



V V t i S



"THE KNIGHT"

Linksmesnių Naujų Metų...



...linksmesnių!!! Iš Kryžiaus šešėlyj samanotos bakužės siunčia suvargęs taurusis lietuvis. — —



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Naujus Metus Pradėjus



1943-tieji metai praėjo ir dingo nežinioje, palikdami pasaulį pasriuvusį kraujuose, pilną lavonų, sužeistųjų ir klanus ašarų. Sulaukėme naujųjų; 1944-tųjų. Ką jie, visų su viltimi laukiami, neša, nieks negali pasakyti, nes ne žmogiškoji paslaptis laiko juos uždengus ir tiktai diena po dienos atveria prieš mūsų akis.

Nuo seno visur yra paprotys Naujų Metų sulaukus siųsti linkėjimus: "Laimingų Naujų Metų!" Ir "Vyties" redakcija, laikydamosi to papročio, visoms kuopoms, visoms apskritims, vi-

siems veikėjams ir veikėjoms, visiems mūsų organizacijos bičiuliams taip pat siunčia linkėjimus: "Laimingų Naujų Metų!"

Neklysimė sakydami, kad kiekvienai metai savimi yra laimingi visiems, kieno tik akys jų aušrą išvystą ir pabaigos sulaukia. Labai retai pasitaiko, o jei ir pasitaiko, tai ne visur, tokių gamtos sukrėtimų, iš kurių išeitų žmonėms didelių nelaimių. Bet jei bėgantieji metai diena iš dienos mums, ir visai žmonijai, neša nelaimės, nepasisekimus, ar ką kitą skaudaus gyvenimą išpau-

HAPPY NEW YEAR

Obelėlė

Mergužėlė, lelijėlė,
Kur buvai, kur buvai?
Kodel vakar jaunimėly
Nebuvai, nebuvai?..

Bernužėli, dobilėli,
Nespėjau, nespėjau,
Su broleliu obelėlę
Sodinau, sodinau.

O tai gerai mergužėlė,
Padarei, padarei,
Kad vynines obelėles
Sodinai, sodinai.

O tos obelės baltas žiedais
Žydėjo, žydėjo,
Raudonpusius obuolėlius
Vadžiojo, vadžiojo...

Aš nueičiau į sodelį,
Gražųjį, gražųjį,
Kur vynine obelėlė
Sodinta, sodinta.

Pasilenkčiau sau šakele
Linkstančią, linkstančią,
Pasiskinčiau obuolėlių
Dvyliką, dvyliką...

Pasiskinčiau obuolėlių
Dvyliką, dvyliką,
Ir nunesčiau kunigėliui
Klebonui, klebonui..

Ir nunesčiau kunigėliui
Klebonui, klebonui,
Kas pripirštų man Baltruką
Mylimą, mylimą...



and may God keep us tolerant

Can you imagine churches in this country
—your church—being closed and destroyed?

Can you picture church-goers—yes, you and
your family—being brutally assailed at home
and on the street, not only by non-religious
citizens, but by the police and military units?

Right now it would appear that such a bar-
baric situation would never be tolerated here.

Yet, sad to relate, there is a malicious and
deliberate effort on the part of a seemingly far-
removed mass of persecutors to inoculate Am-
erica—this land of religious freedom—with the
venom of intolerance

Tolerance has been the lifeblood of this
country. Let us resist any attack upon it...
now and for all time!



džia, tai nėra kalti metai. Kalti mes patys. Tai pasekmė mūsų arba kitų, vieno arba daugelio — žodžiu, kieno nors darbo.

Pradėję naujuosius metus ir pažvelgę į pasaulį mes negalime pasakyti, kad toji pikta, pačių žmonių sudaryta, mašinerija, kuri praeitais metais tiek destruktijos atliko, tiek milijonų gyvybių sunaikino, tiek istorinių ir moderninio žmogaus proto šedevrų griuvėsiais pavertė, būtų nors kiek pakripus linkui seno, vienu kitiems linkėjimo: *„Laimingų Naujų Metų!“* Reiškia, tokie linkėjimai tik tada nebus tušti, tik tada gyvenime sužydės, kai visų žmonių darbai bus pagrįsti gėriu, kai visų žmonių širdys bus antspauduotos dešimtimis Dievo įsakymų. Be to, pasauly nebuvo ir nebus taikos, laimės, nors kažin kokie protai kažin kokius pagrindus padės.

Mes, vyčiai, pažvelgę į praeitus metus, teisingai galime pasakyti: jie nebuvo mums laimingi. Piktų žmonių, kupinų puikybės ir noro milijonus pavergti sukrėstas pasaulis palietė ir mūsų organizaciją. Šimtai geriausių ir veikliausių narių šiandien, užuot dirbę organizacijos ir bendrai visuomenišką darbą, Dėdės Samo pašaukti jėgai prieš jėgą teisingumui atstatyti: vieni Europoj, kiti Azijoje, tretieji Afrikoj, ketvirtieji Australijoje, penktieji Pacifiko salose. Ir namie pasilikę esame įpareigoti daugiau kreipti dėmesio į karui laimėti pastangas, negu į savo organizacijos reikalus. Ir dėlto daugelyje vietų kuopos nustojo veikti, daugelyje vietų veikiama labai silpnai. Mūsų spaustuvė, iki šiol gražiai klestėjusi ir patenkusi šimtus davusių spaudos darbus, dėl stokos darbininkų ir įvairių suvaržymų jau metai, kaip stovi uždaryta. Taigi, praeitieji metai visais atžvilgiais buvo mums nuostolingi. Ir, kai pradėję naujus metus, pasižiūrime aplinkui, atrodo tas pats. Daugeliui tuojuo gimsta nebvilts, pasiduo-

da pesimizmui, jog nieko geresnio jau nebus galima sulaukti.

Bet sustokime ir pagalvokime, kas mes esame. Mes esame jaunimas, jaunoji karta, kuri, kaip šv. Augustinas yra pasakęs, didžiulio Bažnyčios medžio žiedas, jos visa didybė. Žmogaus gyvenimas, kaip sako Penkauskas, turi savo rytą, vidudienį ir vakarą. Mūsų, jaunųjų šiandieną, galima sakyti, gyvenimo rytas dar tebebėga. Taigi, *Sursum corda* ir su Maironiu:

Šalin nusiminę dūsavimai skaudūs!

Jie silpnina dvasią paikai.

Ar mums, kaip mergaitei, raudoti nuraudus,
Nors spaudžia nelaimės, vargai?

Kad šie metai būtų laimingesni mūsų organizacijai, mes, vyčiai, privalome padvigubinti savo veikimą. Mūsų darbai turi viršyti visa pikta, su kuriuo kasdieną susiduriame. O tai padarysime, jei:—

Pirma, kaip katalikiškas jaunimas stipriai būsime prisirišę prie savo obalsio: *Dievui ir Tėvynei*.

Antra, dvigubai pasišvėsime auginti ir stiprinti organizaciją, gaivinti kuopas, įtraukti į savo veikimo sukurį ir mūsų veteranus. Tegul metų pabaigoje mūsų kolonijose padvigubėja kuopų skaičius, tegul visas mūsų jaunimas priklausys prie organizacijos.

Trečia, padvigubinsime veikimą ir duosnumą organizacijos reikalams. Stoka lėšų stabdo kiekvieną kad ir gražiausį darbą.

Ketvirta, pažinsime savo silpnybes ir stengsimės jas nugalėti.

Tai trumpos, paprastos rezoliucijos, bet jos turi pasilikti ne žodžiuose, ne svajonėse, bet realiai gyvenime pasirodyti. Jei šitaip gyvensime šiais metais, būkime tikri, jie bus mums laimingi.

ON RESOLUTIONS

By Rev. J. Grinius

HERE are people who are sorely vexed with the mention of New Year's resolutions. They go to great lengths, bubbling and boiling all over, to denounce the trite idea of sitting down and making some new resolutions for the coming year which are at first ignored and then completely forgotten within a week's time. That is the sad truth in many cases, and in ours, is a fact; but yet there is something heartening and reassuring in making new resolutions.

Do you remember the dinner scene in Christmas Carols? The father, Bob, recalled the attention of the family to the goodness and the providence of God shown to them during the past year. And that even though the table was bare and the plates were dry and empty, yet he comforted them with the expectant hope of a better and a happier new year. There is a special joy in recounting and remembering the pleasure laden moments that occurred within a year. We

Laisvužė

(Žodžiai Bitiko. Čia pritaikyta dainuoti gaida,
kaip "Gale lauko toli")

— ● —

Paliai sodo griovį (2 kartus)
Trys berželiai stovi,
Trys berželiai, svyru-svyrunėliai,
Viršunėlėms kalbas.

Kaimas vargą vargsta (2 kartus)
Sukilimą rengia,
Sukilimo drašiai kaimas imas,
Okupantus vyti.

Priešui kilpas spendžia (2 kartus)
Jo likimą spendžia.
Jo likimas yra išnykimas,
Laisvė gi tėvynei.

Bėga atėjūnai, (2 kartus)
Žuva priešų kūnai,
Žuva priešai, pikti, žiaurūs priešai,
Tėviškės vergėjai.

Jau saulutė teka (2 kartus)
Miškas, pieva šneka,
Miškas, pieva, garbina mūs Dievą
Už laisvužę mielą.

(Iš. Draugas).

have a special fondness for them and we delight in resuscitating them to relive and react those happy moments. The sad mistakes that we hurriedly shove outside into forgetfulness still carry a special message of counsel and prudence. No, it is not just a waste of time to sit down and mull over our past actions and resolutions, — rather it is a touch of spice in our life that will season our thoughts and sweeten our life for at least some few precious hours.

Last year was a sad and trying year for the Knights of Lithuania. All the councils lent many of their best members to the Service of our country. The remaining others found it very hard to attend the meetings or to share in its activities because of the working conditions and hours. All this tended to the spiritless idea — "Would it not be better to close shop and lock our doors for the duration." The fact that the organization lives on is due to the courage and struggles of the faithful officers and members who strove to keep up the organization and prepare for the return of the men in service. Yes, many a "Vytis" could well pat himself on the back and remark that it all was not so hard, in fact — he rather enjoyed it.

This new year is a year of hope and promise. There is the hope that this will be the last year of the war in Europe. We are asked by our country to go all out to make this hope a reality. Too, it is a year of promise to our organization. Why not sit down and make some resolutions for the good of the K. of L.'s that you yourself will definitely try to put in practise? One resolution which I think that all should make would be that of strengthening the spirit of our councils. We should begin planning our activities for the coming year; plans that will strengthen the bonds of friendship with our members in service and ourselves. Another should be that of making our "Vytis" a best seller, — by contributing worthwhile articles and publicising it among all our acquaintances. If we were to popularize the "Vytis" among the Lithuanian American youth — this year will be a success.

The daily newspapers carried a story of a Negro church in Georgia that for years had tilted sharply sideways. Last week, a storm blew up from the proper direction and straightened the church as plumb as when it was new. To say that the organization is crumbling is untrue, — but that it is swaying in the face of adverse winds of coldness and disregard is a sad reality. No one will ever have any interest in the K. of L.'s if left to themselves. We must go out and sell the idea of our organization to our friends and acquaintances. We ourselves must raise up that storm of interest as regards the K. of L.'s — and if we do just that — this year of 1944 will be a memorable one in our history.

Lithuania

By Louise Atherton Dickey

Far have we wandered, far from Lithuania,
Far from our father's graves beneath her sod,
Far from the hearthstones by their love made
[sacred
Far from the shrines they builded to their God.

Still as we stand, and strain our eyes with gazing
Far to the eastward, through the cloud-strewn
[space,

Dimly there comes to each of us the vision,
Then clear and clearer, till we see her face.

Lo, see her stand! her feet all worn and bleeding,
Her hands are manacled, her garments torn,
Hunger and grief have marred her face with
[weeping
Bowed is her head with weight of bitter scorn.

Yet in her eyes what fire still is blazing —
And in her lips what pride and courage meet,
Bravely she waits the day of her deliverance,
Hears in her soul the hastening of its feet.

"Oh best Beloved, how can we avenge thee?
Bind up thy wounds, and pour in oil and wine?
What comfort bring thee out of our possessions?
Take of our bounty—what we have is thine!"

Then in the silence to our hearts comes answer,
"Vengeance I will not, only God is just
But help thy brethren, naked, starving, dying —
Trampled to earth by wars of hate and lust.

Of me — Thy Mother—bear a deep remembrance,
Bind me, an amulet upon thy breast,
Speak of me daily, in the new-world cities
Dream of me nightly, when thou takest rest.

Varpams gaudžiant

Kai naktį varpininkas senas
Sudavė į varį,
Kažkoks neaiškus nujautimas,
Kaip mįslė,
Sieloj atsidarė.

Dar žingsnis į amžinybę...
Dar vieni metai kažkur dingę,
Su liūdesiu ir džiaugsmo
šypsenu,
Su lūkesiu svajingu.

Ir nežinia — apverkti, ar numoti, —
Dar prieš akis vingiuotas kelias...
Drąsiau tikėtai!
Laimingas tas,
Kas dar rytojui tikėti gali...



*)...

Teach to thy children all my ancient glories,
Sound in their ears my proud and noble tongue,
Sing them my songs, and tell to them my stories,
Let me not be dishonored by thy young".

Mother, we hear thee, and our hearts are burning,
Shall we not answer all thy mute appeal?
Bring of our treasure for thy suffering children,
And with our loyal lives thy glory seal?

Far have we wandered, far from Lithuania,
Shall we forget our fathers neath her sod?
Shall we forget the homes their love made
[sacred?
Shall we forget the worship of their God?
(Booster).

Bet jau nekartą bokšte gaudė
Ir naujos žvaigždės, kartais matant,
šypsojo dienos, gaišo,
Nyko.
O lūkesiai tie patys
Ir tie patys...

Kai vėl šią naktį varpininkas senas
Sudavė dvyliką į varį,
Kažkoks neaiškus nujautimas,
Kaip mįslė,
Sieloj atsidarė.

M. Venclauskis (N. Ž.)

Jungle Chapel

A chapel was built and dedicated in a Pacific jungle four weeks after American and Australian soldiers arrived. Ten officers and 56 enlisted men built chapel.

*)...Iš "Didysis Ramybės šaltinis" maldaknygės, kurią išleido Kun. P. M. Juras.

In Defense of Lithuania

Lithuanian National Aspiration for Independence

THE UNION OF LUBLIN (1569-1765)

The Diet

In 1563 Sigismund - August called together the Diet. "The Union signed at the Lublin Seimas (diet), composed of Polish and Lithuanian representatives, in 1569 was the final act of Lithuania as a separate state. By this agreement a great part of the territory of the grand duchy of Lithuania was given to Poland. The feeling against the Union was intense. Katkewicz, a representative of the grand duchy of Lithuania, with tears in his eyes pleaded with the diet, the Lublin Seimas, against the signing of the agreement. The Lithuanian delegates went down on their knees in their entreaty to prevent the action. But in spite of their opposition, the will of the King and the Polish representatives prevailed and the Union was signed. (Anicetas Simutis, op. cit, p. 7).

PARTITION of POLAND and LITHUANIA

This unhappy union brought misfortune to Lithuania, and finally culminated in her partition along with Poland in 1795. Lithuania the victim of Polish disorder shared the lot of her associate.

First Partition and Second Partition

In 1772 the eastern lands of Lithuania, Polick, Vitebsk, Mohilev, and parts of Poland were ceded to Russia. (Šapokas, op. cit. p. 411). The uprising of 1792 occasioned another annexation. Poland, abandoned by her ally, Prussia, became a victim of a second partition. This second partition deprived Lithuania of the region of Minsk, Sluck, Turov, and Mozyr; Poland lost the Ukraine.

In 1794 the Polish and Lithuanians, facing a common peril of complete disappearance of their integrity revolted under the leadership of General Kosciusko. The revolt was unsuccessful. (Šapokas, op. cit. p. 438).

Third Partition

In 1795 the third partition of the Republic took place. Lithuania proper, up to the Niemen, and the northern part of Poland, — White Russia and Ruthenia. A small part of Lithuania situated near the left bank of the Niemen was seized by Prussia, who with Austria took the greater part of Poland. (Šapokas, op. cit. p. 439).



Trys Išminčiai pirmi iš stabmeldžių Jėzuje pripažįsta Dievą ir atiduoda Jam tinkamąją garbę. Jiems, prisilaikant sveiko proto taisyklių, pasisekė nusikratyti stabmeldybės pančius, suprasti, kad tik vienas tegali būti tikrasis Dievas, viso pasaulio Sutvėrėjas ir valdytojas. Trys karaliai yra tarsi mūsų patrijarkai; jų asmenyse teikėsi Kristus ir mus pašaukti pas Save.

RUSSIAN DOMINATION (1795)

Catherine II

(1762—1796)

Catherine II of Russia made many promises to the Lithuanian people, but never kept them. The Empress suppressed Lithuanian administration and transformed the country into a Russian province under Russian rule. Russian laws and administration supplanted Lithuanian legislature; the name of Lithuania was erased from official documents.

Alexander I

(1801—1825)

Alexander acceded to the Russian throne in 1801. His attitude toward the Lithuanians was more liberal. Relations between the administrative authorities and the Lithuanian people became less tense. The Catholic clergy ceased to be persecuted by the government; confiscation of

personal property was abolished. The Tsar even promised a Constitution to the Lithuanians. A vain hope, however.

Nicholas I

Nicholas' reign brought no betterment of conditions or relief to his people. He was a fanatic, conservative and inflexible. The Lithuanian people suffered immensely and carried the yoke of serfdom patiently. Hardened and caloused by 123 years of stern Tsarist rule, Lithuania was prepared to revolt. She waited for the opportune moment.

HISTORIC BACKGROUND

PART II.

*Edited by Rev. A. Ignotas
and
Rev. P. J. Prunskis*

Lithuania's Territorial Size and Population

The area of Lithuania, the southern — most of the three Baltic States is as follows:

Lithuania Major	20,389 Sq. Mi.
Klaipėda (Memel) Territory	1,100 Sq. Mi.

Lithuania up to March 22, 1939...	21,489 Sq. Mi.
Vilnius Region according to the Peace Treaty of July 12th, 1920, with Russia	12,448 Sq. Mi.

Total	33,937 Sq. Mi.
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The population of Lithuania in 1939
(including the Memel Territory) 2,575,363
The Vilnius Region had a population of 457,500

A possible total of Lithuanians.....	3,032,863
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Kur bakužė samanota...

Kur bakužė samanota,
Kurioje gimiau?
Obelis kur augalota,
Ką sode mačiau?

Kur upeliai platūs sriaunūs,
Tekantys smagiai?
Kur tos mintys mano jaunos,
Linksmos kaip drugiai?

Ta bakužė jau supuvo,
Obelės jau nēr,
Ir upeliai jau išdžiūvo,
Vargas vien tebēr.

Vertimas P. Vaičiūčio.

FROM DOMINATION TO INDEPENDENCE

Long Struggles With Germany

Lithuania, which is not large territorially, nevertheless is greater in size than quite a list of other independent states, or countries whose future independence is virtually assured, as: Ireland — 27,137 sq. mi.; Albania — 10,629 sq. mi.; Belgium — 11,755 sq. mi.; Costa Rica — 23,000 sq. mi.; Denmark 16,573 sq. mi.; the Dominican Republic — 19,332 sq. mi.; Haiti — 10,204 sq. mi.; Liechtenstein — 65 sq. mi.; Luxemburg — 999 sq. mi.; Netherlands — 12,704 sq. mi.; Panama — 33,667 sq. mi.; Salvador — 13,176 sq. mi.; Switzerland — 15,737 sq. mi.

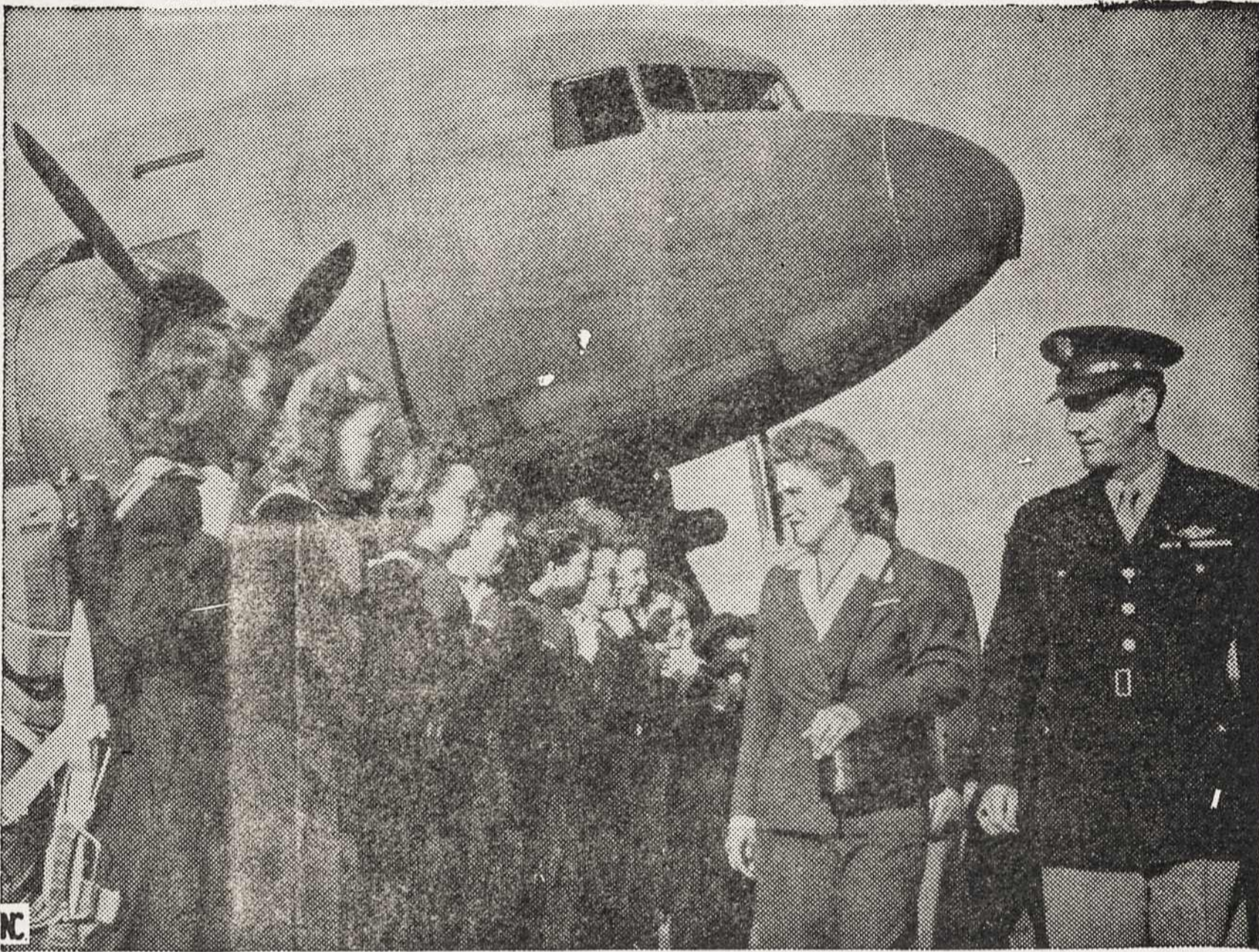
Lithuania has a greater population than the following countries which are now independent, or whose independence has been assured: Albania — 1,003,124; Costa Rica — 656,129; the Dominican Republic — 1,616,561; Ecuador — 3,200,000; Haiti — 3,000,000; Honduras — 1,105,504; Liberia — 1,500,000; Liechtenstein — 11,102; Luxemburg — 301,000; Norway — 2,937,000; Panama — 635,836; Paraguay — 1,014,773; Uruguay — 2,146,545; and it is smaller but by several thousand inhabitants than Denmark and Finland. (Statistics from "The World Almanac", published by New York — World Telegram, 1943; pgs. 150—220).

History attests that in the fifteenth century Lithuania was the greatest country in Europe but was whittled down in area and population by long centuries of bitter struggle with the Germano - Teutonic "Drang nach Osten". If we honor Russia for her heroic two-year stand against Germany, then we must honor Lithuania for her heroic centuries — long stand against Germany, in which she lost so much territory and so many lives by allowing her opportunity of resuming her cultural and political position among her neighbors.

Cultural and Political Struggle

After the partition of Lithuania which occurred in 1795, when Russia occupied the greater part of her territory with the blessing of Prussia and Austria, Lithuania became a battleground for continuous cultural strife and frequent fights for national freedom. Notable instances of these revolts: in the year 1831 entire provinces of Lithuania were freed by the patriots, when even Lithuanian women fought with gun in hand, as did Emilija Pliateraitė, who was killed in a pitched battle against the Cossacks; in 1863, when the vicious governor appointed by the Tsar, murdered 129 patriots, imprisoned 972, exiled 1427 to Siberia, and 1529 to more proximate parts of Russia, forced 345 into the Russia army, arrested 864, sent 4,096 into Russia where they

CATHOLIC GIRL FLIERS JOIN THE WASP



Brig. Gen. Stearley, Commanding Officer of the First Tactical Division, Army Air Forces, and Jacqueline Cochran, Director of the Women Pilots, review the 35 members of the WASP stationed at Camp Davis, N. C. These members of the Women's Airforce Service Pilots tow targets for Coast Artillery Anti-Aircraft units, thus releasing men pilots for air combat overseas. Five of the women pilots in the above group are Catholics. Signal Corps photo. (N.C.W.C.)

were granted land. In this manner 9,361 Lithuanians suffered in the revolt of 1863. At the hands of the occupant Russians. These facts demonstrate with what deep-rooted desire for freedom the entire country breathed freedom and how patriots were willing to sacrifice their lives to achieve that freedom from slavery. The diocese of Žemaičiai (Samogitians) alone lists 66 Catholic priests as exiled.

Lithuanian Forbidden

The Russians sensed that the Lithuanian national spirit was high and their hunger for freedom very great. Wishing to quickly Russianize their prey, by an order of general-governor Muravjov given in 1864, they closed all Lithuanian parochial and private schools, expelled all but Russian instructors. Muravjov's successor, Kaufman, issued a special decree September 6, 1865, by which he forbade the publication and distribution of Lithuanian books printed in Latin script.

This was only a beginning, because next the Russians closed 32 Lithuanian churches and 52 chapels, forbade the construction of new churches or their repair, denied the Church the right

to have processions or preach in public. Through their liquor monopoly, they began to spread alcoholism throughout Lithuania, expecting among other results, a good profit. For example, in 1859, the treasury had prepared a plan for the province of Kaunas, by which they meant to accrue 948,056 rubles. However, the inspiration of the venerable Bishop Valancius led Lithuanians into the formation of a powerful temperance movement which backfired into the treasury of the above-mentioned province a mere 53,146 rubles for whiskey that year. The Russians immediately forbade the establishment of temperance societies. Muravjov informed Bishop Valancius, that any priest, daring to organize or maintain a temperance society, would be fined \$50 rubles for a first offense, 100 for a second.

A stubborn Lithuanian Struggle

In Place of the closed schools, Lithuanians began to establish secret schools. They got around the suppression of the press by having Lithuanian books printed abroad and smuggling them over the border. How stubborn the Lithuanians were in their struggle for cultural existence can

be seen from the fact that in 1895 the Gendarmerie of Kaunas province discovered 15 secret Lithuanian schools, and in 1897 still found 12 more flourishing. (Rev. A. Milukas, "Spaudos Laisvės ir Amerikos Lietuvių Organizuotės Sukaktuvės" Philadelphia, Pa.).

According to the calculation of Prof. V. Birziska, from 1874—1880, Russian instructors in Kaunas province sold a mere 154 books printed in Russian type, while during the same period 50,000 contraband copies of illegal — in their eyes — Lithuanian literature. Throughout the entire time of the Suppression of the printed word, from 1868 to 1904, 1,349 separate publications were printed and hundreds of thousands of copies distributed. (V. Biciunas, "Kun. J. Katelė ir jo laikai 1831-1908", Kaunas, 1934, pgs. 150-179). And who can compute how many teachers of their clandestine schools suffered for their patriotic and cultural zeal; how many instances there were of resistance which ended in a blood bath for Lithuanians as did the defense of the Kražių church against the Cossacks; how many many book-runners were exiled to Siberia, imprisoned, or shot. But this struggle accomplished one monumental thing: it kept alive the fire of independence in the heart of Lithuanian men and women.

The Declaration of Freedom and the Seal of Blood

Finally even the Russian giant began to perceive that Lithuania subjugated but unconquered was unconquerable in its desire for cultural and political freedom. In 1904 Lithuanians were again allowed freedom of the written word. In 1905, 2000 delegates convened in Vilna from all parts of Lithuania and demanded autonomy for all ethnographic Lithuania with a congress in Vilna elected by a general election; urged the people not to pay taxes, to close the whiskey monopolies, not to let their children attend the Russian schools, to refuse to enter military service. The convention also demanded that all school subjects be taught in Lithuanian, that all

Te sau plaukia...

Seni metai jau praėjo,
O su jais vargai.
Kas Naujuose mūsų laukia,
Žmogus nežinai.

Sunku ką nors pasakyti,
Tokie jau laikai;
Šiandie šilta, saulė šviečia,
Ryt klaičius keliai.

Bet kol jaunos jėgos žydi,
Dalis nebaisi.
Te sau plaukia vargo metai —
Mes stiprūs — jauni.

J. Žižmaitis.

municipal and state business be transacted in the native tongue. During the World War Lithuanian committees for war relief were organized, which flourished into cultural and politic significance. In 1917 a conference of Lithuanian delegates met in Vilna and elected a Lithuanian Taryba (Committee), which, after Lithuania's two big neighbors had done quite a bit of mutual blood-letting and Lithuanians consequently felt it was time to speak up, proclaimed to the world Lithuania's Declaration of Independence on February 16, 1918:

"The Lithuanian Taryba, sole representative of the Lithuanian people, in conformity with the recognized right to national self-determination... proclaims the restitution of the independent State of Lithuania, founded on democratic principles, with Vilna as its capital, and declares the rupture of all ties which formerly bound this State to other nations".

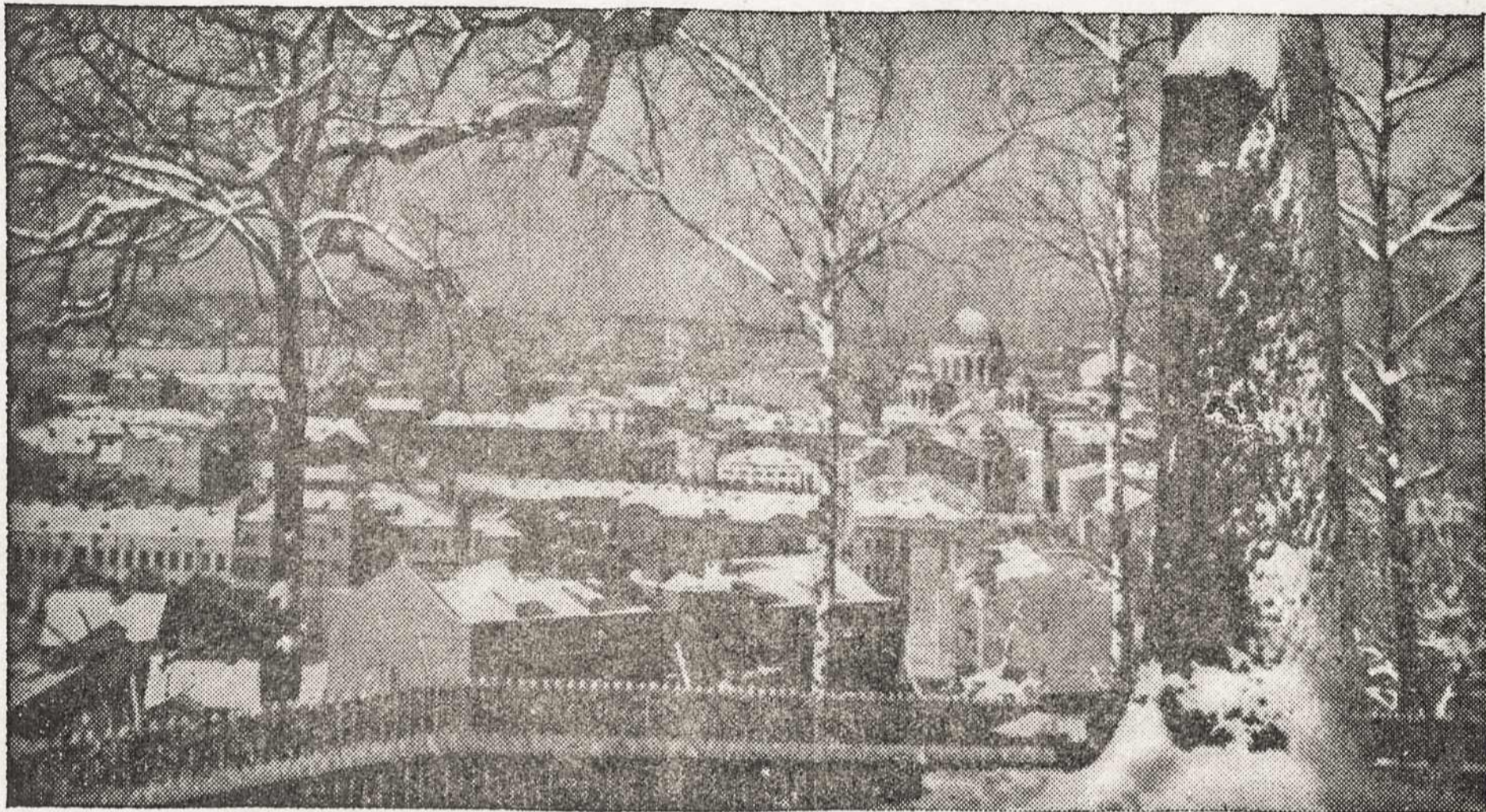
This proclamation was but a declaration of the nation's unconquerable desire for freedom. The country itself had yet to be liberated. From the North, German and Russian guerrillas called "Bermontininkai"; from the east came the Russians - Bolsheviks who seized a large slice of her territory; and from the south pushed the Poles. At this time Lithuania was ravaged by war, without an organized army, her soldiers had no military uniforms or regular arms. However this technical lack was filled in by an overwhelming thirst for freedom and a fighting loyalty to Lithuania. Thousands volunteered to fight for their country. The Lithuanians defeated their three potential enemies, the "Bermontininkai", the Bolsheviks and the Poles, driving them out of the occupied zones. This was the bloody seal on the Declaration of Independence. (Sapoka, op. cit.; P. Ruseckas, "Savanorių Žygiai").

The World recognized Lithuania's Independence

The independence of Lithuania was declared by the Lithuanian State Council on February 16, 1918, while World War I was still in progress, relying on the principle of self-determination proclaimed by President Woodrow Wilson. Lithuania therefore, is not a product of the Versailles Treaty, and not a "buffer state" between Russia and Germany.

1) Lithuania was recognized as an independent state by Germany on March 23, 1918, and by Russia on July 12, 1920. The Lithuanian - Soviet Peace Treaty of July 12, 1920, by which Soviet Russia recognized a free and independent Lithuania within its ethnographic boundaries, the Vilnius region inclusive, and *renounced for all time sovereign rights over the Lithuanian people and their territory.*

2) The recognition of Lithuania by Britain on December 20, 1922, the United States of Ameri-



KAUNO vaizdas žiema, mums primena lyg simbolis, kad po plačiąją Lietuvą — žiema. Kaip žiema sukausto savo pančiais gamtą, taip Lietuvos žmonių gyvenimas belaisvės ir nepriklausomybės sukaustytas žiaurus priešų vergijos pančiais.

ca on July 28, 1922, and France, Italy and Japan on December 20, 1922; her entry into the League of Nations on September 21, 1921; and the return of the city of Vilnius to Lithuania by the Soviet Union on October 10, 1939.

3) On May 8, 1924, in Paris, the signing of the Memel Convention by the Great Powers — Great Britain, France, Italy, and Japan — on one side and by Lithuania on the other, by which sovereignty rights of that territory (Klaipėda-Memel) were transferred to Lithuania.

4) The Lithuanian - German Treaty of January 29, 1928, by which the Republic of Germany voluntarily confirmed and recognized the boundaries between her and Lithuania, fixed by the Versailles Treaty, and acknowledged the Klaipėda (Memel) Territory as an integral part of Lithuania.

5) The Lithuanian Soviet non-aggression treaty, signed on September 28, 1926, later prolonged until December 31, 1945, which specifies that both countries mutually undertake to respect in all circumstances the sovereignty and territorial integrity and inviolability of each other.

6) The Lithuanian - Soviet Pact of Mutual Assistance, signed October 10, 1939, specifically calls for non-intervention on the part of one State in the internal affairs of another State".

Adverse Experience in Lithuania's Foreign Relations

1) The occupation of the region and the city of

Vilnius by Poland on October 9, 1920, in violation of the Suvalkai Agreement, then only two days old, and the violation of Poland's obligations to the League of Nations.

2) The loss of Klaipėda (Memel) Territory in March, 1939, immediately after the German occupation of Czechoslovakia.

3) The introduction of Soviet garrisons into Lithuania October, 1939.

4) The subsequent Soviet and German occupation of Lithuania in June, 1941, respectfully, with manifold sufferings and misfortunes for the Lithuanian people as a result of both invasions.

Both of the invasions and occupations of the Republic of Lithuania were denounced by the constitutional Government of the Republic of Lithuania and by the Lithuanian people. On July 23, 1940, the Department of State of the United States denounced the Russian invasion of Lithuania, Latvia and Estonia, and termed the Russian acts "devious processes" and "predatory activities".

The Governments of the United States and Great Britain, as well as Central and South American countries and the Holy See, never recognized those occupations, and legations of sovereign Lithuania continue to function in those countries. In Washington, Povilas Zadeikis, Lithuania Minister to the United States, formally aligned his country with the United Nations,



IN a year filled with war news, outstanding events of the Catholic world of 1943 were: The unceasing efforts to restore peace, by Pope Pius XX (1), and his solicitude for the victims of war; Archbishop Amleto Cicognani (2), Papal Delegate to the United States, who through the Vatican Office of Information provided news of war prisoners and internes, and personally visited Prisoner of War camps in the United States; Archbishop Edward Mooney (3), of Detroit, re-elected chairman of the N. C. W. C. Administrative Board, and who announced the distribution of many thousands for war relief by the U. S. Bishops; Archbishop Samuel Stritch (4), of Chicago, announced publication by the Bishops of notable volume, "Principles for Peace"; Msgr. Patrick J. McCormick (5), installed as Rector of Catholic University of America; Francis P. Matthews (6), of Omaha, NCCS Executive Committee Chairman, made visitation to U. S. troops in England and also received the Catholic Action Medal; Iceland's first native Bishop in 400 years, Bishop Gunnarson (7), consecrated in Washington by the Papal Delegate; among the Americans consecrated were Bishop Escalante, M. M. (8), for the Vicariate of Pando, Bolivia, and Bishop Niedhammer, O. F. M. Cap. (9), of New York, for the Vicariate of Bluefields, Nicaragua; Archbishop Francis J. Spellman, of New York, Military Vicar of the U. S. Armed Forces visited American Catholic troops and chaplains overseas (10); Basilica of San Lorenzo suffered damage (11) in the first air raid on Rome; James Norris (12), Executive Director, N. C. C. S., announced operation of 450 USO-clubs in 46 states; Rev. A. J. Wycislo (13), of Chicago, sent to Middle East to aid Polish refugees, by the War Relief Services, N. C. W. C.; Cardinal O'Connell, Archbishop of Boston (14), received congratulatory resolution of Massachusetts Legislature on occasion of his 84th birthday; Cardinal Dougherty, Archbishop of Philadelphia (15), received by President of Cuba on his visit to Havana; Mrs. Leo A. Dehner (16), Burlington, Ia., named the "Catholic Mother of 1943"; Miss Agnes G. Regan (17), of San Francisco, former Executive Secretary of N. C. C. W., died; many nuns and priests from the missions of the Orient returned on exchange ship Gripsholm (18) from Japanese-held territory; Archbishop Cicognani, Apostolic Delegate, visited German and Italian prisoners or war in camps in the United States (19); Msgr. Michael J. Ready (20), General Secretary of the N. C. W. C., praised French Catholics for their

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protest against "inhuman mass deportations of Jews"; Thomas Woodlock (21), of New York, awarded the Laetare Medal; Mme. Chiang Kai-Shek (22) received honorary degree at Loyola University, Los Angeles; Lord Halifax (23), British Ambassador to U. S., received honorary degree from Laval University, Quebec; among

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many Catholic war heroes were Sgt. John Basilone (24), Raritan, N. J., first enlisted Marine to receive Navy's Congressional Medal of Honor, and Pvt. Margaret H. Maloney (25), Rochester, N. Y., first WAC to receive the Soldiers Medal for heroism, overseas; Cardinal Hinsley (26), Archbishop of Westminster, died. (N.C.W.C.)



Kas tai yra tauta?

(Viena VVS paruoštų paskaitų prieš šį karą)

Kas tai yra tauta? Tai atrodo labai paprastas klausimas, į kurį, rodos, kiekvienas lengvai gali duoti atsakymą. Kasdieniniame gyvenime "tauta" reiškia vienos kalbos, padermės, vieno kraujo ir vieno krašto žmonės. Mokslas žodį "tauta" aiškina siauresne ir platesne prasme. Siauresne prasme "tauta" (ir latviškai "tauta"), slavų kalbomis "narod", romėniškomis "populus" (ar to žodžio sudarkymais, kaip prancūzų "peuple" (skaityti "pēpl"), anglų "people" (pypl), vokiečių "Volk", ir mūsų kalba kartais atstojama stačiai žodžiu "žmonės", reiškia krūvoje gyvenančių žmonių sambūriai, kurie kalba viena maždaug kalba ir yra vienos kilmės ir kraujo. Platesne prasme žodis "tauta", kuriam vakarų tautos turi atskirą žodį "nacija" (vokiečiai "reich", spėjama, paskolintą iš senprūsių "rykē" ar "reikē") reiškia stipriai surišta į krūvą kraujo, padermės, kalbos bendrumu, vienoda sąmone ir bendrais interesais visuomenė, dažnai sudaranti savo valstybę su savo sautvarka, įstatymais, siekimais — politika, miestais, patogumų įtaisymais, arba kitaip sakant, su savo kultūra ir civilizacija. Nacijos be tautos negali būti, o tautų, nepasiekusių nacijos laipsnio, dar nemaža yra Azijoje, Afrikoje ir kitur. Toki yra negrai, malajai ir australiečiai — tengimiai.

Mūsų tauta

Mūsų tauta nuo to meto, kai sukūrė savo valstybę žiloje senovėje, virto tauta — nacija. Ji tą savo laipsnį buvo lyg ir praradusi, sujungus jų bajorams Lietuvos valstybę su Lenkija 1569 metais, ir buvo pradėjusi mažėti — trauktis nuo tų metų. 18-me šimtmetyje ir 19-jo pradžioje atrodė visai susitraukusi, išnykusi, bet nuo "Aušros" ir priešaušrio (Poškos — Daukanto — Valančiaus) laikų ėmė atsigauti, o nuo 1918 m. vasario 16 d. kai atstatė savo nepriklausomą valstybę, vėl ėmė virsti tauta — nacija. Lenkai, pagrobę Vilnių, sutrukdė tą mūsų tautos vartimą nacija, ir laikydami jį savo naguose, toliau trukdė mums būti tautai nacijai.

"Tauta", kiti mums sako ir mes patys sakome, yra vienos kalbos žmonės. Taip, kalba yra labai svarbus tautos privalumas ir pažymys. Kalba yra brangus tautos turtas, jos gyvybės dalis. Tautos dėl kalbos smarkiai kovoja. Mes žinome ir atsimeiname mūsų kovas dėl mūsų kalbos su ru-

sais ir su lenkais, ypač pietų ir rytų Lietuvos bažnyčiose. Mūsų tautiečiai ten negalėdavo pakęsti, kad jiems Dievo namuose buvo brukte brukama svetima, rėžianti jų ausis, kalba — jie belinkėjo geriau pralieti savo kraują, negu išsižadėti savo senosios, maloniosios, gražiosios lietuviškos kalbos. Tautos kalba tai yra amžiais sukrautos išdirbtos jos mintys, pergyvenimai, patyrimai, išmintis — tai yra tautos siela, tautos gyvybė. Todėl dėl kalbos tautos ir kovoja kaip ir dėl savo gyvybės. Kiek gimtoji kalba žmogui reiškia, geriausia galima pajusti išvykus iš savo krašto svetur. Išgirdęs ten ką nors prabilus gimtąja kalba, laikai jį brangiu ir artimu gimine, broliu, seserimi. Viena ir ta pati kalba žmones riša, jungia, lyg cementu liedina į vieną tautą. Tačiau klaida būtų visuomet spręsti tautybę iš kalbos.

Tautos skirtingos viena nuo antros

Jungtinių Amerikos Valstybių ir Anglijos žmonės kalba viena ir ta pačia kalba, bet pirmieji sudaro "amerikonų", o antrieji "anglų" tautą, labai skirtingas viena nuo antros. Tas pat anglai ir airiai. Dabar airiai pradeda vis daugiau kalbėti savo senoviška "geliška" kalba. Seniau jie kalbėdavo angliškai kaip ir anglai, bet pavadinti anglais jie jausdavosi įžeisti — taip jie norėjo būti skiriami nuo anglų! Vokiečiai, austrai ir šveicarų dalis kalba beveik viena ir ta pačia vokiška kalba, tačiau sudaro tris tautas. Ispanija kalba vienoda kalba su keturiolika vidurinės ir pietų Amerikos valstybių, bet jos visos nesu-

Į užburta šalį

Į užburta šalį ugniniais keliais
Nužygiavo saulė puošta spinduliais.
Taip ramu aplinkui, nei mažiausio vėjo,
Tik bangos varsuotos ritmingai šlamėjo
Pakol neišskleidė granito uola.

Jau temsta sklandžiai apsigaubęs dangus
Pabiro karoliais rasa po lapus,
Ir jūros krūtinė nurimus alsuoja,
Tiktai devinbalsė krūmuose dejuoja,
Jos skamba dainelė jautrumo pilna.

Štai, angelas nakty išskleidęs sparnus,
Pakilo nuo žemės — nušvito dangus.
Ir skamba aukštybėse jo arfos gaida,
Nuo žemės toli vakarinė malda,
Pakilus sualpsta kurčių aidesiu.

Tik pilkąją žemę šviesos spindulys
Negreitai pasiekęs rūkus prablaivins.
Ir didžio lūkesčio sapnais apsvaigintas
Kad ir viliugingą svajonę augindams
Apjuosi krūtinę skaudžiu liūdesiu.

Žilvitis.



Na, sparčiau, kovos bičiuli! Antras Žalgiris rytoj!

dar vienos — ispanų tautos, o penkiolika skirtingų tautų. Švedai, danai ir norvegai, bulgarai ir serbai, serbai ir kroatai, gudai, ukrainiečiai ir rusai, mes ir latviai, airanai ir afganiečiai ir keletas kitų tautų kalba tiek panašiomis kalbomis, kad gali be vertėjų suprasti vieni kitus, bet jie neprisipažįsta save viena ir ta pačia tauta. Taigi, iš čia turime padaryti svarbią pastabą, kad vienoda kalba nėra dar įrodymas, kad žmonės priklauso vienai tautai, kaip lygiai nėra dar įrodymas, kad jei žmonės kalba skirtingomis kalbomis, tai jau jie būtinai priklauso ir kitai tautai. Mes žinome nemaža pavyzdžių, kai vienos ir tos pačios tautos žmonės kalba skirtingomis kalbomis. Šveicarai kalba trimis kalbomis: vokiškai, prancūziškai ir itališkai, bet visi jie jaučiasi ir vadina save vienos šveicarų tautos žmonėmis. Suomijoje yra žmonių, kalbančių suomiškai ir švedišškai, bet jie save vadina vienos suomių tautos žmonėmis. Indijoje yra devynių visai skirtingų kalbų ir daugiau kaip šimto gana tolimų tarmių viena nuo kitos žmonių, bet jie sudaro vieną indusų tautą. Kinijoje kalbama šešiomis visai skirtingomis kalbomis, bet laikoma save viena kinų tauta. Yra ir daugiau tokių pavyzdžių, kad ir šiandieninėje Prancūzijoje, Ispanijoje ir kitose šalyse, kur kalbama atskiriomis kalbomis, bet laikoma save viena tauta. Pagaliau, ir mūsų Vilniaus krašto žmonės, kalbantieji panašia į lenkų "tuteiša" kalba, yra ne kas kita, kaip viena tauta su mumis. Taigi, kalbėjimas skirtingomis kalbomis ne visuomet dar išskirsto žmones į atskiras tautas, ir jei mūsų Vilniaus krašto brolių dalis kalba "tuteiša", kiek kitokia, negu visų lietuvių kalba, tai jie vis tiek nenustoją buvę lietuviais.

Nueisiu, Nueisiu

Nueisiu, nueisiu,
 Žaliojon girelėn nueisiu.
 Pakirsiu, pakirsiu,
 Aukštąjį klevelį pakirsiu.
 Parnešiu, parnešiu,
 Senajam tėveliui parnešiu.
 Dirbdinsiu, dirbdinsiu,
 Margąją lovele dirbdinsiu.
 Migdysiu, migdysiu,
 Jaunąją mergele migdysiu.

Rasizmas

Priklausymas vienam ir tam pačiam kraujui, vienai giminei, arba padermei — rasei, yra kitas svarbus tautai susidaryti daiktas. Kai kurios tautos nenori prisiimti žmonių, kurie nėra jų kraujo. Tai yra vadinamasis "rasizmas". Vienos tautos daugiau, kitos mažiau skelbia rasizmą, bet visos širdyje savo kraujo žmonėms duoda pirmenybę ir trokšta jiems didesnės gerovės, negu svetimo kraujo žmonėms. Garsiausi rasizmo skelbėjai yra šiandieniniai vokiečiai. Jie ypač yra nusistatę prieš žydus ir reikalauja, kad vokiečių rasė būtų apsaugota nuo žydų kraujo. Anglai yra geriausi rasizmo vykdytojai praktikos gyvenime. Anglas, vedęs svetimtautę, lyg ir nustoja pilnų savo tautiečių teisių. Jis negali užimti vietos nei kariuomenės, nei politikos vadovybėje, jis pasidaro lyg suviau-svetimtautis. Priklausymas vienam ir tam pačiam kraujui labai suartina žmones, sukelia juose didesnio pasitikėjimo vienas antram. "Jis priklauso mūsų kraujui", toks posakis apie žmogų iš karto sukelia jam aplinkiniuose palankumą. Kai kurios tautos tiek reikšmės deda kraujo giminybei, kad net tuokiasi gana artimi giminės ir sakosi jaučią didesnio patraukimo artimo kraujo žmonės (žydai, graikai, arabai ir kiti).

Todėl paprastai vienos tautos žmonės ir laiko save vienos padermės, kilmės ir kraujo. Jie sugalvoja padavimų, kad tauta esanti kilusi iš vieno bendro pratėvio (prosenolio, prabočiaus). Kinų tauta turi padavimą, kad jos pratėvis buvęs tūlas "Han", valdęs šimtą šeimų, iš kurių išsidauginę penki šimtai milijonų šiandieninių kinų. Senovės romėnai tikėjo, kad jie buvo kilę iš dviejų brolių Romulo ir Remo. Rusai turi padavimą, kad jų tauta išėjusi iš šiaurės žmonių padermės "rus", kurios trys broliai Sineus, Truvor ir Riurik atkeliavo iš užjūrio jų valdyti. Panašių pasakų turi beveik visos tautos; jų tarpe ir mes. Juk yra mūsų metraštininko Strikausko surašytas padavimas, kad lietuvių tauta yra kilusi iš tūlo romėno atėjūno Palemono, atsidadanginusio iš jūros Nemuno upe ir įkūrusio jos pakraščiais svarbiausius miestus senovėje: Skirsnemunę, Jurbarką ir Kauną. Tam savo pasakų prabočiui pagerbti mes turime jo vardu pramintą stotį netoli Kauno. Visos tokios pasakos turi tikslą pa-

brėžti ir įkalbėti vienos tautos žmonėms bendrą kilmę ir kraują. Ką sako tačiau bešališkas mokslo tyrimas apie tautų kraują? Tas tyrimas sako, kad šiandien nežinoma nė vienos žymesnės tautos, išskyrus gal vieną kitą mažą tautelę atogrąžų Afrikos miškuose ar Azijos kalnynuose, kuri visa susidėtų iš vienos ir tos pačios padermės, kilmės ir kraujo žmonių. Germanų tauta, kuri šiandien taip mėgsta girtis savo "kraujo grynumu", susideda iš gotų, teutonų, slavų, rugių, frizų, girulių, prūsų ir kitokių mišinio. Anglų tauta susideda iš keltų, piktų, škotų, romėnų, danų, saksų ir kitokių tautų. Prancūzų tauta — iš galų, graikų, frankų, romėnų, normanų, iberų ir kitokių. Rusų tauta — iš rytų suomių-ugrų tautelių, slavų, totorių iraniečių ir kitokių tautų - tautelių. Mūsų, lietuvių, tauta taip pat susideda iš vadinamųjų "ariškųjų" giminių, kuriais buvo prūsai, getai, sudavai ir kiti; ir iš (kai kieno nuomone, bet kiti jas laiko ariškomis) suomiškų giminių kuršių, ventų, sėlių ir kitokių su vėlesnėmis slavų, normanų ir kitokiomis priemaišomis. O paskutiniaisiais trimis šimtmečiais, kai europiečiai įsigijo kolonijų visuose pasaulio žemynuose, eina dar didesnis žmonių padermių ir kraujo maišymasis. Šiandieninėje Prancūzijoje gali rasti ne vieną beveik visai juodos spalvos, kilusį iš Afrikos glūdumų, prancūzų, kuris kalba ir jaučiasi visai prancūziškai. Olandijoje gali rasti visai gryną Javos gyventoją — malajų iš veido bruožų ir odos spalvos, kalbantį olandiškai ir besivadinantį olandiečiu. Anglai, kaip jau sakyta, labiau už kitas tautas saugo savo "padermės grynumą", bet ir jų tarpe randi anglų, panašių į indusus, į kinus, malajus ir kitokius, nes ir iš jų kolonijų ne vienas įsimaišo į jų tautą. Nuo to, tačiau, anglai nenustoja buvę anglų tauta, kaip ir bendrai svetimo kraujo priemaiša neatima tautai jis privalumų: ji palieka gyventi, nes tauta yra ilgaamžis padaras, greitai neišnyksta, jei jos neištinka kuri nors netikėta nelaimė — katastrofa, arba jei ji nėra sistematingai ir įžuliai kitų tautų naikinama. Taigi, jeigu mūsų krašte, sakysime Vilniaus dalyje, atsiranda žmonių, kurie sakosi, kad jie esą kilę iš lenkų belaisvių ar atėjūnų mišinio su vietiniais mūsų kraujo žmonėmis, tai jie iš kraujo dar negali vadinti save svetimtaučiais — lenkais. Jie yra mūsų tautos žmonės. Tai labai patvirtina ir jų išvaizda. Niekas, arčiau prisiziūrėjęs į vietos gyventojus vilniečius, nepasakys, kad jie yra labiau panašūs į lenkus. Jie yra visiškai panašūs į mus, lietuvius, ir iš kraujo yra lietuviai. Dėl to mus taip į juos traukia, mes juos mylime kaip savo tautos brolius ir nieku būdu negalime sutikti, kad jie trauktųsi nuo mūsų — nuo tikrojo savo kraujo kamieno ir plaktųsi prie svetimo — lenkiško. Kad ir kažin kaip jie patys norėtų krautytis savo kilmės ir kraujo, bet kiekvienam yra aišku, kad jie yra mūsų kraujo žmonės — lietuviai.

OFICIALUS SKYRIUS

L. Vyčių Naujų Narių Vajus

Kaip kas met, taip ir šįmet skelbiame L. Vyčių naujų narių vajų pradedant su vasario mėnesio 1 d. Vajus bus dvilypis: suaugusių ir jaunamečių vyčių. Už jaunamečių vyčių kuopų suorganizavimą bus skiriamos dovanos — prizai.

Tad šia proga nuoširdžiai kviečiu dvasios vadus, kuopų valdybas ir visus vyčius į darbą. Laikas patogus, tikslas kilnus — sujungti lietuvišką jaunimą po Lietuvos Vyčių organizacijos vėliava, kad jaunimas savo darbais veiktų DIEVUI ir TĖVYNEI!

Apie vajuos taisykles ir dovanas skelbsime sekančiame "Vyties" numeryje.

Pranas Razvadauskas,

Centro pirmininkas.

"Vyties" Fondo Rėmėjai

M. Siurvila, Kankakee, Ill.	1.00
Anna Borisa, Kankakee, Ill.	1.00
F. Borisa, Kankakee, Ill.	1.00
J. Stankus, Kankakee, Ill.	1.00
M. Stankus, Kankakee, Ill.	1.00
E. Stankevicz, Kankakee, Ill.	1.00
A. Palinski, Kankakee, Ill.	1.00
Mag. Schultz, Kankakee, Ill.	1.00
J. Augustinas, Brooklyn, N. Y.	1.00
Ieva Balsevičiūtė, Worcester, Mass.	1.00
Myra Antanelis, So. Boston, Mass.	1.00
P. Valiackienė, So. Boston, Mass.	1.00
Dr. J. Antanelis, So. Boston, Mass.	1.00
M. Evack, Westfield, Mass.	1.00
J. Svirnelis, Kearny, N. J.	1.00
Miss J. Grimmas, So. Boston, Mass.	1.00
A. Matioška, Boston, Mass.	1.00
M. Keršiūtė, Philadelphia, Pa.	1.20
Mary Traskey, Dorchester, Mass.	1.20
J. J. Jevinskas, Hartford, Conn.	1.20
P. Dobilas, So. Boston, Mass.	1.20
Mrs. A. Rakauskas, Dorchester, Mass.	1.00
D. Karoblis, Athol, Mass.	1.00
Anthony Zintel, Dorchester, Mass.	1.00
S. Dirsa, Brighton, Mass.	1.00
F. Zaleckas, So. Boston, Mass.	1.00
J. Jasakaitis, Irvington, N. J.	1.00
A. Jasakaitis, Irvington, N. J.	1.00

Visiems prisijungusiems auką į "Vyties" fondą nuoširdžiai dėkojame.

Pranas Razvadauskas,
L. Vyčių Centro pirm.

Laiškas redakcijai

Gruodžio 11 d., 1943 m.

Jo Malonei
Labai Gerbiamam p. Ignui Sakalui
"Vyties" redaktoriui
Chicago, Ill.

Malonus Pone Redaktoriam,

Nustebau radęs "Vyties" Lapkričio numeryje save vertėju trijų eilėraščių: T"ykiai, Tykiai Nemunėlis Teka", "Ne Margi Sakalėliai" ir "Mano Gimtinė". Nežinau kuris geradaris, aišku, per kokį nesusipratimą, man tą nepelnytą garbę suteikė. Labai džiaugčiausi, kad galėčiau taip gražiai mūsų poetų eiles versti angliškai. Deja, ta garbė priklauso kitam. Jas išvertė airių kilmės amerikietis, katalikas, žymus muzikas ir poetas, EDWARD C. CURRIE.

Malonėkite, Brangus Pone Redaktoriam, patalpinti šį laiškutį kitame "Vyties" numeryje.

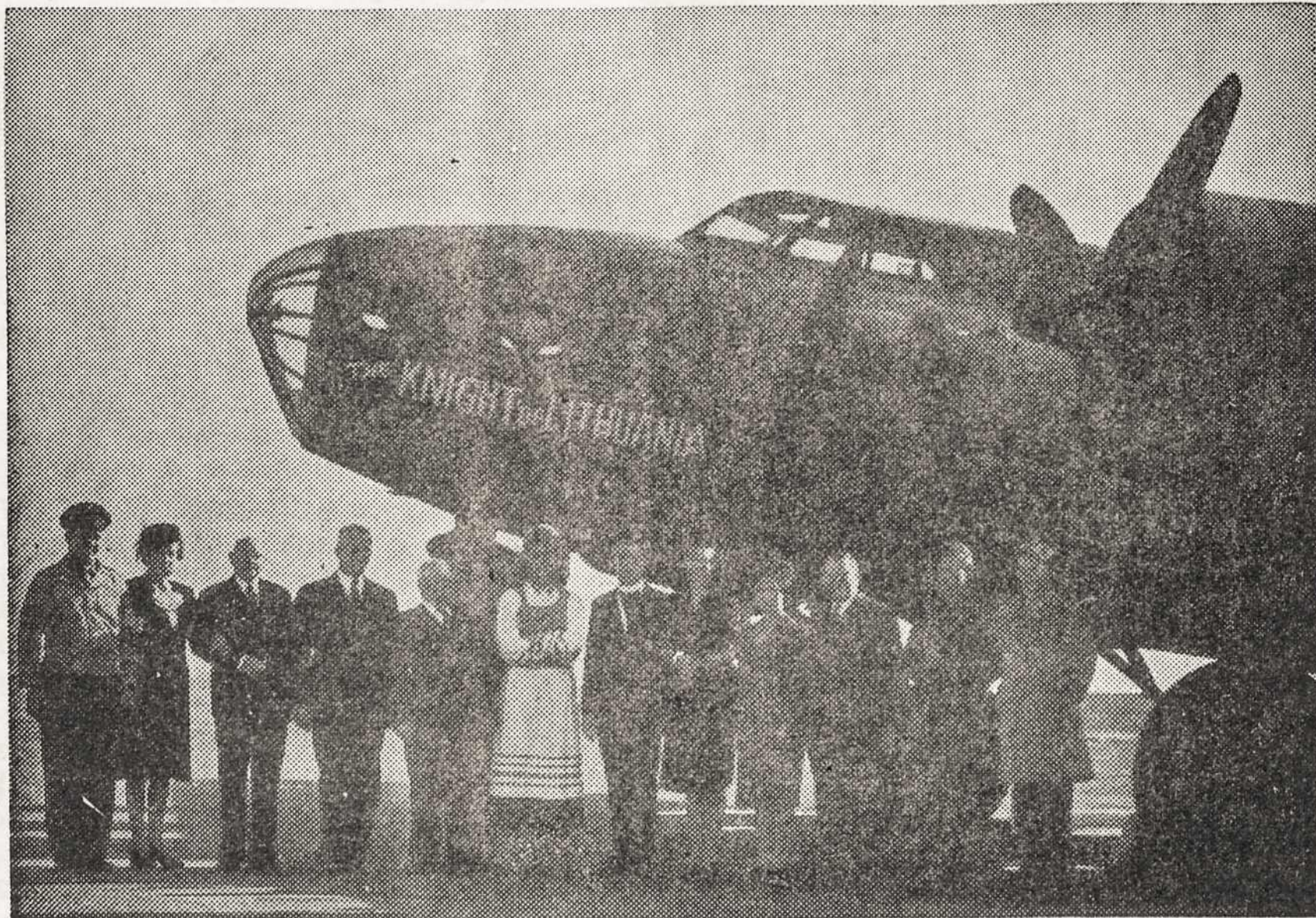
Su tikra pagarba,

Kun. Juozas Vaškas, MIC.

Good Bee-Keepers

A Dutch-Nazi Labor Front leader requested comments at a meeting for better organization and cooperation among bee-keepers. An old man responded: "As good bee-keepers we all know that when the queen is not in the hive, the bees refuse to work. Therefore, the Queen must return".

\$489,825 In War Bonds of This "Knight of Lithuania" Bomber



Group at christening of the KNIGHT OF LITHUANIA, bomber purchased by investments of Lithuanians and Americans of Lithuanian descent in the Phila. Area between May 16 and Aug. 15, 1943. This christening at the Army Air Base, New Castle, Del. was held this week Dec. 21. Those present included (left to right, second from left) Mrs. Joseph Kavalauskas, Casimir Zodeiko, second - vice chairman of the Phila. Lithuanian Victory Committee; Joseph Kavalauskas, chairman; George Lucasevicius; first vice-chairman; Miss Irene Kavalauskas, Sponsor,

daughter of the chairman, dressed in native clothes; Rev. Fr. Vito Martusevicius, Rector of St. George's R. C. Church, Phila. performed the christening; Genevieve Roman financial secretary; Julia Smith, recording sec., and John Raynis, treasurer of the Committee. Lithuanians of Phila. and this vicinity have passed the million dollar mark in bonds since Pearl Harbor. A celebration of the christening of the bomber was held on Jan. 9th, 1944, Lithuanian Music Hall. The proceeds will go to the American Red Cross.

IN SERVICE TO WIN

YOU'RE IN THE ARMY NOW

A letter arrives from your Draft Board with personal greetings from the President of the United States and suddenly your life is completely changed. Soon your furlough is over, and you're on your way to a new and adventurous life.

Prior to this, you probably devoted part of your time to the so-called civilian war effort. But mostly you saw to it that it didn't interfere with your usual placid way of living. War was something to furnish newspapers with sensational headlines. As time went on, even the headlines became commonplace.

When your gas was cut to 4 gallons a week,

and butter was 12 points per pound, you became upset. You got irritated at your representative in Congress. May be you were even irritated at the Ration Board. Now everything has changed. You can at last see how important it is to have a Ration Board to save tires and gas.

You meet the rest of your men on the train, and pretty soon that funny feeling you had, at seeing your close ones bidding you farewell, slowly ceases. You get acquainted with your fellow draftees and soon you even joke about your Draft Board and those poor civilians who get 4 gallons of gas, and run short of butter coupons. You don't think that eventually will come a day when you wish you were one of those poor civilians again. You even imagine the Army may be a lot of fun.

You arrive at camp and receive another jolt.



Kalėdų naktį Afrikoje tik žvaigždės ramiai spindi virš palmėmis apsuptą altorių. Maldingi kareiviai dalyvauja šv. mišiose.

Here, everything takes on a different tempo. You find that everyone here is in a hurry, but in a sort of an orderly haste, working, marching, moving in a business-like manner. You wonder how so many men can work and live and get things done in such a small territory without getting all tangled up! Little do you know that it's the G. I. way.

Next, you're marched to the mess hall and some more of your civilian ideas go a glimmering. The mess hall is where you eat. Eat in double time. Later, you'll find that everything you do in the Army is mostly double time. This means twice as fast, but you must get it done four times as quickly as in civilian life. The following day, you get your G. I. (Government Issue) clothes, shoes and equipment. They measure you from head to foot with tapes, rulers and machines, and then just when you begin to think that all those stories you heard about misfit Army clothes must be fictitious, you find yourself back at your sleeping quarters, called barracks, with two bags of clothes and equipment. You try them on, and that is when you find out that there are only two sizes in the Army — too big and too small. As weeks go by, you either grow to fit them or the Supply Sergeant finally gets around to exchange them.

Your first week-end pass comes around and you feel like a model of the U. S. Army you always wanted to be. One thing you'll never forget — those first trying days at the Reception Center, when you feel those first pangs of homesickness. That is when that undying desire for letters from home begins. You have more

leisure time, and write to everyone you can think of. Then you expect an answer the next day. When the answer does not come, you imagine that your loved ones back home are letting you down.

But then the worst comes when your buddies get theirs and you get none. You just can't understand why anyone back home doesn't realize how important it is for a soldier to receive letters. Yes, you now feel guilty too, when you remember how you forgot to answer your chum's letters who wrote to you from camp. It didn't seem such an important thing then, but now you somehow wished you had. You're convinced that it helps the morale, to receive "a letter fro home".

There is a reason for every seemingly senseless thing the Army does. You find yourself many miles from home in another camp for your basic training. Training is now getting tougher and your leisure hours fewer. Your complaints are getting more feeble every day. Soon you learn that no one ever pays any attention to your complaints and here there are no excuses. You do things not the way you used to or the way you think it should be done, but according to the book — the G. I. way.

It doesn't matter what or who you were in civilian life. You are here to be made over into a fighting man of the best Army in the world — the U. S. Army.

Here you learn the definite way to do everything from laying your toothbrush to putting the finishing touches to an enemy with a bayonet. As time goes on, you realize more and more each day that this is a grim business, and orders are to be taken from your superior officers. The more successful officers are those who possess a measure of leadership, have a more thorough understanding of men, and display common intelligence.

Some of the training received here in the Army may come in handy in civil life after the War, but the prime purpose is still to train men for combat duty in order to win this War. The strenuous physical training you receive here, will not only be necessary in combat, but will no doubt be a great asset to everyone after the War is over. So, no matter what changes those Presidential greetings did make in your life, you'll find that at the end of this great struggle, you will not only have a better world to live in, but you will be a better man living in it.

Potato Diet For Dutch

Little other food being available, the Dutch eat potatoes in morning mush, in bread, and mixed with other vegetables for dinner. Consumption of potatoes has more than doubled since the Nazi invasion.



SOUTH BOSTON, MASS.

COUNCIL 17

Have you notice that in the past few issues of the "Vytis" C-17 was meagerly represented? Do not conclude that our council is no longer active. This is not true. Many activities of interest have occurred but space does not allow every thing to be mentioned in this column. Several members in the service have appeared at the club. The club has also undertaken a few profitable activities, such as whist parties, and after-meeting dances. While such activities were of interest, they were not recorded. We have asked our members at the meetings to report anything of interest to our councils. As yet there has been very little response. So we ask our members now through "Vytis" to co-operate. Some may say that they donated ideas and note, but our reply is that these contributions have been received too late. Don't forget that our column must reach the editor before the first of each month. We must have time to compile this column. If the notes are not received before the third week of every month, we will have to delay information for a month. Let's have more co-operation so that all may be satisfied.

Our council C-17 plans to have a New Year's Party in the the club room. It is destined to be a big affair with an unlimited amount of fun. There is no doubt that all the participants will be more than satisfied. In the next issue we shall give a summary of the jovial activity. O babe, you better be careful!!

As the new year rolls in, it means that a few of our officers roll out. Happy New year to all! The new refreshments committee which consists of Virginia Petreitis, Nellie Svelnis, and Adeline Walunas, are out to do there utmost to surpass the excellent work of last year's committee.

Peter Kupraitis unfortunately has been bedridden because of his work. We had an occasion to see Pete as he lay in agony with a severe cold. He claims that he needs more than six hours sleep daily. Where he spent the extra time we wonder. He wouldn't talk. Hey Pete, who is the blond you're sick about, or is it Reggie? Where was Reggie the day after Christmas? Pete was

disappointed when he didn't find her at home. What a Christmas present!!

During the Christmas season very few members show up at the club, with the exception of Veronica B. "the riveter and Marian W. never-leave. They assumed the title of Night Owls.

The group of intellectuals still talk business over the conference table every evening in the club room. It usually concerns financial matters at home and abroad.

Peter Martinaitis of the little known Bosom Pals has come from Newport for a 14-day furlough. The first happy words he uttered were "I am through with the boot--le." He will be off for the Great Lakes Training Station very soon. He misses his pals. Ed. Gailus and Ted Vallis. He can't raise cain anymore. There will be a few people who will miss Peter when he leaves, eh Josephine?

Ben Rusteika came home for the Christmas Holidays from St. Meinrad's in Indiana. He has been seen bowling with J. Whit. But my frank opinion is that they are rank bowlers. Sorry, Ben, that you can't find the holes in the balls.

Brony Skrickus has taken a active part in the club again. He hopes to represent the forgotten members of the club. Brony, how about refreshing our memories?

Alice Marcy lost a closely contested battle — by one vote! Boy that is close! Joan Marculaitis accomplished her correspondence with member servicemen very efficiently. The K. of L. is proud to have such a diligent and enthusiastic secretary.

In the future, Larry hopes to publish the letter of Frank Seluk written to his aunt Nella. The letter will contain Frank's description of his first thrilling solo. This should be of great interest to all the members.

C-17 received best wishes for the Christmas season from A Strow, J. Bernatonis, Betty Westfield, and Charlie Karr. We want to mention that Charlie was home for Thanksgiving, but we saw very little of him. The turkey dinner must have put him in good spirits. She is a good cook, isn't she Charlie? Ernest Naudziunas, C. B. in Alaska, has also sent greetings to all the members. He hopes to make a personal appearance in the near future.

Joe Svelnis, Fort Devens alumnus, visited the

Daina

DAINA graži, daina jausminga,
Jos žodžiai taip į širdį sminga;
Ji žavi sielą, kelia ūpą,
Lyg ant bangų laivelį supa
Ir neša ten toli, toli...

Toli nuo dulkių, nuo purvyno,
Ten, kur granito uolos rymo.
Ten, kur tamsios nakties metu
Žvaigždutės kalbas' su skliautu
Jų kalba mistiška, tyli...

Ar tu gali ugnies paimti
Nuo tų žvaigždžių, kur naktį spindi?
Uždegti šaltąją krūtinę...
Nukrėsti rasą rytmetinę,
Nuprausti sielą jos lašais?..

Kad aš, kaip kūdikis nekaltas,
Glėbyj motutės rūpestingos,
Kuri skausmuos' blakstienas vilgo,
Tik ašaras ji savo slepia,
—Tu nesakai, vien tik prašai.

Prašai, kvieti į šalį grožės,
Ten, kur Gegužės žydi rožės,
Tenai nuolat skambės daina,
Ilgesio, meilės kupina,
Ir niekad, niekad nenutils...

Skambėk daina jausmu giliu
Ir skrisk dangaus žvaigždžių keliu
Kad ir rūkai ir plieno rūdys,
Gyvenimo dienas man pudys,
Tavyj siela naujai atgims.

Žilvitis. Piktas priešas gal arti?

Ko sužvingai, ristas žirge,
Ko sužvingai, ką jauti?
Gal kovos bijai, drauguži?

Kai sutiksim priešų būrį,
Pulsim juos, kaip mūs Vytis,
Iškaposim ligi vieno:
Mums laisvužė — jiems mirtis.



club frequently on his furlough. He claims that there is nothing of interest in or out of camp. Should we believe him? We heard that Betty is in the same camp. Plenty of company for Joe after all. Joe Balkunas is as fickle as he ever was. For breakfast he eats cannonballs — which is an explanation for his explosiveness. He intends to go into the Navy. He is also an authority on wolves. A sailor to him is a wolf in ship's clothing.

Lost, strayed or stolen from December 19 meeting — Mary Traskey. If anyone knows of her whereabouts, please report to the Disa and Data Dept. We would like to know what happened to Mary also.

Joe Kersanskis has been elected vice-president. What influence has he with the feminine congregation that he was almost elected unanimously? Let us in on your glamour. Al Contons of St. John's Seminary enjoyed the nominations during the November meeting. Too bad he wasn't present

at the elections. He would really appreciate the co-operation of the girls.

Where were you going on Christmas day, Jennie, Stella A. and Lucy M. when your unexpected guests arrived? Did you have a good time? We did! Did you find the mistletoe? What a foolish question! Pat Zibutis carries bells these days. She is the main attraction as she begins to jingle in the choir loft. What a chiming chorister!

The K. of L. members sincerely hope that the mother of Millie Vallis will very soon recover from her recent operation.

The time has come when we must recede into our foxholes. What can happen after our expose is most difficult to say. But don't forget, if you have any news or secrets — give out! We want to make this column powerful. We want to see everyone in the deal. We want to hear more of the activities of both silent and garrulous members. So drop your notes into the box. Let's not fall out as in the past!!!

Šešėlis II.



NIGHT SCENE: ITALY — Blasting German positions on night of December 2nd, in battle for Mignano, Italy, American gun crew is silhouetted by fire from its 155mm. artillery gun. Several pup tents are revealed as sky lights up. Town is now in Allied hands.

WORCESTER, MASS.

COUNCIL 26

Boomeranging back to life, our council has arisen to a certain degree and held its election during the December meeting. This year a few new faces appear on our executive board. The new board, headed by Adam Kacevich, president, is as follows — Mary Thompson, vice president; Eve Jurgelionis, recording secretary; Claire Grigaitis, financial secretary; Tillie Aukstikalnis, treasurer; John Slaviskas and Anne Burdulis, auditors; Adelle Ivaska, sergeant - at - arms, and yours truly as correspondent.

The service men of our council were well remembered on Christmas Day. High Mass was held for their benefit, and Rev. Father Bakanas, our Spiritual Advisor, officiated. Also each and everyone of the boys knew of this by cards sent to them no matter in which corner of the globe they may have been. I'm sure their spiritual feelings were enjoined with ours as our heads were bent low in prayer for their safe return.

The last reports have it that the girls of our council are still going strong in their bowling league.

News Flash! — The Slavinskases have moved to a new location. Say, John and Betty, will there be a housewarming party? *“Vietra”.*

PRIEŠ 25 METUS

M. Zujus, tuometinis “Vyties” redaktorius, parašęs straipsnį “Vytyje” antrašte “Gana kampininkauti”, kuriame plačiai išaiškines, delko reikalinga vyčiams nuosava spaustuvė, Centro Valdybai davus įgaliojimus, paskelbė su sausio 19 d. pradėsiąs maršrutą aukoms rinkti..

6-tojo seimo nutarimu įvesti metinę Liet. Vyčių Dieną Balandžio (April) mėnesio 24 d. (Lietuvai spaudos gražinimo dieną), visose kuopose pradėta iš anksto ruošti ką nors rimtesnio tą dieną surengti: vaidinimą, paskaitas apie jaunimo organizavimą ir t. t..

Sausio mėnesio “Vyties” numeryje paskelbta Lietuvos Vyčių Jaunamečių Konstitucija..

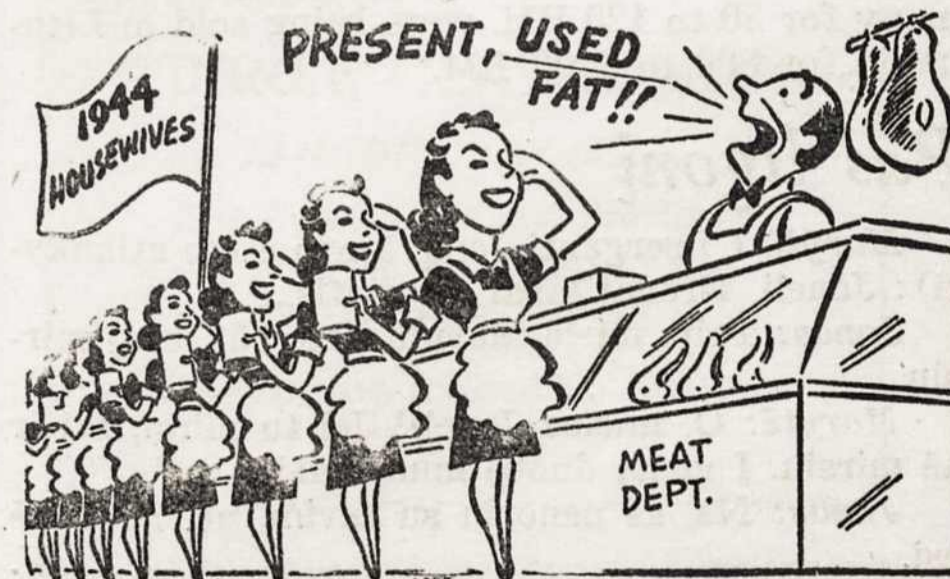
Del nepaskelbtų priežasčių per du mėnesius (Vasarį ir Kovo) neišėjo “Vytis”. Greičiausiai redaktorius buvo išvykęs maršrutan — aukų rinkti spaustuvės steigimui.

NEWARK, N. J. — L. Vyčių 29 kp. centrui pranešė, kad narių turi virš 100. Sudarytas nemažas choras, kurį veda R. Sarapas.

CHICAGO, ILL. — L. Vyčių 13 kuopa suruošė vakarą. Vaidino “Ponas ir muzikai”. Publikos buvo pilna slavokų salė. Pelnas paskirtas spaustuvei. Narių kuopa turi 140.

CHICAGO, ILL. — L. Vyčių 4 kuopa parapijos bazare gryno pelno padarė \$456.00.

L. Vyčių 19 kuopos, Baltimore, Md., korespondentas K. K. Žvinklis paskelbė, kad kuopa savo klūbe turi įvairių dalykų \$1,500.00 vertės, o išde pinigų virš \$300.00. Narių turi 150. Kuopa vis auga.



Echoes From German Occupied-Lithuania Economic Facts

Lithuanians, although no longer the recognized owners of their former property, are being forced, as was also the case under Soviet occupation, to pay debts contracted during the period of their ownership, although their property is now considered nationalized.

Germans in Lithuania started a propaganda campaign against the clandestine manufacture of alcohol. The greatest, though unavowed, concern of the Nazis is that grain is being used for that purpose. The Nazis' ridiculous practice of offering prizes of alcohol for the delivery of agricultural products is without success.

A Nazi institution in Lithuania announced the sale of horse meat in ten branches of the "Mais-tas" cooperative in the city of Kaunas. Ration cards must be used when horse meat is purchased. It may be stated in this connection that horse meat was never once sold in Lithuania throughout the period of its independent existence.

Hundreds of Lithuanians transferred to Lithuania by the Germans from the Klaipėda (Memel) district and the southern part of the Suvalkai region (at present incorporated into East Prussia), in accordance with the German-Soviet repatriation treaty of January 10, 1941, are at present being evicted from the farms on which they were settled. It is intended that many more hundreds of such repatriates will be transferred. Farmers from the Raseiniai district are being relocated in the less fertile districts of Utena and Zarasai.

The German General Commissar issued a decree whereby he can close industrial establishments or merge several into one. The decree also gives him power of transmitting orders for goods to any establishment of his choice. Workers left without employment because of such manipulations are sent to work in Germany.

The difference in prices between those in East Prussia and those in German-occupied Lithuania may be judged from the following: A certain L. Jasinskis was arrested because of illegal traffic in bicycles. Bicycles bought in Germany for 80 to 120 RM. were being sold in Lithuania for 800 to 1200 RM.

Pas ligonį

Marytė (į sergantį Joną, kurio atėjo atlankyti): Joneli, išrodai labai sergantis...

Jonas: Taip, miela Marytė. Tur būt, tuoj mirsiu..

Marytė: O, mielas Joneli! Jei tu mirsi, tai ir aš mirsiu. Į vieną duobę mudu laidos...

Jonas: Ne, aš nenoriu su tavim, ne, ne Vytė esi. V.

APLINK PASIDAIRIUS

Žymesni praeito mėnesio įvykiai Amerikoje

TĖVŲ MARIJONŲ KONGREGACIJA minėjo 30 metų sukaktį nuo įsikūrimo Amerikoje. Tėvai Marijonai į Amerikos lietuvių katalikų gyvenimą yra įnešę daug dvasinio lobio.

KUN. A. STANIUKYNO mirties 25 metų sukaktis paminėta Chicago, Ill. Jis yra įsteigėjas Šv. Kazimiero Seserų Kongregacijos.

TĖVŲ MARIJONŲ KONGR. Amerikos Provincijos vadovybėj įvyko pakeitimų. Nauju provinciolu išrinktas kun. J. Jančius. Buvęs prov. kun. dr. K. Rėklaitis paskirtas generaliniu prov. vizitatorium. Kun. Jančius yra pirmas Amerikoje gimęs provinciolas.

NEKALTO PRASIDĖJIMO SESERŲ KONGREGACIJA minėjo sidabrinę įsikūrimo sukaktį. Trys tos kongregacijos seserys, bolševikams užplūdus Lietuvą, atvyko į Ameriką ir čia įsikūrė motiniškąjį namą Putnam, Conn.

KUN. P. VASILIAUSKAS, kapelionas Villa Joseph Maria, Newtown, Pa., išleido knygą "Mano sielos atgarsiai". (Be to, pernai išleista Amerikoje dar šios knygos: J. V. Širvydo ir kun. J. Navicko biografijos ir "Amerikos lietuvių Katalikų Darbai").

PULK. K. GRINIUS išleido savo studiją anglų kalba "Lithuania in a Post-War Europe as a Free and Independent State".

MARTYNAS JANKUS, žymiausias aušrininkas, Mažosios Lietuvos kovotojas už lietuviybę ir vokiečių už tai daug kartų kalintas minėjo 85 metų amžiaus sukaktį.



High Cost Of War

War expenditures in the United States averaged \$273,000,000 per day in October compared to an average daily rate of \$277,400,000 in September and \$289,000,000 in August. The daily rate is based on the 26 days in each month on which checks were cleared by the Treasury. In December, 1941, the month America went to war, the cost was \$76,500,000 per day.

Clothing For Relief

Ten per cent of the discarded clothing and rags collected in the United States will be held for relief work in any collection area.

Ration Tokens

Ration tokens are expected to be put into use on Sunday, February 27, 1944. They will be valued at one point each, and will be used in making change when purchasing foods requiring ration stamps.

On the same date, February 27, all red and blue stamps in War Ration Book IV will assume a value of 10 points each, regardless of the number on the face of the stamp. The tokens will be used to make change for these 10-point stamps.

The tokens will be a bit larger than nickels but smaller than quarters. They are about as thick as a dime. They are made in three layers, with a center layer of yellow and outer layers of either red or blue.

Red tokens will be used as change from red 10-point stamps (used to purchase meats and fats), and blue tokens will be used as change from blue stamps used to purchase processed foods.

After the latter part of March, 1944, Ration Book IV will be the *only* ration book needed to shop for food. Food stamps in Book III will be exhausted by that time.

It is now planned that stamps in Ration Book IV will be valid for longer periods than has been the case with other food stamps, making it easier to budget points and avoiding last-minute store jams just before expiration dates.

Tie, kurie daug kalba, mažiausiai dirba. Juo mažiau galvojame, tuo daugiau kalbame. Todėl ir moterys daugiau kalba už vyrus. *Montague.*

Tegul kiekvienas savyje saugo tą turta — mandagumą. Kitiems lai moka jį duoti nesvyruodamas, teeikvoja jį nesigailėdamas, o pats įgauna blogai nemanydamas. *George Sand.*

Patricia Young Knyga Apie Lietuvius

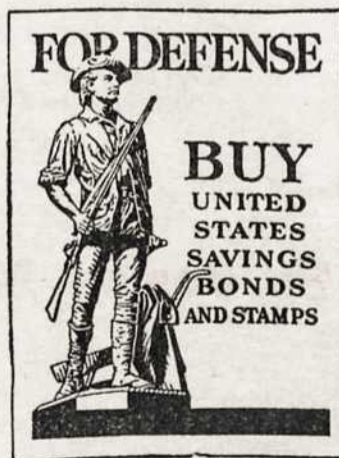
"Far Flung Seed", Patricia Young, išleista Ward, Lock & Co. Limited, Warwick House Salisbury Sq. London E. C., 1943, kaina 8/6.

Jaunos autorės mėginimas atvaizduoti lietuvių išeivių gyvenimą ir tas priežastis, kurios vertė mūsų krašto žmones emigruoti rusų okupacijos metu prieš 1914 metų karą. P. Young mato, buvo susipažinusi su viena kita lietuvių šeima Silvertowne ir turėjo progos išgirsti jų gyvenimo istoriją. Su didele simpatija ji aprašinėja lietuvių vargus caristinės priespaudos laikais, jų meilę gimtajam kraštui ir kovą už jo laisvę. Taip pat ji aprašo visai vykusiai vargingą vienos lietuvių šeimos kelionę per Vokietiją į Angliją. Stilius lengvas. Pasakojimas įdomus.

Konstrukcijos atžvilgiu romanas silpnokas. Autorės užsimojimas didesnis, negu siaurokas jos romano rėmas. Taip pat aiški baimė pasakyt ką nors prieš dabartinės politikos tendencijas. Šitas paskutinis faktas yra priežastis keleto pagrindinių klaidų jos knygoje. Labai keistą įspūdį daro ir šitoki "lietuviški" vardai: Karlina, Leonidas. Anna sugretinti su Algirdas, Aldona, Vytautas, Dana. Kas link pavardžių, jos dar navatnesnės: Magawkus, Shalivi, Barinous, gali tik pamokyt mūsų lietuvius kaip nereikia nulietuvinti savo pavardės. Tikras tėvas jų neatpažintų. Lietuviškos pavardės, su mažom išimtim, lengva sutrumpinti ir visgi paliks jos lietuviškos. Tuo tarpu mūsų lietuviai jas trumpina itališkai, angliškai, vokiškai ir dievai žino kaip, bile ne lietuviškai.

Didelė nauda knygai būtų buvus, jei prieš spausdinant ją būtų pamačius, išmanančio raštą lietuvių akis. Pavyzdžiui vardininko vartojamas vietoj šauksmininko, t. y. "Dievas", kur lietuvis sakytų "Dieve" ir panašiai.

Šiaip veikalas yra gana įdomus ir reikia tikėtis, kad lietuvių tarpe susilauks pasisekimo. S. P. ("Iš. Draugas")



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