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JAUNIMO ŠAUKSMAS

Lietuvių tauta šiandieną turi daug rūpesčių. Tuos rūpesčius kelia tautos egzistencijos išlaikymas ir Lietuvai laisvės atkovoji-mas. Kaip šiuos du uždaviniu sėkmingai atlikti? Tai klausimai, kuriuos reikia tinkamai spręsti ir vykinti.

Sprendžiant šiuos klausimus, čia ypač iškyla mūsų jaunuomenės reikalai. Kam gi nežinoma, kad be jaunimo negalima kalbėti ir apie ateitį.

Kalbėdami apie savąjį jaunimą, mes negalėtume sakyti, kad čia nėra prosvaiščių, kurios džiugintų lietuvio širdį ir dėlto tuos rūpesčius mažintų. Bet vistiek yra apščiai dalykų, kuriuos reikėtų iškelti. Čia kai kuriuos iš jų ir norėtume prisiminti.

Mūsų tautos šaknys — vaikai

Geras dalykas, kad turime vieną kitą lietuviškojo jaunimo organizaciją. Reiškia, jaunimas nėra palaida bala. Mums yra malonu konstatuoti, kad apščiai yra gražiai besireiškiančio į mokslą einančiojo jaunimo. Jie ypač stiprina lietuvio viltis. Turime ir jaunimui skirtos spaudos. Tai yra gerai, bet toli gražu nepakanka. Dar daug ko ir trūksta. Pradėkim nuo vaikučių. Lig šiol dar mes vis neturime vaikų organizacijos, kuri rūpintūsi vispusišku vaikų auklėjimu lietuviškoj ir krikščioniškoj dvasioj, siekiant pilnutinės vaikų asmenybės išugdymo ir jų iniciatyvos kėlimo. Nepriklausomoj Lietuvoj tokia organizacija veikė Angelaičių vardu. Amerikoje buvo sumanyta panašią vaikų organizaciją kūrėti jaunučių vardu. Buvo sudaryta tai organizacijai ir vadovybė. Bet matyti, kad nei tas vardas prigijo, nei ta sudarytoji vadovybė išitraukė į darbą. Taip visa ir pakibo ore. Jokio balso, jokio judėjimo toj srity negirdėti. Tik išgirstame vis dažnesnius ir skaudesnius vaikų laikraščelio "Eglutės" nusiskundimus, dėl skaitytojų ir rėmėjų stokos. Ir nenuostabu. Iš kur gi jų bus, jei nėra sukūrta vaikų tarpe atitinkamo judėjimo. O vaikai,

tai mūsų tautos gyvybės šaknys. Kas bus jei ir toliau taip paliks?

Lietuvos Vyčių reikalai

Toliau, jaunimo reikalai, ypač vyčių. Mes turime jau virš 40 metų Amerikoje veikiančią lietuviško katalikiškojo jaunimo organizaciją Lietuvos Vyčius. Tai yra jaunimo organizacija Amerikoje, kuri savo eilėse jungia visą lietuvišką katalikišką jaunimą. Jei jos nebūtų — baisi tuštuma atsivertų. Jei Amerikos lietuvių katalikų visuomenė turi savo vadų, tai jie visi veik be išimties yra vyčių organizacijoje išaugę. Ir jei Amerikos lietuviai katalikai nori tų vadų ir ateity turėti, tai be vyčių vargu bus jiems įmanoma jų išsiauginti, nes čia yra vienintelė vieta kur Amerikoje gimęs ir augęs jaunimas gali lietuviškoj katalikiškoj veikloj bręsti ir įsigyti vadovavimo praktikos. Tiesa, dabar yra Amerikoje dar kita lietuviško ir katalikiško jaunimo organizacija, tai ateitininkai. Bet ateitininkai apima tik mokslus einantį jaunimą, o ne visą ir yra veik išimtinai tik tremtinių jaunimo organizacija, nes seniau čion atvykusių jaunimas, dėl psichologinių skirtumų, kol kas prie ateitininkų sunkiai pritaupa. Taigi savaimi supranta, kad be vyčių organizacijos Amerikos lietuvių visuomenė apsieiti negali. Vyčiai yra gyvybinis jos reikalas. Ir stebėtina, kad ši visuomenė taip mažai vyčiams padeda. Jais rūpinasi ir jiems padeda tik nedidelis lietuvių katalikų šviesuolių būrelis. Šie ant savo pečių neša visą vyčių judėjimo palaikymo našta. O tuo tarpu juos turėtų nuoširdžiai remti ir visa plačioji Amerikos lietuvių katalikų visuomenė. Reikia tikėtis, kad šios organizacijos svarbą ir šio jaunimo šauksmą Amerikos lietuvių katalikų visuomenė pajus ir ateis jam su tinkama savo pagalba.

Jaunimo Veiklos Koordinavimas

Kaip jau žinome, Amerikoje mes turime dvi katalikiškojo lie-

tuvių jaunimo organizacijas: vyčius ir ateitininkus. Bet tarp jų kontaktas yra toks mažas, kad organizacijos tarp savęs dar kaip ir nesusisiečia. Kodėl taip yra, daug galima būtų kalbėti. Pagrindinė priežastis, atrodo, bus tik grynai psichologiniai skirtumai, nes abi pusės turi gerų norų. Bet lig šiam laikui jau yra daug dalykų išryškėję ir jau metas būtų pradėti konkrečiau vieniems su kitais bendrauti ir vieni kitiems pasigelbėti. Tuo reikalu jau reikėtų pradėti vykinti Vyčių ir Ateitininkų vadovybių sutartus dalykus ir būtent kiekvienoj vietoj, kur veikia vyčiai ir ateitininkai, turėti taip vadinamus koordinuojančius komitetus, sudarytus iš vyčių ir ateitininkų atstovų, kurie ugdytų vyčių ir ateitininkų bendravimą ir plėstų bei koordinuotų jų tarpusavę veiklą. Tai tikrai atneštų daug naudos. Galima būtų surasti ir daugiau būdų vyčių ir ateitininkų tarpusavimui bendravimui plėsti ir sutartinai veiklai palaikyti. Reikėtų tik tų būdų nuoširdžiai paieškoti ir juos gyvendinti.

Ir gal tais dalykais tektų neapsiriboti. Ar jau ne metas būtų pagalvoti ir sudaryti Pasaulio Lietuvių Katalikų Jaunimo reikalams atitinkamą Centrą ar Sekretariatą, kuris apjungtų viso lietuvių katalikiškojo jaunimo veiklą? Juk mes dabar turime įvairiais vardais pasivadinusius lietuvių katalikiškojo jaunimo organizacijų Pietų Amerikos valstybėse, Anglijoje ir kitur. Daugely vietovių, kur tokių organizacijų dar nėra, bet lietuvių gyvenama, jos galėtų įsikurti. Tuo būdu organizuoto lietuvių katalikiškojo jaunimo šeima didėtų ir stiprėtų ir geriau galėtų atlikti jai atitinkančią misiją, negu ji lig šiam laikui atliko. Be atitinkamos koordinacijos tai sunku bus padaryti.

Taigi daugiau susirūpinkime mūsų priaugančių kartų reikalais, nes be jų mes negalėsime jokių kitų problemų sėkmingai spręsti.

"IT COSTS TO BE IGNORANT"

Rev. Albert J. Contons

An Iowa housewife lit the oven and carefully pushed her biscuits inside. A few moments later five shots rang out in the oven. After a second or two, "Bang! Bang! Bang!" more explosions were heard. The housewife became excited. She had never had such trouble with her biscuits before. She screamed, and then remembered that she had hidden two loaded pistols in the oven to keep them from her little son.

A Chicago citizen paid \$4,800 for a quart of water. Later he yelled, "Cheat!" when white paper refused to change into ten dollar bills when soaked in the special liquid. The salesman had promised that it would.

It costs to be ignorant, and more so when religious ignorance is involved. The editor of the New York Times once analyzed a poll taken among 50,000 children attending public high schools in New York City. He learned that only 16,000, or one-third of the total ever heard of the Ten Commandments. From other sources he was able to disclose that only twenty-five percent of 50-million youths in America had ever been inside a church.

Imagine the tragedy of lives frustrated in their search for the meaning of life. How many there are who deny that God is at all concerned with the souls of men? How many refuse to believe that Christ is God, that the Catholic Church was founded by Christ, that the Sacraments give Grace, that purity is blessed by God, that divorce is forbidden by Christ? For such, life seems empty of meaning.

Yet these people would do well to reflect on an Arabic proverb, "When you knock your head against a pot, and there comes a hollow sound, do not deduce at once that it is necessarily the pot that is empty." It is not that life is empty of meaning, but rather that the soul is empty of God. To be ignorant of God is to be like the primeval darkness of the universe before the creation of light. Knowledge of God and religion brings purpose, security, and joy to life. Even Jesus emphasized, "This is everlasting life, that they may know thee, the only true God." To know God is to be happy.

Many people admit that they ought to know more about God and religion, but they prefer to learn in their own way. Sure, they could enroll in their high school religion class, they could attend lectures by prominent Catholics, they could pay closer attention to the sermon on Sundays, they

could form a religious discussion club, they could subscribe to Catholic magazines or join one of the many fine Catholic book clubs. But why learn second hand? Why pay attention to the Catholic priest, pope, or press? "Experience is the best teacher." They would much rather learn by being bounced, battered, and bruised in "the school of hard knocks."

Of course experience is an effective, but often a costly method of learning. Henry Van Dyke describes in "Half Told Tales" the Young Fisherman who asked the Compleat Angler, "Master, pray tell me how I may learn to distinguish the fish which is called a Fluke from that which is called a Flounder?"

"Both of them," said the Compleat Angler, "are flatfish; but the one is naturally flat and the other is temperamentally sharp. You can learn by experience to distinguish between them."

"But how shall this method be applied?" asked the youth.

"If you catch a flatfish," replied the Compleat Angler, "you may explore his mouth with your finger. If he bites it off, you may be sure that he is a Fluke."

The Young Fisherman went away and caught a flatfish, explored its mouth and learned by experience that it was a Fluke.

"This is a certain way of learning," he reflected, nursing his hand, "But it is costly."

Experience is indeed a good teacher and people who have seen much of life are admittedly wiser for their years. Yet how much better it would have been if the experience of many years could have been known in youth. The divorcee whose life of powdered sensuality has burst under the pin point of eternal reality, the alcoholic father who has staggered through years of drunken stupor to discover that he has missed the warmth of family love, the reckless son or daughter whose cruel and abusive treatment has closed a parent's ashen features in untimely death, seaweed parents whose soft and doting negligence of their child's religious training has reared a godless and spiteful monster, the weasel of a man whose conscience gnaws away at the sawdust fortune accumulated by sinful pilfering, stealing, and deceiving, all these now see the awful chasm of reality. If they had but known God better in their youth, they would not

TIKRASIS VYTIS

Alfa Sušinskas

Vytis, Lietuvos Vyčių Organizacijos narys, stengiasi padaryti iš savęs aktyvų ir pavyzdingą vyti. Dalyvaudamas Vyčių Organizacijoje, jis stengiasi save išauklėti tikru vyčiu, formuodamas save Vyčių Organizacijos dvasioje.

Ko nori Vyčių Organizacija iš savo nario ir koks jis turi būti?

Pirmiausia ji nori, kad jis būtų *apaštalas savo gyvenamoje ir dirbamoje vietoje*: ji nori, kad jis būtų akcijos žmogus. Vytis pats turi degti savo Organizacijos idealais ir turi uždegti ir kitus šia organizacine ugnimi. Jis turi stengtis šviesti savo gyvenimu, kad šia savo gyvenimo šviesa apšviestų ir kitus. Jis turi siekti savyje suformuoti tikrą, vytišką charakterį su geromis ir vyčiui reikalingomis savybėmis.

Pagrindinė vyčio kaip kataliko savybė yra jo *gilus ir pamaldus tikėjimas*, išreiškiamas praktiškai, religiniu gyvenimu. Vytis, neturėdamas tvirto tikėjimo į Dievą ir į Jo Bažnyčią, nesugebės būti tikru vyčiu. Tvirtas, gilus religinis gyvenimas duoda vyčiui neišsekantį vidinę jėgą tinkamai atlikti visas savo pareigas ir išverti vytiškame kelyje.

Širdies ir papročių gerumas taip pat yra vyčiui labai reikalinga savybė. Vytis gerai supranta, kad daug daugiau pasiekama gera, meilia širdimi, negu šiurkščiu, šaltu ir nemandagiu elgesiu. Širdies gerumas yra lyg švelnus pavasario oras, kuris visus atgaivina ir į save traukia. Juk niekas nemėgsta surūgusios širdies žmogaus, kuris yra lyg viską badąs erškėtis: visi jo vengia; toks žmogus yra pats nelaimingas ir kitam žmogui nesuteikia jokios laimės.

Vyčiui tenka daug dirbti, besiekiant įvykdyti gyvenime savo Organizacijos tikslus. Darbas Die-

be experiencing the agony of remorse in later years. The cost of religious ignorance is incalculable.

Fall is traditionally the time when our thoughts turn to religious education. Why not sit at the feet of Christ, our Divine Teacher, and learn more of the ways of God, the riches of His Sacraments, the wisdom of His Commandments, the beauty of His Mysteries, the joy of His service. You will find Christ, the Teacher, in the Catholic pulpit, press, discussion club, and classroom.

Remember the ancient maxim, "Who is wise? He who knows how to learn from everyone."

vui, Bažnyčiai ir kenčiančiai Letuvai išvaduoti reikalauja iš vyčio, kad jis būtų *stiprios valios*. Jei kartais pasitaikytų, kad vytis jaustųsi nepakankamai turįs stiprios ir tvirtos valios, jis turėtų rimtai rūpintis visais būdais ją sustiprinti. Silpnos valios vytis niekuomet nepajėgia išverti iki galo savo vytiškame darbe, o neretai jis ir kitus narius apsunkena tuo, kad, jam tinkamai neatlikus savo pareigų, kiti už jį turi jas atlikti.

Vytis stengiasi suformuoti švelnų būdą. Žmogaus būdo švelnumas yra jo didelė jėga be bendraujant su draugais ir net su priešais. Būdo švelnumas sėkmingai skina kelią į visokį pasisekimą. Švelnaus būdo vytis ir savo Organizacijai gali daug daugiau nuveikti, negu būdamas atstumiančio, nedraugiško, aštraus ir net pikto būdo.

Tačiau vytis būdo švelnumo neturi suprasti kaip ištižimą, silpnumą, visiems pataikavimą ir net vergiškumą. Su būdo švelnumu jis turi turėti ir sveiką bei protingą griežtumą, bet ten ir tada, kur ir kada to reikia. *Protingas griežtumas*, apgaubtas švelnumu, sudaro tvirtą ir patrauklų charakterį.

Savo aplinkoje vytis skleidžia *giedrą nuotaiką* ir sveiką, neperdėtą optimizmą. Jis stengiasi pats gyventi ir kitus nuteikti gyvenimo viltimi ir tikėjimu šviesesne ateitimi. Ir sunkiausiose, kebliausiose situacijose jis stengiasi neprarasti galvos ir jieško iš jų išėjimo, nenuleisdamas rankų ir neprarasdamas pusiausvyros.

Vytis *dega meile* ne tik savo *Viešpačiui Dievui*, bet ir savo *artimui*, stengdamasis būti su juo *takingas*, draugiškas ir visuomet pasiruošęs patarnauti kuo galėdamas.

Darbas Lietuvai ir lietuviškumui išlaikyti yra ypatingas vyčio siekimas. Visomis galimomis priemonėmis ir jėgomis jis dirba Lietuvos laisvinimo darbą, o visi lietuviybės reikalai yra jo širdies reikalai.

Vytis, būdamas sąmoningas narys, *savęs nelaiko augščiau už pačią Vyčių Organizaciją*. Kad ir koks puikus ir tinkamas narys jis bebūtų, jis visada supranta, kad jis tėra tik mažytė Organizacijos dalelė, ir dėl to jis nuolankiai pasiduoda organizacinei drausmei. Vytis gerai supranta, kad organizacinė drausmė yra dvasinis cementas, stipriai sucementuojąs ir vienybėje laiką visą organizacinį kūną — pačią organizaciją. Drausmingas vytis yra savo Organizacijai naudingiausias. Iš savo pusės jis stengiasi šalinti visokius tarpusavio pavydus ir nesveikas, organizacines puikybes.

Garbingai Vyčių Organizacijai reikia narių, ir ji norinčius į ją įstoti mielai priima. Tačiau ji laukia, kad jos nariai būtų tikri nariai, o ne vien tik iš vardo...

GOD AT VORKUTA

Impressions of an Englishman
about Soviet Slave Labor Camp

Arrival at Vorkuta

...After the occupation of the Baltic States in 1940, mass deportations of Lithuanians, Latvians and Estonians also took place. Deportations of West Ukrainians began about the same time. Today these groups from the main body of the "free" population of Vorkuta, about 70,000 of them living in the town itself and another 50,000 or so in the villages round the pits.

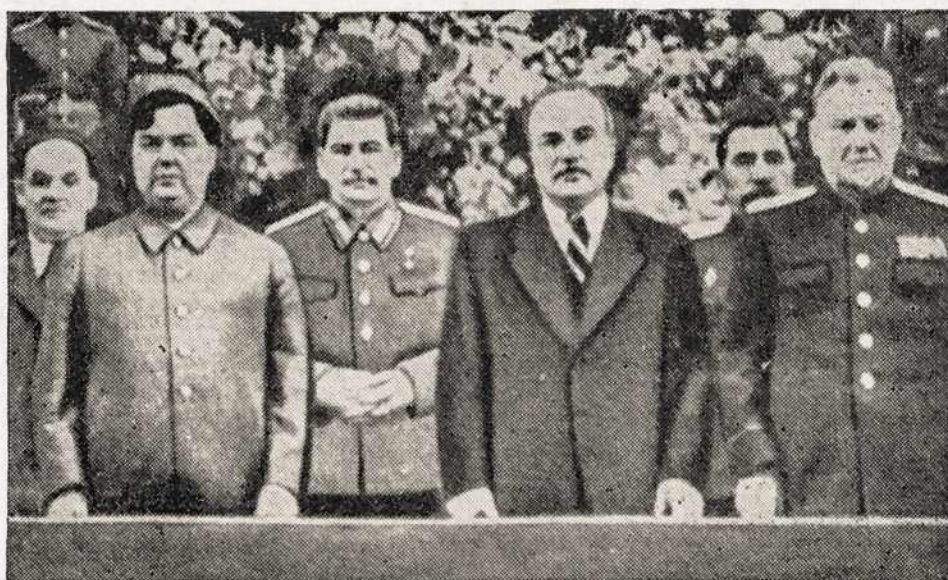
The town's aristocracy composed of officers of the NKVD headquarters, and technicians and officials of the "Volkutugol Combine," which coordinates the running of the various pits.

This "free" population is being added to all the time by prisoners who have served their sentences and been released, but who are continually being refused permits to return to their homes in the south.

There are about thirty pits altogether; their actual numbering runs from one to forty, but some of these have not yet got beyond the planning stage. And next to each pit lies a hutted camp for the miners and other slave workers: there are about thirty such camps with an average of 3,500 men in each. Thus the population of Vorkuta consists of about 105,000 prisoners in camps, 120,000 "free" deportees, and 12,000 guards, NKVD officers, officials, and technicians: approximately 235,000 people altogether.

The Nations of Vorkuta

Of the 3,500 prisoners in Camp 9/10 in my time, about 1,700



Bolševikų vadai — Lietuvos naikintojai

were Ukrainians. The other large national groups were: about 800 Lithuanians, 300 Latvians, 300 Russians, 200 Estonians, and 190 Germans (120 from Germany itself; 70 from the Soviet Union). But this by no means completes the list of all the different nationalities in the camp.

I made many friends among the prisoners from the Baltic States. The situation in which these States find themselves today is tragic.

...I was allotted to a brigade working in the woodyard at the pithead.

This new brigade consisted almost exclusively of Lithuanians, former partisans who had nearly all been captured fighting. They were a tough lot.

...I spent my evenings talking to the Lithuanians of my brigade on their days off.

Two of them were young teachers who had made friends and always took their days off together. Like most people in the camp they were curious to know more about Germany and Europe. In return they told me about their own country.

Gradually I made friends with these two Lithuanians, and they started worrying about the state of my soul. Religion played such an important part in their own lives that they could not imagine how a man could live without the strength and comfort of the Church. One day the two teachers asked me if I would like to go to Mass. "You can hear Mass regularly, if you like."

This offer was a sign of their confidence in me. It was also a proof of their affection for me and as such I could not reject it.

I agreed to go, in the first place because I didn't want to offend them and secondly out of curiosity to see this religious life in the catacombs of the twentieth century.

The Mass

The Mass took place in one of the unused galleries of the pit, about six hundred feet below the surface. On the night on which we were to attend, the teachers and I finished our work early. I understood that it had all been agreed with the brigade-leader. He had allotted us jobs which we could get finished by four o'clock in the morning.

When four o'clock came we left the wood yard and went to the entrance to the pit nearby. The production of coal was in full swing. A continuous stream of trucks was coming up to the surface. We went past the moving belt and down into the depths of the mine.

We walked down passages that were full of people and eventually came to an unused gallery which ended in a little crypt. About halfway up the end wall there was a board which served as an altar. Two miners' lamps were hanging on the wall and two candles were burning on the altar. About twenty men had collected there, most of whom I didn't know. All were standing there in silence: they were sunk in prayer. They felt quite safe here. No soldier who values his life would ever venture down into the pit.

One of the prisoners detached himself from the group. His appearance was in no way different from that of the others. He

wore the same dirty clothes as all those who worked in the pit. A second prisoner followed him: this was the acolyte. A tiny chalice was put on the altar. To the right lay a small missal.

The Mass began. The acolyte rang a little bell at the moment of transubstantiation. The priest elevated the Host. The faithful knelt down and beat their breasts. Several took the sacrament. Then the priest blessed us and we departed as silently as we had come.

Some months later I had an opportunity of examining the chalice. It was a miniature silver one made by the prisoners themselves. The cloth which covered it was of the same proportions. The wafers were real ones, sent quite legally in parcels from home. The guards, who had never seen anything like them before, were told that they were a special sort of "Lithuanian bread." The wine comes from the Crimea and is smuggled in by "free" Lithuanians working in the pit. When there is no wine to be had in the stores in the town the Lithuanians make it of grapes which they have fermented themselves. It was told that at Easter two thirds of the Lithuanians in the camp took the sacrament.

The priest in the camp are allowed special powers by the Church to enable them to conceal their activity. The priest has the right to hand the Host over to his followers to administer to themselves, for conditions make it impossible for everyone to receive the sacrament in the usual form. Someone presses a box of cigarettes into a communicant's hands. But the box has only six cigarettes in it instead of twelve. The other half contains a clean linen cloth inside which is the Body of Christ. Four men share the sacrament between them.

The religious life of the Lithuanians and Ukrainians is very largely responsible for their mental stability. Altogether it is astonishing how few suicides there are in the camps, although these are just the conditions which might be expected to lead to suicide. During all time I was at Vorkuta I heard of only one attempt.

Camp 6

The number of disabled prisoners in each camp varies. At the time of our arrival in Camp 6 it contained about 700 out of a total of 3,500. As a labor force these men are useless and have no further part to play in the machinery of production.

And what a pathetic sight most of them are. Years and years of hard work under barbaric conditions have made wrecks of them. There they live badly clothed, herded together in overcrowded blocks, toothless, tubercular, suffering from heart disease and nearly always from high blood pressure, the characteristic sickness of the north. Every week a few of them are buried in the tundra. The oldest among them are between 70 and 80, the survivors of hundreds of thousands who died here in Vorkuta during and after the war.

The majority of these disabled prisoners cannot possibly represent a danger to the Soviet regime any more. They are old and ill. They have only one wish left: to see their families again before they die. Almost all of them have a wife, a son, a daughter, or nieces and nephews who would willingly look after them. The Soviet Government has only to let them go. And by doing so they relieve themselves of the unnecessary expense of keeping alive people who are unproductive. But they let no one go. Why?

I had a conversation with an officer of the Russian Security Forces in 1946. I asked him if it was really necessary to arrest so many people in the Eastern Zone.

"I'm surprised at your question," he answered. "Don't you know that it's just the same with you as with us? Before we can start building Communism properly the whole of this older generation has got to be wiped out."

The only work which the disabled are called upon to do is to bury each other.

(Vorkuta: the Story of a Slave City in the Soviet Arctic by Joseph Scholmer, Weidenfeld and Nicholson, 7 Cork St., London W. 1)

Į DARBĄ VYČIAI

Bal. Brazdžionis

Tikrai kartais nueina per širdį džiaugsmas kai matai, kad čia gimęs ir augęs lietuviškas jaunimas renkasi į sales tartis ir organizuotai dirbti Lietuvai naudingus darbus. Kiek metų atgal, Lietuvos vyčiai Amerikoje buvo veikliausi iš visų organizacijų. Mes pavartę praeities vyčių spaudą matome, kokie gražūs darbai tada vyko. O dabar, kai naujų pagelbininkų atvykusių iš Tėvynės gausu kiekvienoj kolonijoj, vyčių veikla nėra reikiamoj aukštumoj. Čia noriu atkreipti dėmesį į veikiančiuosius ir norinčius toliau uoliai dirbti šios kilnios organizacijos eilėse. Kas pirmiausia yra šiuo metu darytina?

1. Pasiimdami kurias nors pareigas vyčių veikloje sąžiningai jas atlikime. Dažnai pasivėluojame į narių susirinkimus, paskui jie iki vėlumos tęsiasi. Susirinkimai turi būti pradėti punktualiai, prieš juos rengiant sustatyta darbotvarkė, ir išsiuntinėta nariams, kurie susipažinti gali su ja iš anksto. Kviesdami jaunimą į vyčius įsirašyti aiškiai apibudinkime organizacijos obalsį ir jos darbus, kad vėliau nariai išrinkti į komisijas žinotų ką veikti. Būkime tolerantingi kitų organizacijų atžvilgiu ir bendraukime su artimomis, tas pagelbės išgarsinti vyčių veiklą.

2. "Vytį" įsipjareigokime remti raštais, pasiūlymais, kronikos žinutėm, nuotraukom. Mums labai džiugu, kad "Vytis" gavo paramos iš dvasiškių tarpo, jų tapo garbės prenumeratoriais, jais pasėkė ir kai kurios kuopos bei pavieniai vyčiai. Bet žymiai būtų įdomesnė mūsų spauda, jei iš visų kuopų suplauktų eilės aprašymų, žinučių ir kitų tinkamų spaudai dalykų. Tat sukurskime vyčiai kuopose, remkime spaudą ne tik lėšomis, bet ir plunksna.

RŪPINKIMĖS NAUJŲ NARIŲ VAJUMI

Kodėl vyčių eilės nepasipildo gausiau naujais nariais? Kodėl vyčiai neišėina į platų darbą, kaip kad veikė prieš keletą metų
(Nukelta į 10 psl.)

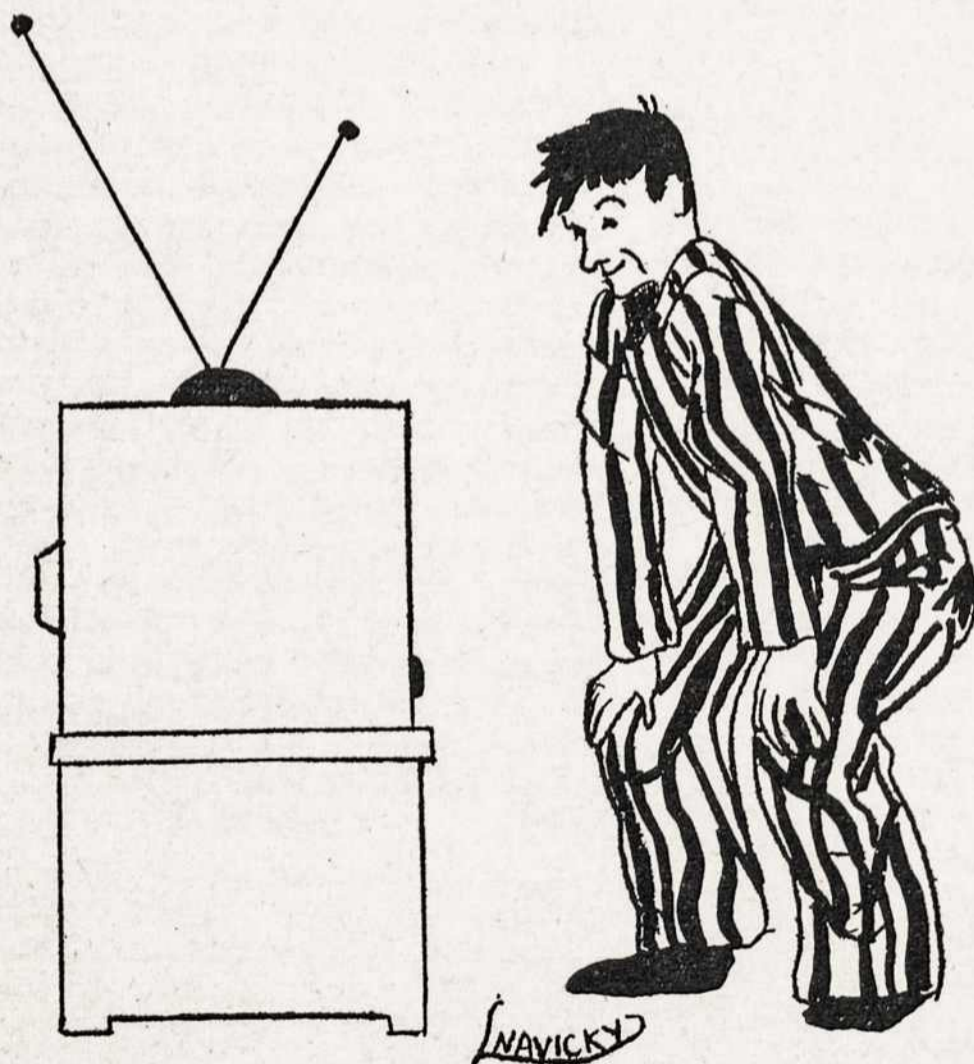
A LITHUANIAN TV GUIDE

by John V. Chervokas

There is little doubt that the greatest influence upon the American family today is television. The entire life of many heretofore sedate individuals centers around that awesome screen. However, we K. of L.'ers who are so well-versed in the Lithuanian language often find it difficult to fathom the many English-speaking TV shows. Thus, the reason for this guide is to better acquaint the rather befuddled soul to that potent influence, television.

A typical day in the life of a Lithuanian television addict would begin with the dial being turned by a creature in pajamas with eyes half open. Abruptly our TVitis sufferer comes face to face with a character called Dovydas Garovauskas. The bespectacled Dovydas and his pal from the ape kingdom, Muggskas, are a rather shocking sight for so early in the day. Dovydas brings us each morning, naujienos, oro raportas, ir muzika on his popular program, "Šiandien."

After a quick pusryčių, the bleary-eyed Knight tunes in that lovable, raudon-plaukis, Ponas Godfrevičius. This chuckling "fire-brand" of an emcee brings to the viewer talent along with chatter about orlaiviai, arkliai, and Virginia.



Pompėjos griuvėsiai

A year back Godfrevičius' Hooper Rating slipped because of a great new television personality, Juozas McCartauskas. It was then that Juozas was involved in a wee bit of a shurum-burum with some kareiviai.

However, Juozas still had to take a back seat to the ever-popular buolių žaislas. K. of L.'ers are still praying today for the return of a big bruiser by the name of Tadas Vilimauskas. It was Tadas who filled the 17-inch screen while being the drawing card of a team called the Raudonos Kojinės.

If the buolių žaislas ends in time the Junior-Junior Knights rush in to watch that little medinė galva, Howdas Dudas. His friend and voice, Bobas Smittas, excites the kiddies to a veritable fever pitch.

On Sunday evenings the entire šeimyna gathers around to watch that wonderful show, "Kepta Duona Miesto" — how do they say it in English — "Toast of the Town." This variety show is conducted by juokingas Edvardas Sullivanauskas. Edvardas and his smile make the evening an enjoyable one for the Knights and their watery-eyed families.

Of course, on Saturday night we have Jonukas Gleasonas while on Monday evening we can spend a valanda with Ponas Caesaras. This comedian extraordinary has everybody rolling in the lankos.

In this wide-world you still have cynics who say that television is a passing fad — a mere folly of the mixed-up world. However, the true K. of L.'er understands that television can be just as relaxing as it can be hectic. Personally, I believe that television is here to stay. Let's have the Lithuanian language that way, too.

POMPĖJOJ

A. Vaičiulaitis



Neapolio miestas prie kurio yra Vezuvijus ir Pompėjos griuvėsiai

Čia dedame Antano Vaičiulaičio, buvusio "Vyties" redaktoriaus, kūrinių. A. Vaičiulaitis yra vienas stipriausių dabarties mūsų rašytojų ir ypač pasižymi labai gražia, stilinga lietuvių kalba. Jo kūrinių pasiskaityti, bus vyčiams didelio pasigerėjimo. *Red.*

79 metais po Kristaus gamtininkui Plinijui Senajam vieną rugpiūčio dieną sesuo pranešė, kad Pompėjos gyventojai bėga iš miesto, daužomi akmenų ir troškinaami pelenų iš prasiveržusio Vezuvijaus.

Plinijus Senasis tuomet vadovavo romėnų laivams ir greitai atplaukė į nelaimės vietą padėti Pompėjos gyventojams, bet per akmenis ir pelenus negalėjo priplaukti prie miesto. Tada jisai nusiyrė į Stabiją, kur gyveno vienas jo bičiulis, ir pats nutroško nuo dūmų ir dujų.

Plinijus Senasis buvo garsiausia Vezuvijaus auka, o patsai Pompėjos miestas — žinomiausi griuvėsiai žmonijos istorijoje ligi paskutinio karo. Šešis šimtus metų ištvėręs, perėjęs per etruskų ir samnitų rankas ir atitekęs romėnams, tirštas trisdešimties tūkstančių žmonių lizdas buvo užverstas akmenimis ir užneštas Vezuvijaus pelenais, po kuriais ilgiems šimtmečiams buvo palaidoti du tūkstančiai vyrų, moterų ir vaikų. Jie ten miegojo daugiau negu pusantro tūkstančio metų niekeno netrukdomi, klaikiomis grupėmis, paskutinio skausmo ir paskutinio atsikvėpimo išraiškoje. Jie ten gulėjo su siaubu ir netikėtos mirties šmėkla veiduose. Mirtis juos bloškė, kur radusi: vienus šeimoms rate, drauge suplakusi vyrą su žmona ir vaikais, kitus aikštėje ir gatvėse, vėl kitus šventyklose, teatre, tavernose ar linksmybių svaiguly. Šie iš to svaigulio netikėtai peršoko ten, iš kur jau nėra grįžimo ir kur visos aistros yra beprasmės.

Su žmonėmis po pelenais, akmenimis ir dulkėmis ten gulėjo bazilikos, teatrai, šventyklos, namai su spalvotomis mozaikomis grindyse, ir užsiliko ten net kasdieninės apyvokos reikmenys. Ėjo metai, ir naujos kartos pamiršo, kad po žemės klotu, po tais krūmokšniais guli palaidotas ištisas pasaulis ir ištisa senovinė kultūra. Keitėsi popiežiai, imperatoriai ir karaliai, keitėsi Neapolio apylinkių vynininkai, kaimiečiai ir piemenys, o ten, po žeme, po jų pėda, lyg užkeiktas, be pasikeitimo per daugelį šimtmečių, gulėjo miestas, ir niekas nežadino tų iškankintų, išgastintais glėbiais susikabinusių figūrų, niekas nežengė plokščiais gatvių akmenimis ir niekas, atsirėmęs į koloną nemastė apie senovines dienas.

Jau nuo dviejų šimtų metų Pompėja vėl prikelta gyvenimui — tyliai, be žmonių būčiai, griuvėsių ir praeities atminimo paskirčiai. Čia galime sekti žingsnis po žingsnio, kaip bemaž prieš du tūkstančius metų žmonės gyveno, kuo jie linksminosi, kaip jų namai buvo įrengti, koks buvo jų skonis ir kasdieninė apyvoka.

Išlipę iš traukinio senosios Pompėjos stoty, eikime šiuo dulkėtu keliu pro porą viešbučių ir už anos tako alkūnės pasieksime vartus — Porta Marina. Tie vartai jau mums byloja apie senąsias Pompėjos dienas: jie mums sako, kad šio miesto būta laivų ir jūreivių lankomo. Apie tai vėliau paliudija senovinės tavernos, karčemos, viešbučiai ir kitokios pramogų vietos.

Pro Porta Marina į miestą veda du takai: vienas buvo skirtas mulų varovams su gyvuliais, o antru į Pompėją traukdavo žmonės. Tuoj, įžengęs į miestą, matai viešojo Pompėjos gyvenimo centrą: čia ir Veneros šventykla, ir bazilika, ir rinka, ir termos. Čia gali suprasti, kaip Pompėjos gyventojai aukas nešė, kaip forume jie miesto reikalus tarė ir kaip teatruose žiūrėjo vaidinimų ar gladijatorių ristių. Čia gali vaikščioti tarp kolonų ir pro jas žiūrėti į giedrą Italijos dangų ir pamažėle berūkstantį Vezuvijų, kurios pašlaitėse auga vynuogynai ir linksmi baltuoja nedideli nameliai.

Palikęs šventyklas ir teatrus, galėtum stebėti, kaip gyveno turtingieji pompėjiečiai: tiek daug jų namų čionai taip gražiai išsiliko! Būtų ko gėrėtis mozaikų spalva grindyse, jaukiu kiemu, kurio vidury čiurlena fontanas, ir tais piešiniais sienose, — vienur ten vaizduojami istoriniai ir mitologiniai paveikslai, kur matai ir Achilą, ir Hektorą, ir Troją, ir amūrus, kurie mėto akmenukais. Kitur vėl išvysti vynuogių rinkimo šventę, medžioklę, arba amazonės, satyrus ir Agamemnoną, įsiveržiantį į šventyklą nužudyti pašvęstos elnės.

Eidamas iš kambario į kambarį ir stebėdamas, kur senieji šios vietos šeimininkai valgė, kur miegojo ir kur svečius priėmė, būk atsargus — tenai gi, į klaikų būrį susimetę, guli žmonės, visa šeima, kaip ją mirtis ištiko: skausmingais veidais, baisiomis akių duobėmis, paskutiniam riksmui pražiotomis burnomis, supulingai užgręžtomis rankomis ir lyg kažkur pastarame šuoly besiveržiančiu visu kūnu — taip išgąstingai gyvybė veržėsi iš dusinančio ūmies mirties glėbio.

Kad nesakytum, jog senovės žmonės gyveno tik tarp prakilnių kolonų ir vainikuotų statulų, šiandien tyčiomis ilgiau užtruksime šiokiadieninėje Pompėjoje. Ir tai gal nuostabiausia, kadangi retas kuris senovės paminklas ir reti griuvėsiai leidžia mums pažvelgti į kasdieninę būtlį ir palytėti pačią žmonių širdį, nuolatinius jų darbus, rūpesčius ir pamėgimus.

Taigi žengdami Pertekliaus gatve ir pasiekę naujausių, kruopščiausiai atliktų kasinėjimų dalį, kur kiek galima tiksliau išsaugota praeities tikrovė, matome Montanau namus, kuriuose bičiuliai susirinkdavo lošti šachmatų.

Toliau randame Verakundaus įmonę: joje dirbdavo medžiagas ir drabužius. Štai šiame name būta dażyklos audeklams, o tenai Steponas turėjo stambiają skalbyklą, kur būdavo nešami drabužiai ir velėti, ir išvalyti nuo riebalų, ir baltinti, ir džiovinti, ir prosinti.

Kitur vėl užtiksimė barzdaskučio namus, vaisių pardavėjo Felikso krautuvėlę arba vietą, kur grūdus maldavo, ar kur visoki amatininkai telkėsi.

Jeigu nūn valandėlei žvelgtume į senovę prieš du tūkstančius metų, mūsų akyse atsistotų kasdieninis pompėjietis. Štai čia vaikšto, neša audeklus į dażyklą, užsuka pas barzdaskutį, perkasi vaisių, stebi, kaip ten grūdus darbininkas mala, kaip kalvis kūju geležį daužo, arba sėdasi Montanau namuose palošti. Su nuolatiniiais Pompėjos gyventojais susimaišo jūreiviai, rėkia mulų vadovai, o tie, kurie atitrūko nuo darbų, eina pasilsėti ir išsimaudyti termose, kur gal ir kokį poetą sutiks ir pasiklausys naujienų iš Romos. Dar kiti nustumka į tavernas, į karčemas arpa savotiškus anų dienų barus. Kaip šiandien mūsų miestuose, taip ir tada būta ten džiaugsmo, triukšmo ir svaigumo prie vyno stiklų. Įsilinksminę, kiti apteršdavo šaligatvius ir sienas, todėl toje siauroje gatvelėje įtūžęs šeimininkas didelėmis raidėmis ant mūro išrašė praeikimus tiems, kurie drįsta anaip elgtis.

Paliksime juos, tuos senuosius Pompėjos gyventojus. Grįžkime vėl į saulėtą Italijos dieną, į tas tuščias, plokščias akmenimis klotas gatves, prie kurių miegti didžioji romėnų praeitis su visu savo gyvenimo įvairumu.

Ten antai baltu dūmu rūksta Vezuviiaus viršūnė, kuri akmenimis ir pelenais užvertė šį miestą, kadaise pilną gyvybės, šauksmų, darbo ir kasdieninių rūpesčių.

I DARBA VYČIAI

(Atkelta iš 7 psl.)

tų? Ką turime daryti, kad vyčių eilės pagausėtų ir organizacija pakiltų savo veikloje? Dar ir

ALONG MEMORY LANE

by Stanley Balberis

Of all Americans who have held the world's heavyweight boxing title, Jack Sharkey (Zukauskas) and honorary member of K. of L. has figured in the most fights in which there were highly unusual developments. Some of them were distinctly peculiar, to put it mildly.

From 1925 to 1933, Sharkey was in nine bouts of prominence which had unusual endings. The first of these he won from Jim Maloney on a foul in the ninth round. That was in 1925. In 1926, Jack was credited with a victory over Harry Willis, long the nemesis of Dempsey, in the 13th round at Ebbets Field, Brooklyn, when the referee declared Sharkey the winner on a foul, because the Black Panther insisted on holding and pushing and committing other illegal tactics. The sailor from Boston had had the edge up to that point and the victory, though not clear cut, exchanged his prestige immeasurably. In July of the next year, 1927, Sharkey was declared the loser to Jack Dempsey via a knockout. This verdict provoked a controversy which causes arguments. It was charged Dempsey crippled Sharkey with a foul blow and, when the Lithuanian turned his head to register a protest with the referee, the Manassa Mauler flattened him with a punch on the whiskers. To this day many of those who were in a position to see clearly what had happened will tell you that Sharkey should have been awarded the verdict on a foul.

In 1928, at the time when Sharkey was desperately in need of a spectacular victory to give him a chance to qualify as the logical contender for the title, he

hung up a decided, queer-looking one-round knockout over Jack Denaney. Though he did not appear to have been himself in this weird-looking first round, Sharkey rolled drunkenly into the ropes and almost collapsed before he could be steered to his corner.

In February, 1930, Sharkey scored a three-round knockout over Fainting Phil Scott of England at Miami, Fla., after it first appeared that the referee had given the fight to the Britisher on a foul. Some of the boxing writers even sent a flash that Scott was a winner on a foul.

That brought Sharkey up his first rumpus with Max Schmeling of Germany, in June, 1930, Sharkey lost on a foul to Max Schmeling, in one of the most peculiar fights of all. In July of 1931, Jack, though apparently out-pointed, was given a draw with Mickey Walker. The next summer, the Bostonian won the title from Max Schmeling on a decision that is regarded as one of the most unjust in heavy-weights history. Finally, in 1933, Jack blew the honors to Primo Carnera on a knockout that was viewed with pinch noses by those who professed to know what it was all about.

So it may be seen that a full-size book could be written about the many odd things that took place when the Lithuanian was in the ring.

Did you know that! Jack Sharkey, who started boxing professionally in 1924, appeared in 54 fights in all. He won 20 of these by decision, 14 by knockouts and two on fouls.

His record also included three draws, eight defeats, two non-decisions, one defeat by a foul and he was knocked out four times. The popular Bostonian, made his farewell appearance against Joe Louis in 1936, falling victim to the Brown Bomber in the third round.

daugiau neretas vytis klausia. Tokius klausimus apsvarstyti reikėtų susirinkimuose ir išdirbti planą, kaip patraukti augantį jaunimą į savo eiles. Kodėl nepabandyti kokį naujų narių verbavimo konkursą po visas lietuvių kolonijas? Kurgi mūsų jaunieji entuziastai? Reikia pasiaukojusių vyčių, kurie eitų į darbą ir organizuotų jaunimą. Juk jau virš 40 m. kaip vyčiai veikia. Senų patyrusių vyčių yra gausu, kurie turi daug praktikos, todėl reikėtų paklausti jų patarimų. Mūsų organas "Vytis" irgi vos šiaip taip verčiasi eidamas 40 metų. Kas rašo žurnalui? Keletą metų jau seku jį ir skaitau, — tenka pasakyti, kad mažai krei-

pia dėmesio mūsų dvasios vadovai ir senieji vyčiai jį tobulinti savo raštais. Labai jautrūs straipsniai yra kun. A. Sušinsko. Kad daugiau tokių rašytojų būtų! "Vytis" turėtų būti suskirstytas per pusę, lietuviškai ir angliškai, kaip matyti prie to einama.

Reikia visiems vyčiams galvoti, kuo kas galime savo protu, plunksna, darbu prisidėti prie vyčių veiklos. Tad ir naujų narių vajuje, kiekviena proga galvokime kur, kada juos galime surasti. Vyčiai sendraugiai jau pirmieji Chicagoje susirūpino, tikėkime tas vajuje jiems pasiseks. Todėl ir jaunieji vyčiai imkimės naujų narių verbavimo darbo!

Lietuvos Vyčių Istorija

Ignas Sakalas

(tęsa)

62-ji KUOPA

62-ji kuopa Pittsburgh, Pa., įsteigta 1916 m. birželio 4 d. Šv. Vincento parapijoj. "Vyties" nr. 9, 1916 m., sekančiai rašoma:

"Pittsburgho jaunimas jau atgija. Birželio 4 d. atsilankė čia K. Pakštas. Vakare Šv. Vincento parapijos salė prisipildė žmonėmis. K. Pakštas pasakė karštą prakalbą apie jaunimo priedermę ir tikslą. Po prakalbos užsimezgė jaunutė vyčių kuopa, kurion vienu metu įsirašė net 41 narys.

"Pittsburgh labai prasipratinę girtieji klubai, kurie didina alkoholio aukas ir temdo - migdo žmonių protą. Vien prakilnios dvasios jaunimas ir jo darbai tegalės žmonių susipratimą pakelti... Matydamas prieš save didelius darbus, jaunime, stok narsiai į kovą prieš tamsybės dievaitį."

Kuopos įsteigimu daugiausiai pasidarbavo kun. J. Vaišnoras, J. Paškauskas, A. Urbonas, K. Sabonis, A. V. Sadauskas ir J. Milašius.

Vėliau kuopa buvo tiek pajėgi, kad įstengė suorganizuoti ir palaikyti jaunamečių skyrių, kuris savo veikimu džiugino kiekvieną lietuvį.

Kuopa yra suruošus daugiau kaip 50 vakarų su vaidinimais, keletą koncertų, daugiau kaip 25 paskaitas įvairiomis temomis ir visą eilę vakarinių kursų, kultūrinių parengimų ir iškylų - išvažiavimų į užmiestį.

1941 m. suruošė sėkmingą metinį organizacijos suvažiavimą — seimą, tris kartus dalyvavo su tautiniais šokiais dideliuose kitataučių amerikiečių parengimuose.

Kuopos knygos rodo, kad Lietuvos laisvės reikalams savo parengimais ir nariai asmeninėmis aukomis yra sukėlę daugiau kaip \$1,000. Lietuvos Laisvės Paskolos lakštų (bonų) nariai buvo išpirkę už \$2,000. Amer. Lietuvių Tarybai Lietuvos laisviniui iš komunistų priespaudos ir teroro aukojo \$100, o lietuviams tremtiniams Vokietijoje šelpti (per BALF) pinigais ir drabužiais surinko daugiau kaip \$4,000. Tremtiniams šelpti kuopa kartu veikė su 19-ja kuopa. Be to, kuopoj veikia pastoviai Lietuvių Reikalų Komisija, kuri Lietuvos reikalais yra parašius daugiau kaip 500 laiškų federalinės, valstybių atstovams, laikraščių redaktoriams bei šiaip jau žymiesiems asmenims.

Savo parapijos bažnyčiai palaikyti kuopa yra suaukojus daugiau kaip \$2,000, mokyklos reikalams — \$100, vienuolynams paremti — \$100, labdaros reikalams — \$100.

Bendriems organizacijos reikalams kuopa taipgi nebuvo šykšti. Yra suruošus keletą vakarų Centro reikalams (surinkta daugiau kaip \$200), seimams aukojus \$50, organizacijos spaustuvei steigti \$100, "Vyčiui" palaikyti \$50 ir įvairiems kitiems organizacijos reikalams \$100.

62-ros kuopos gyvavimo kelias ne visuomet buvo rožėmis klotas. Nežiūrint įvairių kliūčių, kuopa, nors ne tiek kaip seniau skaitlinga nariais, ir šian die gyvuoja, neduodama užmiršti visa to, ką yra senieji ateiviai nuveikę, ir savo veikimu lietuviškumui palaikyti džiugina kiekvieną tikrą lietuvį.

63-ji KUOPA

Centro sekretoriaus naujų kuopų, įsteigtų 1918 metais, sąraše randame ir 63-ją kuopą South Bethlehem, Pa., tačiau kuriuo metu kuopa buvo įsteigta, kas pasidarbavo tenykščiam jaunimui susibūrinti organizuotam vienetai, kas buvo valdyboje neteko sužinoti nei iš vietos veikėjų, nors buvo kreiptasi į kaikuriuos senesnės kartos veiklesnius lietuvius, nei iš "Vyties" puslapių.

64-ji KUOPA

Rockdale, Ill., yra nedidelis miestelis netoli Chicagos. Lietuvių kolonija nedidelė. Pirmieji lietuviai įsikūrę įsteigė keletą draugijų, o 1917 metais ir vyčių kuopą, kuri centre buvo įregistruota 64-ju numeriu.

Be susirinkimų, kuopa ruošdavo vakarus, kuriuose nariai švietėsi, lavinosi, kas nedavė užgesti meilei savajai kalbai ir savajam kraštui. Keletą kartų kuopa pasikvietus iš Chicagos grupes scenos mėgėjų išpildyti vakarų programas.

Ilgainiui, vieniems nariams susituokus, kitiems išvykus į Chicago ir kitus miestus geresnių darbų jį ieškoti, kuopa iširo ir po to niekas jau nebandė jos atgaivinti.

65-ji KUOPA

Šį numerį iš Centro buvo gavusi 1916 m. spalio 26 d. įsteigta kuopa New Philadelphia, Pa. Centro sekretoriaus skelbiamuose kuopų sąrašuose kada šios kuopos vietovė buvo žymima Silver Creek, Pa.

Nedaug tebuvo galima sugaudyti žinių iš šios kuopos veikimo, kuris didžiojoje buvo nukreiptas parapijos ir Lietuvos naudai. Pav. tik įsisteigus



K. OF L. COUPLE WED AT NUPTIAL MASS. Mr. William A Senkus and his bride, Miss Ann Barcas, both of Elizabeth, N. J., were married at a Nuptial Mass in St. Peter and St. Paul's Lithuanian Church, May 28, 1955 and officiated by Rev. Michael G. Kemezis, pastor. Mr. Senkus, 4th degree K. of L. member, has held several offices in Council 52, and several on district and national committees. He was winner of a \$50.00 prize in the 1954 "Lithuanianism" contest for individual sponsored by the Supreme Council. Mr. Senkus, an alumnus of Thomas Jefferson High School and Drake Business College, also attended New York University. He is employed as traffic clerk by the Singer Manufacturing Co. He is a former president of the Holy Name Society and choir of the parish church, former vice president of St. Peter and St. Paul's Ben. Society, former secretary of the Lithuanian Liberty Boys' Club and treasurer of Elizabeth Chapter, Lithuanian Relief Fund of America. The bridegroom is now treasurer of the Lithuanian Savings and Loan Assn. and vice president of C-52. The bride was graduated from Battin High School and is employed as a bookkeeper by the Morey LaRue Laundry Co. A former president of the Immaculate Conception Sodality at St. Peter and St. Paul's, she, too is an active K. of L.'er.

kuopa suruošė vakarą, kuris bažnyčios reikalams davė \$150 pelno. Anuo metu nedidelėj lietuvių kolonijoj tai buvo stambi parama.

1916 m. Lietuvių dienoj, kuri JAV prezidento buvo paskirta visam krašte rinkliavai nukentėjusiems dėl karo lietuviams sušelpiti, visi nariai išėjo į gatves ir surinko keletą šimtų dolerių. Prie rinkliavos dar buvo pridėtas gautas pelnas (\$35) iš vieno suruošto vakaro.

Žymesniais darbais kuopa nepasižymėjo, dėlto ir garsas apie ją nesiekė toli. Taip pat neteko sužinoti nei kuriais metais kuopa likvidavosi.

PER MARIJĄ PRIE KRISTAUS!

KIEKVIENĄ MĖNESĮ BENDRA ŠEIMOS KOMUNIJA,
KIEKVIENĄ DIENĄ BENDRAS ŠEIMOS ROŽANČIUS.

Mielas Lietuvi,

Maloniai kviečiame Tamstą įstoti nariu į Lietuvių Mėlynosios Armijos Sąjūdį. Tam tikslui prašome pasirašyti žemiau esantį pasižadėjimą. Šio pasižadėjimo neišpildžius — nenusidedama.

Mėlynosios Armijos Lietuvių Sąjūdžio tikslas yra vykdyti Fatimoje apsireiškusių Marijos prašymus, tai yra, žadinti žmonėse religinį atgimimą; garbinti Nekalčiausios Marijos Širdį; Malda, atgaila ir pasiaukojimu atsilyginti Šv. Jėzaus Širdžiai už padarytus įžeidimus.

Visų pasižadėjusių asmenų pavardės bus pasiūstos į tarptautinį Mėlynosios Armijos centrą Fatimoje ir padėtos toje vietoje, kur 1917 metais pasirodė Dievo Motina. Už visus narius kiekvieno mėnesio pirmąjį šeštadienį Fatimoje laikomos Šv. Mišios.

Nekalčiausios Marijos Širdžiai

PASIŽADĖJIMAS

Brangiausioji Dangaus Karaliene, Tu apsireiškusi Fatimoje nurodei sąlygas, kurias išpildžius bus išgelbėta daug sielų nuo pragaro ugnies, grįš pasauliui tikėjimas ir taika ir atsivers Rusija.

Šiuo iškilmingai aš pasižadu Tavo Nekalčiausiai Širdžiai atsilyginimui už nuodėmes, kuriomis Kristus yra taip skaudžiai įžeidžiamas.

1. Daryti atgailą, tobulinti savo gyvenimą, melstis ir aukotis už nusidėjėlius, garbinti ir daugiau nebeįžeisti Švenčiausios Jėzaus Širdies, kuri yra begalinė meilė ir gailėstingumas.

2. Kiekvieno mėnesio pirmąjį šeštadienį priimti Šv. Komuniją, kaip atlyginimo Komuniją ir bent 15 minučių apmąstyti nors vieną rožančiaus paslaptį.

3. Garbinti Tavo Nekalčiausią Širdį, atsilyginti Jai už įžeidimus ir pasiaukoti, ir kaip pasiaukojimo ženklą nešioti Karmelio škaplierius ar atatinkamą medalikėlį.

4. Šeimoje ar pavieniai kasdien kalbėti rožančiaus dalį.

5. Pildyti Dievo įsakymus ir sąžiningai atlikti savo pareigas.

Parašas

Nihil obstat
Rev. Albert C. Abračinskas
Diocesan Censor Deputatus

Imprimatur † R. J. Cushing
Archbishop of Boston
Date: February 18, 1955

(NUPLĖŠTI) — — — — —

Mėlynosios Armijos Lietuvių Sąjūdžio nario pasižadėjimą pasirašęs palieku sau, o šį lapelį su savo adresu prisiunčiu

MĖLYNOSIOS ARMIJOS LIETUVIŲ SĄJŪDŽIO CENTRUI
665 E. 7th St., So. Boston 27, Mass.

Vardas, pavardė

Adresas

LITHUANIAN NEWSMONGER

This page is dedicated to the printing of interest of all Lithuanians. Please address your letters to VYTIS, 395 W. Broadway, So. Boston 27, Mass.

LET ME TELL YOU — if you are timid about writing to Ye Editor for fear your name would appear in print, banish the thought. At no time will your name be used or made known in this magazine unless you give explicit permission.

* * *

TIME ON THEIR HANDS — in practically every council there are some members who just don't know what to do with their spare time. They want to do something interesting, but they don't know what. If you know any such, why not tell them to write either an article on any particular subject, or perhaps they may have some four or five - line poems that are somewhat on the humorous side and they would not mind sharing them with others. Mail them in. Your Editor is always on the lookout for something with a smile in it. Aren't you?

* * *

REV. JOHN C. JUTT, Notary of the Matrimonial Tribunal of the Diocese of Worcester, Mass. (appointed by Bishop John J. Wright in 1951) during his vacation toured the Northwest: Glacier National Park, Banff and Lake Louise in Alberta, the state of Washington, Vancouver and Victoria in British Columbia, Mt. Rainier and Mt. Hood, Sun Valley in Idaho, and Yellowstone. Covered about 8,000 miles. As of August 1, 1955 Father John has been asked by Bishop Wright of the Diocese to be in St. Casimir's Parish, 41 Providence St., Worcester. For 15 years he had been in the parish of Our Lady of Vilna.

* * *

ALBERT KAWAL has been named coach of SOUTHERN ILLINOIS U. football team. He had previously served as head coach at TEMPLE U. in Philadelphia since 1949. A native Chicagoan he captained NORTHWESTERN U. football and basketball teams in 1933 and 1934.

* * *

Ground has been broken for the new \$500,000 headquarters of the LITHUANIAN DAILY FRIEND (DRAUGAS) PUBLISHING HOUSE and the MARIAN FATHERS MONASTERY at 63rd Place and Kilbourn Ave. These buildings will house 12 editorial offices besides the print shop. Also, space will be reserved for a BOOK SHOP, RELIGIOUS GOODS STORE, A TRAVEL BUREAU and a

POSTAL STATION. The REV. PETER CINIKAS, MIC. house superior and director, expects the completion of both buildings by next spring. The MARIAN FATHERS have published the DRAUGAS since 1918.

* * *

STANLEY PIEZA, the religious editor of the CHICAGO AMERICAN newspaper, covered the INTERNATIONAL EUCARISTIC CONGRESS in Brazil for the INTERNATIONAL NEWS SERVICE. MR. PIEZA was accompanied by His Eminence SAMUEL CARDINAL STRITCH. Also, making the trip were BISHOP VINCENT BRIZGYS, exile from LITHUANIA, RT. REV. MSGR. IG. ALBAVIČIUS of Cicero, Ill., hon. memb. of K. of L. and RT. REV. MSGR. JOHN BALKŪNAS of Maspeth, L. I., New York.

* * *

THE SENATE FOREIGN RELATIONS COMMITTEE approved an EISENHOWER backed bill expressing "Hope For Freedom" of satellite nations. The resolution was passed unanimously by a 14-0 vote. By the same vote, the committee passed a resolution opposing colonialism. The PRESIDENT'S position was therefore strengthened before the BIG FOUR CONFERENCE in GENEVA.

* * *

The DARIUS - GIRENAS POST of the AMERICAN LEGION held its 22nd ANNUAL MEMORIAL PARADE in honor of CAPT. STEPHEN DARIUS and LT. STANLEY GIRENAS, the LITHUANIAN - AMERICAN flyers who flew across the Atlantic in 1933 only to crash in Germany — a short distance from their goal — KAUNAS, LITHUANIA. The honored guests included GOV. WILLIAM G. STRATTON and MAYOR RICHARD DAIETY. The guest speaker was SENATOR ALEXANDER WILEY of WISCONSIN. The LITHUANIAN CONSUL, DR. PETRAS DAUŽVARDIS, pleaded that "LITHUANIA'S FREEDOM and INDEPENDENCE BE RESTORED." The one mile parade to the D-G monument consisted of AMERICAN LEGIONNAIRES, ARMY, NAVY, MARINES, WAC's and RED CROSS UNITS. It was witnessed by 10,000 people.

* * *

GEORGE PIKTUZIS, the highly regarded 23-year old southpaw, hurled the first NO HIT GAME in the COAST LEAGUE. He stopped San Francisco as LOS ANGELES WON 2 to 1. GEORGE is leading all COAST LEAGUE pitcher in strikeouts.

* * *

CHICAGO CUBS EDDIE MIKSIS knocked out broadcaster HAPPY FELTON during batting practice. The latter was

conducting a pre-game interview when this happened. As FELTON was carried away on a stretcher EDDIE became the HIT OF THE SHOW.

* * *

DR. ANTHONY GUZAUSKAS operated on DICK DONOVAN, Ace WHITE SOX pitcher, at MERCY HOSPITAL when he was stricken with appendicitis.

* * *

ED WALAITIS had two-page spread of water colors in the magazine section of the SUNDAY CHICAGO TRIBUNE. He illustrated the MY FAVORITE TOWN series. The topic that week was EUREKA SPRINGS, ARKANSAS.

* * *

JUDGE JOHN T. ZURIS of the Municipal Court of Chicago and 4th degree member of the K. of L., celebrated his 20th year on the bench with a golf outing at the Evergreen Gold Club. AL KUMSKIS was chairman of JUDGE ZURIS GOLF DAY and received valuable assistance from JACK JATIS, president of the Lithuanian Democratic League of Cook County. JACK is past national president of the Knights of Lithuania and honorary member.

* * *

CAPTAIN EDWARD SATUNAS, deputy chief of traffic police in Chicago, was recently assigned temporarily as deputy chief of the uniformed police force. He will fill the vacancy created by a retirement.

* * *

JOHN PAUKSTIS of DARIUS - GIRENAS POST, has been elected commander of the 4th AMERICAN LEGION DISTRICT of Chicago.

* * *

FELIX MOSTEIKA has been elected commander of the DON VARNAS POST of Chicago. D-V POST has received a trophy for its highly successful membership drive having signed 40 Korean veterans recently.

* * *

CHARLES VESOTA, former director of the Chicago District K. of L. DRAMA GROUP, now resides in HOLLYWOOD, CALIFORNIA. His brother BRUNO has appeared in several movies as supporting actor.

* * *

ED KRAUSE (Krauciunas), athletic director at Notre Dame U., declares one of his top thrills in sports was being elected to the COLLEGE ALL STAR TEAM which played the might Chicago Bears to a standstill in 1934. KRAUSE was elected co-captain of the ALL STARS. ED was All-American in basketball and football

VYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja **IGNAS SAKALAS**

Nesiuntė atstovo. Vyčiai sendraugiai kasmet į metinius organizacijos suvažiavimus - seimus siųsdavo savo atstovą. Šiemet, susidėjęs nemažoms išlaidoms ir dėl stambios aukos būtiniais vyčių namo reikalams, nutarta atstovo nesiųsti, o pasitenkinta seimą pasveikinti daštu ir auka \$15 "Vyties" paramai.

* * *

Prasidėjo veikimas. Po karštų liepos ir rugpjūčio mėnesių, sendraugiai pajudėjo į didelį darbą, kurį praėjusį pavasarį užsimojo, būtent paminėti kuopos susiorganizavimo 10 metų ir "Vyčio" pasirodymo 40 metų sukaktis. Visos komisijos stojo į darbą, kad abu vakarai gerai pasisektų, būtent: didysis spalio 23 d. Lietuvių auditorijoje, kur Kenosha, Wis., Lietuvių Dramos Ratelis suvaidins komediją "Intelligentai", ir akademija - banketas lapkričio 20 d. Vyčių salėj.

at N. D. In fact, he was the most popular athlete that school ever had.

* * *

BILL WIGHTKIN, Chicago Bears tackle, is in his 6th season with that club. BILL played end on three national championship Notre Dame teams. Presently, he is regarded as one of the best tackles in pro football

* * *

ANDY PUPPLIS, another Notre Dame sports luminary, is now a successful prep. football coach at PROVISIO HIGH which competes in the strong SUBURBAN LEAGUE adjacent to Chicago. In his second year at the helm there his team thundered to an unbeaten season and the championship.

* * *

GEORGE JONIKAS in the new editor of the DON VARNAS POST BUBBLE, monthly news bulletin. Past commander JONIKAS is an executive with the BORDEN ICE CREAM COMPANY of Chicago.

* * *

WILLIAM BALSWICK, one of the best police captains in Chicago, is now an assistant to the POLICE COMMISSIONER. CAPTAIN BALSWICK previously headed the SCOTLAND YARD (undercover) DETAIL.

This Department is appreciative of the assistance given to it by members, especially Tony Yuknis of Chicago, Ill. Send news items, snapshots, clippings to: Vytis, 395 W. Broadway, S. Boston 27, Mass.

Gabus žurnalistas. Kun. K. Badauskas-Baras, vyčių sendraugių narys ir vyčių sąjūdžio rėmėjas, priskaitomas prie vieno gabiausių žurnalistų. "Draugo" redakcijoje jis nuolatos tvarko kronikos skyrių, bet atostogų metu kronikos skyriui pakviečiamas kuris nors mūsų rašytojų ar žurnalistų, o kun. K. Barauskas pavaduoja paeiliui ir vyriausiąjį redaktorių, ir Kultūrinio priedo redaktorių ir pirmojo puslapio redaktorių ir pagalios korektorių-laužytoją. Atostogų laikotarpiui kronikos skyriui vesti šiemet buvo pakviestas rašytojas Al. Baronas.

Šia proga reikia pažymėti, kad Neprikl. Lietuvoj kun. K. Badauskas redagavo katalikų savaitraštį "Mūsų Laikraštis", kurio skaitytojų skaičių buvo išauginęs virš 70 tūkstančių. Tai buvo plačiausiai skaitomas savaitraštis.

* * *

Dirba su skautais ir sendraugiais. St. Rudys, Neprikl. Lietuvoje ir vėliau tremtyje buvęs gimnazijų didektorius, dabar gyvenęs Chicagoj yra vienas veikliausių skautininkų Chicagos lietuvių skautų judėjime ir taip pat pavyzdingas vytis sendraugis. Skautų kelyje, kuris eina atskiru skyrium Drauge, S. Rudys dažnai pasireiškia su rašiniiais aktualiomis temomis.

* * *

Dalyvavo Eucharistiniame kongrese. Prel. I. Albavičius, sendraugių dvasios vadas, ir S. Pieža, buv. sendraugių pirmininkas ir anglų dienraščio Chicago Herald - American religinio skyriaus redaktorių, dalyvavo Tarpt. Eucharistiniam kongrese Rio de Janeiro, Brazilijoje. Prelatas buvo vienas kardinolo S. Stritch patalpyto, o Pieža — oficialus korespondentas augščiau minėto dienraščio.

* * *

Pavyzdingoji narė. T. Norbutienė, sendraugių Tarybos narė ir visų parengimų vyr. šeimininkė, yra taip pat stambi vyčių reikalų rėmėja. Sendraugių kuopai būtinai reikėjo kortų "bingo" žaidimui. Jai ir J. Petkūnienei buvo pavesta tų kortų įsigijimo reikalas. Tuoju atsidarė naujos kortos ir pastarajame susirinkime T. Norbutienė prisiėmė visą daugiau kaip \$30 sąskaitą. Už tokią auką kuopa jai nuoširdžiai padėkojo.

* * *

Apvažiavo Michigan ežerą. Ignas Sakalas, sendraugių pirmininkas, su žmona ir P. Čižauskas, sendraugių kuopos ir Vyčių namo Tarybos narys, su žmona, atostogų metu apvažiavo aplink Michigan eže-

rą, padarydami daugiau kaip 12 šimtų mylių, ir ilgiau sustodami Wisconsin Dells ir Mackinaw island.

* * *

Antanas Bacevičius, senųjų Chicagos lietuvių vienas žymiausių veikėjų, visos eilės organizacijų steigėjų ir puoselėtojų, šią vasarą dalyvavo maldininkų ekskursijoje į Šv. Onos de Beaupre šventovę Kanadoje, pakeliui dar sustodami kitose šventovėse ir įdomiose vietose. Grįžo kupinas gražių įspūdžių.

TOP THIS (If You Can)

HOT DOG

A man lost a valuable show dog and placed an add to the effect in a local newspaper. He offered a \$1,000 reward. Later he stopped in at the office and asked to see the advertising manager.

"He's out, sir," the office boy replied. "Then may I speak with his assistant," asked the dog owner.

"I'm sorry, sir. But he isn't in, either."

"How about your editor?"

"I'm sorry, but he's not in."

"I suppose your managing editor is out, too?"

"Oh, yes sir," said the office boy. "They're all out hunting for your dog."

LIVE and LEARN

Two little girls were discussing their families. Why does your grandmother read the bible so much lately?" asked one. "I don't know for sure, but I think she's cramming for her finals," came the reply.

H-m-m ?

A tree is something that will stand by the side of the road for fifty years and then suddenly jump out in front of a woman driver.

— Lithuanian Parish

Sodality News—

(The editors invite K. of L. readers to contribute to this department by sending in their own humorous anectotes, jokes, or plain corn. Include name and council of sender so proper credit can be given. Address to TOP THIS editor, 201 K. St., So. Boston 27, Mass.)

SACRAMENT OF HOLY EUCHARIST-

SACRAMENT OF LIFE

Rev. Paul Sabulis

"Do not labor for food that perishes!"

(St. John 6, 27)

When was the last time that you heard over the radio about the seven warning signals of cancer? Or how could you miss hearing on your television set the advice that the way to help your heart is by helping the heart fund?

Does it not appear that every human being is seeking the postponement of mortality in order to avoid immortality? Yet, our daily lives are spent in exile as preparation for the true life with Christ, in the place prepared for us. With all these hints offered to prolong our earthly life just a little longer, it is not strange that our thoughts are reluctant to soar to the feet of God.

On the other hand, is this strange? No, it is not, for humanity has not changed and will not change. The self-same problems existed then as at present. Even then the inhabitants sought measures to postpone mortality. This interest in the present will be a big aid in our preparation for the hereafter, but these seeking should not be limited to what we shall wear of what we shall eat and drink.

Why do I bring out such questions? Well, let us just pick up the Gospel of St. John and turn to the sixth chapter. Christ had just fed the multitude of five thousand men on the previous day and again we find the people seeking Him. He greets them with these words: "You seek Me, not because you have seen signs, but because you have eaten of the loaves and have been filled. Do not labor for the food that perishes, but for that which endures unto life everlasting which the Son of Man will give you." (St. John 6. 26-27) Thus from their appreciation of the earthly bread which they received the day before, Christ is turning their thoughts to a spiritual bread, a nourishment enduring to everlasting life.

But what happens now? Not grasping the trend of thought, for they were still thinking of the other day's results, they answer: "Lord, give us always this bread." (John 6, 34) Lest the crowd be led too far astray by their desires and misunderstandings, Our Lord continues on, demanding of them faith. He answers: "I am the bread of life. He who comes to me shall not hunger, and he who believes in me

shall never thirst..... Amen, Amen, I say to you, he who believes in me has life everlasting. I am the bread of life. Your fathers ate the manna in the desert, and have died. This is the bread that comes down from heaven, so that if anyone eat of it he will not die. I am the living bread that has come down from heaven. If anyone eat of this bread, he shall live forever; and the bread that I will give is my flesh for the life of the world."

What does He promise them in return for their faith? He extends to them a gift which holy man's creator can give, namely, everlasting life with Him in heaven. The reason for this is that He is that spiritual food necessary for the life of the soul.

The reaction which comes forth is one astonishment and disappointment. Were they expected to be fleasheaters, cannibals? Impossible! Probably He meant something would be given to resemble His flesh, a substitute for it. No, those thoughts were not to be harbored. Christ quickly thrust them out His next expression: "Amen, Amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him. As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me. This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever." (John 6, 54-59)

These were indeed hard terms and conditions that Christ laid down. Thus with their faith shaken and their mind perturbed, many left the ranks of the disciples of Christ and followed Him no more. As usual the creature turns from his Creator and thus cannot blame anyone else but himself. Truth cannot be compromised.

Jesus then turns to His Apostles and asks them if they will also leave him. Peter answers on behalf of all when he replied: "Lord, to whom shall we go? Thou hast words of everlasting life, and we

have come to believe and to know that thou art the Christ, the Son of God." (John 6, 69.) On this theme, the first episode ends.

Over a year passes, and Sacred Scripture tells us that Jesus then went about in Galilee, for He did not wish to go about in Judea because the Jews were seeking to put Him to death. Nevertheless the Last Pasch of His life would be partaken of before He finishes his public ministry. Before He would die, He would in unequivocal terms make His Last Will and Testament. Through His outpouring of love, He would fulfill that promise made a long time ago near Bethsaida. Let us betake ourselves to the Cenacle for this important event.

We behold Christ washing the feet of His Apostles so that spiritually they may be worthily prepared for what will follow. Then Jesus took bread, and blessed and broke, and gave it to his disciples, and said, "Take and eat; this is my body." And taking a cup, he gave thanks and gave it to them, saying, "All of you drink of this; for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins." (Matt. 26, 26.) Even though He was going to leave this world, He still desired to be with us and so the Sacrament of Love, the Holy Eucharist was instituted.

To make this font of abundant graces available to us, Our Savior used ordinary matter, namely bread made out of wheat flour mixed with water and baked, and wine, the pure fermented juice of grapes. But the mere presence of this matter does not make the sacrament. Words have to be pronounced over them signifying what these materials would become. Therefore during the consecration at the Mass, the priest says over the host, "For this is my body." Then taking the chalice, the cup with the wine, the representative of Christ solemnly announces, "For this is the chalice of my blood of the new and eternal testament; the mystery of faith; which shall be shed for you, and for many, for the remission of sins."

Once the aforementioned actions have taken place, we then can say that the Holy Eucharist is a sacrament which really and truly contains the Body and Blood of our Savior. Secondly, by the words of Consecration, the bread and wine have been changed into the Body and Blood of Christ. Lastly, the species of the bread and wine continue after the consecration to be miraculously sustained without their original and appropriate substance, for through Transubstantiation, the original substance of bread and wine has become the Body and Blood of Christ. The color, taste, size and other appearances remain the same. This is a mystery

which we accept through our faith, for Our Lord told us what change takes place.

Since Christ loved us so much that He willingly offered Himself as a victim for our Redemption, He continues to beckon us to become united with Him through participation at the Divine Sacrifice of the Mass. Realizing that we may be slow in answering, He urges us in the following manner: "unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you." To enable us to have sufficient hosts for our obligations in this regard, He reminded the Apostles to carry on the priesthood so that their successors may offer the Holy Sacrifice of the Mass.

The words "Do this in remembrance of me" (Luke 22, 19) would have no value, for each sacrifice requires recipients or partakers. Thus to keep our obligations before us, the Church through Her fourth precept reminds us to receive Holy Communion at least once a year about the time of its institution, i. e. Easter. Also apart from these reasons, we should attempt to receive Our Lord's Body and Blood in the moment of danger of death as a preparation for our future life, and to avoid grave sin.

By the way, did we not say that the Holy Eucharist was a sacrament? Of course, as a font of grace, it both increases our sanctifying grace, for we have to be in a state of grace to receive it, and supplies us with the blessings peculiar to each sacrament. These latter graces are called sacramental. Of course, since we receive an increase in our store of sanctifying grace, we may receive delation of some mortal sin of which we are unconscious for which we have contrition. All our venial sins may be blotted out.

On the other hand, it will increase our virtues by making them more fruitful through our practice of them, for it gives strength to carry out the principles of Catholic Action. The sacrament will increase our spiritual outlook on life by weakening our evil inclinations, by helping us overcome our bad habits and preserve us from mortal sin. Likewise in lessening our temporal punishment it will be a pledge of the resurrection of the body and eternal life, as Christ had promised those who receive Him often.

In addition to what has been stated previously, our extra benefits will accrue because the Holy Eucharist is spiritual food for our soul. From the above mentioned effects we see that as spiritual food it promotes the growth of the soul, provides it with resistance to spiritual diseases, helps remove the effects of these diseases if they occur, so that

our souls will be full of vitality and strength which we should replenish daily if possible.

How does all this apply to us members of the Knights of Lithuania? Primarily in this fashion. Our motto is for God and Country. Most of the time it is for ourselves with little to each, more so to God. If we were to read each issue of the "Vytis", our correspondences would reveal little spiritual activity mentioned. Most of the time the affairs would be rated social, participation in sports, dances, plays and the like. Annual Communion breakfasts at the time of St. Casimir's feast day are the main activities listed. Yet we can get ahead in our spiritual life both as a team and as an individual. Let us analyze this latter statement and strive to put it into effect.

On the first hand, as a club we can attempt to receive Holy Communion in a body on First Fridays and to be present for a Holy Hour that same night. Nocturnal adoration can be stimulated through enlistment of the aid of other societies in the parish, as for example, Holy Name, Holy Rosary, Apostleship of Prayer and the like. While we are on this subject, we should include a Holy Hour participation on Holy Thursday at the repository. If First Fridays are difficult to observe, then a particular Sunday each month or at least four times a year should be chosen for this purpose. Furthermore presence in a body during Forty Hour or as a choir group will stimulate youth to adore Christ. With the membership drive facing us once more, would it not be useful to seek assistance from above?

As an individual member, each one can take part in the above-mentioned devotions. In addition we should get into the habit of taking time out to visit the Blessed Sacrament as we pass by a church, either to or from work. Holy Hours spent some Sunday afternoon or some evening will not have been wasted. Whatever time we spend in conversation with Our Savior and all that we will do to ease away His moments of loneliness will be repaid by Him. Those moments of union in heart and mind will be the moments that refresh us in our daily lives for, withdrawn from the daily hubbub of activity, peace pervades our souls.

Remember, dear Knight, that in our activities we should always seek help from our Lord who is present in our midst. Our human dynamos will be powerless without the graces that we receive in Holy Communion, for in receiving Him, we become more like Him. "Do not labor for food that perishes but for that which endures unto life everlasting which the Son of Man will give you." (John 6, 27)

WOLF PACKS ARE BACK

Even the life of a wolf, these days, is uncomfortable in Russia. Not much food on the home front.

Great packs, therefore, reportedly are coming out of Russia into the Baltic States of Lithuania, and Estonia in search of "red" meat.

And they're finding it in the process of destroying livestock by the hundreds.

An estimated 1,200 wolves — some 500 more than last year — are roving the countryside in Estonia alone, according to an official newspaper of the Estonian Communist Party. In their wake last year they left dead more than 900 sheep, 200 head of cattle, and 100 horses, the newspaper said.

Once a rare sight in the Baltic States — their only previous appearance occurring before World War I during the Czarist regime — the wolf packs followed on the heels of the occupation forces of the Russian Bear.

With each successive year, the packs have kept increasing in numbers and raising havoc in agricultural areas of the three countries.

Authorities, outside the Iron Curtain, say this new occupation stems from the agricultural crisis in the Soviet Union and from a Communist ban on firearms in the Baltic States. The latter has prevented local populations from killing off the wolves before they could multiply as extensively as they have.

Livestock disasters, however, have become so serious that Communists have had to ease up on their firearm restrictions. Some weapons have been issued to hunting groups and organizations but only under close supervision by the Communists.

(Obviously this is to ensure no cases of mistaking a member of the Russian Bear for a member of a wolf pack. But then, both are of little value to anyone.)

MINTYS ir ĮVYKIAI

Veda KUN. M. VEMBRĖ

• Tėvo ir sūnaus primicija vieną dieną. Nijmegen, Olandija. Tėvas ir sūnus laikė tuo pačiu laiku pirmąsias šv. mišias jėzuitų bažnyčioje. Kun. Bahker, S. J. buvo draudimo — insurance kompanijos direktorius. Mirus žmonai pasiryžo būti kunigu ir šiais metais Romoje buvo išventintas. Jo sūnus, irgi jėzuitas, baigė teologijos mokslus ir laikė prie didžiojo altoriaus. Jam patarnavo kiti du broliai, beveik jau baigią teologiją pas jėzuitus.

• Daugiau kaip 50 lenkų kunigų iš rytinės Lenkijos dalies dirba prie kasimo kanalo jungiančio Lenkiją su Sovietų Sąjungia. Jie buvo pašalinti iš savo parapijų suėmus kardinolą Višinski.

• Vokietijos vyskupai, susirinkę į 76 Katalikų Dieną, dėkoja Amerikiečiams už 90.000.000 svarų rūbų.

• Per paskutinius 12 mėn. P. Korėjoje buvo 14.449 atsivertimų ir 22.776 rengiasi priimti katalikybę. Iki šiam laikui iš 24 milijonų gyventojų buvo tik 189.301 katalikas.

• Vatikane dabar yra 27 svetimų valstybių ambasadorių, 15 ministerių ir Charge d'affaires.

• Vysk. F. J. Sheen gauna kasdien apytikriai 14.000 su paklausimais laišku.

• Marquette, Ind. Čia gautas popiežiaus Pijaus XII palaiminimas kat. radijo Draugijai.

• 24.500 dėžių, 2.626.555 sv. svorio buvo nusiųsta į Pietų Korėją su maistu ir rūbais per N.C.W.C. Ta proga brig. gen. Richard S. Whitcomb, karinis tos srities valdytojas, susirinkusiems pareiškė, kad tai didžiausia siunta didžiausios prieš komunistus organizacijos — Kat. Bažnyčios.

• Padidėjo bažnyčių lankytojų skaičius. 1850 metais buvo 16% visų gyventojų lankančių bažnyčią; 1953 — jau yra 59%. Tai rašo protestantų Year book of Am. Churches. Sulig minėtos knygos katalikų U. S. A. yra 31.476.261 (kat. žiniomis 31.648.425); Metodistų — 9.151.524; Sv. Baptistų — 7.883.708; Žydų — 5.000.000; N. Baptistų, Inc. 4.526.847; Nat. Baptistų 2.606.510; Protest. Episkopų 2.492.504; Rytų Ortodoksų 2.100.171.

• Buvęs Japonijos komunistas dabar rengia kovotojus prieš komunizmą. Paul Yasm, buvęs kom. organizatorius savo tė-

vo kasyklose, ir buvęs raud. laikraščio redaktorius, dabar atsivertęs ir Yokohamoj mokina misionierius japonų kalbos.

• Iki metų pabaigos manoma išsiųsti į Europą maisto, rūbų ir medicinos reikmenų už 50.000.000 doledžių. Ir į Indokiniją už 500.000 dol.

• U. S. katalikai davė daugiau negu visos kitos organizacijos. N.C.W.C. pranešime Amerikos vyskupams suminima, kad pinigais ir kitomis gerybėmis 1953-1954 metais buvo suaukota 43.621.916.07. Už tai nupirkta 79.341.111 svarų pieno, sūrio, sviesto, sumoje 18.830.424.86, ir buvo pasiūsta į 22 kraštus. Pinigais 4.500.000 buvo pasiūsta Rytų pabėgėliams. Per 11 N.C.W.C. gyvavimo metų buvo suaukota 248.684.444.82.

• Adkiv. R. J. Cushingas prašė pas jį atsilankiusio pianisto Liberace įjungti į jo darbuotę ir tikiybę propagandą, ypačingai "mylėti Dievą ir artimą". Jei mes tai įvykdytume, būtų daug daugiau ramybės pasauly. Liberace yra katalikas.

• Bone, Algerija. Čia buvo prisiminta senovės Bažnyčios garbė minint šv. Augustino 1.600 metų gimimo sukaktį. Šv. Augustinas buvo Hypponos vyskupas, kai ją užėmė vandalai, o po jų atiteko arabams.

• Hull, Ont. Tėvas St. Valiguet, S. J. priminė, kad krikščionys nebūtų nusistatę prieš žydus. Jis sakė, kad "Dievo išrinktoji tauta" dar tebe!aukia atvertėjų ir pridėjo, kad Dievo planas žmonijos išganyme neužbaigtas, kol nebus atversta žydų tauta.

Quebec. Vietos arkiv. Maurice Roy patvirtino viešą maldų centrą už Bažnyčių susijungimą. Žydų atsivertėlių draugija, vardu Our Lady of Sion, kurios tikslas darbuotis žydų tarpe, bus kviečiama su pamokslais.

• "Il Gazzetta di Venezia" neseniai taip rašė: Lietuvos, Latvijos, Estijos kultūrinis lygis yra ir buvo daug aukštesnis negu Rusijos, delto rusams ir dabar sunku tuos kraštus suvirškinti.

• Philadelphija, Pa. William F. Ryan, įsteigėjas Jėzaus Širdies skyriaus, kreipėsi į senatorių Knowland, prašydamas įnešti į Senatą sumanymą, kreiptis į visą pasaulį su 40 dienų maldomis už taiką.

Daug kas buvo mėginta taikai atgauti, kodėl nepamėginti pasaulinės maldos. Manoma, kad 2 milijardai melstųsi ta intencija.

• Kun. Patrick Peyton, C.S.C., kurs yra šeimų rožančiaus kalbėjimo organizatorius, išvyko į Prancūziją tenai minėtų rožančių kalbėjimo organizuoti. Irlandijoje per du mėnesius suorganizavo 250.000; vien tik Belfast, Š. Airijoje, susiorganizavo 100.000.

• Protestantai dėkoja Maryknoll seserims. Išstisios protestantų bendruomenės iš Likiep, Maršalų salose, atsiuntė dovanų už jų ligonių globą: katalikų ir nekatalikų.

• Detroit, Mich. 12 pėdų bronzinė Pieta - Marija su nuimtu nuo kryžiaus Kristumi buvo padovanota Šv. Kryžiaus bažnyčiai, paminėjimui II Pasauliniame kare žuvusių amerikiečių. Statulą padarė Magrafo Collegijos pdof. Joseph N. Lauro.

ATSIŪSTA PAMINĖTI

A. Rinkūnas, KREGŽDUTĖ. III Dalis. Tėvynės Pažinimas, 231 puslapis, gausiai iliustruotas, viršelis ir vinjetės dailin. T. Valiaus. Bostono Lietuvių Mokytojų Leidinys.

Tai labai įdomi knyga. Ji tinka dideliems ir mažiems. Ji mus išvedžioja po Lietuvą, supažindina su įdomiausiomis Lietuvos vietovėmis ir pavaizduoja lietuvių tautos istorijos eigą.

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Kas domisi lietuviškais leidiniais ir svarbesniais straipsniais, tas be šio dalyko negalės apsieiti. Knygų Lentyna turi istorinės reikšmės lietuvių tautai. Ja džiaugiamės ir redaktoriui bei leidėjams linkime geriausios sėkmės.

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Tai įdomus ir gražiai iliustruojamas tremty išeinąs žurnalas. Jame sumaniai vaizduojamas lietuvių gyvenimas Kolumbijoje, pati Kolumbija ir nagrinėjamos aktualios lietuviškojo gyvenimo problemos.

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Lietuvos Vyčių Seimas įvykęs Newark, N. J. šių metų rugpiūčio mėn. 25-28 d. praėjo dideliu pasisekimu. Jis buvo gausus, darbingas, įdomus ir entuziastiškas. Savo skaitytojams Seimo aprašymą duosime sekančiam “Vyties” Nr.

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KNIGHTS OF LITHUANIA

MEDAL AWARD — DONORS

We have begun a drive for \$1000.00 for the creation of a medal to be awarded to those non-Lithuanians who have distinguished themselves by rendering outstanding service to the cause of Lithuania and her people.

Our request for donations by members to this Knights of Lithuania Medal Award Fund was met with enthusiastic response and we feel this is most promising for a successful completion of the drive. One dollar from each member would put us over the top. One dollar! Is this too much to offer for a project which can only bring prestige and honor to our K. of L.?

Therefore, if you haven't already, kindly send your donation of \$1.00 or more to: REV. JOHN C. JUTT, 41 Providence Street, Worcester, Mass.

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VYČIAI VEIKIA



COUNCIL ACTIVITIES

CALIFORNIA DISTRICT

LOS ANGELES, CALIF. (C-133)

Meeting and Social

Our monthly meeting took place on July 10th at the home of Sylvia Wilkas, Encino, California. Members voted to plan a fishing trip to Catalina Island in the near future; to hold monthly dances — music to be provided by a Juke Box; and to look for permanent council headquarters.

Mrs. Anna Wilkas, former member of Milwaukee Council and organizer of several councils in the Wisconsin District, served members present with a delicious ham dinner after the meeting and members also enjoyed dancing in her beautiful patio.

Deep Sea Fishing

A trip to Catalina Island on July 17th was taken by 20 members. A chartered boat left San Pedro harbor at 3 o'clock in the morning. Members enjoyed the excursion and fishing trip — especially those who visited the beautiful Catalina Island for the first time.

Our Members

Mrs. E. Bartkus, after a serious operation, is now on the road to recovery. Members visited her while she was convalescing and brought little gifts.

Leonard Valiukas completed his studies at USC and is now busy writing a thesis towards his Master's Degree.

Ann Laurinaitis, treasurer, spent her vacation touring through the famous spots of Mexico.

Milton C. Stark and Nina Naujoks have set their wedding date — October 30, 1955. Congratulations! ASK

OHIO-MICHIGAN DISTRICT

DAYTON, OHIO (C-96)

Parish Garden Party

July 16 and 17, our members pitched in to help Father Praspalius, pastor and

Father Katarskis, spiritual adviser with the annual parish party. Mary Lucas — charge of the kitchen; Mike Petkus — bingo; Joe Mantz, Charlie and Pete Petkus — callers at the booths; Ted and Elinor Sluzas, Sally, Annadel and Dorothy Miller, John and Ann Scott, Jim and Joann Kavalauskas, Ada Sinkwitz and Joe Mikalas — refreshment booths; Pat Zelinskas — all-around girl; Frank Gudelis — "coin man!" Our Junior members did their share of work, too.

In Memoriam

Members received Holy Communion in a body on July 21st, at a Mass held in memory of our deceased members, also visited the cemetery and placed wreaths on the graves. The prayer was led by Father Katarskis.

Annual K. of L. Picnic

The picnic held on July 31st at Eintracht Park was well attended and the weather was good for a change. Ann Scott — in charge of the kitchen was assisted by Pat Zelinskas, Elinor Sluzas, Joann Kavalauskas, Eva Leasure and Frank Petkus. Mrs. Goldick, Mrs. Zelinskas, Kitty Prasmantas and Mary Lucas whipped up some delicious "kugelio". Something new was added this year — a Variety Booth which was managed by Fran Petkus. The children enjoyed it very much, particularly. Mike Petkus, chairman of the picnic, did a FINE JOB, together with his helpers — Jim Richey, Dick Conrad, Lou Prasmantas, George Zelinskas, and our JUNIORS — Marilyn and Elaine Lucas, Barbara Rimkus, Ronnie and Loretta Omlor. Jim Omlor deserves credit for being such a good chauffeur!

Some Data and Not Much Dis

We all rooted for Alex Pietrzak in the Finals of the Dayton Amateur Golf Association tournament (August 7th). It was a close match right down to the 36th hole. Luck went against Alex, much to our regret.

On July 24th, an impromptu picnic was arranged at the Frigidaire Recreation Center. For not much planning in advance, it certainly turned out to be a lot of fun.

Mary Lucas surprised us with some pizza pie; Ann Scott had a "special treat" for us. We enjoyed watching Fran Vangas feed the twins. Fran Petkus' parents, who had been sojourning in Dayton, enjoyed themselves. Our volley ball games were a "battle" all the way. As far as John Scott was concerned, he was a ONE-MAN team — big joke! Sally Miller was the only casualty — she injured her wrist.

Joe Somintus looks good after his recent illness!

The vacation bug is still with some of us: Joe Zelinskas, Pete and Mike Petkus were last known to be heading for Canada on a fishing trip. One regret — none of our members were able to attend Frank and Irene Petrauskas' wedding in Syracuse, N. Y. We do wish the couple the very best of everything in their married life. Stop over and see us, won't you, folks?

Congratulations to Stan and Helen Vaitkus on the birth of their second son, Steven Anthony. If you need a baby sitter, we understand Charlie Petkus is available!

Congratulations to Juliet Greichius of Chicago on her recent engagement. Who is the lucky fellow, Julie?

Thanks to Frank Gudelis — Lithuanian classes are being scheduled for the Juniors. Other members who wish to improve on their Lithuanian, are most welcomed to attend.

Elected delegates to the 42nd national convention were Rev. Walter Katarskis, Pet Zelinskas and Fran Petkus.

August birthday greetings: Mary Ann Blum, George Mikalauskas, Kitty Prasmantas and George Zilinskas.

Us Petkus'

Vyčiai!

Visur organizuokit jaunosius vyčius — Juniors.

Siųskite žinias į "Vytį".

Laukiam!

NEW YORK - NEW JERSEY DISTRICT

PHILADELPHIA, PA. (C-3)

Our council hopes to be well represented at the National Convention at Newark with an even dozen representation so far. Including delegates and guests we have: Frances Majaikas, Ann Olbikas, Dot Barauskas, Theresa and Rita Mazeika, Helen Shields, Hedy Sarcewicz, Agnes Timinskis, Irene Vaverice, Father Bernard Shimkus, John Mickunas and Joseph Yanulaitis. A \$50 donation will be presented to the Supreme Council.

October 9th is the day when Alice Zemaitaites and Peter Utkus will tie the knot. Best wishes and happiness in the future to both active K. of L. members.

A speedy recovery is wished to Mary Grebloski on her recent operation.

Looking down the list of happy vacation vagabonds we find that our spiritual adviser, Rev. Dr. Bernard Shimkus spent most of his two weeks vacation in Canada; Dolores Budelis enjoyed a two-weeks' stay at her sisters in Scotch Plains, N. J.; Hedy Sarcewicz had a grand time in the New England States and attended Council 1's Polka Patch Party; Michael Ushka spent most of his summer days in Wildwood, N. J. and Frances Majaikas found her vacation in the mountains of Pennsylvania most interesting.

The recent swimming party at Clementon, N. J. was well attended and all had an enjoyable time. Our chauffeurs for the day were Charles Kiselius and Thomas Meron with his new '55 Ford.

The first social held after our monthly meeting was quite novel. Refreshments and dancing highlighted the evening. Fr. Shimkus' Hi Fi recording machine provided the best of music. Our Social Committee forecasts its continued after meeting socials and other projects.

Lately missed at council meetings and activities are: Dot Barauskas, Rita and Theresa Mazeika, Emily Lukosius, Anna Mae Wallowich, Lucy McAllister, Hedy Sarcewicz, Eleanor Chebatoris, Joseph Turanski, Ben Podziunas, and John Podziunas.
"Cuckoo Bird"

AMSTERDAM, N. Y. (C-100)

The outing at Steve Rimkunas' camp, July 17, once again proved to be a huge success. Helen Gustas brought along her dad and her cousin. Frances this year. Bob Kuchis was accompanied by John Paska. Leo and Helen Druziak were a pair of our regular attendees. We're always glad to have them. Sophie Olbie's daughter, Patricia, and her friend June Iannotti, decided to join us this year. I dously. Then, "Bubbles" Kutchis and hear they enjoyed themselves tremendously. Then, "Bubbles" Kutchis and daughter, Jeannie, arrived with Steve Jankunas and Steve Mikolaitis. "Bubbles" is the gal who just "loves the sun! Tony and Edna Stokna came with their daughters, Marilyn and Juanita. Ed and Julia Stryski, Ben and Topsy Kroup and son, Benjamin, arrived in time to hear the dinner gong. Matt and Nancy Kazlauskas cut their vacation short just to be with us. Don Juozitis' first appearance at our affair might make him decide to join our Council. Peter Sargalis, our friendly undertaker, joined us with his son, Jon. Father Baltch appeared shortly after dinner, followed by Prof. Joseph Olsauskas, who just returned from the seashore.

Towards the later afternoon, we were pleasantly surprised to have Father Peter Janaitis amongst our group. Steve Jankunas had to leave in the middle of the afternoon to pick up his son, Ronald and Sophie Olbie's boy, James, from the Boy Scout camp. They all returned to the party.

Naturally, Sadie Karbus' husband Charles, was with her. He gave Nita Stokna her first lesson in swimming.

Also, Ann and Tony Beleckas were present. Ann neglected to bring her accordion this year. We really missed it, Ann.

A baked ham, plus "Lithuanian Hots", and hot dogs, tossed salad, potato salad, baked beans, and cole slaw, were just part of the "gardumynų" served us.

Swimming, sunning, boating, fishing, and pinochle were some of the activities of the day.

As the sun began to set, "Bubbles" Kutchis, Gene Gobis, Nancy Kazlauskas, Sophie Olbis and Don Juozitis decided it was time to start harmonizing. In the end, we had just about everyone present joining in. Naturally, we had to have Father

Bob along with Father Peter, give us a helping hand. A little more male aid was received from Matt Kazauskas, Mr. Rimkunas, and Don Nikstenas. One song which is a MUST at our gatherings' is "Daug, Daug Dainelių."

No doubt, everyone at Lake Galway heard our "melodious" voices raised in song that night. We didn't receive any complaints, so I imagine they liked it.

We're very grateful to Mr. Rimkunas for the use of his beautiful camp. Also our committee members — Sophia Gavry, Sophie Olbie, Sadie Karbus, Gene Gobis and Donald Nekstenas.

Among the missing this year were the Ludwins, Kerbelis, Bablinskas, Baranauskas, Pauline Urban, Connie Zygel, Aldona Bablinskas and Ruth Zostant.

Smile & Spark'e

NEW YORK, N. Y. (C-12)

The summer of 1955 has certainly been a scorcher and no doubt has established many records; but aside from the heat, this summer will be remembered for the many good times that we have had.

On June 26th, the Choir of the Annunciation Church in Brooklyn held a bus ride to Oakridge, N. J. which a group of us attended. The weather was grand; the food and refreshments were plentiful and there was dancing until late evening.

On July 24th we attended the District Picnic held in Bayonne, N. J. There was a very nice turnout from all the councils and although it was hot and humid, this did not deter from the fun. Congratulations to the Bayonne Council and all the workers who helped to make this affair a success.

On July 31st, Council 12 was invited to a picnic by Stella Kolesk at her home grounds in New Rochelle, N. Y. Stella has a lovely home and her spacious backyard was perfect for the picnic. There were plenty of refreshments and music through the courtesy of Larry Janonis' "Juke Box." Vinnie Yatkas really outdid himself dancing the polka but our advice to him is the next time he dances on the grass, not to wear shoes. It was nice to see some of our married K. of L.'ers with their children. Looks like we have a fine crop of future Junior members, say around 1968? Thank you, Stella, for your kind invitation and we're looking forward to that "apple harvest" in September.

JAUNIEJI VYČIAI VIŠOSE VYČIŲ KUOPOSE!

Dis and Data

Congratulations to our Council President Larry Janonis, who was reelected as District President at the convention held in Paterson. Keep up the good work!

We hear that a certain well known newspaper correspondent from Newark has romantic interests in New York. How about that?

We also hear that our erstwhile member, Al Blozis, will be taking that long trip up the aisle in September. Congratulations and lots of luck to you and your bride.

We wonder where Al (Hello Kiddos) Monckawitch has been keeping himself. Maybe he's found that certain redhead?

Our sincerest sympathies are extended to Ann Montvides and also to Vinnie Zalis and Nell Genis upon the loss of their respective Fathers who passed away in July.

Birthdays Greetings to: Sgt. George (Yank) Yatkaskas, now stationed in Iran (Sept. 2nd), Joe Thomas (September 27th), Connie Stutsky (October 5th) and Al Monckawitch (October 12th).

Anniversary Greetings to: Terry and Joe Thomas (September 26th) and Ann and Steve Montvides (September 28th).

So long for now.

Lorelie

NEW ENGLAND DISTRICT

PROVIDENCE, R. I. (C-103)

It's a long time since C-103 has been represented in the "Vytis", but let's hope "Those days are gone forever."

Congratulations are in order for June Lucas upon her engagement to Joseph Nazaka. Best of luck and happiness to former President Helen Belconis and Anthony Chepulis who were joined in Holy Matrimony September 5, 1955.

Summer activities for C-103 were weenie roasts. June 21st a few members got together and journeyed up to Washington Grove (the familiar place in the summer) and had a weenie roast. August 17th there was again a weenie roast sponsored by our council.

Have you seen Julie Meciunas lately? If not, she's now seen in the driver's seat of a sharp looking \$55 DeSoto!

"Waldo"

WORCESTER, MASS. (C-116)

Many of our members have been taking advantage of the beautiful summer weather and have been traveling far and wide. Frank Ciras, president, journeyed to New Orleans and Mexico. The Balukonis sisters' Mary and Irene, did some traveling also... sojourned in Los Alamos, New Mexico. Understand they came back radio - activated! Of course, the beaches in Maine, New Hampshire and Cape Cod are always well-populated by the 116'ers. Ann Miller and Dotty Sinkavich are playing it smart — saving their vacation time until November and then they plan to take a trip to sunny Miami. Our council, in conjunction with C-26 of Worcester, took a beach-trip to Ocean Beach, New London, Connecticut, July 31st. Lots of "sea, sand, sun and fun" were enjoyed by all. Activities in August included a bus trip to Fenway Park (August 16) to see the Red Sox team in action vs. the Yankees.

The summer School of Catholic Action was held at Holy Cross College from August 8th thru the 13th and Mary Klimkaitis, Vivian Wackell, Bernice Kavadaris and Joyce Wilk were among those who attended.

Our council was saddened at the end of July when Fr. Jutt, our spiritual adviser, was transferred to St. Casimir's parish. His fifteen years of untiring efforts have brought spirit and prestige to our council as well as the entire organization and we wish Father John much happiness and success in his new assignment.

The "Sleepy one" reporting

ATHOL, MASS. (C-10)

Picnic

Our annual Fund Raising picnic was held at Garbs park in Tully, on Sunday, June 18.

Dot Pinigis and Marie Siekiewicz were in charge of the entertainment for the children. The grown ups were well entertained just watching the children at the cherry pie eating contest, the soda - pop nipple race, the bubble-gum contest and the two-legged race.

We were glad to see some of the K. of L.'ers from Worcester, Councils 116 and 26. They are always the faithful attendants at all the K. of L. affairs.

Many thanks to Brownie Kukauskas, chairman, who did an excellent job of planning this successful affair. Thanks also to the committee members — Nellie Melaika, Marie Siekiewicz, Mary Gauronsky, Barbara Milosh, Maryann Rodski, Lennie Davidonis, Joseph Miskunas, Frank Anoris, Stanley Sargut, Bill Wisnaukas, Gid Penny and Charles Pinigis.

Cook-Out

The Gardner members of Council 10 held a cook-out at Dunn's Park.

Lennie, Dick, Tom and Brownie tried their luck at fishing but Lennie proved to be the only expert with a catch of a ten-inch horn-pout. It is a good thing fish wasn't on the menu, because many would have gone hungry.

Frank and Charlie had no confidence in the skill of the Gardner gang of cooking in the open fireplaces, so they brought their own charcoal burners. "Wing Wang" was very persistent in cooking his hot dog in the open fire, but as it got darker, he soon turned to the charcoal burners. "Nice try anyway."

Barbara, Betty and Maryann put their soda in the pond to cool but when the time came to get them, they could not be found. A searching party was sent out and the lost goods were soon recovered.

Swimming and dancing rounded out the evening at the Lithuanian Camp.

Notes

Our deepest sympathy is extended to Rita Besseck on the recent loss of her mother.

Vacations

Nellie and Janice Melaika spent a week at Lake George and Canada. Bill Wisnaukas visited relatives in Hartford for a few days. Barbara Milosh stayed home and rested a week. Maryann Rodski journeyed to Cape Cod.

BROCKTON, MASS. (C-1)

Outdoor Polka Party

Our council sponsored a second "Polka Party" outdoor dance at Romuva Park, the latter part of July. Fr. Albert C. Abzacinskas, spiritual adviser, thanked all members who took part in the polka dance, praising them for the fine interest, spirit and cooperation shown at this suc-

VISUR STEIGIAM IR PLEČIAM JAUNUOSIUS VYČIUS — JUNIORS!

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

11220

cessful affair. Once again, the dance was in charge of the officers of the council and chairmaned by James W. Condon. All money made from the dance was donated to the new rectory building fund at St. Casimir's Church.

At a recent meeting, it was voted to sponsor a series of fishing parties during the months of July and August with Sylvia Shukis as chairlady. Also a beach party was scheduled for sometime in August.

Cadet Ralph J. Chesnauskas of the U. S. Military Academy at West Point spent a 28-day leave with his family. During that time he served as best man at the wedding of his sister, Julia, to Albert R. Grenis of Hatboro, Pa. formerly of South Boston and member of Council 17.

SO. BOSTON, MASS. (C-17)

Our Council Bulletin has been revived! First issue came out in August. Staff consists of: Fr. John Zuromskis, spiritual adviser; John J. Olevitz, editor-in-chief; Lillian Navicky, art; Bill Gorski, Phyllis Rudis, John Daniels, Florence Zaleskas, Rita Shatas and Wini Skudris — associate editors.

Big welcome is extended to Mr. and Mrs. Peter Bizinkauskas on the birth of their first son; also Mr. and Mrs. Tamashunas — twin girls.

AUGUST BIRTHDAY GREETINGS to: Larry Svelnis and Florence Zaleskas.

The number of our members in the teaching profession has been increased by the following members who joined our council: Al Jaritis and "Babe" Martus. Also welcome to our other new members: Lillian Balunis, Joseph P. Marcinkevičius, David Aukstikalnis, Frank Stanaitis, Rita Waitkunas, Charles Marcinwevičius and Lillian Paledzus.

In July, we journeyed to Onset, Mass. (on the Cape Cod Canal). There we were met by true Lithuanian hospitality, graciously dispensed by our hostess, Mrs. Masidlauskas. The hardier souls went swimming on the shores of the estate. The "sissies" went to the public beach which had nothing to offer but smooth sand and a woman life guard! After a strenuous day at the beach, we were treated to delicious hamburgers prepared by that master of culinary skill, Bill Gorski. After the meal, Alice Plevock accompanied the singing with her accordion. Bill Gorski played the piano. Very versatile this boy, Bill! We were pleased to see Fr. Al and Fr. John at this affair and also happy that they brought along two guests — Gertrude Welkes of



Reikalauju tuojau visur suorganizuoti jaunosius vyčius — Juniors!

Rochester, N. Y. and Jean from Bridgeport, Conn. Both girls are studying at Harvard Summer School.

Dr. Evelyn Bender, has returned to us after a year's stay at Cornell U. She will be teaching at Boston College this fall.

Wedding bells have been ringing so steadily around here that we are in danger of becoming bell-shocked. Those who have recently plighted their troth include: Vivian Gailius and Arnold Plevock, Martha Markelionis and Joe Puzin, Edith Sanda and Pete Booris, Al Rudziunas and Gene Orentas.

Rita Waitkunas graduated from Boston College School of Nursing in June. Franzy Daniels graduated from Archbishop Cushing Central High School and is enrolled in the September class of the Catherine Labourne School of Nursing. Congratulations, girls.

Romualdas Leimonas, ROTC, and son of our editor of VYTIS, just returned from summer camp at Fort Bragg, North Carolina and this fall will return to Boston College as Senior.

JOHN W. YARUS, veteran of World War II and member of Council 17, South Boston, Mass., is now settled in North Easton, Mass., with his wife — nee Alice Burkhart of Woodfield, Ohio. They were married in June.

K. of L. CALENDAR

September 18 — Providence, R. I. (103) Annual Picnic, Klaipėda Park, Douglas Pike.

September 24-25 — NEW ENGLAND DISTRICT CONVENTION.

Host: Council 17, S. Boston, Mass. Pre-Convention Dance — Hotel Bradford, Boston. (Sept. 24th). Mass — St. Peter's Lithuanian Church, S. Boston — 10:00 a. m.

October 16 — N. E. Sodality Convention, Our Lady of Sorrows Convent, Thatcher St., Brockton, Mass. Mass — 10:00 a. m.; Session — 1:30 p. m. Rev. Peter Shakalis, Spiritual Adviser.

October 26 — Worcester, Mass. (26), ANNUAL HARVEST DANCE, Maironis Park, Shrewsbury, Mass.

October 30 — South Boston, Mass. (17) COMMUNION BREAKFAST.

RUGSĖJIS - GRUODIS

Visos vyčių kuopos iki šių metų pabaigos stengiasi suorganizuoti ir išplėsti jaunesniųjų vyčių kuopas.