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GARBĖ DIEVUI AUKŠTYBĖSE!

RAMYBĖ GEROS VALIOS ŽMONĖMS

ANT ŽEMĖS!



KALĖDŲ REIKŠMĖ

Here Msgr. K. Urbonavičius, honorary member of the Knights, raises many interesting thoughts on the occasion of the Christmas holidays.

Ryšium su Kalėdų šventėmis ateina mums į mintį Kalėdų eglutė, Kalėdų Diedukas su dovanomis, atvirukai su sveikinimais ir linkėjimais, rogių kelias, bažnyčios varpai kviečianti į naktines bei ankstyvas pamaldas, įvairios linksmos giesmės skambančios ne tik bažnyčiose, bet ir per radiją — tie visi nuoširdaus džiaugsmo reiškiniai nusako, kad kažkas tokio nepaprasto įvyko, jog visi žmonės — seni ir jauni, katalikai, eretikai, skizmatikai, atšalėliai, bedieviai ir net patys žydai jaučia ramybės ir artimo meilės momentą. Kas gi atsitiko? Nugi seniai, labai seniai, prastam tvarte, tarp gyvulių, gimė dangaus ir žemės Karalius, pasaulio Atpirkėjas, Dievas ir žmogus, Jėzus Kristus.

Kristus ir metų skaičiavimas.

Tai stebuklingas Kūdikelis. Gimė tvarte, o angelai jam gieda sveikinimo giesmę: Garbė Dievui aukštybėse, o žemėje ramybė geros valios žmonėms. Valdo dangų ir žemę, o pasirinko sau tokią gimimo vietą, kokioj nė didžiausi vargšai negimsta. Pasaulis Jį ignoruoja, o trys Išminčiai atvyksta iš tolimų kraštų Jį pagarbinti ir atneša Jam brangių dovanų. Pasaulis Jo nesupranta ir dažnai Jį paneigia, o Jis uždėjo pasauliui amžiną antspaudą: nuo Jo gimimo prasidėjo naujas metų skaičiavimas. Dabar visus sakoma ir rašoma: tais ar kitais metais prieš Kristaus gimimą, ar tais bei kitais metais po Kristaus gimimo. Ir didžiausi bedieviai, kurie Kristų paneigia, nenoroms priversti taip rašyti. Ar tai ne stebūklas?

Poetas Zigmantas Krasinskis, rašydamas "Geros Valios Psalmę", šitaip išsireiškė: "Pasaulio įvykius Tu vienu pūstelėjimu palenkei kaip varpas". Tas sakinyš kaip tik tinka krikščionybės pradžiai. Dievas pūstelėjo pirmiesiems katalikų rašytojams įkvėpimą, kad pradėtų skaičiuoti metus nuo Kristaus gimimo. Jie paklausė, ir nuo to laiko prasidėjo nauja krikščioniškoji era ir ta tvarka išsilaikė visame civilizuotame pasaulyje. Nė bolševikai nepajėgia to pakeisti. Reiškia, paneikdami Kristaus vardą ir Jo buvimą užginčydami, skaičiuoja metus nuo Kristaus gimimo! Kaip suderinti bolševikišką galvosėną su sveiko žmogaus protu? Nenorėdami prisiimti žydų ir kiniečių chronologijos, rusų bolševikai mėgina prisišlieti prie civilizuotų tautų, bet čia įkrinta į besmegenišką prietarą bei kontradikciją: užginčydami Kristaus buvimą, nejučiomis pripažįsta Jo gimimą! Juk visi žino, ir jie negali nežinoti, kad naujoji metų skaičiavimo era prasidėjo Kristui užgimus. Koks kvailas mulkinimas!

Ramybė ir gera valia.

Mums tikintiesiems įsidėmėtina, kodėl angelai, giedodami Kalėdų naktį, skelbia, kad Kristaus užgimimas atnešė ramybę tik geros valios žmonėms. Ar tai blogos valios žmonės ramybės negaus? Pasirodo, kad ne. Juk tie žodžiai ne angelų išgalvoti, bet paties Dievo buvo jiems įsakyta taip giedoti. Kodėl Dievas nedarė geros valios visiems žmonėms, kad visi ramybę turėtų? Tiesioginį atsakymą į šį klausimą tik vienas Dievas galėtų duoti, bet mums pakanka Bažnyčios Tėvų ir teologų atsakymo: Dievas davė žmonėms tą, ko žmonės daugiausia trokšta - laisvą valią. Visai suprantama dėlko. Dienas nenori varžyt žmogaus valios. Jei duotų tik gerą valią, tai žmogus neturėtų laisvės. Būtų, taip sakant, priverstas vienpusiškai elgtis, tarsi būdamas nelaisvėjęs, ir už savo darbus neturėtų jokio nuopelno, nes jam nebuvo pasirinkimo kitaip elgtis. O kai turi laisvą valią, tai gali elgtis kaip tinkamas — gerai, arba blogai. Tuomet darydamas gerą ir vengdamas blogo, žmogus užsidirba užmokestį. Kitais žodžiais tariant, Dievas yra, jei taip galima išsireikšti, tobuliausias Demokratas, nes pagerbia asmeninę žmogaus laisvę. Perspėja, kad žmogus vengtų blogo ir darytų gerą, bet nepriverčia, tik pasako, jog už geros darbus dangum užmoka, o už blogus pragaru baudžia. Žmogui duota laisva valia, o jau žmogaus dalykas laisvą valią pakreipti geron pusėn.

Bet kodėl prašoma, kad Dievas duotų žmogui gerą valią? Ar tai reikštų, kad atimtų blogą valią ir paliktų tik gerąją? Anaiptol. Mes prašom, kad Dievas mus įtikintų, jog reikia turėti gerą valią ir savo malone padėtų mums tai atsiekti, nes yra žmonių, kurie visai nenori turėti geros valios — bloga jiems daugiau patinka. Bet atsiras tokių, kurie saky: jei aš savyje išugdysiu tikrai gerą valią ir nebeteksiu blogos, tai aš paliksiu nebe laisvas, bėt suvaržytas, o aš, laisvos šalies pilietis, laisvę brangi nu kaip savo gyvybę.

Gal nusišypsosite iš tokio posakio, bet jūs gerai žinote, kad tokių žmonių yra, ir tai labai daug. Jie nori neribotos laisvės, kad galėtų blogai elgtis, nes blogas poelgis daug kad atrodo lengvesnis ir patrauklesnis. Šiandien yra madoj štai koks šūkis: Kas man uždraus elgtis kaip aš noriu?

Jei nori gerai daryti, niekas tau nedraus, dar paskatins: daugiau tokių darbų! Bet jei pradėsi sauvaliauti, daužytis, drumsti viešąją ramybę, daryti kitiems nuostolius, gadinti ar vogti svetimą nuosavybę, muštis ir šiaip jau visokias nedorybes daryti,

—valstybė greit tave sudraus, policininkai lazdom apdaužys, už didsnes piktadarybes kalėjime ilgai pasėdėsi, o už žmogžudystę tai ir gyvybę palydėsi. O visa tai dėlto, kad valstybė, suteikdama piliečiams laisvę, kartu apdraudžia ir jų saugumą, nuosavybę, ramybę, gerą vardą ir gyvybę. Reikia nepamiršti, kad laisvė ir sauvaliavimas bei išdykavimas visai skirtingi ir sau priešingi dalykai.

Laisvė ir kova už gerį.

Tačiau toks neribotos laisvės mėgėjas gali štai ką pasakyti valstybei: aš mėginu nenusikalsti, nes tai negražu, nepatriotinga ir pavojinga. Bet aš slapta atliksiu tokius nuodėmingus darbus, apie kuriuos valstybė niekad nesužinos. Tegu nuo valstybės išsisuksi, bet kur Dievo įsakymai, kur sąžinė? Daug yra tokių žmonių, kurie turi visas taip vadinamas pilietines dorybes, bet jų sąskaita su Dievu labai prasta. Kokia bus jų galutinė sąskaita? Ką jiems pagelbės neribota laisvė, kai pamatys, kad pralaimėjo savo galutinį tikslą — sielos išganymą?

Tvarkingi, katalikiškai nusiteikę Vyčiai tokių perspėjimų rodos, nebereikalingi. Tačiau katalikiškus principus dažniau prisiminti ir juos pagyvinti visados naudinga, ypač Kalėdų proga. Be to, nereikia pamiršti, kad Vyčiams privalu dalyvauti Katalikų Akcijoje, būtent, įgyvendinti Kristaus mokslą žodžiais ir darbais. Reikia atkreipti ypatingo dėmesio į suklaidintą pavojingais šūkais jaunimą. Daugelis abiejų jaunuolių vaikščioja „mirties šešėlyje“. Vadinasi, yra nuolatiniam pavojuje sielą praganyti ir kūną pražudyti. Juk skaitome laikraščiuose apie kasdienines automobilių katastrofas. Tai daugiausia žuvę jauni žmonės, ar tai alkoholinių gėralų prisisiurbę, ar nuo narkotikų apsvaigę. Tai neribotos laisvės mėgėjai ir pagonišku šūkiu pasekėjai. „Naudokimės šiuo momentu. Gerk ir lėb auk šiandien, nes ryt gal mirsi“. Ir išties miršta, arba lieka visam gyvenimui sužaloti. Kaip brangiai jie užmoka už kelis momentus tariamo džiaugsmo! Lenda į mirties pavojų, kaip peteliškė į ugnį.

Žodis ir pavyzdys.

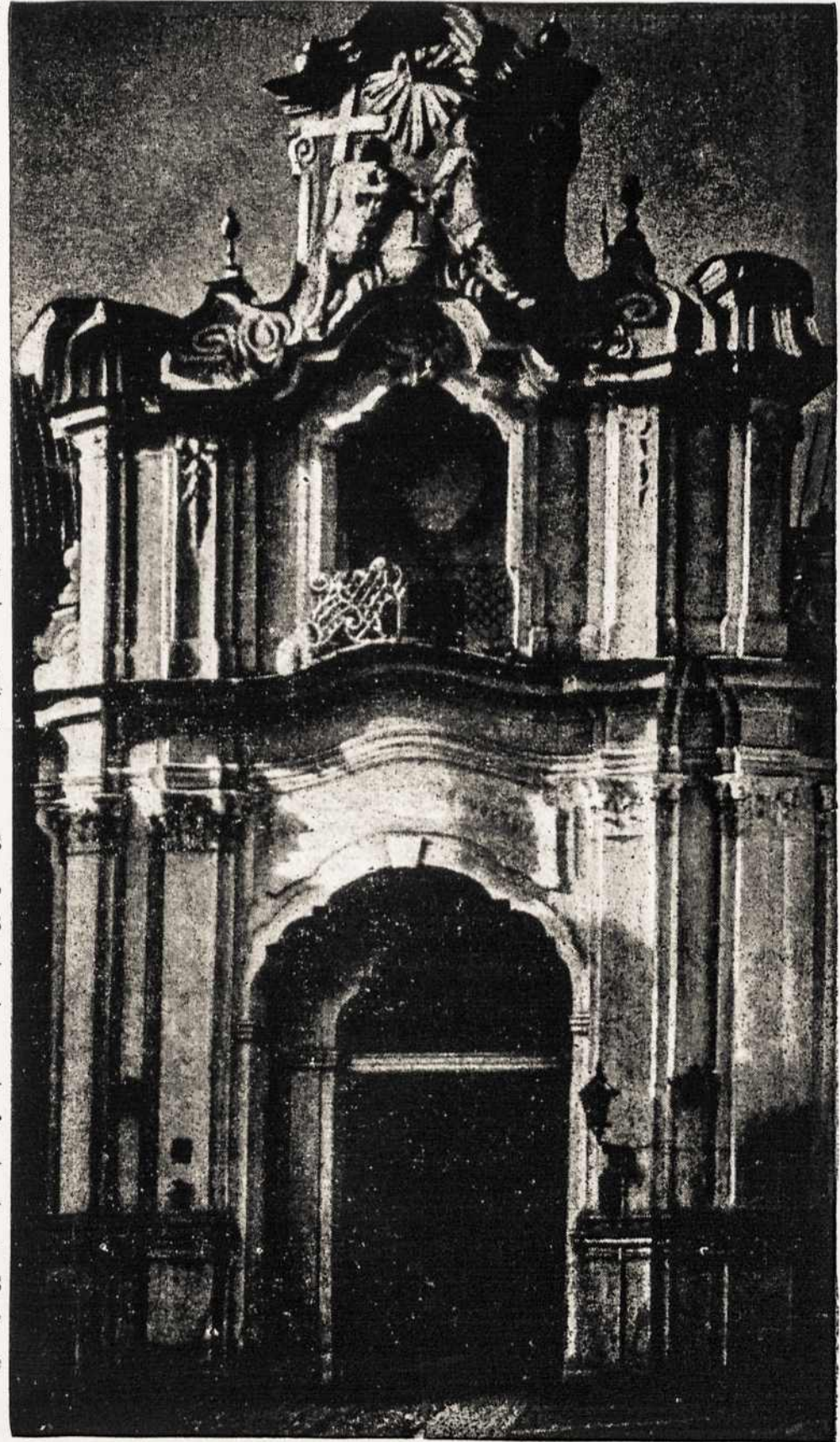
Tokius tai reikia ir žodžiais perspėti ir rimtais pavyzdžiais paveikti. Žodžiais perspėti, žinoma, lengviau, duoti gerą pavyzdį netaip jau lengva, nes pirmiausia reikia savyje gerą ir tvirtą valią išugdyti: gerą, kad norėtum pavyzdingai gyventi, tvirtą, kad pajėgtume gerus norus įvykdyti.

Tai nelengvas ir netrumpas, momentalus pasiryžimas. Tai viso gyvenimo uždavinys, nes gerai ir tvirtai valiai įsigyti, tenka kovoti su žemaisiais instinktais. Kova sunki, nes atsiranda du priešai: vidujinis ir išorinis. Vidujinis nesiduoda suvaržomas: jis nori neribotos laisvės. Išorinis — pasaulis ir piktoji dvasia — ateina vidujiniam į talką. Jis puikiai žino mūsų vidujinę nesantaiką ir kursto kūno geidulius drąsiau reikalauti savo teisių ir kelti prieš mūsų sielą bei dvasią vis atkaklesnį maištą.

Krikščioniškam gyvenime ta kova neišvengiama. Niekas nuo jos neišsisuks. Yra tokių, kurie visai nekovoja. Iš karto meta ginklus ir stoja į neribotos laisvės mėgėjų gaują. Jie greitai ir negarbingai žūva. Kiti bando kurį laiką kovot, bet greitai pasiduoda ir jungiasi su neribotos laisvės mėgėjais. Gi kovoja patys stipriausi ir ryžtingiausi. Jų laukia garbės vainikas.

Vyčiai jau vien savo vardu yra pašaukti kovoti. Kai nėra fizinio priešo, jų uždavinys vesti dvasinę kovą. Čia priešų ištisas legijonas: bedievybė, atšalimas tikėjime, paleistuvingos mados ir šūkliai, ištvirkimas, tinginiavimas, vėjavaikystė, savanaudiškumas, nutautimas, dar blogiau nusitautinimas, tėvų negerbimas, kvailas išdidumas ir t. t. ir t. t. Visų blogybių neišskaičiuosi.

Priešai gausūs, įžulūs ir atkaklūs. O iš kur pagalba? Nugrįž mintimis nuskriskite į Betliejaus Kūtelę. Ten ant šieno paguldytas Visagalis Kūdikėlis. Jis kelias, tiesa ir gyvenimas.



Vyčiai ir Ateitininkai

In this article the matters of cooperation between the Knights and "Ateitininkai" are taken up.

Su lietuvių tremtinių banga į Jungtines Amerikos Valstybes įsiliejo ir stambus ateitininkų būrys. Tai nauja, gaivi besimokančio lietuvių katalikiškojo jaunimo srovė su savo vyresniaisiais draugais, kurios šūkis: "Visa Atnaujinti Kristuje." Šis judėjimas skirstosi į tris savystovias organizacijas, į tris šakas, kurios įsilieja į vieną ateitininkijos Fed-ją. Tos ateitininkijos šakos, kaip jau daugeliui gerai yra žinoma, yra: 1) Mokslivių Ateitininkų Sąga,—tai high schools ir tolygių mokyklų moksleiviai; 2) Studentų Ateitininkų Sąjunga, —tai Kolegijų ir Universitetų studentija; ir 3) Ateitininkų Sendraugių Sąjunga, —baigusieji aukštųjų mokslus ateitininkai. Šis ateitininkijos judėjimas, nuo pat savo atsiradimo pradžios, tai yra jau prieš 40 metų, buvo jėgų šaltinių visokiai lietuviškai katalikiškai veiklai ir turėjo lemiančios įtakos Lietuvos Nepriklausomybei iškovoti ir jos gyvenimui kelti. Ateitininkijos judėjimas ir dabar, kai jie kaip tremtiniai, išsisklaidė po platų pasaulį, yra didelė parama lietuviškai katalikiškai veiklai įvairiose pasaulio dalyse, kur tik jie yra atvykę.

Gausingiausi ateitininkų būriai atvyko į Jungtines Amerikos Valstybes ir čia jie vis stipriau pradeda reikštis lietuvių katalikų gyvenime ir veikime.

Kadangi ateitininkijos judėjimas tai yra daugiausiai jaunimo judėjimas, todėl mes tikime ir linkime, kad ateitininkai, kaip galint greičiau, sueis į glaudų, artimą kontaktą su čia jau nuo seniai, taip pat jau apie 40 metų, gražiai veikiančiu Amerikos lietuvių katalikiškuoju jaunimu — Lietuvos Vyčiais. Neabejotina, kad vyčiai ir ateitininkai, broliškai padavę viens kaitam rankas, sudarys didžią pajėgą ir išvystys stiprų veikimą, kuris turės lemiančios įtakos lietuvių tautos gyvenimo ateičiai.

Todėl, džiugdamesi vyčių ir ateitininkų veikla, mes manome, kad yra išmušusi valanda vis stipresnei vyčių ir ateitininkų vienybei realizuoti ir jų bendram, sekmingam darbui išvystyti. Šitokios veiklos šiandien šaukte šaukiasi ir didieji krikščioniškieji idealai ir lietuvių tautos kančios bei kovos. Mes tikime, kad vyčių ir ateitininkų tinkamas atsakymas bus duotas. Dieve jiems padėk!



Jaunimo vadų pokalbis
ant laivo

NEW FRIENDS

Antanas Antanaitis

It was a nice sunny autumn afternoon. Everyone, who was fortunate enough to break away from the daily routine of work, left for the countryside in order to enjoy the beautiful foliage.

I, too, impressed by the fall's beauty, together with others, hurried to the nearest park. While walking through the park, for a moment I forgot everything, just appreciated nature in its fullest beauty.

While browsing through the park, unexpectedly, I felt a tap on the shoulder. I turned around and much to my amazement it was none other than my good friend, Jonas Jonaitis, local council president of the Knights of Lithuania. I learned he had the same idea as I did and was wandering through the park. After chatting about things in general, we got to talking about the Knights of Lithuania and Ateitininkai.

"Now tell me, Antanai, why do we in America need a Lithuanian Catholic youth organization — Ateitininkai — when we already have the Knights of Lithuania organization, which is a Catholic youth organization, organized a long time ago, and doing splendid work amongst the Lithuanians? Wouldn't it be more beneficial if we all worked together?"

"I am most happy, Jonai, that you raised this question. For a long time and quite often I have heard similar thoughts being expressed, but did not have an opportunity to talk about this matter at greater length. This particular subject is interesting and important. It gives me great pleasure to have this opportunity to discuss this matter with you personally as president of a K. of L. council. So, be patient with me and I shall try briefly to explain this matter to you.

"In the olden days, when the greatest part of Lithuania was still under Russia's czarist rule, the majority of Lithuania's youth studied mostly in the Russian universities. In these universities atheism held sway and paved the way for the bolsheviks to overrun Russia. Many of our Lithuanian students were seized by that spirit. A group of Lithuanian Catholic students studying in Russian universities realizing the possible dreadful consequences of this atheistic movement among the Lithuanian students and eventually throughout the Lithuanian nation, formed a Lithuanian Catholic (university) student youth organization, and named it the ATEITININKAI (derived from

the word ATEITIS — Future). Later, they organized the Senior Ateitininkai alliance, composed of university graduates, and the Junior alliance, comprising of high school students. The Ateitininkai organization united all students of high schools, colleges, academies, and universities, as well as their graduates. Only students and alumni of schools are eligible to be members of the ATEITININKAI. The purpose of this organization was to help its members to become good, active and conscientious Lithuanian Catholics, and to encourage them to be active in all Lithuanian Catholic organizations and in general to participate actively in all branches of life.

Therefore, the ATEITININKAI not only are active in their own organization but also in other Lithuanian Catholic organizations. The Ateitininkai gave much help in a friendly way to all Lithuanian Catholic youth organizations, in Lithuania, for example, the Pavasarininkai (similar to Knights of Lithuania here in America). If the Pavasarininkai in Lithuania worked actively and had a membership over 72,000 then we must give credit to the Ateitininkai who always maintained close relationships with the Pavasarininkai and were their ardent supporters. Lithuanian Catholic Action without help from the Ateitininkai would have been inconceivable. They were most active wherever there was need, and helped in all Lithuanian affairs.

When World War II came about and many Lithuanians became displaced, including several of Lithuania's bishops, then these same bishops decided that no matter where Lithuanian Catholic displaced persons live, there should be continued the activity of the Ateitininkai, because through their zeal it would be possible successfully to maintain Lithuanian Catholic activity and work. As a result, the Ateitininkai immediately after World War II, began to organize groups in Germany, Austria and Italy. When the displaced persons migrated to other parts of the world, they organized the Ateitininkai groups again wherever there were sufficient members. The Ateitininkai were highly recommended by the Lithuanian R. C. Priests' League of America, the Lithuanian Catholic Federation, and such eminent Lithuanian Catholic leaders in this country as Msgr. J. Balkunas, Msgr. Francis M. Juras, Joseph B. Laućka, and others who have been active mem-

bers of the Ateitininkai for a long time. These same persons formed Ateitininkai groups in this country and at present head the organization. Why? Because they see that the Ateitininkai will be very useful in this country, just as they were in Lithuania, in Germany, and other countries. It is quite evident that the Knights of Lithuania will gain much from this organization because most members of the Ateitininkai are young. We might emphasize the fact that the Ateitininkai organization consists mostly of young students who are attending schools and at the same time are gaining experience in organized work. If they joined another youth organization not restricted to student membership, as Pavasarininkai in Lithuania, Knights in America, their organizational training wouldn't be complete. For that reason, it would be a big loss to all. Besides, it is very important to have people who have completed their studies and who would continue to work in Lithuanian Catholic organizations. Often times, there are complaints that our professional people do not take enough interest in Lithuanian Catholic activity. We find very few of them engaged in our organizational work. Let us hope that the Ateitininkai, whose aim is to especially prepare their members for organizational work after graduation, will help American Lithuanian Cath-

olics as much as they helped the Catholics of Lithuania. The program of the Ateitininkai has been tested, verified and approved by the Lithuanian bishops and American Lithuanian Catholic authorities. I know many outstanding K. of L's are well disposed toward the Ateitininkai organization and have no doubts that the K. of L. would gain much from it. It would be very desirable for the Knights of Lithuania and the Ateitininkai to become better acquainted and more friendly. In many places this is being done already."

After I had finished, Jonas Jonaitis said:

"I am very happy to have met you and to have had an opportunity to discuss this matter with you. From your talk I have learned many new and interesting points. I have no doubt that cooperation between the Knights of Lithuania and Ateitininkai will be most advantageous to both organizations and to all Lithuanians. We shall be good friends always. I am pleased that our friendship can be cemented even more by the Knights of Lithuania and the Ateitininkai."

It was getting dark when the K. of L. president, Jonas Jonaitis, and I parted ways and returned home.

ATEITININKAI

1. Aims and Tasks

- a) Profess and practice the most noble Christian traditions in the Lithuanian nation.
- b) Educate the youth into fully developed personalities of determined character, tenderhearted and intelligent.
- c) Coalesce the older members into effective Lithuanian Catholic Action movement propagating religious faith by the model of their own life, word and deeds.
- d) Help the members enter the new life here by bringing them into contact with the American Catholic organizations, taking part in the parish activity, and effectively participating in Catholic Action.

2. Members

School-age youth, students and Lithuanian Catholic graduates, specialists in their professions.

3. Motto

OMNIA INSTAURARE IN CHRISTO! Guid-

ed by it the members of "ATEITIS" co-ordinate within themselves nature with culture and the both of them with religion. The members of "ATEITIS" appreciate the fine arts, science and social life, but above all always are placed the higher and fundamental spheres of life.

Therefore the members of "ATEITIS" believe that culture is pre-eminent to nature, and religion is pre-eminent to both — nature and culture, the fine arts are pre-eminent to science, but morals are pre-eminent to fine arts and to science.

4. History

In February, 1911 prof. Pranas Dovydaitis and Monsignor A. Jakštas-Dambrauskas published the magazine "ATEITIS" (The Future) with the aim to propagate in the Lithuanian nation the motto "To Re-establish all things in Christ". Lithuania was under Russian occupation in those times. The in-

telligentsia of Russia was propagating the ideas of nihilism, which started to take root among the Lithuanian students, too. Relying on the idealistic Catholic view of life the members of "ATEITIS" began the religious resurrection of Lithuanian intellectuals.

During the First World War Lithuanian students returned home from the universities of Russia and Western Europe, restored the independence of their country by defending its freedom on the battlefields with arms in hand and started the idealistic course in the life of the Lithuanian nation by their ideas.

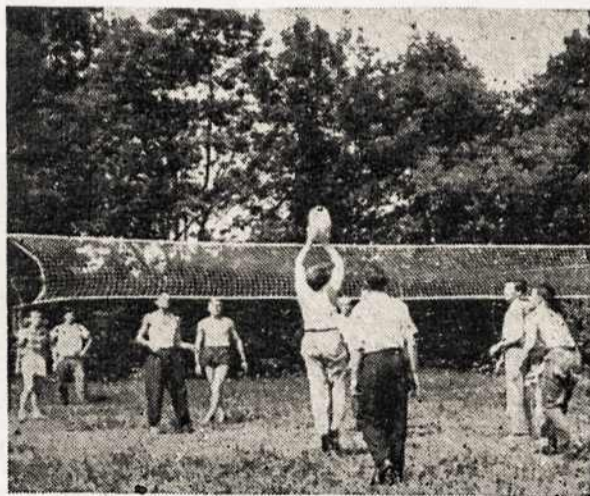
In Independent Lithuania they brought together the farmers and workers into Catholic Action organizations. They organized "The Christian Workers' Assn.", farm youth society "Pavasaris", "Catholic Women's Society", "Catholic Teachers' Assn.", in public life showed themselves as adherents of social reforms (The Land Reform).

Federation "ATEITIS" was endorsed by the Lithuanian Bishops and recommended to the Lithuanian Catholic youth and professionals. The Federation "ATEITIS" is an active member of PAX ROMANA.

Since 1940 under communist and Nazi occupations the members of "ATEITIS" in overwhelming numbers took part in the resistance action of the Lithuanian nation defending its freedom and the high principles of Christianity. Many of its active leaders along with the organization's founder prof. Pranas Dovydaitis, have been tortured to death by the Bolsheviks or deported to Siberia.

During the years of Nazi occupation many of the most active members were put into Germany's concentration camps, where a part of them lost their lives, and the rest, were liberated by the Allied armies.

Others, left behind the Iron Curtain, by their bravery and stanchness are the founders of the heroic epoch of the "ATEITIS" firm in their chosen course of life, unafraid of death for the high principles of Christianity and the freedom and existence of the nation.



Ateitininkai sportuoja

A LEAF FOR THE LAUREL WREATH

By Prof. Step. Kolupaila
University of Notre Dame

On the 40th anniversary of the Lithuanian Catholic Youth Association — Ateitininkai, I would like to set forth my recollections of the movement's leaders.

In the memorable year of 1905 I was a student in the third grade of the secondary school at Mintauja, sharing the same bench with my closest friend—Kazys Bizauskas. He was a lively but well reared boy and I liked him very much. Came the following autumn, and I was disappointed. I did not find Kazys at the school. At that time there was political unrest in Russia. Kazys' uncle, a priest, was not satisfied with the training given by the Russian schools, and had sent him to Switzerland for further study. For another couple of years we kept in touch by letters.

The hand of fate forced me into far-off regions of Russia — the land of famine and misery. In 1921 I was overjoyed to hear that the Minister of Education for independent Lithuania was Kazimieras Bizauskas. He replied to my letter immediately and urged me to drop my career in Russia and return to Lithuania. The question of establishing a university was under discussion at the time and educators were needed.

So we met again after 15 years, but under what circumstances! Surely, in our youth, we did not imagine anything like this. I received my first assignment from the minister — to establish a chain of meteorological stations, and promptly left for Germany in connection with this project.

K. Bizauskas did not stay in Kaunas for long; he chose a diplomatic career. In 1939 he was vice-minister for foreign affairs. He had to participate in the sad negotiations at Moscow, where Lithuania was forced for the first time to bow to the aggression of Red imperialism.

K. Bizauskas was always tactful and pleasant to everyone. Even Stalin, the treacherous easterner, liked Bizauskas, and singling him apart from the others, told his servants to bring the guest a bottle of Caucasian wine "from the Czar's table". After two years, the followers of this same Stalin exiled K. Bizauskas and his family to Siberia and quick death. His tragic fate is particularly cruel and undeserved.

K. Bizauskas was the first editor of "Ateitis".

After I settled in Dotnuva, where the Agricultural Institute was located, I received a letter

from Pranas Dovydas, who was editing the nature study journal "Kosmos". He invited me to contribute articles from my field of work. My first article of meteorological items and findings was published in the issue of December 1921. I maintained this relationship with "Kosmos" until the end of the year 1940, at which time we had to put forth extraordinary efforts to publish the 1st volume.

It was my lot to work closely in the field of journalism with Prof. Dovydas and to know him well. He was one of the profoundest idealists whom I have ever known. Born of poor parents, he began his education rather late and worked for his living while studying at the same time.

He graduated from the teachers' college at Veiveriai, receiving a certificate of maturity at Marijampole, studied law at the University of Moscow while concurrently attending the lectures on philosophy. When the department of philosophy announced a prize for the best student essay, Dovydas won a silver medal for his thesis on the French philosopher Guyaux, even though he was a student from another department.

Even while in Moscow, he wrote for the Lithuanian press and in Lithuania edited the journal "Viltis". He did not leave Lithuania during World War I, but was teacher and principal at that Lithuanian high school at Kaunas. At the University of Lithuania he conducted a series of classes in the Department of Theology and Philosophy, and at the same time studied much himself, prepared special books, read and wrote much. He established and edited a number of journals, such as "Soter", "Logos", "Kosmos", "Lietuvos Mokykla", "Naujoji Vaidilute", and "Darbininkas". He called himself "the editor of poverty".

Professor Dovydas corrected manuscripts and proofs himself. This work was difficult, since the writers and typesetters were not proficient. I am especially grateful to Prof. Dovydas for the fact that he compelled me to write for the Lithuanian youth and in the Lithuanian language. He returned every corrected manuscript to me for study.

Prof. Dovydas was one of the signers of Lithuania's Declaration of Independence. In recognition of this, he received a small plot of land on the banks of the Dubysa river, where he built himself a modest home and was quietly living there in the dangerous year of 1941 when the subjugators of Lithuania found him and transported him to Siberia.

Prof. Dovydas was a highly intellectual, just person of a kindly heart, but he often pretended to be a rough fellow. As an example, in the print-

ing establishment he would scold the "lazy" typesetters, but nonetheless he refused to install a linotype lest this reduce the amount of work available to his people.

One of the "Ateitininku" leaders was my close friend and colleague Dr. Kazys Pakstas.

He first visited me in 1922, having come from Fribourg, Switzerland to gather material for the dissertation he was preparing on Lithuania's climate. I had gathered together some material of this nature and brought it with me from Russia. K. Pakstas' work was the first in this field and was published in 1926 in the Lithuanian and French languages.

I worked closely with Prof. Pakstas in the Geographical Society, and in the press. We traveled together throughout Lithuania and elsewhere, including Russia. While we were canoeing on the Šventoji river, he showed me the places where, as a boy, he had built and floated rafts. Through hard work and perseverance he made his way to the light, to the heights.

My close relationship with K. Pakstas hampers me in elaborating about him more fully. We all know him well, as a courageous "prophet" and an untiring fighter for a brighter future.

Juozas Keliotis, founder and editor of the noted cultural journal "Naujoji Romuva" organized a "Naujoji Romuva club" for the purpose of arousing the intelligentsia from their apathy. Each week a group would gather and discuss various problems pertinent to Lithuanian cultural life. Summaries of these sessions were published in the press and at times resulted in more extensive commentaries from the editors.

One of the enthusiastic participants in these sessions was Dr. Pranas Dielininkaitis, young and energetic youth leader. I remember him as a student, the president of the student council in 1927. He reacted strongly to all life's grievances. I cannot forget one tragic event. On June 15, 1940, Dr. Dielininkaitis came to me while I was conducting class and whispered to me that we had a new Cabinet of Ministers, with General Raštikis at the head. He was unusually moved; it appeared to him that the clouds might be lifting Lithuania's sky. However, this was a false hope. By the time our session had ended, Russian tanks were rumbling through the streets of Kaunas.

This optimist was one of the first victims of the Bolsheviks, he was taken together with Dr. Ignas Skrupskelis. All efforts were made to secure their release; at that time we did not yet fully realize the unbounded Asiatic treachery and brutality. Dielininkaitis remained in prison until he was released by the German invasion. He did not

enjoy freedom for long. Weakened by prison hardships, he died of typhoid fever.

I must say at least a few words about another honorable person — the late Stasys Šalkauskis. We knew him as a serious professor of philosophy, a cultivator of philosophical terminology. On the surface, he seemed a person of delicate health and extraordinary simplicity. But a glance into his deep eyes and his calm countenance with an ever-present pleasant smile, revealed a deep thinker. The Russian artists portrayed Christ on their ikons in that manner.

Stasys Šalkauskis was a “knight without reproach”, even in the warmest discussions he managed to preserve an Olympic calm and never raised his voice.

In 1940 the directors of the University of Vytautas the Great selected Stasys Šalkauskis as the rector of the University. The Russian occupation interfered with the assumption of those duties. Thus he was the last freely elected university rector in independent Lithuania. Occupation and oppression were totally unacceptable to him. The Almighty released him from that hell on earth.

So these are a few comments from an objective observer about the leaders of our Catholic youth. I was fascinated by their idealism, patriotism and their unending devotion to the land of their fathers. Many of them became martyrs because of their ideals. Their tragic deaths are an unwritten testament to our youth. Coming generations will compose legends about them and will honor the memory of these apostles.

“ATEITIS”.

Atėitinių
žvakė prie
Pijaus X
kapo
Romoje



NEKALTAI PRADĖTOJI

Švenč. Marijos Nekalto Prasidėjimo šventės proga.

Kun. Dr. J. Maknys, Convington, Ky.

Here we are talking about the Immaculate Conception of our Blessed Virgin Mary.

Jeigu norima patirti, kiek kuris katalikas nusimano tikėjimo dalykuose, tai užtenka jį paklausti, ką reiškia švenč. Marijos nekaltas prasidėjimas . . . Taipgi, jei norima sužinoti, kaip lengvapėdiškai ir beprasmiškai kovoja kuris nors nekatalikas prieš mūsų tikėjimą, užtenka paklausti, ką jis sako apie šią paslaptį . . . Turbūt, nėra kitos paslapties, kurios katalikai ir nekatalikai taip nesuprastų, kaip švenč. Marijos nekalto prasidėjimo paslaptis! Kas iš mūsų nėra girdėjęs ar skaitęs visų tų, kartais tiesiog neišmintingų ir juokingų, šios paslapties aiškinimų! Kam nėra žinomi tie neišmintingi ir nepagrįsti šiai paslapčiai užmetimai!

Štai, vienas gudruolis, laikas save visažinančiu, nervinasi ir pyksta, kad Bažnyčia, mokydama šią paslaptį, niekina visas, išskyrus Mariją, motinas. Pagal jo supratimą Katalikų Bažnyčia laiko tik vieną motinystę nekaltą ir nesuteptą; visos kitos gi motinos, pradėdamos savo yščiuje, sutepa save, praranda savo orumą.

Kitas vėl skaičiuoja, kiek yra dienų nuo Nekalto Prasidėjimo iki Kristaus gimimo šventės ir su panieka tyčiojasi, kad Katalikų Bažnyčia nežinanti, jog nuo prasidėjimo iki gimdymo turi praėiti devyni mėnesiai.

Net toki, kurie dar šiek tiek gerbia kitas mūsų tikėjimo paslaptis, rašydami ar kalbėdami apie Marijos Nekaltą Prasidėjimą, pasirodo mažiau nusimantą tikėjimo dalykuose už mažą vaiką, kuris išmoko mažąjį katekizmą.

Žinančiam priminti, o nežinantį pamokyti yra šio straipsnio tikslas.

1. Kas yra nekaltas švenč. Marijos prasidėjimas? — Jam suprasti, pirmiausiai, mes turime griežtai skirti pradėjimą nuo prasidėjimo. Mes esame jau tiek subrendę, kad žinotume, ką reiškia pradėjimas. Žodis “pradėjimas” reiškia tą momentą, kuriame motina pradeda auginti savo yščiuje naują gyvybę. Tai aktyvus veiksmas! — Gi prasidėjimas reiškia, kad naujas žmogus pradėjo motinos yščiuje gyvuoti, būti . . . Taip mes visi buvome savo motinos pradėti. Taip savo metu prasidėjo, ar buvo pradėtos mūsų motinos . . . Panašiai, savo metu ir Dievo Motina pradėjo savo viengymį Sūnų. Panašiai ji prasidėjo savo motinos yščiuje. Ji pradėjo ir ji prasidėjo ar buvo pradėta! Tai du, griežtai skirtingi dalykai!

Kurį įvykį mini Bažnyčia Nekalto švenč. Marijos prasidėjimo šventėje? Ar ji mini tą valandą, ku-

riuje švenč. Marija, kaip laiminga motina, pradėjo savo yščiuje dieviškąjį Kūdiki, ar tą, kurioje ji pati buvo savo motinos pradėta?

Daugelis, šios šventės paslapties nesuprantančių, be ilgo galvojimo tvirtins, jog Bažnyčia turi mintyje tik tą prasidėjimą, kuriuo švenč. Marija tapo motina. Šiaip galvodami, šie asmens turi pagrindo erzintis ir visų motinų vardu protestuoti. Nes, jei Bažnyčia galvoja apie tą valandą, kurioje Marija pradėjo savo sūnų, ir sako, kad ji vienintelė pradėjo jį nekaltai, tai tuo pačiu ji mano, jog visos kitos motinos pradeda su kalte, tuo pačiu ji uždeda visoms motinoms dėmės antspaudą ir nuvertina pačią motinystę.

Laimė, kad taip blogai nėra! Kat. Bažnyčia ir tikėjimo dalykuose nusimanąs katalikas visai ką kita galvoja, garbindamas Nekaltai Pradėtąją! Kat. Bažnyčiai ir kiekvienam katalikui kiekvieną, pagal Dievo įstatymus įvykusi, motinystė yra šventa ir kiekvienas, pagal Dievo valią atliktas, pradėjimas skaistus ir nenuodėmingas. Toji pati Bažnyčia, norėdama pagarbinti šventą ir nekaltą Dievo Sūnaus pradėjimą, yra įvedusi dvi šventes: kovo mėn. 25 dieną — švenč. Marijai apreiškimo šventę ir spalio mėn. 11 dieną — Marijos motinystės šventę. Nekalto švenč. Marijos prasidėjimo šventėje mes džiaugiamės, prisiminę tą valandą, kurioje Marija prasidėjo savo motinos yščiuje . . . Ir apie šį prasidėjimą mes sakome, jog jis yra nekaltas, be nuodėmės. Nekaltas ne ta prasme, tarsi visi kiti tėvai, duodami vaikui gyvybę, darytų kažką nuodėmingo, bet ta prasme, kad Marijos, tik ką Dievo sutverta ir su tėvų pradėta gyvybe sujungta siela, buvo laisva nuo kaltės, kuri po pirmųjų tėvų puolimo apsunkina ir sutepa kiekvieną žmogų . . . Trumpai sutraukus tai, kas pasakyta, galima šią paslaptį šiaip apibudinti: Visi žmonės ateina į pasaulį su gimtąja nuodėme, tik švenč. Marija buvo nuo jos laisva. Tame pačiame akimirksnyje, kuriame Dievas sutvėrė jos sielą ir sujungė su josios motinos kūne prasidėjusiu kūnu, jis padarė vienintelį, niekad nepasikartosiantį, stebuklą: jis suteikė Marijos sielai pašvenčiančią malonę, kuri sunaikino gimtą nuodėmę ir svarbiausią jos pasėką palinkimą į nuodėmę.

2. Kaip vystėsi ši paslaptis? — Švenč. Marijos nekalto prasidėjimo paslapties istorija leidžia mums pažinti tuos kelius ir būdus, kuriais mūsų tikėjimo tiesos bendrai vystosi ir tampa Bažnyčios griežtai apibrėžtos . . . Kaikurios tiesos yra aiškiai ir nedviprasmiškai Apreiškimo paskelbtos, pav. pasaulio sukūrimo ir jojo per Kristų atpirkimo tiesos. Kitos yra pažįstamos tik ilgu ir giliu galvoju. Šios randasi irgi Apreiškime, bet neaiškiai. Jos glūdi tenai kaip augalo diegas sėkloje. Jos išsina aikštėn

ir išsivysto, susidarius tinkamoms sąlygoms. Prie šių tiesų priklauso ir švenč. Marijos nekalto prasidėjimo paslaptis.

Šv. Rašte nėra nei vienos vietos, kuri aiškiai ir neginčijamai kalbėtų apie Marijos nekaltą prasidėjimą. Net ir Senovės Bažnyčia negarbina Marijos kaip Nekaltai Pradėtos. Tik vėliau, kai buvo pradėta gilintis į Dievo Sūnaus tapimo paslaptį, padaryta išvada, jog jojo Motina turėjo būti laisva nuo bet kokios kaltės. Tada pradėta garbinti Nekaltai Pradėtą, buvo įvesta kaikuriuose kraštuose Nekalto Marijos Pasidėjimo šventė. Tačiau mokytieji katalikai, gindami Kristaus garbę, kovojo su šiuo pamaldumu. Griežtai laikydamiesi minties, kad Jėzus Kristus atpirkto visus žmones, jie skelbė, kad ir Marija turėjo būti atpirkta. O kad ji būtų atpirkta, pirma ji turėjo būti po gimtosios nuodėmės įstatymu. Tik, kai švento gyvenimo ir gilios išminties teologui Duns Scotui pavyko išaiškinti, jog ir Marija tapo Kristaus atpirkta, nes ji dėl Kristaus nuopelnų buvo apsaugota nuo gimtosios nuodėmės, buvo pašalintos visos kliūtys tikėti į švenč. Marijos nekaltąjį prasidėjimą. Tačiau dar praėjo 550 metų, kol popiežius Pijus IX 1854 metų gruodžio mėn. 8 dieną iškilingai paskelbė ir įsakė garbinti Mariją kaip Nekaltai Pradėtą.

3. Kuo remiasi Bažnyčia, tikėdama į Marijos nekaltą prasidėjimą? — Nors šv. Raštas ir nekalba tiesioginiai ir aiškiai apie Marijos nekaltą prasidėjimą, tačiau patiekia mums tokį puikų josios dorybių ir paskirties paveikslą, kad mes galme jame aiškiai pastebėti ir josios nekaltą prasidėjimą.

Tuoju po pirmųjų žmonių nuopuolimo Dievas, apreiškdamas žmonijos Išganytojo atėjimą, pastato jo Motiną greta su juo prieš maištininką angelą. Pagal šv. Raštą šis stengsis, tiesa, juodu abu pulti, bet nepajėgs juodviejų nugalėti ar sužeisti: "Aš padarysiu neprietelystę tarp tavęs ir moteriškės, tarp tavo ainių ir josios ainio ir ši sutrins tavo galvą, o tu tykosi josios kulnies" (Gen. 3, 14). Logiškai galvojant, pasidaro kiekvienam aišku, kad Kristaus Motina čia atvaizduojama kaip laisva nuo bet kokios kaltės. Nes, jei ji būtų buvusi bent viena kimirkšnį gimtosios nuodėmės įtakoje, tuo pačiu ji nebūtų buvusi velnio nugalėtoja; priešingai, ji būtų buvusi jo draugystėje, dar daugiau, jo vergijoje.

Senajo Įstatymo pranašystė apie Marijos nekaltą prasidėjimą randa atgarsio ir Naujame Įstatyme. Elzbieta sveikina Mariją žodžiais: "Tu pagirta tarp moterų ir pagirtas tavo yščios vaisius" (Luk. 1, 42). Iš šių žodžių aiškėja, jog Marija vėl nebūtų galėjusi būti pastatyta šalia Kristaus, jei būtų buvusi bent trumpą laiką gimtosios nuodėmės įtakoje. Taipgi ir arkangelas Gabrielis nebūtų galėjęs sveikinti Marijos "Sveika, malonės pilnoji! Vieš-

pats su tavimi!” (Luk. 1, 28), jei ji būtų buvusi Viešpaties nemalonėje.

Štai, svarbiausios šv. Rašto vietos, kuriomis Bažnyčia paremia savo tikėjimą į nekaltą Marijos prasiidėjimą! Nors jose žodžių “Nekaltai Pradėta” ir nėra, tačiau jos iškelia tokius švenč. Marijos privolumus, kurie griežtai išskiria josios gįmtą nuodėme sutepimą.

4. Baigiant, tenka atsakyti į klausimą: “**Kodėl Bažnyčia kaip tik mūsų laikais paskelbė Marijos nekalto prasiidėjimo dogmą?**” — Ji taip pasielgė dėl to, kad norėjo mūsų laikų, dievaičiui kūnui atsidavusiai, žmonijai patiekti tikrojo žmogaus paveikslą. Skelbdama šią tiesą, Bažnyčia, tarsi, kalbėjo žmonijai: “Štai, kaip atrodo žmogus, kurį Dievas myli ir kurį jis paskyrė augščiausiam uždavinii! Jis nėra geidulių vergas, bet viešpats! Tokiais turi tapti visi, kurie nori tapti Dievo prieteliais!”

Freiburgo (Vokietijoje) universitėto profesorius Engelbert Krebs pasakoja, jog, jam belankant Romos garsiuosius kapus Campo Santo, teko susipažinti su vienu netikėliu. Išsikalbėjus apie religinius dalykus, netikintysis jam tarė: “Jei aš galėčiau tikėti, tapčiau tik kataliku, ir tai dėl Kat. Bažnyčios skelbiamos Nekalto Prasiidėjimo dogmos!” Profetriui parodžius dėl tokios pastabos kiek nustebimo, šis jam paaiškino: “Aš mačiau pasaulyje daug pikto, daug purvo. Ir aš įsitikinau, jog tai, ko mes šiais laikais labiausiai esame reikalingi, yra Nesuteptosios siela! Į ją, kaip visų silų idealą, mes visi turime žiūrėti ir sekti!”

Taip, tai tikrai vykusi pastaba, kurią mes katali-



Kun. Raila

MES KELIAVOM Į ROMA

(10)

kai ypač turime giliai įrašyti savo širdin! Mūsų visų yra griežta pareiga savo gyvenimė pasėktį Nekaltai Pradėtąją ir tuo būdu atitaisyti, paskutiniaisiais laikais taip subiaurintą, žmogaus paveikslą. **Jubiliejiniai Atlaidai.** Svarbiausias visų piligrimų tikslas—pelnytis dvasinių malonių, įsigyti jubiliejinus atlaidus. To tikslo skubiai siekėme ir mes. Negalėjome sudaryti didesnės lietuvių maldininkų grupės, todėl nutarėm pelnytis atlaidus savo grupėj. Išsirinkome savo vadovą? Pradėjome. Įspūdis didelis. Atlaidams įgyti paskirtos 4 bazilikos. Jos pilnos maldininkų. Viso pasaulio katalikų būriai, didesnis ar mažesnis, iš tolimų tolimiausių kraštų skuba pelnytis atlaidus, kurių jie ir atvyko. Nuo vienos Bazilikos iki kitos keliauja būriai, dažnai jų priešakyje eina kryžių nešdamas vyskupas ar kitas maldininkų vadovas. Visi nuoširdžiai traukia savo gįmtą kalba giesmes, kalba ražančių. Mus nukelia prisiminimai į Šiluvą ar Žemaičių Kalvariją, kur panašiai maldininkai keliaudavo ir meldavosi. Jungiamės ir mes į tą eilę. Keliaujame Romoj, bet širdyje taip norėtume panašiai keliauti sovo Tėvynėj Lietuvoj ir čia prie stebuklingosios Marijos pelnytis sau ir saviems reikalams malonių. Bet dabar esame Romoj, amžiname miestė, čia privalome ir malonių pelnytis.

Pradėjom nuo šv. Petro Bazilikos. Čia pirmą sykį atsiklaupėme prie jubiliejaus atidarymo durų, pabučiavome žemę, nusizeminome, kad išreikštumė savo nuolankumą, prašyti Dangaus malonių sau ir tiems, kurie su mumis dvasioje keliavo, jų tarpe ir jūs, malonūs vyčiai. Didžiulė Bazilika įleidžia ir išleidžia tūkstančius maldininkų. Visi meldžias, lanko šv. Petro kapą, gieda, mąsto, sukalba reikalingas maldas, pelnosi dvasinių malonių.

Teko patirti, kada vėliau buvo numatyta visų lietuvių Romoj gyvenančių ir atkeliavusių maldininkų bendra kelionė atlaidams pelnytis. Jau Anglijoj būdami sužinojome, kad tokia kelionė buvo sėkmingai atlikta. Jai vadovavo vysk. Bučys dalyvaujant Lietuvių Akademijai, Lietuvos atstovams ir visiems lietuviams. Vaizduojuos, kaip jie nuoširdžiai atliko tą maldininkų kelionę savo ir visos Lietuvos ir lietuvių vardu. Tikriausiai visi už visus meldėsi, visiems malonių maldavo. O kaip būtume mielai prasiidėję ir mes. Juk tai vienintėlė proga visims lietuviams bendrai ir viešai melstis už savo žmones ir kraštą...

(Bus daugiau)

Su Dievo malone jūras perplauksi, be Dievo malonės šaukšte prigersi.

DVASIOS VADO LAIŠKAS ATEITININKUI

Dvasios Vado Laiškas Ateitininkui.

Manome, kad šis Dvasios Vado Prel. P. M. Jūro žodis ateitininkui bus įdomu pasiskaityti ir vyčiui.
Redakcija

Brangus Idėjos Broli:

Sveikindamas Tamstą Amerikos žemelėje močiūtės Lietuvos mylimais žodžiais: GARBĖ JĖZUI KRISTUI, noriu išreikšti nuoširdžiausius savo linkėjimus: PAX ET BONUM.

Pragaro galybės sukilusios tyčiojasi iš Dievo ir žudo Jo vaikus. Kartais išrodo, lyg žemės valdovas būtų šėtonas, o ne Dievas. Todėl mums, kurie tikime Dievo pergale ir trokštame Jo karalystės įsiviešpatavimo žemėje, reikia ne stovėti ir laukti, bet ryžtis ir kovoti dėl žmonijos palenkimo Kristaus valdžiai.

Gražių žodžių negana! Reikia darbų! Reikia gyvenimo Kristuje!

Šv. Petras Klaverietis buvo ištremtas į svėtiną kraštą. Jis sakydavo: "Mes privalome kalbėti į nelaiminguosius rankomis, prieš prabildami lūpomis" Tas "atėjūnas" nenuilstamai darbavosi vergų ir jų pirklių tarpe. Tačiau jis dažnai likdavo nesuprastas. Tada skverbdavosi jam klausimas: ko vertas žmogaus gyvenimas svetimame krašte?

Beieškodamas atsakymo, jis prisimindavo dar seminarijoj girdėtą pasakojimą, kaip moteriškė, apsinkinta gyvenimo naštos, įsivaizdavo Kristų, stovintį šalia jos. Jis rankas laikęs užpakaly sudėtas. Manydama, kad Kristus jai turėjo kokią dovaną, jina tarusi: "Parodyk, Viešpatie, ką ten slepi man?" Kristus ištiesęs rankas ir parodęs jai kruvinas savo delnų žaizdas...

Sakoma, kad šv. Petro pastangomis apie 300,000 asmenų tapo dangaus piliečiais.

Šv. Pranciškus Asyžietis yra pasakęs, kad praėityje vyčiai ir karžygiai kovodavę su bedievybe karštyje ir alkyje ir neretai mirdavę kankiniais. Dabar daugelis mano, kad būti vyčiu užtenka žinoti ir kalbėti apie jų žygdarbius... Mes nepadarykime tos klaidos. Juk ne taip svarbu, kas esi ir kur esi, bet svarbu kuo ir kaip gyveni.

Žmogus, kurs gyvena tikėjimu, kovos lauke yra nugalimas, nes jo vadas yra Kristus. Išvietin-

tieji daugiau negu kiti gali džiaugtis esą arčiau Kristaus, nes jie neteko žemiškų gėrybių, prie kurių buvo prisirišę.

Gal daugumui ateitininkų žinomas Fridriko Ozonamo gyvenimas. Priminsiu, kad jaunatvėje jis priklausė draugijai, kurios nariai susirinkdavo nagrinėti literatūros, meno, mokslo, religijos ir politikos klausimų. Diskusijose dalyvauti nedrausdavo ir kitatikiams. Kartą susirinkime buvo apibūdinti milžiniški Katalikų Bažnyčios nuopelnai žmonijos istorijoje. Tada įsimaišė vienas skeptikas ir tarė: "Jūs, katalikai, mane susargdinate savo pasigyrimais. Tikrai Katalikų Bažnyčia atnaujino žemės paviršių. Bet ką jūs darote? Koki jūsų nuopelnai?"

Po susirinkimo Ozonamas pasiliko su keliais savo bendraminčiais ir jiems tarė: "Vyrai, šis kritikas teisus. Kaip mes šiandien sunaudojome tikėjimo dovaną, kurią mums Dievas suteikė?" Čia pat jie sudarė veiklų programą ir pasiryžo ne tiek kalbėti ir didžiuotis, kiek gyventi pagal tikėjimo tiesas.

Vienas tėvas įsakė sūnui nuravėti daržą. Pavargęs jaunuolis nuėjo pas tėvą ir soko: "Aš niekada nenurausiu tiek daug žolių". Tada tėvas patarė sūnui padalyti daržą į sklypus ir planingai valyti vieną po kito. Jaunuolis paklausė tėvo patarimo ir apžėlusį dirvoną pavertė derlingu lauku.

Ko močiūtė Lietuva laukia iš mūsų, tai ji pasako mums Giedraičio, Valančiaus, Matulevičiaus, Šalkauskio, Dovydaičio ar Pečkauskaitės lūpomis. Ko iš mūsų reikalauja Dievas, tai mums nurodo šv. Motina Bažnyčia. Aš ir vienos ir antros vardu šia proga kviečių gyventi šventais idealais, jiems dirbti, aukotis, jais spindėti, kaip to reikalauja Kristus sakydamas: "Tegul jūsų šviesa taip šviečia žmonių akivaizdoje, kad jie matytų gerus jūsų darbus ir garbintų jūsų Tėvą, kurs yra danguje".

Jus mylįs Kristuje,

Prel. P. M. Juras,

Amerikos Ateitininkų Sendragių S-gos

Dvasios Vadas

MERRY CHRISTMAS
and
MOST HOPEFUL NEW YEAR

Lithuanian Consulate
at
BOSTON MASSACHUSETTS

GELBĖKIME KATALIKŲ TIKĖJIMĄ LIETUVOJE

In view of the fact that in Lithuania the priests have been murdered brutally, it is thought that Lithuania could be left entirely without priests in a short time, therefore, we are concerned to train priests, who could go there and work, just as soon as Lithuania will be free again. Accordingly an appeal of the special committee is being printed here.

Lietuvių tauta, po sovietų - komunistų jungu, yra vienintėlė katalikiška tauta Rytų Europoj visai komunistų pavergta. Bedievių sovietų - rusų tikslas yra aiškus— sunaikinti Katalikų Bažnyčią Lietuvoje. Todėl komunistai mūsų senoje tėvynėje jau baigia žudyti kunigus, nei vieno vyskupo ten jau nebeliko. Kunigų seminarijos uždarytos. Pašalinus dvasios vadus - kunigus, Katalikų Bažnyčia nebeveiks ir tikėjimas žmonyse išnyks. Lietuviai katalikai tėvynėje yra didžiai išsiilgę kunigų, nes jų nebėra ir nėra kas aprūpina juos šventais sakramentais ir kitomis Dievo malonėmis plaukiančiomis per kunigų rankas.

Ačiū Dievui, kad tiek daug lietuvių yra apsigyvenę ir dabar iš tremties atvykę Amerikoje, Kanadoje, Australijoje, Britanijoje ir kitose valstybėse. Mūsų šventa pareiga yra gelbėti savuosius tautiečius papuolusius į dvasinį ir materialinį skurdą komunistų vergijoje. Materialinę pagalbą teikia Bendrasis Amerikos Lietuvių Šalpos Fondas (BALF), o dvasinę pagalbą teikti susiorganizavo speciali KOMISIJA PAŠAUPKIIMUS Į KUNIGUS UGDYTI. Šioji komisija susideda: Garbės Pirmininkas J. E. Kardinolas F. Spellman, Pirmininkas J. E. Arkivyskupas Metropolitai J. Skvireckas, Vicepirmininkas J. E. Vyskupas V. Padolskis, Izdininkas J. E. Vyskupas V. Brizgys ir Ekzekutyvis Direktorius ir Generalinis Sekretorius Kan. Prof. J. B. Končius. Komisijos nariai yra: Prelatas J. Balūnas, Prelatas A. Brikša, Prelatas P. Juras, Kun. J. Karalius, Kun. E. Gradeckas.

Ši komisija nuoširdžiai kreipiasi į visus lietu-

vius kunigus Amerikoje, Kanadoje, Australijoje, Britanijoje, ir visoje Europoje ir tose šalyse kur tik yra lietuvių ir prašo pagelbėti ugdyti jaunikiuose pašaukimus į kunigus Lietuvos Bažnyčiai Provincijai. Kandidatai yra priimami nuo 17 iki 25 metų amžiaus ir baigusieji High School ar gimnaziją, ar tam lygų mokslą. Lietuviai kandidatai priimami ne vien iš Jungtinių Amerikos Valstybių, bet iš visų pasaulio kraštų kur tik yra lietuvių. Kai kandidatas bus priimtas, komisija apmokės visas jo mokslo išlaidas. Priimti jaunikiukai bus siunčiami į kunigų seminariją ir baigti mokslus bus perkelti į Lietuvių Šv. Kazimiero Kolėgiją Romoje, kur bus išventinti į kunigus. Kai tik geležinė komunistų siena subyrės, tie kunigai vyks į Lietuvą. Jų bus kilnus ir malonus apaštališkas darbas savo tėvų —protėvių žemėje, taip didžiai komunistų nuterioj.

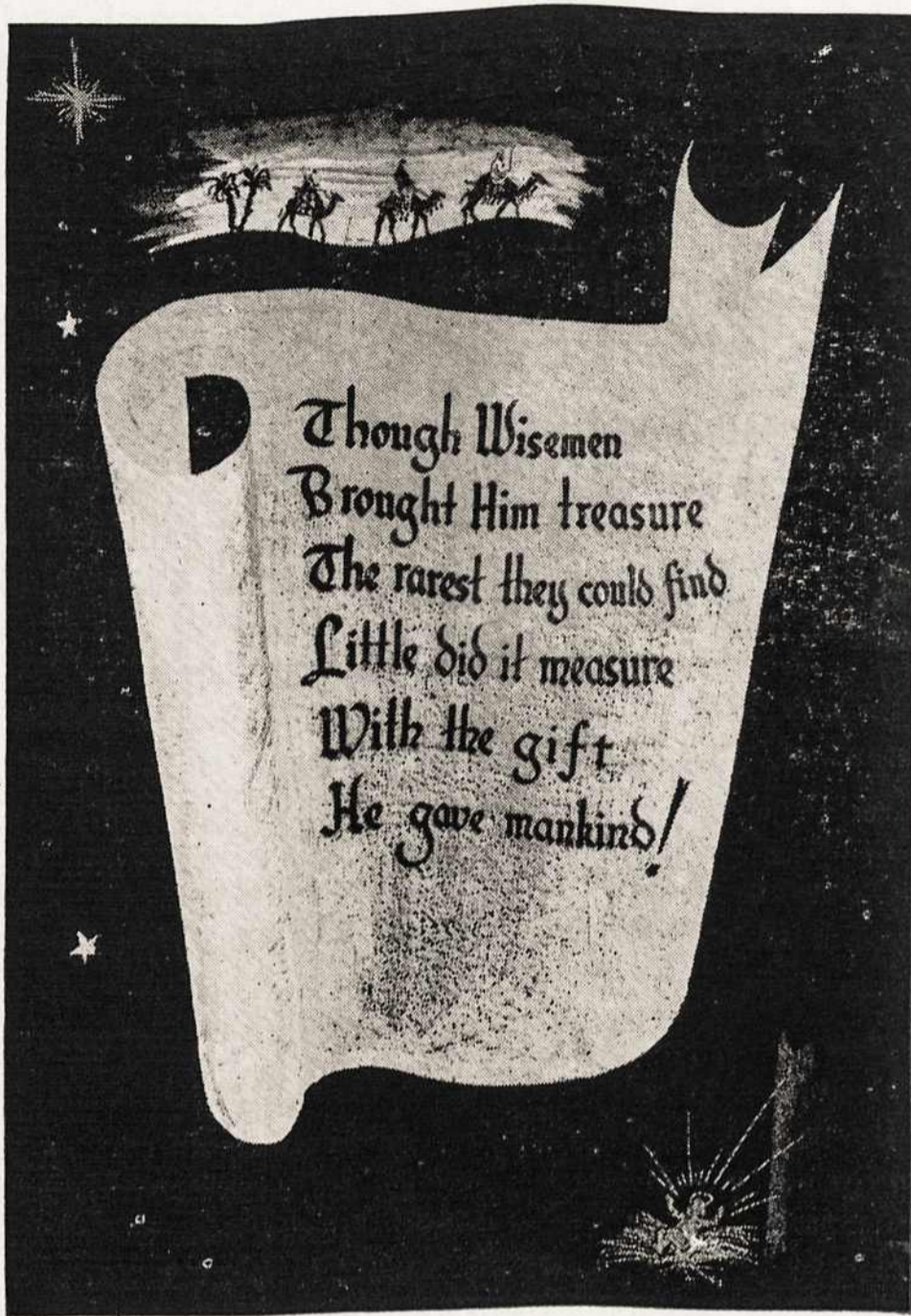
Visi esate nuoširdžiai prašomi pasimelsti į Visagali Dievą, kad atsirastų pašaukimų į kunigus Lietuvos Vyskupijoms. Aukas komisijai siųskite sekančiu adresu: Jo Ekscelencija Vyskupas V. Brizgys, 2601 W. Marquette Road, Chicago, Ill. Visais kitais reikalais kreipkitės: Kan. Prof. J. B. Končius, 1 Highland Place, Yonkers 5, N. Y.

Paruošdami kunigus Lietuvai, išgelbėsime šventą tikėjimą Lietuvoje. Tauta išbuvo katalikiška per 700 metų; mes privalome viską daryti, kad ji pasilikėtų tokia ateinantiems šimtmečiams. Lai Dievas laimina mūsų pasiryžimą.

Pašaukimų Komisija

Pamaldos moksleivių
ateitininkų stovykloje





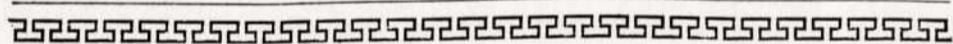
What's Happening To Christmas?

Parties, speeding cars, suggestive greeting cards and blatant commercialism — those are fast becoming the symbols of our celebration of one of the holiest days of the year, the anniversary of the birth of Christ. Our Christmas orgies of liquor and smashup have reached the point where they are a national disgrace. protests an article in the December issue of Pageant magazine entitled, "Are We Killing Christmas?"

What has happened to the real spiritual meaning of Christmas? It has dissolved into a vulgar, commercialized celebration that has nothing to do with origin of the "holiday" which, of course, was once called "holy day." Take Christmas cards as an example. We send cards that are arty, folksy, humorous — but rarely spiritual. Many of them have no Christmas meaning whatever. They are illustrated with pictures of cigarettes, ships, airplanes, dogs and sometimes even psychiatrists!

In all too many homes, Christmas Day is not a time of church and family celebration, but a dull, remorseful hangover of aching or broken skulls. The "observance" of Christmas last year, points out Pageant, took 724 lives, 144 more than the previous year.

The holiday street scene in any American city bears out this growing misconception as to the meaning of Christmas. Starting even before Thanksgiving store windows are jammed with every materialistic luxury that can be bought. In every store a Santa Claus prompts greedy recitations of the bikes, games and toys that children want. But the Manger, is tucked away in the churches and must be deliberately sought out. Are we killing Christmas?



COMPLIMENTS OF

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National Revival of Lithuania

By D. Skudzinskaite

The national revival of Lithuania began at the start of the nineteenth century. The University of Vilnius instituted courses in the history of Lithuania and its language. Numerous members of the Samogitian (low land) nobility came to study at the university and were attracted by the ideals set forth, and began to write in Lithuanian themselves. The works of Poška, Stanevičius, Klementas and Vilentas were widely read in the noblemen's estates.

Two other prominent Samogitians were also studying at the University of Vilnius — Daukantas and Valančius. The first was a historian, delving into the nation's past and compiling that knowledge into books, the other one a prominent public figure, author and bishop, a great fighter against the Russian oppressors. Daukantas raised the glory of the past, when Lithuania was a nation of prominence, extending from sea to sea. His writings should have inspired the people to pride and courage.

Although Daukantas glorified Lithuania's past, his books were still incomprehensible to the great body of the people. They had little education, and much time had yet to pass before the small farm-holder, released from serfdom and having attained a higher degree of education, could understand Daukantas and love Lithuania with true fervor.

More learned men appeared toward the middle of the nineteenth century. At that time Baranauškas wrote "Anykščių Silelis" which describes the natural beauties of Lithuania. Laurynas Ivinskis explored nature and printed calendars for the farmers. Later appeared the beautiful, tender songs of Rev. Vienožindis about the exiles in Siberia.

However, this was but the start of our national Renaissance, our nation still needed Bishop Valančius. He instituted parochial schools, taught the populace to read and write, organized temperance societies. He also wrote books on various subjects.

The uprising of 1863 interfered with his great work of enlightenment. After this revolt, the Russians forbade the use of Latin characters in the press and closed the parish schools and temperance societies, thus wishing to Russify Lithuania. Valančius began a strong campaign against the Russian "graždanka", i.e. Lithuanian books printed in Russian characters. He transferred the publishing

of Lithuanian works to Tilsit in Minor Lithuania. From that point books were secretly brought into Lithuania and widely circulated. The villager J. Bielinis especially distinguished himself in this work of bringing in and distributing books, and the Russians offered a considerable reward for his capture.

Bishop Valančius wished to publish a newspaper "Pakeleivingas" even before the 1863 uprising, but was prevented from doing so. Only after another 20 years did the first Lithuanian newspaper "Aušra", appear in Tilsit. "Aušra" lifted up Lithuania's past, and fostered love of our country and language. The all but forgotten Daukantas with his Lithuanian history became a spiritual leader. The great poet of Lithuania's revival Maironis, also appeared in "Aušra".

In 1886, "Aušra" ceased publication, but the Lithuanian people were now accustomed to the newspaper. New journals appeared: "Varpas" edited by Dr. V. Kudirka in 1886, "Apžvalga" in 1890, later "Tevynes Sargas" and a series of other newspapers.

The Russians, seeing that they could not Russify the Lithuanians by suppressing the press and closing the schools and societies, now took other measures. In 1891 the Russian government decided to close the Kražiu church, convent and cemetery. Bishop Paliulionis received an order to transfer the sisters to Kaunas, but he delayed doing this as long as possible. Finally the Russians gave him strict orders to fulfill this directive. The populace heard of this, and fearing that their church would be closed, began to stay on guard there day and night. The local police being unable to close the church, called on Klingenberg, the governor of Kaunas, who arrived with a large body of people at length, asking that they leave the church but this they refused to do. The Russians then tried to clear the church by force, but the Lithuanians gathered in the sanctuary, armed only with sticks, resisted all night until the arrival of the Cossacks the following morning. The survivors were placed on trial the following year. The Lithuanians were defended by the best Russian attorneys. The court took a very lenient attitude toward the Lithuanians, and, upon the court's recommendation, the czar gave them a full pardon. The Kražiu Massacre of 1893 had a very profound effect on the national movement and was publicized throughout the world.

Lithuanian services in the churches were resumed in 1870. The first to do so was Rev. P. Leonavičius, who received his training at Seinū seminarij.

In the year 1900, engineer A. Maciejauskas published a map of Lithuania in St. Petersburg. The police confiscated the map, but Maciejauskas instituted court action against them and carried the bill all the way to the senate, eventually winning this case. Finally, on May 7, 1904, the czar issued a proclamation establishing freedom for the Lithuanian press.

During these 40 years of suppression, the Russians accomplished nothing. No manner of threats succeeded in stopping the printing and circulation of books. On the contrary, it stimulated this activity.

In those days Lithuanians, for the sake of the printed book, were not intimidated by the danger of being exiled to the frozen wastes of Siberia or by any other punishment. But now, when neither Siberia nor prison threatens us, how much esteem do we show for Lithuanian literature? There are those who say that such things are unnecessary, many of us may prefer a "funny book" to a Lithuanian publication.

Now a far more brutal and treacherous Red gendarme holds sway in Lithuania. The "graždanaka" is again being forced upon our countrymen, free speech and prayer is forbidden. Our people are being again murdered, imprisoned and deported to Siberia. Again in our newly re-born homeland an unremitting war is going on for those same causes and same ideals.

Translated by Frank Gudelis

LITHUANIANS IN THE UNITED STATES

Just as Lithuania is now being subjected to a cruel process of extermination under Soviet Russia, so then after 1795 Lithuanians were subjected to a fierce process of Russification which had, as its ultimate purpose, the complete annihilation of the Lithuanian name and language. It became a crime to speak or read Lithuanian even for religious services. The people resisted these attempts to Russify them. Lithuanian books and prayerbooks were printed in Prussia and secretly smuggled into Lithuania for the people to read. It was during this period of Russification that many Lithuanians managed to escape from

Lithuania and gradually find their way to the land of freedom, America.

In the United States there are more than 1,000,000 Americans of Lithuanian descent. They are mostly concentrated in the Chicago-Boston-Baltimore triangle. In Chicago there are over 100,000 Lithuanians. Of other USA cities with many Lithuanian residents, the following are worth mentioning: New York (50,000), Detroit, Pittsburgh, Philadelphia (25,000 each). Worcester, Mass., Cleveland, Ohio; Los Angeles, Calif. (15,000 each). etc.

There are over 150 Lithuanian R. C. parishes in the U.S. Besides there are many other organizations, schools and periodicals. There are also many plants and business enterprises in the possession of Lithuanians.

Americans of Lithuanian descent have contributed much to the political, cultural and sports life of the United States. Out of the great number of Lithuanian-Americans who have in the past or present attained a prominent place in politics, art, education or sports, we will mention just a few names that are familiar to nearly all Americans.

Thaddeus Kosciuszko, Generalissimo of the Lithuanian-Polish Commonwealth toward the end of the 18th century. In America he distinguished himself as one of the closest companions of George Washington. The Continental Congress named Kosciuszko Brigadier General of the Continental Army in appreciation of his services, as a Colonel of the Engineers for the American Revolution. In a letter to the Russian Czar in 1815 Kosciuszko called himself a native Lithuanian and expressed his grave concern over the future of his motherland, Lithuania.

Al Jolson (born in Lithuania, died 1950), famous entertainer, movie-star.

Anna Kaskas and Polyna Stoska, former Lithuanian-American stars in the Metropolitan Opera in New York.

Jack Sharkey, former heavyweight champion of the world.

Ed. Waitkus, famous baseball player.

Ed. Krause, Director of Athletics at Notre Dame.. etc.

Tauta be geros jaunuomenės, tai tauta be rytojaus.

Didžios asmenybės daugiausiai brendo skausme ir aukoje.

Poilsio valandėlė



KAIP LIETUVIŠKAI VADINAMI GIMINĖS?

Here our regular contributor Prof. L. Dambrūnas explains how the various relatives are called in Lithuanian.

Giminė yra relative, giminės — relatives. Gali būti artimi giminės (close relatives) ir tolimi giminės (distant relatives). Lietuviškai sakoma: man jis arba ji yra giminė. Arba: mes esame giminės (we are relatives). Galima dar sakyti: jis yra mano giminaitis, ji yra mano giminaitė, mes esame giminingi. Arba: mes su jais giminiaujamės, palaikome giminystės ryšius.

Giminė ar giminaitis vartojame tada, kai nežinome ar nenorime aiškiau pasakyti, kokia ta giminystė (relationship) yra, pvz. pusbrolis, susseserė ir t.t.

Giminystė gali būti dvejopa: kraujo giminystė (relationship by blood) ir vedybinė giminystė (relationship by marriage). Pirmiausia kalbėsime apie kraujo giminystę.

Žinomiausi žodžiai yra tėvas ir motina. Tėvą vaikui paprastai nevadina tėvu, bet sako tėtis, tėtė arba tėvelis (dad), o motiną vadina mama arba mamyte. Angliškam parents atsako lietuviškas tėvai, pvz. sakome: vaikai gerbia ir myli tėvus (tėvą ir motiną).

Tėvų tėvai vadinasi senelis ir senelė (grandfather, grandmother), kiti sako dar tėvukas ir močiutė. Vaikų vaikai yra anūkai arba vaikaičiai (grandchildren).

Tėvo ir motinos brolis vadinasi dėdė (uncle), o jo žmona — dėdienė.

Tėvo ar motinos sesuo vadinasi teta (aunt), tetulė (ciocia—lenkiškas žodis), ir jos vyras—tetėnas

Dėdės ir tetos vaikai yra pusbroliai ir pusseserės (cousins).

Brolio vaikai ir vadinami brolvaikiais. Brolėnas yra nephew.

Sesers vaikai vadinasi seserėnas (nephew) ir seserėčia (niece).

Kai kas sako dar sūnėnas ir dukterėčia, kurie irgi reiškia nephew ir niece.

Vedybinė giminystė anglų kalba reiškiamą labai paprastai, pvz. father-in-law ir t. t. Lietuvių kalboje tam reikalui turime daug ir įvairių žodžių.

Žmonos tėvai yra uošviai, uošvis (father-in-law), uošvė (mother-in-law).

Vyro tėvas vadinasi šešuras, o vyro motyna — anyta.

Sūnaus žmona vadinasi marti (daughter-in-law), o dukters vyras yra žentas (son-in-law).

Žmonos brolis arba sesers vyras yra svainis (brother-in-law). Žmonos sesuo — svainė (sister-in-law). Kai kas vartoja švogeris, švogerka, bet tie žodžiai nėra lietuviški.

Vyro sesuo vadinasi moša, o vyro brolis — dieveris (retai bevartojami žodžiai).

Brolio žmona yra brolienė (sister-in-law).

Patėvis yra stepfather, o pamotė — stepmother.

L. Dambriūnas

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2211 Sarah Street

Pittsburgh 3, Pa.



Metropolitan Opera Star, Al Brazis of Chicago, Illinois with two body guards day before his successful audition with the Metropolitan in New York City. Left to right, Stephen Kane, president of Illinois - Indiana K. of L. district, Brazis and John Jesulaitis, immediate past national vice president. This picture was taken the day after our national convention was held at the Hotel New Yorker

LIETUVOS VYČIU 38-to SEIMO NEW-YORKE REZOLIUCIJOS

Kartas nuo karto leisti anglų kalboje knyges svarbesniais lietuvių tautos (Pav. "Bolševikų vykdomas teroras Lietuvoje", "Trumpa Lietuvos Istorija", "Lietuvių Literatūra" ir pan).

ALRKF-ja prašoma įpareigoti visas kuopas, kad jos aprūpintų savo miestų viešas ir universitetų bei kolegijų bibliotekas knygomis anglų kalba apie Lietuvą.

Vyčio Juozo Bulevičiaus paskaita apie Mykolą Norkūną ir Vyčių istoriją išversti į anglų kalbą ir atspausdinti "Vytyje", o lietuvišką tekstą pasiūsti lietuviškiems laikraščiams.

Istegti "M. A. Norkūno fondą".

Ištaisyti tekstą anglų kalboje "garbės narys", honorary member.

Lietuvių Reikalų Komisiją įrašyti Vyčių konstitucijon.

Kadangi archyvas Lietuvos Vyčių istoriškas turtas, kurie praėjusiais laikais buvo kilnojami iš vietos į vietą, yra svetimose patalpose, tai, Illinois-Indiana Apskritis tiekimu, nutariama visa tai laikyti Lietuvos Vyčių nuosavam name Chikagoje, kur šis Vyčių turtas bus saugioje vietoje rūpestingai prižiūrimas.

Kadangi viena iš svarbiausių priemonių auklėti jaunimą būti uoliais katalikas ir lietuviais, o taip pat geras būdas didinti vyčių eiles naujais nariais yra organizuoti Vyčių Junior grupes, todėl siūloma, kad kiekviena kuopa paskirtų tinkamą na-

ri rūpintis Junior narių organizavimu ir kad visai organizacijai būtų paskirtas komitetas, kuris paruoštų visų metų veikimo planą kuopų vykdymui.

Lietuvos Vyčių Seimas dėkoja kun. Jurgiui Gurinskui, Aušros Vartų parapijos New Yorke klebonui, kurs taip moloniai sutiko būti Seimo šeimininku ir taip gražiai priėmė Seimo kunigus, delegatus ir svečius.

Lietuvos Vyčių Seimas dėkoja 12tai Vyčių kuopai New Yorke, kuri maloniai sutiko priimti Seimą ir kurios nariai taip gražiai dirbo kad Seimo darbas sklandžiai eitų ir kad Seime esą kunigai, delegatai ir svečiai gražiai praleistų ir laisvą laiką.

PAGEIDAVIMAI

Išklausius kun. Petro Ciniko MIC. ALRK Federacijos Katalikų Akeijos direktoriaus pranešimą gaivinti lietuviškumą ir būtinumą išauklėti visuomeni veikėjų ir vadų, Lietuvos Vyčių Seimas ragina visas vyčių kuopas ir narius imtis dar didesnės iniciatyvos Amerikos Lietuvių R. Katalikų Federacijos veikime ir Katalikų Akeijos darbuose.

Vyčių Centro Valdyba turi parūpinti atitinkamos literatūros naujų narių vajaus reikalams, pirm trijų mėnesių tą akeija pradedant.

Kiekvina apskritis įpareigojama atgaivinti bent po porą nustojusių veikti kuopų, jei tik tokių jos ribose yra.

Būtinai pasistengtina atgaivinti Baltimore, Maryland kuopą, bent vieną kuopą Wisconsin valstijoje, ir seniau veikusios kuopos Omaha, Nebraska ir Sioux City, Iowa.

Moksleiviai ateitininkai
Marianapolio stovykloj



ALRK FEDERACIJOS REZOLIUCIJOS

1.

a) Amerikos Lietuvių R. K. Federacijos Tarybos suvažiavimas kviečia naujuosius ateivius gausiau dėtis prie Amerikos lietuvių katalikiškųjų organizacijų ir dar aktyviau įsijungti į j darbą Katalikų Bažnyčios ir mūsų Tėvynės labui; ypatingai skatintinas jaunimas daugiau įsijungti į lietuvišką ir katalikišką veikimą;

b) ALRK Federacijos Taryba prašo Centro Valdybos artimiausiame posėdyje apsvarstyti būdus ir priemones, kaip sėkmingiau galima būtų prieiti prie angliškai kalbančio mūsų jaunimo ir jame išlaikyti ir sustiprinti lietuvišką dvasią;

c) ALRK Federacijos Taryba kreipia visų lietuvių katalikų dėmesį, kad lietuviybės išlaikymas šiame krašte turi rūpėti tiek seniau čia atvykusiems, į šį kraštą; tik bendros suderintos pastangos gali duoti sėkmingų vaisių; jos turi apimti ir jau nebe-kalbančius lietuviškai.

Skirti vajaus dovanas.

Pasveikinti lietuviškų katalikiškų laikraščių redakcijas ir padėkoti joms už talką Lietuvos Vyčių organizacijai, būtent: Draugą Darbininką, Tėviškės Žiburius, Dienas, The Marian, Ateitį, Aidus ir Garsą.

Kiekviena kuopa įpareigojama paaukoti Centrai į metus bent po vieną dolerį nuo kiekvieno savo nario.

Siūloma, kad Vyčių himnas būtų giedamas visuose apskričių suvažiavimuose.

2.

Amerikos Lietuvių R. K. Taryba, apsvarsčiusi Lietuvių Bendruomenės JAV organizavimo klausimą, pritaria jos steigimui ir ragina visą Amerikos lietuvių katalikiškąją visuomenę aktingai į tą Bendruomenę įsijungti ir paremti jos siekiamus tikslus.

3.

Amerikos Lietuvių R. K. Federacijos Taryba, turėdama galvoje, kad jau baigiasi tremtinių imigracija ir kartu nutraukiama tarptautinė jiems parama, bet Europoje dar lieka apie 5000 lietuvių sėnelių, ligonių, paliegusių asmenų ir našlių su mažais vaikais, prašo visas katalikiškas organizacijas ir visus katalikus lietuvius ir toliau uoliai remti Balfo šalpos darbą; mūsų tautiečiams teikiama parama neturi pasibaigti, kol jie jos reikalingi, o mes išgalime jiems varge ir ligoje padėti.

4.

a) Amerikos Lietuvių R. K. Federacijos Taryba, didžiai vertindama katalikiškos spaudos reikšmę, skelbia spaudos platinimo vajų nuo 1951 m. gruodžio 1 d. iki 1952 m. vasario mėn. 29 d. Prašamos visos katalikiškos organizacijos ir visi lietuviai katalikai atkreipti ypatingą dėmesį savo spaudai, ją paremti, užsisakyti ir platinti. Kiekvienas telaiko savo pareigą skaityti ir remti aiškiai katalikiškus mūsų laikraščius: "Aidus", "Ateitį", "Draugą", "Darbininką", "Lietuvių Dienas", "Eglutę", "Garsą", "Šv. Pr. Varpelį", "Kristaus Karaliaus Laivą", "Moterų Dirvą", "Marian", "Laiškus Lietuviams", "Žvaigždę", "Vytį".

Kur du stos visados daugiau padarys.



THE Knights of Lithuania Council 67, Bayonne, New Jersey, celebrated its 25th Silver Anniversary on October 28th 1951. The celebration of their 25 years of existence commenced with a Solemn High Mass held at 10:30 a. m., officiated by Rev. Michael G. Kemezis. Members of the Bayonne council, together with members of the newly - formed Junior council, received Holy Communion in a body. The parish choir, including K. of L.'ers, augmented the impressiveness of the mass by singing the St. Casimir's Hymn.

That same evening, a banquet was held in St. Michael's parish hall which was bedecked with Papal, American and Lithuanian banners. Rev. D. Pocius acted as toastmaster. Msgr. J. Balkunas, Rev. J. Simonaitis, Rev. M. G. Kemezis, Joseph Boley and Joseph Matachinskas were guest speakers.

A stained glass window with the pictures of St. Casimir and the Vyttis (Knight) will be inserted in the parish church in commemoration of Council 67's twenty - fifth Anniversary.

FIRST SOIREE

By Joseph A. Yakaitis

When was your first soiree? Do you recall your first encounter at invading society's premier method of social contact? For an elderly youth of twenty-one, my mind vividly brings to face the scene of my first party which occurred a long, long time ago, fourteen years to be exact.

Cousin Lenny was my age but two more striking contrasts couldn't be found in the whole of Chicago. He was short, heavily built, like a Humpty Dumpty on the wall but with a mite more agility and perspective for the laws equilibrium. His mop of black wavy hair hung heavy on a receding brow. While my very light ash-blond locks as though yearning to be free blew in every direction at the merest suggestion of a breeze. Being exceptionally tall for my tender years, my thinness only increased my gawky, gangly, appearance and as a pair of bosom buddies, strolling down the broad avenues of Chicago's busiest thoroughfare in our knickerbockers and tams we presented a novel and eye-arresting team. That was the year of the artists' tam and, being normal, healthy lads with a love for rugged, manly living, we hated them as much as anyone else. So no sooner than we were out of sight of our elders we whisked them off and stuffed them into our already bulging pockets.

Our family lived in Albany, New York, and this happy week was one of our infrequent trips to father's relatives in North Chicago. The fact that our pocketbooks were threadbare those depression ridden days and could ill-afford a pullman berth increased the excitement of a day coach for me. Notwithstanding all our inconveniences, the days that followed were too crammed with new adventures to heed the quick passage of time. Len and I slept the sleep of the innocent, too fatigued in body and soul to worry about insomnia. Oversleeping, I must say, was our prime worry from the outset. Both our parents who were of foreign birth, depended upon no artifices of awakening such as alarm clocks or even the incessant chant of a rooster, but relied for a good part on their years of regular risings



at a given hour as their time piece. The rattle of morning dishes, the noisy splatter of grease in the griddle were sure-fire getter-uppers, better than all the bells in the county. And such meals we devoured! It was a source of constant wonderment to me why my pants still slipped over my narrow hips. I gained not one ounce.

This particular day, which I can picture so clearly, was hot and dry and made our throat parched which turned out to be a good and logical excuse for frequent and delightful excursions to the ice cream parlor. But as evening rolled around all cool and pleasant, we were both surprised and dismayed at being shoved in the bathtub, scrubbed diligently, and arrayed in our Sunday best. Our respective fathers were in the kitchen quaffing glass upon glass of beer which seemed to make them all the hotter for they mopped their perspiring brows with a great vigor and talked more volubly about politics, I presumed. Our mothers slipped in every so often in different states of unattire to admonish them, and I noticed slyly to take a sip themselves, while we sat squeamishly rigged and stiff, rubbing our forefinger up and down our starched collar with



JOSEPH A. YAKAITIS member of Council 136, Albany, New York. Youngest child in the family of four, he attended Our Lady of Angels Grammar School, Albany High School, and is a graduate of Siena College, Loudonville, New York.

Among his many activities at Siena College, the two positions which occupied most of his free time were the Associate Editorship of the "Beverwyck" magazine, the college's literary publication (several articles published including "First Soiree"), and was Movie Editor of the "Siena News." He hopes to make writing his career.

Mr. Yakaitis' name appears in the 1951 edition of "Who's Who in American Colleges and Universities."

no luck at softening that brittle bit of torture.

Soon the ladies emerged triumphant in what even at that early age of our lives seemed atrocious; willowy wisps of chiffon of every conceivable color wrapped or rather swathed two very buxom (but none the less beautiful) ladies. And so the parade started. To what and where we wondered, with all the curiosity at our disposal. We, with our hateful tams, the two women chapeaued in the latest style, and the men in the rear wearing the customary straws. Our collars annoyed us no end. The minutes passed rapidly until we stood gaping before a large wooden frame building.

A nudge here and a gentle, but firm, push there and in no time to speak of we made our entrance through a narrow doorway draped with gaily colored flags, which I discovered later represented the birthplace of our parents, the Baltic state of Lithuania. But at that precise moment I beheld a scene which has oft been repeated in the city in which I live at present, and in many other towns and hamlets I have since visited, but with none of the tense throbbings of excitement that pulsed through my veins that night.

It was a commingling of many elements that somehow or other I think were transmitted to Len, and he, I'm sure, felt the spirit of that which, today as before, lifts the Polish or Lithuanian Hop into the ranks of a wondrous experience

for the novice. I was as one in a dank, gloomy fog; wisps of bluish smoke rose up to confuse me, stunned me till at some length the opening of a window at the far end of the hall revived me. Next I was assaulted by a strange compelling blare of music that immediately set my foot to tapping and my lips to humming. Laughter from a multitude of voices sprang up from the swarms of people, no doubt, thought I, rubbing my stomach (it was always empty) as a result of being invited to partake of that delicious "Kilbasa." I laughed out loud when I beheld the men in the orchestra, six in number, drinking beer between dances and letting it run merrily down their long white beards. You'd never guess that such relics of antiquity could even produce even one sweet note as a result of blowing on any one of the dented tarnished instruments strewn helter skelter about the elevated platform. But in a moment or two your mind would be changed with an alacrity that would surprise even the most blase.

All the while these thoughts were revolving around my agile brain, I was being directed by mama's firm hand to a section of the wooden chairs that lined the rectangular sides of the already capacity-filled hall. Onto one of the hard benches we were unceremoniously dumped and with a shaking of our mama's crooked finger as a sign to behave, our respective parents smilingly settled back to enjoy the spectacle spread out before them. The two heads of the families could be seen puffing on long pencil-thin cigars and holding steadily onto tall foam-topped glasses. Admiringly, I glanced at papa. How forceful of him to get a drink so fast while the mob trying to gain access to the bar was horrifyingly huge and menacing, with red faces, loud demanding voices, and protruding stomachs which served as complete-in-themself interceptors.

It was Len and I who jerked our heads out of our clinging collars and almost fell to the floor as the leader of the orchestra gave the signal to the six men on the stage to give out with all "they had," and what a blast they did give. The mad rush to the bar was halted; dead in their tracks the male contingent of would-be drinkers recognized in the musical downbeat the call to traditional doom. The women rose in a body, smiling knowingly to one another, and one by one a protesting male slunk out on the floor only to be met by his own frau armed with a determined grip that was vise-like. One, two, three, and the dance commenced. It was a Polka!

Never before having witnessed the intricacies of this beloved dance, I was dumbstruck to the

point of going into a trance. The band started, and the couples on the floor, packed tighter than sardines in a ten cent can, rolled slowly down the length of the hall with knowledge and perception that was uncanny. Two steps to the left, two steps to the right, and a brisk roll accompanied by the marvel of that catchy step. As far as my eye could see, not one tread upon the smallest part of the other's toe and, to this date, it remains an unsolvable miracle. Like a puffing, wheezing locomotive the dancers became animated and with a steady and precise keel their momentum increased until it reached its peak, a tempo to which they kept perfect time and step till the end of the dance which lasted five full minutes.

Vividly real and colorfully unimaginable, the tableau presented before me was hypnotic in its. Everyone grinned; even the men were beginning pell-mell madness. At any rate I thought so. to enjoy it now. The gaily colored dresses swished by the predominantly white attire of the males with a wild abandon that perfectly accompanied the occasional stamp of high heels on the hollow sounding floor. Faster and faster the couples resolved, the pendulous bosoms of the matronly women heaving with the exertion of the grueling step, the men holding on for dear life lest one mistep send the whole mass of them sprawling on the floor. The hall reverberated with happy hellos, the women screamed with reckless heart, the spectators beamed and secretly wished for a larger hall, bemoaning the fact that they were tapping their feet in vain. The floor would not hold another pair of would-be Polka addicts.

Bobbing heads, a blur of unfamiliar faces, grinning matrons with no decorum tonight, the youngsters striving fruitlessly to match the even smooth rhythm of their more experienced elders, the complete absence of sorrow, all these and many more were my observations at my first Hop.

At last the final note had drifted by, the windows were hurriedly being thrown open, and a sopping wet mass of humanity made one quick dash for the empty chairs. The lucky ones, exhausted and weak, collapsed contentedly on the benches and compared notes. The badinage which followed went way over our immature minds which were at that moment, blank. Our tear-laden eyes soon overcame their sensitivity to the palls of smoke and instinctively sought out some object or objects which could relieve us of our obligation to patiently sit in our places, like angelic cherubs which we most certainly were not. Our orbs did a double take at the sight of

other little boys our age calmly striding into the now empty dance floor, their hands filled with sundry items such as hot dogs, ice cream, and tall glasses of overflowing soda. It wasn't two seconds when we, too, were dashing down the stone stairs to the basement towards the counter devoted to the sale of all these luscious edibles. In no less a time we were informed that this was no picnic; either get up our money or scam. I was disheartened, but not Lenny. Good old dependable Lenny! It didn't take him long to discover the petit larceny the other kids engaged in to secure these delicacies, otherwise denied us by the meager allowance of twenty cents

It was quite a distinct art to assuage the garrulous tongues of the assembled people upstairs, without incurring their wrath. I watched Len's every movement very carefully as he milled slowly about the crowd of people whom he knew to be friends of the family and whom I presumed also knew him well. In like a flash he darted here, there, and everywhere with a persistent smile and an open hand. Suddenly it struck me that he was actually begging for tickets, the cardboard strips which were exchanged for money at a change window. Adroit at this sort of youthful skullduggery, his charming expression induced the majority of partygoers to good naturedly shove ticket after ticket into his ever welcome palm. If our parents had any notion of our solicitations, they were discreetly silent.

We tread the basement stairs, beaming all the while, and counting our hoard which amounted to a grand total of two dollars and twenty cents. Before long our ever-growling stomachs were satiated by a king's ransom in sweets — ice cream, soda, cand, and hot king-size dogs, smothered with chili and mustard, the real hot kind. Having enough sense to eat the hot dogs first, we gained the ballroom and joined the boys and girls we had noticed before.

The erudite bunch of kids soon initiated us into all the games and bits of mischief that went on at these Lithuanian parties and in jig time we, too, were getting in the way of the bouncing, ebullient partners, playing tag, dancing (if you can call it that) in an aboriginal fashion, and generally making a nuisance of ourselves. Purportedly our method of conduct was not new and, to a degree, was to be tolerated for it was, I later learned, the accepted way of keeping the children out of trouble and still have them under the watchful eye of the parent.

To be frank, I was having the time of my life at my first soiree and my most happy one to this

SUKRUSKITE DIDŽIUJU KOLONIJU VYČIAI

L. Valiukas, active K. of L'er, speaks about our Membership Drive, etc.

Iš buv. finansų sekretorės pranešimo, paskelbto "Vyties" liepos mėn. numeryje, matosi, kaip skaitlingai vyčiai yra atskiruose steituose ir atskirose lietuvių kolonijose. Nemanyčiau, kad per ketvertą mėnesių padėtis būtų žymiai pasikeitusi. Didžiausią narių skaičių vyčiams duoda Illinois ir Massachusetts valstijos (maždaug po 350), toliau seka: New Jersey valstija (apie 210), New York'o valstija (190), Ohio, Michigan ir Connecticut (kiekviename maždaug po 110), Pennsylvania ir Indiana valstijose po 70 narių, gi kitose - jau po mažesnių skaičių. Imant atskirai kolonijomis (teminėsiu tik didžiąsias lietuvių kolonijas), padėtis būtų tokia: Chicago - 340 narių Detroit - 110, Boston 80, New York - Brooklyn - 80, Worcester, Mass. - 150. Cleveland, Pittsburgh ir Waterbury - po 40, Philadelphia - 30.

Žymiai lengvesnis organizavimo darbas ten, kur yra daugiau kultūrinės veiklos. Jos daugiausiai yra be abejo, didžiose lietuvių kolonijose. Daugelis iš didesniųjų lietuvių kolonijų narių skaičius būtų galima padidinti kelis kartus. Artėjant naujų narių verbavimo vajui, ypatingai turėtų pasitempti Chicago, New Yorko-Brooklyn, Cleveland, Pittsburgho, Waterbury, Philadelphia vyčiai, o taip pat nesnausti ir kitų vietovių kuopos. Žinoma, mažesnėse kolonijose (ne visose) negalima daug ką laimėti, bet auksčiau išvardintose yra šimtais ar net ir tūkstančiais katalikiškojo lietuvių jaunimo, kuris galėtų įsijungti į vyčių eiles.

Turėtų būti nepamirštinas seniau veikusių kuopų atgaivinimo klausimas. Mano nuomone, daugiausiai dėmesio skirtina bent šiuo metu Wisconsin, Pennsylvania ir Maryland valstijų didesnių lietuvių kolonijų jaunimo organizavimui. Ar never-

tėtų imtis iniciatyvos atgaivinti bent vieną kuopą Wisconsin valstijoje Illinois - Indiana apskričiai. Daug sumanumo ir veiklos parodo New York - New Jersey apskritis. Gal jam pavyktų pralaužti pirmuosius ledus Baltimore, Md. lietuvių kolonijoje. Didelė piūtis Pittsburgho ir Philadelphia kuopoms. Jos pačios turėtų narių skaičiumi mažiausiai padvigubėti ir pasistengti atgaivinti bent po vieną seniau veikusią kuopą savo valstijoje.

Artėja Kalėdos ir Naujieji Metai. Nė vienas dabar pradeda galvoti, ką jis pirs dovanų savo artimiesiems bei draugams. Kiekvienas, be abejo stengiasi nupirkti ką nors gražesnio ir tokio, kad asmuo, kuriam dovana bus įteikiama, prisimintų įteikėją kuo ilgiau. Lietuviška knyga, lietuviškas laikraštis ar žurnalas — tai puikiausia dovona.

Tat, savo artimiesiems bei draugams kaipo Švenčių dovaną užsakykite lietuvišką laikraštį ar žurnalą, ar įteikime nupirkę lietuvišką knygą. Ne vienas tuoj klaus, o ką dovanoti kitataučiui. Be didesnio sunkumo ir jam galima ką nors lietuviško surasti. Yra išleista puikių anglišku knygų apie Lietuvą, yra taip pat leidžiama žurnalų anglų kalboje ("Lithuanian Days", "The Marian"), kuriuose daug rašoma Lietuvos reikalu bei duodama puikių vaizdų iš lietuvių gyvenimo pasaulyje.

Kuopos turėtų skirti daugiau dėmesio lietuviškų knygų bei lietuviškos spaudos platinimui. Tai yra vienas iš. Lietuviškumo Palaikymo (kun. St Railos) programos punktų, duodas pelno ir daug taškų. Mano žiniomis, tik kelios kuopos teplatina lietuviškas knygas ir spaudą. Jei kurioje nors kolonijoje iki šiol dar nėra spaudos kiosko, o ten veikia vyčių kuopa, tai nieko nelaukiant vyčiai turi imtis spaudos platinimo darbo.

day. True, I had no girl to dance sedately with, but the first prerequisite was accomplished, my stomach was contented, I was gay and free with no inhibitions whatsoever to worry me, and the warm closeness of the room together with the enchanting swing of the brassy orchestra were all too new and satisfying to make one solitary minute of that evening appear boring. I could feel mama's safe and reassuring eyes upon me, knowing I was in her good graces, and that in itself made me feel glad all over. Lenny was a swell friend and Chicago was marvelous.

The clock ticked on, but time stood perfectly still. This could last forever I imagined. But a

little while and my eyes began to swim with the heat of the party, and I vaguely remember resting my head on my mother's soft shoulder and shuddering as the cool air of morning dried away the beads of perspiration dotting my forehead. I slept, but in my dreams I relived all the exciting moments of that never to be forgotten "first party."

Holiday Greetings from Landstuhl, Germany. My sincere best wishes to all K. of L'ers.

Lt. Anne Shukes,
Army Nurse Corps.
(former secretary of Chicago District and member of Council 14.)



New England K. of L. Bowling Schedule 1951 - 1952

FIRST ROUND

November 25, 1951

Cambridge at Brockton
Lawrence at Norwood
Worcester at Providence
So. Worcester at So. Boston

December 2, 1951

Worcester at So. Worcester
So. Boston at Providence
Norwood at Cambridge
Brockton at Lawrence

December 16, 1951

Providence at Norwood
So. Worcester at Brockton
Lawrence at So. Boston
Cambridge at Worcester

December 30, 1951

Worcester at Lawrence
So. Boston at Cambridge
Brockton at Providence
So. Worcester at Norwood

January 13, 1952

So. Boston at Brockton
Worcester at Norwood
Lawrence at So. Worcester
Cambridge at Providence

January 27, 1952

Cambridge at Lawrence
Providence at So. Worcester
Norwood at Brockton
Worcester at So. Boston

February 10, 1952

So. Boston at Norwood
Brockton at Worcester
So. Worcester at Cambridge
Lawrence at Providence

SECOND ROUND

February 17, 1952

Brockton at Cambridge
Norwood at Lawrence
Providence at Worcester
So. Boston at So. Worcester

March 2, 1952

So. Worcester at Worcester
Providence at So. Boston
Cambridge at Norwood
Lawrence at Brockton

March 9, 1952

Norwood at Providence
Brockton at So. Worcester
So. Boston at Lawrence
Worcester at Cambridge

March 23, 1952

Lawrence at Worcester
Cambridge at So. Boston
Providence at Brockton
Norwood at So. Worcester

March 30, 1952

Brockton at So. Boston
Norwood at Worcester
So. Worcester at Lawrence
Providence at Cambridge

April 6, 1952

Lawrence at Cambridge
So. Worcester at Providence
Brockton at Norwood
So. Boston at Worcester

April 20, 1952

Norwood at So. Boston
Worcester at Brockton
Cambridge at So. Worcester
Providence at Lawrence

Phil Carter,
Sports Director

NEW ENGLAND DISTRICT K. OF L.
Bowling League
Standings

GIRLS

		Won	Lost			Won	Lost
Cambridge, Mass.	.....	3	0	So. Worcester, Mass.	.....	1	2
Norwood, Mass.	.....	3	0	Brockton, Mass.	.....	1	2
Providence, R. I.	.....	2	1	Lawrence, Mass.	.....	0	3
So. Boston, Mass.	.....	2	1	Worcester, Mass.	.....	0	3
Cambridge, Mass.				So. Worcester, Mass.			
P. Malin	.....	92		A. Miller	.....	8.1 $\frac{1}{3}$	
A. Strazdas	.....	90 $\frac{1}{3}$		T. Kasper	.....	79	
A. Malin	.....	80		R. Sinkevich	.....	76 $\frac{1}{3}$	
J. Malin	.....	79		S. Miller	.....	75 $\frac{2}{3}$	
F. Tamulynas	.....	73 $\frac{2}{3}$		M. Klimatis	.....	70	
Norwood, Mass.				Brockton, Mass.			
H. Pazniokas	.....	89 $\frac{1}{3}$		B. Gutauskas	.....	79 $\frac{2}{3}$	
K. Wilkes	.....	85 $\frac{1}{3}$		J. Chamberlain	.....	78 $\frac{1}{3}$	
K. Saulen	.....	80 $\frac{2}{3}$		D. Perkarski	.....	76 $\frac{2}{3}$	
H. Sidlauskas	.....	80 $\frac{2}{3}$		M. Marrow	.....	71 $\frac{2}{3}$	
N. Pazniokas	.....	80 $\frac{1}{3}$		J. Krukiel	.....	71	
Providence, R. I.				Lawrence, Mass.			
J. Russell	.....	1031		J. Andrukaitis	.....	85 $\frac{2}{3}$	
R. Slater	.....	101		P. Rimas	.....	81 $\frac{1}{3}$	
B. Cyronak	.....	95 $\frac{1}{3}$		D. Phillips	.....	71	
M. Cyronak	.....	87 $\frac{1}{3}$		N. Svenchonis	.....	70 $\frac{2}{3}$	
H. Belconis	.....	81 $\frac{2}{3}$		H. Marcius	.....	68 $\frac{2}{3}$	
South Boston, Mass.				Worcester, Mass.			
F. Kleponis	.....	86		F. Nockunas	.....	94	
M. Kleponis	.....	84 $\frac{2}{3}$		J. Kondrotas	.....	88 $\frac{1}{3}$	
A. Masionis	.....	82		L. Grazulis	.....	85 $\frac{1}{3}$	
M. Vallis	.....	80 $\frac{2}{3}$		M. Jankowski	.....	83 $\frac{1}{3}$	
W. Skudris	.....	74		T. Gerulis	.....	81 $\frac{1}{3}$	

MEN

		Won	Lost			Won	Lost
Worcester, Mass.	.....	3	0	Brockton, Mass.	.....	1	2
So. Worcester, Mass.	.....	2	1	So. Boston, Mass.	.....	1	2
Cambridge, Mass.	.....	2	1	Providence, R. I.	.....	0	3
Lawrence, Mass. — Drew a Bye							
Worcester, Mass.				Brockton, Mass.			
C. Tagman	.....	109 $\frac{1}{3}$		Lankiewicz	.....	109	
T. Morkunas	.....	109 $\frac{1}{3}$		Chirokas	.....	93 $\frac{2}{3}$	
J. Kondrotas	.....	103 $\frac{2}{3}$		O'Connell	.....	81 $\frac{1}{3}$	
A. Rutelonis	.....	103					
J. Tagman	.....	101					

South Worcester, Mass.

A. Krasinskas	98
J. Krasinskas	94
E. Grigas	90
J. Andruski	87
W. Kissell	86 $\frac{2}{3}$

Cambridge, Mass.

J. Puzin	100 $\frac{2}{3}$
E. Puzin	100
W. Pilkons	96 $\frac{1}{3}$
J. Zukas	91
V. Savinsky	82 $\frac{2}{3}$

South Boston, Mass.

E. Rudis	93 $\frac{2}{3}$
W. Peterson	90 $\frac{2}{3}$
J. Contons	85 $\frac{1}{3}$
T. Vallis	83 $\frac{1}{3}$
R. Martick	83

Providence, R. I.

J. Gumaskas	102
T. Gudas	93 $\frac{1}{3}$
J. Waitonis	95 $\frac{1}{3}$
J. Walaska	92

Phil Carter
Sports Director

BOOK NOTES

Mildred Chinik

On Saturday, October 13th, I attended the Western Pennsylvania Unit, Catholic Library Association meeting at Seton Hill College in Greensburg, Pa. Marie McSwigan, an author of children's books, was one of the speakers and one of the statements she made I'm passing on to you as one of my reasons for recommending Books for children in this column rather than books for grown-ups! She made the statement that "the adult novel has an ephemeral existence — Where is the Best Seller of yesterday?" She pointed out that most of them end up in soldier camps at war time and as paper salvage in normal times, but the books written for children are in demand all the time and are reprinted year after year, i.e. "Little Women", "Tom Sawyer", "Huckleberry Finn", "Alice in Wonderland", "Treasure Island", and many others. Of course, my being a Children's Librarian wouldn't have anything to do with my partiality for books for children! But truly, books for the youngsters today are well written for the most part and are beautifully illustrated — in many cases works of art.

Christmas is just around the corner and many mothers would love to buy some books for their children or for those of their friends but don't quite know what to ask for and haven't the time to shop around. Here are a few which are good books — well written and well illustrated — for different age groups which I heartily recommend. For the very young pre-schoolers "Jeanne Marie Counts Her Sheep" by Françoise is a colorful book illustrated in primary colors of a little girl who imagines what she will do when Patapon has one or two or three and so on up to 7 lambs. (Scribners, \$2.00) A picture book with a story

with an original ending is the story of a cat and a dog and a mouse who live with a wonderful old cobbler. It is "Mr. T. W. Anthony Woo" by Marie Hall Ets. (Viking, \$2.00) For lovers of the artistic "A Bell for Ursli", a translation from the Swiss by Selina Chonz is a charming tale with Old World charm. (Oxford, \$2.50) Enough for the picture book age! For the eight and nine year old girls "Up and Down the River" by Rebecca Caudill is sure to please with its quaint story and delightful illustrations of two little girls who tried a little "peddling". (Winston, \$2.00)

For boys of this age group a humorous tale of a tramp and a little lonesome skunk might be the ticket! It is called "Smoke Above the Lane", by Meindert DeJong. (Harper, \$1.75) It is truly a different story!

I have limited my suggestions to books for the younger ages for it is for this group we usually have the greatest need for suggestions for filling up the Christmas stocking! However, if your adult friends have not by this time begged, borrowed, or bought a copy of Henry Morton Robinson's "The Cardinal", it might be welcome in Father's or Mother's stocking. Incidentally there is a paper-backed unabridged edition called the Readers' Edition published by Simon and Schuster which sells for just \$1.00 for those who don't feel the budget can stand the \$3.50 trade edition.

Of course, for your truly Lithuanian friends, a copy of the Marian Reader (which I have ordered for myself but have not yet received) might be just the thing. It contains folk tales which have appeared from time to time in the various issues of the Marian periodical and may be ordered from the Marian Fathers in Chicago.

Oficialus Skyrius



Vyčių Garbės Narys Preel. S. Ambotas, Hartford, Conn., kuris š. m. gruodžio m. švenčia savo 50 metų kunigystės jubiliejų. Nuoširdžiai sveikiname!

Lietuvos Vyčių Centro Valdyba sveikina Kalėdų švenčių ir Naujų Metų proga visus Vyčius, dvasiškius ir vyčių prietelius. Linkime visokiariopos sėkmės ir laimės. Linkime gražaus tarpusavio bendradarbiavimo ir našaus, vieningo darbo. Tegul mūsų širdyse įsiliepsnojusi gyva veikimo liepsna daug naudingų darbų nudirba ir ateinančius mūsų veiklos metus padaro didžiųjų darbų metais.

Prašykime Dievo pagelbos mūsų darbams ir kovoms, vykdant mūsų didžiuosius idealus "Dievui ir Tėvynei".

Prašykime, kad Dievas skaidrintų mūsų mintis ir stiprintų mūsų jėgas.

Prašykime, kad Dievas globotų taip didžiai kenčiančią lietuvių tautą ir Lietuvą, stiprintų lietuvių tarpusavę vienybę ir jų pastangas kovoje prieš blogį.

Prašykime Dievo, kad kuogreičiausiai būtų iško-

vota Lietuvai laisvė, nepriklausomybė ir kad Lietuva o taip pat ir visa lietuvių tauta visokiariopai kilnų ir žydėtų.

Al. Vasiliauskas,

Lietuvos Vyčių Centro Valdybos Pirmininkas.

Kun. J. C. Jutkevičius tik ką sugryžo iš Floridos, kur jis buvo išvykęs poilsio. Jam sugrįžus, Vyskupas J. D. Wright paskyrė jį į dieoczinę vedybų tribunolą notaru. Kaip žinoma, kun. J. C. Jutkevičius yra Lietuvių Reikalams Komiteto Pirmininkas.

Mirė Marijonų Generolas Vysk. Bučys.

Su Vyskupo P. Bučio mirtimi netik Tėvai Marijonai neteko savo kongregacijos atkūrėjo ir ilgamečio jų generolo, bet taip pat visa lietuvių tauta savo geriausio sūnaus. Tai buvo lietuvių tautos dvasios milžinas, kurio dideli darbai amžiais švies lietuvių tautai. Su Tėvais Marijonais kartu liūdi ir visa lietuvių tauta.

Vyčių Garbės narys Kostas Zaromskis, sunkiai sirgęs ir ilgai išgulėjęs ligoninėje, pamažu taisyti. Jis jau ligoninę apleido. Linkime sėkmingai stiprėti.

Kazys Gedvyła, uolus vytiš, senioras, buvęs Centro raštininkas taip pat yra susirgęs. Linkime greit pasveikti.

Vyčių 100 kuopos narys Olšauskas lankėsi Boston, Mass.

ROCHESTER, N. Y.

Šių metų gruodžio mėn. 1 d. Rochesterio 93 Vyčių kuopa rengia didelę kalakutų vakarienę, į kurią kviečia atsilankyti visus šv. Jurgio parapijos lietuvius. Po skanios vakarienės bus turtingas bufetas ir gera šokių muzika. Kviečiami svečiai Vyčiai atsilankyti iš kaimyninių Rochesterio kuopai kuopų. Taip pat yra užkviesta buvę kuopos Vyčiai iš Detroito, ir lietuviai kariai tarnaujant Samson, o kariuomenės daliniuose.

Bilietus platina sekanti Vyčiai: Richardas Pauža, Bernardas Stukas, Frieda Rimkutė, Marija Veželytė, Albinas Vizgirda, Elena Zuburytė, Birutė ir Albinas Apanavičiai, Emilija Kazlauskaitė ir kiti Vyčiai.

Valdyba.

AUKOS VYČIŲ REIKALAMS.

Laike visuotinio seimo Rugsėjo mėnesį New Yorke, Lietuvos Vyčių Centras gavo sekančias asmėnines aukas:

A. J. Pateckis, Hartford, Conn.	\$25.00
Antanas Urbonas, Pittsburgh, Pa.	25.00
Kun. F. Virmauskis, garbės narys, Boston,	10.00
Adv. Joseph J. Grish, Glendale, Calif.	10.00
Kastas Zaromskis, garbės narys, Chicago,	10.00
Jack L. Juozaitis, garbės narys, Chicago,	10.00
Rapolas Baliauskas, Chicago, Ill.	10.00
Antanas Petrulis, Chicago, Ill.	10.00
Jonas Spranaitis, garbės narys, Paterson,	10.00
Jonas Stasilionis, Newark, N. J.	2.00

Visiems aukotojams reiškiamo nuoširdų ačiū.

Pr. Gudelis, Ižd.

Attention. Financial Secretaries!

1. Please send me checks or money orders (and NOT cash) payable to KNIGHTS OF LITHUANIA, SUPREME COUNCIL.

2. Secretaries should keep carbon copies of pink sheets in their files for purpose of referring to them in case of need.

3. All application cards must be endorsed by the person sponsoring the new member — also should be signed by the council's president and secretary.

4. Please send in the name and address of newly-elected officers, particularly the spiritual advisor, president and secretary, and date of elections.

Tillie Gerulis,
Fin. Sec'y., Supreme Council
38 Providence St.
Worcester 4, Mass.

ILLINOIS-INDIANA DISTRICT OFFICERS

On November 15th, the following district officers were elected for the ensuing year:

John L. Jatis, president; Alfonse Žemaitis and Richard Jurgaitis, vice presidents; Ruth Daukas and Helen Gudauskas, secretaries; John Jesulaitis, treasurer; Julia Ratkus and Betty Tucker, trustees; George Shamis and Joseph Širvinskas, sgts.-at-arms.

Vilniaus Operos dainininkas Stasys Liepas, dabar gyvenąs Bostone, dažnai lanko lituvių kolonijas ir čia dainuoja ruošiamuose parengimuose. Spalių 22 d. jis dalyvavo Scranton, Pa., o spalių 28 d. pakviestas dainuoti į Cleveland, Ohio. Greitu laiku taip pat numato vykti į Montrealį, Kanadoj.

FINANCIAL DRIVE

The following council donations are credited to the 1951-1952 fiscal year:

ILLINOIS-INDIANA DISTRICT	\$150.00
Pittsburgh, Pa. (19)	25.00
Detroit, Michigan (102)	25.00
Gary, Indiana (82)	20.00
Chicago, Ill. (Lithuanian Affairs, 112)	15.00
Chicago, Ill. (5)	10.00
Chicago, Ill. (Seniors)	10.00
Amsterdam, N. Y. (100)	10.00
Linden, N. J. (113)	10.00
Cicero, Ill. (14)	5.00
Chicago, Ill. (24)	5.00
Athol, Mass. (10)	5.00

To the councils, districts and friends who have contributed to our Financial Drive we extend our most sincere thanks.

John A. Stoskus,
Vice President, Supreme Council

UŽUOJAUTA.

Didžiai Gerbiamam
Kun. Jonui Valančiūnui
Šv. Kazimiero parapijos klebonui
Philadelphijoje.

Gaisrui sunaikinus Jūsų parapijos bažnyčią, kuri buvo pirmoji Philadelphijoje lietuvių katalikų bažnyčia, nuoširdžios užuojautos reiškiamo Jums, gerbiamasai kunige klebone, Jūsų kunigams asistentams ir visiems parapijiečiams.

Tikime, kad, Jums sekmingai vadovaujant, tikintiesiems talkininkaujant, o Dievui visų pastangas laiminant, gaisro sunaikintos bažnyčios vietoj greit atsistos naujas gražus Dievo namas.

Lietuvos Vyčių Centro Valdyba ir
"Vyties" Redakcija.

Prisiminta Vyčių Tėvas a. a. M. Norkūnas

Š. m. Gruodžio 1., šeštadienį, yra a. a. M. Norkūno gimtadienis. Tą dieną būrys 78 kuopos Vyčių Lawrence, Mass. su Prel. P. M. Juru ir kuopos Pirmininku Jonas Žemis priešakyje, nuvyko Sacred Heart kapus, Andover, Mass. Čia už jo velę pasimeldė ir sugiedojo Vyčių himną. O gruodžio 8 d. Prel. P. M. Juras atnašavo už a. a. Norkūną šv. mišias. Vyčiai gi jo intencija priėmė šv. Komuniją.

Kalėdinį "Vyties" numerį duadame dvigubai padidintą

"Vyties" Redakcija.

NOTICE

November issue of VYTIS omitted. Subscription extended one month.

Editorial Staff



Adv. P. Aleksis, Brooklyn, N. Y., sekmingai pravedus vajú, įtelkia BALFo Pirm. Kan. J. Končiui čekį.

AUKOKIME BALFui.

Likę Europoje tremtiniai nekaltriai laukia žiemai dovanų. Kaip žiems miela gauti iš Amerikos prieš žiemą drabužių, kaip ligoniams palengvėja gaunant vaistų, pinigų ir geresnio maisto kąsnį.

Liekantiesiems Vokietijoje, Austrijoje ir Italijoje lietuviams juk nieko daugiau ir neliėka, kaip tik laukti mūsų dovanų!

Kalėdų švenčių ir Naujų Metų proga linkime daug laimės ir visokeriopos sėkmės "Vyties" bendradarbiams ir visiems vyčiams.

"Vyties" Redakcija

YOUTH

Youth is not a time of life. It's a state of mind. It's a test of the will, a quality of imagination, a vigor of emotions, a predominance of courage over timidity, of the appetite for adventure over love of ease.

Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair these are the quick equivalents of the long, long years that bow the head and turn the growing spirit back to dust.

Whether 70 or 16, there is, in every being's heart, the love of wonder, the sweet amazement of stars, and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for "What next?"

You are as young as your faith, as old as your doubt . . . as young as your self-confidence, as old as your fear . . . as young as your hope, as old as your despair.

So long as your heart receives messages of beauty, cheer, courage, grandeur and power from the earth, from man and from the Infinite, so long are you young.

When all the wires are down, and all the central places of your heart are covered with the snows of pessimism and the ice of cynicism, then, and only then, have you grown old indeed . . . and may God have mercy on your soul.

Phil Carter

COMPLAINTS

Buck passing is universal—it's a habit with people who are guilty of it. If it's around you wipe it out.

Your opportunity as a K. of L. leader is to educate your members on the need to meet the K. of L. problems fairly and squarely. The "buck passer" is a shirker who tries to duck the blame for a mistake or shift the responsibility for a difficult job.

So if there's buck passing in your council that you are in charge of, do everything possible to sell your members on putting an end to it. Then go a step further and see that each member's responsibility is clearly outlined.

Weeding out long-established habits of buck passing takes patience, diplomacy and an understanding of human nature. But it's worth the effort, for the leader with a group of workers who are sold on honesty and a sense of responsibility has a "team" that is a credit to everyone concerned.

Phil Carter,
New England Leadership Director



CAMBRIDGE, MASS.

COUNCIL 18

Greetings

As VYTIS correspondent, this is my first attempt in submitting Council 18's news items and hope you find this column worth while reading each month.

Club Echoes

Last month's meeting proved to be most interesting with Larry Svelnis of South Boston as special guest. He entertained us with some fine showing of color slides, including pictures taken during K. of L. convention and affairs.

Amber Knight

The winner of the "Name Your News Paper" contest was Al Jakutis. He was awarded a prize for having submitted the most suitable name for our paper — AMBER KNIGHT.

Due credit for the success of AMBER KNIGHT goes to Peter Urban. His fine work as chief editor, cartoonist and male typist has really put the paper on its feet.

New Members

John Samalis, Ronald Eidimtas, Vinny Kandrotas and Al Smidas.

Club 18

With the cool weather here, our clubroom is a haven to all members. No matter when you arrive there is always a waiting line to play pool.

Just like anything else that is used frequently, our clubroom needs a cleaning once in a while. Thanks to Paul Zukas, John Zukas, Pete Urban, Leo Shakalis and Al Eurglunes for waxing the floors so beautifully.

Bowling

We are looking forward to a fine bowling season. There has been some keen competition for team positions.

One of our regular bowlers, Al Eurglunes, had a stroke of bad luck.

His back is strapped up, temporarily.

Our girls have been doing quite well knocking those pins down, lately. Millie Wilcinski star bowler, rolled off a strike while practising.

Silver Anniversary

This year, our parochial school is celebrating its 25th anniversary. The Immaculate Conception School has the distinction of being the first Lithuanian School in the Archdiocese of Boston.

With many of our members being alumni of the school, our council wholeheartedly joins in the preparation for the celebration. The advertising Committee consists of Peter Puzin, Paul Zukas, Millie Wilcinski and Tony Janunas. Those participating in the Minstrel Show are Frank Kaper, Tony Janunas, Dot Zukas, Helen Tebera and Helen Kazlowski.

Hay Fever

Thanks to Al Jakutis, Ann Taulynas and Al Eurglunes for their fine job in arranging the hayride, September 21st. The only misfortune was that John Zukas lost his watch in the hay.

Paper Drive

On Sunday, October 7th, six stout, staunch K. of L'ers — 3 Puzin brothers, Pete, Eddie and Joe, Steve Polima, Paul Zukas and Bob Lenkauskas spent several hours collecting paper during the Archbishop Cushing Paper Drive. We are proud of the Puzin boys for also having donated their trucks for such a fine cause.

District Convention

Our council was well represented at the district's semi-annual convention which took place in Ansonia, Conn., on September 29-30, 1951. Delegates were Jean Malin, Polly Malin, Pete Puzin, Eddie Puzin, John Zukas and Paul Zukas.

J. A.

BROOKLYN, N. Y.

COUNCIL 41

John Lashinskas, member of our basketball team, is in the U.S. Army. He is the sixth member of the team now serving Uncle Sam.

Raymond Kazlauskis, U.S.N., on duty in the Mediterranean, writes us that he has an opportunity to see a bit of Europe.

With so many of our boys in service, the girls are gradually taking the initiative in keeping our council active.

Our council plans to present a comedy called "Kurcius Zentas". The all-girl cast will be staged by Adele Bobin. Evidently, the shortage of men is more acute than we realized.

Our Christmas Party and Dance will be held on December 25th at the Annunciation Hall. We always try to make this annual affair especially enjoyable for those who attend.

J. A.

K. OF L. CALENDAR

- December 2 — Elizabeth, N. J. (52)
K. of L. Communion Day and commemoration of 700th anniversary of baptism of King Mindaugas and Lithuania's Christianity.
- December 9 — New York & New Jersey K. of L. Leadership Courses, Hotel New Yorker, New York.
- December 16 — New York & New Jersey K. of L. district meeting, Kearny, N. J. Council 29, Newark — host.
- December 25 — Brooklyn, N. Y. (41)
Christmas Party & Dance, No. 5th and Havemeyer, Brooklyn.
- January 19 — Brockton, Mass. (†)
Annual "Snowflake Ball", Walk-over Club.
- February 9 — Chicago, Ill. (112)
Semi-Formal dinner and dance.



BAYONNE, NEW JERSEY**COUNCIL 67**

We wish to extend our sincere thanks to our fellow Knights, guests, advertisers and well wishers who helped to make our "Silver Jubilee Anniversary" Banquet a tremendous success, and to all who have in any way rendered assistance in preparing for this occasion; particularly, Al Jakupcienes who worked zealously for this affair.

Once again, Father Karal, spiritual advisor, has proven his ambition to keep Council 67 right on top. He is responsible for our new Junior K. of L. The enthusiasm of these youngsters (future K. of L'ers) leads us to believe that our council will neither die nor fade away, but will go on to bring renown to our organization.

At our last meeting we welcomed three new members: Gloria Mack, Dorothy Stacilaitis and Blanche Chepinski, and they have already shown true K. of L. spirit. Also members of the Lithuanian Affairs Committee reported that they sent letters to various newspapers thanking them for publishing articles on Lithuania. This committee is worthy of commendation.

On December 14th a presentation of a religious movie will be shown at our parish hall. These movies are interesting and instructive. Everyone is invited to attend. Admission 50c.

Preliminary plans were also discussed for a dance to be held some time in January. The date will be announced at a later time.

A short message to Joe Churin, our soldier boy: We all send you our best regards and wishes. May God bless you and keep you always.

Connie

CINCINNATI, OHIO**COUNCIL 134**

On August 22, 1951, after a brief business meeting, our council held a farewell party for Fr. Paul Gailevičius, O. P., organizer of Council 134 and spiritual adviser, before he left our Queen City to further his studies at the Catholic University in Washington, D. C.

Council 134 owes a lot to Father Gailevičius for bringing so many Lithuanians together. He, personally, contacted each and every Lithuanian available in our community. The great work he had done in such a

short time we shall never forget. Among other things, Father Gailevičius mentioned one of his first projects in Washington, D. C., will be to organize a council there. We wish him success in all his endeavors.

Our new spiritual adviser, Father Macnis, received a warm welcome from us all and we promise to give him our fullest cooperation.

Our newest recruits are Julia Trekauskas and John Treskauskas.

Mrs. Catherine Grant, official delegate to the national convention at New York City, gave a splendid report. Since it was her first trip to the Big City, made it all the more interesting.

Jerome Yocis is our newly-elected treasurer.

"Kaye"

CHICAGO, ILL.**COUNCIL 13**

First of all, our council is endeavoring to turn those words of criticism, received at the past national convention, into words of PRAISE at the next convention. In order to accomplish this, we plan to have a series of talks on Lithuania: history, books and music at our regular monthly meetings. Notwithstanding our certain short-comings, we try to pursue the aims of the organization by forming drama groups, participating in the financial drive, membership contest and cooperating with other councils.

Our first fall meeting found us welcoming our new spiritual adviser, Rev. Julian Grinius, ardent K. of L. member for years. Watch our speed with Father Grinius driving!

Frances Petrauskas, sister of Connie Petrauskas in the U. S. Army, and Pat Kamarauskas, vice president, volunteered to help make up Christmas packages to be sent to all our members in service.

Richard Jurgaitis and Al Zemaitis were elected co-chairmen of our membership drive. We hope to increase our membership greatly in the next thirty days.

We were most honored to receive an invite from Council 43, Grand Rapids, Michigan, newly organized, to attend their first dance held October 27th. As usual, our council was well represented.

Our biggest concern at present is to help the St. Casimir's Academy Building Fund.

B. Novom

GARY, INDIANA**COUNCIL 82**

Once more death has visited our council, first claiming Father Martis, and now taking William (Spade) Shirvinski, our former baseball manager.

A sudden heart attack last April prevented Spade from managing our ball teams. He was confined to his bed for several months thereafter, but seemed to be well on the road to recovery at the time of his death. Always an avid sportsman, Spade went with a few of his friends to the La Porte golf course for a game of golf. The strain proved to be too much for his heart and he keeled over on the 17th hole. He was buried from St. Casimir's Church at the Calumet Cemetery.

We extend a welcome to Mr. and Mrs. John Kaminski, Bernard Kaminski, Antoinette Kaminski and George Agurkis, our new members.

The call to arms has sounded and answering it are Joe Klevickas who will be winging his way through the Air Corps and Buddy Kaminski, an "old army man", who has re-enlisted for a second term of service. Good luck, Fellows.

On our active duty schedule we have, coming up, an athletic banquet with program and dance. Also, along with the banquet is a raffle and popularity contest. The prizes for the raffle consist of a radio-alarm clock, donated by Joe Shirvinski and Josephine Kuizin, an electric kitchen clock, a 6 service set of silverware, donated by Stella Kuizin, and five dollars in cash. The popularity contest will be open to all Juniors. The vote will be determined by the amount of raffle tickets sold. The winner will be announced at the banquet.

Jo

CHICAGO, ILL.**COUNCIL 112***Chit-Chat*

Members of C-112 have taken to meeting in front of church after the 11:45 Mass for informal confabs to catch up on what goes on between monthly meetings. There we hear about the latest achievements of Catherine Linkus, daughter of Tony and Penny Linkus, two weeks old at this writing. We find out about the big event, his christening, in the life of Michael John Yuknis, second son.

of Delores and Andy Yuknis. We accept a cigar from proud pap "Stash" Klevinsky on Richard Charles' arrival (his mama is Barbara ex-Motiejus). We talk to Jean Strisko who was in an auto accident a short time ago and is recovering nicely. We hear details of Sylvia's wedding down in Georgia from her maid-of-honor, Lu Venckus. We get the latest pep talk from John Pocius, chairman, who is out to sell our Autumn Knights Dance, November 12 at D-G American Legion Hall, in a big way. And of course, we rehash the goings on at the New York Convention.

Convention Notes

Council 112 welcomes with pride, our president John Stoskus, who was elected Supreme Council 1st Vice President by the convention. We also congratulate John on his engagement to Bertha Savickas of Providence, R.I. (103) who has come to Chicago to live.

Our two gay bachelors, Gordon Gudas and John Pocius, assumed the responsibility of cementing inter-council relations by an after convention tour which took in such places as Boston and Detroit.

Jack Jatis, who took a leisurely auto tour with his wife Ann, and young John before and after the convention, served on the Resolutions Committee of the convention.

The delegates were surprised and happy to see such old time C-112 members as Vyto Adomaitis, of Worcester and the U. S. Army, and Val Krukas, now Mrs. Kondrotas, who were guests at the convention.

Our delegates were much impressed by the Vesper services at St. Patrick's Cathedral and wish to congratulate the convention committee on the arrangements and thank them for a warm reception.

Googles

LINDEN, N. J.

COUNCIL 113

The results of our election of officers are as follows:

Vincent Lucas, president;
Al Bundonis, vice president;
Dorothy Horning, recording secretary;
Katherine Tratulis, treasurer;
Aldona Cesnovich, financial secretary;
John Dobilas, sergeant-at-arms;
Anne Zurlis and John Ashmont, trustees.

Congratulations to the new ex-for your services.

ecutive board and thanks to the old

We will miss our WONDER BOY and ambitious ex-president Victor Guzewicz; and Peter Samolonis, one of our star bowlers, who have been called to the colors. We wait and pray for their safe return. Also Steve Bundonis whom we lost to the U. S. Navy about a year ago.

It is very encouraging to see new faces at our recent meetings such as Henry Nemieskas, Mr. and Mrs. John Dobilas and Joseph Prapuolenis.

Guests always make our meetings more interesting too, as did Father Kasper of Elizabeth and Ann Staboris, secretary.

Your last chance to celebrate before the holidays will be December 1st, so come to our Rumpus Nite on that date at the Lithuanian Liberty Park Hall in Linden.

The Crystal Ball

PITTSBURGH, PA.

COUNCIL 19

At our regular monthly meeting held on October 11th, the social chairman for the evening, Lori Puzas, had a real party rigged up—the table looked beautiful in its fall setting—leaf pattern in the white tablecloth, green china leaf candle holders, fall flowers, etc. plus fancy sandwiches and two birthday cakes! One of the cakes was for five members with October birthdays (you guessed right, the cake had five candles) and one was for Father Joseph Girdis, spiritual advisor, who is also blessed with an October birthday. The other five October babies were Julia Aleshunas, Nell Braze, Stephen Onaitis, Richard Smith and Margie Potts.

The bowlers are holding forth regularly on Sunday evenings from 7:30 to 9:30 at St. Peter's Parish House and even tho' the scores may not be in the higher brackets the enthusiasm certainly is! Keep up the good turn-out and may be the scores will even get a boost after a few more practice evenings!

Mitzie

SOUTH BOSTON, MASS.

COUNCIL 17

We are happy to see Martin Gaptis back in our midst. He is looking well rested and ready to resume his duties at the alleys.

A weenie roast held at Crane's Beach was our August social. Every-

body had an enjoyable time eating, drinking and singing songs. Even though Alice Landansky did get a little "slape" walking the wet sand (a big wave hit her) she is among the many who are looking forward to the next season's weenie roasts.

Now that the summer vacation is at a close everyone is scouting for news. The "Keyhole News" has to come to press again. Look for that pink or yellow cover in the mail.

Like Kilroy, Diane Averka was here. Where is Diane keeping herself nowadays?

The memory of the pleasant time spent at the New York Convention will long live in the hearts of those who attended. Thank you Council 12. Your great effort and excellent planning brought about a very pleasing convention. At the convention get-together party that Thursday evening Alice Plevock and Gilbert Gailius entertained the delegates and guests with music. It was not until Friday, though, that the actual invasion of New York by "Southie" began. Hundreds of K. of L'ers swarmed the main ballroom of the Hotel New Yorker that evening. Judging from the way John Olevitz and Arnold Plevock were swinging their partners the boys really enjoyed doing the Mexican Hat Dance. At one point of the evening the birthday song was sung to one of our members. Did you have a happy birthday, Milly Vallis? Vera Yotts, Fran Kleponis and Marie Skudris certainly looked pretty that night. Saturday afternoon we dined at the swank Terrace Room of the hotel and enjoyed a circus fantasy on ice skates. Tony Jackmauh and Al Mitkus enjoyed the show so much that they forgot about eating and were finishing up their meal long after the show was over and the people had gone. We were happy to see our assistant editor Phyllis Grendal, and Frank Razvadauskas, past nat'l. president, attending this convention. To Coney Island we flocked on Saturday eve. While Irene (Ross) Prusik and her husband played a miniature bowling game at one stand, John Daniels, our official delegate, and a pretty Lawrence friend were walking along the boardwalk recuperating from amusement rides. The thrilling parachute jump seemed to attract most of our daring members, including Aldonna Jacobs. As we hurried back to our chartered busses from Coney Is-

land we passed Larry Svelnis and his party. He had no worries about getting back to the Hotel New Yorker—he had his own private autocar. We congratulate Phil Carter on receiving his 4th degree medal at this convention. According to Winnie Skudris the convention was held at a perfect time—the Thor Delta Phi Fraternity was held at the same time. Were there any Lithuanians in that Fraternity, Winnie? Ann Chaplik and Lil Arcekauskas seemed to have liked that big view from the Empire State Building. What did we see girls? Pete Gedaminsky and Bob Tamulas said they liked the place across the street from the hotel. We tried to find that place on the tourist guide maps that were a mile long, but it didn't seem to be listed as a place of interest like you told us, Bob and Pete. Diane Shatas says that she never thought she would see the day when she would go on a buggy ride in Central Park. That goes to show you that anything can happen at a K. of L. convention.

Romualdas Leimonas gave a very interesting and informative talk at our September meeting. His subject was "Lithuanian Sports".

The boys' softball team had a good season this year. The girls' softball team, including all handicaps, is considered the best and only team in the parish. We are now waiting for the volleyball team to get under way.

We thank Angie Mason for her fine work as past chairman of the Lithuanian Affairs Committee and extend best wishes to the newly elected chairman Ray Ivaska. Let's get at the top of Fr. John's list.

When is there a nicer time to give a gal a sparkler than on her birthday. That is just what happened when Emily Poskus and Bob Dillis became engaged. Congratulations and best wishes from the whole council, Emily and Bob.

At a Lithuanian Radio Broadcasting picnic, three of our members hit the jackpot: John Daniels won a bond; Angie Mason won the polka contest; and Edmund Rudis, the waltz contest.

We thank Council 135, Ansonia, Conn., hosts at the semi-annual district convention. They made all the delegates feel at home. Everyone returned to Boston safely even if it did take until the wee hours of the morning for Alice Landansky, Veronica Yotts, Winnie Skudris, and Ann Ku-

derauskas. What happened?

Congratulations to Paul Bretenus and Barbara Michaels on their recent marriage. Happiness to you both.

Buttercup

AMSTERDAM, NEW YORK

COUNCIL 100

Our monthly meeting was held on October 1st with Val Kerbelis presiding.

Final arrangements, regarding the Masquerade Dance (October 27) were taken up with the committee.

A suggestion on the showing of Lithuanian films which had been brought up last spring by Edna Gustas, was once again discussed by Father Baltch.

Being the month of October, Father Baltch based his talk on The Rosary. He compared the Rosary to a bouquet of roses being offered to our Blessed Mother. All were urged to extend the devotion to the Rosary, especially to the Family Rosary.

Gaily decorated cup cakes and coffee were served by Sopia Gavry at our social hour.

Bill Nikstans, formerly of the Detroit, Mich. (102) attended the gathering.

News Bits

Sir Stork is hovering over the homes of Ernest and Frances Di Bart, Peter and Edna Gustas and Edward and Eleanore Baranauskas.

Sophie Olbie has started attending evening sewing classes.

Smile & Sparkle

WORCESTER, MASS.

COUNCIL 26

All members of Council 26 wish to extend their deepest sympathy to Carolyn Markunas, on the recent death of her beloved husband, Frank.

The ball continues to roll towards the annual Christmas Party for parish school children. The military whist held recently by the joint forces of the K. of L., St. Casimir Choral Club and Sodality, was very successful. Committee members, representing all three organizations, are Father Tamulevičius, Joseph Sakaitis, Vinnie Grazulis, Adele Ivaska, Rita Brazauskas, Franny Nockunas, Kathie Yakutis, Louise Grazulis, Joe Landis and Angie Sarapas.

To C-135, Ansonia, Connecticut: Thanks for the wonderful hospitality shown to us at the district conven-

tion. Our delegates were Joe Sakaitis and Louise Grazulis.

Special praise given to Emily Ceraskas for her grand report on the past national convention.

The October meeting brought two new members into our fold: Julian Tagman, whose bowling score is almost up to Uncle Charlie's, and Paul Walent, who finally signed up after a few years of "semi" membership.

We'd like to see Eve and Al Grudzinskas back at the meetings. Where have you two been?

Bowling season is now in full swing. Friday evenings at the 20th Century Alleys finds Council 26 right in there striking and sparing. Jenny Kondrotas and Louise Grazulis share top average for the girls and Charlie Tagman is leading the fellows.

Personality of the Month

Girl of the month is Tillie Gerulis. Tillie is a long-time and ardent K. of L'er and is a 4th degree member. In our own council, she is very active, gives a lot of her spare time to many committees and pays particular attention to dramatics and bowling. She has held the offices of recording secretary and treasurer for several terms; also served as recording secretary in the district and national recording secretary for five consecutive years.

After a brief vacation from all above-mentioned activity, Tillie returned with new energy and is presently national financial secretary. Tillie, we're certainly lucky to have you with us. We're with you 100%.

"K and L"

ELIZABETH, N. J.

COUNCIL 52

New Officers

Charles Oskutis, president (re-elected 3rd term); Victor York, vice president (re-elected 3rd term); Mary Motecus, recording secretary; Marian Wycosky, financial secretary; Ann Baronas, treasurer (re-elected); Mrs. Victor York, Rita Cupo and Charles Grinchus, trustees. Daniel Degutis, Welfare chairman; Ronnie Krezonis, Girls' Sports chair-lady; Charles Rusteika, Boys' Sports chairman; Bill Senkus, Publicity chairman (re-elected); Rev. A. P. Kasper, Frances Balandis, Bill Senkus, Aloysius Rudzitas, members of Lithuanian Affairs Committee; Ann Staboris, member of Ritual Commit-

tee (assisted by the entire Executive Board).

We greet the incoming officers and thank the outgoing officers for their untiring work in our council. *Philadelphia, Pa. (C-3)*

Thank you for the lovely weekend spent during the New York-New Jersey District Convention in your city recently. Aciu, Father Raila, council president, Helen Shields and all members who made our stay most enjoyable.

Bowling

Once again, Elizabeth keglers joined the district bowling league. We started off with a bang on October 21 at Kearny. Since we held the trophy in our possession, our boys expect to continue to do so unless some other team tops ours. Could it be Paterson?

Barn Dance

We thank Charles Oskutis and Victor York, co-chairmen of the dance, and all members who worked so diligently to make it such a success.

Holy Name Day Parade

Our boys looked wonderful in their formal attire. They made a grand showing. We girls were proud of our K. of L'ers in the parade.

K. of L. Communion Day

On December 2, our council will commemorate the 700th anniversary of the baptism of King Mindaugas and the introduction of Christianity into Lithuania by receiving Holy Communion, followed by a breakfast. *Odds & Ends*

Pal Brazinski and Dominic Kupstys were admitted into our membership.

We congratulate John Oskutis, one of the recipients of the 4th degree medal, at the national convention held in New York City.

Our committee is trying to figure out what to sell at the annual parish bazaar to be held next month, in order to make money. Our council will have an attractive booth, as always.

Little Susie

DAYTON, OHIO

COUNCIL 96

Our New York convention delegates returned full of inspiration and memories of another successful national convention. We are very pleased to announce that the 1952 convention will be in Dayton and are looking forward toward seeing all of you here.

We extend congratulations to the former Adele Grebus of Columbus, Ohio and Joe Mikales of Dayton council who were wed a short time ago in a beautiful ceremony at Grovesdale, Ohio. It was a true Lithuanian wedding with Council 96 gaining a new member.

A very welcome guest in Dayton is Rudolph Sakol of Detroit, Michigan who is stationed at Wright-Patterson Air Force Base. We also welcome Al Lugauskas of New York who is now making his home in Dayton.

CHICAGO, ILL.

COUNCIL 8

Problematic State

November finds Council 8 in a pre-New Year state—settling down after a year of full activity and looking forward to new projects and problems. Ever since the council celebrated its first birthday (since reorganization) at the June meeting, we have been considering ourselves one of the "mature" groups in the district. Certainly the experience gained by the members, especially the officers, will prove invaluable in all phases of leadership in the future.

Post-Convention Era

Therese Ciesun, Julia Ratkus, John Dauginas, Ray Jusko and Joe Noreikis, our delegates to the national convention, returned with varied and new impressions of the K. of L. In their opinion, Council 8 is no longer a mere unit; it is rather an important cog in a huge organization. Of course the success of the whole depends upon the efforts of each individual.

Pilgrimage

Recently, approximately fourteen members participated in the Holy Year pilgrimage organized by All Saints parish. This group really invested their time in an indulgence-gaining venture.

Travelin' Tid-Bits

"Millie" Goldikas, Therese Ciesun and Julia Ratkus are now more firm believers in the "Don't make your plans too rigid" theory. Late in October, an opportunity to attend the Notre Dame-Purdue game practically dropped into their lap. Their good fortune didn't stop there. In a matter of hours (it seemed) they were journeying with Helen Gudauskas and Jack Jatis on the road to South Bend. Naturally they took a "short

cut" home, via Grand Rapids.

The dance given by the K. of L's most newly reorganized council (43) was too good to miss. The hospitality extended to all visiting Knights was certainly equal to any accorded to dignitaries. It's really a pleasure to meet such enthusiastic and diplomatic Lithuanian leaders. May the success of the new council be unlimited!

The trio (unofficial delegation to South Bend and Grand Rapids) returned home with one solid conviction — we'll have to enter a strong team in 52's bowling tournament at Gary if we don't want Detroit to take the trophy.

Fall Outing

The council's fall outing to "The Point" on the lake front was quite successful. Music, food and apple cider were bountiful. This may sound trite — but the breeze was balmy. All contributed to a wonderfully sociable evening.

Film on Communism

Recently the council invited all parishoners, especially the younger generation to attend a free movie depicting the present tragedies and persecutions in Lithuania. Certainly everyone viewing the various scenes that evening realized more fully the dread of communism in Europe today. The conviction, "It must not happen here!" undoubtedly was imprinted in each person by means of that film. Loretta Javra deserves the credit for accomplishing all the business details connected with the performance. The striking posters for the event were made by Len Jusko. Several others also worked unselfishly to make the presentation a success.

PHILADELPHIA, PA.

COUNCIL 3

Suziedavimas!

Best wishes to Stacy Grebloski, former financial secretary, on her recent engagement to Joseph Utkus. *Aspkrities Seimas*

Dancing to recorded music, refreshments and getting acquainted were the highlights of Saturday evening get-together. We hear that Al Stankus, our president, has finally made The Cardinals — what next?

Conventioners attended the 11 A. M. Sunday Mass for our departed M. A. Norkunas, followed by a delightful dinner in the parish hall. Sessions got underway at 2:30 p.m.

Father Kasper, national director, gave an interesting talk on upholding our Catholic Faith and Al Wesey, national president, presided over the session. A light luncheon followed sessions. We as hosts, hope that all delegates and guests enjoyed their stay in our city.

Linksmas Vakaras!

Kazys Kazlauskas proved to many that "bulvine koše" can be the most inviting subject of the evening in the hilarious comedy, "Nėšašnušmojamas Kambarys," which our Theatrical Group recently presented.

Sgt. Joseph Yanulaitis and Pfc. Valentino Raubertas, spent a few days with us before sailing for Europe. Best of luck and Godspeed!

Nauja Valdyba!

Spalio 19d. išrinkti: Al Stankus, pirmininkas; Vytautas Volertas, vice pirmininkas; E. Saulyte, prot. raštininke; M. Grebauskaite, fin. raštininke; A. Zemaite, izdininke; ir J. Wilkus, maršalka.

Many thanks to Alice Zemaityte, Theresa Mazeika, George Budelis and Ronald Gelzunas, who made the Halloween social a most enjoyable one.

Sports

We are proud of the newly formed basketball teams (boys and girls).

A hearty welcome to our newest members: Elizabeth Penkauskas, Franny Novak, George and Joseph Budelis.

Happy and belated birthday greetings to Ronald Gelzunas (Nov. 14), Helen Shields (Nov. 21), Justin Matjosaitis (Dec. 3), Mary Grebloški (Dec. 8) and Sgt. Joseph Yanulaitis (Dec. 23).

On Sunday, Nov. 25th, our council celebrated its 10th Anniversary with an eventful Literature Program followed by a dance.

Merry Christmas and a Happy New Year!

Snoopy the 2nd.

BROCKTON, MASS.

COUNCIL 1

At our annual meeting, the following were elected to office: Spiritual Advisor, Rev. Simeon W. Saulenas; President, Sylvia A. Shukas; Vice President, Bertha G. Gutauskas, Treasurer, Ernest M. Wallent; Financial Secretary, Adele H. Chesnul; and Recording Secretary, Anthony Suziedelis.

We were most honored at our last meeting with the presence of

Kazimieras Viesulas, one of the charter members of Brockton council.

We heartily welcome our newest members: Evelyn Arman, Edwin Chirokas, James Condon, and Ernest Wallent.

"Snowflake Ball"

Our annual "Snowflake Ball" will be held on January 19, 1952 at the Walkover Club. Committee includes: Honoray Chairman, Rev. Simeon W. Saulenas; Chairman, Sylvia A. Shukas; Co-chairman, Bertha G. Gutauskas; Patrons, Pauline A. Ratkiewicz; Tickets, Adele H. Chesnul; Refreshments, Ernest M. Wallent; Decorations, Evelyn J. Arman; Orchestra, Dorothy L. Pekar-ski; Publicity, Frank F. Chesnul; and Checking, Mary F. Morrow.

We hope to see many of our friends from other councils present.

Wedding Bells

On November 24, Alice Bartkus and Gerald Ciserega were married. We wish them many years of happiness together.

"Prunella"

BROOKLYN, N. Y.

COUNCIL 41

The Brooklyn K. of L's are busy making huge wreaths and other decorations for the annual Christmas party and dance. This is usually the best attended affair of the year, for it takes place on Christmas night after various holiday chores have been disposed of and one is in a mood to relax and join several hundred other members in an evening of fun and dancing.

And when it comes to dancing, there is always the right music for it — this year again it will be the Joe Thomas Orchestra.

A letter postmarked "The North Pole" informs us that we may expect another visit from Santa Claus to greet the good little boys and girls. There will be other interesting features and surprises during the evening, with 8:30 announced as starting time.

So the committee hopes that our friends from far and near will spend a few pleasant hours with us at our merry Christmas dance, Tuesday, December 25.

Linksmu Kaledu!

GRAND RAPIDS, MICH.

COUNCIL 43

The brand new, re-organized baby council of Grand Rapids, Michigan after having a taste of the National Convention, the Spiritual and social activities, feel that now is the time to introduce ourselves to our big brother councils.

Under the able leadership of President, William Renis, Vice-President, Tom Danevicz; Recording Secretary, Patricia Norkus; and Financial Secretary, Joan Renis, our little council has grown considerably.

The Council introduced itself to Grand Rapids by presenting their very first social activity, their first dance. The Harvest Hop was held last October and the biggest honor of the evening for the little council, was the presence of our out-of-town guests from Detroit, Michigan (102) and Chicago, Illinois (8) and (16). Under the guidance and direction of our very efficient co-chairman, Frances Kamsickas and Betty Nausadis, we are very proud to say the dance was a tremendous success.

Congratulations to Betty Nausadis and Robert Ferguson on their recent engagement. Best wishes from the entire council to these two nice people.

To our very friendly little Fran-nie Kamsickas and her wonderful parents, our sincerest thanks for the banquet they prepared for our multitude of guests after the dance.

Grand Rapids members are again on their way to Detroit, Michigan (102) for another dance. Who yet would want to miss one of them? What's in Detroit that attracts Grand Rapids so?

Our two newest members, Mr. and Mrs. Ronald Sherwin have proved themselves to be very efficient and outstanding members. Mrs. Sherwin handled our Communion breakfast, with the help of Arlene Lackus, Julie Prince and Frannie Kamsickas very nicely. Of course her husband helped too, he ate the most to prove he liked her cooking.

We wish to extend our sincerest thanks to Detroit, Michigan council (102) for introducing us to this great organization. Also, the little baby council of Grand Rapids extends to all its brother and sister Knights a very Merry Christmas and a Happy New Year!

Patsy

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