

Vytis



“THE KNIGHT”



LIETUVOS kariai joja sostinės Vilniaus gatvėmis. Juos sveikina išlaisvinto miesto gyventojai. Jie jodami dainuoja: “Priešo mes nebijom, nebaisi mirtis, karžygiui brangesnė yr garbė šalies...” Bet anų jaunųjų ir narsiųjų karių dainas nubloškė klastingas priešas, kuris sulaužęs visas pasižadėjimo sutartis, kad nelies Lietuvos nepriklausomybės, užplūdo raudonuoju šarančiu visą Lietuvą. Juos ir kitus ištikimus šalies sūnus ir dukras sugrūdo į kalėjimus ir rinktinius išvežė į tolimą Rusiją. Ir poeto Paparonio žodžiais tariant: “Rankos sukaltos karda

paleido, jaunas pritemo man žvilgesys, brangi jaunyste, rausvesnio veido — ir jus Sibiras greit užgesys.” BET lietuvis nenusimena — “Nors mano kūną sukalė gūdas, bet laisvos sielos negal pavergt, jūs idealų pasėtas grūdas dar milijonus gali sukelt...” Tolumoj šio paveikslo mato si šv. Stanislovo katedra, kurioj ilsisi šv. Kazimiero palaikai. Čia dažnai užklysta suvargęs, išsekęs, iškaudintas lietuvis, kuris šaukiasi Lietuvos patrono, kad gelbėtų nuo priešo baisaus...



DIEVUI IR TEVYNEI

Published Monthly by

Knights of Lithuania
366 West Broadway,

So. Boston 27, Mass.
Phone SOUTH Boston 9665
Subscription: Yearly \$3.00
Single Copy 30c.

JOHN KUMPA
Assistant Managing Editor
366 W. Broadway, So. Boston 27, Mass.

ASSOCIATES

- Rev. J. Grinius
- Rev. M. Urbonavičius, MIC.
- Rev. Stan. Raila
- Joseph Boley
- V. Ed. Pavis
- Rev. A. Sandys, MIC.
- Rev. Frank Jančius, MIC.
- Rev. A. Jansonis

Phyllis Grendal —
Service Members' Letter Box Dept.

JOSEPH J. GRISH
K. of L. Legal Advisor
4631 S. Ashland Ave., Chicago, Ill.

Technical and Art Dept.
John Kumpa & Stanley Griganavičius

Knights of Lithuania
Supreme Council
Officers 1945-1946

REV. JULIAN GRINIUS
Spiritual Director
3230 S. Lituania Ave., Chicago 8, Ill.

FRANK RAZVADAUSKAS
President
5 "G" Street, So. Boston 27, Mass.

ANTHONY J. YOUNG
1st Vice President
35 Hunnewell Ave., Brighton 35, Mass.

ANTHONY P. ZICKUS
2nd Vice President
1802 S. 48th Court, Cicero 50, Ill.

PHYLLIS GRENDAI
Financial Secretary
366 W. Broadway, So. Boston 27, Mass.

MRS. TILLIE GERULIS
Recording Secretary
38 Providence St., Worcester 4, Mass.

FRANK GUEDELIS
Treasurer
129 Rita St., Dayton 4, Ohio

IRENE PAKELTIS
Trustee
4019 S. Artesian Ave., Chicago 32, Ill.

ANNE KLEM
Trustee
139 Tappan St. Kearny, N. J.

RITUAL COMMITTEE
ANTHONY J. YOUNG
35 Hunnewell Ave., Brighton 35, Mass.

ANTHONY MAZEIKA
2919 Merwyn Ave., Pittsburgh, Pa.

JACK L. JUOZAITIS
U. S. Army

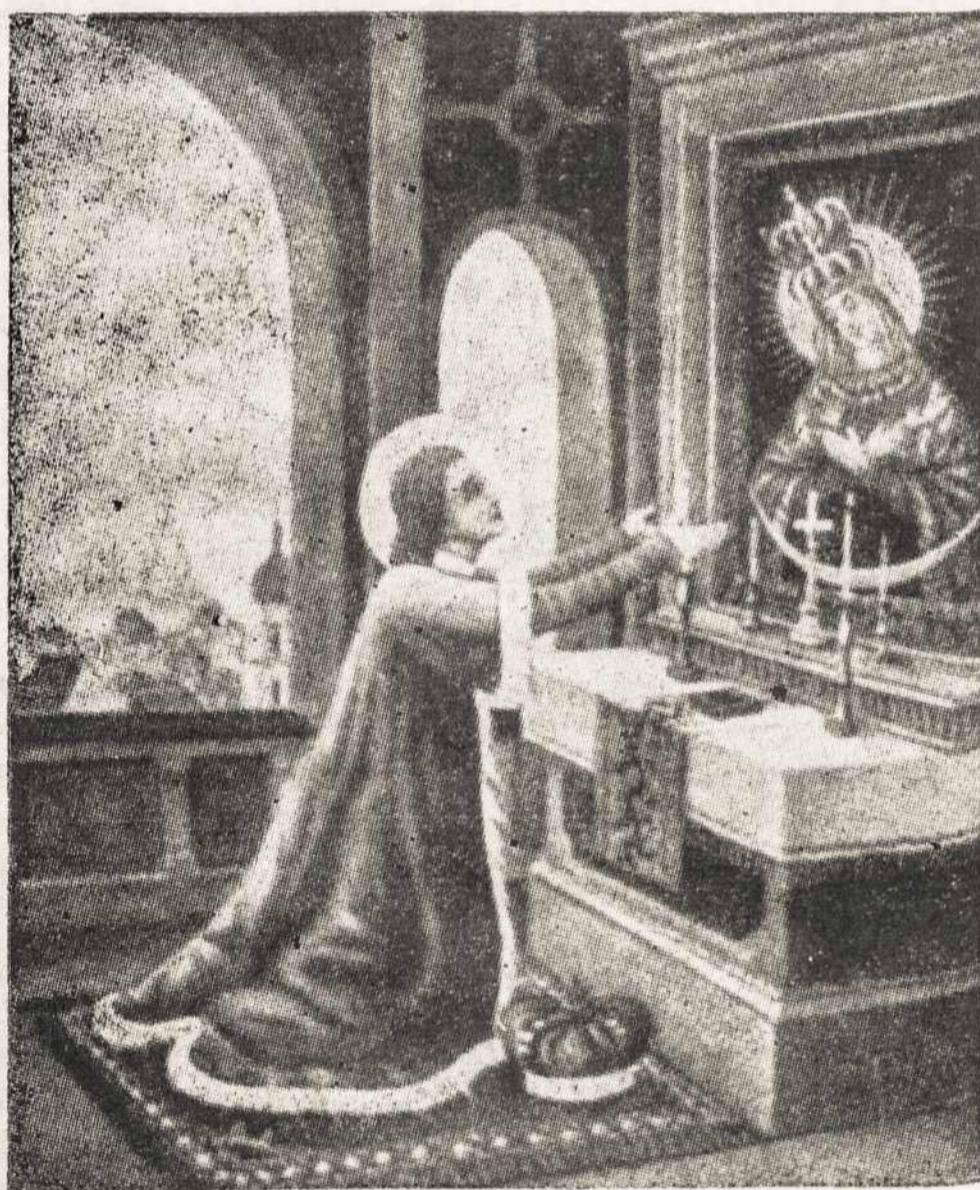
All correspondence should positively reach the editorial offices by the 20th of the month of the coming issue. Correspondents may use pen names, but all correspondence must bear the signature and address of the writer. The editor assumes no obligation to return any material not solicited.

Entered as second class matter June 10, 1943 at the Post Office at Boston, Mass., under the Act of March 3, 1879.

Pasaulio Bildesiuose – Faktai ir Išvados

— Vyčiai Veikia. — Sovietų Imperializmas. — Maskvos Šnipai. — Vytis Vatikane. — Veterai. — Streikai. — BALF. — Tautų Sostinė. —

LIETUVOS VYČIAI, vienintėlė centralinė jaunimo organizacija Jungtinėse Amerikos Valstybėse tikrai gali didžiulis savo lietuviškai katalikiška veikla, ypač tose kolonijose, kur randasi jos kuopos. Jų leidžiamas organas "Vytis" atmuša stiprią bolševikiškos propagandos bangą, ir patiekia rimtų faktų jaunimo ir suinteresuotųjų asmenų žiniai. Tas, kuris seka "Vyties" lapus, visuomet bus pilnai painformuotas bėgamaisiais pasauliniais klausimais, kas liečia šią šalį, katalikybę ir tėvų žemę — Lietuvą. Todėl ir kviečiame "Vyties" išplatinimo talkon visą patriotingąją ir katalikišką visuomenę.



Mūsų tėvėlių giminė, visiems brangi numylėta Lietuva, šiandieną atsirado begalo didžiame skurde, nelaimėse ir varge. Vargas, skurdas, badas ir ašaros šiandieną aplankė kiekvieno iš mūsų numylėtos giminės kadaise samanotą bakužę.... Nors nedorybių, klastos ir melo labai yra platūs keliai, tačiau tiesa ir teisybė visuomet išlošia ir laimi galutinai. Kreipkimės savo karštose maldose prie mylimo galingo Lietuvos, šv. Kazimiero, ir nėra abejonės, jis mūsų maldas nuneš prie Dievulio...

Tat, šv. Kazimierai, atgaiving ir pralinksmink nuliūdusius lietuvius, išvaduok varguose prislėgtą Tėvynę iš skaudžios beširdžių vergijos, mes visi siunčiame tau karštų maldų vainiką supynę, skubėk į pagalbą visiems lietuviams ir Lietuvai iš galingo Dangaus!

Padangės Aras—Kun. S. J. Vembrė.

VASARIO MĖNESIO pirmoje pusėje Rusijos Raudonasis diktatorius pasakė tipišką kalbą ir pabrėžė, kad šis antrasis pasaulinis karas buvo neišvengiamas iš priežasties ekonominio pasaulinio biznio monopolio. Ir tą kaltę užrašė amerikoniškam ir angliškam kapitalizmui. Bet Stalinas arba pamiršo, ko joks sąžiningas politikierius negali pamiršti, arba tyčia pateisino tikrus šio karo kaltininkus, kurių tarpe ir pats esąs. Juk karą iššaukė ir pradėjo totalitarinės valstybės — naciška Vokietija ir fašistinė Italija, ir su jomis turėjo ankstyvą sutartį bolševikų tūzas Stalinas. Stalinas netik kad nepasmerkė nacių ir fašistų kai pradėjo karą, bet su jais nuėjo dalintis Lenkijos, užpuolė Suomiją ir nukryžiuo Baltijos valstybes. Ir tik po to fakto, kai Hitleris smogė tam savo bendradarbiui, Stalinas pajuto, kad geriau dėtis su kapitalistinėmis valstybėmis ir gintis. Amerika ir Anglija būdamos sąžiningos savo sutartyse ir pasižadėjimuose pamiršo bolševikų veidmainybę ir dar taip atėjo su stipria parama, kad be jos bolševikai būtų atsiklaupę prieš Hitlerį. Rusai gavo \$11,000,000,000 vertės karo reikmenų, tame skaičiuje 14,000 orlaivių, 8000 tankų ir 375,000 trokų. Tai buvo išsigelbėjimas, nes ligi Stalingrado buvo suardyti keliai ir tik trokais ir orlaiviais galima buvo sėkmingai vyti priešą. Stalinas savo kalboje netik kad dėkingai neatsiliepė už išgelbėjimą bolševikiškos Rusijos, bet dar metė apkaltinimo pirštinę už iššaukimą karo. Bolševikiški Rusijos vadai ir Stalinas turi labai geras akis. Štai jie prižadėjo kariauti prieš japonus, bet tik tada, kada jiems buvo iš anksto prižadėta užmokėti — Kurile salom, Port Arthuru, bendrai valdyti Mandžiūrijos ir Kinijos garsųjį geležinkelį. Bet jie kariauti išėjo tik tada, kada japonai atsiklaupė prašyti taikos. Vienok bolševikai kariavo apie 3—10 dienų ir tai netik atsiėmė sutartą užmokestį už neva kariavimą su japonais,

GERB. BENDRADARBIŲ ir korespondentų dėmesiui! Su vasario mėn. "Vyties" laida, dėl svarbių aplinkybių, pasitraukė nuo "Vyties" redagavimo redaktorius Ignas Sakalas. Todėl šiuo mi prašome siųsti visus raštus, kurie taikomi "Vyčiui" adresu: J. Kumpa, 366 W. Broadway, So. Boston 27, Mass. Raštai taikomi į sekančią "Vyties" laidą turi pasiekti redakciją prieš 20-to kiekvieno mėnesio.

Šiuo mi prašome Gerb. "Vyties" Bendradarbių tęsti ir toliau plunksnos darbą ir remti savo raštais jaunimo žurnalą "Vytį".

"Vyties" Redakcija.

bet begėdiškai pareikalavo suteikti jiems teises valdyti Japoniją. Iš to seka, kad išbadėjusio bolševikiško pilvo nieks neprisotins ligi jis pats truks kaip perpūstas baliūnas.

ATOMINĖ BOMBA Rusijos bolševikams vistiek neduoda ramybės. Nors jie ir gyrėsi (tai buvo Molotovo pasakyta), kad Sovietų Rusija turi jau atomus. Tas mintis kartojo neva jų chemikai bei gamtininkai. Vienok gaujos šnipų veikė visur, kad tik išgavus planus tos bombos pagaminimo. Kanadoj susektas šnipų tinklas liūdią jų knisimasi svetimos valstybės įstaigose ir kai toji valstybė sučiupus nedorėlius užgintame darbe paskelbė pasauliui Sovietų negražias pastangas, tai tie diktatūros ir raudonojo fašizmo vykdytojai, apkaltino tą valstybę (Kanadą), kam ji pirmiau nepasiklausė to suokalbio sumanytojų, ką ji turi daryti. Sovietai turi rausti iš tokio bolševikiško kvailumo?! Reiškia, jeigu nedori užpuolikai atėjo į dorą piliečio namus, tai tam piliečiui nevalia šauktis pilietiško apsigynimo, bet turi atsiklausti to užpuoliko, ką jis turi daryti? Mes žinome ką padoriose valstybėse daro policijos pareigūnai sučiupę niekšus - kenkėjus ir ramybę ardančius valkatas.

VATIKANE įvykusios Kardinolų įvedybos suįdomino visą pasaulį. Mes tikrai džiaugiamės, kad ir Lietuvos Vyčių organizacijos atstovas p. St. Pieža, ten dalyvauja, kaip vieno amerikoniško laikraščio korespondentas. Tas faktas dar kartą liūdią, kad Lietuvos Vyčiai turi savo narių eilėse daug garbingų asmenų. Laike šios Konsistorijos Popiežius Pijus XII, savo kalboje į pasaulį pažymėjo, kad šių dienų moderninis imperializmas neša nuodus pasaulio taikai. Popiežius griežtai pasmerkė masinę žmonių deportaciją, repatriaciją ir gabenimą žmonių prieš jų valią. Atsišaukime ragino pasaulį grįžti prie Dievo.

SOVIETŲ Rusijos diplomatai savo kalbose iš Maskvos pasigyrė, kad pas juos nėra streikų ir nėra bedarbių. Tas pareiškimas prašyte prašosi paaiškinamas. Rusijoje žmonės negali streikuoti. Nes ten nėra darbininkų unijų tik taip vadinamos kompanijų unijos. Rusijos darbininkai, kaip pavieniai asmenys, negali protestuoti; kaip junginys darbininkų unijoje jie negali streikuoti. Nes darbininkų unija yra "kompanijos unija" ir kompanija, jo darbo savininkė, yra valstybė. Taip kad valstybė yra drauge ir "bosas", ir streikus uždraudžiačioji įstaiga, ir policija. Be to — valstybė yra tiesioginė ir visiška unijų kontroliuotoja...

VASARIO 16-tosios minėjimai, surišti su 28-nių metų Lietuvos nepriklausomybės paskelbimo sukaktimi, praėjo visose Amerikos lietuvių kolonijose su dideliu patriotingumu vaduoti Lietuvą iš vergijos ir padėti ištremtiesiems tautiečiams po visą pasaulį. Ta proga, kaikurių didžiųjų miestų ir valstybių viršininkai paskelbė Lietuvos respublikos dieną, vas. 16 d. Tos proklamacijos, aiškiai skelbiančios Lietuvos respublikos gyvavimą,

kartu liūdią ir duoda vilties, kad toji Lietuva nusimes vergijos pančius ir džiaugsis laisve kaip džiaugiasi civiliztuotas demokratiškas pasaulis.

SUGRIŽUS dideliame skaičiui mūsų lietuvių karių veteranų į savo namus, ir tuo pačiu, kad jiems parodytus namiškių nuoširdumą, kad jie buvo lydimi į karo frontus su ašaromis ir maldomis, o pergalę laimėjus ir jiems sugrižus, jie džiaugsmingai sveikinami ir maldaujama Apvaizda suteikti jiems ramų gyvenimėlių. Mūsų jaunieji tikrai užsitarnavo, kad jiems pareiškus ir parodytus nuoširdumą. Bet tas nereiškia, kad jau ir viskas baigta. Dabar bus kitas jų gyvenimo istorijos lapas. Nauji džiaugsmi, nauji ir rūpesčiai. Vienok mes nuoširdžiai patariame kuoarčiausiai laikytis prie savųjų, prie savų organizacijų ir parapijų.

STREIKŲ banga banguoja per visą Ameriką. Pagrindinis streikų siekis — pakelti algų lygį su pragyvenimo lygiu. Per karą ir dabar pragyvenimo lygis gerokai pašoko, o algos paliko tos pačios, todėl šiandien ir keliamas klausimas, kad tas skirtumas būtų išlygintas. Nevisur tas algų lygis duosis išlyginamas, bet darbininkai turės gerokai pasispirti. Tam klausimui rišti valdžia išleido įstatymą ir paskirtoji komisija nagrinės iškilusiųjų streikų sąlygas ir aplinkybes. Todėl yra vilties, kad bus prieita ir prie postreikinio perijodo, kuris žada būti labai pažangiai moderniškas ir gyvenimiškai praktiškas.

BALF pirmininkas iš Europos painformavo apie ten esančių lietuvių tremtinių padėtį. Jis sako: "Liūdnas vaizdas. Atrodo suvargę... Vaikučiai avalynės visai neturi ir todėl daugelis jų negali lankyti mokyklų. Studentų būklė labai sunki... Viename meno ansamblyje, mergaitės šoko basos... batelių neturi... Pradinėse mokyklose 10 vaikučių turi tik vieną paišelį..." Padaręs išvadą prašo amerikiečių siųsti į BALF sandėlį — 101 Grand St., Brooklyn 11, N. Y., — vaikučiams batų, mokykloms paišelių, plunksnų, plunksnakočių, sąsiuvinų ir kitų reikmenų.

SUVIENYTŲ Tautų Organizacija, kurios posėdžiai tik ką užsibaigė Londone, nutarė įsteigti nuolatinę savo vietą Stamford, Conn., tai yra Westchester - Fairfield, prie Conn. ir New York valstybių rubežių. Rudeninės sesijos kol kas įvyks New York, N. Y.

Kmp.

● "Katalikas, kurs nepalaiko gerosios katalikų spaudos, kiek yra galima jo spėkoms, kurs nė žodžiu, nė darbu tosios spaudos neremia ir neplatina, kur nesidarbuoja, kad pašalinus blogąją spaudą, tokis katalikas neturi teisės vadintis ištikimu Bažnyčios vaiku".
Vysk. Ketteleris.

● "Pasaulinės spaudos sujudime ir įvairių nuomonių skleidime, katalikiški laikraščiai yra kaip tie pranašai, tiesos ir dorovės skleidėjai."

Pijus XII.

ADAM FELL FOR EVE!

Edwina C. Hearn, YCW, Chicago

He certainly did — hook, line, and sinker! God made Adam — fashioned him from the strength of the very earth itself. He made him strong and courageous as a man should be. Adam was a stalwart young man, but, true to the nature of man, he was definitely lonely and at loose ends without a woman. His Creator knows that man, being man, would never amount to a hill of beans unless he had a good woman by his side, and so, he breathed the lovely Eve into being.

We have never heard whether or not Eve had a pretty face, or an attractive figure, but we do know that she was certainly “different” in Adam’s eyes, and that Adam was definitely smitten! Although we have no written word to describe Eve, we do know that when Adam looked into her face he could plainly see that unlike his, it was smooth-textured and free from a beard. We don’t know what Eve’s hair-do was like — it may have worn bangs, but it was hair, and so very different from his — there was lots more of it, and it made such a perfect frame for her face.

She didn’t walk with his determined stride, either. Her steps were daintier and her body movements were graceful and easy. She had such a questioning look on her face — seemed curious about the things around her and just a little timid, acted as if she wanted to stay close to him, sort of dependent on him. When he gently put her hand on his arm and asked her if she’d care to take a turn about the garden with him, what a thrill he felt when the creature spoke for the first time. Exactly what Eve said to Adam just then, only God and Adam know; but, what thrilled Adam was that instead of the deep bass voice he was used to hearing when he himself spoke, he heard a tone so gentle and sweet it sounded, in contrast to his, like the music of the angels. God was indeed good! Little had Adam realized when God had promised him a “woman” that He would send him something like this. There she stood — she wasn’t a flower, or a tree, a bird or an animal — she was really like him and yet she wasn’t exactly. True, she had a head, a face, a torso and a pair of arms and legs, but they were so different somehow. And as he watched her the garden seemed more beautiful, or was it that the beauty was reflected in this creature — at least Adam became suddenly conscious of things he had never noticed before. And to think she was his very own — God had said so. Probably for the first time were uttered those overheard words — “Ah, this is Paradise!”

As Adam and Eve walked beside each other, he felt a wave of tenderness surge through his strength, and she in turn seemed to become more



Karininkas Juozapavičius peršautas bolševikų kulkos kovojant už Lietuvos nepriklausomybę, žūsta, Alytuje, Lietuvoje. Tai pirmasis Lietuvos karininkas atidavęs savo gyvybę už Lietuvos laisvę. “Čia, papūtus vėjui, krinta kai kada ant karžygio kapo sidabro rasa....”

confident and sure of herself as she leaned on him. And although he felt stronger and more determined than ever as he saw himself through her eyes, he felt also a quality new to him, one of docility; why, when she looked up at him, he felt if she asked him to uproot singlehanded a few of those massive trees over there, he would stride right over and do just that. No question about it, girls, Adam fell hard.

WHAT'S THE MATTER WITH US?

Eve achieved instantaneously the glamour we work ourselves into a frenzy over, day in and day out. We frantically try to get glamour out of jars, bottles and tubes, and we fret and stew over necklines, waistlines and hem-lines — darn those ads anyway. We fool around with clothes, diets and sun-bathing; we would no more think of NOT following the latest “catch your man” advice than we would think of appearing sans makeup in broad daylight. It is quite a struggle, really, and

costly as the dickens and, worst of all not always very fruitful. Apparently, despite what it says in the ads, over the radio and in the magazines, "beauty" is not "skin deep". Eve didn't have a darn thing to work with and look what she accomplished. Her influence over a man was such that in no time at all she talked Adam into doing something he knew perfectly well he shouldn't do. That's where Eve made her big mistake.

Just what did Eve have that we don't have? Well, if you analyze it — nothing! It's just that she was different and although we don't seem to realize it, we are different too — even without the aid of beauty experts; we come by it naturally. We don't have to mortgage our next three pay-days to achieve it. Just being a woman is being different. If it is God's plan for you and a man to walk the road of life together, when you and that man meet, he will be smitten, not because you have become adept in the art of superficial beauty, but because you are another Eve and he is another Adam.

Women typify real beauty in the world—and love. God made us that way. Our job is entirely different from our male counterparts. God would never have entrusted the important job of Motherhood to a bunch of helpless clinging vines, but neither did He picture the mothers and potential mothers of the world as strong, stalwart Amazons. He planned for us to work along with men as helpmates, not as competitors. Women are intended to be the "soul of society". Our outstanding characteristics, as God has planned it, are beauty and love. Our task in society is to make men aware of the truth and beauty and goodness of God by reflecting that beauty and goodness in ourselves. It is for us to offer encouragement — to provide inspiration; our beauty is meant to soothe, our sympathy and under-

MOČIUTE, ŠIRDELE

Močiute, širdele, tai tau, tai tau,
Auginai dukrele ne sau, ne sau.

Išleidai dukrele į marteles.
Sukrovei kraitelį į skryneles,

Išleidai dukrele į marteles.
Įdavei rūtelę į rankeles.

Nuskynei rūtelę nežydusia,
Išleidai mergele neužaugusia.

Ir vysta rūtelė rankelėse.
Oi, verkia dukrelė martelėse,

Cit, neverk, mergele, aplankysiu,
Nevyski, rūtele, aplaistysiu.

Oi, verkia dukrelė aplankoma,
Ir vysta rūtelė aplaistoma.

standing to soften, our love to penetrate and reflect in the soul of man.

SO WHAT?

We can dabble in beauty culture and fashions from now until doomsday, but unless we come from behind the mask we will never do more than make a surface dent on men. We may dazzle them temporarily, perhaps, but since our beauty is only superficial, so their reaction will be, and once the spell is gone there remains only disappointment and disillusionment.

Why do we fight so hard for our so-called rights when every time we win a round we remove ourselves a little from the realm of beauty and love, and edge in on the male realm that is so foreign to our nature. Once we said, for instance, "Why should men have all the fun — women should be allowed to drink in public too," and so the saloonkeepers, still having a rather old-fashioned idea of woman-hood, gallantly removed the cuspidors and created fancy cocktail lounges for us. But no cozy chairs and glass-topped tables for us — no sir, we claimed the right to drape ourselves on the bar stools with the best, or the worst, of men. We won that round too, and with it the name of "bar-fly" which is more feminine than "souse".

WHAT ARE WE DOING?

We've tried hard to cover up our precious difference; we can't erase it entirely because God put it there and we can't remove it. When we invade man's field (even though successfully), when we try to equal him in his job and often times even excel, that difference begins to wane and we bungle our own job as women, and actually leave men in the lurch. When we smoke and drink with the men, we cover up some of our difference; when we exchange off-color jokes in an attempt to be "pals", we cover up some more; when we compromise even slightly with man's romantic notions of fun on a date, when we swerve ever so little from the high standards and morals it is a woman's job to maintain and insist upon, we cover up still more, and the most constant and persistent covering up we do is when we vie with man to bring home the bacon.

We traded in the bonds that we claimed tied us to pots and pans and kept us from mental stimulus and made us old stay-at-homes, for the links that have chained us to typewriters, adding machines and time clocks. But, oh, the glory of the mental stimulus we've achieved as we daily type out those original expressions to dear so and so, in answer to his so and so, regretting the such and such, with now and then, instead of a "Yours very truly" a "very truly yours", just to make it even more stimulating.

For all the times we have wearily hung on a strap in a crowded conveyance while the men who beat us to the seats sit placidly reading their



Lietuvos nepriklausomybė buvo atpirkta lietuvių krauju, nes ją puolė priešai iš rytų, vakarų, pietų ir viduje palikę generolų pulkai. Štai šis vaizdas parodo vieną iš kovų už nepriklausomybę ties Radviliškiu, Lietuvoje. Kad nors kiek tikriau pavaizdavus to momento lietuvių narsą reikia prisiminti poeto Maironio panašių kovų pareikštos mintys: "Lietuvių pulkai, kaip apsako žvalgai, ties Kaunu

per Nemuną plaukia... Klaidu tarp miškų! Vien tik ugnys gaisrų per Lietuvą kelią berodo. Užtemęs dangus mėto tankius žaibus... Sutrinko miškai, lyg Perkūnas aukštai, ir štai netikėtai lietuviai, tarytum ugnis, kad ant stogo užšvis, apraitę kryžiuočius užgriuvo. O, buvo mūšys! Apsiniaukus naktis jį diena parodyt drovėjos! Tik kūnų šimtai, suvaryti keistai, ilgai, dar ilgai ten ilsėjos..."

newspapers, for all the times we have had to step back while the busy, preoccupied males pushed ahead into the office building elevators, for all the times we have carried our own typewriters and adding machines from one desk to another while the men at hand conveniently busied themselves with their work — for these and many more little unchivalrous acts that so strongly indicate the modern attitude of men towards us who have so often stated, "We want our independence", we can blame ourselves.

WHAT CAN WE DO?

Wouldn't it be simpler to be a complement to man if we were all at home attending to womanly things? Once in the office, it is difficult to be anything but a competitor. If we never had to do the job of bringing home the bacon, we might not find ourselves in the wrong role. Instead we would be at home playing a role that no man could possibly play. Women doing strictly womanly things is something to strive for, but, unfortunately, we must face the fact that under our present economic setup some of us have to be employed in offices, and that "some of us" make up the vast army of business girls.

Can we reflect the beauty and goodness of God, even while working in an office?

When we are sympathetic and understanding towards our fellow workers, no matter who they may be; when we are fair and just in our attitude towards our employer and our fellow employees; when we forget about being career girls and remember that we are women first, and workers second; when we refuse to participate in spicy jokes and conversation and stop trying to be the wrong kind of pals with the men in the office; when we cease trying to impress men with our superficial beauty; when we start dressing in a way becoming and attractive to women instead of wearing the extreme and daring styles dictated by "allure" experts; when we quit fighting for "rights" that only make us less a woman and more a man, and start taking a real pride in the fact that we are as God made us — **WOMEN**; when we steer men in the direction towards God, instead of away from Him as Eve did; when we spread our love that is so characteristic of us in such a way that our real beauty reaches all; then we can and will reflect His Beauty and Goodness.

With permission of "Impact"

November, 1945.

PIRMOJI MEILĖ

Meilės jausmas, kaip ir daugelis kitų jausmų, žmogui yra įgimtas. Jau kūdikis parodo meilės savo motinai, tėvui ir kitiems artimiems. Tačiau šitas meilės jausmas yra daugiau giminytės jausmas, kuris niekad nėra toks prasmingas bei dvasiškas, kaip subrendusio žmogaus.

Vaikystės metai baigiasi brendimo amžiumi, kuris mergaitėms prasideda apie 13—15 metus, o berniukams apie 15—17 metus. Šitas laikotarpis žmogaus gyvenime yra labai žymus ir svarbus reiškinys, ir dėl to neretai antru žmogaus gyvenimu vadinamas. Ir tikrai, nuo šio laiko žmogus, atseit jaunuolis-ė labai pasikeičia kūno, ypač dvasios gyvenime. Tik nuo to laiko jis pajunta tikrą savo vertę ir didybę ir ima tuo dažnai net per daug didžiūotis. Nuo šio laiko jaunuolis-ė ima suprasti, kas yra gražu, kilnu arba biauuru, nedora. Tuo pačiu metu gimsta didesnė ir tampresnė draugų meilė, ir toji garsioji pirmoji meilė.

Įsimylėjimai Vienmečių Jaunuolių Retesni

Pirmoje meilėje yra mažiausia svarstymo bei galvojimo. Jaunam asmeniui meilės jausmas kyla netikėtai: ima išsižiūri į kokį svetimos lyties asmenį ir įsimyli. Dėl tos priežasties berniukų simpatijų objektais dažniausiai esti ne vienametės draugės, bet suaugusios mergaitės bei moterys, o mergaitėms — suaugę vyrai. Psichologas Juoz. Gobis sako, kad įsimylėjimai vienmečių jaunuolių tarpe daug retesni, negu įsimylėjimai į suaugusius dėl to, jog subrendusių žmonių lytiniai organai gamina tam tikros energijos, kuri mokslo iki šiol nėra dar ištirta, bet kuri, galima spėti, yra spindulinga, ir kaipo tokia paveikia į jaunuolių ir suaugusių žmonių meilės sritį ir tuo būdu sukelia lytinį interesą bei lytinę meilę. Be to, labai dažnai to amžiaus jaunuolių neatsižvelgiama nė į luomo nė į padėties skirtumą ir dėl to paskui įsimylėję turi daugybę nemalonumų.

Nekritikuoja Mylimojo Asmens

Kadangi pirmoji meilė beveik visad gimsta nekaltoj ir neužnuodytoj visokiais gyvenimo blogumais atmosferoj, todėl ji yra skaidri, lyg gėlės

Pamylėjau

Pamylėjau vakar, pamylėjau šiandien,
Rytoj vėlei pamylėsiu,
Jei tik mergelę regėsiu
Mėlynom akelėm.

Vieną pamylėjau, su kita kalbėjau,
Trečiai einant per kiemelį
Aš prišokau prie langelio
Meiliai pažiūrėjau.

Būčiau nemylėjęs, būčiau nežiūrėjęs,
Jei mergelė melsvių akių
O aš jauną širdužėlę būčiau neturėjęs.

žiedas, karšta, kaip saulė ir pasižymi ypatingu savo gražumu. Ir nors jaunuolis-ė pamilsta savo amžiaus, savojo luomo ir padėties, nekalbant jau apie suaugusį, kupiną įvairių ydų asmenį, bet jam jis priskiria tokias ypatybes, kokias jis žmoguje labiausiai brangina. Tuo būdu paprastas asmuo mylinčiai-am daros kaž kaip kilnus, brangus, tiesiog angeliškas. O tas yra dėlto, kad pirmosios meilės apgaubtas jaunuolis-ė niekad nekritikuoja mylimojo asmens. Visus jo-jos darbus, veiksmus bei elgesius ji-jis mato tik iš gerosios pusės. Užtat ir sakoma, kad pirmoji meilė padausiais rieda. Gerlingas sako: "Meilė turi pažinti savo objektą; juo daugiau ji sužino arba patiria, tuo daugiau būna ji su juo susigyvenusi, stipriau ir giliau susirišusi, suranda jame vis daugiau maisito ir tiek priauga, kad pasiekia galutinio sutapėjimo".

Pirmoji Meilė Pasibaigia Iširimu

Galima kalbėti apie patikimą iš pirmojo pamatymo, nes pirmasis susitikimas gali uždegti ir uždega meilę, bet meilė nesvyruojanti, meilė susijusi su ištikimybe, t. y. nekintamumu, negali būti tikra iš pirmojo pamatymo. Todėl gyvenime labai retai pasitaiko, kad jaunuoliai sueitų į moterystę pirmosios meilės įtakoje, ir suėję laimingai gyventų. Labai dažnai ta graži pirmoji meilė pasibaigia iširimu, dėl ko jaunuoliams tenka pakelti daug skausmų, pakliūti į nusivylimą.

Persiskyrimo Žaizdos

Po nepasisekusios pirmosios meilės jaunuoliui-ei gyvenimas atrodo daug tamsesnis, žiauresnis ir liūdnesnis, negu buvo prieš tai. Tada jai-jam atrodo, kad jau visos šviesiosios viltys žlugo ir nieko gražaus bei malonaus nebeliko, nes žuvo tai, kur daugiausia ji-jis matė laimės, ir kitą kartą įsimylėti ji-s nebeturi vilties. Tiesa, pasitaiko, kad kai kurie ne taip toli nueina, nes pastebėję savy vidujines audras laiku nutraukia santykiavimus. Bet vis dėl to ir tokiais atvejais tenka iškęsti nemažų dvasinių kančių. Mat, juose jau buvo išivyravęs stiprus prieš vienas antro prisirišimas, ir štai staiga, dėl tam tikrų priežasčių, jiems tenka skirtis. Tokio persiskyrimo padarytos dvasinės žaizdos dažnai pasilieka taip pat nebeišgydomos per visą amžių. Jaunuolis-ė turėję jaunystėje palinkimą prie kitos lyties, nebegali savo meilės objekto užmiršti.

Šitas yra visiems bendras ir nepakeičiamas meilės savumas. Ji-jis tarytum atiduoda mylimam-ai savo širdį ir nebegali jos sveikos atsiimti. O pilnai ir gyvai moterystės laimei reikalinga, kad nesuskaldyta meile atsiduotų tik vienam asmeniui.

Didelį gyvenimo patyrimą ir gilią išmintį pasakė vienas filosofas šiais žodžiais: "Mergaitės gyvenime teturi teisėtos vietos tik du vyrai: jos tėvas ir tėvas jos vaikų, o visa, kas praneša tą dvilypę gryną ir šventą meilę, yra pavojingas bei nuodingas suklydimas".

K. Š.—"L."

FETE PIEZA ON ROME TRIP



Stanley Pieza, Herald-American Religious Editor, Receives Order of St. Casimir. From left: Rev. Anthony Briszko, Judge Frank Bicek, Anthony Zickus, Maj. Edward Demars, Mr. Pieza, Leonard Shimutis, Rev. Edward Kelly, Dr. Peter Dauzvardis.

"Stanley Pieza, religious editor of the Herald-American was honored by members of the Knights of Lithuania Seniors last night for his selections to report ceremonies at Rome at which Samuel Cardinal Stritch of Chicago and 31 other cardinals will receive red hats.

More than 400 persons, including prominent churchmen and civic leaders joined in the "bon voyage" banquet at which Leonard Shimutis, president of the Lithuanian American Congress was toastmaster.

Pieza was awarded the Order of St. Casimir,

high Lithuanian decoration, and received numerous presents, including a gold watch. Speakers including Judge Frank H. Bicek of Juvenile Court, the Rev. Edward J. Kelly, executive director of the Holy Name societies of the Chicago Archdiocese; Chaplain Edward DeMars of Vaughan General Hospital, and Dr. Peter Dauzvardis, Lithuanian consul in Chicago.

In a telegram, Gov. Dwight Green also honored The Herald - American writer. He stated: "Congratulations and good wishes on your assignment to cover the ceremonies at Rome for the Chicago Herald-American. Please extend my greeting to all your good friends who are properly honoring you". Pieza will leave for Rome Saturday".

OUR RITUAL

The Chicago District is to be commended in this beautiful tribute to one of our brothers and it is most fitting for the exemplification of the Fourth Degree of our Order. The success of this major civic event is due in no small part to the energetic activity of our Supreme Ritual Committee Secretary Jack Juozaitis.

So that we may keep abreast of any changes in the rules of the various degrees as the Supreme Ritual Committee makes amendments this column will feature all changes to those published in the Ritual manual excerpts of which have been featured in this column during the past four issues of "Vytis".

Correction to rules for the Fourth Degree.

The present rule reads as follow:

"All members who have been in the Third Degree for three years, or those who have been members prior to August 10th, 1940 and having a total paid up membership of not less than 5 years and 9 months may apply direct for the Fourth Degree, provided they can meet at least one of the following twelve requirements;" The requirements will be found in the December 1945 issue of "Vytis".

The committee urges every council secretary to take immediate steps in filing proper applications for the elevation of their council's members to the various degrees the members hold qualifications. ACT NOW, so that your council will be abreast other councils in degree work.

Supreme Ritual Committee.

Anthony J. Young, V. P. Member

Calling All Parents!

A MESSAGE TO "DELINQUENT" PARENTS!

Have Your Children Chosen Crime As A Career?

Francis J. Jančius, MIC.

Calling all parents! Calling all parents! Where are your children tonight? What are they doing? Who are their companions?

No, my friends, this is not a Gallup Poll or a radio quiz program. Nor will you receive sixty four dollars from the "Vytis" for answering these questions. Yet, their answers are worth infinitely more to you as parents and to your children.

What's that your saying? Not interested. Besides, your children are old enough to care for themselves, to know what they are doing. Certainly, I agree with you one hundred percent on that point.

But let us strike closer to home. Suppose someone had just told you that your son or daughter had been apprehended by the police in some criminal act. You would certainly sit up and take notice then. What's more, you would probably rant and rave and cuss that child of yours. But to no avail. The damage would have been done.

Yet, that is what is happening tonight and every night to America's children. Juvenile delinquency has increased at an alarming rate. According to the experts this juvenile crime-wave will continue to increase during the post-war years. This is by no means a pleasant prospect. It is no credit to America as a nation that its children, the world's most fortunate children have chosen crime as a career.

The experts, who seek reasons and causes for every fact of life, have laid the blame in many quarters. They have enumerated at least sixty causes. Likewise, from the fullness of their knowledge, these self same experts have attempted to lay down iron-clad rules by which we may remedy the situation. But few, if any, have managed to get to the core of the problem.

The Catholic Church, on other hand, concerned with the salvation and moral guidance of man, has given causes and named remedies. Only strict adherence to its teachings will enable us to solve the pressing problem of juvenile delinquency.

Catholic educators have long taught that the key to the problem lies in the very core of human society, the family. What could be more logical? The family is the core of human society. If family life is disrupted, rotten, then society, too, will be rotten, crime and wickedness will flourish.

We of America must admit that immorality has made vast inroads into the lives of our families, that its taint is rapidly spreading and undermining the very foundations of our nations. Almost from the cradle the minds of our children have been fed a hash of adultery, divorce, prostitution and rape. No wonder, then, that they have gone bad.

We must never forget the centuries-old adage "Like father, like son". Children learn from their parents, follow their teachings, examples. If these teachings and examples are good, the children will be good. If not, the result will be bad children.


This then is the root of the delinquency problem.

Parents, now is the time to make an examination of conscience. Remember that you are bound from justice to teach your children, to set them on the road of life well prepared to overcome the difficulties that will face them, fortified by the necessary knowledge.

Have you taught your children to love God, to love their fellow-men as themselves? Have you taught them to respect the rights of others and not to covet their goods? In a word have you taught them the precepts of our Faith. What's more important, have you lived up to those teachings yourselves or have you been hypocrites. Has your bad example drawn your children from the path of virtue and righteousness to the road of vice and crime?

In short, have you been a DELINQUENT parent?

Parents, answer these questions truthfully and you will realize that, if your children are criminal bent, YOU may have been responsible. It is time to do something about it.

 The United States has sent 13 million men to Europe and has spent 300 billion dollars to defeat the brown dictatorship in Europe. If she now permits the red dictatorship to replace the brown she will have lost the war.

✖✖✖ Lithuania finds herself enslaved again by the same power that had enslaved her for centuries. This power claims to give Lithuania freedom and democracy, but these words do not mean the same as they did in the vocabulary of the great emancipator, Abraham Lincoln. He would not call that freedom which forbids men to assemble, which forbids free speech, which sends to Siberia those minorities which dare to form opposition parties. In Russia there can be only one party — there is no freedom of the press. We, with Lincoln, would call that slavery; they in Russia call it freedom and democracy.

"Lincoln has said that in a democracy we have 'government of the people, by the people and for the people'. The Soviets admit that their government is of the Soviet party and by the Soviet party, but they do claim it is for the people! If the United States ever admits that the Soviet definition of democracy is better than that of Lincoln or that is good enough for Europe — then she will have a hard time to prove what is good enough for Europe is not good enough for America."

JOTS and DOTS

Knights of Lithuania celebrated the feast-day of our Patron Saint St. Casimir. Where for the past four years, we prayed for the safe return of our service men, this year, we thank God for the speedy victory and the safe return of most of our servicemen. The councils that number among their members heroes who died in service remembered them in some special way: — special prayers, visit to the cemetery or a card of remembrance to the grieving parents. Let it not be said that we have already forgotten our heroes.

* * *

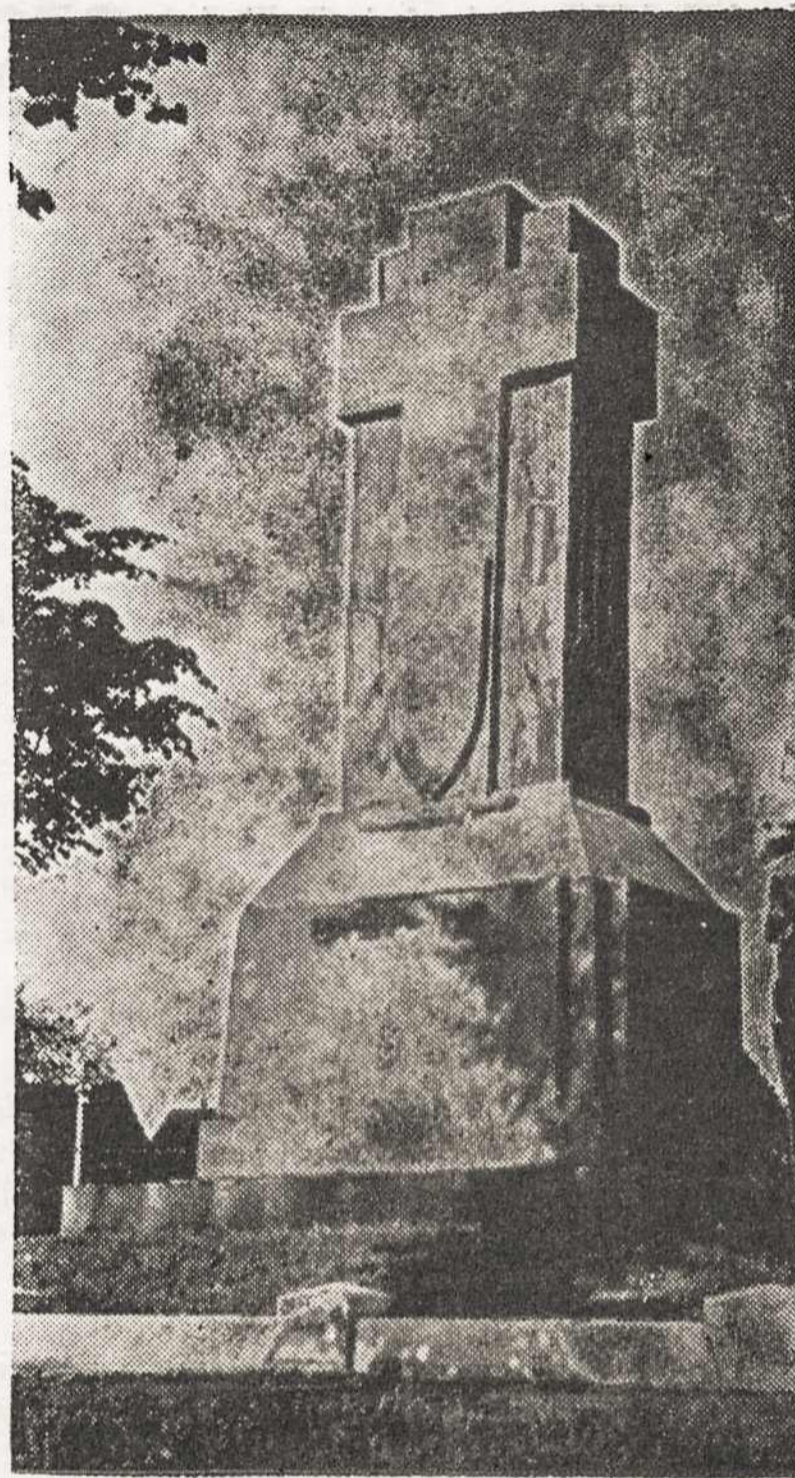
If you have not seen "The Bells of St. Mary" then mark it down as a 'must' for your screen entertainment. It has a plot (really a rarity nowadays), good music, clean jokes; and of course there's Bing too. There are quite a few hard punching truths in it, and one of the best is Sr. Benedict's counsel to a girl who wanted to be a nun just to flee from the sordid world.

"A girl doesn't enter the convent just to escape from the world, but because she has found Someone more precious than the world can ever offer".

Isn't it true that we have forgotten Jesus as Someone very dear to us and his Love as the most precious gift that we could ever have? A girl thinks of her future and pictures to herself a husband, not quite a Van Johnson but almost like him. She pictures her home as a cozy nest full of comfort and happiness. But how rarely does she ever see herself and her family as true to Jesus and growing in love for him amid all the comforts that He gives and will give them? This must be the reason why even the wealthiest persons are never content; for they are forever searching for a lasting peace and joy. The irony of this is that this lasting peace and joy can be found in the church just around the corner.

* * *

None of us should be too severe with the little ones for day-dreaming. It is just a human weakness to find solace in a dream world where we can excel others and glory in our successes and happiness. Thus at one time or other in our lives, we must have dreamt and pictured ourselves as being martyrs fleeing from persecutors, or leading adventurous lives. Nothing that we have ever dreamt of ourselves could be as terrifying and dreadful compared to the sufferings of our Lithuanian cousins. Many of them been exiled to the Rurals or to far off Siberia to slave in the steel factories or in the lumber camps amid the most frightful conditions. They are the true martyrs of "1946", suffering the worst hardship just because they are Catholic Lithuanians.



Vienas paminklų, pastatytų Lietuvoje žuvusiems už tėvynės nepriklausomybę atminti. Dabar Lietuvos žemę mindžioja tas pats rusas, kuris iki pirmojo pasaulinio karo Lietuvą vergijoj laikė. Bet Lietuva, laisvę ragavus, vergijoj jau nebus. Anksčiau ar vėliau nusikratys okupantų ir vėl gyvens laisvu gyvenimu.

Remember to say a prayer for them that our mutual Heavenly Mother would succour them and that her gentle grace would lighten their sad and weary hearts. May the gentle fingers of the Mother most Kindwipe away their bitter tears and that wonderful smile of Hers bring a cheering hope to hearts full of bitterness and pain.

* * *

Orchids to Father John Jutkevičius and the Ladies and Knights from Council 116 from Worcester, Mass. They are doing apostalate work in reminding our countrymen of the enslaved Lithuanians, innocent victims of aggression and power politics. All councils irregardless of District and state should rally behind them; encouraging them to keep up their fine work and writing letters of appreciation to the authors of the articles.

Father J. Grinis,

MIXED MARRIAGES

By Rev. Kazys Širvaitis

THE selection of a mate in our days is held to be to some extent free. However, it supposes a conscious or uncounscious tendency in the individual to select a marriage partner having certain characteristics similar to his own. These characteristics may be physical or psychic. They may be unconsciously sought or consciously desirable. Social influence and education play a large part in this selection. Standards of choice are built up gradually. Finally, one marries a person because one likes him or her, not because one has gone around with a list in hand and checked that person as the one who most nearly meets all requirements.

Among other characteristics desired in a future spouse may be his or her religious affiliation. Catholics, Protestants and Jews, whose children usually attend schools and colleges of their faith are still conscious of the marriage trend established by their religion. However, there are a few (and the number seems to be growing) who break this tradition and marry into another faith. Hence came interfaith marriages — mixed marriages. I intend to discuss mixed marriages in this paper.

I shall limit the term "Mixed Marriage", a marriage between a Catholic and a Protestant. In

LŪŠNOS DAINELĒ

Žinau, pažįstu seną lūšnelę...
Prie pat jos slenksčio piktžolės želia...
Siauri lengeliai lyg užsimerkę —
Tarsi ji liūdi ir tyliai verkia,
Tarsi stebėti, ką žemė rodo,
Našlaitei vargšei jau nusibodo...

Darže palinko kryžius ir svirtis...
Dar tebekyšo tvoros ketvirtis...
Kreivai įlinkęs, apdaras blogas,
Dar teberiogso lopytas stogas,
Kur smilgų kuodas dar skurdžiai šiaušias,
Neš daug jį vėlė viesulo riaušės...

Kur buvo trankios vaišės ir puotos,
Vien tykiai girgžda grindys nešluotos...
Kur jaunas džiaugsmas pro daržą žengė,
Vien skurdūs gluosniai takelį dengia...
Apleistą kiemą šiukšlės užklojo —
Seniai prie vartų šunys neloja...

Kurčia motutė jau nebegirdi,
Kas glostė, būrė jaunystės širdį...
Tik šniokščia sodo lapai atsargūs,
Kad nepabustų senė nuvargus,
Kad nepažeistų jos viso turto —
Nenubaidytų sapno užburto...

J. Baltrušaitis.

other words, we shall apply the term the meaning which the Catholic Church attaches to a marriage of mixed religion (Mixta religio).

Furthermore, we intend to point out pathological manifestations in mixed marriages if such manifestations really exist. By pathological manifestations in mixed marriages, we mean undesirable conditions which threaten the social well-being of the family.

This study will be limited to the United States. However, a few instances will be given from some foreign countries. The basis for judgment of pathological trends, — of those "undesirable conditions", — in mixed marriages, will be a traditional Catholic family.

1. The Catholic family

By the Catholic family we mean a family which is considered Catholic by ordinary people, even though it should not measure up to the ideal in reality. Partners of a Catholic marriage, as a rule, are married by the priest and both are Catholics. Usually such partners accept Catholic teachings on the family as principles of their family life. However, some deviation from these principles is supposed.

These principles are:

1. Marriage was instituted and restored by God and not by man.
2. Blessings of marriage are: children, conjugal faith and sacramental bond.
3. Birth control, extramarital relations, and divorce are to be condemned as contrary to the Divine Will.

In other words, the Catholic marriage is to be considered as a Sacrament, indissoluble, ordained to the procreation of offspring as a gift from God, founded on fidelity and mutual love and finally directed to God as its ultimate end.

These principles may be looked upon as the philosophy of family life for Catholic couples. We presume that this philosophy is effective on the whole.



2. Mixed marriage.

The effectiveness of the Catholic philosophy on the family may be hindered by various factors: physical, social, economic as well as psychological. Leaving other factors aside, we intend to show the trend of the psychological factor manifesting itself in mixed marriages. This is our hypothesis: supposing that Catholic philosophy on family life is not accepted by the Non-Catholic partner in general, because of his or her different beliefs, we may expect some manifestations at variance with a true Catholic family in general. We may look for these manifestations especially in the rate of children born of these unions and in the rate of divorces dissolving these unions. As we know, Catholic teaching on birth control and divorce is stricter than in the Protestant church. A higher rate in divorces and lower fertility rate than in Catholic families shows a deviation from Catholic teaching, as well as pathological manifestations in regard to the Catholic families, since fertility and stability are recognized as good norms by which to judge a marriage. Besides these manifestations, we presume in mixed marriage some other trends indicating a neglect of religious practices, and of the religious education of children on a large scale.

I. Mixed marriage and fertility.

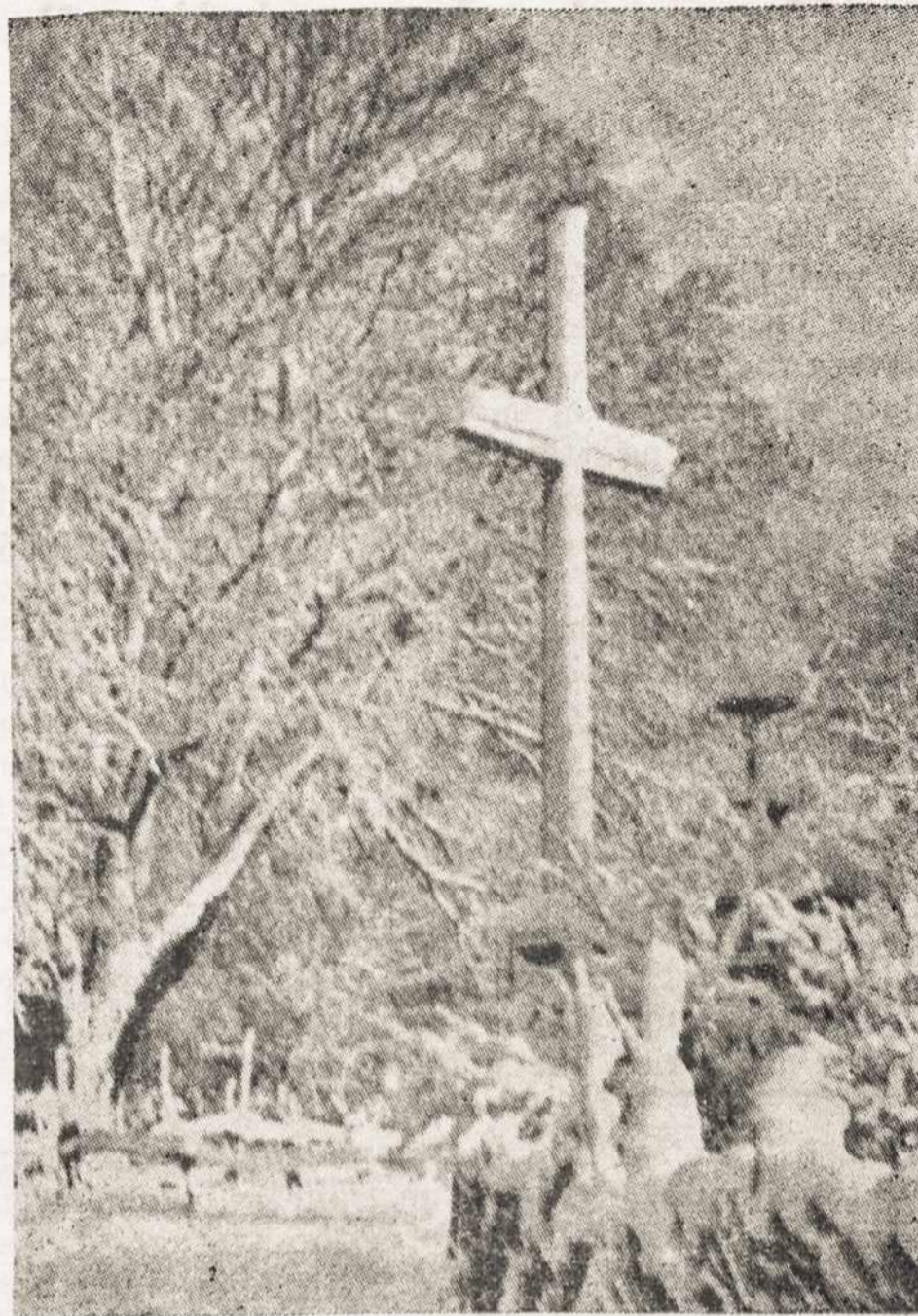
Although the Catholic birth rate has been declining in recent years, nevertheless it is comparatively higher than the birth rate of the Protestants, and especially the birth rate of mixed marriages. We are concerned here with the Catholic birth rate and that of mixed marriages.

Here we have several studies to consult:

1. Brother Gerald Schnepf in his study on mixed marriages asserts that in St. Patrick's parish, which is situated in a metropolitan area and comprises 1115 families with 3720 individuals, considering unbroken families it was found that Catholic marriages had an average of 2.03 children as compared with a mixed marriage average of 2.01 children. These figures, continues the author, are almost identical with those of Dr. Coakley's study. In this study 50 Catholic marriages produced 106 children or an average of 2.12 per family; and his valid mixed marriage couples had 105 children or an average of 2.1.

2. An Indianapolis study, covering over 40,000 cases, reports that the number of children is as follows: 2.7 for Catholic couples and 2.1 for mixed marriage couples.

3. Oliver E. Baker writing on our subject draws this conclusion: "There is only a slight difference in number of children born to Protestant, Catholic and mixed marriages below the age of 28 of the wife. Then the Catholic rate actually increases for 10 years. The Protestant rate re-



LIETUVA, ŽEME KRYŽIŲ IR SMUTKELIŲ
TU TAPAI NASLAITE, VALKATA ELGETA,
BET AŠ TAU, TĖVYNE, MEILĘ VIS DAINUOSIU,
MEILĘ IR LAISVĘ — NAUJĄ ATGIMIMĄ...

mains stationary and the rate of mixed marriages declines... Mixed Protestant - Catholic marriages are 10 per cent less fertile than Protestant unions, while Catholic couples are 16 per cent more fertile on the average than the Protestant unions".

4. In another Indianapolis study covering 6,551 native white couples, the same authors affirm that the proportion of childlessness is lowest — 14.8 per cent — among Catholic couples and the highest among Protestant Catholic mixed marriage — 25.6 per cent.

5. Sister Leo Marie, O. P. writes: "Mixed marriage is another factor influencing the birth rate... The birth rate of the Catholic families is higher than that of the mixed marriage families". She asserts that her findings are very similar to those in the Indianapolis study.

6. Prussian statistics in 1922-1929 show that Catholic families have an average of 2.92 children, Protestant couples and average of 1.99 children, and families of mixed marriage an average of 1.11 children.

From all these studies, mentioned above, we may draw some general conclusions:

“On Soviet Imperialism”

By Watson Kirkconnell

ESTONIA and LATVIA are two small Protestant countries on the Baltic coast. Lithuania is a small Catholic country just south of them. All three have had freedom of press and worship, several political parties, and a much higher standard of living than the USSR. In June, 1940, Stalin, breaking treaties of non-aggression, as he has broken almost all of his treaties, moved Soviet troops into the helpless countries and forced elections in which only a new Communist-front “Union of the Toiling People” had the privilege of nominating candidates. The puppet governments elected under a reign of terror voted for inclusion in the USSR and the grim work of the NKVD (OGPU) in murdering or transporting the bulk of the population went into high gear.

The American Government, through its Department of State, issued a declaration on July 23, 1940, strongly condemning “the devious processes by which the political independence and

a. All studies point to the undeniable fact that the birth rate of mixed marriage is much lower than the Catholic birth rate; the average of the Catholic families is highest with 2.92 while that of the mixed marriages is lowest with 1.11. An average of these averages for the Catholic family would be 2.7 children, and for the couple of mixed marriage a ration of 2.1 (not including the Prussian statistics which show an extraordinarily low average for mixed marriages). In a mixed marriage in which the man is the Protestant this ration seems to me still lower. In general, mixed marriages are 26 per cent less fertile than Catholic marriages.

b. The proportion of childlessness is 1.7 times higher for the Protestant Catholic mixed marriage than for the Catholic marriage.

c. According to Oliver E. Baker, the mixed marriage birth rate declines after the wife has reached the age of 28.

Returning to the Catholic family, we may say that mixed marriages in comparison with Catholic marriages really show pathological manifestations in a rapid decline of fertility. That can be attributed in a part to a psychological factor rising from differences between the partners of different religions and thus giving less chances for the effectiveness of the Catholic teachings.

Not having sufficient data on birth control and on abortions which are the direct causes of a decline in fertility, we may conclude that these means are used more frequently in mixed marriages than in Catholic marriages, otherwise results would be not sufficiently accounted for.

(To be continued)

territorial integrity of the three small Baltic republics — Estonia, Latvia and Lithuania — were to be deliberately annihilated.” Soviet plans, as revealed by official documents of the NKVD, called for the liquidation of almost the entire population and its transportation to Siberian concentration camps or Asiatic colonies. To quote from a formal statement issued in August, 1944, by the United Organizations of Americans of Lithuanian, Latvian and Estonian Descent:

“It is evident on the basis of the above-mentioned documents that, in the Soviet view, more than 90 percent of the Lithuanians, Latvians and Estonians, of Catholic, Protestant and Jewish faiths, and of all walks of life from humble tillers of the land to scholars and cabinet ministers, were slated for banishment from their native soil and for “liquidation”. Nothing but geographical names (until changed in honor of the Soviet heroes) would have remained the world that there had ever lived Christian Baltic peoples”.

Up to June, 1941, some 200,000 men, women and children were deported and in every known case husbands were separated from wives and children from parents. With the return of the Soviets in 1944 the situation grew still more dreadful, with widespread looting and rape by the Red army and systematic murder and deportation by the NKVD.

Detailed documentation is available from the diplomatic representatives of the martyred republics on this continent. Nevertheless, in the Yalta appeasement pact no mention was made of the three unfortunate states, who are apparently abandoned to extermination. It may be “realism”, using a popular phrase, to accept the unpreventable murder of three nations, but our newspaper editors should at least refrain from kissing the criminal. Even Judas Iscariot only kissed the victim.

(The Evening Telegram, Toronto)

Sunaikino Nežinomojo Kareivio Kapą Kaune. — Kaip praneša Vilniaus radio, kiekvieno lietuvių širdžiai brangus Nežinomojo Kareivio kapas ir Laisvės Stovykla Karo muziejaus sodnelyje Kaune, okupanto įsakymu, liko sunaikinti. —(LAIC)

ZINOTINA AMERIKOS LIETUVIAMS — Į vakarų Europą karo atbloktų tremtinių tarpe yra ir tokių, kurie liko visiškai vieniši. Nuo Lietuvos atkirsti, o Amerikoje giminių neturėdami, dargi neturi kam parašyti... Social Service Biuro tokių našlaičių priregistravo jau kelius šimtus. Dauguma jų jauni vyrai ar jaunos merginos, nors keleta yra ir vyresniojo amžiaus. Taip pat įvairios ir jų profesijos bei amatai. Yra prekybininkų, įvairių technikų, buv. valdininkų, mokytojų, agronomų, moksleivių ir t.t. Visi jie trokšta susirasti geraširdžių, kurie su tiktu su jais susirašyti, pažinti “by proxy” užvesti. Pažintis sudaryti, kreipkitės į Social Service Bureau, 233 Broadway, Room 3012, New York 7, N. Y. nurodant pažeidžiamą amžių ir profesiją. Laiške pažymėkite: — “Nepažįstamo tremtinio antrašui gauti”.

Oficialus Skyrius

“Vyties” Fondo Rėmėjai

Nuoširdziųjū “Vyties” fondo rėmė-
jū dovanos gautos sekančiai: —

Po šešis Dolerius:

Kun. Stan. Raila, Philadelphia, Pa.

Po Penkis dolerius:

Mr. and Mrs. John Gudelis,
Roslindale, Mass.

Po Tris Dolerius:

P. Insoda, Chicago, Ill.

Po Du Doleriu:

A. Skirpstunas, Kearny, N. J.
Kun. Vincas Slavinas, War. West
Virginia

Po Dolerio:

Mary Augustinas, Maspeth, N. Y.
Rev. L. Peciukevich, Frackville, Pa.
Yadv. Fronckus, W. Medford, Mass.
P. Yenulevich, So. Boston, Mass.
W. J. Drescher, Elizabeth, N. J.
Mrs. Mary Milenas, Lowell, Mass.
J. (Donn) Belcher, Providence, R. I.
Steve Charneski, Brooklyn, N. Y.
Anna Kavalauskas, Dayton, Ohio
Mrs. A. Jakuttis, Brighton, Mass.
John Razauskas, Dayton, Ohio
Stase Tamulionytė, Athol, Mass.
John Talokowski, Athol, Mass.
Florence Koval, Norwood, Mass.
J. Zinevičienė, Boston, Mass.
Vito Wasilunas, Norwood, Mass.
Josephine Mason, S. Boston, Mass.
A. Bakunas, S. Boston, Mass.
J. Kazlauskas, Hartford, Conn.
A. J. Pateckis, Hartford, Conn.
Mrs. F. Kazlauskas, Jr., L. I. C., N.Y.
J. Montvidas, Newark, N. J.
James Dasker, Newark, N. J.
Mrs. Ed. Lavan, Worcester, Mass.
J. Stasilionis, Harrison, N. J.
H. A. Plekavičius, Cambridge, Mass.

Al Wesey, Great Neck, N. Y.
P. Tamašauskas, Lawrence, Mass.
A. Sangaila, Dorchester, Mass.
Fr. Virmauskis, S. Boston, Mass.
J. A. Januskevičius, S. Boston, Mass.
A. Bizokienė, Dorchester, Mass.
M. Šaparnis, Dorchester, Mass.
Rev. G. G. M. Cesna, Sioux City, Iowa
Nellie Laucis, Worcester, Mass.
Leon Staskus, Brighton, Mass.
Rev. J. B. Rusteika, Independence,
Kansas
Mrs. Frances Yasas, Norristown, Pa.
M. Matulis, Torrington, Conn.
K. J. Savickus, Chicago, Ill.
M. Bandalevičienė, S. Boston, Mass.
Rev. A. Baltrušičiūnas, Cambridge,
Mass.
W. Ainar, E. Orange, N. J.
F. Jenulinas, Waterbury, Conn.
Alice Bublouski, Cambridge, Mass.
O. A. Blumit, Braintree, Mass.
A. Dickus, New Haven, Conn.
St. Agentas, Linden, N. J.
D. J. Averka, Brooklyn, N. Y.
“Amerika”, Brooklyn, N. Y.
Ph. M. Zakar, Worcester, Mass.
C. & F. Venčius, Lawrence, Mass.
J. Brazauskas, Chicago, Ill.
Mrs. Urban, Cliffside, N. J.
Mrs. Mary Kasheta, S. Windsor, Ct.
E. Sherry Stankus, Kankakee, Ill.
Miss Irene Kuchas, E. Granby, Ct.
Joseph A. Slanina, S. Boston, Mass.
Edwin A. Slanina, S. Boston, Mass.
John J. Roman, Allston, Mass.
John Sastavickas, Norwood, Mass.
John Niuro, Chicago, Ill.
Joe Bachunas, S. Boston, Mass.
John J. Cvilikas, S. Boston, Mass.
Fr. Alfonsas Maria CP., Brighton,
Mass.

J. J. Stukas, Newark, N. J.
Rev. S. J. Norbutas, Frackville, Pa.
Rev. S. J. Vembrė, Athol, Mass.
V. B. Rusilas, Hagaman, N. Y.
Mrs. Paul Fetters, Dayton, Ohio
J. Makauskas, Waterbury, Conn.
Rev. J. Shucavage, Tamaqua, Pa.
A. P. Pauza, Chicago, Ill.
Bingo K., Pittsburgh, Pa.
Loretta Young, Union, N. J.
Matthew Bartnikas, Union, N. J.
Rev. M. G. Kemezis, Bayonne, N. J.
W. Lutkin, So. Easton, Mass.
Mrs. M. Pechulis, So. Boston, Mass.
John Monkouski, S. Boston, Mass.
A. J. Young, Brighton, Mass.
P. Tutoraitis, Waterbury, Conn.
V. Turauskienė, So. Boston, Mass.
L. Hermanavičiūtė, S. Boston, Mass.
Ann Richkus, Hillside, N. J.
A. Budris, Chicago, Ill.
Thomas Keyes, Waterbury, Conn.
J. Juzenas, Brockton, Mass.
Bronislav Palaima, Cambridge, Mass.
Rev. J. Bogusas, Waterbury, Conn.
A. Savickas, Providence, R. I.
P. Puzin, Cambridge, Mass.
Kun. S. Saulėnas, S. Boston, Mass.
J. Visnauskas, S. Boston, Mass.
Rev. J. V. Kazlauskas, Bridgeport, Ct.
Ann Hendrickson, Worcester, Mass.
A. Kalinauskaitė, S. Boston, Mass.
M. Bernot, Hartford, Conn.
Anne S. Vitaitis, Norwood, Mass.
A. Petrusis, S. Boston, Mass.
V. F. Beliajus, Chicago, Ill.
S. Balberis, Brockton, Mass.
Kun. P. Juškaitis, Cambridge, Mass.
B. Mazutaitis, Cambridge, Mass.
Fr. Lawrence, Hartford, Conn.
Visiems rėmėjams tariame nuošir-
dų lietuvišką AČIŪ!

Pr. Razvadauskas,
L. Vyčių Centro pirm.
(Bus daugiau)

New Fourth Degree Members

The Supreme Ritual Committee has approved the applications of the following members for the Fourth Degree and the Chicago District will invest these members with the Order of St. Casimir on March 3rd.

John Shimkus, Council 112, Chicago, Ill.
Sally Jesulaitis, Council 13, Chicago, Ill.
Agnes Sauciunas, Council—Draugovė, Chicago
Leonard Šimutis, Council—Draugovė, Chicago
Anthony Pocius, Council—Draugovė, Chicago
Kazys Jonaitis, Council—Draugovė, Chicago
Vincent Jodelis, Council—Draugovė, Chicago
Vincent E. Pavis, Council—Draugovė, Chicago
Anthony Petrusis, C.—Draugovė, Chicago

Dr. Al. M. Rackus, C.—Draugovė, Chicago
Peter Srubas, Council 5, Chicago
Vincent Rekus, Council 5, Chicago
Atty. Konnie Savickus, Council 5, Chicago
Albin Manstavich, Council 5, Chicago
John Lebezinskas, Council 5, Chicago

May these members continue to uphold the name of our organization in their everyday activity.

“Dabarties žmonės yra daugiau laikraščių skaitytojai, kaip knygų. Štai iš kur reikalinga katalikiškų laikraščių, kurie gintų katalikų tiesas ir plėstų tikėjimą.” Phila. arkiv. Kard. Dougherty.

PROTOKOLAS

Lietuvos Vyčių 32-tro Seimo

(Tęsinys)

PENKTOJI SESIJA

Iškilmingas šv. Mišias 10:45 ryto, šv. Antano parapijos bažnyčioje, atnašavo kleb. kun. I. Albavičius, o kun. M. Urbonavičius, MIC., pasakė seimui pritaikintą pamokslą. Per Mišias giedojo L. V. 14-tos kuopos merginų choras.

Po pamaldų, seimas nufotografuotas B. Kazlausko. Po to vyko pietų.

Popietinė sesija sušaukta apie 2:00 val. Kun. S. Gaučius atkalbėjo maldą. Vardošaukis. Seimą sveikina:

a) Pranas Gudelis, centro išdininkas;

b) Stasys Pieža, L. V. Draugovės pirm. ir "Herald American" reporteris.

c) Dr. Atkočiūnas.

d) Antanas Kneižys, "Darbininko" redaktorius.

Tęsiamą skaitymas rezoliucijų.

10. Surasti agentą skelbimams rinkti "Vyčiui", kad dirbtų už komisiją. Palikta Centro Valdybai.

Pr. Razvadauskas įnešė, I. Sakalas parėmė.

11. Nutarta panaikinti 1936 metų seimo nutarimas, kurs skamba sekančiai reikale organizavimo sendraugų (seniors):

"Seimas nutaria steigti sendraugus, ar vyčių rėmėjus.

"a) Prie apskričių.

"b) Jų metinė mokestis \$10.

"c) Jie laiko susirinkimus kas trys mėnesiai, dalyvaujant visiems rėmėjams, Centro ir apskrities pirmininkams, redaktoriui ir dvasios vadams".

Vlotoj to nutarimo, priimta ši rezoliucija:

Bet kurioje kolonijoje įsisteigus sendraugams, jų nariai yra dvejopi: priklausantieji kuopoms ir tie, kurie, dėl savo amžiaus, jau nesijaučia pritinką maišytis jaunimo tarpe. Visi jie moka organizacijos mokestį, gauna organą ir pildo Lietuvos Vyčių konstituciją bei visus seimų nutarimus ir patvarkymus. Gi pačių sendraugų mokesties didumą nustato patys sendraugai. Atstovus į seimus sendraugai siunčia ta pačia tvarka, kaip ir kuopos.

tai yra nuo skaičiaus narių, kurie tiesioginiai priklauso, bet ne nuo tų narių, kurie priklauso iš kuopų.

I. Sakalas įnešė, P. Gudelis parėmė.

12. Lietuvos Vyčiai su pasibiaurėjimu tėmydami akiplėšišką agresiviškumą Maskvos komunistinio internacionalo visam pasaulij ir net pačioj mūsų Amerikoje, reiškia pasiryžimą žodžiu, raštu ir veikimu kovoti prieš komunizmo veržymą į Amerikos politinį ir socialinį gyvenimą ir siekti to, kad, jei toliau Maskva varys savo praigaištingą darbą, Amerikos vyriausybė nutrauktų santykius su sovietų Rusija.

S. Pieža įnešė, A. Young parėmė.

SPAUSTUVĖS REIKALAI

Spaustuvės likvidacijos raportą išdavė adv. J. J. Grish. Komisija turėjo susirinkimą ir nutarta spaustuvę parduoti bendrai, t. y. visą inventorių. Paprašyta, kad I. Sakalas įeity į komisiją.

P. Razvadauskas įnešė raportą priimti, E. Pavis parėmė.

Revizijos Komisija peržiūrėjo knygas spaustuvės ir išdininko. Viską rado tvarkoj.

PAGEIDAVIMAI

1. Sudaryti publikacijos komisiją, kuri dažniau rašytų straipsnius "Vytyje". Palikta redaktoriaus nuožiūrai. J. Brazauskas įnešė, P. Lekašius parėmė.

2. Pagaminti ženklelius garbės nariams. Palikta Ritualo Komisijai.

B. Palubin įnešė, A. Šaučunas parėmė.

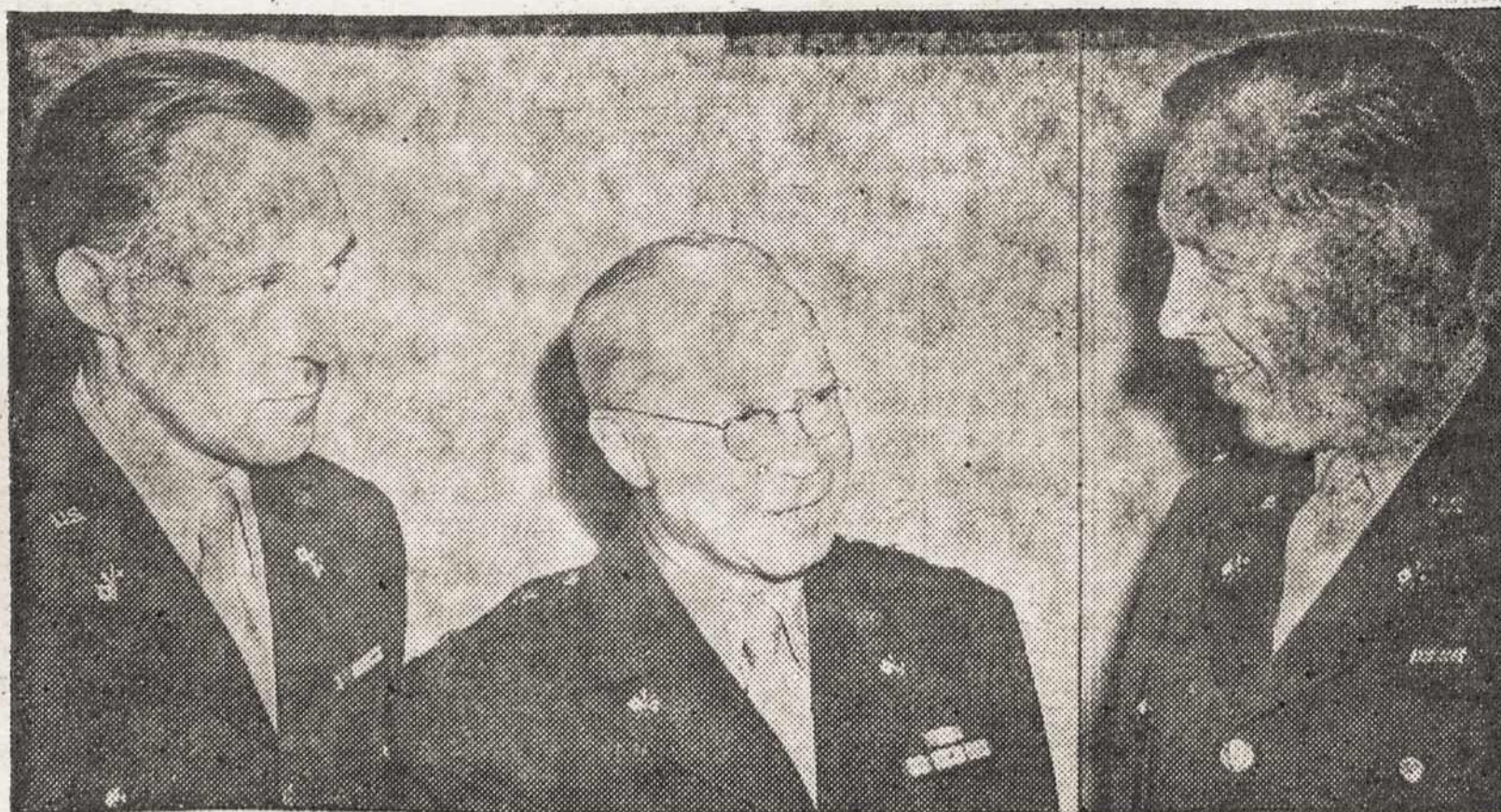
PADEKOS

1. Vietos kuopai ir gerb. klebonui už malonų ir nuoširdų priėmimą delegatų ir svečių. Padėka išreikšta gaušiu rankų plojimu.

2. Už finansinę pagalbą "Vyčiui":

Lietuvos Vyčių seimas nuoširdžiai dėkoja visiems, kurie, atjausdami organizacijos finansinius sunkumus, prisidėjo stambiomis aukomis, apmokėdami "Vyties" atskirų laidų spaudos lėšas, taipgi dėkoja Centro pirmininkui už pastangas surasti tokius geraširdžius ir tikisi, kad ir ateityje atsiras tokių organizacijos geradarių.

Seimas taipgi dėkoja visiems, katalikų laikraščiams: "Draugui", "Darbininkui", "Amerikai", "Garsui", "Lietuvių žinioms", kurie nemokamai garsino "Vyti" savo pus-



CONTACT MOON BY RADAR — Army officers who directed the historic earth-moon radar contact at Belmar, N. J., are left to right: Col. W. A. Simpson, Director of the Evans Signal Laboratory; Maj. Gen. Van Dusen,

Chief of Engineering and Technical Service; and Lt. Col. J. H. DeWitt, Jr., head of the project. The officers are shown in New York at the Radio Engineers convention.

VILKAS IR ĖRIUKAS

(Kad Pailiuustruoti Komunistą Vilko kailyj)

Ėriuks, ištroškęs kartą vieną,
Nubėgo gerti į upelį,
O plynia atnešė tą dieną
Ten pilkąjį vilkelį.
Vilks, vos išvydo tik ėriuką,
Padrykt prie jo ir jau aplinkui suka.
Bet, taikydams parodyt, kad daras teisingai,
Baudžiaš tiktai kaltus, surinka baisingai:

— Tu diege prakeiktasis!
Iš kur drąsumas tasis
Su murzinu snukiu čia vandenį man teršt?
Aš galvą kiekvienam nutraukiu,
Kurs tik norės man ką paveržt!
Ir su tavim ilgai nelauksiu!

— Jei man šviesiausias vilkas duotų tik drąsumo
Išreikšti mano nekaltumui,
Tai pasakyčiau, kad nuo jo šviesybės
Pavandeniui per šimtą žingsnių aš stovėjau
Ir iš teisybės
Jam gėrimo sudrumsti niekaip negalėjau.

— Na, ar tai aš meluoju? Tu stačioke!
Kaip išdrįsai išbliauti kalbą tokią?
Ee... dabar atsimenu gerai, vyruti:
Juk užpernai išplūdai tu mane truputį!
O pamenu, tur būt, net šitoje pat vietoj. —

— Dar užpernai manęs nebuvo nė ant svieto.

— Tai tavo brolis tad mane iškolioj'. —

— Aš neturiu nė vieno brolio.

— Na, tai kas nors iš tavo giminės.
Man pikto geidžia šunes, piemens ir visi,
O tavo giminė ir persekiot drąsi...
Na, mano priešininkai mane paminės!
O tu už jų kaltes man užmokėsi.

— O aš kuo kaltas? —

— Ar dar netylėsi?
Nubodo man klausyti tavęs.
Jau kaltas tu dėl to, kad mane valgyt spiria...

Ir tuoj ėriuką, į dantis pagavęs,
Nusinešė pietums į tamsią girią.

* * *

Pasauly dedasi taip pat: prieš tvirtą
Silpnam visur visad kaltam būt skirta.

lapuose ir ragina vyčius tuos laikraščius užsiprenumeruoti.

Seimas reiškia giliausią padėką pereinamųjų metų Centro Valdybai už taip gražų ir tvarkingą vedimą visų or-jos reikalų per sunkius karo metus.

VALDYBOS RINKIMAS

— Valdybą rinkti slaptu balsavimu. S. Jesulaitis įnešė, P. Zakar parėmė. Kun. M. Urbonavičius, MIC., darinktas prie Mandatų Komisijos skaityt balsus.

Pirmininkas Pranas Razvadauskas išrinktas aklamacija, tas pats.

Vice pirmininkais išrinkta:

I-mas — Adv. A. Young, C-17;

II-ras — Antanas Zičkus, C-14.

Finansų rašt. Phyllis Grendal išrinkta aklamacija.

Protokolų raštininkė T. Aukštikalnytė ir išdininkas Pranas Gudelis irgi išrinkti aklamacija.

Iždo globėjais: Ann Klem, C-90 ir Irene Pakeltis, C-36.

Ritualo Komisijon:

Jack Juozaitis vieniems metams,

Antanas Mažeika trims metams ir

Adv. A. Young dar turi du metų išstarnauti.

Seimas pageidavo, kad kun. Julian Grinius būtų paskirtas dvasios vadu.

Kun. I. Albavičius priima priesaiką Centro Valdybos.

Sekantis seimas šaukti Rytuose C. Valdybos nuožiūra.

Seimas uždaryta malda už gyvus ir žuvusius karo laukuose vyčius, ir himnas.

SEIMO DELEGATAI:

1 kp., Brockton, Mass., Eleanora Bulkaitytė.

5 kp., Chicago, Ill., Albin Plauchunas.

12 kp., New York, N. Y., Elizabeth Banunis.

13 kp., Chicago, Ill., Sally Jesulaitis.

14 kp., Cicero, Ill. — Mrs. Claire Buck, Helen Gudauskas, Mrs. Bernice Palubin, Mrs. Stella Pavis, Mrs. Agnes Petkus.

17 kp., So. Boston, Mass. — Regina Glineckis, Jean Razvadauskis, Joan Marculaitis, Anthony Young.

26 kp., Worcester, Mass. — Mary Jurgelonis, Mary Kuchinskis, Rita Rice, Ens. Betty Aukštikalnis.

29 kp., Newark, N. J. — Charles Vaskas, Frank Vaskas.

36 kp., Chicago, Ill. — James Cherry, John Brazauskas, Violet Spirauskas, Philomena Rekašius.

52 kp., Elizabeth, N. J. — Ann Richkus.

90 kp., Harrison - Kearny, N. J. — Anthony Skriptunas.

96 kp., Dayton, Ohio — Vera Greene, Adele Markey.

103 kp., Providence, R. I. — Bertha Savickas.

116 kp., Worcester, Mass. — Louise Totilas, Phyllis Zakar.

Draugovė (Seniors), Chicago, Ill. — Vincentas Ed. Pavis, Viktoras Balanda, Ona Aleliunienė.

APSKRITYS

Chicago Apskritis: Jonas Vilkišius, Virginia Kvietkus.

Naujos Anglijos Apskritis: Ona Norkiūtė, Longinas švelnis.

New York ir New Jersey Apskritis: Josephine Adomaitis.

CENTRO VALDYBA

Pirm. — Frank Razvadauskas.

Vice pirm. — Stella Brozas, Anthony Zičkus — alternate.

Fin. Sec. — Phyllis Grendal.

Rec. Sec. — Tillie Aukštikalnis.

Treas. — Frank Gudelis.

Trustees — Charles Bason, Ann Klem.

"Vyties" Redakt. — Ignatius Sakalas.

Spaustuvės Direkt. — Irene Pakeltis.

GARBĖS NARIAI

Kun. I. Albavičius, M. Norkūnas, K. Zaromskis, Stasys Šimulis.

GALAS.

Seniausi ir didžiausi Lietuvoje vargonai buvo Zapišky, Vytauto bažnyčioje. Vokiečiai okupantai išvežė 480 metalinių dūdelių dar per pirmąjį pasaulinį karą. Bet dar daug jų liko. Šis karas greičiausiai bus sunaikinęs. Ne be reikalo juos ir vadindavo vargonų karaliumi.

Council 116's Work To Gain Independence for Lithuania

About five months ago, Dr. W. Elmer Ekblaw, professor of Geography at Clark University in Worcester, Massachusetts, wrote an editorial about Finland in the *Worcester Telegram*. In his story, he bemoaned the fact that Finland had been allowed to fall under the oppression of the Russian "bear" and blasted verbally the governments of Great Britain and the United States for allowing Russia to dominate not only Finland, but also other small nations, including the Baltic States.

Council 116's Committee on Lithuanian Affairs immediately sent Prof. Ekblaw a letter, commending him for his splendid article in behalf of the small nations that are struggling for their freedom at the present time. The professor sent a most gracious answer to the committee, thanking them for their interest and mentioned that he was aware of the terrible plight of the Lithuanian people. He concluded by saying that if we submitted all important information that we possess at the present time on conditions in Lithuania, he would be very glad to write an editorial on Lithuania similar to the one he written on Finland.

The committee members immediately began an intensive research campaign for material on Lithuania — books, brochures, and bulletins, anything that pertained to Lithuania. With the help of the pastor, Rev. Constantine A. Vasys, the Lithuanian Information Center in New York, and numerous other sources, a dearth of material was accumulated and the Chairman of the Committee, Edmund J. Vaskas, submitted the literature to Dr. Ekblaw. Dr. Ekblaw was very happy to receive the material and assured the committee that he would study it.

Mr. Vaskas had more than one consultation with the professor. Dr. Ekblaw suggested that he would like to write the story on Lithuania at the time that Lithuania celebrated her independence, but since this occurs on February 16 it was agreed that Dr. Ekblaw would write one story now and then another in February.

The editorial appeared in the *Worcester Telegram* on Monday, December 10, 1945. It drew a brief picture of the present hardships of the Lithuanians under Russian rule and criticized the Russians for their inhumane treatment of the people. It mentioned that Lithuania always fought for her freedom and deserves her place as a sovereign nation. He ended his editorial with these words: "There will always be a Lithuania and the glory that was Lithuania's will certainly shine again".

Perhaps to some this occurrence means little, but to intelligent people it means a great deal. Dr. Ekblaw is of another nationality — Swedish,



Lietuvos pabėgėlių-studentų krepšiasviedžio rėtėlis, Švedijoje. Šie pabėgėliai studentai yra Ŗelpiami BALF'o.

and is well-known in academic circles as a geography expert. At present he is on the editorial staff of the *Geography* magazine, "Economic Geography". He has a high place on the staff at Clark University and is frequently asked to lecture in different parts of the United States. Therefore, it is not difficult to understand that if he is aware of Lithuania and her problems, that he will no doubt mention Lithuania or use her as an example while on the lecture platform. His contacts with people who have high stations in life, people who can do something for Lithuania, cannot be too strongly emphasized. He is in a position where he can meet and talk with other professors in other universities and perhaps interest them in Lithuania's plight. Perhaps the Americans can be awakened from their lethargy and the United States will take a concrete stand against the infringements that Russia has made on Lithuania. Therefore, we cannot value too highly the good that can come of this interest that Dr. Ekblaw has taken of Lithuania.

Once again the Committee on Lithuanian Affairs has come to the fore in the fight for Lithuania's struggle for freedom. It shows that the Knights of Lithuania have the interest of the land of their heritage at heart — it shows that they love the land of their fathers. For all their work, for all their interest, they will be better citizens and will certainly place the banner of the Knights of Lithuania in a place where it will always wave on high!

Worcesterio Lietuvaitė.

Kuprio akys turi po dvejus vokus: viršutinius ir apatinius, kurie yra vaiskūs, ir gyvulys jais užmerkia akis, kad vėjas neprineštų smėlio, ir jis, pasinaudodamas viršutiniais vokais, puikiai mato.



SO. BOSTON, MASS.

COUNCIL 17

Of course you have heard by now that our February 17th Dance was a big hit. All who came remarked about the congeniality of the crowd, and... (girls please take note) there actually was a male stag line, a very handsome male stag line I may add. A bouquet of thanks is sent to all on the committee, who truly deserve it. Charles Gaputis and Larry Svelnis were the hard-working chairmen. Neighboring councils showed up in goodly number. Norwood was well represented.

The wintry blasts have beckoned many of Council 17's fair ones. I've heard tell that our ski and skate enthusiasts are Milly Vallis, Mary Kleponis and Lenore Glineckis. They have been up to New Hampshire recently. Can you herringbone up a hill, girls?

Mr. and Mrs. Vincent Kleponis (the former Ann Gaputis) are happy to announce the birth of a daughter. We all send our congratulations to the proud parents.

With the hockey season almost over we hope to see many more of our members.

The case of the explosion in the cellar (alias the cracked boiler) is almost solved. We will soon have forgotten that it existed (except for the bill).

It's about time we gave our Spiritual Director a vote of thanks for his sincere interest and cooperation. He has given wholeheartedly both time and effort to further the K. of L. interests. Thank you, Father Al!

FLASHES... Both Virginia Petraitis and Nelly Pechulis were victims of winter colds this month; Mary Kleponis and Pat Zibutis were down with the sniffles too; but we are happy to see that all are well now... We extend a greeting of welcome home to Steve Contons.... The first signs of spring are the charming flower hats worn by Lucy Markunas and Julie Trinka... Al Chetkauskas was officially installed as a member at our last meeting, we know he'll be as loyal a K. of L'er as his brother Tony

is... The Feb. 17th Dance was such a success that at the last meeting we put aside May 18th as the date of our next dance, and the committee is composed entirely of "volunteers". We're looking forward to a private all-day outing to be held during the summer from the profits of this May 18th Dance. So everyone is urged to try to make this dance a huge financial success as well as a social one.

Do you know any potential K. of L. members? Invite them to attend a meeting or to visit our Clubrooms, and have them get acquainted with other K. of L. members. We want this club to be a growing one.

I'll be seeing you...

MINNIE-HA-HA.

Lėk, Sakalėli

1. Lėk, sakalėli, lėk, sakalėli.
Lėk, sakalėli, per ežerėlj.
2. Tam ežerėly, tam ežerėly,
Tam ežerėly plaukia laivelis.
3. Tame laively...
Tame laively sėdi mergelė.
4. Sėdi mergelė...
Sėdi mergelė galvą šukuoja.
5. Galvą šukuoja...
Galvą šukuoja ir gailiai verkia.
6. Nėr man tėvelio...
Nėr man tėvelio dalelei skirti.
7. Nėr man močiutės...
Nėr man močiutės kraiteliui krauti.
8. Nėra seselės...
Nėra seselės vainikui pinti.
9. Nėra brolelio...
Nėra brolelio lauku lydėti.
10. Mėnuo tėvelis...
Mėnuo tėvelis dalelę skyrė.
11. Saulė močiutė...
Saulė močiutė kraitelį krovė.
12. Žvaigždės seselės...
Žvaigždės seselės vainiką pynė.
13. Sietyns brolelis...
Sietyns brolelis lauku lydėjo.

WESTFIELD, MASS.

COUNCIL 30

Hello Knights! This is Westfield, that wonderful city where Men are Men and us women love them. Ah, yes, God Bless Them All.

Congratulations to Frances Coach and Charlie Jutt on their recent engagement. Also congratulations to Anne Jeglewicz. That's some sparkler you're wearing. How about breaking down and telling us the Wedding Day.

Here's a sight nobody should miss — Bowling Wednesday Nights. Every time Julia Jonaitis gets up to bowl, she kicks her feet up. Then, there is Nellie Lingaitis, she tries to bowl all Strikes and last Wednesday she fell on her knees and actually prayed trying to get those strikes. Another of our star bowlers is Ed Jutkus. He keeps us well supplied with Coke. And then there is Tony Jonaitis, he tries so hard to beat his girl bowling that he is getting gray hair, and this is bad. By the way, congratulations on your recent engagement too. Then there is Glamour Boy Frank Zvalonis and Johnny Sabonis. Last but not least is Gladys Jeglewicz, the only time she hits a spare is on her practice box, and this doesn't count. Ah, yes, we're a grand team and we have loads of fun. We're still waiting to bowl St. Casimir in Worcester but can't seem to arrange a date. You're not afraid are you Worcester. We also want to bowl any K. of L. so what, say, let's get on the ball and we'll all have some fun.

We all want to give thanks to Sophie Griggs for the wonderful refreshments she cooked up for us at our last K. of L. Meeting. This meeting was a great success. We had Father Gerald as our Guest Speaker and he spoke on "Youth and Marriage" and all ears were intent upon his talk. Oh yes, we even got 12 new members and this we are very proud of. We also have something else to be proud of in our K. of L. and that is Benny Coach being aboard the Missouri at the time the Japs surrendered. He sure can tell you funny stories about it and to this day every time I go to the Movies, there sits Benny. He is still waiting to see himself aboard that ship. **Lolly.**

Lithuanians and Sports

Lithuanians have always had a commendable talent to achieve outstanding prominence in the field of sports. They have been headliners on the gridiron, the diamond, and the link. They have been all-Americans, and their prowess in sports is annually blazoned on the pages of the nation's newspapers.

Of late, however, there appears to be a decline in the zest for sports that have always interested Lithuanians. It may be that foreign battlefields took a ghastly toll, not only of the strong bodies of our young men, but also, unfortunately, of their athletic spirit that flourished so bountifully before the war. No longer are gymnasiums and diamonds crowded with young Lithuanians for they have learned strange habits that seduce them to strange haunts.

The problem of the moment is to rejuvenate the lagging Lithuanian athletic spirit of today by means of sport campaigns and contests so that our young men will once again excel as athletes in all athletic fields.

The Brockton chapter of the K. of L. has always sponsored vigorous and numerous athletic activities. It has produced prominent athletes and inspired many of its members to participate in games and contests that have been highly beneficial to both the body and the mind. Only a short time ago it had several teams representing it in many of the sports that delight the young. Now, that there are no teams and no equipment to promote a speedy return to athletic activities as of yore it is a duty of the elders and the leaders to encourage an athletic program that will attract, not only, the young as contestants, but also, the adult as fans and supporters.

The "Vytis" should devote a page or two and efforts to arouse not only local talent to athletic activities, but also, it should promote inter-state competition between Lithuanian teams. A champion Massachusetts team playing a title series with a top New York team (of course, the teams would be Lithuanian) would perhaps stimulate a paying interest in Lithuanian athletics in all Lithuanian communities.

We need more sport enthusiasts like Stanley Balberis, K. of L. member, and manager of Brockton sport teams during the past few years. His consuming hobby is to contact all schools and colleges whose athletic rosters reveal Lithuanian names. He learns the history of all prominent Lithuanian athletes, and each year selects his own all-America Lithuanian team.

Stan Balberis's Lithuanian All-America — 1945

Coaches — J. Gembis, Wayne University, and S. Pauxtis, Penn. military.

Left-end — Gene Rysiavage — 17 years of age — 192 lbs. Scranton Univ.

Left-tackle — Leonard Jusko, 18 years of age — 232 lbs. Marquette Univ.

Left-guard — Fritz Barsilauskas, 25 years of age, 212 lbs. Yale Univ.

Center — Mac Wenskunas, 23 years of age, 186 lbs. Illinois.

Right Guard — Al Jancuskas, 18 years of age, 196 lbs. Marquette.

Right Tackle — Len Madzalesky, 20 years of age, 215 lbs. Scranton Univ.

Right End — Victor Danisavage, 18 years of age, 192 lbs. Univ. of Connecticut.

Quarter back — Al Bellas, 21 years of age, 200 lbs. Penn. State.

Right Halfback — Veto Kissell, 18 years of age, 206 lbs. Holy Cross.

Fullback — Vic Kulbitski — (all-America captain), 23 years of age, 205 lbs. Minnesota.

HONORABLE MENTION

Vilušis — Harvard

Statkus — Tufts

Maršankis — Maine

Pruynski — Coast Guard

Kissell — Minnesota

Schevetz — Scranton

Best — Scranton

Wrublewski — Scranton

Vaicekauskas — Scranton

Kazelunas — Syracuse

Kaleda — Columbia



CRAYONS MAKE gay decorations for gift boxes of toys and school supplies sent children abroad by Junior Red Cross members in this country. Last year 500,000 boxes were packed for shipment.

Varna — Columbia
Degulis — Cornell
Stašunas — Boston College
Glvonian — Tulane

These selections appeared in Brockton and Boston papers. It is apparent that Stan diligently and tirelessly compiled such an imposing and representative list of players, for he covered the country from North to South, and from East to West.

If there were a few more Stans in more of our K. of L. chapters the Lithuanians would soon regain their national athletic prestige. **Dañ.**

V-Mail Microfilming Discontinued

Microfilming of V-mail letters has been discontinued. V-mail letter sheets, will, however, be continued for the present to be accepted, to and from A.P.O.s and F.P.O.s overseas. They will be dispatched by rail to the post office shown in the address unless prepaid for air mail service at the rate of 6 cents per one-half ounce. The War and Navy Departments have announced that this mail will be transmitted overseas by air by the Army and Navy from the post office shown in the address.

V-Mail letters will be given air transportation within the United States only when postage is paid at the air mail rate of 6 cents per one-half ounce or fraction thereof applicable to letters addressed to or mailed at overseas A.P.O.s or F.P.O.s.

There has been no change in the restricted number of V-mail sheets distributed by the Post Office Department to patrons. The number of sheets are limited to two to a person at one time or any one day except in rural sections where the forms are not readily procurable at local stores, in which case the limit is three.

Skaitykite Informacijos Centro Leidinius!

LITHUANIA'S FIGHT FOR FREEDOM

by E. J. Harrison
Kaina 50c.

GHILLEBERT DE LANNOY IN MEDIEVAL LITHUANIA

by P. Klimas
Kaina \$1.00

LITHUANIA IN A TWIN TEUTONIC CLUTCH

a collective work

Kaina \$1.00

Užsiskykite: Lithuanian American Information Center, 233 Broadway, New York 7, N. Y.

ELIZABETH, N. J.

COUNCIL 52

Hello—Hello—Hello!
 Hello Folk's, remember us,
 Why of course you do,
 We are the good old gang,
 From old Joisey, Council 52.
 We are a little behind
 In our corresponding I will admit,
 But now that the sheik's are home
 to stay,
 Watch out and behave.
 Little Susie is on the loose again,
 And she knows quite a bit,
 About lads and lassies,
 Who think they are it,
 But little Susie gets her news,
 Without the help of any booze,
 Whether she is there or not,
 She will always serve you with
 same news.
 But don't get frightened knights,
 It is all in fun.
 So if you are in the "Vytis",
 It is just for a laugh & fun,
 For us all to enjoy,
 When we get together,
 Like we used to do,
 Just before our sheiks said adieu.
 Only now we appreciate,
 Those who fought for what we have
 today,
 And say, Thank you God,
 For giving us these days,
 Once again to laugh & play,
 With our boys so loyal and true,
 To the red - white and blue,
 The girls we left behind,
 God and Country, we all Love you.

Thank You

Members of Council 52 say Thank you to all Councils, who participated in our first Victory Dance which was held January 19, 1946, and made it the success it was. We girls more than ever wanted this dance to be tops and it was, as the proceeds will be spent for a social in honor of our Veterans of War II as soon as they all come home for good which we all hope is soon, and show them what we think they are worth to us.

Hats off and a big hand for doing a very nice job Ann Staskevich, Helen Lukash, Helen Zwingler chairmen and all others who help made the dance a success. Ačiū!

Our shrimp he man Charles Oskutis became engaged to a gal from the Hills. Luck to Paul Selesonis and John Zakaravich who was married recently and became respectable citizens.

Gab

Butch Pott's looks very good who would'nt living on Uncle Sam's money and that vocation trip to Florida. Good to see the boys in civvies again — Spike Pinkien, Joe Matuza, Bill Patrick, Shorty Oskutis, Victor York, Cap Joseph's, Joseph Degutis, Anthony and William Staskevich and

TAMSIOJ

*Tamsioj naktelėj,
 Žalioj girelėj
 Kalbino mane
 Jaunas bernelis.*

*Vai ly, vai lilia,
 Vai ly, vai lilia,
 Kalbino mane
 Jaunas bernelis.*

*Ne tiek kalbino,
 Kiek jis viliojo,
 Aukso žiedelį
 Man dovanojo...*

*Ne dėkui tėvui,
 Nei motinėlei,
 Kad mane mažą
 Valioj augino...*

*Valioj augino,
 Ilgai migdino,
 Lig pusrytėliu
 Neprižadino.*

Tony Papalis, only now they really have muscles and not padded shoulders. Ah yeah! Jenny M. Toni D and Ronnie looking through all the papers for household gaggets, rooms and bargains a sure sign of bobos. Ha, Ha, Mary Oskutis is settled in her own home and says it feels like heaven, only living on the second floor is heaven? Gang way here comes Council 52 going to the top of the Empire State building, what would you call that, on are we all going to use the escalator going down — Whee??? the cellar of course — Ha-Ha — Liberty Hall.

Joe Weswick of Maspeth is a good sport, always a good laugh when he is around. Will Council 52 be gaining 2 female members before 1946 is up, by marriage to 2 of our boys?

Good old times seem to be back again at our dance, everybody, singing, dancing and laughing, readjusting themselves to old times gives you a funny feeling inside to see it is real and Thank God for that, get back to that old spinit boys, we are all with you. Good, old, reliable members who always come around when we need a helping hand and a good grip on it, Big Paul Smadjunas. Good Boy Paul.

How about a Jr. K. of L., only Stella, Pinky, Charlie and Ann, Walter and Helen are helping, we went to weddings, now let's go to christening, no shortage of milk, carriages or cribs...

Credit is given,
 Where credit is due,
 Don't get jealous,
 If it isn't given to you.

Little (Pal) Susie.



THE VETERANS AIDE

Q. A wife writes that her husband is over 38 years and serving in the Navy and asks when he will be discharged?

A. The Navy has ruled that all reserve enlisted men and women who are over 38 years and who had at least one dependent prior to August 15, 1945 are eligible for discharge. Wives count as dependents.

Q. A vet of World War I states that while he was overseas for 18 months he suffered no injury. He is 57 years of age, suffering from high blood pressure and a heart condition. He asks if he is entitled to a pension?

A. If your present ailment classifies you a total and permanent disability and prevents you from earning a living. We have mailed you Veterans' Administration form 526, which should be filed with a statement from your Doctor as to your present condition.

Q. An Army Nurse, on terminal leave, advises she wishes to obtain a position, as a nurse at a Veterans' Administration Hospital. She asks how to apply and what the salary is?

A. Apply at the Veterans' Administration Hospital nearest your home. Former service nurses are given preference at VA hospitals. The salary is \$3200, a year, plus overtime.

Q. A sister writes that her brother was drafted five months ago and as her mother is ill and the sister a cripple, he might be eligible to a dependency discharge. The family hesitates to make this request fearing that he will lose his veterans rights?

A. Were your brother to make an application for an emergency dependency discharge and should same be granted, he would receive an honorable discharge, and would not lose any rights as a veteran. As he most likely is badly needed at home we suggest he apply for an emergency dependency discharge.

Q. A reader asks if it is true that a veteran may attend a school in any section of the U.S. under the provisions of the G. I. Bill?

A. Yes, in fact he may select a school anywhere in the world providing it has been approved by the Veterans' Administration, which pays tuition fees, for books, and subsistence. You would however, have to defray your own transportation.

Užginčija Nusiskundimus

Gerb. Redakcija:—

Ryšium su įvairiais lietuvių tremtinių bei pabėgėlių nusiskundimais apie įvairius nuotykius stovyklose, BALF pirm. kun. Dr. J. B. Končius buvo kreipėsis į Karo Departamento civilinių reikalų skyriaus viršininką generolą J. H. Hilldring'ą. Savo laiške kun. Končius nurodė apie gaunamus nusiskundimus, kad į lietuvių stovyklas įsiveržią lietuviams nedraugiškai nusiteikę asmens ir padarą įvairių nemalonumų. Buvo gauta žinių, kad kai kur lietuviai buvę prievarta išgabenti ten, kur jie nenori vykti.

Siomis dienomis gautas Karo Departamento atsakymas, kuris, gen. Hilldring'o leidimu, gali būti paskelbtas lietuvių spaudoje. Manome, kad to laiško paskelbimas sumažins daugelio lietuvių amerikiečių rūpesčius. Prašome naudoti jį savo nužiūra.

Laiško turinys yra toks:

WAR DEPARTMENT
CIVIL AFFAIRS DIVISION
Washington 25, D. C.

3 November 1945

Rev. Dr. J. B. Koncius, President
United Lithuanian Relief Fund
of America, Inc.
19 West 44th Street,
New York 18, New York

Dear Father Koncius:

In my letter to you dated 31 August

1945 I advised you that a memorandum entitled "The Situation of Displaced Lithuanians in American-occupied Germany" had been forwarded for comment to the Commanding General, United States Forces, European Theatre and that upon receipt of a reply the War Department would furnish you with further information concerning this situation. Comments have now been received from the Commanding General, European Theatre.

These comments state that it is the policy of Headquarters, United States Forces, European Theatre to repatriate only those Lithuanian Nationals who express a desire to be returned to their homeland, and that there are no known instances of forcible repatriation of Lithuanian Nationals.

The comments from the European Theatre further advise that although there are Soviet repatriation representatives in the American Zone who are engaged in the work of identifying Soviet citizens and assisting in their repatriation, these Soviet officers are expressly prohibited from entering assembly centers accommodating non-Soviet United Nations nationals including Lithuanians, unless authorized and accompanied by a Military Government official. It is true, however, that on a few occasions Soviet officers have entered assembly centers accommodating non Soviet nationals. Such incidents have

occurred infrequently and on each occasion have been brought to the attention of Soviet authorities. In any event, no forced repatriation of Lithuanian citizens has resulted from any of these unauthorized visits by Soviet officers.

Lithuanian nationals, when so authorized by Military Government, are accorded preferential treatment as compared to the German population. They reside in assembly centers, or, if they wish in individual billets in German communities. At the assembly centers a basic food ration of 2,300 calories per person per day is provided, and in most instances to date, this ration has been exceeded. An intensive program is at present underway to improve the accommodations and care provided in displaced persons assembly centers in preparation for the cold weather and in accordance with this program, assembly centers accommodating Lithuanian nationals will be progressively improved with the approach of Winter.

I hope that the above information which I have been able to pass on to you will reassure you as to the present conditions and treatment of Lithuanian displaced persons in the United States Zone of Germany.

Sincerely yours,

(signed) J. H. HILLDRING
Major General, Director,
Civil Affairs Division.

It's Different Over There

AT HOME

Shoes are off the ration list,
Nylons are being knitted.
While Mother's on a shopping tour
She'll have her new suit fitted.

OVERSEAS

A woman stands in a long bread line,
Her feet are bare and sore.
Old rayon hose and scuffed-up shoes
Would make her spirit soar.

AT HOME

The kids can have new undies now
And goodness knows, they're due some.
They can go out and ski and skate
When winter's ice and snow come.

OVERSEAS

A ragged child is shivering
Between his coughs and sneezes.
Warm underwear would help him fight
The ravaging diseases.

AT HOME

No more patching worn-out blankets
Or mending an old split sheet.
The war is over — America won!
And hardships are obsolete.

★ **Negražios moterys turi pirmenybę.** — Spau-
doje pastebėta įdomi žinutė: — Viena didelė New
Yorko prekybos įmonė nusistatė samdyti parda-
vėjomis tik negražias moteris. Tos įmonės savi-
ninkai, mat, susizgribo, kad daugelis negražių
pirkėjų vengia eiti į krautuves, kur patarnauja
daug gražesnės už jas moterys. Ypač negražios
pirkėjos vengiančios eiti į krautuves su savo vy-
rais, girdi, kad pastarieji nepastebėtų per didelio
skirtumo tarp savo žmonos ir krautuvėje jai pa-
tarnaujančios pardavėjos grožio.



Kritikų įvertinimas "Sister Helen" Knygos

Įvairių publikacijų kritikai kun. J. Mačiulionio, MIC., parašytą "Sister Helen" knygą įvertina šiaip:

"Thankfulness, according to Spencer, is the tune of the Angels. It is in this tune that Fr. Joseph R. Mačiulionis, MIC. wrote SISTER HELEN, THE LITHUANIAN FLOWER (New York: Joseph F. Wagner, 1944. Pp. xii — 210. \$2.50). His gratitude to Sister Helen is evidenced throughout the book and from the closing words: 'To her I owe more than I could ever write down, but may she accept this book as a tribute of gratitude!' (p. 210). The book contains a sketch of the life of Sister Helen of the Sisters of St. Casimir and an autobiography of the author himself... The author is convinced that the prayers of Sister Helen, whom he met when he was a young boy, definitely changed the whole course of his life. She helped him in the choice of his vocation to the religious life and to the priesthood." — ECCLESIASTICAL REVIEW.

"Though the title of this book would lead to believe it is a biography, it is in fact, an autobiography that sketches the author's life and the important role Sister Helen played in it. She was the first one to make him seriously consider embracing the priestly vocation. As time went on her friendship, example, prayers and advice lighted the way leading to the priesthood and a special field of study.

"The author wrote the book to acknowledge his deep appreciation for all that Sister Helen had done for him both during her life and afterwards by her intercession, as he believes... Those interested in the ever mysterious workings of God's Providence will find the book enlightening and helpful." — AMERICA.

"This little book is both a biography and an autobiography — the biography of Sister Helen, 'the first Casimirite Flower in eternity,' and an autobiography of its author... It was occasioned by the twenty-fifth anniversary of the death of that saintly religious to whom, the author feels he owes an eternal and certainly unforgettable debt... The attempt is made, and with fairly good success, to intertwine the life and character of Sister Helen with the author's career... Its chief appeal is to those who knew this holy sister or who are friends of Father Mačiulionis. These will thankfully and understandingly appreciate the author's

Merginos ir saulė

Susgodojau aš godele,
Drąsiją dūmelę —
Pavilioti saulūžėlę,
Vakaro saulelę.

Pavilioti, prikalbėti
Skaisčią dievų dukrą
Pas save į nakvynėlę,
Lig trečių gaidelių.

Pavilioti, sužavėti
Drąsiomis svajužėms,
Pamyluoti, įsupuoti
Tais keistais sapnužiais.

Nes mergelės, mergužėlės,
Norints ir pamyli —
Kas jas žino, ką jos myli,
Ar ilgam jos myli?!...

Nors bučiuotų, glamonėtų
Ir ligi gaidelių —
Kas jas žino — rytoj dieną
Kam duos vainikėlių...

Nes mergelių mergužėlių,
Kas supras širdužę,
Kas įspės, kada joms meilė
Teką, kada gęsta...

Nes jų meilė, nors karščiausia,
Ramumėlio gaili —
Tik sudrums ji tau sapnužį,
Tik įgels tau širdį...

O dievų skaisti dukrytė,
Mylima saulūžė —
Jeigu ji ką pamylėtų —
Laimės negailėtų!

Skaisčiais savo spindulėliais
Liūdesį vaikytų,
Šilumėlės jūružėlėj
Skausmelius skandytų.

Tai todėl ir susgodojau
Drąsiją godele —
Pavilioti saulūžėlę
Vakaro saulelę.

Prikalbėti, kad nebleistūs
Užu jūrių marių,
Tik į mano liūdną gryčią
Norints šiai naktelei. L. G.

'labor of love' in singing the praises of her whose 'client' he calls himself. Nevertheless, to even the most disinterested reader who might chance upon this book, there is conveyed one great and lasting lesson: the unquenchable film of childlike confidence in prayer; such a message certainly justifies the writing of it." — VOICE.

"All Catholic educators, whether Religious or lay, will find abundant

consolation in the pages of this book. It is an autobiography in which the author details the important role Sister Helen played in his life... In spite of obstacles, aided by her inspiration and prayerful guidance, he persevered. He has written this charming story as a tribute of gratitude." — JOURNAL OF RELIGIOUS INSTRUCTION.

"'Sister Helen' by Rev. Joseph R. Mačiulionis, MIC... written seemingly in thanksgiving for Sister Helen's influence upon the author's religious and priestly vocation and in the hope of promoting the cause for Sister Helen's beatification. This explains the enthusiasm of the author, which of course is indispensable in a matter like this. Incidentally the book contains interesting information about the Lithuanian people, their immigration to the United States, their establishment of parishes and parochial schools and especially about the founding and rapid increase of the Lithuanian American Sisters of St. Casimir. The book is of particular interest for readers of Lithuanian descent, and ought to do much good in arousing vocations for the Religious life and the priesthood." — HOMILETIC AND PASTORAL REVIEW.

MEŠKERIOTOJAI, prisidėkit su savo pagalba

Visi jau iki šiol girdėjo ir žino apie išvietintų lietuvių Europoje vargus, kančias ir problemas, bet didžiausią jų išblaškytų po visą Europą lietuvių problema, tai maistas.

Niekas taip nesupranta maisto problemos, kaip meškeriotojai ir medžiotojai, kurie mėgsta išvažiuoti į nežinomas apylinkes, toli nuo savo namų atostogoms ar permainai, bet labai dažnai besibastydami paklysta miškuose ir ežerynuose, kad tenka net po keletą ir keliolika dienų laukuose išbūti.

Išvietintų lietuvių padėtis Europoje šiandien yra panaši: jie paklydę bastosi po Europą, jie badauja. Jei-gu jie turėtų šiokių tokių žvejojimo ir žūklavimo įrankių, kurių dabar Europoje negalima gauti, jie bent dalinai prie savo durų sulaukytų bado vilką.

Lietuviai meškeriotojai, neabejojant, atjau ir supras šio reikalo svarbą ir kuo galės prisidės prie lietuvių sušelpimo. Visi turi atliekamų įrankių, kuriuos galėtų aukoti.

Visi geri sportmenai yra geri vyrai, būkite geri vyrai ir dabar!

Aukojamus įrankius, daiktus ir drabužius prašome siųsti į BALF sandėlį: United Lithuanian Relief Warehouse, 101 Grand St., Brooklyn, 11, N. Y. **BALF Valdyba.**

A HISTORY OF LITHUANIA

At the present moment there is no book in the English language which presents a complete history of Lithuania. As a result, the English-speaking people of the world know little or nothing about Lithuania's past; similarly, the American youth of Lithuanian descent is not well acquainted with the development and the land of their ancestors.

This lack of historical literature has also made the case for Lithuanian independence much more difficult. Writers, who actually sympathize with the Lithuanian cause, quite unconsciously enunciate a number of falsehoods about Lithuania's background. Leaders in political and diplomatic circles have no ready source of information about Lithuania; consequently, they are unable to obtain a true picture of the Lithuanian people, and they commit various blunders (e. g. Sumner Welles in his "Guide to the Peace"). At the same time, Russian propaganda depicts Lithuania as a synthetic creation

produced by World War I! Individuals, who would be Lithuania's ardent supporters but who fallen victims to this propaganda, see no obligation whatsoever to shed blood in order "to carve a new state out of Russian territory"! Today, perhaps more than ever before, do we realize that the pamphlets, bulletins and dispatches issued by Lithuanians are not sufficient means with which to dissolve these difficulties and to combat these movements.

After many years of research and study, the Rev. Thomas G. Chase of Great Neck, N. Y. has prepared a complete and concise history — "The Story of Lithuania". Many of the author's other writings have frequently appeared in the English and Lithuanian press. When printed, this book will have more than three hundred pages of text, contain eight maps, a number of tables, a complete index and a lengthy bibliography. It is the first book of its kind in the English language — and as a matter of fact in almost any language. It has received the endorsement of William Henry Chamberlin,

who in his Foreword wrote: "Father Chase presents much interesting and little known material... As a reference work on Lithuanian history it is highly valuable." It has also received the recommendation of Prof. Oscar Halecki, renowned Polish historian, even though this scholar has in the past disagreed with Father Chase on the manner of treating Lithuanian - Polish relations. In other words, very shortly the world will be presented with the first complete history of Lithuania in the English language.

Final arrangements with the publishers will soon be made. To guarantee this book the wide circulation it deserves, orders will be accepted immediately in the following fashion:

1. Three dollars per copy;
2. Five dollars for two copies; one copy being sent to the subscriber, and the second being sent to a library, university, institution or leader in American life.

All money orders or check should be sent to

Rev. C. E. Paulonis
207 York Street Brooklyn, New York.

FRANK G. WHITKENS

Watchmaker and Jeweler



321 W. Broadway
South Boston, Massachusetts
(K. of L. MEMBER)

Tel. SOUTH Boston 2155
Large selections of Keepsake
Diamond and Wedding rings:
Longines's, Benrus, Le-Coulte
Watches, also other famous
makes.

Fountain pens of all kinds. Sterling silver, gold and gold filled. Jewelry of all descriptions.

Fine watch repairing & clocks. Large selections of graduation gifts. All work is guaranteed.
HAS EXPERIENCE FOR 17 YEARS.

• Viena žmonelė prašo mėsinės tarnautojo išnešt į vežimą jos girtą vyrą. Šis paklausė. Dėkinga moteriškė duoda jam už tai 25 ct. Tarnautojas nepatenkintas po kelis kartus skaito gautus pinigų.

— Ar maža? — klausia žmonelė.

— Lyg ir maža, — atsako miestietis. — Vakar aš tik pusę kiaulės išnešiau į vežimą ir už tai gavau 25 ct. Šiandien užtat, išnešęs visą kiaulę, maniau, kad gausiu bent pusę dolerio.

• Tūlas klūbietis nuolat sakydavo: "Pusė klūbo valdybos yra tikros kiaulės!"

Nugirdus klūbo valdyba pareikalavo, kad tas klūbietis šitą biauų šmeižtą atšauktų susirinkime.

Klūbietis atšaukė: "Pranešu visuomenės žiniai, kad pusė klūbo valdybos nėra tikros kiaulės".

• Tūlą kareivį sugrįžusį iš Europos karo fronto sutiko grakšti mergina ir suteikė viens kitam pasisveikinimo bučkį. Mergina komplimentuodama veteraną sako:

— Jeigu kitas toks bučkis, tai galėtum tikrai apsigyventi!

Kareivis - veteranas atsakė:

— Ačiū už perspėjimą!



UŽSISAKYKITE TONIKO PAS MUS

Pristatom geriausį
toniką — Pliknikams,
Vestuvėms, Krikšty-
nomis ir visokiems
Parengimams.
Kainos prieinamos.

Tel. Dedham 1304-W

Myopia Club Beverage Co.
GRAFTON AVE., ISLINGTON, MASS.
FRANAS GERULSKIS, Sav.
Namų Tel. Dedham 1304-R

SOUTH BOSTON CAFE

VINCAS BALUKONIS,
Savininkas

Good Food
Good Liquors
Good Service

260 W. BROADWAY

So. Boston, Mass.

