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## A Reply to D. Kuolys on the “Murdered” State

by Ričardas Čekutis

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I am answering Darius Kuolys’s slander “Murder the State: Using the Paleckis or Čekutis Method?” only because my opponent, unlike all the others who are “dissociating” or “indignant,” at least tried (although unsuccessfully) to find more compelling arguments for belittling the slogan “Lithuania for Lithuanians” heard at the March 11th march of patriots.

Although this author did not avoid getting personal, arrogantly despising the marchers and accusing me without basis of a lie and other things, he nonetheless asked for explanation, which might show his, let’s hope, unaffected desire to determine the truth.

Moreover, my opponent is the only one (!) from the entire choir of the “indignant” who recognizes the January 28, 2009, decision by the Vilnius Second District Court which truly explains that the slogan expresses the position of the Lithuanian Constitution that “power belongs to Lithuanians, i.e., to people having the citizenship of the Republic of Lithuania.” Let’s leave to the author’s conscience attempts to parody this decision; other opponents claiming cover of legal principles of the state even allow themselves to publicly scoff at the positions of the Lithuanian Constitution, and there is no reaction by “dissociaters” for them.

### **On Kudirka**

Let’s return to Darius Kuolys’s “arguments” that I allegedly will have deceived someone by openly talking about Vincas Kudirka and the slogan “Lithuania for Lithuanians.” First it needs to be underlined that I never

anywhere said that V. Kudirka himself personally wrote, inscribed or created the phrase. I have always said and will always say he raised it. Raised means that the slogan was born in the creative heritage of Kudirka, that the great majority of his texts contain the rudiments of this slogan, and while if the slogan itself, in black and white, was written even after Kudirka's death, that [it was written] in a publication which he had very recently edited.

A typical occurrence of the application of a double standard: Darius Kuolys in his hit-piece recalls scientific textual analysis and explains that "the meanings of a text largely depends on the context" but for some reason doesn't even intend to apply the same principle in the case of Kudirka. Instead he accuses me of telling a lie and of misleading the public and naive journalists.

The incontrovertible fact that the slogan "Lithuania for Lithuanians," also of importance today, was born in the context of the texts of Kudirka and all his actions, goes unseen by Kuolys; probably there is a universal law at work here that everyone sees what they want to see in texts. Darius Kuolys tells the truth that he is approaching me personally for explanations, but after saying A, he for some reason avoids saying B. Here is Kuolys's question: "Also, would you perhaps have a source to one or another text which would allow connecting Kudirka with the slogan 'Lithuania for Lithuanians?' The Lithuanian Democratic Party draft platform *Varpe* was published after Kudirka's death."

I sent three sources and also cited the Lithuanian Democratic Party draft platform: "But the demands of the Lithuanian Democratic Party don't end with the attainment of political freedom. In saying 'Lithuania for Lithuanians' we seek to return to our people a political regime under which Lithuanians can rule themselves, independently of foreigners, and that their cultural growth wouldn't be hindered by foreigners." If that weren't enough, I also sent an additional citation to a source which can dispel doubts.

Nonetheless I remain portrayed as a deceiver of journalists and other more naive citizens, as well as the person who misled the very marchers themselves. It would appear that Kuolys personally witnessed how I explained to all 1000 slogan chanters the cultural-creative heritage of Kudirka...

## On “Comrade” Muller

I am guessing that Kuolys’s readers must have been especially alarmed by the author’s tale of the horrible “neo-Nazi” Mike Muller who gave a speech after the march at the former Gestapo building: “Giving the floor to a German neo-Nazi on March 11, Čekutis trampled underfoot the oaths of one of the most noble Lithuanian intellectuals of the 20th century, Stasys Salkauskis, and mocked the sacrifices made by the Lithuanian intelligentsia during the war.”

I don’t know how the honorable Salkauskis is involved in this or how I trampled his oaths and mocked the sacrifices, but another quotation from Kuolys is worthy of exceptional attention: “Defending the youth of Lithuania from Nazism with their own lives, our writers, academics, clerics and journalists traveled to Stutthof in 1943. In 2001 the boys and girls of Lithuania, listening earnestly to the shriekings of a German neo-Nazi, participated in a macabre ritual of desecration of the sacrifices of one’s forefathers...”

If the “neo-Nazi” M. Muller had delivered this speech of his in 1943, he certainly would not have had to go to Stutthof, he would have been immediately hanged by the real Nazis in the basement of the building next to him without a chance to finish his speech.

Clearly Kuolys didn’t bother to listen to the “macabre shriekings of the neo-Nazi,” so I will quote Muller himself to the readers: “Dear fellow travelers, we have the honor to represent Germany in your Freedom March. We are bound not just by the victory against the Communist dictatorship, but also by friendship, which is much deeper than the dirt of the past... Let’s bow our heads to the martyrs of the Lithuanian freedom struggles. Let’s battle for a Europe of Free Nations, for the freedom of our people, together...”.

So who’s desecrating the memory of the victims? Or did I perhaps simply fail to notice that the German language has been outlawed already in Lithuania? Perhaps an opponent was insulted by the banner carried by [our] German colleagues with the inscription “For the Freedom of Nations,” truly “worthy” of the basement of the modern Gestapo?

I can only remind readers that foreign guests travel to our march every year, true patriots and nationalists of their own countries: there were Latvians,

Estonians, Finns, Ukrainians, Swedes, Japanese... It wouldn't be a bad thing for Kuolys or another "indignant" well-known public figure to make a list of unwanted citizens from unwanted countries: then it would be clear to the public who these "macabre neo-Nazis" are, and it would also be easier for the "democratic" public figures to prepare their "condemnation" texts early.

## **On "Context"**

When Kuolys says that the slogan "Lithuania for Lithuanians" was justifiable during the time of Tsarist repression but that now the context has changed, he is only telling part of the truth, as he does in other parts of his article.

Lithuanian democrats at the beginning of the 20th century truly did write: "Lithuania enslaved and annihilated by Muscovy desires to restore her rights: the press in Roman letters, freedom of speech, youth education, belief, assembly, and finally the freedom of issuing legislation, and the right for Lithuanians to hold state posts in Lithuania."

Twenty-first century Lithuanian nationalists also want the right to their own Independent State, free from the homosexual diktat of the EU, living in dignity according to cultural traditions cherished over many centuries but ever belittled by different foreign "emissaries."

Enlightened Lithuanians living then under the regime of the double-headed eagle of Russia wanted to restore Lithuanian writing, while today those enlightened Lithuanians living under the starry homosexual rag want to revive the Lithuanian language ever more "diluted" by foreign neologisms and to check the rabid Thought Police...

Then, all power belonged to kow-towers to the Tsarist system, today it belongs to the cosmopolitan conformists who openly scorn the vital needs of the Nation.

Then, recruits to the Tsarist army marched the streets of Vilnius, today the "genderlopai" ["trans-GENDER" + "anti-LOPEs"?] march is bought by the money of the Kremlin of Brussels and other enthusiasts of the spiritual extermination programs.

Then, Lithuanian bureaucrats took bribes in gold rubles; today they receive European allowances from so-called “funds” accessible only to them, but do not, as then, avoid a bribe. This list of analogues can be extended endlessly, but the most important characteristic of the societies of both periods, for which the slogan “Lithuania for Lithuanians” remains urgent, is that then as much as now only a small band of enthusiasts with a patriotic understanding seek true freedom. And our task is to expand this band, before Darius Kuolys bans Ričardas Čekutis, who has the insidious goal of murdering the state, from walking on Gedimino Prospect.