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Jei vyčiai galėjo veikti 42 metus, o jų organas "Vytis" gyvuoti 40 metų, tai delto, kad vyčiams buvo teikiama rūpestinga Jūsų parama. Dabar, kai mes gyvename taip baisius ypač Lietuvai ir lietuvių tautai laikus, vyčiai nori dar stipriau veikti negu tai jie galėjo padaryti iki šiam laikui.

Je lietuvių kunigų ligšiolinis talkininkavimas Lietuvos Vyčiams buvo labai reikšmingas, tai ką jau bekalbėti apie šiuos ypatingus laikus. Delto tai šio talkininkavimo dabar ypač prašome.

Iš savo pusės vyčiai pažada savo veikla Jūsų nepvilti. Mes tikime, kad, Jūsų stiprinami, mes galėsime tinkamai atlikti savo pareigas Dievui ir Tėvynei.

Jūsų  
Lietuvos Vyčių Centro Valdyba



## KALĖDOS ŽMOGAUS ŠIRDYJE



Alfa Sušinskas

### ČIKAGOS KŪDIKIS

Prieš kelioliką metų Šeimos Teisme Čikagoje žymus teisėjas Goodnow sprendė vieną iš daugelio šeiminių bylų: keletos vaikų tėvas, sunkvežimio vairuotojas, buvo kaltinamas vaikus ir žmoną palikęs ir jų neišlaikęs. Teisėjas Goodnow turėjo didelį patyrimą tokiose bylose, ir jis mėgdavo kartoti šeimą palikusio tėvo atžvilgiu:

"Iš dešimties tokių tėvų devynis visada galima sugriaudinti ir atgal pavyzdingais tėvais į šeimą sugražinti, jei tokiems jų vaikus primeni ir net parodai".

Sunkvežimio vairuotojas rymojo kaltinamajame suole piktas ir, atrodo, nepalenkiamas, nepataisomas. Netoli sėdėjo ir jo žmona, savo rankose laikydama kokių vienerių metų kūdikį. Nei žmonos ašarojimas, nei kieti teisėjo žodžiai neveikė kaltinamojo tėvo...

Tada teisėjas Goodnow nutarė pritaikyti savo saliamonišką metodą kaltinamajam paveikti ir sugraudinti. Teisėjas staiga tarė į kaltinamąjį:

"Imk palaikyti savo kūdikį: juk matai, kad motinai jis yra persunkus išlaikyti visą laiką"...

Ir ką gi? Jis švelniai paėmė kūdikį į savo tvirtas rankas ir pradėjo jį glamonėti... O kai kūdikis ištiesė rankytes ir ėmė jomis jo veidą vadžioti, angeliškai besišypsodamas ir savo balseliu beniuksėdamas, jis, jo tėvas palaidūnas, nebeišlaikė: jis pravirko ir susijaudinęs tarė:

"Dėl Dievo meilės, leiskite, Jūsų Kilnybe, man grįžti pas savo vaikus: aš būsiu geras, rūpestingas tėvas ir pavyzdingas vyras".

Teisėjas leido. Žmona mieliai sutiko, o jis išlaikė savo žodį: nuo to laiko jis pasidarė tikrai pavyzdingas šeimos tėvas.

### KALĖDINIS KŪDIKĖLIS

Viso pasaulio krikščionių akys per Kalėdas nukrypsta į Dieviškąjį Kūdikėlį. Krikščionys žino,

kad Dieviškasis Kūdikėlis yra jų ir jiems skirtas, kad Jis, atėjęs laikui, pralies savo kraują ir savo gyvybę atiduos už juos ir už visus žmones, už viso pasaulio buvusias ir būsimas sielas, idant žmoniją atpirktų iš nuodėmės ir velnio vergijos.

Anas Čikagos teismo kūdikis šypsojosi savo piktajam tėvui ir jo veidą glamonėjo... Nepalyginti meiliau šypsosi Dieviškasis, Kalėdinis Kūdikėlis kiekvienam žmogui, nors jis būtų nuodėmės šlykščiausiai subjaurintas, nors jo širdis būtų piktesnė už plėšrų žvėrį...

Dieviškasis Kūdikėlis yra pasaulio centras. Po Jo gimimo ir mirties pasaulis pradeda gyventi naują gyvenimą. Prasideda krikščionybės laikai, kurie truks iki pasaulio pabaigos... Dieviškasis Kūdikėlis patraukia į save milijonus žmonių: šventų ir nuodėmingų. Dėl Jo jie atsizada visko, nepabunga kentėti ir net mirti.

Dieviškasis Kūdikėlis yra dieviškoji meilė ir begalinis gerumas. Jis yra pats Dievas, atėjęs žemėn žmogaus pavidalu, kad būtų žmonėms artimas ir prieinamas. Jis atneša išganyką visiems, kurie tik yra geros valios: tiki į Jį, priima Jo mokslą ir pagal jį gyvena.

Dieviškasis Kūdikėlis duoda žmogui tikrą supratimą, kas yra gyvenimas ir kas yra žmogus. Dieviškojo Kūdikėlio šviesoje žmogaus gyvenimas tėra laikinė vieta, kurioje žmogus pasiruošia amižnajam gyvenimui su Viešpačiu; o pats žmogus yra tokia vertybė, dėl kurios tas Dieviškasis Kūdikėlis ateina žemėn, kad iškentėtų žmogaus atpirkimo kančią visu didumu. Dėl to žmogaus vertė yra ne jo sunykstas kūnas, bet jo nemarioji siela. Dėl to visi žmonės yra lygūs prieš Dievą, ir visi yra Dievo Tėvo vaikai. Žmonės tarp savęs nelygius padaro piktieji ir blogieji žmonės, kurie negyvena Kalėdinio Kūdikėlio dvasia ir nesilaiko Jo dieviškojo mokslo.

### BETLIEJUS ŽMOGAUS ŠIRDYJE

Dieviškasis Kūdikėlis pasirenka patį paprasčiausią būdą ateiti į šį pasaulį. Tuo Jis sugėdina žmogaus puikybę, prabangos bei garbės godumą ir pataikavimą kūnui. Būdamas Dievas, bet gimdamas silpnu kūdikiu ir prasčiausiose sąlygose, Jis yra toks, kuris gali patraukti kiekvieną geros valios žmogų, nors ir toli nuklydusį į šalį. Juk ir Čikagos teisėjas atverčia blogąjį tėvą jo silpnu, gerumu ir kūdikiška meile besišypsančiu sūneliu...

Kūdikėlis Jėzus gimsta visiems žmonėms išganyti, tačiau nadingai Jo gimimu pasinaudoti tegali toks žmogus, kuris iš savo širdies padaro asmeninį Betliejų: kuris leidžia Jam gimti ir savo širdyje...

Nėra tikras krikščionis, kuris temini istorinį Jėzaus gimimą, tuo tarpu neleidžia Jam viešpatuoti savyje.

Kalėdos nėra vien Dieviškojo Kūdikėlio gimtadienio minėjimas; jos nėra vien tokia šventė, kuri tik Dieviškąjį Kūdikėlį telies-tų; tikrai suprantamos Kalėdos liečia ir žmogų: jos yra šventas žmogaus džiaugsmas jaučiant ir žinant, kad ir jo širdyje yra gimęs Išganytojas. Tikrai ir prasmingai džiaugiasi kalėdiniu džiaugsmu toks krikščionis, kurio širdis yra gyvasis, asmeninis Betliejus su Dievo malone joje.

Nors krikščioniškasis pasaulis labai iškilmingai mini Dieviškojo Kūdikėlio gimimą, tačiau šiose visose iškilmėse šalia istorinio Betliejaus turi stovėti ir tylusis žmogaus širdies Betliejus: kiek savo širdimi ir protu žmogus priima Dieviškąjį Kūdikėlį, tiek jis tikrai ir Kalėdas tešvenčia. Neįsileisti Dieviškojo Kūdikėlio į savo širdį reikštų Kalėdas švęsti tik lūpomis: tada Kalėdos tokiam žmogui tebutų paprasta, pasaulinė šventė, nieko nereiškianti jo sielai ir jo antgamtiniam gyvenimui...

## COME TO THE MANGER!

*Rev. Albert J. Contons*



A towering poplar tree once launched a revolution among the trees of the forest.

"Brothers," he boasted, "you know right well that all the earth belongs to us. Men and beasts depend on us; without us they cannot live. We nourish the cows, sheep, birds and bees. We are the key to all life; even the soil of the forest is enriched by our fallen leaves. There is only one power above us: the sun.

"Our life, so they say, depends on it. But it is my firm conviction that this is nothing but a superstitious belief, completely unworthy of a modern and enlightened plant."

At this point the poplar paused a moment. A few old oaks and elms rustled their leaves in disapproval. But the younger trees cheered these new ideas and waved their branches in applause.

"I know very well that among us plants there are reactionaries, old timers who still believe the old wives' tales about the sun. But I am putting all my hope and confidence in the younger generation's spirit of independence. We must throw off the shackles of the sun. Only then will a new and free generation of plants arise. On with the war of independence!"

The thunder of this war-cry rolled through the forest and the din of approving shouts drowned out the feeble protests of the old trees.

"Now begins the strike against the sun," proclaimed the poplar. During the day we stop all our vital activities, and wait for the mystery of the night. Only under cover of night do we want to grow, to blossom, to give forth fragrance, and to bear fruit. No longer do we need the sun. We want to be free."

The meeting was over.

Men noticed the next day that there were strange happenings in the forest. The sun's warm rays were shining. But the plants were not blossoming, the flowers were bowed down, and the

leaves of the trees turned their backs to the sun. At night the plants blossomed forth, flowers opened their cups, and leaves turned their faces toward the moon.

After a few days there were changes. Plants grew pale, flowers dried up, leaves turned yellowish. The plants began to grumble against the poplar, who was the instigator of the strike. But the poplar, pale and weak, was quick to defend himself: "How little understanding you have. You say that you feel weaker? Far from it! Now you are lighter, more beautiful, and freer than you were under the power of the sun." And the diehards continued their strike against the sun.

When spring arrived, foresters could not explain why some of the younger trees in the forest were dried up, bare, and dead.

Such is the legend of the revolt of the trees as told by the author, Jorgensen.

### CHRIST: THE FOUNTAINHEAD OF LIFE

The Christ Child, lying in the Manger of Bethlehem, is the Sun Who illumines our souls, nourishes and strengthens us. Jesus is the Life-giver. Jesus is our Food. For does not "manger" in French mean "to eat"? Is not a manger a place where animals come to take their food? How fitting then that on Christmas night we should come to the Manger of Bethlehem to receive the Child Who is the Food of our souls.

Even the Advent liturgy in the O Antiphon of Dec. 21 sings in expectation of the Christ Child, "O day spring, radiance of eternal light, and sun of justice, come and enlighten those sitting in darkness and in the shadow of death."

All living creation turned its countenance toward the Life-giver, the Child in the Manger of Bethlehem. The dry hay, lowly animals, humble shepherds, the Wise Men from the East, the saints of

## Kūčių vakarą

Tomas Žiūraitis, O. P.

Kūčių stalas — mūsų tautos stalas, užtiestas dabar kankinių krauju persunktomis drobėmis... Šis stalas tęsiasi nuo Sibiro iki Baltijos, Atlanto ir tolimiausių krantų. Jis yra visur ten, kur lietuvis Betliejaus ir tautos dvasia gyvena.



Aną Tyliąją Naktį Betliejaus kūtelėje, svetimoje pastogėje, buvo atšvęstos pirmosios Kūčios: jos buvo kuklios, kaip pakeleivio dalia, ir paslaptingos, kaip artėjęs išganymas. Nuo tos valandos, nuo pirmųjų Kūčių, praėjo daug tylių ir audringų naktų, bei amžių, bet neišnyko iš lietuvių širdies prakartėlės prasmė, Kūčių mistika. Kitos tautos, išskyrus lenkus, visai Kūčių nežino: atpasnikauja šv. Kalėdų vigiliją, ruošia dovanas, ir visos Kūčios.

Lietuvis kitaip tą vigiliją supranta. Ji jam yra kur kas prasmingesnė. Pirmiausia jis žino, kad Kūčios yra Kristaus gimimo išvakarės ir reiškia pirmųjų Kūčių minėjimą. Ši vakarą lietuviai buriasi prie bendro stalo, kuris ši kartą yra nepaprastas — jis

lyg altorius šeimos ir tautos. Prie jo turi susirinkti visi šeimos nariai. Jei nėra kurio jos nario, jam paliekama kėdė, primenanti, kad jis čia priklauso, laukiamas. Susirinkusieji sėda prie Kūčių stalo, atsinešdami brangių dovanų: atlaidumo, pagarbos, nuoširdumo ir geriausių linkėjimų. Gerai žino, kad linkėjimai pilnos laimės neatnešė Tačiau neabejoja, kad linkėdami sukelia kitame džiaugsmą, o su džiaugsmu laimė žengia, nors ji ir labai kuklėtė būtų. Tuos kilnius jausmus lietuvis susieja su religine nuotaka: Kūčių šienas primena Kristaus gimimą Betliejaus kūtelėje, plotkelė — Įsikūnijimą, eglutė savo žeriniomis šviesomis skelbia atėjusią Šviesą, krikščioniškąjį džiaugsmą, žaismingumą.

Taiigi, žaisminga ir tragiška, ryžtinga ir kartais blėstanti, bet niekada neužgęstanti mūsų išganymo viltis yra pirmųjų ir šių dienų Kūčių prasmė. Tikis lietuvis niekada tos prasmės nepamiršo, o ypač dabar, kada išblaškyti, kada šviesesnio rytojaus dienos vis dar miglose skęsta. Todėl mūsų šeimų ir tautos stalas, užtiestas kankinių krauju persunktomis drobėmis, randamas visur ten, kur lietuvis Betliejaus ir tautos dvasia gyvena. Tai vienintelis mūsų tautos istorijoje toks Kūčių stalas, kur didvyriai, kankiniai ir mes kartu švenčiame ir budime naujo užgimimo išvakarėse iki naujųjų Kalėdų savajame krašte, savoje Prakartėlėje.

earth, Joseph and Mary, the angels of heaven singing joyous hymns, all gave praise to the Light that illumines the darkness.

But sometimes our souls strike against the power of the Christ Child. There comes the urge to throw off what others call "superstitious beliefs" and to regard ourselves as "modern and enlightened." We are deluded into rebelling against the power of Light and sealing a compact with the powers of darkness. We are so blinded by the spell of mysterious night that we believe truth to be error, and virtue to be vice. We no longer have need of the power of Jesus, for we are sinners, supreme in our own right.

The legend of the revolutionary trees is a reminder to each of us that the Christ Child of the Manger is our peace and joy and strength. If our minds are clouded by doubts, kneel before the Manger, for the Child is our Light. If our wills are hardened in pride, kneel before the Manger, for the Child is our Humility. If our hearts are seething with hatred, kneel before the Manger, for the Child is our Love. If our hands grasp for material goods, kneel before the Manger, for the Child is our Poverty. If our bodies rebel against sacrifice, kneel before the Manger, for the Child is our Sacrifice. If we have need of anything, kneel before the Manger, for the Child is Everything.

### JESUS, WE NEED YOU

Papini, the famous Italian writer, in his younger days was an anarchist, sinner, and atheist. But he repented of his misdeeds, knelt before the Manger, and composed a prayer about the Child:

"Jesus, we have need of but one thing, we need You.

Does it seem to the hungry man that he needs bread? No, he needs You.

Does it seem to the thirsty man that he needs water? No, he thirsts for You.

Does it seem to the sick man that he needs health? No, he needs You.

He who seeks beauty in the world does not realize that he seeks You, Eternal Beauty.

He who longs for truth longs for You, Eternal Truth.

He who thirsts for peace thirsts for You, the only One in Whom the restless hearts find rest.

Heaven and earth, fortune and misfortune, joy and sorrow, tears and smiles, all things cry out to You, beloved Jesus.

Behold the Bethlehem of our souls! They are waiting. They are waiting. Come, Lord Jesus."





K. Mockus

## Christmas in Lithuania

Lithuania is an agricultural country with about three million population. It is in the northern part of Europe at the Baltic sea-coast. The dominant religion is Roman Catholic. In the Middle Ages, Lithuanians ruled the greater part of today's Russia and the Lithuanian empire was one of the mightiest in Europe.

At Christmas, in Lithuania, it is usually much colder than here. All the rivers and lakes are covered with ice. There is much snow and the people used sleds and horses for transportation and traveling. Now I wish to relate briefly, how Lithuanian farmers spent their Christmas time when they lived in freedom and enjoyed it.

Christmas Eve in Lithuania is a very important part of Christmas. On that day the people can do any work they want — it is not a holiday. But usually, this day is spent in preparation for Christmas Eve supper and various meals for the next two days of Christmas. For centuries, Christmas Eve in Lithuania, was a very strict fast day. On that day people did not eat any meat or milk products. It was a common custom that during the Christmas Eve supper the people kept strict fast day rules. A regular farmer's family used to

prepare twelve kinds of food for Christmas Eve supper but with no meat or milk. A special milk for soup was made from poppy seeds. They used for supper various kinds of grain and fish. Before placing the food on the table they put some hay on the table and covered it with a white table cloth. When everything was ready, the entire family, including the servants, sat down at the table. Sitting at the head of the table the farmer himself said the prayer and distributed Christmas wafers, which were prepared by the parish specially for this occasion. During that supper, the atmosphere is supposed to be very friendly. Upon finishing the supper they kissed one another. After supper, they took the hay from the table and gave it to the sheep.

There were various kinds of witchcraft on that evening. For instance, the girls would take the wax, heat it and drop it into cold water. This way, they sometimes saw interesting pictures in the water. If they saw a coffin, it meant that somebody will die. If they saw a man, it meant they will get married in a short time and so on.

During the following two days of Christmas holiday the people used to serve the best food and drinks. For that occasion a spe-

cial meal was a pie made from grated potatoes, bacon and eggs called in Lithuanian "kugelis."

At midnight, the people went to church to attend Christmas Mass. They returned home early in the morning and had a rest. The first day of Christmas was usually spent with their own family. On the second day, they would visit their friends and relatives. It was a pleasant and enjoyable sight to see the horses hitched to the sleds and hear the ringing of the bells on the harness. It was a custom for most of the young people to get married shortly after Christmas. Consequently, there was a great deal of calling on young ladies on the second day of Christmas.

On the second day of Christmas, the servants on the farms or estates would usually leave for the purpose of visiting their parents and relatives. Quite frequently after some weeks they would either return to the farm or estate, where they had been employed or they would make a change and go to work on another farm or estate. During that period there was a three-weeks vacation at school. The children played at home and did some reading. They liked to play in the snow, to ride horses and to slide on the ice.

## Have We A Right To Celebrate Christmas?

by Rev. John D. Zuromskis



No longer is Christmas a holiday in Communist countries. It is just another working day in the life of the people behind the Iron Curtain. Tragic? Yes, of course. But one thing we can say of the Russian Communists — they are logical. They don't accept Christianity and therefore they don't celebrate Christmas. Perhaps Americans are not logical. Most of them do not believe in Christianity; and yet all of them celebrate Christmas.

Take for example our huge department stores. Jolly Santa Clauses stand at every counter

During the last few decades, Christmas trees were coming into vogue. However, for a long time in Lithuania, Christmas trees had not been used during that period. This custom was acquired from our neighboring Germany.

At the present time, Lithuania is occupied by the U.S.S.R. and is under the yoke of Russian communism. Under those circumstances, it is quite difficult to keep up the Christmas tradition. As far as we know (authentic news are extremely difficult to obtain) the people in Lithuania are trying to keep up all the customs as much as possible with a hope for a better tomorrow. dispensing good cheer and hap-

py wishes to anyone who comes by. "Silent Night" and "Noel" come softly out of loud speakers so that shoppers may buy gifts in the very mood and atmosphere of Christmas. And the show windows! What artistic masterpieces they are! In one there is a forest of little Christmas trees glistening with tinsel and shining with silver bells. In another there are a crib and an Infant and a Virgin Mary. Joseph and the shepherds are there, too, life-like in every way. One would be almost led to believe that here dwells Christ and here, too, reigns his spirit.

It may be that Christ and His spirit are present behind the doors of these great merchandise centers. If they are, then Christ is hidden by the mountains of gay decorations and His spirit is stifled by the air that has its origin in the profit-interested hearts of department store executives.

In other words, what has that store to do with Christ and Christmas that wants only to make Christmas jolly for the buyer so that it may be profitable for the owner?

Perhaps we can't condemn all modern store executives. May be there are some for whom a crib means more than a dollar sign.

May be there are some who are Christ-like not only at Christmas by especially at Christmas time. They understand the meaning of the words, "peace on earth, good will to men". To them may there be all honor and praise.

But the greatest sin against logic dwells in the hearts of those parents who are by no means Christians, yet who want the spirit of Christmas to penetrate into the very being of their children.

Yes, of course, they are Christians. Everyone knows that. Ask their friends. Ask their neighbors. Ask the birds in the trees. They're not Buddhists. They're not Jews. They're not worshippers of fire or sun. They even attend church services on occasion (weddings and funerals of acquaintances). They must surely be Christians. They must surely have a right to celebrate Christmas and gladden the hearts of their children with Christmas cheer.

Yes, of course, they're Christians if to be a Christians means to do anything you want to do whether Christ had anything to say about it or not. They want to limit the size of their families because too many children will affect their social life and pleasures; and so they do. They want



NAMES of donors contributing \$5.00 or less to Knights of Lithuania Medal Award. All Contributions received during 1955 will be published in VYTIS each month. (Fifth list published.)

# 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 services 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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to make their own rules of morality even though their minds have been weakened by original sin. They refuse to worry about the religious education of their children as though religion were a form of weakness or a disease. And so they don't bother too much about training them in any virtue but obedience or patriotism which would be advantageous to them as parents. They teach them indirectly that there is a Being as Christ — by using

His name uttered in anger.

And these people have the daring and effrontery to set up a Christmas tree in the best room of their homes, to hail their youngsters on Christmas day with a cheery "Merry Christmas", and to behave as if Christ meant something more to them than a figure of history and a name to be used profanely. These are the people who have the simplicity to act as though they were actually happy that

Christ was coming. And that, in spite of the fact that Christ stands for everything that they are not and for nothing that they are.

May be the Communists are not so bad after all. At least they act the way they believe. They are logical. They are not wearing a mask in life even though they are wrong, terribly wrong! But Americans? May God be good to them and sharpen their minds. Logic would be of real service to them.



## “... IR TĖVYNEI.”

### LITHUANIA IN THE BEGINNING

by Evelyn M. Bender, Ph.D.

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With the present article Dr. Bender, active member of the Knights of Lithuania, resumes her series on the History of Lithuania, “... Ir Tėvynei.” A graduate of Emmanuel College and Mass. Institute of Technology with the degree, Ph.D. in Mathematics, Dr. Bender taught at Cornell Univ., Ithaca, N. Y. 1954-55. At present she is Professor of Mathematics at Boston College, Newton, Mass.

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When it comes to long and honorable history, Lithuanians need bow to no one. Archaeologists' excavations prove that our land, the eastern Baltic region, was inhabited as early as 10,000 B. C. by a cultured people, although we know nothing of their race or language. However, by 1500 B. C., the Baltic group, some of whom were already speaking a recognizable Lithuanian, was well established between the Vistula and the Daugava rivers. They had presumably come from the overpopulated regions of Asia, near the Caspian sea. The Roman historian Tacitus, about 100 A. D., explicitly mentions the Baltic peoples (Aestii) as a peaceful group living in “Amberland” between the Nemunas and Vistula rivers.

This peace-loving character of the early Lithuanians is emphasized again in the old songs, where wars, warriors, and great deeds simply do not occur. The people were farmers or fishermen near the shore, hunters further inland. They built their homes of logs, in villages, which were later surrounded by forts (pilys). As early as 1000 B. C., they were trading amber, honey, furs, copper and fish with the people of Asia Minor, Phoenicia, Egypt, and Greece, in exchange for iron, silver, and gold. The excellent harbors at Klaipeda and Palanga helped business immeasurably.

Like most of the ancient peoples, the Lithuanians were

pagans, with many gods, an intricate mythology, and a highly organized religious hierarchy. Every hill, lake, tree, and bird had its spirit and its legend. The sun and the moon were supposed to be wedded; their children were the stars. Since the moon never meets the sun, she weeps morning and night, which explains the dew. The sun's tears become the daisies.

The chief god was Perkunas, the god of thunder. Next to him ranked Patrimpas, the god of life, to whom farmers prayed for the success of their harvests. There was a devil, too, Pykuolis, the god of wrath, who punished men for their sins. Besides these major deities, there were hosts of minor ones, some of whose names still live in the language: Kovas, the god of war; Milda, the goddess of love; Lazdona, the goddess of forests and patroness of hunters; Laimė, the goddess of good luck; Aitvaras, the god of wealth; Laumė, the goddess of the clouds and patroness of women; Bangpūtys, the wave-blower; Giltinė, the goddess of death; Gabija, the goddess of fire; Lietuva, the goddess of country; Viešpats, the giver of life; and many others.

Shrines (žinyčios) were built in their honor — one for each god and goddess. The sections of the forest in which the shrines were built (alkai) were beautiful spots,

well cared for. Since it was believed that the gods lived there, only the most important humans were allowed to enter them. Romuva, in present-day Prussia, was the most important shrine; a cathedral stands there today. The swastika was revered as a good luck symbol on their altars; and toads, doves, and snakes were considered sacred.

The most virtuous and intelligent men were chosen to minister to the gods. Their high priest, the Krivė-krivaitis, had absolute power over all the people. His helpers were the krivaičiai. Lesser clergy included the vaidilos, and the vaidilutės, the latter the vestal virgins, who consecrated their lives to the gods, cared for the sacred fires that were kept going day and night in honor of Perkūnas, and never married.

The people believed in life after death: in a hell where the wicked were punished, and in a heaven where the good were rewarded, chiefly in the continued enjoyment of the good things of their earthly lives. For this reason, the objects a dead person had enjoyed most were cremated and buried along with him. The bodies of the dead were always cremated and buried in hills — those who had been most honored in life, in the highest hills. Some of these hills remain to this day — Gedimino kalnas, Birutės kalnas, etc.

(A series of articles chiefly adapted from the *Handbook of Lithuanian History and Literature* prepared by the Sisters of Jesus Crucified of Our Lady of Sorrows Convent, Brockton, Mass.)

## A TALE OF AMBER

By Tony Yuknis

Kastytis was a handsome young fisherman who every day went merrily to the Baltic Sea to cast his net. His cheerful singing voice and gentle nature made him the most popular lad in the village — especially amongst the maidens.

One day, after making his usual catch, he was preparing to return to the village when he heard a feminine voice address him:

"Kastytis, why do you make prisoners of our friends, the fish?"

Kastytis observed a tiny nymph perched on the rocks.

"Why, I'm a fisherman — all fishermen catch fish."

"Throw the fish back into the sea or misfortune will overtake you."

"My fair maiden", Kastytis laughed, "It would be a misfortune if I didn't catch any fish." He shouldered his sack of fish and trudged off to the village.

The next day Kastytis again appeared by the Sea and caught his quota of fish. He was about to go back when he heard the same voice.

"Oh Kastytis, woe be to you — you have disobeyed my pleas to refrain from capturing and killing my friends, the fish."

"Girl, I've left plenty of your friends behind for you to play with — millions."

"Fish no more", the nymph pleaded, "This is my last warning — a terrible punishment will be your reward the next time."

Kastytis laughed, picked up his sack and went off.

The third day Kastytis returned to the Sea as usual and made his biggest catch, yet.

"This'll make me the best fisherman in the village", he said to himself gleefully.

Kastytis hears singing, and as he walks closer to the rocks he sees three nymphs dancing merrily. They beckon to him.

"Come and join us."

"Such beautiful singing and dancing. If this is my punishment for catching their friends, the fish, I'd like to fish day and night."

The nymphs take Kastytis hands and go into a dance. Merrily they all dance. Then suddenly it ends. One nymph throws sand into his eyes and the others entangle him with sea weeds. Kastytis is led away a prisoner.



When Kastytis regains his sight he finds himself in a wondrous undersea palace. The walls were of pure amber and the thresholds were of pure gold. The windows were of brilliant diamonds studded with pearls. Up above, the roof was made of sea shells and fish scales. Resplendent upon the throne sat the beautiful queen of the Baltic sea, Jurate. He was awed by all this magnificence as he dropped on his knees.

"Kastytis," the Queen spoke, "My father, Perkunas, the ruler of the earth and the skies has placed me on this throne to reign over the Baltic. Even the tiniest fish has dwelt in peace and contentment. Now, you capture and kill my subjects. For this you will be punished."

"Your highness, I am the innocent victim of circumstances. I chose to become a fisherman and so sinned."

Queen Jurate cannot take her eyes off the fair haired youth with eyes as blue as the sea and softens:



"You are a handsome one, indeed, and I could not torment you. If you'll promise to love me — to be mine only — I will forgive you."

"I will love you forever — I promise."

After the Queen dismisses the court she puts her arms around Kastytis and commands, "You will meet me every evening on an islet."

So, for many months the two lovers met on their secret isle. Queen Jurate sailed to the meeting place in a sailboat made of translucent amber and with lavender silk sails. The sight of the Queen sailing away to her lover did not go unnoticed by the nymph who captured Kastytis. She became unhappy and had a pain in her heart. She kept muttering:

"I could have had him for myself."

Her two companions teased her. One said, "Cheer up — you might capture yourself another fisherman."

The other one said, "Jurate's father, Perkunas, will never approve this match — a goddess falling in love with a mortal."

"I'll tell the mighty one about this affair. She shall not have him", said the unhappy nymph who captured Kastytis but not his heart.

Away she went — to mighty Perkunas' castle on top of a cloud enshrouded hill. In his presence she related what had happened.

"What", Perkunas raged sending a rumble of thunder across the Baltic Sea, "My daughter in love with a mortal!"

Perkunas parted the clouds and his

# VYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja **IGNAS SAKALAS**

*Sukaktuvinio vakaro atgarsiai.* Vyčių sendraugių kuopos suruoštas vakaras dešimtmečio sukakties proga spalio 23 d. pasisekė geriau, negu buvo tikėtasi. Aktorės J. Jarienės vadovaujamas Kenosha (Wis.) Lietuvių Teatras savo triveiksme komedija "Inteligentai" chicagiečiams padarė staigmeną. Anot "Draugo" kritiko J. Pr., publika, kurios buvo susirinkę gausiai, vaidybą sutiko šiltai: ir juokėsi ir verkė, ir plojimais pertraukinėjo vaidinimo eigą. Kaž kaip buvo jaučiama, kad ši komedija yra aktuali ir mūsų dienoms, humoro keliu mokanti nesipūsti tuos, kuriems vienu ar kitu būdu pavyko prasižinti į pirmesnes eiles". Pažymėjęs, kad visi aktoriai, išėmus dvi mergaites, kurios dirba raštinėj. yra dirbantieji fabrikuose ir įmonėse, J. Pr. sako "užtat jų teatras, nors ir nepretenduoja į profesionalus, mums yra tuo labiau mielas".

Panašiai apie šį teatrą atsiliepė ir socialistų bei tautininkų spauda. Taigi, vyčiai sendraugiai chicagiečiams davė vaidinimą, kurio mačiusieji ilgai nepamirš.

*Svečias iš Europos.* Sukaktuviniame vakare dalyvavo ir svečias iš Europos dr. P. Karvelis, Vliko užsienio tarnybos valdytojas, kuris po vaidinimo savo kalboje pasižiaugęs Amerikos lietuviuose rasta gyva lietuviška dvasia, pareiškė pagarbą visiems lietuviškų organizacijų, parapijų ir įvairių kultūrinių įstaigų veikėjams, kurie Amerikos lietuviuose palaikė gajumą ir iš kurių Lietuva patyrė tiek daug pagalbos. Šiuos žodžius gerb. Svečias taikė vyčiams sendraugiams ir jie nebuvo perdėti.

fury mounted when he spied the two lovers in the boat. He unleashed a terrible storm that sent mountainous waves over the Sea. One big wave dashed the lovers against the rocks splintering the amber boat into a thousands pieces. And as the lovers sank down to the palace beneath the sea he threw down a terrific thunderbolt shattering the palace into a million pieces trapping the lovers in the debris.

Even to this day, the Lithuanians on the Eastern Shores of the Baltic Sea will tell you when the wind sweeps over the agitated Sea, before the storm, they can hear the distant cries of the two lovers. When the storm abates one can find amber washed ashore — the fragments of Queen Jurate's once magnificent palace.

— Adapted from a Lithuanian Legend.

Po vaidinimo aktoriai, dr. Karvelis, Lietuvos konsulas Daužvardis su žmona, bankininkas J. Kazanauskas, red. L. Šimutis ir visa eilė mūsų šviesuomenės buvo pakviesti vakarienės, kurios metu vakaro ruošimo komiteto pirm. Ign. Sakalas supažindino svečius su chicagiečiais. Vakarienė baigta daina "Ilgiausių metų" vyčiams sendraugiams, aktoriams ir visiems, kurie darnioje vienybėje darbuojasi ir palaiko lietuviškumą.

Vakaro komisija buvo sudaryta iš kelių dalių, kurių pirmininkais buvo: Ign. Sakalas meninės dalies, inž. K. Paukštys programos - leidinio, S. Pavienė bilietų, P. Čižauskas baro-bufeto ir T. Norbutienė užkandinės. Visos komisijos tarpe sąvęs ir su kitomis solidarai veikė.

*Sendraugis Tarybos pirmininkas.* Lapkričio mėnesį Lietuvos Vyčių Namų Tarybon įėjo naujas apskrities narys Vytautas Lubertas. Jis buvo išrinktas vieton reizinavusio V. Pavio. Iš naujo pasiskirstant pareigomis, Tarybos pirmininku sutiko būti P. Čižauskas, vyčių veteranas, kuopų steigėjas ir gaivintojas, daug nusipelnęs ir visai organizacijai, Ketvirtąjo laipsnio narys. Senose savo pareigose pasiliko Ign. Sakalas (išdininko), J. Juozaitis (sekretoriaus), o V. Lubertas priėmė knygvedžio - buhalterio pareigas.

*Renkami kandidatai sendraugių Tarybai.* Vyčių sendraugių Taryba susideda iš keturiolikos narių, kurie savo tarpe išsirenka pirmininką, vicepirmininkus, sekretorius, išdininką, išdo globėjus ir pirmininkus įvairių komisijų. Lapkričio mėn. susirinkime sudaryta komisija kandidatams Tarybon parinkti ir sekaničame kuopos susirinkime juos pristatyti. Komisijon įėjo veikėjai A. Bacevičius, O. Aleliunienė ir N. Karlavičius.

*Pakelta į Ketvirtąjį laipsnį.* T. Norbutienė, prieš ištekėdama priklausiusi 13-tai kuopai ir daug veikusi, sendraugiams susiorganizavus persikėlus čia ir taip pat daug veikianti, "Vyčio" 40 m. minėjimo akademijoje - bankete lapkričio 27 d. pakelta į Ketvirtąjį laipsnį, o į Tretįjį laipsnį pakelti Paleliunienė, senosios kartos lietuvė, kurios a. a. duktė Bronė buvo žymi veikėja vyčių Chicagos apskrityje, Centro sekretorė ir už nuopelnus organizacijai pakelta į Garbės narius, ir inž. K. Paukštys, vienas naujųjų lietuvių, ilgametis kuopos sekretorius. Visus tris nuosirdžiai sveikiname.

*Nuosirdi užuojauta.* J. Petkunienei, pavyzdinai vyčių sendraugių narei, kuopa reiškia užuojautą dėl jos sūnų Anicetą ištikusios nelaimės automobilio katastrofoje, kur buvo sunkiai sužeistas. Jos vyras yra miręs prieš dešimtį metų ir tos sukakties proga buvo atlaikytos mišios Šv. P. Marijos Nekalto Prasidėjimo parapijos bažnyčioje.

## TOP THIS (If You Can)

### ARE YOU THERE?

A small boy was watching a telephone repairman climb a pole, connect the test set, and try the connection with the test board. After listening a few minutes, the youngster rushed into his house screaming.

"Mother! Mother! There's a man up a telephone pole talking to Heaven."

"What makes you think so, dear?" the mother asked.

"Because he hollered 'hello! hello! hello! Good Lord can't you hear me.'"

### NOTHING IN SIGHT

A young city girl was vacationing in the country and became friendly with a farmer boy. One evening as they were strolling across a pasture they saw a cow and calf rubbing noses in the accepted bovine fashion.

"Ah!" said the farmer boy. "That sight makes me want to do the same."

"Well, go ahead," said the girl. "It's your cow."

### EMPTY EXCUSE

Wife — "William, how do you suppose all those empty bottles got into our cellar?"

William — "I'm sure I don't know. I've never bought an empty bottle in my life."

Submitted by Mary, C-3

(The editors invite K. of L. readers to contribute to this department by sending in their own humorous anecdotes, 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.)



### Lietuvos Vyčių Chicagos Sendraugių Grupė

Šių metų spalį m. 23 d. Chicagos Vyčių Sendraugių kuopa atšventė savo veiklos dešimties metų sukaktį. Malonu yra pažymėti, kad Chicagos Vyčiai Sendraugiai savo eilėse turi rinktinių, šaunių veikėjų, kurie lietuviškoj-katalikiškoj veikloj vaidina didelį vaidmenį. Tai vaizdžiai pasako ir šioji grupė. Pirmoje eilėje ketvirtas (iš kairės į dešinę) Dr. Al. M. Račkus, pirmasis "Vyties" Re-daktorius. Viduryje keturi organizacijos garbės nariai: L. Šimutis, Prel. Ign. Albavičius, Ign. Sakalas ir Kun. M. Urbonavičius, MIC. Penktasis garbės narys S. Šimulis — ketvirtoj eilėj prie Šv. Kazimiero paveikslu. Visi kiti yra organizacijos trečiojo ir ketvirtojo laipsnio nariai, žymūs ne tik vyčių bet ir kitų Chicagos lietuvių organizacijų, taip pat Lietuvos laisvinimo ir tremtinių šalpos veiksmių vadai, veikėjai.

## Lihtuanian Newsmonger

*This Department is appreciative of the assistance given to it by members. Send news items, snapshots, clippings to: VYTIS, 395 W. Broadway, S. Boston 27, Mass.*

SOUL magazine, with a circulation of over 100,000 readers, in its September-October 1955 issue, featured a lengthy article on Lithuania's Pilgrim Virgin Statue entitled "She Will Return to Vilna." SOUL is the official publication of the Blue Army of Mary, which has 5 million members throughout the world, pledged to the spreading of the message of Our Lady of Fatima. The article, illustrated with five photos, was prepared by our Supreme Council Spiritual Director, REV. ALBERT CONTONS, who is also Spiritual Director of the Lithuanian Section of the Blue Army.

\* \* \*

STEVE CONTONS, former president of Council 17, South Boston, Mass., was featured in the headlines of the newspapers in Wakefield, Mass. when he reopened a completely remodeled and enlarged J. J. Newberry Co. department store on November 17. He was assigned as manager of the store in January, 1955 after doing similar work in Nyack, N. Y., on the banks of the Hudson. Steve and his wife, Helen, are the proud parents of an infant son and make their home in Wakefield.

\* \* \*

UNITED LITHUANIAN RELIEF FUND, Newark Branch, held its drive during November 14-19. Campaign representatives included K. of L.'ers — FRANK VASKAS, publicity, REV. PETER TOTORAITIS and MRS. CHARLES DOUCHES.

\* \* \*

MISS HELEN SHIELDS of Philadelphia, Penna., organizer of K. of L. Junior Council in her community, recently spent two weeks at Palm Beach, Miami, Florida.

\* \* \*

At OUR LADY OF SORROWS CONVENT, Brockton, two members of Council 17, South Boston, Mass., JOANNE NEVIERA and RITA WAITKUNAS, were elected Prefect and Vice Prefect, respectively of the NEW ENGLAND LITHUANIAN GIRLS SODALITY UNION.

\* \* \*

BILL GORSKI of S. Boston, Mass., member of the K. of L. Advisory Staff, had been very busy lately. Bill was Senator Power's publicity manager in the recent mayoralty campaign.

MASS. CRANBERRY SAUCE sent IKE for Thanksgiving. President and Mrs. Eisenhower had received some Massachusetts cranberry sauce for their Thanksgiving table — and a cranberry cradle for their Gettysburg, Pa., farm. Both items were presented Vice President Nixon for delivery to the President during ceremonies on the Capitol steps. MISS ELLEN STILLMAN (Stelmokas) of Hanson, Mass. — representing the National Cranberry Ass'n. — made the double-barreled presentation.

\* \* \*

A NATURAL—RALPH CHESNAUS-KAS from Brockton, Mass., who led the nation a year ago with 27 out of 36... as a sophomore his two conversions beat undefeated Duke 14-13, now as Army's All-America Candidate, has developed into a real problem — where to place him — at tackle or end. He's tops in both spots. It's only once in a BLUE MOON, an athlete excels in any sport! Such a man is ARMY'S RALPH CHESNAUS-KAS.

\* \* \*

HOW TO SAVE ENERGY. "Hurrying," studies have shown, takes 1½ times as much energy as ordinary walking. "Going down stairs" takes 2 times as much; "going up," 7 times as much.

\* \* \*

THE EVENING SONG, Lithuanian legends and fables, compiled and translated by VYTAUTAS F. BELIAJUS, illustrated by Louis Denov, paper covers, 100 p., 3 dollars. A collection of various tales from LITHUANIAN FOLKLORE.

\* \* \*

The election of JOHN P. JURGAITIS as a vice president of SWIFT & CO. in charge of table ready meats and sausage, canned foods, and dog food operations was announced by PORTER M. JARVIS, president. JURGAITIS, 40, is one of the youngest men over to become a Swift vice president.

\* \* \*

MISS GLORIA CIBULSKIS, past president of Council 112, Chicago, Ill., was appointed relief production and service manager, section 455, Food Division — Marshall Field Restaurant at Midway Airport.

\* \* \*

The seven Russian journalists who had been in Cleveland for three days, suddenly called off their scheduled visit to Chicago... where pickets paraded outside the Plain Dealer. Pickets identified themselves as members of the Latvian Social Club, and the AMERICAN LITHUANIAN COMMUNITY in the UNITED STATES, whose national president is STANLEY BARZDUKAS.

When Chicago's world famous opera company, the Lyric Theatre, opened its 1955 season on October 31, four Southwest side residents sang in the chorus — three of whom were Lithuanians — Roma Mastis, Anthony Peskys and Jonas Vaznelis. Mastis studied voice privately in Lithuania and received a B. A. degree in Music from Marian College, Indianapolis, Ind.; Peskys attended the Lithuanian Conservatory of Music and the Munich Conservatory in Germany, continued his voice training in Chicago and presently is engaged as a soloist with Our Lady of Sorrows Church and performer on radio station WGES, also has toured the United States and Canada for concert appearances and placed third in the Chicagoland Music festival; Vaznelis, Lithuanian-born, attended Agricultural College at Dotnuva, then went to Germany to study music, and still pursues his interest in singing.

\* \* \*

JOHN MOCKUS of Chicago, Ill., as first baseman of the PHILLIES Baseball Team, is down Florida training.

\* \* \*

Moscow Radio reported that at Panevezys Cathedral in Vilnius, Lithuania, in the presence of 15,000 persons, PETRAS MAJALIS, a canon, and JULIJONAS STEPANAVICIUS, a master of theology, were consecrated by BISHOP KAZIMIERAS PALTAROKAS, 80-year-old prelate of the Panevezys diocese. There was keen interest here in the fact that Russia not only permitted the consecration but publicized it. Vatican sources feel it is too early to tell whether it portends any possible softening of the Communist attitude toward the church.

\* \* \*

GEORGE JONIKAS of Don Varnas Post, Chicago, Illinois, who served last year as the 4th District Historian, has been appointed the Publicity Director of the 4th District in charge of all Radio, TV, and newspaper publicity.

\* \* \*

Chicago, Ill. The DON VARNAS Color Guard has been selected to serve another year as the HONOR COLOR GUARD of the 4th District. Reports are that the 4th District has never in their history had a uniformed and dependable detail such as the DON VARNAS Color Guard detail.

\* \* \*

CHICAGO TRIBUNE, Travelers' Guide — published the following: I have been told that somewhere in Europe it is customary for the bride to provide the bridegroom's trousseau. Can you tell me where that is? Answer — In Vilna, Lithuania. Prior to the wedding, the bride makes up shirts, socks, and woolen vests for her

prospective husband. On the big day the bridegroom turns over his old clothes to his father and younger brothers.

\* \* \*

Cigarette Drive Chairman STEPHEN SAMOSKA, headed a very orderly detail at HINES HOSPITAL September 16th, in distributing 20,000 cigarettes to hospitalized veterans. The packages of cigarettes all had imprints reading "Donated by DON VARNAS AMERICAN LEGION POST #986", Chicago, Ill.

\* \* \*

In Chicago's Daily SUN-TIMES (Oct. 3, 1955) under the heading of "Opinion of the People" — there appeared an article on LITHUANIA written by B. B. IVANAUSKAS, President, Assn. of Lithuanian Jurists of McHenry, Ill.

\* \* \*

In a number of the Boston daily newspapers, there appeared an article written by ATTORNEY ANTHONY O. SHALLNA, LITHUANIAN CONSUL, entitled "BALTIC ASSIST IN RECENT WORLD SERIES."

\* \* \*

In SOUTHWEST NEWS-HERALD, Chicago, Ill. (Oct. 20, 1955) under caption of "Rookies "Booked" in Police School" — there appeared write-ups of two Lithuanians: SGT. ADOLPH VALANIS, judo expert who is also noted for his accurate drawings of wanted criminals (recruits find judo course one of the most interesting); also student GEORGE POCIUS participating in the daily target practice and advance training in hip, prone, setting and barricade shooting which are important parts of the Police Training course.

\* \* \*

KNIGHTS OF LITHUANIA SENIORS COUNCIL of Chicago, Ill., commemorated the 40th anniversary of the publishing of VYTIS (official organ of the Knights of Lithuania) on November 27, 1955. The banquet, headed by Ig. Sakalas, former editor of VYTIS, was held at the K. of L. Youth Center. There was an interesting program, many greetings and telegrams from all over the country read, and during the dinner a 4th K. of L. degree medal was awarded to Mrs. T. Norbutas.

\* \* \*

We talk about youth delinquency, about maintaining relations with the younger generation, of our desire to have our youth respect the laws of this country and maintain respect and pride in our ancestry, yet what do we do about it? Just this—On November 26th, KNIGHTS OF LITHUANIA YOUTH PROGRAM COMMITTEE (Councils 24 and 99), Chicago, Ill., under the chairmanship of JACK L. JATIS, hon. memb. and past

national president, sponsored a PRE-ADVENT SOCIAL AND DANCE at the K. of L. Youth Center, thereby embarking on a firm program of rejuvenation of the Youth Activities in the Illinois-Indiana district.

\* \* \*

PEACE DRIVE. Rep. L. C. Rabaut of Michigan is sponsoring a bill in Congress to cancel stamps with the words "Pray For Peace." He says that a cancellation die on the face of the mail bearing these words will send this supplication for peace to the four corners of the world. It has been years since your editors went to school, and don't remember whether or not the world actually has four corners. But they do know that things like this have only a slim chance of being passed into law. They have an idea that if the Catholic press would play up this idea with some regularity and got many people to write "Pray For Peace" on the back of their outgoing envelopes, something in the way of a good propaganda drive might get started. What do you think?

\* \* \*

DICK LUCAS, STAR BOSTON COLLEGE FOOTBALL player from South Boston, Mass., is a son of a former K. of L. member, Frank Lucas, who was also a great athlete at St. Anselm's College, Manchester, N. H.

\* \* \*

BOSTON COLLEGE FOOTBALL SQUAD of this year has a definite Lithuanian tinge: *Captain John Miller* of Lowell, *Leonard Andrusaitis* of Lowell, *Robert Poskus* of Stoughton, and *Richard Lucas* of South Boston.

\* \* \*

REV. ALBERT J. CONTON, K. of L. National Spiritual Director, has been Professor of Latin and Religion at St. Sebastian's Country Day School, Newton, Mass. since 1953. Previously, from 1948-1953, he was Assistant at St. Peter's Lithuanian Church; received his Master of Arts degree in Economics at Boston College.

\* \* \*

REV. JOHN D. ZUROMSKIS of South Boston, Mass., is Assistant at St. Peter's Lithuanian Church, Spiritual Adviser of the New England District K. of L. and Chairman of the K. of L. ADVISORY STAFF.

\* \* \*

REV. A. A. JURGELAITIS, O.P., whose home is in South Boston, is presently teaching Spanish at PROVIDENCE COLLEGE, Providence, Rhode Island. Before going to Providence College he taught at the COLEGIO SANTO DOMINGO in the DOMINICAN REPUBLIC.



### K. of L. CALENDAR

December 4 — N. E. DISTRICT, K. of L. HOLY HOUR, St. Casimir's Church, Worcester, Mass.

December 25 — Brooklyn, N. Y. (41) ANNUAL CHRISTMAS PARTY & DANCE.

1956

January 14 — N. Y. - N. J. District, SHADOW DANCE, Lithuanian Catholic Community Center, Kearny, N. J.

January 21 — Elizabeth, N. J. (52) ANNUAL DANCE, St. Joseph's Parish Hall.

March 4 — NEW YORK - NEW JERSEY DISTRICT will hold its Annual Communion - Breakfast in Newark, N. J. (St. George's Church), followed by a business meeting, 2:00 p.m. in the church hall.

### Come to Brooklyn K. of L. CHRISTMAS PARTY and DANCE

December 25  
8:30 to 12:30

ANNUNCIATION HALL  
North 5th & Havemeyer

Gay holiday music by

JOE THOMAS ORCHESTRA

\$1.25

Council 41

He spent four year in South America. This year, in addition to his teaching duties, he is Supervisor of the College Book Store and also Prefect of St. Joseph Hall. He is Chairman of the New England District K. of L. Vytis Fund. Recently (in August) he was selected to accompany a student tour to Europe under the auspices of the NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS of which he is Campus Moderator at P. C.

# Lietuvos Vyčių Istorija

Ignas Sakalas

(tęsa)

## 68-ji KUOPA

68-ji kuopa Wanamie, Pa., turėjo būti įsteigta 1916 arba pradžioje 1917 metų, nes 5-me visuotinam organizacijos suvažiavime, kuris įvyko 1917 m. Brooklyne, N. Y., kuopą atstovavo kun. Miliauskas.

Centro sekretoriaus 1917 m. kuopų sekretorių sąraše 68-tos kuopos sekretorium pažymėtas J. Venslovas iš Glen Lyon, Pa. Tiek tik ir težinoma apie šią kuopą.

## 69-ji KUOPA

69-sios kuopos Pittsfield, Mass., įsisteigimo data nežinoma. "Vyčio" sukaktuviniam numerį (1922 m.) rašoma, kad kuopa nedidelė ir savo veikimu negalinti lygintis su didesnių lietuvių kolonijų kuopomis.

Po pirmojo Pasaulinio karo Lietuvai pasiskelbus nepriklausoma valstybe, daugelis narių grįžo į savo gimtąjį kraštą, dėl to kuopa dar labiau sumažėjo ir veikimas susilpnėjo.

Kuopa buvo įsteigus knygynėlį, kurį vėliau persiuntė Lietuvon Karo muziejui Kaune. Persiuntimo lėšas apmokėjo Ona Vaicekuniūtė.

Lietuvos laisvės reikalams kuopa yra paaukojus keletą šimtų dol., taip pat Lietuvos Laisvės Paškolos bonų nariai yra išpirkę už \$600.

Sumanymas kuopai įsteigti berods buvo patiektas kun. K. Vasio, buv. klebono šv. Kazimiero parapijos Westfielde, Mass.

## 70-ji KUOPA

Gale 1916 metų St. Clair, Pa., įsteigta vyčių kuopa, kuri Centre buvo įregistruota numeriu 70-ju.

Kuopos organizatorium buvo tuometinis parapijos klebonas kun. M. Durickas, anais metais žinomas rašytojas. Jo globojama ir vadovaujama kuopa keletą metų gražiai veikė kultūrinėje srity. Ruošiamų vakarų pelnu rėmė Amerikos Lietuvių Tarybos veikimą siekiant Lietuvai laisvės ir nepriklausomybės, rėmė savo parapiją ir organizacijos bendrus reikalus, ypatingai "Vyčio" leidimą.

Kun. Durickui išsikėlus į kitą lietuvių parapiją, daugeliui narių taip pat išvažinėjus į kitus miestus jieškant geresnio darbo, kuopa nustojo veikus ir iširo.

## 71 ir 119 KUOPOS

Milwaukee, Wis., lietuvių kolonijoje gyvavo dvi vyčių kuopos. Pirmai kuopai, kurios įsteigimo da-

ta nėra žinoma, centras buvo davęs numerį 71-ji, gi 1929 metais atgaivintoji kuopa gavo kitą eilinį numerį 119-ji. Matomai, pirmoji kuopa buvo seniai mirus, kad nė centro valdyba jos rekordų neturėjo.

Pasirodo, kad ir antroji kuopa neilgai gyvavo. Lietuvių kolonija Milwaukee, Wis., nedidelė ir lietuvių parapijai priklauso nemažai kitataučių, tad ir jaunimas yra susimaišęs, o iš tokio jaunimo negalima sudaryti grupės, kuri veiktų lietuvių rėmuose.

Neskaitant susirinkimų, surengtų kelių šokių vakarų ir šiaip jau pobūvių, ir viena ir kita kuopa nepasizymėjo kitokiu veikimu.

## 72-ji KUOPA

Apie 72-ją kuopą Binghampton, N. Y., "Vyčio" nr. 8-me, 1918 m. sekančiai rašoma:

"Linksmą naujiena. Gegužės mėnesyje čia susiorganizavo nauja vyčių kuopa. Seniau čia gyvavo 72 kuopa, bet dėlėi tulų nesusipratimų ji mirė. Bet dabar, pasidarbavus kun. K. Ambrozaičiui ir P. Žalnieraičiai, sudaryta nauja kuopa, kurios numerio dar nežinome (dėlėi tulų priežasčių seni nariai seno numerio nenori).

Iš karto per vieną mėnesį narių prisirašė apie 40, jau ir pikniką šioki-tokį nutarė surengti gegužės 25.

Socialistai baisiai išsigando išgirdę, kad vyčiai pradeda veikti, mat, jų dirvą susiaurins. O šiaip pusėtinai buvo įsikeroję. Jie atkalbinėja vyčius, sakdami, kad kai tik prisirašysi prie vyčių, tai tuoj turėsi eiti armijon. Ir taip mano jie atitraukti vaikus nuo doro vyčių jaunimo. Bet veltui jų pastangos. Jaunimas mato, kad ir iš socialistų lygiai turi eiti. Ne tie laikai, kad būtų galima suvedžioti jaunimą. J. Tamašauskaitė".

Tiek ir težinom apie šią kuopą. Anais laikais Binghamptone socialistai ir laisvamaniai buvo stipriai susiorganizavę. Nors savo tarpe šiek tiek skyrėsi, bet kovoj prieš katalikus veikė išvien. Ėjo dviem frontais. Vieni atvirai nuo estradų gyvu žodžiu ir per savo spaudą visokiais būdais šmeižė katalikus, ypatingai vadus, plačiai sėdami melą. Kiti prisidengę katalikybės skraiste, kaikurie net įėję į katalikiškas draugijas, varė skaldymo darbą ir griovė visa, kas katalikų buvo kuriama ar manoma kūrėti. Manoma, kad pirmoji vyčių kuopa Binghamptone taip pat buvo socialistų pastangom išardyta. Įsirašę nariais, įsigavę į valdybą jie visą kuopą užkretė priešinga parapijai, klebonui dvasia.



## READING, WRITING and RUSSIAN

By Bill Duke



Rev. W. C. Jaskiewicz, S. J.,  
director, I.C.R.S., Fordham University.

Two small, busy offices tucked in a corner of the Fordham University campus pose a great threat to the forces of world Communism. In a renovated barracks building, the University's Institute of Contemporary Russian Studies trains young men and women in the two most effective anti-Communist weapons — a thorough knowledge of Communist philosophy and an understanding of the Russian language and people.

The Rev. Walter C. Jaskiewicz, director of the Institute, is a vigorous Jesuit priest with a look of grim determination on his face. When you ask him about his work, his blue eyes pierce you as he tells you with feeling, "The only way to lick Communism is to pull the philosophy out from under it."

He believes that many fighters against Communism are not effective because they presuppose bad faith on the part of the Reds. The Fordham priest teaches his men to expose the atheistic heart of Communism in the light of Christian philosophy. He tells them that if they show the peoples of the world that the basic principles of Marxism consider man as nothing more than an animal, they will stifle the growth of the disease. The Communists know this. They are afraid of its potentialities.

In January, 1952, the Soviet magazine, *Ogonyok* (The Little Light), tried to discredit the Institute. It published a cartoon captioned, "A Temple of Learning," and labeled Fordham as a school engaged in "the preparation of cadres of spies,

saboteurs and intelligence officers to be sent to the USSR."

The cartoon depicted the typical Fordham man as an ape-like creature armed with revolver and parachute, and receiving "jump" instructions from a black-robed professor. The Soviet readers were told that, "at Fordham, dopes are prepared to be spies with diplomas and certified killers."

Father Jaskiewicz doesn't know what kind of a reception the article received in Moscow, but he knows it gave encouragement to his faculty. They continued to arm their students, not with revolvers but with knowledge and hunger for truth.

Even now, Institute graduates are working as journalists, teachers and lecturers to expose the Marxist philosophy. In April 1953, the Institute sponsored a discussion on the "Interpretation of News from Behind the Iron Curtain." Prominent reporters and news editors from New York newspapers and wire services attended, and were told that the Institute would help any honest seeker of information extract truth from Soviet propaganda.

A few years ago, a Russian Institute at Fordham was just a vague, chronic rumor — an idle dream. But for the farsightedness of a few hard-working Fordham priests, it might still be that today.

Soon after World War II, a group of Fordham professors realized the need for a large number of experts on Russia. In the faculty lounges, they broadcasted that

America needed experts with more than a technical knowledge and a sympathy for the Russian people. These educators wanted to train men who were grounded in sound religious and moral principles as well as in economics or politics.

The movement got little farther than the lounges until the dean of Fordham College learned of the idea. Father Thurston Noble Davis knew that many Americans and Europeans were being enlisted in the Communist cause. These people had no positive philosophy of their own, and Soviet propaganda had convinced them that Marxism was humanitarianism.

For Father Davis, the only solution was to train people capable of showing the world that no matter how you slice it, Communism will always mean atheism, world revolution and the degradation of man. He brought his idea to Father J. Franklin Ewing, a Jesuit anthropologist who had spent three years in a Japanese prison camp. They worked out a plan to incorporate Russian area study into the University curriculum.

Father Ewing examined the programs of the Russian area courses in existence elsewhere. He was looking for something on which to model the Fordham Institute, but soon discovered that none of the other schools put enough stress on philosophy and religion. None presented a positive program to counteract the Red plague.

Stokojant šviesesnių žmonių katalikų tarpe, sunku buvo kovoti su ta dvasia ir ją nugaltėti. Senųjų narių (pirmosios kuopos) pasisakymas, kad jie nenori naujai kuopai senojo numerio nedvejojančiai sako, kad kuopa buvo nustatyta prieš parapiją, ypačingai prieš kleboną, kuris gal ir pasielgė taip, kad kuopa būtų likviduota. Ne tik Binghamptone, bet buvo ir kitų vietų, kur vyčiai buvo skaitomi didžiau-

si klebono priešai. Jei tais laikais būtų buvę daugiau šviesesnių pasauliečių, nebūtų buvę katalikų visuomenės tarpe visokie kenkėjai, ardantieji parapijose vienybę ir žeminantieji organizacijos vardą. Bet ir naujai kuopai nebuvo lemta ilgai gyvuoti. Po keliolikos metų, nariams pradėjus skirstytis, kuopa nustojo veikusi ir daugiau nebuvo bandoma atgaivinti arba naują įsteigti.

The anthropologist contacted Dr. Richard T. Burgi, a Fordham College graduate on the faculty of Yale University's Russian Center, Richard Burgi was primarily a linguist. While in Brazil with the Air Corps during the war, he had taught himself Russian. By 1946, he had mastered this difficult language and was official interpreter at the 38th parallel during the original partition of Korea.

Would it be possible for Dr. Burgi to help organize a Fordham Russian Institute? Dr. Burgi thought it would, and with the consent of his superiors at Yale, he came to New York in the summer of 1950.

Dr. Burgi took over the administrative drudgery necessary to bring the new idea into reality. He assembled a faculty of experts, many of them natives of Russia. He borrowed Louis Budenz, former editor of the *Daily Worker*, from the economics department of Fordham, Miss Helene Iswolsky, daughter of a former Czarist ambassador, and Father Andrei Ourousoff, son of a Russian prince, were added to the roles. Mikhail Koriakov, once curator of the Tolstoy Museum in Moscow was signed to give instruction in language.

In September, Dr. Burgi remained as director and teacher. Thirty Fordham College students, four graduate students and twenty people from the adult education division were enrolled at the Institute.

The first goal was to give every student a thorough working knowledge of the Russian language, the key to the country's culture and sociology. Students were required to take a two-year, ten-hour-a-week intensive course. Native-born tutors who weren't familiar with English insured that only Russian was spoken in the classroom.

Courses in Russian history, economics, literature, religion and art were added to give a rounded picture of Russian life before and after the Communist revolution.

In the following year, enrollment increased, the faculty and list of courses grew. Dr. Burgi, his leave of absence over, returned to Yale, and Father Ewing took control of the Institute. He stressed extracurricular activities. Panels and discussion groups helped spread the influence of the new idea. The philosophy of Communism was analyzed by the faculty and students on the radio and from the lecture platform.

The list of courses included all phases Russian life. You could take lessons in the art of ikon painting, or learn the significance of the Russian ballet, or examine the training and personality of

Soviet military personnel. Mr. Budenz taught his classes the techniques of Communism, drawing on his own personal experience.

Other people had invaluable experience to contribute, too. Many of them came from the Fordham Russian Center, an association of priests and religious experts of the Russian rite, entirely distinct from the Institute. These priests taught the culture, the religion, and the art of their people to the young Americans.

By September 1952, the "Russian baby" had become adult. Father Ewing turned the directorship over to Father Jaskiewicz, a specialist in Russian affairs, and became director of Fordham University's research department.

Today, eighty people are enrolled in the Institute's regular program, and many more take special courses. A short-wave radio in the director's office enables students to translate Soviet propaganda at the very minute it is being transmitted. Stacks of magazines published by the Moscow propagandists are translated and analyzed.

The New York City area benefits by the Institute's experts, too. A traveling panel, headed by Father Ewing, brings the Communist conspiracy into focus. It is composed of four men who were part of that conspiracy, Louis Budenz, Benjamin Gitlow, Manning Johnson and Howard Rushmore.

Sitting in the Institute's reading room recently, Father Jaskiewicz watched a group of his students translate Soviet news releases. In one corner of the room, several college students were editing the Russian Club's monthly magazine. Another group was discussing a series of lectures to be given by faculty members on Long Island. Working on a large center table, a member of the faculty was writing an article for a Slavic publication, interpreting the Soviet shake-ups in the satellite countries.

Father Jaskiewicz, with a contented smile, picked up a copy of the Soviet cartoon about Fordham and said, "If they saw us now, they would really have something to be afraid of. If enough people can be informed about the real nature of Communism, the Soviet will crumble. We're doing our best to hasten the day." *(American Mercury)*



Kun. St. Raila

## IŠ VYČIŲ SEIMO

*Seimo Išvakarėse.* Diena prieš Seimą vyčiams darosi vis svarbesnė ir svarbesnė. Mat tą dieną visi atstovai ir svečiai susitinka su vietos kuopos nariais pirmame pobuvyje — vakarėlyje. Tai yra vienas maloniausių vakarų. Čia ką tik atvykę, neišvargę, Seimo darbų neturėję, susitinka prisirengti Seimui. Ir šio Seimo rengėjai surengė smagų susitikimo vakarėlį. Jis buvo jaukus, vytiškas ir tikrai malonus. Jame dalyvavo tik vyčiai, kurie galėjo susitikti, pasikalbėti, pamatyti kaip rengėjai dirba, ką jie turi. Jei kuopa turi kokį savo kambarį, klubą ar salę, tai ten jie būtinai susitinka ir pamato kaip vedamas tas kambarys, koki skelbimai, ką vyčiai veikia, kokia veiklos programa, ką vyčiai gali. Šiame susitikime visi dalyviai gali pasimokyti tikro vytiško veikimo. Čia išgirsta savo orkestro sugebėjimus, pamato, kaip tvarkomi šokiai, žaidimai.

Ko norėtum iš tokio vakarėlio, paklausiau vieną Seimo nuolatinį dalyvių. "Man atrodo, kad šis vakaras yra labai svarbus visiems susirinkusiems iš visos Amerikos. Juk, Seimui vykstant, mes visi dirbame ir esame išsiplaškę, tai čia tik galime arčiau vieni kitus susitikti, pasimatyti, pažinti ir net susidraugauti. Todėl labai svarbu, kad tame susitikime visi vieni su kitais susipažintų, pasikalbėtų. Tai turėtų būti nuolatinis visų su visais pokalbis vytiškais klausimais, ypač vytiškų parengimų, šokių, šeimyniškų pasilinksminimų ir panašių dalykų išsiaiškinimas". Kur taip gerai pamatysi Seimo rengimo smulkmenas ir visus darbus, kaip tokiame visų susiti-

## K. OF L. Activities For January

Rev. St. Raila

Here we have some more IDEAL K. of L. Activities and hints for making your Council hum in a way that is truly VYTIŠKAI:

1. Various committees are appointed or elected at the annual meeting. How wonderful it would be if each committee would work out a plan of its contributions or ideas for the forthcoming year. The chairman of each committee would read his committee's plans to all the members. When your plans are down in black and white, they are more apt to be fulfilled.

2. A TALENT HUNT. This means that the Executive Board sits down and goes through the membership list and tries to discover what talents in the way of entertainment the Council possesses. You will find piano players, accordionists, singers, masters of ceremonies, members who have dramatic talents, those who can tell a joke and knock them in the aisles. Maybe there are some who can write poetry — either comical or serious. Discover who the members are who can speak and read Lithuanian. All this information should be kept in the books of the entertainment committee, so that at meetings, or conventions, these talented K. of L.'er could do their stuff.

3. This month should be planning and preparing month for February 16th. Definite plans for a K. of L. Council participation in the parish commemoration of Lithuanian Independence should be made. Then, too, there should be something privately K.

of L. done at the February meeting. Let someone read and explain the Declaration of Independence, Lithuanian edition. Let someone read up on the actual circumstances that led up to the signing of this declaration. How about taking the Lithuanian National Anthem and going over it line by line, to see just what it really contains? Be able to grasp the message, and tell others about it in English.

4. Exhibition of Lithuanian handicrafts. Either the Council could borrow samples from other sources, or the members could go to work and make copies of the crosses, the Lithuanian artistic designs that are woven into book marks and belts and neckties. Perhaps, pictures, photos, of Lithuanian artists and their paintings could be collected and shown. Someone in the know about Lithuanian art could give a short lecture on typical Lithuanian art and its best features.

5. Many Councils have clubrooms. Where these exist, efforts should be started or doubled to have a reading room, or a readers' corner established. This could be decorated with Lithuanian maps, Lithuanian heroes, books, art-work and so forth. A photograph of the Lithuanian Corner of your meeting room would be interesting in the pages of the VYTIS. And by the way, pictures of all K. of L. activities are always welcome in the magazine.

### MORE IDEAS NEXT MONTH

Get the habit of reading this column... and I dare you to send in your ideas. We will publish your suggestions. If you do not want your name in print, just say so. We will respect your wishes. But, you must sign your letter.

Activities Editor

kime. Čia dabar baigiami visi Seimo darbai, supažindinami delegatai su Seimo vieta, ir būsiančiais darbais. Iš čia galima pasimokyti kiekvienam, jei jiems tektų rengti Seimą ar panašų visų susitikimą.

Tą vakarą susitinka visa Centro Valdyba ir aptaria savo svarbesnius uždavinius Seimo metui. Dabar turi būti baigta Seimo smulki darbotvarkė, visi planai, kurie turės būti vykdomi Seime. Dabar skelbiami visi "įstatymai" ir "įsakymai" Seimui ir išleidžiami pirmi pranešimai apie Seimą vietos spaudai. Čia Centro Valdyba būtinai artimai bendrauja su Seimo Rengimo Komitetu ir išlygina vienų ir kitų uždavinius Seime.

Trumpai sakant, prieš seiminę dieną galėtų atrodyti šiaip sutvarkyta.

1. Priėmimo vieta vytiškai prirengta, pilna informacijų ir ma-

lonių vyčių atstovaujama. Jie aiškina viską ir pataria atstovams, kaip tinkamiau ir naudingiau galėtų praleisti dieną ir vakarą.

2. Parengti vietą Centro Valdybai posėdžiauti ir pakviesti juos į ten, kad nereiktų jiems gaišti ir jieskoti, kur jie galės taip svarbiam susitikimui susirasti vietą.

3. Seimui rengti Komiteto galutinis Seimo tvarkymo susitikimas ir visko patikrinimas ir papildymas. Ypač dabar jau galima gauti pagelbos iš atvykusių atstovų įvairiems darbams ir uždaviniams. Ypač parinkti iš kuopų vakaro programai užpildyti.

4. Įdomi vakaro programa. Tai yra vytiškas vakaras. Neužtektų paprastų šokių ir užkandžių. Vytiška programa būtų esminis reikalas. Geras tokio vakarėlio tvarkytojas mokės surasti labai daug įdomių vytiškų dalykų. Jis gali įdomiai supažindinti su atstovais, kokį vieną kitą žodelį

tardamas apie kiekvieną dalyvį, sužinodamas ką nors įdomesnio iš tos pačios kuopos kito atstovo. Pav. "Alio, alio — pas mus dalyvauja Organizacijos pirminikas — Al Vasiliauskas su savo žmonele, kuris čia ką tik atplaukė oru, atšvilpė auto, atsivežė visų mūsų vyčių reikalus savo dideliame maiše ir tt." Tokios kelios žinėlės apie delegatus leis visiems arčiau kits kitą pažinti, suprasti ir vakaras bus linksmas. Jei žino kokį balsingą, pakviesti padainuoti, muzikantą pagroti, juokdary, papasakoti ką juokingo ir tt. Programoj būtinai turi būti dainos, žaidimai, pasakojimai. Vienas kitas pasakojimas iš vyčių vietos kuopų veiklos padarytų vakarą visiems įdomų ir malonų.

5. Anksti baigti. Rytoj Seimas. Darbas. Todėl reikia taip sutvarkyti, kad visi anksti eitų ilsėtis, ir būtų darbingi savo Seime.



Joseph Boley

TO BE HONORED

Joseph Boley, president of Brooklyn Council 41, will be tendered a Testimonial Dinner sponsored by the New York and New Jersey District. To be held Sunday evening, January 29, 1956 at the Hotel Treat Newark, N. J. (1955 National Convention Headquarters). The committee for this tribute is made up of Vera Lang, Helen Pinkin, Charles Bason, Victor Guzewicz, Frank Vaskas and Anthony Mazeika.

We will not attempt to give you a full summary of Joseph Boley's accomplishments in justification of this testimonial dinner. Knowing him as you all do, it will not be necessary to repeat his friendly fine qualities, as a leader in the Knights of Lithuania Movement. To attend a dinner in honor of such a member is a privilege and also an honor.

Let's all of us, who can, attend this testimonial dinner and thus show Joseph Boley what we think of him and how much we appreciate all he is ever doing to advance the interest of the Knights of Lithuania. Let us start thinking about it, and give it our whole-hearted support, and given that support there can be but one outcome: Outstanding and a Glorious Success!

Few speakers, short speeches, good food, entertainment, and dancing is the order of the testimonial dinner. Tickets are \$5.00 dollars per person. Reservations will be filled promptly by mail, by writing to Miss Vera Lang, 199 New York Avenue, Newark 5, New Jersey.

Charles Bason, Chairman

"VYTIES"

GARBĖS PRENUMERATORIAI

\$400.00 New England District, K. of L.  
 \$25.00 Council 25, Cleveland, Ohio  
 \$25.00 Rev. Magnus Kazenas, Pittsburgh, Pa.

\$20.00 Rt. Rev. Constantine Vasys, Worcester, Mass.  
 A Friend  
 Rev. John Zuromskis, So. Boston, Mass.  
 15.00 Rev. Anatolijus Stanevicius, Chicago, Ill.  
 Lietuvos Vyčių Sendraugių kp., Chicago, Ill.  
 10.00 Most Rev. Vincent Brizgys, Chicago, Ill.  
 Rt. Rev. Ignas Albavičius, Cicero, Ill.  
 Very Rev. John Balkūnas, Maspeth, N. Y.  
 Matas Zujus, Wilkes Barre, Pa.  
 Mr. Antanas Buknis, Cleveland, Ohio.  
 Rev. Albert J. Contons, So. Boston, Mass.  
 Rev. Benedict Gauronskas, Ansonia, Conn.  
 Miss Phyllis Grendal, So. Boston, Mass.  
 Rev. Albin Janiūnas, Lawrence, Mass.  
 Rev. A. Jutkevičius, Shelburne Falls, Mass.  
 Rev. J. A. Jutkevičius, Turner Falls, Mass.  
 Rev. John Jutkevičius, Worcester, Mass.  
 Rev. Vladas Karalevičius, Elizabeth, N. J.  
 Mr. John G. Kasulaitis, Cicero, Ill.  
 Mrs. Mary Kober, Port Washington, N. Y.  
 Rev. Joseph Naudziūnas, Cambridge, Mass.  
 Rev. Felix Norbut, Norwood, Mass.  
 Rev. John Pakalniškis, Brooklyn, N. Y.  
 Mr. John Sprainaitis, Paterson, N. J.  
 Rev. John Švagždys, Brockton, Mass.  
 Rev. John Vysnauskas, Chicago, Ill.  
 Rev. Walter Washila, Southold, N. Y.  
 Rev. Albin Yankauskas, Athol, Mass.  
 Lith. Minister P. Žadeikis, Washington, D. C.  
 William Senkus, Elizabeth, N. J.  
 Victor G. Mathieu, Central Falls, R. I.  
 Ellen Shukis, Diamond Point, N. Y.  
 Prof. Alexander J. Aleksis, Waterbury, Conn.  
 Rev. Francis Virmauskis, So. Boston, Mass.  
 Jack J. Stukas, Hillside, N. J.  
 Rev. Mykolas Vembre, Stoughton, Mass.

DOVANA "VYTIES" FONDUI

Mr. Walter R. Chinik, Treas.,  
 4649 Cook Ave.,  
 Pittsburgh 36, Pa.

Gerbiamas p. Chinik:

Norėdamas padėti katalikiškam, lietuviškam jaunimui, siunčiu savo DOVANĄ "Vyties" Fondui.

a) \$10.00 auką, kaip "VYTIES" GARBĖS PRENUMERATORIUS

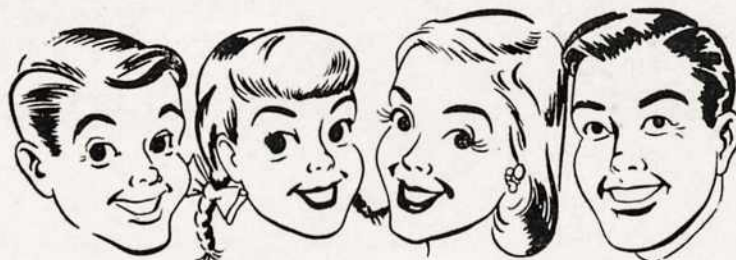
b) \$..... auką, kaip "VYTIES" RĖMĖJAS

Vardas .....

Adresas .....

Miestas ..... Pašto Nr. .... Valstybė .....

# JUNIOR PAGE



## JUNIOR COUNCIL 26

Worcester's Junior Council is on the go again after the summer vacation.

Congratulations to our new officers: George Anusauskas, president; Eleanor McMorrow, vice president; Beverly Bunevith, treasurer; Joan Ridick, secretary; and Carol Palvicius and Daniel Glodas, marshals. Also Seniors — Joseph Coski and Kenneth Couture, have been appointed to take charge of the K. of L. clubroom Monday through Friday evenings.

We held a dance on September 30th in the K. of L. clubroom. All Juniors attended and enjoyed the evening very much. We hope to have more Juniors join and attend our affairs.



On October 16th a weenie roast and dance was held at Maironis Park, Shrewsbury. Providence and Norwood members were invited but only Providence showed up. Too bad members from Norwood were unable to attend. We believe they really missed a good time.

Seniors sponsored a Halloween and Get-Acquainted Party for us Juniors at the clubroom. Thank you.

On the first Sunday of each month, we make it a practise to receive Holy Communion in a body.

*Alvira & Elie*

## JUNIOR COUNCIL 3

*Philadelphia, Pa.* On October 28th, Juniors enjoyed their annual Halloween party. Festivities began immediately after school, when the decorating committee arrived — headed by Marcia Naglis. Guests came early for everyone was anxious to begin the party. As the evening progressed we had three unexpected (most welcomed) visitors — the principal of our St. Casimir's School and 8th grade teacher — Sister M. Loretta accompanied by Sister M. Roberta and Sister M. Emerita. They couldn't stay long, but we were most honored in their presence. The party continued with dancing, apple games, etc. Before the close of the party, a prize was awarded our president, Leona Penkauskas, for wearing the funniest costume (as little baby).

November 4th brought about another festivity — surprise birthday party given Miss Penkauskas. It turned out to be as much a surprise to us Juniors as it did to her. Leona's mother provided us with all the delicacies. Carol Krupsky, Catherine Chaplik, Peter Shelus, Mary Lou Gallagher and William Wallace were in charge of arrangements. Lee was delayed by her aunt, and truly surprised when she entered and learned that a big "Happy Birthday" was awaiting her. The party, I feel, was a success as far as *surprise* and *fun* were concerned. Everyone complimented the committee, particularly our Instructor, Miss Helen Shields, for the fine preparations.

*William Wallace*

## JUNIOR COUNCIL 96

On October 28th, the Dayton Juniors, recently organized, enjoyed their first Halloween Party held in the church hall. Both Juniors and Seniors attended in costume. Prizes were awarded to Joseph Sinkwitz (north woods huntsman), and Robert Omlor (seafaring captain). Honorable mention must be given Lauretta Omlor who came dressed as a "fairy princess" and Elaine Lucas as "exotic Carmen Miranda." Others present — Barbara Rimkus — glamor girl, Marilyn Lucas — Captain Kidd's daughter, Veronica Omlor — a witch, Ann Sinkwitz — dance hall hostess, David Rimkus — tramp, Raymond Omlor — skeleton, Joseph Rimkus — hillbilly grandma and Margaret Kavalauskas — hobo.

We thank the Decorating Committee for a real Halloween atmosphere, also Mrs. Ada Sinkwitz and Mrs. Mary Lucas.

Since our first Paper Drive was such a success, we are having another one under the chairmanship of David Rimkus.

We have been having a fairly good attendance at the Lithuanian classes.

*Elaine Lucas*



# VYČIAI VEIKIA



# COUNCIL ACTIVITIES

## NEW YORK - NEW JERSEY DISTRICT

### NEWS WHIFFS

The recent quarterly convention was held at Our Lady of Sorrows parish hall, Kearny, New Jersey, with Council 90, being host. Before the sessions got started, delegates and guests visited the gravesides of our pass officers, Louis Ketvirtis and Charles Vaskas at the Holy Cross Cemetery, No. Arlington, New Jersey. Rev. Dominick Pocius, assistant pastor of Our Lady of Sorrows Church, officiated in the very impressive ceremony. Helen Pinkin of Elizabeth Council 52, layed the wreaths on both graves.

The business session began with Rev. Father Leo, an ardent supporter of the Knights of Lithuania, saying the opening prayers, also giving a most interesting and instructive talk. Reports from delegates of the affiliated councils showed that a live and vigorous program is being carried out around the district... Connie Mack and Marty Rusgi reported that the annual picnic was a very successful one. Frank Vaskas, national chairman on Lithuanian Affairs, urged for the same cooperation as given to the previous chairman.

Dottie Dutkus, our faithful secretary, gave a good report on the national convention... Welcomed visitors were Joseph Sakevich, national vice president, Jack Remeika, former president of Council 29, and Special Honors Committee — Helen Pinkin, Ann Klem and Charles Bason. To find a suitable way to honor a girl and boy member in the district who have been outstanding K. of L'ers during the year, awards are to be made at the annual communion breakfast to be held on Sunday, March 4, with Newark Council 29, being host.

The next district quarterly convention will take place on Sunday afternoon, December 11, at St. Michael's parish hall, 21 East 21st Street, Bayonne, N. J., with Bayonne Knights, as hosts. It is imperative that councils send their *full* quota of delegates. In the spirit of fraternalism, our district officers are always happy

to extend a most cordial invitation to send delegates to district conventions...

We add our congratulations to Mr. and Mrs. Stanley Pocius, members of Council 29, on their 25th wedding anniversary... Our sincere thanks to Ann Klem, and her committee of lovely Ladies for the refreshments. This goes for the Knights, too...  
*Opie...*

### AMSTERDAM, N. Y. (C-100)

At our regular meeting held in the school hall of St. Casimir, final plans were made to hold a FOOD SALE, Sunday, November 27th, with Sophia Gavry acting as chairman.

Also, on December 11th our council will hold a Christmas Party at Mohawk Lodge, with Gene Gobis and Sophie Olbie in charge of the affair.

Our Spiritual Adviser Father Balch spoke on "The Soul." He described the soul as being the foundation of our mental life. Since VYTIS is celebrating its 40th year of publication, Father Bob also gave a brief history of our monthly magazine — from its first edition in 1915 to the present time. Following the meeting, refreshments were served by Sophia Gavry.

### "News Bits"

Gene Gobis entertained visitors from Hartford, Conn., the weekend of our Masquerade Dance. They were Joe Wieszalis and Don "Juan" Andrelunas.

Our competent judges at the Masquerade Dance — Atty. and Mrs. Frank Dziduch, Mr. and Mrs. John Cal and Don Andrelunas, chose the following winners — Casimir Ralys (Cossack) and Sophie Olbie (Senorita) — as most original; Peter Liloia (a hillbilly farmer) and Ann Beleckas (little old lady) — most comical; and Patricia Vainauskas (Japanese girl) — prettiest. Others who deserve comment are: Pauline Urban (gypsy), and Gene Gobis (Indian costume).

Don Nikstenas decided to hunt DEER (4-legged) the weekend of our dance. "Lucky" should be his middle name — a deer did he bring home. Venison will be on the Nikstenas menu.

Don's brother Bill, now residing in Cleveland, Ohio, did attend the dance.

Connie Zygel is now a licensed driver! Edna Stokna made a lovely model at a Fashion Show he'd by our local Elk's Club.

Congratulations to Ed Poremba and Helen Gustas, vice pres., who were wed on November 20th.

Many "moons" ago, a little poem was published by two of our Amsterdam reporters. We hope it still runs true to form:

It takes us, Smile and Sparkle, to get  
the news;  
We're on the lookout and never snooze.  
In this issue you will find,  
The latest gossip of its kind.

*Smile & Spark'e*

### NEWARK, N. J. (C-29)

Here we are back again and about to close out the 1955 calendar. We have just about recovered from the 42nd national convention!

On October 30th, in St. George's hall, a post-convention dinner was given to celebrate the successful past convention and to pay tribute to all who worked so untiringly. Jack J. Stukas was toastmaster. Among the speakers were Rt. Rev. Msgr. Ig. Kelmelis, Rev. Peter Totoraitis, Joe Sakevich and Joe Matachinskis. Ed. Thompson, convention chairman and council president, presented to Monsignor Kelmelis, our pastor, with a \$50.00 check as a donation towards the new Hall and School Fund. Following the dinner, we all enjoyed dancing to the tunes of the Oley Brothers Orchestra.

Our council held a PIGSKIN PARADE HOP on November 5th, in the St. George's hall. The chairlady was Vera Laukzemis. Her assistants were Tony Malakas, Aldona Seperias, Charles Sipaila and Emily Masandas.

Mr. and Mrs. Stanley Pocius can truly say they had a memorable year! On October 26th, they became the proud parents of a baby boy, named Mark Stanley; on November 19th, they commemorated their 25th wedding anniversary! Congratulations and best wishes to the happy couple, who have been faithful K. of L'ers a number of years.

Congratulations go to two other members — Mr. and Mrs. Peter Podgalsky, who were recently blessed with a baby boy.

**ATTENTION COUNCIL MEMBERS IN THE DISTRICT.** Our N. Y. and N. J. district will hold its annual communion and breakfast on March 4, 1956 at the Holy Trinity Church, followed by a breakfast in the church hall. We will be celebrating the Feast Day of our Patron Saint Casimir. That same afternoon, business sessions will commence at 2 p.m., in the hall.

With 1955 fast coming to a close, Council 29 extends to all councils and friends **A BLESSED AND MERRY CHRISTMAS** and a **MOST HAPPY AND PROSPEROUS NEW YEAR!**

*The Wanderer*

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

There's a nip in the air; the store windows are gaily decorated; people are busy shopping; mysterious packages are being hidden all over the house and all indications point to the fact that the holiday season is close at hand. Time certainly flies; it seems like yesterday that we were just starting the New Year.

With the national convention officially closing the summer season, we began our fall activities with a Saturday Social on Sept. 17th. We had a wonderful turnout and we will be having these socials once a month from now on. At our Halloween social, Evelyn Bell was such a wonderful Mistress of Ceremonies, that we have guaranteed her permanent baby sitters to insure her making all the affairs. Our Thanksgiving Social was very gay; we had plenty of refreshments, entertainment and raffled off a Turkey to a lucky winner. Incidentally, we recently installed a new Hi-Fi system in our clubroom which certainly makes those polkas ring out.

On Sept. 18th, we attended the district convention which was held in Kearny, N. J. at the newly-built Church of Our Lady of Sorrows. Kearny can well be proud of this beautiful new church which is designed in the style of the American Missions in California. Before the meeting, the convention as a group paid their respects at the graves of Charles Vaskas and Louis Kevirtis at the Holy Cross Cemetery in North Arlington, N. J. We then attended Vesper Services conducted by Father Karal, after which the meeting was held in the parish hall and refreshments were served by the Kearny council.

On October 16th, the 50th anniversary of the founding of Our Lady of Vilna Church was commemorated by a Solemn

Mass of Thanksgiving followed by a dinner at St. Anthony of Padua Hall. Our Lady of Vilna parish was founded in 1905 and the new parish was established to meet the needs of the growing Lithuanian population in New York. The church was named in honor of Our Lady of Vilnius, one of the most important shrines in Lithuania. The Rev. Joseph Sestokas was appointed Administrator and the new church was completed in 1911. The Rev. Peter J. Lamb succeeded Father Sestokas as administrator in 1937 and continued in that capacity until July, 1941 when Father Gurinskas, the present administrator, was assigned to the parish to render his services to the Lithuanian people. The Most Rev. James H. Griffiths, Auxiliary Bishop of New York presided at the ceremonies and represented his Eminence Francis Cardinal Spellman, Archbishop of New York. Father Gurinskas received a special citation from Cardinal Spellman for the excellent work he has done as pastor of Our Lady of Vilna Church. Council 12 was organized in 1914, holding its first meeting at the new parish hall; the club has been located at the church since that time and Father Gurinskas is our spiritual adviser.

### Dis & Data

Congratulations to Eddie Sinkewicz and Irene Lenk, who were married on October 9th at the Annunciation Church in Brooklyn. Reception was held at the parish hall and we all had a real good time. We wish them both every happiness.

We are very happy to welcome two new members into our council — Eleanor Milton, who joined our ranks on October 22nd and also Paul Walent of Worcester, Mass., who married one of our New Yorkers, Ann Wilson, and was transferred to New York.

A group of us attended Ann and Paul's wedding in Worcester October 15th, and had a wonderful time. They say its good luck when it rains on your wedding day and if the weather on that weekend was any indication, Paul and Ann should have enough luck to last a lifetime.

Birthday Greetings to: Helen Zindzius Nov. 2nd and Steve Andryauskas Dec. 26th.

### Glimpses Into Yesteryear

We were reading over some of the old minutes of previous meetings and came across several items that we got a kick out of and thought perhaps the readers of this column might also enjoy.

Dance Committee Report —

May 8, 1927

Music Sheets for Band .....	1.35
Band .....	33.00
Hall .....	10.00
200 Sandwiches (a) .07 ea. ....	14.00
30 Tables hired at .90 ea. ....	27.00
100 Chairs hired at .08 ea. ....	8.00
2 Cartons cigarettes .....	2.00
6 Cases soda .....	14.40
4 gal. Ice cream .....	9.60

Excerpts from Minutes August 14, 1929  
 "The majority of the members voted that the lodge buy them 3 checker boards, 2 decks of poker and 1 deck of pinochle cards. Accepted and passed with flying colors."

"The club parted with one dollar to purchase sheet music for piano."

Excerpts from Minutes March 5, 1931  
 "Permission has been obtained to have Roller Skating in the Church Hall."

These are certainly a far cry from present day expenses and activities.

We wish one and all a very Merry Christmas and Happy New Year.

*Lorelei*

## NEW ENGLAND DISTRICT

### SOUTH BOSTON, MASS. (C-17)

For the past several months, our council has been publishing a bulletin "The Lancer". The staff is made up of: Fr. J. Zuromskis, spiritual adviser, John J. Olevitz, editor-in-chief, Lillian Navicky, art, and associate editors — John Daniels, Bill Gorski, Loretta Lescinskas, Roland Martinkus, Phyllis Rudis, Rita Shatas, Wini Skudris, Florence Zaleskas and Marie Zaleskas.

Welcome home to Leo Rudziunas who recently completed his tour of duty in the Air Force.

At the September meeting, our membership was increased with the swearing in of the following Ladies: Helen Ivanauskas, Dalija Karablis, Loretta Lescinskas, Patricia Plansky and Nancy Yonkers.

Our best wishes to the proud parents— Ann (Nevronis) and Frank Fitzgerald on the birth of a baby girl and to Marie (Skudris) and John Kleponis on the birth of a boy. Boy, what a membership our council will have in sixteen years!

Quite a few of our members are in the process of getting *well* educated either on a full or part-time basis. Among them are Joanne Neviera, Wanda Griganavicius, Franny Daniels, Dalija Karablis, Patricia Plansky, Richard Cosetta, Ro-

11220

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

land Martinkus and Arty Gailius who are attending days; and Lillian Balunis, Marie Zaleskas, John Daniels, Gibby Gailius and Joe Marcinkevicius who are our evening students.

On October 30th — commemorating Corpus Christi, members attended the 9:00 o'clock mass followed by a communion breakfast in the church hall. The principal speaker was Rev. Casimir Vengris of Rosario, Argentina, who is spending a month with his mother, brothers and sisters living in South Boston. The toastmaster was John Daniels, national trustee. Miss Norma Razvadauskas played a few selections at the piano. Peter Bizinkauskas, president, was in charge of arrangements, and assisted by Albin Jaritis, program, and Miss Rita Waitkunas.

A. E. L.

### NORWOOD, MASS. (C-27)

Our monthly meeting for November was held and plans for the New Year's Eve party were discussed. The following make up the star-studded committee for this fabulous function: John "Bernie Wyte" Studalnick, Richard "How you are" Mills and Frank "Bugel Bouy" Kaseta.

A Harvest Dance was sponsored by our council on November 12th at the Lithuanian Hall. The committee for this activity consisted of Elaine, Pupalagis, Adele Antoinitis, Agnes Kulbok, Johnny Vaikasas and Frank Kaseta. The Modernities furnished their musical interpretations for the event. Following this polka festival a party was held at Kasauskas' residence.

One of our local servicemen, Fred Picard, was home for a few weekends in the month of October. It was good to see the "ole" boy.

Mr. and Mrs. Eddie Tarutis celebrated their second wedding anniversary in the month of November.

A fairly new owner of a driver's license experienced her first flat tire. Lil Kaseta, while driving along in a pitiful Plymouth decided that something was wrong when the smell of burning rubber reached her nostrils. Being a prudent girl, she stopped at the side of the road and investigated the source of this tantalizing aroma. A mess of well shredded peered at the culprit from beneath the rim. Lil does good work. She assumed a most forlorn and dejected expression which fortunately enough for her attracted the attention of an obliging pedestrian who loaned his sturdy muscles in changing the tire.

N. Ema and Zero

## OHIO-MICHIGAN DISTRICT

### DAYTON, OHIO (C-96)

On October 23rd, we held our 1st annual dinner in the church hall, chaired by Mary Lucas. Pat Zelinskas came up with a new idea in dishwashing that really saved the day! Father Katarskis, our spiritual advisor, was the handyman. Many thanks to our Juniors for their assistance. As a token of appreciation, the Juniors will receive a portion of the profits derived from this affair. At the close of dinner, a cake made by Ann Scott, was enjoyed in celebrating Mary Lucas' birthday.

The following day, Charlie and Fran Vangas, Jim and Joanne Kavalauskas and Pat Zelinskas participated in the United Nations commemoration at the University of Dayton Field House. They represented Lithuania in costume and dance.

Our bowling league is progressing, under the leadership of Charlie Petkus. In first place, as of November 6th, is the ZEMAIČIU team consisting of Fran Zelinskas, Fran Vangas, Mike Petkus and Ted Sluzas. Leading in the men's individual average is Gus Blum with 164. Jim Kavy has high game of 232 with Mike Petkus with high 3-game series of 589. In the ladies' division, Pat Zelinskas has high average of 124. Individual high game is held by Elinor Sliuzas of 174 and Pat Zelinskas — 3-game high average of 442. Following the work-out, Ann and John Scott treated the teams with refreshments at their home. Coincidentally, the bowlers helped them celebrate their 18th wedding anniversary, too. Wish Ann and John many more happy years together.

November 1st, the "Women's Auxiliary" set aside their sewing and knitting and helped Mary Lucas set up her Christmas display and stock in her Gift Shop.

October 28th, the Seniors were invited guests of the Juniors at their Halloween party. All were dressed in costume. Fran arrived as a hobo, while Mike's outfit came in something that we couldn't fathom out. Charlie Petkus really scared our Juniors in his Frankenstein outfit.

We welcome our newest member — Robert Petrokas.

November birthday greetings to Polly Pietrzak, Ada Sinkwitz and Ted Sluzas. Anniversary congratulations to Pete and Paulette Petkus and Mike and Fran Petkus.

Lately we have missed seeing our members — the Sluzases, Stan and Kay, Andy

August, Ann and Charlie Goldick, George Mikalauskas, Joe and Adella Mikalas, Joe and Bea Noreikas, John and Mik Razauskas, Joe Somintus and Stan and Helen Vaitkus. What's the matter?

December 4th, members received Holy Communion at the 8 o'clock Mass, and enjoyed breakfast together after Mass.

Us Petkus'

## ILLINOIS-INDIANA DISTRICT

### CHICAGO, ILL. (C-112)

Members paid their final respect to the memory of Stanley F. Stulgis, president of our council, who was called to his eternal reward on October 10th. We are grateful to all who participated at the wake and funeral, particularly His Excellency Vincent Brizgys, Rt. Rev. Damasus Mozeris, Canon George Paskus, Rev. Joseph Makaras (who gave a splendid eulogy), Canon Zakarauskas (who led the council members in the recitation of the Holy Rosary), Rev. Leonard Vaisvilas, our spiritual adviser. We were pleased to see such a large representation from our neighboring councils. Services for the late Stanley F. Stulgis were held at the Nativity of B.V.M. Church, and the committal services were held at St. Casimir's cemetery, the final resting place of our beloved brother KNIGHT.

Pat Tucker and Arlene Skocz enjoyed their trip to Washington, D. C. and New York City. Both are Seniors at Maria High School.

We wish John Yerkes success in his Civil Service exam.

Brother Vyt Lubert is member of the Committee on Candidates of the AFL Painters Union of Chicago.

There was a good attendance at our quarterly Holy Communion Mass held at the Nativity of B.V.M. Church, and communion breakfast held at the Christopher's restaurant.

John Pocius, who has a special assignment with the Westinghouse at Pittsburgh, Pa., recently spent a nice weekend with his wife and sons at home.

The Lithuanian Affairs Committee, at its initial meeting held at the home of its chairman, Lorraine Dombrowski, wrote many letters. If the committee keeps up the good work, it should have a pretty good report to make at the next convention.

John A. Stoskus