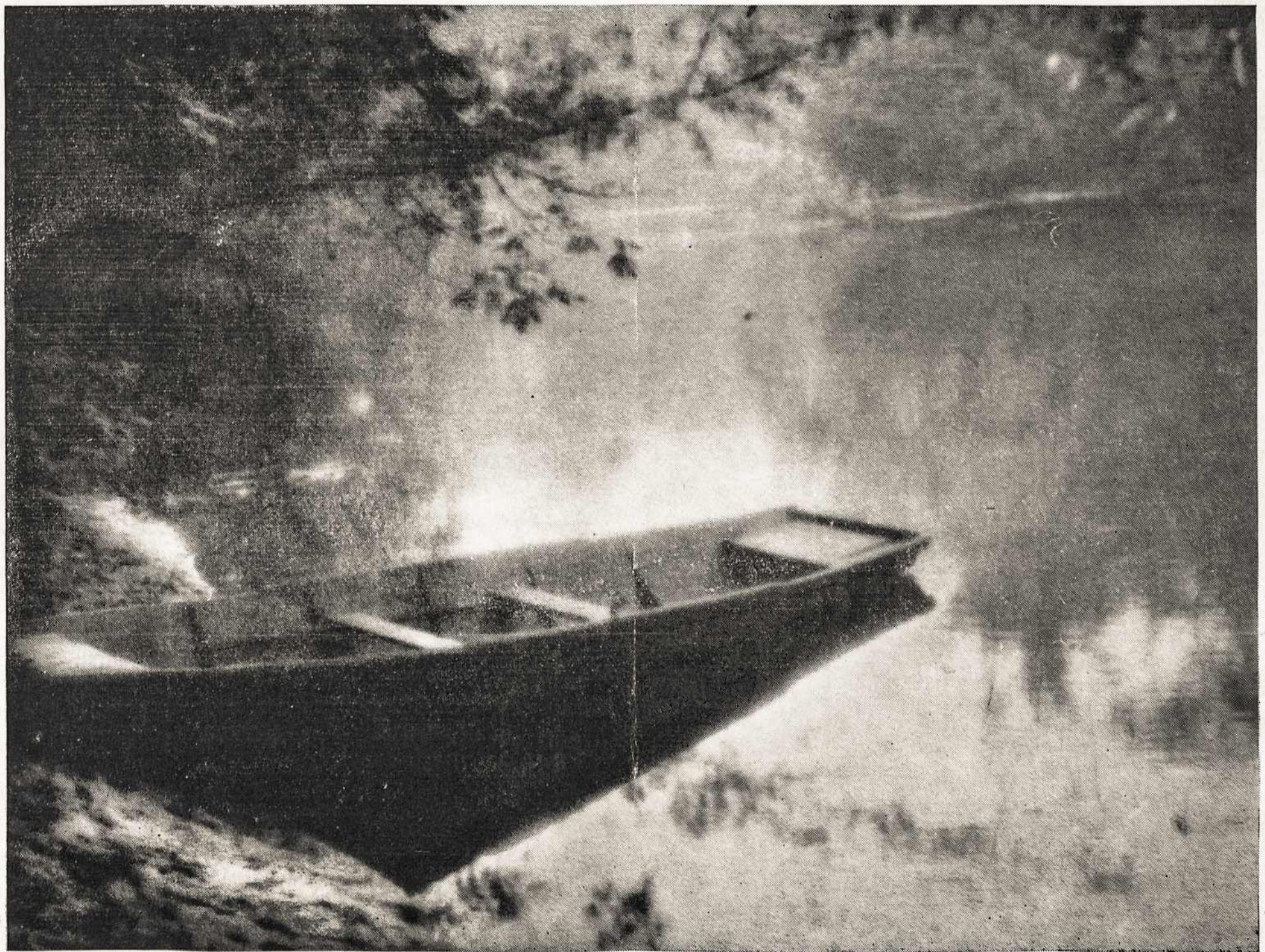


STUDENTU ZODIS  
Marianpolis College  
Thompson, Conn.

# *Zyztis* (The Knight)



*Tyku, Tyku Prie Nemuno Kranto....*

Cover Picture by Courtesy of "The Rotarian".

# V Y T I S — The Knight

— Published monthly by —  
Knights of Lithuania

Entered as Second Class Matter Oct. 23, 1933 at the Post Office, at Chicago, Ill. Under Act of March 3, 1879. Accepted mailing at special rate of postage provided for in Section 1103 Act of Oct. 3, 1917, authorized on April 12, 1921.

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**Subscriptions:**

Yearly	\$1.80
Foreign Countries	\$2.00
Single Copy	15c.

Ivairiais Reikalais Kreipkitės:

" V Y T I S "

4736 So. Wood St. Chicago, Ill.  
Phone Lafayette 6298



Bernice the practical girl says, the only reason she can go back to school this fall to loaf and acquire some crust, is because there is dough in the family.



## HUMOR JUOKELIAI



### Karaliaus Vaistai — King's Medicine

**Žino Savo Brolių...**

Vienas jaunas žmogus mokėjo nepaprastai pamėgdžioti asilo riksmą.

Kartą jo sesuo išvažiavo vasaroti pas pažįstamus; visi sėdėjo didžiajam kambaryje prie arbatos ir linksmi šnekučiavo; staiga lauke suriko tikras asilas.

„Girdite“, pastebėjo vaikiškai mergaitė, „juk, tai — mano brolis!“

**Pas Šiaučių**

— Ar dar galima šituos čeverykus pataisyti?

Žinoma. Tik reikia pakeisti padus, kurkas ir peretkus, o šniūrai dar visai nauji.

„Aš mažiau bijau influencos, kaip jos pasėkų.“

„Taip. Aš taip pat dar neuzmokėjau savo gydytojo pastarosios sąskaitos.“

**Kodėl Nebeskambini...**

„Ar tamsta nebeskambini nieko?“

„Ne, mano kaimynas paskolino man dvidešimts markių ir aš daviau jam piano raktą, kaip užstatą.“

**Pasiskundimas Lepšės Vyro**

— Ar žinai Jonuk, atsitiko man pirmą kartą, kad mano budiaks (laikrodys) mane pabudino.

— Argi taip smarkiai skambino?

— Kur tau, ta prakeikta, mano boba metė jį į mane.

**Another Woman**

Train Passenger: — “Why is the train jerking back and forth so much?”

Porter: — “Everything is quite all right sir, the engineer is teaching his wife to drive.”

**Beauty...**

Spinster — A gentleman called me beautiful yesterday. Do you think it is sinful of me to feel a little proud of the compliment?

Genial minister — Not at all. It is the gentleman who is the sinner — not you.

Freddie the Frosh bought a book on **How to Make Love** and is now more puzzled than ever. The book says to take the lady's hand, look into her eyes, and say “I adore you, Beatrice”. And Freddie's girl is named Mamie!

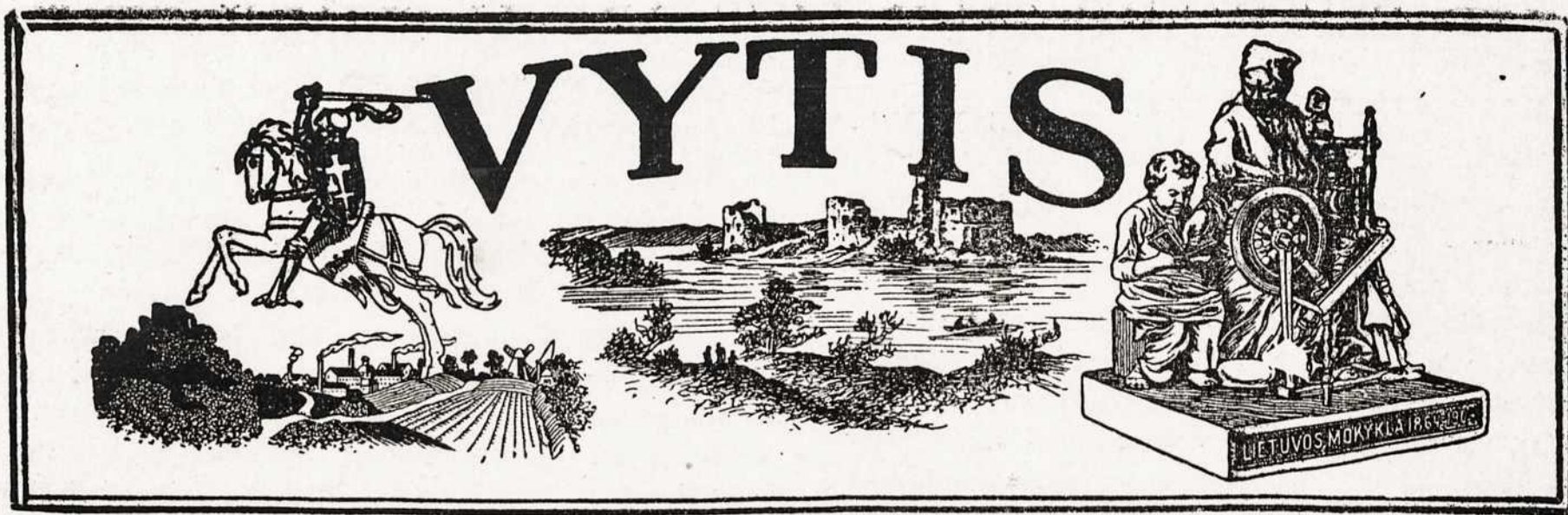
**Correction**

Boston Boy: Hey, Mother, the baby has fell out of the window!

Boston Mother: “Fallen, you mean, my dear.”



An illustration of radical socialism—bringing the producer directly in contact with the consumer.



## AMERIKOS LIETUVIŲ ŽURNALAS

### 1934 — 1935 Ateinantiems Metams Uždaviniai

Kam neteko dalyvauti New Yorke, iš buvusiųjų girdėjo kaip jaukus, draugiškas, rimtas ir pasekmingas Seimas buvo. Upas delegatų liks ilgam laikui neišdildomas. Rezoliucijų ir nutarimų pasekmė pasirodys tik tai šių metų laiko bėgyje. Per praėjusius metus Vyčių skaičius dvigubai padidėjo. Vyčių spaustuvė pasirodė esanti gerame stovyji. Štai ko laukia mūsų ateinantysis metas: nors padvigubintas Vyčių dabartinis skaičius grynai laikantis Vyčių idealo — „Bažnyčiai ir Tautai“. Reiškia, esančios kuopos trauks savo tarpan visą apielinkės jaunimą, nariai stengsis atgaivinti apmirusias kuopas, tverti naujas kur dar jų nėra buvę. Visame šitame darbe centro valdyba veiks kuo uoliausiai ir jei kada šauktūsi jūsų pagalbos, teikite ją greitai — nuolankiai.

Tikimės, kad kiekvienas narys laikys už priedermę remti centro planus dėl panaikinimo skolų. Pageidautina net, kad ir pačios kuopos ir apskričiai savaimi darytų šį bei tą dėl greitesnio dasiekimo šio tikslo. Paliuosavus mums nuo tų visų nelabųjų skolų yra nelabai sunkus uždavinys. Tik dirbkime visi iš vieno, vienam tikslui. Neieškokime sau garbės, tik dirbkime tėvynės naudai ir Dievo garbei. Nežiūrėkime į Centro valdybą, kaip į hitlerišką grupę valdininkų, kuri ieško paglemžti organizaciją saviems tikslams, bet kaip į būrį uolių, simpatingų patarėjų, kurie kiekvienoje valandoje pasirengę stoti jums pagalbon. Iš vieno — organizacijos labai — Bažnyčios ir Tėvynės gerovei!

### Try It Some More

Read the write-ups in Lithuanian newspapers pertaining to the activities of our Knights, in “Keleivis”, “Garsas”, “Vilnis”, “Naujienos”, “Darbininkas”, “Draugas”, etc., and you’ll gather a few peculiar ideas about your organization. ’Twas ever thus; we think we know the probable faults of others yet are so blind we cannot see our own — this is sound advice for those who make it a practice to criticise adversely.

“Garsas” claims the membership of the Knights has dwindled down to a mere nothing because English articles are published in the magazine. Their reasoning is far-fetched, but we do admire “Garsas” patriotism. In “Vilnis” the Knights are berated because no enthusiasm is shown for the radical “isms” of that group of adherents. “Keleivis” regards us as little chicks with no mother hen to guide us, and refuses to admire our motto because it includes “Church”.

“Draugas”, “Darbininkas”, and a few other newspapers are favorably inclined toward us, and we are grateful to them for their support.

Despite the many obstacles thrown in its path, the Knights of Lithuania organization continues to prosper. Its leaders are striving for an ideal, asking no compensation in return. True, these young men and women lack the experience and wisdom which age bestows on some of us, yet they know their objective and they work for its achievement; they work for Lithuania, they work for God.

# REFERATAS 22-jam LIET. VYČIŲ SEIMUI

KAZYS P. VILNIŠKIS, Aug. 7, 1934  
New York City, N. Y.

Gyvename ypatingus laikus — kada žmonijos civilizacija toli pralenkusi jos kultūrą. Nekurios mūsų civilizacijos rūšys taip savotiškai pasireiškia, kad sunku jas net ir suprasti. Ypatingai yra keisti žmonių santykiavimai: klasių su klasėmis, tautų su tautomis. Taip, antai, šaukiamos taikos konferencijos, daromi įvairūs tautų susiartinimai; iš kitos pusės: budavojami naikirtuvai, karo laivai, torpedos, gaminamos baisios nuodingos dujos, net bakterijos auginamos, kad tuo viskuo sunaikinus kitas tautas ir per jų lavonus prasiskynus sau kelią į gyvenimą, į tariamąją garbę.

Dabartinės žmogaus gyvenimo aplinkybės daug nerimo kelia dėl jo rytojaus. Ypatingai mažesnėms tautoms tenka budėti dėl savo egzistencijos..

Bet taip atrodo viešoji gyvenimo pusė. Tačiau kaip atrodo mums nematoma ir kaikam negirdėta gyvenimo tikrovė, kuri slepiasi po gražiomis tarptautinio susiartinimo skraistėmis? Užkulisinis tautų gyvenimas šiais laikais yra ištikrųjų nepaprastas, neišsivaizduojamas. Taip vienas vokiečių autorius knygoje "Welt freimaurei, Welt republik und Welt revolution" kurią jis parašė po ilgo šio klausimo studijavimo ir kurios išėjo net 15 laidų, nurodo, kaip įvairios masonų, komunistų, parmasonų ir panašios „požeminės“ organizacijos atlieka baisų darbą tautų gyvenime. Tas organizacijas palaiko įvairios grupės, dažnai valstybės ir vyriausybės, kad per jas sukėlus pasirinktose tautose maištus, sunaikinus dorą ir religiją ir tuo priruošus kelią anarchijai, kurią vėliau galima išnaudoti savo įtakai sustiprinti arba ir visai pavergti bei sunaikinti tas tautas. Tam leidžiama religija, dorą ir tautinę savygarbą naikinanti laikraščiai, platinamos blogo turinio knygos, gaminami nedori paveikslai ir net paleistuvystės įstaigos užlaikomos. Bet tomis pinklėmis suaugusi visuomenė yra sunkiai sugaunama ir be to nėra taip opi tautos dalis. Kas kita su jaunimu.

Juk jaunimas, tai lyg ta pavasario pražydusi gėlė, godžiai gaudo kiekvieną oro kvapą, renka kiekvieną spektro spalvą ir viską derina, viską krauna į savo skautų žiedą Jaunatvė, vėl, tai yra žmogaus amžius, kuriame viskas įamžinta skaisčiu žavėsiu; amžius, kuriame atsiskleidžia berybiai skyračiai, o juose spindi entuziazmo šviesoje didingi pasisekimai ir vilioja jaunuolio dvasią prie pasiaukojimo, prie naujų žygių.

Į tą jaunimą, į tą trykštantį tautinės gyvybės šaltinį ir yra nukreiptos visos „požeminės“ jėgos. Ant nelaimės, jos tame jaunime ir randa gerą dirvą prigyti ir plėtotis. Nes tokioje žmogaus gyvenimo stadijoje lengva paveikti į jį bet koku reiškiniu, kurio jis nepaima kritiškai; greit susižavi menkos vertės dalyku, kuris užima pirmą vietą jaunuolio širdyje ir išstumia iš ten idealus, užmigdo jo kūrybinę galią, parkrigdo entuziazmą. Viskas, kas pirmiau jaunuoliui atrodė kilnu, ko jo širdis troško atsiekti ir matė tame

pasididžiavimą, dabar liko menka, tuštu ir be jokios prasmės.

Dėl to jaunimas turi būti labai atsargus savo jaunatvėj, ir vyresnieji turi tuo susirūpinti. Nes toks jaunimo sustingimas yra tai bausis reiškinys tautos gyvenime, yra tai ženklas besiantinančios mirties tai tautai, jei laiku nebus imtasi tam reiškiniui pašalinti priemonių. Toks sustingimas tuojau persimeta į visą tautinį gyvenimą ir tauta nustoja savimi pasitikėjimo, nustoja kūrus savąją kultūrą, nustoja net branginus savo papročius ir kalbą. Pradedama savintis svetimbės „didžiūotis „zagraničizmu“.

Ir su skausmu širdyje reikia prisipažinti, kad tokių reiškinų pasirodo mūsų tautos gyvenimo. Tai bausis tų samdytų „požeminių“ jėgų padarinys, kuris daro blėdį mūsų tautiniam kūnui. Nors Lietuvoje imtasi griežtai su tuo kovoti, bet čia Amerikoje mes lietuviai tuo mažai tesirūpiname. O juk tai begalo svarbu mūsų mažiukei tautai, kurios net 40 nuoš. narių, kaip paduoda R. Skipitis "Tėvų žemėje", gyvena už Lietuvos sienų. Ir jei toks milžiniškas neskaitlingos tautos nuošimtis yra be ypatingos globos, kitų gyvena įtakoj, galime tik išsivaizduoti, kokių liūdnu pasekmių galime iš to susilaukti, jei ir toliau taip rūpinsimės savaisiais, ypatingai mūsų jaunimu.

Mūsų kultūrinės įstaigos vos besilaiko, organizacijos silpsta: nesijaučia to tautinio entuziazmo, kuris buvo pirmiau. Jaunimas pergyvena kažkokį sustingimą, savimi, kaipo lietuvių, reiškia kažkokį nepasitikėjimą. Neretai brangiausią ir gražiausią tautiškumo išraišką — lietuvių kalbą laiko bereikalingu dalyku. Kartais tai būna ir per tėvų kaltę, kurie patys panašiai prieš jaunosius išsireiškia, nors nei susikalbėti nelietuviškai negali. Tačiau tik kartais; bet daugiausia tai į tą mūsų jaunimą paveikia tos nelemtos dirbtinos aplinkybės, kurios jam įkalė ir įtikrino, kad pamiršdami lietuvių kalbą, jos papročius, taps tikrasis amerikonas ir tada jau pasipils laimė po jų kojų. Ir jaunimas, kaip jaunimas — nepagalvoja kritiškai ir neatskiria tuščios teorijos nuo realios tikrovės. Taip galvojantieji kuria teoriją, kad lapė patekusį į vilko odą, turi atvesti vilkiuką, o ne lapiuką; arba kielė iš gegužės kiaušinio savo lizde turi išperėti kieliuką. Bet tai gyvenime negali būti. Todėl per pamiršimą lietuvių kalbos norintieji tapti amerikonais, galvoja nelogiškai, jų nusistatymas yra negarbingas.

Kiti vėl patekę į desperaciją, siūlo atlikti kažkokių operacijas ant mūsų tautos kūno, kurios kitų jau buvo išbandytos ir parodė, kad jos neša tautinę mirtį. Nes tautai, netekusiai savo kalbos, pertai ir papročių, yra parašytas mirties dekretas. Ir kasgi turi teisę siūlyti mirtį, tai tautai, kuri anais laikais visą Europą išgelbėjo nuo mongolų antplūdžio, kuri sugebėjo sukurti Lietuvos Valstybę nuo Birutės Kalnelio iki srau-

niųjū Vogos krantų, nuo Juodųjų Marių iki Polocko Vartų ir kuri dar tik šiandien vėl prisikėlė naujam gyvenimui; pašaukta didingai ateičiai.

Mūsų tautoje buvo visais laikais kilniadvasių, kurie suprato tautos reikalus ir stovėjo jų sargyboje; kurie pažadino mumi, beužsnūstančius svetimųjų liuliuojamam lopšy. Taip turėjom ir turim savo jaunimo, kuris nieko nebodamas eina tautiniu keliu. Ir reikia džiaugtis, nes juos pradeda pasekti kiti ir pradeda atbusti, pradeda pajusti savyje tekantį lietuvišką kraują ir kurie įsitikino, kad teisingai pasakyta Vytauto Didžiojo, jog „Dievas mus skyrė valdyti pasaulį“ To paskatinti Jaunoji Lietuva nieko nelaukus savo du sūnu Darių ir Girėną paleido per Atlantą, kurie atliko pasaulinį žygį. Kaskart veikimas pradeda gyvėti; taip netikėtai net susiorganizavo kitą kultūrinę organizaciją: „Studentų ir profesionalų sąjunga“. Kaskart daugiau ir daugiau jaunimas pradeda viešai išeiti į gyvenimą kaip lietuviai, tuo keldami mūsų tautos vardą ir stiprindami jos dvasią. Tas viskas žada naują mūsų tautai rytojų „gražią ir garbingą ateitį. Ir reikia pasakyti, kad tai dėka tų, kurie moka save pamiršti ir dirba tautai naudingą darbą. Reikalinga, tik kad jų būtų daugiau, kad visi mūsų vadai mažiau kalbėtų suvažiavimuose ir mažiau reikštų jaunimu nepasitenkinimo, o daugiau rūpintųsi konsolidavimu viso veikimo, ypač jaunimo veikimo centralizavimu. Nes pats gyvenimas parodė, kad geriausia veikia ir ilgiausia tveria centralinės organizacijos; tiek kultūrinės, tiek ekonominės ir politinės, nes jos turi visą veikimą palaikantį ir gaivinantį centrą. Gi kiek kūrėsi ir vėl mirė įvairių kultūrinių ir savišalpiųjų lokalių organizacijų. Tuo tarpu centralinės laikosi ir progrėsuoja. Iš jaunimo organizacijų geriausiu pavyzdžiu gali būti Lietuvos Vyčiai, kurie buvo palikti net be vyresniųjų globos ir pagalbos, net pačiais sunkiais ekonominės depresijos metu, vienok jie išsilaikė, ir nemirė kaip daugelis kitų. Dabar net sparčiai pradėjo stiprėti, augti narių skaičiumi ir susipratimu. Šiandien, štai, ta organizacija laiko net 22-ji savo metinį seimą, ir jų veikimo atskaitos džiugina visus.

Taigi nuo šiol susipraskime, palaidokime desperaciją ir nepasitikėjimą saviškiais, o imkimės tautinio kurybinio darbo. Ištraukime jaunimą iš tos pašalinės įtakos ir pažadinkime juose naują patriotizmo ir religinio atgimimo dvasią. Prisiminkime visi, kad esame garbingos lietuvių tautos sūnūs ir jais norime būti. Sveikinkime jaunuomenės vadus ir jų prietelius, kurie budėjo ir budi kilnioje sargyboje; sveikinkime skaistų lietuvišką jaunimą, kuris panoro pažinti pats save ir kurs rodo tiek daug susidomėjimo lietuvių tautos ateitimi.

Tik nenusigąsk kliūčių, tik nenustok savimi pasitikėjimo ir žengk pirmyn, jaunime, ieškodamas tiesos savo kilniame obalsyje „Tautai ir Bažnyčiai“. To laukiame iš jūs ir to linkime šio 22-jo Seimo proga, Bran-  
gus Jaunime — Lietuvos Vyčiai.

## Kalkim Geležį, Kol Karšta

Letuviai turi seną priežodį: „kalk geležį kol karšta“, kuris ypatingai šiuo laiku vyčiams turėtų būti įsidėmėtinas.

Mūsų organizacijoje didžiausias judėjimas ir veikimas pasireiškia kas meta prieš pat seimą. Kuopose ir apskričiuose visi vyčiai tik juda, kruta, rinkdami tinkamus atstovus į seimą, įnešdami visokias rezolucijas, kad pagerintų organizacijos stovį, pasiūsdami užsilikusius mokesčius į centrą, kad turėtų teisės turėti daugiau atstovų seime, ir t. t. ir t. t.

Seimo laiku irgi iš tolimų vietų suvažiavę atstovai dirba, prakaituoja, ginčijasi, kad pravedus jų atvežtas rezolucijas, kad išrinkus tinkamą darbščią valdybą, kad sudarius geras komisijas, kurie išpildytų seimo visus nutarimus ir tuo pagerintų, pastiprintų mūsų organizaciją.

Bet su seimu užsibaigia ir vyčių judėjimas. Visas veikimas bent keliems mėnesiams visai apsnūsta. Gi ištikrųjų mums reikėtų „kalti“ geležį, kol karšta“. Seimo laiku padaryti nutarimai bus galima daug lengviau įvykdyti, jei mes stosime į darbą dabar.

Bus lengviau juos įvykdyti — todėl, kad dar šiuo laiku tebeskamba visoje vyčių organizacijoje ypatingai šio 22-rojo seimo antgarsiai ir išdavos, kurie yra perduodama seimo atstovų kuopoms ir apskričiams ir tuo būdu visi vyčiai dar tebėra išgilingo organizacijos reikaluose.

Už mėnesio kito šis seimas bus beveik pamirštas ir kiekvienas vytis-tė pradės rūpintis savo vietiniais reikalais, o apie seimo nutarimus jis gal ir visai jau nebesirūpins. Jį išjudinti ir patraukti prie organizacijos bendro veikimo bus jau daug sunkiau.

Taigi dabar, tuoj po seimo stokime visi į bendrą darbą. Centro valdybos ir komisijų nariai, kaip ir visi seimo dalyviai, visi sujuski-  
me dėdami pastangas netik atlikti mums įpareigotus darbus, bet paieškokime ir daugiau būdų ir priemonių, kaip pagerintų ir sustiprinus savo organizaciją. Pradėkime veikti dabar, iš anksto, ir padarykime šiuos metus tikrai vaisingais savo organizacijai. „Kalkim geležį, kol karšta.“

— A. J. Mažeika

# THREE WESTERN STARS

## A Short Play

*Being A Satire On The Leaders Of Public  
Opinion Among Our Lithuanian  
People Of Chicago.*

The Cast:



*Leonas Zemutis II; Editor or Praugas.*

*Antonius Vunguyis I; Editor of Ragutis.*

*Hercules Rigaitis III; Editor of Prausienas.*

*The Play Proper — The curtain rises as the audience begins to leave the theater, the first scene starting an hour and sixty minutes after schedule. Leonas Zemutis II, enters amid the flourish of one trumpet. He is in his concentrating chamber.*

*Zemutis II:* These are bad newspaper days, guess I'll go out and organize me a new society to vary this humdrum existence.

*Messenger:* (shouts as he enters) Sir Zemutis, I have news that editor Rigaitis of Prausienas plans to have a "Lithuanian Day" on August 9th, to boost his publication's circulation.

*Zemutis II:* So this Rigaitis plans again, does he? This time it's a "Lithuanian Day", eh? He ought to take himself on a vacation and let his hair grow.... To Arms! Go out and buy me a dozen pencils with erasers on them; this calls for an editorial. Now I've got an incentive for doing some work.

*(Six days elapse. The editorial of ten lines has finally been written and published. The scene changes and we find Rigaitis III, reading the editorial in his office.)*

*Rigaitis III:* Every time I pick up this paper I have to put my gloves on. How I love it!... So, it's an editorial against me and my idea. My idea is worth a million at least, but of

course with a little persuasion I'd settle for a hundred right now, and maybe less.... (ruminates)... So he can't take it, he can't take it; and he's going to have his own "Lithuanian Day" and on August 9th, the same time I'll have mine. Zemutis is a nasty man, that's what he is, just a nasty man.

*(The scene again changes, this time to the spacious quarters of Vunguyis I. Editor Vunguyis I, is singing tenor with a bass voice, at the same time he is reading the Zemutis editorial).*

*Vunguyis I:* So Hoooo... these two tin-types plan to have a "Lithuanian Day"... (calls to his staff of helpers who finally awaken after he sings to them)... Shine up the radio wires men, we've got a lot to broadcast to-night. I've decided we're going to have a "Lithuanian Day" on August 9th.

*Comes August 9th. There are a hundred thousand Lithuanians in the metropolis, — they have their choice of three places for the real "Lithuanian Day".*

*PRAUGAS headline on August 10th — "One million Lithuanian patriots attend the PRAUGAS greatest 'Lithuanian Day' in history on August 9th."*

*RAGUTIS headline on August 11th — "Two million Lithuanian patriots attend the RAGUTIS greatest 'Lithuanian Day' in history on August 9th."*

*PRAUSIENAS headline on August 12th — "Three million Lithuanian patriots attend the PRAUSIENAS greatest 'Lithuanian Day' in history on August 9th."*

*Moral: — Always be a gentleman and let the other editor publish figures first.*

— *Finis* —

## Saints John, Anthony, And Eustachius—Martyrs of Lithuania

It is generally believed that Lithuania has but one Native Patron Saint — St. Casimir, the Noble Grand Duke who died at Grodno just 450 years ago. Many too, seem somewhat uncertain whether or not he was a Lithuanian. But that is certain for there was only one generation between himself and Jogaila, the son of Algirdas. Jogaila was his grandfather, for Casimir IV, St. Casimir's father was the son of Algirdas, and by his Lithuanian wife, the cousin of Vytautas, and not by Hedwige, the Hungarian Princess. Thus there is absolutely no Polish blood in St. Casimir, and the only claim that they can make of him is that his father was their king.

St. Casimir is however not the only Lithuanian saint who lived and died in Lithuania. There were three nobles, commonly known as Mihley, Kukley and Nazilo, in the XIV Century at Vilna, who were both born in Lithuania and suffered martyrdom there for the Catholic Faith. These three martyrs baptized Anthony, John and Eustachius are the special patrons of Vilna, and thus we have a good number of holy Lithuanian princes to whom we can pray for the recovery of that ancient capital from Poland. Prayer can accomplish that which we desire when other things, even armed force, fail.

An account of Sts. John, Anthony, and Eustachius is given by the Lithuanian historian Albertus Wijk Kojalovicus who writes of the Catholic Church in Lithuania. In the monumental work of the English author Rev. Alban Butler, of the XVIII Century, we find them mentioned under the date of April 14, the day when their feast day is especially celebrated at Vilna. Sts. John and Anthony were brothers, and St. Eustachius was related to them, and the youngest of the three. They endured tortures and martyrdom, about the year 1242, during the reign of Algirdas, the first on April 24th, the second on the 14th of June, and the youthful Eustachius on December 13th. The last was placed under the greatest trials, perhaps because of his young years.

The Saints received baptism from a priest named Nestorius at Vilna, so we know that Catholicism was present in Lithuania before the time of Vytautas when the Poles wish to declare Christianity was first introduced in Lithuania by the Poles themselves. Algirdas, however, was a pagan and during a feast, meat that had been offered to the pagan gods, was placed on the banquet table. The Christian princes, who were chamberlains to Algirdas refused to eat of such meats. And, no doubt, the pagan priests, seeing their religious ceremonies repudiated in the very court of the king demanded a punishment if they did not abide in the pagan rite. We read that Algirdas had them cast into prison, then placed them under painful trials, and finally had them hung from the common tree where malefactors were executed. St. Eustachius was, in addition, beaten with clubs, had his hair torn off; because he refused to have his head shaved according to pagan custom, and finally put to

death.

After this Algirdas seems to have repented, somewhat of the deed. For he granted the land where they suffered martyrdom to the Christians, who built a church on the spot. Thus, again, the blood of martyrs was the seed of the Church. As Algirdas permitted a Catholic Church to be placed on the very site of their death, he aided the growth of the Church. The prayers of his noble former companions were immediately heard before the throne of God and the Christians at once, began to increase in numbers. It is safe to say, therefore, that God accepted the ignorance of the king regards Catholicism, giving us at the same time three holy martyrs and the firm establishment of the Church in Lithuania.

The bodies of Sts. John, Anthony and Eustachius were removed to the Church of the Holy Trinity by the Basilian monks of the Greek-Catholic rite, but their dis-severed heads were kept in the Cathedral Church in Vilna. Thus by this time there were at least three Catholic Churches in the single city of Vilna, in the reign of Algirdas, and perhaps others for one was already a Cathedral... As this is true it is very probable that there were other Catholic Churches throughout Lithuania. Indeed King Mindaugas, the father of Gediminas, had been himself baptized a Christian. We can feel certain, that Christianity was always present in Lithuania; for thousands of the Goths who returned from Italy in the VIth Century after forming a kingdom in the south of Europe, were ardent Christians.

In the early days of the Church canonization was a more simple affair than it is to-day. At present the Pope is the only one who can finally declare one of the faithful as favored with eternal beatitude. But at the time of which we speak, an Archbishop could canonize a holy person, if the general homage of all the people was manifested. Thus so great a name as St. Bruno, the founder of the Carthusians, has never been placed upon the list of those canonized by the Pope. Yet the Whole Church celebrates his feast every succeeding year. Again, canonization is merely the authoritative statement of the Vatican on the sanctity of one already pronounced a saint by the general public. Even to-day, if one was not fostered by the devout to a noticeable extent, there would not follow a canonization. So we receive little leaflets and are asked to pray for the canonization of such and such a one. The popular devotion before canonization generally draws the canonization. Only a very short time ago, the Catholic press carried a notice that the Pious Society of England was sending 160,000 names petitioning the canonization of Bl. Thomas More, to the Pope. Sts. John, Anthony and Eustachius were declared holy martyrs of the Faith by popular consent, and Alexius, the Archbishop of Kieff, raised them to the honors of the altar, constituting them patrons of Vilna.

— J. Leo. J. Vaščila

## NAZI ACTIVITIES IN KLAIPEDA TERRITORY

During the past two years a clearly defined Nazi movement has been spreading in the Klaipėda (Memel) Territory. Its growth has been concurrent with that of the parent body in Germany, and its activities and methods of work are undoubtedly inspired and fomented by the latter, with certain distinctive modifications designed to adapt them to the furtherance of Germany's expansion policy towards the East. Preparation for this expansion is therefore deemed to be the special task of the Nazi movement in Lithuania.

The claims of German National-Socialism and the means whereby it proposes to achieve them are clearly formulated in Adolf Hitler's programme entitled "Mein Kampf". The German Nazi leader, *inter alia*, declares: Darueber muss man sich doch wohl klar sein, dass die Wiedergewinnung der verlorenen Gebiete nicht durch feierliche Anrufungen des lieben Herrgotts orfolgt oder durch fromme Hoffnungen auf einen Voelkerbund, sonder nur durch Waffengewalt." A free rendering of the foregoing passage is: "In this regard we must, however, be perfectly clear, that the recovery of the lost territories will not ensue through solemn appeals to the dear Lord or through pious hopes in a League of Nations, but only through force of arms."

That this thesis is far from remaining a mere theory has been demonstrated by recent action preparing the way for its realization. Thus Herr Goebbels, German Minister of Propaganda, in his speech of June 29, 1931, at Tilsit, where also were assembled representatives of the Klaipėda Nazis, exclaimed that it was essential to blow up the barriers blocking Germany's path towards the East. Other speeches were delivered by leaders of the Nazis who went to Tilsit — a town on the German side of the German-Lithuanian frontier — to speak against Lithuania. Some of these meetings closed with a curious anti-Lithuanian demonstration. Tilsit papers themselves reported that the members of the crowd assembled on the banks of the Niemen, which forms the boundary between Germany and Lithuania, simulta-

neously shook their fists in the direction of Lithuania, and swore never to know repose until the Klaipėda (Memel) Territory had been restored to Germany.

Seeing, however, that the true aims of the Hitler movement in Lithuania are incompatible with Lithuanian sovereignty, the regulations of the organizations were so drafted as to make them appear to pursue legal objects. There are actually two organizations: the Christlich-Sozialistische Arbeitgemeinschaft, founded by the Pastor Von Sass in June, 1933, and the Sozialistische Volksgemeinschaft, founded by the veterinary-surgeon Neumann some months later. Both leaders are members of the German National-Socialist Party, and the rules and procedure adopted by both bodies are virtually identical with those of the parent organizations in Germany.

Since their inception these organizations have endeavoured to extend their ramifications throughout the Klaipėda Territory. It is their special aim to enlist as many young men as possible, energetic and exercising a certain influence over their friends, above all among autonomous officials of the Public Security Service and teachers of primary schools possessing some influence in the country. Persons not speaking German as their mother tongue and those entertaining Lithuanian sympathies are excluded from this movement.

Influence over the popular masses has been won by extensive charity work among the workers and unemployed, conducted with funds clearly far in excess of the resources of the organizations themselves and provided in part from Germany. Among various expedients employed to attract the farming community may be mentioned the cooperative organization for trade in cattle, the "Viehverwertungsgenossenschaft", which buys animals at high prices for export to Germany, and covers the difference between these and the real prices by means of secret funds. - - - - -

- - - - - This practice was exposed by the Lithuanian Government Agent on June 14, 1932, before the Permanent



Court of International Justice. The same expedient, already in operation for some years, as anti-Lithuanian propaganda, serves during the present economic crisis as a means of influencing members of the new Nazi organizations, and is also applied to certain establishments of agrarian credit operating with foreign funds.

Not the least significant feature of the activities of the Hitler organizations in the Klaipėda Territory is the effort to create and foster among their members an offensive military spirit. To this end, German military songs, re-edited to render them applicable to local needs and glorifying fidelity to the leader and the struggle for the "freedom of Memel", are diffused among the youth groups more especially. A still later development has been the creation of Sturm Kolonne, or storm groups, on the model of similar bodies in Germany. During 1933 the results of this subversive work began to show themselves incidentally in collisions with the authorities. The local Nazi units have even gone so far as to adopt the so-called "Hitler belt", which in Germany is regarded as an essential portion of the Hitler uniform. Marches in military formation, with special attention to

terrain of strategic importance; technical instruction in the use of machine-guns, etc., have been proved at various times to enter into the recognized programme of the local Nazi organizations. Evidence is available showing that orders had actually been issued for the local Nazis to hold themselves in readiness to join their German comrades at the moment when the latter should cross the border into the Klaipėda Territory. At the moment when the Lithuanian Government considered it necessary to intervene, the organization was not yet completely armed, but its equipment, which included arms of various categories, would have been sufficient to enable it to stir up trouble in the small market towns of the territory, in pursuance of the above mentioned plan for collaboration with German Nazi units from over the frontier, whose arrival the local groups were impatiently awaiting.

The foregoing is but a brief resume of the circumstances that have compelled the Lithuanian Government to intervene and to order a judicial inquiry which has already established a certain number of cases of high treason.

— *Elta.*



*The scene shows a group of Russian peasants waiting in line at one of the many bread dispensing stations of Soviet Russia.*

(Courtesy of "The Rotarian")



# THE MONTH *in* BOOKS




## ARTICLE I.

### OUR LITHUANIAN AUTHORS

#### *Introduction*

— E. J. K. —

The gradual development and final fruition of the Lithuanian people's desire for freedom and independence, covering the past fifty years or so, was in fact born of and nurtured by our present Lithuanian literature. All our classical authors, with only a few exceptions, were products of this period. Because of the time in which it was written, this literature is almost wholly patriotic, dealing with the life of our awakening nation. It follows, therefore, that this literature which did so much to arouse the patriotic spirit of our people of that period, can produce the same result among our people now, especially in America.

It will not be too rash a statement to say that the great majority of our Lithuanian Americans, particularly our youth, is almost totally ignorant of the life, personality, and works of even the most important writers of the Lithuanian renaissance period. The absence of Lithuanian books on the book-shelves of our Lithuanian homes, and the resultant ignorance of Lithuanian literature, is one of our most regrettable failings and constitutes the most dangerous threat to our nation in America — that of complete delithuanianization within the next decade or so. Unless our people, and especially our youth, begin to read patriotic Lithuanian literature, this threat will become a reality. This is not placing too much importance on the reading of our literature. Reading Lithuanian, talking Lithuanian at times, or trying to write in Lithuanian — these alone will not solve our problem. Our problem is not a technical one — of practicing the language and being able to read, write and speak it fluently: it is a spiritual one — of inculcating a deep and burning patriotism in the hearts and minds of our people — of making everything that is

Lithuanian interesting and dear to them. A solution lies in the reading of this patriotic Lithuanian literature. As a specific example, one cannot read any of Kudirka's pleas to his people, begging them, urging them to arise nationally, to read, write and speak the Lithuanian language, to fight against the northern "two-headed eagle" who was striving to annihilate the Lithuanians as a nation — we say no Lithuanian can read this without imbibing at least some of this same patriotic spirit, and without becoming a militant Lithuanian. When this state of mind is reached — THEN reading, writing and speaking one's native language become truly affective and gradually strengthen one's national and patriotic spirit.

Enough stress is not placed on these more important Lithuanian authors in our parochial schools and, as yet, even in our higher institutions of learning. The patriotic national content of the work is almost always overlooked and sacrificed in favor of the literary, grammatical form. The consideration of the two the structure and the content should go hand in hand.

Our young people should not be told to be patriotic Lithuanians — they should be allowed to find out why and be convinced for themselves.

Heretofore, Lithuanian books, especially of the better sort, have been rather hard to procure in America. It is almost always necessary to send to Lithuania for them, involving much trouble and expense. Some of our Lithuanian American publishing and newspaper houses have Lithuanian literature in stock, but they do not publicize it enough. Then again, these books, in spite of their comparative inexpensiveness, if printed in much larger editions in Lithuania could be made much cheaper yet and thus available to a larger number of our people. It is time that our countrymen across the sea started to take more of an interest in

us other than as recipients of our generosity. This is one instance where they could do much in cooperating with the Lithuanian publishing in America, to help keep our people here from complete delithuanianization.

Another practical method of acquainting our people with the literature of their fatherland, involves our Lithuanian American newspapers. Each newspaper should have its Lithuanian literature department in every issue, where well-known author's works could be published serially.

A number of articles will appear serially in the "Vytis" and will deal with the life, personality and works of our most important Lithuanian authors. We sincerely hope that these short glances at the life and works of these men and women will be of interest to our readers, especially the members of our organization, and will lead them to procure their books for a personal, more leisurely and complete perusal.

This year is an anniversary year in memory of Dr. Vincas Kudirka in two respects — it is thirty-five years since his death and forty-five years since he established his famous newspaper "Varpas". For this reason, we intend to begin this series with him and in our next article will begin to present a short biography of him.

## Balsai Iš Minios

Besitrunkiojant po įvairias lietuvių apgyventas kolonijas, ypač kur radosi Vyčiai teko redaktoriams išgirsti visokių nuomonių apie dabartinį "Vytį". Taip pat išgirdome vienokių ir kitokių patarimų dėl pagerinimo mūsų žurnalo. Viena mintis daugelyje vietų atsikartojo, — kad reikalinga "Vytyje" užleisti nors vieną puslapį įvairioms nuomonėms, kurias bile kas norėtų išreikšti. Jas redaktoriai pagal savo nužiūrėjimo jų nauda ir verte paeiliui talpintų "Vyties" skiltyse, bet už išreikštas mintis redakcija neims jokios atsakomybės. Prisitaikydama visuomenės patarimams, nuo šio numerio kas mėnesį — jei rasis spaustuvės pašto dėželėje — tilps "Balsai iš Minios". Tikimės, kad nors tie kurie pateikė patarimą, imsis šios progos ir taps pirmutiniai korespondentai šiai naujai sekcijai.

— V y t i s

## Kada Skris Lituanica II?

Ar dar daug reikės išleistuvių bankietų ir atsisveikinimo aviacijos dienų kol Lituanica II bus tinkamai priruošta skridimui skersai Atlantiko? Rodos jau šimtus kartų skaitėm, kad orlaivis nupirktas, vėliausiais įtaisymais pagerintas, matėme ir paties orlaivio paveikslus ir pereinamoje savaitėje įvairių lietuviškų laikraščių lapuose pasrodė net pats orlaivio motoras. Ant popieros viskas dailiai atrodo, bet kuomet rugpj. 26 dieną, Chicagoje atsisveikinimo aviacijos dienoje, Fordo orlaivių aikštėje suvažiavo tūkstantinės Chicagos lietuvių minios, didžiai išgarbintas Lituanica II nei nepasirodė savo išleistuvėse. Mat dar nepradėjus skristi orlaivis jau negalioja, ir gandai eina, kad pakol jis bus gatavas pačiam skridimui, gal prabėgs dar keletą mėnesių.

Visi tėvynę mylinti lietuviai nori, kad skridimas įvyktų. Tam jie ir važiuoja į panašius išleistuvių bankietus, aviacijos dienas, deda savo sunkiai uždirbtus pinigėlius. Ar tik neatgris tas jų, patriotiškas prisirišimas panašioms bandymams jeigu vadai, komitetas neduos faktinių įrodymų kas sulauko Lituanicą II skridimą, kur dedamos jų sudėtos gausios sumos dolerių. Jau dabar girdisi neramių išsireikšimų dėl nei nepasirodymo Lituanica II savo išleistuvėse. Teužsitiesia skridimas ilgiau keletą mėnesių, o tas jau reiškia iki ateinančių metų, tai Lituanica II greičiausiai pateks kokiems vietiniams privačiams tikslams, už ką komiteto galvos paliks Amerikos lietuviškai visuomenei skaudžiai praskaltę.

### BANQUET HONORING MR. ANTHONY S. POCIUS

A banquet for Mr. Anthony S. Pocius at which he will be presented with a Cross of Grand Duke Gediminas by the Republic of Lithuania, will be sponsored by the Lithuanian organists of Chicago, Thursday, September 6th, 1934, 8:30 P. M. at the Crystal Ballroom of the Shoreland Hotel, 55th and the Lake. Service \$2.00.

We all know the great work of Mr. Anthony S. Pocius. Beside his composition work, he is the man by whom the K of L "Dainos" Chorus had been directed for several years.

Nine



## Cleveland Ohio, Council 25th.

Our chapter was greatly honored to have with us on Sunday Nite August 5th, as guests at the home of Mary Zupka, where most of our members had gathered: Jack Juozaitis, Rev. P. Katauskas, Pete Beinoris, Joseph Poska and Anthony Valonis, all of Chicago who stopped just long enough to say Hello, had a few hours' sleep at Betty Lucas' home, and then were on their way to the New York Convention. Our only regret is that they could not stay at least a whole week, so that we could have shown them around town.

An event of great importance took place on Saturday, July 28th at our Lady of Perpetual Help church, when our president, Alvina Salasavice was united in marriage to Peter Luiza, one our past presidents. The club extends its heartiest congratulations and wishes them many years of happiness.

On July 21st, a Hamburg Roast was held at the Salasevice beach. There must be a great number of Wimpys in our club, since twice as many boys showed up as girls, and it didn't take long at all for the hamburgs to disappear.

At the July meeting, a new vice-president was elected in the person of Albert Wilkaitis, whom we are sure will do a great deal for the betterment of the club.

—Chubby

## Paterson, N. J., Council 61.

We had our bus ride to Rockaway on July 22. All were ready after first Mass for a happy day of salt water swimming: two buses filled with members and friends. All the way up to the beach songs were sung to make the journey shorter. John Obels used the wrong lotion for suntan. A few members came home with colds and not sun burn. John Spranaitis, Jr. put a blanket over his shoulder so he could sleep well. After they all had enough of swimming, the rides came next. Gert Zillman rode the merry-go-round all day for this was the only ride that gave her a thrill.

Believe it or not Mary Sasnokas was not the first one to come in the bus. Everyone rode home with that salty taste in their mouth, but as one member in our crowd said, "What is a little salty taste if you had a good day?"

Pauline Dillius

## Great Neck, L. I., N. Y.

Beware! Beware all K of L councils of New York — New Jersey district, especially council 110 of Maspeth.

This is only a new council being heard from for the first time, but it promises to become the strongest lodge of the district. Though it's been organized only a short time thanks to the executive board of this district for its big boost, this lodge has progressed in leaps and bounds, almost caught up with the activities of other clubs. Our spiritual advisor is none other than Father Aleksionas, and every member (20 in all) is as active as any leader in any lodge.

So far the council gave an opening dance, which although a money making affair, was considered a failure because it didn't give its guests the good time promised them. To make up for that affair the council is preparing to give a gala affair on Sept. 8, 1934, which will be called "The First Annual Dance" sponsored by K of L lodge (?). Sorry we haven't a number as yet, but we'll have one soon. Watch for further notices of this dance, and don't miss it! A silver loving cup will be presented to the club most represented, and we wouldn't like to see Maspeth win again (?). So spur up Brooklyn, New York and Jersey clubs! We realize the traveling isn't the ever famous nickel subway ride, but you'll be well repaid when you meet the Great Neckers (?).

As a club, we would like to take this opportunity to thank Michael Martinkus Charles Bason and John Vainius, for their splendid cooperation they gave us finding standing room in this district.

We also thank the annual convention committee of Council 12 for the honor they bestowed upon us by inviting the club to take part in the program of the national K of L convention banquet. We participated as a chorus, singing a few songs, which we hope were entertaining to the public.

— Jay Tee.

## Springfield, Ill., Council 48

Catherine (Cooper) Kuperienē of the 48 council of Springfield, Ill. is an artistic Floral Designer and has won prizes at Atlantic City, New York and Chicago for the past ten consecutive years. She has won Blue Ribbons at the Illinois Fair competing with the best Designers of the state.

## Maspeth, L. I. Council 110

### After Convention Thoughts

This person of small account had the honor of being present as a delegate at the 22nd Annual Convention held in New York. He was very much impressed and highly stimulated by the high-class type of representation which handled the intricacies of the convention and the Lithuanian language so deftly and fluently. Our Western, New England, and Eastern brothers and sisters, whose intelligence this poorly endowed soul respects, are worthy of being called "Lithuanian Knights." I am proud of you! Go on living and propagating Lithuania! Let your fathers rest assured that when they go to their reward, the spirit of Lithuanian will burn brightly and unquenchably in you!

The working part of the convention I have touched lightly because I want to write a little more about the social part. The first night of the social program arranged, namely, the boat-ride, was a huge success. The Knights, three hundred of them — count them — immediately took possession of the boat and very inoffensively turned it into a stage for exhibitions of Lithuanian folk dances and for the singing of folk songs. We were a large and happy group, indeed.

The second night, the banquet. Never before have I been so hugely entertained and regaled as I had been this night. Father Valančius, our Spiritual Director — and lucky are we to have a toastmaster as Father Val, so closely associated with us — kept everybody bubbling over with merriment. Due to his toastmastering, all other speakers were inspired, the witty repartee, the brilliancy of the speeches, and the funny stories kept the audience in rare good humor and made them attentive. Father Val, let me know when you again officiate as a toastmaster and I'll move my creaking bones to the spot.

The third night, the semi-formal dance. The Knights showed up well in their best clothing, dancing rhythmically to the dulcet tunes of the Royal Commanders orchestra.

Incidentally, Maspeth won the attendance cup.

Goodbyes were heard being said in every corner at the end of the dance. It was no fun to say adieu to some one you had begun to like. But what must be, must be! I want to say hello to all my out-of-town pals through this medium of the printed page. Good luck to you and may I live to see you again in the future.

Maspeth wants to extend its congratulations to the New York Lodge for the successful undertaking and completion of an enormous task. The committee deserves the highest praise possible and Maspeth hopes their lodge is the first in acknowledgement.

As a delegate living near New York. I didn't have to be lodged for the three days of the convention. I was lucky, for I might have had to sleep at John Wainis' house (I should say — hotel.)

— Excelsior.

— V y t i s

## Jersey City, N. J., Council 124

Well! Well! Well! Here we are again. What a rousing meeting July ushered upon us. First we had a full house as regards attendance, and naturally, on that score, the members are to be congratulated on their whole-hearted response to our plea, not to, "let us down". The officers and those sturdy regular's, who never miss a meeting, are delighted to observe this growing interest.

Have you heard the song composed by our Financial Secretary (Miss Ross).

"Pay your Doo-dle Due Dues Doodle Dues;  
I like a jest, but what I like best —  
Is Doo-dle Due Dues, Doo-dle Due Dues.  
Simplest thing... Dollar eighty can do.  
Don't hesitate... just Dood-le Due Due Doo it.  
Then you can crow... where ever you go...  
I paid my Doo-dle Due Dues!

We've spoken of this before, but thoroughly believing in the Old Adage about the drops of water wearing away the rock, we're going to take another crack at it... then, we'll feel better. We wonder why every member does not make it a point to enroll another member. Surely there are a great many others in our largely populated city, young women and young men, who would be glad to be invited to participate in our happily active and useful organization.

Apparently there is a lot of hidden talent in our youthful ranks, and the District Dramatic Circle intends to bring it out and develop it. We expect every member to take an active part in their meetings, and "to do their stuff". Don't hide your talents, attend the next meeting of the Dramatic Circle, and you will get plenty of opportunity to show your wares.

The president of our council wishes to take this means of thanking the members, for the hearty way in which they supported him and his various committees in their efforts to advance the interests of Council 124. Everything has been wonderfully successful... and if we may be permitted to make a personal animadversion and observation... with the spirit developed by Louis Ketvirtis, Vincent Matulevich, and the enthusiasm of Michael Martinkus, there is no reason why things should be, other... wise, "Ad astra, peraspera," in and old Latin proverb... meaning, To the stars, through the rough spots". Let's be good (Lithuanians) and work together. For personal and material gain? No... for the Knights of Lithuania.

— C. E. B.

## Chicago District

*The Chicago District announces that its membership drive begins September 1st and will continue to December 1st of this year. Watch us!*

— THE PRESIDENT

Eleven



# Council Activities



VISI DIRBKIM KARTU „DIEVUI IR TĖVYNEI“

## Detroit, Mich. Council 102

The club extends heartiest congratulations to two active members, Helen Shalikis and Paul Chutis, who were married on June 24th. The wedding party of sixteen attendants presented a gorgeous spectacle and the impressive ceremony was performed by Paul's brother, the Reverend Father Gervase Chutis.

Victor Bendick, our president, has a very optimistic outlook for revival of interest in our club this coming fall. However, he is keeping his ideas well under cover for the time being. We're with you, Vic., in whatever you attempt.

Our Reverend Father Boreisis, who has been with St. Anthony's Parish for fourteen years, has left us for the first time to visit his native country Lithuania and obtain a much needed rest.

A banquet held in his honor at Lithuanian Hall was attended by over 250 people. The evening ended with the choir singing a farewell song in which the people joined. May the journey be very pleasant, Father but with all sincerity we say that we hope you'll be back with us before long.

The efforts of the girls who were on the committee for the outing held last month did not meet with much success. May the attendance be larger at the moonlight dance which is next on the list of our social ventures.

A. A. and J. Z.

## Cliffside, N. J., Council 111

Well, I don't know much about the Convention, since I wasn't there, but from what I gather it sure must have been something to read about. I trust that someone who was there will write all about it so I can enjoy reading it. We all knew that the Convention would last for three days; so on the fourth day, when our delegates didn't show their faces in Cliffside, it kind of got their "Mommies" worried. We got our heads together to figure out the reason for the delay. We finally came to the conclusion that they may have met some handsome "Knights" from farther west and eloped. That made Mommie all the more worried. Just when things looked darkest and all seemed lost, the telephone rang, and sure enough it was one of our delegates calling up to explain to Ma that everything was all right, and that all work and no play was rather tiresome even at a K of L Convention. So the fourth day was picked to play and bid goodby to newly-made friends. Spare those tears please.

*Twelve*

Speaking of tears, we were all sorry to hear that on July 18 one of our Knight's members Mother Mrs. Baltivick passed away. A floral wreath was presented by the K of L and several members attended the funeral.

A change has been made in our executive board. John L. Kubilius last month resigned as president but will remain as a member. Peter S. Pettrow became the presiding officer for the rest of the term.

Our club rooms have been changed to the "Lithuanica Cafe", 3rd and Walker Sts., Cliffside, with regular meetings every second Thursday of each month.

Cliffside K of L wishes to thank all who attended our Novelty Picnic and Dance and helped to make it a success. Many beautiful prizes were given to winners of contests. And the winners were well entitled to them for besides the fun, they had some tough competition winning them.

— Good Old Pete.

## Brooklyn, N. Y., Council 41

Our monthly meeting was held on July 12 — with a majority of the members present. Among the important items discussed and passed upon were: The election of candidates to the Annual Knights of Lithuania Convention held in New York City. Miss Mary Stagnianas our reliable financial secretary and Mr. William Kivyta, who had experience along this line before, were elected to represent our council. Many thanks to both for the kind acceptance of this difficult task! The arrangement of a "Welcome and Reunion Affair", was also voted on in Honor of Mr. Mazeika on July 28th.

Since our return to our clubroom we have been fortunate to have some new members join our council. To members who are still unacquainted with them, they are: Mr. J. Romenchus, and Mr. Edward Dailyda. We trust that they will soon find themselves in the swing with the rest of the members and find the council very much to their liking. Believe it or not! There was a larger attendance on the Moonlight Sail than at our regular meetings!

Mr. Mazeika, after serving as Vice-President of the general Knights of Lithuania Council, and later succeeding Mr. Lapinskas, as president, now finds himself greatly rewarded by being elected President of the K of L organization by the delegates present at the Annual Convention held in New York City. The club is greatly honored to have Mr. Mazeika elected and trust that he will find the position to his liking and that he will have cooperation among the delegates from the general organization.

— J. Miniauskas

*Vytis* —

## Brooklyn Central, Council 49

Council 49 has set to work with the intention of making the remaining months of the year the busiest possible.

The first event is the sponsoring of the Annual Communion Breakfast, September 9th, at Peter's Restaurant, Fulton and Liberty Sts. Brooklyn, N. Y. Last year the event proved to be an astounding success socially as well as financially. This year the committee, namely Charles Fogelman, Joseph Brangaitis, and Anthony Barris, has labored unceasingly and most industriously that this affair might surpass those of previous years.

Following immediately on the heels of the Communion Breakfast comes our Annual Fall Dance. This gala event is to be sponsored on the evening of November 18th, in the parish auditorium.

"The Harvest Dance". Keep the date, November 18th, in mind if you are intent upon having a good time, meeting different people, and enjoying a general happy evening.

Besides these social events, this council has also considered athletics. Basketball has again, after an absence of two years, been resumed amongst the boys — and amongst the girls also. We have with us again our star veterans who so capably carried through the schedule two years ago — namely Anthony "Yut" Klumbis, Joseph "Bell" Belauskas, Joseph "Zabo" Zaborskis, and Anthony "Baggy" Bagdonas.

The girls also are not to be outdone in their ability to play ball. We feel that a championship team can be molded out of the capable material that is present in our organization. Even though but two veterans remain with us from the previous girls team, — namely Valeria Sirutis, and Ann Bushman, we feel that the new recruits — such as Mary Kraelik, Nancy Brangaitis, Febie Bundonis, Aldona Rinkevičius, Helen Markum, Stephanie Jacobs, and Bernice Kirby will prove their worth.

The District Ping — Pong Tournament has taken hold of our members amazingly. Practice is in session at almost every social nite and viewing the possibilities of the Forty Niners I would venture to say that our representatives will provide some tough games for their opponents.

The girls have taken up roller skating as a method of reducing — or is it reducing. Some of them seem to circle that parish hall of ours as if they were born with a pair of skates. Well — here's success to the reducers.

September 9th — Communion Breakfast at Peter's Restaurant.

November 18 — Harvest Dance — Parish Hall.

"Every Thursday nite is social nite".

— F. A. R.

### COUNCIL 112 — CHICAGO

J. Zaballa, former member, is now a pharmacist in Town of Lake.

— V y t i s

## Rochester, N. Y., Council 93

Although only a few members turned up for our preconvention meeting, it did not stop us from selecting a delegate for the national convention at New York. John Franklyn, our president was the choice. Miss Stirna and Al Remington were the members who went as guests.

The parish picnic held at Sea Breeze Park this year was a great success. The feature of this picnic was the ball game between the K of L and the Student's club. Although the gallant Knights were very much behind in the first part of the game by the score of 8 to 1 they did manage to win out in the end, 11 to 10. This battle certainly furnished a great deal of excitement for the 800 or more people gathered about watching the game. It must have been the wonderful trophy for the winners, — which by the way, was a quarter barrel of beer; that aroused the Knights to a great rally. Lots of credit to you Gus for rounding up a winning team.

The election of officers takes place next meeting.

## Amerikos Pilietis ir Valdžia

*Valdžia, Jos Reikalingumas*

Valdžios tikslu yra apsaugoti asmens teises ir visuotiną laisvę. Valdžia nėra tam, kad suvaržius asmens laisvę, ir ji neturi būti taip suprasta.

Leiskite, vienas asmuo nuvyksta neapgyventon šalin, toli nuo esančių žmonių. Jo teisės pasielgimų niekas nevaržytų, o jo darbai tik jį patį tepalietų. Bet, leiskime, kad ton šalin atvyksta antras asmuo ir kad antrasis asmuo lygiai tiek pat teisės ten vykti turi, kaip ir pirmasis žmogus turėjo. Aišku, kad tuomet pirmasis žmogus negalėtų lygiai tą patį daryti, po to, kaip antrasis žmogus atvyko. Tarp jų turi būti žemė, ar laukiniai vaisiai, ar žvejojimo vietos pasidalintos. Abu turi lygias teises įgyti kuro, semtis vandens iš šaltinių, ir taip toliau. Apsaugos ir teisėtos pasidalinimo klausimo nebuvo, pakol antrasis žmogus nepasirodė. Aišku, kad nė vienas iš jų neturi teisės sunaikinti ar pažeisti kito asmens nuosavybę ar jį patį. Trumpai tariant, dėl šių santykių gimsta įvairios apys-tovos, kurios verčia paliestuosius susiklausyt, kad tuo būdu galima būtų abiejų teisės pagerbti ir apsaugoti. Taigi iš čia paeina valdžios priežastis. Kuo daugiau žmonių; draugija įvairinasi, tuo daugiau priezaščių valdžiai randasi ir tuo pačiu laiku gema daugiau sunkenybių, jog tikslo atsiekti — galima didžiausia laisvė kiekvienam asmeniui.

*Thirteen*

## CHICAGO WORLD'S FAIR

*Lithuanian Concert Rendered August 19th.*

A courier dispatched from Chicago, and the cooperation of the Lithuanian government were necessary to secure the music presented by the Chicago Symphony Orchestra at the Swift Bridge of Service, on Sunday August 19th.

This special rendition of Lithuanian compositions was made possible through the efforts of "Margutis" and the kindly consent of the Swift Company. Most of the music was played for the first time in America.

In regard to the concert itself, many individuals failed to appreciate the symphonic arrangement of Jokubėnas, yours truly being one of them. Perhaps to a trained ear the notes did bear their message. Our people were unanimous in their approval of the concert.

This is what Mr. Eugene Stinson, an able and impartial music critic of the Chicago Daily News, has to say. Excerpt, August 20th.

*First All-Lithuanian Concert in U. S. Given at World's Fair.*

The Lithuanian concert given by the Chicago Symphony last night at the Swift Bridge of Service was the first program in America, it is believed, ever to be devoted entirely to the music of this interesting sector of the Baltic shoreland.

Lithuanian music is scarcely known as such in the world at large and Eric DeLamarter's program could do no more than give an initial view of the field with gesture both wise and welcome. He included both folk

music and later developments in the symphonic form in his selection of material for last night.

The more serious half of the concert came at the beginning, when three well contrasted works gave a glimpse of both nineteenth and twentieth century methods of musical approach. Naujalis' symphonic poem "Autumn", was followed with a symphony in one movement by Jokubėnas. This, in turn gave place to Karnavičius' suite, drawn from operatic material, and consisting of three dance movements.

### *Numbers in Contrast.*

The first and third numbers belong to an earlier school of composition. Karnavičius may have a more compact sense of form than the composer of "Autumn", yet on the other hand there is a marked talent for the invention and the development of thematic material to be admired in Naujalis' tone poem. The latter is an agreeable addition to that catalogue of studies in musical ethnology in which eastern Europe has been especially prolific.

If Naujalis' tone poem is pleasing Jokubėnas' symphony is powerful. Written in the modernist's athletic manner, with short, acrobatic themes, the symphony proceeds nevertheless with an undercurrent of feeling that modernist composers are by no means unanimous in contriving either to possess or to simulate. The workmanship throughout the work is of the finest quality,

and its structure is both well balanced and strong. It makes no more directly than most twentieth century works an attempt at oratorical persuasion. It does, however, hew to its own line with enviable consistency and interest, and the work may justly be placed along-side the fine examples of contemporary writing which the Chicago Symphony so consistently seeks to accumulate during its regular winter seasons.

### *Orchestra Wins Praise*

Mr. De Lamarter conducted this more serious half of the program with much force and crispness, and his hard-working men followed him in splendid performances of scores by no means simple to perform.

The lighter music which followed after the intermission was not in every respect so strikingly executed. But it was tremendously enjoyed and in large part it consisted of folk music which was as agreeable as it was naive. The orchestrations were the work of George Victor, who had compiled three separate arrangements of Lithuanian folksongs, waltzes and folkdances. The last set was danced to the delight of an immense audience by a group of youthful Lithuanian-Chicagoans

Barbara Darlys lifted a soprano voice of exquisite quality in two songs by Vanagaitis. Mr. Juozas Olsauskas and Mr. Antanas Vanagaitis were heard in music for accompaniment by the zither-like Lithuanian kanklės. Antanas Labanauskas and Alex Shemet joined forces in music for accordionists. And so a most delightful evening came too early to an end.



## DVASIOS VADO ŽODIS

### Pasekimui Pavyzdys

Leiskite man truputį papasakoti tik vieną atsitikimą iš savo trumpos kelionės į Vyčių seimą ir atgal Chicagon. Seime dalyvavau savo vakacijų laiku. Grįžtant iš seimo prižadėjau sustoti Pittsburghe. Atvažiavęs Dūmų Miestan tuoj gavau suprasti, kad dėl smagesnio praleidimo savo vakacijų, šeštadienį South Sidėje turėsiu padėti klebonui klausyti išpažinčių. Truputį pasibasčiau, kad vakacijų laike reikės padirbėti, galop šeštadienio popietyje atsiradau jau klausykloje dailioje Šv. Kazimiero Bažnyčioje.

Ir kokį neišdildomą įspūdį apturėjau! Štai bažnyčioje prie abiejų klausyklių stovi vien tik vyrai. Jauni vaikinai, žili seneliai, pasimokinę studentai, nuvargę darbininkai, pramonininkai — vyrai — vienas po kito slinko prie klausyklos langelio. Virš du šimtai ant rytojaus drašiai, linksmi su švariomis sielomis artinosi prie Dievo stalo. Ir visas šitas puikus paveikslas atsikartoja kas mėnesį.

Garbė klebonui kun. M. Kazėnui už platinimą taip Dievui mylimo darbo. Garbė tiems vyrams, kurie taip skaitlingai ir dievotai garbina savo Vešpatį. Lai jų darbas būna pavyzdžiu visiems lietuviams vyrams. Lai atsiranda daugiau tokių grupių mūsų tarpe.

Vyčiuose nuo seno kalbama apie sutvėrimą Eucharistininkų skyriaus. Štai mums pavyzdys! Tame vyrų būryje radosi daug vaikinių nuo 16 iki 25 metų amžiaus. Jie nevien nesigėdėjo būti dalyviais prie Dievo stalo kas mėnesį, bet didžiavosi esą rodantį kelią kitiems tinkamam pagerbimui Viešpaties Dievo.

Vyčiai, dirbame dėl bažnyčios, dėl Dievo garbės. Mūsų idealas taip pat šaukia mus veikti tėvynės labui. Bažnyčiai ir Dievui negalima geriau veikti kaip tik artimiau susivienydami su Jėzumi ir Jo malonėmis per Šv. Sakramentus. Tautai ir organizacijai nenuveiksime didelių darbų be pasistiprinimo tomis pačiomis malonėmis, neturėdami, neieškodami kooperacijos — pagelbos iš šaltinio, kuriame randasi visa galybė. Šv. Paulius, Šv. Augustinas, Šv. Ignacas, Šv. Kazimieras, Pasteur'as, Marconi, Michael Angelo, Kolumbas visi pasaulyje ir bažnyčioje pasižymėję vyrai, jei ne aiškių žodžių, tai savo gyvais

darbais pareiškė, kad jų veiksmai didžiausios paspirties apturėjo iš Dievo malonės šaltinio.

Kur galima vietinėse kuopose jei ne mažomis grupelėmis, tai nors pavieniai pradėkime tankiai suvienyti savo sielas gyvuoju vandenimi — pašvenčiamąją malonę — per tankų šventų sakramentų naudojimąsi. Tada jausime pasekmių ir ypatinguose darbuose ir pasiseks skaitlingai traukti ir mūsų draugus prie pavyzdinių darbų.

### Watch For the Danger Signal

It is a peculiar age we live in. For us Catholics it is still more unusual. We live among people who are either careless of religion or quite indifferent about it. They tell us, it makes little difference what you believe — all of us are going towards the same destination via different roads. Presumably, these are their basic principles and yet at every opportunity they all strive to undermine our principles, to make us believe that we Catholics are taking the most difficult, if not the wrong way to our goal, — they try to persuade us from our course.

There are still others outside the true faith, who tell us that humanity is going nowhere. It just merely travels along until one by one they fall by the wayside and that is the end of their aimless journey. These are desperate characters. For one, they claim to believe that life has no goal, no future, that there is no eternity of glory or damnation. Aimless, hopeless, Godless they wander thru life, not alone however, for fear lest their illogical existence bring them to the ugly abyss of despair. Hence they put forth their every effort to bring into their numbers as many as will sing their song of No God, No Soul, No Heaven, Just I.

Dear youth, they are trying to make inroads in your little groups. Hopeless and foolish as is their philosophy of life, the more viciously satanical is their scheme of baiting you to take their line of utter hopelessness. Having failed to entice you to their circle, by

openly stating their plans, by proclaiming aloud the totally material origin of the human race from some fur bearing ancestor and its total annihilation at the end of life, so repugnant were such tenets that our very instinct turned us against them; now, they return to us still claiming their godless beliefs, but offering to work with us, to unite themselves with us under one strong front of radicalism to fight war, fascism, unemployment, etc. They ask us to join with them in the fields grounds, in which religion should not be a barrier. We might truly agree with them, and strangely we would not care to participate in these various fields of human endeavor within the gloomy walls of Sing Sing — so after all even in these seemingly impartial lines of action surrounding circumstances prove to be quite essential.

To us our religion is something in our very blood stream. We live it, we breathe it; it is with us in our sports, it guides us in our entertainment, it permeates our education. It clings to us wherever and however we live, it accompanies our every action — it becomes almost a habit with us. Since our faith is so intimately united with our being, we must always be on our guard, lest by mingling in the company of differently or contrarily minded people we tarnish its purity, thru neglect grow utterly careless of it and finally lose it entirely.

With this in mind, we should henceforth be extremely cautious of our relationship with others, whether they be merely our own private affairs or have part with our social activity. Surely, we have sufficient opportunity to excel in any field of endeavor, while living and dealing with our own. And after all what is there to gain, if we lose our own soul? Guard that treasure jealously, humbly leading others to imitate your life and with serpentine wisdom watch for every sign and move of our very life's enemy.

## Subruskim Darbais!...

Prisiminus Liet. Vyčių 22-ą seimą visus svarbius ir liečiančius, mūsų kilnią organizaciją įnešimus, išgirdus iš mūsų vadų lūpų pasiryžimą, troškimą dirbti vyčių organizacijai, tikrai tas paskatiną kiekvieną uoliau dirbti, ir būti tikru vyčiu.

*Sixteen*

Brangūs vyčiai! Praeitam seime ištaisėme visas galimas įgyvendinti klaidas, padarėme sau šviesesnį ir lygesnį kelią, dabar tik belieka dirbti, ir kad džiaugtumėmės savo darbo vaisiais.

Bet ar visų širdyse užsidegė vytiška meilė? Ar visi mes esame tos dvasios, kad dirbsime vyčių idealams, ir obalsiui "Tautai ir Bažnyčiai". Aišku kaip saulėtą dieną kad ne, nes jeigu nuo seimų pasiskatintume dirbti, imtume iniciatyvos tai vyčių organizacija nebūtų tokioje padėtyje, nes buvo jau daug seimų, gal ir geresnių, kaip šis pastarasis?

Tankiai iš jaunimo tenka nugirsti, kad yra didelė nauda priklausyti prie vyčių organizacijos, paimkime juos prie savęs, paaškindime jiems giliau vyčių konstituciją, savo darbais pritraukime juos, nes yra sakoma, „žodžiais sujaudina, darbais pritraukia.“

Norėdami pritraukti darbais, suprantame, kad mes turime parodyti tikrą meilę vyčių organizacijai, ir nuo širdies dirbti, mūsų kilniems idealams.

Vyčiai — idėjos draugai neatidėliokime visko ant mūsų vadų pečių, nes kas bus jeigu mes neorganizuosime, ir neauklėsime jaunimo? Prisisakykite atiduoti svetimtaučiams, visas gražias naudingas lietuviškas įstaigas. Vyčiai! Tą turime vengti, ir saugoti, kad nebūtų pervėlu.

Į Vyčių organizaciją, turi visi nukreipti akis, ir seka mūsų darbus, bet mes nedirbame užtektinai, kad jie įvertintų mūsų darbus, aš manau, kad tą visi suprantame. Bet kame kaltė? Tiesą pasakius mūsų pačių. Esame pasidavę apsnūdimui, ir tik tame glūdi klaida.

Brangūs Vyčiai; Dirbkime, dirbkime visi kartu sekime mūsų vadų paraginimus, nepasiduokime apsnūdimui, būkime pilni energijos jaunuoliai-lės neleiskime vysti mūsų organizacijos gražiai žydintiems žiedams, tegul lapoja karts nuo karto ir neša saldų gaivinantį kvapą. Gerb. kun. A. Valančius ir pirmininkas A. J. Mažeika jie pasišventę dirbti vyčiams visu uolumu, bet mes padėkime jiems.

Užtai vyčiai-tės stokime į darbą, visus išlaikydami rimtume, savo gražiu pavyzdžiu traukime visus jaunuolius į vieną jaunimo organizaciją — Lietuvos Vyčius!

— P. Razvadauskas,  
1-mas Vice Pirmininkas.

V y t i s —

# “IVAIRUMAI“

Rašo Agatonas

## KĄ KITI MANO APIE MUS.

Asilas pamatęs žėbrą bėgantį per laukus sušuko: “Žiūrėk, tas mulas pabėgęs iš kalėjimo.”

Žėbras išvydo girafą: “Koks ilgasprandis, mane juokas ima jį pamačius.”

Senis girafas užėjo kupranugarį giriose ir rodėsi, kad dvės iš juoko iš to kuproto gyvulio.

Kupranugaris išvydo slonių ir tarė: “Gerai, kad mano nosis nėra tokia ilga, man būtų baimė, kad aš ją nepriminčiau bėgant.”

Slonius išvydęs ėžį džiaugėsi, kad jo nugara nėra spygliuota.

Ir taip toliau kiekvienas gyvulys darė juoką iš kito niekuomet neatsižiūrėdamas į savo trukumus.

Jeigu kada manom, kad šiam pasauliui nėra nieko gero, neužmiršk, kad pasaulis susidaro iš žmonių tokių, kaip pats ir aš.

Po mažo pokilio su savo draugais Jonukas pradėjo savo sunkią kelionę namo. Nors ir tuščiom rankomis ėjo, bet sunkią naštą nešė to skanaus rasalėlio, kurs kiekvienam jį vartojančiam priduoja daug linksmumo.

Jonukas buvo toks linksmas, kad iš tos linksmybės jam galva apsvaigo. Po kelių valandų vaikščiojimo jis pasijuto, kad esąs paklydęs. Priėjęs prie netoli stovinčio policisto užklausė: „Mielas drauge, kur yra kkkita pusė šios gatvės?“

Policistas: — Rodydamas pirštu: “Matai? Ant ano kampo yra kita pusė šios gatvės.”

Jonukas: — “Tu iš manęs juoką trauki, manai, kad aš esu girtas ir nieko nežinau. Tavo draugas policistas ant ano kampo man sakė, kad ši pusė yra antra pusė šios gatvės.”

Jonukas ant rytojaus pabudęs susiprato, kad vieta, kur jis esąs yra vadinama “Šaltoji”.

Dėl mažmožių nekovok, jei nori pasiekti didelių dalykų.

— Hebbel.

Vienas kelias ramybėn: kelias tiesos.

— Stal.

## PAGERINIMAS APLINKYBIŲ

Profesorius eidamas gatve išvydo jauną vaikutį kurs jo užklausė: “Gal norėtum, kad čeverykus nužibinčiau?”

Profesorius pasižiūrėjęs į jo murziną veidą ir purvinas jo rankas tarė: “Nenoriu, kad žibintum man čeverykus, bet tau duosiu dvidešimtpenkis centus jeigu nusimazgosi savo rankas ir nuprausi savo purviną veidą.”

Jaunutis pradeda siekti dėl pinigų kraną kurs buvo ant gatvės pritaisytas dėl atsigėrimo vandens praeiviams ir nusiprausęs greit sugrįžo šluostydamas savo veidą ir rankas su skepetaite.

Profesorius išvydęs skaistų ir švarų jauną veidą tarė: “Už tokį paklusnumą būti švariu, štai prizadėti pinigai.”

Jaunutis pradeda siekti dėl pinigų, bet greit susilaikė, pasižiūrėjęs į profesoriaus plaukus tarė: “Nenoriu tamstos pinigų, pasilaikyk sau ir veliai nusikirpk sau plaukus.”

Patarlė “Nesitikėk iš kito to kas pačiam sunku išpildyti.”

## Lotynų Amerikos Šalys Uždaro Duris Imigracijai.

Visos svarbiausios Lotynų — Amerikos šalys šiandien nenori imigrantų iš kitų šalių. Iš šalių, kurios praeityje sėmė Europos gyventojus, Argentina, sausio mėn 1 d., 1933 uždraudė įleidimą visų imigrantų, apart tų, kurie tenais vyko turėdami darbo kontraktus arba kurie sekė tokius darbus ir užsiėmimus, kurie buvo reikalingi ir be abejonės galėjo save užsilaikyti.

Brazilija, kuri irgi liberališkai atidarė savo duris visiems, jau dabar keičia savo nusistatymą kasliak imigracijos. Ir Meksika beveik visiškai uždarė savo duris visiems atėjūnams.

— F. L. I. S.

## DAISY DARLING

(Advice to Palpitating Hearts)



Dear Daisy:

They all call me “Tarzan”. I’m handsome, tall, dark, curly-haired with an enviable physique. What is it that I’ve got which can’t be resisted by the ladies who shower me with attention?

Modest.

Dear Modest Tarzan:

Brother, you don’t need attention nor advice. You can be easily satisfied. Just take a mirror and enjoy yourself.

Analytical Daisy.

Dear Miss Daisy:

I’m young yet and fairly pretty. I’ve had several proposals. I’m afraid of being left over. Should I take the next one?

Viola.

Dear Viola:

Why worry before there’s anything to worry about. It’s no crime to be single and making one’s own living, it’s an accomplishment any miss can be proud of. A fine character never grows old.

Veritable Daisy.

Dear Miss Darling:

I know one miss that says, “Life is rather peculiar in a large metropolis, is it not?”; and another girl who chews gum and says, “Ain’t life funny in a big city?” They’re both nice, which one should I favor?

Dubious.

Dear Dubby:

Evidently both girls are pleasant companions, nevertheless, I presume the cultured miss will be your choice. If the other is a “diamond in the rough” don’t let go. I think you’ll do well by yourself.

Miss Darling.

## J. J. Bagdonas

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