as providing ultimate truths. The need to allow for scientific uncertainty in policy-making (Casti 1991), together with a growing awareness of the importance of other types of knowledge (Irwin *et al.* 1996, Wynne 1996) and an international push for increased public participation in risk debates, all point to a need to understand perceptions of risk from a number of spheres in society. Equally, these developments demand a better understanding of how these views might come together to manage and minimise those risks more successfully.

### An Empirical Study

The discussion in this paper is based on an empirical study that investigated the risk perceptions of managers and regulators through semi-structured, in-depth interviews. These formed part of a comparative study of the policy (institutional arrangements) and practice (perceptions of managers and regulators) in relation to risk management in the chemical and nuclear industries in Teesside, UK



\* Large polluting industries continue to be associated with former Communist states and are posing significant risks.

and in Lithuania<sup>1</sup> The focus here is on the Lithuanian situation.

In the context of the growing literature on risk, whether from a scientific, economic, or social science perspective, Lithuania is an interesting case study. Large polluting antiquated industries have continued to be associated with former Communist states and perceptions of the risks these pose have driven international policies toward the management of those risks and possibly other areas of political and economic policy. Nuclear power generated at Ignalina has been particularly contentious (Banks and Todd 1995). Concern reached such a level that the EU and G7 recently demanded the closure of both reactors by 2010, essentially making it a precondition for membership. In addition to the hazardous industry operating in

<sup>1</sup> The research was conducted by Amanda Banks at the Department of Geography, University of Durham during an Anglo-Australian Post-doctoral Fellowship administered by the Royal Academy of Engineering. The research was supported by Professor Ray Hudson, Dr Christine Dunn and Dr Paul Weaver, together with Dr Denis Smith from the University of Sheffield.

Lithuania, the ongoing push for EU inclusion has led to outside scrutiny of those operations and a requirement to harmonise regulatory arrangements for risk management and emergency response. In this respect, the economic desires of Lithuania are closely tied to its efforts on the risk management front.

### Perceptions of Practitioners

Unlike the UK, the focus in Lithuania cannot be placed so easily on the details of risk philosophy, or on risk participation and communication. It is clear from the interviews that Lithuanian managers have limited understanding of the principles behind risk, risk assessment and risk management. There are beginnings with the new legislation but this is not yet supported with practical guides for implementation. The fundamental problem for Lithuanian regulators is the lack of baseline data - in many cases, they do not even know what is there.

There are various problems because we do not know enough about what went on before - we do not have years of inventories

*(Regional government officer, Lithuania).*

While the focus in the UK is increasingly on public consultation, this is certainly a low priority amongst industry managers in Lithuania. More pressing economic concerns could be a reason for any apparent complacency on the part of the Lithuanian public, as the country has been enmeshed in a difficult economic transition with high inflation, low wages and increasing unemployment. However, it is not clear, whether this means that people have weighed up the benefits against possible negatives and are subsequently content with the activities of those companies.

Many of the participants perceive public opposition to be coming from somewhere outside the immediate locale. In Teesside, this is seen as 'the south', whereas in Lithuania, public pressure is perceived to be from further afield - Europe.

Inside Lithuania, we have no problem. If there was a referendum about whether to shutdown INPP, I am sure that the result would be to continue operation. Europe might be another story.

*(Industry representative, Lithuania).*

### Ignalina Risk?

The proposed closure of Ignalina power station is an interesting case. From the EU point of view, the risks associated with its continued operation are too great (despite costs input into safety upgrades) and the health and well-being of many European citizens are at stake. From the Lithuanian industry perspective, the plant is now safe (more so than some old reactors elsewhere in Europe) and the closure is a political, not technical, decision based on uninformed public pressure.

From a safety point of view there is no reason to close [INPP], it must be other political and economic questions. The design life is 30 years and it is normal in many parts of the world, including UK, USA, Japan, to extend the life of the reactors beyond this original design life if they can ensure safety to authority issuing the licenses. There was a meeting recently and the Russians are laughing at us because they are going to operate theirs until around 40years

*(National government officer, Lithuania).*

However, the trend toward incorporating social, political, and cultural aspects into the usually technical and economic risk decision-making process, which I mentioned at the start, is what leads to such decisions. From a technical or scientific perspective,



\* Ignalina nuclear power station: A continuing potential threat. Lithuania has pledged to shut down the first block of this plant by 2005. The European Union and other donor states have promised over 200 million euros (about US\$180 million) to facilitate the transition.

the decision has no basis in rationality.<sup>2</sup> Yet, it could be argued that such a decision is more rounded, taking into account a range of values and interests outside the limited focus of science and economics and, indeed, national interests. For Lithuania, there are still concerns about such decisions being taken out their control, and evidence that a kind of paranoia remains about outside influence:

In my view, it is a political decision not a technical decision about safety. There was a lot of pressure from western countries and although they didn't say directly it was certainly clear that failure to close it would adversely affect the EU membership process. I believe that they don't want us to be economically successful ... They want to continue to delay our membership as long as possible. If we are stronger economically, then they will have to grant membership and I don't think they really want us to be members

(National government officer, Lithuania).

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<sup>2</sup> There are also technical reasons for its closure (Banks and Todd 1995).

## Acts of the Apostles: The Unwritten Part

Vidas SPENGLA, Vilnius

Translated from the Lithuanian by Gintautas KAMINSKAS

Lithuania was the last nation in Europe to adopt Christianity (1387-1413). The first Lithuanian missionary was Andrius Rudamina SJ (1594-1631), a graduate of the Jesuit College. From 1625 until his death he was a missionary in India and China .

In 1930 the Vatican established the Papal Commission for Russia. Fr Pranciškus Būčys MIC was appointed Adviser to the Director of the Commission and on 6 July of the same year he was consecrated in Rome Bishop for Eastern Rites. Because of the Bolshevik regime in the USSR, Bishop Būčys could not go to Russia, therefore he visited the large Russian communities in Western Europe and USA, sowing the seeds of ecumenism among them .

A tireless lifelong worker for the apostolic mission in Russia was Archbishop Teofilus Matulionis. He stayed in Russia (St Petersburg) after the Bolshevik takeover and in 1929 he was secretly consecrated and named *Episcopus in partibus infidelium* (Latin: bishop for non-believers' lands). The same year he was arrested and sentenced for a second time. In 1933 he was exchanged for some Bolsheviks who had been jailed in Lithuania. In 1943 he was appointed Bishop of Kaišiadorys, and he endeavoured to find ways of sending priests to the German-occupied parts of Russia, but the German occupation forces would not permit it.

When the Soviet Army re-occupied Lithuania [in 1944], Bishop Teofilus Matulionis again began to seek ways to send priests to Leningrad and the surrounding area. His efforts caused nervousness among the Soviet security agents, who treated his efforts as an attempt to plant Vatican spies. Bishop Matulionis' ministry was ended by his third arrest on December 18, 1946.



• Bishop Matulionis

### First post-war missionaries

From 1944 to 1953, 362 priests suffered repression in Lithuania. Several priests and clerics were dismissed from seminaries and exiled to Siberia. Some of them were released ahead of schedule in 1955-56 after a review of the cases of political prisoners. Most of them returned to Lithuania, but some of them stayed on in Siberia to serve the communities of Lithuanian, German, Ukrainian and Polish exiles.

Those who returned to Lithuania were met with hostility by the government of Soviet Lithuania. The head of RKR (Religious Affairs Commissariat) did his utmost to hinder their placement and tried to ensure that they would be sent to isolated little parishes as mere altar servers. Some of them, sensing that it would be difficult to make themselves useful in their native land, returned to the eastern region of the USSR. In 1956-58 many of the released Lithuanian lay deportees returned to Lithuania, leaving behind other exiles who had no permission to return to their homelands, or had no place to go. These were mostly Germans, Ukrainians and Poles.

While a prisoner in the Gulag, Fr Antanas Šeškevičius SJ got to know many German Catholic fellow prisoners. When he was released in 1956 he returned to Lithuania, but he could not get permission to work as a priest, so he decided to go to the Altai region, where there were many German Catholics.

Until 1960 he did pastoral work in the Altai region and also Kyrgyzstan, where there were many German colonies. During that time he baptised 17, 000 people, performed marriages for 1,000 couples, and catechised 600 converts from other religions. In 1960 he was arrested for a second time by KGB agents from the Lithuanian SSR.

At the same time another Jesuit priest, Fr Jonas Paukštys, was ministering to Catholics further north in the Magadan and Yakutsk regions.

Worthy of mention among the Lithuanian missionaries of that time is Salesian Jonas Gustas SDB. A missionary with experience in India, who had also been an academic in Calcutta, Jonas Gustas

stayed in Krasnoyarsk after his release from the Gulag to perform a ministry to the local German Catholics. He tried to organise a parish, but in 1958 he suddenly took ill and died on 13 March. (Poisoning is suspected.) His grave is in the local cemetery.

Fr Stanislovas Kiškis, of the diocese of Kaišiadorys, was released from the Gulag in 1954, but he had to spend 2 more years in exile in Krasnoyarsk. In 1956 he returned to Lithuania, but the same year he went back to Siberia again. He performed his ministry at Zima, Magadan and Yakutsk, but in 1957 he was re-arrested and given another sentence.

Fr Marijonas Petkevičius MIC was another Lithuanian priest from the diocese of Kaišiadorys who stayed in the Irkutsk area after he was released from the Gulag. In addition to him, other Lithuanian priests active in Siberia at the time were Fr A. Pronckietis in Usole, Fr Razmantas in Cheremkhov and Fr V. Abramavičius. Active in Omsk in 1955-56 as missionaries were Fr A. Juška, Fr P. Adomaitis and the Latvian priest Fr Apšs. Fr J. Smilgevičius SJ worked in Tomsk in 1958, and Fr Peresipkin, a Latvian, worked in Petropavlovsk (Kazakhstan) in 1959.

As well as for Lithuanian priests, Siberia was also a mission field for Ukrainian priests (particularly Uniates), Polish, Latvian and German priests. Each priest had to minister to a widely-scattered Catholic parish. This job required not only apostolic dedication, but also great physical fitness. All the more so, because each priest also had to have a full-time day job (otherwise he would have been considered a parasite and would have been prosecuted), so he had only Sunday and days off to perform the work of the Lord.

### Missionary work in the 1960s, 1970s and 1980s

By the 1960s there were not many Lithuanian exiles left in Siberia. Most of the Catholics remaining were Germans, Ukrainians and some Poles. In addition there were some Czech Catholics all over USSR; some Assyrian Catholics in Georgia; and some Roman Catholics in Armenia. Western Ukraine was particularly short of Catholic priests. These parts of the USSR were the main mission



• **A Lithuanian priest secretly saying Christmas Mass, at a Central Asian prison camp, 1955.** - Photo: J.Prunskis (ed.), *Lietuviai Sibire*.

fields of Lithuanian Catholic priests in the sixties, seventies and eighties.

It is hard to say who in Lithuania was the main instigator of this work. Some think it was Fr Pranciškus Račiūnas MIC, others think it was Fr Pranciškus Masulionis SJ. Perhaps both were responsible, because it seems that mostly Jesuits and Marian Fathers went to the mission fields. Some participants of the missionary work (Fr Kęstutis Brilius and Fr Ričardas Repšys, also nuns Aldona Kezytė, Faustina Veronika Masevičiūtė, Veronika Beišytė and Albina Griniūnaitė) recounted that Fr P. Račiūnas MIC - their superior - encouraged or even ordered them to go. Many nuns have confirmed that Fr P. Račiūnas MIC told them that it was an explicit request of the Pope that priests and nuns should go to the Soviet Union to perform missionary work.

Fr P. Račiūnas MIC was in charge of nuns in Lithuania, and he exhorted every convent to send some sisters to places in the Soviet Union where Catholics lived. He advised them to go there with the intention of permanent settlement: to establish congregations of the faithful, to officially register them, to buy or build houses to be used as chapels and places of evangelisation; to gather people for prayers, to lead them, to teach catechism, to prepare the faithful for the

sacraments. Once they had done this preparatory work, priests were to come and administer the sacraments.

Fr Boleslavas Babrauskas SJ affirms that the mission work in the Soviet Union took place with the blessing of the Holy See. When he wanted to go to work in Kazakhstan he approached his bishop of the time, Romualdas Krikščiūnas, who rejoiced and told him that Pope Paul VI had asked him to send priests to the depths of the USSR.

The leaders of the religious orders were reluctant to release their priests officially for travel to the USSR, lest they incur the wrath of the RKR and the KGB. Therefore priests often went on short term missions secretly, without the knowledge of their superiors or confreres. It was even harder for priests to go to the USSR permanently.

It was another matter for priests who had fallen foul of the authorities and no longer had official registration as a priest, or who had never obtained it. The latter was the position of all the priests who had graduated from an unofficial ("underground") seminary or who had been secretly consecrated as priests. These priests were not allowed [by the Soviet authorities] to work in Lithuania, so work in the mission fields was one of the few possibilities left for them to practise their vocation as a priest.

As mentioned earlier, the main concentrations in the USSR of Catholics without priests or with very few priests were Siberia, the Volga area, Kazakhstan, Central Asia, Georgia, Armenia and Moldova.

In Kazakhstan, the first to work in the missions (apart from some priests who stayed on after being released from the Gulag) were Fr Albinas Dumbliauskas SJ and Catholic nuns Sr Petronėlė Mickevičiūtė and Agota Užupytė. As parish priest of Paparčiai, Fr Dumbliauskas was noted for his zealous pastoral work and his energetic cultivation of the religious life of the parish. For this the RKR punished him by taking away his registration as a priest. He was forced to work as a medical orderly and a driver until he became an underground priest. Commencing in 1961, he and Father

Petras Lygnugaris SJ began making pastoral visits to Siberia. They made 33 visits in all. In 1968 he attempted to take up residence in Kustanai (northern Kazakhstan), but he was soon driven out by the local authorities.

Here four Lithuanian Catholic nuns took turns working in the missions. They were Monika Utaraitė, Ona Jutkevičiūtė, Sofija Kaminskaitė and Danutė Sakalauskaitė. In 1975 Fr Dumbliauskas took up residence in Karaganda. In 1977 a religious community was registered there and construction of a church began. From that time Fr Dumbliauskas began to turn Karaganda into the focal point of Catholicism in Kazakhstan. This was the venue for retreats for priests from Kazakhstan and Central Asia. Ten underground priests were trained here and many nuns worked here. As of 1991 another ten priests were in training.

The field of Father Dumbliauskas' missions included the districts of Vorkuta, Krasnoyarsk, Omsk, Tomsk, Slovianko, Frunze, Tashkent, Dushanbe, Akmola, Kokchetavo, Pavlodar, Novosibirsk, Irkutsk, Kamerovo, Ulan Ude, Chelyabinsk, Sverdlovsk, Orenburg, Petropavlovsk, Aktiubinsk, Tbilisi and Chimkent. He was a wide-ranging missionary. For this reason, in the secret protocols of the KGB he was referred to by the code name *Gastrolior*, which is Russian for "guest artist", "visiting performer".

Fr Boleslovas Babrauskas SJ was another Lithuanian priest who managed to take up residence among the German Catholics of Kazakhstan. From 1980 to 1985 he worked in Akmola, which is now the capital of Kazakhstan. From here he ministered to other centres of Catholic population. He cooperated with Fr A. Dumbliauskas SJ, who operated out of Karaganda. Fr B. Babrauskas SJ was assisted by two nuns of the Congregation of the Sacred Heart, Sr Valentina Kezytė and Sr Ona Saliamonaitė.

The third centre of Catholicism in Kazakhstan was the former capital Alma Ata. The first postwar priest there was Uniate priest Fr Georgij, who had stayed in the area since being exiled there from Ukraine. From 1975 Sacred Heart nun Danutė Sakalauskaitė began making visits to Alma Ata. In 1983 she visited with three other



• Lithuanian deportee Jadvyga Eitutenė, outside her living quarters in "Maskva" collective farm, Krasnoyarsk district (Siberia).

- Photo: J.Prunskis (ed.), *Lietuviai Sibire*.

nuns of the Congregation of the Sacred Heart: Asta Venskauskaitė, Stanislava Švabaitė and Stasė Kazlauskaitė. Still later visits were made by Sr Elena Jakutytė and Valentina Kezytė. From Alma Ata, missions were made to the Catholics in Isyk and Talgar.

In Jambul the Latvian Capuccin priest Fr Janis Pavlovskis was active. In 1986 the Lithuanian Franciscan priest Fr Rimantas Mykolas Letkauskas OFM arrived to work in Alma Ata.

The fourth centre of Catholicism in Kazakhstan was Pavlodar, in northern Kazakhstan. The German Catholics there had no permanent priest, but some good evangelisation was done by some nuns of the Congregation of the Sisters of Eucharistic Jesus (SJE), who had established a mission there. The first of these nuns to take up residence there was Sr Olga Frank SJE, who had become a nun in Moldova. For her it was a return to the place she had been exiled years before. She was joined by her daughter, who had also become a nun, as well as another nun from Moldova, the Lithuanian Sr Gema Jadvyga Stanelytė. These nuns established a mission house and cooperated with visiting priests who had come to perform pastoral work. Their mission house still operates today, with a presence of nine nuns.

### Moldova

In the 1970s and 1980s Moldova became a sort of spring-board for Germans wanting to repatriate to Germany from USSR, because they were allowed to exit more freely from there. Hence large colonies of German Catholics assembled there. There was only one priest for the whole of Moldova: Fr Vladislav Zavalniuk in Chisinau. At his request, Sr J. Stanelytė SJE began to come on visits from about 1975, and she later settled there. In 1977 another nun of the same order, Sr Aloyza Pranciška Malinauskaitė SJE, came to Tiraspol; and Sr Klara Bronė Padleckytė SJE came in 1979.

In Belcai (Moldova) two nuns of the order of St Kazimieras worked in the missions: Sr Faustina Veronika Masevičiūtė from 1977 and Sr Edita Ona Čibiraitė from 1978. As well as German Catholics, there were quite a few Ukrainian and Polish Catholics in Moldova. The Moldovan authorities expelled Fr V. Zalvaniuk in 1981, and he was replaced by two priests, Fr Kazimieras Sosnovskis and Fr Antonas Agluonietis.

They were occasionally assisted by visiting priests from Lithuania, Fr Juozas Zdebskis MIC, Fr Ričardas Repšys MIC, Fr Jonas Zubrus SJ, Fr Kazimieras Žilys SJ and also by Fr Vytautas Merkys SJ, who visited from Ukraine. Sr EO Čibiraitė worked in the missions in Moldova for 12 years, and Sr FV Masevičiūtė for 15.

The nuns of the Congregation of the Sisters of Eucharistic Jesus established a convent there and they currently have six nuns in residence.

In Tbilisi, Georgia, Fr Janis Snezinskis, a graduate of the Riga seminary, was active in the 1960s and 1970s. He asked Fr P Račiūnas MIC to send some nuns to help him. In 1973 a nun of the Sacred Heart order, Sr Aldona Kezytė, began to make trips there. Because of her religious beliefs, she was dismissed in 1975 from her job as a teacher at the B Dvarionis Children's Music School in Vilnius; and in 1976 she went to Georgia to do permanent mission work. Around 1975 Sr Gema Jadvyga Stanelytė SJE of the Congregation of the Sisters of Eucharistic Jesus also began mission work on trips to Georgia.

Sr A. Kezytė moved to Armenia in 1980. Although some of Armenia's population were Roman Catholics and not Armenian Catholics, there was not a single Roman Catholic priest in the whole of Armenia. Sr A. Kezytė learned the Armenian language, translated the catechism into Armenian, organised the translation of the prayer book, and travelled around to the various areas populated by Roman Catholics evangelising, catechising and preparing people for the sacraments. The sacraments were administered later by visiting priests from Lithuania.

In the Volga basin, Ural region and in Siberia, there were many settlements of Germans, Ukrainians and Poles, but there were only one or two priests. Pastoral work was generally done by visiting priests. The initial preparation of the believers was done by visiting nuns. From 1982 trips were made to Omsk and Tomsk by Sr Albina Giniūnaitė of the Congregation of the Sisters of Eucharistic Jesus (now the Congregation of the Mournful Sisters of Solace of the Most Holy Mary).

From 1981 missionary trips were made to Tbilisi and Alma Ata by Sr Česlova Rasiulytė and Juozapa Laurinavičiūtė of the Congregation of the Toiling Sisters of Most Holy Mary of the Immaculate Conception (MICP). In 1984 they settled in Novokuznetsk (Siberia). They were later joined by Sr Veronika Beišytė MICP who started to make missionary trips to Georgia, Armenia, Tajikistan and the Krasnodar region from 1986. The people they prepared were ministered to by two exiled Ukrainian Redemptorist monks, Vasilij Rudko and Jaroslav Spodar, who lived in nearby Prokopyev. In 1987 Sr Jadvyga Vainauskaitė MICP came to do permanent mission work in Prokopyev.

The German Catholics along the Volga steppes were mostly visited by Fr Juozas Zdebskis SJ, Fr Jonas Zubrus SJ, Fr Ričardas Repšys MIC, Fr Kęstutis Brilius MIC and others.

For a time in 1989, Fr J Zubrus had secured ongoing employment in Aktiubinsk. From there, he was able to minister to the Catholics of the Khromtau, Bashampte and Sverdlovsk districts, also Prokhladnoye, Uralsk, Slavgorod, the Altai region and other places.

In western Ukraine most of the faithful were Catholics of the Eastern Rite (Uniates) or Polish Catholics. After much effort the Catholics of Hrechanu, a suburb of Chmelnickij, were able in 1973 to get permission for Fr Vytautas Merkys SJ to come and work with them, even though he was "illegal" according to the KGB and RKR. (Fr V Merkys had been expelled from a seminary in 1959 by the Soviet security apparatus, but in 1960 he was secretly consecrated a priest by Bishop Vincentas Sladkevičius.) There were many faithful there and much work to be done: he had to resort to general absolution. He also had to visit the faithful in neighbouring regions. After 24 years of cultivating the Catholic faith in Ukraine, Fr V Merkys SJ returned to Lithuania in 1997.

In 1979 Fr Jonas Zubrus SJ was able to get ongoing employment for a while in Kameniets (Podolia), but after two years the local authorities declared him *persona non grata* and he had to leave. From 1988 Fr Vytautas Budrevičius worked there. He used to give sermons not only in Polish and Russian but also in Ukrainian.

\* *Pictured at right: Lithuanian doctor Birutė Žemaitytė, in Moscow, on her first missionary journey, 1966. At a great personal risk, Žemaitytė made a total of 12 missionary trips to the Volga region and to other parts of Russia.*



### Travelling missionaries

There were some Lithuanian parish priests who would use their holiday leave - or ask a colleague to substitute for them - and would go on missions to the depths of the USSR. These were short-term missions, anything from a few days to a month. They usually travelled alone and most often were invited by nuns who had gone there ahead of them to prepare the faithful.

It was another matter for the illegal priests, the graduates of the 'underground' seminary. Their missions used to last 1-3 months. Often they lodged in unofficial 'mission centres' and from there they would travel to other regions of the USSR.

It is quite likely that these visiting priests were carrying on the work begun by priests who had been exiled or had served time in the Gulag, but there are no written records of the activities of the early priests. It is known, however, that the pioneer priests provided the later visitors with the addresses of Catholics living in the depths of the USSR, and advice on how to visit them.

As mentioned, Fr A. Dumbliauskas SJ and Fr P. Lygnugaris SJ began their mission visits in 1961, and Fr J. Zdebskis started his field trips some time before 1970. Material on the KGB surveillance file of Fr Zdebskis includes letters written in 1970 by Volga Germans and copies of correspondence on these matters between the KGB authorities of the Lithuanian SSR and those of the Volgograd region. In one of the letters Georg Frank writes: "Please visit us if you can. We would like you to come for Christmas. If you can't come, please send another priest".

From the KGB agents' reports it can be seen that Fr J. Zdebskis visited Armenia, Moldova and Siberia more than once. Other priests who did parish work in Lithuania and made missionary visits to USSR were Fr Jonas Zubrus SJ, Fr Kazimieras Žilys, Fr Vytautas Insoda, Fr Vaclovas Aliulis MIC, Fr Vytenis Vaškelis, Fr Jonas Kauneckas, Fr Pranciškus Račiūnas MIC and others.

Among the illegal priests mention should be made of Fr Kęstutis Briilius MIC, Fr Ricardas Repšys MIC, Fr Vytautas Vaičiūnas and

Fr Einar Laigna MIC (an Estonian, a graduate of the 'underground' seminary).

### Details of the mission work done by priests and nuns

Those who wished to settle in certain areas and work there permanently would first make a couple of reconnaissance trips to those places and try to find a job and explore the possibilities. It was easier for the nuns to get established. Those of working age would get a state job and would do mission work in their own time. Those of pension age were able to devote themselves full time to mission work. Groups of nuns would register a religious organisation, acquire a house, turn it into a place of worship and undertake evangelisation work.

Generally they would purchase the house with funds donated by the local congregation or convent. They would remove some of the inner walls, supporting the ceiling with wooden beams, and they would make an altar.

They received financial support from Lithuanian priests such as Fr P. Račiūnas MIC, Fr V. Aliulis MIC, Fr Juozas Žemaitis MIC (now a bishop), Fr S. Samuolis and others. The Bishop of Telšiai, Antanas Vaičius, lent money to Fr A. Dumbliauskas SJ for the construction of a church in Karaganda.

The established nuns used to teach catechism and prepare people for the sacraments of Baptism, Reconciliation, Eucharist and Matrimony. When a sizeable group of people was prepared, the nuns would invite priests known to them to visit and administer the sacraments. Wherever priests were permanently stationed nuns would assist them in their pastoral work, in arranging church services, and also in their personal chores. The nuns' contribution was considerable, and much appreciated by the priests, who noticed how much harder it was to organise everything by themselves where there were no nuns.

The visiting priests usually did not go to just one place, but along a planned route. For example, they would visit a number of places where Catholics lived along the Trans-Siberian Railway, or along



- Lithuanian priest Fr Juozas Zdebskis (left) with young Volga Germans. The priest was later killed in an unexplained "road accident".

- Photo: *Viešpaties Trupinėliai*, p.45.

the highway between Tbilisi and Erevan. When they went along the latter route they were always accompanied by Sr Aldona Kezytė, a peerless guide and trip organiser. She always visited these places beforehand to prepare the people.

The missionaries themselves had to organise the literature they needed for their work. 'Underground' presses in Lithuania were used to produce the required catechisms, prayer books and other religious literature in German, Russian and Armenian. In this regard Fr B. Babrauskas SJ and Father J. Zdebskis had useful contacts in the underground movement.

Church services were conducted in the preferred language of the congregation if possible, otherwise in Russian. For example, many of the Volksdeutsche children no longer spoke German, so they had to have catechism lessons in Russian. Two Lithuanian priests who helped obtain appropriate literature were Fr Vaclovas Aliulis MIC and Fr (now Bishop) Eugenijus Bartulis.

Where there was no permanent priest or place of worship, the visiting priests left some consecrated hosts with one of the parishioners, so that in case of need the Holy Eucharist could be administered to anyone gravely ill. Priests often travelled in pairs to places where greater persecution from the authorities was feared, so

that they could more quickly minister to the spiritual needs of the faithful and then leave. Therefore the priests K. Briilius, R. Repšys, E. Laigna, J. Zdebskis and J. Zubrus often travelled in pairs.

Living conditions were difficult for both the local priests and nuns and also those who visited. They were despised by the local authorities, spied upon and persecuted. They usually had to do their work secretly, at great risk to themselves. Many times they were arrested by the KGB, interrogated, pressured to collaborate, expelled from their place of residence. But true to the spirit of the words of Saint Paul, "The love Christ drove them to go forth and proclaim the Good News".

This is only a short account of these great labours in the vineyard of the Lord. This dry assemblage of assorted facts in no way does justice to their achievement. I think, a full account is yet to be done, and unfortunately it can only be done by the same toilers who bore the burden of missionary work in the vast expanses of the USSR. The Church needed missionaries then, but now it needs an account of their work. There is a need for a book about missionary work in the Soviet Union: a yet-to-be-written *Acts of the Apostles*.

Birutė Žemaitytė's book *Viešpaties Trupinėliai* is just a hint at their work: a handful of grain from the storehouse of their labours. From her diaries we get a feel for the daily toil of mission work: the mortal weariness of clumping through the clay of the steppes in the driving rain, in the darkness of a foreign night, following the whistling wind into the unknown. We can almost hear a whispered supplication, "Lord, give me strength. For we do this in thy name".

Vilnius, March 19, 1999.

This report was originally published in Lithuanian, as an Appendix to Birutė Žemaitytė's book, *Viešpaties Trupinėliai* (The Lord's little crumbs: A mission diary), Alytus: Don Bosco Salesian publishers, 1999.

*Vidas Spengla is a retired electronics engineer. He lives in Vilnius.*

*Gintautas Kaminskas is a Canberra public servant and a professional translator of Lithuanian to English and English to Lithuanian.*

## Letters to the Editor

### Geography Lesson

Last May, Reuter's diplomatic editor Paul Taylor wrote, "Bringing Lithuania, Latvia or Estonia, which were Soviet republics until 1991, into NATO would take the Western military alliance right up to Russia's border for the first time."

Perhaps it is time to inform the author about

- \* the Norwegian-Russian border which has been a NATO-Soviet/Russian border for over 50 years;
- \* Bering's Strait which has been a NATO-Soviet/Russian water border for over 50 years;
- \* the Turkish-Armenian/Azerbaijani border which was a NATO - Soviet border for 40 years;
- \* the Polish-Russian border (Kaliningrad) which is a NATO-Russia border already;
- \* not to mention all the other cross-water borders, and forgetting all about the Warsaw Pact-NATO borders.

Furthermore, Lithuania, Latvia and Estonia were not Soviet by choice, but were Soviet-occupied states. Independence was restored in August 1991, but occupation troops were not withdrawn from Estonia until September 1994.

Peeter LUKSEP, Stockholm (Sweden).

### Thanks

Thank you very much for sending me your *Lithuanian Papers*. I have found the journal to be very informative. Please keep me informed on matters pertaining to Lithuania.

HABIBULLAH KHAN, Mardan (Pakistan).

Many thanks for the *Lithuanian Papers* from your University. I appreciate your kindness very much.

Sr. M. SERAPHINA Maziliauskaitė, SS.CC., Honolulu, HI.(USA).

*EDITOR'S NOTE: If our reckoning is correct, our long-standing supporter Sister Seraphina will be turning 100 shortly. Happy Birthday, Sister, and many happy returns!*

## A Glimpse at Lithuania's Economy, 2001

Lithuania's real GDP (*gross domestic product*) grew 5.1% in the first half of 2001, according to the preliminary figures of BOFIT (Bank of Finland Institute for Economies in Transition). The growth was mainly driven by increased exports. Industrial output went up and oil refining recovered rapidly, up 56% in the first half of 2001.

Direct foreign investment in Lithuania totalled LTL (litas) 530 million in the first quarter of 2001, almost 70% more than a year earlier. Inflation has remained low. July consumer prices were 1.1% higher than twelve months previously.

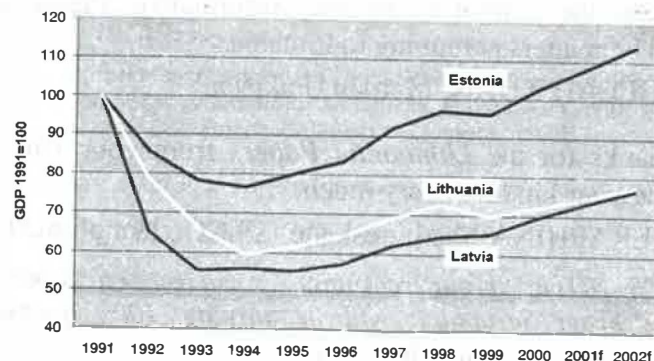
The forecasts are pessimistic. Lithuania's GDP growth is anticipated to be 3.9% in 2002, but this will fall short of the other two Baltic countries. Lithuania has lagged behind Estonia and Latvia for the past two years and is likely to continue to do so.

Because Lithuanian state revenues fell 0.7% below projections, the state budget showed a LTL 471 million (USD 118 million) deficit in the first half of 2001. This year's total deficit target is LTL 906 million. The government will probably surpass its fiscal deficit target of 1.4% of GDP which had been previously agreed with the IMF. For 2002, the deficit target agreed with the Fund is 1.3%.

Lithuania will abandon its peg to the US dollar and repeg the *litas* to the *euro*, based on the ECB's official rate of February 2, 2002.

- Ack.: BOFIT *Baltic Economis: The Quarter in Review*, 3\*2001.

### • GDP LEVELS IN THE BALTICS 1991-2002



## Periodicals Worth Reading

*Mass media in the West rarely mention Lithuania and its people. When they do, the reporting is sometimes inaccurate, misleading or even slanderous.*

*It is very pleasing to note, therefore, that a number of smaller publications in various parts of the world continue the important work of accurately recording Lithuania's history and its people's achievements. The following list of periodicals is not comprehensive, it is only a sample. We would be pleased to receive any other Lithuania-oriented publications, for review and listing in our future issues.*

### LITHUANIAN HERITAGE

Now in its eighth year of publication, this bimonthly magazine is a great ambassador for Lithuania. It should grace the coffee tables of all Lithuanian homes; it should be prominently displayed in the waiting rooms of all Lithuanian diplomats and professionals. Publisher/Editor Val Ramonis is obviously a perfectionist: *Lithuanian Heritage* abounds in fine illustrations, is expertly printed on quality glossy paper and has beautiful full-colour covers. The contents offer a good balance of history, current events and general stories. The magazine has a universal appeal: it speaks effectively to the scholars, as well as to the average citizen in the street. Subscription rates per year (6 issues) are \$29.95 in the US; US\$41.95 in Canada; and US\$50.95 in other countries. Address: Baltech Publishing, P.O. Box 225, Lemont, IL 60439-0225, USA.

### LITUANUS

Not many highly specialised journals can boast 47 years of continuous publication. But *Lituanus* can. It was founded in Chicago as a quarterly journal of arts and sciences, by a group of expatriate idealists. Over the years, *Lituanus* has established itself as a leading authority on the Baltic States, particularly Lithuania. Articles published in *Lituanus* are now used as basic references by students everywhere, including the University of Tasmania. Professor Violeta Kelertas, of the University of Illinois at Chicago, is the present

Editor. She is assisted by an impressive Editorial Board. Annual subscription is only US\$15 for libraries and institutions; US\$10 for others. Address: *Lituanus*, Arvydas Tamulis, 4545 West 63rd Street, Chicago, IL 60629-5489, USA.

### BRIDGES

A succession of visionary editors has developed this magazine into true *Bridges*, linking the various generations of Lithuanians and their friends in the United States. *Bridges* has mastered the art of presenting the Lithuanian cultural heritage in an exciting and easy-to-read style. Annual subscription US\$18. Address: Bridges, 1927 W. Boulevard, Racine, WI 53403, USA.

### CAHIERS LITUANIENS

The first issue of this fine French-language Lithuanian periodical appeared in Strasbourg in December, 2000. Ably edited by Philippe Edel, the journal publishes articles on Lithuanian history, politics, culture, economics, law, sciences etc. It is a mere coincidence that *Cahiers* has a similar format and the same title as our *Lithuanian Papers*. It is a coincidence, but we would be honoured, nevertheless, to be linked with a publication of such a high calibre. All enquiries to: Association Alsace-Lituanie, Boite Postale No 71 / 67061 Strasbourg-Cathedrale / Tel-Fax 03 88 60 35 73 (Tel. Bureau 03 88 75 25 29).

### LITAUEN-FOKUS

This Swedish-language journal is edited by Paer Lindstroem and published by the Swedish-Lithuanian National Society, *Svensk-Litauiska Riksföreningen*. Two issues are planned for 2001. This year's first issue featured many succinct, informative items, contrasted against a great range of longer articles on poet Geda, *Seimas*, architecture, economy, twinning of cities, aid to Lithuania, an obituary to J.Pajaujįs, Internet links and a calendar of events. Annual subscription is 200 SEK if paid in Sweden. A bank fee of 50 SEK is to be added to foreign remittances. Subscriptions should be paid into Swedish Postal Giro account 42559-5. Enquiries: Mr Paer Lindstroem, K Nilssons v 26, S-352 39 Vaxjo, Sweden.

- A.P. TAŠKŪNAS.

## Book Review:

### *The Black Book of Terror*

Stephane COURTOIS et al.(1999), *The Black Book of Communism: Crimes, Terror, Repression*. Translation by Jonathan Murphy and Mark Kramer, Harvard University Press, 858 pages. US\$37.50.

My junior high-school English teacher once presented me with a small gift, a button bearing the likeness of Mao Zedong. In a PBS travel video, Monty Python alum Michael Palin gushes about sleeping in Mao's bed. He nods off reading *The Little Red Book*. During a CNN profile of Progressive Auto Insurance CEO Peter Lewis, the camera pans through Lewis's office to reveal a large lithograph of Mao.

Had those cases featured Nazi iconography, there would have been outrage. What if Lewis had displayed a lithograph of Hitler, if Palin had curled up lovingly with *Mein Kampf*, if a teacher had given a student a Hitler button? It simply would never happen. But somehow Mao is inoffensive, even though he is responsible for as many as 65 million deaths. We are justifiably outraged by Nazism; why are we so ambivalent about Communism?

*Black Book* offers some thoughtful explanations why many Americans have never taken Communism seriously. Uncle Joe Stalin was our World War II ally. There was no Nuremberg for Communist crimes. (Soviet jurists were actually among the prosecutors at the Nazi trial.)

Public perception was important to Communism's expansion. For this reason we are left with few visuals of Communist crimes. Many Americans have associated anti-communism with paranoia. Many Western intellectuals celebrated the rise of regimes that murdered Eastern intellectuals. We were told to overlook Communist missteps and remember the promise of utopia.

For many, Nazism's blatant racism justifies special contempt. *Black Book*, written by six former proponents of Communism or fellow travellers, properly notes that both, Nazism and Communism

murdered people not for what they did, but for who they were. Both totalitarian incarnations decreed that certain segments of society were too loathsome to exist. Lenin regarded his enemies as bloodsuckers and noxious insects. Such language eerily anticipates Hitler.

*Black Book* underscores the enormity of Communism's impact. Communism once stood on four continents, ruling one-third of humanity, always poised to expand. There was a clear line of inheritance from regime to regime. Each received material aid and ideological inspiration from its predecessor. Most important, individuals were as expendable as grains of sand. According to the authors the Communist death toll approaches 100 million people.

The authors' research offers a rough exposition of the crimes of Communism: USSR, 20 million deaths; China, 65 million deaths; Vietnam, 1 million deaths; Latin America, 150,000 deaths; Africa, 1,7 million deaths; Afghanistan, 1,5 million deaths; the international Communist movement and Communist parties not in power, about 10,000 deaths.



Communists have ruined the lives of millions of innocent people, but have escaped punishment for their crimes. Pictured: Lithuanian deportee Monika Gaučienė and her children in Siberia (Krasnoyarsk district), trying to survive on goats' milk.

- Photo: *Lietuviai Sibire*, ed. J. Prunskis.

Communism compiled a lengthy enemies' list, which included political parties, clergy, intellectuals, shopkeepers, many ethnic groups, and other socially dangerous elements. Enemies were starved and worked to death; executed with bullets, shovels, and hammers; devoured by dogs; set on fire; and made to kill one another for their captors' amusement.

More than bodies endured torture. Language was tortured: concentration camps became re-education camps. Minds were tortured: executions often followed confessions of guilt. The list of crimes punishable by death or imprisonment included criticizing the regime, owning a gun or radio transmitter, stealing a few ears of corn from the collective, and taking part in commerce.

*Black Book* puts to rest the odious fiction that has softened Communism's image for so long: that Communism was the salvation of the downtrodden. Mao's Great Leap Forward needed only two years to destroy tens of millions of peasants. Peasants often resisted Communism more fervently than any group. In 1930 alone, nearly 2,5 million took part in approximately 14,000 revolts against the Soviet regime. Brandishing axes and pitchforks, peasants defended themselves against the Soviet wave. Sometimes they reclaimed their villages for a few days and quickly worked to reopen churches and markets, break up the collectives, and return stolen goods.

By meticulously compiling old and newly available information, *Black Book* offers an account of Communism so damning that readers will add the likes of Mao, Stalin, Lenin, Kim Il Sung, and Pol Pot to their list of history's most wicked villains. *Black Book* should be read by every college student wooed by Che Guevara, every intellectual who equates anti-communism with kookery, and every victim of Communist terror. Never has Communism's black heart been more exposed.

Communism promised paradise for the masses of people who were controlled and murdered to fulfil someone else's grand plan. We ought to absorb the ghastly numbers of Communism's death toll; but occasionally *Black Book's* seemingly endless accounts of large-

scale atrocities risk obscuring personal suffering. Perhaps we should focus first on Communism's arch enemy, the individual. As with the intimacy of *The Diary of Anne Frank*, *Black Book* is most meaningful when it is most particular. Consider just one victim of Communism - a man whose file was marked *ordinary*. Vasily Klementovich Sidorov, a peasant who lived near Moscow, stood accused of spreading counterrevolutionary ideas. At the time of his arrest he had a wife and daughter. He owned one wooden house, one cow, four sheep, and two pigs. On August 3, 1938, he was shot and his property confiscated. Just an ordinary case.

- Reviewed by Theodore BALAKER.

*Theodore Balaker, B.A., B.A. (UC, Irvine) is an associate producer for network news. He is also currently writing a book on intellectual history with Professor Daniel Klein of Santa Clara University.*

Reprinted, with permission, from *Ideas on Liberty*, January 2001, Vol.51, No.1.

## A New Lithuanian Textbook



**STUMBRIENĖ, V. and A. KAŠKELEVIČIENĖ 2001, *Nė dienos be lietuvių kalbos* (Not a single day without Lithuanian).** Gimtasis žodis, Vilnius, 286pp.

This latest textbook for introductory Lithuanian is designed for learners of all age groups. The book is divided into 12 lessons, and each lesson consists of conversation, vocabulary, grammar, exercises and "listening and reading". The text is illustrated with drawings by Irmina Dūdėnienė (see sample above) and photographs by R. Balinskas. The editing and presentation are of the highest professional standard. - A.P.T.

## Books on Lithuania

To search for books on Lithuania, here are a few online catalogues worth trying:

(U.S.) Library of Congress Online Catalog <http://catalog.loc.gov/>

Other U.S. libraries' catalogues: <http://www.loc.gov/z3950/>  
(Try University of Washington, University of Illinois at Chicago, University of Illinois-Urbana, etc.)

Martynas Mažvydas: The National Library of Lithuania <http://www.lnb.lt/>

Talk to a librarian at your local library to do a "WorldCat" search. That's a union catalogue that includes the holdings of many libraries around the world.

The World Lithuanian Archive (Pasaulio Lietuvių Archyvas) is housed in the Lithuanian Youth Center of Chicago. It is run by a PhD educator and many librarians from Lithuania have helped to organize the materials. This Archive especially has a strong newspaper collection. Its address is 5620 South Claremont Avenue, Chicago, IL 60636. The Director is Dr. Jonas Račkauskas.

Print bibliographies become dated quickly. That's why online catalogues are recommended. In the 1970's, two books attempted to collect the information available at the time: Kantautas, Adam & Filomena, *A Lithuanian Bibliography: A Check-List of Books and Articles Held by the Major Libraries of Canada and the United States* Edmonton, Alta: University of Alberta Press c.1975; and Kantautas, Adam & Filomena, *Supplement to a Lithuanian Bibliography: A Further Check-List of Books and Articles Held by the Major Libraries of Canada and the United States* Edmonton, Alta: University of Alberta Press c.1979.

Two Lithuanian American librarians, Ramunė Kubilius and Dale Lukas, assisted by Dr Antanas Dundzila, recently surveyed private American libraries with substantial collections of Lithuanian themes. Their findings were summarized and presented at the International Bibliophiles' Seminar in Vilnius on September 20 - 21 this year. They may be published, at some future date in the *Knygotyra*

journal (ISSN 0204-2061) which is a publication of Vilnius University. The holdings of private libraries are not public knowledge and sometimes only a close circle of the bibliophiles' family and colleagues have access to the materials.

Only when the private library is donated to a larger institution do the holdings become incorporated into the processing system used by that particular library or research centre. In recent years, a number of large private library collections have been donated and transported from the United States, and elsewhere, to Lithuania - to the library at the University of Klaipėda, and to Vytautas Magnus University in Kaunas which has established the "Išėivijos Studijų centras" (Centre for the Study of the Diaspora).

***Books still being published in Lithuania-- bookseller sites***

\* <http://www.geocities.com/balticbook>

The catalogue has been updated with new books this year. This enterprise can order any new books from Lithuania. It is run by Loreta McPartland, with cooperation of some people in Lithuania, who buy the books in bookstores or get them from the publishers with prepayment.

\* [amazon.com](http://amazon.com)

***Out of print book dealer catalogues online***

\* [abebooks.com](http://abebooks.com)

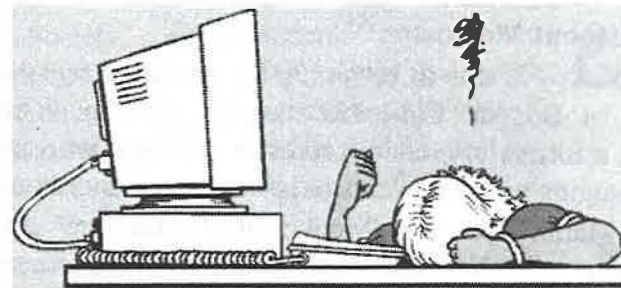
\* [alibris.com](http://alibris.com)

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— **Ramunė KUBILIUS and Dalė LUKAS.**

*Ramunė Kubilius has a Master's degree in library science (MALS) from Dominican University (formerly Rosary College) in River Forest, IL. She has worked as a professional librarian since 1981 and currently is Collection Development / Special Projects Librarian at the Galter Health Sciences Library, Northwestern University, Chicago, IL.*

*Dalė T. Lukas, MLS (University of Maryland, College Park, M) is an acquisitions librarian in Collection Development, at the National Library of Medicine, located in Bethesda, MD., at the National Institute of Health. She is the editor of Lithuanian Publishers Directory, 1999; and works closely with academic libraries in Vilnius.*



## More Internet Addresses

Lithuanian Ministry of Foreign Affairs  
[http://www.urm.lt/data/4/index\\_e.php](http://www.urm.lt/data/4/index_e.php)

Information on Lithuanians abroad  
[www.lietuvauzsienyje.com](http://www.lietuvauzsienyje.com)

Cahiers Lituaniens (A French-language Lithuanian journal)  
<http://www.cahiers-lituaniens.org>

Lituanus journal (1990 - 1995 issues are now available)  
[www.lituanus.org](http://www.lituanus.org)

Baltic American Freedom League (BAFL), Avo Piirisild, *President*  
[www.bafl.com](http://www.bafl.com)

Communism and crimes against humanity in the Baltic States (Küng)  
<http://www.rel.ee/akungeng.html>

Lithuanian students abroad  
[www.langas.net](http://www.langas.net)

Sodyba Lithuanian club and hotel (U.K.)  
[www.headleypark.co.uk](http://www.headleypark.co.uk)

Lithuanian Embassy in the U.K., 84 Gloucester Place, London W1  
[www.users.globalnet.co.uk/~lralon](http://www.users.globalnet.co.uk/~lralon)

Aid to the Church in Need (Fr Werenfried's worldwide help)  
[www.aidtochurch.org](http://www.aidtochurch.org)

Cartoon: *Scandinavian Studies News*, University of Washington, Spring 2001.

## The Back Page

### A Night without Men

Antanas Mockus seems to be hitting the headlines regularly. He is the mayor of Bogota, Colombia's capital, and he is Lithuanian. Mockus is a former university professor of logic who attracts the media by staging unusual events or issuing some unorthodox edicts. On Friday March 9 this year, Mockus was in the news again when he declared a "Night Without Men". Enticed by the promise of salsa concerts, cheap cocktails and male strippers, the women of Bogota left their children, and the men, at home and went out for an evening of all-female frolicking in the city.

On a more sober note, Mockus said that both sexes should take advantage of the evening to reflect on women's role in the society.

Antanas Mockus entered public life in Colombo accidentally when he was filmed turning his bared backside to a group of protesting students. Later, as mayor of Bogota, he hired mimes to poke fun at reckless drivers. Then he got married in a lion cage. But there is almost always a civics lesson behind Mockus' antics, and Friday March 9, 2001 was no exception. While women partied, police tallied bar room brawls and armed arrests, compiling information showing a striking drop in street crime when women are out alone.

Ack.: Ruth Morris, *The Times*.



Cartoon: Gintautas Sirela / Diena

## Our Thanks

This journal is published by the Lithuanian Studies Society, a small students' group at the University of Tasmania. 2,000 copies have gone out to 26 countries in all continents, at the cost of nearly \$10,000 (printing came to \$3104, postage \$6480). We thank the Societies Council of Tasmania University Union which has underwritten our losses, up to a maximum of \$1,000. Many thanks! (*The Union's logo is at right*).



We thank our advertisers and several major supporters for their valued assistance: Australian Lithuanian Foundation, \$2,000; Lithuanian Foundation US\$1,000, Lithuanian Department for Minorities and Expatriate Lithuanians AU\$1,428 and Canberra Lithuanian Community Association Inc. \$1,000.

We thank the following volunteers who had arranged luncheons and other functions to raise funds for *Lithuanian Papers*:

Dr.S.Pacevičius and her group of assistants in Adelaide, \$807.35; Adelaide Lithuanian Catholic Women's Association (ALKMD), \$300; Melbourne Lithuanian Catholic Women's Association, \$300; Lithuanian Parish Choir of Melbourne, \$170.

We thank you, our readers, for all your donations, large and modest:

SGMD Women's Association, Melbourne; Melbourne Lithuanian Catholic Women's Association, \$200 each; A.Grikepelis, A.C.Jankus, A.Kramilius, XXI Lithuanian Days organising Group Sydney; Dr.Pacevičius, V.&N. Šalkūnas, P.Šiaučiūnas, Vydūnas Youth Fund Inc., \$100 each; Adelaide Lithuanian House Library, \$90; Dr.Brazaitis, L.L.Bricky, S.Katinas, \$70 each; Mr.Augaitis, \$65; B.R.Plikaitis, \$62; A.Blandis, I.Blekys, Dr.Bražėnas, A.Čižeika, Dr.G.Danta, A.Giniūnas, Jaremباسkas, Kaminskas, J.Lockhart, I.Milašas, V.&R.Mulokas, V.&R.Rupinskas, V.J.Sliupas, Stašionis, V.Stelemekas, Mrs.Šeštokienė, B.Viduolis, M.Zunde, \$50 each; J.Paškevičius, \$40; K.Almenas, \$32; A.Kaladė, R.Kubilius, \$30; Mr.Budrys, Dr.Ciplijauskaite, DR.AL.Čepulis, Jasiūnas, Jonaitis, J.Rakauskas, Vaitiekūnas, Dr.B.Vingilis, \$25 each; Anonymous (Tas.), H.&D.Kaladė; G.&R.Katauskas, P.Kazlauskas, C.B.Kent, J.Krutulis, H.Lenk, Matiukas, Narkunas, J.Rakauskas, Ramockevicius, J.&V.Repševičius, A.&R. Ulba, \$20 each; I.Bray, L.Milasas, \$15; R.Alyta, A.Andrikonis, E.Budvytis (Vilnius), Jokubka, V.Joseph, A.Jūragis, Kruk, A.Meiliunas, V.Neverauskas, OAM, Pankevičius, E.Šidlauskas, Šliogeris, V.Vasiliauskas, \$10 each.

Many thanks, **Vince J. TAŠKŪNAS**, President, Lithuanian Studies Society at the University of Tasmania (LSS).

