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## WESTWARD, THE KNIGHT

by

WILLIAM V. GORSKI



On February 16, 1918 — thirty- six years ago — a weary little Baltic country emerged with courage and determination from under a Germanic grip and proclaimed itself an independent state.

The action was bold and courageous. It culminated centuries of strife, territorial slicings and whittlings, and devastating wars and invasions.

The band of 21 men who signed the document after planning the historical move, in the face of military might, were sons of a nation that long had fought for preservation of freedom, religion, culture, and human dignity.

They fought with pen and mind and overcome the ponderous obstacles that subjugated their country and stripped it of all but a will to live.

In a sense their actions were not new. For centuries, others of that country fought and sacrificed. Others helped keep alive an indomitable spirit of national consciousness that pervaded the heroic country throughout its length and breadth.

*Lietuva tėvyne mūsų, tu didvyrių žeme...*

Some 800 years ago, the country of Lithuania was powerful and large. Its Grand Dukes expanded the territory into Russian principalities. Its area included large parts of the Ukraine, sections of Great

Russia, and all of Belorussia. It was the largest state in Medieval Europe.

Vytautas the Great ruled the country with independent reign and brought it to the zenith of expansion and power.

But Vytautas was a mortal. Mortals die and so did Vytautas. With him went part of the heart of Lithuania. The country then began its decline. Pressed from the east by the ever-bearing forces of Ivan IV, Lithuania merged subsequently with Poland in the 16th century. It was a merger of body more than spirit, as events proved.

Thus was born the Polish-Lithuanian Republic, a union comprised of two separate entities, two separate nations, but formed into an inseparable commonwealth. For more than 200 years the marriage continued, with Lithuania the subordinate partner.

But the ember of independence, a future spark of nationalism in the country, carried a faint glow. The spirit was alive and was to remain so.

*Iš praeities tavo sūnūs, te stiprybę semia...*

The union was not uneventful, nor was it blissful. And not least of the tremors that shook the union was the Muscovite and Swedish invasion of the new republic.



Warsaw fell. Vilnius was swarmed over. Doom overshadowed the republic. But national reaction appeared and overrode both doom and invaders.

The dove of peace fluttered over treaties with Sweden and later with the Muscovites. But it was a flutter that flitted.

Both Lithuania and Poland shared a common cause in repelling territorial thrusts by belligerent neighbors. Yet, even after a century of union, ties of harmony and coordination were lacking. The union had showed no promise of fruition, neither in the first nor in the second century of its existence.

And further, the Muscovite peril still hung close to the eastern border of Lithuania.

*Tegul tavo vaikai eina, vien takais dorybės...*

The country had been ravaged by Saxon, Russian, and Swedish armies. Conflicting groups of Lithuanian gentry and roving companies of bandits added to the toll. The Plague of 1708 — fanned by a cold winter, and by famine and disease that followed the advance and retreat of armies — exacted a sharp decimation of the Lithuanian population in the Grand Duchy. Casualties in Vilnius nudged 25,000.

The union then began to crumble. And with the final tumble of the republic were three successive partitions of the Lithuanian land.

In the first, the eastern borders of Lithuania were occupied by Russians. In the second, the eastern areas were annexed. And in the third, the Grand Duchy, itself, was annexed.

With the third partition, the seemingly foredoomed commonwealth of Poland-Lithuania was dissolved.

But even the fallen can find rejuvenation in the spirit to live. And the urge to live was strong in the Lithuanian state, even though now it was Russian annexed, occupied, and controlled.

*Tegul dirba tavo naudai, ir žmonių gerybei...*

For 120 years, while under Russian subjugation, Lithuanians tried to recapture their political, cultural, and economic rights. Four revolts against their oppressors and a rising tide of national sentiment marked a crisis in the nation's history.

A seed, it is said, dies to produce life. So the Grand Duchy of Lithuania died during its partitions. But the life that sprang anew was freshly active and filled with promise of more fruitful existence.

Slowly Lithuania major, under the Russians, and Lithuania minor, under the Germans, began to ruffle its feathers. Christian Duonelaitis composed his famous verses, and renaissance, choral societies, and literature touched the scene. Here was the

start of a new life; a new Lithuania, a rekindled spirit.

Then came Napoleon and his Prussian Wars. Lithuanians, ever-reaching for independence, gave aid to the French. The little emperor at first seemed the champion of the Lithuanians and their homeland. When he was winning, Lithuanian freedom seemed close at hand. When he lost, independence was lost as well.

*Tegul saulė Lietuvos, tamsūmus prašalina...*

Amicable relations that later existed between the French and Russians dwindled, strained, stretched, and finally broke. The War of 1812 again opened Lithuania's countryside to seesawing troops — to advances, defeats, retreats. And after the defeat of Napoleon, Lithuania once more smarted under Russian occupation.

The ensuing Congress of Vienna merely confirmed the Lithuanian-Polish partitions, and seemed to relegate Lithuania to provincial status.

The Napoleonic episode provided Lithuanians with their first opportunity for uprisings against the Russians. The result was drab and abject failure.

But life was not done. The University of Vilnius came into being, along with literary renaissance, secret societies, attempted Russification of Lithuania, insurrection, religious curbs, and Russian espionage.

There was all this. But there was no strong revolutionary movement for independence.

In the years that followed, serfdom was abolished by the Russian Governor - General in the Grand Duchy. And, in 40 years of repression that next took place, Russian efforts to erase national Lithuanian sentiment prevailed, but failed.

*Ir šviesa, ir tiesa, mūs žingsnius telydi...*

There was colonization by Russian infiltration. There was strengthening of the Orthodox Church. There was Russification of schools, suppression of the Catholic Church and the Lithuanian press.

The yoke, however, was due to snap off. Internal combustion in Russia, and the Japanese, both helped unfetter Lithuanian freedom. Revolt in Russia precipitated revolt in Lithuania. There were arrests and there was exile.

Here again was a shaking of the shackles by a people who wanted independence from foreign domination, who wanted freedom and the right of self-determination.

World War I, as never a war before, provided the channel of opportunity for recovery of the country's national independence.



# LIETUVIŠKOJO ŽODŽIO KELIU

ALFA SUŠINSKAS

Lietuvos Vyčių organizacija turi didelius nuopelnus lietuvių Amerikoje. Tik dviasdešimt akla ir piktos valios žmogus gali tų nuopelnų nematyti ir jų nepripažinti...

Per 40 metų savo gyvenimo Amerikoje Lietuvos Vyčiai yra atlikę žymius darbus lietuviškojo gyvenimo kelyje.

Lietuvos Vyčių narių dauguma yra Amerikoje gimę, augę, mokęsi ir brendę. Todėl visai natūralu, kad jie yra tampriai suaugę su Amerikos gyvenimu: su jos kultūra ir su angliška kalba... Jų dauguma nėra nė matę Lietuvos, ir jos vaizdas juose yra gyvas tik iš nupasakojimų. Betgi Lietuvos meilė vyčiuose yra stipri ir efektinga. Jie brangina lietuvių kalbą ir ją vartoja tokią, kokią jie galėjo išmokti turėtose sąlygose čia, Amerikoje. O tos sąlygos išmokti lietuvių kalbai buvo (gal ir tebėra) nelengvos. Tačiau Lietuvos Vyčiai nenuleidžia rankų ir savo lietuviškąją kalbą kiek galėdami gerina, tobulina, jos mokosi ir dažnai net gerai ją išmoksta.

Tiesa, beveik visi vyčiai lietuvių kalbą mokėsi iš savo tėvėlių, kurie prieš keliasdešimt metų yra atvykę į šį kraštą. Vyčių tėvai atvykdami su savimi atsivežė tokią lietuvių kalbą, kokia ji buvo vartojama tais laikais Lietuvoje. O tada lietuvių kalba daugelyje vietų Lietuvoje nebuvo gryna: ji buvo primaišyta įvairių rusiškų, lenkiškų, latviškų,

vokiškų ir kitokių svetimų žodžių bei posakių. Ano meto lietuvių kalba gerokai skiriasi nuo Laisvosios Lietuvos laikais vartotos ir mokyklose mokytos grynios lietuvių kalbos. Šitokią grynesnę lietuvių kalbą vartoja ir naujųjų ateivių dauguma, kurie mokėsi Laisvosios Lietuvos mokyklose.

Todėl nėra ko stebėtis, jei čia gimusių ir augusių vyčių lietuvių kalba skiriasi nuo naujųjų ateivių lietuvių kalbos; nėra ko stebėtis, jei vyčiams kiek sunkiau ir suprasti tą "naująją" lietuvių kalbą.

Esu nuomonės, jog daug garbingiau ir geriau yra kalbėti kad ir netobula lietuvių kalba, negu visai jos nemokėti ir ją nekalbėti. Svarbiausias čia dalykas yra juk lietuviškai kalbėti.

Savaime aišku, jog visais būdais turime tarp savęs lietuvių kalbą palaikyti ir ją net tobulinti, gryninti. Esame lietuviai, kovojame dėl Lietuvos laisvės ir neturime leisti išnykti gražiajai lietuvių kalbai!..

Pirmiausia reikia lietuviškai kalbėti namie su savo namiškiais, su artimaisiais, su draugais. Lietuviškai kalbėti įvairiuose lietuviškuose susiėjimuose: piknikuose, susirinkimuose ir kitur. Žodžiu, kur esame tarp lietuvių, ten ir lietuviškai kalbame, ir kalbame taip, kaip mokame!! Kalbėjimas yra pagrindinis dalykas kalbai išmokti, jai palaikyti ir tobulinti.

Perhaps the country again was occupied by Germans, and was a battleground for warring factions, and was smitten by violence, looting, and death. But none of these, in 1918, prevented the proclamation of independence from being born. None of them tethered the 21 men who fired the guns of national independence that were heard in every nation.

The cannonade of freedom, however, was only a 22-year — but tightly packed — burst. It was a comparative short pop in the centuries - old country with its centuries - old longing for self - expression.

For again repression was to be felt when a second World War loosed aggression over the hardy Baltic land of Lithuanians.

*Tegul meilė Lietuvos, dega mūsų širdyse...*

Again Russia, this time in 1944, occupied the war-weary, strife-ridden country that so repeatedly had been brow-beaten by its neighbors.

Again freedoms of speech, politics, religion, and association were to be reshackled by fear, reprisal, brutality, and exile.

Despite all, the spirit of independence still remains in the valiant little country that refuses to be ploughed under and obliterated from the world of nations. Its voice is stilled, but the taste of liberty was had and it will be had again.

The cry for freedom, this time, comes with strength from beyond the country's borders. It comes from every land in the universe where free Lithuanians may be found.



# SPREADING THE WORD

REV. ALBERT J. CONTONS

On a street in the heart of downtown Boston an elderly Catholic gentleman might often be seen. It would make no difference whether a wintry wind was churning up the snow at his feet, or a torrid sun was beating down on the concrete pavement. Some Catholic magazines or pamphlets would be in his hands. After finishing a night's work he would devote his free time to selling Catholic literature. He would have a cheery, Christlike word for all who would stop to chat. Only God knows how many Catholics are leading a better, happier life, or how many non-Catholics have found the faith of Christ, because they stopped for a Catholic magazine or pamphlet on that street corner.

Many such pictures come to mind as we reflect on the sacrifices being made by Catholics the world over for the apostolate of the Catholic Press. We see the zealous Legion of Mary worker pushing a pamphlet rack down the streets of Dublin distributing Catholic booklets to those who perhaps have forgotten Christ. We remember the cheerful Irish girl who left her country and loved ones to enter a convent in Switzerland where she will spend a lifetime at the printing presses. Millions of brochures in many native dialects issuing from these presses will be sent to Catholic missionaries in Africa and Asia and will be the instrument of grace for thousands of native who do not know Christ. We learn of the missionary in the Philippines for

whom every discarded Catholic magazine sent him by friends in America is a treasure to be passed on from hand to hand until its pages wither away from usage. These people appreciate the influence of the printed word.

During February, Catholic Press month, the Church urges us to become a part of the Apostolate of the Catholic Press. We in America are proud of the strides made by the Catholic Press. In 1951 Catholic publications in the U. S. consisted of 133 newspapers and 289 periodicals. Together they represent a combined circulation of 15,500,000.

Among the outstanding Catholic newspapers are the REGISTER, which has a circulation close to a million, and OUR SUNDAY VISITOR. Besides these there are many diocesan weeklies which feature local news.

In the magazine field, AMERICA, published by the Jesuits in New York, is the outstanding weekly review of current events as seen through Catholic eyes. It is a must for Catholic intellectuals who want to know Catholic opinion and teaching on social, political, and economic questions. Although its circulation is only about 50,000 AMERICA is very influential and widely quoted because of the caliber of its readers.

Most popular of the Catholic magazines is the CATHOLIC DIGEST which sells about half a million copies and is circulated on the newstands. It

It is they who this month, as in previous years, commemorate the anniversary of the 1918 proclamation. It is they who are uniting their efforts for an independent Fatherland.

For westward the knight has gone to gather his forces, to strengthen his armament, and to keep the spirit high for a rebirth of freedom and an independent Lithuania.

*Vardan tos Lietuvos, vienybė težydi...*

Reikia ne vien tik lietuviškai kalbėti, bet dar reikia ir lietuviškai skaityti!

Lietuviškų laikraščių, žurnalų ir knygų skaitymas padės išmokti gražesnę ir grynesnę lietuvių kalbą. Tegu pradžioje kažkas būtų ir sunkiau suprasti. Bet juk be vargo nieko gero negalima pasiekti. O koks naudingas, įdomus yra "Vytyje" lietuvių kalbos skyrelis, pavadintas "Gimtąja Kalba", L. Dambriūno tikrai gražiai rašomas!

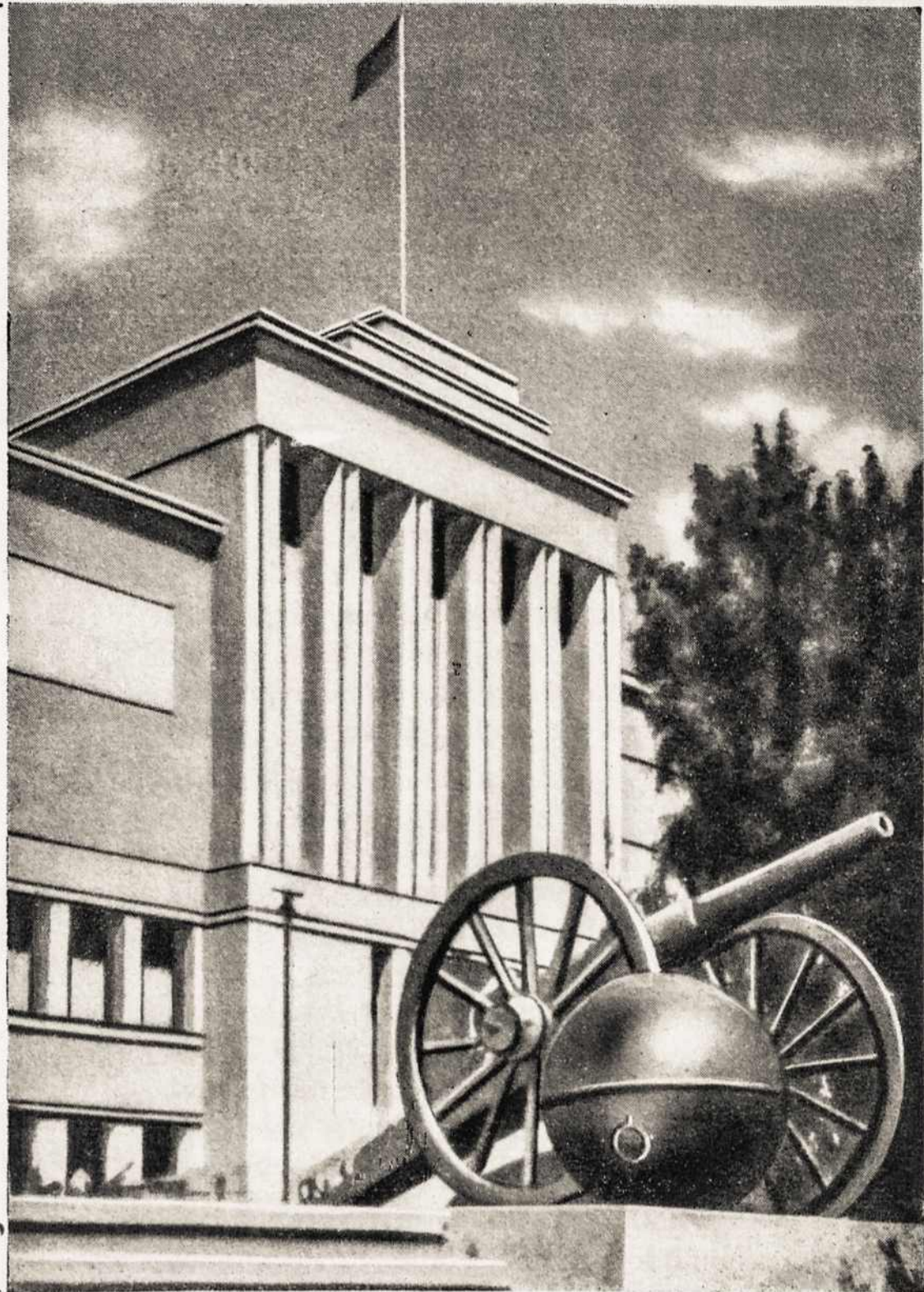
Vyčių gyvenime turime labai daug gražių, patraukiančių pavyzdžių lietuvių kalbos mokymosi reikalui. Yra daug vyčių, kuriems prieš keletą metų buvo gana sunku lietuviškai kalbėti. Bet jie pasiryžo išmokti savo tėvų kalbą: — ir šandie jie jau gerai ir laisvai lietuviškai kalba! Varžytis ir gėdytis kalbėti pradžioje kad ir netobula lietuvių kalba yra neišmintinga! Garbės ir pagyrimo yra vertas kiekvienas, kuris stengiasi išmokti kalbą, kuri yra jo tėvų ir senelių kalba!

Kiekvienam lietuviui mokėti kalbėti lietuviškai yra, be kitko, ir tautinės ambicijos reikalas!!

Lietuvos Vyčiai, nepailstamai dirbą didelį lietuviškosios kultūros darbą, įvairiais būdais bekovoja garbingą kovą lietuvybei išlaikyti Amerikoje, ir toliau liks uolūs bei pilni meilės lietuviškajam žodžiui, dėl kurio tiek daug nekalto lietuviškojo kraujo išlieta ir tebeliejama pavergtoje Lietuvoje...



*Laisvoj Lietuvoj*



ranks with the best of the secular magazines and is being published in many foreign countries. Those who like interesting reading and attractive format, on the style of Reader's Digest, will find much entertainment and information in the CATHOLIC DIGEST.

The SIGN is another popular type magazine. JUBILEE, a new picture magazine about Catholic life, provides excellent family reading. The CATHOLIC WORLD is a more serious type of Catholic literary journal.

For youth there are many fine periodicals. College and high school readers will find much appeal in TODAY which is published especially for their age groups. The CATHOLIC BOY which originates at Notre Dame is considered by experts the best boys' magazine in the whole world. Even though only a few years in circulation it has proven very popular with boys from 10-16. As a matter of fact the whole family will enjoy reading it. The CATH-

OLIC MISS attempts to perform the same service for girls. Youngsters in grammar school will like the MESSENGER series which has a weekly circulation of a million. It is published in separate editions according to the age group of its readers.

During February each member of the K. of L. should resolve to become an apostle of the Catholic Press. First, be a subscriber to at least one Catholic magazine and one newspaper. Secondly, be a booster of Catholic publications. Speak of them to your friends. Praise and recommend the articles that you enjoyed. Encourage others to subscribe to Catholic journals. Give gift subscriptions to others on the occasion of birthdays, anniversaries, or Christmas. Don't throw away copies that you have read, but pass them on to others. Conduct a Catholic press drive in your K. of L. Council, or other organizations to which you belong. In all these ways you can do your share to spread the word of Christ.



# THE BALTIC PEOPLES MARTYRDOM

Statement by  
The Honorable John Foster Dulles  
Secretary of State

*before the select committee to investigate and study the seizure and forced incorporation of Lithuania, Latvia and Estonia by the Union of Soviet Socialist Republics and the treatment of said Baltic peoples*

HOUSE OF REPRESENTATIVES

Monday, November 30, 1953

Chairman Kersten and Members of the Committee, I appreciate having this opportunity to talk to you of the Baltic Republics of Estonia, Latvia and Lithuania. I shall speak of their past, their present and their future. Each of these phases is full of meaning.

## I. THE PAST

The Baltic peoples proclaimed their independence of Russia in 1918. In 1920, Soviet Russia made peace treaties with them. By these treaties Soviet Russia recognized, without reservation, the independence and sovereignty of the Baltic States. It declared in these treaties that it voluntarily and forever renounced all sovereign rights over the Baltic peoples and the territories of the Baltic States.

On July 28, 1922, the United States extended diplomatic recognition to the Baltic Governments. We did so in application of our traditional concepts.

Estonia, Latvia and Lithuania had shown, by four years of existence as independent states, that their independence had a solid reality. They had successfully maintained internal stability, both political and economic. They had conducted themselves internationally in accordance with good practice. Therefore, they were entitled to our recognition. Indeed, their independence fulfilled the kind of hope for all peoples which our nation had entertained since its own beginning.

For two decades the Baltic Republics showed the good fruits of freedom. Their creative accomplishments were impressive. Their natural resources were meager. But the people were skilled in agriculture and by their hard work they achieved a good measure of economic well being. National arts and crafts flourished. They established a high standard of social justice, and won world-wide respect as exemplary members of the family of nations. Their spiritual and moral strength, their love

of liberty, their energy and their self-discipline showed that they possessed those qualities which, more than mere numbers, area of wealth, make for national worth.

The Baltic Republics, during this period, gave the whole world an ever-needed demonstration of the creative power of self-disciplined freedom.

## II. THE PRESENT

The present dark period began in 1939. It was begun by the ostensibly embrace of the Soviet Union, which pressed "pacts of mutual assistance" upon these Baltic countries.

The Soviet Minister of Foreign Affairs carefully explained the innocent and protective nature of these pacts in a major address of October 31, 1939. I quote his words:

"The Soviet Union has concluded pacts of mutual assistance with Estonia, Latvia and Lithuania which are of major political importance. The special character of these mutual assistance pacts in no way implies any interference on the part of the Soviet Union in the affairs of Estonia, Latvia or Lithuania, as some foreign newspapers are trying to make out. On the contrary, all these pacts of mutual assistance strictly stipulate the inviolability of the sovereignty of the signatory states and the principle of non-interference in each other's affairs. We declare that all the nonsensical talk about the sovietization of the Baltic countries is only to the interest of our common enemies and of all anti-Soviet provocateurs."

Scarcely had these passionate and authoritative words been uttered, when the "sovietization" began. The concluding acts occurred about eight months later when the Soviet Union marched its Red Armies into the Baltic territories, set up puppet governments and caused them to apply for admission into the Soviet Union, an admission that was gracefully granted. The "nonsensical talk" of the "foreign newspapers" had come true.





The free nations of the world were shocked by this aggression. The United States promptly made its position known. On July 23, 1940, our Government described and denounced the "devious processes whereunder the political independence and territorial integrity of the three small Baltic Republics — Estonia, Latvia and Lithuania, were deliberately annihilated by one of their more powerful neighbors."

The "devious process" still went on until today over 15 once independent nations, representing much of the human race, have been "sovietized".

Today, the Soviet leaders still ask the free peoples to accept and rely on Soviet mutual security pacts. We should know that when the Soviet rulers use the word "security" they mean an opportunity for the Soviet Union to secure new victims.

### III. THE FUTURE

What of the future? First of all, let us never lose hope that there is a future.

I recall some of the earliest history recorded in the books of the Old Testament. The nations there mentioned are such as Israel, Arabia, Egypt, and Lebanon. How many times have these nations of many thousands of years ago, been submerged, to rise again?

The Baltic peoples, in the face of every imposition, retain their will to be free and maintain their

steadfast opposition to Soviet despotism. Terrorism has been prolonged for now thirteen years. Many of their courageous and noble representatives have been executed, deported or driven into exile. But their martyrdom keeps patriotism alive.

The United States, for its part, maintains the diplomatic recognition which is extended in 1922 to the three Baltic nations. We continue to deal with those diplomatic consular representatives of the Baltic countries who served the last independent governments of these States.

Some may say it is unrealistic and impractical not to recognize the enforced "incorporation" of Estonia, Latvia and Lithuania into the Soviet Union. We believe, however, that a despotism of the present Soviet type cannot indefinitely perpetuate its rule over hundreds of millions of people who love God, who love their country and who have a sense of personal dignity.

The Soviet system, which seeks to expunge the distinctive characteristics of nation, creed and individuality must itself change or be doomed ultimately to collapse. The time of collapse depends largely on whether the peoples who remain free produce spiritual, intellectual and material richness; and a faith which can penetrate any iron curtain. The captive peoples should know that they are not forgotten, that we are not reconciled to their fate, and, above all, that we are not prepared to seek illusory safety for ourselves by a bargain with their masters which would confirm their captivity.

These our purposes. We have not forgotten the Atlantic Charter and its proclamation of "the right of all peoples to choose the form of government under which they will live". We still share the wish expressed in that Charter, "to see sovereign rights and self-government restored to those who have forcibly been deprived of them."

This is an hour when it is particularly important that our nation's dedication to these principles should be made manifest. We approach a possible meeting with the representatives of the Soviet Union. I can assure you that we welcome opportunities to settle specific disputes between us; to end the race in armament, particularly atomic armament, and to reduce the risks of war.

But let me also assure you of this. We do not look on the conference table as a place where we surrender our principles, but rather as a place for making our principles prevail. That is our resolve — a resolve which I am confident is backed by the Congress, and by the American people.



# LIETUVOS VYČIU ISTORIJA

(tęsa)

IGNAS SAKALAS

## 17-ji kuopa

17-ji kuopa So. Boston, Mass., įsteigta 1914 m. rugpjūčio 23 d. Kuopos organizatoriais buvo: tuometinis kleb. kun. T. Žilinskas, kun. Dabužinskas, J. Jokubauskas, J. Petrauskas, stud. L. Švagždys, kun. P. Strakauskas, J. Vilkišius ir k.

Pirmais ir sekančiais metais kuopos veikimas buvo nukreiptas į kultūrinę sritį. Ruošta vakarai, koncertai, prakalbos. Pav., 1915 m. rugpjūčio mėn. suruoštose prakalbose kalbėjo net keturi kalbėtojai: kun. F. Kemėšis, P. Gudas, J. Ramanauskas ir O. Kašėtaitė. Per prakalbas kuopon įsirašė daug narių. Rudenį tų pačių metų buvo įsteigta lituanistikos mokykla, kurioj lietuvių kalbos, Lietuvos istorijos mokė kun. F. Kemėšis, P. Gudas, kun. Strakauskas. Be to, suvaidinta visa eilė scenos veikalų: "Nastutė", "Sūdžia", "Katriutės gintarai", "Nuo ausies lig ausies", "Degtinė", "Mišla", "Gaila ūsų", "Gedimino sapnas" ir k. Sekančiais metais buvo suvaidinta "Jono širdis", "Iš meilės", "Tėtė pakliuvo".

1916 metais kuopa suorganizavo chorą, kuriam vadovavo muz. M. Karbauskas. Choras yra suvaidinęs "Vienas iš mūsų tur apsivesti". Vakarų pelnas buvo skiriamas parapijos naudai, Lietuvos laisvės reikalams ir pačios kuopos išdui. Vakarai buvo sėkmingi. Pav. 1915 m. vienas vakaras gryno pelno davė daugiau kaip \$200. Įvairiais būdais kuopa yra savo parapiją parėmus daugiau kaip \$7,500. Mokyklai yra aukojus \$650, vienuolynams ir kitoms mūsų įstaigoms daugiau kaip \$900, įvairioms labdaros organizacijoms ir įstaigoms aukėjo daugiau kaip \$300 ir tt.

Lietuvos laisvės reikaluose 17-ji kuopa stovi gan žymioje vietoje. Įvairiems laisvės reikalams yra paaukojus daugiau kaip \$4,000, Lietuvos Laisvės Paskolos bonų išpirkus veik už \$2,000, Amer. Liet. Tarybai — pavergtosios Lietuvos gelbėjimui yra paaukojus daugiau kaip 600, Balfui — apie \$750. Kuopoj taip pat veikia Lietuvos Reikalų ir Lituaniistikos Komisijos, kurios labai gražiai pasitarnauja Lietuvos ir lietuviškumo reikalui.

Kuopa buvo ir tebėra didžiausias ramstis savo parapijos, kurios įvairiems reikalams dosniai aukoja ir šiaip jau kuo gali padeda.

Katalikiškoji spauda ir pačios organizacijos leidžiamas laikraštis kuopai taip pat visą laiką buvo arti širdies. Piniginiai ir kitais būdais rėmė S. Bostone ėjusį laikraštį "Darbininkas", o savo organizacijos reikalams, imant ir spaustuvės steigimą bei



"Vyčio" palaikymą, kuopa yra sudėjus apie \$3,000. Centrui yra suruošus 15 vakarų.

Nuo įsisteigimo kuopai teko pergyventi šviesių ir tamsių dienų. Kai antrojo Pasaulinio karo — krizės metais vienur kuopos paliovė veikusios, kitur visiškai likvidavosi, tai 17-ji kuopa buvo gyva ir veikė pagal turimas jėgas.

Savo laiku kuopai priklausė ir čia dirbo šie žymūs Amerikos lietuvių veikėjai: K. Česnulevičius (Česnulis), P. Gudas, buv. "Darbininko" redaktorius; A. F. Knežys, buv. "Darbininko" administratorius, vėliau redaktorius; M. Kubilius, laimėjęs tris atletikoj (maratono) taures; poetė U. Gurkliūtė (Gudienė), P. Mišauskaitė, J. Ramanauskas, J. Glineckis, J. Vilkišius, M. Žukauskaitė, muz. M. Karbauskas, prel. K. Urbonavičius, buv. "Darbininko" atsakomasis redaktorius, poetas ir vienas žymiausių Amerikos lietuvių rašytojų. Dabar jų gražų darbą tęsia visa eilė jaunesniųjų veikėjų: kun. A. J. Kontautas, kun. J. Zuromskis, P. Razvadauskas, F. Grendelytė, S. K. Griganavičius, adv. A. J. Young, Juozas Lola, Al. Ivaška, L. Švelnis, J. Ginkus, J. Ulevičius, J. Daniels, p-lė W. Skudris, p-lė A. Laudansky, p-lė A. Norvilas, Phil Carter, p-lė E. Daniels, p-lė R. Shatas, ponis F. Akulė, Al. Akulė, p-lė D. Shatas, p-lė L. Rozmanskis, p-lė A. Jakubauskas, p-lė F. Zaleskas, Edmund Rudis, J. Arlauskas, P. Bizinkauskas ir kiti.

Kuopos vyriausiuoju dvasios vadu ir ašim yra vienas organizacijos steigėjų, kuopų organizatorius ir už didelius nuopelnus pakeltas į Garbės narius kun. P. Virmauskis, parapijos klebonas. Kuopai taip pat priklauso ir veikia dr. J. Leimonas, vienas Lietuvos "Pavasario" Sąjungos vadų ir dabartinis "Vyčio" redaktorius.

Šešioliiktame seime (1928 metais) Chicagoj buvo nutarta, kad kiekviena kuopa gali pasivadinti bet kurio šventojo vardu, arba ir žymaus lietuvių tauotoje asmens vardu. Tačiau duotas Centro numeris pasilieka kaip buvęs. 17-ji kuopa pasirinko Lietuvos Didž. Kunigaikščio Algirdo vardą, kuriuo ir šiandien vadinasi.

## 18-ji kuopa

18-tos kuopos Cambridge, Mass., įsisteigimo data, taip pat kas buvo pirmieji organizatoriai ir veikėjai, nėra žinoma. Tik tiek žinoma, kad 1917 metais kuopa buvo suorganizavus chorą, kurio vedėjum buvo pakviestas D. Antanavičius, Miko Petrausko studentas. Chorui suorganizuoti daugiausiai dirbo Tamošiūnas.



# GIMTOJI KALBA

## LIETUVIŲ KALBOS DAIKTAVARDŽIŲ YPATYBĖS

L. Dambriūnas

Lietuvių kalba lengvesnė nuo anglų kalbos tuo, kad ji neturi skirčių (articles). Tad čia nereikia galvoti, kada vartoti *the*, kada *a*, o kada visai nieko, kaip anglų kalboje.

Skiriasi lietuvių kalba dar ir tuo, kad ji turi tik dvi daiktavardžių gimines (genders) — vyriškąją ir moteriškąją (masculine and feminine). Kalbėdami apie žmones, gyvius ar daiktus, visada sakome *jis* arba *ji*, tuo tarpu anglų kalboj gali būti *he*, *she* ir *it*.

Daiktavardžiai su galūnėmis *-as*, *-is*, *ys*, *-us* ir *-uo* yra vyriškos giminės, pvz. *namas*, *brolis*, *arklys*, *sūnus*, *akmuo*, o daiktavardžiai su galūnėmis *-a*, *-ė* yra visada moteriškos giminės, pvz. *ranka*, *katė*. Yra du moteriškos giminės daiktavardžiai su galūne *-i* (*pati* — wife, *marti* — daughter-in-law) ir vienas su galūne *-uo* (*sesuo*).

Daiktavardžiai su galūne *-is*, kurie kilmininke (possessive case) turi galūnę *-ies*, gali būti abiejų giminių. Jei trečias linksnis turi galūnę *-iui* (*vagis*, *vagies*, *vagiui*), tai jis bus vyriškos giminės, o jei trečias linksnis turi galūnę *-iai*, (*akis*, *akies*, *akiai*), tai jis yra moteriškos giminės.

Lietuvių kalboj mėnulis yra vyriškos giminės, nes turi galūnę *-is*, o saulė, žvaigždė moteriškos giminės. Tai rodo galūnę *-ė*. Anglų kalboj giminės iš paties žodžio išvaizdos (appearance) pažinti negalima. Čia tiesiog reikia žinoti, kad *sun* yra vyriškos giminės, o *moon* — moteriškos, t. y. priešingai negu lietuvių kalboj.

Anglų kalboj *ship*, *steamer*, *airplane* yra moteriškos giminės, lietuvių — *laivas*, *lėktuvas*, kaip rodo galūnės, yra vyriškos giminės.

Anglų kalboj yra dar nemaža žodžių, kurie reiškia abi gimines, o lietuvių kalboj tie žodžiai turi skirtingas galūnes giminėms žymėti, pvz.

*friend* yra draugas ir draugė  
*neighbor* — kaimynas ir kaimynė  
*pupil* — mokinys ir mokinė  
*baker* — kepėjas ir kepėja  
*cook* — virėjas ir virėja  
*teacher* — mokytojas ir mokytoja  
*reader* — skaitytojas ir skaitytoja

*singer* — dainininkas ir dainininkė  
*gardener* — sodininkas ir sodininkė  
*servant* — tarnas ir tarnaitė  
*cat* — katinas ir katė  
*wolf* — vilkas ir vilkė

Daiktavardžių daugiskaita (the plural of nouns). Daugiskaitos formos lietuvių kalboj padaromos paprastai, pvz.

<i>tėv-as</i> — <i>tėv-ai</i>	<i>sūn-us</i> — <i>sūn-ūs</i>
<i>bro-lis</i> — <i>bro-liai</i>	<i>rank-a</i> — <i>rank-os</i>
<i>arkl-ys</i> — <i>arkl-iai</i>	<i>mart-i</i> — <i>marč-ios</i>
<i>vag-is</i> — <i>vag-ys</i>	<i>kat-ė</i> — <i>kat-ės</i>
<i>akm-uo</i> — <i>akmen-ys</i>	<i>ses-uo</i> — <i>seser-ys</i>

Kaip anglų, taip ir lietuvių kalboj yra žodžių, kurie vartojami tik vienaskaitos formoj, o kiti vėl tik daugiskaitos formoj, pvz. *pienas*, *sviestas*, *cukrus*, *auksas*, *oras* vartojami tik vienaskaitoj; bet *marškiniai* (shirt), *kailiniai* (fur coat), *kelnės* (trousers), *žirklys* (scissors), *rogės* (sled), *durys* (door), *replės* (pincers), *svarstyklės* (scales), *akiniai* (spectacles), *pelenai* (ashes) tik daugiskaitoj.

Kaip iš šių pavyzdžių matom, vieni žodžiai abiejose kalbose vartojami vienodai — tik daugiskaitos formoj, pvz. *kelnės*, *žirklys*, bet kiti žodžiai skiriasi, pvz. *marškiniai* (daugiskaitoj), o *shirt* (vienaskaitoj).

Jau aukščiau matom, kad anglų kalboj yra žodžių, kurie reiškia abi gimines. Panašiai yra ir čia. Yra žodžių, kurie reiškia abu skaičius — vienaskaitą ir daugiskaitą, bet lietuvių kalboj tie žodžiai turi atskiras formas, pvz.

*sheep* — avis ir avys  
*Chinese* — kinas ir kinai  
*Portuguese* — portugalas ir portugalai  
*news* — naujiena ir naujienos  
*means* — priemonė (būdas) ir priemonės (būdai)  
*species* — rūšis ir rūšys

Lietuviškai galima sakyti: *bloga naujiena* ir *blogos naujienos* (the news are bad); *tuo būdu* (by this means), *jokiu būdu* (by no means).



# IMPERIAL LITHUANIA

By V. ADOMAITIS

Los Angeles, California

With the celebration of the independence of the Lithuanian Republic this month, some people get the wrong impression that it is a relatively new nation. While it is true that a revitalized Lithuania was born in 1918, the actual establishment of the Lithuanian State was in 1253 when King Mindaugas was crowned the first Catholic King of Lithuania.

However the year 1430 is also a most significant one in Lithuanian history. Vytautas the Great planned to proclaim the birth of a new empire of the East. This imperial State was to synthesize the best of Western civilization with the many good elements of Oriental culture in such a manner so it could stand as a mighty giant protecting Christianity from the barbaric hordes of Asia.

Many rulers had gathered in 1430 to the Fortress of Lutsk. From the West had come the Holy Roman (German) Emperor Sigismund, the King of Poland Jogaila, and many dukes and nobles of Western Europe. From the East came the Khans of the Golden Horde (Tartars and Mongols) and the Slavonic princes. There is no equivalent scene of such splendor and grandeur in Lithuanian history. *This gathering symbolized the triumph of Christian Lithuania!* Here in the Vitoldian fortress gathered Roman Catholics, Uniates, Orthodox, Moslems, Buddhists, and other religions in a spirit of friendship and cooperation.

At that time the Lithuanian Commonwealth of Nations was at its zenith — it stretched from the Baltic to the Black Sea and touched the gates of Moscow. Within its imperial boundaries were found Lithuanians, Ukrainians, White Russians, Poles, Tartars, Mongols, Moldavians and many Greeks. Beyond these last European boundaries lay the terrifying Golden Horde whose Tartar Khans ruled vast territories stretching across Turkistan into Siberia.

Lithuania feared no enemies. Moscavy (Russia) sent tribute and was even a protectorate for a time. The Teutonic Knights in Prussia and Livonia had been crushed at the Battle of Tannenberg in 1410. There had been ushered in a period of twenty years of peace and prosperity. Only one thing was wrong — Lithuania was still in alliance with the

Kingdom of Poland. This biggest mistake in Lithuanian history had not yet been rectified. Jogaila, the previous Grand Duke of Lithuania, had been crowned the King of Poland, and had entangled Lithuania into Polish intrigue. In theory closer bonds between these two different nations were supposed to bring friendship and strength to each party, but in reality it brought hatred and discord that has even lasted to our time.

Ever since 1392 when he had assumed the throne as Grand Duke, Vytautas' burning desire was to completely cast off the chains of intrigue that tied Lithuania and Poland. His life was dedicated to the task of strengthening Lithuania so that she would never fear neither Germany nor Poland. (Russia in the 14th century was an insignificant duchy either under the control of the Tartar Khans or of the Lithuanian Grand Duke.)

The Lutsk Council of Princes declared that Emperor Sigismund request the Pope to send the Crown of Lithuania to Vilnius immediately. Hearing this, the Polish nobles left the conference in anger and hurried back to Poland. Meanwhile Vilnius awaited the Lithuanian Crown in great expectation. But alas! Polish intrigue had triumphed. The messenger of the Pope and his guards had been ambushed by the Poles and the crown stolen. The multitude of European and Asian guests hurried back home as the armies of Lithuania and Poland mobilized for the impending war. But unfortunately for Lithuania, Vytautas the Great unexpectedly died.

The Lithuanian duchies were thrown into great confusion over his succession. Eventually the Lithuanian Empire collapsed in 1569 with the Lublin Union although Lithuania continued as a separate nation with its own coinage, army and government. With time hatred and dissatisfaction of the various ethnic, political and social groups in the Polish Kingdom saw the complete end of cooperation. In 1795 freedom in Eastern Europe completely perished when Poland - Lithuania as also the Ukraine and White Russia were devoured by the Russian bear. Four nations were reduced to complete slavery of the Tsars and the Vitoldian dream of 1430 became a forgotten fact of history.



## SAULĖS STEBUKLAS

Ką matė bedieviško laikraščio  
redaktorius 1917 m. Fatimoj

*J. Savelis*

Stebi saulės stebuklą



Nepaprasti Marijos pasirodymai 1917 m. gegužės - spalio mėn. Fatimoj šiandien plačiai žinomi visame katalikiškame pasauly. Tačiau ir dabar yra tokių žmonių, kurie tiems pasirodymams netiki. Tokių netikinčių buvo ir pačioj Portugalijoj 1917 metais, o ypač Portugalijos laikraščių "Diario de Noticia" ir "O Seculo" redakcijose. Laikraščio "O Seculo" redaktorius buvo žinomas bedievis Avelino de Almeida, jis norėdamas išsklaidyti žmonėse tikėjimą Fatimos įvykiams, buvo nuvykęs į pasirodymų vietą, Fatimą, 1917 m. spalio 13 d., stebėjo tuos nepaprastus įvykius, o paskui juos aprašė dviejuose laikraščiuose ir įdėjo pasirodymų metu padarytas nuotraukas. Vienas jo straipsnis buvo atspausdintas 1917 m. spalio 29 d. iliustruotame laikraštyje "Ilustracao Portuguesa". Tas straipsnis yra atsakymas į jo draugo užklausimą, ką pats redaktorius buvo pastebėjęs tą dieną Fatimoj. Kadangi straipsnis parašytas žinomo savo bedievybe redaktoriaus, kuris buvo Fatimoj laike apsireiškimų ir savo akimis matė nepaprastus įvykius, todėl jį duodame ištiesai išvertę lietuvių kalbon:

### LAIŠKAS APIE ĮVYKIUS FATIMOJE 1917 METAIS SPALIO 13 d.

Aš buvau girdėjęs, kad Švč. Mergelė pasirodė trims vaikams: dviems mergaitėms ir vienam berniukui, kai jie vieną sekmadienį, tuoj po Šeštinių, ganė avis. Marija liepė jiems melstis ir pažadėjo pasirodyti ant to pat ažuoliuko kiekvieno mėnesio 13 dieną iki spalio mėn., tada ji padarys stebuklą ir parodys kitus nepaprastus dalykus. Toji žinia pasklydo po plačią apylinkę, pasiekė net tolimiausias Portugalijos vietas. Kiekvieną mėnesį ten atvykdavo didesnis ir didesnis žmonių skaičius, iki

pagaliau spalio 13 dieną ten susirinko daugiau 50,000 žmonių. Tai tvirtina ir nešališki stebėtojai. Kai kurie anksčiau ten buvę tikintieji pasakojo, kad jie matė nepaprastus astronominius ir atmosferinius reiškinius, kurie buvo palaikyti tiesioginiais Dievo veikimo ženklais. Kiti vėl pasakojo, kad patsebėję, kaip staiga nukrito temperatūra, dar kiti — matę vidurdienį žvaigždes ir nepaprastai gražius debesius aplink saulę. Treti vėl pasakojo, kad Marija prašė visų daryti atgailą, kad ji norinti, kad pasirodymo vietoj būtų pastatyta koplyčia ir kad spalio 13 dieną ji parodys visiems stebuklingą įvykį, kuris duos pažinti Dievo gerumą ir galingumą.

Tai vis buvo kalbama apie tą su baime lauktą ir dabar taip išgarsėjusią dieną, kurioj dešimtis tūkstančių žmonių susirinko į Fatimą iš artimų ir tolimiausių Portugalijos vietovių, neatsižvelgdami į vargingos kelionės sunkumus ir nepatogumus. Vieni ėjo pėsti po kelioliką mylių, saulei kepinant ar lietui lyjant, kiti atvyko įvairiomis susisiekimo priemonėmis sukrypusiais vežimais ir naujais moderniais automobiliais, taip pat trečios klasės traukiniais. Aš mačiau būrius vyrų ir moterų, palengva žygiuojančius link Fatimos, jie lyg sapne pasinėrę giedojo šv. giesmes ir kalbėjo rožančių.

Tik staiga ten pasikeitė oras. Smarkus lietus greit pavertė dulkėtus kelius į giliausią purvyną, tačiau šis žvarbumas rudens laike nepakeitė ir nesulaikė keliauninkų pasiryžimo ir nusistatymo.

Aš mačiau žmonių minią, kuri apsupusi "stebuklingąjį" medelį, laužė jo šakas, norėdami pasilaikyti atminčiai. Didelės žmonių minios stovėjo ir ant vieškelio, einančio iš Leirios miesto. Ten buvo



## READERS WRITE

January 1, 1954

My Dear Knights:

We have just begun a New Year, namely 1954. It is just another to most of us but 1954 signifies something else. It is another year that our Fatherland, Lithuania, is under the severe dictatorship of Moscow. It is another year of suffering for the people of that great land. And why are they suffering? No one knows. The only answer we can give to this question is that their crime of being born Lithuanians and that they are Catholics was like a sacrilege to Moscow. Our people committed the unforgivable sin of breaking away from the dictatorship of Moscow in 1918. For this "sin" our people have paid dearly. They were persecuted. But the blood shed was shed for a purpose; that we may live in peace.

įvairiausių rūšių susisiekimo priemonių ir įvairiausių luomų žmonių, kurie tvarkingai, be jokios baimės, laukė pasirodant tų antgamtinių įvykių, apie kuriuos iš anksto buvo kalbėta ir pranašauta. Jų pasitikėjimas liko gyvas ir karštas, nežiūrint pirmesnių trukdymų.

Šioj milžiniškoj minioj daugiausia buvo ūkininkų, kurie elgėsi labai pavyzdingai. Apsupę tuos tris vaikus, jie laukė nepaprastų įvykių. Vaikams davus ženklą, kad jau atėjo "stebuklingoji" valanda, visi nusiėmė kepures, atsiklaupė ir pradėjo melstis. Visi laukė tos mistinės valandos, kai pasirodys ženklai, kurie, kaip buvo iš anksto pasakyta, bus ryšys tarp dangaus ir žemės.

Jau buvau bepradedęs galvoti, kad aš nieko čia daugiau nepamatysiu, kaip tik šią didžiulę, ramią ir gandais persiėmusią minią, kuri atvyko pažiūrėti antgamtinių įvykių. Staiga aš pamačiau tai, kas tikrai buvo labai nepaprasta. Ir ką aš pamačiau? Lietus nustojo lyti, prasiskyrė juodi debesys ir pasirodė vidurdienio saulė, kuri buvo išblyškusi, kaip sidabrinis diskas, kuris staiga pradėjo šokinėdamas suktis. Žmonės tą reiškinį pavadino saulės šokiu. Tuo pat metu pasirodė įvairių spalvų saulės spinduliai, kurie keitėsi vienas paskui kitą.

Ar tai buvo stebuklas, kaip žmonės kalbėjo, ar tik naturalus reiškinys, Aš neapsiimu duoti į tai pilno atsakymo. Aš tik norėjau patvirtinti Jums, ką aš mačiau, o visą kitą palieku spręsti mokslui ir Bažnyčiai. Avelino de Almeida.

Yes, it is another year, but a sad one for our people. Now, what are the Knights of Lithuania going to do this year? Many of the members of the K. of L. are not going to like what is going to be stated next, but the truth must come out no matter whom it hurts and how it hurts.

The K. of L. is not what is used to be. It is falling into a deep pit full of mud. In this pit it is hard to get out unless help is administered. And at present, the K. of L. is slowly falling into that pit.

Every year we have a membership drive. How many members actually try their best to bring in at least one new member? How many members write articles for the VYTIS? How many are truly interested in working for "GOD and COUNTRY"? How many belong to the K. of L. just to have a good time and leave all of the work for a few? How many are really and truly interested in the liberation of Lithuania?

The only way these question can be answered are by each individual member. We are not strong enough. we act as if all of our strength has disappeared. Where did it go to? We are slowly falling into that pit of mud. And if we do not wake up now, we will never get out of that pit.

I was shocked to witness a group of Lithuanians (YOUTH) discredit their Lithuanian language, people and customs. To them there were not any persons called Lithuanians. They were all "LUGANS". This is truly an INSULT. Yes, it is only a "nickname" but if we are Lithuanians, let us remain so. The trouble with us is that we DO NOT FIGHT FOR THE TRUTH TOGETHER.

I have never been to Lithuania, physically, but spiritually I have been there many times.

So think these things over. Are you a true member of the Knights of Lithuania? Are you ACTIVE or PASSIVE? It would be good to make a few resolutions and follow them not forget them. REMEMBER: Our Lithuania is suffering, and we as Lithuanians and as members of the Knights of Lithuania are the ones who MUST fight for her freedom. We can do this by fulfilling the questions asked in this letter. But the best way is said in two words, PRAYER and ACTION for Lithuania that she may be free again to join us in prayer and action for the rest of the persecuted world, especially Russia.

May the grace of our Lord Jesus Christ be with you all through the New Year.

Sincerely yours,

Donald S. Petraitis  
Marianapolis, Thompson, Conn.



## Jaunimas

# TAIKOS KELIAS

(Išpūdžiai iš naujo tarptautinio katalikiškojo jaunimo judėjimo)

Rugpiūčio mėnesį apie 400 jaunų vyrų ir mergaičių iš įvairiausių kraštų užsikrovę kuprines ant nugaros, leidosi kelionėn per Vokietiją, eidami taip vadinamais "Taikos Keliais", Pax Christi sąjūdžio surengtais. Buvo ten Vokiečių ir prancūzų, olandų ir belgų, anglų ir amerikėnų, afrikiečių, indokiniečių ir korejiečių — gal paprasčiau būtų išvardinti ko ten nebuvo — ir tarpe jų viena lietuvaitė. Pasiskirstę šešiomis grupėmis įvairiais maršrutais traukėme garsios senosios Altenbergo Katedros link. Ėjome dešimts dienų pėsčia Vokietijos keliais, vieškeliais ir takeliais — po 20 km. į dieną, per lietu, saulę ir vėją. Girdėti buvo pasišnekėjimai įvairiausiomis pasaulio kalbomis, o kai jau kitos išeities nebegalima būdavo rasti, dar visada likdavo primityvioji rankų kalba, kuria, blogiausiai atveju dar visada buvo galima išsiaiškinti. Taip pat likdavo dar ir broliška šypsena — kuri juk yra internacionali. Pakeliui du kart į dieną sustodavome bendroms diskusijoms, tai slėpdamiesi nuo lietaus po medžio šaka, tai kepindami kojas prieš saulutę pievutėje, ir aršiai diskutuodavome pasaulinės politikos aktualiausias problemas: Europos gynymosi bendruomenė, Vokietijos apsiginklavimas, Bažnyčios socialinė doktrina, nervų karas, kolonijų nepriklausomybė, Rusų ir amerikėnų santykių problemos ir tt. Kilo įvairių nuomonių skirtumų, bet greitai pamatėme, kad krikščioniškoje dvasioje diskutuojant visuomet galima rasti bendrą kalbą. Paskui, vėl einant keliu buvo baigiama mažesnėmis grupėmis aiškintis dar miglose pasilikusius klausimus.

Vakare, pagaliau pasiekus nakvynės, suskambėdavo įvairiomis kalbomis dainos — ispanai bandė vokieškai apsukti liežuvį, o prancūzai stengėsi, gal gi ir lietuvišką sakinį pavyks išdainuoti. O nuo kelionės dar neperdaug pailsusios kojos sutrepsėdavo mokintis įvairių kraštų tautinių šokių. Kai jau akys perdaug pradėdavo merktis, nuoširdi malda pasigirdavo lauko tamsumoje, po žvaigždėtu dangumi: "Hail Mary, full of Grace" prabilėdavo balsai viename gale. "Gegruessei Du, Ma-

ria", atėdavo atsakymas iš kito šono. "Je vous salue, Marie, girdėjosi kitame krašte. "Sveika Marija, malonės pilnoji", atsiliepdavau ir aš, kiek galint garsiau. Galiausiai, visi kartu kalbėdavome "Ave Maria, gratia plena", ir tada tikrai įsitikinome, kaip naudinga turėti bendrą Bažnyčios kalbą, kurią visi suprantame.

Taip perėjome per Trierą, apžiūrėdami jo senuosius griuvėsius iš romėnų laikų, kurie stovėjo kaip gyvas senosios europėinės kultūros paminklas, ėjome per volkaniškos prigimties Eifelio kraštą, gerėdamiesi jo miškais ir apskritais kraterių ežerais, pailsėjome seno Maria Laach benediktinų vienuolyno tyloje, ir toliau traukėme žaviais Rheino pakraščiais iki Koelno.

Pasiekę Altenbergo katedrą, kuprines sumetę į kampą, ėjome didžiule žvakių procesija. Kiekvienos tautos vienas atstovas laikė medinė lėkštę, į kurią kiti, praeidami dėjo popieriukus, ant kurių buvo surašę intencijas. Tokią lėkštę turėjau ir aš laikyti. Ir iš visų, ji buvo pilniausia, procesijai pasibaigus. Traukdami per katedrą su uždegtomis žvakėmis, giedodami "Pacem meam do vobis, pacem meam relinquo vobis" nebejutom nei papadėse pakeliui sutrintų puslių, nei nuo kuprinių diržų skaudamų pečių, bet visi tikėjome, žinojome ir jautėme, kad esame broliai Kristuje, kad dirbame kartu ir siekiame to paties idealo, nes mūsų, 1953 m. jaunimo uždavinys yra pastatyti laisvą ir taikingą pasaulį. Kas gi tai padarys, jei mes to nepadarysime?

N. B. Pax Christi Sąjūdis gimė Prancūzijoje, Vokiečių Okupacijos metais: viena katalikų rezistentų grupė priėjo įsitikinimo, kad reikia melstis ir už savo priešus, ir kad, baigusis karui, reikia bendromis jėgomis išvengti ateityje karų ir panašių katastrofų. Tai ir buvo Pax Christi užuomazga. Po karo, šis Kardinolo Feltin, Paryžiaus Arkivyskupo globojamas sąjūdis smarkiai praplito ir labai sparčiai toliau vystosi įvairiuose kraštuose.



## A FORGOTTEN HERITAGE

Jon T. Patashus

THIRTEEN YEARS have slipped into oblivion since the Russian occupation of Lithuania deprived that valiant nation of its independence. Quite a number of Lithuanians in all corners of the globe are wondering what is happening about restoring that nation's independence. Over this span of years many efforts have been made to see inaugurated a new reign of law and order in Lithuania; law and order legislated by the Lithuanian populace presently bearing the brunt of malice and cruelty of Soviet despotism. For numerous reasons the drive for this nation's independence has never passed the public utterance stage. It is very necessary to make some review of past failures if any future advance is to be made concern — Lithuania's independent status. Initially, the small handful supporting the project could never generate enough impetus to carry the project past the annual conventions and rallies, et cetera. Another glaring factor has been the failure of Lithuanians and Lithuanian organizations to sell their parent country in their immediate vicinities and other areas.

The subject of Lithuanian independence cannot be dealt with fairly within the scope of an article. One cannot condense the glorious history of that nation in compact words, nor reveal the desolate heritage of that nation in abbreviated form. However, it is possible to narrate some of the hardships, ordeals that are not clearly narrated to the free Lithuanians in this nation.

In our era it is unthinkable that there are masses of humanity not permitted the freedom of religion, judgment and government. And yet, there are many small nations shackled to what may seem to them at the moment to be an eternity of fetters. These people are the heirs to all the sadness, sorrows, agonies and anguishes. They steal hope and faith, furtively, mournfully, as hungry scavengers seeking a morsel of sustenance. Their's are feeble lanterns in a dark land... despairing lights over a meaningless chaos... flickering lights over deceitful paths that lead nowhere... they cry out into the night and look for friendly faces to no avail... wander about aimlessly, waiting, hoping and praying. Is this then their heritage — a bottomless abyss without hope? Are chains the only heritage that they can hand down to their children? The latter is most important in that the future destiny of many nations will be decided by today's children, and today's environs will shape tomorrow's children.

It is surprising at the large number of Lithuanians with little or no practical knowledge of their

parent country's history past and present. And, it is alarming over the great number of Lithuanians with little or no interest concerning the plight of Lithuania. It seems that an occasional donation to the cause is sufficient to clear the conscience. The desolation of Lithuania is reserved for convention halls, rallies, picnics, et cetera, and all good intentions are abandoned after the events have taken their course.

The primary duty of all freedom-loving Lith-Americans is to firmly and patiently persuade the complacent to pay more than lip service to the efforts of those striving to achieve that nation's independence. There are many methods available to achieve this long-sought after goal: Primarily, there should be a spirit of voluntary association among the Lithuanians and their countless social organizations. These organizations should conduct a concerted drive to portray the desolation of Lithuania; rouse the Lith populace to the growing danger of an enslaved Lithuania. There should be a more lucid narration of Lithuanian history and culture, and most important, preservation of the Lithuanian language. The younger generation and quite a number of the present generation must realize some sense of responsibility toward the problem confronting them. By timely arrangements and adequate preparations the plight of Lithuania could be sold to those who are in the position to carry the proposal past the commemoration plaque status. The impetus should be great enough to shake the lethargic Lithuanians to action. Only the Lithuanians by a fierce clannishness will form into an adhesive force. Sell Lithuania to the public, and not to be forgotten, the Lithuanians.

To this purpose all Lithuanians, here in this nation and in the remote corners of the world, should be drawn together, form a pillar of strength. The enslaved will dwell upon this action of strength for it is for them an avenue of hope. Lithuanian independence can only be achieved by a national unity — this must be a common goal — unity of purpose! We must not hesitate to extend a helping hand to those in immediate danger. The abject defeatism of the past must be interested in this new endeavor. This year of 1954, let us, the Lithuanians, free-born and elsewhere, join hands in a truly concerted effort unshackle the fetters of our mother nation. Sell Lithuania!! Sell Lithuanian history, culture, despair and independence! This should be our slogan for the coming year, and every year until the Communist yoke is removed from Lithuania!



# PADALINTAS GYVENIMAS

(Ištrauka iš veikalų skirtų religinei - tautinei rimčiai  
"Žodis ir gyvenimas")

Mišrioji santuoka yra padalinta moterystės pradžioje, gyvenime ir kapuose.

Prancūzų filosofas ir kritikas Ernest Hello savo veikalė "Žmogus ir Paslaptis" teisingai pastebi, kad šeima yra pašaukta nugalėti didžiausius pavojus. Ji yra asmeninių, socialinių, politinių ir net religinių problemų centras. Kas tik gyvas, tiesa, pavojų neišvengia, bet šeima jų daugiausia sutinka. Kovoti jai ir laimėti yra nepalyginamai sunkiau, kai pati savyje nėra vieninga — mišrioji santuoka.

Tą santuoką čia suprasime plačiausia prasme: tautine, religine ir tautiniai religine prasme.

*Tautiniai mišri santuoka — nedėkinga santuoka.* Kiekvienas žmogus priklauso tam tikrai tautai, arba jos grupei svetimam krašte. Gal jis seniai išklydęs iš savo krašto ir tautos, tačiau tautinių bruožų iš savęs visiškai neišbrauks — jie prigimties dalis. *Kaip kūdikis negali pasirinkti sau tėvų, taip žmogus sau tautos: joje jis gimsta.* Tautinis paveldėjimas, tautinis prigimties balsas gali būti priltildytas, nuslopintas — tačiau neišdildomas. Skirtingų tautybių vedusieji tą nemažiau jaučia. Gal jie gražiausiai sugyvens — laimingiausias atvejis — tautiniu klausimu bus svetimi, pasidalinę. Gal vienas kito tautą, papročius, istoriją, kultūrą gerbs, bet kas neįgimta — nesava, svetima: nejungia, skaldo. Dažnai pasijus vieniši, kiekvienas savam kraštan mintimis nuklydę... Vienuma šeimoje — viskam pavojinga...

Tautiniai skirtumai dažnai bus stabdis nuoširdžiai, sutartinai maldai, religinei kultūrai, dvasinei pažangai. Nors ta pati abiejų Bažnyčia, tos pačios pamaldos, bet jų papročiai primena vieną ar kitą kraštą, net kontinentą. Vienam tos religinės tradicijos bus savos, kitam — svetimos ir t. t. Melsis ir gal nekartą pagalvos: mano krašte gražesnės giesmės skambėjo ir Dievo žodis buvo suprantamesnis, savesnis; rodos, sakramentai buvo kitaip teikiami ir šv. Mišios lyg suprantamiau buvo laikomos. Tautiniai pėdsakai gilūs ne tik žmogaus prigimtyje, bet ir jo religijoje. Tautinis vedusiųjų skirtumas — nedėkingai padalintas gyvenimas net Dievo aki-vaizdoje...

*Religiniai mišri šeima — pavojinga santuoka.* Pavojinga, nes moterystės pradžioje yra suskilę, suskilę giliausiuose pagrinduose. Tas atsi-neštas ardomasis pradai gal mirtinai nepadalins

šeimos, tačiau pavojus, kaip Demoklo kardas, nuolat grąsins... Tas nereiškia, kad tos pačios religijos vedusieji visada gražiai sugyvena, bet jiems daug mažiau pavojų nesugyventi. Ypatingai, jei katalikas susituokia su kitos religijos asmeniu. Katalikas visą gyvenimą lieka nepilnateisiu šeimoje, nes jam moterystė nesuardoma, nekatalikui — gali būti suardoma... Nekatalikui dažniausiai visos religijos yra geros, nes jos ne Kristaus įsteigtos, bet žmogaus įtakoje atsiradusios. Katalikas to pasakyti negali, kad vienas Dievas būtų prieštaraujančių religijų Viešpats, Įsteigėjas. Tuo atveju katalikas lieka "fanatiku", nekatalikas — "tolerantu", pamirštant, kad laikymasis klaidos yra didžiausias fanatiškumas... Tegu vienas kito religinių jausmų nelies, tačiau indiferentiškumui — plačiausia dirva, grąsinanti tikram tikėjimui, tiesos meilei, kuriai priklauso ir tautiškumas.

Religiniai mišrioje šeimoje ir vaikai jaučiasi kryžkelėje, nors tėvai, kaip žmonės, būtų pavyzdingi. Abiejų tėvų pareiga vaikus auklėti. Abiejų čia sutarimas — sėkmingiausia charakterio mokykla, dvasinė akademija. Bet ko abu neturi — abu negali ir duoti... Nedarnumas neišvengiamas, vaikai negali to nejausti, nepastebėti. Jie mato savo tėvelius kartu namuose, pabuviuose, pramogose, bet ne bažnyčioje, maldoje. Kūdikis kurį laiką to neišsijaus, bet brendimo amžiuje, paaugęs gal ir labai skaudžiai pergyvens. Jei vaikas abu tėvelius lygiai myli — nelygiai vertins jų tikėjimą; jei kurį labiau myli — tos pusės jam bus mielesnis tikėjimas, kur vaiko širdis. Pagaliau... Tėvelių nebėra. Juos kapai priglaudė: vienas jų vienam kapinyne, kitas — kitam. Skaudu vaikui, kad tėveliai ir kapuose bendros vietelės neturi... Ant kiek tautinis vedusiųjų skirtingumas yra nedėkingas, tiek religinis šeimos nedarnumas — tiesiog pavojingas, skaldantis dorovinį pagrindą — religinį ir tautinį sąmoningumą. Ką gi bekalbėti apie religinį ir tautinį vedusiųjų skirtingumą?.. Religija ir tautiškumas yra paties Tvėrėjo prigimtinį įdiegti: kai vienas jų išblėses, negali kitas liepsnoti!

Mišrioji santuoka plačiausia prasme yra padalinta moterystės pradžioje, gyvenime ir kapuose. Jai — daugiausia pavojų pavargti ir suklupti gyvenimo kovoje.



# OFICIALUS SKYRIUS

## LITHUANIANISM CONTEST

At the 39th K. of L. National Convention held at Dayton, Ohio (September 1952) the Lithuanianism Contest was extended for a period of two years. Therefore, just a reminder that all letters claiming points in the Contest must be mailed before July 31, 1954. (Note — the "K. of L. Works for Lithuania", published both in English and Lithuanian, together with "Rules for Contest" appeared in the May issue of VYTIS, 1953.)

Everything we do that has any relation to Lithuania will immeasurably aid Lithuania.

Every Lithuanian song sung, every play presented, every book sold, are some of the methods in keeping the Lithuanian spirit alive in these United States. We are not at liberty to decide whether or not we will participate in the Lithuanianism Contest. We MUST, all of us, go ALL OUT in the campaign. All councils must do their utmost to promote Lithuanianism in their respective communities. The entire purpose of the Knights of Lithuania and its Lithuanianism Contest Committee is to keep the name, culture and traditions of Lithuania vibrant and real in the world of today.

May this brief reminder stir within all of us a sincere resolution to work and sacrifice ourselves for our beloved Lithuania. A nation that is hanging on a cross is pleading us for help!

Dear Knight, can you or I say "no"?

*Ann Mitchell, Co-chairman*

## HEAR YE

Off and on for many years we have negotiated with the Sisters for the publication of the *Vytis* and we are now happy to announce that this and all future issues of the *Vytis* will be printed by the Immaculata Press in Putnam, Conn. which is owned and operated by the Sisters of The Immaculate Conception. Future plans and ideal working arrangements have been agreed upon and we ask your cooperation with this project. Since the members insist that "*Vytis*" be out on time you must send you *literary contributions* to Editor Dr. Leimonas by the first of the month and *correspondences* to Miss Grendal by the 10th of the month — that is, one month prior to publication.

We want to express our thanks to publisher Joseph Kapočius, for his fine cooperation with the K. of L. for many years. We wish Mr. Kapočius the

## ATTENTION COUNCIL SECRETARIES

Sveikinu Jus naujai išrinktas raštininkes.

Linkiu viso geriausio Jūsų darbuose.

If you have not already done so, please send me the list of your 1954 council officers.

*Diane Shatas, Secretary*

784 East Broadway

S. Boston 27, Mass.

## POINTERS FOR K. of L. LEADERS

### Discontent

You will find a certain amount of discontent in every council. This should not surprise us. But don't look upon this as a headache that is incurable. The signs of discontent in your council may be the start of a newer interest and greater personal satisfaction in the work of the Knights.

There are two types of discontent, that arise wherever a group of people work or play together. The first is a CONSTRUCTIVE type, born of a desire to better one's self. Seeing conditions that need improvement, or through self — criticism seeing your own shortcomings, or through self — criticism seeing your own shortcomings, will bring on a discontent, but if your discontent is CONSTRUCTIVE, you will start thinking about bettering the conditions and bettering yourself. This is a healthy sign. Just spend a few minutes thinking about the high ideals, the spiritual benefits, the cultural advantages of the K. of L.; bring to mind the close bond that language and customs forge; think of the friendship formed with members all over the country, of the pleasant get-togethers. You will conclude that it is worth the effort to become a better member yourself, and work a bit more to make your council click.

The second type of discontent... is really MALCONTENT, or if you wish, DESTRUCTIVE DISCON-

greatest success with his huge undertaking — publishing The Lithuanian Encyclopedia. Thanks and good luck!

*Joe Lola*



TENT. This is the kind felt by people who are never happy, who distrust others, who tear down the good efforts of others. This is a negative outlook. Malcontents in the K. of L. are pessimists, members who do not see, and do not want to see their own shortcomings, and blame all the faults on their council officers.

The proper way to deal with Discontent is, first, understand the difference between constructive and destructive discontent, to show the evils of the latter and point out the advantages of the former. Discontent must be eliminated from K. of L. activities as far as possible by seeing to it that the members get as much as possible from the K. of L. Satisfied members will not be discontented in a destructive, negative way.

Secondly, if you make the members feel the success of the council depended upon their co-operation, they will feel an inner satisfaction that will destroy discontent.

Thirdly, members often are discontent, because they are not advised of plans and proposed changes. Let them in on the secrets. Let their curiosity be satisfied and they will feel part of the great work and participate in any activity more fully.

The year 1954 is young yet. There are many months ahead of striving to uproot this fault. But, it is important to start now.

*Phil Carter*

## SPORTS

FRANK PETRAUSKAS

It won't be long now before ardent lovers of golf begin cleaning and polishing clubs and their thoughts turn to the fairways. They dream of the good games shot last summer, the long straight drives, the accurate chip shots, that beautiful thirty-foot putt; but do they dream of the many bad games they shot, the drives that hooked or sliced into the rough, the chip shots they topped or over-shot the green, and the many short putts that rolled by the cup. However golf has a peculiar attracting force so without a doubt he's back on the fairways at the first opportunity.

How about you K. of L. golfers? Are you anxiously awaiting the first days of spring? Check over those clubs and get them in playing shape. Then all summer get your game in shape because come August is the K. of L. Golf Tournament in Pittsburgh. It takes place the day before the 41st K. of L. National Convention convenes. All of the details such as the date, the Country Club, etc. will be published at a later date.

All of the participants have an equal chance of winning a trophy so don't be dissatisfied if you never broke a hundred. Many others are in the same boat with you. This is the first such tournament held by the K. of L. so with your help and co-operation, I know it won't be the last.

All K. of L. members, whether they be male, female, or council mascot, are eligible to enter the tournament.

## "VYTIES" PLATINIMO VAJUS

### VISI VYČIAI IR JŲ PRIETELIAI Į DARBĄ!

- Vyčių Centro Valdyba ir "VYTIES" Redakcija skelbia "VYTIES" platinimo vaju nuo 1953 m. gruodžio 1 d. iki 1954 m. kovo 1 d. Daugiausia surinkusiems "VYTIES" prenumeratorių paskirta 13 dovanų: trys dovanos pinigais — \$25, \$15, \$10 ir dešimt dovanų knygomis.
- Dovanoms skirti \$50 paaukojo kun. Dr. J. Prunskis "Draugo" Redaktorius, Chicago, Ill., o dešimt knygų apie Fatimą MARIJA KALBA PASAULIUI kun. Myk. Vembrė, Stoughton, Mass.
- Tat, Vyčiai ir jų prieteliai, aplankykite visus pažįstamus ir kiekvieną lietuvišką šeimą!! Pasistenkite nuoširdžiai atlikti šį gražų "VYTIES" platinimo darbą ir laimėti paskirtas dovanas.
- Tenelieka 1954 metais nė vieno jaunuolio-ės, kuris neskaitytų jaunimo laikraščio VYTIS!

"VYTIS", 395 W. BROADWAY, SO. BOSTON 27, MASS.



# VYČIAI VEIKIA



## COUNCIL ACTIVITIES

### NEW ENGLAND DISTRICT

#### BROCKTON, MASS.

COUNCIL 1

#### **New Spiritual Adviser**

At our Fall meeting, we welcomed the new curate of St. Casimir's Church — Father Albert Abracinskas, as the newly-appointed spiritual adviser of our council. Father Al, in his inspiring talk, assured us that we will enjoy working with him in all K. of L. activities. Following the meeting, a Halloween Social took place. We thank Bertha, Doris and Lorraine for donating the delicious homemade cakes and cookies.

#### **Snow-Flake Ball**

Our Ball held on January 16th at the Walk-Over Club, was well attended by the district's councils. Committee which worked so hard, consisted of Fr. Abracinskas, honorary chairman, Bertha Gutasukas, general chairman, Jimmy Condon, co-chairman, and Doris Tamulevich, Rita Tamulevich, Pat Hughes, Pauline Ratkiewicz, Sylvia Shukis, Jean Chamberlain, Mary Morrow, Marilyn Wallent, Lorraine Tautkus, Pat Gutasukas, Eddie Cominsky, Ernie Wallent, David Wallace, Jimmy Wallent, Mr. and Mrs. Frank Chesnul.

#### **Minstrel Show**

By popular demand, the Minstrel Show (K. of L. and Young Ladies' Sodality combined) was once more presented on November 15th in Monsignor Urbonavičius' Auditorium. With new specialty acts and songs added, it was more enjoyable than ever. The following week, the Show was presented in the Immaculate Conception Church parish in Cambridge (Fr. Juskaitis, pastor). We also performed for the benefit of the Aged People who are living under the care of the Sisters at Our Lady of Sorrows Convent, Brockton. The several presentations were excellently directed by Miss Margaret Sinkevich, producer of the Show. K. of L. members who participated were — Jean Chamberlain, Mary Morrow, Bertha Gutasukas,

Pauline Ratkiewicz, Rita Tamulevich, Lorraine Tautkus, Sylvia Shukis, Pat Hughes, Marilyn Wallent, Doris Tamulevich, Pat Gutasukas, Jimmy Condon, Eddie Cominsky, Jimmy Wallent, Ernie Wallent and David Wallace. "Pat"

#### **K. of L. CALENDAR**

- February 13 — Linden, N. J. (113) Dance, Lithuanian Liberty Park.  
 February 13 — Chicago, Ill. (36) Valentine Dance.  
 February 14 — Chicago, Ill. (36) Hearts' Dance, K. of L. Youth Center.  
 February 28 — Illinois - Indiana District, ST. CASIMIR'S DAY, Communion - Breakfast. Host, Chicago, Ill. (36).  
 March 4 — FEAST DAY OF OUR PATRON SAINT CASIMIR. Commemorated by all councils and districts by receiving Holy Communion "in corpore".  
 March 7 — New York - New Jersey District, Communion and Breakfast. Host, Philadelphia, Pa. (3).  
 March 7 — Worcester, Mass. (26) — commemoration of St. Casimir's Day — Holy Communion "in corpore" followed by breakfast and program.  
 April 23 — 25 — Ohio - Michigan District Convention:  
*Friday*, 8 p. m. — Get Together;  
*Saturday* 3 p. m. — Business Session at Miami Hotel, Dayton, Ohio;  
 9 p. m. — Convention Dance, Miami Hotel;  
*Sunday*, 10 a. m. — Mass At Holy Cross Church;  
 1 p. m. — Dinner — Stuart Patterson Community Center, 238 Baltimore St.  
 HOST: Dayton, Ohio (96).  
 April 24 — 25 — New England District Convention. HOST: Lawrence, Mass. (78).  
 May 1 — New York - New Jersey District, Dance in Newark, N. J.

#### ATHOL, MASS.

COUNCIL 10

#### **Mystery Ride**

Where are we going?... How long will it take to get there? These are the questions that were flying through the air on Sunday, November 29th, when a group of mystified travelers followed along as our new curate, Father Albin Jankauskas led the way with a merry twinkle in his eye. The trip soon proved to be worth all the suspense, as the string of cars stopped first in Paxton to visit the newly-built St. Columba's Church with its unusual architecture. The group was quick to notice the curved ceiling made of cedar. The aroma of the cedar left with one the impression that there was incense constantly burning.

From Paxton, we traveled toward Spencer where the group was granted the great privilege of attending Vespers at St. Joseph's Abbey which is a Trappist Monastery. We left the chapel deeply moved by the beauty and solemnity of the service. The ladies were especially thrilled by the gift shop and the lovely Hummel figurines and paintings. Father Albin reminded us that these men endure these lives of prayer and sacrifice not just for themselves but for US and all mankind. We thank him for arranging this trip.

#### **Election of Officers**

Robert Posk, president; Leonard Davidonis, vice president; Frank Anoris, secretary; Casimir Pinigis, financial secretary; Nellie Melaika, treasurer. We congratulate them and pledge our loyalty and support throughout the year. To our outgoing officers — Mary Gauronsky, president; Stanley Sargut, vice president; Marie Sienkiewicz, treasurer — we say "thanks" for a grand and successful year since our council has grown rich in members and experience during their stay in office.



### Children's Christmas Party

Approximately one hundred children attended a Christmas party sponsored by our council. As the children entered the hall, they were greeted by the cheery sight of a Christmas tree which was gaily decorated by Lennie, Penny, Bronnie and Bill under the supervision of Frank Anoris. The cheery strains of Christmas music from John Talakowski's phonograph lent atmosphere to the occasion. As soon as the children were assembled, they were entertained by a delightful puppet show arranged by Mary Ganronsky and Frank Anoris. Group singing was led by our talented pianist, Robert Posk. At last, came the long-awaited moment when Santa Claus made his grand entrance and distributed gifts. (If Santa made a striking appearance it was all due to the skill of Mary Piragis who dutifully mended Santa's pants where some mischievous chipmunks had played havoc with them!) A more congenial and benevolent St. Nick there never was as the affable personality of Leonard Davidonis bubbled out from under the disguise. If the children seemed especially pleased with their gifts it was because they had been scientifically selected with the needs and desires of each age group by the committee of experts — Robert Posk, Barbara Milosh, Lennie Davidonis and Dot Gulezian. Refreshments were served by Helen Ambrose, Rita Besseck, Mary Piragis, Marie Sienkewicz, Mary Gauronsky, Mary Ann Rodski, Nellie Melaika and Barbara Milosh. The entertainment committee consisted of Frank Anoris and Casimir Pini-gis. Although all members remained after the party to help clean up, it was Joe Waitkevitch who showed outstanding skill in his ability to handle a broom. A talent developed in the service, Joe?

### Bon Voyage Alvin

Members of Council 10 gathered, unofficially, to help Alvin Rodski celebrate his last night home on leave from the U. S. Navy. Dot Gulezian made a special trip back from her home in Lawrence to join the party. The company of Bob Posk and his charming "sužiedotinė" Lorraine Paulin was especially enjoyed. The three most popular ladies present were Janice and Nellie Melaika and Mary Ann Rodski as they danced every single dance number. Alvin was a show in himself as he danced the polka in his own inimitable style. A surprise visit to Frank Anoris' camp, after the dance, was short-lived. One did not have to glance at Frank's thermometer to know that it was too cold for even eskimoos. So, if Alvin received a rather chilly farewell, we are sure he will forgive us!

### Wedding Bells

Congratulations to Anthony Neward on his recent marriage to Betty Brown of Orange, Mass.

### Mission Stamping Grounds

If the next few meetings look like a Philatelists' Convention, it is because Council 10 has embarked on a new project — that of saving stamps. That stamps will be sent to the Marian Fathers.

### Personality of the Month

We wish to turn the spotlight this month on our retiring president, Miss Mary Gauronsky. Mary is one of the hardest working members of our council. She has served as President of Council 10 for three successive years. During that time, she served actively on numerous committees and worked diligently to help the council grow numerically, financially and socially. Her home in town and her summer camp on Queen Lake have served as the scenes of numerous K. of L. socials. Mary is employed in the office of the L. S. Starett Tool Co. where she displays the some cool efficiency in her work as she did as president of the K. of L. She is taking evening courses in Secretarial work to improve herself. Mary is very active in parish affairs and is always lending a helping hand whenever she is needed. Council 10 expresses its gratitude to this young lady for all the time and energy she has expended in its behalf.

*Arry the Howl*

### CAMBRIDGE, MASS.

COUNCIL 18

(This will be my first attempt as "Vytis" correspondent. Hope you will find this column interesting and worth while reading, regularly.)

### New Officers

Vinny Savinsky, president; John Belskis, vice president; Peter Puzin, treasurer; Helen Kazlowski, recording secretary; Dot Zukas, financial secretary; John Samalis, marshal. Father Klimas, our new spiritual adviser, gave an inspiring talk after the installation of new officers.

### New Member

Leo Budra (Air Corps) recently joined our council. Welcome!

### Clubroom

With the cold weather here, many of our members are taking advantage of the facilities offered in our clubroom. Television (especially fight nights) is greatly enjoyed.

### Bowling

There has been a keen interest in bowling. John Belskis, captain of the bowling team, is doing a fine job in arranging matches with other council teams. In a recent bowling match with Providence, our men's team came through with flying colors, taking two out of three. We hope to continue our fine showing for the remainder of the bowling season!

### K. of L. Pins

Many of our members are sporting beautiful K. of L. pins. John Zukas, past president, ordered ten pins and they were bought out immediately. More being ordered!

### Christmas Party

Our annual Christmas party was well planned by John Zukas and John Belskis, co-chairmen. *Zeke*

### WORCESTER, MASS.

COUNCIL 116

In October, our council held a Hal-lowe'en Party at Camp Gleason, Auburn. It was well attended and practically everyone came dressed in costume. Many members of our neighboring Council 26 came to help us "haunt." Two of C-26 members were awarded first prize — dressed as "bride" and groom." The games were well selected, the food was good, music by the Polka Kings was full of swing. The committee responsible for this good time was made up of Frank Ciras, Dot Sinkavitch, Anna Miller, Aldona Pauliukaitis and John Puras.

November found us busy rehearsing for our annual Minstrel Show (presented November 18 and 19). Bob Zinkus was M. C. and General Chairman of the Show. He is to be lauded for his remarkable role as both. Maryann Sinkavich, Richard Polaski, Beverly Wienczek, Billy Burdulis, John Polaski and Joe Savage were the "Ends" who had much to do with the success of the Show. Mary Klimkaitis did a pantomime of Betty Hutton's recording of "Hot Dog! That Made Him Mad." As a whole, the Show was a very "commendable venture."

Here's our 1954 new officers, duly elected and installed: Frank Ciras, president; Joseph Krasinskas, vice president (re-elected); Louise Totilas, recording secretary (re-elected); Ann Markvenas, financial secretary; Teresa Kasper, treasurer; Bernice Burdulis and Vittie Swicklas, marshals; Mary Minikauskas and Al Krasinskas, trustees; Helen Daltwas,



social treasurer. RITUAL COMMITTEE — Mary Klimkaitis, Billy Burdulis and Anna Miller. We sincerely hope the reign of the new officers will be a good one. All members pledge their loyal support.

The social for the month of December was in the form of a Christmas party, held December 27th.

K. of L. ladies who were elected officers of the Senior Sodality: Mary Klimkaitis, prefect; Helen Daltwas, vice prefect; Grace Rackauskas, secretary; Ann Markvenas, treasurer; Ruth Ciras, marshal. Congratulations!

### Personals

Many of our members attended the Edward Tarutis - Lillian Katkauskas wedding. Dorothy Sinkavitch of our council was bridesmaid. The bride looked beautiful and the groom, happy! The guests enjoyed themselves. (I know, I was there.)

At this writing, Jack Kasper (Air Force, stationed in Alaska) was expected home for the holidays. It has been so long since we have seen Jack, most of us have forgotten what he looks like; but we remember his pleasant personality.

This is all my antenna has picked up! Council 116 wishes all her sister councils a Most Happy New Year! "*Taradaika*"

### ANSONIA, CONN.

COUNCIL 135

No folks, Ansonia C-135 is not folding up as it was rumored around the state lately but is still in full force, stronger and better than ever.

We haven't been in the "Vytis" for quite some time now and I know many will be glad to see us back.

### Here and There

Johnny Stefan is quite the boy out around C-13 Chicago these days — we're watching Johnny and take good care of him Chicago as he is a native from this Southern Connecticut town.

News items have it that things look pretty dark for Bridgeport in forming a council and that much opposition is being encountered. This council has made it known that those wishing to belong to the K. of L. may do so and we'll all be glad to have you folks. The more the merrier.

Lil Chaplik has been heard saying that her "Pizon" haircut was obtained free of charge for Halloween. With news like this, we're wondering where she is spending her money these days.

Latest live wire to get "hot" is none other than Pete Gumbulevich who has been very active lately in many discussions and what have you.

Deepest regrets to Bill Kwaitkowski regarding his illness and operation. We're all looking forward to seeing you back again Bill and hope it won't be long.

Orchids to Mrs. Bill Kwaitkowski in the birth of another son just recently. This should get Bill up and around and active in no time. Lots of luck folks from ALL of us.

Al Barauskas (our new President) was seen sneaking up on a couple of ducks with a machine gun lately. Aften a few hundred shots we learned that he only wanted to scare them as he may go back again with some witnesses to show how he used to do it back in the old CCC days. Tell us about them, Al.

Conga line was formed by Ruth Gumbulevich, Olga Savitskas and Lil Chaplik at our last meeting to warm up — was the heat turned off girls or were you just running over some old steps?

Our pre-Thanksgiving dance brought out many ole time members whom we don't get to see often. Seems like old times with the gang singing those favorite songs "Over The Mountain" and "Heart of My Heart". We'd like to thank our Co-chairmen for the dance who were the two "Tiny Tims", Pete Gumbulevich and past President Johnny Sabulis. Thanks to all who helped, too. Special thanks to Eva Yurevich and the girls in the kitchen.

Everyone is waiting for Lil Chaplik to join the convent which she says she'll do as soon as she finishes reading all the books she has at home — what kind are they, Lil?

Our Halloween Party was a great success and fun was had by all who attended. Everyone is still trying to explain the pictures that were taken there and what was the cause for each.

Efforts are being made to start a Junior council and everyone has high hopes that this goal will be attained. Lots of Luck "Valdyba".

Our biggest news is our election which was held as scheduled. To start off the New Year and all set to go are the following. President — Alfonse Baranauskas; Vice-President — Lillian Chaplik; Secretary — Ann Barauskas; Treasurer — Joseph Draugelis; Financial Secretary — Peter Gumbulevich; Sgt. at Arms — Leon Barauskas. Trustee for three years — past President, John Sabulis. We would like to thank the outgoing officers for the fine job they did for the past year.

Elections here seemed like real civic one with all cigar smoke and haze being provided by Joe Draugelis who was one fellow running for office and not handing any out.

Greatest surprise came in October when our president Johnny Sabulis resigned after three years of faithful service. Johnny was one of the original founders of this council and was elected as the first (permanent) President.

Our annual Christmas party was well arranged by our chairmen with "stars in their eyes" — Olga Savitskas and Johnny Chernauskas.

It seems like those boys from C-7, Waterbury, enjoy themselves at our affairs with the local cuties. Glad to have you boys, you're always welcome.

"Night Owl"

### ILLINOIS - INDIANA DISTRICT

#### CHICAGO, ILL.

COUNCIL 36

Belated greetings and a most prosperous New Year to all Knights!

Birthday Socials! In December the social was for Jim Valancius, Al Zukas, Peter Zansitis, Loretta Kassel and Al Sirvinskas. In January, Mrs. Petrulis, John Kerulis and John Kamarauskas. Happy birthday to all!

Msgr. Damascus Mozeris has been appointed to the Immaculate Conception Church as pastor. The council extends best wishes for his success.

Msgr. Mozeris attended our January meeting. He thanked the council for its welcoming gift and stayed on for the elections and social. He even helped count the ballots in the close elections! We all hope he will attend our meetings quite frequently.

The election results! Pres., Vyto Gestautis; 1st V. P., Irene Sankus; 2nd V. P., Balys Brazdzionis; Recording Sec'y., Philomena Rekasius; Financial Sec'y., Sophia Zukas; Sgt.-at-Arms, Zeke Meizis and Trustees, Loretta Kassel, Bernadette Paukstis and Leona Martinkas. The committees will be appointed at the next Board meeting. Congratulations to all officers and best wishes for a successful year.

We wish speedy recovery to John Brazauskas, honorary member. John has been ill for a long time and we all miss his cheerful comments at our meetings, especially Philomena, our recording secretary.

Recently Albina Raulinatis (former financial secretary) was married to John Martinkus. Congratulations to both!

Christmas greetings were received from one of our servicemen, Al Sirvinskas, who is stationed in Germany. Speaking of servicemen, Jim Valancius, one of our bowlers, will be leaving us soon.



Our scheduled sleigh ride for December was cancelled because of the lack of SNOW! Our 2nd annual Hearts' Dance will be held on Saturday, February 14th at the Youth Center. Music will be furnished by the popular dance combo, The Wee Three. All are invited to attend! Between the K. of L. Bowling League and the Green League (sponsored by our members, John and Frank Kilkus), our council should have a good representation at the Bowling Tournament which will be held in Chicago this coming May.

St. Casimir's Day will be celebrated on Sunday, February 28th. Our council has the honor of being hosts to the Illinois-Indiana District. We urge all to attend.

*Red-Wing*

## CHICAGO, ILL.

8-oji KUOPA

### Nauji Metai, Nauja Valdyba

Sausio mėn. 11 d. susirinkimo metu naujoji valdyba, kuri buvo išrinkta praėjusio susirinkimo, iš buvusios valdybos perėmė pareigas. Kiek valdyba bus pajėgi atlikti Lietuvos Vyčių pareigas *Dievui ir Tėvynei* — *Lietuvai* ir kaip sekmingai plėsti Vyčių gretas įtraukiant vis daugiau ir daugiau naujų narių, sužinosim tik metų gale. Valdybos pirm. Jonas Dauginis pasiūlė susirinkimus perorganizuoti, — laike susirinkimų turėti ir pasilinksminimus. Pasiūlymas buvo priimtas.

1953-čių metų valdyba padarė viską kas buvo įmanoma. Ypatingai daug padaryta lietuviškame bare. Valdyba darniai bendradarbiaudama su lietuviškų reikalų komisija ir tremtiniais, atliko daug daugiau negu kas galėjo manyti. Surengė: Lietuvos užgrobimo ir naikimo (baisiojo birželio) minėjimą, visą eilę rezoliucijų Kereno rezoliucijos reikalui, suruošta keleta paskaitų, į susirinkimus įvesti pasikalbėjimai lietuviškai ir visa eilė kitų kilnių darbų padaryta, kurių čia dėl vietos stokos negalima išvardinti. Bet ir iš tų kelių eilučių jau galima susidaryti vaizdą, kad buvo iš širdies dirbta. Naujai valdybai linkėtina pasekti pirmtakūnės pėdomis, ypač palaikyti ir plėsti pasikalbėjimus lietuviškai, nes tai tikroji Vyčių pareiga. Kas tos pareigos nejaustų ar nenorėtų kalbėti lietuviškai, tas neturėtų vadintis Lietuvos Vytis.

### Šv. Kazimiero minėjimas

Minėjimui Vyčiai jau pradeda ruoštis, susirinkimo metu tuo reikalu kalbėjo svečias — Vytautas Gostautas (36 kuopos Vytis). Šiais metais Šv. Kazimiero minėjimas įvyks Šv. P. M. Nekalto Prasiūdėjimo parapijoje — Brighton Park lietuvių kolonijoje.

### Šokiai

8 kuopos organizuojami šokiai bus balandžio mėn. (April) 24 d. *Vytis*

## OHIO - MICHIGAN DISTRICT

### DAYTON, OHIO

COUNCIL 96

With the 1954 year already in, our newly-elected officers have taken up the work that is ahead of them. New Executive Board consists of Rev. W. Katarskis, spiritual adviser; Ted Sluzis, president; Stan Vaitkus, 1st vice president; Charlie Vangas, 2nd vice president; Elinor Sluzis and Rose Ann Ambrose, recording secretaries; Mike Petkus, financial secretary; Frank Gudelis, treasurer; Charles Vangas, sgt.-at-arms; Ann Scott, condolence secretary; Fran Petkus, "Vytis" correspondent.

On December 15th, the ladies of our council (stag) dined at one of the Dayton hotels, and exchanged gifts. Big question is: "What made Mary Ann Ambrose leave so soon?" Ask Pat Zilinskas who "Van" is? Quoting Elinor Ambrose — "Even though we were off key, everyone seemed to enjoy our Christmas Carol singing."

Our council Christmas party was held on December 26th, in the modern basement of Joe and Ada Sinkawitz' beautiful residence. The food was excellent, Joe Mantz and Pete Petkus made very good bartenders, Stan Lucas had everyone fooled "slicing the ping pong ball", ask Charlie Petkus — he finally mastered it! All enjoyed the grab bags. The Noreikas' children were happy when the ice cream was served. Frank Gudelis' only comment was "Why is everyone leaving so soon?"

As in the past, a New Year's Eve party was held at Charlie and Frances Vangas' home. Fran served a delicious hot meal. Who was that "strange woman" that held everyone's attention? The Vangas and Lucas children helped us all "beat" in the New Year! The warm fireplace gave the party a special touch. One thing is certain — we'll have to procure a checker set for Fr. Walter!

We are happy to announce that the annual Ohio - Michigan district convention will be held in DAYTON (thanks to Cleveland council and district officers). Frank Gudelis is chairman of the convention. Definite date to be announced later.

We extend our deepest sympathy to relatives and friends of Ann Staboris of Elizabeth, N. J. (52) who recently passed away. It was shocking to learn of her untimely death in the columns of "Vytis". Our prayers will be offered for the repose of her soul.

We were sorry to learn of Julia Aleshnas' temporary disability. She is one of Pittsburgh District's active workers. Hur-

ry and get well, Julia. No function of the K. of L. will be the same without you.

What's causing the gleam in Joe Petkus' eye, these days? Congratulations to Stan Vaitkus on his recent promotion. Sure makes Helen happy. Belated birthday greetings to Fran Vangas who celebrated hers on December 3rd; also Charlie Vangas, who greeted his in with noise makers on January 1st! Paulette Petkus also celebrated her birthday on the way to Florida, January 11th. *The Petkus'*

## PITTSBURGH DISTRICT

### PHILADELPHIA, PA.

COUNCIL 3

Council 3 held its annual Christmas party on December 19th, which was nicely arranged by our Social Committee consisting of Helen Bigenis, Mary Greblowski and Joe Bigenis. A good many of our old members also attended. (Hope they'll continue to show interest in our council.) We had a huge Lithuanian Christmas tree in our clubroom — took weeks of preparation to get the decorations made. It was really beautiful! Special thanks go to Joe Bigenis who got the straws with which we made the decorations and to Helen Shields and Joe Yanulaitis who supervised the making of the decorations.

On December 27th, Xenia Puodjūnas and George Budelis became man and wife in St. Casimir's Church. We wish Xenia and George a happy life together.

New Year's Eve, K. of L'ers gathered at Helen Shield's home. Father Raila stopped in the early part of the evening to wish everyone a Happy New Year. Joe Bigenis and Alge Vaiciunas arrived with their saxophone and accordion. Joe Yanulaitis brought his "famous" tape recorder and we had fun recording voices with Jim McCallister acting as M. C. We were highly honored with two visitors from New York - New Jersey in the personage of Joe Andrew and Charles Bason. We all enjoyed Helen Shield's warm hospitality.

On New Year's Day many of the K. of L'ers watched the Mummer's Parade, something NO Philadelphian ever misses! After the parade, we journeyed to Hedy Sarcewicz's home to wish her a Happy New Year!

Our next big event on the CALENDAR is the New York - New Jersey District Communion - Breakfast and Convention to be held in our city, March 7th. We extend a cordial invitation to all to attend Mass at 11:30 a. m. and breakfast and meeting following Mass.

We welcome in our midst a new member — Pete Utkas. *Al*



**NEW YORK - NEW JERSEY**  
**DISTRICT****LINDEN, N. J.**

COUNCIL 113

A burst of activity has kept our council well occupied during the early winter season. The members have shown fine cooperation in our own endeavors and our council has been well represented in the functions sponsored by our neighboring councils.

Linden was host to the New York-New Jersey District Convention on December 13th, with over 60 delegates in attendance. District President Janonis presided at an interesting and well-conducted meeting. After the session, a hot turkey dinner was served, and delegates and guests enjoyed a panel show based on the television of "I've Got a Secret." The moderators were Joe Sable and Larry Janonis. Father W. Karalevičius (Bayonne), Vera Lang (Newark), Joanne Shinkunas (Maspeh) and John Tratulis (Linden) were the panelists.

Our annual Christmas party held on December 19th was an outstanding success. A candle light dinner opened the festivities, and followed by some hilarious games. Mrs. Chizauskas (Elizabeth) led us all in the Lithuanian and Christmas carol singing. The feature of the evening was the appearance of Santa Claus with his bag full of gifts. Attending were groups of Knights from New York and Bayonne, N. J. Victor Guzewicz and Agnes Dobilas deserve commendation for their fine work in arranging this affair.

Our bowling team is having fair success in the district bowling league. All participants, in addition to enjoying the bowling, look forward to lovely socials that are put on by host councils.

We cordially invite all to attend our dance which is to be held at the Lithua-

nian Liberty Park, on February 13th.  
*Random Ramblings...*

Our thanks to the Newark council for inviting us to their fine Christmas party, we really enjoyed it... Vinnie Cuprewich certainly makes plenty of trips to New York... Council 12 must interest him... Aldona Cesnovich, in charge of Christmas tree decorating wants to know whether the Bundonis brothers put more tinsel on the tree or themselves... Joe Sable is planning a ski trip for the gang late in February... Joe Krotulis is getting ready for his annual Florida trip... bought a new car... After the convention Vince Laucius washed the pots and pans despite heavy kibitzing from the watchers... Paul Samalonis, home on leave from the Navy, and Victor Guzewicz volunteered to be the pin boys at the bowling matches in Bayonne, but the management refused their generous offer... A Happy 1954 to all.

V. O.

**ELIZABETH, N. J.**

COUNCIL 52

Mrs. Mildred Zalapukes, former secretary of our council, has been active member of the city's Election Board for 10 years. Husband John Zally, active HNS member, usher in church and Ward Committeeman, is employed at Western Electric Co. (Kearny, N. J.)

Estelle Karvojius, former active K. of L'er and now Chief Clerk in Dept. 33, was re-elected Secretary of the Singer Employees' Twenty-Five-Year Club.

John Morkis, member of St. Peter and St. Paul's Society, is Social Chairman for the HNS of our parish.

Joseph Kesolits (Kesolitis), one of the re-organizers of the parish HNS is House Chairman of St. Peter and St. Paul's ST. JOSEPH HALL.

Mrs. Genevieve Pocius is soprano soloist with our church choir.

George Pranskaitis, a driver inspector of the Public Service Coordinated Transport, is a member of the parish choir. His late dad, Anthony Pranskaitis, was choir member for 51 years. Also sisters, Vera and Sally, were at one time church singers.

Mrs. Agatha Naiva, member of the Election Board, is an active P-TA worker for St. Peter and St. Paul's Grammar School. Husband Adam Naiva is active HNS member.

Mrs. Peter Rekus, active P-TA worker, appeared in a panel discussion at Benjamin Franklin School 13 P-TA. Her husband Mr. Rekus is an employee of the Elizabeth, N. J. Board of Education at Battin High School.

Mrs. Bernice Zack (nee Naujalis) is President of the P-TA of St. Peter and St. Paul's Grammar School.

Anthony Klucinikas was general chairman of a dance sponsored by The Question Marks Athletic and Social Club, at St. Adalbert's parish auditorium. Joseph Klucinskas also served on the committee.

Zoe Brazinski presented a large trophy to the winning team of the Pioneer House Bowling League on behalf of her father, Adolph Brazinski, at the loop's fifth annual banquet at the Pioneer Club. Jerry Brazinski was captain of the winning team and brother Frank, league president, and captain of another team, took the individual average award with 183.57 and also recorded the three-game high of 653.

Rokas Patrick (Petruconis), business man and member of various Lithuanian fraternal organizations, was appointed Trustee of St. Peter and St. Paul's Church, succeeding the late Paul Kirvelavičius.

Mrs. Isabelle Luksis, member of the Holy Rosary Society, is president of St. Ann's Society.

Bill Senkus

# Knights of Lithuania

## MEMBERSHIP DRIVE

**February 1, 1954 through May 31, 1954****INDIVIDUAL and COUNCIL AWARDS****MAKE THIS 1954 THE BIG YEAR!****Walter R. Chinik, Chairman****National Membership Drive**