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Immaculata Press

# LITHUANIAN COMMUNITY

By MSGR. JOHN BALKŪNAS

## And The FAMILY

The Lithuanian Community will be that bond which will unite all Lithuanian settlements, all Lithuanian families, all their parishes, schools, other organizations. Unfortunately, there are not parishes in all Lithuanian settlements, not to speak of schools. I would say that only one half of the American Lithuanians belong to Lithuanian parishes; others half adhere to non Lithuanian parishes. I would allow that thirty per cent do not attend any Church. We are concerned to unite those who are now connected with any Lithuanian organization, do not support any Lithuanian activity. Such unattached minorities make up a large percentage of our populace.

To preserve and maintain the Community unadulterated Lithuanian, we must see to it that its component elements, namely, the family, the school, church, are so preserved and maintained.

All agree that the most fundamental unit underlying human society is the Family. Only a well founded Lithuanian Family can be expected to fulfill the expectations of Lithuanian consciousness development. We must begin with the children of such Lithuanian families, inspiring them with the absolute necessity of perpetuating such families. We must devote more time and efforts in our press, schools, parishes, organizations to build up a constructive and healthy propaganda looking to the establishment, preservation and perpetuation of the Lithuanian family.

Newly formed Lithuanian families should be warmly welcomed by the Community and should be the recipients of our every possible assistance and guidance. Such guidance and protection should be organized under the auspices of the Community. Large families should receive our unstinted praise as well as all-round assistance. The vice of birth control among our people should be condemned. Alas, this modern enemy of human life is

edging its way into our people. While that other enemy, Russian Communism is determined to abolish our nation, our battle cry ought to be: Let us multiply! as much as God allows and wishes.

The decisive role in Lithuanian activities is played by the mother. How important and necessary, therefore, that mothers absorb the Lithuanian spirit and nurture themselves by means of organizations, the press and all manner of Lithuanian groups. Here the Community renders aid through its educational and cultural institutions.

It is in the family that the child receives his first training and his character is formed. It is the family which is the stronghold for guarding and protecting the nationalistic spirit against all attacks. It is in the family that the ancient Lithuanian traditions are perpetuated, — hospitality, respect for those things which make up the Lithuanian heritage, such as works of art, historical albums, books, newspapers, carvings, including the ancient and strictly Lithuanian style of peasant religious masterpieces, prayer books, including the ancient copies of sacred books preserved from 1864-1904 period of suppression, hymnals, including those used in the home, on such sacred occasions as feast days, funerals, etc. Then in the secular field there are such elements importantly contributing to the creation and development of the national spirit, as the Lithuanian character, surely something differentiating Lithuanian folks from others of God's creatures; the ancient Lithuanian language akin to Sanskrit and Greek and the delight of many a Professor of Philology in our American Universities; our songs, which in themselves are a poetic history of the nation, melancholic and sad in nature, yet which buoyed up the people through centuries of oppression and persecution, and which were sung by the workers in the field, by the mother in the

kitchen, on joyous occasions such as wedding celebrations, in sad moments of grief, sorrow. Well does this recall the famous saying of an eminent folk historian: I care not who writes the laws of the nation, preserve for me only the songs of that nation.

I cannot refrain from emphasizing the importance of the relationship of one Lithuanian family with other Lithuanian families. Where this relationship is healthy and constructive, it is like vital vitamins injected into the national life. Just now we are experiencing the influence upon Lithuanian families who have lived for two or more generations in the United States, perhaps removed not only geographically from the land of their own or their ancestors' origin, but especially distant in their feelings from the original Lithuanian spirit — I say we see, feel and understand everyday in these present times, the great influence which recently arrived Lithuanian families from the old sod are exerting upon those of us who perhaps were beginning to forget our heritage and origin. So we see the Lithuanian language being revived, our press becoming more enlivened, our social and cultural gatherings more uplifting, Lithuanian song again filling the air of our Lithuanian homes, halls, yes, even our religious devotions being enhanced by the contribution of these recently displaced persons in our Church choirs, singing societies, dramatic circles, etc. We are witnessing, for instance, an interest by our second and third generation Lithuanian Americans in the traditional Lithuanian costumes, dances, which also are warmly received and evaluated by art and folklore experts who often award first prizes to Lithuanian costumes, dances, etc. in competition with entries from practically all nations of the world. These are all encouraging and positive contributions, and if all aspects of our problem were similar, we might hope for a speedy solution.

# THE UNAVOIDABLE GOD

By REV. A. JURGELAITIS, O. P.

We are Catholics, we believe in God because the Church teaches what Christ taught, and Christ taught that there is a God.

But, we are living in a world and in an age in which many, many do not believe in God, and are actually convinced that there is no God. So there is the clash: "There is a God!"

Aside from the proofs that the Faith gives us of God's existence there are certain proofs of the existence of God which the mind of man by itself, without the help of Faith, can perceive. We are now going to discuss these.

1. Against those that say: "There is no God", we say: "GOD EXISTS BECAUSE THINGS EXIST." (I will ask you to say that to yourselves once or twice.)

The explanation: You and I will admit, that *things*, all kinds of things, exist. These things do not have to exist. At one time they did not exist, at some time in the future these things that we see around us will not exist. When our mind thinks this over, either we will say: things always existed and always will exist... (which does not explain anything, and does not satisfy the mind,) or there must be **SOME THING**, or **SOME ONE**, who had to exist always, and who made all other things. This satisfies the mind. That **SOME ONE**, we call **GOD... the UN-CREATED CREATOR OF ALL THINGS**.

2. Another proof of God's existence is this: **GOD EXISTS BECAUSE THINGS CHANGE**.

The explanation: If we look around us, we can easily see and feel things changing, for example... when a baby grows up, when you light a fire and the room grows hotter, when you study something and learn it. Now, when a thing changes, it means that it gets something it did not have before. In other words, it gets something added, or more perfect from someone else, or from something else. It would be foolish to try to say that things change themselves. We must say that something more perfect changes the less perfect, and that something, or **SOMEONE MOST PERFECT** is the Cause for all the changes in the world. **THAT SOMEONE MOST PERFECT** we call God.

3. A third proof of the existence of God can be stated thus: **GOD EXISTS, BECAUSE THINGS ARE ARRANGED**. So far, we have seen that God exists because things *exist*, then God exists because things *change*, now we must discuss how we must say that God is, because things are *arranged* in orderly fashion.

The explanation: Here we examine things, anything you want, and we soon discover that there is a perfect order in everything we pick up: take the human eye, or the whole human body. Take a grain of salt... and under a microscope, notice the structure of the atoms. Everything that man can study in Nature, is arranged in a marvelous way. Now, some scientists that is, atheistic scientists will say that all this order is the result of chance. How could chance, or luck put together our wonderful universe. Suppose, you went to a watch factory, and asked the watchmaker for one each of all the parts needed to put together a dollar watch. You take these parts home, put them in a box, or bag and start to shake them together. Would you ever be able to shake a watch together? In other words, chance, or luck is out if you want to explain how why things are **ARRANGED**. What is the answer? The arrangement of things means that some mind, outside of the thing in question, arranged and ordered it. This **MIND**, that arranged and arranges things as they are is **GOD**.

4. Let's take one more proof for the existence of God... This time we are going to deal not with **THINGS**, but with man

himself. Deep down inside of the mind of man there is a sense of right and wrong. No matter where you go you will find something that men consider wrong, something which, if you do it, even if no one else sees you, know is wrong, it makes you unhappy and afraid. In a single word: **GOD EXISTS BECAUSE MAN HAS A CONSCIENCE**. That little voice in the soul of man which tells him: **DO NOT DO THIS**, shows that he is under some kind of a **LAW**. Probably, some savage never heard of "**THOU SHALT NOT KILL**", yet when he kills some one deliberately, he knows he is doing wrong, and he fears some punishment. Certainly, that savage did not make the law himself. That law, that judgment as to right and wrong is implanted in the souls of all men, and it did not come from men themselves. Where did it come from... from some **SUPREME LAW-GIVER**, who implanted this law in the hearts of men. This Supreme Lawgiver we call God.

Thus, man's reason can prove to his own satisfaction that there is a God.

But, our friends, the Godless, the atheists, will not accept these proofs.

One might say: "You people believe in a God that is too human... an old man with a flowing white beard."

We answer: We most emphatically do not believe that God is a man with a long white beard, with a disposition that is sometimes kindly, and sometimes severe. When we see something good, or beautiful, or true in the world, and we say it comes from God, we do not mean that this goodness and truth and beauty are the same way in God as in things. Although they exist in God, they exist in a special way, that is far, far above the way that they exist in creatures. But, we have to talk about God in a human language, and so it *merely seems* that we make God human.

Another might say: You say that God is **UNCHANGING**, and all change in things comes from him. Then why do you pray to God to change things. When you pray, you really try to change God.

We answer: Prayer does not change God. It does change things... first, ourselves. Prayer changes us by adapting us to God, so that God's unchanging Will may be fulfilled. The idea is this: there are some things God grants without any prayer on our part. There are other things that God has decided to grant **ONLY IF I PRAY FOR THEM**. So when I pray and beg for something that seems to be a change in God... I am really praying to carry out God's original will: I will grant this favor if this person prays... I will not, if he does not pray.

I think this short talk does give us a brief picture of the tremendous question of the existence of God. These are the main lines of the picture. I wonder how much of it you remember. Here are a few questions to test your memory.

1. Why do we believe that God exists?
2. Can we know by reason alone, without the help of the Bible, that God exists?
3. What are the two ways by which we can know that God exists?
4. There were four reasons given in this talk to prove the existence of God, Can you recall them,
5. Explain in your own words: God exists, because things exist.
6. Explain in your own words: God exists, because things change.
7. When we pray, do we really expect God to change His mind?

## DVIKOJAI PARAZITAI

ALFA SUŠINSKAS

Igimtasis įstatymas, artimo meilė ir nesugedusios, neiškrypusios sąžinės balsas kiekvienam žmogui nurodo neišnaudoti kito žmogaus: ne tik atiduoti kitam ir neatimti iš jo, kas jam priklauso, bet ir nereikalauti, neimti iš jo daugiau, negu jis privalo duoti.

Tačiau žmogus, neturįs krikščioniškos dvasios ir žmoniškumo, lengvai apeina visus teisingumo dėsnius ir stengiasi išnaudoti kitą žmogų.

Išnaudotojų būna įvairių įvairiausių ir visur jų pasitaiko. Žmogų išnaudoti galima visaip ir viskuo, viešai ir slaptai, pačiam išnaudojamajam pastebinti ir nepastebinti...

Išnaudotojus matome valdžiose, imonėse, istaigose, organizacijose ir privatiniam žmonių gyvenime.

Religiniu požiūriu žmogaus išnaudojimas yra nusikaltimas Dievui ir artimui. Jo didumas pareina nuo išnaudojimo didumo. Išnaudojimas yra nukreiptas ne tik prieš teisingumą, bet ir prieš artimo meilę.



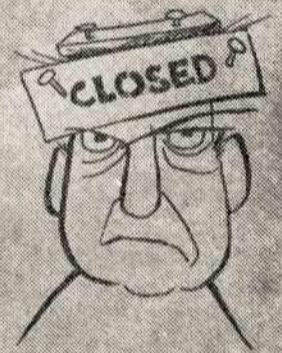

Pats šlykščiausias žmogaus išnaudojimas vyksta komunistų valdomose valstybėse. Jose eilinis žmogus yra viskuo išnaudojamas. Jo būklė yra žemesnė ir baisesnė už vergo būklę, nes vergui nebuvo ir nėra draudžiama sakyti ir galvoti, kad jis yra vergas; gi komunistų pavergtam žmogui yra žiauriai draudžiama ne tik sakyti, bet ir galvoti, kad jis yra pavergtas ir išnaudojamas...

Ne tik raudonoji, bet ir kiekviena kita diktatūra yra žmonių išnaudotoja. Neatsilieka čia nė visokie absoliučios valdžios karaliai ir karaliukai, vis dar kaikur viešpatauja necivilizuotuose kraštuose. Jų valdinių dauguma gyvena didžiausiame skurde, o jie patys — neišsakomoje prabangoje.

Kiekviena organizacija turi valdybas, komisijas, įvairius pareigūnus. Visi sutikusieji būti pareigūnais turi sąžiningai atlikti savo pareigas. O kaip dažnai pasitaiko, kad tik keli ar net ir vienas pareigūnas turi atlikti visus darbus, nes kiti jų neatlieka ir tam vienam ar tiems keliems viską sukrauna!.. Priežodis "Kas veža, tą ir plaka" terodo, kad yra žmonių, kurie kitus išnaudoja, kurie savo nepareigingumu plaka dirbančiuosius, pareinguosius, užuot kad patys būtų plakami.

# Ten Sure Ways to Smash Any Organization

- 1.- Don't come to meetings.
- 2.- If you do come, come late.
- 3.- If the weather doesn't suit you, don't think of coming.
- 4.- If you attend a meeting, find fault with the work of the officers and other members.
- 5.- Never accept office — it is easier to criticize than to do things.
- 6.- In any event, get rebellious if you are an officer and don't attend committee meetings.
- 7.- Do nothing that is absolutely necessary, but when other members roll up their sleeves and willingly and unselfishly use their ability to help matters along tell the world that the organization is being run by a clique.
- 8.- If asked by the chairman to give your opinion regarding some important matter, state that you have nothing to say. After the meeting tell everyone how it ought to be done.
- 9.- Hold back your dues as long as possible, or don't pay at all.
- 10.- Don't bother about getting new members. Let someone else do it.

Nors ir ne tiek dažnai, vis dėlto pasitaiko vienas kito išnaudojimo ir šeimoje... Žiūrėk, vyras gali, bet vengia padėti žmonai auginti vaikus ir visą namų apyvoką jai vienai palieka. Arba kad ir žmona: ant vyro, iš sunkaus darbo grįžusio, pečiu ji suverčia visus šeiminius rūpesčius, o pati dykinėdama laksto po įvairias pramogas, kaimynus lanko, ištisomis valandomis telefonu kalba apie viską ir apie nieką... Ir tarp tos pačios šeimos vaiku, ne tik mažų, bet jau ir užaugusių, ne taip jau retai pasitaiko, kada kuris nors iš jų yra kitų šeimos vaiku išnaudojamas.

O kiek daug yra žmonių, vienaip ar kitaip kenčiančių ir sunkaus likimo beviltiškai prislėgtų! Jie visi laukia pagalbos: gero žodžio, širdies,

medžiaginės paramos. Gi labiausiai jie laukia žmoniškumo ir teisingumo... Neretai čia ateina toks gelbėtojas, kurio pagalba tėra šlykštaus išnaudojimo priedanga: už suteikta menką pagalbą jos gavėjas turi sumokėti perdideliu darbu, savo teisėmis ir net savo garbe...

Išnaudojimas yra gyvuliškoji savybė žmoguje. Neprotingu gyvių igimtyje glūdi apiplėšimo ir išnaudojimo instinktas: jie tyko vienas iš kito atimti maistą ir dėl jo tarp savęs kovoja žūtbutine kova. Ir žmoguje ši glūdinį instinktą apvaldyti ir paslaugia artimo meile pakeisti tegali tik tikras religinis gyvenimas, tvarkas visus žmogaus polinkius ir veiksmus. Jei žmogus ne gyvena tikru religiniu gyvenimu, jis tada tėra dvikojis parazitas.

## Lietuviškos Legendos, Pasakos



Piliakalniai kalba apie Lietuvos senovę.

Pasakos, padavimai, mįslės, patarlės, prietarai plaukia iš lūpų į lūpas, iš kartos į kartą, iš tautos į tautą. Daugelis žmonių juos kūrė. Ir vadinamos tos pasakos, padavimai, dainos — tautos kūryba, tautos aka. Nyksta miškai, dygsta kaminai ir antenos: aptyla lakštingalos, pragysta radijas. Ir naujos žmonių kartos jau naujais vargais, naujais džiaugsmiais gyvena. Jau daug jie pasakų pamiršo ir padavimų nebeseka, o dainas kitokias bedainuoja. Kiti laikai, naujos dainos. Bet skubi pirmyn, o malonu dirstelti atgal, ar jau daug nužingsniavai. Skaitai knygą vis tolyn, bet atsikvėpęs atverti, ar jau daug perskaitei. Dainuoji naujas dainas, o malonu pažvelgti, ką sekė, dainavo tavo tėvai, seneliai, ir jų rūpesčiais, džiaugsmiais, mintimis pagyventi.

O tose pasakose, padavimuose, dainose, patarlėse, mįslėse pasirodo, kaip sentėviai gyveno, galvojo ir jautė. Tik mokėk pasaką suprasti! Jose, kaip sapne, įvyksta tie žmonių norai, kurie buvo neįvykdomi kasdieniniam gyvenime. Žmogus svajoja: kitaip sektusi gyventi, jei tik būtų turto, jei tik žmonių būtų geresnis būdas, jei tik būtų šeimoj santaika, jei nebūtų piktu ponų. Ir ims pasaką sekti apie neturtingą, kuris turtus paveldėjo; apie gobšą kaimyną ar brolių, kuris dėl gobšumo turtus prakišo; apie kvailiuką, kuris, nusižeminęs ir gailėstingas net gyvulėliams, užkeiktuosius išgelbėjo ir gražią gražią karalaitę vedė; apie našlaičius, kurie žmonių skriaudžiami susirado užtarytojų gyvulių tarpe ir buvo laime apdovanoti.

O ir padavimuose gražiai pamatysi, kaip sentėviai tikėjo, kad esama už žmogų dar aukštesnių būtybių. Jos žmogaus gyvenimą valdo, globoja ir kenkia. Jos griausmus ir žaibus laido, šaltinius atveria.

Padavimai paseks apie būtybes, kurios turta, taip žmonių trokštama, laiko savo rankose ir žmonėms jį dalina arba atima.

Paseks apie paukščius, kurie esą žmonės, nubausti ar apdovanoti.

Paseks apie piliakalnius ir karžygius, kurie nežmogišką galybę turėję.

Vis tai padavimai apie Perkūną, aitvarus, laumes, gegužes, balandžius, šarūnus. O naujesnės kartos pada-

vimuose nusileidžia jau iš dangaus krikščioniškasis Dievulis žmonėms gera daryti.

Tuos jausmus, kuriuos sentėviai jautė aukštesnėms būtybėms, išdainuos dainomis. Išdainuos ir darbą, iš kurio vieno žmogus gali gyventi. Išdainuos ir meilę, kuri skatina šeimą sukurti; tuos džiaugsmus ir sielvarčius, kurie sukyla, besirengiant ištekti už mažai težinomo, iš tolo tegirdėto ir su juo susirišti visam gyvenimo vargui ir džiaugsmui. Išdainuos ir tą linksmą nuotaiką, kuri atsiranda būryje alutį begirsnojant, ir tą skausmą, kuris apgaubia visą ūkininko žemdirbio šeimą, kada atplasnų karas atitraukdavo sūnų nuo arklo ar dalgio — žūti už kažin kokius karalius, ne už savo tėviškėlę.

Gilios ir gražios tos dainos, tos pasakos. Pastabumas, vaizduotė, jausmo gilumas ir nuoširdumas išreiškia tą pasakų, padavimų, dainų gyvenimą savotiškais vaizdais, sakiniiais, žodžiais, kaip audėja audinių raštais.

Tik reikia įtempti dvasią tiems sentėvių jausmams, mintims, rūpesčiams pažinti.

Tik reikia atverti širdį tų minčių ir jausmų gilumu, vaizdų ir žodžių grakštumu pasigrožėti.

### LIETUVIŠKAS PISISVEIKINIMAS

Kai vienas lietuvis susitinka kitą, jie pasisveikina lietuviškai. Lietuviškų pasisveikinimų yra labai įvairių. Rytą dažniausiai sveikinamės: "Labas rytas". Dienos metu sakome: "Laba diena". Vakare: "Labas vakaras". Labai dažnai pasisveikindami sakome: "Sveiki", o atsisveikindami: "Sudie". Jei atsisveikiname su kuo nors prieš eidami miegoti, sakome: "Labą nakt". Jeigu įeiname į kambarį ir randame ką nors valgant, sakykime: "Skalsa" arba "Skalsink, Dieve". O jeigu norime lietuviškai pasveikinti dirbantį žmogų, sakome: "Padėk, Dieve".

# K A N T R Y B Ė

## Lietuviška legenda

Vienam žmogui reikėdavo kasdien eiti ir grįžti pro kryžiu, pakelėj stovinti.

Praeidamas žmogus pakelia akis į kryžių ir, pamatęs susirūpinusį, kenčiantį, nuliūdusį Kristaus veidą, giliai atsidūsta ir nueina savo keliu, ramindamas save:

— Dieve, ką reiškia mano vargas prieš Tavo kančią?

Kasdien eina ir grįžta žmogus pro pakelėj stūksantį kryžių ir kasdien žiūri į Nukryžiuotąjį.

Vieną kartą jis tiek ilgai isižiūrėjo į Kristaus veidą, kad jo širdi surėmė didelis gailestis, ir jis prabilo:

— Dieve, kaip man skauda širdį į tave žiūrėti... Jeigu aš nors viena valandą galėčiau Tave pavaduoti...

Taip taręs, dar kartą žvilgterėjo jis į kryžių — ir mato, kad Kristaus veidas jau nebe skausmo pilnas, bet — džiaugsmingos gėrybės, ir čia pat išgirsta jis balsą:

— Gerai. Aš nužengsiu nuo kryžiaus, o tu mano vietą užimk. Tik būk kantrus. Kad ir kažin ką tektų tau išvysti nuo kryžiaus, né žodžio netark — tylėk, kaip žemė!

— Klausau, gerasis Dieve.

Nespėjo jis pratarti tų žodžių — ir pasijuto esąs prie kryžiaus prikalta, o Kristaus kaip nebūta.

Kabo žmogus ant kryžiaus ir žiūri į kelią, kuriuo ten ir atgal eina važiuoja įvairiausių žmonių.

Mato jis, kad vieni linksmi, patenkinti, kiti, vos pavilkdami kojas, neša savo gyvenimo našta.

Vieni, praeidami pro kryžių, džiaugsmingai pakelia akis į Nukryžiuotąjį dėkodami jam už suteiktą laimę, kiti net nepažvelgia į Jį, o tretį, sunkiai dūsausdami, pro Jį pralinguoja.

Kabo žmogus ant kryžiaus ir tyli.

Staiga pamato jis, kaip vienas keleivis, paklūpojęs po kryžium, netyčia palieka po juo savo pinigus.

Jis jau buvo beprasižiojęs prašnekti, bet, prisiminęs Kristaus išpėjimą, nieko nepasakė.

Kabo jis ant kryžiaus ir mato, kad ateina švilpaudamas kažkoks keleivis. Sustojo tas keleivis kryžiaus papėdėj pasilsėti. Dairosi jis — ir pa-

stebi paliktuosius pinigus. Pagriebia jis pinigus ir greitai nueina į tą pačią pusę, iš kurios buvo atėjęs.

Jau norėjo kabas žmogus ant kryžiaus šuktelėti tam keleiviui, pasakyti keno tie pinigai, bet prisiminė Kristaus išpėjimą — ir susilaikė nieko nepasakęs.

Nusiramino jis ir žiūri į kelią. Žiūri ir mato, kaip atskuba prie kryžiaus jauna moteris su gėlėmis. Apkaišė ji kryžių žiedais, ir kritus ant keliu, ėmė su džiaugsmo ašaromis dėkoti Dievui už laimę.

Tuo metu bėgte atbėga prie kryžiaus anas keleivis, kuris tik ką čia buvo užmiršęs savo pinigus. Apžiūrėjo, apžiūrėjo jis visą žemę aplink kryžiu ir kreipiasi į besimeldžiančią moterį:

— Na, užteks melstis! Greičiau atiduok pinigus!

— Kokius pinigus? — paklausė nustebus moteris.

— Mano, kuriuos aš čia prieš valandėlę užmiršau.

— Jokių aš pinigų nemačiau, — sako jam moteris.

— O kur jie dingo?

— Nežinau.

— Jeigu tu ju neėmei, tai gal Kristus nukopė nuo kryžiaus ir paėmė juos? Juk čia daugiau nei gyvos dvasios nebuvo!

Žmogus, kabas ant kryžiaus, klauso ir kenčia, liežuvį sukandęs.

— Nežinau, nemačiau, kaip Dievą myliu, — teisinosi moteris.

— A, tu tokia! Jeigu taip, tai aš tave jėga priversiu gražinti man mano pinigus, — puolė keleivis su kumščiais išsigandusią moterį.

— Žmogau, toji moteris nekalta! Tavo pinigus paėmė tik ką čia buvęs kažkoks keleivis, kuris nuėjo į miško pusę, — nebeiškentęs ėmė rėkti nuo kryžiaus žmogus.

Keleivis, net neapsidairęs, kas į jį prabilo, pasileido ieškoti žmogaus, radusio jo pinigus, o moteris, padėkojusi kryžiui už išgelbėjimą jos nuo keleivio kumščiu, greitai nuėjo savo keliu.

— Kokia neteisybė pasauly, — atsiduso žmogus ant kryžiaus, manydamas, kad gerą darbą padarė, bet

tuo metu prieš jo akis išaugo Kristus ir rūsčiai jam tarė:

— Eik, šalin nuo kryžiaus! Tu neturi kantrybės kentėti... Aš tau liepiu tylėti, o tu prašneka...

— Dieve, kaip aš galėjau tylėti, matydamas tokią neteisybę.

— Taip reikėjo, kad vienas netektų savo pinigų, antras juos rastų, o trečias dėl to nukentėtų.

— Bet kodėl gi, Viešpatie?

— Todėl, kad tas, kuris pametė savo pinigus, jų neturėdamas, nenusidės. Žmogus, kuris tuos pinigus rado, geram darbui juos sunaudos. O laiminga moteris, dėl to nukentėjusi, sužinos, kad ne visi pasauly laimingi.

— Aš nesuprantu, gerasis Dievuli.

— Todėl, kad per silpnas tavo protas tam suprasti ir tu neturi kantrybės, — tarė Viešpats jau nuo kryžiaus, ir Jo veidas vėl apsiniaukė gilaus rūpesčio kančia.

Žiūri savo geromis akimis Kristus nuo kryžiaus į kelią, viską mato ir viską kantriai kenčia.

## TĖVYNĖS DAINOS

Tėvynės dainos, jūs malonios,  
Taip širdį žadinat saldžiai!  
Kodėl tai mūsų gražios ponios  
Negieda jūsų gan seniai?  
Akutės melsvos, rankos baltos,  
Bet širdys jų, kaip ledas, šaltos.

Sesutės mūsų nuo senovės  
Dėvėjo margus rūbelius;  
Duzgeno plonas, baltas drobes  
Ir koja suko ratelius,  
O iš karštos jaunos krūtinės  
Skambėjo dainos sidabrinės.

Kalbos nemindžiota gimtinės,  
Nei dainų mūsų Lietuvos;  
Neskundės vyras nusiminęs  
Dėl meilės moterų lengvos!  
Tada už auksą nemylėta,  
Tada už dainą nemokėta.

Maironis

# LITHUANIAN WAYSIDE SHRINES



Lithuania, as the youngest daughter of the Catholic Church in Europe, is distinguished by a countryside dotted with quaint, artistic, and home-made crosses. The history of these crosses is interesting, because it goes back to the time when the people were still pagan. Many authorities on Lithuanian roadside crosses, assure us that the inspiration for the various forms goes back to the Greek pillar, the monumental columns erected by King Assok of India, and the valley of the Ganges.

It is difficult to say precisely what the Lithuanian crosses have in common with the pagan monuments that were erected on the graves of the rich and the poor in Lithuania. The baptism of Lithuania in 1387 spread the use of

crosses throughout the country. In observing the infinite variety of crosses existing in Lithuania and noting the special forms of ornamentation, we can say that the custom of erecting such monuments does not come from Christian countries, but directly from pagan times. The Lithuanian archaeologist Basanavičius dates the custom back to the cult of the Lithuanians for the dead, since they constructed monuments on their tombs, usually made of wood.

When Christianity was introduced into Lithuania, the Church authorities began a bitter war against all remembrances of the pagan cult. The grave monuments of pagan times had consisted for the most part of rough

beams: oak for men and birch for women. These beams were enhanced with strange and diverse ornamentations.

Today, there are no remains of the pagan of grave monuments or symbols that were erected along the roads where travelers experienced accidents or horrible deaths. The conversion to Catholicism also meant a change of the monuments and symbols to crosses and figurines. The crosses were known as "krikštai" and statuettes as "dievukai." Where the countrysides and graves were adorned with pagan monuments and symbols, they were replaced with the crosses and Christian symbols.

Adam Varnas, an artist of free-Lithuania, touring the country,



more could have been photographed and collected a thousand types of crosses and said that at least two thousand graphed. Some examples seen to come from types of ancient Greek crosses. Many from architectural constructions. Others resemble architecture of Indian temples. Then again, there are those that show the slim lines of gothic construction or the pompousness of the baroc styles.

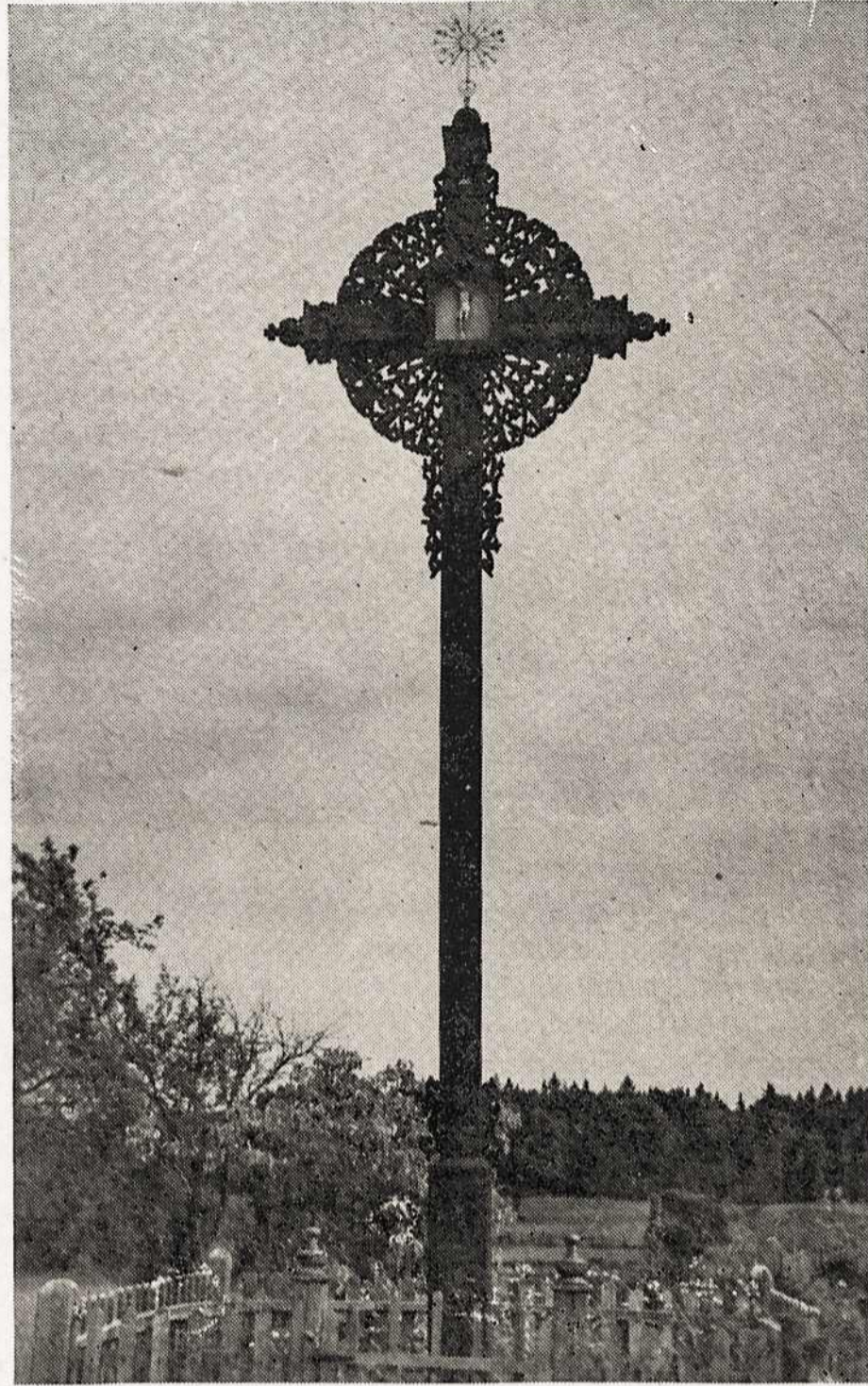
Solar emblems are the dominating motives of many crosses and this style seems to bring back the memories of the pagan veneration for fire. But the one point which distinguishes the Lithuanian crosses from those of other Christian countries is the development given to the halo. In Lithuania all the power and talent of the worker is concentrated in that part of the cross, so that the original form of the four arms seems to disappear, covered by solar rays of the aureole. Some halos are simple, with straight rays; others are very complicated and decorated with geometric motives. Still other artisans use Catholic symbols, the crown of thorns, and so on. It should be noted that very often the figure of Christ is too small in proportion with the design of the cross.

The most striking features of the Lithuanian crosses are the little statuettes, that decorate the bases and roofed niches on chapels. These statuettes are of less importance than the crosses themselves and often detract from the simple beauty of the statuesque landmarks. The statuettes are certainly the work of rough carvers. The Lithuanian carvers used this simple form of

art to give a plastic representation of their own fancy and frank sentiments for the saintly heroes of their Faith. The most famous of all statuettes is "Pensive Christ" — Kristus Rūpintojėlis. Christ is represented seated on a log with His face between His hands, and elbows on the knees in an attitude of profound and sad meditation. And indeed,

Christ's pensive expression is almost unforgettable. This seems to be one of the most original expressions of rustic sculpture. Many say that the "Pensive Christ" is symbolic of the contemplative and concentrated character of the Lithuanian people.

(Gathered and edited by  
Jack Stukas, Chairman  
Cultural Committee)



## LAIMINGOS KELIONĖS

To all delegates and guests who plan to attend the 44th National Convention of the Knights of Lithuania we wish a "Laimingos Kelionės" — particularly those traveling cross country. From all indications, it will be an historical convention and FIRST national convention of Lithuanians to be held on the West Coast.

The Convention Committee, headed by Leonard Valiukas, has worked hard for the past several months in order to make the convention a memorable one!

We have received hundreds of letters from members, particularly members from the East Coast, that they plan to attend the convention. Some are driving, others are traveling by train and air. To each and every delegate throughout the country and Canada, we wish a most successful sojourn in California.

The Editors

Dr. J. Leimonas

Miss Phyllis Grendal

# READERS WRITE

Dear Editor:

For some time now I have been meaning to write and thank you for the consistently fine articles the VYTIS has been featuring. I especially enjoyed the debate on "Mediocrity" in the June issue, and in the July issue, which I have just finished reading, the article on "Confirmation" by Father Kasper, and the "Collegiate Union", I thought were especially fine.

I think that Father Kasper has given us the answer to "Mediocrity" in the sub-title, "A Knight of Christ and a Knight of Lithuania". Perhaps, as has been suggested, a perusal of the constitution will indoctrinate a Knight of Lithuania in what he **should** do, but I seriously doubt that it will inspire him so much that he **would** do it. Any Knight who takes five minutes a day to remember that he is a Knight of Christ as well as a member of the K. of L. is automatically inevitably, indubitably saved from "Mediocrity." "For God and Country" is our motto and our guide. When we consecrate all our actions to the honor and glory of God, which includes everything from making ourselves fit temples of the Lord, to being our brother's keeper, is it possible that we can do less than our best? A world of wisdom and a nation's prosperity is to be found in those four simple words: "For God and Country."

I would like also, to cast my vote with a great hurrah for the Collegiate Union, written by John Chervokas. Young blood, and new ideas to break the confining things of tradition and deal another death blow to "Mediocrity." Youth, dauntlessly standing its ground in the face of safe, staid, stolid "Experience"; Youth, personification of Courage which dares to sail uncharted seas, explore fathomless depths, and scale limitless skies, at last begins to stir fledgling wings among us in the K. of L. Youth which is the backbone of the nation, is no less the backbone of the K. of

L. Do we fully realize what Youth, and trained youth especially, can do for us? We Lithuanians have much to be proud of. Our history and cultural achievements are magnificent, so why keep it a secret? Why not broadcast it to the world, and how more effectively than through small, but powerful units set up in the midst of our colleges? College students, apostles of the word, through the medium of college "gabsessions" are speaking to representatives of every nation, from every corner of the Union. Little words, planted discreetly in a college dormitory soon sprout tendrils to encompass the world. The schools whose Lithuanian membership is so small to support a full-fledged organization will welcome assistance from the Union on promoting "Lithuanianism" on their campus. As a recent college graduate, I think I can speak authoritatively and say that even in colleges where there may be no Lithuanian membership, but which sport Current Events clubs or Political Science clubs will welcome a competent speaker from another college to clue them in on those nations abroad which are currently engaged in the hand-to-hand battle against Communism.

But why just stick to the college campus? What about those councils with that flagging spirit? The Union could pay a sick call to these councils and give them a booster shot, showing them just what can be accomplished if one is persistent enough.

It is, indeed, very fine to give Youth the ball, and let it carry it down the field, but what are the rest of the members of the team going to do? Simple. They are going to provide that very necessary block. to ward off Despair, Frustration and Defeat. They will provide the opening for latent talents to run the gamut of Encouragement and score a touchdown. Writers, artists, musicians must be called to the front and their candles coaxed to a bright flame for the honor of God and Country. Perhaps the VY-

TIS would like to enrich its pages with literary contributions, poems, essays, fiction and fact from talented K. of L. members. Lithuania was once famed for its beautiful craftsmanship. Who is there now to bring beauty into our lives? An annual exhibit in the District centers could easily become a bounteous fountain head for a traveling exhibit to tour the country under a banner of yellow, green and red viewed by millions, and proclaiming the pride of the Lithuanians. Many parishes desperately need their musicians to act as organists and choir members that the praises of God may continue to be sung in the beautiful vernacular of their country, Lithuania. Yes, there is much work to be done "For God and Country." Who is there to do it?

Forgive me, Dear Editor, for taking up so much of your time. These are all thoughts which have been on my mind for some time. It gives me great joy to find others who perhaps share some of those thoughts. Thanking you again for a very fine magazine, I remain

Josephine Kuizin  
(Gary, Indiana)

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## A HIDDEN SECRET

ANTONIA M. WACKELL

Fragrant-faced, lovely rose,  
Open your petals wide,  
And your tender heart expose,  
Breathe out the perfume you have  
inside.

I see the beauty in your bloom,  
And in your golden heart.  
But tell me...  
Why can't I see  
The heavenly perfume  
That you so lavishly impart?

Dear Editor:

The June issue of the VYTIS carried a most interesting article by John V. Chervokas titled: "The Case in Point: The K. of L." Although I do not agree with him, I was most happy to read his viewpoints, and to learn that we have such wonderful people in the K. of L. People who are interested to see that the K. of L. lives on and on. That's just what we need!

It seems to me, the article should have been entitled. The Case in Point Some of our K. of L. MEMBERS. Then I would be forced to agree on a great number of his points. As the article now stands, Mr. Chervokas took various imperfections of our members and bestowed them to the Knights of Lithuania organization. In my opinion, our K. of L. as an organization is just as good, if not better, than it was when first organized some 40 odd years ago. An organization that would consider changing its basic principles and ideals, would soon be on its way out. I, for one, hope that the day will never come when the Knights of Lithuania would consider changing its basic principles.

Our constitution clearly states the road we must follow, if we want to be true K. of L. members. The fact, that we, the members have strayed somewhat from that road, is not the fault of the organization. If we lived up to our constitution, we would surpass all other organizations in every phase of activity.

The fact that some of our members are suffering from indifference, laziness and ignorance, may be true, and that is why we are not as active as we should be. However, the solution to this problem does not lie in the fact that we must change our principles to accommodate such members. Instead, we must find the ways and means to enlighten these members, get them acquainted with the constitution and interested in activities other than socials. As it is now, too often we fail to acquaint our new members with anything but the social side of the K. of L.

Radical faction spearheaded by revolutionary leaders would only throw the organization into a turmoil that could be fatal. What we need, is leaders who KNOW the K. of L., what it stands for, and have the desire to transfer that knowledge to every member that they

## LITUANUS

Recently a young Lithuanian-born engineer was presented with a copy of "Lituanus", so that he might become acquainted with it. As it was, the chief engineer of his firm who made the presentation, thought he would mention the incident to the editors of this Lithuanian collegiate quarterly. The particular copy laid upon his desk, borrowed by his chief from a University library, was already the eleventh issue of this informative publication, published by the Lithuanian Students Association in America. In appearance, it differed greatly from the first issue. As to form, content, and readers "Lituanus" had improved and grown.

Several years ago, when the Association decided to publish a Lithuanian collegiate quarterly in English, it appeared as a bulletin-type publication having only twelve pages. This eleventh issue, of a larger format, has thirty-six pages. In this respect, with the first issue of 1958, the editors plan to change the format again, to one usual form a quarterly. If this change is effected, the cover will be redesigned at the same time.

The content was different also. The increase in size made a more exhaustive treatment of the subject matter possible. "Lituanus" now publishes informative articles on almost any subject pertaining to Lithuania. Thus, the eleventh issue contains a discussion of juvenile delinquency in the Soviet Union and an article on the development of monumental art in ancient Lith-

come in contact with. We need more of those "ultra - conservatists" who keep striving to keep us on the "straight and narrow."

The Knights of Lithuania is a GREAT ORGANIZATION. It is WE the Members, who, having failed to get acquainted with the K. of L., are lacking in understanding, initiative and activity. Let's pull out those dusty constitutions, or send for one, if you don't have it, read it over carefully and sincerely, put it in ACTION and see if the pulse doesn't come back to normal.

Helen Shields  
(Philadelphia, Pa.)

uania. In the past, articles on the process of destalinization, on Lithuania musical instruments, and on problems of Lithuanian history have appeared among many others. Almost every issue contains an introduction to a Lithuanian artist, with reproductions of his work used to illustrate the magazine. Besides printing brief notes on the latest Lithuanian books, it will include larger reviews of the more significant works. Occasionally, "Lituanus" may present samples of the work of a Lithuanian writer. Usually, several brief articles, noting an important event of an organization are included. Two regular columns on the political scene and on Lithuanian cultural life are planned.

From a discussion of the Polish-Lithuanian question, "Lituanus" may range to the Lithuanian resistance movement or the review of a prize-winning book. In each case, the writer, besides presenting the facts of the problem, will also attempt to review them critically, drawing whatever conclusions he is able to draw.

The wide range of subject matter is made necessary by the readers and purpose of "Lituanus". On the one hand, it hopes to reach American Lithuanians, who, although interested in the land of their fathers, are unable to maintain contact with Lithuanian life through publications printed in Lithuanian. On the other hand, it hopes to reach those influential Americans, and others, to whom the problems of Lithuania are completely foreign. The editors, therefore, attempt to go beyond the mere presentation of the latest statistics and events, but try to present an overall view of Lithuania, its history, arts and current problems.

Besides this immediate aim, "Lituanus" attempts to be a ready reference source. Thus, many copies are sent to college and public libraries, to newspaper and magazine offices. Almost all the United States Senators, governors, and other officials, also receive copies of "Lituanus." Approximately 3,500 non-Lithuanian addresses are on the mailing list, and it is hoped to increase them to 5,000 by the end of the year. The first issue was mailed to about 900 addresses.

Lituanus  
916 Willoughby Ave.,  
Brooklyn 21, N. Y.

feminine

fait

## Mergaičių Pasaulis

Redaguoja Veronika Kulbokienė

## TAI VIS TOJI MEILĖ!

Stasys Yla

Prieš šį karą viena lietuvaitė mokėsi Ingenbohlio Institute, Šveicarijoje. Užėjus karui, tėvai patarė jai negrįžti namo, ir ji baigusi mokslus ten pasiliko. Karo metu ji ištekėjo už šveicaro, turtingo ir labai inteligentiško žmogaus. Šiuo metu ji augina tris sūnus, kurie visi gražiai kalba lietuviškai. O vyras?

Vyras labai ją mylėjo, dėl to pats išmoko lietuviškai. Žinia, jis kalba kiek šveicarišku akcentu, primaišydamas dar žemaitišką tarmę. Žmonelė buvo žemaitė ir žemaitišką atkaklumu to pasiekė.

Vienas lietuvis, kartą apsilankęs šioj šeimoj, paklausė šveicaro lietuviškai:

— Kaip jūsų vaikai, ar daug rūpesčių sudaro?

— Aš nieko, čia tik jai vargas!

— Ar šveicariškai su jais susikalbate?

— Aš nieko! — atsakė tėvas.

Galbūt jie dar maži, išmoks paugę ir šveicariškai. Tačiau svarbu, kad iš mažens jie kalba motinos kalba.

— Kaip žiūrite į Lietuvos reikalus, — klausė toliau šveicaro lietuvis.

— Aš nieko, kai ji bus laisva — mes visi grįšime į ją.

Tas jo "aš nieko" buvo virtęs priežodžiu. Bet apie Lietuvą anksčiau tikrai nieko nežinojęs, nūnai galėjo daug papasakoti. Iš kur? Iš žmonelės knygų. Lietuvai jis darėsi savas, nes jis mylėjo lietuve.

1946 m. vasarą vienas lietuvis važiavo iš Vokietijos į Austriją. Lindau jam teko laukti prancūzų saugumo patikrinimo. Laukė jo ir daugiau žmonių. Vienas jaunas vyras pasiteiravo jo, kokios tautybės.

— Lietuvis, — atsakė mūsų tautietis.

— Malonu, malonu! — prakalbėjo jaunas vyras lietuviškai.

Po keletos minučių kalbos mūsų tautietis paklausė:

— Gal turite kokių žinių iš Tėvynės?

— Deja, ir mano tėvynė, kaip ir jūsiškė, už geležinės uždangos.

— Atleiskit, argi jūs nelietuvis?

— Ar jūs manote, kad galiu juo būti?

Lietuvis nenorėjo tikėti, kad jaunas vyras nebūtų lietuviu. Jis kalbėjo be jokio svetimumo akcento. Tik po keliolikos minučių buvo galima pastebėti, jog daro kai kurių mažų klaidų.

— Tai kas gi jūs pagaliau, atleiskit?

— Rumunas iš tėvo pusės. Motina buvo vengrė.

— Kaip jūs išmokot lietuviškai?

— Gyvenau porą metų Bregense su lietuviais, o dabar su jais studijuju Innsbrucke.

Jiedu nebesiskyrė. Apžiūrėjo Lindau, pasirinko viešbutį ir visą laiką kalbėjo tik lietuviškai. Rumunas pasisakė baigęs mediciną ir dar noris studijuoti filosofiją. Jis dar mokėjo prancūzų, vokiečių ir neblogai anglų kalbas. Apie Lietuvą jis skaitė visomis šiomis kalbomis, o taip pat lietuviškai.



## TOPS FOR TEENS

This is going to be a sort of rambling into various kinds of books available for you at your public libraries and I feel certain at most of your school libraries, too. I would like to start with one field most of us are apt to miss and one in which we can find much enjoyment — that is in the field of poetry, humorous and otherwise. I'd like to quote two stanzas from a favorite poem of mine which I am sure most of you will recognize. Man or woman, boy or girl — how long has it been since you read or reread "Alice in Wonderland" where I first met Father William?

"You are old, Father William," the young man said  
 "And your hair has become very white;  
 And yet you incessantly stand on your head —  
 Do you think, at your age, it is right?"

"In my youth," Father William replied to his son  
 "I feared it might injure the brain;  
 "But, now that that I'm perfectly sure I have none,  
 Why, I do it again and again."

Of course we must not lose sight of the fact that there is much beauty and description in serious poetry, too. Unlike a long novel books of poetry may be picked up and read at odd times, as much or as little of it as we choose. A recent small volume of serious thoughts no one of us should miss is Anne Morrow Lindbergh's "Gift from the Sea." This little book of reflections is so beautifully written it is almost a kin with poetry. Your mothers and fathers would enjoy it with you, I am sure, if they wanted to use it for reading aloud. Carl Sandburg has said, "The test of a poem is never 'Do I understand?' but 'What has it done to me?'" Poetry can open many doors for young people that we may never know about. Try and see what some of these collections "do to you!"

"Collected poems of Elinor Wylie"

Phyllis McGinley's "A short walk from the station"

Ogden Nash's "Parents keep out" (Elderly poems for younger readers)

"Songs of a sun lover" by Robert Service.

Continuing along the same line of thought I'd like to introduce you to some of the "reminiscing" kind of stories — many a combination of both humor and serious thoughts of living. Books such as Clarence Day's "Life with Father" and "Life with Mother" and Hildegard Dolson's "We shook the family tree" or Edward Streeter's "Father of the Bride." "Mama's bank account" by Kathryn Forbes is an unforgettable story once you've read it. From it originated the popular play "I remember Mama" and also the TV series of the same name. It would make an excellent read aloud book some evening for one of your junior meetings when you've run out of ideas. Another old book which I'm sure you'll all enjoy is "The education of Hyman Kaplan." And if you have gone through Hyman's experiences I'm sure it will mean all the more to you.

Next month I'll discuss the novels in two of the most popular fields for you young adults — that of adventure stories for boys and the ever popular category of stories of romance for girls. As I work with our young people and adults I am always interested in YOUR reading habits and likes and dislikes. I would love to hear from any of you who can find a few minutes to scribble me a note — either telling me of your favorites, giving me suggestions as to what you would like to have me write about or perhaps you would like to bring to my attention some noteworthy book I may have missed! You young people in our junior councils are great readers I am sure and I would love to hear about your favorites. Do let me hear you—I'll be waiting!

Your scribe from C-19,  
 Mildred Chinik  
 4649 Cook Ave.  
 Pittsburgh, Pa.

— Po karo, kai tik bus galima,  
 aš niekur kitur nenoriu važiuoti,  
 tik į Lietuvą.

Kai lietuvis atsiskyrė su juo  
 Bregense ir pasuko į Innsbrucką,  
 ten sutiktų mūsiškių paklausė, ar  
 jie nepažįsta tokio rumuno.

— Kaip gi, tas Naujalietuvis,  
 kaip mes jį vadiname. Puikus vyras  
 ir tikras mūsų draugas.

— Atvirai sakant, didžiausias jis  
 draugas yra mūsų studentės Danutės,  
 — pridėjo, tardamas "tarp mūsų kalbant".

Ko nepadaro ta meilė! Na, ir tvirtas lietuviškas charakteris.

### MIŠKAS ŪŽIA

Miškas ūžia, verkia, gaudžia;

Vėjas žalią medį laužo;

Nuliūdimas širdį spaudžia,

Lyg kad replėmis ją gnaužo.

Girios tamsios, jūs galingos,

Kur išnykote plačiausios?

Dienos praeties garsingos,

Kur pradingote, brangiausias?

Miškas verkia didžiagirių:

Baisūs kirviai jas išskynė;

Verkia Lietuva didvyrių:

Ju neprikelia tėvynė.

Kas mums praeiti gražintų

Ir jos narsą ir jos galią?

Kas tuos kaulus atgaivintų,

Kur po žemėmis išbalė?

Maironis

## Lietuvių Kolegija Romoj

**Šv. Tėvas Pijus XII su Lietuvių Kolegijos Romoj vadovais Vysk. V. Padolskiu ir Prel. V. Tulaba prie Nekalčiausios Marijos širdies keliaujančios statulos Lietuvai.**



Roma — žmonijos kultūros lopšys. Roma — kankinių ir šventųjų miestas. Roma — katalikų bažnyčios centras ir krikščioniškos dvasios židinytis.

Viso pasaulio akys nukreiptos į Romą. Roma domisi katalikai ir nekatalikai. Kas tik pasauly i vyksta — nepalieka be atgarsio Romoj. Iš čia reaguojama į visus svarbesnius gyvenimo reiškinius. Iš Romos išeina šviesūs pamokymai, aiškios normos ir naudingi patarimai. Iš čia kalba Kristus vietininkas, kuriam lygaus autoriteto ant šios žemės nėra.

Ant senų Romos Imperijos griuvėsių stovi Žvejo sostas, daugelio gerbiamas, bet taip pat daugelio žmonių niekinamas ir šmeižiamas, visų matomas, bet ne visų suprantamas ir vertinamas. Šitas sostas neturi sau lygaus nei amžiumi, nei garbe, nei jėga, nei išmintimi. Jis matė daug sostų griaujamų, kilnojamų iš vietos į vietą, naujai atstatomų ir senai užmirštų. Tik jis vienas, kiek atmena istorijos lapai, pasiliko savo vietoje, visuomet atlikdamas savo uždavinį ir pareigą, ku-

riai Dievo žmogaus buvo skirtas: šviesti pasauliui.

Šventame Mieste, į rytus nuo Šv. Petro Bazilikos, stovi kitas žiburys, mūsų širdims labai brangus — Šv. Kazimiero Kolegija. Tai yra viena iš jauniausių lietuvių mokslo ir šviesos tvirtovių. Ji pasivadino mūsų tautos globėjo Šv. Kazimiero vardu ir žada duoti lietuvių tautai tai, ką davė šventasis jos globėjas: tikėjimo šviesos.

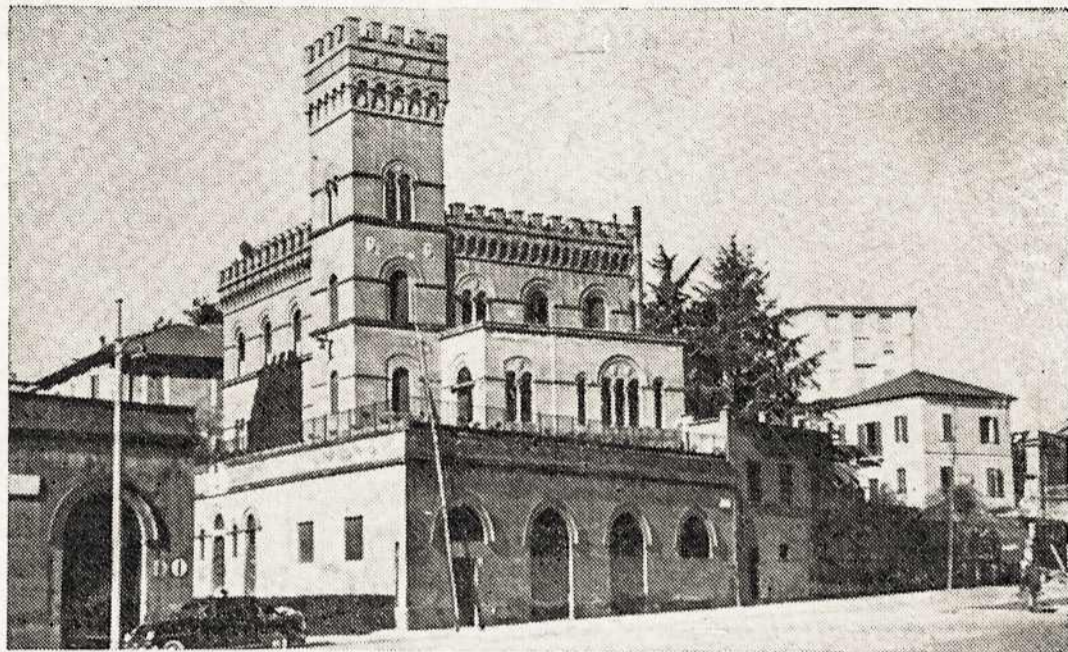
Šv. Kazimiero Kolegijos istorija yra trumpa. 1945 metais iš Vokietijos per "žalią sieną" išvyko gražus lietuvių klierikų būrelis, vadovaujamas keletos energingų kunigų, į Romą. Jie buvo pabėgę iš Lietuvos nuo raudonųjų gaujų į Vokietiją ir prisiglaudę Eichstadto mieste, kur buvo vietos vyskupo maloniai priimti. Jie čia mokėsi, ruošėsi savo pašaukimui. Matydami, kad šis kampelis nėra tinkamas šiam tikslui, pritariant tremty esantiems lietuviams vyskupams, jie leidosi į pietus, į Romą pas Bažnyčios galvą, ieškodami jo pagalbos ir globos. Sunki buvo jų kelionė ir sunkios buvo jų pirmosios dienos Romoj. Kur galėdami prisiglaudę, kęsdami

alki ir nuovargi, jie mokėsi ir meldėsi.

Išvargusiems, bet nepalaužtiems, Dievo Apvaizda atėjo į pagalbą. Kolegijos vadovybė, padedant Prel. A. Briškai, rado ir nupirko mažus, bet gražius namus patogioje vietoje. Visi galėjo atsikvėpti, nes buvo sukurtas savas kampelis. Tiesa, jo įrengimas, sutvarkymas ir pritaikymas naujam tikslui Kolegijos vadovybei sudarė daug rūpesčių. Bet kartą jau atsistojus ant savų kojų, pavyko nugalėti ir tolimesnius sunkumus.

Taip pradėjo gyvuoti lietuviškoji Šv. Kazimiero Kolegija. Jai sėkmingai vadovauja Vysk. Vincentas Padolskis, Prel. Vladas Tulaba ir Kun. Dr. Vytautas Balčiūnas. Čia ruošiami nauji kunigai būsimai laisvai Lietuvai. O jų bus labai ir labai reikalinga. Taigi ši Švento Kazimiero Kolegija atlieka didžią misiją Lietuvai, ypač jos didžiam prisikėlimui ir naujam dvasiniam atgimimui. Tegul Dievas padeda šią misiją kuogeriausiai atlikti. Mūsų lietuviškam jaunimui šia kolegija tenka ypač susidomėti ir ja tinkamai pasinaudoti.

**Lietuvių Šv. Kazimiero  
Kolegijos namai Romoj**



**Šv. Tėvas Pijus XII  
tarp žmonių karo metu  
bombarduojamoj Romoj**



**Palazzo Venezia Romoj,  
kuriuose dirbo Italijos  
diktatorius Mussolini**



933. ROMA - Palazzo Venezia

# THE YEARS OF OPPRESSION

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VERY REV. M. VAITKUS

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very Rev. Mykolas Vaitkus, born in 1883, was educated at the Seminary of Kaunas, Theological Academy in Petersburg and Innsbruck. Later he became professor of literature at the Seminary of Kaunas and taught religion at the Art Institute.

Started to write in 1906. Since then he has become known as an editor, writer, critic. Is author of several books and translations.

The author has personally experienced the period described in his article.

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One of the darkest of Russia's barbarities was the attempt to destroy the spirit of Lithuanian nations in the bright 19th century, while the free, unobjecting West was looking on. The matter was as follows.

In 1795, after a long fight, Russia, one of the most aggressive nations of the world—always pushing westwards, finally annexed Lithuania, the country which through ages had defended the rest of Europe from Mongols and other Asiatics. Russia succeeded in her conquest because she was aided by Prussia and Austria, and because the rest of nations did nothing to prevent it.

During the 19th century, Lithuania tried three times to throw off the cruel yoke, revolting in 1812, 1831 and 1863 against its unwanted master. But incomparable Russian strength put down these revolts.

After the last revolt, Russia decided to annihilate Lithuanian nation by killing its soul. Lithuanians were ordered to accept the Russian religion and language. Russia tried to enforce this order by prohibiting Lithuanians the use of their own Latin alphabet. Through their governors, Muravjov and Kaufman, they almost accomplished their purpose.

Thus, no books with the Lithuanian alphabet were allowed to be published, read or even kept. Books could only be printed in the Russian alphabet, which was not practicable for the Lithuanian language.

Maybe some of you might think that, after all, the Russian letters could be adapted to Lithuanian. What difference would it make how the letters looked so long as they conveyed the same meaning? However, this order had an inner purpose. Lithuanians understood that such requirement was the first in denationalization. If one would give in and take the first step, the Russians would immediately introduce even heavier demands. We all know the procedure of a tyrant. An oppressor has to go slowly to that the conquered will not revolt. First of all, the people would become accustomed to Russian letters and books; then, to Russian culture and religion. Thus, slowly, the goal, denationalization, would be attained.

The Lithuanians understood this perfectly and decided to fight against such Machavellian measures. The opposition, of course, could be only passive. The people refused to accept books printed in the Russian alphabet

and started to publish their own secretly. The long and silent battle continued for over forty years.

This battle united all of the Lithuanian nation, starting with the famous Bishop Motiejus Valancius and the Duke Ogskis from Rietavas and ending with the simple peasant. The Catholics and the Protestants, conservatives and liberals, all joined forces in expanding the circulation of Lithuanian books and protecting the persecuted. Even the Lithuanian Jews and Polish were sympathetic in this respect. They wouldn't betray the leaders but, on the contrary, often helped out.

Thus the movement continued. It was purely ideological and cost many sacrifices and lives. The Russian government tried to inflict their beliefs through books. The books were about Russia, her history, her culture, and her religion. At the same time, Lithuanian history, culture, and especially, the Catholic religion were depreciated. The Russians realized that the difference of religion was one of the most important obstacles to their plan of denationalization. That was the reason why they tried to blacken and destroy Catholicism in Lithuania.



How did the Lithuanians accept these books? They simply didn't buy them; when given, didn't accept any; and did their best to destroy them. I remember that while in grammar school, a Russian teacher gave to my friends and me, as presents, books using Russian letters. When we brought them home, our parents explained that the books were not acceptable and should be burned. We were glad to do so. Seeing such an antagonistic attitude, the Russians stopped publishing altogether.

However, the Russians started taking other measures to try to denationalize the people. They started to persecute all who printed or wrote Lithuanian books. The people circulating them were sent to prison or Siberia. The Russians even started taking prayer books from people leaving church.

The Lithuanians acted according to the dictates of their conscience. The laymen and the clergy, the rich and poor, all harbored and read only Lithuanian books. They paid fines, completed prison terms, suffered in Siberia, Caucasus and even lost their lives for the privilege of fighting for their country. They never lost hope that someday truth and justice would triumph.

In my youth, I saw the sufferings of the patriotic men. Perhaps the hardest hit were the priests. The Russians hoped that if they succeeded in quieting the religious leaders, the nations would become easier to conquer. Therefore, any communication of the clergy with the Pope was prohibited. Every move a priest made was restricted and every word he uttered was censored. Even the sermons were censored. A priest wasn't allowed to leave his parish at any time. He had to use Bibles sent by the government. For every transgression of the law, large monetary fines were imposed. Almost all monasteries were closed and no novices were accepted. Catholic churches were turned over to the Russian authorities and used by the government for storage. When the church in Kraziai was taken, Lithuanians protested.

Many of them were killed and the rest were imprisoned or sent to Siberia. This event revealed to the civilized world the brutality of the Russian demagogues.

Because the remaining monasteries were becoming empty, Russians converted them into prisons, sentencing priests who had committed some "offense" against the inhuman orders. I remember such a monastery in a nearby town where the minister of my parish was imprisoned for circulating prohibited books.

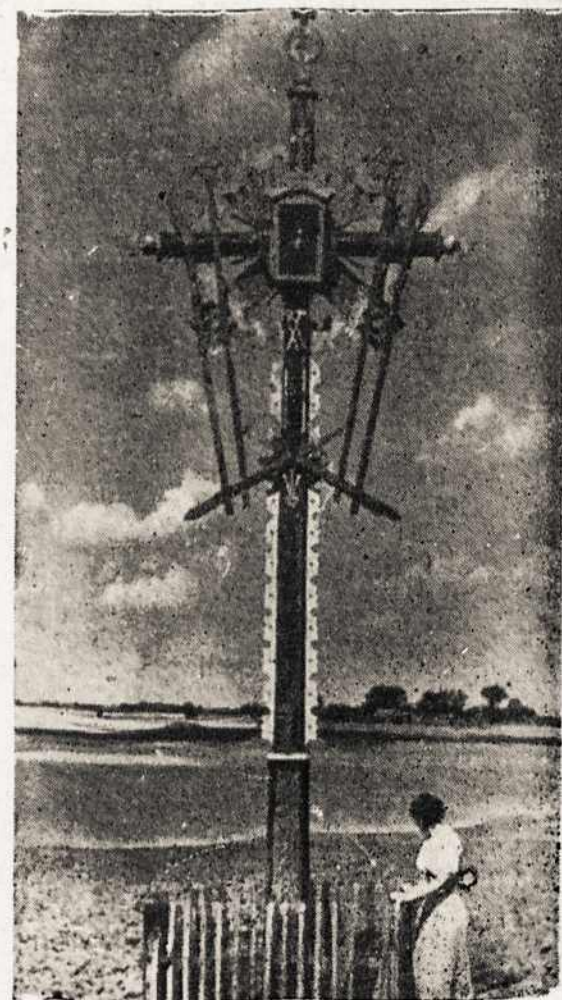
Others, as the famous scientist and author, Jakštas - Dambrauskas and Dr. Jonas Šliupas, fled to America to avoid persecution. The United States was the nation which gladly gave asylum to the political and religious refugees escaping from their country. Here I must mention with gratitude the role this country played in the Lithuanian fight for freedom of the press. Lithuanians in the United States were free to use their language and to practice their religion. They were allowed to print books and papers and to send them to their suffering brothers in Lithuania. These books were circulated in the oppressed country. Eternal thanks to the United States of America!

However, even more books were printed in neighboring Germany. Germany, for some reason, allowed us to publish books in her eastern district, Prussia. All such books had to be carried across the border. A special group of "book carriers" was organized. They picked up Lithuanian papers in Prussia and transported them into Lithuania. Because the Russian gendarmes were very careful in watching the border, the mission was very dangerous. Many of the "book carriers" were caught and punished. I, myself, heard about such brutalities, and I have seen with my own eyes soldiers searching the woods for men with literature. But it was not enough just to get the printings across the border. They had to be distributed through the whole country, person to person. Despite the grave dangers, not a single per-

son wavered or turned away from the cause.

We suffered oppression for forty years. I don't know how much longer we could have stood it, had the Russians not given in. They became involved in a war with Japan while trying to annex more land. The Russians weren't very successful in this undertaking, and a civil war almost occurred. The frightened government quieted the rebellion, not only with arms but also with promises. Thus, in 1904, Russia conceded to Lithuania freedom of the press. However, to win full political independence, Lithuania had to wait until after the first World War when great Russia started losing her authority.

Today the situation is similar. Communist Russia will never grant freedom peacefully to the countries she has conquered. Only with the intervention of the United States can the nations regain their independence.



# ABOUT LITHUANIA AND LITHUANIANS

Prepared By Ed. Šulaitis

## GET RUSS OUT OF UN, KNOWLAND TELLS LITHS

"Let the Soviet Union withdraw all Soviet forces from Lithuania, Poland, Albania, Latvia, Estonia, Czechoslovakia, Hungary, Romania and Bulgaria, and guarantee free elections under UN supervision.

"Let the people decide free from the farce of Gomulka counterfeit elections with which Poland was insulted on Sunday, Jan. 20, while Soviet troops still occupied that restless country."

"The Chicago American"

## UPRISINGS IN LITHUANIA

Uprisings against Communist bosses are reported in Lithuania. Trouble with communism is that when it finally manages to put a roof over a guy's head, he immediately starts raising the roof.

Fletcher Knebel in "Chicago Sun-Times"

## CAGERS MAP STRATEGY IN LITHUANIAN

When some of the St. Rita High School basketball players shout words of strategy in their native tongue, hardly anybody in the gym knows what they are talking about.

Six of the first 10 players on the senior squad speak Lithuanian fluently; four were born in Lithuania and have been here a comparatively short time.

John Valaitis, St. Rita's captain and leading scorer; Don Prapuolenis, Al Varna and Leo Youzapaitis came to this country from Lithuania with their parents in 1949.

Dick Gelbuda and Allan Zvinakis are of Lithuanian descent; their parents are from Lithuania.

Tommy Kouzmanoff  
in "The Chicago American"

## FLAME OF FREEDOM

"The people of Lithuania have been conquered and enslaved by Soviet Russia, but Lithuania still lives as a nation in the hearts, the hopes and the unshakable resolve of a million Americans of Lithuanian descent. And Lithuania still lives officially as a nation in the policy of the United States.

Our government still recognizes the legal government of Lithuania which was displaced by force of Russian arms. In Chicago Dr. Petras Dauzvardis, Lithuanian consul, is accredited by the U. S. government as an official representative of the government of Lithuania."

"In their (Lithuanians) labor to keep alive the spirit and the hope of freedom in their conquered homeland, Americans of Lithuanian ancestry are serving the finest aspirations of the human soul. All their fellow Americans join them in the hope that the people of Lithuania, and all others crushed under the weight of Russian force, may soon stand free again."

Editorial in "The Chicago American"

## LITHUANIANS VOW FIGHT FOR LIBERTY

On Feb. 16, 1918, the Lithuanian people declared their desire to establish themselves as a nation free from the Russian rule that had kept them in bondage for over a century.

Unfortunately, Lithuania finds herself subjected again to the Russian yoke. This time her suffering is much worse than before because of Communist Russia's ultimate plan for the destruction of ethnic groups.

Lithuania and the other nations imprisoned by Communism want freedom and complete sovereignty.

On Feb. 16, Lithuanians the world over will resolve publicly never to stop working and praying for a free Lithuania in a free world.

"Chicago Daily News"

## PARTISANS BATTLE AGAINST REDS

**Baltic States** — The West Berlin newspaper Spandauer Volksblatt said half of the people of the Baltic states are engaged in a partisan battle against their Soviet occupiers. The newspaper said hundreds of Red Army soldiers have deserted to the rebels in Latvia, Estonia and Lithuania. It was reported that partisans have attacked small Red Army units and Soviet Army food and munitions transports.

"The Chicago Sun-Times"

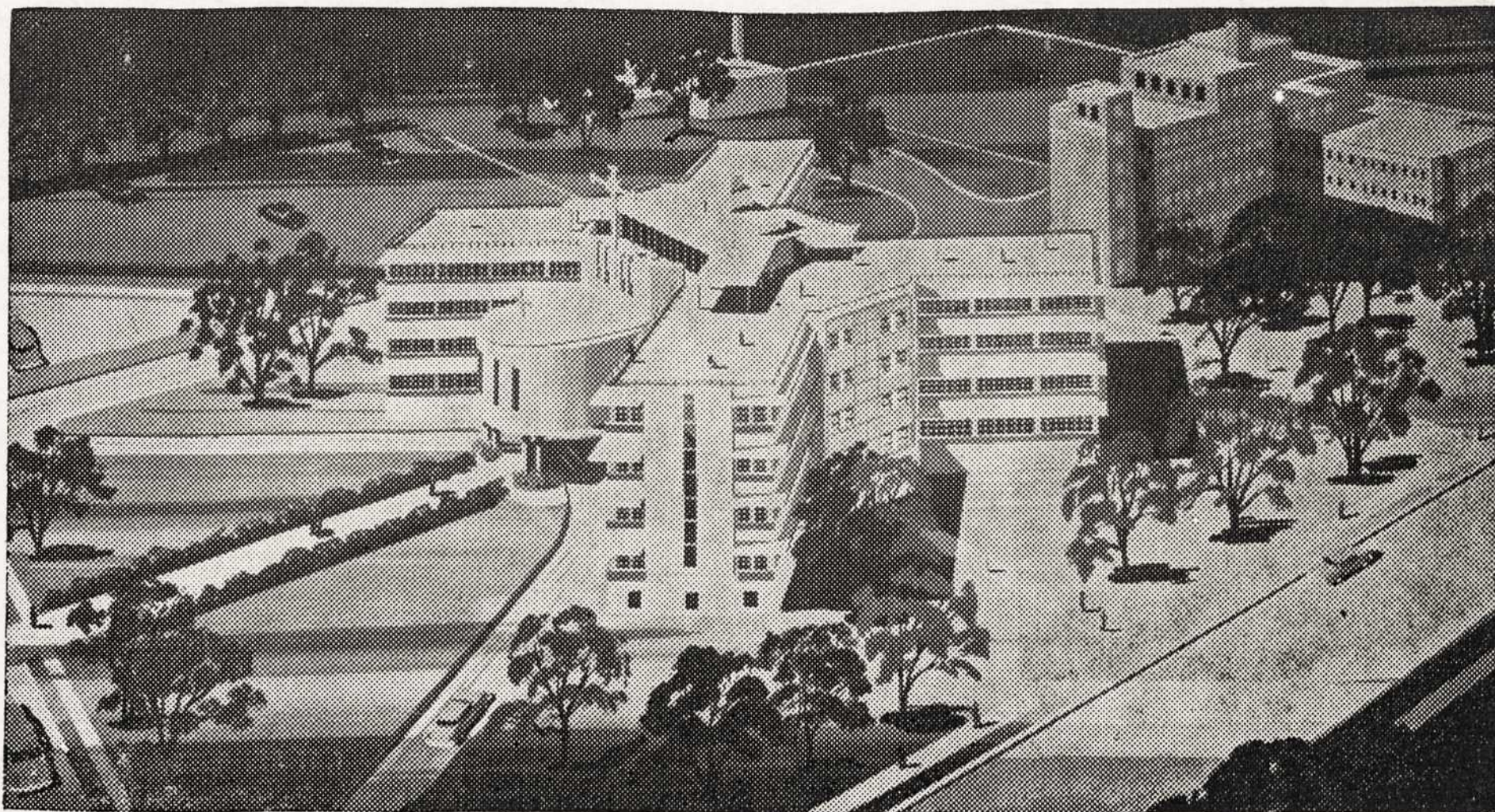
## "BALTIC REPUBLICS STILL DESIRE THEIR FREEDOM FROM FOREIGN RULE"

Thirty-nine years ago the peoples of Lithuania, Latvia and Estonia declared their independence from Russia. The Soviet Union recognized their independence and established diplomatic relations with them. In the years that followed, the Baltic peoples demonstrated their capacity for self-government and their will to maintain their national independence.

Though the Soviet Government forcibly incorporated these three states — all independent members of the League of Nations — into the Soviet Union in 1940, there is ample evidence that the peoples of the Baltic republics still desire their freedom from foreign rule. The strenuous efforts of the Soviet regime to seal off the peoples of the Baltic States from contact with the free world have not succeeded in hiding this fact.

On the anniversaries of their national independence, we honor their continuing courageous determination to regain the national rights of which they have been so cruelly and unjustly deprived.

— John Foster Dulles



**THE NEW HOLY CROSS HOSPITAL—CHICAGO, ILL.**

The Lithuanians in the Marquette Manor section of Chicago are going full speed ahead in their drive to raise 4 million dollars for the new and modern Holy Cross hospital to be built adjacent to the old structure which will serve the entire southwest side of the city. This will alleviate the present overcrowding and reduced the waiting period for medical attention sought by the ailing peoples of the community.

This campaign is directed by Martin H. Kennelly, former mayor and chairman of the civic advisory board, who addressed the 1950 K. of L. National Convention held in Hotel Sherman. Anthony Rudis, Council 24-99, is a member of the board and has pointed out the crying need of more beds and other facilities for the numerous patients.

Dr. George F. Kruse, chairman of the medical division of the fund campaign, announced that the 83 doctors of the staff have pledged \$500,600 as their share towards the drive. The Sisters of St. Casimir, who administer the Holy Cross hospital along with the Loretto hospital, have pledged to raise \$1,250,000. Dr. H. T. Heald, president of the Ford Foundation, said the Foundation has contributed \$81,000 to the old hospital's operations, but that they do not intend to solve community problem in its entirety. He said a project like this is a challenge which the entire community should solve.

The present old Holy Cross hospital has found itself left behind the times as new neighborhoods have mush-

roomed up to the south and west of Marquette Manor — in Chicago Lawn, Ashburn and West Lawn — since World War II. Alderman John Egan of this 13th Ward has estimated that the area served by the Hospital has tripled in population since the original hospital was built in 1929. Holy Cross has been operating in the black chiefly because of the services rendered by the Sisters of St. Casimir which has been valued at about \$65,000 annually. The Holy Cross Hospital Auxiliary Volunteers have begun operating this year and have given a helping hand as receptionists, clerks, secretaries, lab assistants, nurses' aides and messengers. Volunteers are always welcome and for information you can call Mrs. Anne Pieza on weekdays at Hemlock 4-6700.

The new Hospital will accommodate an additional 8,500 patients with 222 beds being available. The latest improved patient services will be had in surgery, labs and processing. The two hospital buildings will combine to handle 285 patients. They will inaugurate the first helicopter ambulance service to emergency patients on the roof of the new building which will be the receiving station Dr. F. C. Winskunas explained.

Living memorials can be reserved via cash donations to the Fund. Anyone wishing to perpetuate his own name or organization can reserve a memorial unit in the new wing under the golden banner of charity. You can do so by writing to the Holy Cross Hospital, 2700 West 69th Street, Chicago 29, Ill.

TONY YUKNIS

## JUNIOR PAGE



### The FABULOUS EVENTS and The Ruins of the Castle of Krėvė

The history of the castle of Krėvė is not only interesting because her walls were splattered with the blood of Lithuania's enemies, but also because one of the saddest incidents in our history is connected with it. Within her walls was strangled Kestutis, the Grand Duke of Lithuania, who had dedicated his whole life to fighting in order to preserve Lithuania's independence.

Kestutis was murdered at the command of his nephew, Jogaila, who could not stand Kestutis because he had gained Vilnius and being liked by the people, he soon was held as the sole ruler. Jogaila seeing no other way of getting rid of Kestutis, devised a dark plan. He made a number of treaties with the Teutonic Order, enlisting their help. This plan of Jogaila turned out to be successful. First of all, Jogaila induced his brother Kaributis, not to obey Kestutis. Then as Kestutis gathered together his army, marched to the East to punish the renegade Kaributis, Jogaila, using this opportune moments, roused the people of Vilnius and its vicinity to take up arms against Kestutis.

Kestutis returning home, found Vilnius and Trakai in the hands of the enemy. He then collected his remaining faithful followers and resolved to regain his territories. Vytautas also came to the aid of his father, with a large army. At this point, Jogaila proved his sneakiness. He sent out his brother Skirgaila, to invite Kestutis and Vytautas to come to his camp and settle the dispute by arbitration. When Kestutis and Vytautas arrived at the camp, they were immediately surrounded by soldiers, and according to given

orders, seized, bound and taken to Vilnius. Their followers were ready to defend them, but being informed that Vytautas and Kestutis had come to an understanding with Jogaila and that all was settled satisfactorily, they returned to their homes.

Jogaila, then executed the cruellest part of his plan. He ordered Kestutis locked up in the dungeon of Krėvė. The noble Grand Duke spent five days in the dungeon, where the darkness pierced his eyes and sorrow for his beloved Lithuania weighed heavily on his heart. Kestutis had no fear of death, the kind or when it would take place, his great concern was, "what would happen to his beloved nation and its people, for whom he had braved the sword for the past fifty years.

The brave defender of Lithuania, who proved himself a man of heroic courage, died at the hands of a villain, who with the aid of his henchmen strangled him with his own waistband. Jogaila, not wishing to anger the people and wanting to hide his even deed, ordered Kestutis' body taken to Vilnius and there he was buried in the šventragio valley with all the pagan ceremonies. Mournful stand the walls of this castle, sorrowing for the evil stain imprinted on them and the person, through whose fault the stain was placed thereon.

The Ruins of the Castle Kreve —  
Krėvės Pilies Griuvėsiai

vienas — one  
nuotikis — incident  
nusmaugtas — strangled  
rankų — hands  
pasisekė — succeeded  
kerštas — revenge  
stovyklon — camp  
penkias — five  
tamsa — darkness  
narsus — brave  
drąsa — courage  
kūnas — body  
atspausta — imprint



### STASIUKO SAPNAS

Svečiai išsiskirstė gana vėlai. Stasiukas nuėjo gulti kiek anksčiau, tačiau ilgą laiką negalėjo užmigti. Jam prieš akis vis stovėjo tas svetimasis vyras su ūsais, apie kurį pasakojo Marytė. Kai pagaliau privargęs vaikas užmigo, sapnavo keistą sapną.

Rodosi, iš Amerikos jis atskrido i Lietuvą. Nusileidęs nedideliame Lietuvos miestelyje, Stasiukas atėjo i mokyklą. Kaip čia keista! Ant sienų nepažistamų svetimų žmonių paveikslai; vietoje kryžių — raudonos žvaigždės. Dalis mokytojų kalba rusiškai.

Staiga i klasę įėjo mažas, ilgaus ūsais žmogus. Priėjęs tiesiai prie Stasiuko, čiupo ji už plaukų ir suriko:

— A, a! Tai tu iš Amerikos! Aš tave tuoj i kalėjimą!.. — Ir ėmė tempti nelaimingą vaiką laukan.

Stasiukas taip persigando, kad balsu suriko:

— Ne! ne! Mama! Gelbėk!

Pabudo mama. Uždegė šviesą. Paglostė, pabučiavo, suramino Stasiuką. Vaikas vėl užmigo.

Dabar jis sapnavo, kad vakare Lietuvoje vieno mokinio kambaryje susirinko būrelis draugų. Ju tarpe buvo ir Stasiukas. Visi jie skaitė lietuviškas knygas, sakė eilėraščius, dainavo. Priėjo ir Stasiuko eilė.

— Na, lietuviuk iš Amerikos! Ką gera tu moki? — paklausė vienas malonaus veido berniukas.

Stasiukui pasidarė tokia gėda, kad paraudo iki ausų. Nieko gera jis nemokėjo. Lietuviškai skaitė blo-

## IS THERE A YOUNG'UN OR TWO OR MORE IN THE HOUSE?

Mildred Chinik, Librarian

If there is, perhaps you'd like to help them in selecting some reading for their leisure moments or for their quiet moments when eyes aren't glued to a TV set — the new and modern wonder!

Normally youngsters included in the age brackets seven to ten year olds, when translated into grade levels — discounting all geniuses — fall into grades one to four. I have selected for you from these categories books which have always pleased our youngsters at my branch library and have helped our youngsters' eyes to "pop"! Just recently I tried these next groups of books out on some youngsters and they were sure fire — try them on your small fry at home!

**Grade 1 — 900 buckets of paint by Edna Becker** — The story of a little old lady who decided to find a new home for herself and her family consisting of a cow, a donkey and two cats. Bossy wants a field of clover, Arthur wants a laughing brook, and Pansy and Violet must have an attic with mice. Thanks to 900 buckets of paint, they finally find a place which satisfies everyone. The story has a nice surprise ending.

**The poppy seed cakes by Marge-ry Clark** — Short tales with an old world flavor of which this is the first. It concerns a little boy who is left to guard some newly baked poppy seed cakes while his Auntie

gai, nes daug pamokų lietuviškoje mokykloje buvo praleidęs. Eilėraščių nemokėjo. Nemokėjo ir dainų, nes tingėjo dalyvauti mokyklos chore.

— Aš, aš, — mikčiojo jis, — nieko nemoku.

— Tai matai, broleli, — tarė jam tas pat malonus berniukas. — Mus Lietuvoje už lietuvių būdžią, į kalėjimus sodina, bet mes vistiek šį tą mokame. O tu Amerikoje esi laisvas, gali laisvai lankyti lietuvišką mokyklą, bet tingi. Tai kaip bus?

Stasiukas iš gėdos pradėjo balsu verkti.

Ir vėl pabudo mama. Vėl uždegė šviesą ir ramino vaiką. O Stasiukas mikčiojo.

— Aš, aš, mamyte, dabar visada tvarkingai lankysiu lietuvišką mokyklą. Būsiu pirmas mokiniš.

Katushka goes to Market. While she is gone a green goose comes calling upon Andrewshek and thereby hangs a tale!

**Grade 2 — The five Chinese brothers by Mrs. Claire Bishop** — Four brothers are each endowed with very special talents which in the end save the life of a fifth brother who is condemned to be executed. A picture book story with humorous drawings.

**The 500 hats of Bartholomew Cubbins by Dr. Seuss** — When Bartholomew takes off his hat for King Derwin another appears in its place. The King demands he take off his hat but each time he does another appears on his head. He is arrested and all sorts of punishments are tried but he still can't take off his hat and keep it off. The 500th hat works the charm!

**Grade 3 — Tales from Grimm translated by Wanda Gag** — Old favorites — Hansel and Gretel — The musicians of Bremen — Cinderella — Rapunzel — The frog prince — Snow White and Rose Red and others — but with the very special touch of Wanda Gag.

**Plain princess by Phyllis McGinley** — A story with a little moral nicely put — The King and Queen are discouraged because the little Princess, Esmeralda is quite plain. However, Dame Goodwit, in three short months, helps the princess to become so beautiful inside that the glow begins to show on the outside.

**Grade 4 — Mr. Popper's penguins by Richard and Florence Atwater** — Mr. Popper receives a penguin from Captain Cook. When the penguin is ailing he thinks it is lonesome and brings him a companion. The inevitable happens and Mr. Popper is faced with taking care of 12 penguins. How he handles this unusual problem makes a very humorous story. The drawings by Robert Lawson also add a great deal to the humor of the situations.

**Silver pennies by Blanche Jennings Thompson** — A small collection of poems easily read by the youngsters themselves. It includes popular subjects such as The shadow people, night magic, water noises, Queen Anne's lace, velvet shoes, the little turtle, etc.

HAPPY EVENINGS OF HAPPY READING AHEAD FOR K. OF L. FAMILIES.



Du draugai

## Smile!

Bobbie's birthday was next week. That night after saying his usual prayers, he shrieked the following petition:

"Dear God, I pray that I will get a new bicycle and an electric train for my birthday."

"What are you holerin' like that for?" asked his little brother, "God isn't deaf."

"I know," replied Bobby, "but grandma is."

birthday — gimtadienis  
night — naktis  
petition — prašymas  
pray — melstis  
bicycle — dviratis  
brother — brolis  
deaf — kurčias

It was the little girl's first day in school. "What is your father's name?" asked the teacher.

"Daddy," replied the little girl.

"Yes, I know, but what does your mother call him?"

"She doesn't call him anything. She likes him.

day — diena  
school — mokykla  
name — vardas  
girl — mergaitė  
mother — motina

## Cliques

Laura Yucius

Human beings, having a gregarious nature, find themselves very often formed into groups according to their mutual interests. Great groups of people with geographical limitations have so formed the nations of the earth. Clubs, societies, organizations, etc., are formed for the mutual interests of their members and usually have a set of rules, by-laws, or a fixed code of ethics. Such is the case with our organization, the Knights of Lithuania, for it brings young Catholic men and women of Lithuanian descent together with a common bond.

Now, when groups within a club are formed, they are known as parties, factions, and quite often as cliques. These cliques are formed for the same reasons that clubs themselves are formed — man's gregariousness and the fostering of his best interests. Cliques, however, do not usually have a fixed set of rules, but are ruled by the will of the strongest ones in the clique. Thus we find time and time again that cliques can get out of hand. When we read of "the crowd in the Kremlin", we find there a clique out of hand. Such cliques out of hand in clubs can be just as vicious as the clique in the Kremlin. Great harm can be done to people.

Catholic clubs, and particularly the Knights of Lithuania, are not organized for harm, but on the contrary are organized to do the greatest good whenever and wherever possible. Those K. of L. members who find themselves a member of an inner faction should pause for a moment and take stock of themselves and ask themselves — Is my action in this matter being taken because I do not like this or that person personally, will it selfishly enhance my own personal position, or "even-up" little scores; or is it for the greatest good of the Knights of Lithuania and in line with the resolved highest order of principles for which the K. of L. was formed and to which K. of L'ers have dedicated themselves?

## Double Trouble

You've heard of a goose  
And you've seen many geese  
The singular and plural, you see.  
Now why can't a moose  
Join a large herd of meese  
Which I think is the way it should be.

One man has a wife  
And some others have wives  
This is properly said — it's explicit.  
But not so with fife  
Which you can't change to fives  
For our language is not that exquisite.

For a foot there is feet  
And for mouse there is mice  
These are words very proper and true.  
But, now change soot to seet  
Or a house to some hice  
And a tempest, I promise, you'll brew.

Just think of a tooth  
When you're in some small booth  
And their plurals, you'll see, are confusing.  
You're right, it's spelled teeth  
But you're wrong, it's not beeth  
And, friend, neither is all this amusing.

And finally — a hoof  
Sure, you've seen many hooves  
They're on horses and all touch the ground.  
Now, look up at a roof  
Can you write this as "rooves"  
When you see more than just one around?

This all makes no sense  
And I hasten to add  
That we all could have peace some fine day.  
If we'd take not one noose  
But a number of neese  
And string up those who made things this way.

— William V. Gorski

~~~~~  
"Someone said that a psychiatrist is a nut cracker.

"Gossips are the opies of life."

"To be worth your salt, you must have some pepper in your make-up."

"Tact is the ability to describe others as they see themselves."

"Some people lose the art of conversation but not, unfortunately, the power of speech."

Prayer may not always change your situation, but it always changes you."

"Mental cases hardest to cure are persons crazy about themselves."

"Poise is the art of raising the eye-brows instead of the roof."

"Men hate to be misunderstood — and to be understood makes them furious."

"Always forgive your enemies; nothing annoys them more."

# VYČIAI VEIKIA



# COUNCIL ACTIVITIES

## NEW ENGLAND DISTRICT

Hartford, Conn. 6 Stella Zielnis

True to our promises we held a Hot Dog Roast on May 25 on the picnic grounds offered to us by Frank Kadis. Sports were featured at this event and snapshots were taken.

As a climax however, to our campaign for **membership**, we enjoyed a scrumptious soft shell Clam Supper. Early Sunday morning on June 23, squads of vehement clammers gathered for the trip to Mystic on the seacoast of Connecticut. Our appurtenances included baskets, rakes, floating supplies, camera, binocular, radio, grill, charcoal, Thermos jugs, plates, cups, napkins, and cartons of nutriment. Our chief possession was a boat motor. Hearty and gay our motorcade reached its destination and the clam digging began. Incredibly, our basket was filled rapidly. Nutrition and relaxation followed. We then enjoyed the beauty of the surrounding area. Boats of various hues made a colorful scene upon the water. Sea-gulls, sea-shells, sea-ware and the sea-breeze enchanted us on the sunny, sandy shore. Following are the names of those we found under beach umbrellas, sun hats and sunglasses: Mary Lou Marcuss, Beatrice Mazotas, Loretta Shages, Linda Shages, Sally Shimkus, Frances DeVito, Dorothy Zale, Shirley Mazotas, Madelyn Bansavich, Susanne Bairunas, Stella Zielnis, Paul Donnolo, Dick Baldwin, Charles Shimkus, Frank Kadis, Joseph Silaika and Daniel Medeska.

Returning to Hartford we made haste to steam open the clams, make the sauce and set the supper on the picnic tables on the grounds offered to us by Susanne Bairunas. Noticed participating of our splendid fare were Albin Callasky, Daniel Endre-

lunas and his guests. To make the evening a complete success we enjoyed lights and music after darkness with the use of a few extension cords.

Everything we could think of to encourage a new enrollment to our midst has been done. We now await a lucrative report from our Financial Secretary.

## NEW YORK NEW JERSEY DISTRICT

District News — The Wanderer

The annual district convention took place at Elizabeth, N. J. (parish hall), on Sunday, June 9th. Host — Council 52, whose president is Charles Oskutis.

Detailed reports by various officers of the Executive Board were given; Larry Janonis, chairman of Sports also reported on 26 weeks of successful Bowling season; Elizabeth (C-52) won first place and Newark (C-29) second. Al Janks, vice president, reported that there are five active JUNIOR COUNCILS in the district, namely: Bayonne, N. J., Kearny, N. J., Philadelphia, Pa., New York City and Brooklyn, N. J.

Joseph Boley, former national president of the Knights of Lithuania, gave an interesting talk on the preservation of the Lithuanian language. Also, a part of the session was devoted to the commemoration of the tragic events which took place 16 years ago in Lithuania (June 13-17, 1941), Father Karalevičius, spiritual adviser, gave a brief discourse in connection with those events.

**Newly-elected officers:** Larry Janonis, president; Albin Janks and Anthony Shallna, vice presidents; Helen Zindzius, financial secretary; Algirdas Budreckis, recording secretary; Gloria Mack, treasurer; Joseph Sable, trustee. (Spiritual advisor to be appointed by the Lith-

uanian R. C. Priests' League.) **Committee Chairmen:** Ann Klem, Ann Mitchell and Mary Motecus — **Lithuanian Affairs;** Joseph Boley, Helen Pinkin and Victor Guzevich — **Ritual;** Larry Janonis and Joe Sable — **Sports;** Rev. V. Karalevicius, Joseph Boley, Eleanor Jenus, Anthony Mazeika, Connie Mack, Algirdas Budreckis — **Preservation of Lithuanian Language;** Jack Stukas, Rita Miskewitz and Diane Mockelunas — **Cultural.**

Prior to the officers being sworn in by Father Karalevicius, district spiritual adviser, a prayer was offered for the late Charles Bason, p. pres. of the district.

Following the business session, a delightful social hour was arranged by Host Council 52.

Newark, N. J. 29

## INFANT TIDINGS

Joseph Sakevich, past national vice president and his wife Eleanor, now residing at 111 Crescent Drive, Arrowhead Park, Point Pleasant, N. J., have been blessed with a son, Edward, born June 1, 1957. We wish our council president and his wife, ideal K. of L. couple, continued happiness and success in their wedded life.

## MID-CENTRAL DISTRICT

Dayton, Ohio 96 Nakties Pelėda

On June 16th our members received Holy Communion in a body at the 8 o'clock Mass which was dedicated to all our members, living and dead. In the afternoon we went to the cemetery to place wreaths on the graves of our deceased members. Prayers were lead by Fr. Walter Katarskis. In the evening an informal picnic was held at the Frigidaire Gun Club.

ANTANAS BALCYTIS-36  
2512 W. 45 PL.  
CHICAGO, ILL.

11220

Under the co-chairmanship of Charles Vangas and Charles Petkus our Annual Picnic was held at Eintracht Park, June 23rd. In charge of kitchen detail was Eva Leasure aided by Ann Scott. To a degree the picnic was a success. Many thanks are extended to those members who contributed their time and effort to help make the picnic a success.

The vacation bug has really hit our council! Again Michigan seems to be the favorite spot! Headed that way were Felix and Helen Goldick, John and Ann Scott, Alex and Polly Pietrzak, Pat Zelinskas, Mary Lucas, Stan and Ida Kavy, Veronika and Ernie Omlor, Ronnie Omlor, John Akelaitis, and Joe Mikalas. Tom and Elizabeth Scott spent their vacation at their summer cabin in Wisconsin. John Razauskas went up to Canada. Stan and Helen Vaitkus set out for Rhode Island to visit Helen's family and friends. Also managed to spend a few days at Cape Cod.

**Congratulations** are sent to Charles Petkus on his recent marriage to Sarah Odell. Many years of happiness to you both!.. Speedy recovery is wished to Kay Sluzas after her recent operation. The welcome mat is extended to our newest members, Stan and Ida Kavy. Sure is good to have you both back in the K. of L. again!

**July birthday greetings** to Fran Petkus, Stan Vaitkus, Pete Petkus, Tom Scott, Eva Leasure, Bob Fletcher, Joe Mantz and John Akelaitis... **Anniversary greetings** go to George and Fran Zelinskas.

#### In Memoriam

Our sincerest sympathies are extended to Mrs. Frank Ambrose and family on the recent loss of their husband and father, Frank Ambrose. Mr. Ambrose's dedication of time and hard work for our parish will long be remembered and missed. His contribution to the K. of L. (his five children have been active members for many years: Mrs. Elinor Sluzas, Mrs. Maryann Blum, Mrs. Roseann Fletcher, Rita and Frank Ambrose) will always be remembered. Our one hope now is that his daughter, Elinor, will carry on his fine work with the choir... Our deepest sympathies are extended to Alex Pietrzak on the loss of his father. May their souls rest in peace.

#### K. OF L. CALENDAR

**August 8-11** — 44th K. of L. National Convention to be held at Hotel Statler, Los Angeles, California.  
Host: Council 133.

**August 11** — United Lithuanian Organizations of Western Pennsylvania, 8th Annual Lithuanian Day, West View Park, Pittsburgh, Pa.

**September 14** — So. Worcester, Mass. (116) Fall Dance, Lithuanian Club, 12 Vernon St. Music by Lithuanian Polka King, Bob Zinkus & Orchestra.

**Sept. 21** — Kearny, N. J. (90) 40th Anniversary Dinner - Dance. Dress optional. Blue Bells Lith. Orchestra from Massachusetts. L.A.P.C. Hall, 134 Schuyler Ave., Kearny, N. J.

**Sept. 22** — New York - New Jersey District K. of L. Convention.  
Host: C-3, Philadelphia, Pa.

**September 28-29** — NEW ENGLAND DISTRICT CONVENTION.  
Host: C-30, Westfield, Mass. Rev. Vincas Puidokas, pastor.

**October 4** — BALTIC CONCERT SERIES under auspices of Baltic American Society of New England at Jordan Hall, Boston, Mass. Andrius Kuprevičius, Lithuania's leading pianist, to participate. (November 29th — Evi Liivak, Estonian Violinist; February 7, 1958 — Teodors Brilts, Latvian Baritone.) For Series tickets for the three events (\$5.00 and \$3.00) contact Phyllis Grendal.

**October 12** — Hartford, Conn. (6) AUTUMN DANCE, Holy Trinity School Hall, Hartford.

**November 9** — Norwood, Mass. (27) MARDI GRAS BALL, Runerberg Hall, Wilson St., Norwood.

**LITHUANIAN WORLD DIRECTORY 1958** (Anicetas Simutis, Editor) is now available through subscription. The DIRECTORY is scheduled to reach subscribers in October or November, 1957. Prepublication price, \$5.00; postpublication, \$6.00. DIRECTORY is arranged in such a manner that most of the information contained therein will be accessible to English-speaking users as well as to those familiar with Lithuanian. There are hundreds of Lithuanian clubs, societies, and business establishments, and many Lithuanian-speaking professionals and businessmen — most of them are listed in

#### ILLINOIS-INDIANA DISTRICT

Chicago, Ill. 112 J. A. Stoskus

JUDGE ALFONSE WELLS was one of the principal speakers at the annual K. of L. AMERICAN LITHUANIAN DAY celebration... ANELE ANDERSON, ANELE POCIUS and VALERIE STANAITIS (C-99) were elected officers of the Don Varnas Post Women's Auxiliary, A. L. ... ALGIRD BRAZIS completed remodeling his summer villa "Albra" at Beverly Shores, Indiana. BRUNO and LUCILLE SHUKIS, JR. are infanticipating. They have two sons, Peter, 6 and Steven, 3. ... THOMAS and MICHAEL YUKNIS, sons of ANDREW and DOLORES are enjoying the CYO Summer School at Marquette Park... DOLORES WAINAUSKIS is determined to beat DOLORES RUPP on the fair ways of a local golf course. Dolores Rupp has a beautiful drive... WALTER CHINIK, Supreme president and MR. AND MRS. STEPHEN ONAITIS, Ritual secretary and Supreme secretary, respectively, were weekend visitors in Chicago... Wedding plans are keeping a number of our members quite busy these days, — BARBARA LAZUTKA and EDWARD VAITKUNAS (Worcester, Mass.) ARLENE SKOCZ and EDWARD WOECKI, ALDONA MISKINIS and FRANK NAUJOKAS, ELIZABETH TUCKER and JAMES BOZEC... We extend our deep sympathy to ALEXANDER KUMSKIS and family on the death of his beloved mother, Cecelia.

This is my farewell article as C-112 correspondent, and take this opportunity to thank all officers and members for their cooperation. After nine years, it is rather difficult to transfer one's membership from a wonderful group of people. Bertha, Paul and I are moving to Providence, Rhode Island.

the DIRECTORY, and thus the information will be at the fingertips when needed. DIRECTORY is being published under the sponsorship of the Lithuanian Chamber of Commerce of New York, Inc., 41 West 82nd St., New York 24, N. Y.