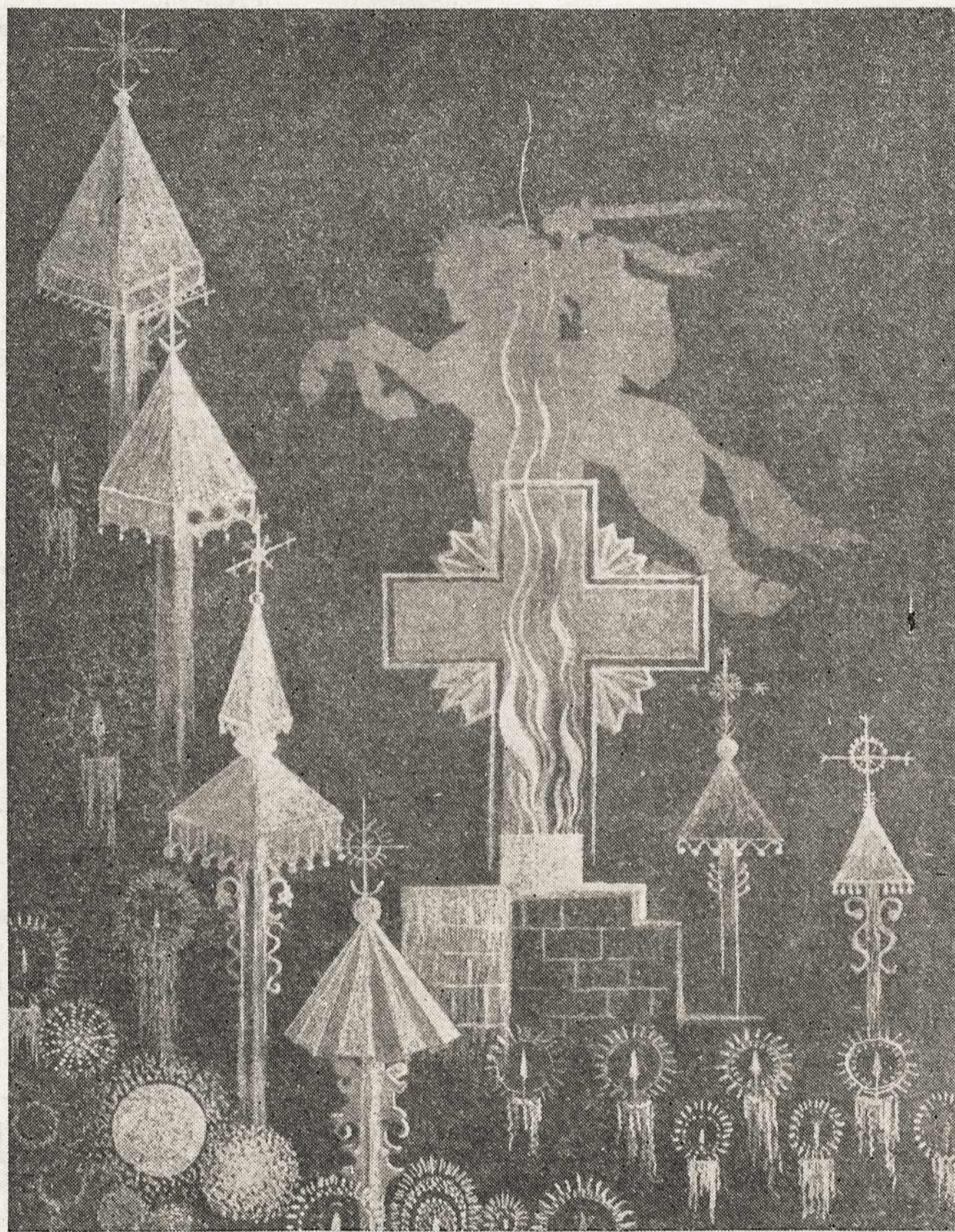




# Vēstis

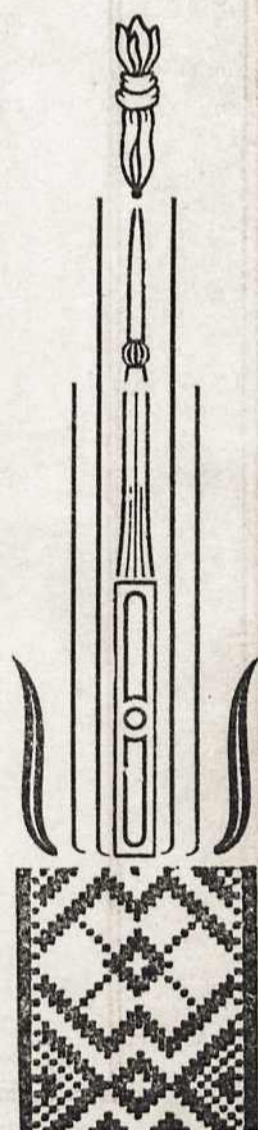
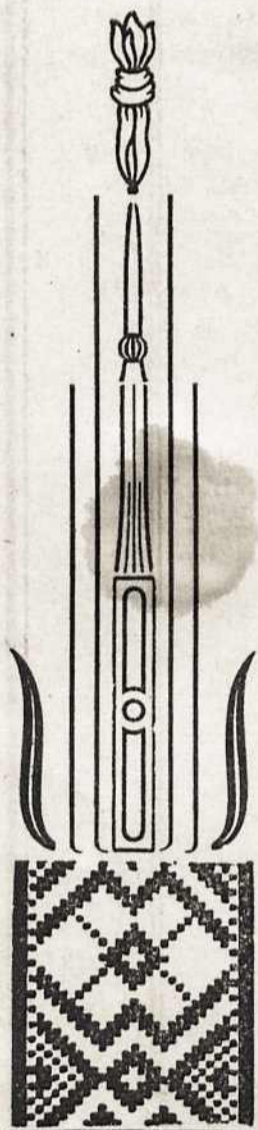


## "THE KNIGHT"



*Po Lietuvą gedulos diena. Laisvės Rytojų žadina, vien tik, gili religinė ugnis... Lai ji negežsta niekada!*

Dail. B. Macutkevičiaus pieš.







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# MEN WANTED

By Rev. R. Jancauskas, S. J.

**W**HAT can Catholic men do for their Church? You know the ordinary answer: they must pray for her, support her, preach her by example. They must be apostles. For if their faith is a treasure, they ought to be anxious to share it with others.

But being an "apostle" is too vague. In bone-and-flesh reality one must be a certain kind of apostle. For instance, the young priest does not do anything and everything. His work is cut out for him. But what of the young man who is to rear a family? What kind of an apostle can he be? Where can he find a man's job for Christ?

Right now, and for many years to come, the Church needs apostles of workingmen. And don't think for a moment that such apostles limit themselves to skipping dirty talk in the shop, refusing to steal stuff, and doing their work well. Many decent pagans do all that even when the shop detective is not around or when the foreman is a little dumb. — No — there is an apostle's job to be done in the labor field as only a Catholic can do it. It calls for three steps.

First, the Church wants you to join a union. Leo XIII, 'way back in the 19th century, wanted more labor unions and he wanted them "more effective" (*Rerum Novarum*). The Most Rev. R. Lucey, Bishop of San Antonio declared:

*It is the duty of working people to join a bona-fide labor union for mutual protection and progress. They must organize for their own sake, for the welfare of their families, their community and their nation.*

The Most Reverend E. Mooney, Archbishop of Detroit, urges:

*Let there be no doubt this — labor organizations, sound and responsible organization on democratic principles is not merely something which the Catholic Church accepts..., it is something which she earnestly commends to the worker and management alike as a remedy for the evils of industrial life which press upon us and as a preventive for greater evils which threaten.*

The Most Reverend Bernard J. Sheil goes right down the line:

*And so to labor... the Church addresses her message and that message is: "Organize!"* (Labor Day Sermon, 1944).

Why does the Church talk like that? Because if there is no organization among workers, they



Pasviręs Lietuvos kryžius...

are likely to get low wages. Low wages lead to less buying and unemployment; and unemployment means misery for millions. Therefore, it is a moral duty for every Catholic to help the common good by joining a union.

The next step is to get trained in labor union work. There is no use in becoming another due-paying rubber-stamp. Besides, how are you going to do anything for Christ among workers if you cannot get the floor at a meeting or if you do not know how to speak to a crowd? Or how can you suggest the Catholic angle on certain labor problems to anyone if you do not know there is a Catholic angle? Or how can you even mention the ten commandments to a fellow worker if you do not do anything about a vicious labor leader or a grasping employer? To be an apostle of workingmen you must know labor problems, you must know Catholic answers to those problems, and you must be able to do something about those problems.

Knowing labor problems and the Catholic slant on them is not too hard. After all, you have a lot of first hand experience already, if the Army didn't get you before school was over; and then you hear a lot. But to make sure that your ideas and facts are O. K., how about reading some Catholic labor papers? Since they are not AFL or CIO or anything else, they usually give you straight stuff. Top-notch right now, and worth a dollar a year, are the monthly *Work* (3 East Chicago Ave., Chicago 11, Ill.) and the bi-monthly *Wage-Earner* (333 State Street, Detroit 26, Mich.). *Crown Heights Comment* (1150 Carroll Street, Brooklyn 25, N. Y.) is all-editorial, but has plenty snap and crackle as long as Fr. W. Smith, S. J., keeps writing those editorials. How-



ever, it's mimeographed, irregular in issue, and doesn't tackle many labor problems. Of course, each of these papers will be a little heavy on local doings.

A little browsing through these papers reveals the existence of Catholic Labor Schools — usually with no fees of any kind. They are all evening schools with very good faculties. Judge for yourself by sitting in on (1) the Sheil School of Social Studies, 31 East Congress Street, Chicago; (2) the Crown Heights School of Catholic Workmen, Brooklyn; (3) the Holy Cross Labor School, Worcester, Mass.; (4) the Jesuit Institute of Industrial Relations, Philadelphia; (5) the Labor School at Xavier University, Cincinnati; (6) the Xavier Labor School, New York; (7) the Rockhurst Labor School, Kansas City, Mo.; (8) the Labor School of John Carroll University, Cleveland. There are some others; a recent report tells of one in New Orleans.

These schools are meant for you. They are not training Labor School teachers, or for training labor leaders. (By the way: Jesuits run an exclusive school for labor leaders at the University of Detroit, Detroit). The lectures or brief courses you will get are all aimed at helping you in your job and in your union. Lectures by lawyers, government and labor experts will hit every lively topic you want to know about: procedure of the WLB or the NLRB, pending labor legislation, cost of living data, and other up-to-the-minute subjects. The courses cover matter like Public Speaking, Parliamentary Law, Housing, Logic, Cooperatives, Economics, Taxation, Social Security Laws.

The third and most important step in becoming an apostle of workingmen is to Catholicize whatever you do for labor. If your brain is not paralyzed, and if your character has some drive to it, all this "know how" may push you up out of the rank-and-file. But what good will that do if you sell yourself to some labor boss or labor machine? Instead of helping labor you'll only

## Kauno Pily

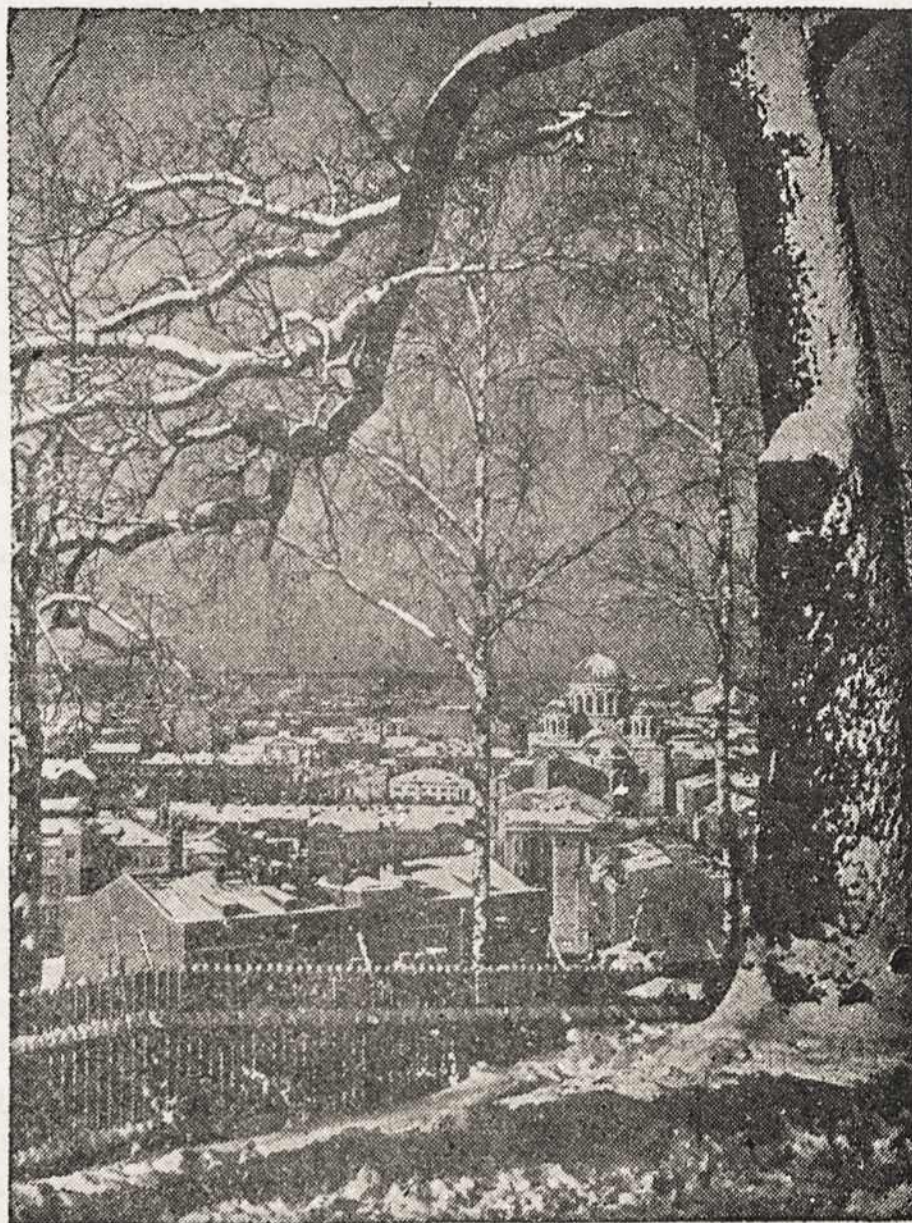
Miega galiūnas. šalta jo krūtinė  
Išsis be žado sustingus, apmirus,  
Kartais tik plyta sutakši nusvirus,  
Vėl jį apniaukia tylą nuolatinė.

Miega be galės, nors Nemunas krantą  
Niršdamas daužo, atminęs senovę, —  
Verkia, — jam gaila, ką amžiai išgriovė,  
Verkia, — bet niekas jau jo nesupranta!

O, kad man būtų čia kanklės - vaidylės,  
Skambią, galingą užtraukčiau dainelę, —  
Vėl gal atgimtų tie mūrai nubalę,

Vėl gal prabiltų tie plyšiai ir skylės,  
LIETUVA vėl gal atmintų Europa...  
Mūza, negundyk — krūtinę man sopa!..

AŠARĖLĖS.



Kaunas — toluoj matosi Iğulos bažnyčia...

make it tougher for those who want to keep labor's record clean. And that record must be kept pretty clean if employers are ever to sit down with workers and solve their problems in a democratic, human way. So your aim in this training cannot be an extra source of income, or a taste of power over other people. Your goal can only be to help your fellow man by getting him to work and live according to the sane Catholic way.

That goal may be a bit vague to you just now, but it will clear up if you read Catholic labor papers and, especially, if you go to Catholic labor schools. For these schools exist to make apostles of workers among the workers themselves. Their courses include Religion, Ethics, and the Teaching of the Popes. All their other courses, besides, get the Catholic slant. And it is in this Catholic slant that you have the backbone, the drive, the reason and the reward for the apostle of workingmen.

There may be tools in your hands just as they once were in the hands of Jesus Christ. But your most important job will be just like His: bringing peace and reason to men on earth and helping them to lay up treasures in heaven. You'll have to know and live your faith as you never did before; you'll have to hustle and do things that will surprise yourself and your ever-loving wife, if you have one. But if you are a man, here's a man's job for Christ.



## PIRMININKO ŽODIS VYČIAMS

### Igyvendinkime savo nutarimus

Malonūs vyčiai, vytės!

Man vėl teko garbė, būti L. Vyčių organizacijos Centro pirmininku dar vieniems metams ir už tad reiškiu jums vytišką padėką, kad pasitikėjote ir toliaus jūsų organizacijai vadovauti. Vadovauti organizacijai pilna žodžio prasme, tai ne lengvas darbas, reikalaujantis daug pasiaukojimo, pašventimo laiko ir kartais net nuskriausti savo šeimą ir kasdieninį savo užsiėmimą, ir tas viskas tiek dėl organizacijos labo, kad esi jos priešakyje. Vienok, tas darbas darosi lengvas, kada matai organizacijos narių tarpe, ypač suvažiavusių į Seimus, tavimi pasitikėjimą ir reikalavimą, kad ir toliaus pasilikčiau savo pareigose.

Pastarųjų keturių metų bėgyje, pastebėjau, labai didelį iš organizacijos narių, o ypač iš buvusios Centro valdybos nuoširdumą, todėl ir pereitame Chicagos seime, jausdamas tą visų nuoširdumą, sutikau dar vieniems metams būti jūsų pirmininku ir tvirtai tikiu, kad manęs ir kitų organizacijos vadų neapvilsite, bet vieningai, nuoširdžiai dirbsite Lietuvos Vyčiams. Tik reikia prisiminti seimas, o tuoj jausime parodytą rengėjų bei dalyvių nuoširdumą L. Vyčiams. Kiek ten parodyta geros širdies, meilės ir pasiaukojimo dirbti organizacijai, todėl tikiu, kad vyčiai nuo šio seimo triumfuos aukštai iškėlę savo vėliavą (kurią seimas užgyrė) pirmyn.

Toliau veikiant, reikia prisiminti visas rezoliucijas, kurias seime priėmėme, ir *būtinai* jas turime įgyvendinti. Kitaip, mūsų priimtose rezoliucijos bus tik knygos lapuose ir mes tik eikvojome laiką jas paruošiant.

Apie kaip kurias rezoliucijas norisi, vieną, kitą žodį tarti, būtent:

Rezoliucija liečianti karių - vyčių priėmimą. Čia labai svarbi rezoliucija, nors ji priimta pageidavimo formoje, vienok ji turėtų būti pilnai įvykdinta, kad mūsų broliai vyčiai - kariai grįžę būtų nuoširdžiai priimti, kad jie jaustųsi, kad vėl grįžo į savųjų tarpą ir tuo paskatinti grįžtų vėl į vyčių veikimą. Šia rezoliucija visų kuopų prašau skubiai susidomėti.

Antra, tai jaunamečių organizavimas. Jaunamečių organizavimui Statutą paruošti ir pravesiti mintį kuopose, L. Vyčių seimas išrinko komisiją su kun. Stan. Raila ir St. Pieža priešakyje. Tvirtai tikiu, kad ši komisija ims skubaus darbo, gi kuopų prašau jiems padėti, nes jaunamečių organizavimas — tai L. Vyčių organizacijos a-



Darbšti Lietuvos dukra— linų verpėjėlė...

teitis ir lietuviybės palaikymas. Čia aš nesiimsiu daugiau rezoliucijų cituoti, nes tikiu, kad jos tilps mūsų žurnale, vienok paliečiu tik tas, kurios liečia mūsų narius, mūsų organizuotą neatidėliotinai skubią veiklą.

Pirmame Centro valdybos posėdyje, tuoj po seimo, nutarėme turėti trumpą naujų narių vaju pradę su sausio pirma diena ir baigiant su vasario paskutine. Šis vaju nebus nė vienos dienos pratestas. Todėl kuopas nuoširdžiausiai prašau jau ruošti, kad vaju padarytume sėkmingu. Kad būtų darbas sėkmingesnis, Centro valdyba prašė ir įgaliojo pirmą vice-pirmininką adv. Antaną Young, vadovauti šiam vaju. Manau, kad vytis Young padarys asmeniškų atsišaukimų į kuopas šiuo reikalu. Visi jam nuoširdžiai padėkime!

Baigiant, visus nuoširdžiai kviečiu į darbą Lietuvos vyčių organizacijai. Per pastaruosius kelis metus, pastebėjau labai daug nuoširdumo vyčiams, iš didž. gerb. kunigų - klebonų, iš buvusių vyčių, iš laikraščių redaktorių, iš vyčių prietelių - rėmėjų, ir iš pačių vyčių narių, todėl labai prašau lai Jūsų parodytas nuoširdumas vyčiams negęsta ir ant toliaus. Be Jūsų pagalbos ir nuoširdumo nė gambiausi vadai nieko nenuveiktų, o ypač idėjiniam organizacijos darbe. Jūsų pagalba būtinai reikalinga.

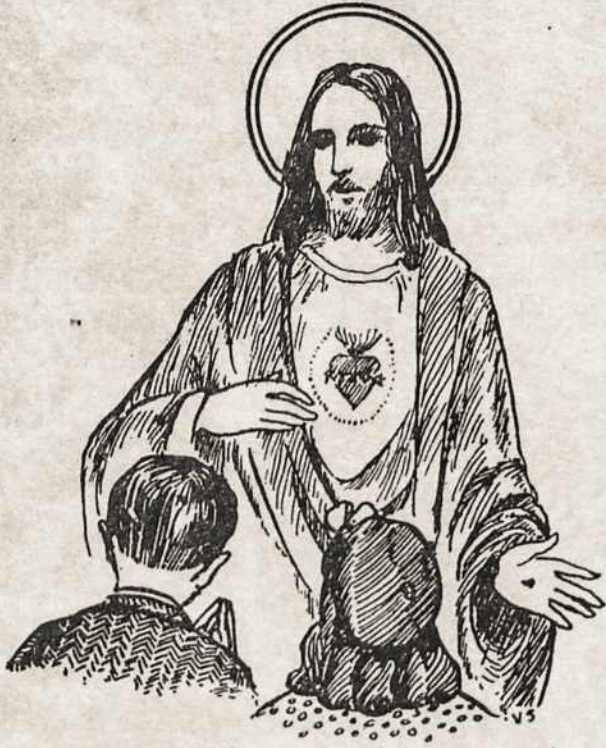
Tad, baigiant visus kviečiu į talką — į bendrą darbą L. Vyčiams!

Jūsų

Pranas Razvadauskas,

L. Vyčių Centro pirm.





The Prince of Peace, Jesus Christ

## WORLD PEACE THROUGH PRAYER

Every life worth living has its day of grief. The man that has not learned how to suffer lacks one of the most ennobling elements of human existence. It has not entered upon the Triumphal Road of Life, which always begins with the Road of the Cross.

Today whole nations, not isolated men and women, are submerged in an ocean of grief, sadness, and suffering. Humanity is utterly worn out by the war. Millions are literally dying or starvation all over Europe and Asia. Millions are homeless, and millions are without work. Women and children are facing disease which the lack of nourishment brings.

We, in America, have felt only slightly the effects of the catastrophe which has overwhelmed Europe. And yet, we, privileged as we are, and far from the center of the cataclysm, have had our days of trial also. Yes, but how insignificant it is in comparison with the long torture of peoples who only a short time ago enjoyed prosperity and happiness. Our country, thank God, is prosperous and people have work and food. Privation among us does not exist as a chronic or perpetual thing. Our life is orderly, sane, and our government concerns itself with our welfare, not with conquest and tyranny.

Europe and Asia know our generosity. Our chief glory among nations is that of kindness. God will surely bless America for its sense of brotherhood shown to the poor and needy of other lands, now sunk in misery. We have done much, and much remains to be done. We have sent material aid, and this literally saved the lives of millions. This assistance is being continued. But is there anything else left that we can do?

There is one thing which the poorest equally with the richest of us can do, which, perhaps, some of us have left undone. We have united loyally in sending material aid; can't we, shall we not, unite in a spiritual endeavor which assuredly will bring to the depressed millions ray of God's hope? Why do we rely on one to be of help and neglect the other?

In the story of the Sacred Passion of Our Redeemer is the epitome of God's endless love and Christ's complete sacrifice for all humanity. From the cross the Son of God taught all the children of men the great secret of

how to endure wrongs patiently: — to forgive those who have harmed and hurt us: — to hold the soul high above hatred. From the Cross, Christ taught all men and all nations that right in the end is bound to conquer and that before God's tribunal justice must finally prevail.

The world today is pleasure-made. The Cross is its silent rebuke. The world is overwhelmed with selfishness and greed. The Cross reveals the King of Kings giving all for love of others. Through all the ages since Christ died on Calvary, the eyes of the suffering, the injured, the helpless men and women have turned toward the Cross, and in It have found solace, comfort and peace. Surely, these lessons from the Cross, more than anything else this suffering and helpless world needs. And now the eyes of the world turn toward that same Hill from where comes the strength of God to remedy human frailty.

I know that the man who has studied these lessons from the Cross generously and loyally each week has the key of patience in security, and endurance in injury. If every Christian in this country would resolve to devote a certain portion of his time everyday to the consideration of Christ's Passion, America would realize a great awakening to the true value of human life, its dignity in sorrow and suffering, its responsibility in power and prosperity. This awakening would be felt in every home, shop and industry.

Much has been done for Europe. We can do the same for this country as well. Even here the seeds of hate and discord are being sown. The prayers and laws of the nation combined would for safety, order, and justice. Let this call for prayer go out to every home. Let all Christians unite in veneration of the Holy Cross, and these united supplications will be to all who suffer hope, patience, and strength.

We have begged for peace from those who govern nations, and they have given it to us. Let us now all humbly, and devoutly thank Him Who alone gave it — the Prince of Peace, Jesus Christ. Let us ask Him to give us strength, patience, that this newly found peace will come to all the suffering and sorrowing world.

Rev. A. Jansonis.

## Nauja Lietuvos Vyčių Kuopa, San Francisco, Calif.

Rugsėjo 23 d., 1945 m., San Francisco, Cal. lietuvių jaunimui bus prisimintina, nes čia buvo formaliai įsteigta Lietuvos Vyčių kuopa. Čia lietuvių organizaciniam veikimui sąlygos sunkios — neturime ne vienos lietuvių parapijos, jokios salelės, visi išblaškyti įvairiuose priemiesčiuose — o bolševikuojančių lietuvių įtaka didelė.

Steigimasis įvyko keistose aplinkybėse: sekmadienį, rugs. 23 d. įvyko BALF 109 sk. išvažiavimas į Contra Costa kalnus, Tilden Park. Bepiknikaujant tarp Kalifornijos didžiulių eucaliptus medžių, A. Skyrius, buvęs "Vyties" red. ir Chicagos L. V. 36 kuopos narys, sukviėtė jaunimo būrelį prie vieno stalo, pranešė, kad šią dieną Cicerone vyksta L. V. seimas ir trumpai paaiškino apie organizacijos tikslą.

Tuo pat sutiko būti nariais dvylika jaunuolių ir išrinkta valdyba, kurion įeina: pirm. Martha Kaze, vice-pirm. Helen Kolesk, išd. Albert Kučinskis, sekr. Albina Vasaitis ir koresp. A. Skirius. Dvasios vado dar neturima, kol čia neįsteigs lietuvių parapija, ar kol neapsigyvens lietuvis kunigas.

K. P.



## CATHOLIC ACTION and SOCIAL EDUCATION

Anthony Paul Sandys, MIC.

(Continued from No. 10, page 11)

### What Is Catholic Action?

It is an apostolate, a participation of the laity in the apostolate of the hierarchy of the Church. But as Archbishop A. Cicognani explains, "there are many apostolates, such as that of the World of God, of good example, of charity as conceived by Ozanam, of suffering, or the press. These particular apostolates must not be identified with that of Catholic Action, which is all-embracing and is intended to bring souls, families and nations into the Kingdom of God." (Catholic Action, p. 23, Sunday Visitor Press).

According to the pontifical teachings, the apostolate of Catholic Action is: "Laic, auxiliary, obligatory, universal, organized, necessary, legitimate, irreplaceable." (Msgr. L. Civardi, Manuel D'Action Catholique, p. 83). Because it is an apostolate it not only seeks for personal sanctification but that of others also, using organized Catholic Action under the direction of the hierarchy to attain this.

It is an apostolate essentially spiritual, religious and genuine. Therefore Catholics of all classes should unite their common efforts to realize it. The mission imposed upon the faithful does not differ from that of the hierarchy. They also participate in the divine mission entrusted to the Church. Their purpose as that of the Church is, "to procure the common good of souls, to spread as much as possible the Kingdom of our Lord Jesus Christ in the hearts of men, families, and societies, to group under peaceful standards, in a perfect and disciplined unity, all the faithful who in any way contribute to so holy and great apostolate." (L'Abbe E. Guerry, L'Action Catholique, p. 9.)

The apostolate of Catholic Action is also social. In the pontifical pronouncements on Catholic Action we are reminded of its three essential functions: sanctification, education and government. And is precisely that we shall concern ourselves with the second function — education.

The common good of society is realized when Christ's command, "Go, therefore, and make disciples of all nations, ...teaching them to observe all that I have commanded you." Man lives in society. He not only looks after his spiritual welfare, but also his social well-being. Man cannot remain disinterested and be passive to moral social development which in turn contributes so much to his welfare. When man then participates in Catholic Action he cooperates in promoting the common good. "Human morals," writes Fa-



Derlingų Lietuvos laukų sargas—vienišas kryžius.

ther G. Levesque, O. P., "are necessarily social and must function according to the transcendental notions of the common good, authority, law, social justice and charity. They should respect the rights of men and aid in the pursuit of happiness. Finally, they should organize society in a manner that the work of salvation be made possible and easy, and be the definite and ultimate common good of all." (Catholicque es tu social?).

His Excellency Archbishop Samuel Stritch in one of his addresses, September, 1941, said experience shows that Catholic Action must be "a neighborhood affair, if it is to avoid the danger of remoteness from every day life." "Nothing is so practical as living," he added, "and Catholic Action is but an expression of the supernatural life of the Church. It must concern itself with bringing every day life in the home, the factory, the school, the public square, neighborhood welfare work, the theater, the park, even at the bridge table." (Henry Brenner, O.S.B., Compendium of the Latest Catholic Press Articles, 1941).

The purpose of Catholic Action then is to disseminate Christian social doctrine among men, to diffuse Christian principles of faith and Christian doctrine, so that through their practice man may attain his ultimate end.

### Catholic Action Is Social

Our Saviour Jesus Christ was the Apostle par excellence, for He was sent by his Father to accomplish a mission, to reconcile man with His



heavenly Eather. That mission which Christ had performed he later confided not only to His Apostles, but also to the Pope and to the Bishops, to the whole ecclesiastical hierarchy. Christ imposed an obligation upon the Church to teach.

Certainly, if Catholic Action is a "participation of the laity in a hierarchy of order of bishops and priests, and with a Hierarchy of Jurisdiction, comprising Pope and Bishops", it is then a participation of the laity in the teaching of Christian social doctrine. The laity therefore enjoy an active role in the dissemination of Christian social doctrine by their *participation* in the work of the hierarchy. They are collaborators.

"Though this is a simple participation of the laity," writes Father G. Levesque, O. P., "though it is an auxiliary apostolate, yet it is more efficacious than the apostolate of the hierarchy. For there are difficulties and problems which the laity can understand and handle better than the clergy, places which are more accessible to them than to the clergy." (*Catholique es-tu social?*). To add weight to his statement, Father Levesque reminds us that the Sovereign Pontif stresses that the apostolic activity of the Church not only concerns itself with problems of individual domestic morality, but also with other problems relative to social morals, especially with Catholic Action, which seeks to be a collaborator in this apostolate.

"Since Catholic Action provides a social doctrine", as Father G. Levesque further remarks, "we have reason therefore to say that it is a source of intellectual social education." (*Op. cit.*) Catholic Action then, offers us a social doctrine of supreme value. And rightly so! For is it not

## Nemylėki

Nemylėki manęs našlaitėlio dalios,  
Bekeliaujančio tolimą kelią:  
Mano vargo našta tik tavo suvilios,  
Ją paėmus krūtinė tik gelia, —  
Nemylėki manęs.

Palytėjus stygas mano kanklių balsai  
Tik pravirksta, lyg rudenio vėjas...  
Ir prabilusio himno veltui beklausai, —  
Jis tau širdį sužeis užžavėjęs, —  
Nemylėki manęs.

Be giedrų ir rasos stebūklingi sapnai  
Man nuvyto, lyg pirmosios gėlės,  
Ir j dangų nors siekia ištiesti sparnai,  
Bet ant skruostų tik vien ašarėlės, —  
Nemylėki manęs.

Aš keliausiu patsai, nors neušta rytai,  
Ir nėra, kas man ranką ištiestų;  
Gal ne kartą klupsiu... Pasimelski karštai,  
Kad Vedėja žvaigždėlė man šviestų,  
Pasimelski karštai...

AŠARĖLĖS.

the Divine Artist, the Holy Spirit, Who teaches us the sciences and the arts; 'ille vos docebit omnia!' As it were, our whole social doctrine is enclosed in a supernatural atmosphere, informed by grace and divine orientation.

## Catholic Action A Vocation

The call of the laity to participate in the work of the hierarchy is a holy vocation, and scope is the Kingdom of God. The layman under the guidance of Faith and the direction of the hierarchy not only sanctifies his own soul, but he disciplines the spirit, the heart and will of his fellowman, thus effecting greater faith, hope and charity in him. He aids him in forming a better moral standard, equipping him with courage to gain victories over forces and to acquire greater virtues. He performs a great work of cooperation. Indeed, a loyal Catholic Action worker is a worthy instrument of the Holy Spirit. For he fulfills the task of bringing about "the acceptance of Christian thought and ideals and to the supernaturalization of secular life... the Christianization of the family, school, the customs and manners of the people, and all the agencies forming public opinion — in a word, the entire social body." (Archbishop Cicognani, *ap. cit.*).

## Catholic Action Is A Union

Catholic Action requires unity. It must be a unified, discipline activity, coordinating all the Catholic forces. Unity of action is an essential factor in Catholic Action. It is realized in the unity of faith, in the obedience expressed to the pastors and the Pope, thus effecting a union of love and loyalty, all of which converges toward the Kingdom of God. It implies much initiative, and a variety of directives, movement, progress and adaptability to changing conditions, and yet remaining immutable as regards principles.

Perhaps it seems contradictory that such harmony of action should exist in the complicated frame of Christian social doctrine. But then on the other hand, "man's nature is very complicated, and therefore inevitably the doctrine which pretends to bring about integral perfection for man must be complicated." (G. Levesque, O. P., *op. cit.*). It would be an error to attempt to discover a mechanical unity in Catholic Action. Because of the diversity of activities the plan of execution must differ. The unity which Catholic Action enjoys is a moral one, intense and firm. It remains intact as regards its constitutive principles, and is unified through its adherence and subordination of the laity to the hierarchy.

Knowledge of principles does not constitute social education. Conformity to these principle, to the social virtues of justice and charity brings about a through social education, a natural inclination towards the common good and love for



one's neighbor. The practice of the social virtues of justice and charity is an effective instrument to attain a social education. And where may these virtues be better accomplished than in Catholic Action.

Catholic Action is not fine speech - making, conferences, lectures or presswork. It includes all of these elements. Principally it is apostolic work. It constantly strives to organize, prepare and direct the social life of men according to Christian principles. His Holiness Pope Pius XI, in his letter "Quae Vobis" to Cardinal Bertram, stresses that Catholic Action consists in the "wide diffusion of the principles of faith and of Christian doctrine, in their active defense and finally in their application to individual, domestic and civil life." It is an organized apostolate, an organism, an institution. Pius X, in his encyclical "Il fermo proposito", defines it as "a group of all the works whose principal supporters and promoters are the Catholic laymen, its idea varies according to the proper needs of each nation and particular circumstances of each country." And Pius XI in his encyclical "Ubi Arcano", emphasizes that Catholic Action is "a whole group of organizations, programs and works... particularly dear to us."

Those chosen to direct Catholic Action should be trained in the principles of Christian social doctrine. They should be chosen wisely. They should be competent, trained in apostolic work, acquainted with all the devices of modern propaganda. Only in this way will they re-christianize modern society, bring men back to Christ's way of living. It is of paramount importance that they be exemplary, a living model of how the principles of Catholic Action should be applied and followed. Their example should animate and inspire society to the complete service of Christ.

Catholic Action though eminently social in its operation is essentially directed towards the salvation of man. As Father G. Levesque points out: "it therefore presupposes and develops a

## MOTULE MANO

*Motule mano, širdelē mano,  
Prikelk, motule, ryt mane anksti.*

*Dukrele mano, jaunoji mano,  
Oi kā darysi anksti rytelī?*

*Eisīu darželin, skinsīu rūtelē,  
Skinsīu rūtelē, rišīu šluotelē.*

*Rišīu šluotelē, šluosīu kiemelī,  
Lauksīu atjojant jauno bernelio.*

*Dar menušlaviau pusēs kiemelio,  
Žiūriū — atjoja mano bernelis.*

*Mečīau šluotelē tiesion šalelēn,  
O pati jauna — aukšton klētēlēn.*

## Vyčių Naujo Vajaus Vedējas



Adv. ANTANAS YOUNG - (Jankauskas), Lietuvos Vyčių Centro pirmasis Vice-Pirmininkas Centro Valdybos išrinktas pravesti Lietuvių Vyčių organizacijos NAUJŲ NARIŲ VAJŲ, pradedant su Sausio 1 d., 1946 metais ir baigiant su vasario mėn. paskutine diena. Reiškia, vėjus tęsis tik du mėnesius. Kad vėjus būtų sėkmingas adv. Young jau su šia "Vyties" laida skelbia to vėjaus taisyklės ir tvarką ir kviečia visus apskričius, kuopas ir pavienius asmenis domėtis ir prisirengti dideliu darbui, kad sutraukus ko daugiausiai jaunimo ir suaugusiųjų po Vyčių vėliava.

PASISEKIMO!

social spirit. It habitually is solicitous about others, and works for the good of the community."

A true Christian must not forget that he is an apostle out of the virtue of Charity charged, with the salvation of his neighbor. His work embraces all classes of people, without distinction of sex, culture, or social condition; adaptable to all work and circumstances. What unfortunate creatures would we be if Christ had not concerned Himself with us! What a world this would be if the Apostles had not spread the Word of God!

Christ left us a perfect example of Catholic Action. He was interested in the least of us. He outlined the principles for our Christian social doctrine. We should indeed be interested in disseminating His social doctrine among men. For it is this doctrine which is a cure for our evils. It develops and brings out the best virtues in man. It is the cure God has sent "for the tragedies that beset us", as Most Reverend Robert Lucey, D. D., declared in a meeting in San Antonio to launch the Confraternity of Christian Doctrine. "Souls are being lost", he further declared, "because people know practically nothing about Christ's faith."



## Let's Get An Early Start

A real race is going to start on January 1st, 1946 among our councils. It is the Annual Membership Drive. The stakes are high—leadership in the drive, increased council membership, greater community and parochial activity, a better grip on present members, new and loyal friends, prestige and goodwill for your council in your community. Topping these stakes the council attaining the highest percentage of its quota will be awarded \$25.00 in CASH and every member enrolling 5 new members will receive a K. of L. Medal. Former members, Senior members, and Junior members count toward your quota.

This drive should be the foundation of your "Program of Achievement" for 1946. It will provide your council with the material needed to enlarge your council activities which should include at least five major activities each year. These five activities should include (1) A "Vytis" benefit activity, the income of which should be for the benefit of our organ "VYTIS". (2) A District benefit activity for the support of your district. (3) An installation of new members into the First Degree. (4) Conferring the honors of the SECOND DEGREE to those eligible in your council, (5) Convention Delegate Fund activity to provide for the expenses of delegates to be sent to the next Annual Supreme Convention.

The 1945 Membership Drive showed that the councils that were properly organized for that drive before it began were the ones that lead the race and finished among the leaders. They met or exceeded their quotas. LET'S GET AN EARLY START.

### Council Presidents Take First Step

The Council President should appoint a council Chairman for the 1946 Membership Drive as soon as possible and a committee to assist him. Send in the name of your chairman as soon as he is appointed to National Chairman, Vice-Pres. Anthony J. Young, 35 Hunnewell Ave., Brighton 35, Mass. The respective chairmen should call their committees together immediately and not wait for a monthly meeting. A campaign plan should be discussed and specific dates set for periodic meetings of your committee. Chairmen will report results to his Council President and to the National Chairman, Mr. Young, on the 15th and the last day of each month during the drive. A final report should be sent to the National Chairman at the end of the drive. It is suggested that activities at which members may bring their friends and prospective members be sponsored by the committee and thereby make your recruiting easier and pleasant.

### District Help Councils

Each District President should appoint a District Membership Drive Committee of which each member should be assigned two or three councils to assist each council committee in their program during the drive. District Presidents should notify the councils in their district the name of the District Committee member who will assist them in this drive. Progress reports should be received by the District President from his committee at least twice monthly and the District President should render a final report to the National Chairman shortly after the drive ends. Results would also be reported to your District Convention.

### Quota

The quota for your council is 50% of your membership on October 1, 1945 as recorded with the Supreme Financial Secretary. The exact figure will be sent to your Council Secretary before the drive begins. The 1946 Membership Drive starts January 1, 1946 and ends at Midnight February 28th, 1946. Two months of active unstinting effort to meet your quota and then on with your seasons activities with new enthusiasm.

### Each Member a Part of the Drive

Each member has a part to play. No member should be misled into believing that the council president or the membership drive chairman is to do all the work. Here is what each member can do. (1) Attend all meetings of the council and committee meetings of which you are a member, (2) Bring your friends to all meetings and club activities during the drive, (3) Invite others to attend your council activities, (4) Boost your council by spreading the word that yours is a fine council, (5) Assist the council membership committee BY enrolling your friends during the drive.

### 100% Club

Every council attaining 100% of their quota will be enrolled in the 100% CLUB and due respect and publication will be made thereof.

Last year 25% of the councils met or exceeded their quotas, 75% exceeded one half or 50% of their quotas. So this year EVERY COUNCIL should become a member of the 100% CLUB because their quota is based on 50% of its membership.

### Spiritual Directors

Our Spiritual Directors have the most important part in this program. Theirs is the duty to guide us in our work and to encourage us to carry on our work of Catholic Action. Enrolling new





# Officialus Skyrius



## Atsakymai į Sveikinimus bei Rezoliucijas

DEPARTMENT OF STATE  
WASHINGTON

October 5, 1945

My dear Mr. Razvad:

I have received, by reference from the White House, your letter of September 22, 1945, signed also by Miss Irene Pakeltis, on behalf of the Thirty-second National Convention of the Knights of Lithuania in regard to Lithuania.

Thank you for your courtesy in writing to express the views of your organization and to extend congratulations to the President for his part in effecting the cessation of hostilities.

Sincerely yours,

For the Acting Secretary of State:

*Francis H. Russell*

Chief

Division of Public Liaison

UNITED STATES SENATE

10 October 1945

Frank Razvad, President

Knights of Lithuania Supreme Council

5 "G" Street

South Boston 27, Massachusetts

My dear Mr. Razvad:

This is to acknowledge the copy of resolution which you recently sent me, and I shall be pleased to call same to the attention of the Committee on Foreign Relations and the State Department.

Sincerely yours,

DAVID I. WALSH.

## Nuoširdus Ačiū!

Prieš kurį laiką pasiekė panelės Julės Yakavonytės iš Brockton, Mass., "Vyties" fondui auka \$5.00. Jos tą nuoširdų jaunimo žurnalo rėmimą didžiai įvertiname ir šiūmi tariau lietuvišką ačiū!

PRANAS RAZVADAUSKAS,

L. Vyčių Centro Valdybos pirmininkas.

members into a Catholic organization IS Catholic Action and our Spiritual Directors will see that adequate spiritual programs are provided for in our council activities. Without God we cannot do anything.

So let's get an early start on our programs for a successful 1946 Membership Drive.

*Anthony J. Young, V. P. Chairman,*

1946 Membership Drive.

## PROTOKOLAS

Lietuvos Vyčių 32-tro Seimo

(Tęsinys)

Longinas Švelnis, Naujos Anglijos Apskritis pirmininkas, praneša, kad visos kuopos gerai veikia ir dauguma padidėjo narių skaičiumi; taip-gi buvo atgaivintos kelios kuopos.

Kaz. Bason praneša, kad New York - New Jersey apskrityje veikimas geras ir bando atgaivinti Bayonne, N. J., kuopą. Artimoj ateityje mano išleisti "Vyties" numerį.

Jonas Vilkišius praneša, kad Chicagos apskritis gerai veikia. Susirinkimai laikomi reguliariai; atgaivinta trys naujos kuopos (C-5; C-13 ir C-112). Metinė Vyčių Diena — Fourth of July — gerai pasisekė.

Ann Klem — izdo globėja, savo raporte praneša, kad lankė centro valdybos susirinkimus kiek galėjo ir daugiausiai dirbo kuopoje. Raportas priimtas su pagirimu.

Kaz. Bason — izdo globėjas pranešė, kad dirbo kiek galėjo ir bandęs atgaivinti kuopas, kada buvo galima. Raportas priimtas su pagyrimu.

Tęsiamas skaitymas sveikinimų laiškais nuo:

1. Marijonos Daunytės — Chicagos apskritis pirmininkės.

2. Stanley Piežos, Herald - American korespondento ir L. Vyčių Draugovės (Seniors) pirm.

3. Onos Aleliūnienės su \$10.00 dovana.

Žodžiu sveikina muz. Justas Kudirka, varg. Nekalto Prasiidėjimo parapijos, vardu Vargoninkų Sajungos, Chicago provincijos.

Nutarta, kad protokole būtų įdėta vardas įnešėjo ir vardas, kuris tą įnešimą parėmė.

Mandatų komisija daro pranešimą:

Iki šiol yra užsiregistravę: 40 delegatų iš kuopų ir apskričių; 3 Garbės nariai; 6 Centro valdybos nariai; 3 svečiai.

V. Balanda įnešė, kad "Vyties" redaktoriui būtų suteiktas sprendžiamas balsas seime. A. Young parėmė.

Kun. J. Grinius įnešė ir J. Vilkišius parėmė, kad pirma sesija būtų uždaryta pietums.

Sesija baigta 12:45 po pietų.

Kun. J. Grinius atkalbėjo maldą.

### ANTROJI SESIJA

Antroji sesija prasidėjo 2:30 val. po pietų. Kun. S. Gaučius atkalbėjo maldą. Seka sveikinimai laiškais:

1. Kun. Vembrės iš Athol, Mass.

2. M. Zujaus, "Garso" redaktoriaus.



Išklausoma Mykolo Norkūno referato "Vyčių Istorija". Priimtas rankų plojimu.

Mandatų komisija daro "Roll Call". (Šis pilnas raportas tilps gale protokolo).

P. Grendal, finansų raštininkė, patiekia savo raportą.

Gerbiami Dvasios Vadai, Delegatai, Svečiai ir Viešnios:

Šiandien šiame Lietuvos Vyčių 32-me Seime, kaipo Centro finansų raštininkė, turiu už pareigą ir garbę patiekti jums savo raportą su didžiu malonumu, nes organizacija, kad ir šiais karo laikais, pažengė pirmyn su didele pažanga *narių skaičiumi*, prietelių nuoširdžia parama ir tuo pačiu finansiniu stoviu.

Aiškumo dėliai, lai mums parodo organizacijos augimo žingsnius laike turėtų vaju: (čia tik vajuus laikotarpio duomenys):

1942 metais gauta 124 nauji nariai;

1943 metais gauta 104 nauji nariai;

1944 metais gauta 232 nauji nariai;

1945 metais gauta 284 nauji nariai.

Taigi, neatsižvelgiant į narių duoklių pakėlimą, šiais, pastaraisiais metais, organizacija sparčiausiai paaugo.

Čia turiu džiaugsmo pastebėti, kad nutarimas mokėt duokles bent už šešis mėnesius labai daug palengvino knygvedystę ir nuėmė nuo galvosukio smulkų knibinėjimąsi su kaikurių narių siuntinėjimais mėnesiniais centukais.

Kaip atskiros kolonijos, reikia komplimentuoti šiais metais gražiausiai pasirodžiusias veikime:

1. Chicagos apskritį, per p. Sakalą, kuris suorganizavo Draugovę (Seniors), o ši atgaivino 5-tą kuopą; 13-tą; taipgi žymiai sustiprino 112-tą.

2. Antra kolonija labai gyvai pasirodė ir paaugo nariais, tai Providence, R. I. — 103 kuopa. Ji proporcionaliai gavo pirmą vietą vajuje ir laimėjo "War Bond".

3. Trečią vietą užima Waterburio 7-ta kuopa, kuri prirašė daugiausiai narių per vajuus eigą, nors proporcionaliai užėmė antrą vietą.

Taipgi pagirtina veikla buvo ir 18-tos kuopos, Cambridge, Mass., kuri naujų narių vajuje atsi-stojo trečioj vietoj.

Čia turiu padaryti bendrą pastabą visoms kuopoms — kad jų Finansų sekretoriai nelaikytų ilgai pas save sumokėtų narių duoklių, nes Centras negavęs laiku duoklių sulauko siuntinėjimą "Vyties" ir dažnai susidaro nesusipratimų.

Ypatingo dėmesio ir įvertinimo susilaukia kuopos ir apskritys, kurie per visą karo laiką finansavo siuntinėjimą "Vyties" savo nariams-kariams, būtent: C-6, Hartford, Conn.; C-17, So. Boston, Mass.; C-26, Worcester, Mass.; C-29, Newark, N. J.; C-103, Providence, R. I.; C-124, Jersey City, N. J.; C-14, Cicero, Ill.; ir Chicagos apskritis.

## VICTORY LOAN - OCT



### They Finished Their Jo

LIVES LIKE "WHITE UNWRITTEN BOOKS" — Wherever child plays be written in letters of gold or of blood. Which way it is written is largely world, we face either a glorious future or one too horrible to contemplate. bright future, literally glowing with opportunity for those too young to the total effect will not be just a tragedy for America, it may well be the lifetime worth the living. And that is the way their book will be written. Loan is a success — it will mean that our national credit has been kept credit, that inflationary forces have been retarded and reduced, that our It will mean, in short, that we have taken one mighty important step on to your nation, your family and yourself. Will you invest fully — this last

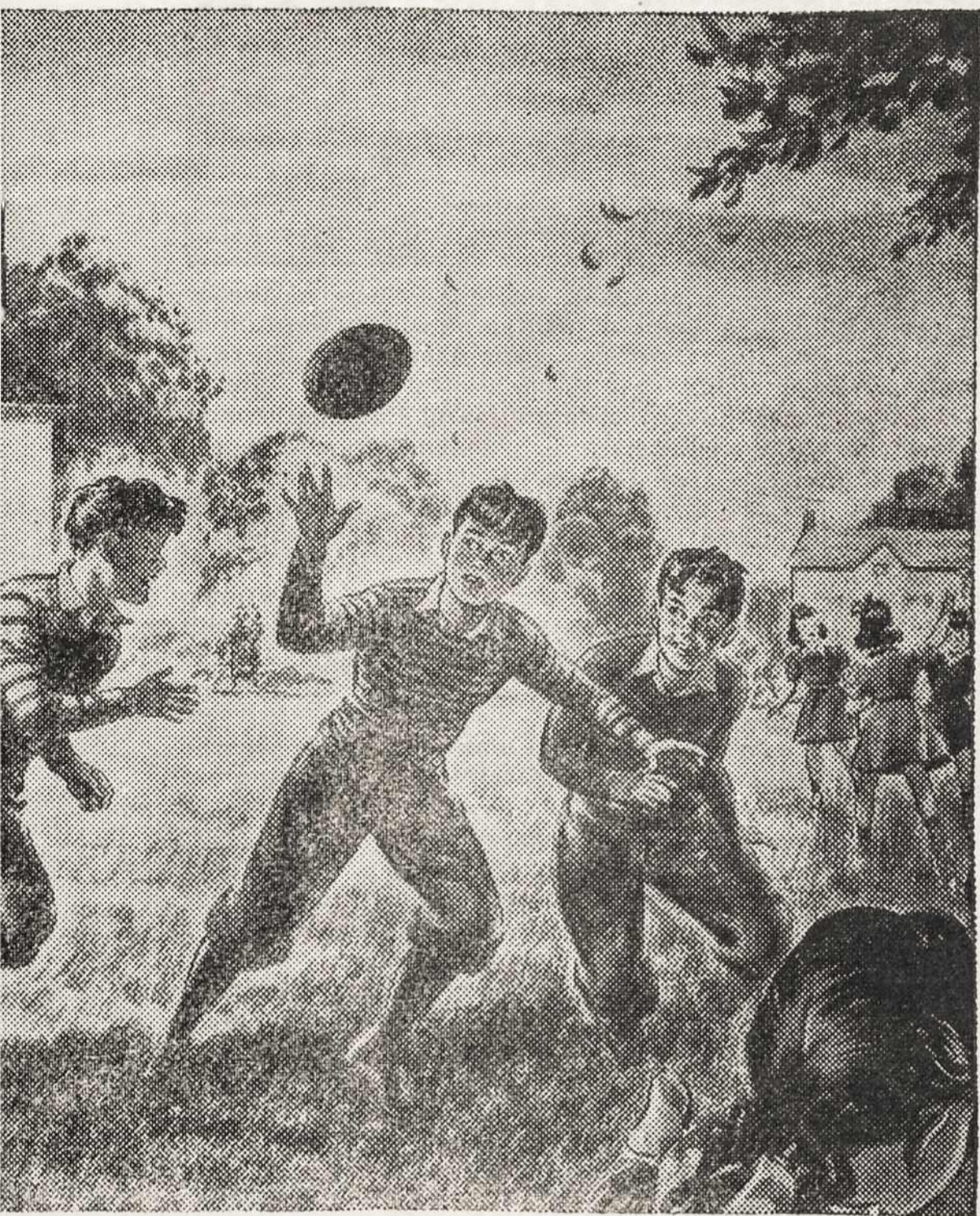
Kaip raportas parodo, kad organizacijos stovis žymiai paaugo, tas liūdi, kad visam tam darbui reikėjo ir pasispirti su visu ofiso darbu. Kitais žodžiais tariant, reikėjo atsidėjus dirbti daug daug valandų, ir iš to, darau išvadą, kad organizacijos gerovei ir pažangai mano asmeniškai įsitikinimu ir patyrimu, būtų naudingiausia turėti nuolatinę, tai yra pilnų darbo valandų apmokamą finansų sekretorę. Nes ji yra ir *administratorė* žurnalo "Vyties".

Be to, "Vytį" gauna nevien nariai, bet ir pre-





NOVEMBER 29 - DECEMBER 8



## ... Let's Finish Ours!

In a school yard today, there lives an "unwritten book" — a book that can be read up to you. Here's why: With forces like the atomic bomb loose in the world, if America is sound, prosperous and progressive, it will probably be able to have faced the tragedy of this war. But if America is unsound financially, the final curtain on civilization, on religion, on everything that has made our life meaningful. What has that to do with the Victory Loan? Just this: If this Victory Loan is sound, that reconversion can proceed unhampered by doubt concerning that the men still overseas will be brought back and given a decent chance in life. The path of national sanity. You, of course, know your own obligation — and supremely important time?

numeratoriai, kurie sumokėjo visgi nemažai, kaip išdininko raportas parodo. Be to, "Vytis" siuntinėjamas "gratis" (kurie kreipiasi su prašymais, diplomatiniais, moksliniais reikalais bei labdaringsiems įstaigoms).

Finansų sekretorės darbas sunku būtų taip išaiškinti smulkmeniškai, bet kai kurie nuveikti darbai liudija iš išdininko raporto, nes tai patikrinimas finansų sekretorės darbo.

Iš mano susirašinėjimų verta kreipti dėmesio galimybei suorganizuoti Lietuvos Vyčiai Kana-

doje. Iš ten, pasirodė didelio susidomėjimo vyčiais kaip katalikiška jaunimo organizacija ir ligi šiol yra tendencijos ten turėti panašią organizaciją.

Baigiant savo raportą, jaučiu kaip karą laimėjus, nes pradėjau savo šias pareigas prieš "Pearl Harbor" ir per keturis karo metus dėjau mano nuoširdžias pastangas, kad organizacija augtų ir stiprėtų. Šia proga dėkoju visoms kuopoms finansų sekretoriams - sekretorėms už jų nuoširdžią kooperaciją. Taipgi Dvasios Vadams, bendradarbiams, "Darbininko" štabui, kuris leidžiant "Vytį" buvo nuoširdus man ir daug prisidėdavo su praktiškais patarimais bei ir darbu, Liet. Garbės Konsului, A. O. Shallnai, ir Centro Valdybos nariams, kurie nepasigailėjo man visokeriopo darbo.

Kadangi finansinį raportą išduos mūsų — Lietuvos Vyčių Centro išdininkas, tai man nėra reikalo jį kartoti. Jeigu būtų kokių klausimų, tai prašau.

Lai šio ofiso paveldėtoja turi didžiausio džiaugsmo ir pasisekimo veikti su vienintėle katalikiška Amerikos lietuvių centraline jaunimo organizacija — Vyčiais — kuri yra šioje šalyje mūsų pasididžiavimas.

*Felicija M. Grendelytė,*

Liet. Vyčių Centro fin. sekr.

Raportas priimtas dideliu rankų plojimu. A. Young įnešė ir I. Sakalas parėmė raportą priimti su pagyrimu.

Išdininkui Pranui Gudeliui neatsilankius, skaitoma jo prisiųstas raportas:

Gerbiamieji:

Šiuomi paduodu Centro išdininko raportą, fiskalinio meto, pasibaigusio birželio 30, 1945.

Organizacijos finansinį stovį žymiai pagerino Centro leidinys — jubiliejinė "Vyties" laida, birželio mėn. Labai daug darbo pašventė šiems projektams Centro pirmininkams ir fin. raštininkė.

Organizaciją parėmė taip pat nemažas skaičius aukotojų, kuriems visiems esame giliai dėkingi.

Bendrai pajamų buvo .....	4746.43
Išmokėta .....	2869.25

Balansas birželio 30, 1945 .....	1877.18
Namo Fonde .....	420.42

Kadangi Centro izdo padėtis yra šiek-tiek pagerėjus, gal būtų patartina ateinančiais metais surengti lioterija Namu Fondui.

Taipgi turime nemažą skaičių ženklelių. Būtų gerai, kad kuopos padarytų vaju tarpe savo narių, kad jie įsigytų ženklelius.

*Pranas Gudelis,*

L. Vyčių Centro izd.



J. Vilkišius įnešė ir J. Brazauskas parėmė raportą priimti su pagyrimu. Raportas priimtas.

Žodžiu, seimą sveikina Justa Karpiūtė iš Westville, Ill., ir įteikia \$5.00 auką.

Spaustuvės finansinį raportą išduoda Irena Pakeltytė, direktorė. Raportą priimti įnešė P. Razvadauskas, parėmė I. Sakalas.

Spaustuvės bendrą raportą išdavė James Cherry. Seka jo raportas:

Gerb. Delegatai ir Delegatės:

Apie sausio mėnesį senesni ir nauji spaustuvės direktoriai susirinko. Aš buvau išrinktas direktorių pirmininku, S. Brozaitė sekr. ir Irena Pakeltis fin. sekr., K. Zaromskis spaustuvės prižiūrėtojas, o Ig. Sakalas patarėju. Visi vieningai dirbome ir mėginome surasti būdus spaustuvę atidaryti. Laikyta keletas susirinkimų ir buvo daug ypatingų pasikalbėjimų. Atsikreipta į įvairias kompanijas apie dabartinę vertę mašinų ir atrasta, kad didesnė finansinė nauda būtų jeigu senos mašinos būtų išmainytos ant naujų.

Didžiausias smūgis buvo, kada iš spaustuvės pavogta elektriškai metalui piauči mašina.

Pranešimas buvo padarytas Centro pirmininkui ir jis patarė apdrausti spaustuvę nuo apvogimo. Mėginau apdraudą gauti, bet, dėl įvairių priežasčių tas dar neatlikta.

Mano termino bėgyje pasisekė išgauti pilnas atlyginimas iš Marozas Baking Co. Ši kompanija subankrutavo ir teismo buvo nuspręsta mums skolą mokėti dalimis. Aš atsikreipiau ir įrodžiau, kiek bereikalo bus laiko ir lėšų sunaudota, kol pilnai išmokės. Kompanija tai suprato ir atmokėjo \$26.90. Daugiau ji mums nėra skolinga.

Uždarėme elektros "power". Mokame tik už meterį. Palikome elektros šviesą.

Nuo sausio mėnesio iki rugsėjo mėnesio už nuomą, elektrą ir apdraudą išmokėjau \$278.42, gi jeigu turėjau \$301.21. Reiškia pas mane dar randasi \$22.79. Pilną finansinį raportą pateiks direktorių fin. rašt. Irena Pakeltis. Buvo atsitikimų, kuriuose reikėjo kreiptis į legalį patarėją adv. Juozą Grish, Jis tai atliko be jokio atlyginimo. Direktoriai ir, pasitikiu, organizacija yra jam dėkinga už tai.

Iš įvairių kompanijų sužinota spaustuvių reikalingumas. Kadangi karas baigės, tai, gal ateinantį metą bus spaustuvė vėl atidaryta.

Su vytiška pagarba,

*James R. Cherry,*

L. V. spaustuvės dir. pirm.

I. Sakalas įnešė raportą priimti. Josephine Adams parėmė. Raportas priimtas.

Kadangi spaustuvės klausimas yra gana svarbus ir jos likimą galutinai turės šis seimas išspręsti, nutarta, kad visi delegatai aplankytų ir apžiūrėtų.

James Cherry įnešė baigti sesiją, Sally Jesulaitis parėmė.

## The VETERAN'S Aide

With this issue we introduce a new feature, "The Veterans Aide" by Hubert E. Chauffat, National Welfare Officer of the Catholic War Veterans, Inc. Mr. Chauffat will answer questions pertaining to the



problems of servicemen and veterans. Where he recommends filing of a claim or petition he will forward direct to the writer the regulation government form. There is no charge or obligation for this assistance. The Catholic War Veterans, the only organization of Catholic laymen, recognized by the Veterans' Administration for the presentation of claims before that body on behalf of veterans and their families, offers this service to all veterans and their families regardless of race, creed or color.

Parents, wives, relatives and friends of servicemen and women will learn much from this column that will interest G. I. Joe and G. I. Jane, and you might clip the column, each week, and mail it to them. It will interest them and their buddies. Ed.

**Q.** My husband will soon be mustered out and as he served overseas he expects to receive \$300 mustering out pay. Is this true?

**A.** Yes, he will receive mustering out pay to assist him in re-establishing himself as a civilian.

**Q.** My husband who is 37 is now in the States and has served for 2½ years. As I expect to a mother soon I would like to know if he will soon be home.

**A.** War Department circular 269 reads that an enlisted man over 35 yrs. of age if he has completed a minimum of two years active service is eligible for a discharge. Therefore your husband should be home soon.

**Q.** Is it true that all servicemen upon discharge are entitled to receive a pension?

**A.** No. Pensions are only granted to men who have a service - connected disability.

**Q.** Is it true that a G. I. can select his own school under the provisions of the G. I. Bill?

**A.** Yes, you may select the school of your choice and elect to pursue any course of studies you choose. The government pays for your tuition and your books. Single vets are eligible for a subsistence allowance of \$50 a month; married vets and these with dependents are eligible for an allowance of \$75 a month while attending school under this Bill.

**Q.** My husband was killed in action and I receiving a pension. I have been offered a good position with a fine income. Would the acceptance of this salary jeopardize my pension?

**A.** No, you are entitled to this pension regardless of your income.

**Q.** My husband writes to me from overseas stating that as he is out of the country he is receiving extra pay. My allowance has not been increased where I can arrange to have it raised.

**A.** The family allowances of men serving overseas are not increased despite the fact the men receive a bonus.

— MORE —

Kun. I. Albavičius atkalbėjo maldą.

Sesija baigta 4:30 val. po pietų.

Vykstama spaustuvės apžiūrėti.

(Bus daugiau)



# Prayer of the Lithuanian Exiles

In Thy mercy, O Lord, remember all the faithful departed. Remember all those servants of Thine, who died with the Sign of the Cross and at peace with Thee; all those, who fell on the field of battle in defence of their country's honor; all those prisoners of war, who perished far from their native land.

## Exiled Boys and Girls

Holy Mary, Mother of God, hear the earnest pleas, which our youthful hearts are sending up to thee.

The terror of war has destroyed our towns and villages, our churches and homes.

It has driven many of our brethren into exile; others it has snatched from our midst and cast into prison; and those, who have survived, it has shackled with the chains of slavery.

Exacting is the trial that has befallen our Lithuanian people; great is the tribulation of those boys and girls, who have been torn away from the sobbing bosoms of fathers and mothers.

O Mary, glance with eyes of pity upon all this sorrow; assuage the grief of the lonely mother and her helpless infant child.

Protect our afflicted nation from all evil.

Strengthen those who are sick; console those who are in misery.

Bless their weary hearts with a lively faith and an undying hope.

May their sacrifices and ours reestablish freedom and liberty in our beloved native land.

## Liberated Prisoners

O Blessed Virgin Mary, although we rejoice at our liberation from the ghastly horrors of concentration camps, yet we cannot forget the brethren, who are still lingering in exile and in prison.

Bestow upon them your motherly care, we implore thee.

Even now our very beings share in their sufferings, their hunger and the cruelties they are compelled to endure.

Hasten to their assistance, we beg thee.

Guard those who have been forcibly deprived of the joys of religion.

Make strong those who are weak; wipe away the tears of those who have lost their dear ones.

Pour forth your bountiful love upon the dying and those in pain.

Obtain a true peace for this world that we may once again be free in the country of our birth to chant the hymn of praise: "My soul rejoiceth in the Lord."

## All Exiles

O most compassionate Virgin Mary, Mother and Protectress of our native land, thou hast always shown mercy to the distressed.

Inspired with confidence, we beg thee, bring relief to our oppressed people.

Aid them to bear this heavy burden of sorrow in Christian patience.

To thy Divine Son we rededicate and reconsecrate the life, liberty and future of our nation.

Obtain health of mind and health of body for our brothers and sisters in occupied Lithuania, in exile and in prison.

Keep all of us far from the snares of sin.

Give us strength; give us zeal; give us peace.

## Litany of the Exiles

O Lord God, Who didst save the Chosen People from the yoke of Egyptian slavery and didst lead them to the Promised Land, grant that Lithua-



Mažytė kalba poterėlį ir prašo Dievulio, kad didelę augintų... ir kad greit į mokyklėlę galėtų bėgti su kitais vaikučiais...





Vargello išmokinti benamiai Europoje gavę vilnionių siūlų iš Amerikos, mezgasi šiltus megstinius, kad apsigynus nuo šaltos žiemos šalčių...

nia may soon recover her freedom and her liberty.

O Divine Son, Jesus Christ, Who didst redeem this sinful world by Thy Sacred Passion, and Who, after Thy glorious Resurrection, dost reign in heaven, restore our beloved Lithuania to the family of sovereign nations.

O Holy Mary, to whom our people have always been unselfishly devoted, come to the rescue of our suffering Lithuania.

Our Lady of Vilnius, Queen of Lithuania, pray for your harassed children.

St. Casimir, Patron and Prince of Lithuania, intercede to God Almighty for your stricken brethren.

All ye saints and martyrs of our country, intercede to God Almighty for your sorrowing brethren.

Through the agony and death endured by our ancestors under the Tsarist regime, save our native land, O Lord.

Through the merits of the martyrs massacred at Kraziai, save our native land, O Lord.

Through the heroic deeds and generous sacrifices of our patriots, save our native land, O Lord.

Through the courage and fortitude of our Lithuanian people during the horrors of this recent war, through the heroism and strength of our exiled country-men, victims of Bolshevism and Nazism, save our native land, O Lord.

Grant peace and liberty to our native land, we beseech Thee, O Lord.

Grant that our Lithuanian Vytis and our national banner may once again wave over our

native land, we beseech Thee, O Lord.

Grant all the sons of Lithuania the grace to defend always the ideals of freedom, we beseech Thee, O Lord.

Grant that in death our bodies may rest in the soil of our native land, we beseech Thee, O Lord.

Grant that our beloved Lithuania may soon recover her independence and sovereignty, we beseech Thee, O Lord.

### Let Us Pray

O Almighty and compassionate God, having patiently withstood oppression through past centuries and being now banished to foreign lands and deprived of our ancestral homes, we, the children of the Lithuanian nation, earnestly implore Thee to have mercy on us, to save our country, to bring about the triumph of justice and peace on the earth.

O God, Thou, Who didst strengthen St. Casimir, our patron, with the grace of final perseverance, despise not Thy Lithuanian people who cry out to Thee in their affliction; but, through his merits and intercession, bestow upon them the courage and the power they need to bear calmly the trials and the sufferings that have overwhelmed them this day.

(This prayer was composed by one of the many Lithuanian refugees in Western Europe — Rev. V. Raiciunas, a Roman Catholic priest. It has been translated from the Lithuanian by Rev. Thomas G. Chase).



# Iš Mūsų Veikimo Centro

Iš Federacijos Centro Raštinės

## Visuotinas Amerikos Lietuvių Kongresas

Šiomis dienomis Lietuvos likimas yra dedamas ant svarstyklių. Ar Lietuva bus laisva ir nepriklausoma, ar ji pasiliks rusiško, ateistinio komunizmo vergijoje, tai žymia dalimi pareis nuo mūsų, Amerikos lietuvių.

Aiškliai suprasdami savo šventas pareigas link savo tėvų krašto ir nenorėdami, kad katalikiškoji lietuvių tauta būtų paskandinta bedieviškame komunizme ir, trokšdami savo kraujo broliams Lietuvoje laisvo ir nepriklausomo gyvenimo, visi kai vienas stokime į darbą ir kovą. Šiuo metu yra reikalingas visų organizuotų Amerikos lietuvių vieningas ir stiprus balsas pakelti už Lietuvos žmonių teises ir visą mūsų veikimą šiam tikslui pagyventi ir padidinti. Todėl Amerikos Lietuvių Taryba šaukia visuotiną Amerikos Lietuvių Kongresą, kuris bus 1945 m. lapkričio 29, 30 ir gruodžio 1 dd., Congress Hotel, Chicago, Illinois.

Federacijos veikėjai, be abejonės, puikiai žino, kad Kongresas turi būti gausingas ir visais žvilgsniais sėkmingas. Tad, visos ALRKF apskritis, visi skyriai ir visos draugijos teisrenka ir tesiunčia atstovus į Kongresą ir taip pat aukomis teprisideda prie darbų ir kovos už Lietuvos laisvę ir nepriklausomybę.

### Perspėkime Draugijas

Savaitė prieš Amerikos Lietuvių Kongresą, lietuviai komunistai šaukia savo suvažiavimą į Pittsburgh, Pa., ir, prisidengę demokratine skraiste, vilioja mūsų draugijas siųsti ten savo atstovus. Žinodami, kad tas suvažiavimas Pittsburgu bus grynai komunistinis ir tam, kad užgirti Sovietų Rusijos užsimojimą ne tik pasilaikyti pagrobtą Lietuvą, bet ir visai likviduoti Lietuvių Tautą, perspėkime visas lietuvių draugijas, kad jos nebūtų suviliotomis ir kad neprisidėtų prie Lietuvos žudymo darbų.

### Lietuvių R. K. Susivienymas

Dabartiniu metu Lietuvių R. K. Susivienymas Amerikoje veda specialų naujų narių prirašinėjimo vaju. Ši sena ir garbinga organizacija yra fraternalinė apdraudos organizacija, apdraudžianti vyrų ir moterų gyvybę ir sveikatą. Vaikams ir jaunimui ji turi gerus, moderniškus skyrius. Ji įsteigta 1886 m. Pašalpomis ir pomirtinėmis nariams ir pašalpgaviams yra išmokėjusi virš keturių milijonų dolerių. Dabar bendro turto turi \$1,600,000.00. Narių turi apie 11,000. Kuopos visose parapijose. Leidžia savaitinį laikraštį "Garsą", LRKSA yra garbingu Federacijos nariu. Kurie dar nėra nariais, patartina prisirašyti ir kitus paraginti.

### Moterų Sąjunga ir L. Vyčiai

ALRK Moterų Sąjunga ir Lietuvos Vyčiai (jaunimo organizacija) atlaikė metinius seimus, perrinko valdybas, pravedė gerų nutarimų ir pradėjo juos vykdyti į gyvenimą. Abi organizacijos leidžia mėnesinius laikraščius:

pirmoji — "Moterų Dirva", antroji — "Vytį". Abi yra vertos visuomenės paramos, abi yra Federacijos narėmis.

### Apskritims ir Skyriams

Baigiantis metams, apsižiūrėkime ar viską esame atlikę, kas buvo reikalinga atlikti šiais metais: ar išpildėme pradžioje metų padarytus nutarimus, ar įtraukėme bent vieną draugiją į Federacijos skyrių, ar užsimokėjome duokles į Federacijos centrą? Per paskutiniuosius mėnesius — lapkritį ir gruodį (tai patogus veikimui laikas) dar daug darbų galime nuveikti.

Pasirūpinkime šį gruodžio mėnesį sušaukti specialius priešmetinius susirinkimus, kuriuose reikia išrinkti ar perrinkti valdybas ir jų sąstatą — vardus, pavardes ir adresus prisiųsti į Federacijos Centro Sekretoriatą. Prašome atkreipti į tai rimto dėmesio.

### Tautiniais Reikalais Besirūpinant

ALRKF Centro Valdyba gauna daug pranešimų ir prašymų pagalbos iš Vakarų Europos, kur šiuo metu gyvena ištrėmimo šimtai tūkstančių geriausių Lietuvos sūnų ir dukterų. Jų tarpe yra vyskupų, šimtai kunigų, katalikų visuomenės vadų, veikėjų, profesorių, rašytojų, etc. Kiek leidžia galimybės, sąryšy su kitomis organizacijomis ir atitinkamomis valdžios instancijomis, rūpinamės jų likimu.

Šis yra dar vienas įrodymas, kodėl mes, lietuviai katalikai, šiuo metu ypač turime būti vieningi, geriau organizuoti ir veiklus. Reikalų ir svarbaus, švento darbo turime daugybę.

— Visais galimais būdais remkime Amerikos lietuvių vienybės organizaciją — AMERIKOS LIETUVIŲ TARYBĄ, kovojančią už Lietuvos žmonių teises į laisvą ir nepriklausomą gyvenimą.

— Patys būkime nariais ir kitus raginkime būti veikliais BENDRO AMERIKOS LIETUVIŲ FONDO skyrių.

### Įeigos į ALRKF Išdą

Nuo 1945 m. liepos 1 d. iki spalio 1 d. į ALRKF centro išdą įplaukė šios sumos: Wilkes Barre, Pa., LRKSA centro duoklės — \$10.00; Lowell, Mass., Federacijos 49 skyriaus draugijų duoklės — \$10.00; Pittsburgh, Pa. LRKSA 254 kuopos duoklė — \$1.00.

Yra dar centralinių organizacijų, Fed. skyrių ir draugijų, neužsimokėjusių duokles į centrą už 1945 metus. Prašome atkreipti į šį reikalą savo dėmesį. Centralinės organizacijos moka \$10.00 į metus, draugijos — \$1.00. Čekius rašykite centro išdininko kun. Pr. Juro vardu ir siųskite sekretoriui — L. Šimutis, 2334 So. Oakley Ave., Chicago 8, Ill.

### VIEŠAI ATSIPRAŠAU

"Vyties" seiminio - jubiliejinio numero puslapiuose tilpo atvaizdas Lietuvos Vyčių 3-jo seimo, iš 1915 metų, kuris nutarė leisti savo organą — "Vytį". Parašuose po atvaizdu per redaktoriaus neapsižiūrėjimą, praleista pati svarbiausia pavardė, būtent M. A. Norkūno, vieno organizacijos steigėjų. Per seimą asmeniai, o dabar viešai jo atsiprašau už įvukusią klaidą.

Redaktorius.



## The RITUAL of the Knights of Lithuania

The National Convention of the Knights of Lithuania assembled in Chicago on August 10, 1938 adopted our secret ritual consisting of four degrees and an Honorary degree. Our councils took an enthusiastic and active part in promoting the ritual and it became the beacon light of our council activity. It aroused curiosity in the youth of our parishes and interest in it and thereby increased the memberships in our councils. The fervor created by the splendor and significance of the ceremonials at the exemplification of the degrees blended the membership in a unity of brotherhood and unselfish cooperation in all council activity for the greater Glory of OUR GOD and Country.

The advent of war depleted our membership and with it the enthusiastic ritual degree committees in our councils. Degree work came to a standstill and remained so for the duration of the war. Many of our newer members know little or nothing about it and the thoughts of our beloved ones deterred the revival of the interest it commands.

With the war at an end and the increasing number of our members returning to our council meetings the Supreme Council Ritual Committee endeavors to revive the pre-war enthusiasm and degree activity in our councils. In this column we publish the requirements of the First, Second, and Third Degrees so that each member in our organization will be familiar with them. The next issue will contain the Fourth and Honorary degrees. This column will continue to acquaint you with the ritual and assist the members and the council degree committees and officers to perform the duties set forth in our ritual.

Every member should become thoroughly acquainted with the requirement of the various degrees and strive to attain the highest degree. It is only through a thorough understanding of the degree requirements that you shall be able to attain the succeeding degrees in our order.

Every council officer and ritual committee member should become familiar with his duties and assume the responsibilities the Ritual commands. The ritual is in Lithuanian and the ceremonials attending the exemplification of the degrees are always to be given in Lithuanian. It should be strictly followed. If you do not understand Lithuanian you, no doubt, will find members in your council who will readily translate the words so that you may become familiar with it. The Ritual of the Knights of Lithuania degree requirements follow:

### LIETUVOS VYČIŲ ORGANIZACIJOS

## RITUALAS

Lietuvos Vyčių Organizacijos nelaipsniuoti nariai turi lygias teises su tais, kurie laipsnius jau įsigiję.

Laipsniai ir ceremonijalo įvedimas yra tik dėl papuošimo Lietuvos Vyčių Organizacijos, o ne dėl jos pakeitimo.

### PIRMAS LAIPSNIS

I. — Į pirmą laipsnį gali rašytis kiekvienas organizacijos narys.

II. — Narys įstodamas į Pirmąjį laipsnį turi sukalbėti "Tikiu į Dievą Tėvą", Amerikos vėliavos priešaiką ir Lietuvos Himną.

III. — Nariai priklausę organizacijoje XXVI-tojo seimo metu ir grįžtantieji nariai per pirmus du metus (iki Rugsėjo 10, 1940), yra automatiškai pakelti ir priimti į Pirmą laipsnį, kada jie bus užregistruoti Centro Ritualo Komisijos sekretoriui. Registraciją atlieka kuopos raštininkas.

### ANTRAS LAIPSNIS

Į antrąjį laipsnį narys stoja tik išbuvęs pirmame laipsnyje mažiausiai devynis mėnesius. Narys, kvočiamas, turi atsakyti teisingai bent penkis iš dešimties užduotų klausimų liečiančių Lietuvos Vyčių istoriją ir Konstituciją. Klausimus stato tam tikra kuopos kvotimų komisija susidedanti iš trijų narių (kuopos vicepirmininkas ir du parinkti nariai).

Neaiškius pirmuosius kvotimus kandidatas gali juos kartoti vėliau prie pirmos progos.

Prirengimui kandidato prie kvotimų, kuopa skiria specialę komisiją iš 3 asmenų (kuopos finansų sekretorius ir du darinkti nariai). Ši komisija suteikia kandidatui visas reikalingas žinias ir informacijas, kurių kvotimų komisija gali pareikalauti. Klausimus parūpiena centro ritualo komisija.

### TREČIAS LAIPSNIS

Į trečiąjį laipsnį kandidatas stoti gali tik išbuvęs mažiausiai du metus antram laipsnyje ir išpildęs nemažiau dviejų sekančių reikalavimų:

I. — Narys prirašęs nors dešimtį naujų narių, kurie organizacijoje išbuvo pilnais nariais nors vienus metus laiko.

II. — Narys išbuvęs kuopos valdyboje, pirmininko, raštininko ar išdininko pareigose nemažiau 18 mėnesių. Apie pareigų atlikimo tinkamumą sprendžia kuopa reguliariame susirinkime.

III. — Narys, pildęs savo kuopos valdyboje vicepirmininko, vice-raštininko, išdo globėjo ar kurio kito valdybos nario pareigas nemažiau 30 mėnesių.

IV. — Narys, suorganizavęs nors vieną naują kuopą arba atgaivinęs jau visai išnykusią kuopą. Naujai sutvėrtoji kuopa arba atgaivintoji turi išsilaikyti bent metus laiko geram stovy.

V. — Narys, režisavęs mažiausiai tris veikalus lietuvių kalba. (Du ar daugiau veikalų pastatytų tą patį vakarą skaitosi vienu veikalu).

VI. — Narys, ėmęs dalyvumą bent penkiuose vaidiniuose lietuvių kalba. (Dalyvavimas keliuose trumpuose veikaluose tą patį vakarą, skaitosi vienu vaidiniu).

VII. — Narys, vadovavęs bile kokiam sporto šakai po Vyčių vėliava bent du pilnu sezonus.

VIII. — Narys, gerai išpildęs pareigas nors dešimtyje kuopos ar apskrities komisijų.

IX. — Narys, aktyviai dalyvavęs bile kuriam kuopos





### Drabužių Rinkimo Vyčių Komisija, Westfield, Mass.

Šiomis dienomis L. Vyčių kuopa, Westfield, Mass., išrinko savo komisiją drabužiams rinkti. Štai jų būrelis — iš kairės į dešinę: pirmoj eilėj, Sofija Grigaliūnaitė, Pranciška Atkočaitytė, Alena Grigaliūnaitė; vidurinėj eilėj: Pranas Žvalionis, Julė Jonaitytė, kun. V. Puidokas, Nėlė Lingaitytė, Vladė Jegelevičiūtė, Nėlė Mikeliūtė; paskutinėj eilėj: Kunigunda Atkočaitien, Tamas Volskus, Kazys Jutkevičius, Jonas Gedminas ir Ona Jegelevičiūtė.

Kurie turi drabužius gali pašaukti telefonu sekančius numerius: 724, 1976, 126W ir 650.

Toji komisija pasiryžus surinkt drabužius. Tad garbė tenka mūsų darbštiesiems Vyčiams, kurie tikrai vykdo savo obalsį gyvenime — Dievas ir Tėvynė.



pos ar apskrities sporto ratelį nemažiau tris pilnus sezonus (metus).

X. — Narys vadovavęs kuopos ar apskrities chorui nors du metu.

XI. — Narys, dalyvavęs kuopos ar apskrities chore nors tris metus.

XII. — Narys, kurio yra tilpę dešimt korespondencijų ar kitokių rašinių organe "Vytis". Eiliniai pranešimai ar atsišaukimai nepriskaitomi.

XIII. — Narys, išbuvęs organizacijoje dešimt metų. Sprendimui kandidato kvalifikaciją, kuopos prirengėjų komisija (iš 3 narių) patikrina protokolų knygas ir raportą išduoda eiliniui kuopos susirinkimui. Narys nubalsuotas tinkamu kandidatu į Trečią laipsnį privalo išpildyti sekančias sąlygas:

Prieš apskrities išrinktus tris kvotėjus jis privalo teisingai atsakyti į bent dešimtį iš dvidešimties užduotų klausimų. Klausimai liečia Vyčių organizaciją, Lietuvos istoriją ir mūsų tautiečių padėtį Amerikoje ir Lietuvoje.

Kandidatas privalo išpildyti visus kitus reikalavimus, kuriuos nusprendžia Centro Ritualo Komisija (jei kuopa randasi vietoje kame apskrities nėra, tai kuopa dėl sprendimų ritualo reikale kreipiasi į Centro Ritualo komisiją).

Prisiųstas informacijas prirengėjai užlaiko ir pildo sulig Ritualo komisijos nustatymo. (Po dviejų metų

## KAI AŠ JOJAU

*Kai aš jojau per žalią girelę,  
Nusilaužiau putino šakelę.*

*Nusilaužiau putino šakelę  
Ir sukirtau žirgū per galvelę.*

*Kai prijojau uošvelio dvarelių,  
Išein, išein manoji mergelė.*

*Vadin mane už balto stalelio,  
Duoda gerti žaliojo vynelio.*

*Gražios uogos putino medelio,  
Dar gražesni mergelės veideliai.*

nuo laipsnių įvedimo, prirengėjais gali būti vien tik Trečio ar Ketvirto laipsnio nariai.

Kandidatas atlikęs ir išpildęs visas statomas sąlygas yra priimamas į Trečią laipsnį su tam tikromis ceremonijomis paruoštomis sulig Ritualo Komisijos nurodytų taisyklių.

Praėjus dviem metams nuo seimo, kuriam laipsniai buvo užtvirtinti (po Rugsėjo 10 d., 1940 m.), ritualo kvotėjais skiriama vien tik Trečio ar Ketvirto laipsnio nariai. Jei apskirty nesiranda trečio ar ketvirto laipsnio narių, Ritualo komisija kviečia kaimyninio apskrities, centro arba centro ritualo komisijos narius.

**PRESIDENTS!!!** Reorganize your ritual committees as required under the second degree. Report the names of your Instruction committee and your Examining committee to Supreme Council Ritual Committee % Anthony J. Young, 35 Hunnewell Ave., Brighton 35, Mass.

**DISTRICTS PRESIDENTS!!** Organize a Ritual Promotion Staff and delegate one of its members to take charge of 2 councils not including his own who will be responsible for the degree activity in the councils assigned to him. Monthly reports should be rendered to the District President by the members of the District Ritual Promotion Staff, and District Presidents should report progress quarterly to the Supreme Council Ritual Committee. Send in the names of your staff and the councils placed under their supervision. Organize a Degree Team for the exemplification of the THIRD DEGREE. The Districts are responsible for the promotion of the Third Degree.

Suggestions for improving the Ritual should be sent to the Supreme Ritual Committee % Anthony J. Young, at the address above noted.

Supreme Ritual Committee  
By Anthony J. Young.





## WORCESTER, MASS.

### COUNCIL 116

Greetings Knights and Ladies!

After four years of holding to dry land, thirty of our members set sail for deep sea on Sept. 16 to try their luck at catching some FISH. Two fishing schooners left Kelly's Landing (no doubt familiar to the So. Bostonians) side by side heading out to the sea. The day was very windy and many a scream and squeal was heard from our fair maidens. Henry Burda (home on leave) was chief fisherman on Boat No. 2 while Charles "Taxi" Thompson took command of Boat No. 1. Poor Henry and Charles fell asleep and missed most of the fun. Hey! Henry, you still owe one of our guests a pair of shoes — that you so gently dropped in the ocean. Boat No. 1 caught more fish, me thinks Betty's and Tillie's bright red raincoats drew all the fish to their side, how about it girls? One casualty occurred — Virginia K. was very sea-sick. At 6 P. M. we returned to port singing all our Lithuanian songs, tired but rosy from wind burn and sun burn. Needless to say "A good time was had by all".

Capt. Joseph Matachinskas home for a visit joined us in our fishing trip bringing his lovely wife, Marion. It was swell having you with us.

### WHAT'S NEW AT COUNCIL 116:

Congratulations, Irene Sviklas, Ed. Tamulavich and Annette Balukonis on your engagements. May your futures be as happy as you are now.

Al Sinkus recently wed to Dorothy Levansavich has been discharged

from the Arm Forces. Welcome home — we'll be looking for you at our meetings.

Our delegates to the National Convention in Cicero are Phyllis Zakar and Louise Totilas.

Lieut. Frank Rainis is a member of the commission at Vienna whose purpose is to regulate industry in Vienna. It's a great job and we know Frank can do his part. Good Luck!

Frank Butkevitch, our treasurer and also treasurer for the N. E. District, left on Sept. 20 for the service. So long for awhile Frank and good luck. We shall miss you at our meetings and socials.

Dick Wackell entered Holy Cross this fall. All the success in your studies Dick.

Vitty Pigaga, vice-president, is making a name for himself in the Football Field — he's co-captain of the South High School Team.

Some of our girls took part in the Victory Parade here in Worcester Sept. 16. It was the biggest parade our city has ever had.

Vera Jurgelionis was hostess at our parish supper. She did a very good job.

A letter of the Lithuanian Committee about Kosciuszko appeared in the recent issue of "Novena Notes". Frances Kaliunas has received many letters from all over the country commenting on the good work. Our Lithuanian Committee is very active, always looking for news and activities that will promote and benefit our cause for Lithuania.

So long see you again soon.

"Ya-hoo-di"

## 10-TAS SEIMAS

Tą pačią vasarą įvyko 10-tas L. V. org. seimas, Detroit, Mich. Tai jubiliejinis, prie kurio kp. stropiai rengėsi. Seimo sesijos, delegatų nuotaika ko puikiausia, tik seimui besibaigiant prasideda rinkimai naujos valdybos. Buvusis pirm. kun. Pr. Juras labai daug dirbo organizacijai, ir nekarta vienas sau pamaniau, kad kitam pirm. bus sunkumų, jei norės išlaikyti tokią pat liniją, tiek pat dirbti, kiek dirbo kun. Pr. Juras. Kandidatai į pirm., kas nors pamini mano vardą. Nesutinku, mėginau prieštarauti. Nusiramink, nes Tamstą niekas dar nerenka, tik palaikyk kandidatūrą, nes be tamstos dar yra keli vardai. Sutikau, gal neišrinks, slaptu balsavimu, skaito balsus... Tapau išrinktas... ir prigautas!

Į vieną chaosą susimaišė džiaugsmas ir liudėsysis, džiaugiausi tapęs pirm., ir liudau prisiminęs tas pareigas, kurios laukia.

Adm. ir sekretorium išrinktas T. Šeimis.

Jis parėmęs iš buvusio sekr. ir spaustuvės vedėjo Vinco Rukštelio visus organizacijos ir biznio reikalus pradėjo savotiškai tvarkyti taip, kad už 3 mėn. laiko man prisėjo apieisti Detroitą, palikti gerus draugus M. ir O. Šimonius, Domą Gustaitę (D. Kaminskiene), St. Stepulionių, dvi sesules L. ir El. Matulaitytės ir ketelį kitų ir vykti į Chicago, kad su-laikyti "darbštų" managerį.

## ! CHICAGA

Vos 15 mėn. praėjo, kada trys "padaužos" iš rytų šalies, iš Worcesterio Juozas Bačys, Mike Civinskas su "makabilium" atsibaladojom į Chicago į 9-tąjį L. V. organizacijos seimą. Oi, kiek tų flat tajarų mes tada turėjome! Atgal važiuodamas pykau, kad neteko pamatyti Chicago ir jo prašmatnybių, nes nemaniau niekuomet sugrįžti atgal į Chicago. Bet Aukščiausiojo buvo kitaip surėdyta ir dabar vykstu į Chicago, bet, gal, neilgam: susitvarkęs organizacijos reikalus galėsiu liuosas kaip paukštėlis skrysti atgal prie tų žalių kalnelių, prie tų blizgančių ežerėlių ir austi auksines svajones, dirbti dėl idėjos.

Gruodžio vakaras, sniegas drimba

## "VYTIS" 30 METŲ

Rašo K. JONAITIS  
(Atsiminimų bruožai)

(Tęsinys iš Nr. 9, pusl. 30)

### ! VAKARUS

Iš Rytų į Vakarus, pakelyj apsistoju Detroito. Didelis miestas, 3 lietuvių parapijos, L. V. kp's. veiklios, bet mano laikas taip apribotas, kad negaliu niekur aktyviai dalyvauti, vien tik tai tenkintis atsilankius retkar-

čiais į susirinkimą ir šį bei tą parašius.

Matas ir Ona Šimoniai — tai nenuilstanti L. V. darbuotojai. L. V. organizacija, kad nors dalinai parodant savo dėkingumą turėtų prisiminti būsiančiam L. V. seime. Kaip tik š. m. šimoniai minės sidabrinį jubiliejų savo vedybinio gyvenimo. Valio! Tokių darbuotojų L. V. organizacija mažai teturi.





“DARBININKO” ŠTABAS — VYČIAI. Spalių 21, 1945 metais, LDS ir “Darbininkas” minėjo šauniu koncertu savo gyvavimo 30 metų sukaktį. Šia proga ir L. Vyčių organizacija didžiuojasi ir sveikina DARBININKUS, ir pažymi, kad visas “Darbininko” šiandieninis štabas yra veiklūs vyčiai, būtent: iš kairės į dešinę sėdi — Antanas F. Kneižys, “Darbininko” redaktorius; kun. Pr. M. Juras, LDS pirmininkas; Antanas Peldžius, “Darbininko” administratorius; stovi iš kairės į dešinę — Jonas Kumpa, intertype operatorius; Ona Ivaškienė, ekspeditorka; Florencija Petraitytė, administracijoje pagelb.; Anne Kroll, administracijos raštininkė ir Stasys Griganavičius, spaustuvininkas.

ir tirpsta vos pasiekęs šlapią žemę. Dviejų draugų lydimas traukiu į stotį. Stipriai paspaudę vienas kitam dešinę ir “Iki pasimatymo”. Traukinys pradėjo judėti.

Švito rytas, traukinys nūrė vis tolyn. Štai, iš vieno šono tolimoj sublizgėjo Michigano ežero bangos ir iš jų gelmių aukštyn išsoko didelis kamuolys, tai saulė, kuri per ištisą naktį “slėpėsi ežero gelmėse” greitai kilo aukštyn. Dauguma keleivių sužiūro į tą pasakingai gražų reginį — žiemos saulėtekį. Smarkus šiaurys vėjas rito dideles bangas,, ežero kran-

tas, kaip tik akia užmatai nutiestas dideliais keturkampiais skaldintais akmenimis, kurie tai pasinerdami, tai vėl iškildami iš vandens, atrodė, kad visas krantas ritmingai tai išsikelia tai ir vėl pasineria į šaltas bangas.

O, kaip būtų gerai, kad tas traukinys čia apsisotų nors valandėlę, bet kur tau...

Štai, ir Hammond, Ind., didžiulės geležies dirbtuvės. Daugybė kaminų, iš kurių veržiasi tiršti juodi dūmai, neretai ilgi ugnies liežuviai prasi-vežę pro kaminą smarkiai šauja į

aukštį paskleisdami milijonus kibirkščių ir galybes suodžių.

Koks didelis kontrastas tarpe neseniai matyto saulėtekio, kuris, it koks neišdildomas antspaudas pasilieka į rašytas žmogaus sieloj, kuris tiek kartų matytas, bet visuomet naujas, visuomet atsispindi skirtingoms spalvoms.

Čia milžinas dirbtuvė, žmogaus proto — smegenų išmislas, čia, kaip žvakės per dienas ir naktis tirpsta prie karštos ugnies darbininkai, kad užsidirbti kasdienę duoną.

(Bus daugiau)



# The Baltic States ❀

## Europe Cannot Be Free and Democratic If the Baltic People Are Enslaved

(Continued from No. 10, page 12)

### Soviet Rule in the Baltic States

During one year land, industry, commerce and banking were nationalized, all economic life disrupted, people pauperized and terrorized. Peasants were forced into collectivized farming after the Soviet pattern. Religious freedom disappeared with other civil liberties. The Church was ridiculed in the press and at mass meetings. Religious instruction was banned from schools and universities, and the clergy was placed under NKVD (OGPU) surveillance. As for the situation of workers, we read in an appeal sent to the International Federation of Trade Unions by the representatives of the trade unions of the Baltic States the following passage:

"On November 25, 1940, all the illusions and hopes which some workers might have entertained were destroyed by one single stroke. On that day the national currencies in the Baltic countries were abolished and the Russian ruble introduced as legal tender. This move reduced the Baltic standards of living to Russian levels. Wages increased by 50 to 80 percent, but, on the other hand, prices of all staple commodities were raised by 500 to 800 percent".

*From Estonia alone 60,910 people of all classes were deported to Russia, 7,129 of whom had first been sentenced to ten to twenty-five years' hard labor. 1800 Estonians were killed; 32,187 men were mobilized into the Red Army.*

*In Latvia, more than 60,000 people disappeared, including 20,000 women and 9,000 children (the International Red Cross at Geneva listed in 1943 the names of 35,000 who have been traced). 1,700 people were killed.*

*In Lithuania it was estimated that at least 50,000 civilians were deported to Russia (30,000 names have been obtained from list which the Russians left behind) and 3,000 persons killed by NKVD. The head of the family was invariably separated from the rest. Mothers were often separated from children who were put in training camps for young Communists (komsomols). On June 18, 1941 the Moscow radio announced that 9,000 Latvian children were to be transferred to the "pioneer camps" and scattered all over the USSR...*

The deportees were piled into locked cattle trucks without water or any sanitary arrangements whatever, in which condition they traveled for weeks to Siberia and Asiatic Russia. Pregnant women gave birth to children under such conditions without any medical supplies.

Sworn statements of the few Baltic citizens who had managed to escape, tell of vermin-infected huts or barracks without beds in the Russian labor camps, of a 14-hours workday under the surveillance of Russian convicts and armed soldiers. Daily food consisted of one plate of watery soup and fourteen ounces of bread. Their clothes were never changed nor washed, and these had to be worn until they fell off their bodies in rags. All suffered from lack of vitamins, which caused scurvy, and they generally lost their teeth. *The average span of life in those camps does not exceed five years.* The Baltic deportees have been dispersed throughout the Soviet empire from the Kola peninsula in the far north to Vladivostok, and among them were the presidents and members of the national governments of Estonia, Latvia and Lithuania.

The population of the Baltic countries started to organize themselves long before the German-Russian clash, in order to shake off the hated Soviet regime at the first opportunity. Bitter battles were waged between the partisans and Russians when the Red "destruction-battalions" began to burn villages and destroy the cattle and horses. The improvised Estonian partisan forces numbered around 50,000 men and the losses inflicted upon the Red troops and NKVD battalions were reported to be 4,800 killed and 14,000 prisoners. On June 23, 1941, the number of the Latvian partisans was estimated at 60,000. The Russian broadcast from Riga on June 26, and the declaration of the Russian General Safronov of June 28, confirmed the fact of revolt. A general revolt broke out in Lithuania on June 22-24. At least 125,000 men took an active part in it. The revolt cost Lithuanian over 12,000 casualties (more than 4,000 killed). A desperate attempt was made to confront the invading Germans with a national Government. Few weeks later, however, this Government was suppressed by the Germans, some of its members were arrested and deported to Germany.

(To be continued)



## High-Lights on the American Clothing Drive for Lithuanian War Victims

**GENERAL:** The American clothing drive for needy Lithuanian war victims in their homeland and scattered throughout the various countries of Europe has brought forth a wide generous response. This is amply evidenced in the field reports of our Chapters and the numerous shipments arriving daily at the United Lithuanian Relief Fund Warehouse, 101 Grand St., Brooklyn 11, N. Y.

At the same time, the Executive Committee has suggested that in the spirit of the approaching Christmas holidays, packages in the form of Christmas gifts be prepared and collected for the distressed Lithuanian refugees in Europe. Special attention should be stressed on the immediate need for children's and infants' clothes. The severe winter climate of Europe will not be kind to the unfortunate homeless Lithuanian children.

Clothing shipments to the Lithuanian refugees are sent as soon as permission is obtained and shipping facilities are available.

**PUBLICITY:** All possible publicity media were employed by the local committees during this present American drive for clothing for Lithuanian war victims. The leading motive was to bring this message of the needs of the war-ravaged Lithuanians to all Americans. The following are just some samples of the publicity media used:

**Press:** local news items, editorials, illustrations, advertisements, tie-in with large department store ads, question and answer columns, news items of other cooperating organizations, etc.

**Radio:** More radio time for this clothing drive was obtained than for any other previous Lithuanian endeavor. Not only did all the Lithuanian - sponsored radio programs devote a good deal of their time, but many local stations cooperated by using spot - announcements prepared and distributed by the United Lithuanian Relief Fund.

**Personal Contacts:** This medium of advertising was very widely used. All leading religious, civic and political figures in every locality, where the clothing drive was conducted, were contacted and hearty promises of cooperation were obtained. A substantial part of the success of this clothing drive is due to this means of publicity. House to house canvassing, telephone canvassing, announcements by sound trucks, etc., also were made.

**Permanent Clothing Collection Centers:** At the suggestion of the Executive Committee of the United Lithuanian Relief Fund, many of the local committees are planning to establish permanent clothing collection centers for Lithuanian war victims in schools, private and public buildings, and stores. These centers are also intended to be used as sewing and knitting circles to prepare various items of wearing apparel for needy Lithuanian refugee children.

**Shipments:** The total poundage of clothing, shoes and other items received at the United Lithuanian Relief Fund Warehouse during the month of September was 53,595 lbs. Among the larger shipments received during this drive up to October 9th are:

Waterbury, Conn., ULRF Chapters #2 and 10	14,000 lbs.
Worcester, Mass., Our Lady of Vilnius Parish	13,050 lbs.
Philadelphia, Pa., Lithuanian Victory and Red Cross Committee	10,000 lbs.
Plymouth, Pa., St. Casimir's Parish	8,628 lbs.
Los Angeles, Calif., through Mons. Maciejauskas	8,356 lbs.
Worcester, Mass., St. Casimir's Parish	7,520 lbs.
Pittston, Pa., St. Casimir's Parish	6,360 lbs.
Mt. Carmel, Pa., ULRF Chapter	4,885 lbs.
Kearny, N. J., through Rev. L. Voiciekauskas	3,260 lbs.
Grand Rapids, Mich., St. Francis Parish	2,750 lbs.
Kingston, Pa., St. Mary's Parish	2,640 lbs.
Wilkes-Barre, Pa., Holy Trinity Parish	2,160 lbs.

Cleveland, Ohio, Our Lady of Perpetual Help P.	1,500 lbs.
Maspeth, L. I., N. Y., through Rev. J. Balkūnas	1,450 lbs.
Detroit, Mich., ULRF Chapter	1,425 lbs.
Hartford, Conn., ULRF Chapter	1,348 lbs.
Minersville, Pa., St. Francis Parish	1,100 lbs.
New Haven, Conn., ULRF Chapter	1,010 lbs.

**Mahanoy City, Pa.:** Under the able leadership of Rev. P. Chesna, rector of St. Joseph's Church and chairman of the local branch of the ULRF, the clothing drive in Mahanoy City and vicinity has made a remarkable start. This drive was given a strong impetus by the approval extended by His Eminence Cardinal Dougherty and the proclamation issued by Mr. Patrick J. Foley, Chief Burgess of Mahanoy City. A novel note was added to the drive by the sounding of the siren of C. D. Kaier's brewery which was the signal of the start of the canvassing of the city for three successive nights. A local troop of Boy Scouts aided in this drive by assisting on the clothing collection trucks.

**Mt. Carmel, Pa.:** This little town of Pennsylvania, home of the President of the United Lithuanian Relief Fund, Rev. Dr. J. B. Koncius, was fully mobilized in this worthy task. The local committee, which included people from every walk of life, employed every means of raising clothing donations from the people of Mt. Carmel and vicinity. Clothing collection depots were located in every parochial and public school, the post office, and in a storage room at 215 Oak Street. His Excellency, the Most Reverend George L. Leech, Bishop of the Roman Catholic Diocese of Harrisburg issued a message giving authority for the collection of clothing in the parishes of Shamokin, Mt. Carmel, Kulpmont and vicinity.

**Elizabeth, N. J.:** Mayor John T. Kirk of the City of Elizabeth, a loyal friend of Lithuanians, issued a proclamation calling the attention of the citizens of Elizabeth to the clothing drive and urging them to participate. Other messages of cooperation were received from: Col. J. H. Dudley, Mrs. L. Ives, of the American Red Cross, Police Judge John L. McGuire, Rev. J. J. Simonaitis, Rev. J. Starkus, Mr. Harry Lebau, Executive Director of the Elizabeth Y. M. H. A., Rabbi Dr. R. H. Melamed, Rabbi P. M. Teitz, and many others. It is very interesting to note that during the Jewish Feast of Sukkah and the Saturday following it, Rabbi R. H. Melamed announced the American clothing drive for Lithuanian war victims to his congregation and urged them to bring their gifts of clothing to the Temple Bnai Israel. Every street of Elizabeth was canvassed by sound and clothing collection trucks. The announcements over the sound truck and the publicity in the local press brought 160 phone calls from individuals, firms and organizations who wanted their donations of clothing to be picked up. Prof. J. Zilevicius was the general chairman of the Elizabeth committee and Mrs. Mary Martin was his liaison officer.

**Los Angeles, Calif.:** The first shipment of clothing (8,356 lbs.) received during this drive from this West Coast city established an enviable record which other localities might try to emulate. It was gained mainly through the leadership of Mons. J. Maciejauskas and the cooperation of the many friends of Lithuania in California. An appeal, asking for clothing for Lithuanian war victims, sent by Mons. Maciejauskas to all the Roman Catholic parishes in Los Angeles and its environs, evoked such an overwhelming wave of donations that the volunteers who were sorting and packing the clothing were overwhelmed.

**Maspeth, L. I., N. Y.:** A one-man publicity campaign



Mr. Jackson  
 % Third St. Cafe  
 58 Dorchester St.  
 S. Boston 27, Mass.

was staged by Mr. Paul Kubilius who posted posters of the clothing drive all over his porch and sides of his home. This unusual stunt drew the attention of many and received a well-deserved response. The American clothing collection depots for Lithuanian war victims are located in the parish hall of the Roman Catholic Church of the Transfiguration and at the home of Mr. Kubilius.

**Brockton, Mass.:** A lively interest in the American clothing drive for war-distressed Lithuanians of Europe was shown in this New England town by everyone from the Mayor down. The local committee includes: Mayor Downey, Honorary Chairman, Councilor Thomas J. Mullins, chairman, Police Capt. Daniel T. Guerin, co-chairman, Robert J. Coleman, commander of the Brockton Post of the American Legion, Rt. Rev. Walter H. Gill, Rabbi Irving M. Levey, Mrs. Mary McGee, of the Visiting Nurses Association, Sen. Charles G. Miles, Dr. George A. Moore, Supt. of Schools, Chief Oscar A. Johnson, Vincent Waitkus, and others.

**Rochester, N. Y.:** The United Lithuanian Relief Fund Chapter of Rochester, aided by their many friends of that city, has launched a clothing drive which will continue during the entire month of October. Chairman of this drive in Rochester is Rev. John Baksys, of St. George's Church. The Rochester Times-Union selected a very suitable motto for the drive: "To Temper the Winter Wind for War Stricken Lithuanians."

**Boston, Mass.:** The American clothing drive for Lithuanian refugees is receiving very warm support not only in Boston, but in all of the Bay State. Only recently, Governor Maurice J. Tobin accepted honorary membership in the United Lithuanian Relief Fund. The vastness of the clothing drive in Boston may best be judged by the fact that the clothing collection centers are located in all the Police Stations, Fire Houses, St. Peter's Parish Hall, the Lithuanian Hall, and in the headquarters of the American Legion Stephen Darius Post. Through the courtesy of the City Council of Boston, space for an information center of the clothing drive was obtained in Room 21, 9 Park St., next to the State House.

**Miscellaneous:** In answer to the nation wide appeal made by the United Lithuanian Relief Fund for clothing for Lithuanian war victims, many generous shipments of clothing and other supplies have been received from various institutions and organizations. Among them were: Nursing Sisters of the Sick Poor, Brooklyn, N. Y., Carmelite Monastery, Schenectady, N. Y., Our Lady of Sorrows Parish, Santa Barbara, Calif., Boy Scout Troop 181, Morrill, Iowa, Hospital Sisters of the Third Order of St. Francis, Springfield, Ohio, Hospital of the Holy Family, Estherville, Iowa, and many others.



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## KNYGŲ VAJUS

### Lietuviams Tremtiniams

Bendras Amerikos Lietuvių Šalpos Fondas, šalia medžiaginio rūpinimosi tremtiniais, imasi šios naujos pareigos ir skelbia *Knygos Vajų Lietuvių Tremtinių Reikalui*.

Lietuviui tremtiniui kiekviena savo knyga bus džiaugsmo ir paguodos šaltinis.

Jei kas turėtų ar žinotų ką turint didesnę kiekį bet kurios knygos, malonėkite pranešti — gal bus galima susitarti tas knygas nupirkt.

Bet norime pabrėžti, *ko pirmoje vietoje reikia*: aukokite visus lietuviškus mokyklų vadovėlius.

Aukokite pasiskaitymų knygas, apysakas, poezijos, dainų rinkinius, o taip pat ir *tikybines literatūras*. Prie jų pridėkite maldaknyges, kad lietuvis katalikas turėtų iš ko garbinti Dievą savo tėvų kalba.

Šis lietuviškos knygos vėjus skelbiamas nuo spalio 1 d. Visas lietuviams tremtiniams skiriamas knygas prašome siųsti tokiu adresu:

*United Lithuanian Relief Warehouse*  
 101 Grand St., Brooklyn 11, N. Y.

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