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J. Kancewick



... ju buvo paber...
... isa virtinė, prad...
... ymu, ir vis kart...
... visą Seimą. T...
... ai yra reikšming...
... daug atkreipian...
... kvienas sveikint...
... ėjo sėkmės, o...
... ams parenti sav...

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... i už visus būsian...
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... os komitetai dir...
... ekmingai, nes jic...
... r delegatų kelet...
... ios mašinėlės ba...
... veik be pertrau...
... ias, registracija,

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No.9 - VOL. 43 SEPTEMBER 1957 RUGSĖJIS

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J. Kancewick

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Šio Nr. iliustracijos 3, 4, 5 ir 6 psl. Nekalto Prasidėjimo Seselių Vienuolyno, 8 ir 22 psl. "Žvaigždės" ir 17 ir 23 psl. "Laiškai Lietuviams".

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All correspondence should reach the editor by the 10th of the month preceding the next issue. Correspondents may use pen names, but all correspondence must bear the signature and address of the writer. The editor assumes no obligation to return any material not solicited.

VYTIS — THE KNIGHT

Published monthly by the Knights of Lithuania. Entered as 2nd class matter February 25, 1954, Putnam, Conn., under the Act of March 3, 1879.

POSTMASTER: if undeliverable, send form 3579 to VYTIS, Putnam, Conn.

Immaculata Press



Vyt. Kašuba

Šiluvė Putname

Marijos Apsireiškimai ir Lietuva

Žmonijos gyvenimas yra neramus. Jame pilna visokių negerovių. Kartais tų negerovių taip apstu ir jos taip galingai ir aštriai reiškiasi, kad atrodo, jog žmonių gyvenimui neišvengiama baidi katastrofa. Ir kartais, kaip tik tokiais momentais,

ypatinga Dievo malonė paliečia žmonių gyvenimą. Ji paprastai ateina žmonijai per malonių tarpininę Dievo Motiną Mariją. Dievo Motina stebuklingu būdu apsireiškia žmonėms, padaro savo išpėjimus bei prašymus ir po to apsireiškimų vie-

tose veik nuolatini vyksta, Marijos užtarimu, stebuklai, tiekia žmonėms didžiū Dievo malonių. Tokiū Dievo Motinos apsireiškimų pasaulyje yra visa eilė. Kai kurie iš jų turi didi pasaulini garsą, kaip pav. Dievo Motinos apsireiškimai Liurde, Prancūzijoje ar Fatimoj, Portugalijoje. Mums gi lietuviams yra labai malonu, kad vienas iš ankstyvųjų Marijos apsireiškimų žmonijai yra įvykęs Lietuvoje, Šiluvoje 1608 metais. Taigi ateinančiais metais lietuviai šves šio didžio įvyko 350 metų sukaktį.

Mums vyčiams šiuos dalykus reikia gerai žinoti ir suvokti jų svarbą ne tik lietuvių tautai, bet ir plačiam žmonijos gyvenimui. O Dievo Motinos apsireiškimą Lietuvoje, Šiluvoje mes, kaip lietuviai, turime ypatingai isidėmėti. Todėl šiame "Vyties" Nr. mes ir supažindiname skaitytojus su anais įvykiais Šiluvoje 1608 metais.

Šia proga tenka pažymėti, kad lietuvių tautai, dėl susidėjusių sąlygų, tenka atlikti svarbią misiją žmonių gyvenime. Jei paimsime Europos žemėlapi, tai pamatysime, kad Lietuva yra vienintėlis katalikiškas kraštas giliai isikišęs į šiaurinę Europos sritį. Lietuva yra tapusi čia Katalikų Bažnyčios avanpostas, tvirtovė. Toliau, Lietuva yra vakaru ir rytų kultūrų susikirtime, tartum ant abiejų pasaulių ribos. Ji yra šių abiejų kultūrų jungėja, derintoja. Kalbant apie šiuos dalykus, negalima praeiti pro šalį nepaminėjus, kad po šio paskutinio didžiojo pasaulio karo, kai bolševizmo audra užliejo Lietuvą ir eilę kitų valstybių bei palietė daugybę įvairių tautų žmonių, lietuvis išryškėja, kaip nepaprasta asmenybė. Jis savo geraširdiskumu, principingumu, kovingumu, herojiškumu nustebino visus kitus, kuriems tik teko su juo susitikti. Tai ypač įrodo partizanų kovos už Lietuvos laisvę ir lietuvių atsparumas bolševikų kalėjimuose ir koncentracijos stovyklose.

Jei dabar tuos dalykus surišime su Marijos apsireiškimu Lietuvoje ir isigilinsime į šio įvykio prasmę, tai dar ryškiau pamatysime kokia didelė misija tenka Lietuvai ir kad lietuviai tą misiją vykdo nuostabiu herojiškumu.

Tie dalykai mus dar labiau stiprina būti ir gerais katalikais ir gerais lietuviais ir tikėti gražia Lietuvos bei visos lietuvių tautos ateitimi.

MARIJOS APSIREIŠKIMAS ŠILUVOJ

Ivykiai Artėjant Apsireiškimui

Didžiojo Marijos garbintojo šv. Kazimiero gimties išvakarėse, metais anksčiau, šiluvos miestelyje buvo pastatyta (1457) bene pirmoji Lietuvoj MARIJOS GIMIMO bažnyčia. Jos fundatorius buvo Petras Senko Gedgaudas, artimas Vytauto bendradarbis, vėliau Vilniaus kaštelionas.

Marijos gimimo dieną, rugsėjo 8, Vytautas buvo ruošęsis vainikuotis Lietuvos karaliumi. Karališkojo vaivado reikalais mūsų valdovas 1430 buvo pasiuntęs į Romą būsimąjį šiluvos bažnyčios statytoją Petrą Senko Gedgaudą. Gedgaudo tėvas Jurgis buvo Vytauto rūmų maršalka ir, valdovo pavedimu, buvo vadovavęs 60-ties žemaičių bajorų delegacijai į Konstancos bažnytinių susirinkimą. Kaip Vytautas, taip Gedgaudai buvo vieni pirmųjų žymiausių Marijos garbės skleidėjų Lietuvoje.

Gedgaudo statytoji bažnyčia išsilaikė apie 40 metų, kol gaisras ją sunaikino. Naują bažnyčią, sudegusios vietoje, pastatė 1500 Jonas Zaviša, Gedgaudo turtų paveldėtojas šiluvoje. Šio ipėdinis Melkioras Zaviša, dejas, nusigrėžė nuo katalikybės, pats 1532 perėjo į kalvinizmą ir ėmė versti šiluvius "keisti religiją".

Po keturių metų (1536), kai Zaviša perėjo į kalvinizmo pusę, nelauktai iškilo gaisras, sunaikinęs ir antrąją bažnyčią. Žmonės, tiesa, spėjo išgelbėti buvusią ir garsėjantį Marijos paveikslą, dalį bažnytinių rakandų ir dokumentus, liečiančius bažnyčios funkciją. Tačiau nesitikėdami, kad vėl bus atstatyta kataliku bažnyčia, jie visą išgelbėtąjį turtą sudėjo į saugią dėžę ir užkarsė ją į žemę.

Kalvinai daug kur Lietuvoje periminėjo katalikų bažnyčias ir jų žemes. Taip jie užvaldė ir šiluvos bažnytinę žemę. Čia jie pasistatė savąją bažnyčią, ir į jos bokštą įkeldino iš katalikų paimtą varpą su užrašu: "O florens Rosa, Mater Dei speciosa — O žydinti Rože, skaisti Dievo Motina!"



K. Varnelis

Marijos Apsireiškimas šiluvoj

Vitražas Putnam, Conn.



K. Varnelis

Stebuklingo Šiluvos Marijos Paveikslo

Vitražas Putnam, Conn.

Apsireiškimas

Marijos varpas skambėjo, nors ir ne savoj bažnyčioj. Jis žadino viltį, bent kai kuriose širdyse, kad ateis kiti laikai ir buvusiems Marijos garbintojams. Taip jis skambėjo per 80 metų, kol vieną vasarą Šiluvos laukuose įvyko nelauktas apsireiškimas.

Piemenys ganė bandą netoli to akmens, kur kitados stovėjo katalikų bažnyčios altorius. Aplinkui buvo ariama ir sėjama žemė, o pakaitų metais dirvonuojanti ir ganoja. Ant to akmens piemenys pamatė Moteriškę su Kūdikiu. Ji buvo gražiais puošniais drabužiais, be jokio apdangalo ant galvos, ir atrodė liūdna, verkianti.

Vaikai žiūrėjo į ją, bet nedrįso kalbinti. Vienas tačiau nusiskubino pas pastorių ir jam pranešė, ką matęs. Pastorius subarė vaiką ir liepė grįžti į ganyklas.

Vakare vaikai papasakojo tėvams ir kaimynams. Kitą dieną žmonės susirinko į vietą dideliu būriu. Atsekė ir kalvinų pastorius su savo mokiniu Saliamonu. Jiedu ėmė barti žmones, kam klauso vaikų. Jei kas ir būtų pasirodė, — sakė jis, — tai greičiau velnio pagunda, kad atitrauktų žmones nuo kalvinų tikėjimo.

Tuo metu vėl pasirodė ant akmens Moteris, kaip ir vakar. Ji verkė. Kalvinų pastorius paklausė, ko ji verkianti. Moteris atsakė:

— Kitados šioje vietoje buvo garbinamas mano Sūnus, o dabar čia ariama ir sėjama!

Tai pasakiusi, ji pranyko iš akių. Visa tai įvyko 1608.

Nepaprastas Įvykis Apsireiškimo Vietoj

Įvykis nuskambėjo per visą Lietuvą. Juo susidomėjo ir žemaičių vyskupas. Jis atsiuntė Varnių kanaaninką Joną Kazakevičių ištirti įvykį vietoje. Tai padaręs, Kazakevičius ėmė rūpintis atgauti iš kalvinų šiluvos katalikų žemę. Reikėjo įrodyti, kad toji žemė buvo Petro Gedgaudo užrašyta bei dovanota. Bet tokio dokumento jis niekur negalėjo rasti.

Apkeliavęs keletą vietų, ilgiau sustojęs Raseiniuose, pagaliau, po 4 metų, jis sužinojo, kad pačioj Šiluvoj esąs šimtmetis senelis, kuris kažką žinąs apie paslėptus šiluvos katalikų bažnyčios dokumentus. Surastasis senelis iš tikro papasakojo, kaip prieš 80 metų buvusi užkasta skrynja netoli akmens, ant kurio kitados buvęs altorius. Kan. Kazakevičius prašė parodyti tą vietą.

Senelis buvo aklas, tačiau sutiko būti vedamas. Atvestas prie apsiireiškimo vietos, jis staiga praregėjo. Pirmiausia jis puolė ant kelių ir pravirkęs dėkojo Dievui už suteiktą malonę. Po to jis parodė vietą ir liepė kasti žemę.

Buvo rasta gerai apkaustyta skrynja su bažnytiniiais daiktais, Marijos paveikslu ir svarbiu dokumentu, kuriuo Gedgaudas 1457 metais dovanojo katalikų parapijai žemę.

Šis svarbus atradimas įvyko 1612 metais. Dar užtruko 10 metų, kol katalikams pavyko per Vyriausį Vilniaus Tribunolą atgauti visas teises į šią vietą.

Su šiluvos apsiireiškimu prasidėjo staigus grįžimas į katalikybę visoje Lietuvoje. Grįžtantiems į katalikų tikėjimą šiluva pasidarė ypatingai brangi vieta, kurią jie ėmė iš visur lankyti.

Iš **Stasio Ylos** knygelės
"Vainikuotoji šiluvė"



T. Valius

Marijos Apsireiškimas Šiluvoj

KNYGA — STEBUKLINGAS DALYKAS

Kas tai yra knyga? Tai yra stebuklingas dalykas. Atskleisi ją — negyvas, bežadis popieriaus pluoštas ima tau kalbėti įvairiais balsais, ir eina iš jo įvairių žmonių būriai, ir rodo jis tau grožybių grožybes, kokių tik yra žemėje, ir kokių nė būte nebūta, tik žmogaus siela juos nujaučia. Knyga yra geras bičiulis, kurs guodžia mus nuliūdusius, pamoko, rodo kelią, duoda patarimų, atidaro akis, kad aiškiau regėtų, ir ausis, kad geriau girdėtų.

Milijonų milijonai knygų yra pasaulyje, ir skiriasi jos nuo viena kitos kaip ir tie žmonės, kurie jas rašė. Vienos šviečia skaidria dangaus šviesa, kitos blizga fosforiška pragaro ugnimi. Knygų visai abejingų, netraukiančių nei į vieną, nei į kitą pusę, tikrai sakant nėra, kaip nėra nė visai abejingo darbo: kiekvienas yra kad ir mažiausias žingsnis priekin ar atgal mūsų sielos gyvenime. Lygiai kiekviena perskaityta knyga palieka mūsų sieloje, kad ir smulkiausia, vos teįmatoma, gėrio ar blogio grūdėlį.

Skaitymas yra labai svarbus mūsų dvasios augimo veiksnys. Jis yra vyriausias kanalas, kuriuo ateina pe-

nas mūsų dvasiai. Knygų negali atstoti jokios paskaitos, jokios pamokos. Skaitomą dalyką galime daug geriau pasisavinti, negu girdėta... Todėl kiekvienas žmogus, jei nori žengti vis pirmyn širdim ir protu, turėtų kasdien paskirti skaitymui nors pusę valandėlės...

M. Pečkauskaitė

SVEIKINA IR REMIA VYČIUS

Boston, 1957 m. rugpiūčio 8 d.

Mielas p. Redaktorium,

Šiandien Vyčių Seimas tolimoj Kalifornijoje. Prisimindamas Vyčių didelius darbus lietuvybei išlaikyti Amerikoj ir jų tolimesnius gražius užsimojimus bei pasiryžimus, noriu bent maža auka prisidėti prie "Vyties" išlaikymo, tam tikslui siunčiu \$10.

Su geriausiais linkėjimais

Juozas Vembrė

Lithuanian Culture

Dr. Antanas Maceina

Part I

To appreciate Lithuanian culture, the geopolitical position of Lithuania should always be considered. Lithuania lies on the threshold separating the Germanic from the Slavic world. Large nations are her neighbors — the Russians, the Poles, and the Germans — all three of whom influenced the development of her culture. But despite this, Lithuanian culture preserved its original character. Many a person is gravely mistaken when thinking Lithuanian culture a mere reflection of either Slavic or Germanic culture. In fact, Lithuanian culture is quite independent and in no way identical with either Slavic or Germanic culture. It is very wonderful indeed that the small Lithuanian nation managed to preserve the original character of its culture without falling into either of the great neighboring cultural currents. This is due to Lithuania's historical course.

The never ceasing assaults of the German Teutonic Order, the constant devastating of Lithuanian territory, as well as slaughter and burning down of villages were the reasons why Lithuania was always at war with the Germanic world.

The German Order of the Cross, while taking the Gospel to Lithuania, was also a bearer of German culture and the countries it succeeded in occupying, as for instance, Latvia and Estonia, felt the influence of German culture very strongly. Meanwhile Lithuania, constantly engaged in self-defense, withstood not only the military power of the German order but the cultural subjugation by it as well. Thus it occurred that, although the culture of the Germanic world was much more advanced than Lithuanian culture, Lithuania shut her eyes to it and refused to accept it because it forced its way into the country by means of the sword and not by quiet cultural penetration. We

may follow up Lithuania's self-defense against German culture throughout the whole of her history. Therefore, if, during the war with Soviet Russia, the Germans made every attempt to try the effect of German culture upon the Ukraine, Latvia, Estonia, and even Poland, they did not dare to do so in respect to Lithuania. They realized that there was almost nothing in Lithuania to remind them of Germany. The baroque Lithuanian architecture has been created either by Italians or by the Lithuanians themselves. The same may be said about ancient paintings. Customs and national arts are also quite distinct from those of the Germans. The new culture has developed under French rather than under Germanic influence.

The relations of the Lithuanians to the Russians were very much the same. It is true, Lithuania had been under Russian domination for a considerable period of time, and it seems as though 3 million Lithuanians could have easily been submerged in Russian culture. But the Russians made a happy mistake: they wanted to Russianize the Lithuanians by making them abandon Catholicism and embrace the Russian church. The struggle against Catholicism in Lithuania met with such fierce resistance and raised such a strong anti-Slavic spirit among the Lithuanians that all attempts of the Russians to spread their culture among the people failed. The Lithuanians neither learned Russian nor bought Russian books, nor did they read Russian newspapers or send their children to Russian schools. They preferred remaining uneducated — even illiterate — but Lithuanian. The influence of Russian culture is felt more distinctly among people of the Lithuanian pre-war educated classes who could not help attending Russian grammar schools and universities and adopting Russian culture there. How superficial this influence was is proved by the fact that the same Russian schools and universities produced the group of men who won the struggle for Lithuanian independence and became the first leaders of inde-

pendent Lithuania on her own path of culture.

The pre-war Lithuanian intelligentsia forget neither native language, nor their independent way of thinking, nor the affairs of their nation. On the contrary, they fought for them and succeeded. It is characteristic that not a single school for Lithuanians taught Russian in Lithuania during the independent period. Therefore, in spite of their violence and willful efforts to Russianize the Lithuanians, Lithuanian culture remained untouched in its very core. Thus, Russian influence on Lithuanian culture is as insignificant as German.

The cultural expansion, felt most in Lithuania, is that of the Poles. The baptism of Lithuania by Polish priests in 1387, and the political Union of Lublin in 1569, widely opened the gates to Polish culture which penetrated the country through the church and public institutions as well as through the relations between the nobility of the respective states. It left rather numerous traces but was not only unable to stifle the originality of Lithuanian culture but even too weak to injure it; the influence of Polish culture restricting itself to the nobility and townspeople. The common people were not influenced by it, and the village remained unchanged as before. But the nobility disappeared long ago in Lithuania and with it Polish influence. In 20 years the towns become Lithuanian, too, which proves that Polish influence, though widely spread, was nevertheless superficial. Moreover, the Poles made the mistake of seizing Vilnius, the capital, in 1920, thus inciting the Lithuanians against them politically. The entire Lithuanian nation was deeply disgusted. In protest, not only no diplomatic and economic relations with Poland were upheld, but every cultural connection was severed. The seizure of Vilnius was a great forfeit of cultural expansion on the part of the Poles.

Thus, historical fate itself has saved Lithuanian culture from notable foreign influence and preserved its originality.

A MODERN APOSTLE

THE MAIN EVENTS IN THE LIFE OF
ARCHBISHOP GEORGE MATULAITIS-
MATULEVIČIUS, M.I.C.



The Servant of God Archbishop George Matulaitis-Matulevičius was born on April 13, 1871 in the village of Lūginė, near the city of Marijampolė, Lithuania. Eight days after his birth he was baptized in the parish church of St. Michael the Archangel by the Superior General of the Order of the Marian Fathers of the Immaculate Conception of the Blessed Virgin Mary, the Very Reverend Father George Česna. He received the name George Boleslaus.

Lūginė was a picturesque farm village of 112 acres, situated three and half miles from the parish church at Marijampolė. His parents, Andrew and Ursula Matulaitis, were blessed with eight children, five boys and three girls. George was the eighth and last child born to this pious couple. In 1874 George lost his father and, in 1881 his mother, leaving him at the age of ten, in the care of his eldest brother John.

In 1878, at the age of eight, he was enrolled at the elementary school of Marijampolė, each day walking the entire distance to and from school. In 1882 George passed the examination required for entrance into high school.

The long walks to school even in the worst weather, poor clothing, and impoverished conditions at home soon impaired his health and in 1888 there followed a long illness that confined him to bed for almost 18 months. What was more painful to him was the fact that his studies had to be discontinued. From his earliest years he had a sincere desire of becoming a priest, and though its prospects now seemed dim, nevertheless he clung to his hope through even the darkest hours.

George was not without the aid of Divine Providence. His uncle, John Matulaitis-Matulewicz, who taught classical languages in a secondary school in Kielce, Poland and the Russian language in the diocesan Seminary, while visiting his relatives in Lūginė, was persuaded of the vocation of his nephew, George. He proposed to take the young man to Kielce and to arrange for his studies at the Seminary at his own expense.

The offer was accepted by George's guardian and in 1891 the Servant of God joyfully entered the Semi-

nary at Kielce. However, his new guardian altered the Lithuanian spelling of his nephew's name, Matulaitis, to Matulewicz as an expediency.

In 1893, the Russian Government suppressed the Seminary of Kielce because of its clerics were found wearing the state-prohibited scapular of the Sacred Heart. The Servant of God was then transferred to the archdiocesan Seminary of Warsaw. Here he gained distinction by his extraordinary abilities, his application to study, and especially by his virtue and affability.

In 1895, at the request of the Bishop of Kielce, he was admitted to the Roman Catholic Ecclesiastical Academy in St. Petersburg, where in June, 1899 he received the degree of Master of Sacred Theology with the note: "Summa cum laude, note primus." He was ordained towards the end of his studies on December 31, 1898 by Bishop Niedzialkowski.

A recurrence of his malady, diagnosed as tuberculosis of the bone, caused the Servant of God to seek permission of his Bishop to go to Germany for bath cures. After a brief stay there, during which there was a general improvement in his health, he went to Switzerland for graduate theological studies at the University of Fribourg, where, in 1902, he received his degree of Doctor of Sacred Theology with the note "praeclarissime".

Upon his return to his own Diocese, he was appointed assistant in a small rural parish, a position which he held for only a short time. His bishop then sent him to the Seminary at Kielce as a professor of Canon Law and of Latin. Two years later he again became seriously ill, went to Warsaw and was hospitalized in a charitable institution of which he later became the chaplain. The Sisters of the Sacred Heart who conducted the institute soon felt the extraordinary spiritual influence of this holy priest.

With the cooperation of the noted sociologist, Reverend Marcellus Godlewski, the Servant of God established a Catholic Association of Workers and published a magazine "The Companion of Labor." He extended his apostolic activities to the university students, organizing an association called "Rebirth". For the priests and educated catholic laymen, he organized a

"Week of Sociology" composed mainly of a series of lectures, given first at Warsaw, and later in Kaunas, Lithuania.

In 1907 Father George was called upon to be first to assume the new chair of sociology at the Ecclesiastical Academy of St. Petersburg, the first such in the entire Russian empire. Two years later he was appointed to teach Dogmatic Theology and in 1911 he was promoted to the inspectorship or vice-directorship of the Academy.

At the same time the Servant of God, feeling a call to the religious life, turned to the Order of the Marian Fathers which was now almost completely suppressed by a decree of the Russian Government. He resolved heroically to restore the Order completely in secret. Having received permission from the Marian Fathers' sole survivor and Superior General, the Very Reverend Father Vincent Senkus, and furnished with a letter of recommendation from the local Bishop, Father George journeyed to Rome in 1909 to obtain from the Holy See the privilege of making his first religious vows privately and without having made the canonically required novitiate. His mission was a success. He took his first vows in the private oratory of Bishop Casimir Rūškys - Ruszkiewicz, while the Very Reverend Vincent Senkus and Father Fr. Būčys were witnesses to the simple ceremony.

Soon the two eminent priests, Father Būčys and Father John Totoraitis, joined Father George. Meanwhile, the aged Superior General of the Marian Fathers, Father Senkus, passed away in April, 1911. The three remaining secretly professed members of the Community assembled in chapter the following July, elected Father George the Superior General of the Order.

His ecclesiastical superiors consenting, in 1911, the Servant of God went to Fribourg, Switzerland, and erected there the novitiate, which he called "House of Studies". In a short time it counted a number of excellent priests.

In 1913, at the invitation of the Lithuanian-American clergy, accompanied by Reverend Felix Kudirka and Reverend Julius Kazakas, he journeyed to the United States, where he erected a novitiate in Chicago, Illinois, and returned to Fribourg the same year.

In 1914 he conducted spiritual exercises for the clergy of Marijampolė in Lithuania. Being unable to return to Switzerland because of the First World War, Father George founded a Marian House and novitiate in 1915 at Bielany, near Warsaw, Poland. While there, he also supervised and directed an orphanage caring for two-hundred boys.

On March first, 1918 he left Bielany for Marijampolė, whose parish was administered by the Marian Fathers. Here Father George reorganized the House, founded a novitiate, and witnessed the entrance of many candidates priests and laymen.

During this time the Servant of God founded a new Community of religious women in honor of the Immaculate Conception of the Blessed Virgin Mary, the Constitution of which was approved by the bishop of Seinai on October 15, 1918.

On October 23, 1918 His Holiness Pope Benedict XV named Father George residential Bishop of Vilnius. After his consecration in Kaunas on December 1, 1918, he made his solemn entrance into the Cathedral of Vil-

nius and took possession of the Diocese on December 8, 1918.

During a seven year period, the Vilnius city administration changed hands six times: from German to Lithuanian, to Russian communist, to Polish occupation. Under difficult and dangerous conditions the Bishop suffered repeated searchings, every kind of molestation, calumny, and persecution. All of this was overcome by the virtue of his blameless life.

When a concordat was established between the Holy See and the Polish Government in 1925, the Servant of God presented his petition for resignation to Pope Pius XI, who on July 14, 1925 graciously fulfilled his Servant's wish.

Freed of his other duties, the Servant of God went to Rome and, first having obtained approval of the Holy Father, who, on September 1, 1925 also elevated him to the dignity of titular Archbishop of Aduli, dedicated himself to the greater welfare of his own Congregation, the Marian Fathers.

Before many months passed, Archbishop George again had to leave the affairs of his new Congregation to accept the nomination by Pius XI as Apostolic Visitor to Lithuania on December 7, 1925.

The Servant of God labored assiduously at a very delicate problem: to restore order in Lithuanian ecclesiastical affairs, and to prepare a definite plan for the creation of a Lithuanian Ecclesiastical Province, all of which he accomplished most satisfactorily. The Ecclesiastical Province was juridically erected by the Pontifical Constitution called "Lituanorum Gente" of April 4, 1926.

Archbishop George visited the United States the second time in 1926, attending the 28th International Eucharistic Congress in Chicago. This afforded him the opportunity of visiting the Marian Houses he had established since 1913, as well as many Lithuanian parishes throughout the United States. Where he was received with great joy and affection. During his stay in the United States, he visited 88 Lithuanian parishes, delivered over 200 addresses, and spent much time with his growing Community.

After completing a three-month preaching and speaking schedule throughout the United States, he returned to Kaunas, Lithuania, on September 13, 1926.

The last four months of his earthly existence he spent in the routine of visiting pastors of churches and Catholic institutions in the newly formed dioceses in Lithuania. But his most important work was the preparation of a Concordat to ease and regulate the relations between the Holy See and the Lithuanian Government. He sent the completed report to Rome on January 20, 1927, and before he could begin preparing for his return to Rome, he fell gravely ill with acute appendicitis. After submitting to an unsuccessful operation, entirely resigned to the will of God and strengthened by the last Sacraments of the Church, he passed into eternity at 3:45 a. m. January 27, 1927 in Kaunas, Lithuania being nearly 56 years of age.

The solemn funeral took place in the Cathedral of Kaunas attended by the Lithuanian Episcopate, the Community of the Marian Fathers, the local clergy, the President of Lithuania, various Ministers of State and thousands of the faithful.

feminine

fair

Mergaičių Pasaulis

Redaguoja Veronika Kulbokiene



Lietuvaitės pačios sau gaminasi tautinius drabužius

MERGAITĖS DRABUŽIS

V. Kulbokiene

Sutikę žmogų, apie jį sprendžiame pirmiausia iš jo drabužių. Ir dažnai tie sprendimai būna teisingi, nes drabužiai ir visa žmogaus išorė turi ryšį su jo vidiniu pasauliu. Ypač mergaitės pratusios dažnai keisti savo drabužį, atkreipia kitų dėmesį į save.

Mergaitės drabužis ne tik atbaigia jos išvaizdą, bet daug pasa-

ko apie jos vidinį pasaulį, apie jos dvasines nuotaikas, apie estetinį skonį, ir net apie jos išsilavinimą. Atitinkamai gražūs drabužiai puošia ir kilnina mergaitę, gi netinkami net gražuoles daro negražias.

Drabužis turi būti derinamas mergaitės amžiui, jos tipui — būdui, devėjimo laikui ir vietai. Juokingai atrodytų dvylikmetė damos drabu-

žiais, kaip lygiai atkreiptų visų dėmesį vyresnio amžiaus pana gimnazistės suknele. Dažnai jaunos mergaitės sendina save perkrautais joms netinkamais papuošalais, kaip įvairiais karoliais, auskarais, dirbtinėmis pigiomis gėlėmis. Brangakmeniai taip pat netinka jaunoms mergaitėms. Jaunimas natūraliai dar yra gražus, o tasai grožis geriausiai

atspindi šviesiame, tačiau neryškia-
me drabužyje.

Negalima rinktis sau drabužio nusižiūrėjus į kitą mergaitę. Kas anai tinka ir gražu, tau gali visai netikti. Perkamą drabužį reikia derinti pagal savo amžių, ūgį, sudėjimą, odos, plaukų bei akių spalvą, veido bruožus. Aukštoms ir lieknoms mergaitėms geriau tinka skersai dryžuotos ir daugiau rauktos suknelės. O mažos ir storos moterys niekuomet neturi dėvėti stambiai languotų bei stambiai gėlėtų medžiagų, nes tai jas dar labiau storina. Mergaitės turinčios stambia, charakteringa nosi ir aukštą kaklą negali nešioti visai mažų skrybėlių, nes iš po tokios skrybelės jų stambūs veido bruožai dar labiau išsikiša.

Ramiam lietuvaitei būdui netinka stipriai ryškios spalvos, pigūs blizgučiai ir jų perkrovimas. Gero skonio lietuvės vartoja mažai papuošalų, tačiau brangius kaip gintarą, auksą. Vietoje popierinių gėlių, jos puošiasi gyvomis kvepiančiomis rožėmis, rūtomis bei lelijomis. Prie žydriųjų lietuvės akių tinka melsvi drabužių atspalviai. Puošniausias tačiau lietuvės drabužis yra jos tautinis, kurio spalvų margumyne ji yra harmoningai graži ir patraukli, tarytum lelijos žiedas išsiskleidęs pavasario saulės atokaitoje, žavis kiekvieno praeivio akį. Gražus tautinis drabužis yra kaip meno paveikslas, kuri nuolat žiūrėdamas, vis gali grožėtis. Dėl to jis ir praktiškas, kad nereikia jo keisti įvairiomis progomis.

Svarbu yra priderinti drabužius įvairioms progoms. Kas gražu ir tinka puotoje, tai ne visada tinka eiti į bažnyčią. Kad ir iškilmingomis bažnytinėmis progomis nedera vilktis be rankovių, plačiai dekoltuota suknele. Jei jau einama su tokia, reikėtų pridengti galvą ir stambiuosius iškarpymus. Arba nedera darbo drabužiu eiti pasivaikščioti. Labai juokingai atrodo mergaitės devinės vyriskus viršutinius marškinius.

Mergaitės drabužiai yra gana komplikuoti, ir sunku būtų išpildyti pilnutinio etiketo reikalavimus. Tačiau redukuojant drabužių kiekybę kokybės sąskaiton, galima visada gražiau apsirengti. Ne tiek svarbu turėti daug drabužių, kaip svarbu turėti gerų, geros rūšies medžiagos ir gražaus pasiuvimo, kurie nekeičia savo spalvos ir formos. Be

WHY NOT?

“You made that dress yourself? Why you could never tell!” This is the most complimentary remark one could make to a girl who sews her own clothes. However, that remark is not heard too often because many girls spend too little time in planning a dress before they make it. “But how does this affect me? I don’t sew at all.” Then it’s about time you started to, for there are many advantages to making your own clothes.

First things first, though. You must be interested in your appearance — and what woman isn’t? It’s no great chore to approach the matter systematically by reading magazine articles on clothes, styles, and colors. What are your most flattering colors? What style will seem to fill out a thin long neck, to slenderize a waist, to play down that... well... “stenographer’s spread”? Armed with this theoretical knowledge, the next step is practical observation. Which details characterize expensive dresses? Which styles are chic but yet are not so extreme that they will remain in fashion for only one season? What are the new colors coming out? What about the new synthetic materials — how do they look, wear, and wash?

Having gained this knowledge, you are prepared to plan your wardrobe. If you own or are able to borrow or use a sewing machine, making your own clothes is advisable. (Let’s call it custom tailoring.) You not only save at least half the price but are assured a perfect fit, an unlimited variety of styles, colors, and materials, and you never need fear that you’ll meet your twin on the street. Even if you never have made a thing before, it is well worth your time to try at least once. If you succeed, you will probably

to, ir tuos pačius galima įvairiai kombinuoti ir taikyti pagal reikalą. Pagrindinė rengimosi taisyklė: priešpiet rengiamasi kukliau ir paprasčiau, čia daugiau tinka sportiniai drabužiai; popiet elegantiškai — tamsiai ar šviesiai — derinantys prie metu laiko ir oro; į puotą gražiai ir puošniai.

want to make most of your clothes yourself.

Start with a “sew easy” of “simple to make” pattern, for then the dress will progress quickly and you will not become easily discouraged. There are at least five large manufacturers of patterns — Butterick, Simplicity, McCall’s, Advance, and Vogue. Next, and this is perhaps the most important step, coordinate your material with your pattern style. Choose tailored materials for tailored styles, simple materials with some body to them. Materials that fall gracefully and drape easily (shantung, voile, crepe, chiffon, etc.) are to be chosen for patterns that have soft draped or gathered lines. If you have a pattern with much detail to it, choose a simple material (never a large print) so that the material won’t detract from the style. A large print, plaid, or striped fabric needs a pattern that is composed of as few pieces as possible, so that style will do justice to the material. Besides, all patterns have suggested materials on the back of the envelope. Finally, before buying, ask yourself this question — “If I went into a good store and saw a similar dress made out of this material, would I be willing to pay a good price for it?”

Few people are a perfect size. Most people must make alterations in their clothes. The dress pattern gives all the measurements of the finished product. If the measurements are a bit too small or too big for you, but the next size would be worse, make your seams just a bit wider or a bit narrower than the seam allowance. If you need to shorten or lengthen a part of the dress, either split the pattern along the indicated line and spread it out to the required number of inches before pinning it to the material or just fold the pattern to shorten it. All patterns give very exact directions and helpful hints. It is often said that the ability to follow directions is the greatest test of intelligence. There are so many instruction books on home sewing published. Among the very best are the booklets put out by the Singer Sewing Machine Company.

In conclusion, the care and time you put into your sewing will result in clothes that look custom tailored, not homemade. **Milda Martinkutė**

MAIRONIS - LITHUANIA'S GREATEST NATIONAL POET

**On the occasion of 25 years from his
death and 95 years from his birth.**

VIDA TAUTVYDAITĖ-ZUBKIENĖ



Jonas Mačiulis-Maironis is Lithuania's greatest national poet, even though the time that he could devote to poetry was very meager. Born and educated in the period immediately preceding the declaration of Lithuanian Independence (Feb. 16, 1918), Maironis understood the responsibilities of the educated Lithuanians toward their country. If it were not for the effort of such devoted persons as Maironis and V. Kudirka, toward an independent Lithuania, it is very doubtful that Lithuania would have been able to assume her place among other European nations after the first World War. The poetry of Maironis was the much-needed support for the oppressed spirit of the enslaved people of Lithuania. There we find a combination of tremendous lyric talent and an almost personal love of Lithuania, which resulted in poetry of such intensity and sincerity, that Maironis has become the number one poet of our nation.

His parents were rather well-to-do yet they were not under the

Polish influence, as was the case with most well-to-do families. It was only when Maironis entered high school that he learned Polish. In 1883 he graduated from high school and entered the university at Kiev, Russia, to study literature. After a year of study, he entered a Catholic seminary for the priesthood at Kaunas, Lithuania. In 1888 Maironis graduated from the seminary and was sent to Petersburg to further his study. From 1894 to 1909, Maironis taught as a professor of moral theology at the Petersburg spiritual academy. In 1909 he returned to Lithuania and served as the dean of the Catholic seminary in Kaunas till his death. After the first world war, when the Lithuanian University was opened, Maironis lectured in the college of theology - philosophy on moral theology and literature.

Thus, Maironis was a man of many professions: a priest, a professor, and a poet. Yet no matter how much he may have accomplished as an able administrator or priest, Maironis has come down to us princi-

pally through his poetry. Every Lithuanian child has been brought up on the lyrics of his verse, with its simple and sincere language singing of the glorious past, the helpless present, and a bright future. Like Shakespeare, Maironis is intranslatable. His poetry contains the essence of Lithuania which can only be expressed in the native tongue. However, Maironis was a man of great ideas which can be understood in all languages, even though the beauty of the verse is lost in translation. Quite unlike his contemporaries, many of whom wrote in Polish even though they were Lithuanians, because Polish was the academic language of the day, Maironis never wrote in any other language but Lithuanian, except for a few insignificant etudes while still in school.

As for the themes of his poetry, they are for the most part patriotic and deal with Lithuania and her people. Maironis was a romantic idealist whose object of adoration was Lithuania, which becomes an animate object in his poetry, cap-

able of feeling and love. This type of romantic writing was typical of that particular period in Lithuania, 1850 - 1918, when practically all writing was primarily concerned with idealization of the past in contrast to the present, and a belief in the glorious rebirth of Lithuania. Yet Maironis was not a foolish romantic, and he attempted to find means by which the ideal might become real — through pride in one's native language, interest in the glorious past of Lithuania, pride in the beauty of the Lithuanian landscape, and through a devoted trust in the Divine Providence. We gather strength to fight for a better tomorrow from the deeds of our heroes of old. One aspect of this return to the past is the preservation of the Lithuanian language and Lithuanian customs and habits which are the most precious possessions that a Lithuanian can have, and for the preservation of which so much blood was shed, and is still being shed. A great deal of his lyric poetry deals with the natural beauty of the Lithuanian landscape. To Maironis it becomes still more beautiful because of the great sufferings that it has already borne and is still bearing. Thus, in his nature descriptions the emotional involvement is greater than the purely descriptive aspect.

In contrast to the glorious past, the present slavery is heart-rending. However, Maironis firmly believes in the new dawn and rebirth of Lithuania, basing his hopes on the Divine Providence and the law of eternal flux. The strong are falling and the weak arise in their stead, and the most dangerous weapon that they use is the power of new ideas. Maironis believed that this was the age ideas, against which there is no protection. The course of new ideas is like the steady flow of the river, and they will not be stemmed no matter how difficult it may be to accept them at first. Thus Maironis puts his hopes in the Lithuanian youth who will come after him, armed with this dangerous weapon and the cultural heritage of their forefathers.

Maironis loved Lithuania sincerely and lived according to the ideals that he preached. Lithuania was his sweetheart, his bride who had found the key to his heart. She was his inspiration and the object of

all his affections. Thus the patriotic ideology that permeates practically all of his poetry, is very personal. His emotional outburst are full of catchy aphorisms and epigrams that are much more powerful than logical syllogisms. The beauty of his poetry lies in his ability to experience strong emotion and to share it with his reader. These emotions, however, are not chaotic or sensual. They are highly noble and honorable, bursting like a song from his heart. Consequently, very many of his poems are sung, or are recited

to the accompaniment of a musical instrument.

Maironis can be considered the creator of an epoch in poetry. His spirit has become a part of the Lithuanian culture. His poetry is sung and recited at every cultural gathering. It is only quite recently that the younger generation of poets has finally freed itself from the spell of Maironis and his singing verse. Although a creator of an epoch, Maironis has risen above it, and will always be a rich source of lasting aesthetic values.

Aš Norėčiau Prikelti

MAIRONIS

Aš norėčiau prikelti nors vieną senelį
Iš kapų milžinų
Ir išgirsti nors vieną, bet gyvą žodelį
Iš senųjų laikų!

Gal poezijos naują pasemčiau šaltinį,
Tik ne tą šiandieninį,
Kurs ir rūbą ir dvasią paskolintą gavo,
Oi, ne savo, ne savo!

Gal išklausčiau tada, kur tos kanklės auksinės
Vaidelūčių garsiu;
Kai jas pirštais paliesčiau, užkaistų krūtinės
Nuo balsu istabių.

Sudrebėtų kapai!.. Ne kapai didžiavyrių,
Užmigdytu tarp girių,
Tik užmirusios mūsų krūtinės be žado.
Be idėjos, be vado.

Pranokėjų kalba nebe viešnia gal būtų
Po bajorų dvarus!
Gal tiek ančkeliais brolių lietuvių nežūtų
Po kraštus svetimus!

Gal suprastų tada, ką jiems Nemunas šneka.
Kai nakčia mėnuo teka;
Ko tos tamsiosios girios graudingai vaitoja?
Apie ką jos dūmoja?

Veltui mano troškimai prikelti senelį
Iš kapų milžinų!
Ir išgirsti nors vieną, bet gyvą žodelį
Iš senovės laikų!

THE MAN IN THE GLASS

When you get what you want in the struggle for self,
And the world makes you king for a day
Step up to a mirror and look at yourself
And see what the man has to say.

For it isn't your mother or father or wife
Who judgment upon you must pass,
The fellow whose verdict means most in your life
Is the one staring back from the glass.

Oh! you may, like Jack Horner, chisel a plum
And think you are a wonderful guy,
But the man in the glass says you're only a bum
If you can't look him straight in the eye.

He's the fellow to please, never mind all the rest,
For he is with you clear to the end,
And you've missed your most dangerous, difficult test
If the man in the glass is your friend.

You may fool the whole world, down the pathway of years,
And get pats on the back as you pass,
But the final reward will be headache and tears
If you've cheated the man in the glass.

(Anon)

KNIGHTS of LITHUANIA REGIONAL COMMITTEE CONFERENCE

sponsored by the

NEW YORK - NEW JERSEY DISTRICT at HOTEL ROBERT TREAT, Newark, N. J.

January 11 and 12, 1958

(Committee Panel Discussions open 10:00 A.M. Saturday, January 11, 1958)

HIGHLIGHTING:

SEMI-FORMAL DANCE

SATURDAY EVENING

January 11, 1958

9:00 P.M.

Hotel Robert Treat

Park Place, Newark, N. J.

Music by JOE THOMAS & HIS ORCHESTRA

Admission \$2.00, plus taxes

KNIGHTS OF LITHUANIA

CONCERT

— Featuring all K. of L. Talent —

SUNDAY AFTERNOON

January 12, 1958

5:00 P.M.

Hotel Robert Treat

Park Place, Newark, N. J.

Admission \$1.50, plus taxes

All Proceeds to K. of L. Scholarship Fund

VYČIŲ 45 METŲ SUKAKTIS

“Draugas” apie Vyčių Seimą Los Angeles, Calif.

Iš visų mūsų organizacijų, kaip ir tinka, Lietuvos Vyčiai pasirodė pačiais drąsiausiais. Jie pirmieji nepabūgo tolimų distancijų, sukviėdami savo keturiasdešimt ketvirtąjį seimą Los Angeles, Calif., kur veikia tik viena kuopa, kai rytinėse valstybėse ir Vidurvakariuose jų yra dešimtys ir čia sukoncentruota visa organizacijos veikla. Bet mūsų jaunimas, kaip pasirodo, nebijo ir tūkstančius mylių keliauti į savo seimus. To nebūtų išdrįsusi daryti nė viena kita mūsų centrinė organizacija.

Lietuvos Vyčių seimas pradėdamas šiandien ir jis tęsis keturias dienas. Posėdžiai ir seiminės pramogos vyksta Statler viešbutyje; seiminės pamaldos, kuriose dalyvaus ir Los Angeles arkivyskupas kard. McIntyre, bus šv. Kazimiero parapijos bažnyčioje. Šios parapijos klebonu yra kun. Jonas Kučingis, kurio globojamos organizacijos, ypač L. Vyčių kuopa, gražiai ir sėkmingai darbuojasi jo pavyzdžiai vadovaujamoje parapijoje.

Šis metinis vyčių suvažiavimas yra keturiasdešimt ketvirtas iš eilės. Tačiau šiemet organizacijai sukanka 45 metai, nes jai užuomazga padaryta 1912 m. Jos sumanytojais buvo Mykolas Norkūnas ir Stasys Būgnavičius, tačiau jai pagrindus padėti, veikimo programai nustatyti daugiausia talkininkavo kun. Antanas Kaupas, tuo metu buvęs “Draugo” redaktorius. Jis ir vardą organizacijai pasiūlė (Lietuvos Vyčių vardas buvo priimtas ir patvirtintas Amerikos Lietuvių R. K. Federacijos III kongrese, įvykusiame 1913 m. Pittsburgh, Pa.).

Parapijose kuopų organizavimas pradėtas 1913 metais. Kai 1914 m. pradžioje Amerikon atvyko kun. Fabijonas Kemėšis ir perėmė redaguoti “Draugą”, jaunimo organizavimas vyko tikrai plačiu mastu. Jei M. Norkūnas sumanė organizuoti mūsų jaunimą ir iki mirties pasiliko jo savotišku globėju ir saugotoju, kad jis nenukryptų nuo savo uždavinių, jei kun. Kaupas davė organizacijai vardą ir programą, tai kun. Kemėšis su eile savo jaunų bendradarbių organizaciją išjudino ir pastatė ant kojų. Jis davė vyčiams veikėjų ir vadų, kuriems besidarbuojant organizacija tapo gausia ir veiklia. Ji buvo išsijungusi ir į tuos darbus, kurie jaunimui galėjo būti perdideli ir persunkūs. Jie dirbo Lietuvos išlaisvinimo darba, jie rūpinosi Amerikos lietuvių kultūrinio lygio kėlimu — mokyklomis, lietuviška daina, muzika ir teatru. Visose tose srityse Lietuvos Vyčių nuopelnai yra tikrai stambūs ir garbingi.

Tai praeitis. O kaip šiandien? Ar Lietuvos Vyčių veidas nėra pasikeitęs? Dalinai — taip. Pirmoje eilėje organizacija nėra taip gausi nariais, kaip ji yra buvusi, sakykime, maždaug prieš 20 metų. Didelė narių dauguma jau yra Amerikoje gimę ir išaugę. Jų tarpe jau yra trečios ir net ketvirtos Amerikoje augusios kartos jaunuolių. Todėl suprantama, kodėl šiandien jau reikia kartais angliškai kalbėti seimuose ir kuopų susirinkimuose. Tačiau ir šiandieninių vadų ir veikėjų noras yra palaikyti lietuvių kalbą ir skatinti jaunuosius narius įprasti ir viešai susirinkimuose kalbėti lietuviškai. Tas jų pastangas reikėtų nuoširdžiai ir stipriai paremti. Ta-

EDITOR'S NOT FROM CONVENTION CITY

The 44th National K. of L. Convention held at Hotel Statler, Los Angeles, California — August 8-9-10-11, 1957, was an historical convention. It was the first national convention ever held by a national Lithuanian organization.

Your new officers for 1957-1958 are:

REV. ALBERT J. CONTONS of South Boston, spiritual director;

WALTER CHINIK, president (re-elected);

MRS. MARY LUCAS, Dayton, Ohio, vice president;

LEONARD VALIUKAS of Los Angeles, Calif., vice president;

MRS. MARCELLA ONAITIS of Pittsburgh, Pa., corresponding secretary;

MISS WINIFRED SKUDRIS of South Boston, Mass., financial secretary;

JOHN DANIELS of South Boston, Mass., treasurer

MISS HELEN SHIELDS of Philadelphia, Pa., trustee;

JOSEPH SAKEVICH of Newark, N. J., trustee.

RITUAL — Jonas L. Jatis of Chicago, Ill.

LITHUANIAN AFFAIRS — Frank Vaskas of Newark, N. J.

LITHUANIAN CULTURAL — Jack Stukas of Hillside, N. J.

SPORTS — Robert Boris of Detroit, Mich.

SENIORS — Anthony Skirius of Los Angeles, Calif.

HONORARY MEMBERSHIP — Komp. Alexander J. Aleksis of Waterbury, Conn.

PUBLIC RELATIONS — Tony Yuknis of Chicago, Ill.; Juozas Sadauskas of Cleveland, Ohio; and Edward Siulaitis of Cicero, Ill.

In the October issue of VYTIS, all convention news and reports will be published.

Phyllis Grendal

čiau niekas negali abejoti, kad Lietuvos Vyčių organizacija ir šiandien tebesilaiko savo steigėjų ir pirmųjų veikėjų tikslų ir uždavinių. Mes neabejojame, kad ir 44-tojo seimo dalyviai pastebės, kad ir dabartinė vyčių kartoj lietuviškas patriotizmas tebėra gyvas ir sveikas, kad savo darbų programoj ir šiandien vyčiai turi lietuvių kultūrinių dalykų puoselėjimą ir Lietuvos išlaisvinimo darbų rėmimą. Atsižvelgiant į tai, ir šių dienų vyčiai turi susilaukti plačiosios visuomenės dėmesio ir paramos tiek, kiek susilaukdavo anų dienų vyčiai. Sakykime, kad dabar to dėmesio ir paramos Lietuvos Vyčiai turėtų susilaukti net daugiau. Lietuviybės išlaikyme ir Lietuvos išlaisvinimo rūpesčiuose jie gali ir turi suvaidinti didelį vaidmenį.

Sėkmės 44-tajam seimui ir sveikinimai jaunimo organizacijai, sulaukusiai 45 metų amžiaus!

LITHUANIAN COMMUNITY PROBLEMS

By MSGR. JOHN BALKŪNAS

Lithuanian Community And The School

The home is the starting point, the foundation of any training along Lithuanian nationalistic lines. It is furthered and carried along by the School. Only Catholics have their own separate, regularly constituted schools. It would seem, therefore, that schools are the problem of the parishes alone. I am not accustomed to theorize. I claim and declare myself to be a Realist. I welcome and consider every suggestion and offer of assistance. Precisely, then, in my plan for arriving at a solution of the problem under consideration, a most important place is assigned to the School and Parish. In the spirit of co-operative give and take, let us discuss the role of these two institutions in the preservation of Lithuanianism.

Our parish schools are attended by about twenty thousand children. Only about half these children have both parents Lithuanian. The others are either children of mixed families or altogether non-Lithuanian children. In some places the non-Lithuanian children outnumber the Lithuanian boys and girls. Practically all children attending Lithuanian schools study the Lithuanian language. It is an accepted educational axiom that study of a foreign language is a sound mental discipline and especially a source of unfolding linguistic abilities or even genius. If, as we mentioned before, learned Professors in American universities become enthusiastic about our Lithuanian language, because of its ancient age, its peculiar form and style, certainly we ourselves to whom it is so much more easily accessible and by far less difficult to learn, grasp, delve deeply and appreciate, — I say should not lag behind in being literally worshippers of our God given language.

Let us examine what, if anything is being done in this direction, — to discover the beauty hidden in this patriarchal tongue, to explore its origin, and most important of all, to adapt it for present day usage.

Lithuanian Community and the Lithuanian Language

Our Lithuanian Sisterhoods have jointly established a Lithuanian Sisters' Institute, having as one of its aims the systematic study of Lithuanian problems. They seek to introduce the study of Lithuanian in the schools they conduct along with prescribed English. For this purpose they are building up a library of Lithuanian literature,—tales, songs, pieces for recitation, acting, etc. They are teaching the children under their charge such crafts as weaving of bands in traditional Lithuanian motif, Lithuanian needle work, to dance the traditional folk dances, accomplishing this by first acquiring skills in these arts.

We should, therefore, extend practical, concrete assistance to the good Sisters. Provide them with text books for their schools, pictures, carvings, sewing material and equipment for practicing the crafts. First of all, of course, let us provide them with pupils to instruct. This is one of the Community's foremost and direct obligations.

Speaking of making our schools more effectively Lithuanian let us borrow from the method employed by the part time so-called Saturday schools. Whether there is or is not a regular parish school, the Community's first concern will be to see that there is established a Saturday school with annexed kindergarten. Even here we meet with the same practical difficulties as confront our regular schools. There is the great distance between school and place where Lithuanian families live. There is the great scarcity of suitable text material. To build or adapt schools, furnish teachers, provide text books and other equipment, will mean large financial outlays. Necessary funds cannot be accumulated without systematic organization. Only the Community as a whole could undertake this burden, and not any separate smaller organization or even parish. The parish already has its own sphere of activity and its own burdens.

Schools take care of children during school hours, five days a week, with a few hours perhaps on Saturdays. But there remains, even considering the time spent by the child at home, the vast amount of leisure time which must be used up somehow. This problem becomes especially acute with the arrival of the Summer vacation period. Here at once we think of Summer Camps as fields almost made to order for the purpose of inculcating and developing Lithuanian spirit into the hearts and minds of our growing children. The recently arrived Lithuanian parents have outstripped us here, because they understand better than perhaps we do the value of Summer Camps and are sending their children to them willingly and in large numbers. Our Religious Congregations are undertaking the work of organizing, staffing and maintaining Summer Camps, for which they are to be congratulated and thanked. We need more Summer Camps, such as will provide not only needed rest and recreation, but also offer a program of activities having as its aim the development of Lithuanianism in our children. To arouse our people to this need, we need more reference to the question in our press. We need sponsors and organizers in all local settlements. The Community's obligation would be to establish standards of discipline, training, protection of health, and the fostering of Lithuanianism.

In addition to the question of schools in general, we may add such auxiliary activities as study courses for various groups. But this would be a logical result of the Community's general activities in the fields of education and culture.

Finally, we must say that it has been and is the Parish which first accepted the burden and obligation of preserving Lithuanianism, and is continuing to do so. This becomes evident at once simply by comparing those settlements which have Lithuanian parishes with those that do not, and measuring their degree of Lithuanian consciousness. There

is no need to state what the answer will be. Parishes are the life lines of our Lithuanian living, hence how imperative that they operate as long as humanly possible. We may assert that what we possess here in the United States we possess because of the labors and sacrifices of our clergy and laity.

How each parish, located in a certain definite place, with certain definite conditions confronting it, with certain definite people comprising its membership — will map its program of Lithuanian activities, will depend upon the adaptation to these conditions, the foresight of both religious and lay leaders, the determination and energy which will be poured into the work. The vastness of the United States, the varying conditions prevailing everywhere, the distinctive characteristics of both people and leaders, — the fact that Lithuanians not unlike other Americans, are generally individualistic — all add up to a challenge which should prove worthy to anyone which loves life. Just as the Catholic Church itself embraces within its bosom all the nationalities, languages, families and individual faithful, because its tie of unity draws them together — so, the Lithuanian Community can and will draw to itself all the various shades of Lithuanians, each with his own personality, all his organizations and separate units, his parishes, — all because it also has a tie of unity, namely, the common good and welfare of the nationality itself, of the Lithuanian nation. When this ideal is realized, the burden of the Parish will be lightened, because it can then devote itself more exclusively to its direct sphere, leaving that of Lithuanianism to the Community to nourish, foster and develop. Until now the twofold burden has at times lessened the effectiveness of the purely spiritual work of the parish.

Our Obligations For The Lithuanian Community

I: Because more and more of our Lithuanians are spreading more and more over the vastness which is the United States; because not a small percentage of them do not enroll in Lithuanian parishes or belong to Lithuanian organizations;



**Camp Immaculata stovyklautojos sveikina J. E. Vysk. Flanagan,
Putnam, Connecticut**

because the knitting of all Lithuanian families into one common, general Lithuanian Community is absolutely imperative to preserve Lithuanianism in the United States, — I conclude that the foremost obligation incumbent upon us at the present moment is the speedy and effective organization of the Lithuanian Community.

II: I regard the renewal of Lithuanianism within the family and the preservation of the family for the nation as a sacred obligation

to be undertaken by the Community.

III: I consider the operation and maintenance of Lithuanian parish schools as obligation of the Catholic populace, and likewise, the obligation of all Catholic parents to enroll their children in parish schools. The Community's task will be to institute, uphold, and maintain Lituianistic curricula within such schools. The Community will co-operate toward this end, with appropriate Commissions, the Lituianistic Insti-

Nenugalimoji Jėga

ALFA SUŠINSKAS

Jungtinėse Amerikos Valstybėse žmonės mėgsta visokios rūšies sportą ir į sportines varžybas gausiai susirenka. Dideliuose stadionuose jie stebisi ir grožisi sportininkų miklumu, pajėga ir drausme.

Kol sportininkas pasiekia sportinio tobulumo, jis turi nueiti ilgą ir sunkų pratybų kelią. Pasidaryti geru sportininku nepakanka vien sveikatos ir kūninio tinkamumo — dar reikia ir įvairių dvasinių savybių, pavyzdžiui: klusnumo, drausmės, draugiškumo ir ypač kantrybės! Ši pastaroji dvasinė savybė yra būtina sportininkui ne tik besimankštinant, bet ir jau besivaržant aikštėje dėl laimėjimo.

Kantrybė yra visų pasiekimų ir laimėjimų pagrindas. Be jos pradėjęs, niekas negali savo siekiuose ištvirti iki galo.

Nekantrus žmogus ardo kitų žmonių ramybę ir pats susilaukia įvairiausių nesėkmių ir nemalonumų, dėl kurių jis nekarta skaudžiai nukenčia.

Kantrybė yra būtinas palydovas kiekvienam luomui ir kiekvienam verslui; ji yra reikalinga betkuriame darbe kiekvienam žmogui: jaunam, senam, mokytam ir nedaug pamokytam. Be jos žmogus nieko vertingo negali pasiekti.

Pavaizduodami paimkime tik vieną kitą žmonių atstovą.

Nekantri žmona, lyg kirmėlė vaisių, nuolat žaloja savo vyro gyvenimą; nekantrus vyras, lyg pjūklas medį, be atvangos pjausto žmonos savijautą, jos dieneles aptamsindamas.

O kantrybė ar nekantrybė motinos širdyje? Motina yra pagrindinė vaiko augintoja ir auklėtoja. Savo nekantrybe jaunojo daigo, savojo vaiko, charakterį ji gali tiek sudarkyti, kad vėliau gyvenime dėl to visą laiką jis jaus skaudžias pasekmes. Motinos nekantrybė pasėja vaiko širdyje sunkią jo ateities dalia. Gi motinos kantrybė yra lyg gaivioji saulė, kuri savo spinduliais brandina vaiko ateities laimę ir gyvenimo rimtį. Tik savo kantrybe motina gali išugdyti kantrybės galią ir vaiko charakteryje.

Nekantrybė yra didelė šeiminės laimės ardytoja, o kantrybė šeiminių gyvenimą sutvirtina ir jį padaro jaukų.

Mokytojas yra tėvų pavaduotojas. Jam tenka labai didelė jaunojo žmogaus auklėjimo dalis. Ne tik auklėjamajam, bet ir mokomajam jo darbui ypač reikia kantrybės, kuri turi būti viena iš pačių būtinųjų jo charakterio savybių. Savo pasi-

aukojančia ir nuolatine kantrybe jis ištiesia, išlygina, sustiprina ir iš-tobulina mokinio charakterį ir gyvenimą; paleidžia paruoštą duoti laimės kitiems ir pačiam jos iš kitų gauti. Nekantrus, greitai susierzinęs ir pusiausvyros netenkąs mokytojas yra mokinio charakterio gadintojas.

Mokymasis ir mokslas visada eina greta su kantrybe: jos dvasinėmis sultimis jis žengia į priekį ir tobulėja. Kiekvienas betkurio mokslo diplomas kartu yra ir kantrybės žymuo asmeniui, kuris šiuo diplomu pasipuošia.

Kur tik pažvelgi, visur nuostabius kantrybės darbus išvysti. Jos garbę skelbia mažos lūšnelės ir milžiniški pastatai, mažučiai, žaisliniai vaikučio laiveliai ir moderniausi laivai, popieriniai lėktuvėliai ir didžiuliai lėktuvai — ak, iš tikrųjų, visur: ore, žemėje ir po žeme, vandenyse, po vandenimis ir ant vandens žmogus matai darbščios kantrybės vaisius.

Ne vien protiniame ir fiziniame darbe, bet ir grynai dvasiniame gyvenime kantrybė yra didžiai reikšminga ir veiksminga.

Ji moka laukti ir ištvirti; ji ištraukia žmogų iš skurdo; ji praskina kelius į laimėjimo viršūnes; ji nenuleidžia rankų ir juodžiausiu metu; ji tikisi, kada, atrodo, jau nebėra jokios vilties; ji pakelia didžiausią skausmą; į ją atšimpa aštriausi persekiojimo ginklai; jos nepalaužia vargas ir kančia; ligoje ir nelaimėje žmogaus lūpas ji nudažo šventa šypsena; ji apšviečia ir tamsiausius gyvenimo užkampius, kurių jokios laimės spindulys nepasiekia; ji yra kiekvienos dorybės palaikytoja, ir be jos žmogus yra spygliuotas charakteris savo artimui.

Betgi kantrybę visoje pilnumoje teturi tas, kas gyvena tikru dvasiniu gyvenimu, tiki Pasaulio Kūrėją ir pomirtinį gyvenimą.

Kantrybė yra dvasinis benzinas, kuris, degdamas žmogaus širdyje, duoda jėgos visam sudėtingajam gyvenimui riedėti į priekį.

Kantrybė yra nenugalimoji jėga ir didžioji gyvenimo kūrėja.

tute, Teachers' Federation and others.

IV: The rights of Lithuanian parishes are preserved and safeguarded by decrees of the Apostolic See and by provision of ecclesiastical Canon Law. Our concern is to safeguard their Lithuanian character. Every Lithuanian has the duty to enroll in a Lithuanian parish, to support it. On its part the parish will always co-operate with the Lithuanian populace, provided only that faith and morals, and the primary interests of the parish, be not affected. The Lithuanian populace organized into the Lithuanian Community will assure and further the parish's Lithuanianism. Working through the parish, the Community

will be better enabled to organize effectively, to maintain discipline, to co-operate with other and similar American and Catholic groups. Co-operation, of course, is recognized as absolutely necessary.

V: All Lithuanians must be ready to participate and co-operate with any Lithuanian action, with any Lithuanian institution or group which has for its aim the preservation of Lithuanianism. We firmly and unanimously call upon all Lithuanian settlements to set about organizing sections of the Lithuanian Community. It is our fondest and most cherished hope to see every Lithuanian person embraced within the fold of the Lithuanian Community.



THE YOUNG REJECT COMMUNISM

A Historical Year

The year 1956 will go down in history as the time when a new dawn was beginning to break for the subjugated peoples in Central and Eastern Europe. The national revolution in Hungary, violent upheavals in Poland and many signs of unrest elsewhere in the Communist world all testify to a deep and unprecedented crisis of Soviet Communism in particular and of Marxism-Leninism in general. Kremlin leaders have now been forced not only to revert to Stalinism in practice but to bring the fallen idol himself some way back to his pedestal. The scene is dark and confused, but there is a glimmer of light, enough to fill the hearts of mankind with hope, as every day brings fresh evidence that youth, the very "children of Socialism", are challenging the brutal system of Communist oppression.

Role of Hungary

The role of the heroic youngsters of Hungary is too well known to need describing. But there is still considerable confusion as to the real causes for the utter failure of the regime there to capture the soul of the youth. Yet, it is clear that it is not only in Hungary that the people, and especially the young people, have rejected outright all forms of Communist dictatorship; in Yugoslavia itself the youth is being criticized for having "fallen under bourgeois influences" and for showing apathy and indifference to all attempts of Marxist indoctrination. Again, there are many people in the West who claim that it was chiefly owing to national pride and the influence of their parents that the Hungarian youth rebelled. Both these factors were, of course, important. The practice of Russification, which is being applied generally in the Soviet Empire, as well as a constant belittling of national achievements as compared with those of "Big Brother" have no doubt played an important part. The demand to abolish compulsory teaching of Russian is now universal in all satellite countries. But, the fact that even such "Stalin-

ist" regimes as that of East Germany seem willing to give way on this point probes that the question is not really a basic one. As for the influence of the home, it was certainly crucial, at least in the sense that it provided not only a buffer against the official propaganda but also inspired the youth in the traditional values of Christianity, which came markedly to light in the esteem and affection shown to Cardinal Mindszenty.

Fundamental Reasons

But the principal cause is more fundamental and more general, since available reports show that the seeds which germinated into a national revolution in Hungary are present in all countries under Communist domination. What is happening is simply that the human soul appears to be breaking the bondage imposed on it by a system which has been denying its very existence. For Communism, the notion of objective and eternal Goodness and Truth is a more reflection of specific material conditions which can be changed at will. The human heart may be turned in any direction provided the process starts early enough. Consequently, a man is subjected to a barrage of indoctrination, from kindergarten to adult life, with the object of making him hate the opponents of the regime and love its leaders, its army, its hydro-electric schemes, its irrigation projects, its steel works, its reforestation plans and many other variations on the same boring theme called "the building of socialism". There are lavish subsidies for sports and entertainment, but students must also "volunteer" for unpaid work such as has long been banned for juveniles in all civilized countries. Freedom of choice is reduced to a minimum, indeed, the very concept of freedom is interpreted as the privilege of walking along the predetermined paths laid down by the leaders, who know both the past and the future, who are, in fact, the trustees of history. Human life has only one purpose: the achievement and consolidation of Communism. It was Lenin who said to the Soviet Komsomol at its congress in

1920: "The whole object of educating the youth of to-day should be to imbue them with Communist ethics. Our morality is entirely subordinated to the interests of the class struggle... the basis of Communist morality is the struggle for the consolidation of Communism."

Stalin's Downgrading

When Stalin, "the protector and inspirer of youth," was still alive, the monstrous system of regimentation and indoctrination was rarely challenged. It was accepted as part of an immutable universe. But, after the dictator's death, and more particularly after his denunciation at the Twentieth Congress of the Soviet Communist Party, Communism lost that aura of "historical inevitability" and began to be seen increasingly for what it really is: a system created and maintained by miserable human beings lusting for power.

Unrest in USSR

The fact that Communism is facing a problem which goes beyond the revolt of this or that particular nationalism is best illustrated by the unrest in the Soviet Union itself. There again students are in the forefront of agitation which is said to have assumed the character of open rebellion in Moscow, Leningrad, Kiev, Stalingrad and Tiflis. These events are the more remarkable in that youth in the Soviet Union has been subjected to an especially severe system of indoctrination. The "Komsomol" as well as the more junior grades — the "Pioneers" and "Little Octoberists" — have served as a model to all similar organizations in other lands conquered by Communism. Outside influence has always been negligible in the Soviet Union and there are few people with personal experience of a political regime which is not based on violence and oppression. In fact, the country has been in a state of "socialism" ever since agriculture was completely collectivized in 1934, and according to Marxism-Leninism, therefore, the people should manifest a uniform happiness and approval of the existing system by now. This is precisely

the picture which Soviet propaganda has been trying to convey. Yet, Russian newspapers, including the "Komsomolskaya Pravda," have recently been full of complaints against the activities of "hooligans" and "demagogues" among students and other young people. And the important Soviet ideological magazine, "Questions of Philosophy," in its issue of January 2, 1957, said: "It would be wrong for us to think that bourgeois propaganda does not influence the mind of the Soviet people, for instance, the mind of youth."

Freedom v. Indoctrination

There are, in truth, many reasons why Soviet students should complain. Average scholarships are barely sufficient to keep body and soul together; a suit of clothes of the cheapest quality costs as much as half the annual scholarship. Like their colleagues in the satellite countries — only more so — they have to devote long hours to Communist political activities, and must "volunteer" during their holidays for physical work. At the conclusion of their studies they are obliged to go for a period of not less than three years to any place and work assigned to them by the State, which often, in practice, means banishment for life to such regions as eastern Siberia or Kazakhstan. The student also faces disturbing moral questions. Can the leaders be trusted who first startled them by demolishing the Stalin myth and then went on to work in exactly the same way as before? May there, after all, not be something wrong with the system as such and not only with personalities? Such questions are being asked by an increasing number of Soviet students. And what is even more interesting, the students are often capable, not only of drawing the correct conclusions as to the existing regime, but also of suggesting alternatives. It is true that their language, indeed their very way of thinking, is warped by Marxist phraseology. Moscow students are reported to have insisted on a "creative" use of Marxist analysis to combat the "bureaucratic degeneration of Soviet society." But, what they mean is in most cases clear and simple. They want freedom and democracy as they are understood in the West, although few would

formulate their ideas in the straightforward terms recently used by a group of Soviet students in speaking to an English visitor, Mr. W. C. Just: "We want to be able to speak freely and to criticize the Government. All workers and other groups of the population should be free to have their political organizations and be allowed to present their candidates for election to the Supreme Soviet. The country should be ruled by such a freely elected Supreme Soviet, and the political organization which gains a majority should govern the country." This statement, which was quoted by Mr. Just in his series of articles in the London "Observer," shows that even the most thorough Communist indoctrination cannot for long stifle the longing of God-given human nature for freedom and justice. **B. G.**

K. OF L. CALENDAR

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 Schuylker 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.

A RECIPE FOR HAPPINESS

Rev. John Zuromskis

The late Cardinal O'Connell of Boston had a very striking motto "Vigor in Arduis", or "strength in adversity". No doubt the eminent prelate found these words a source of inspiration all through life for he became a prince of the Church only after a long hard struggle.

Life can be pretty rough for most of us, at times, and perhaps almost impossible to bear if we do not possess a sound Christian philosophy of life.

For example, you cannot get much happiness out of accepting hardship unless you are fully convinced that there is an important, personal purpose that adversity can serve. If you are aware that your goal in life is heaven, and that anything that helps you to reach it is good, you can be happy in midst of adversity because it can speed you to that goal. If, however, you know of no goal in life beyond this earth, every disaster is a terrible evil: it is depriving you of the only kind of joy you know anything about.

Similarly, you won't find happiness in liking people and being cheerful with them, unless you have a better motive for charity than merely wanting to get along with others. There are too many people in the world whom it's hard to have fun liking, if you don't see anything beyond their coarse habits, their unlovely sins, and their ugly swell-headedness. Only if you see their souls, and the value of these in the eyes of God, and the importance of helping them love God and reach heaven, can you enjoy liking everybody.

So, too, with liking work. If you see in it a plan of God for you, and a means of earning heaven, you've got what it takes to like work. But if your job is punching a typewriter, or teaching school, or shoveling coal, and you are unconscious of God's plan for your life, you are going to hate work, and there is nobody who will be able to do anything about it. All rules for happiness come back to one. Know what God's plan and purpose for your life is, and how His Providence makes everything in your life a means to fulfill it, and you will be happy.

VYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja **IGNAS SAKALAS**

Šauniai pasidarbavo. Sendraugių pikniko, įvykusio Vyčių sode ir salėj, kurio pelnas buvo skiriamas nupirkimui reikalingų virtuvei indų ir kitų daiktų, komisija šauniai pasidarbavo. Komisijoj dirbo: E. Širvinskienė (pirmininkė), K. Petruilienė, J. Žemaitienė, J. Klapatauskienė, E. Lavrencienė ir V. Paukštis. Gryna pelno padaryta \$120.

Dosni katalikiškoms istaigoms. B. Pivariūnienė, duonkepyklos Town of Lake rajone savininkė, lietuviška duona ir pyragais dažnai padaria kiekvieną lietuvišką mokslo, švietimo ar labdaros istaigoms remti draugiją. Pažymėtina, kad Pivariūnų duonkepyklos klientūrą sudaro ne tik lietuviai, bet ir kitataučiai. Visi mėgsta tos kepyklos duoną ir kitus gaminius. Kepykla skelbiasi net televizijoje. Iš to galima numanyti, kad Pivariūnų lietuviška ruginė duona yra valgoma visoje Chicagoje.

Atostogavo ir seime dalyvavo. Vyčių centro sekretorės pranešimu, sendraugių kuopa turėjo teisę seimam siųsti net penkis atstovus. Dėl nuotolio ir lėšų taupymo būtinai reikalams, nutarta šimet atstovų nesiųsti, o tik \$25 auka pasveikinti seimą ir paskelbta, kad jei kas iš sendraugių vyks tuo metu atostogų jiems bus įteikti igaliojimai seime Los Angelyje atstovauti ir sendraugių kuopą. Tokių atsirado net keturi: E. Širvinskienė, P. Zakaraitė, K. Petruilienė ir garbės narys S. Šimulis.

E. Širvinskienė ir P. Zakaraitė savaitę prieš seimą buvo nuvykusios į Colorado valstybę paviešėti pas Širvinskienės sesutę, o iš ten nuvyko į Los Angeles, Calif.

Šaunus vedybų jubilėjus. Juozas P. Aukštaitis su žmona savo šeimos bei gausiame giminių, draugų ir bičiulių ratelyje atšventė vedybinio gyvenimo auksinį jubilėjų. Tai buvo rugpjūčio 31 d. Iškilmingos pamaldos jubilėjatų intencija atlaikytos švč. P. Marijos Gimimo parapijos bažnyčioje, o banketas — puikiam ir ištaigingame South Shore Country Club.

Jubiliatas J. Aukštaitis yra vienas žymiausių mūsų organizacijų

veikėjas, L.R.K. Susivienijimo Amerikoj veteranas, ilgametis 15-tos, o vėliau 163-čios kuopų pirmininkas, centre buvęs įvairiose komisijose ir t. t. Priklauso vyčiams sendraugiams, aktyvus susirinkimuose ir remia visus kuopos darbus.

Ir sendraugiai palinkėjo... Kun. J. Višniauską, švč. P. Marijos Nekalto Prasidėjimo parapijos vikarą, iškėlus į kitą parapiją, draugijų iniciatyva buvo suruoštos išleistuvės. Nors kun. J. Višniauskas nepriklausė sendraugiams, tačiau paskirta \$10 dovanų ir pirmininkas V. Paukštis igaliotas palinkėti kun. J. Višniauskui pasisekimo visuose darbuose naujoje vietoje.

Mūsų mirusieji. Liepos mėnesio susirinkime pranešus, kad Kenosha, Wis., gyvenęs pavyzdingas sendraugis A. Jusius mirė, kuopa už velionies sielą užprašė mišias, kurios buvo atlaikytos Kenosha lietuvių parapijos bažnyčioje. Baigiant susirinkimą malda taip pat buvo skirta velioniui atminti.

Vyčių sodas igauna naują vaizdą. Vyčių sode (ir salėj) dažnai įvyksta įvairių draugijų piknikai ir kitokios pramogos. Kad atvykusiems piknikan būtų malonu praleisti sekmadienio popietį, Namų Taryba, kaikurie sendraugiai ir jaunieji deda pastangų atlikti įvairius pataisymus ir įvesti pagerinimus. Paskutiniu metu plytomis išgristas didysis takas ir namo pasieniu išlietas cementinis ruožas suolams pastatyti. Vėliau sodas bus aptvertas nauja lentų tvora ir padirbta užtektinai pastovių suolų visais pakraščiais piknikautojams susėsti. Visi tie darbai atliekami savanorių iš sendraugių ir jaunių vyčių. Vėliau jų pavardes paskelbsime "Vytyje".

Gražūs pavyzdžiai. Nevisi nariai tiek sendraugiuose, tiek ir jaunių kuopose turi ryžto ir ypatingai galimumų patalkinti Vyčių namo remontuose. Iš šių pastarųjų, ypatingai sendraugių kuopoje, atsiranda tokių, kurie jei ne fiziniu darbu, tai kitu būdu dalyvauja remonto talkoje. Pvz. S. Šimulis, organizacijos Garbės narys, paaukojo talkininkams \$5, kad darbo metu karštą dieną šaltu lemondadu galėtų troškuli

numalšinti, o E. Širvinskienė, kuri parengimuose vikriai aptarnauja Ramoven susirinkusius prie bufeto, paruošia talkininkams gero užkandžio. Nesunku būtų ir kitiems nariams panašiu būdu talkininkauti visų bendrame reikale.

Laimėjo stipendiją. Dr. Petro ir Onos Atkočiūnų vienturtė duktė Bernadeta šimet baigė šv. Antano parapijos pradžios mokyklą pirmąja mokine ir laimėjo stipendiją į Maria augštesniąją mokyklą. Atkočiūnai sendraugių kuopai priklauso nuo pat kuopos įsteigimo. Prieš susituokdami priklausė jauniams. Be to, dr. Atkočiūnas studentaudamas buvo veiklus ir kitose lietuvių katalikų organizacijose, ypatingai Federacijoj.

Veikli narė. Elena Širvinskienė daug pasižymi veikime ne tik sendraugiuose, bet ir kitose kultūrinėse draugijose, pvz. tėvų marijonų, saleziečių, jėzuitų, seserų pranciškiečių, kazimieriečių rėmėjų vienetuose. Vienetams ruošiant išvažiavimus, ji dažnai pasamdo busą, kad išvažiavime galėtų dalyvauti ir tie, kurie neturi kitokių susisiekiimo priemonių. Kartą ar du į metus ji suruošia ir maldininkų keliones į žymesnes apylinkėse šventoves, pvz. vadinamus šventuosius Kalnus Wisconsin valstybėj.

Vaišingi ir dosnūs. Jonas ir Emilė Kass jau kelinti metai, kai, išėję iš prekybos (Chicagoj turėjo didelę "Jewelry" krautuve, J. Kass yra laikrodžių taisymo specialistas), įsikūrė romantiškoje Justice Park, Ill., vietovėje (netoli Chicagos). Turi du gyvenamuosius namus, kitokių trobėsių ir keletą akru žemės su nemažu sodu, kur vasarą pilna vaisių ir įvairių daržovių. Nors gyvenamuose namuose yra įvestas miestinis vandentiekis, tačiau J. Kass iškasė lietuvišką gilų šulinį, kur vanduo ir karščiausiomis vasaros dienomis ne tik šaltas, bet ir skanus gerti.

Gyvendami Chicagoj Kass buvo žymūs veikėjai lietuvių katalikų draugijose ir organizacijose. Daug dirbo taip pat ir lietuvių tremtinių šelpimui, buvo Balfo Chicago apskrities išdininkas ir dalį savo namų paskyręs sandeliui aukojamiems

Kad Laimėtume?

J. BIČIŪNAS



Rugiapiūtė Lietuvoj prisiminus

Jaunoji karta yra ateities veidrodys. Kas moka išvelgti jos aspiracijas, tas gali daug naudingo pramatyti ateičiai. Vyresnieji, gyvenę, brendę bei mokęsi savame laikotarpy, pasisėmė daug patirties, daug nusivylimų; daug gali savo išėitu keliu padėti ateinančiai kartai eiti kūrybiniais keliais ir aplenksti tuos nenaudingus takelius, kurie trukdo veržtis į plačius savo idealų vieškelius. Gyvenimas yra mokykla, kurios niekuomet nebaigiame ir todėl dažnai neišsprendžiame jo pateiktų uždavinių, o jei ir sprendžiame, gauname klaidingą atsakymą. Padarytas klaidas taisome, bet neretai jose užsispyrę pasiliegame neatsižvelgdami į tai, kad ir patiems jos būna paašėkusios.

Politiškai visuomeniškas darbas

yra augščiausio subrendimo pasireiškimas. Einama į visuomenę, tautą ar valstybę jai tarnauti, apspręsti jos gerovę, šalinti vargą, kurti gražesnę ateitį ir vaduoti iš baisios nelaimės. Laisvė dabar yra mūsų tautos troškimas. Tam visam mes turime atiduoti savo gerąsias jėgas, nugalėti savo ambicijas, statyti savo veikla pasirinktą kovos kelią augščiau asmeniškų interesų. Visa tai nelengva, tai reikalauja labai augštos kontrolės savo veiksmams. Savanaudiškumas išreiškia melagingą pasišventimą ir veidmainiškumą. Tik dori ir visuomeniškai skaitūs keliai į tikslą nepažemins idealų, kuriuos siekiame įgyvendinti visuomenėje.

...bet kirskit visi kartu melui ir veidmainystei į šaknis.

Bet, eidami į tikslą, turime būti išsirikiavę į tankias gretas ir jausti vieni kitų artumą ir tikrą paramą, nors skirtų dideli nuotoliai, kieti ir užsispyrę, veiklūs ir susiklause. Katalikas visuomenininkas drąsiai žiūri į ateities kliūtis, nes kuo didesni uždaviniai, tuo didesnės kliūtys. Drąsus žvilgsnis, tiesus žodis ten, kur reikia, ir nesidairoma į šalis, bijant būti blogai įvertintais. Bus ir nepasisekimų, bet tas reikš kelią į laimėjimus. Standūs būkite tarp savęs ir tikėkit vieni kitiems, ir patys stebėsitės darbo vaisiais, o kiti jūsų jėga. Būkit teisingi sau ir kitiems ir tiesūs visuomet, bet kirskit visi kartu melui ir veidmainystei į šaknis, jei ji pastotų jums kelią ir griautų jūsų darbą ar niekintų jūsų idealus ir pasiryžimus.

Pareiga nėra išdalinama

drabužiams sugabenti, pataisyti ir paruošti išsiuntimui į centrinį sandelį New Yorke. Čia, be visos eilės savanorių drabužių rūšiuotojų ir taisytojų, daug laiko pašventė ir pati namo šeiminkė Emilė.

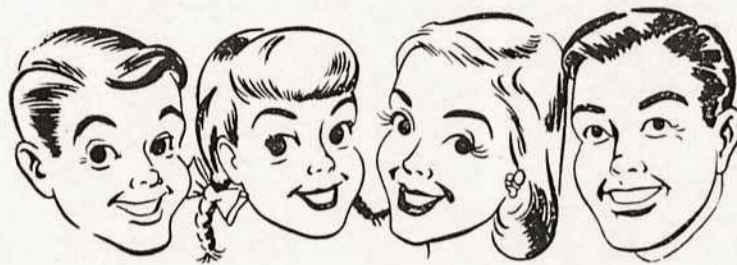
Jonas ir Emilė Kass yra vieni iš vyčių sendraugių steigėjų ir parodę daug gražios iniciatyvos. Jei neklystu, Jonas Kass pirmas iškėlė nuosavo namo įsigijimo klausimą. Jo namuose įvyko ir bendras sendraugių ir Chicagos apskrities atstovų susirinkimas, kuriame buvo apsvarstyti namo įsigijimo reikalai ir nužiūrėtos vietovės. Nupirkus namą, jis įėjo nariu Namu Tarybon ir, Matui Zizui po kiek laiko pasitrau-

kus iš išdininko pareigų, J. Kass išrinktas išdininku. Tose pareigose jis išbuvo iki pasitraukimo iš Chicagos. Be to, daug yra idėjų darbo ir sumanumo pertvarkant namų vidų, darant remontą, taipgi kituose užsimojimuose, kaip tai tvarkant salės reikalus, vadovaujant klubo barui ir t. p.

Šiuo metu, nors J. ir E. Kass gyvena kiek atokiau, bet dvasioje visuomet yra su vyčiais sendraugiais, dosniai paremia kiekvieną kilnų kuopos užsimojimą ir darbą. Jo iniciatyva šiemet įvyko ir sendraugių piknikas (rugsėjo 15 d., Bruzgulienės sode, Willow Springs), pats savanoriai įėjo rengimo komisijon ir daug veikė pikniko pasisekimui.

kitiems, ji įpareigoja tave ir mane, ir nėra asmens be pareigos. Mes žinome, kad bepareigiškumas pražudo gražiausius užsimojimus, sužlugdo visuomenės gerovę. Įvyko blogis, nes kas nors neatliko savo pareigos. Mes kiekvienas, kovodamas už savo krikščioniškuosius idealus visuomenėje, veržkimės atiduoti geriausią savo dalį. Pareiga kovoti už Lietuvos laisvę yra ne kaikurių pareiga, bet visų ir kiekvieno, o jieškoti naujų sėkmingesnių kelių yra artimiausias uždavinys, kurį tuojau reikia spręsti. Kūrybiškas padėties įvertinimas ir sprendžiamieji ateities kovos keliai — tai nauji uždaviniai ir pareigos.

JUNIOR PAGE



LIETUVOS HIMNAS

Lietuvos Himno žodžius ir muziką yra parašęs Vincas Kudirka. Tai buvo šviesus ir drąsus lietuvis, gyvenęs tuo laiku, kai rusai pirmą kartą buvo Lietuvą pagrobę. Kaip ir kiti šviesuoliai, jis ragino lietuvius nenusiminti ir nenusileisti užgrobikams. Kad lietuviai būtų drąsesni, jis priminė visiems senuosius laikus, kai garsūs Lietuvos karaliai ir kunigaikščiai drąsiai mušė priešus. Taigi, Lietuvos Himnas ir pradamas tais žodžiais:

Lietuva, tėvyne mūsų,
Tu didvyrių žemė!
Iš praeities Tavo sūnūs
Te stiprybę semia.

Toliau V. Kudirka norėjo, kad lietuviai būtų šviesūs, teisingi ir geri žmonės, kad rūpintųsi ką nors gera padaryti ne tik sau, bet ir kitiems. Taigi tolimesni Himno žodžiai yra:

Tegul saulė Lietuvos
Tamsumus prašalina.
Ir šviesa ir tiesa
Mūs žingsnius telydi.

Tegul Tavo vaikai eina
Vien takais dorybės,
Tegul dirba Tavo naudai
Ir žmonių gerybei.

Lietuvą V. Kudirka ypatingai mylėjo. Mylėdamas Lietuvą, jis norėjo, kad ir visi lietuviai mylėtų vienas kitą, nesipyktų, gyventų kaip broliai. Taigi Himną jis baigė, ragindamas visus lietuvius:

Tegul meilė Lietuvos
Dega mūsų širdyse!
Vardan tos Lietuvos
Vienybė težydi!

Rusai V. Kudirkos nemėgo ir visur persekiojo. Buvo net ir kalėjimai uždare. Taip jis anksti neteko sveikatos ir jaunas mirė. Nuo to laiko jau praėjo daugiau kaip 50 metų, bet V. Kudirkos parašyto Lietuvos Himno žodžiai vis skamba ir skambės. Kiekvieno lietuviui pareiga Himną gerai mokėti ir, pasitaisyti progai, giedoti.

Jaunesnieji vyčiai išmoksta žodžius ir giedoti Lietuvos Himną!



Prabėgo linksmos atostogos, dabar vėl einame į mokyklą ir ruošiamės būti naudingi Dievui ir Tėvynei

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THE CASTLES OF LITHUANIA

The Lithuanians built their castles atop the hills, which they themselves formed. Some of these castles served as homes to dukes and knights, and others were used as fortresses in time of war. The fortresses, used for defending purposes, were built on large rivers so that weapons and food could be easily transported to them. They usually varied in size and were scattered throughout the country but connected by means of underground passages.

On the hill, occupied by the castle, were also found huts of the peasants. Halfway down the hill was a fence constructed from logs and stones. The purpose of this fence was to protect the castle and make it impossible for the enemy to seize it. The castle was equipped with weapons and food for both men and animals. These castles were not only found by rivers, but also wells or springs, which served as a source of water for the inhabitants.

At the time of war, the peasants fled to the castle, the men took up arms to defend the castle, and the women and children prepared the food and helped as much as possible with the fighting.

If the inhabitants were victorious, the men would pursue the enemy and continue fighting 'til the last one was subdued, while the women and children prepared and offered the sacrifices to the gods as tokens of gratitude. They then returned to their homes and took up their work. But if the enemy were victorious, they would take the inhabitants into captivity or kill them.

LITHUANIA'S MOUNDS

Castles and mounds are rarely mentioned today, and if they are they are closely associated. There is no distinction or separation made between them. Many mounds are found in Lithuania, but few people know what they stand for.

These mounds were formed in ancient times by human hands. They were not constructed without a purpose. Some were used as tombs for dukes and knights, and others were used as means of protection with a castle on its summit. But it is al-

most impossible to tell which mound was a tomb or which had had a castle atop it, because there are no records left. Some castles or records concerning them are found but there is no mention of a particular date, so that people know nothing of their (mounds') past.

According to M. Valančius' book, "Antano Tretininko Pasakojimai" mounds are found in Lithuania, in the following places:

1. Mound of Birutė — found in Palanga (believed to be the tomb of Birutė; wife of Grand Duke Kęstutis).
2. Bliudkalnis — found near village of Senkiai. (It is believed that a castle was atop it summit.)
3. Mound of Plynia — on the river Miniija, the parish of Žarėnai. There was a castle atop this mound, also.
4. Pikalė — on the river Salanta, parish of Salanta.
5. Aukakalnis — on the river Varlinė. The Lithuanians used to offer sacrifices to the gods on this mound.
6. Pylė — on the river Bartavas, near village of Pulkalai, in the parish of Skuodas.
7. Pylė — found in Telšiai.
8. Medžiogalas (highest mound in Žemaitija) — in the parish of Kaltinėnai.
9. Pylė — Near Meiriai.
10. Giržduta — in the parish of Paradenis.
11. Moteraitai — in the parish of Paradenis.
12. Šatrija — famous throughout Lithuania.
13. Pylė — near Kražiai.
14. Pilalė — in parish of Nemakščiai.
15. Pilkalnis — near Viduklė.
16. Pylė — near Geležyčiai.
17. Pylė — between Beržovas & Plungė.
18. Galdingas — near Bruseliai.
19. Pylė — found in Plungė.
20. Pylė — found in Kalvarija.
21. Mound of Tverai — on road from Tverai to Varniai.
22. Pilis — near Papilė.
23. Pilis — across river from Papilė and used as a cemetery by the Catholics.
24. Saldus kalnas — near Šiauliai.
25. Pilkalnis — near Eržvilkas.
26. Pylė — parish of Kurtuvėnai.

27. Pylė — near the parish cemetery of Jurbarkas.

28. Milžinas — parish of Kvedarna.

29. Pylė — near Beisogala.

30. Autkaimis — on the Dubysa, in the parish of Betygala.

31. Mound of Gedeminas — near Veliuona (tomb of Gedeminas, Grand Duke of Lith.)

32. Upita — formed over a puddle.

33. Pylė — parish of Karmelavas.

34. Pilis — near Kupiškis.

35. Pilis — near a town called "Lietuvos Papilė".

36. Aukmergė — near Vilkmėrgė.

37. Pilis — near Staigiai.

38. Pilis — parish Užpalis.

39. Pilkalnis — near Ruklai.

40. Pilkalnis — near the church of Pakalnė.

41. Utena — formed per order of Vytenis, Grand Duke of Lithuania.

42. Braclavas — formed by Russian & German prisoner of war.

43. Kernavas — on the Neris (site of Grand dukes' capital).

44. Vilnius' mound (Mound of Gedeminas) found in Vilnius (site of Present capital).

45. Vestpylė — on the Dauguva.

46. Piltinė — near Piltinė (town).

47. Ventpylė — on the beach of the Baltic Sea.

48. Užpūtis — near Azenpot.

49. Vestpylė — near Altenburg.

Mounds differ from natural hills in their appearance. People hold these mounds as something unusual and make up stories about them. Some say that a church has sunk to the bottom of the mound. Others say that witches live there in sunken and bewitched estates and etc. But one mound, "Juodelių Kalnus" found on the road between Kalvarija and Vyžainis, is said to be the site of Margeris' killing of his wife. Margeris is only mentioned in the war between the Lithuanians and the Teutonic Order at Pilenai, where the Lithuanians having been defeated, killed each other and Margeris, saying farewell to his wife, killed her and himself. The Teutonic Order, upon entering the castle found only the corpses of the Lithuanian soldiers.

There are many such mounds in Lithuania, but due to circumstances they are being leveled off and are disappearing.