



Vytis



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Kalėdų Rytas

*JAU švinta, švinta Kalėdų rytas!
Senai taip lauktas, senai prašytas.
Jis neša džiaugsmą, gaivina širdis,
Gloria himnas aukštybėj girdis.*

*Pro tylią naktį ir rustų vėją,
Kur sniego puokštės gėlynus sėja,
Pramušęs tylą, ant sparnų vėjo,
Atskridęs balsas varpų skambėjo.*

*Rytus apjuosė juosta auksinė,
Tamsa jau tripsta, teka aušrinė,
Varpai malonią muziką tveria,
Ir šaukia, šaukia, iš miego kelia.*

*Jaunime! Meilės įdiek žariją
Šalton krūtinėn, lai ji atgija,
Sieloj sukūręs vilties ugnele,
Skubėk... Betliejun, atrasi kelia.*

*Dangus prašvito ik šiol aptemęs,
Gimė Karalius dangaus ir žemės.
Skubėk Betliejun, tenai Vaikelį
Sveikink atradęs... palengvins dali.*

*Skubėk prie Jojo! Vargų slopintas,
Jau švinta, švinta Kalėdų rytas!
Jis neša džiaugsmą, gaivina širdį,
Kuris tik varpų gaudimą girdi.*

Žilvitis.



KALĖDINĖ DOVANA

KUR skubinies, — paklausiau jauną ir vikrią mergaitę vyte.

— Ko dar klausti, Tėveli, — greit atsakė. — Dabar mūsų kelias į P. O., į paštą. Kai tik iš mokyklos ar iš darbo, tuoj į krautuve, perkame atvirutes, dovanas, pakuojame ir į P. O.,: siunčiame ir siunčiame. O dabar turime tiek daug kam siųsti...

— Tai kam Jūs siunčiate, — norėčiau paklausti, jei tai nebus paslaptis...

— Mislinu, kad Tamsta žinai. Juk vyčių susirinkime kalbėjom. Mat mes, mergaitės, dabar siunčiame laiškus sveikinimus ir dovanas ne tik vienam, bet keliems ar daugeliui brolių vyčių karių. Ar geros mes esame?... nusišypsojo paklaustoji.

— Žinoma, girtina, — atsakiau. — Bet ar jau viskas, — klausiu toliau. Ko dar kiekvienas karys, lietuvis ir vytis lauktų drauge su kalėdinių sveikinimų skambiais žodžiais ir spindinčiomis dovanėlėmis?

— Ko dar? — pakartojo paklaustoji. — Tur būt nežinau, ką Tamsta mąstote... Bet spėsiu,

gal atspėsiu: Kalėdų eglutės su saldainiais... Bet kodėl aš taip prastai spėju. Juk tokie dalykai, tai tik mums galimi, ne kareiviams, ypač tiems, kurie fronte. Apkasų duobės jiems yra rūmai ir smėlio kalnai bei pripilti maišai yra jų pasigražinimas... Purvas, sniegas, šaltis, ar karštis jų draugai, o žaizdos ir mirtis nereti svečiai. Jiems nėra kada aplink eglutę šokinėti, saldinius valgyti, ar į lemputes ar blizgučius žiūrėti...

— Tačiau žinau ir numanau, kad jie laukia ko tai kito. Dabar manau, tikrai atspėsiu — *Kareiviai trokšta Kalėdinės Dvasios bei nuotaikos*. Jie išsiilgę laukia *Taikos ir Ramybės*. Šventos ramybės, dangiškos taikos kokią Kalėdų Naktį skelbė angelai išvargintai žmonijai, kada jie skelbė: *„Garbė Dievui aukštybėje ir žemėje ramybė geros valios žmonėms“*.

— Pataikei. — Tai *tikroji Kalėdinė Dovana*. Bet kaip ją nusiųsti. Juk tai ne mūsų rankose. Bet mes esame Aukščiausiojo Rankoje. Todėl karštoj maldoj pakelkim savo jaunas širdis, melskim *Taikos ir Ramybės*. Ir ar tai nebus gražiausia Kalėdinė Dovana broliams kariams. Malda duos jiems Kalėdinės Dvasios, per maldą greičiau jus čia matysim! *Kun. Stan. Raila.*

Brangius organizacijos narius — namų fronte ir kariuomenės įvairiose dalyse — namie ir užsienyje; "Vyties" skaitytojus; brangius mūs bendradarbius; nuoširdžius prietelius, padedančius mums veikti palaikymui ir ugdymui vienatinės Amerikos lietuvių katalikų jaunimo organizacijos; visus vadus Kristaus Gimimo šventės proga nuoširdžiai, broliškai ir vytiškai sveikiname.

Kristaus Gimimo šventėje tegul gimsta mumyse daugiau noro, energijos, pasišventimo darbuotis Amerikos lietuvių katalikų religinėje ir tautinėje jaunimo dirvoje; tegul gimsta mumyse daug vilties, kad mūsų garbingos šalies — Amerikos ir jos talkininkų pergalė, sutriuškinimas vergijos, gražins ir Lietuvai laisvę; juk ne dėl ko kita Amerika aukoja milžiniškus savo resursus ir sveikiausi, brangiausi savo turta — jaunimą. Toji viltis tepaskatina mus visuomet gyvai atsiliepti į kiekvieną Tautos balsą, ar jis pasiektų mus tiesiog nuo Nemuno krantų, ar per lūpas mūsų vadų iševioj.

REDAKCIJA ir CENTRO VALDYBA.

Šventųjų Kalėdų Proga

*Kalėdos! Kalėdos! — tas žodis ramus
Kiek turi savyj atminimų!.. J. K.*

JAU baigiasi 1943 metai. Daug sunkumų tenka pergyventi, visai mūsų šaliai, mūsų organizacijai ir mums. Gyvenimo ratas besisukdamas nuolat keičiasi. Laikas su savim viską nusiņeša: ir tai, kas mus skaudina ir tai kas žavi, kas jaudina, kas mumyse pasiryžimus bei drąsą sukelia. Daugelis nusiminę žiūri į gyvenimo ateitį. Bet jaunimas neturi nusiminti. Jis turi gražių užsimojimų, drąsių pasiryžimų vedinas nepalaužiamai žengti pirmyn, visus sunkumus nugalėti ir gražų gyvenimą Amerikai, Lietuvai, Organizacijai ir sau sukūrėti!

Pasaulis išsižadėjo Kristaus ir šiandien už tad sunkiai kenčia. Jį graužia jo paties sąžinė. Jis ieško laimės, bet aistrų sąmyšy jos nesuranda. Vardan savo tautos ir žmonijos laimės jis kelia karus, žudynes, o ant griuvėsių ir naujai supiltų kapų milijonai miršta badu, vaitoja nelaimingieji, rengia naujo keršto planus nuskriaustieji.

O katalikybė... Ta amžinoji tiesa, kuri tik viena yra tvarkos, taikos ir žmoniškumo palaikytoja, kenčia, ir daugelyj vietų varoma į požemius.

Visada buvo karų. Bet mūsų laikais, o ypač šis karas pasidarė baisiausias. Šio žiauriojo karo sukūry yra didelė dalis mūsų organizacijos narių, kurie savo nuoširdžiu atkaklumu, po visus pasaulio kontinentus kovoja už Ameriką, Lietuvą ir žmogaus laisvę... Garbė jiems, garbė L. Vyčių organizacijai ir lietuvių tautai, kad jie gali prisidėti prie laisvės ir žmogaus teisių apgynimo. Deja, L. Vyčių organizacija netekus tokios didelės dalies savo darbščiausių narių, jaučia didelį ir skaudų smūgį. Organizacija netekus didelio skaičiaus narių, neteko ir stambios finansinės

paramos ir nuoširdaus gyvenimiško judėjimo. Bet mūsų likusios jėgos stebėtinai žiūri su skaisčia viltimi į ateitį. Nors neretai ir tenka nugirsti, kad vyčiai jau atgyveno savo dienas, bet tokie pareiškimai paeina tik iš tų, kurie vyčių nepažįsta ar nenori pažinti. Vyčiai, tai yra jaunas atžalynas, kaip amžinai jauna katalikybė ir lietuvių tauta, kurių idealais vyčiai vadovaujasi.

Kadangi šiandien mūsų organizacijos narių didelė dalis atsiskyrusi ir rungtiasi su priešu, todėl mes likusieji, turime daug intensyviau dirbti ir neužmiršti, kad mūsų ateitis ir laimėjimai priklauso nuo mūsų veikimo. Šv. Kalėdų proga, mes padarykime pasižadėjimą, kad Kūdikėlio Kristaus skatinami, statysime naują gyvenimą — kelsime L. Vyčių org. vardą, kviesime naujus narius, raminsime laiskais savo brolius vyčius karo frontuose, raminsime sugrižusius svečiuotis, teiksime Raudonajam Kryžiui reikalaujamos paramos, o svarbiausia, jungsimės prie Dievo stalo su Kūdikėliu Jėzumi, kuris mūsų visus darbus palaimins!

Šia proga linkiu linksmų šv. Kalėdų švenčių gerbiamiems dvasios vadams, vyčių rėmėjams, skaitytojams ir visiems organizacijos nariams karo tarnyboje ir namuose.

Pranas Razvadauskas,

Centro Pirm.

Neorganizuotas jaunimas yra panašus į vasaros dulkes, kurias bile koks vėjas pakelia, nuneša bet kur ir išblaško į visas puses. Kad mūsų jaunimas nebūtų tomis dulkelėmis — suorganizuokime jį į L. Vyčių organizaciją.



*Kai jau Kristus gema ir pas mus ateina
Ir tamsi naktis į šviesią persimaino.*

*Angelai Jam garbę duoda, padangėmis linksmi
Gloria, gloria in excelsis Deo! [gieda:*

KŪČIŲ NAKTĮ

(Kaip ir legenda)

GIEDRI naktis. Mėlynose dangaus erdvėse spinksėjo nesuskaitomi žvaigždynai. Kalneliai ir kloniai dunksojo nakties tamsumoje. Medžių ir krūmų viršūnės, tartum marmūrinės, stiepėsi į šviesiasias žvaigždeles. Pilkos jų šakos, šalnų paunksnelėmis nusagstytos, kartkartėmis suspindėdavo varsota žvaigždelių šviesa. Visa ilsėjos nakties prieglobsty, o nurimęs vėjalis kame nors poilsiu guodės. Rimtis ir tylą laikė apglobę visą pasaulį. Tą naktį, rods, ir pačios begalinės erdvės į žemę prisiartino. Rods, toje nepaprastoje rimtyje žemė su kitais pasauliais vienijosi, slaptingas bylas bylojo...

Tai buvo nepaprasta naktis...

Tą slaptinę naktį vienoje artimo kalno viršūnėje susitiko Meilė, Teisybė ir Laisvė savo nedalia pasiguosti. Jų vargai turėjo vargo ir rūpesčio atspindį. Jų akys rodė begalinį nusistebėjimą ir baimą.

Į aplinkinį pasaulį pažvelgusi pirmoji prabilo Meilė.

— Aš esu paniekinta, niekur sau vietales galvai priglausti nerandu. Aš pamilau žmoniją, jos gyvenimo buitį papuošti norėjau, bet žmonija vien neapykanta gyvena, mane vien sapne tesapnuoja. Žmonių širdys užgrūdintos ir šaltos, kaip ledas. Kuomet juos kviečiau manimi gyventi, kitus mylėti, atjausti, jie kurti paliko, jų širdys dar didesne neapykanta degė.

Štai, visa žmonija ir kiek maža joje meilės...

Čia Meilė nutilo, galvą žemyn nulenkė ir ašaros riedėjo per jos skruostus.

— Ir aš pasaulį paguodos ir susiraminimo nerandu, — tarė Teisybė. — Žmonija teisybės nekenčia, ją iš savo tarpo veja. Visa žmonija skriauda gyvena. Štai, vergų milijonai — skriaudos vainikas. Jie niekinami, skriaudžiami, nekenčiami, patys neapykanta dega. Čia brolis brolių skriaudžia, čia tauta tautą. Skriauda gimdo vargą ir neapykantą, ir visa žmonija varge paskendusi.

Teisybė baigė — žodžių savo nedaliai rūgoti pritrūko.

Tuomet prakalbėjo Laisvė.

— Ir mano dėsnius žmonija pamynė po kojomis, ir manęs nebegebia, ir mane niekina, ir mane išjuokia. Štai, pavergtos tautos, štai vergų milijonai ištiesę rankas siekia manęs... Siekia, tik atsiekti negali, nes dar nėra pasauly žmogaus, kurs žmonių širdysna tyrų siekių, kilnių norų įkvėptų, kur įkvėptų Teisybės, Meilės ir Laisvės pamėgimą, nes be kita kitos mes negalim gyvuoti. Kitaip, tie vergų milijonai, gavę šian die Laisvės, ryt kitus vergtų... Bet jaučiu, jog arti tas laikas, kada ateis į pasaulį žmogus, kurs įkvėps į žmonių širdis mūsų dėsnius ir nurims žmonija, tų dėsnių meilėje paguodą atradusi. Ir mes tuomet pasiguosim, nurimsim...

Ta akymirka sušvito mėlynieji dangaus skliautai, šviesiau susilpnėjo žvaigždžių milijonai, vėjalis sujudino sustingusius medžius ir krūmus. O rytų šalyje suspindėjo nepaprasta šviesa didžiulė žvaigždė. Tos žvaigždės šviesos juosta prasiskverbė pro erdvės mėlynę ir aiškiai apšvietė artimąjį kalnelį, kuriame buvo gyvulių tvartelis.

Nustebo Meilė, Teisybė ir Laisvė išvydusios nepaprastą žvaigždę, galvojo ką tai reikštų ir pasiskubino tvartelin sužinoti, kurį nepaprastoji žvaigždė savo spinduliais globojo. Tvirtelyje rado gimusį kūdikėlį Jėzų, kurį jau angelų chorai garbino. Kūdikėlio akyse jau spindėjo visa savy talpinanti begalinė meilė. Ir suprato Meilė, jog šis kūdikėlis įstengs sušildyti šaltas žmonių širdis ir jose meilės ugnį sukurti. Teisybė ir Laisvė suprato, kad šis kūdikėlis, savo begaline meile pamils Teisybės ir Laisvės dėsnius ir pajėgs juos žmonių širdysna įdiegti, išugdyti. Jos kūdikėlio gimimu begaliniai nudžiugo. Jos rado iki tol dar nesurastą, suraminimą ir, savo džiaugsmą reikšdamos, prisidėjo prie dangaus angelų sutartinės.

Ir dangiška sutartinė skrido neišmatuojamomis erdvėmis, teikdama visiems kunigams vilties ir suraminimo. *Ateitis.*

Lithuania, Although the Last of the European Countries to Embrace Christianity, Evolved a Strong Faith Through the Centuries in Spite of the Wanton Persecutions By Varied Types of Barbarians

By M. H. Gowen.

IN connection with the peace which we are promised lies ahead, after four years of the most disastrous war in history, it is appropriate to consider, at least briefly, why peaceful Lithuania, through no fault of her own, has become the victim of foreign occupation and why her people have been subjected to such great suffering.

The peace which lies ahead, we are promised, will be dictated by Stalin, Churchill and President Roosevelt. The people of the United States are a free people. They have retained the right to the secret ballot, to the party system of elections, to public assembly and to free speech. In the final analysis, the individual citizen of the United States will be responsible, through his own voice and the vote of his Congressman and Senator, for the peace of the world.

The peace must be just. It must not be vengeful. It must be the groundwork upon which the cooperation of nations that are small and nations that are vast may have an equal opportunity for a "place in the sun", for access to raw materials, for the human dignity and the happy home life that comes with a sense of security. No nation, as the Holy Father says, has a right to life at the expense of any other nation.

The story of Lithuania, lying on the western border of Russia with outlets to the Baltic, is almost as tragic as the sorrowful story of Ireland.

Since the end of the last World War, Lithuania has been a free nation, a Republic. Today Lithuania is occupied by the Nazi armies which drove out the Red Army of Russia. And Lithuania views with dread the Russian threat to return.

Before the outbreak of World War II, two important events occurred in Lithuania: (1) in March, 1938, Poland issued an ultimatum to Lithuania, in which she demanded the resumption of diplomatic relations which had been severed when the Poles seized Vilnius in October, 1920 and (2) in March, 1939, Hitler seized the Lithuanian Klaipeda Territory with its important port on the Baltic.

When Germany declared war on Poland, Lithuania invoked her Neutrality Act. But during the Soviet - British - French negotiations in Moscow of September, 1939, the Soviet claimed a "right" to "protect" the Baltic States — and neither the British nor the French protested the threatened aggression. The stage was being set for World War II.

In their great desire to camouflage their real intentions, the powerful Soviets professed there was "danger" to be expected from Lithuania, Estonia and Latvia and they forced "treaties of mutual assistance" on all three Baltic States. J. A. Taracouzio says in his book "War and Peace in Soviet Diplomacy": "this championship of 'peace' by the Kremlin was not a peaceful move, but an act of sheer aggression".

Lithuania, faithful to her policy of decency in international relations, refused despite German pressure to open hostilities against Poland in 1939.

And in 1939 Russia and Germany reached a "mutual assistance" agreement, and M. Molotov and Herr Von Ribbentrop together agreed to line up against the other powers and immediately settled "spheres of influence" — the old European "balance of power" under a new name. Soviet Russia claimed the Baltic States for "reasons of security against the western powers: the British Empire, France, the United States".

And so Lithuania came within the Soviet "sphere of influence". The way was thus made open for the Red Army to occupy all Lithuania. And Lithuania faced the menace alone: the Soviet ultimatum, the illegal invasion, the end of Lithuanian independence. Churches were again destroyed, schools again closed, people slaughtered brutally. And this was the prelude

Kalėdų Giesmė

Jau Dievo Žodis iš Dangaus
Į žemės klonį nužengė,
Ir tapęs Sūnumi žmogaus
Mums iš Marijos užgimė.

Angelų būriai artinas,
Didžią linksmę skelbdami
—Gimė Karalius amžinas,
Sveikinkit Jėzų kūdikį!

A. Jakštas.

Kalėdos

Koks paslaptingas žodis — Kalėdos! Nors kiekvienais metais jos ateina ir praeina, nors kiekvienas jas esame atšventę kelioliką ar keliasdešimt kartų, vis dėlto jos mums yra visuomet naujos, brangios, ir visų laukiamos. K. K. J.

to her present woes under Nazi occupation when Russia and Germany broke their "eternal friendship pact" and Lithuania lay on the German line of march.

Today both Soviet Russia and Nazi Germany are laying claim to Lithuanian territory. The most just and practical solution of the problem seems evident: the imperialistic aims of both contenders must be curbed for all time and Lithuanian territory must be returned to its rightful master, the Lithuanian people.

The Lithuanians were the last of the European nations to accept Christianity. This faith was brought into Lithuania by its own rulers about 1369: Jogaila, who gave to Poland a glorious dynasty and one of whose grandsons was St. Casimir; and Vytautas the Great. The reasons for this late acceptance of Christianity may be found in the fact that on the east and south and north it was surrounded by a decaying Eastern Church which could not offer a substantial faith nor produce a missionary spirit, and on the west the neighbors were Teutonic Knights who brought them the Faith but were also the bearers of sword and fire.

However, once the Lithuanians became Christian they held steadfast to the Faith although their land-hungry barons joined Gustavus Adolphus, "the Great Protestant Conqueror of the North" who was subsidized by Richelieu of France to destroy the Catholic Empire of Austria.

In 1399 Lithuania performed a signal service for all Europe when, under Vytautas the Great, it withstood the onrush and invasion of the Tartars into Europe which, that it succeeded, would have arrested seriously the Christian civilization of western Europe. At this time, Lithuania stood as an impassable barrier holding back any threatened invasions by the Tartars or other Asiatics into Europe through her doors. Pope Boniface IX blessed this "outpost of Europe" and declared this defense of the Christian people "holy".

Under Vytautas, Lithuanian missionaries began to spread into Russia carrying the Faith to the schismatics in the southern and western provinces; and Vytautas sponsored to the Council of Constance the movement for the return of the Ukranian Uniates to Rome.

Pope Pius XII has in our day spoken of Lithuania as "an island of the true faith in the ocean of heresy and schism".

Until 1794 Lithuania was one of the great powers of Europe but the same year that saw her political partner, Poland, fall to the might of Czarist Russia saw the fall of Lithuania under the same domination. The usurpers sought to rob Lithuania of both her faith and her nationality. To all who gave up their faith, their country's



LIETUVIO BALSAS —

*Vieno dalykos negalim iškesti,
Vieno dalyko negalim tylėti!
Laisvę Tėvynė vėl gali prarasti!*

*Viską, vai viską, Tau trokštam pašvęsti,
Teikis tik, Tėve, jos pasigailėti!
Teikis padėti!..*

M. Vaitkus.

rights and their language, preferments were promised. To all others persecutions, famine and death were method.

Following the tactics of all tyrants, numberless thousands were exiled. The Siberian wastes became the vast and dreadful prison, but the exiles lost neither heart nor faith — in fact, it became a missionary field. Father Christopher Svirnickas has been called "the Apostle of Siberia". Banished in 1846 from Lithuania, he labored for 52 years in Irkutsk. The priest-exiles worked, of course, in secret but the great number of Russian intelligentsia who returned to the Church was due to their efforts.

From 1795 until 1914 when she finally won independence, Lithuanians never ceased to struggle. Churches were destroyed, priests and nuns were mercilessly slaughtered and hunted, even wayside crosses were forbidden, schools were

closed — yet the Lithuanians like the Irish resisted their oppressors, remained true to the Church.

One of the most tragic events occurred in 1893, in the village of Kraziai. The people gathered in their pitiful little church, keeping a day and night vigil, singing hymns and praying God to ward off desecration and attack. But the Russian military Governor, followed by his mounted soldiers entered the sacred edifice and brutally trampled to death the people in their path.

On February 16, 1918, at Vilna the ancient capital, the Lithuanian State Council met and declared that Lithuania was by right free and independent. Lithuania, predominantly Catholic, established a concordat with the Holy See and Pope Benedict XV sent the future Pius XI as first Apostolic Visitor — and he endearingly called it "Terra Mariana".

Within the brief space of 22 years between the World Wars, Lithuania built up a country of peaceful citizens, cultured and enlightened. The Lithuanians are a hurdy race of thrifty, ambitious and orderly people who during the past 20 years have merited the admiration of the world by their economic and cultural progress. The industry, productivity, commerce and culture of the nation will only start to decrease if some disaster forces them to become the neglected, oppressed periphery of some large power.

"In view of the fact that Moscow does not screen its plans for a postwar Europe, it seems curious that so many American publicists should insist upon concealment". David Dallin wrote in "American Mercury", October, 1943. "They resent plain speech on the subject though the plainest comes directly or indirectly from Moscow. It is not at all a question of whether Russia is right or wrong. The problem is not one of political morals but of political engineering".

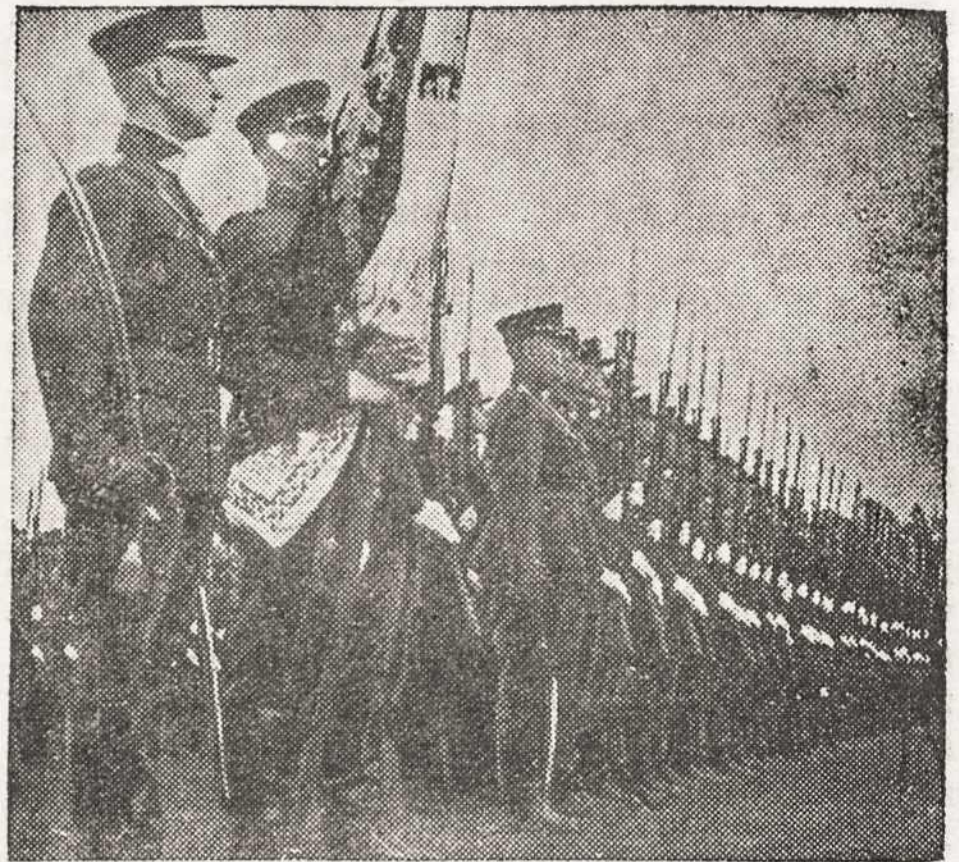
And Luigi Sturzo pointed out in "America" in August, 1943: "Wars break out for two reasons: because the aggressor does not respect other people's rights and because he believes in his own victory. If the Third War breaks out in 30 years or so for the lack of a stable international order, it will perhaps be remembered that the first fault, among others, was that of having let Lithuania, Latvia and Estonia be suppressed. This would appear, then, the "original sin" of the New Order — or better, the first concession to "might against right".

Lord Acton's dictum that "most great men are bad men" is echoed in the Baltic people's belief that "most great nations are bad nations".

It will look grim for the future of humanity if the small nations of Europe are forced to the conviction that all great nations are bad nations.

"The Catholic Standard and Times"

November 5, 1943



*Ei, Lietuvos kareivėliai niekad nedejuoja,
Visad greitai, visad linksmi sau dainas dainuoja...
Marš, marš, kareivėliai, vaduoti tėvynės...*

Arkivyskupui Skvireckui 70 Metų

J. E. arkivyskupas Juozapas Skvireckas yra gimęs Rimkūnų — Pašaliečių kaime, Pumpėnų parapijoje 1873 m. rugsėjo 18 d., taigi šiomet sulaukė 70 metų amžiaus. Augo Girsūdų kaime, Krinčino parap. Ten gavo ir pradžios mokslą, toliau mokėsi Panevėžio realinėje gimnazijoje, Žemaičių kunigų seminarijoje ir Petrapilio dvasinėje akademijoje, kurią baigdamas 1899 m. buvo išventintas kunigu, bet mokslą tęsė dar toliau ir 1900 gavo teologijos magistro laipsnį.

Keletą metų pabuvęs Ukmergės vikaru, buvo pakviestas profesoriauti Kauno kunigų seminarijoje. Rašė į lietuviškus laikraščius "Tėvynės Sargą", "Nedėldienio Skaitymus", "Draugiją". Patsai 1913 m. leido kunigams laikraštį "Bažnytinė Apžvalga".

Vyskupu buvo išventintas 1919 m., o įsikuriant Lietuvos bažnytinei provincijai, 1926 metais, buvo pakeltas į Kauno diecezijos arkivyskopus, drauge pasiliko ir profesoriumi Vytauto Didžiojo universitete Kaune, teologijos-filos. fakultete dėstydamas šv. Raštą. Didžiausias J. E. arkiv. Skvirecko nuopelnas yra — išvertimas į lietuvių kalbą šventojo Rašto. Šį darbą jisai atsiėjęs dirbo per eilę metų.

Prieš pat Lietuvos okupaciją jau buvo paruošta nauja laida Evangelijų — N. Testamento, jau buvo ir raidės sustatytos, paruošta, kaip tik spaudai, bet užplūde bolševikai visą šį didelį darbą sunaikino. Dabar gi mus pasiekia žinios, kad Eksc. arkiv. Skvireckas, už neprielankumą nacių organizuojamiems iš Lietuvos žmonių legionams rytų frontui, — yra areštuotas.

Mano sieloj šiandie šventė

Mano sieloj šiandie šventė,
Skambink, sese, dar linksmiau!
Ei, šalin vylingos mintys!
Dainos lėkite lakiau!

Tamprios stygos kanklių mano,
Jas užgaunu nejučia —
Ir pakyla gulbių tvanas
Ir plasnoja paslapčia!

Mano sieloj šiandie šventė —
Rymastėlis ir aušra!
Ir takai, skausmuos praminti,
Šviečias vasaros daina!

Vai, sesulė, žvelgk į dangų,
Į darželio radastas!
Juk tenai jaunystė žvanga,
Juk tenai tik gyvata!

Balys Sruoga.

Linksminkimės

Linksminkimės, linksminkimės,
Pakol jauni esam,
Nebus laiko mums linksmintis,
Kai jau pasenės'me.

Kada savo žilą galvą
Jau žemyn nulenk's'me
Ir eidami pasirėmę
Grabui vietą rink'sme.

Siaudžia, griaudžia paukštužėliai
Gražiai čiulbėdami;
Taip linksminkimės jaunieji
Dainas dainuodami.

Dabar mūsų aukso dienos,
Kaklo nieks negraužia;
Daug nerūpi pakol vienas
Ir vargai nespaudžia.

Prieš mus visas čion pasaulis
Atvertas ant svieto:
Kur nukaks'me, ten atras'me
Mes del savęs vietą.

Kožnas vienas mumis myli,
Ant rankų nešioja,
Visi kvietkas ir gražybes
Mums po kojų kloja...

O jei padoriai gyvens'me,
Kaip liep mūsų stonas,
Mylės mumis Ponas Dievas
Ir kunigs klebonas.

Kun. A. Vienožinskis.



SPORTO PASAULIS DŽIAUGIASI, kad jų karo suvaržymai nepalietė. Štai medžioklės sporto atstovas su pagalba lanko ir strėlių nukovė gana gražų miškų gyventoją—elnį.

KARVELĖLI

(Little Dove).

Oh little dove, — thou blue one! Oh little dove —
thou grey one! — fly to that dear land where my
beloved waits. Tell her, dove, — tell her, Oh blue
one, — how I am longing, — how I am longing, —
how my heart yearns.

Translated by Rev. Dr. J. Vaškas, MIC.

*Būkite geri katalikai, o būsite geri piliečiai.
Kas kilniai supranta savo, kaipo žmogaus, aukš-
čiausius uždavinius, tas nepasiners gyvenimo ba-
loj tvarkydamas ir visus kitus reikalus: namų,
miesto, valstybės.*

In Defense of Lithuania

Lithuanian National Aspiration for Independence

HISTORIC BACKGROUND

Edited by A. P. Sandys, M.I.C.

PART I.

Ancient Lithuania

The Lithuanian people form a distinct race and they speak their own language, which is wholly different from the Slavonic and Germanic tongues. (cf. Alfred Senn, *The Lithuanian Language*, Chicago, Ill., 1942). It is derived from Sanskrit and belongs to the Baltic branch of Indo-European family of languages. No Lithuanian documentary proof is available about the beginnings of these peoples. What is available comes from Scandinavian, German, Polish and Russian chronicles. The first mention of the Lithuanians is made by the Roman writer, Tacitus, (ca. A. D. 100), in his treatise, "de situ, moribus et populis Germaniae, c. XLIII. (Alexander M. Rackus, M. D., *Guthones (The Goths)*, Draugas Pub. Co., 1929, p. 22). He calls them "aestii, aestiorum gentes"; (A. Sapoka, *Lietuvos Istorija (History of Lithuania)*, Švietimo Ministerijos, K. L. K. Leidinys, Kaunas, p. 18).

Origin

The origin of the Lithuanian people remains a problem to historians. The Philologists classify the Aesti into three groups: Prussians (Lithuanian Prūsai; German Preussen; Latin Borusi), Latvians (Lithuanian latviai; German Letten), and Lithuanians (Lithuanian lietuviai; German Litauer). "The main distinction among these three groups was that they spoke different dialects of the Lithuanian language". (Anicetas Simutis, *The Economic Reconstruction of Lithuania after 1918*, Columbia University Press, 1942, N. Y., p. 4).

Prussians

The Prussians were conquered by the Teutonic Order in the thirteenth century. The conquered regions were colonized by Germans, and within fifty years the Prussians had virtually come under German control. In the course of years the Prussians were partly exterminated, while those remaining were assimilated and eventually adopted the German language. (Anicetas Simutis, *op. cit.*, p. 2).

Latvians

The Latvians are descendants of the Kuro-nians, Semigallians, Selonians and Talavians. (Press Bureau of Latvian Legation, Latvia, Washington, D. C., 1942, p. 1.). The Latvians were also called Livonians (belonging to the Ugro-Finnic family) after the province of Livonia, inhabited partly by Livs, and at present assimilated by Latvians. Unlike the Prussians, the Latvians have preserved their language and their national spirit despite the subjugation to the Germans and later to the Russian rule and influence.

Lithuanians

The Lithuanians form the main division of the Aestii. They were divided into Žemaičiai (Samogtians), Sudavai, Jotvingiai, and Aukštaičiai (Highlanders). The Estonians, Livs, Latvians, and Prussians were conquered by the Teutonic Knights; the Lithuanians succeeded in forming a state continuous warfare with the Teutonic Order (Prussia) and in the north (Livonia) constant attacks from the Knights of Livonia occasioning this).

Mindaugas, King of Lithuania

Mindaugas (Mindow, Mendog) conquered the smaller principalities of Lithuania and became the sole ruler. In 1236 in the battle of Šauliai, the Knights of Livonian Order were defeated, and in 1237 the Teutonic Knights were defeated in the first great battle of the united Lithuania. (Pakštas, *The Lithuanian Situation*, Lithuanian Cultural Institute, 1941, p. 1).

King Mindaugas, menaced from three sides by enemies, in 1251 adopted Christianity, which had been brought by the Teutonic Knights. By this act Mindaugas hoped for a lasting peace and alliance with his ancient enemies. In 1253 at the instigation of Pope Innocent IV, he was crowned king.

Content with his victory in the East and joyous over the solidarity of peace in the West, King Mindaugas signed a treaty with his rivals in 1259 under the guidance of the Vatican which hoped to christianize Lithuania.

The same delegation of Teutonic Knights which asked for the coronation of Mindaugas, also begged to establish a diocese in Lithuania. Although they continued to preach Christianity in Lithuania, they did not cease, however, to massacre the people, and exploit the country's resources. An anti-Christian sentiment arose among the Lithuanians. Mindaugas fearing the loss of confidence of his countrymen, protected the old pagan religion of his countrymen. This sudden change of policy did not appease the

Lietuvių veikėjų delegacija pas Wendell Wilkie New Yorke



Kaip jau buvo pranešta, Chicagoje sudarytas bendras lietuvių šelpimo fondas, kuriam duotas United Lithuanian Relief Fund vardas. Šio fondo garbės pirmininku sutiko būti Wendell Willkie, buvęs republikonų kandidatas Jungtinių Valstybių prezidento pareigoms. Šiame paveiksle matoma lietuvių veikėjų delegacija, kuri šiomis dienomis lankėsi pas Wendell Willkie, pranešdama jam apie lietuvių pasiryžimą vieningai dirbti šalpos srityje. Wendell Willkie, ta proga, buvo paiformuotas apie Amerikos lietuvių seimo šau-

kimą New Yorke ir, be to, pakviestas jame dalyvauti. Atsilankiusiems veikėjams Wendell Willkie pareiškė, kad jis remia lietuvių pastangas kovoje dėl Lietuvos nepriklausomybės atstatymo. Paveiksle matomi veikėjai: (iš kairės) Juozas Tysliava, 'Vienybės' redaktorius, kun. Jonas Balkūnas, National War Fund pirmininkas, adv. Antanas A. Olis, Lithuanian National Relief Fund pirmininkas, Wendell Willkie, dr. M. J. Vinkas, SLA sekretorius ir adv. J. Grish, Lithuanian National Relief Fund sekretorius.

Lithuanians and he was assassinated by his vassals, Treiniota and Daumantas. (Šapokas, op. cit., p. 59).

With the death of Mindaugas, Christianity disappeared almost completely in Lithuania.

The Succeeding Period

Of the five succeeding princes, Vytenis (Witen) (1295-1316) was the most renown. He fought with the Germans, retrieved the territories lost by Mindaugas, and thus prepared the way for a great duchy for his brother Gediminas (Gedmin).

GEDIMINAS (1315-1341) GRAND DUKE OF LITHUANIA

Territorial Gains

Gediminas acquired a vast empire. The newly gained lands exceeded in size ethnographic Lith-

uania. His official title in documents was "Rex Lithuanorum et Multorum Ruthenorum" (Šapokas, op. cit. p. 76). The Grand Duchy of Lithuania at that time comprised: 1) Lithuania proper, i. e., the basin of Nemunas (Nieman) and the Neris; 2) White Russia; 3) Ukraine, Volynia and Podolia, with Brest-Litovsk.

Founding of Vilnius

This powerful duke, who had his palace at Trakai, decided to establish a new capitol for Lithuania. In 1323 he founded the city of Vilnius, on the banks of the river Neris, (cf. Šapokas, op. cit., p. 77). The Lithuanian people shall always regard Vilnius as their traditional capitol. The ruins of the ancient citadel are venerated by the Lithuanians, and regarded as a national symbol of unity.

Alliances

Gediminas desirous to consolidate his con-

quests and to eliminate all friction with his neighbors to the West, and to repress any further harrassing of the Tartars, entered into an alliance with Poland (1325), (Šapokas, op. cit., p. 71). During the same period he dispatched a letter, May 26, 1323, to Pope John XXII, expressing his country's wish to become Christian. The Pope sent two envoys, Bartholomy, Bishop of Ales, and Bernard, abbe du Puy, (Vincent Lavoix, *Quand La Lumiere Nous Vient du Nord, Ou Les Enseignements de L'Exuerience Lithuanienne*, Editions Litteraires De France, Paris-6-e, 1938, p. 42). Renewed attacks upon Lithuania by the Teutonic Knights interrupted further negotiations.

ALGIRDAS AND KESTUTIS (1345-1377)

Gediminas Dynasty

Gediminas left seven sons, of whom two ruled simultaneously. Algirdas (Olgird), was made grand duke of Lithuania, and Kestutis, whose seal bore "Sigillum Kynstutte Dux de Tracken", was made grand duke of western Lithuania. Both negotiated with the Teutonic Knights for the Christianizing of Lithuania.

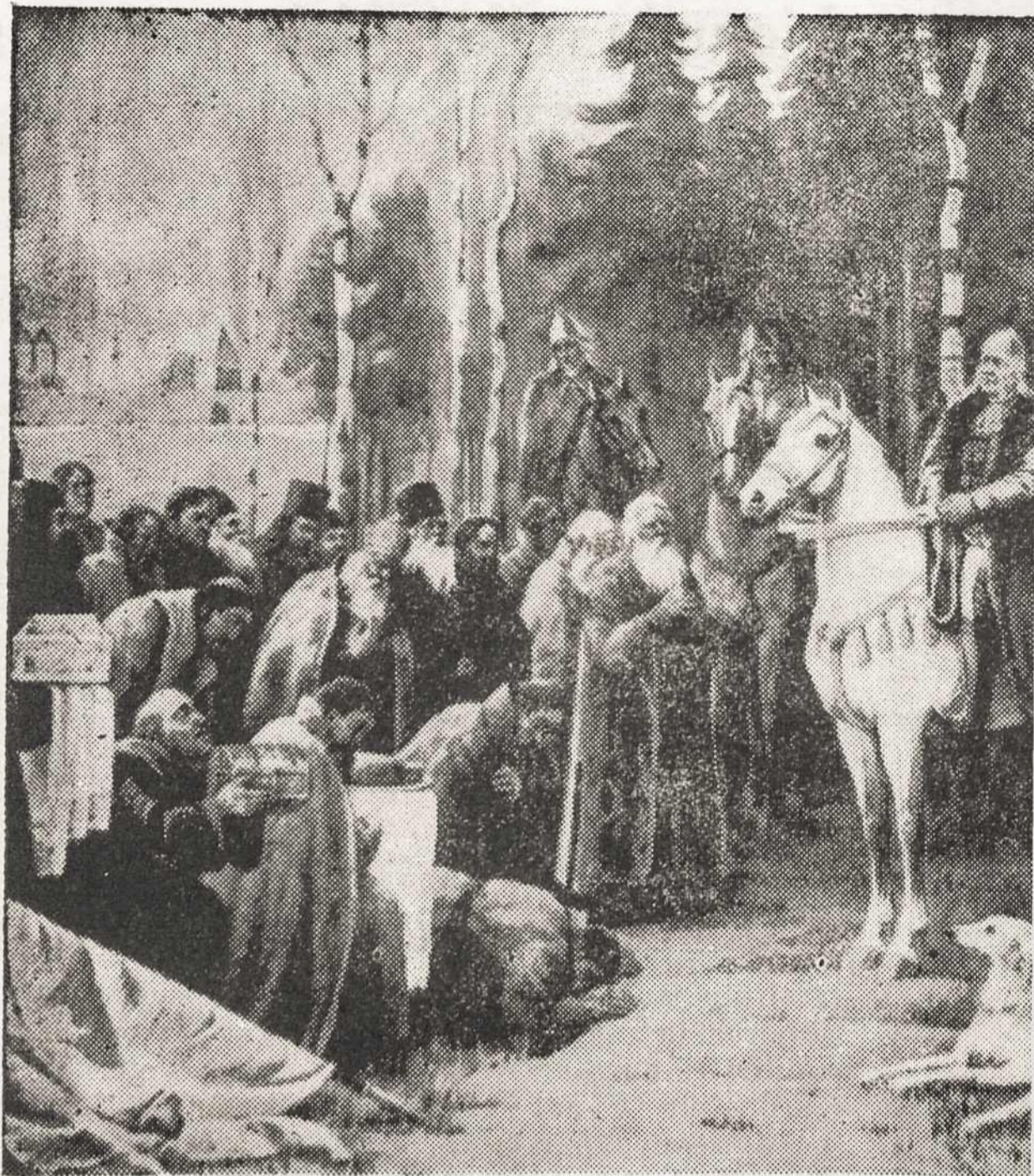
Algirdas at the time of his death (1377) appointed as his successor one of his sons, Jogaila (Jagello). Kestutis, who was seventy years old, remained the sole ruler of Lithuania. He was the victim of political intrigue and was assassinated. He left one son, Vytautas (Witold, Vitovt; his Great Seal was inscribed Sigillum Alexandrii Alias Witowdi Dei Gratia Ducis Lithuaniae). Jogaila did not want to grant any heritage rights to Vytautas and imprisoned him. Vytautas escaped from prison disguised in maid's clothes. (Šapokas, op. cit. p. 1000).

JOGAILA (JAGELLO) (1382-1392)

Vytautas desirous to avenge his father's death entered into an alliance with the Teutonic Knights. Vytautas gained powerful allies, and won the confidence of his countrymen; a situation which caused Jogaila much discomfort and fear. Jogaila asked for a negotiated peace. This was drawn in 1384.

Personal Union of Lithuania and Poland

In 1384 a delegation of Polish nobility offered to Jogaila the hand of the heiress to the Polish Crown, Jadwiga. The act of marriage was signed at Kreva, 1385, August 14, (Šapokas, op. cit. p. 105). Thus an association was formed between the two nations from which Poland benefited. *The independence of two countries remained*



The Grand Duke Kestutis Swears to Avenge the German
Didysis Kunigaikštis Kęstutis Prisiekia atkeršyti vokie

intact, both maintaining separate parliaments, governments, and armies. (Šapokas, op. cit. p. 108). This personal union lasted until 1572. (Vincent Lavoix, op. cit. p. 46).

Conversion of Lithuania

Jogaila taking the hand of Jadwiga promised to be baptized and baptize the Lithuanian nation. The baptism of Lithuania took place in Vilnius, 1387. Žemaitija (Samogitia) did not embrace the new faith. Her conversion came about in 1413.

VYTAUTAS THE GREAT (1392-1430)

The Great Empire

Vytautas was the grand duke of Lithuania and not merely a mandatory of Jogaila. During his reign, Lithuania reached the peak of her greatness. Her boundaries extended from the Baltic to the Black Sea between the Dnieper and the Dniester rivers. After he had gained the con-



ns for the Destruction of Kaunas Castle, in 1362 A. D.
 čiams dėl Kauno tvirtovės 1362 metas sunaikinimo.

confidence and loyalty of his subjects he directed his efforts to conquer the powerful Teutonic Order.

The battle of Tannenberg

In 1410, July 15, with his cousin Jogaila (Jagello - Vladislav) he successfully led the Polish, Lithuanian and Russian armies in the battle of Grunwald at Tannenberg which culminated in the defeat of the Teutonic Order. This blow brought about the collapse of the powerful Teutonic Knights.

"Near the end of his reign (1429) Vytautas decided to have himself crowned king of Lithuania. But the Polish noblemen and politicians, wishing to keep Lithuania under the crown of the Polish kingdom, opposed Vytautas's assumption of the crown. The most ardent foes of the creation of a separate kingdom of Lithuania were the Polish clergy under the leadership of Bishop Zbignev Olesnicki. Through the intrigues of Polish politicians the coronation was delayed, and Vytautas died uncrowned on October 27, 1430." (Anicetas Simutis, op. cit. p. 7).

FROM VYTAUTAS TO THE UNION OF LUBLIN

Disintegration of the nation

After the death of Vytautas, the personal union between Poland and Lithuania was renewed. The state of Lithuania, however, began to disintegrate. The Poles and later the Russians contributed greatly to her disintegration. The influence which the Poles exercised came through the clergy. They outlined the political directives—a tragic feature—and preached Christianity—a noteworthy quality—and supervised the building of churches and institutions. Religious Lithuanian literature made its first appearance.

The ruling class of Lithuania, on the other hand, assimilated western ideas, thus escaping Polish influence. Italian art dominated the churches and official edifices. Renaissance architecture, transformed into a baroque—Lithuanian style prevailed.

Significant factors of this period

In 1492 Alexander, the grand duke of Lithuania, sent envoys to John Albrecht, the newly chosen king of Poland, to restore the friendship of the two estranged nations. It must be noted, however, that Alexander was the last grand duke who ruled Lithuania as a separate state from Poland. (Šapokas, op. cit. p. 192).

The predominant factors of the period were: a concluded peace with Germany; war with Moscow. The overthrow of the powerful Teutonic Knights brought about peace with the Teuton. At the end of the fifteenth century the moscovites attacked Lithuania and reached the ethnographic boundaries of Lithuania. They were checked by the powerful army of Lithuanians under the leadership of Michael Radzwill (1564).

The ever present danger of attack from Moscow forced the Lithuanians to renew and strengthen their union with Poland, which eventually led to the signing of the Diet at Lublin in 1563.

CONT'D

LIETUVIŠKOJI KALBA

O, brangi lietuviškoji,
 Šventa kalba prigimtoji!
 Už žemčiugus tu brangesnė
 Ir už viską man meilesnė.

Patsai Viešpats kvapu savo
 Yr' atvėręs žodžius tavo,
 Iš balso viršprigimimo
 Prie pasaulio sutvėrimo.

Vysk. A. Baranauskas.

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Many service members are already receiving their copies of VYTIS.

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VYČIŲ KUOPOMS:

PASKUTINIS ATSIŠAUKIMAS IR PRAŠYMAS

Rugpiūčio (August) baigės trys metai, kaip seimas paskyrė komisiją rinkimui medžiagos Vyčių istorijai. Per minėtą laikotarpį be paliovos siuntinėjau prašymus kuopoms, kad suteiktų savo gyvavimo apžvalgas. Keletas kuopų greit tai išpildė, kitoms — rašinėju raštininkams ir pirmininkams, kurių turėjau adresus, bet veltui — jokio atsakymo nesulaukiau. Buvo rašyta apie tai per "Vytį", "Darbininką", "Ameriką". Vienok ir tas tų kuopų nesujaudino. Gali būti, kuopų nariai apie tai žino ir pasitiki valdyba, jog tai jau išpildyta. Anaipol.

Šiuo pranešu, jog lauksiu dar iki Naujų Metų. Paskui jau bus per vėlu ir lai kuopos nesirūstina ant Komisijos dėl padarytos spragos L. Vyčių organizacijos istorijoj.

Kurios kuopos nesirūpins atsiųsti originalę apžvalgą, suradęs kokius nors pėdsakus, stengsiuos pats padaryti. Bet tai jau nebus originalas ir tas kuopai reikš apsileidimą, ko labai nenorėčiau. Bet kaip būtų, jei seimo užduoties man ir kitiems Komisijos nariams pareigos nebūtų pildomos. Čia reikalas ne vien kuopų valdybų, bet kiekvieno nario. Prašau paklausti susirinkime, ar tai padaryta?

"Information Please!"

Please submit name of Spiritual Advisor and names and addresses of newly-elected officers for the year 1944, also date of meetings.

Please forward the list of members in Service from your council, without delay. This list is kept on file.

Please send names of people whom you know might become subscribers. In this hour, we look for support to those who in the past have shown their interest in our problems.

Phyllis Grendal

Supreme Council Fin. Sec.

366 W. Broadway, S. Boston 27, Mass.

New Year's Resolution

I SHALL ATTEND MEETINGS MORE FREQUENTLY AND BE MORE ACTIVE IN COUNCIL AFFAIRS.

I SHALL PAY MY DUES FOR TWELVE MONTHS, IN ADVANCE. AND THEREBY RECEIVE "VYTIS" REGULARLY.

I SHALL BE SPONSOR TO ONE NEW MEMBER THIS COMING YEAR.



Nedrebėki, juodbērėli: Tavo raitelis narsus!
Ir taiklus jo šautuvėlis, Plieno kardas jo aštrus.

Ištikrųjų, laikai yra sunkūs, bet nevien tų kuopų valdyboms, kurios minėto prašymo neišpildė. Laikai nėra lengvesni ir šiam rašėjui, o vis tik šiuo reikalu po kelioliką laiškų apsileidusioms kuopoms teko rašyti. Daug yra mirusių kuopų, kitos sunkiam letarge, o vienok kadaise buvo veiklios. Praleisti tas istorijoj būtų neteisinga. Reikia iš trijų dešimčių dviejų metų gyvavimo šiokių - tokių palikimų ieškoti ir kopijas daryti.

Seimų protokolai ir dar daug kitų vyčių nuopelnų taip pat reikalingi kaip medžiaga istorijai, tik suradimui ima daug laiko. O kur perrašymas, kas reikėjo daryti ne vienos kuopos apžvalgoj. Mano gi kupra pragyvenus 74 pavasarius, nevisada esti paklusni.

Bevertant "Vyties" lapus surandu milžiniškus vyčių darbus praeityje. Gražiai veikia ir šiaudien vyčiai, nors organizacija netaip skaitlinga. Bet čia jau ne vyčių kaltė. Vadinu jus, kad ir mažiausioje sueigoje "brangūs vyčiai". Tai nėra nauji žodžiai. Jie nejučiomis, žinant vyčių nuopelnus, išsiveržia iš širdies gelmės. Taigi, branginkite ir jūs savo ir savo organizacijos nuopelnus! Neleiskite, kad jūsų darbuotė su kūnu būtų smėliu užkasta puvimui. Įamžinkit visa tai istorijon. Jos lapai vienatinė apsauga.

Yra kuopų, kuriose atsiranda "žymūs" vadai ir šį reikalą ignoruoja. Kaip kurių aprašymus suradau "Vytyje" ir labai iškraipytus, porą metų praleista, nors tos kuopos nuolat buvo ir yra veiklios. Praleisti ir pirmieji organizatoriai, kurie jau mirę. Jie buvo garsiais ne tik vyčiuose, bet ir visuomenės gyvenime. Kol buvo gyvi "Vyties" lapai buvo pripildyti jų gražiausiais straipsniais. Gi dabar jie nei nepaminėti. O juk istorija turi būti švari, kaip krištolas. Lietuvon yra išvažiavusių vyčių, kurie turi sudarę organizacijos veiklos dienynus. Bet daug dar yra ir čionai, Amerikoje, kurie praeitį gerai atmena. Būkite pilnos prasmės vyčiai!

M. A. Norkūnas,
Box 371, Lawrence, Mass.



NEW YORK AND NEW JERSEY DISTRICT

At our last bi-monthly meeting, Council 29 of Newark, New Jersey played host to a group of twenty-five delegates from eleven councils as reported by our Mandate Committee.

Highlights of the meeting which helped make it an interesting event... Father Kemežis, suggestion to make a Service Scroll for the District boys in the armed services... Josephine Adomaitis of Orange, New Jersey in her rendition of a creative anecdote of Lithuanian youth and the Pavasarininkai... a literary discussion, mostly about Lithuanian authors and Lithuanian literature, presented by Bertha Bachunas from Kearny, New Jersey... a timely reminder to the various councils to finish compiling the histories of their respective councils in order to meet the dead-line, January 1, 1944... letters from boys in the service... finally, and best of all in these rationtimes, — refreshments!

One of the most interesting letters received from our servicemen was one received from Chaplain Captain Alphonse J. Paulekas who is somewhere in the Southwest Pacific Area. He writes:

"I suppose you would like to know about my activities; but first, how about telling you about myself? There is nothing like blowing one's nose. So here it goes! I'm safe and sound, hale and hearty, whole and hearty, whole and I hope still holy, in the pink of condition and can walk or march all day long without feeling it (much). True, I'm not what I used to be, but I must admit the 176 pounds I carry are just right and I really feel much better since I've been streamlined.

"At our new destination my assistant and I built a super-deluxe chapel, the open-air type. I still have plenty of evidence that I did my share of work. Neither ether nor ammonia have been able to take the stains from my fingers and there must be at least half the chapel-area's dirt under my fingernails. The nails look like black half-moons. I'll just have to wait until all the dirt wears off. You should see, or better, try the benches that we made. I give my personal guarantee they won't

pinch, but I also made sure that no one will find a comfortable position. It was done with malice and forethought. Do you think I was going to let anyone fall asleep on me while I preached? To date, those benches have worked marvels. Anyway, even if I have to say so myself, it is really beautiful. The Sanctuary proper has a small wall-fly over a wooden framework to protect the altar, Blessed Sacrament and the picture of Our Lady of Perpetual Help from rain. It is most inspiring to see the men drop in and make a visit to our Lord in the Blessed Sacrament and to Our Blessed Mother. Rain or shine, whether they have to slide their way to the Chapel or wade through mud knee-deep, they come. One of the men told me one evening after the novena services, that it was the first time in his life where he heard Mass, attended novena services and took a shower all at the same time. His only regret was that he had forgotten to bring his soap. He assured me that he would not forget the next time.

"Shortly after we arrived here, the natives found out that I am a Catholic priest. A committee came to me inquiring if Mass could be said at their village church. After much gesticulating and sounds resembling grunts, we agreed. But there was one great difficulty. They have no watches, so what time should the Mass start? By some miracle, intuition, instinct or maybe inspiration, we pointed to the sun and made - believe it was rising. That meant, Mass was to start at sunrise and so it did. My assistant and I grabbed the Masskit, altar-kit and two boards and slid or waded our way over. The entire village was there to extend the proverbial warm shirt and to attend Mass. When I say the entire village I also include all the babies, (never saw so many) and all that goes with babies. I'm sure I said a valid Mass, but I must admit there were a few distractions. Babies crying (sounded like a convention of the "sq-weaker" sex); mothers shushing; youngsters restless (who wouldn't be at that unearthly hour?); a man leading the congregation in prayer in a queer language; dogs running around and picking



Chaplain Captain Alphonse J. Paulekas

fights with each other; mosquitoes taking substantial nips from the back of my neck; moths getting tangled in the few strands of hair I so proudly groom each day, or else they just had a grand and glorious time bouncing off my face as they circled the candle - lights in glee; and those pigs I saw walking across the road almost ventured their way towards the altar. I, too, may have ended up on a branch. Fortunately they stayed away. Outside of these few oddities, everything went off per schedule and smoothly. And the congregation! They were divided into two groups. The men, who could scrape up a sheet or something resembling one to hide their masculine form, and the women who could parade in grass-skirts plus a native grass-shawl to camouflage... their feminine form, entered the church proper. All the children had their Sunday-best zoot-suits on, namely, a big smile, ear-rings and their birthday suit (slightly dirty). They also entered the church proper. All those who patronized the G-string fashion or grass-skirt-only gowns, stayed outside the church. Outside or inside, they all could hear and see everything that was going on, because the village church consists of one high roof with a wooden cross and no walls.

"One day a native cut his foot. He cobbled over to our dispensary. While he was being attended, his wife, so we presume from the evidence shoe brought, with three youngsters, all boys... sat in regal glory outside the tent, watching the old man getting a workout. When he was attended to, he walked out and the woman approached him, stooped down slightly and put him on her back. Talk about

dashing around with cameras and much clicking of them! I, too, ran out with a borrowed camera, but of all the things to happen, it broke. So, I'm sorry to state that I have no evidence for the above incident. However, let me assure you that the three youngsters did not crawl on papa's back and let mama carry the whole family. That would have been a treat and we were waiting for it. Were we disappointed.

"Well I hope you found these incidents interesting and a great pleasure reading them as I did writing them. Before I go too far, kindly extend my greetings and good wishes to all. Wish I could have attended the National Conference. Maybe next year! God Bless You All.

Alphonse J. Paulekas
Chaplain (Captain).

And so, with Father Paulekas' "God bless you all" ringing in our ears, plus another appropriate wish at this time of year — A Merry Christmas and a Very Happy New Year! — it's time to sign off. Inasmuch as you will be hearing a lot more from me, allow me to tell you who I am. I am a little thing with a big meaning. I help everybody and hurt no one. I unlock doors, open hearts, dispel prejudice. I create friendship and goodwill. I inspire respect and admiration. Everybody loves me. I bore nobody. I violate no law. I cost nothing. Many have praised me, none have condemned me. I am pleasing to those of high and low degree. I am useful every moment of the day. My name is... "Courtesy".

ATHOL, MASS.

COUNCIL 10

Our members did a splendid job in collecting Christmas gifts for our servicemen in the parish. Over thirty packages were already mailed to members of St. Francis Church, who are overseas, and more than a hundred packages had been sent to those still remaining in the States.

The Lithuanians of Athol had a 3rd War Bond Drive recently, at which Drive our council bought a \$100 War Bond. Collectively, we had good results.

* * *

Shorty is a real good fellow, Tena. What's height, amongst friends!

Who was the strange soldier, on leave, last week-end? Could you tell us, Margie?

Is it true that Stef B. is planning to leave us — and that wedding bells will soon be ringing for Stanley B. and a certain city lassie?

Congratulations are extended to Mr. and Mrs. Paul Shatos, on their recent arrival.

Cheerio "Vicky".



Šiais metais sukanka 25 metai kaip Lietuvos kariuomenė buvo pradėta organizuoti. Bet šiandien Lietuvos kariuomenė yra išsklaidyta. Dalis Rusijoje ir antra dalis neša nacių vergovės našta. Bet Lietuvos kariuomenės istorija garbinga. Ji savo krauju išpirko 1919-1920 metais Lietuvos nepriklausomybę. Jos žygiai užrašyti Lietuvos istorijoje, ir kurie užrašyti istorijoje, kaip lemiantieji smūgiai priešui. Štai, jeigu neminėti anksty-

vesnių, bet yra garsūs mūsų laukai: Žalgiris, Radviliškis, Širvintai, Giedraičiai. Mūsų karžygių vardai puošia istorijos puslapis, būtent: — Margis, Gražina, Daunutė... Eimutis, Lukšys, Juozapavičius ir tylus Nežinomas Karys... *Tų karžygių kelias — mums pavyzdys, jų mintys — mums įsakymas, jų auka — mums relikvija...*

Taigi karių testamentas skelbia: "Laiminga tauta, turinti sūnų, kurie dėl jos apkojasi..."

ELIZABETH, N. J.

COUNCIL 52

Our Christmas message to our many friends is best expressed by a sincere wish for a very Merry Christmas and a Happy, Prosperous New Year!

Many things transpired since you last read this column!

The early part of last summer, Genevieve Dapkus found out that there was a labor shortage and therefore undertook the painting of her home, with the kind assistance of her friend, Betty Zemeckis, during their vacation. Although they were little experienced along that line, they managed to finish painting before schedule, and spent the latter part of their vacation with glamorous Dorothy S. at Asbury Park.

In August, we had our hike to Washington Rock. We girls certainly managed to get to places, even with the shortage of gas.

Our council was well represented at the National Conference which took place in Newark, the early part of August.

Our Labor Day week-end trip to Atlantic City is a memorable one, even if several of us were content with just the comforts of home.

We now find ourselves attending meetings every other Tuesday, and making plans for the future. Bowling, that ever-popular winter season sport, is in full swing with the girls. We would

appreciate a date to bowl with another council. Our Athletic Chairman is Miss Toni Yankin, 235 Inslee Place, Elizabeth, N. J.

Dr. A. A. Degutis, who is stationed somewhere in North Africa, has been recently promoted to Captain. Congratulations!

Toni Yankin is keeping the home fires burning for J. Degutis, who is somewhere in the Southwest Pacific.

Pfc. Al Vaich is having his winter socks made to order by a lassie in Jersey City.

Cpl. "Spike" Pinkin recently attended one of our meetings. Sgt. H. Ketvirtis surprised us by a visit and related many interesting stories.

Congratulations to Helen and Johnny Gedman, who on November 21st became Mr. and Mrs. A day of days for yours truly!

Another Thanksgiving has come and gone. Thanks to you fellows in the South Pacific, Australia, North Africa, Italy and England, and at our defensive outposts everywhere. We owe you a debt we can never repay. We can only renew our promise to you that we will continue to do everything in our power to back you boys by buying bonds, donating blood and working day and night to hasten the inevitable day of victory. You see, folks, next Thanksgiving we want the boys back at our tables. We want to hear them say with happiness and content "Gosh, I couldn't eat another bit for a million dollars!"

Yours,
PINKY.



IZABELĖ (Mociejūnaitė) LAUČKIENĖ,
"Amerikos" redaktorius, darbštaus vyčio p.
Juozo B. Laučkos žmona, savo vedybiniamė pasi-
puošime. Sveikiname!

CICERO, ILLINOIS

COUNCIL 14

Are you still reminiscing about our outing held in October? Although several days preceding the outing, it poured and rained, yet the day of the outing dawned without any rain, but terrifically cold. The cold weather, however, did not discourage us because we donned twice as many sweaters and mufflers. The old "never-say-die" spirit was quite in evidence. It seemed as though Father Julian was the first one to reach the top of the biggest sand dune, while Mockiki had to have not only moral but physical support in the person of Iggy, Casey and Adolph, when climbing the hill. Some of the members went to the water's edge, but nobody braved the waters of the beautiful blue Lake Michigan. Reckon there were no Polar Bears!

Several of our members did not have to use aspirin the second time we played Bingo, following our meeting, for Florence Arbir received a donation of two pounds of beans from one of our grocers. The winners were: Violet Miller, Emily Waitekus and Stella Brozas. Come to the meetings, members, and see if you can't be among the fortunate. We do have fun playing Bridge—Bingo.

Cpl. Leo Stancukas has recently proved himself a definite organizer not only in the council but outside of it. He convinced his Commanding Officer that a weenie roast would be a wonderful morale-builder; then, he went to a local USO in Louisiana and asked if 15 girls may join as many servicemen in a weenie roast nearby the

camp. The girls were supplied, weenies were obtained, and a good time was had by all.

On November 6th, our council had a Costume Party, which was held at the home of Florence York. To those members who did not attend and could have, missed one very hilarious evening! Al Jaskunas and Cleo Davidauskas secured pieces of leopard cloth which they wore, oh, so becomingly, and Mr. and Mrs. Caveman — Al adding a gleaming blonde wig to be Mrs., and Cleo with a great, black, bushy beard as Mr., and both kicking around with those massive false bare feet. Emily Waitekus went back to her childhood days — lollipop, baby doll, pigtails and freckles. Couldn't distinguish who cried louder, Emily or the baby doll. And you "fellas" who are wishing for a "paper doll" should have seen Violet Miller — a luscious bit of femininity in her pink crepe-paper dress. But Vi states no more crepe-paper costumes for her as this was the second party at which she had an accident. Upon rising from her chair a r-r-r-ipping sound accompanied her. This time, the results, thank goodness, weren't too drastic to cause you to leave, eh, Vi?

Then there was Casey Gudgalis all bedecked as the Sultan of Who-Knows-Where trying to make peace terms with the refugee from his harem. But did he? Heh, heh, that's for me to know and you to try and find out. Aldute Mokus and Lorraine Zaura almost knocked out

Tarnauja Dėdei Samui



JACK J. JUOZAITIS, veteranas Chicago L. Vyčių veikime, ėjęs įvairias 112 kuopos, Chicago apskr. ir centre valdybose ir komisijose pareigas. Dabar liuosnoriai išvykęs tarnauti Dėdei Samui.

Ir Vēl Išrinktas



LONGINAS ŠVELNIS,

Liet. Vyčių 17 Algirdo kuopos pirmininkas išrinktas sekantiems metams. Jis nuoširdžiai darbuojasi vyčių organizacijoje ir pažymėtina, kad p. Švelnis yra uolus "Vyties" bendradarbis.

those around them when they practiced twirling the batons which were part of their band majorette costumes.

The effectively decorated table became even more enticing when the food, prepared by Mrs. York and Mrs. Conrad, was placed on it. The hard and earnest work of the committee, consisting of Florence Deveikis, Vi Miller, Al Jaskunas, Florence York and Cleo Davidauskas, resulted in a highly successful party.

The highlights of the evening are not to remain as memories only, for Casey very generously came to the affair with his movie camera and recorded upon yards of film the many top moments of the party. Those movies will provide a good night's entertainment, at some future date.

In behalf of our Spiritual Advisor, Father Grinius and our council officers and members, may I wish you all a Merry Christmas and Victorious New Year, with an additional prayer that all our service members may celebrate the next Birthday of Christ in their respective homes.

Ay. Ay. Ess.

WORCESTER, MASS.

COUNCIL 116

Although many of our members are in service, we still manage to hear from them constantly via mail, if not in person.

At our last meeting, letters from following service members were read by Vera Jurgelionis:

A. Godek, C. Lapinskas, A. Pupelis, A. Leketa, J. Butkevich, J. Balukonis, J. Marcinkus, A. Trumpaitis, A. Zagorskis, Sgt. W. Burokas, Sgt. J. Adomaitis and Lt. Wm. Kasper. Pfc. Wm. Montville attended the meeting in person.

It was good to get a glimpse of Pfc. Lapinskas and Capt. J. Matachinskas, who were home recently.

After much planning and ado, we had a very successful Halloween Party, notwithstanding the fact that it was optional and due to transportation difficulties, the invited servicemen were unable to attend our party. The members who helped make the party an enjoyable one, were: Nora Kaskie, Dolly Pigaga, Mary Balukonis, Ann Kuzmickas, Ann Shablin and Eva Kuzmickas.

Our member, Eleanor Kersis and Benjamin Kristapavich were married recently. Congratulations!

Just a reminder — all members may register the amount of bonds bought with Misses Katinas and Kaliūnas, which data will be handed to the District in order to determine the amount of bonds bought by K. of L. members. Finally the total sum will be reported to the U. S. Treasury Department.

Let's purchase Christmas cards through our council, and in that way help build our treasury. We're also sponsoring Beano games Wednesday evenings, after church services, in order to help finance the publication of our magazine "Vytis".

Members, are you doing your bit by dropping in that extra coin in the box labelled "Aid to Lithuania Fund", to help our less fortunate ones?

Helen Gvazdauskas, Irene Balukonis, Helen Walant, Nellie Laucis and Edmund Jonitis have joined our council. Hope they enjoy the K. of L. as much as we do.

Another active year is drawing to a close. Have you thought about our candidates for office for the ensuing year?

Newsie.

"Vyties" Fondo Rēmējai

Prof. A. J. Aleksis, Waterbury, Conn.	2.00
Feliksas Šlapelis, Rochester, N. Y.	5.00
A. Sarapinas, Athol, Mass.	1.00
Mrs. K. Stankus, Kankakee, Ill.	1.00
Adam Packall, Hartford, Conn.	1.00
Mary Augustinas, Maspeth, N. Y.	1.00
J. Lukosevičius, Gardner, Mass.	1.20
Isabelle Vaitkūnas, Worcester, Mass.	1.00
Frank Rashenskas, Kankakee, Ill.	1.00

Visiems prisiuntusiems auką į "Vyties" fondą nuoširdžiai dėkojame.

*Pranas Razvadauskas,
L. Vyčių Centro pirm.*



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