

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.

RETA
KNYGA

LITHUANIAN RESEARCH
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VYTAUTAS

Vytautas, Gr. Duc de Lithuanie.



CONTENTS

Remnant of a Once Powerful Nation	7
Anthropological Type of the Lithuanians and the Let- tons	9
The Voice from the Siberian Desert	10
The Christian Attitude on the War and International Relationships After the War	13
Famine in Lithuania and Poland	20
Recollections of the Past	22
French Interest in Behalf of Lithuania	26
Thousands of Russian Refugees Perish Daily	29

CONTENTS

1	Statement of the French Government
2	Statement of the British Government
3	Statement of the German Government
4	Statement of the Italian Government
5	Statement of the Japanese Government
6	Statement of the United States Government
7	Statement of the Chinese Government
8	Statement of the Soviet Government
9	Statement of the League of Nations
10	Statement of the International Red Cross
11	Statement of the International Labour Office
12	Statement of the International Chamber of Commerce
13	Statement of the International Union of Pure and Applied Chemistry
14	Statement of the International Union of Pure and Applied Physics
15	Statement of the International Union of Pure and Applied Mathematics
16	Statement of the International Union of Pure and Applied Biology
17	Statement of the International Union of Pure and Applied Geology
18	Statement of the International Union of Pure and Applied Astronomy
19	Statement of the International Union of Pure and Applied Medicine
20	Statement of the International Union of Pure and Applied Law
21	Statement of the International Union of Pure and Applied History
22	Statement of the International Union of Pure and Applied Philosophy
23	Statement of the International Union of Pure and Applied Literature
24	Statement of the International Union of Pure and Applied Art
25	Statement of the International Union of Pure and Applied Music
26	Statement of the International Union of Pure and Applied Sport
27	Statement of the International Union of Pure and Applied Religion
28	Statement of the International Union of Pure and Applied Spirituality
29	Statement of the International Union of Pure and Applied Mysticism
30	Statement of the International Union of Pure and Applied Magic
31	Statement of the International Union of Pure and Applied Witchcraft
32	Statement of the International Union of Pure and Applied Sorcery
33	Statement of the International Union of Pure and Applied Alchemy
34	Statement of the International Union of Pure and Applied Hermeticism
35	Statement of the International Union of Pure and Applied Kabbalah
36	Statement of the International Union of Pure and Applied Tarot
37	Statement of the International Union of Pure and Applied Astrology
38	Statement of the International Union of Pure and Applied Palmistry
39	Statement of the International Union of Pure and Applied Numerology
40	Statement of the International Union of Pure and Applied Gemology
41	Statement of the International Union of Pure and Applied Astrology
42	Statement of the International Union of Pure and Applied Astrology
43	Statement of the International Union of Pure and Applied Astrology
44	Statement of the International Union of Pure and Applied Astrology
45	Statement of the International Union of Pure and Applied Astrology
46	Statement of the International Union of Pure and Applied Astrology
47	Statement of the International Union of Pure and Applied Astrology
48	Statement of the International Union of Pure and Applied Astrology
49	Statement of the International Union of Pure and Applied Astrology
50	Statement of the International Union of Pure and Applied Astrology

A PLEA FOR THE LITHUANIANS

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Remnant of a Once Powerful Nation

The Lithuanians (*Lietuviai*), about three millions in number, are at the present time under four governmental districts: Vilna, Kovna, Grodna and Suwalki, West Russia, and are also in a few districts in Eastern Prussia. There are about one million emigrants in the United States of America.

The Lettons (*Latvian*), of whom there are about two millions, who live in Courland and Livonia in Russia, belong to the Lithuanians, considered from an ethnological standpoint.

The Lithuanians, together with their brothers, the Lettons and the Prussians, formerly inhabited the entire Baltic Coast, between the Vistula and the Duna Rivers. They have even given the name to the Baltic Sea (*Baltas*, in Lithuanian, signifies white). They advanced very far into the interior, as is shown by a great number of Lithuanian names. In the course of the thirteenth century only the Lithuanians remained independent. After a bloody resistance, the Prussians were subdued by the Teutonic Knights; the survivors, being completely assimilated to their conquerors, lost every vestige of their nationality. In the beginning of the seventeenth century no trace is any longer to be found of the ancient Prussians. From that time the Teutonic Order, having been secularized, assumed the name of "Prussia."

The Lithuanian race was then more numerous than now. At the end of the fourteenth century there were more than five million of them who were baptized.

The decrease of the Lithuanians is explained by their denationalisation for the benefit of the Slavonians (Poles and Russians) and the Germans. The national revival, which took place in Lithuania at the end of the nineteenth century, spread out to a considerable extent and prevented the Lithuanians from being assimilated with their neighbors any longer, and from that time on, their number has increased more and more.

The Lithuanian nation was long classed among the nations of the Slavonic race. But this classification is more than inaccurate. Anthropology proves that the Lithuanians do not belong to the Slavonic family. On this matter we have unimpeachable linguistic proofs.

The Lithuanians, together with their brothers, the Lettons, constitute a nation, a race apart, which, according to Elisee Reclus, (*"La Geographie Universelle"*) is "composed of men who are very intelligent, full of fancy and poetry." Kant, in his preface to the Lithuanian Grammar of Milke in 1880, says that they are fair dealing men, full of the consciousness of their personal dignity.

Anthropological Type of the Lithuanians and the Lettons

The anthropological observations made in the various localities of Lithuania by such eminent anthropologists as Messrs. Brennsohn (Dorpat 1883), Woeber (Dorpat 1883), T. Talko Hryniewicz (Cracow 1893), established the physical characteristics of that race. They are of middle size; but high stature, 1.69 meter is more common than low stature, in those parts where the race has best preserved its primitive type from Slavonic influence; also the skin is whiter where the race is purer. The hair is fair, in the proportion of about 74% among the Lettons, 80% among the Lithuanians, and more than 87% among the Samogitians. Blue eyes predominate in about the same proportion.

Individuals of the purely blond type viz., those with flaxen hair and blue eyes, represent about 60% of the Lithuanian population; 63.8% of the Lettons, and 71.3% of the Samogitians. The dark ones are in a small minority.

From their complexion the great majority of the various populations belong to a mixed type; the Lettons to the extent of 76%, the Lithuanians 72% and the Samogitians 25%. Among these latter, the purely blond type represents more than one-third (33.8%) of the inhabitants. Among the Lithuanians the fair type is only one-fourth, and one-fifth among the Lettons.

The Voice from the Siberian Desert

(A Story Describing the Russians Attempt to Colonize
Siberia With Lithuanians)

When the Germans invaded Poland and Lithuania, many of the inhabitants were forced to abandon their homes; the majority, however, were forcibly ejected from their places of abode by either the government or its representatives. Refugees filled up the cities and towns just like the swollen streams in the springtime overflow their banks and fill up places far beyond their channels. Every town became congested. Thereupon the work of transporting the refugees beyond the Ural Mountains to Siberia was begun. Every month two or three continuous lines of trains would make their way through Celiabinska Tiumeni, to the gates of Siberia. Likewise, one could see chains of wagons filled with Lithuanians, Poles and Russians.

Having received the refugees, the officials of the Siberian towns desirous to rid themselves of the newcomers, began to assign them to the different parts allotted to them in the villages.

However, it was thought advisable that the refugees be given certain plots of ground, and the little aid peculiar to newcomers. In this manner they hoped to keep them from commercial intercourse with the Rus-

A PLEA FOR THE LITHUANIANS

11

sians there, and what is more important, to populate the barren districts.

As I. and O. Pleiryte Puidiene were in search of news concerning Lithuanians in Siberia, we came across more than 600 registered Lithuanian families at Celiabinsko. These Lithuanians had been brought all the way from the provinces of Kaunas and Suvalkai. If, on the other hand, all the refugees from the provinces of Suvalkai, Kaunas and Vilnius who, passing through Celiabinska had given their names as Poles and therefore were unregistered, were taken into account, there would be at least several thousands of Lithuanians here.

After a short conversation with the governor, it was found that it is the desire of the government to have the refugees colonize Siberia and make it their future home. The inducement to cause them to remain is the presentation to them of a plot of ground. Was even asked by the officials to point out the old colonies of the Lithuanians in Siberia in order that new colonies may be planted in their vicinity. It was ascertained last fall that in the province of Tomsk some of the surrounding Lithuanian families have been already allotted certain plots. Even now news comes to the effect that colonies are being established by Lithuanians in Siberia, and that some of the refugees are considering the acquisition of the offered lands.

The Poles have already expressed their attitude against the Russians for their attempt to colonize Siberia with refugees, consequently, the Russian government has expressed no desire to have Polish colonies. The majority of the Poles have frequently shown signs

of protestation and the Polish committee is taking up the work of visiting all the Siberian towns and villages and collecting all the Poles and transporting them to Vologda.

Up to the present time, we Lithuanians have not considered this question, although I have brought this matter to the attention of the Central Committee. Therefore, we Lithuanians in Siberia, seeing the attempt by the Russians to colonize Siberia with Lithuanians, assert our rights, and request all the Lithuanian-speaking people to consider the question, whether it is or is not desirable for the Lithuanians to colonize Siberia. If it is undesirable then we should not delay the matter until summer when thousands of other Lithuanians will flock to the colonies, but to devise means at once to prevent such future colonization.

P. K., "Liet. Bal."

The Christian Attitude ON The War and International Relations After the War

The following document has been prepared by the World Alliance of Churches for Promoting International Friendship with the object of presenting to Christians in all lands a statement by the acceptance of which they may declare their views as to the attitude which the Churches should adopt in relation to the questions of international morality and international relationships which have been raised by the war.

It is hoped that, by this means, Christian opinion may be focussed upon certain definite issues with such effect that it will influence the Statesmen of the world when they are called upon to devise practical measures for dealing with the subjects referred to.

STATEMENT THE WAR

At the conclusion of the war there will rest upon the nations of the world a graver responsibility than has ever before fallen upon mankind collectively. The war has been world-wide. Few, if any, nations have been unaffected by it. Its horrors have made themselves felt in every clime, and its lessons have come home to almost every race.

THE PROBLEM FOR THE CHURCHES

The problem that will face humanity will be discovered by what method a recurrence of these experiences may be rendered impossible.

Amongst the leaders of thought in this matter none are more urgently called upon to express their view than the Christian Churches. The war itself has shown how inadequate has been their influence to restrain the forces that make for international strife. If any change is to come about in the social relationship of different peoples, it can only be by the Divine power making itself felt throughout the whole human race, and obtaining a universal influence over the actions, not only of individuals, but of the whole community of nations. It will be for the ministers of Christ's Gospel, of all communions, to bring this message to the people, and to show them a way of escape from a system that has signally failed to bring peace on earth or goodwill amongst men.

THE PROBLEM INDEPENDENT OF THE WAR

The problem of the settlement at the close of the war can be discussed apart from any controversial questions as to the causes or the immediate outcome of the war. Whatever may have brought about the war, and whatever may be its military effect, the discussion as to how international relationships are to be regulated in the future stands by itself and is not necessarily affected by either of these considerations. It will be wise to adhere firmly to this position, so that, in the discussion of this problem, men of all nations, of all parties, and of all types

of thought, may help to throw light upon difficult points and to put forward such practical measures as will command the support of persons of all shades of opinion.

CHRISTIAN ACTION DURING THE WAR

At the same time the influence of Christians over the settlement at the conclusion of the war will inevitably be affected by their attitude during the war. By using their power to assuage feelings of animosity and ill-will; to encourage prayer for enemies and care for their well-being; to refute calumnies which inflame passion; to allay bitterness by making known generous action, on the part of foes as well as on the part of friends; to aid helpless and innocent aliens when in difficulties; to keep alive the friendly relations which may have existed before the war—by so acting they will do much to facilitate the task of the nations when they come together to discuss the terms of peace.

CHRIST'S PRINCIPLES APPLICABLE TO NATIONS

In formulating the principles on which to base new international relationships, the first which must be insisted upon is that Christ's principles should rule States equally with individuals. Not a few writers have held that considerations for the welfare of the State will justify an action on the part of a ruler which in his personal capacity would not be permissible. Such a view is inconsistent with the Christian conception of moral duty. That which is wrong in a man is not less wrong merely because as a ruler he deems it to be to the advantage of his State. The contrary doctrine has already brought un-

told cruelty and injustice to thousands of innocent men and women. Its maintenance makes it impossible for any community to rely upon anything else than armed force. The eternal principles of right and wrong must govern the actions of States as well as of individuals, and it is the duty of Christian men to discover a means whereby these principles can be enforced so far as human imperfection allows.

THE PRINCIPLES OF JUSTICE AND FELLOWSHIP

It is clearly a Christian function to urge that, in the settlement after the war, a spirit both of justice and of fellowship shall prevail. Where one nation has wronged another, restitution must be made; but the mistakes of former settlements must be avoided, and as little as possible should be done which may rankle in the minds of future generations and make reconciliation difficult. The principle of fellowship demands that Christians should secure for nations as for individuals freedom from oppression and opportunity to develop their own characteristic life.

Secondly, if justice is to be made supreme in all international relationships, mankind must establish an international system similar to that which civilized communities have set up to regulate their internal differences. Many schemes have been devised for the peaceful adjustment of international disputes. The principle of arbitration has already been widely accepted and acted upon by the establishment of the Hague Tribunal and by the consent of all civilized powers to accept its decisions in disputes of a judicial character. In a few treaties

such as those between Norway and Sweden, and Chile and Argentina, this agreement has been extended to questions of every kind, even those affecting the vital interests, the independence, and the national honor of the States concerned.

In the treaty of 1914 Great Britain and the United States of America, who had already agreed in 1905 to refer all judicial questions to the Hague Tribunal, have convened with each other that all questions not susceptible of judicial settlement shall be laid before a permanent council of inquiry which shall investigate and report upon them, and if possible adjust them before either party may embark on warlike measures.

Justice and conciliation are the two leading notes of the Anglo-American Treaties, and Christian thought and endeavor cannot do better than build upon this basis its scheme for an international system expressive of universal goodwill.

EXTENSION OF THE PRINCIPLES OF THE ANGLO-AMERICAN TREATY

The principles of the Anglo-American treaty can easily be adopted by other nations. They may be made to apply to different pairs of nations, or to groups of nations. The former is the more practical method; but the latter would be the more effective, inasmuch as it would provide a means of enforcing agreements which former treaties have lacked. If four or five of the leading nations would bind themselves to settle their disputes in this manner, and would undertake to combine amongst themselves in any action that might be rendered neces-

sary, were one of the partners to decline to observe the conditions of the treaty, this would provide a security against breaches of agreement which would not be attainable if only two powers were parties to the agreement. It would, moreover, provide a nucleus for a wider confederation. Other nations could join in the same treaty, and it might grow to be ultimately a world-wide bond, through which the Christian principles of justice and tolerance would in the end regulate the relationships of all civilized nations.

It may be that such a scheme will not effect immediate disarmament or forthwith make war impossible. But when once it has become recognized as an essential part of the comity of nations it must tend to bring about, and may ultimately achieve, both these results.

THE GOAL

An arrangement of this character might be made at the conclusion of the war as part of the treaties of peace. It might even be adopted by certain nations before the war terminates. If it were agreed to now, it would stand out as an example of what can be done by nations which honorably desire to live in peace with each other and to make the chance of war between them as remote as possible. Some nations would come into it at once, and others would enter later on. Its terms would indicate conditions of peace for the conflicting peoples when these shall have laid down their arms.

Here, then, is a goal towards which the Christian Church may try to lead mankind. The world is ready for an effort in this direction. The old order has failed.

A PLEA FOR THE LITHUANIANS

19

Civilization is again plunged into chaos. But, out of chaos, a new order may arise. It rests with the Statesmen and the peoples of Europe and America in particular to erect a system of international life founded on justice and charity as revealed to the human race by the teaching of Jesus Christ.

Famin in Lithuania and Poland

Frederick C. Walcoff, representative of the Rockefeller Relief Fund Committee, who recently arrived at Boston after investigating the deplorable conditions in Lithuania and Poland, said that the inhabitants of these parts are suffering ten times as much as the Belgians have suffered.

When the Russians were retreating, they ordered the destruction of everything likely to be of benefit to the invaders; consequently, hundreds of once flourishing Lithuanian towns and cities have been reduced to ashes. Millions of people have been left without any shelter by virtue of the orders sent broadcast by the Russian government to destroy everything; and they are still enduring great suffering.

Walcoff says: "I have traveled along fresh tracks in regions where the fiercest fighting took place, and I witnessed sights that are beyond human description. I found thousands who were dying from hunger. Dying children lay on straw awaiting their last hour. On one occasion I came across a woman whose ten children were dying one after the other from hunger. I made a final attempt to save her last child with the aid of medicine."

These are only meagre details of what countless others are suffering in the parts that have been devastated by war. If we were to investigate the actual con-

A PLEA FOR THE LITHUANIANS

21

ditions, which of course under the circumstances is impracticable, we would have a more graphic description of the unbounded suffering of millions of poor unfortunate creatures who have been the victims of the war that is destined to reap its harvest.

Recollections of the Past

(As Related by JOSEPH KUDIRKA)

ATROCITIES OF THE COSSACKS

Of all the deeds that bespeak the terrors of war in this age of modern civilization, perhaps those atrocities which are accredited to modern warfare stand out most prominently in the public eye. These deeds are especially reflected by the revengeful acts of the Russian cossacks. Stories related by refugees from Eiriogala state that the cossacks attacked the fleeing women and struck with whips and riot clubs those poor and defenseless women who dared to show opposition.

Another story says that a detachment of cossacks rode upon B's land and approaching the farmer demanded oats for their horses. At first the farmer declined to satisfy their demands, giving as an excuse that what little oats he had he needed for seed. Scarcely a moment passed when the cossack, whose word was law, struck the farmer with a whip inflicting a wound upon his neck, so that he was ultimately forced to satisfy the cossacks' demands. This, however, did not serve to suffice. The cossacks were now seized with the desire for drink. "Wine!! Wine!!" they cried, and then went in search for it. They did not listen to the farmer's explanation that wine was so scarce that it could not be obtained even for money, and that he did not have a drop of it

in the house. The cossacks apparently placed no credence in his statements, for without any hesitation they broke into all the rooms in search of it. After a futile search for wine, they took whatever other things they thought would be useful to them.

The farmer pleaded with them not to take his wedding rings, but they paid no attention to him. After attacking him and inflicting a deep gash on his cheek with a whip, the cossacks rode away, warning him not to make any attempt to arrest them, or not the smallest particle of matter would mark the site of his home.

In the vastness of the forests the Russian dragoons found a number of girls whom the cossacks had tied to trees. When they found that the cossacks were subjecting these girls to inhuman treatment, the dragoons ordered their release. The cossacks failed to respond, so a struggle between the dragoons and the cossacks ensued. It was not until five cossacks were killed and several were wounded that the dragoons secured the upper hand.

The girls were finally rescued in a semi-conscious state by the dragoons from the brutal treatment of the cossacks and returned to their homes. It was later learned that they had been tied to trees in the woods for three days.

Refugees relate that in the vicinity of Raseiniai and Siauliai the dead bodies of women and girls have been frequently unearthed by dogs. One person states that in the regions of the Kazlu-Rudos forests dogs have dug up the bodies of three women which were decomposed beyond identification. This is without doubt the work of

either the Russians or the Germans, they say. Another instance of Russian atrocities is contained in a statement made by a German prisoner. The scene of crime is laid in Minor Lithuania (exclusive of Prussia). Two cossacks rode up to the home of two women, one of whom was a mother of two children, and the other her sister. The cossacks at once advanced to the rooms of the women and began to mistreat them. The children seeing that their mother was being attacked began to cry for help. This displeased the cossacks and they killed the children. The other cossack attacked the sixteen-year-old girl who resisted with all her force. To carry out his sinister object the cossack drew his sword and pierced the breast of the girl until she swooned and fell under his control.

GERMAN ATROCITIES

We spoke above of the atrocities of the Russians in Lithuania. We will now speak of the Germans, who likewise have failed to show any sympathy for the Lithuanians.

The Germans were much displeased with the acts of the Russians in Prussia, therefore the majority of the soldiers tried to take revenge by attacking the peaceful inhabitants who were in no way benefitted by the Russian atrocities committed in Germany. This feeling of revenge was manifested especially by the Prussian soldiers. The Bavarians and the Wurtembergers, who are Catholics, conducted themselves properly, and scarcely ever troubled the peaceful inhabitants.

It was particularly in the vicinity of Kaimelis and Naumiestis that the German atrocities spoken of were

committed. Here the Germans destroyed everything that they could get hold of; they destroyed buildings, broke in doors of dwellings and destroyed all the furniture, carrying away many things. They seized all the grain of the farmers and even used the farmers as drivers to transport to Smalininkai. If the traces became tangled, or they had to stop for some reason or other on the way, the accompanying German soldiers would strike them with whips or use violent physical force.

After reaching Smalininkai, the Germans threw these drivers from their wagons and ordered them to journey back home by foot, while they forced others to dance for their amusement.

At Griskabudis the Germans carried away provisions and articles such as butter, bacon, cattle, horses, oats, hay, etc. They took away all the cows from one person and only the appeals of his children caused the return of one of the cows.

Near Mariampolis and Kalvariija the bodies of fourteen Lithuanian girls were found in the German trenches. This is conjectured to be the work of German officers.

French Interests in Behalf of Lithuania

(The following is an extract from the letter of Mlle. Yvonne Pouvreau which was written to Dr. Rutkauskas, a member of the Lith. National Relief Fund Committee.)

Barcelona, Spain, April 8, 1916.

Dear Sir:

I came to Spain with the purpose of working in the interest of Lithuania, and made the acquaintance of many persons interested in the work, among whom was the secretary of the Lithuanian Information Bureau at Paris.

My task is a difficult one, for the Lithuanian nation is little known, and its people are often classed as Poles.

Our monthly pamphlet, "Pro Lithuania," edited by Prof. Gabrys, is read with great curiosity by educators and professors, historians, literary societies and other educational bodies, and we feel that this booklet should be published in two languages—French and English.

This work of reorganization of reconstructive forces for the welfare of the Lithuanians is a difficult task, and as I am a French woman and my nation has suffered considerably at the hands of Germany, it is sad and sorrowful to me to think that France has up to this time given little attention to the fate of Lithuania and its people. Therefore, I take it upon myself as a duty to hold lec-

tures in the larger cities of France and Italy concerning Lithuania.

At present, Prof. Gabrys is sojourning in Switzerland in the interest of the Lithuanians, and his activity in their behalf during Lithuania's most distressing moment is greatly beneficial to your nation's future. He is exceptionally industrious and tactful in the prosecution of his work for the Lithuanians. It would be a thing of great commendation if there were many other native Lithuanians like him.

It is therefore the duty of every Lithuanian residing in America to aid him in this noble work. If it were not for Prof. Gabrys' activity and interest Lithuania would undoubtedly be unknown, even today, in western Europe.

The pamphlet, "Pro Lithuania," is a very fitting publication for the Lithuanians, and it frequently contains many articles that have been borrowed by newspapers as authoritative on matters concerning the forgotten nation of Lithuania and her important status in the development of Europe.

The Poles have a number of their own newspapers in every language in all of the provinces, and it is a long-established fact that they take recourse to spread falsehoods with respect to Lithuania through these media.

The Poles have a central committee in Switzerland, which is unusually active; and their delegates are constantly visiting the Pope. Just recently one of their papers stated that the Hon. R. Dmovskis and B. Plateris had visited the Pope petitioning His Holiness to plead for the Poles; to carry out their object, they spoke extensive-

ly about Lithuania, attempting to say that Lithuania is a part of Poland and actually belongs to it.

A few days previous to my departure from Lausanne, Switzerland, Mr. Gabrys received a letter from the papal secretary at the Vatican stating that the Pope was moved by Mr. Gabrys' letter concerning the terrible suffering of the Lithuanians, and that he would do all in his power to aid them.

With respect to myself, I expect to speak at Barcelona about the suffering of Lithuania.

My lectures are illustrated by pictures taken from life of the actual conditions of the refugees.

Next week I intend to visit the Bishop of Barcelona, the Archbishop of Varragino, and some of the large cities.

The priests in Spain have firm confidence in their people, and with their aid I think I will be able to collect large contributions, for there are many well-to-do people in Spain with bountiful hearts.

Yours truly,

YVONNE POUVREAU."

Thousands of Russian Refugees Perish Daily, Says American Visitor

THOMAS WHITEMORE ASSERTS THAT PROBLEM OF BATHING HOMELESS HORDES
IS A CRITICAL ONE

BEYOND HUMAN POWER

Thomas Whittemore, of New York city, who recently returned from Russia, where he was a member of Grand Duchess Tatiana Nikolaovna's committee for war relief, and who is a member of the Russian Relief Commission here, said at his home that it was not because of the fact that Russia was not in need of American assistance that it had not appealed for relief, but that a silent resignation had been characteristic of Russian sacrifice.

"I have just returned from an eight months' sojourn in Russia," said Mr. Whittemore, "where I visited among the refugees rather than among the civil and military prisoners. The refugees compose a vast horde of humanity, who evacuated the west when the country was devastated for military reasons in the early part of the war. This multitude of sufferers consists of Jews, Poles, Letts, Little Russians and Lithuanians, and moved in wagons,

on foot and by train, and were months on the march. They moved across Russia toward the Central Governments on the Volga.

"No other nation has had this tremendous problem to solve—the problem of saving the lives of countless human beings. The Russian Government recognizes in these multitudes of nations but one—a nation in want—and it was forced to turn to the Zemstvos, the provisional unions, for assistance and the organization of help. The Zemstvos are the mighty national unions which breathe the spirit of the new Russia.

"These city and county unions have established feeding centres on roads and in places of centralization in the heart of Russia, and further east they found lodgment for many of those who were intrusted to their care. It is impossible to say how many millions of people these Zemstvos have taken care of, as no record could be taken; this, too, would be an impossibility.

DEATH RATE CALLED TERRIFIC

"Thousands are perishing every day, but in the early part of the war the death rate was terrific. Whole governments perforce rose to their feet and moved away, like the Nomads or Tartars of old, and wandered over the face of Russia in tremendous clouds. The acute agony of flight is over, but the chronic distress remains. Summer brings its diseases, cholera and others, but the winter was made terrible by the ravages of typhus, which, in spite of every effort made to curb it, raged frightfully."

"A National Committee was formed. It was made

up of Jews, Russians, Poles, and representatives of the other nationalities who inhabit Russian territory, and was established to preserve the national life of Russia's great family of nations. The committee was headed by her Imperial Highness, the Grand Duchess Tatiana Nikolaovna, and has been doing wonderful work in sending out tons of clothing and the necessities of life to the needy. Information bureaus were established so that families, and even towns, which became separated could be located and reunited. A concerted effort was made to hold the horde together, to keep towns and families entire, but despite all this work, many thousands were lost when children strayed from their town.

TASK BEYOND HUMAN POWER

"Hotels were established for children and infants, and it was necessary to crowd all these humans into every available building. Several barracks were built to house from 1500 to 2000 people apiece. The refugees were packed in these single beds, which resembled huge barns or stables, and which were made into double or triple stories. The unions here did their share. They assisted efficiently and honestly in the distribution of food and money, which was given by the government for feeding and medical aid. Everything possible is being done, but the problem is so gigantic that it is well beyond human handling.

"The problems of the summer will have to be met. Adequate bathing facilities are needed before the winter or that terrible Russian scourge, typhus, will strike once more. I am interested in assisting the bathing and dis-

infecting schemes—the Japanese method—whereby the war victim's clothes are sterilized while the owner is taking a bath. Thousands have died because of this lack of equipment and the hygienic conditions naturally attendant on getting these people off the roadsides and into their winter quarters."

Mr. Whittemore said that he would return to Russia in a few months and that he was at present making arrangements in this country for shipments of bathing equipment and sanitary devices for the relief of the war needy in Russia.

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.

