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HUMOR

JUOKELIAI



Karaliaus Vaistai — King's Medicine

Kas Ką Parvedė Girtą?

— Kodėl gi tu, Jonai, tokime blogame upe?

— Duok ramybę. Vakar turėjau nepaprastą nuotikį. Eini 12 valandą nakties namon; žiūriu — Petras su Simu įkaušę, vos paeidami slenka gatve. Pagailo man jų, paėmiau vieną iš dešinės, kitą iš kairės ir vargais negalais pargabenau namon. O šiandien rytą mano pati prikaišioja:

— Na ir gražu gi tau, gir-di, šianakt tave namon parvedė net du vyrai....

Kortuotojų vaikas.

Mažas Kazelis dažnai prisižiūrėdavo, kaip jo tėvai vis lošdavo kortomis. Kartą tėvas Kazelį nusivežė miestan, kur eidamas pro vieną namą sako Kazeliui:

— Žiūrėk, šituose namuose seniau gyveno karalius.

Kazelis nudžiugo ir paklausė:
— O kur gyveno tūzas?

Už pinigus — dantį.

— Buvau pas dantų gydytoją. Reikėjo ištraukti vieną dantį, bet ištraukė du.

— Kodėl? Ir antras tau skaudėjo?

— Ne, mat gydytojas neturėjo smulkių pinigų. Tada aš liepiau už kitus mano pinigus dar vieną dantį išlupti....

Not Much

„Would you marry money, dearie?”

„I don't know, but I have a sacred wish that Cupid might shoot me with a Pierce-Arrow.”

Opportunity

Two bandits boarded a train and announced: „This is a hold-up — don't be alarmed — we won't hurt anyone. We're just going to rob the men and kiss the women.”

One old gentleman gallantly opposed them: „You curs — rob us, but if you touch a woman here I shall raise an alarm even if it cost me my life.”

The firm voice of an old maiden lady immediately burst out: “Say mister, you shut up and mind your own business. These two gentlemen here are robbing this train!”

Ticket Agent: — “This ticket costs you \$50.00 and allows you three-day hangover in St. Louis.”

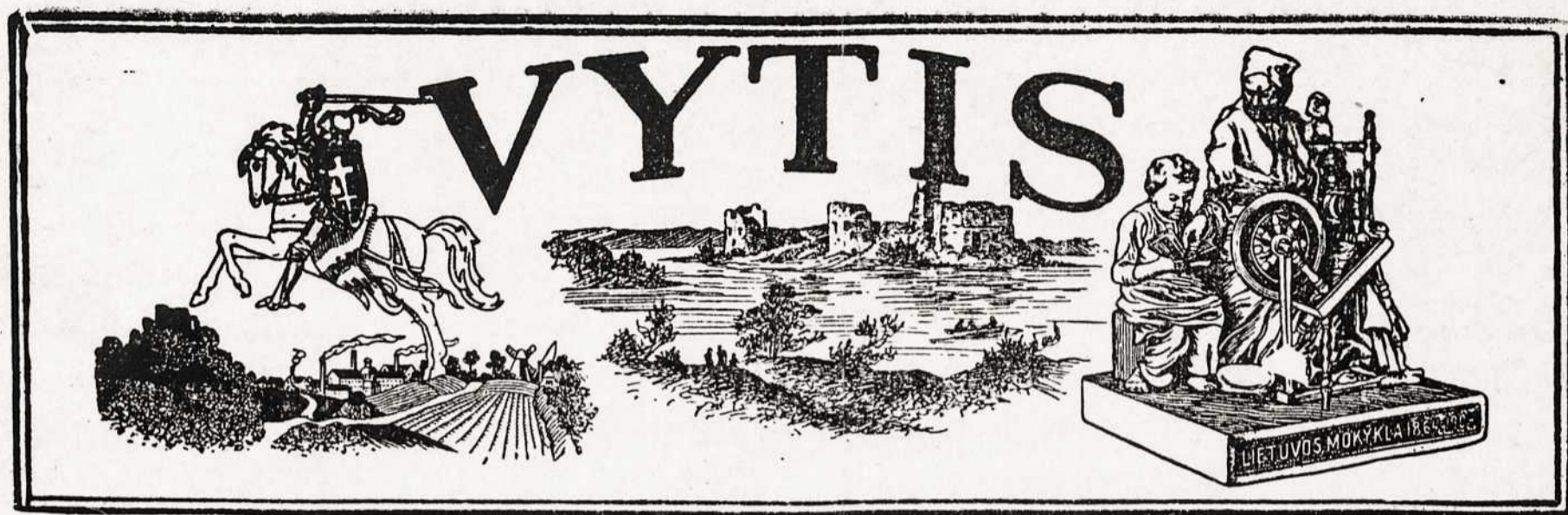
Traveler: — “And how much if I don't get drunk?”

Fruit of Labor

„Strumberries!” gritted the mandolin player, pocketing his wages.

Freshman: — “Do you love to see a man smoke a pipe?”

Co-ed: “Yes, why don't you give yours to one?”



AMERIKOS LIETUVIŲ ŽURNALAS

Ar Susipras Kada!

Šiandien mūsų organizacija gana gerai gyvuoja ir jos veikimas daug žymesnis negu praeityje. Pačių narių ūpas taip pat suteikia vilties, kad ateityje galima sulaukti tikrai pasigėrėtinų darbų. Vienok daug randasi tokių, kurie visai nežinodami kas veikiama, vieton, kad prisidėjus prie sutvirtinimo vienos stiprios, pavyzdingos jaunimo organizacijos, tveria naujas kelias veikimus, kuriais mūsų organizacija nuo seno užsiėmė, skaldo jaunimo jėgas. Jų tarpe randasi nemažas būrys mūsų lietuviškos visuomenės vadų. Gal jie nori palikti savo vardą istorijoje kaip steigėjai naujos organizacijos, vykdytojai naujų darbų. Nepavydime jų troškimams išsipildyti, bet kas gero iš to jei nebus kam tų istorijų skaityti. Nes net ir dabar žiūrint į nekurią dalį mūsų visuomeninio veikimo mūsų jaunimas pradeda pasipiktinti ir apleidę mus, ieško savo jėgas atiduoti svetimoms organizacijoms. Savo tokiu betaktišku elgesiu mūsų vadai daugiau prisideda prie Amerikos jaunuolių greitesnio ištautėjimo nei kokia kita pinklė.

Laikas mums visiems susiprasti ir vadams ir pačiam jaunimui. Žinokime, kad tikrai vieningas veikimas nuveiks galingus darbus. Viena tvirta organizacija kurioje duoda įvairioms jėgoms išsivystyti daugiau nuveiks bažnyčiai ir tautai, negu daugelis mažų draugijų su skirtingais veikimais, ypač jeigu tarp vienos ir kitos nesiranda sutartinių ryšių.

Užtenka mums klausyti žodžių, kad Vyčiams velina geriausio pasisekimo; kad tikimasi iš jų didelių darbų ateityje; kad jų veikimui pagelbės. Mes laukiame darbų! Laukiame pri-

tarimo, kaip Chicagoje vienas parapijos Dvasios Vadas savo jaunimą sušaukė ir pareiškė: — „Aš noriu turėti vieną ir tvirtą jaunimo organizaciją savo parapijoje. Aš noriu, kad jūs visi priklausytumėte prie Vyčių.

Pažinkime savo organizacijas, ypač jaunimo! Giliai įeikime į jų veikimą. Pamatę trukumus, išbėgę nemanykime juos pataisyti naują organizaciją sutverdami. Stokime ton pačion parodykime trukumus, sutraukime didesnes jėgas, kad prašalinti nepageistinas ydas. Tada paliksime ateičiai kuo nors pasigėrėti, ir bus kam tuos garbės darbus atminti.

Chinese Lithuanians

Chinese people may be regarded as peculiar by us, and they in turn think that we are far from being normal. One of the inconsistencies of Lithuanian people is their readiness to adversely criticise their own countryman, for whom they confess an unbounded friendship, whenever he succeeds in his chosen walk of life. Instead of being proud of such individual's practical acumen, our people point out and speak considerably, with intent to harm, of his faults and distasteful personalities. Envy does rankle one's heart but one should learn to be great enough to admit his own shortcomings instead of begrudging his fellow man deserved commendation.

Were the time spent profitably, by many of us, instead of being used to knock and destroy, life would be more pleasant. The common bond of national friendship is sometime forgotten in the anxious quest for gain — altruism gives way to avarice. The Chinese may have their peculiarities, but we are not without ours.

OUR LITHUANIAN AUTHORS

Article IV

The Works of Vincas Kudirka

— E. J. K. —

I.

In previous articles we have attempted to portray the extent and depth of the patriotism and zeal of Dr. Kudirka in arousing the national spirit of his people, in protesting against the tyranny and injustice of the Russian government, in attempting to eradicate the evil tendencies and undesirable qualities from the lives of the people themselves, and to better their economic condition. Kudirka's efforts at that time did not meet with immediate success, if we are to judge from what he himself writes in „Tėvynės Varpai.“ The Lithuanian nation did not immediately rally to his banner, shake off the hypnotic effect of polonism and Russian oppression, and arise chastened out of the bog of national indifference or forgetfulness. The „Varpas“ was many times scarcely able to continue publication. It had very few subscribers and consequently little financial support other than that which the zealous publishers themselves gave out of their own meagre resources. The peasantry, the bulk of the nation, could not read, and if it could, was unable to understand the greatly purified (though not perfect) Lithuanian style of the „Varpas“ — a language very much unlike the conglomeration of Polish, Russian and Lithuanian that was spoken by the peasants. His uncompromising attacks upon the polonized and indifferent intelligentsia and his frequent criticisms, many times unreasonable, of the Catholic clergy and their activities, did not win him many friends among these groups. His influence seemed to be very small. No improvement was apparent. And yet Kudirka was not discouraged and did not give up his tireless and thankless work. And his labors were not in vain, although he did not live to see their fruits. The spirit of independence that had been kindled some time before during the numerous uprisings and through the influence of Basanavicius' „Aušra“ and which had noticeably died down, was, in part, slowly but surely being fanned into flame

again by the fiery personality of Dr. Kudirka and by the messages that he sent through the „Varpas“. The publications of those days, all established out of patriotic motives, did not agree among themselves as to convictions, methods and means. Disputes attract the attention of on-lookers to the cause of the disagreement. The Lithuanian people began to sit up and take notice. And now the earnest and unceasing exhortations of Dr. Kudirka, unequalled for their intensity and ardent patriotism, unconsciously began to take effect. The greater part of the people never saw, and probably never heard of, Dr. Kudirka, never saw or read a „Varpas“ or the „Tėvynės Varpai“, yet their message eventually spread to even the remotest corners of the oppressed nation. This was Kudirka's greatest work — his greatest accomplishment. Nothing tangible or of monetary value — his undying and intensely patriotic love for his country, that he left as an example and source of inspiration for Lithuanians of all time to come.

Kudirka left some six volumes of his literary works. Almost all of these were printed at one time or another in the „Varpas“. It would take up too much space and would not do justice to the merits of his works to attempt to analyze or review them here more at length. A brief description or mention of each will suffice.

„Tėvynės Varpai“.

This is a volume of editorial articles by that name, which were printed in the „Varpas“ from 1889 to 1899. They appeared almost every month during that period (The „Varpas“ was a monthly). This collection is really Kudirka's most important and most remarkable original work. Here is portrayed in its most vivid colors, that for which Kudirka is honored by his people — his patriotism. The subjects dealt with are too numerous to mention here, but we can divide the contents roughly into the following divisions: (a) Criticism of and protests against the Rus-

sian government, (b) Exhortations to his countrymen to be true Lithuanians (c) Criticism (often ridicule) of other publications (d) Criticism of the clergy, (e) Pleas for more writers, (f) Reports of economic conditions throughout the country (g) Satires on each of the above subjects. The only comment we can add here is that Kudirka's ready criticism of the Lithuanian Catholic clergy in these articles, many times for no apparent reason other than a marked religious prejudice, is one of the unpleasant features of this work, and one that, in a sense, lessens its worth. But we have spoken of this elsewhere.

Satires

There are four of these, covering in all some 120 pages. They are: „Vilkai“, „Lietuvos Tiltu Atsiminimai“, „Cenzūros Klausimas“, and „Viršininkai“. All are directed against the Russian officials who were stationed in Lithuania at different times. There is much humor throughout the selections. Of all Kudirka's original works, these are perhaps the most enjoyable.

Articles

There is one volume of articles on assorted subjects, all of which were first printed in the „Varpas“. Among these are about a dozen book and newspaper reviews, of a very critical and controversial nature, a technical treatise on the construction of poetry, a series of articles on the Lithuanian language, the Lithuanian and Russian alphabets, several articles on drinking and smoking, a selection „Liukime Bėgę į Ameriką“, and several smaller selections and short sketches, including „Nekalta Auka“, a short story which is unusually gripping.

Translations

A great part of Kudirka's literary effort is comprised of translation from the Polish, German, and English languages. The translations from the Polish are almost all historical dramas or novels about Lithuania. These are the three dramas „Mindaugis“ by Slovacki; „Keistutis“ by Asnyk; „Narimantas“ by Mme. Vroblevski; the well known and widely read novel of Lithuania during the suppression and book contraband period „Žemės Dulkės“ by Rad-

zevičiūtė; the drama „Vėlinės“ and the poem „Vaidilos“ Apysaka“ by Mickiewicz; and stories „Pagieža“ and „Jurgis Durnelis“ by Brolis; finally, „Žvirbliai“ by Dygasinski. His two translations from the German — Schiller's „William Tell“ and „The Maid of Orleans“ are epochal additions to Lithuanian literature. His last great translation is Lord Byron's „Cain“ from the English.

Poetry

Although Kudirka had a marked talent for poetry, he left very little of it. Included in his works are only about thirty short poems. His best known verses are the Lithuanian national hymn „Lietuva Tvynė Mūsų“ and the beautiful and stirring „Labora“ („Kol jaunas, o broli sėk, pasėlio grūdus, etc.). Among other verses are „Varpas“, „Artojaus Skundas“, „Ne Tas Yra Didis“, „Lietuvos Šviesuoliams“, and „Valerijai“, a touching tribute to V. Krasauskienė, who nursed him in his last illness. Included among his verses are about fifteen clever and amusing animal fables. About one half of his verse is not original.

Conclusion

We have glanced briefly during the past three months at the life, personality and works of Dr. Vincas Kudirka, the thirty-fifth anniversary of whose death occurs this month (Kudirka died November 16, 1899). The most appropriate way in which we can honor his memory is to appreciate and to apply to our own lives those patriotic principles and love of fatherland which he so zealously championed and practised. Nothing can help the reader to understand and appreciate Kudirka and his work more than to read and study his life and his works. We earnestly urge our readers to do so.

(Finis).

Next month: „Viktutė“ by Šatrijos Ragana.



MOTERIS IR JAUNIMO AUKLĖJIMAS TAUTINIŲ ŽVILGSNIU

(Sutrauka paskaitos skaitytos Moterų sesijoje,
A. L. R. K. Federacijos 24-me Kongrese,
Cleveland, Ohio).

Gyvename šalyje, kur tenka aštriai susidurti su mūsų jaunimo ištautėjimo klausimu. Kaltiname mes vieni kitus, kad mūsų jaunoji karta vis labiau nuo mūsų tolsta. Tėvai kaltina mokytojas, būk jos negana moko lietuviškai; mokytojos kaltina motinas, kad neskiepija lietuviškumo savo vaikučiams. Vieni kaltina kunigus už įvedimą angliškų pamokslą į bažnyčias, kiti kaltina jaunimą, jog tarp savęs lietuviškai nesikalba.

Mes, lietuviai, lygiai kaip ir kitos tautos, papuolėmė į sukurį, prieš kurį yra labai sunku atsilaikyti. Visas tautas be išimties kišama į amerikozmo katilą, kur norima iš visų tautų suvirinti vieną amerikonišką buizą. Kas išeis iš tokio viralo, niekas dar negali pasakyti, nes tai gal būt pirmas toks pasaulio istorijoje įvykis, kad tiek daug įvairių tautų, net ir rasių suplauktų į vieną šalį. Tiesa, niekas rodos čionai nevaržo tautinio auklėjimo, nėra žiaurios priespaudos, nė persekiojimo, kaip kad buvo Rusijoje arba kitose šalyse, o visgi ištautėjimas Amerikoje labai sparčiai eina. Pasirodo, kad idealai greičiau dingsta nuo ištižimo nei nuo priespaudos. Jeigu Amerikoje mus kas nors persekiotų dėl mūsų tautybės, draustų mums būti lietuviams, tai pas mus iššauktų pasipriešinimą ir mes uoliau gintumėm savo idealus ir stropiau darbuotumėmės savo tautos labui.

Pažvelgus į šiandieninį tautų likimą Amerikoje, rodos nėra vilties bei kokios tautai išsilaikyti prieš amerikozaciją. O mums lietuviams kaip mažam būreliui jau sunkiau. Mes dar nespėjome atsikratyti lenkizmo, rusizmo, kaip jau vėl papuolėme į kitą bėdą, būtent amerikozimą. Per šimtus metų buvome prispausti po rusų letena, tautiškai susilpnėjome, ir užtai greitai pasiduodame svetimai įtakai. Nežiūrint kaip blogai ir beviltinai atrodo šiandieną mūsų tautinė problema, ji nėra aršesnė, kaip kad buvo lietuvių tautinis klausimas prieš 50 metų. Lietuvoje tada net du priešai lietuvius smaugė. Mūsų inteligentai buvo visai sulenkėję

ir savo pavyzdžiu lenkino liaudį; o rusų valdžia visokiais būdais persekiudama vertė lietuvių surusėti. O visgi tuodu galingi priešai neįstengė pergalėti to vargšo lietuvių šiaudinėje pastogėje. Lietuviai netik atbudo iš tautinio užsnūdimo, bet net įsteigė savo valstybę ir spėjo atsisistoti garbingai kitų tautų tarpe; kaip tauta, nekuriomis atvejais yra net pavyzdžiu kitoms tautoms.

Žymus lietuvių filozofas prof. S. Šalkauskas pasakė: „Jeigu žmogus nesijaučia dorinės pareigos tarnauti savo tautos uždaviniams, negali būti kalbos apie jo tautinį susipratimą“. Reiškia, kad mes į patrijotizmą turime žiūrėti kaip į dorybę, o ne kaip į biznį. Žmonės kurie išsižada savo tautos, kad pragarsėti, arba kad praturtėti, jie patampa nevien tautos išgamos, bet jie ir prieš Dievą nusideda, nes jie priešinasi jo valiai.

Ką mes pasakytume apie tuos žmones, kurie būdami katalikais eitų į kokią nors krevatikių arba žydų bažnyčią vien dėl to, kad tenai sėdynės yra patogesnės? Arba jei teatras yra puošniau ir brangiau įrengtas nei bažnyčia, tai jie vieton į bažnyčią, eitų teatran? Mes lietuvių katalikės privalome gerbti, mylėti ir didžiūotis savo tauta, ir tokią pat meilę bei prisirišimą privalome savo jaunimui įskiepyti. Gal nekuriuos paklaus, o kuogi gali lietuvis pasididžiūoti, kad mūsų tauta yra tokia maža ir varginga? Doras ir protingas žmogus neatsižvelgia ar jo motina yra turtinga, ar biedna; jis savo motiną myli todėl, jog ji jo motina, o ne todėl kad ji galinga ar didinga. Mylimas lietuvių išminčius prof. S. Šalkauskas savo knygoje „Lietuvių Tauta ir Jos Ugdymas“ išsireiškė šitaip: „Tauta mylima ne dėl to, kad ji yra didelė, graži ar galinga, bet dėl to, kad ji yra sava, kitą kartą net dėl to, kad ji yra nelaiminga....“ O mūsų lietuvių tauta ir yra dažnai nelaiminga, ir persekiujama per daug metų, galima sakyti, net amžių. Turime užką ir didžiūotis savo tauta: lietuvių liaudies muzika žavisi net svetimtaučiai, lietuvių tau-

tos daile gėrisi net aukštos kultūros žmonės, ir stebisi, kad paprastos kaimo moterėlės moka taip puikius audinius išausti, margučius išrašyti. Lietuvių kalbos mokosi pasaulio kalbininkai, ir gėrisi jos gražumu, priskaitydami mūsų kalbą prie seniausių pasaulyje kalbų.



Namai Tėvų Karalystė

„Kalba yra brangiausias tautinės individualybės turtas“ — sako profesorius S. Šalkauskas. Moteris — motina turi pirmiausia išmokyti savo vaikučius lietuviškumo. Namuose privalo kalbėtis su vaikais lietuviškai, reikalauti ir įtikinti, kad vaikai su tėvais ir tarp savęs kalbėtūs lietuviškai; ne tik kalbėtų, bet ir jaustūsi esą lietuviais ir tuomi didžiutūsi. Tėvai ir vaikai kalbėdami lietuviškai privalo jausti, kad jie kalba tąja kalba, kurią mokosi ir gėrėjasi pasaulio mokslinčiai. Jūs duosite progos savo vaikučiams išmokti ne vien tik vieną iš gražiausių kalbų pasaulyje, bet dar iššauksite pas vaikus daug didesnę pagarbą link savęs, nes jūs tampate jų mokytojais. Kalbėdami savo namuose tik lietuviškai, mokinate juos to ko negali išmokti gatvėje.

Labai save pažeminate savo vaikų akyse mėgindami su jais kalbėti angliškai, o toji kalba, kaip jūs pačios žinote, jums labai sunkiai duodasi. Jau iš mažens vaikas pradeda jausties daug „mandresnis“ už savo tėvą ir motiną. Šių dienų vaikų patvirkimas remiasi tuomi, kad vaikai neturi pagarbos ir paklusnumo link savo tėvų; o tas didžia dalimi kyla iš to, kad motinos vieton mokyti savo vaikus, tai pačios vaikus pamėgdžioja. Kitaip tariant, sulyg lietuvių partarlės „kiaušinis vištą mokina“... Ir nestebėtina, jei dabartinio jaunimo tarpe randasi tiek daug arogantizmo, jei yra tokių pasipūtėlių manančių, jog nėra pasaulyje to ko jie nežinotų; jie nepripažįsta jokio autoriteto nei danguje, nei ant žemės prieš kurį jie nusilenktų. Tik kažin ką darytų tokie „išminčiai“, jeigu jiems taip kaip tėvams nuvykus į svetimą šalį reiktų sau

duoną užsidirbti, šeimynas sukurti? Mūsų šių dienų jaunamartės nei paprastų barsčių nemo-ka be knygų pagaminti. Man prisimena vienas anekdotas, kad dvi jaunamartės išvažiuavusios atostogoms per visą savaitę mito tik „binzais“ ir sardinkomis. Paklausiau kodėl jos tik tuo maitinasi, atsakė, kad išvažiuodamos pamiršo pasiimti su savim virimo knygas.

Kiekviena protinga ir dora stengiasi, kad jos duktė ar sūnus, priklausytų prie lietuviškų katalikiškų organizacijų. Priklausydami prie organizacijų, jie turi progos pasitarnauti Tautai ir Bažnyčiai. Lietuviškose organizacijose jie turi galimybės bendrauti su savo vienminčiais, rišti visuomeniškus klausimus, platinti savo idėjas, stiprėti tautiškai ir tuo pat metu patys tobulėti. Nebaikštykimės, jei mums nepatinka viens ant-ras asmuo kokioje nors draugijoje, bet pažin-kime idėjinių organizacijų įstatus. Taigi pa-čios įsirašykime ir savo vaikus raginkime, kad įeitų į tas draugijas, kurios turi prakilnius sie-kius, kaip tai: L. R. K. Moterų Sąjunga, Lie-tuvos Vyčiai. Prie Lietuvos Vyčių katalikiško-jo jaunimo organizacijos turėtų priklausyti kiek-vienas doras vaikinai ir mergaitė. Moterų Są-junga turėtų sujungti visas lietuves moteris ir mergaites, nes tai yra vienintelė katalikių mote-rų organizacija Amerikoje.

Gerbiamosios, nežiūrint kaip sunki ir keb-li yra mūsų tautinė padėtis Amerikoje, ji nėra sunkesnė už mūsų tautinę problemą buvusią Lietuvoje mūsų laikais. Ir mes lietuvis moter-rys negalime nuleisti rankas ir duoti mūsų jau-nimui prarasti savo tautinę sąmonę. Prisimin-kime savo motutes, kaip jos pasišventė mokyda-mos mus garbinti savo Sutvėrėją lietuvių kal-ba, nors joms užtai kalėjimas grėšė. Kaip ma-loniai jos savo vaikučiams lietuvišką dainelę niū-niuodamos, mokino garbingos Lietuvos praeitį gerbti! Argi mes Amerikos lietuvis būsime ant tiek ištižusios, kad nesugebėsime šioje laisvės šalyje išmokyti savo jaunimą pamilti ir gerbti savo tautą, už kurią mūsų protėviai galvas gul-dė, už kurią tūkstančiai lietuvių Sibire žuvo, už kurios laisvę šimtai jaunuolų gyvybę paaukavo? Moteris, jūsų rankose yra Amerikos lietuvių jaunimo klausimas. Jūs būsite atsakomingos prieš Dievą ir Tėvynę už lietuvių jaunimo ištau-tėjimą.

— K. Račkienė.

AESLOP'S FABLES

STORY OF A MAN, A SNAKE AND A FISH

— J. J. J. —

Once upon a time a man who appeared to be slightly inebriated, though he would have sworn to anyone that he was as sober or rather as dry as the great Sahara Desert, went fishing in a nearby pond. He took with him a tonic to refresh himself when he grew weary.

Now this tonic was unusual in that it had to be made just right to produce a refreshing effect. It had to be aged for about two years in a hollow tree stump; then if a crow-bar were thrown into the aging liquid and the bar dissolved, the liquid was ready for use. This man had with him a bottle of such precious invigorator.

As the Man walked toward the pond, he saw a snake with its head caught in a forked stick. Seeing the woeful plight of the snake, the man administered first aid by pouring some of his refreshing liquid down the snake's mouth. Immediately, the snake broke the stick in two, freed itself and glided away. The man then sat down by the pond and began to fish.

A few moments later he noticed the same snake which he had aided, rise out of the water with a fish in its mouth, then glide toward him and deposit the fish at his feet. After this the snake opened its mouth for more tonic. The man swears the story is true, and he has a mounted fish at home to prove it.

Remember this then: Your best friend may be a snake.

The Story Of A Man, His Two Sons, And A Donkey

Once there lived an old man in a small town. He decided to take his donkey to the nearby city of Pashkustva and sell it. He thought it would be a good idea to take along his two little sons and afford them the opportunity of seeing the paved streets of the



big city. He mounted both boys on the donkey and started off.

It was not long before he was halted on the way by a woman who voiced her grief at seeing the old man walking while the boys rode. The old man immediately called a family conference and it was decided to let him ride the donkey.

A few moments later the group was stopped by a traveler who wailed at the sight of an old codger astride a donkey while his sons trod in the dust of the road. Another family conference was called and it was decided that all three ride the donkey. This time the donkey wailed but it did him little good until they met up with an anti-cruelty society. The old man and his two sons were admonished for overburdening the helpless donkey. In return, the donkey winked his eyes at the members of the society thus acknowledging his appreciation to his lodge brother for their kindness, and likewise agreed that in union there is strength.

Another family conference was called and it was agreed that this time the donkey rides. Thus they entered the big city, the donkey being carried by the two sons and the old man. They were stopped by a curious crowd and asked why one of them didn't ride the donkey instead of all three carrying it. The old man called another family conference, then with a look of displeasure on their countenances the old man and his two sons faced the crowd and pleasantly but firmly replied, "Aw, Nuts!"

Remember this then: that you can't please everybody, try as you might — besides the old man had no business buying a donkey in the first place with so many good cars on the market.

— The End —

Christmas Trees

By **MARJORIE HAYES**
in *Boston Herald*

NEARLY every one has a Christmas tree nowadays, but if you had been a child in America a hundred years ago the chances are that you might never have seen one. The custom was universal in England many years before it was very common here, except in communities of German or Scandinavian settlers. For it was in Germany that the Christmas tree had its origin. There are several different legends in regard to it. Here is one which dates from the Twelfth century:

An English monk named Winfred who had gone as a missionary into Germany, came upon some priests about to sacrifice the young prince Asulf to the god Thor beneath the "blood oak." He stopped their ceremonies and ordered them to cut down the oak, whereupon a young fir tree appeared in its place which Winfred told them signified the tree of life, or of Christly living. From that time Germans who became Christians made the fir a part of the Christmas festival, decorating it with gilded nuts and apples to shine like stars.

The two trees most commonly used for Christmas trees are the spruce and fir. They look very much alike, but



Spruce Twig, Showing the Cones

— V y t i s

the spruce is likely to shed its needles after two or three days in the house, while the fir remains in good condition much longer. There are several ways in which you may distinguish them, first the cones. Those of the spruce hang downward while the cones of the fir are held erect. This will not be much help to you in selecting a Christmas tree, however, as they are usually not old enough to bear cones. But if you examine a twig of the spruce you will find it covered with little horny projections in which the needles are set.

The spruce tree is pyramidal in shape, the long cones hanging from the branches near the top. The needles are arranged in spiral rows around the stem, those at the top pointing sharply upward. They have three or four distinctly angled sides. Some common varieties are the red, black, white and Norway spruce. Spruce timber has been used a great deal of late years for wood pulp.

Fir trees in various sections of the country are the balsam firs which grow abundantly in the mountains and which we find displayed in our markets at Christmas time. The fir is shaped much like the spruce, but the needles are flat and blunt, and usually spread feather-wise from two sides of the stem only. They are dark green above and silvery beneath. The dark purple cones stand erect glistening with balsam near the top. Balsam also exudes from the trunk, and is used for medicine. The fresh needles are used as a stuffing for sweet-smelling balsam pillows.

Another evergreen sometimes used as a Christmas tree is the hemlock. It is more slender than the spruce, with feathery waving branches which grow very close to the ground. The needles are arranged in two flat rows on the twigs, and have tiny stems. They are



The Balsam Fir Is Shaped Much Like the Spruce.

soft, and silvery underneath. The cones are tiny, growing at the ends of the twigs. The bark is used in tanning leather. Wreaths made of branches with little cones on them are very lovely.

ABOUT NOTHING IN PARTICULAR

For real, mirth-provoking, rib-tickling humor — something not often found in the classics — read Moliere's "Le Bourgeois Gentilhomme." The gentleman in question is the immortally funny Monsieur Jourdain, who was delighted beyond words to find out that he had been talking prose all his life without knowing it! Or — Monsieur Jourdain calls in a philosopher to settle a dispute between his tailor and dancing-master, and finally has to intervene himself to stop the fight that ensues. Moliere always teaches a lesson, or points at some weakness or hypocrisy in human society and so this is satire, but pleasant witty, farcical satire.

— 0 —

Dose of Chesterton (from "Orthodoxy" — Paradoxes of Christianity):

"I felt that a strong case against Christianity lay in the charge that there is something timid, monkish, and unmanly about all that is called "Christian," especially in its attitude towards resistance and fighting. The Gospel paradox about the other cheek, the fact that priests never fought, a hundred things made plausible the accusation that Christianity was an attempt to make a man too like a sheep. I read it and if I had read nothing different I should have gone on believing it. But I read something very different. I turned the next page in my agnostic manual, and my brain turned upside down. Now I found that I was to hate Christianity not for fighting too little, but for fighting too much. Christianity, it seemed, was the mother of wars. Christianity had deluged the world with blood. I had got thoroughly angry with the Christian, because he was never angry. And now I was told to be angry with him because his anger had been the most huge and horrible thing in human history; because his anger had soaked the earth and smoked to the sun. The very people who reproached Christianity with the very people who reproached it also with the violence and valour of the Crusades. It was the fault of poor old Christianity (somewhat or other) both that Edward the Confessor did not fight and that Richard Coeur de Leon did."

Seven

Early Lithuanian Leaders in Europe

— by —
J. Leo J. Vaščila

Perusing an account of the book of Dr. Al. M. Račkus on the Goths as related to the Lithuanians and Letts; some very significant facts rising from this truth, and personal experiences in the study of history, were invited again to my mind. In my own courses through history I was frequently struck with the Lithuanian meaning of many geographical and personal names. Thus Liguria at the Alps in ancient Italy would resound with the word "ligus", and I could readily conceive the possibility that these people accepted the principal of human equality, lived according to the American clause of "all men are created equal", and we know as the Ligurians; a name deciphered by the oldest language in the world. Further I was very much impressed by the picture of Charlemagne in the Catholic Encyclopedia, its Lithuanian characteristics, corresponding to the features of that great universal character of Medieval Europe, Vytautas. Upon closer scrutiny I discovered that „Karolius" was written at the head. Is there any other language in which this word means king, as clearly, as it does in the Lithuanian? With other gathered facts it was not difficult to conclude that the renowned Chalmagnus belonged to the same race of which I was privileged to be a member. But

it was necessary to verify conclusively the idea.

If one was to place records of Ancient European History together, the Lithuanians, who up to the present generation were led to believe that they were the last children of European, of Christian civilization, would in reality, be discovered to be with the ancient Celts, the fathers of civilization in Europe, centuries before either the Russians or Poles appear in history; and to which Slavonic tribes Lithuania gave Saints and rulers as leaders to civilization.

Dr. Al. M. Račkus proves that the Goths are our kinsmen. And Dr. Alban Butler the learned and voluminous author of the Lives of the Saints, in his note on the Life of St. Augustine, Apostle of England states that the Saxons are the descendants of the Goths, that the Angles (the „Angliu") people as they were originally named; the coal miners of the coal island Ongle in the Baltic Sea) were related to the Saxons. This means that the conquerors of Britain in the 5th century were a great factor in the development of England! Besides the similiarity of language and alphabet between the Goths and Anglo Saxons who made London a great city, we learn further important data from the author of The Conquest of Britain, D. H. Haigh. He decidedly declares that the Goths supplied all the rulers

not only for the Anglo Saxons, but for every one of the Teutonic tribes of Europe, and for those of Russia, or Sarmatia, the land of the Slavonic race. And his case for this fact is from documentary history.

Ostrogotha, evidently the Goths' King, who gave his name to the Ostrogoths, was through Gaut his great-great grandfather the cousin of Woden (Vanden the man from the watery land). Godwulf the ancestor of Woden was brother to Hulmul the ancestor of Ostrogotha. Both, Woden and Ostrogotha derive from Gaet or Gaut. From Ostrogotha we receive all those great line of kings as Germanikis and Tautarik's of whom Dr. Račkus treats so helpfully in his book. But the story of Dr. Račkus does not include the scope of the history of Woden; and it is equally important to us. The Teutonic race worshipped Woden as a god. From him, not only the Anglo — Saxon kings of England as Hengist and Horsum, receive a beginning, but also those of the Franks the Swedes and the original Bavarians and Suevians. In this way Charles the Great of Franconia is the descendant of Woden through Sigge (Žygius; victorious warrior, whose grandson is the first Sigismund in Europe; — The economic victor) son of Woden conqueror of Franconia.

The illustrious "Doctor Ecclesiae", the Ven. Bede of En-

gland speaks of Woden "from whose stock the royal races of many provinces derived their origin." This says that such holy kings and queens of England as St. Etheldreda, and St. Edward the Confessor, in whose honor Chaucer wrote the Canterbury Tales are of Gothic descent, as the Ven. Bede himself is, and Chaucer, too, and very probably Shakespeare through the Anglo — Saxon tribes, not to overlook St. Margaret Queen of Scotland, whom, Fr. Butler shows to be a Saxon Princess. A Saxon historian Aethelweard writes of Woden as the "king of many nations, whom now some Pagans worship as a god," referring to Teutonic tribes in Europe. LIETUVA DIDVYRIŲ ŽEMĖ! is not an empty phrase! Pilsudski, despite his reticence on the problem of Vilna, nevertheless is a modern example of how the Lithuanian race has given leaders to every nation of the civilized world in the East as well as the West. And Mussolini is declared, by the Italians themselves, to be a descendant of the Goths. Balance this with the stimulating knowledge that Kosciusko, Mickiewicz, Sienkiewicz, Dostoevski, Prince Gallitzin, Alpostle of the Allenghanies, the first priest to be ordered in the United States, as well as countless men of power had Lithuanian blood and culture, and we can put a world of meaning into our song in the future.

Woden was first historically associated with Germanrikis, King of the Heruli, or Lithuanians, as well of modern Hungary and Southern Russia, and compared to Alexander the

Great. When Constantine attacked the Goths, at this time, the 4th Century, Woden proceeded northwards through Russia. But listen to Haig: "Woden invaded and conquered in succession Russia, Germany, and Denmark, and placed each conquered or submissive nation under the government of one of his sons; thus Suarlamis was established in Russia, and Waegdaeg, Baeldaeg, Sigge, and Skiold, became founders of royal dynasties in East Saxony Westphalia, Franconia, and Denmark." He passed to Sweden, and was received as ruler. Here Woden founded the city Sigtun, with a religious temple. "Lastly, Norway was invaded, subdued, and given by Woden to Saeming", a son. Another son Ynge was left the kingdom of Norway.

Dr. Haigh gives testimony for this history, adding the comment that the conquerors were a civilized race "which had the address to consolidate, by the arts of peace, the conquests of the sword. No wonder that success everywhere attended them, that plenty and prosperity followed them, that the dynasties they established remained secure. They were, in fact, Goths, far the most civilized of those whom the Greeks and Romans" treated of in history. "Paene omnibus barbaris Gothi supientiores semper extiterunt, Gracisque paene consimiles". (Jordanis, De Reb. Get. 111) Again, "through Woden, Swedes, Danes, Jutes, (Gutes) Angles, Saxons, and many other tribes of Germany, (i. e., modern territorial Germany) each received a royal dynasty, of the same blood as

those who ruled the Goths."

Uniting this story with that of Dr. Račkus we are forced to the conviction that our noble ancestors were the veritable rulers of Europe ages before the bombastic and haughty Poles made their maurauding rushes into the Vistula valley, received at length by the hospitable Lithuanians; that the Lithuanians were in reality the civilizers of Poles and Russians and not as these nations declare that they formed the Lithuanic race into European society. They, it was, who betrayed and persecuted Lithuania, attacking its peace, and language, with barbarism. Further, not only did our ancestors help to mold Greece, Italy, and Spain, but in the 5th century were in actual control of the entire former Roman Empire, including Britain.

In another paper I will intimate how Lithuania was a factor in the early civilization and Christianization of the world by recalling a number of names as Mindaugas and Poland, The Gallitizins (Jagellons) and Russia and Poland, and Bohemia with such products in culture and sanctity as St. Sabbas, the Goth, a Bishop; St. Arminegildas, Gothic ruler in Spain, and martyr, and his uncles Sts. Isidore, "Doctor Ecclesiae", and St. Leander, Goths, besides St. Dominic, Founder of the Order of Preachers, St. Anthony of Padue (pravardė Bullones) St. Ignatius Loyola, Founder of the Companie Jesu, (pravardė Loyila-Liolys).

(Continued Next Issue)



N. Y. — N. J. District News

Re: Dramatic Circle

A Lithuanian Drama has been selected and a cast picked. The title of the play is "Žmogžudžio Duktė" and the cast is as follows:—

Stepas Karuza, turtingas ūkininkas — Peter Ivanauskas.

Julija, jo žmona — Anna Stagniunas.

Leonora Kappil (understudy).

Marytė, jų auklėtinė, nešlaitė — Susan Velevas.

Susan Mažeika (understudy).

Stasys Beržinskis, gydytojas — Walter Kainauskas.

Edmundas, senas, raišas dvarponis — John Titenis.

Michael Martinkus (understudy)

Zigmas, profesorius, Marytės tėvas — Anthony Samolionis.

Zelma, Stasio šeimininkė, italė — Bertha B. Brosky.

We would like to see members from Councils 49, 110, 61, 67, 113, 111, and 52 well represented at our Dramatic Circle meetings. — B. B. B. (Sec'y).

Cleveland, Ohio Council 25

On October 20th, the Cleveland council, 21 strong invaded the Dayton territory and were royally treated by our neighbors. Our keenest recollection was the hospitable manner in which we were received at the members' homes, the CHICKEN dinner, and the feather bed from which it was agony to tear away.

Among the many new friends we made out there, we note particularly: President Joe Galdikas and his brother Felix, Frank Gudelis, Veronika Sinkewitz, Mary Dell, Sally and Agatha Milaskivitz, and hosts of others. We only hope that when Dayton comes to Cleveland, we can show them as grand a time as they did for us. The trip down to Dayton was very interesting, but the 206 miles back to town were not so comfortable.

November 18th was the date of our play and dance. There were two comedies given in Lithuanian followed by a dance, which was well attended. The plays had the following members in their cast: Connie Salkes, Pat. Stankevics, Ann Usalis, Millie Keever, Stella Keever, Johnnie Kazel, Nellie Greene, Peter Luiza, and Stanley Kazel.

Our old friend Vic. Pockauskas, has come back to the club and we are all glad to have him back. Election of officers is next month, and probably we shall have a lot more news. — Chubby.

Detroit, Mich., Council 102

Hello everybody! We're back again.

Comes the big thing for the month. A concert is going to be held on the 25th of November in the Lithuanian Hall. Both halls are going to be taken over for this evening. The choir has promised us some new songs, and a very nice play by some of the K of L members, promises us a very interesting evening. Then after the concert a dance for all of us, and beer is going to be served to all downstairs.

Now comes what is History or rather what has already happened to us. Bishop Gallagher of Detroit commented on the marvelous way in which we were increasing our membership and our ability to stick in the Eucharistic Society. And coming from him personally is quite an honor to be bestowed upon us. We sure do feel proud. And if any of you members think you would like to join this Society, just come to Communion the last Sunday of the month. There you will see all the others and you will automatically become one of us.

The Halloween Dance was a success and one of our own members won the prize as being the best dressed person at the party. She was dressed as an old fashioned maid in pink, and off shades of pink were the trimming of this beautiful costume. Most of the people didn't masquerade but the ones that did sure made up for those that didn't. Sum fun.

Well that just about takes in all of the past month's doings and now this coming meeting we are going to have elections for new officers, so be sure to attend this very important meeting. We have a pretty good idea who is going to be future president and we don't very often think of the wrong thing. And next month we will let you know whether or not our prediction came true or not. And don't forget the drive for new members is on and soon, very soon, we will have our initiation party and you know what that means. So then my little children the time comes when all good people must part. See you later.

— Junior.

Do It Now

Bring one new member to your next council meeting and let the officers show these prospects the many advantages of belonging to the K of L's.

Indiana Harbor, Ind., Council 55

We are certain to have a lengthy December meeting, for will have to elect new officers, hear plans of the Card and Bunco Party committee, and leave a little time for the social.

To start the coming year right we intend to invite the new Center Officers to our meeting. Come one, come all! Here's your chance to become better acquainted with these persons. If Spiritual Advisor, Father Valančius, doesn't come, I know our members will be highly disappointed.

Oh, yes. We do have some new members at the social.

Millie wanted a request for "Oh, Bring Back My Voice to Me"; but she couldn't speak for herself.

Where was that trio?

Mason, program manager for the next social plans to have Santa Claus present a platinum wrist watch to each member. (Fakers live long sometime, Mason, but you're not in India now.)

As ever,

— J. A. W.

The Snoopers

Introducing a new article, or rather an endeavor by the three little snoops of Lodge 41.

We will snoop here and there and everywhere in our efforts to get some interesting facts about our members.

Here's a bit of snooped news that will make the fellows in our Lodge very very sick, Ona Bulevičiūtė is a nurse and boy, o hboy is she going to have a lot of new patients when this gets around — "I'm asking you?"

Lithuania, according to our President Mr. A. J. Mažeika and the Missus, who were recently there on their honeymoon is improving in all stages of endeavor and livelihood. The Mažeikas seem healthier and happier since their trip to Europe so their assertions of the condition of Lithuania must be true.

Well, people countrymen lend thine eyes here and gather better "inside stuff". Mr. Joseph F. Dailyda, our new member is another "Rubinoff". Sure, Joseph was a child prodigy with his violin. Joe, we hope you will bring down his trusty smoolkie one of these evenings and give us a polka. Hey! What?

A Brooklyn girl recently was informed by one of the boys that he didn't meet any girl as nice as the Brooklyn girls on his trip to Washington but our Vice President Joseph Minauskas sure knew where to go to meet the girl of his heart and that's Kearny. He is going to be married Oct. 14th, out there to the girl of his dreams (Veronica Valevis). Our lodge all agree with him that she is very sweet and do wish you both the best of luck and happiness.

— The Three Snoops.

— V y t i s

New York City, Council 12

Our Latest News

First of all, let us give our new members a great big hand for joining our fast-growing group. We refer to Mary Ackalitis, William Bernatovich, Anna Kazlauskas, Joseph Kupraitis, John Matulaitis, Andrew Savage and Peter Shovelski.

We wish to commend the Social and Locker Committee (Anna Vaicels, Frank Vanis and Mildred Sweikata) for making our Halloween party the big success that it was — we really had a be-witching time!

Of course, Johnny Wainis deserves undue for his cleverness in making a perfect Ping Pong table for us. Now everyone is ping-pong conscious. In fact, we are having a tournament among our own members on November 20th and expect plenty of sport and laughs.

Double congratulations are extended to B. B. B. Orce for her birthday this month and second for her sixth anniversary as a Knight. She is the longest standing member in this council.

Nominations for 1935 executives proved very exciting what with all capable members striving to attain their goal. What will the elections bring?

The National Raffle and Dance Committee are grateful to Council Twelve for their cooperation in requesting fifty chance books. So far they have heard from Council 55 and have the encouragement of our neighboring Councils. They'd like to see more action for we can see by now the necessity of raising a fund for our Center and its Press.

See you at the K of L affairs!

— The Siren.

Brooklyn, N. Y. Council 41

The challenge of the L. D. S. „Lithuanian Workers' Society, a communistic organization to this council was voted upon and the challenge was rejected unanimously by the members, as being unconstititutional. The K. of L. Councils' are refrained from political debates of this nature. Another reason is that the K. of L. is a Social functioning organization and NOT a Political one.

On Oct. 25th — our president, Mr. A. Mažeika, together with the rest of the members of this council passed a good deal of the evening in a very interesting way, by having a discussion on the subject of „Vilnius“. The discussion dealt with the past and present history of Lithuania's former capital ...Vilnius. Mr. A. Mažeika, never seems to fail to pass out some news which is of importance to the Lithuanian Youth.

Our monthly meetings will henceforth begin at 8:30 p. m. Sharp! Members are urged to attend on time so that our meeting's can terminate a Little sooner than usual. Members are also requested to pay their dues when being in arrears to as to neable their respective council and general organization to work more efficitly.

Our Barn Dance of November 29, was a success, as usual.

— J. Miniauskas.

Eleven

CHICAGOJE SEIMELIS

Ačiū Chicagos Apskričio Valdybai, lapkr. mėn. įvyko skaitlingas Chicagos ir apielinkės kuopų seimelis. Jaunimo privažiavo virš 200.

Ypatingą padėką tariame Kun. I. Albavičiui Dievo Apveizdos Parapijos Klebonui, kuris užleido mums savo erdvią svetainę, kurioje galėjome posėdžiauti.

Ponas Sauris sužavėjo susirinkusį jaunimą savo smagiomis dainelėmis, kurias išpildė jo vedamas Liet. Vyčių „Dainos“ choras. Mūsų organizacija didžiuojasi savo choru, kuris šiandien yra vienas iš geriausių lietuviškų chorų, netik Chicagoje, bet ir visoje Amerikoje.

Seimui atsidarius, negaišinant per daug laiko rinkimams, tuoj kreiptasis į tikrąjį seimelio tikslą — sužadint jaunimą prie žymesnio veikimo, tvirtesnio susiorganizavimo.

Leonardas Šimutis „Draugo“ redaktorius tuojišrėžė karštą kalbą, kurioje ypatingai pabrėžė, kad Vyčių organizacija turi, kaip praeityje, taip ir toliau auklėti lietuviškai katalikiškai visuomenei vadus. Perbėgdamas lietuvių gyvenimą Amerikoje parodė, kaip buvusieji mūsų organizacijos nariai šiandien stovi katalikiškos darbuotės priekyje. Kaip vienas iš tų net įsakydino mums dabartiniams Vyčiams taip organizuotai ir tvarkiai veikti, kad iš mūsų išaugti ateities vadai.

Daktaras A. Rakauskas, A. L. R. K. Federacijos pirmininkas keliais žodžiais ragino jaunimą susipažinti su abelnu lietuvių veikimu. Stoti ir į kitas organizacijas duoti joms savo jėgų. Taip pat prižadėjo paramos iš savo pusės mūsų organizacijai.

Advokatas K. Savickas savo originališku būdu nupiešė gražią Lietuvos praeitį. Jo informacijų pilna kalba traukė jaunimą dar giliau susipažinti su savo tėvynės garbinga istorija. Prirodė, kaip tiktai vieningai susijungė po Liet. Vyčių, Bažnyčios ir Tautos vėliava jie gali tikriausiai išlikti Dievui mylimi vaikeliai ir tėvynės ištikimi sūnūs.

Kun. A. Valančius supažindino Vyčius su išlaukiniais ir vidujiniais organizacijos priešais. Suteikė receptą, kaip su jų atakomis tinkamiausia apsieiti. Galutinai patėmijo, kad nepaisant visokių kritikų, pinklių ir užsipuolimų, Vyčiai vieningai jungtūsi ir sumaniai, rimtai ir tvarkiai imtūsi veikimo.

Rezoliucijų buvo nedaug. Kiekvienas organizacijai naudinga. Svarbiausios: Rengti panašius seimelius du kart per metus, vieną artimiausiame sekmadienyje prie Šv. Kazimiero šventės antrą lapkričio mėnesyje.

Remti kiekvieną lietuvių Amerikos politikoje, kad jis dasiekęs savo laipsnį padėtų lietuviams Amerikos veikime.

Rištis prie visų ir aktyviai dalyvauti kitų lietuviškų katalikiškų organizacijų veikime. Susipažinti su jų darbais, kad jose galėtumėm užimti vietas ir supažindinti jas su mūsų veikimu, kad jos galėtų mums padėti.

Ateinančiais 1935 metais Liepos 4 d. su Šventomis Mišiomis vienoje iš Chicagos bažnyčių ir trumpomis apeigomis Šv. Kazimiero kapinėse atsiminti vsus organizacijos narius palaidotus viršminėtuose kapuose.

Pažymėtina, kad seimelis buvo labai gyvas, pilnas ūpo ir visi apleido svetainę pasiryžę smarkiau veikti organizacijos labui.

Indiana Harbor'o kuopa gražiausiai pasirodė atvydama seimelin in corpore su busu. Valio Indiana Harbor, Ind.!

Seimelį sudarė beveik išimtinai vien tik jaunimas. Tiems, kurie turėjo dalyvauti, matyti kaip jaunimas veikia ir nori veikti; kurie galėtų savo žodžiu patarti ir savo darbu pravesti kelią, beveik visai nesimatė.

Ačiū Dvasios Vadams Kun. Ig. Albavičiui, Kun. J. Mačiulioniui, Kun. A. Jeskevičiui ir Kun. A. Valančiui, kuriuos visuomet matome Vyčių tarpe ir klausome jų patarimų.

— *Viską girdėjęs ir matęs.*

New England District Convention

By Phil Carter

The New England Knights of Lithuania held its Semi-Annual Convention at Athol, Mass. Father Juraitis opened the meeting at 2:45 with a prayer after which the Vytis, Lithuanian and National Hymns were sung.

Father Juraitis and Anthony Tamosiunas Pres. of Athol Council 10 welcomed the delegates and visitors. President Vincent Keresis spoke and selection of officers immediatly followed.

Pres — John Manasis South Worcester, Mass.
Vice-Pres. — John Bielašas, So. Worcester, Mass.
Secretary — Myra Antanelytė, So. Boston, Mass.
Ass't Secretary, Miss Grendelytė, So. Boston, Mass.

Treas. — Felix Puzara, Worcester, Mass.

Speakers were Father Puidokas of Westfield, Mass, our beloved Spiritual advisor who told of having formed a new Council in Westfield, which was very good news to us.

Next was Father Bakanas of So. Worcester, Mass. Among our visitors was Andrew Gillis of Detroit, Mich. Council 102 who sent greetings on behalf of Father Boreišis of Detroit.

Mr. Manasis of Cicero council Chicago, Ill., said a few words.

Each Council President was called upon to say something of the progress made the last year.

Mr. Joseph Lakus of So. Worcester gave his report on the New England District Dance held last Spring.

A membership drive was started and Father Puidokas, Mr. Razvadauskas of So. Boston, Vice-President of Center; Vincent Keresis and John Buchinskas of Worcester, Mass., are going to visit each Council to help revive and make the Knights bigger and better than ever.

There was a total of 93 delegates and 14 visitors present.

Victor Babel of So. Norwood Mass., President of the Sports Committee told of the progress made since last spring.

Mr. Razvadauskas of So. Boston, Mass. thought it was time that the New England District did something to help the Center financially.

A dance was decided upon, to be held in Boston in the near future. This Dance is for a worthy cause and the councils should co-operate one hundred per cent to make it a huge success. Now is the time to make plans for it so come on New England Knights show the good old Lithuanian spirit.

All the proceeds will be sent to the Center.

The next New England District Picnic is to be held jointly by both Worcester councils at Marionas Park, Shrewsbury, Mass., early next summer.

So Norwood will be the site for the New England District dance early next spring at the new Jr. High School, Washington St. So. Norwood, Mass.

So. Worcester was selected to hold the next semi-annual convention the last Sunday in April.

It was decided that definite dates be set so that no council will have any thing else planned for that Sunday. The last Sunday in April and Sept., were definitely set.

The meeting finished at five thirty, so all went downstairs to eat; well there it was, turkey with all its furnishings. The Athol council went thru considerable expense for us to see that we had plenty to eat. I am taking liberty to thank all of council 10, from all the delegates and visitors for the best convention meal held yet by any New England District convention.

Marquette Park, Chicago, Ill. C-112

Rengiasi Prie Didelės Celebracijos ir Veteranų Reunijos

Šiais metais mūsų kuopai sukanka dešimts metų gyvavimo, ir šia proga mūsų kuopa nutarė pagerbti visus buvusius narius ir organizatorius mūsų organizacijos veikėjus ir vadovus. Bus dekoruoja aukso medaliais ir kitais ženklais daug žymių organizacijos veikėjų. Mūsų kuopa daug rūpesčio deda, kad šis milžiniškas darbas pasisektų visais atžvilgiais. Bet mes turime ir daug kitų rengimų, kurie buvo ir bus rengiami. Gruodžio 9-tą dieną mūsų dramos ratelis buvo surengęs komedijos vakarą bažnytinėj svetainėj. Buvo statoma Guminiai Batai ir Spastai, du vieno akto veikalai, kurie publikai gana gerai patiko. Mūsų veikėjai buvo šie, A. Kupšis, J. Berneckis, V. Miškinis, O. Juozaitis, A. Sloksnaitis, E. Gritis ir P. Martinkus. Visi savo roles puikiai atliko. Ta pat vakarą pasirodė mūsų kuopos farmerių orkestras, po vadovyste mūsų orkestros i muzikos mokytojo W. Racine. Labai publikai patiko garsusis Žemaičių sikstetas, kuris pirmą kartą pasirodė Marquette parko publikai. Šis sikstetas susideda iš žymių Liet. Vyčių organizacijos veikėjų iš keturių lietuviškų Chicagos kolonijų būtent: Marquette, Brighton, Town of Lake ir Bridgeport. Jame dalyvauja mūsų pirmininkas Jonas Juozaitis, Town of Lake Liet. Vyčių 13-tos kuopos pirmininkas A. Belauskas, Chicagos Apskričio pirmininkas J. Poška ir žymus „Dainos“ choro narys, buvęs Lietuvos kariuomenėj pulkininkas L. Žurlys. Kiti nariai yra: P. Balčiūnas, A. Norušis ir R. Andreliūnas. Jie specialistai lietuviškų kariškų dainų.

Kuopos susirinkimai reguliariai įvyksta kas pirmą ir trečią antradienį parapijos salėj 8:00 val. vakare. Mūsų kuopa stovi pirmutinė narių skaičiumi ir narių mokesčiais centre. Be to pas mus yra labai skiriama tvarka nuo kitų Vyčių kuopų pavyzdžiui: „Vierykite Ar Ne“. Mūsų kuopa moka kiekvienam nariui po 5 centus, kurie atsilanko ant susirinkimo.

OLDTIMERS REUNION AND DANCE

On Sunday Evening Dec. 30th, at the Beautiful East End Park Hotel overlooking lake Michigan, the alumni of the Chicago District and neighboring states will enjoy a real Old time Reunion in a New Deal way. On this date the "worlds largest" K of L Council of today will celebrate its tenth Anniversary with a great Dinner and Dance.

It seems that all the Old timers who have been in the organization for as far back as twenty years, and all those members who have been in Chicago Council 112 in the last ten years have been invited. The tickets are \$1.50 per person and no need to wear your old wedding suit unless you wish to, as the affair is Semi-formal.

MARQUETTE COUNCIL 112 CELEBRATES



Atvaizdas iš 112-tos kuopos 1931 m. direktorių ir didžiūma, kurie dabar įeina į dabartinę 112-tos kuopos direktorių tarybą. Iš kairės į dešinę sėdi: Dvasios Vadas — Kun. A. Baltutis, buvęs vice-pirmininkas — G. Mileris, Centro Raštininkė — B. Paliliūnaitė, buvęs Centro Pirmininkas — A. Lapinskas, Išdininkas — B. Krivickas, buvusi Finansų Raštininkė — O. Juozaitienė, Kun. Katauskas.

Antroje eilėje: Atletikos Direktorius — F. Šnekutis, vice-pirmininkė — K. Lobikaitė, sporto direktorė — J. Laleikaitė, buvusi Prot. Rašt. — A. Sloksnaitė, Finansų Rašt. — E. Druktenaitė, buvusi auditor — G. Jurgaitė, Kuopos dabartinis pirmininkas — J. Juozaitis.

3-čioj enlėj: — buvęs narys J. Stulgis, maršalka A. Shimkus, maršalka W. Yudis ir režisorius Z. Janavičius.

Providence, R. I., Council 103

This is Station 103 Providence, R. I., broadcasting the latest news.

The first on the program is the recent marriage of Miss Teresa Donn to Joseph Tironis both active members of our council.

We offer you our congratulations and wish you success in your new venture.

At the New England District Convention at Athol, Mass. I noticed that all the girls worked serving us and thru other means made us comfortable and at home. Since there are a few of us here in

Providence doing all the work, it would be a good idea to make a New Year's resolutions to work and help improve our Council and not work against it.

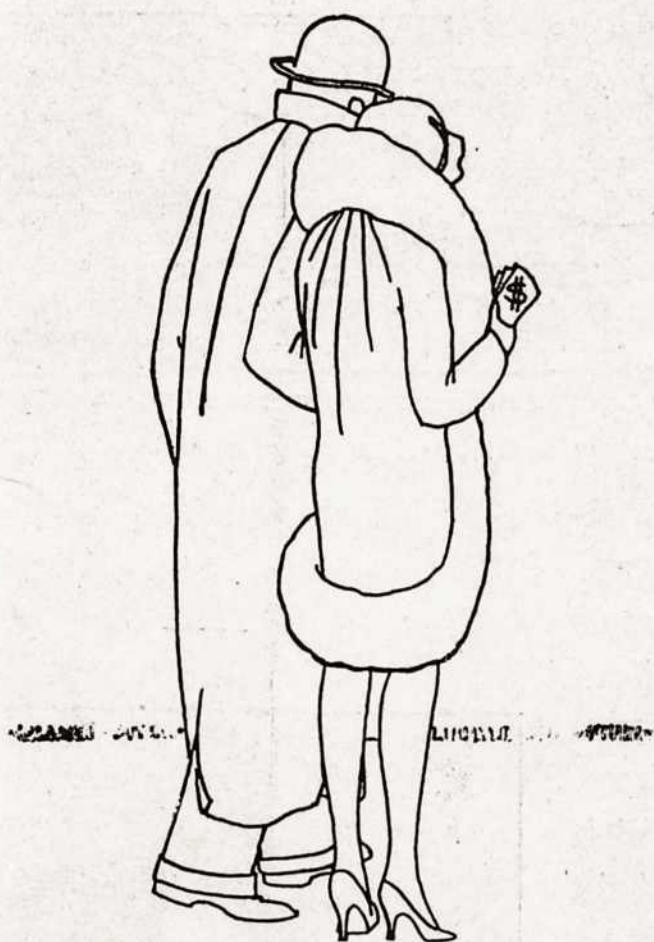
At our monthly meeting new officers were elected for the coming year.

President — John Jacknewich.
 Vice-President — Mary Bulaski.
 Secretary Miss Savickaitė.
 Fin. Secretary — Helen Aklovich.
 Treasurer — Julia Donn.
 Correspondent — Peter Bobel.

We of Council 103 though our Spiritual advisor Father J. Vaitekūnas wish all the Knights of Lithuania a very Merry Christmas and a bigger and more prosperous New Year.

A PAGE OF HUMOR

FOR YOUR ENJOYMENT



The Truth

"I told my girl I love her. We'll be married next summer."

"July?"

"No, I really love her."

Path of Love

"I don't see why I have to explain my breath every time I come home."

"When we were married didn't I warn you you'd have to account for every scent?"

Suspicious

A negress was home alone when her sister came home unexpectedly. She walked to the head of the stairs and said, "Who dat?"

Her sister did not know there was anyone at home. Says she: "Who dat dat say who dat?"

Whereupon the first negress replied: "Who daf dat say who dat when I say who dat?"

Prof: That's the third time you've looked at your neighbor's paper, young man.

Stud: I know it, but I can't help if he doesn't write legibly.

Court Procedure

"Say, guy, j'love this jane?"

"Yep ,yer honor".

"This your bimbo, girlie?"

"This your bimbo, girlie?"

"You said a mouthful, judge."

"S'nuff. He's your'n. You're his'n. Ten bucks and take the air on the right. Next!"

Senseless Waste

Doctor: — "Pulling pilot from under wrecked plane) "Quick, a glass of brandy. He is unconscious."

Voice from the crowd: "Why give him brandy when he is unconscious."

Higher Learning

Drunk (Lying on the sidewalk) "I'll climb this wall if it takes me all night."

Judge: — "What possible excuse did you have for acquitting tht murderer?"

Foreman of Jury: — "Insanity."

Judge: — "What, all twelve of you?"

GETS WHAT'S COMING TO HIM

Rustic (discussing merit of savings bank with vicar) — "Well, sir, I allus do as my father did — keep my money in t'owd stockin' at 'ome."

Vicar — "But you lose the interest that way."

Rustic — "No, I doan't, sir; I puts a bit extra away for that."

Warden: — "Is there anything you want before I turn on the juice in the electric chair?"

Prisoner about to die: — "Yeah! Loosen the laces on my left shoe, my corns are achin'."

The old-fashioned girl used to stay home when she had nothing to wear.

Dean: — "So you're back in school. I thought I expelled you last week."

Upstart: — "You did, but don't do it again because my dad was plenty sore last time."



PRAŠOME ATŠAUKTI

Lietuvos Vyčių organizacija jaučiasi giliai užgauta vienos lietuvių katalikų jaunimo organizacijos Amerikoje. Jos žurnale tapo patalpintas mūsų organizaciją pažeminantis ir neteisingas raportas mūsų buvusio seimo New Yorke.

Neleisime laiko įrodinėdami klaidas „Studento žodžio“ redaktoriui, kuris gal nei pats nedalyvavo seime, ir tas, kuris raportavo tikrai iš girdėjimo surašė savo korespondenciją. Tikrai laukdami atsiprašymo už jų netaktą norėtume patėmyti, kad statydami vieno tikėjimo, vienos tautos jaunimą prieš viens kitą yra pragaištis.

Positivės kritikos nebijome, net pageidaujame. Neigiančią, nei patys neužsiimame, nei tikimės išgirsti iš tų kurių gyslose bėga tas pats lietuviškas kraujas, kurių širdys plaka ta pačia savo Sutvėrėjo meile. Verbum sapienti sat!

Liet. Vyčių Centras.

Mažas laikraštis „Amerika“ leidžiamas New York mieste, yra labai įdomis ir gerai rašytas.

Apart „Draugo“ Chicagoje randasi trys kiti laikraščiai; vienas tai „Skridimo Laikraštis“ paprastai vadinamas — Naujienos, kitas gerai išsirėkęs Vilnis, o paskutinis yra silpnas Sandara.

Peter Skukas continues to edit his English section in the Cleveland „Dirva“. Many newspapers realize the importance of stimulating the interest of youth in their publication by devoting a section of it to them. Those Lithuanian papers which fail to do so will not exist in America after two generations.

Katalikai resignavo iš Altass skridimo komisijos. Matė kad mulkinimas užima didesnę vietą už garbę, tai tikriems veikėjams nėra vietos. Gaila, kad ir Lietuvoj visuomenė buvo taip skaudžiai sužeista — mes Amerikoje tai biski daugiau pripratę tokių šposų.

Pas mus Lietuvius vis randasi pavydumo tarp mažos išminties ypatų. Vyčių „Dainos“ Choras šįmet tai stebėtinai gerai išsilavinęs, nors solistų gerų nesirandasi, o vistiek nebuvo užkviestas dalyvauti Draugo Jubiliejui nei mūsų labdarių vakarė. Maži vadai bijosi prarasti garbę kitam.

The K of L organization is composed of catholic Lithuanians. One or two weaklings have strayed into the ranks of so — called workers organizations where their desertion is glorified and their utterances published. They make no other claim to recognition except that of desertion. Real

workers build instead of aiming at destruction and desertion.



LEONARDAS ŠIMUTIS, dabartinis dienraščio „Draugo“ redaktorius, buvęs pirmas Liet. „Vyties“ administratorius. Labai svarbią rolę sulaušė pirmose Vyčių organizacijos dienose. Dabar narys Liet. Vyčių 112-tos kuopos. Sekmadienį, Gruodžio 30-tą dieną bus apdovanotas specialiai pagamintu 112-tos kuopos medaliu.

DID YOU KNOW

THAT the K of L convention in Waterbury, Conn., 1926, was honored by the presence of the late Archbishop MATULEVIČIUS and professor J. ERETAS of Lithuania?

„I V A I R U M A I“

Agatonas

Vienam mažam miestelį netoli nuo Chicagos gyveno jaunas vaikinąs į kurį visi atsižiūrėjo, kaip nepilno proto žmogum. Daug kartų miesčio-nys susirinkę apie jį idėdavo ant jo delno du pinigus, būtent dešimtuką ir penktuką ir liepdavo jam viena iš jų pasirinkti dėl savęs. Kiekvieną sykį jaunikaitis pasirinkdavo penktuką, kurs buvo didesnis, tuomet visi susirinkę pradėdavo juoktis ir tyčiotis iš vaikino.

Vieną dieną moteriškė išvydus visą tai priėjo prie vaikino ir simpatingu balsu užklausė: „Ar tu nepažįsti skirtumo tarpe penktuko ir dešimtuko. Nežinai, kad dešimtukas nors mažesnis, bet turi didesnę vertę?“

„Taip pažįstu skirtumą“, atsakė jaunikaitis, „bet jeigu aš paaimčiau dešimtuką jie manęs daugiau neišmėgintų ir aš daugiau né penktuko negaučiau.“

Robert Lincoln'as buvo 22 metų amžiaus kuomet jo tėvas buvo persautas. Jaunas Lincoln tuom laiku, 1865 m. buvo kariuomenei, kuomet gavo žinią pribūti į Washingtoną. Jis sugrįžo vėlai, nukeliavo į prezidento rūmus (White House) kur gavo žinią, kad jo tėvai iškeliavo į Ford'o teatrą. Jis skubiai pribuvo teatre, bet ten rado visą publiką didžiam sumišime. Išvydo savo tėvą persautą ir nešamą laukan. Jis pribuvo prie jo šalies tam momente, kada ištiko netikėtoji nelaimė.

Per Prezidento Garfield administraciją ponas Lincoln'as buvo Karo Sekretorius. Jis turėjo keliaut su Prezidentu Gar-

field į Elberon, N. J., bet netikėtai jam buvo reikalinga pasilikti Washingtonė. Pasiskubino į geležinkelio stotį pasiaiškinti ir atsiprašyti Prezidento. Įžengus į stotį išgirdo šuvį ir pamatęs Garfield krintantį pribuvo prie jo šono.

Kuomet Prezidentas McKinley nukeliavo į Buffalo dalyvauti pasaulinėje parodoje, ponas Lincoln taipgi buvo užkviestas ten pribūti. Atkeliavo tam pačiam momente kuomet Czolgosz peršovė Prezidentą McKinley ir prie jo šalies toje nelaimėje pribuvo.

Kuomet Prezidentas Harding užprašė poną Lincoln dalyvauti formaliam jo tėvo Lincoln Paminklo atidarymo iškil-mėse Washingtonė, jis tarė savo draugams: „Jeigu jie žinotų, jie manęs nekviestų į šį pokilį. Iš praeities patyriau, kad mano dalyvavimas yra nelaimingas Prezidentas.“ Bet šį kartą nieko blogo neatsitiko.

New York'o mieste randasi daug moderniškų viešbučių ir ofisų namų, kur yra ant pirmų lubų maži guzikučiai dėl elevatorių, šie guzikučiai randasi ant visų aukštų, bet tie ant pirmų lubų neskamba, nes visi elevatoriai pabaigė savo kelionę į viršų nusileidžia be jokio skambučio skambėjimo.

Žmogus skubinantis įeina į namą, pirštu prispaudžia guziką ir palaiko kokią dešimtį sekundų ar daugiau, nors ir niekas neatsitinka, bet žmogus jaučia pati patenkintas manydamas, kad turėjo ką nors bendro su pasiskubinimu elevatoriaus nusileidimo.

The largest eggs ever seen were laid by a bird now extinct and measured 12 inches long and 9 inches across.

DAISY DARLING

(Advice to Palpitating Hearts)



Dear Miss Darling:

Please Daisy, devote your entire column to my troubles this one time. I'm a great big he man from the North woods. The things I'm a'tellin you ain't been told neither man nor beast for these past ten or twenty years. Thar ain't many gals up about these neck of the woods, and when one does come down she's up an', married 'fore you can cut down a sapling. Now I jest want you to send me one down; an' if you say it's proper to court her for a spell afore I gets married why that 'll be done. Mind you daisy, I wants me a wife what can cook vittels and keep the bunk clean. I don't want none of these here lacy ones what thinks only of herself; life ain't like that up here. Now you go out and scout around and see how you make out.

Duke Blazes.

Dear Blazes:

You evidently misunderstand my position. This is not a matrimonial bureau; if you desire to get married why come to the big city and find yourself a spouse. In the meantime, if a few worthy old maids make such inquires I'll let them know about you.

Miss Darling.

— 0 —

Japan possesses 51 active volcanoes, more than any other country in the world.

Baseball lazdos daugiausia yra daromos iš medžio pertraukto iš Indijos.

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**OUR PEOPLE**

Many Lithuanians labor under the illusion that strangers our nationality are individuals who live in peace and harmony. A deeper insight into the life of other nations reveals that there are continuous squabbles within the country walls. Human beings are far from complete civilization. This fault of non-adjustment is known as human nature. Keep a worthy respect for your own people; if you are the kind that is ashamed of the country which gave you birth, you are the one who is unworthy and not your nation or people. Be big, become great, and your country will be great.



DIEVE PASIGAILĖK MUSŲ!
Karas ant žemės, ore, ir jūrose

Visos karo baisenybės gyvai aprašyta W. T. Scanlon'o knygoje. 400 puslapių, kaina tik \$1.00. Siųskite į VYTIS, 4736 So. Wood St. Chicago, Ill.

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A realistic novel portraying the horrors of war. Translated into Lithuanian. Order your copy to-day from VYTIS, 4736 South Wood St., Chicago, Ill.

**DĒDĒ KASTUKAS SAKO:**

Jest got to thinkin' again and I find that you jest can't do good things quickly. 'Course if you've been havin' thet same thought in mind for quite a spell then you can do a decent job, but if you go right ahead the results ain't worth nothin'.

Usually the fellow who has an open mind doesn't know when to close his mouth.

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