

A PLEA

FOR THE

LITHUANIANS

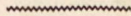
LITHUANIA, like heroic Belgium, was completely devastated; her cities and villages have been reduced to ruins; and her population (over three millions) has been martyred.

The Male inhabitants were forced to take arms, while Women and Children, deprived of shelter, are starving and need urgent relief, not only in the name of Humanity, but also in that of Love for our neighbor.



Vytautas, Lietuvos D. Kunigaikstis.
Vitautas, Gr. Duc de Lithuanie.

CONTENTS



Religious Life and the Catholic Hierarchy in Lithuania	5
A Few Words About an Unknown Nation	12
Archbishop Whiteside's Letter	16
Rights of War-Orphans	18
The Popes and Peace	19
Matters of Interest Heard in Lithuania	24

A PLEA FOR THE LITHUANIANS

A MONTHLY REVIEW
PUBLISHED BY
THE LITHUANIAN INFORMATION BUREAU

EDITORIAL OFFICE
324 WHARTON STREET
PHILADELPHIA, PA., U. S. A.

EDITOR
REV. J. J. KAULAKIS

ASS'T EDITOR
M. M. SLIKAS



Religious Life and the Catholic Hierarchy in Lithuania

(Reprinted from the Italian in the "La Vera Roma")

With respect to its religion, Lithuania of the present day is divided into three episcopates; viz., that of Vilna, Samogitia and Seina. The episcopates of Vilna and Samogitia belong to the metropolis of Mogilev, the residence of the archbishop of Petrograd, while the episcopate of Seina belongs to the province of Warsaw.

The *Episcopate of Vilna* was established by Pope Urban VI, in the year 1386, and has gradually increased so that at the present time it embraces 38 episcopates totalling 392,341 faithful Catholics and 535 priests. Besides 23 deanries and more than three hundred parishes, it has a seminary attended by 157 clerics.

The greater part of the inhabitants of this episcopate consists of "White-Russians," while the remaining part consists of Lithuanians and a few Poles. Owing to the rapid progress having been made by these latter people up to the year 1864, they have succeeded in giving to this episcopate an almost exclusive Polish character, which, up to the present day, prevails in the form of Polish clerics and a Polonized Lithuanian, as well as a Polonized "White-Russian" nobility.

However, the state of affairs had been somewhat

changed after the liberation of the Lithuanians and the "White-Russians," both of whom from the year 1861 to 1864 had no direct voice in the Aristocratic State which was improperly called a Polish-Lithuanian union; consequently, the Lithuanians were deprived of representation either by a bishop, prelate, canonist, abbot, or even a parish, since it was a privilege of only the nobles and the Polonized priests, because they were of noble extraction, to exercise the exclusive right to install Polish priests in the Lithuanian churches. As a result of this, the Poles virtually constituted themselves the guardians of the Lithuanians, doing all in their power to restrict the just and fatherly decree of Pope Pius X, in which decree, among other things, His Holiness said: *Si nobilis licet minor fidelium numerus alia lingua utens alicubi inveniat curandum est ut ii quoque catechismum atque verbi Dei praedicationem, imo prout opportunitas suggeret, etiam publicas preces piaque cantica propria lingua habeant. (Confr. Romae die 13 Octoberis 1906 a. Signatus Card. Merry del Val.)*"

If it should be permitted to come across a smaller number of noble faithful anywhere employing another language, care should be taken that they also may have in their own tongue a catechism and the teaching of the word of God, much more in proportion as opportunity may afford, and that they may have in their own language public prayers and pious songs as well.—(Issued at Rome, Oct. 13, 1906. Signed Cardinal Merry del Val.)

The *Episcopate of Samogitia* was established by Pope Martin V, and by the just decree of Pope Leo

XIII, (1895), was extended to embrace the province of Kovno. It contains about 1,363,958 Catholic Lithuanians, some few Poles and Russians, especially those residing in the district of Novo-Alexandrowsk (Lith., Ezerenai). The inhabitants of this district, like those of Dusiatty (Lith., Dusetas) and Drisviaty (Lith., Druksze), fought furiously but gallantly in the battles between the Russians and the Germans.

As a matter of fact there are in this episcopate at least 19 deanries and a diocese which contains 671 priests, 219 parochial, and 157 faithful churches.

It is to be especially noted that in this same episcopate, in the ancient territory now under German rule, in Courland, which was lutheranized by Kettler, there are 99,899 Catholics, constituting as many as 19 parishes. The present bishop of Samogitia is the Rt. Rev. Mons. Francis Karevic, a Lithuanian. Mons. Karevic, who also speaks Lettish, is the fortieth in order of the shepherds of this great sheep-fold.

The episcopate of Seina was the first of the divisions of Poland. Up to 1795 the Lithuanian part of the present episcopate of Seina belonged to the episcopates of Vilna and Samogitia. But after the fall of Poland this very ancient part of Lithuania fell under Teuton domination and remained under their control up to the year 1807, when Napoleon I, ascribing to it the name of the "Duchy of Warsaw," combined the present state of Suvalki and its Lithuanian claims with the so-called "Duchy," which was ultimately moulded into the form of the government of Poland by the Congress of Vienna in 1815.

The *Episcopate of Seina* was founded in 1797 by Pope Pius VI, under the name of the Episcopate of Vigry; but it was transferred to Seina in 1823 by Pope Pius VII. The Rt. Rev. Mons. Anthony Karas, the present bishop of Seina, and the second who is a Lithuanian. The extent of this episcopate can be perceived from the fact that it contains eleven deanries, five of which are Polish, five Lithuanian, and the other one, that of Suvalki, a mixed one. Besides these, it has 128 parochial churches, twenty-one other faithful churches, and eleven public chapels, with 352 priests in all, the majority of whom are Lithuanians. In its diocesan seminary there are from eighty to ninety clerics, while the diocese has 695,789 Catholics, one-half Lithuanians, the other half Poles.

Up to the time of the union with the Poles at Lublin, when Lithuania was three times larger than Poland, the diocese of Vilna also embraced the province of Poddachia, then belonging to the episcopate of Seina and Plotsk, and also the three provinces of Kiev, Volhynia and Podolia. All of these provinces today are dependencies of the episcopate of Lucerio-Zitomiria in Russia.

In the year 1569 all of these foregoing provinces were taken away from the Poles and given to the Lithuanians. Therefore, since the final dissolution of the so-called Polish-Lithuanian State, the provinces of "White, Russia," Vitebsk, Polotsk, Minsk, Moghilev, and Smolensk, which would have belonged to the largest episcopate of Vilna, should belong to the Lithuanians. As Smolensk constitutes an episcopate by itself, all of

A PLEA FOR THE LITHUANIANS

9

these other provinces belong to the archepiscopate of Moghilev.

The present European war, after the sorrows and gloom it has cast upon the whole world during the past year, has lent its force in the interruption of the spiritual life of Lithuania.

Being invaded by German troops, many of its churches were burned while many priests were taken as prisoners and deported to Germany where some were wounded and killed. The bishops also were forced to abandon their sees and relinquish their duties; seminaries were closed, while those of Seina and Kovno were destroyed by German bombs. . . .

Oh! May Divine Providence, since She is master of Her own destiny, in this moment of sad events, when the religious life of Lithuania is beset with obstacles on her own soil, give, thanks be to the grace of God, to the Lithuanian emigrants in North America, strength, courage, and unity to stem the tide of her unfortunate fate.

The Catholic papers of the United States stated that on the Feast of the Assumption, during the current year, eight Lithuanian nuns made their solemn vows at a solemn mass held in the Lithuanian Monastery of the Sisters of St. Casimir at Chicago, while as many other candidates received their religious habits. This is a fact of vital importance and interest to the Lithuanians, since the Monastery of St. Casimir at Chicago is the first Lithuanian monastery for women where Lithuanian women especially have the privilege to enter. Up to this time, in Lithuania, for instance in Kovno, at Cracow (diocese of Samogitia) and elsewhere, the monasteries

for women received only women of the Polish nobility, in order that they might thus preserve their Polish character. Bishop Karevic is the first individual, who, while granting permission for the final efforts of Polonization, ordered the priest Krichkin, by virtue of his office as examiner of the monastery of the episcopate of Samogitia, to remove this unjust Polish impediment to Lithuanian culture.

There is another thing of great importance in the religious life of these Lithuanians who emigrated to America, and that is the Congress of the Catholic Federation which held a mass during the latter part of September in the church of the Queen of Angels, at Brooklyn. The mass was celebrated by the president of the Federation, a Lithuanian priest, Rev. Father Misius. Among the speakers was the editor of the Lithuanian Catholic newspaper, the "Darbininkas," Rev. F. Kameszis, who spoke in Lithuanian.

The present bishop of Chicago, the Most Rev. Bishop Mundelein, gave the benediction and also greeted the Lithuanian delegates in English, wishing them the best of success in their work both for the good of the church and the Lithuanian nation.

Besides the large number of Catholic laymen at this Lithuanian Congress, there were also fifteen Lithuanian priests representing different parts of the United States.

The following are the most important resolutions adopted by this Congress:

1. To support the Lithuanian Catholic press.
2. To establish an association among the Catholic Lithuanians similar to that now established

A PLEA FOR THE LITHUANIANS

11

by the ten Lithuanian Catholic newspapers of the United States.

A Commission was finally named to draw up a petition in the name of the priests and of the laity petitioning the Pope to appoint a Lithuanian bishop as the spiritual governor of the numerous Catholic Lithuanians residing in the United States.

The above article, as reprinted from the "La Vera Roma," furnishes a striking illustration of the efforts of the Poles to dominate the Lithuanians by restricting their culture. It is facts, similar to these, that have helped to keep the world in ignorance of the existence of the once glorious nation of Lithuania, and it is facts like these that have helped to smooth over the distinction between the Lithuanian and the Pole and to lead to the so-called identification of the two peoples so strikingly different in origin and character.

M. M. S.

A Few Words About An Unknown Nation

F. M. J———AS.

(From a Correspondent Who Apologizes For His Imperfect English).

I have met many American students in college, some priests and many laymen; and everywhere I was accepted as a Pole. Whenever I answered that I am not a Pole and not from Poland, there were put to me the questions: "What is the difference? Where did you come from? etc." And here I had to describe location, race, tongue and customs in order to make clear the difference between the Lithuanians and Poles. However, in Harford county by many readers of the Baltimore Catholic Review I was prompted to write an article, as very many people have never heard a word about the existence of the once most powerful nation in Europe that is called Lithuania. So here I wish to acquaint the gracious readers with a few facts and principles.

The first undeniable fact is the existence of the Lithuanian nation. Lithuania is one of Indo-European origin. In most ancient times, it is said, Lithuanians were living in the South of the Balkan peninsula. What was the reason for moving up to the North, history does not relate to us. But having retired from the hearth of the old Greek's culture and international relations, Lith-

uanians occupied dense woods and were living in clans till the XIII century. In their forests the Lithuanians lost their ancient cultural wealth; only in their traditions, myths and language we see great similarity with the cultured nations. In spite of indiscreet suffocation by their neighbors, Slavs, Poles and Germans, the Lithuanians have preserved their national existence, habits, customs and the purity of language. The Lithuanian language is the most ancient of all the living languages. Learned men have acknowledged that the Lithuanian language has more likeness to the Sanskrit language than any other and is nearest to the old sacred language of India, to the language of Veda, Purana, Romayna, Mahabharada, etc. That there is no such language which can compare with it for its beauty and opulence, has been proven by the German philosopher Emmanuel Kant (there is some proof that Kant was a Lithuanian), and the philologists, Rhesa and Schleicher; the French geographer Elisee Reclus; Grimm and many others. Elisee Reclus (*La Geographia Universelle*) said: "If the value of a nation in the whole of humanity were to be measured by the beauty of its language, the Lithuanians should rank first among the inhabitants of Europe."

Anthropology also proves that the Lithuanians do not belong to the Slavonic race. Those English grammarians who class that nation with the Slavonic race and their language with the Slavonic are making an inexcusable mistake.

Emmanuel Kant in his preface in the Lithuanian grammar and dictionary of G. Mielcke edited in Koenigs-

berg in 1800 adds: "Without taking into consideration the importance and the usefulness the conservation of a nation possessing such good qualities can have on the country, one must again remark, that the antiquity and purity of the language of the Lithuanian people, at the present time oppressed and encircled to a narrow space, has a great importance for science (linguistic) and especially for the ancient history of the migration of a nation."

Now let us see what she has done to humanity, and her importance. If we will look at the history of Eastern Europe we shall find countless knightly deeds. When the Tartars invaded Europe and jeopardized all the Russian provinces, the Lithuanians led by the Grand Duke Erdivylas defeated them on the Sheibak-Pole in 1241 and checked their march toward Occidental Europe.

Grand Duke Mindaugas (1242-1263) brother of the Erdivylas, Christianized in 1251, received the royal crown from Pope Innocent IV (in 1253) and in the same year founded the first Lithuanian Bishopric. He had to fight against the Russians, Poles, Sword-Bearers and Teutonic Knights. He was most successful against the Teutonic Knights and defeated them near the River Durba in 1261.

His successor, Vitenas (1293-1316), was successful in nine battles against the Poles. On the River Niemen, Vitenas erected several strongholds in order to check the Sword-Bearers.

The Grand Duke Gediminas (1316-1341), brother of Vitenas, was the founder of Lithuanian power. He erected the city of Vilno in 1322, removed into that new capital

A PLEA FOR THE LITHUANIANS

15

from Trakai, conquered Russia, taking the states of Volynia, Nowgorod, Kiev, Zitomir; married his first daughter, Anastasia, to the Prince of Moscow, Simeon. The other, Aldona, married Cassimir, the son of the King of Poland, Wladislaw Lokietko, and she brought a dowry of 20,000 Polish prisoners of war set free by her father, Gediminas.

Grand Duke Gediminas was making arrangements with the Pope to establish Christianity in Lithuania forever. He wrote a letter to Sacsonia to the Dominicans, to Silezia to the Franciscans, asking them to come to Vilno and Naujapilis, to build the churches and preach the Gospel. He also wrote to Pope John the XXII asking his blessing and promising to become a Catholic himself. But the intrigues of the Sword-Bearers and assassination of his messengers destroyed his plans. However, he allowed the Dominican and Franciscan friars to build churches in Lithuania and to preach.

After the death of Grand Duke Gediminas the throne was taken by the two sons, Algirdas (1345-1377) and Keistutis. These two heroes overwhelmed all their enemies and extended the Lithuanian dominions from the Baltic to the Black Sea. Three times, in 1368, 1370 and 1372, he marched toward the Russian capital, Moscow, and was victorious.

The son of Algirdas, Jogaila (1377-1392), became a Catholic with his cousin, Vytautas, and established the Christian religion in Lithuania once for all. But the marriage with the Polish girl, Hedwige, united Lithuania with Poland, and from that time Lithuania began to fall. But Grand Duke Vytautas (1392-1430), the "Star of

Lithuania," ascended the throne and put all his strength to secure and keep the independence of Lithuania, which was three times as large as Poland. In forty years of his ruling Lithuania attained such power that even the Tartars were obedient to him. Everybody also knows that the Lithuanians, led by Grand Duke Vytautas, with the help of Slavs, defeated the Germans at Grunwold in 1410. Yet in spite of all, Lithuania is an unknown nation to the American people, and to the majority the Lithuanians are identical with the Poles.

Although the correspondent's narrative will not stand critical grammatical analysis, nevertheless the facts stated are undisputed.

Archbishop Whiteside's Letter

A letter of the Archbishop of Liverpool, published in conjunction with the Report of the Ecclesiastical Educational Fund, has attracted much attention. After referring to the judgment of Pius X that "society at the present time is suffering from a terrible and deep-rooted disease, a disease that is rightly named apostasy from God," the Archbishop calls to mind the words of the present Holy Father:

"Think not that if peace has flown from the world this has been without the Divine permission. God permits the people who have set their thoughts on the things of this world to be punished by one another, on account of the contempt and the carelessness with which they have treated Him."

The Archbishop then traces the cause of the present chaos in Europe to the religious revolt of the sixteenth century, which, in the words of Leo XIII, "broke the precious bond of the ancient unity in faith and in authority, and introduced among the ranks of Christians a fatal principle of lamentable disintegration. The alleged "right" of private judgment paved the way to the rejection of the Holy Scriptures and to the denial of the Divinity of Christ. Religion, by degrees, was replaced by indifferentism; expediency became the dominating norm of morality. With the eclipse of true religion and positive morality public disorder was but a natural consequence of the confusion at first confined to the field of speculation. Again quoting Pius X, the Archbishop says:

"There is no salvation for the world but in Christ. Men have once more attempted to work without Him. They have begun to build up the edifice, after rejecting the corner-stone. And lo! the pile that has been raised again crumbles and falls upon the heads of the builders."

A true return to Jesus Christ means a return to the authority of the Catholic Church. Outside the Catholic Church there is but a welter of private opinion, eventuating in discord. The Catholic Church alone never compromises with error. She alone resists all attempts, however specious, against the sanctity of marriage and of the home, and by her teaching of the Gospel of Christ in all its purity promotes virtue in the individual and safeguards the stability of civil and political order. Such in outline are the contents of the Archbishop's remarkable letter.

Rights of War-Orphans

The question of the war-orphans is still unsettled and is deeply stirring the country. M. de Lamarzelle is valiantly fighting for the right these children have to be educated in the faith of their fathers. Thanks to M. de Lamarzelle's initiative and efforts, 12,968 French mothers, whose husbands have been "mobilized," have memorialized Parliament in the name of their 28,992 children, and made the following petitions: (1) Let the law of guardianship be modified for all orphans if necessary, and not merely for war-orphans; (2) Let these depend on the Ministry of Justice and not on the Ministry of Public Instruction; dependence upon this latter department would impose upon them "official moral instruction"; (3) Let priests and "ministers of worship" be admitted as members of Departmental Boards with the same rights as the representatives of all "social groups"; (4) Let the financial allowances and subsidies be granted to all war-orphans without regard to the character, public or private, of the institutions or schools where they are to be educated.

The Catholic senators are making a sturdy fight against the false principle of the Minister of Public Instruction, M. Painleve, and his Commission, namely, that it is for the State to watch over the education of the orphans. They claim that right primarily for the parent. M. de Lamarzelle, De las Cases and Jenouvrier have been helped in their campaign by journals of such widely differing views as *l'Action Francaise*, *l'Echo de Paris*, *l'Eclair*, *le Figaro*, *le Gaulois*, *l'Intransigeant* and *la Libre Parole*.

The Popes and Peace

Over the roar of countless battlefields one word, heartrending in its pathos, is breathed in many tongues by Teuton, Frenchman, Briton and Slav, "Peace, Peace!" Individuals, nations, continents are soul-weary of carnage and blood. Yet, because the world has rejected the umpire whose decision might silence the din of battle and bind the iron forces of war, the fratricidal contest still goes on, and youth and manhood bleed in the trenches, in the viewless spaces of the air, on the decks of drowning ships; and mothers and orphans wail, and the march of progress and civilization is stopped for years. Formerly a voice could be raised, and priestly hands could be lifted in Christendom, before whose solemn utterance and gesture the combatants sheathed the sword. The White Shepherd, the Pope of Rome, could pass between the ranks of opposing armies, uplift the Cross and bid them lay down their arms. His voice is little heeded now in the councils of the nations. It would even appear that an effort is made by kings and cabinets to prevent his invitation and warning from being heard again. Other arbiters and tribunals are chosen; none so authoritative or influential.

A Protestant writer, the great German thinker, Leibnitz, has written these words:

"If all would become Catholics and believe in the infallibility of the Pope there would not be required any other umpire than the Vicar of Jesus Christ. If the Popes resumed the authority which they had in the time of Nicholas the First or Gregory the Seventh, it would be

the means of obtaining perpetual peace and conducting us back to the Golden Age."

But without going so far in their premises as the German philosopher, even those who are not Catholics and do not accept the infallibility of the Pope can reasonably admit the historic validity of his claims to be a great world-umpire. As the ruler of millions—millions today unfortunately divided into opposing camps—by tradition, precedent and achievement, as the heir of the Leos, the Gregories and the Innocents, the Pope is essentially a peacemaker. One or two facts culled from history, and to which others will be added in a subsequent paper, will prove the assertion.

When the "palace" of the Popes was a crypt in the Catacombs, and their unvarying lot persecution, imprisonment and martyrdom, their labors, confined to the spiritual interests of their flock, to the safeguarding of the deposit of faith, counted relatively little in the stirring events happening around them. But not a century and a half had elapsed after the Constantinian Peace had lifted the Church from the Catacombs and made her Pontiffs the peers of emperors, when in the middle of the fifth century the first Leo, whom history has called the Great, twice proved that the Papacy stood for peace and could effectively enforce its claims. In 451 the Catalaunian fields in Gaul had witnessed one of the decisive battles of the world. Eastern barbarism and western civilization had been arrayed there against each other and the West had won. The Tartar hordes of Attila had met Rome's legions under Aetius and Rome's Visigoth allies under Theodoric and Thorismond, and had been routed with frightful slaughter. Bayed at last, Attila turned back only to lead next year his hordes into Italy, on toward Rome. Verona, Concordia, Milan, Aquileia, Padua and Mantua fell into the hands of the savage Mon-

gols. The smoking ruins of camps, walled towns, cities, temples and churches everywhere marked their path. Thousands were driven into the fastnesses of the Apennines, or into the inaccessible fens and lagoons of the Adriatic, where they founded Venice. Rome was helpless before the invader. The citizens turned to Leo. The Pope, some time before his election, had already acted as peacemaker between the two rival commanders in Gaul, Aetius and Albinus. He was now to attempt a more difficult task. Accompanied by some of his priests, by the Consular Gennadius Avienus and the ex-Prefect Trigettius, he set out for Northern Italy, and met the Tartar King on the banks of the Mincio. Tradition and legend lifted almost to the dignity of history by the brush of Raphael in one of his stanze, recorded that as Leo pleaded for peace and for Rome, the Apostles Peter and Paul appeared to the terrified chieftain, thus giving a supernatural sanction to the Pontiff's prayers and warnings. Attila listened to the unarmed priest and withdrew his disappointed squadrons beyond the Danube. It was the second time a Christian bishop had stayed Attila's sword. St. Lupus, Bishop of Troyes, had appealed to him, and Troyes had been spared. Attila exclaimed that he could conquer men, but Lupus and Leo, the Wolf and the Lion, were too much for him. Another victory was to crown Leo's work for peace and western civilization.

In the spring of 455 a fleet of Vandal warships under Genseric was ascending the Tiber. From their galleys the pirates could see a lifeless body slowly drifting down the stream and beating helplessly against their oars and the hulls of their ships. It was the corpse of the Roman Emperor Petronius Maximus, murdered by his rebellious subjects. A sad augury for the city, which was again the prey of the barbarians. The man who had faced Attila was asked to appease Genseric. Leo met the Van-

dal King outside the Porta Portuensis, and though he could not turn him back, he won from him the promise that no blood would be shed nor the city set on fire. Robbery and plunder he could not avert. Yet though the sack lasted a fortnight and the Temple of Jove and the imperial residences were rifled of their treasures, the Basilicas of the Apostles were spared. A tribute, perhaps, of the Sea-king to the Pontiff, who alone had been man enough to face his wrath.

Vandal and Hun, Attila and Genseric had disappeared, a century and a half had nearly passed and Gregory the Great was seated on Leo's throne. Not a man of extensive learning or culture, not a philosopher or theologian with original views or a constructive system, he was a stout-hearted Roman, a keen-sighted, practical statesman, a saintly Pope, a born leader of men. By the nobility of his views, principles of life, and by actual benefits and services conferred, he made the Papacy a power in the Empire. When emperors and exarchs either could not or would not help the State, Gregory, with Roman-like firmness and decision, assumed the initiative. While Romanus, Exarch of Ravenna, sulked in shameful inactivity in his fortress, the Lombards were constantly growing in power and threatening all Italy. They had formidable leaders in King Authari, in Agilulf, his successor, and in the Dukes of Ariulf of Spoleto, and Arichis of Benevento. In the summer of 592 Ariulf was besieging Rome, Arichis marching upon Naples. Both cities were helpless and practically without efficient magistrates or garrison. On his own authority Gregory made terms with the enemy, and Ariulf, calling off his bands, left Rome in peace. The Exarch Romanus, now roused from his lethargy, marched to Rome and cut off the two southern Lombard chiefs from King Agilulf. But in the spring of the following year the latter was encamped

before the Eternal City, and soon from the walls Gregory "saw Romans, with ropes round their necks like dogs, being led away to be sold as slaves in Frank-land." But he was too much of a Roman to do nothing but wail. He saw the city practically unfortified, unprovisioned and unarmed. He knew that he alone could save it. The details of his meeting with Agilulf, recorded by the writer who continued the Chronicle of Prosper, may not all be historically correct, but certain it is that, persuaded by the prayers and maybe by the gifts of Gregory, the Lombard King raised the siege and departed northwards. Gregory knew that a lasting peace would not be granted until the Lombard Chiefs and the imperial authorities came to terms. And though the Emperor Maurice rudely upbraided the Pontiff for what he considered his unwarranted interference in affairs of State, he could not prevent him from toiling for that peace for which Italy was sighing and which Gregory alone seemed able to secure. It was only on the death of Romanus and the appointment of the more far-seeing and energetic exarch, Callinicus, that negotiations were begun with Agilulf and peace secured in 599. Two years after, the treachery of Callinicus caused the smouldering embers to blaze again. But the Lombards and Avars took Padua and defeated the exarch under the walls of Ravenna. Callinicus, recalled in disgrace, was succeeded by Smaragdus. Peace was at last secured. Gregory died in March, 604, while it still smiled upon the land. One of his last letters was to Queen Theodelinda, wife of Agilulf, requesting her to thank her husband for the peace and to urge him still more to spread its blessings.

Gregory was not a coward or sentimental pacifist. He saw Rome unprepared, and, while it could be done with honor, prevented bloodshed. He gave Rome peace. He saved it from intellectual darkness. The Lombards

were uncultured and unlettered. Muratori speaks of their "ferocious ignorance"; Tiraboschi finds little or no evidence that they ever cultivated or fostered learning. Had they conquered, intellectual stagnation and decay would have everywhere prevailed. Gregory saved Rome, Italy and western civilization from that appalling doom.

JOHN C. REVILLE, S. J.

Matters of Interest Heard in Lithuania

HOW THE LITHUANIAN REFUGEES LIVE

Not long ago Russian newspapers contained accounts to the effect that certain Lithuanian organizations, as well as other Lithuanian persons actively engaged in the amelioration of the conditions of the Lithuanians, held a convention at Petrograd. At least ninety persons were present. The majority of the delegates consisted of various persons closely connected with the so-called clerical "Central Committee," at the head of which are Mr. Ycias, Rev. Olsauskas, Rev. Laukaitis and many other equally well-known Lithuanians.

At this convention many matters of grave importance were elucidated by the reports of the various delegates as to the conditions of their respective districts.

According to Stanley Silingas, the committee has rendered aid to about 85,000 refugees, and about 3,000,000 rubles have already passed through its hands.

In contrast with the vast outlay of money required to support the suffering, other delegates laid stress upon the fate of the Lithuanian refugees, who, they said, were scattered all over Russia and whose condition of living under the present circumstances is almost indescribable; they are in dire need of more healthful conditions; they are frequently compelled to live on disease-breeding fields, they said, and since there are no suitable homes for them they are forced to live in temporarily constructed shacks.

Mr. Slezevicius, representative of this relief com-

mittee in east Russia, then read his report, describing the fate of the refugees and their condition in that part of Russia. He related many sad and mournful incidents, and said that the suffering of many are beyond human description. Many of the refugees are not even fit subjects for a sanitorium, he said.

They are compelled to live very poorly, and these few cents that they may get for aid now and then do not go a far way in helping them eke out their subsistence in these troublesome times when all economical forces in Europe are hampered.

With respect to sheltering the children, Mr. Slezevicius states that nowhere are they given proper care and attention.

After Mr. Slezevicius' report, Mr. C. K. made a report on conditions in the interior of Russia. Mr. F. Valiukas then told of the condition of the refugees in central Russia. After making a report of conditions similar to those reported by Mr. Slezevicius, Mr. Valiukas said that many of the refugees in their wanderings have contracted loathsome diseases which are likely to be brought into Lithuania.

The question having been raised that many of the refugees are reluctant to work, investigators then stated that tho the Lithuanian refugees refuse to work, nevertheless, conditions warrant such action on their part. They said that this reluctance has its origin in the fact that the employers very often don't pay them their wages. Finally, Mr. Valiukas offered protestation against the Russian Government and the desire of its people to have the Lithuanian refugees colonize Russia, and especially Siberia, and make these places their homes in the future. That would be a direct imposition upon the rights of the Lithuanian people, for Siberia is virtually the land of exile for Russian criminals.

SIMBIRSK

In the town of Simbirsk Lithuanians are to be found, the exact number of whom up to the present time, however, it has been impossible to determine. From Prussia (Minor Lithuania) there are altogether more than 4000 people, part of whom are Poles and Germans, while the remainder consists of Lithuanians, of whom there are approximately 2000. The majority of these Lithuanians are from the provinces of Ragaine and Klaipeda, while the others come from Pilkalnis, Tilsit and from many other towns.

Those from Klaipeda seem to well understand the situation of their country. It would be impossible to make German subjects of some of them even in the face of death. Among them there are some who do not honor their king, the German Emperor; for, as they say, he has banished the Lithuanian language from their schools and even offers premiums to the instructors and teachers to Germanize Lithuanian children. He is doing the same thing, they say, in the Lithuanian churches, in order to carry out this sinister object of Germanization.

GERMAN ORDERS IN LITHUANIA

After the Germans came into occupation of Lithuania what they did and how they treated the Lithuanians is impossible for us even to surmise or conjecture. It is only now that we hear of what occurred there last year. For instance, on August 12, 1915, that is, soon after the Germans took Kovno, the commander of the Kovno fort in Lithuania issued the following orders which were to affect the inhabitants in the vicinity of the fort:

This is the tenor of the orders:

1. The city of Kovno and its forts have passed into

the hands of the German Government. I have been appointed commander.

2. I request the inhabitants to remain peaceful and to continue in their various occupations. The orders of the guards are to be complied with without any protest.

3. Private persons are allowed to walk along the streets from 6 A. M. to 9 P. M. only. The clock of Rotuse will show the standard time for the whole vicinity.

4. The following will be punished by death or ten years' imprisonment:

(a) Russian soldiers in the city or the vicinity of the fort who shall not report to the commandant at once.

(b) Those found aiding Russian soldiers or having knowledge of their whereabouts and failing to make them known.

(c) Conspirators.

(d) Those having knowledge of a death and failing to report it within three hours thereafter.

5. The pigeons of all inhabitants are to be killed within two days after the issuance of these orders.

6. All metals (such as copper, bronze, nickel and brass), bicycles, automobiles, oil, kerosene, all kinds of Russian spirits, hides, cotton in large quantities, groceries, horse feed, cigars and cigarettes, owned by private persons, are confiscated and are forbidden to be offered for further sale.

7. Women are forbidden to offer themselves in prostitution to German soldiers; women sick with venereal diseases will be subject to arrest.

8. The commandery is located at the home of Mikalos, the Provincial Treasurer.

City of Kovno, August 21, 1915.

Baron Von Esebeck

The proclamations of these orders are consecutively numbered. The last one that came into the hands of the reporter was No. 43. This signifies that it is the 43d order. He did not see any of the former ones, he states.

Proclamation No. 43 orders the farmers to plant flax and hemp for 1916 on plots of ground no smaller in acreage than those they planted last year. Farmers who fail to obey this order are subject to a fine of 6000 marks or six months' imprisonment.

Order No. 40, as stated by "New Lithuania," forbids the sale of farms by owners. Order No. 41 speaks of the more economical use of meat for food.

KIEV

After the Germans reached Volhynia, Kiev remained in the rear of the invading forces. A panic arose in Kiev in August, and many of the inhabitants, especially those of the higher classes, left the city. Likewise, the majority of the higher and middle classes of educational institutions were removed to other cities.

Some Lithuanian refugees also appeared here. Even last year some of them came from German-occupied Kovno and Suvalki. Although the Lithuanians came here, they usually came in small numbers, for they, as a rule, were taken through here to other places. Nevertheless, groups of from thirty to fifty would occasionally arrive and settle either in Kiev or its vicinity. They often had to travel long distances and under adverse circumstances, without aid from any source. However, many, being able to speak the Polish language, managed to receive aid from the Polish relief committee. Those refugees who spoke only Lithuanian were unable to get aid from the Poles. Frequently one would come across refugees unable to speak to anyone, for the people with

whom they often came in contact were unable to understand the Lithuanian language.

Last October Stanley Ciurlionis was given charge of the relief work in Kiev and its suburbs. Through his efforts, fortunately, the relief work there has been properly organized. In Kiev there are about 200 refugees who are at present receiving aid. This is not, however, the total number of Lithuanian refugees. It is only those who are in urgent need of aid who turn to this relief committee. However, now, almost every day brings new persons seeking aid from the committee. When they are asked why they did not come for aid sooner, they answer that they were receiving wages before that and that there was no need then on their part to seek aid from the committee. At the present time the committee is taking care of 150 persons. Many who are in search of work are able to obtain it through this committee. Occupations have been procured for more than fifty persons already. Other relief branches look after these refugees in other respects. For instance, the relief branch at Tatjana furnishes warm clothing and footwear. Since the relief work is being properly organized in some parts, the committees are now considering the establishment of schools. What is necessary now to carry out this object is a sufficient number of instructors and teachers.

SAMARA

"I will here speak about all the refugees," writes another newspaper correspondent from Samara, "but especially about the Lithuanian children." And thus he goes on to say: "There are about 600 children at Samara, averaging thirteen years of age; but this number has been diminished by about 200 as a result of the severe winter of 1915. It was impossible for us to forget these children last Christmas. So, of course, we had to have

A PLEA FOR THE LITHUANIANS

31

a Christmas tree for them. On account of an epidemic prevalent in the city at the time, the city officials declined to arrange an enjoyable reception for the youngsters, and consequently it devolved upon us to arrange it for them. So, in accordance with the custom of the year, we arranged a real Lithuanian night in the school, which we had decorated with a Christmas tree and other things to make the occasion a suitable and enjoyable one. In the meantime inviters visited the Lithuanians there and distributed invitations to the number of 350 to children under thirteen years of age, requesting them to come to the school building on the third day after Christmas at six o'clock in the evening. When they came, to their amazement they found a Christmas tree beautifully decorated with gifts; on it also were hung little bags of nuts and candy, as well as many pictures in remembrance of the holy season.

"As they left, each child was presented with a gift.

"The evening was a very enjoyable one for these little youngsters—yet it brought to mind the terrible result of the bloody conflict—our sufferings and our worries that are every day sapping the very life from Lithuania. Many young mothers were seen wiping the tears in their eyes while they sang 'The River Niemen—Friend of the Lithuanians,' 'Alas! We Will Go, We Will Go, We Shall Not Remain Here,' or repeated poetry such as 'The Grim Reaper of War' and 'The Niemen.'"

IRKUTSK (SIBERIA)

The endless lines of refugees had even reached far-off Irkutsk, in Siberia. In Irkutsk there are about 700 refugees; of this number about 60 are Lithuanians. Only 15 of these came here of their own accord, the others are refugees.

When the Siberian winter came upon them they had

to suffer considerably on account of the lack of woolen clothing. Somehow or other they managed to gather up from their neighbors clothing for their immediate relief; but despite their efforts far less clothing was obtained than was necessary to afford them anything like comfort.

The relief organization of the city here was unable to offer any aid to the refugees. Since the shelter provided by the officials of the city was inferior to that offered by the Poles there, shelter was ultimately obtained from the Poles. The officials of the city finally reached an agreement with the Poles whereby the Lithuanians are now able to obtain shelter with the Poles; and now the city shelters only 15 persons, and these, it is thought, will soon be under the care of the Poles.

During Christmas many gifts were distributed among the refugees here. Letters and calendars were written out and sent to them. Of those rendering aid to the sufferers Mr. Survila deserves praise for the time and effort he has spent in comforting them. There is a great number of Lithuanians here; but it is with regret that we look upon them, because many of them are already Polonized or Russianized; while there are others who are afraid to speak the Lithuanian language. Moreover, the tendency of both the Poles and the Russians is to discourage the use of the Lithuanian language.

M. M. S.

Contributions for the Relief of the Lithuanian War Sufferers will be received at the following relief centres:

Rev. J. J. Kaulakis, 324 Wharton Street, Philadelphia, Pa.

Rev. Joseph Sestokas, 568-570 Broome Street, New York City, N. Y.

Dr. A. K. Rutkauskas, 2302 South Leavitt Street, Chicago, Ill.

Rev. Thomas Zilinskis, 50 West Sixth Street, South Boston, Mass.

Mr. B. Vaisnora, 1514 Carson Street, S. S., Pittsburgh, Penna.

This relief work has been highly commended and endorsed by Cardinal Farley, Archbishop of New York; the Most Reverend George W. Mundelein, Archbishop of Chicago, and by many other ecclesiastics of the Catholic Hierarchy.

1154

36

B-S2-L7-N279