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CONTENTS - TURINYS

DIDVYRIŲ TAUTA — Alfa Sušinskas	3
LIETUVAITĖS SKUNDAS — Partizanų Daina	4
MacARTHUR'S CREDO	4
THE FATE OF LITHUANIA — Vytautas S. Žvirzdys	5
LIETUVIŠKASIS KRYŽIUS — Stasys Yla	7
CATHOLIC FAITH and MASONS — Rev. Albert J. Contons	9
GIMTOJI KALBA — L. Dambriūnas	10
LIETUVOS VYČIŲ ISTORIJA — Ignas Sakalas	11
"...IR TĖVYNEI" — Evelyn M. Bender, Ph. D.	12
UŽGAVĖNĖS LIETUVOJE — Vl. Kulbokas	13
AR TURĖSIME SAVO ORGANIZATORIŲ — Kun. St. Raila	14
K. OF L. ACTIVITIES FOR MARCH — Rev. St. Raila	15
VYČIŲ SENDRAUGIŲ SKYRIUS — Ignas Sakalas	16
YOUR NATIONAL PRESIDENT REPORTS — Al. Wesey-Vasiliauskas	17
SPIRITUAL PROGRAM CHECKLIST — Rev. Albert J. Contons	18
JUNIOR PAGE	20
VYČIAI VEIKIA — COUNCIL ACTIVITIES	21

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DIDVYRIŲ TAUTA

Vasario 16-sios proga

Alfa Sušinskas

KRAUJU APLAISTYTA ŽEMĖ

Reta kuri tauta savo praeityje yra tiek daug kentėjusi nuo įvairių svetimų užpuolėjų bei pavergėjų, kiek lietuvių tauta kad kentėjo; reto kurio krašto žemė yra tiek gausiai aplaistyta savo didvyrių krauju, kaip Lietuvos žemė.

Plėšrūs ir grobuoniški Lietuvos kaimynai daug kartų yra ją terioję ir naikinę visokiais būdais: būdama prie Baltijos jūros ir turėdama du didelius nedraugiškus bei visada klastingus kaimynus (vokiečius ir rusus), Lietuva nekartą nuo jų yra kruvinai nukentėjusi. Net lenkai ir tokie švedai yra nemaža kenkę Lietuvai ir jai daug skriaudų yra padarę.

Mieląją Lietuvą puldinėdavo vokiečiai kryžiuočiai, jos žmones žudydami ir turtą plėšdami. Savo bjaurius ir niekšiškus darbus jie teisindavo tuo, kad jie nori lietuvius apkrikštyti, o šie nesiduoda... Nors lietuviai tada ir pagonytys buvo, bet savo gyvenimu jie buvo geresni už vadina mus krikščionis kryžiuočius vokiečius, kuriems ne Lietuvos krikštas rūpėjo, bet jos žemė ir žmonių turtas...

Kai Lietuva atsidūrė rusų carų valdžioje ir kai ją pradėjo valdyti maskoliai, visi lietuviai buvo paversti baudžiauninkais ir vergais; lietuvis tiek kūniškai, tiek ir dvasiškai labai kentėjo po svetimų jungu.

Lietuvos praeitis yra pilna tautinių laisvės kovos kančių; jos žemė yra aplaistyta lietuviškų didvyrių krauju, savo mielą kraštą beginant, dėl lietuvių tautos laisvės ir teisių visokiais būdais bekovojant.

Laisvės troškimas ir jos siekimas niekuomet nebuvo užgesęs

lietuvio širdyje: laisvės meilė jo širdyje visada degė kaitria ugnimi, kuri stiprino lietuvių kovoje prieš pavergėjus!

LIETUVIS IŠSIKOVOJA LAISVĖ

Tai buvo vadinamasis pirmas pasaulinis karas, kada beveik visa Europa skendėjo kraujuotoje neapykantoje ir liepsnose. Didžiosios tautos viena kitą skerdė, o 1917 metais rusų carų valdžią pagrobęs bolševizmas komunizmas, visą Rusiją užliejęs krauju, jau dairėsi į kitas valstybes ir planavo, kaip jas sunaikinti galėtų tada, kada ateis palankiausias laikas komunistiniams tikslams. Europos kariavusios valstybės nusilpo; silpna buvo pasidariusi ir naujoji komunistinė Rusija.

Lietuva, beveik pusantrą šimto metų laisvės siekusi Rusijos vergijoje, sulaukė savo išsilaisvinimo aušros. Išmintingi ir drąsūs Lietuvos vyrai, pasinaudodami kitų valstybių, ypač naujosios Rusijos, silpnumu, susirinkę Vilniuje paskelbė visam pasauliui, kad yra atstatoma Lietuvos Nepriklausomybė, kad Lietuva yra atkuriamą kaip laisva valstybė, savųjų žmonių valdoma ir kitoms valstybėms nebeprisiklausoma.

Ta lauktoji, didžioji diena buvo 1918 metais vasario mėnesio 16-ąją dieną.

Nuo to laiko ši diena yra didžioji tautinė lietuvių šventė.

Nuo to laiko Lietuva pradėjo gyventi naują ir laisvą gyvenimą! Nors pačioje pradžioje Lietuvos priešai ir stengėsi vos atsikūrusią Lietuvos Nepriklausomybę sunaikinti, tačiau jiems nepasisekė: juos sumušė Lietuvos savanoriai, Lietuvos kareivėliai!..

Lietuva pradėjo kilti visu savo gyvenimu visose srityse.

Deja, Lietuva tebuvo laisva tik 22 metus (1918-1940)... Jeigu ji būtų išlikusi laisva iki šių laikų, ji netrukus būtų viskuo pralenkusi kitas tautas, nuo seniai esančias laisvas, nes lietuvis yra sumanus, darbštus, pilnas kūrybinės dvasios ir veržlus. Tačiau...

DIDŽIOJOJE VERGIJOJE

Tačiau 1940 metais birželio 15 dieną žydinčius Lietuvos laukus staiga ėmė niokoti įsiveržę rusų bolševikų tankai: prasidėjo rusiškoji komunistinė okupacija. Po vienerių metų ją pakeitė kita — rudoji vokiečių okupacija, o 1944 metais grįžo ta pati rusiškoji komunistinė vergija, iki šiol mieląją Lietuvą tebelaikanti baisiuose, raudonuosiuose pančiuose sukaustyta...

Lietuviams Lietuvoje pasibaigė laisvas ir žmoniškas gyvenimas.

Komunistinis režimas prašoka visas kitas, kartu sudėtas, istorijoje buvusias vergijas. Komunizmas atėmė iš lietuvių Lietuvoje viską, ką tik galima iš laisvo žmogaus atimti...

Tačiau tikrasis lietuvis, savyje tebeturįs amžiais kentėjusio ir laisvės siekusio kraujo, dar galimais būdais nepasiduoda ir kovoja prieš raudonuosius, kruvinius pavergėjus.

Kenčiantysis lietuvis pavergtoje Lietuvoje savo krauju šaukia į dar tebesančias laisvas tautas, kad jos pamatytų ir suprastų tikrąjį komunizmo veidą, kol dar joms nevelu...

Vasario Šešioliktoji yra didžioji Lietuvių Tautos šventė, tik šandien ji gedulo, švento liūdesio, skausmo, bet ir ryžtingos laisvės kovos šydu apgaubta...

LIETUVAITĖS SKUNDAS

(Lietuvos partizanų daina)

Aš verčiau parimus tarpvarty darželio,
Kai paspaudęs ranką tyliai išėjai.
Ašarom sidabro verkė rūtos žalios,
Verkė ūkanose skęsdami laukai.

Kas paklaus, kodėl tau ašaros taip rieda?
Kas man ravint rūtas padėk Diev' sakys?
Kas akis manąsias atras lino žiede?
Kas, o kas, o kasgi? Neramu širdy...

Lengvai mėto šeivas staklės qžuolinės,
Tiesias plonos gijos taip margai, margai...
Rankšluostin įausiu "Lietuva Tėvynė,
Tu didvyrių žemė", mes tavi vaikai.

Kada mūs žemelė bus nuo kraujo soti,
Ir kada sugrįši tu su žirgeliu,
Atnešiu vandens tau moliniam qсотy,
Duosiu nusišluostyt rankšluosčiu dailiu.



Laisvos Lietuvos kaime

* * * * * MacARTHUR'S CREDO * * * * *

YOUTH

Youth is not entirely a time of life — it is a state of mind. It is not wholly a matter of ripe cheeks, red lips or supple knees. It is a temper of the will, a quality of the imagination, a vigor of the emotions, a freshness of the deep springs of life. It means a temperamental predominance of courage over timidity, of an appetite for adventure over love of ease.

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

Whatever your years, there is in every being's heart the love of wonder, the undaunted challenge of events, the unfailing child-like appetite for what's next, and the joy and the game of life.

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

In the central place of every heart there is a recording chamber; so long as it receives messages of beauty, hope, cheer and courage... so long are you young.

When the wires are all down and your heart is covered with the snows of pessimism and the ice of cynicism, then, and then only are you grown old.

(From the General's speech in Los Angeles — 1955)

O, Lietuva, motinėle,
Ko tu taip esi liudna?
Kas tau spaudžia širdužėlę,
Ar dalelė per sunki?

Neliūdėk, brangi tėvyne,
Negraudink tu mums širdžių.
Prajiedrės dangaus mėlynė,
Prasiskleis migla naktų.

Liaudies daina

THE FATE OF LITHUANIA

Vytautas S. Žvirzdys

The fate of small nations in our modern world is not enviable. Although the Wilsonian principle of self-determination was re-affirmed in the Atlantic Charter, today's international politics have reduced this principle to a shining but empty generality. It is argued that an independent existence of small nations is possible neither economically nor militarily. Especially in a world which is divided into two power blocks, the independence of small nations is neither favored nor desired.

Great Progress of a Small Nation

Lithuania is a small nation, although in terms of territory it is larger than Belgium or the Netherlands. Situated on the North-eastern Baltic sea coast and inhabited by a people racially neither Slavic nor Germanic, the Lithuania of the Middle Ages was a large state extending from the Baltic to the Black sea. This territory included most of the Ukraine, White Russia, and some Great Russian lands. In 1569 the Grand Duchy of Lithuania was united with Poland in a manner similar to the Scotch-English unification under James I. However, the rise of Russia and the mismanagement of the union-state bound together by the ties of a personal union resulted in a division of Lithuania and Poland among Russia, Prussia, and Austria; in other words, between the rising Russian and German Powers. It is interesting to note that Russian-German friendship usually brings about the abolishment of independent political entities situated between the German and the Russian worlds.

Lithuania was occupied by the Russians (1795—1914). The XIX century was probably the blackest in Lithuanian history. After an unsuccessful insurrection against the Czar, the only university of Lithuania was closed in 1833. As a consequence of another misborn rebellion in 1863, all Lithuanian schools were banned. Printing the Lithuanian language in Latin characters was declared illegal and violations were punished with banishment to Siberia (1864—1904).

However, the spirit of independence was not suppressed. Because of the determination of her people and as a consequence of World War I, Lithuania regained her independence in 1918.

The following twenty-two years (1918—1940) were a period of over-all national progress. Not only was the standard of living brought up to the level of Central European countries, but also the cultural life of the nation burgeoned faster than that of the Soviet Union. At the end of her political independence, Lithuania had two state universities, 12 academies of higher learning, two opera houses, several municipally supported drama theaters, and many professional schools. These achievements should be evaluated against the background of the Czarist Russian occupation prior to 1914 when Lithuania was permitted to operate only approximately 1000 grammar schools and a handful of secondary schools for a population of three million. There were no universities, colleges, academies or other establishments of higher learning allowed by the Russians.

Lithuania's political independence was first recognized by Germany and the Soviet Union, the two states which 20 years later jointly conspired against the independence of that very country. The cornerstone of Lithuania's foreign politics was her trust in the collective security guaranteed by the League of Nations; the furtherance of close relations with her neighbors, Latvia and Estonia, through the *Baltic Entente*; and neutrality amidst the clashes between the Soviet Union, Poland, and Germany. Culturally and politically, however, Lithuania was oriented toward Western Europe. More than 40% of her foreign trade went to Great Britain alone. French was the first foreign language taught in the schools. Students were sent for postgraduate studies to Western European countries.

An interesting sidelight is this: that the volume of Lithuanian foreign trade with the far-away United States was larger than that with the neighboring Soviet Union.

Roots of Tragedy

The League of Nations could insist upon, but could not guarantee the political independence of her smaller members. Although the achievements of the League are not unimportant to an historian of international relations, it must be noted that the League failed utterly as an organization for collect-

ive security. It did not stop the rise of Hitler. It could not protect Lithuania from Hitler who in 1939 took away her only port and the territory of Memel-Klaipėda. Nor could the League restrain the Soviet Union from attaching Finland or enforcing an involuntary "mutual assistance pact" which permitted the stationing of Soviet troops in Lithuanian territory. These troops were the Trojan horse which helped to complete the Soviet occupation of Lithuania in June of 1940.

As in 1795, the occupation of Lithuania by a foreign power was the result of an agreement between Russia and Germany. Indeed, the Nazis-Soviet non-aggression pact of August 28, 1939, partitioned the buffer zone between the Nazis and the Soviets, and, as a consequence, the Baltic States and other Central Eastern European countries lost their independence. The declarations of complete neutrality that were made by the Baltic States of Lithuania, Latvia, and Estonia at the beginning of World War II could not save the lambs from a hungry and determined Soviet wolf.

It is sometimes alleged that the independent existence of Lithuania and the other Baltic States was contrary to political reality in Eastern Europe. All of the familiar arguments against the existence of small nations are advanced to prove this point. However, the fact of the independent existence of small nations are advanced to prove this point. However, the fact of the independent existence of these states has proven conclusively that Lithuania and her neighbors were able to conduct successfully their worthy members of the international community. The disappearance of the Baltic States from the post war map does not prove the futility of independent existence of small states. It rather shows the failure of the collective security system as organized by the League of Nations. It is commonly agreed today that this system was ineffective and unsuccessful. The fault largely lies with Big Powers which organized Europe between the two wars and later with those planned peace for the post - World War II period. In the same breath it must be mentioned that the United States, Canada, and some other countries have not recognized the Soviet occupation of Lithuania, thus affirming to Lithuania and her neighbors the right to independent existence.

Small Nations in the Atomic Age

Without going deeper into the problems of small nation-states, it must be stated that the most recent

political developments warrant a reappraisal of the views advanced in opposition to the independent existence of small states.

First, in an atomic age the relative size of the territory or the population are of decreasing importance for the organization of a state for security and prosperity. No matter how large or wealthy, a nation cannot afford the risk of standing alone against the danger of the Soviet Union.

Second, the Soviet threat is no less ideological than it is military or political. Several decades ago, when the expansionist claims of states were based on economic, ethnic, linguistic or merely strategic claims, the imperialism of Russia or any other was of a limited character. The present imperialism of the Soviet Union is totalistic. Therefore, the rise of the Soviet phenomenon in international politics has changed completely the nature of international relations. The Soviet Union has of necessity enforced upon the world totalistic international politics which makes all partial solutions of world tension ephemeral and unsuccessful. In other words, the Soviet phenomenon in international politics excludes the possibility of a lasting compromise on which a peaceful coexistence among different economic or political power structures can be based.

This development makes it impossible to think that any nation can feel protected from the claims of Communism that is supported by all the destructive weapons that modern civilization has devised for mankind. Consequently, the size of a nation is not a shield of protection. This fact opens new vistas for considering the problem of small nations. In the opinion of the author, it completely refutes the arguments *in principe* against the existence of small political entities. On the other hand, it raises question about a new world order in which no big and no small nation would have to suffer the fate of Lithuania or of the other Communist enslaved nations.

Vytautas S. ŽVIRZDYS, born in Beržotas, Lithuania, has studied at the University of Tuebingen, W. Germany, received the degree of Bachelor of Arts from Carroll College, Helena, Mont. Majoring in Political Science, he received the degree of Master of Arts from the University of Wisconsin in Madison, Wis. At the present time he is writing a Ph.D. dissertation and working as a teaching assistant in political science at the same university.

Lietuviškasis Kryžius

STASYS YLA

Prie Naručio ežero stovi lietuviškasis kryžius. Tai riba, ženklanti, kad čia lietuvių gyvenama. Seniau, kai Lietuva buvo po rusais, iš šio kryžiaus pravažiuojantieji atpažindavo, kur baigiasi mūsų žemė ir prasideda Rusija. Tokių kryžių neturi joks kraštas: nei Latvija, nei Lenkija, nei Prūsija, o Rusija iš viso jų neturėjo. Tik mūsų Tėvynė pasidarė kryžių žeme, gražiausių visame pasaulyje.

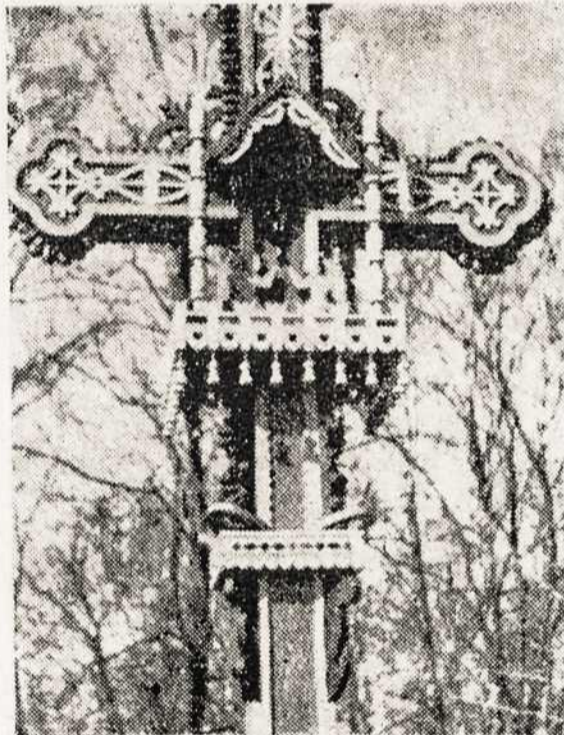
Bėgdami nuo bolševikų lietuviai nespėjo pasiimti savųjų kryžių. Tačiau tremtyje jie dirbo juos: tokius pat, kaip Tėvynėje ir statėsi stovyklose, kabino bažnyčiose, puošė jais savo laikinus butus. Prasti žmonės ir žymūs dailininkai ėmėsi peilio ir drožinėjo mažus stalinius liaudies kryžius, siuntė juos į visus kraštus, kur buvo lietuvių. Lietuviai negali gyventi be savų kryžių, kur jie bebūtų. Net svetimtaučiai pirko juos ir didžiavosi, kaip didžiausia dovana. Lietuviškas kryžius padovanotas dabartiniam popiežiui Pijui XII, padovanotas jis keletai pasaulio kardinolų, keliolikai vyskupų, daugeliui žymių generolų ir aukštų valdininkų. Šiandien nebe naujiena mūsų kryžių rasti bet kuriame pasaulio krašte pas svetimtauti žmogų. Tų kryžių liks daug Vokietijoje, Austrijoje; jie stovės aikštėse, kybos bažnyčiose, kur lietuviai meldėsi ir primins mūsų tremtį ir didį mūsų tikėjimą į "kryžių, kurs gyvatą žadėjo".

Kodėl lietuviai stato kryžius? Vienas jaunas rašytojas, Pranas Razminas, rašo: "Tėvas stato kryžių kaip padėką Dievui, kad sūnus aržo sveikas iš karo; žmona vykdo pažadą, kad jos vyras nežuvo. O neduok Dieve, pažado neiššėsi! Todėl motina kalba savo sūnui:

— Kai tu buvai mažas, sunki

liga mums tave išplėsti norėjo. Prašiau Dievą, ir Jis grąžino tau sveikatą. Dabar tu užaugai, mokslus išėjai. Prižadėjau Dievui, bet neturėjau iš ko: viskas tau buvo reikalinga. Sūnau, jei aš mirčiau nepastačiusi kryžiaus, tu už mane...

Stato ir dabar lietuvis kryžių: iš Tėvynės ilgesio, iš meilės tam sodyboj paliktajam tėvų statytam Rūpintojėliui. Stato jis, nes



tiki į Dievą, mūsų tėvų Viešpatį. Stato, nes be jo negali gyventi!

Kryžius pasako visiems, kas mes esame, kaip tas prie Naručio ežero pastatytasis pasakydavo, kur mūsų žemė. Į mūsų namus ateis kitataučiai, sužinos iš kryžiaus, jog mes lietuviai. O jeigu jie klaus, ką jis reiškia, papasakosime tas 20 metų trukusias kovas su caro rusais, draudusiais mums juos statyti savo žemėje. Jie rovė iš pakelių kryžių dienomis, o mūsų tėvai naktimis jį per naują statė. Rusai įsitikino, kad mūsų tikėjimo neišraus ir atšaukė draudimą statyti kryžius.

Tačiau jie pravoslavino ir rusino mūsų tautą ir toliau. Religinę kovą lietuviai tęsė 80 metų, ir ši kova išnešė ant savo pečių tautinius mūsų reikalus. Net "Aušros" laiku ir vėliau, kai išaugo tautinis susipratimas, religiniai kovos ginklai prieš rusifikaciją vis dar buvo stipriausi tautos masėse...

Mes papasakosime kitataučiams apie dabar Tėvynėje vykstančią žūtbūtinę kovą su bolševizmu. Religija bolševikams yra opiumas, nes ji per daug suaugusi su mūsų tautos dvasia. Viską jie galėjo paimti į savo rankas: valstybės aparatą, mokyklas, organizacijas, spaudą ir radiją, bet bažnyčioje slypinčio tautinio mūsų charakterio jie nepajėgė sunaikinti. Jis ten pergiliai buvo paslėptas. Dėl to jie ir nukreipė visus ginklus prieš religiją ir bažnyčias. Beveik visus vyskopus ir pusę kunigų jie areštavo, į Sibirą išsiuntė, religijos mokymą ir bažnytines santuokas uždraudė, maldos namus uždarė arba nepakeliamais mokesčiais apdėjo. "Bolševikai viską gali su mumis padaryti", kalbėjo buv. Lietuvos ministeris pirmininkas Ernestas Galvanauskas 1941 m. Berlyne, "bet kol dar laikosi religija, bažnyčios ir kunigai, mūsų tauta nebus sunaikinta". Taip, tada jie šito nepajėgė padaryti: nepajėgė sukliudyti, kad bažnyčios nebūtų pripildytos, kad jose nebūtų giedamos tautinės religinės pjesmės, sakomi atviri ir drąsūs pamokslai. Tautos gyvybė stipriai ruseno po bažnyčių skliautais. Tačiau dabar padėtis pasikeitė, nes Bažnyčia baigiama sunaikinti... Kova, tiesa, yra tęsiama ir toliau ir ši kova taip pat surišta su religija. Partizanų sąjūdis, kaip tvirtino vienas neseniai iš Lietuvos atėjęs žmogus, yra beveik religinis sąjūdis. Partizanai gali būti tikrai tikintis lietuviai. Kas vakaras partizanai

kalba rožančių; jų tarpe yra nemaža kunigų. Ir jų giesmės žodžiai kalba apie gilų tikėjimą:

Dievas neapleidžia smilgos palaužtos
Ir benamio paukščio ištikto audros,
Neapleis ir mūsų tėviškės mielos —
Čia Marijos žemė ir vaikai mes jos.

Dideli lietuvių būriai pasitraukė į Vakarų, o dabar jie išsiplaškė po įvairius kraštus. Viską jie prarado, tačiau dar turi didžiausią jėgą — tikėjimą. Štai, 1949 m. rugsėjo mėn. 27 d. Belgijoje Liežo mieste įvyko masinės eitynės gatvėmis ir joms vadovavo pats miesto burmistras. Iš kviestų užsieniečių pasirodė tik lietuviai. Lietuvaitės, pasipuošusios tautiniais drabužiais, nešė gatvėmis prancūzų kalba rašytą užrašą: "KRIKŠCIONIŠKAS TIKĖJIMAS YRA MŪSŲ STIPRYBĖ IŠTREMTIEMS TOLI NUO TĖVYNĖS".

Kad tikėjimas yra didžiausia lietuvių stiprybė, pastebėjo ir ne vienas aukštas kitatautis. Štai, Toronto kardinolas McGuigan, kalbėdamas 1947 m. vasario mėn. 16 d. naujai į Kanadą atvykusiems lietuviams, pasakė:

— Ir čia būdami nepamirškite Tėvynės Lietuvos, jos papročių, jos kalbos ir ypač tėvų tikėjimo. Patyrimas rodo, kad tie iš seniau atvykę lietuviai, kurie liko ištikimi Lietuvai, yra kartu geri ir Kanados piliečiai. Ir priešingai, kurie nelinki šiandien Lietuvai laisvės (kardinolas turėjo galvoj lietuvius komunistus — S. Y.), tie nepasitenkina ta laisve ir čionai... Nepamirškite savo močiutės išmokytos maldos ir tradicinio lietuvių religingumo...

Kardinolo žodžiuose slypi ne ginčijama tiesa: tie, kurie išsižada savo tėvų tikėjimo, išsižada ir savo tautos. Dostojevskis šitai buvo pasakęs rusams: "Atejistas negali būti rusas; atejistas tuoj pat liaujasi būti rusu; kas nėra tikrai tikintis, tas negali būti rusas".

Kai kas gal pasakys: yra mūsų tarpe netikinčių, kurie vis dėlto yra geri lietuviai! Bet ar jie visiškai atejistai? Ar jie netiki? Jie dar gyvena tikėjimu, kuriuo juos maitino motina ir tėvas, jie dar gyvai jaučia religiją, gyvendami



Laisvės Statula Kaune

tarp tikinčiųjų tautiečių. Jeigu jie neišpildo visų religijos pareigų, jei kai kuo jie netiki, tai vis dėlto jie dar nėra praktiškai atejistai. Bet jeigu kartą jie tokiais pasidarytų, nežinau, kas juos giliausiomis dvasios šaknimis dar sietų su savąja tauta. Nėra netikinčių tautų, o tik skirtingai tikinčios. Mūsų tauta tiki ir meldžiasi ki-

taip, gieda giesmes ir šventes švenčia kitaip negu tie patys kitų kraštų krikščionys. Krikščionybė suaugo su mūsų tautos dvasios gėlmėmis ir sukūrė savitai tautišką dorinį charakterį, nuspalvino tautinę mūsų kultūrą. Atimk šiuos bruožus, ir mūsų kultūra daugiau nebebus lietuviška.

CATHOLIC FAITH AND MASONS

Rev. Albert J. Contons



As I stepped out of my 'rod' the parking lot attendant yelled across the lot, "Don't forget to leave your keys in the car, Father." The attendant hurried over while cars began to pile up behind my Tudor. But as he passed, he shoved a sixteen ton question at me, "Father, why is the Catholic Church against the Masons?" With thirty seconds to reply, I could hardly begin an explanation before a chorus of blaring horns broke up our theological tete-a-tete. "Maybe next time," cried out the attendant, and he spun the 'rod' into its stall.

Questions about the Masons are often asked by Catholics. They read that George Washington, Benjamin Franklin, Thomas Paine, Paul Revere, and Ethan Allen were Masons. The newspapers report the Masonic affiliation of Franklin D. Roosevelt, Harry S. Truman, and General MacArthur. They learn that fourteen presidents of the United States have been Masons. Many businessmen, professional people and leaders in the community display Masonic emblems. What can be wrong with an organization which can boast so many distinguished members?

MASONIC HOSTILITY TO THE CHURCH

Freemasonry, which adopted much of the symbolism and terminology of the medieval guilds of Catholic masons, actually was organized in England in 1717. It took the Church only a few years to get wise to the pernicious nature of this new secret society. In 1738 Pope Clement XII condemned the society of Freemasons. He cited three principal reasons for his action. 1. Freemasonry is naturalistic in character, undermines Christian faith, and leads to religious indifferentism. 2. Masonry is a secret and requires of its members the taking of grave oaths which have no justification. 3. Masonic societies involve a serious danger to states, and to the salvation of souls. Since that time the Catholic Church has repeatedly condemned Masonry and excommunicates automatically any Catholic who joins the Masons. This article will discuss only the opposition of Masonry to the Catholic Church and to the Faith.

Historically, Masonry has been an enemy of the Catholic Church. Those who are aware of the apparitions of Mary at Fatima in 1917 remember how the mayor of Ourem, a rabid Mason, threw the little children into jail and threatened to boil them in oil unless they renounced the visions which they had seen. The cruel threats of the Masonic mayor were typical of the attitude of the Portuguese government of that time. It was the Masons, principally, who established the republic in 1910. But they showed their true colors when they drew up the provisions of the Portuguese constitution:

"Ministers of religion shall have no part in the parochial lay corporations or associations in charge of temporal affairs... Church property shall belong to the State, but shall be loaned to the Church. The wearing of the clerical habit outside of the churches and ceremonies is prohibited.... The State will have charge of naming and approving the professors in ecclesiastical seminaries for the training of priests and will determine the text-books and courses of study therein. No Jesuits or other monastic orders or religious congregations shall be admitted into Portuguese territory."

French Masonry is just as villainous in its history. Among the most infamous scandals was the army 'index slips' system kept by the 'Grand Lodge' of Masons from 1901-1904. A file was maintained by the Masons on the 'qualifications' of army officers for promotion. Questions which the Masons considered important were: Did he go to Mass, or allow his wife and children to go? Did he send his children to a Catholic school, or did he encourage his soldiers to go to church? An affirmative answer to any of these questions was a 'crime' which blacklisted 18,000 officers in four years and denied them the promotions which they otherwise deserved.

Even though in America Masonry claims to be more benign in its attitude toward the Catholic Church, the Scottish Rite, Southern Jurisdiction, Masons have consistently attacked the Church. In their official organ, THE NEW AGE, there appeared the declaration in 1921, It is definitely stated that we are unreservedly against the Roman Catholic Church and hierarchy, we will use our best endeavors to defeat and overthrow their designs in this country, and we count upon the backing, the aid and assistance of all genuine American citizens to bring about that end."

American Masons have been most zealous in their opposition to Catholic schools. Masons boast responsibility for introducing referenda in the states of Oregon, California and Michigan in 1924 to make attendance at public schools compulsory for all children. Although the referendum was successful in the state of Oregon, the Oregon law was later declared unconstitutional by the U. S. Supreme Court. Masons have stated their great crusade as "The American public school, non-partisan, non-sectarian, efficient, democratic, for all of the children of all the people."

MASONIC HOSTILITY TO FAITH

But Masonry is opposed not merely to the practical policy of the Catholic Church, it is opposed to the very Faith of the Church itself.



GIMTOJI KALBA

L. Dambriūnas

Sudėtiniai laikai (Compound Tenses)

Sudėtiniai laikai lietuvių kalboje sudaromi panašiai kaip ir anglų kalboje, pvz. **aš esu dirbęs** — **I have worked**. Skirtumas yra tas, kad anglų kalboje vartojamas pagalbinis (auxiliary) veiksmažodis **turėti** (to have), o lietuvių kalboje **būti** (to be). Senesnėje anglų kalboje pasitaiko čia ir veiksmažodis **būti**, pvz. **we have come to worship him**, taigi visai taip kaip lietuvių kalboje: mes esame atėję jo pagarbinti. **Dirbęs** ir **worked** yra būtojo laiko dalyviai (past participles).

Antras skirtumas yra dar tas, kad lietuvių kalboje yra skirtingos dalyvių formos vyriškai ir moteriškai giminei (for masculine and feminine gender), vienskaitai ir daugiskaitai. Tuo būdu vienam anglų kalbos dalyviui (worked) atsako keturios lietuviškos formos: **dirbęs, dirbusi, dirbė, dirbusios**.

Kaip anglų, taip ir lietuvių kalboje yra keli sudėtiniai laikai.

Esamasis atliktinis laikas (Present Perfect)

VIENSKAITA

Vyr. giminė (Masculine)	Moter. giminė (Feminine)
aš esu dirbęs;	aš esu dirbusi (I have worked)
tu esi dirbęs;	tu esi dirbusi (you have worked)
jis yra dirbęs;	ji yra dirbusi (he, she has worked)

DAUGISKAITA

mes esame dirbę;	mes esame dirbusios
	(we have worked)
jūs esate dirbę;	jūs esate dirbusios (you have worked)
jie yra dirbę;	jos yra dirbusios (they have worked)

Būtais atliktinis laikas (Past Perfect)

VIENSKAITA

Vyr. giminė (Masculine)	Moter. giminė (Feminine)
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aš buvau dirbęs;	aš buvau dirbusi (I had worked)
tu buvai dirbęs;	tu buvai dirbusi (you had worked)
jis buvo dirbęs;	ji buvo dirbusi (he, she had worked)

DAUGISKAITA

mes buvome dirbę;	mes buvome dirbusios (we had worked)
jūs buvote dirbę;	jūs buvote dirbusios (you had worked)
jie buvo dirbę;	jos buvo dirbusios (they had worked)

Būsimasis atliktinis laikas (Future Perfect)

VIENSKAITA

Vyr. giminė	Moter. giminė
aš būsiu dirbęs;	aš būsiu dirbusi (I shall have worked)
tu būsi dirbęs;	tu būsi dirbusi (you will have worked)
jis bus dirbęs;	ji bus dirbusi (he, she will have worked)

DAUGISKAITA

mes būsime dirbę;	mes būsime dirbusios (we shall have worked)
jūs būsite dirbę;	jūs būsite dirbusios (you will have worked)
jie bus dirbę;	jos bus dirbusios (they will have worked)

Šie laikai vartojami panašiai kaip ir anglų kalboje, pvz., sakome **Aš esu matęs Europą tris kartus**. — **I have seen Europe three times**. Tačiau yra ir skirtumo. Anglų kalboj Present Perfect gali reikšti veiksmą (action), kuris prasidėjo praeityje, bet dar nėra pasibaigęs ir dabartyje, pvz. **He has been sick all week**. Lietuviškai čia reikia sakyti: **Jis serga** visą savaitę (dar jo liga nėra pasibaigus). Sakinys: **Jis yra sirgęs** visą savaitę reiškia, kad jis dabar jau yra sveikas, kad jo liga yra praėjus. Lietuvių kalboj šie sudėtiniai laikai reiškia veiksmą baigtą, atliktą. Dėl to jie ir vadinami atliktiniais laikais (the tenses of terminate action).

Masonry denies that Christ is God. This is obvious from the book "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry" by Albert Pike, whom the Masons recognize as one of their greatest authorities. Writing of the Gospels and Christ, Pike declares, "every true Knight of the Rose (the Rose Croix degree), will revere the memory of Him Who taught it, and look indulgently on those who assign to Him a character far above His own conceptions or belief, even to the extent of deeming Him divine." In other words the Mason must smile with kindness at the ignorance of those who believe that Christ is divine.

The same author makes the extraordinary assertion that "There has never been a false religion in the world." Thereby he automatically denies that the Catholic Church is of divine institution. This conclusion is clear, because Pike hurries to explain, "Catholicism was a vital truth in its earliest ages,

but it became obsolete, and Protestantism arose, flourished, and deteriorated. The doctrines of Zoroaster were the best which the ancient Persians were fitted to receive; those of Confucius were fitted for the Chinese; those of Mohammed for the idolatrous Arabs of his age. Each was truth for the time. Each was a Gospel preached by a Reformer; and if any men are so little fortunate as to remain content therewith, when others have attained a higher truth" — (that is, Masonry) — "it is their misfortune and not their fault. They are to be pitied for it and not persecuted." In other words, religion changes like the styles in women's dresses, and Catholicism happens to be an obsolete model.

If I ever meet the parking lot attendant when he can spare 300 seconds instead of thirty, that is how I will explain why the Church condemns the Masons. A Catholic who joins the Masons excommunicates himself, for in embracing Masonic beliefs, he denies his faith in Christ and the Church.

Lietuvos Vyčių Istorija

Ignas Sakalas

(tęsa)

75-ji KUOPA

75-ji kuopa Muskegan, Mich., įsteigta 1917 m. kovo 11 d. Apie tai "Vyčio" nr. 5, 1917 m. rašoma:

"Malonu imti plunksną ir pranešti, ką jaunimas veikia. Kovo 11 d. čia įsteigta vyčių kuopa. Pradžią jai davė trys vyčiai, atvažiavę iš Grand Rapids, Mich., 43-čios kuopos nariai, kurie čia apsigyveno. Susidūrę su vietos jaunimu, nutarė įsteigti vyčių kuopą. Valdybon išrinkti: pirm. K. Gervilis, vicepirm. S. Atkočiūnas, sekr. J. J. Dielinskaitis, išd. J. Ēringis ir tvarkd. A. Adomaitis.

Nors toj pačioj korespondencijoj buvo pareikšta, kad "vyčių kuopa suspies jaunimą prie rimto tautinio darbo", tačiau veikimas kuopos steigėjams ir gal būt negausiam narių skaičiui buvo nelengvas. Visų pirma dėl to, kad mieste lietuvių neperdaugiausiai gyveno, o ir tie patys, neturėdami centro — savo parapijos — gyveno pasiskleidę po miestą ir sunku buvo juos suburti kruvon lietuviško darbo dirbti.

Be suruoštų prakalbų ir vienos kitos pramogos, kuopa nieku daugiau nepasireiškė, o dviem nariam ir kuopos steigėjams išvykus kitur geresnio uždarbio įieškoti, ir pati kuopa nustojo veikusi.

1929 m. Custer ir Scotville, Mich., apylinkėse lietuvių ūkininkų tarpe įsteigta nauja vyčių kuopa, kuri centre buvo įregistruota nr. 75-ju. Kuopai įsteigti daugiausiai darbavos Kazys Daunoras, lietuvių veikėjas, prieš tai gyvenęs Detroit, Mich., kur turėjo progos būti katalikų veikimo sukuryje, o jam talkino Kazys Pažera, vienas vyčių kuopos Gary, Ind., organizatorių ir buvęs jos pirmas pirmininkas. Kuopon įsirašė sekantieji ūkininkai: Alena Žagaraitė, V. Karbauskas, M. Žukas, Alena Karbauskaitė, Evangelina Daunoraitė, D. Puišys, K. Dereskis, J. Kuncaitis, R. Polakis, S. Gimelaitė, J. Žukas, M. Žagaraitė, A. Polakis, J. Puišys, A. Žukaitė, V. Kuncaitis. Vėliau įsirašė daugiau ūkininkų ir jų sūnų bei dukterų.

Pirmojon valdybon išrinkti: pirm. Alena Žagaraitė, vicepirm. V. Karbauskas, sekr. Alena Karbauskaitė, išd. M. Žukas.

Ir ši kuopa neparodė ryškesnio veikimo, nes lietuviai ūkininkai ne dažnai galėdavo susirinkti bendram pasitarimui, ypatingai darbymečiais, o miesteliuose gyvenančio jaunimo taipgi nedaug buvo. Be to, kaip kitur, taip ir čia veikė socialistų ir laisvamanių kuopos, kurios nekartą dėjo pastangų vyčių kuopai išardyti.

Per savo gyvavimą kuopa buvo suruošus keletą vakarų. Į vieną buvo atsilankę svečių net iš Chicago: "Vyčio" redaktorius Pr. Zdankus ir Chicago apskrities Sporto sąjungos pirm. A. Mališauskas. Vienas žymesnių kuopos nuopelnų, tai pridavimas svorio ūkininkų prašymui į savo diecezijos vyskupą, kad paskirtų lietuvių kunigą. Vyčiai taip pat padėjo surinkti daug parašų, kurie buvo pridėti prie

minimo prašymo vyskupui. Šito sąjūdžio priešakyje buvo vyčių nariai K. Daunoras, K. Pažera ir V. Žagaras.

Nors šis prašymas ne tuoju davė pageidaujama vaisių, bet jis buvo geras pasėlis. Custerio lietuviai ir apylinkės ūkininkai gavo ko norėjo: turi savo parapiją, bažnyčią, kuriai priklauso ir apylinkėj gyvenantieji kitataučiai, išlaiko lietuvių kunigą. Šiomet pradėta statyti ir parapijos pradžios mokykla.

Taigi, nors vyčių kuopa čia neilgai gyvavo, bet jos įnašas į lietuvių tautinį ir religinį gyvenimą yra nemažas.

76-ji ir 77-ji KUOPOS

76-ji kuopa Hastings, Pa., ir 77-ji kuopa Trenton, N. J., buvo įsteigtos 1917 metais. Apie tai sužinome iš Centro sekretoriaus J. B. Šaliūno pranešimo penktajam visuotinam organizacijos seimui, įvykusiam 1917 metais rugpjūčio mėnesį Brooklyn, N. Y. Pranešime pasakyta, kad nuo pastarojo seimo per metus buvo įsteigta 26 naujos kuopos, jų tarpe ir čia minimos.

Tiek ir teturime žinių, nes pervertę kelių metų "Vyčio" komplektus neradome nė mažiausios korespondencijos apie tų kuopų įsisteigimą, kas buvo iniciatoriai, kas įėjo į valdybas, koks buvo kuopų veikimas ir t.t.

1918 m. Centro sekretoriaus paskelbtame kuopų sekretorių sąrašė jau neberandame 77-tos kuopos, o tų pačių metų "Vyčio" nr. 4-me, kur J. M. Navickas (vėliau kunigas-marijonas) savo platokame straipsnyje "Lietuvos Vyčių veikimas rytuose" aprašydamas New York ir New Jersey valstybių kuopų veikimą, taip pat nieko neužsimena apie 77-ją kuopą. Iš to darosi aišku, kad kuopa neilgai gyvavo.

76-ji kuopa šiek tiek ilgeliau veikė, bet ir šios amžius buvo neilgas.

Bandymai susirašinėti su vienu kitu senesnios kartos lietuviais tose vietovėse ir gauti daugiau žinių apie šias kuopas ir jų veikimą, taipgi nedavė jokių vaisių.

KUN. JONUI ZUROMSKIUI,

"Vyties" Patariamiosios Tarybos Pirmininkui,
Naujosios Anglijos Vyčių Apskrities ir So. Bostono Vyčių kuopos Dvasios Vadui, del jo tėvelio mirties reiškia gilios užuojautos ir kartu liūdi

L. Vyčių Centro Valdyba
ir "Vyties" Redakcija



“...IR TĖVYNEI.”

THE EARLY KINGS

by Evelyn M. Bender, Ph. D.

Acquiring a crown more often starts a man's troubles than ends them. This was just as true for Mindaugas as for more recent kings, as he found out after his coronation in 1253. The Teutonic Knights were still hungry for land and possessions, and this hunger, not being spiritual, was not appeased by the conversion of Lithuania for which they presumably fought before. So the plundering and ravaging went on, especially in the land of the "žemaičiai." The Knights even had the gall to suggest that, if Mindaugas should die childless, he should bequeath Lithuania to them.

All Lithuania was aroused. Mindaugas was reluctant to go to war, but was finally persuaded to do so by the žemaitis Grand Duke Treniota. It is said that, in disgust, Mindaugas even "washed off his baptism." Mighty armies were recruited on both sides and met in July, 1261 at Durbe, in Courland. A tremendous battle took place. The Lithuanian army was the under-dog, but the under-dog won the day, amid much slaughter and taking of prisoners. This did not end the war, but did turn the tables on the Knights, for the Lithuanians, getting bolder, took the offensive and invited Prussia.

With all going well on the battle-front, one would think our ancestors would be happy. But no. They quarrelled among themselves, and things got so bad that two dukes of the žemaičiai, Daumantas and Treniota, assassinated Mindaugas and two of his sons, Repėkis and Ruklis, in 1263.

With Mindaugas' death, Lithuania came upon harder times.

There was no unity within and no peace on the outside. Treniota took the throne. He was a pagan and did his best to eliminate any traces of Christianity he found in Lithuania. But he didn't last long either — being king made a man a very bad insurance risk in those days.

In 1265, Vaisvilkas, a son of Mindaugas who had managed to survive that long because he had entered a monastery early in life was persuaded to leave the monastery and become king. He did his best to wage peace — but apparently found the struggle too tough. So he resigned in favor of Svarnas and returned to the monastery. Svarnas was Mindaugas' son-in-law and the son of a Russian prince. He reigned very briefly, but, at least, he appears to have died a natural death. With him, Mindaugas' line came to an end.

It was about time for a hero, and in 1270 a minor one appeared. Traidenis could be called the last flower of spring for Lithuania's spring of pagan prosperity. He was a true patriot of Lithuania, pagan but courageous. He managed to make peace between the Lithuanians and at the same time wage successful war with the enemies. He recovered lands lost to the Russians, Poles, and Teutons in the years since Mindaugas, devastated Poland, and, for at least a few years, restored the power of Lithuania.

After Traidenis, it is not clear from existing sources just who the real power in Lithuania was. The perpetual war with the Knights continued. Some time before 1295 Liutauras became king and started a new dynasty that was to last for 300 years.

It was Liutauras' sons, Vytenis and Gediminas, who truly started the era of Lithuania's greatest renown. Vytenis took the throne first, in 1295. At that time, the žemaičiai were in serious trouble with the Teutonic Knights again. The Knights of the Sword on their right and the Knights of the Cross on their left, being already one in spirit, thought it would be nice to be neighbors in fact — and Lithuania's žemaitija separated them. Vytenis successfully defended his subjects, and, just to be sure trouble would not soon arise again, invaded the Teutonic lands and, for good measure, Poland. He was especially fortunate in Poland, where one particular campaign netted him 20,000 prisoners. His personal courage was famous — while getting ready for one battle, he is supposed to have said, "if my hand trembles in the fight, let it be cut off!"

As Vytenis' prestige grew, the Archbishop and people of Riga, who were also hard-pressed by the Teutonic Knights, asked his help. Vytenis was glad to oblige, and conquered the kalvininkai once again. Through the influence of the Archbishop, Vytenis decided to become a Christian. He asked the Pope's legates in Riga to send two Franciscan monks to Lithuania, and promised to give them a monastery and a church which had been previously built. Before this could be done, though, Vytenis died (struck by lightning, according to tradition) in 1315.

Vytenis' good work did not die with him. He left Lithuania large, strong, and united. And so the stage was set for his great brother Gediminas.

(to be continued)

UŽGAVĖNĖS LIETUVOJE

VI. Kulbokas

Nuo Kalėdų iki Užgavėnių laisvos Lietuvos kaime būdavo gana laisvas, vadinamasis "mėsą-ėdo" laikas: samdytoji šeimyna išvaikščiojusi tarpkalėdžio (atos-tojų), didelių darbų nėra, o kiaulės papjautos, — tai valgio iki soties. Tai piršlybų, vestuvių ir kitokių linksmybių laikas. Ypač tos linksmybės didėja artėjant Užgavėnėms. Per pačias Užgavėnes — tai nėra ko nei sakyti: triukšmaujama, valgoma, geriama ligi nenorint. Reikia juk gerai užsigavėti, nes paskui per 7 savaites, iki Velykų, nutils dainos, muzika, šokiai... O ir diržai teks gerokai suveržti, nes ateina ilgas ir griežtas pasninkas: seniau gavėdavo sausai — be mėsos, be pieniškų valgių ar kiaušinių. Būdavo valgoma tik duona, silkė, aliejus, bulvės.

Tad didelė Užgavėnių papročių dalis surišta su krikščionyste ir jos skelbiamu kūno ir jausmų marinimu, kuris prasidės po Užgavėnių.

Papročiai

Bet po šiuo išoriniu Užgavėnių triukšmu ir linksmybe galima įžiūrėti ir gilesnį senovės įsitikinimų pradmenį. Dabar atliekama daug tokių veiksmų, apeigų ir būrimų, kurie atrodo jau patiems žmonėms nebesuprantami, kartojami iš tradicijos; kitiems duodama ypatingos, magiškos reikšmės ir jų griežtai laikomasi, norint sulaukti pasisekimo ar išvengti nelaimės.

Šiedu Užgavėnių papročių pradmens — krikščioniškoji įtaka ir prieškrikščioniškųjų laikų įsitikinimų liekanos taip suaugę, susipynę, jog sunku ir beatskirti, kur vienas baigiasi, o prasideda kitas.

Valgiai. Beveik visoje Lietuvoje sakoma, jog per Užgavėnes reikia 12 kartų valgyti mėsos. Seniausias Užgavėnių valgis yra šiupinys — žirnių ir kruopų košė virta su kiauliena; kiti valgiai:

lašiniuočiai, vėdarai (dešros), kugelis. Paskutiniu metu įsigalėjo dešrelės su kopūstais, blynai ir spurgos ("pončkos"). Geriamas naminis alus ir verdama saldi degtinė.

Su Užgavėnių valgiais seniau būdavo daroma daug būrimų. Mėsa ir lašiniai ištepavo noragus, tai nebus usnių; sėjėjas (dažniausiai pats šeimininkas, pirmas bernas ar sūnus) pasitrina mėsa rankas, tai paukščiai neles pasėtų grūdų. Šeimininkas šaltiena ("košeliena") patrina visiems rankas ir kojas, kurias galima nuplauti tik Pelenų dieną, tai vasarą gyvatė neįkirs. Po vakarienės piemu suriša juosta visus šaukštus, peilius, samtį ir palieka per naktį ant suolo ar trobos kampe, tai vasarą kaimenė nesiskirstys ir gyvuliai ras savo namus.

Per Užgavėnes negalima: 1, verpti, nes kirmėlės ims graužti ranką, o vasarą labai seilėsis jaučiai (palygink su verpėjos seilėjimu siūlu); — linai ir siūlai supus, pelės audeklus sukapos (kad riebaluotom rankoms verpta); — piršlius išverpsi. Prieš Užgavėnes ar Kalėdas reikia baigti kuodelį verpti, nes Užgavėnių ar Kalėdų senis prispiaudys, priterš kuodelį. Apskritai, prieš Užgavėnes reikia baigti verpimą, tai užaugs geri linai. 2, negalima ir malti — avys kvaituliu sirgs. 3, nedera ir šukuotis, nes visus metus galvą niezės ir daržus vis tos iškapstys.

Per Užgavėnes reikia važinėti, tai bus geri linai. Juo toliau nuvažiuosi, juo ilgesni užaugs linai. Reikia sniege su rogėmis apvirsi, ir pasivolioti, tai bus stori linai ir geri metai. Važinėjasi roges apkabinėję skambaliukais. Per Užgavėnes pravažinėja jaunus arklius. Kas neturi savo arklių, tai nors pėsčias eina į svečius; juo toliau nueina, juo didesni užaugs linai. Klaipėdos krašte sukrauna avilius į roges ir veža "pravėdinti" bites; jei toli ir greit nuvažiuoja, tai bitės toli lekios

medaus jieškoti ir bus visus metus sveikos ir darbščios.

Pramogos

Persirengimai. Mėgstama persirengti žydais, čigonais ir "ubagais". Persirengę vyrai (moters paprastai nepersirenginėja) mėgdžioja žydų ar čigonų kalbą, jieško pirkti... senmergių (jos per Užgavėnes gauna nemaža pajukos iškęsti) ir t. t. Persirengėliai eina iš kiemo į kiemą, triukšmingai muzikuoja, šoka, kelia triukšmą. Juos namiškiai laisto vandeni, bet ir pavaišina, duoda išgerti. (Gal jų keliamo triukšmo tikslas senovėje buvo išvyti žiemą ir pažadinti augmeniją iš miego?) Jie vedžiojasi persirengėlius gyvulius, dažniausiai ožį ir gervę. Ožys mekena, muša ragais ir lipa ant stalo, o gervė visur kaišioja savo snapą. Vienas joja ant "žirgo" (tai 2 susikibę ir persirengę arkliu vyrai). Žirgas žvengia ir spardos. Kartais vedasi ir mešką (dvejais išverstais kailiniais apsivilkusį vyrą). Kartu eina giltinė ir velnias. Jie visi tarp savęs pešasi, kelia žiūrovų juoką. Galop giltinė žydą nusmaugia, ir velnias jį nusigabena. Visos tos būtybės vaikams įvaro nemaža baimės, nes jos puola vaikus. (Ir man pačiam mažam teko to paragauti).

Morė, arba Kotrė. Žemaičiai rengia ir vežioja Užgavėnėse moterišką baidyklę — Morę, arba Kotrę. Ant sulūžusių rogių pritaiso gulsčią ratą, o ant jo — Kotrę. Vyrai tą "vežimą" traukia, ratas sukasi ir baidyklė su spragilu rankose visai sukasi, spragilu mojuoja. Baidyklės palydovai eina kartu ir visas būrys vadinasi "Užgavėnių Kotrės vestuvėmis". Ji esanti persirengėlių arba "žydų" motina. Kiti stengiasi ją aplieti vandeni, o palydovai ją gina. (1936-7 metais Kauno studentai vežiojo Morę ir vaizdavo Kanapinio kovą su Lašininiu).

Gavėnas. Rytų Lietuvoje varo arba veža per kaimą Gavėna aprengtą bernaitį. Išvežę kaimo galan, išverčia.

Užgavėnių vakare persirengėliai ir visas kaimo jaunimas susirinkdavo pas kurį ūkininką, arba smuklėn ir šokdavo, uždavo, pokštus krėsdavo. Vidurnaktį visas triukšmas baigdavosi. Kad

AR TURĖSIM SAVO ORGANIZATORIŲ?

Kun. St. Raila

Jau pradeda grįžti atsakymai į mano išsiųstą laišką apmokamo Organizatoriaus klausimu. Čia paduodu pirmuosius, kurie pasakė savo nuomonę.

1. *Joe Boley* pagaliau atsiliepė, nes buvo išvykęs savo profesinio darbo tęsti. Jis tiesioginiai ir buvo paliestas. Štai kai kurios jo mintys: "Jūsų planu išlaikyti lietuviškumą buvau sužavėtas. Pilnai tikiu, kad galima nemažai to plano įvykdyti... reikia surasti pasišventusių darbininkų. Pagal kiekvieną projekto sunkumą ir esamas aplinkybes galima pasidaryti lyg ir "time table". Toliau savo asmens klausimu rašo: "Nustebau, žinoma, pamatęs savo vardą figuruojant. Būtų gal geriau buvę, jei tik bendras sumanymas būtų iškeltas ir joks asmuo neminimas. Bet iš kitos pusės, gal dalykas pasidaro daug aiškesnis. Bet turėdamas šiek tiek patyrimo pinigų sukėli-

me, aš abejoju ar mes sukelsime... Bet jei ir įvyktų toks stebuklas, aš vargiai galėčiau nutraukti visus ryšius su kitais pajamų šaltiniais ir mesti į šalį savo profesiją. Bet jei aš ir negalėčiau šios vietos užimti, arba jei labai mažai pinigų ŠIAM TIKSLUI BUS SUKELTA, VIS VIEN REIKIA KĄ nors daryti."

2. *Al Wesley* — *Centro pirmininkas*. Mielas pirmininkas rašo, kad visa bėda kad mes "neba-goti". Jis supranta mintį ir norėtų, bet atsimušą į tą dolerio reikalą. Klausimas buvo svarstytas Centro Valdybos porą sykių. Jie išsiuntinėjo ir laiškus ir dabar laukia, ką patys vyčiai atsakys.

3. *Kun. A. Kontautas* — *Vyr. Dvasios Vadas* rašo: "Įspūdis toks pat kur tik paklausėme: Mintis labai graži, bet Vyčiai neturi iš kur mokėti algą ir keliones... Aš einu prie išvados, kad jūsų mintis reikia pasinaudoti, tik rasti asmenis, kurie pasiskirs-tys pareigomis ir kurie iš idealizmo dirbs nemokamai. Reiškia pasieksime tuos pačius tikslus kaip Organizatorius, tik turėsime visi prisidėti".

Taigi pirmieji balsai — gera mintis ir reikia, bet nėra pinigų... Bet ne visi ir čia taip pat galvoja. Štai gavau ir kitokių atsakymų. Čia prakalba Chicago ir jų veikėjai.

4. *Jack Juozaitis* ir *C. 24, 99*. Štai kaip jie atsako į mano laišką ir Organizatoriaus pasiūlymą: "Our joint councils of 24 and 99 are for it 100%. We will find means to raise the money. Please let us know when you want the 1st Installment. We will mail it immediately". Reiškia didž. Chicago galvoja, kad reikia ir reikia skubiai tai daryti. Jie visi sutinka mokėti \$8.00 už kuopą į mėnesį, arba po \$2.00 kiekvienas narys (30 narių).

5. *C. 90* — *Harrison - Kearny, N. J.* Jie savo atsakė parašė, kad zero. Nė vienas nenori Organizatoriaus. Nedavė nei jokios kitos minties ar pastabos. Tik didelis Ne.

Dėkoju visiems už savo nuomonę. Laukiu kitų. Rašykite ir sakykite, ką jūs manote ir kaip galvojate. Tik bendromis jėgomis galėsime laimėti vyčiams.

gaidys negiedotų (tai senovės laikrodis) ir būtų galima ilgiau linksmintis, pavoždavo gaidį po duonkubiliu.

Pelenų dieną, kas anksčiausia atsikeldavo, vilkdavo kalede ar rąsto galą į pirkią. Už išvilkimą turėdavo duoti išgerti. Gal seniau tai buvo koks magiškas veiksmas derliui pagerinti, bet ilgainiui kaladė virto "silkių bačka", nes Gavėnioj silkė reikalinga.

Kova

Pelenų dienos rytą sukilus nieko mėsiska nerasi. O motina ar šeimininkė vaikams sako: Tai, vaikai, gal ne negirdėjot, kokias šianakt kova buvo ant aukšto, kamine?! (Suvalkų krašte ant pirkios "aukšto" yra didelis dūmams išeiti kaminas, kur rūkoma mėsa). — *Ugi Lašininis su Kanapiniu pešėsi...* Laimėjo Kanapinis, ir dabar iki Velykų nebus mėsos (Lašininis — mėsos atstovas, o Kanapinis — aliejaus, nes ir kanapių aliejus būdavo valgomas).

Kai ateina Pusiaugavėnis, Aukštaičiuose berniokai išsitraukia iš pastogės senas medines akėčias, padaro Gavėnui vežimą, ant jo sodina Gavėno baidyklę ir veža gatve, išverčia į gilią sniego pusnį ar griovį pilną vandens; paskui vėl vežioja šūkalodami: "Ulia ulia, Gavėnas pervirto per galvą". Žemaičiai sako, kad per Pusiaugavėnį galima be nuodėmės suvalgyti gaidį, reikia tik per valandą laiko parsinešti iš girios malkų, pajauti gaidį, nupešti, išvirti ir suvalgyti.

Be čia suminėtų papročių ir burtų seniau buvo dar daug ir kitų. Paskutiniaisiais laikais, Laisvojoj Lietuvoj jie buvo surašinėjami, kad išliktų mokslo reikalams. (Panaudota: Dr. J. Balio "Lietuvių Tautosakos Skaitymai")

K. of L. CALENDAR

March 4 — ST. CASIMIR'S DAY.

Districts and councils throughout the country will be commemorating St. Casimir's Day by holding Communion and Breakfast. Also K. of L. Ritual degrees will be bestowed to all qualified members.

April 8 — Gary, Ind. (82), play "The Bookkeeping Mistake," St. Casimir's Hall.

April 28-29 — NEW ENGLAND DISTRICT ANNUAL CONVENTION. Saturday eve., dance at the Lithuanian American Naturalization Club Hall, Worcester.

Sunday morning — Mass at Our Lady of Vilna Church. Business session — Our Lady of Vilna parish hall, 153 Sterling St., Worcester, 1:30 p.m. SHARP.

Host: Council 116.

Since February, 1954 the VYTIS is being printed with N. P. Sessler Spaus-tuvė (Immaculata Press), Putnam, Conn. Their large plant with the most up-to-date mechanical equipment enables the Knights of Lithuania to produce a large magazine economically and permits us to brighten the inside pages.

We would appreciate your comments, good or bad, in order that we can give you further improvements from time to time. — Editors.

TRAKAI

Čia gyveno ir Lietuvą gynė
Didysis Lietuvos Kuni-
gaikštis Vytautas



K. OF L. ACTIVITIES FOR MARCH

Rev. St. Raila

MARCH FOR US IS SAINT CASIMIR'S MONTH. All Lithuanians should make it the highlight of the month to celebrate fittingly and outstandingly the feast of our own Patron Saint. K. of L'ers should be leaders in this event. The celebration should not be a closed door affair. Non-Lithuanians should be invited. Devotions in church followed by a program in the hall which would feature tableaux, dramatizations, readings about the life, times and influence of Saint Casimir should be the pattern. Districts could sponsor more elaborate programs. The program should not limit itself to merely the life of Saint Casimir. This opportunity should be grasped in order to tell the world about the sufferings and persecution of the Catholic Faith in Lithuania. Articles in the press, posters and pictures of Lithuania behind the Iron Curtain should be in evidence.

LENT FALLS WITHIN THIS MONTH. This is the time to carry out the K. of L. Spiritual Program of a closed or weekend Retreat. If this is impossible, at least a one-day Retreat should be made. Not to be overlooked is this chance to pray publicly for persecuted Lithuanians and all persecuted Catholics the world over. Participation by K. of L. members in Holy Hours, when held at the parish church, is a very easy way to vitalize the spiritual life of members.

PLANNING FOR LITHUANIAN EASTER ACTIVITIES. How about an Easter Egg decorating contest? *Velykų Margučiai* is as Lithuanian as *Kūčios*. Or preparation of typical Lithuanian Easter dishes. The art of baking real, honest — to — goodness Lithuanian *Pyrago* is fast becoming a lost art. Let the girls try their hands at baking a small one for the Easter meeting. The tastiest *pyragas* could be given a blue ribbon and the baker some little prize.

There are many beautiful Lithuanian Easter hymns that could be learned and practised at the meeting closest to Easter: one of these is "Linksmą Dieną."

SPRING IS JUST ABOUT HERE. This means planning something outdoors. Sports Committee should come out of hibernation and suggest outdoor activity of one kind or another.

Or, how about an excursion to some point of interest — museums, certain types of factories, historical spots?

ATSIŪSTOS PAMINĖTI KNYGOS

Zenonas Ivinskis, ŠV. KAZIMIERAS 1458-1484. New York, 1955. Spaudė Tėvų Pranciškonų Spaus-tuvė, Brooklyn, N. Y. 215 psl.

Apie Šv. Kazimierą, lietuvių tautos didįjį šventąjį, lig šiam laikui mes turėjome labai kuklią literatūrą. Norėdami turėti daugiau žinių apie šį mūsų šventąjį, mes tos literatūros vis daugiau pasigesdavome. Ir štai prof. Zenonas Ivinskis, karo audrų nublokštas į Romą, priėjo prie gausių ir vertingų Vatikano archyvų, čia surado apščiui medžiagos apie Šv. Kazimierą ir parašė gerai dokumentuotą ir gražiai iliustruotą veikalą. Tai didelė dovana lietuvių visuomenei. Už tai esame dėkingi Prof. Z. Ivinskiui, kad jis šį veikalą parašė, ir Tėvams Pranciškonomams, kad tą veikalą išleido. Tikime, kad ši knyga bus kiekvieno susipratusio lietuvio namuose.

Pažink Don Bosko. Parašė Kun. A. Sabaliauskas. 26 psl. Tai įdomi knygelė apie šventąjį Joną Don Bosko ir Saleziečių veikimą. Taip pat yra žinių apie lietuvių saleziečių gimnaziją Italijoje ir apie lietuvių saleziečių veikimą. Knygelė verta įsigyti ir paskaityti. Gaunama pas kun. A. Sabaliauską šiuo adresu: Rev. A. Sabaliauskas S.D.B. 138 Beech St., Paterson, N. J.

Tomas Žiūraitis, O. P. *Žodis ir Gyvenimas*. Religinei - Tautinei Rimčiai. Spaudė Venta. 243 psl.

Tai rinkinys trumpų bet kondensuotų straipsnių religinėmis ir tautinėmis temomis. Jie tinka jauniui ir vyresnio amžiaus asmenims. Tai praplės jų akiračius ir sustiprins jų dvasią. Tai duos naujų minčių taip pat įvairių religinių bei tautinių įvykių proga. Knyga patartina įsigyti ir skaityti.

VYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja **IGNAS SAKALAS**

Dvi netikėtos mirtys. Kalėdoms besiantinant, Chicagos vyčius sendraugius, ir visą lietuvių katalikų visuomenę, liūdnai nuteikė žinia, kad staiga mirė kun. St. Valuckis ir Zigmas Višniauskas (Red Cherry). Abu buvo dar jauni žmonės ir nieks ne manyte nemanė, kad mirties angelas juodu apglobs savo sparnu.

Kun. S. Valuckis buvo šv. Kazimiero seserų kongregacijos kapelionas, taip pat mokytojavo seserų kolegijoj ir Maria augšt. mokykloj. Buvo gimęs Dievo Apvaizdos parapijoj, kur jo tėvai buvo žinomi anais laikais veikėjai. S. Šimulis, mūs organizacijos Garbės narys, pasakoja, kad, išsteigus 4-tai kuopai, vienan susirinkiman Valuckis atvedęs savo sūnu ir taręs: "Stasy, atvedžiau savo sūnų irrašyti nariu, būk jo tėvas jaunimo organizacijoj". Jaunas Stasiukas tikrai buvo pavyzdingas jaunuolis. Mėgo sportą ir kuopos basebolo rinktinėj buvo energingas lošėjas. Buvo gabus moksle ir, pajutęs pašaukimą kunigo luomui, visa širdimi atsidavė tam mokslui ir Kunigu seminariją baigė augštais pažymiais. Dvasinė vyriausybė jam buvo pasiūlius augštąsias studijas Romoje, bet velionis pareiškė norą lietuvių parapijose darbuotis savo tautiečių labui. Tapęs kunigu kartą atvykęs į vyčių 4-tos kuopos susirinkimą tam pačiam S. Šimuliui šitaip pasakęs. "Stasy, iki šiol tu buvai mano 'tėvas', dabar aš tapau tavo 'tėvas' ir dvasinius dalykus tu turi manęs klausyti".

Nors dirbant lietuvių parapijose, o paskutiniaisiais metais paskyrus seserų kazimieriečių kapelionu, velioniui nebuvo progos darbuotis su vyčiais, bet dvasioje buvo tikras vytis ir visiems kilniems vyčių darbams visuomet pritardavo ir kiek galėdamas remdavo.

Zigmas Višniauskas (Red Cherry) nuo pat jaunų dienų priklausė vyčių 24, o vėliau 36 kuopoms ir buvo vienas aktyviausių narių. Neatsisakydavo nuo jokių pareigų. Daug veikė 36 kp. dramos sekcijoj, Chicagos apskr. dramos sekcijoj, Apskr. chore, Apskrities sporto sekcijoj. Buvo nuolatinis "Vyčio" ir "Draugo" bendradarbis. Vėliau įsijungė

ir į kitų organizacijų veikimą, buvo ilgametis Lietuvių Piliečių Pašalpos klubo sekretorius, Kolumbo vyčiuose (lietuviškame skyriuje) nuolatinis valdybos narys ir k. Ilgainiui pajuto širdies negalavimus, kurie privertė pasitraukti iš organizacijų veikimo, bet ir po to kiekvienas bet kurios kuopos ar apskrities veikimo pasisekimas velionį begalo linksmi nuteikdavo. Dėl širdies negalavimo jis negalėjo ir sendraugiams priklausyti, bet dvasioje buvo narys ir bendradarbis.

Paliko liūdinčią žmoną ir eilę šeimos narių, artimųjų.

* * *

Minėjo vedybinio gyvenimo sukaktį. Pranas ir Beneta Cicėnai, visuomenininkai, kultūrinių darbų vykdytojai ir rėmėjai atšventė 19 metų vedybinio gyvenimo sukaktį. Ta proga buvo pasveikinti skaitlingų draugų ir apdovanoti.

* * *

Lankėsi Kalifornijoj. Stasys Šimulis, vyčių Garbės narys, Naujiems Metams buvo išvykęs į Los Angele, Calif., pas savo artimus bičiulius Papšius, kur praleido porą savaitių, aplankydamas žymesnes vietas. Iš amato siuvėjas, S. Šimulis ilgus metus laiko siuvyklą ir drabužių valymo įmonę adresu 2150 So. Hoyne Ave. Jis yra vienas pirmųjų organizacijos narių ir būdamas jaunas vienas žymiausių veikėjų Chicagos apskrityje.

* * *

Linksmi praleido šventes. K. ir A. Petručiai, pavyzdingi sendraugiai ir Vyčių namo darbuotojai bei rėmėjai, Kalėdų ir Naujųjų Metų šventes praleido kartu su vienturiu sūnum, kuris savanoriai tarnauja JAV kariuomenėj. Petručiai yra dideli lietuviškos dainos puoselėtojai, išleidę Lietuvos operos dainininkės V. Jonuškaitės įdainuotų į plokšteles dainų albumą, kurį galima užsisakyti rašant jiems šiuo adresu: 4420 So. Talman Ave. Chicago 32, Ill. Albumo kaina \$5.00. Vyčiai sendraugiai ir jaunieji prašomi išgyti albumą.

* * *

Grižo į veikimą. N. Karlavičius, vienas organizacijos veteranų, jaunose dienose priklausęs 13-tai, vė-

liau 24-tai kuopoms, per eilę metų buvo pasitraukęs iš veikimo, nors narystės nepametė, nes ilgus metus turėjo maisto krautuve West Side kolonijoj, o vėliau likerio pardau-tuve Marquette Park apylinkėj. Dabar, išėjęs iš prekybos, vėl įsijungia į vyčių, šiuo kart sendraugių, veikimą. Jo žmona yra ir Moterų Sąjungos veikėja.

TOP THIS (If You Can)

FURNACE FODDER

"Do you think I should put more fire into my editorials?" asked the writer.

"No," said the editor. "Vice versa."

DUMB BELLE

A motorist stopped at a little restaurant late one evening and ordered a cup of coffee. "Without cream," he added as the waitress headed for the kitchen. Presently, she came scurrying back, empty-handed and apologetic.

"I'm sorry, sir," she said. "There is no more cream. Do you mind having it without milk?"

BELLOWING BUCK

"If all women were taken out of circulation," said the speaker, "what kind of a nation would this be?"

Loud voice from the balcony: "What d'ya think—stag-nation."

NO GO

"How is that second-hand car you bought?"

"Not so good. I'm just realizing how hard it is to drive a bargain."

(We want new jokes for the column. Fr. A. A. Jurgelaitis, O.P., chmn. of N. E. District K. of L. Fund has set aside some money — \$1.00 per joke, if selected by the editors. Competition to run through the month of August. Send in your 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., S. Boston 27, Mass.)

Your National President Reports

The agenda of the Supreme Council, this year is quite a busy one.

The Supreme Council President must see that all the officers perform their duties. He contacts all the officers — by phone or by mail — and discusses the duties with them so they can take it from there. He helps and plans with all the members so that their work is accomplished. He answers all the mail officially, sent to the organization, and reports same at each Supreme Council meeting. I anticipate a good year of activity because of the sincerity and ambition of all the officers to do a good job.

Our Vice President Edward Daniels is working on more Junior Councils and preparing a set of by-laws. He has sent letters to all councils urging they organize Junior Councils in their communities. He is also investigating the possibility of holding a Junior leadership course.

Vice President Joseph Sakevich reported on the current national membership drive which started October 1. The drive is to be on a percentage and point system basis. Members are informed to follow the drive in the notices published in the "Vytis."

Financial Secretary Rita Pinkus is doing a fine job of keeping the membership records.

Our Spiritual Director is very active and is of much help to all of us. Father Contons is very constructive in his suggestions to all officers and is putting much effort in his duty as Spiritual Director. The VYTIS fund has been substantially increased for improvement of the VYTIS and Father is persistently encouraging more donations. His new Spiritual Program is well planned and is very informative and interesting and all councils should benefit from this. He is working on the K. of L. Leaders Manual with several other officers, and is contacting all the Lithuanian priests of America re: K. of L. affairs, councils, and the VYTIS.

Father John Jutt is continuing his splendid work on Lithuanian Affairs. Bulletins have been published and sent to all the councils and districts. Father John is glad to report that the Chicago district is becoming more active in this activity. He is continuing the drive for K. of L. Medal Award Funds and the final report will be published shortly in the VYTIS.

Our treasurer, Walter Chinik, in discussing finances reports that income from dues does not exceed expenses. VYTIS and other operating expenses are high. Thus again, the question of ways and means of raising funds are foremost in our



minds. Suggestions: 1) Increase dues; 2) Publish less issues of VYTIS. Next month you will get a complete report on this subject matter in the VYTIS.

Cultural Committee, Jack Stukas. Series of brochures to be distributed to all councils regarding topics and discussion. First six of these to be ready in a week or two. Those influential in Pittsburgh and Philadelphia will hear about this over the air, and other Lithuanian radio programs will be contacted to do likewise. Jack is recommending that each district appoint a leader over all councils. Articles regarding this will follow in the VYTIS.

Organizer. Father Raila has sent a letter to all councils asking their opinion about a paid organizer. We should have a report from him about this in a month or so.

ARCHIVES. Every council and individual should know that any property, books, old records, etc., eventually belong to the Supreme Council. So if you or your council have any old books or records please turn them in to the Supreme Council so we can record them and have them for posterity. In the meantime, the archives in Chicago are improving and the amount of possessions is increasing.

A bulletin or booklet is to be printed on National Convention procedure. This is necessary to make our procedures uniform and to help a council in arranging a convention.

Finally, your Supreme Council officer is your servant. We do our work and planning on a national basis, but we want to help each individual district and council. If you need our assistance, please call on us. If you have an affair or program that needs official representation, you are at liberty to invite an officer of the Supreme Council to be present. A Supreme officer will be glad to attend.

Al Wesley - Vasiliauskas
National President

SPIRITUAL PROGRAM CHECKLIST

K. of L. Council Officers:

Have you appointed a SPIRITUAL PROGRAM CHAIRMAN? The K. of L. Spiritual Program was sent to each council president and spiritual director in September, and was published in the November issue of the Vytis. According to the program, each council is required to select a Spiritual Program Chairman, whose duty is to plan the council spiritual program and keep a record of what is done. Only two councils to date, So. Boston (C-17) and Cambridge (C-18), have complied with this requirement. Each council should do this without further delay.

Many councils, with the cooperation of their spiritual directors, are finding monthly religious talks both interesting and informative. Is your council fulfilling this feature of the Spiritual Program?

What plans does your council have to carry out the following requirements of the Spiritual Program:

1. St. Casimir's Day (March 4) Communion Mass and Breakfast.
2. Weekend Retreat or Day of Recollection.
3. Holy Thursday (March 29) adoration of the Blessed Sacrament.
4. Decoration of Mary's Shrine and Consecration to the Immaculate Heart of Mary during the month of May.

Is your council Spiritual Program Chairman keeping a careful record of your spiritual activities? A complete report, giving proper credit to each council for their accomplishments, will be presented at the next convention.

Send the name of your SPIRITUAL PROGRAM CHAIRMAN, and any inquiries concerning the Spiritual Program to the Supreme Council Spiritual Director:

*Rev. Albert J. Contons
St. Peter's Church
So. Boston 27, Mass.*

EDITORS' NOTEBOOK

Now that we have approached the New Year, let us humbly pray to Almighty God for our many blessings which have not been showered upon many of our fellowmen through the world — for 1955 has been a notable year for our Knights of Lithuania organization.

All of us K. of L'ers, whether we realize it or not, have two jobs — a full-time job and a part-time job. Obviously, the full-time job is the one for which we are directly employed, and the part-time job is the part we play in the general relationship of the Knights of Lithuania with the public. It is of the utmost importance that we do both jobs well, not only because of their bearing on the present and future success of the organization but also because of the effect they may have on the Lithuanians.

Our spirits are lifted up in glancing back over the year's achievements which make 1955 truly a

distinctive year for all of us in the organization, for they include:

1. The Spiritual Program.
2. The Lithuanian Affairs Program — presentation of the first K. of L. medal to Charles J. Kersten, former Wisconsin Congressman, at the 42nd K. of L. National Convention held in Newark, N. J. Hon. Kersten received the award for non-Lithuanian who worked in behalf of Lithuania and its people.
3. New Cultural Committee established.
4. Junior Councils being organized throughout the country.
5. Resumed Sports Page edited by Stanley Balberis of Brockton, Mass., Phil Carter of Cranston, R. I. and Frank Petrauskas of Syracuse, N. Y.
6. 40th Anniversary of the publishing of VYTIS — official organ of the Knights of Lithuania. Senior Council in Chicago, Ill. under the leadership of Ig. Sakalas, (editor of DRAUGAS) held a successful banquet commemorating the occasion.
7. Our convention held in Newark, arrived at decisions which will shape the future of our organization for many years to come — UNITY is not only desirable but necessary. It is desirable because we believe that we can solve our problems more successfully and proceed as an organization in the best interests of all our membership much more effectively in this way. It is necessary because we face great problems and these problems seem much more likely of solution through our combined efforts than under conditions of divisions and possible misunderstanding.
8. One of these problems is membership. We have instructions from the convention to do all in our power to increase our membership. We shall do so. (Membership Drive—October 1, 1955 through May 31, 1956.)
9. Unity among the councils and districts will open up new avenues and opportunities for using the vast reservoir of experience and achievement of the Seniors and Spiritual leaders and all of its membership to the greater advantage of all.
10. *Lithuanian Newsmonger* — page dedicated to the printing of interest of all Lithuanians. We appreciate the assistance given to it thus far by members, especially Tony Yuknis of Chicago, Ill., L. Valiukas of Los Angeles, California, Petkus family of Dayton, Ohio, Mrs. Mildred Chinik of Pittsburgh, Pa., and Gene Gobis of Amsterdam, N. Y. (This month, there will be no Lithuanian Newsmonger page published due to lack of news items.) Will be waiting to hear from you members. Send news items, snapshots, clippings to: VYTIS, 395 West Broadway, S. Boston 27, Mass.

K. of L. MEMBERSHIP DRIVE

OCTOBER, 1955

through

MAY 31, 1956

RITUAL NEWS

St. Casimir's Day comes on March 4th this year, the anniversary of our Patron Saint. Customarily each council plans to celebrate this day by receiving Holy Communion "In Corpore" followed by a communion breakfast. In recent years, a majority of councils held these gatherings and rendered a report to the Supreme Spiritual Director. These gatherings are ideal for the presentation of the third and fourth degree medals.

At a recent Supreme Council officers' meeting I was informed that there is a misunderstanding on the ceremonial. I hope the following information will clarify the situation. The Supreme Ritual Committee "Ritual Rules" booklet of January 15, 1954 is the Official Guide for candidates to qualify for the first, second, third and fourth degrees, also Member of Honor. The ceremonial is in process of revision and until its acceptance, the ceremonial as set up and included in the Ritual booklet of August 10, 1938 remains in force.

Longinas L. Svelnis, Chairman
Supreme Ritual Committee

"VYTIES" GARBĖS PRENUMERATORIAI

- \$400.00 New England District, K. of L.
- \$110.00 Very Rev. Msgr. M. I. Urbonas, DuBois, Pa.
- \$25.00 Council 25, Cleveland, Ohio
- \$25.00 Rev. Magnus Kazenas, Pittsburgh, Pa.
- \$25.00 Rt. Rev. K. Bičkauskas, Indiana Harbor, Ind.
- \$20.00 Rt. Rev. Constantine Vasys, Worcester, Mass.
- \$20.00 Rev. Francis Virmauskis, So. Boston, Mass.
A Friend
Rev. John Zuromskis, So. Boston, Mass.
- 15.00 Rev. Anatolijus Stanevičius, Chicago, Illinois
Lietuvos Vyčių Sendraugių kp., Chicago, Ill.
- 12.00 Rev. Mykolas Vembrė, Stoughton, Mass.
- 10.00 Most Rev. Vincent Brizgys, Chicago, Illinois
Rt. Rev. Ignas Albavičius, Cicero, Illinois
Very Rev. John Balkūnas, Maspeth, N. Y.
Very Rev. Canon J. Paškauskas, Chicago, Ill.
Miss Gene Gobis, Amsterdam, N. Y.
Rev. Vincas Slavynas, War, W. Va.
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.
- Jack J. Stukas, Hillside, N. J.
- Rev. Juozapas Valantiejus, Waterbury, Conn.
- Rev. Francis L. Mockus, Coaldale, Pa.
- Rev. Antoninus Jurgelaitis, O.P., Providence
- Rev. Vaclovas Martinkus, Providence, R. I.
- Rev. Simanas Morkūnas, Sioux City, Iowa
- Rev. Antanas šeštokas, Chicago, Ill.
- 5.00 Rev. Aloysius Klimas, Lawrence, Mass.
- 3.00 Rt. Rev. E. Stukelis, New York, N. Y.

DOVANA "VYTIES" FONDUI

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

Gerbiamas p. Chinik:

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

a) \$10.00 auka, kaip "Vyties" Garbės Prenumeratorium

b) \$ auka, kaip "Vyties" Rėmėjas

Vardas

Adresas

Miestas Pašto Nr. Valstybė

ATSIUSTOS PAMINĖTI KNYGOS

Juozas Švaistas, **Knygnešių Pėdsakais**. Romanas iš spaudos draudimo laikų. 295 psl. Išleido "Bendrija", Weinheim / Bergstrasse, Vokietijoje.

Alė Rūta, **Nunešk, upeli, žašų vargus**". Aštuonių vaizdelių rimuotas vaidinimas vaikams. Gražiai iliustruota dailininko P. Osmolskio. 64 psl. Išleido "Bendrija", Weinheim / Bergstrasse, Vokietijoje.

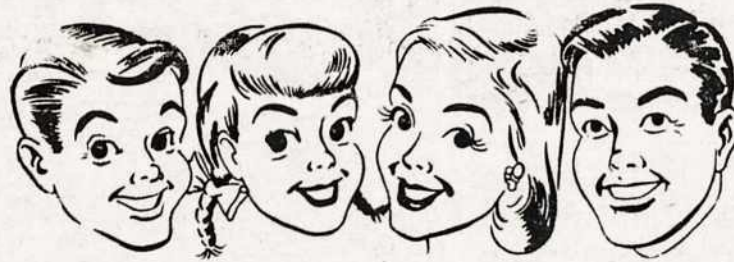
ARTICLES intended for publication in VYTIS should be double-spaced and mailed in time to reach the editors' desk not later than the 1st day of the month preceding the current month of publication. They must bear the name and address of contributor, but if requested name will be omitted from publication.

The editors of this magazine will reserve the right to revise or reject any written contribution for publication in the VYTIS when in their judgment they deem such action necessary in the best interest of the Knights of Lithuania. Communications should be addressed to:

VYTIS
395 W. Broadway, Box 54
South Boston 27, Mass.



JUNIOR PAGE



**Kur nėra jaunujų vyčių, ten nėra nei ateities.
Todėl visur organizuokim jaunosius vyčius!**

JUNIOR COUNCIL 96

Dayton, Ohio. On November 13th, members received Holy Communion "in corpore" at the 8 o'clock Mass, followed by a breakfast served in the church hall by Mrs. Mary Lucas.

We earned a tidy profit from the sale of Christmas cards and thank all members who helped increase our treasury.

December 28th, our Christmas Party held at the home of Carol Leasure was enjoyed immensely. The program consisted of exchanging gifts, games and singing. Supper, prepared by us Juniors, was delicious. We thank Mrs. Fran Petkus for the nicely gotten up invitations, and Mrs. Eva Leasure, our hostess.

Future meetings will be held Sunday afternoons. Our newly-elected officers are: Father Walter Katarskis, spiritual adviser; Ann Sinkwitz, president; Carol Leasure, vice president; Elaine Lucas, recording secretary; Ronald Vangas, financial secretary and treasurer; Robert Omlor, sgt.-at-arms; Margaret Kavalauskas, VYTIS correspondent; Veronica Omlor, social secretary; and Mrs. Mary Lucas, senior adviser. For the archives, an official picture of the entire Junior Council was taken by David Rimkus.

Belated Birthday Greetings: Joseph Rimkus (October 4), Elaine Lucas (October 11), Barbara Rimkus (November 15), Carol Leasure

(November 17), and David Rimkus (November 22). Also Ronald Vangas (January 11), Marilyn Lucas (January 13) and Raymond Omlor (January 26).

HAPPY NEW YEAR JUNIORS—
everywhere. **Elaine**

JUNIOR COUNCIL 3

Philadelphia, Pa. December 17th was a memorable day for us Juniors! We presented a Christmas play in Lithuanian about "Kūčių Vakarienė" of old Lithuania over Station WTEL (4300 N. Broad). The cast included Aldona Bartasius — Mother, William Wallace — Father, Frances Laukagalis, Ramutė Puodziunas, Agnes Burba and Irma Banevičius — Daughters; and John Smoluk—Son.

We enjoyed our annual Christmas party held December 16th. The novelty "Polly-Anna" brought such gifts as "Davy Crockett rings", loaves of bread, teething rings, baby bottles, etc. Our guests were Sister M. Loretta, Sister M. Celine and Father Shimkus.

At our January 8th meeting, we had an honored guest — Joseph Sakavich, national vice president of New Jersey. He stayed throughout the meeting, and also spoke.

Arrangements are being made by our instructor, Miss Helen Shields, for a trip to the Bulletin Building to view the presses and various divisions of the plant.

William Wallace
251 Mountain St., Philadelphia

JUNIOR COUNCIL 100

Amsterdam, N. Y. Shortly after the national convention a Junior Council was organized in our city. Our officers are: David Gutus, president; Victor Binkauskas, vice president; Sylvia Urban, secretary; and Patricia Sargalis, treasurer.

Father Baltch, our spiritual adviser, explained the duties and advantages of a Junior K. of L. He also gave a short talk on the subject — "Unavoidable God." At the close of the meeting, refreshments were served by Senior K. of L. members.

Eleanor Vaicunas
6 Vrooman Ave., Amsterdam

JUNIOR COUNCIL 12

New York, N. Y. A Junior Council has been organized under the supervision of Father Gurinkas, spiritual adviser and Joseph Boley. To date, three meetings have been held. We wish Junior Council 12 success and hope that its membership will be increased by leaps and bounds.

JUNIOR COUNCIL 103

Providence, R. I. We have just received word that there are twenty-five K. of L. Juniors who are quite active in Providence under the supervision of Barbara and Charles Cyronek. Last month their invited guests were Worcester Juniors.

(Ed. note)

VYČIAI VEIKIA



COUNCIL ACTIVITIES

NEW YORK NEW JERSEY DISTRICT

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

The closing days of 1955 were rather active ones for us. December 4th, we were guests of Linden Council at a "Lithuanian Smorgasbord." The entire council, including headwaiters Vic and Joe, can well be proud of the work and effort put into the affair. Linden again has come up with another "First."

Our council was represented at the district convention held in Bayonne, N. J., December 11th. Since it was so close to Christmas, the holiday spirit prevailed. The hosts made all delegates and guests feel quite at home.

December 18th, our council sponsored an annual Christmas party for the members' children at our Lady of Vilna Church Hall. We had a short program which consisted of cartoon movies shown by Frank Samulenas; a visit from Santa (Vinnie Yatkaukas) Claus, who distributed gifts to all the kiddies, and ice cream and cake to top off the party. The latter part of the evening, we had a Christmas social for the adults — eats, dancing and another visit from Ole St. Nick. Looks like Vinnie has a steady job — at least around Christmas time. We thank our entire committee for an enjoyable party.

Several of our members closed out the old year by attending a dinner and dance given by the Choir of the Annunciation Church in Brooklyn.

Newly-elected officers are: Steve Andryauskas, president; Vincent Yatkaukas, vice president; Helen Zindzius, treasurer and financial secretary; Lillian Zindzius, recording secretary and Joe Kscenaitis, sgt.-at-arms. Congratulations and lots of luck!

We are proud to announce that a Junior Council was organized.

We again have an active Bowling League in the New York-New Jersey District consisting of six teams — New York, Linden, Kearny, Elizabeth and Bayonne. Let's come home with a trophy this year. Larry Janonis (New York), Marguerite Peters (Bayonne) and Joe Sable (Linden) are members of the District Sports Committee.

Dis & Data

Birthday Greetings: Johnny Bell (Feb. 24th). Anniversary Greetings: Evelyn and Johnny Bell (February 24th). Also, congratulations to Helen Zindzius who recently obtained her driver's license. **Lorelei**

AMSTERDAM N. Y. (C-100)

Our Christmas party held at the Mohawk Lodge on December 11th was well represented by members and their guests. Prior to the dinner, Gene Gobis entertained Aldona Bablinskas, Sophie Olbie, Bernice Blusis and Don Nikstenas. The Carolers of the evening included Charles Karbus, Nancy and Matthew Kazlauskas, Tony and Ann Beleckas, Prof. Joseph Olsauskas and Mr. and Mrs. Walter Rusilas, while Sadie Karbus accompanied them at the piano. Tables were beautifully decorated by our Sophia Gavry. Among the members and guests were: Father Baltch, Pauline Urban, Attorney A. C. Stokna and his wife Edna, Helen (Gustas) and Ed Poremba, newly-weds, Eleanore and Ed Baranuaskas of Schenectady, N. Y., Connie Zygel and friend Jack Koziol, who had just returned to the States after serving 18 months in Korea. We had one of our amateur photographers, Gene Gobis, who snapped pictures galore with her Polaroid camera. Sophia Gavry, president of our council, presented Father Baltch, Tony Stokna, Matt Kazlauskas, Jack Koziol, Professor Olsauskas and Walter Rusilas to say a few words.

On December 12th, several of our members attended a concert held at the Junior High School auditorium: Father Baltch, Anthony and Edna Stokna and Gene Gobis. Star of the evening was Albert Da Costa (Amsterdaman), tenor of the Metropolitan Opera. Albert is a former classmate of Gene Gobis and good friend of the Stokna family. The surprising thing is that during high school days, Al sang baritone, never realizing what a marvelous tenor he would turn out to be.

During the holidays Connie Zygel became engaged to Jack Koziol. Congratulations! Also, Father Baltch and his sister, who is a doctor, visited with friends in Chicago, Ill.

Immediately following the Novena to St. Anthony, members gathered in the school hall for the January meeting. Sophia Gavry, president opened the meeting. Gene Gobis reported on the last three functions held by our council: Halloween dance, November Food Sale and the Christmas party.

Father Baltch, spiritual adviser, talked on "The Bible and the Church." He also circulated around copie of the "Lituanus", a quarterly magazine published by the American-Lithuanian college students. One particular item caught our eye — that in 1937 and 1939 Lithuania won Europe's basketball championship. (Assistant State's Attorney Konnie Savickus of Chicago, Ill., and Legal Adviser of the K. of L., was basketball instructor in Lithuania during that time.)

We also find most interesting — which Father Bob uses — is the book entitled "Marlborough's Lithuania - Self - Taught." Father Bob would give us a few phrases from the book, and we in turn, would translate them into Lithuanian.

After the meeting, while Connie Zygel and Ann Beleckas were serving refreshments, we enjoyed movies of Father Baltch's recent trip

to Florida and Washington, D. C. shown by him. Most welcomed guest of the evening was Don Nikstenas' mother.

Our council Communion Breakfast will be held March 4th. All members to receive Holy Communion at the 9 o'clock Mass, St. Casimir's Church. Breakfast, chaired by Aldona Bablinskas and Ann Beleckas, will be served at the Patrick's Highland House.

Birthday Greetings: Attorney Stokna (January 8) and Father Baltch (February 17).

Smile & Sparkle

ILLINOIS-INDIANA DISTRICT

Annual election of district officers took place on December 15th, with following results: Tony Lubert (112), chairman of the board; George Jonikas (112), president; Al Manst (5), 1st vice president; Peter Zansitis (36), 2nd vice president; Helen Zimmer (5), recording secretary; Mickey Shirvinskas (82), corresponding secretary; Joe Steinitis (99), treasurer; Jack L. Jatis (24), trustee; Peggy Zakaras (Seniors), trustee; George Shamis (8) and Frank Kurpalis (82) sgts-at-arms. Appointment of Spiritual Adviser to be made in the near future by the Chicago Lithuanian Catholic Priests' League.

At this meeting, Council 99 (recently reorganized) was officially greeted into the district. Since the national convention, Council 24 has been also reorganized. The revival of these two councils has helped awaken the activity in our district. These district activities have been responsible for getting a few other dormant councils back on the ACTIVE list.

During the past two years, our district did very little in reorganizing councils. Therefore, the district fell to an all-time low in membership and activity. It is honestly believed that the experiment of "seeding" experienced members of organizational ability for the purpose of organizing or reviving councils in the district will prove a success, and Councils 24 and 99 will prove to be very successful and active units of the Knights of Lithuania organization and example of reviving other councils.

CHICAGO, ILL. (C-36)

The Annual Heart's dance held February 11th at the Youth Center, was one of the highlights of the district's social calendar. Irene Sankus, ticket chairman, did a fine job.

Our council is well represented on the National Convention Committee: Sophie Zukas (corresponding secretary), Irene Sankus (recording secretary) and Frank Petkunas (treasurer) were elected to serve on the committee.

Zenon "Zeke" Meizis, past president is engaged to Lillian Donate. An early summer wedding is planned.

Helen Barkauskas Ambrose recently had a baby boy — Gregory.

James Cherry, 4th degree member, passed away last month. He was one of the charter members of our council and devoted about thirty years of his life to K. of L. activities. We express our deepest sympathy to Mrs. Cherry, also a 4th degree member.

Peter Zansitis, trustee of our council, was elected 1st vice president of the Illinois-Indiana District, whose duties will be to take charge of Junior activities in the district.

Kazimiera Petrusis, 4th degree member, celebrated her birthday last month. The celebrant served delicious refreshments to all members who attended the meeting.

Frank Petkunas, newly-elected council president, urges all members to participate in the commemoration of St. Casimir's Day and to attend the Communion and Breakfast which will take place in March. Council 112 (Marquette Park) will act as host to the district observance.

Peter Zansitis

CHICAGO, ILL. (C-112)

Councils within the Illinois-Indiana district will be guests of Council 112, host to the annual St. Casimir's Day COMMUNION and BREAKFAST, Sunday, March 4th. Members will attend Mass and receive Holy Communion at the Nativity B. V. M. Church. Breakfast will be served in the parish hall immediately after the services.

Father Leonard Vaisvila made his annual retreat at the Cardinal Stritch Retreat House, Mundelein, Illinois.

JOHN EVANS was elected president and ADAM OSKELIUNAS was elected treasurer of the Nativity of B. V. M. Holy Name Society.

Barbara Klevinsky spent ten days at the Mercy Hospital taking radium treatments.

Dr. Kazys Bobelis of Huntley, Ill., has discontinued his medical practice for two years, and has enrolled at John Hopkins for extensive surgical studies.

Patricia Tucker and Arlene Skocz were recipients of beautiful class rings at Maria High School.

George Jonikas was elected president of our district; Anthony Lubert took over the duties as chairman of the board of directors.

New members of our council are: Raymond Samoska, Jean Sheures and Sylvia Greicius.

Father Stanley Valuckis, former spiritual adviser of our council, died on December 17th. He was chaplain for the Sisters of St. Casimir at the time of his death.

Our neighboring Council 36 lost a valuable worker with the passing away of Jim Cherry. He was stricken with a heart attack, the second within a year's time.

Father Stanley Gaucius, spiritual adviser of Council 14, Cicero, lost his sister, the same week. Sister M. Edith was a member of the Sisters of Saint Casimir, and an English teacher at Maria High School prior to her death.

Our sympathy and prayers go to the members of their families.

Sophie Bockus spent a delightful two weeks' vacation in Old Mexico.

Lorraine Dombrowski spent the Christmas holidays with her parents in Carney, Michigan.

Officers for 1956 were elected at our December meeting: Betty Tucker, president; Al Stasiunas, vice president; Jean Sheures, recording secretary; Barbara Lazutka, corresponding secretary; Dolores Wainauskas, trustees; Al Mockus and Ray Samoska, sgts.-at-arms.

The annual Christmas party was under the direction of our grand officers. It was held at the K. of L. Youth Center.

Some of our members were fortunate to receive various K. of L. Ritual degrees: Betty Tucker and Gloria Cibulskis received their 3rd degree during the SENIORS anniversary banquet.

The Illinois-Indiana District Ritual Committee, consisting of Jack Jatis, Peggy Zakaras and John Stoskus bestowed the second degree on the following qualified members: Lorraine Wainauskas, Dolores Wainauskas, Estelle Rogers, Monica Kasper and Al Mockus. The committee also presided at the awarding of 1st degree to: Raymond Samoska, Jean Sheures, Sylvia Greicius, Al Zakarka and Lorraine Dombrowski.

Eleanore and John Evans are proud parents of a new son.

John A. Stoskus

CALIFORNIA DISTRICT

LOS ANGELES, CALIF. (C-133)

Our annual Christmas party took place on December 17, 1955 at the Ambassador Hotel. Many members and guests attended and enjoyed exchanging gift.

On January 22nd, our regular meeting was held at the home of P. Barkauskas, and election of officers was held. (Names to be published in next month's issue of VY-TIS.)

WEDDING BELLS WILL BE RINGING for Ann Karanauskas and J. Grikavicius of Detroit, Michigan, April 21st; also Eugene Skiman and Jean Lampman, February 10th. —S. A.

OHIO-MICHIGAN DISTRICT

DAYTON, OHIO (C-96)

We thank Ted and Elinor Sluzas for turning their basement over to our council for its annual New Year's Eve party. Charlie Petkus was our cheer leader. Stan Vaitkus put on an impromptu "amateur show." John Berczelly prepared delicious "kilbasu." Also, Elinor Sluzas and Ann Scott served "kugelis." It was nice having Fran and George Zelinskas with us at the party.

During the holiday season, the Ladies held their annual "stag dinner" at the Van Cleve Hotel.

BOWLING TEAMS: The Žemai-

čiai are in second place. Ann Scott čiai are still in first place; Aukštai recently replaced Fran Vangas on the "Ž" team. The twins and bowling were just too much for Fran. Gus Blum and Pat Zelinskas are considered high bowlers on the men's and women's team, respectively. Our teams will participate in the Ohio-Michigan district bowling tournament which is scheduled for May, in our city.

NEW OFFICERS: Fr. Walter Kartarskis, spiritual adviser; Charles Petkus, president; Mary Lucas, vice president; Pat Zelinskas, recording secretary; Mike Petkus, financial secretary; Frank Gudelis, treasurer; Charles Vangas, sgt.-at-arms; Anne Scott and Joan Kavalauskas, condolence secretary; Fran Petkus, "Vy-tis" correspondent; Stan Vaitkus and Eva Leasure, trustee; and Charles Petkus, custodian. We congratulate the incoming officers, and at the same token thank our outgoing officers for having done a terrific job in 1955.

We wish a speedy recovery to Anthony Fretic, who underwent surgery.

Stan and Helen Vaitkus have just moved into their new home. Linkime geriausio pasisekimo.

JANUARY birthday greetings to: Dorothy (Miller) Conrady, Jim Ritchey, Paulette Petkus, Rita Ann Vaitkus and Charles Vangas.

Us Petkus'

NEW ENGLAND DISTRICT

PROVIDENCE, R. I. (C-103)

We started the New Year with election of officers: William Belconis, president; Phil Carter, vice president; Julia Meciunas, recording secretary; Barbara Cyronak, treasurer; and Barbara and Charles Cyronak, supervisors of JUNIORS. We are looking forward to an outstanding year of activity.

We hope some day to have a K. of L. clubroom in Providence. Perhaps in the near future we shall have the pleasure of entertaining particularly our out-of-town guests in a real Vytiška fashion. President Belconis is actually looking for a suitable place where we might have such a clubroom and is quite enthusiastic about it.

We welcome into our midst John Morcas, who has just returned from Iceland.

For several months, we have been enjoying some lively discussions after Spiritual Program talks.

Since our picnics have shown increased popularity year by year, our council has decided to put even greater effort in making our picnics the highlight of the New England social calendar. Keep your eyes on this column for future announcements.

TIDBITS

We greatly miss Mrs. Helen Cepulis. Wonder how she's making out in Bridgeport. There are great possibilities in perking up the K. of L'ers in that vicinity.

President and Mrs. William Belconis were blessed with the birth of their first child, Patricia Leslie, October 5, 1955. Sveikiname!

Phil Carter, vice president and Ritual chairman, has announced that K. of L. Ritual degrees will be awarded to qualified members at St. Casimir's Communion and Breakfast to be held in March. Being in the capable hands of Phil Carter, 4th degree member, our Ritual work should make great strides in 1956.

June Lucas and Joseph Nazaka who signed both names on their Christmas cards, have set their wedding date — in April. Also, Joan Nazaka and her beau Charlie, frequent attendants at our meetings, plan an early wedding. We wish both couple much happiness.

We have an amateur roving photographer at our K. of L. functions. We warn all members to look your best... never know when the flash bulb will go off. We're looking forward in seeing some of those pictures in VYTIS, Julie. Also our scrapbook should contain some good informal shots. JAM

NORWOOD, MASS. (C-27)

The holidays have come and gone but they have left the Norwood K. of L'ers still reminiscing about those parties. Fred Picard played host at the Christmas party which was held in his lovely new home. Our New Year's Eve party was held in the Lithuanian hall. The chief "gaspadiné" was Agnes Kulbok, assisted by J. Vaikasas. The decorations for the affair were definitely unique — on the lines, hung with clothes pins, were diapers eagerly

ANTANAS BACEVICIUS-SR.
11140 S. HOYNE AVE.
CHICAGO, ILL.

awaiting the New Year baby. Whether the diapers came equipped with a laundry ticket from the "Didy Diaper Service" is still unknown to us. Others who helped on the committee were John Studalnick, Richard Mills and Frank Kasetta. We thank the entire committee for a pleasant evening.

With the exit of 1955, not only do we find ourselves confronted with a New Year, but also a new slate of officers: John Studalnick, president; Stanley Wasilauskas, vice president; Francis Nevins, treasurer; Agnes Kulbok, secretary and Frank Kasetta, financial secretary.

We are planning to hold a Communion and Breakfast in March in commemoration of St. Casimir, our Patron Saint.

Vinny Kasauskas is now owner of a new pair of skis. Not to be outdone by her brother, Lil has also acquired a pair of ski boots.

We wish John Studalnick a speedy recovery from a recent surgery (minor) performed on him.

N. Ema

CAMBRIDGE, MASS. (C-18)

We extend our deepest sympathy to Ellie and John Janunas and to Blanche Luchinskas on the death of their beloved fathers. Our council has arranged for Masses to be offered for the repose of their souls.

Three very successful whist parties were held in the past month for the benefit of our Parish Nuns and the Brockton Chapel Fund. A net profit of \$702 was attained. A beautiful Kelvinator refrigerator-freezer combination was purchased for the Nuns' Convent in Cambridge and \$200 was donated to the Chapel Fund in Brockton. We thank each

and everyone who helped make these presentations possible, especially Alberta and Jean Malin, co-chairmen of the affairs. Plans are underway for another whist party to be held jointly with Holy Name Society, for the benefit of the School Repair Fund.

At our last monthly meeting, John Zukas was elected Spiritual Program director. We are confident he will do a fine job.

Wedding bells rang in February for two of our active members — Helen Kazlowski and John Belskis.

Our council has challenged the Holy Name bowlers to a bowling match to be held in the near future.

Our almost forgotten clubroom got a thorough cleaning recently, thanks to Jean, Pauline and Alberta Malin, Valeria Jankauskas, Helen Kazlowski, Ed Puzin, Paul Zukas, John Samalis and Al Jakutis. We hope more members will make use of it.

Home on leave from the service, recently, were Leo Budra and Al Eurglunes. Both are in the Air Force.

We are having a Membership Drive which ends March 1st. Member recruiting the most new members will have year's membership dues paid by the council as a reward.

B. and Z.

SOUTH BOSTON, MASS. (C-17)

Every Monday evening, a group of K. of L'ers bowl at the South Station Bowling Alleys. After the holidays, we hope many more members will go bowling, particularly the male members.

At the district Holy Hour held in St. Casimir's Church, Worcester, Mass., December 4th, many of our members attended the service, not-

~~~~~  
Still waiting for names of  
Cultural Committee members  
from Councils and Districts.

~~~~~  
Jack J. Stukas, Chairman
1264 White Street
Hillside, New Jersey
~~~~~

withstanding the inclement weather we had. It didn't dampen the zeal of K. of L. Members realize the need and value of religious activities in our organization. Among those attending were — Father Contons, national spiritual director, who gave a beautiful sermon, Fr. Zuromskis, district spiritual adviser, Larry Svelnis, Phyllis Grendal, John Olevitz, district president, John Daniels, national trustee, Bill Gorski, Joan, Virginia, Ann and Mary Kleponis, Helen Ivanauskas, Diane and Rita Shatas, Rita Stakutis, Joe and Charile Marcinkevičius, Joanne Dravinskas, Winifred Skudris, and Marie and Florence Zaleskas.

Eddie Rudis, now stationed at Laughlin Air Force Base in Del Rio, Texas, recently received his wings and was commissioned as 2nd Lieutenant. Congratulations, Sir!

Frank and Virginia Markunas have at last been blessed by the birth of a daughter. They have three lovely sons, too.

Our annual ski-weekend at Woodbound Inn, East Jaffrey, N.H. was Jan 28-29.

At our last meeting, Father Zuromskis gave a talk on "The Soul: What Is It?" These spiritual topics (prepared Supreme Council Spiritual Program) which are presented by our spiritual adviser, prove to be very interesting.

The November dance at the Hotel Statler was very well attended. Many people, including married couples whom we haven't seen in quite some time, helped to make it a tremendous social success.

Many of our members attended the Snow Flake Ball held on January 21st, Brockton, Mass.

Happy New Year!

The Lancer

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