

"The Knight"



Wulf

S. Kancewick

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THE LITHUANIAN COMMUNITY IN THE UNITED STATES

By Msgr. John Balkūnas

The very first statement we must make is that the Lithuanian nation is not numerous. In the whole world there are only little more than three million Lithuanians. Of this number fully one third are in the United States, making this country the bulwark against any annihilation of the nation, and putting the Lithuanians of the United States in the foreground of the bitter struggle against liquidation, against genocide.

The Lithuanian territory itself is presently occupied by Soviet Russia, the inhabitants there are being persecuted and deported for annihilation. Only those Lithuanians living in free parts of the world can freely raise their voices and freely act in behalf of the fatherland. Only those Lithuanians themselves enjoying freedom may plan to preserve, strengthen and restore free living to their own compatriots. On the shoulders of the Lithuanians of the United States rests the burden and obligation of guarding their nationality from extinction and of preparing if for new national life. This task rightfully devolves upon them because of their numerical strength, their material prosperity. Theirs is the prime duty and lawful right to discover ways and means which will lead to Lithuanian restoration in the family of nations. Because they must first possess within themselves what they seek to restore in their fellow countrymen, theirs also is the duty and rights to seek and find methods and apparatus to preserve Lithuanianism, first among themselves, then to spread it to their brethren.

But some will say: Of what avail this preservation of Lithuanianism itself, first of all in a land far removed from the native soil, if Lithuania itself is doomed to be Russianized or extinguished? How will you restore the Lithuanian state if

her children, stripped of their nationality and scattered to the four corners of the earth, cannot be recognized as heirs of their fatherland and cannot serve as cornerstones for any new, restored national state? Our critics will ask: What will it profit to have the land of Lithuania restored to its rightful citizens if there will be no new citizens to return to that land? In a word, can there be any salvation of the nation unless you likewise save and have ready at hand the potential future citizens of that nation? The question may be proposed in another form: Can the ultimate freedom of Lithuania be won without the concerted aid of the Lithuanian groups and all manner of units in any way describing or claiming to be Lithuanian?

If we are to enlist in this gigantic task the efforts of all shades of Lithuanian organized activity, it is necessary, in addition to the goal we are seeking to achieve, to understand the nature of the component elements making up our Lithuanian society, the differences in religious and political viewpoints, and to seek to unite them all in the struggle for the common end. This means that we must first of all learn to live together. We must understand our solemn duty to assist each other, aid and support one another. The fate of Lithuania must become our concern. To adopt a "do nothing" or "don't care" attitude when our fatherland is in the throes of sickness nationally, nay suffering the very pangs of death, would be neither natural as grateful children, nor wise as beholders of the extermination of our earthly mother.

Even our own personal future lot is closed linked with that of our ancestors' land. Only in a nationally conscious community can our own personalities and our distinctive culture thrive. Thus the preser-

vation of that national consciousness has today become one of our foremost obligations, while the solution to this problem presents to us the greatest challenge.

We offer, as aims of a joint, united Lithuanian Community, undeniable and certainly acceptable to all, the following:

1: The maintenance and strengthening of the Lithuanian physical and spiritual - moral character, developing and stimulating positive Lithuanian qualities.

2: The furtherance by all possible means of Lithuanian cultural creations.

3: The development of each individual member of the Community into an active participant in the struggle for restoration of the nation's freedom and independence.

4: The organized co-operation with other national groups for a single, undivided peace with democratic ideals for the whole world.

5: The mutual rendering of moral and material assistance among Lithuanians, on a local, national, organized basis.

We assert that in a well organized Lithuanian Community, the Lithuanian instinct, not only for self-preservation, but for constructive development and progress, will manifest itself in the acts emanating from the fundamental institutions of family, school, church and various cultural organizations.

Vyčiu Seimas, įvykęs š. m.
rugpiūčio 23-26 d. Čikagoje,
bus paminėtas spalio mėn.
"Vyties" Nr.



Alfa Sušinskas

AUGŠTYN ŠIRDIS!..

Mišiose kunigas kreipiasi į žmones sakdamas: "Sursum corda" — (pakelkite) augšтын širdis. Nors šiuos reikšmingus žodžius mes daug kartų girdime, tačiau nevysi gerai suprantame, ką jie pasako.

Savo širdis pakelti augšтын pirmiausia reiškia iš savo širdies išimti nusiminimą bei liūdesį.

Ir krikščionis nėra apsaugotas nuo vargų vargelių bei nuo įvairių nelaimių; ir krikščioniui, kaip šios žemės keleiviui, neretai tenka iki dugno išgerti kančios bei gyvenimo kartybių taurė. Dėl to ir krikščionį neretai apima nusiminimas, ir jo širdį ima čaizyti skausmas...

Betgi krikščionis turi išmokti valdyti savo liūdesį ir skausmą — jis turi pasidaryti savo skaudžių pergyvenimų valdovu.

"Tikinčiam Dievą viskas pavirsta į gerą" — rašo apaštalas Paulius krikščionims. Iš tikrųjų, mes juk tikime, kad Dievas daugiau rūpinasi žmonėmis, negu lauko paukščiais ir lelijomis... Mes juk tikime Dievo Apvaizda, be kurio valios nė plaukas žmogui nenuveina nuo galvos... Tuo tikėdami, ir į savo vargeliu, rūpestėlius bei į visokias nelaimes turime žiūrėti kaip į Dievo leistus įvykius. O lietuviškas priežodis čia šitaip prasitaria: "Dievas davė vargelį, duos ir džiaugsmelį". Vadinasi, Viešpats, leidęs mums skausmą, nepagailės mums suteikti ir džiaugsmą. Pagaliau tikras krikščionis į šio gyvenimo skausmus ir nelaimes turi pažvelgti pro amžinybės šviesą, kuri jam nušviečia ir atskleidžia amžinąją, pomirtinę laimę...

Tikras krikščionis yra tobulas žmogus (aišku, tiek tobulas, kiek jis čia, žemėje, gali pasiekti tobulybės). O tobulas žmogus niekuomet nenuleidžia rankų — nedesperuoja. Jis žino ir supranta, kad nevisuomet yra naktis, kad po nakties tamsos su

auštančiu rytu ateina dienos šviesa, kad po viską naikinančių audrų vėl sušvinta viską gaivinanti saulutė.

"Sursum corda" primena krikščioniui į savo juodąją dalį pažvelgti — iš šviesesnės pusės ir iš viršaus. Aimanavimas juk ne mažina vargus, bet juos dar net padidina. Čia tinka pasakymas: "Nuolat bijas mirti — kasdien vis iš naujo miršta"... Iš tikrųjų, visada susikrimtęs žmogus savo vargingą bei skausmingą gyvenimą tik dar labiau apsunkina ir apkartina: šitoks pats užgesina paskutinį savo laimės žiburėlį.

"Pakelkite savo širdis augšтын" išreiškia ir šią labai gilią tiesą: žmogus turi sugebėti sunkiose valandose pažvelgti augšтын — atsiuotiti Dievo valiai ir tikėtis šviesesnės ateities.

Nusiminimas ir pesimizmas sugrauzia žmogų labiau, negu kūne įsisukęs vėžys: nuolatinis liūdėjimas bei susigrauzimas sugriauna visą žmogaus gyvenimą, o saulėta, skaidri nuotaika, nors ir vargą bei sielvartą gaubianti, yra nuostabus vaistas, sunkų likimą pakeičias į palaiminimą.

Žmogus visada turi siekti daugiau ir augščiau. Tačiau jis turi mokėti džiaugtis ir tuo, ką turi, nes kitas ir to neturi...

Kartą vienas žmogus labai liūdėjęs, kad negalės įsigyti naujų, gerų batų. Pykdamas jis vaikščiojęs po miesto gatves, į batų krautuvių langus žiūrėdamas ir savo vargingą likimą keikdamas, kadangi pinigų neturės. Beslampinėdamas po miestą, jis staiga pamatęs prie vieno namo besėdintį jauną vyrą, kuris neturėjęs kojų ir praeivius prašinėjęs išmaldos...

— Ak koks aš laimingas! — nušvitę jo galvoje. — Aš neturiu gerų batų, bet turiu sveikas kojas, kuriomis galiu vaikščioti, laimės jįškodamas...

Jei šitaip kiekvienas žmogus į savo vargus, į sunkų likimą pažvelgtų, jis pamatytų savo laimę, kurią jis turi, bet kurios iki šiol nesugebėjo pastebėti. Tada gyvenimas atrodys šviesesnis spalvomis ir ne toks slegias, ne toks kartus, ne toks juodas... Iš tikrųjų, pakelkime augšтын savo širdis, ir bus lengviau gyventi!

"THIS HAPPENED TO ME" To be continued!

The VYTIS FUND will present \$15.00 in prizes to the three best essays written by K. of L. members on the above subject.

1. Subject matter: may be based on the K. of L. Lithuanian, Catholic, personal experiences of the writer.
2. Length: approximately 300 words.
3. Format: typewritten, double-spaced.
4. Time: essays must be submitted to October 1, 1956.
5. Judges: Editors and Advisory Staff of the VYTIS.
6. Prizes: 3 prizes of \$5.00 each for the 3 best essays, which will be printed in the VYTIS.
7. Contestants should submit their name, address, and council number.

An Appeal

IN THE NAME OF INNOCENT VICTIMS OF SOVIET AGGRESSION

The well-known facts about the hellish life of 15 million people enslaved in Soviet concentration camps have been confirmed by prisoners recently released by the Communists. These prisoners also attest to the fact that many millions more are still enslaved in similar camps in all satellite countries.

Neither the International Red Cross nor other charitable organizations are permitted to aid these unfortunate people. The misery, oppression and scars of the enslaved as well as the primitive and unbearable life on collective farms in Russian dominated lands defy description. All subjugated lands are immersed in tears and blood. Innocent victims continue to be entombed on a massive scale.

The terrorism in Soviet Russia and the lands it has subjugated is a disgrace to the people of this day and age. We are all to blame for this blot on the history of our times. The people of the Free World have not used the opportunities at their command to end this oppression without war.

We do not want war even now. But Communistic terrorism must be stopped even at this belated hour. A spiritual renewal among the peoples of the Free World would have sufficient power to ensure the return of freedom and basic human rights to the enslaved nations.

Let people of good will and all those who rever the dignity of man rise in strong protest against the inhuman treatment of their fellow men in Soviet Russia and Communist dominated lands. Let us firmly resolve not to let pass any meeting or gathering of Free Peoples without a strong protest or resolution against the terrorization of enslaved people.

Let us send these resolutions and protests to our own government officials, to Russian and Communist controlled embassies, legations and diplomatic corps in our land and in other countries as well as to the bosses of the Kremlin and to all delegates of the United Nations.

People of the Free World, arise and work together for the abolishment of slavery. Stretch forth a brotherly hand to our oppressed brethren. Write a letter of protest against these grave injustices and encourage others to do likewise.

In the name of God and the love we bear for our fellow men let us wage a strong battle of protest in behalf of our enslaved brothers and sisters. God will assist us.

"As long as you did it for one of these, the least of my brethren, you did it for me." (Mat. 25, 40).

"We are confident that all who believe and worship God will lovingly cooperate in the battle against power of darkness." (Pius XI, Encyclical on Communism).

Let us all therefore unite in prayer and in action.

6727 S. California Ave.

Chicago 29, Illinois

IN BEHALF OF INITIATORS' GROUP

† Vincent Brizgys

AUXILIARY BISHOP OF KAUNAS (Lithuania)

VYČIŲ HIMNAS

M. GUSTAITIS

A. ALEKSIS

Alla Marcia

Nu - žengk, Ga - ly - be, iš Dan - gaus, Su - sti - prink jau - ną

Vy - čių dva - sia, Mes už tei - sy - bę sto - sim dra - siai

Tē - vy - nę gin - ti kuo - nar - siaus. O plie - no kar - das

prie - šą draus, O plie - no kar - das prie - šą draus.

Štai ple-vė - suo-ja vė - lia - va, Ką kal - ba jos žy - mė? Ei,

Vy - čiai, gy - ve - nam Tau - tai ir Baž - ny - čiai: Mums vis - ką

da - vė Lie - tu - va, Va - duo - sim gal - va ją sa - va. Ei

Vy čiai, gy - ve - nam Tau - tai ir Baž - ny - čiai.

feminine

fair

Mergaičių Pasaulis

Redaguoja Veronika Kulbokienė ir Veronica Yotts



A Chicago nun has been named winner in a national song composition contest and received a \$100 first prize. She is Sister Mary Bernarda, S.S.C., music director of Maria High School, Marquette Rd. and California Ave., Chicago, Ill., largest Catholic girls' high school in the Chicago archdiocese. She said:

"I learned of the contest and sent in my composition. Then to my surprise came the news that I had won."

Her song, "A Quiet Evening," with lyrics by Bernard Brazdžionis, noted poet of Lithuania, was sung by a choir of nearly 1200 mixed voices at the National Lithuanian Folk Song Festival July 1 in the Chicago Coliseum. Sister Bernarda also conducted the Maria High School Choir of 200 girls at the songfest.

Lietuvaitės kraitis

Sukroviau kraitelį i skryneles,
Išleidau dukrelę i marteles.

Dainuojama vestuvinėje lietuvių liaudies dainoje. Mergaitės kraitis yra jos pasididžiavimas ir garbė. Pagal susikrautą kraitį dažnai ji pasirenka sau gyvenimo draugo turtingumą, — būsimuosius sau namus, kad būtų ką puošti su atsineštomis grožybėmis. Ir neturinti kraičio nedrįsta eiti į didelius namus, gėda, jei neturės kuo pasirodyti.

Mergaitės kraitį sudaro visa tai, ką ji savo jaunystėje, padedama motinos ir kitų talkininkų, pasigamina — pasiruošia būsimam šeimyniniam gyvenimui. Ji verpia, audžia, mezga, siuva, išsiuvinėja ir visa, ką pagamina, deda į tam tikslui paruoštas skrynias. Darbščios lietuvaitės kraičio skrynioje mes matysime keletą plonos, lygios, išbaltintos drobės rietimų, vieną kitą rietimą siauresnės, ypatingai plonos drobės skirtos vyriškų marškinių rankovėms. Staltiesių, rankšluočių, užvalkalų, lovatiesių įvairiais raštais ir spalvomis išmargintų audinių



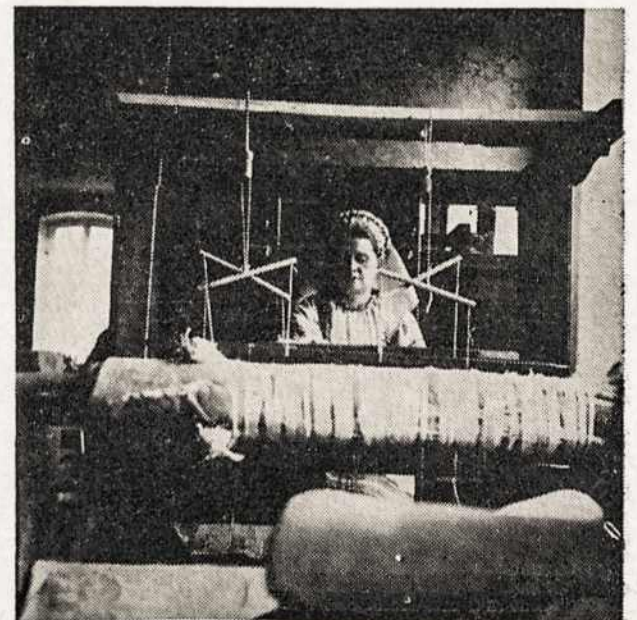
Verpia

rietimus, juostų, megztus užtiesalus, tautiškus drabužius arba jiems skirtą medžiagą ir kitų grožybių. Visi tie dalykai yra mergaitės rankų darbai, reikalingi didelio parengiamojo darbo.

Audimui naudojama medžiaga yra: linai, vilnos, medvilnė, žičkos. Drobė audžiama iš linų, kuriuos paruošti audimui yra didelis ir ilgas darbas. Pavasarį pasėjus linus, jiems augant vis reikia ravėti — išrauti piktžoles. Rudeniop, subrendus linų sėkloms, linai raunami, (tai moterų darbas), džiovinami, kuliami, stiebai merkami į tvenkinus arba eže-

rus arba klojami ant žemės 2—3 savaitėms, minami, braukiami, šukuojami, verpiami. Iš suverptų siūlų apmetamas audeklas ir riečiamas į stakles austi. Drobė audžiama paprastu būdu — dviemis nytimis. Išaudus skalbiama ir tiesiama ant pievos balinti. Balinimas vyksta keletą savaitių, kasdieną vis patiesiant ir per dieną laikant saulėje. Kada drobė pakankamai išbala, ji skalbiama, džiovinama, vyniojama į rietimą ir dedama į skrynįą.

Dar didesni paruošiamieji darbai norint austi raštuotas medžiagas: rankšluoščius, staltieses, lovatieses



Audžia

Rugiagėlė

Tarp
Rugiu

ir kt. Tam reikalui naudojama dvi arba keleta spalvų, audimo įtaisyimas komplikuočiau — naudojama daugiau nyčių ir audimas vyksta lėčiau, parenkant raštus.

Žinodamos kiek darbo reikia idėti ir laiko sugaišti, paruošiant rankdarbi, nesistebėsime, kodėl yra brangūs rankų darbai.

Lietuvė moteris savuoju kraičiu netikėtai praturtino lietuvių tautos kultūrą, bet daugeliu atvejų, kada ji savo rankų darbus išnešdavo į viešumą — įvairiose parodose, laimėdavo pirmąsias vietas. Štai 1938 m. tarptautinėje meno parodoje Berlyne puošnūs suvalkietės tautiniai drabužiai laimėjo pirmąją vietą visoje Europoje ir buvo patalpinti garbės salėje visą parodos laiką. Tuo metu vokiečiai norėjo už aukštą kainą nupirkti visus parodoje išstatytus lietuvių tautinius audinius,

bet mūsų vadovybė nesutiko perduoti.

Mūsų mamytės emigruodamos iš Lietuvos, kiekviena pasiėmė dalį savo kraičio ir per daugelį metų išsaugojo. Ir jos suprato, kad reikia kitataučiams parodyti kas būdinga lietuviška. Todėl nepraleisdavo progų, kur galėdavo iškelti į viešumą mūsų amžiais priešų naikinamos tautos bei jos kultūros liekanas. Taip 1900 m. (prieš 55 metus.) kada Amerikos lietuviai padarę atranką savo rankdarbių gražiausius išstatė pasaulinėje Paryžiaus parodoje, moterų audiniai susilaukė ypatingo dėmesio.

Šiais laikais, vis labiau išgalint technikai, jaučiama, kaip anie nepaprastai gražūs ir meniški dalykai nustumiami į šalį. O retėjant mūsų motinų gretoms, tie didieji mūsų tautos lobiai netenka savų globėjų.

Tad mes privalome branginti ir saugoti mūsų tėvų palikimą. Jei nėra galimybės išlaikyti pas save, perduokime į atitinkamus lietuviškus muziejus.

V. Kulbokienė



Kraičio skrynia

LITHUANIA, AND THE BALTIC SEA . . .

Jack J. Stukas



Tiny, ancient Lithuania has a sea-girded stretch of horizons that melt and merge to a lyric loveliness truly beyond description... Here the Baltic Sea is a burnished sweep of turquoise ripples, gently spilling against the motionless waves of "wandering" sand dunes... sands so smoothly firm, so white, they seem drifted from the space of desert dreams! No pebbles, no seaweed, clutter this undulating symphony of sea and sand, with little gleams of gold not infrequently enmeshed in the silver. For Lithuania is the legendary land of "Northern Gold," famous for its treasures of amber since the days of the Greek and Roman merchants,... and the little golden lumps are yours for the finding.

For a distance of fifty miles, along the entire length of Lithuania's sea-coast, the pageant of these amber-strewn dunes continues... now a low-drifted expanse, level with the sea... now the silver masses fashioning a brooding sentinel not unlike one of the mythical giants... then a few days, and the sway of little sea-winds will have shifted the pattern to diminutive ghost-haunted "piliakalnai," the ancient Lithuanian castle hills...

Over this panorama of the Baltic Sea and sand is the indescribably appealing Lithuanian sky... softly blue and dove-grey... and in the background, the towering interminable sky-line of pine. From the saffron pink of dawn, to gold, to purple, and finally to shadowed violet-grey, the mirrored reflections follow, until enfolding both sea and shore, an enchanting night follows an enchanting day.

Then imagine the spell of these "wandering dunes" at Nida, when above the sheer silver of their sands a low-hung moon is a strange, exotic thing. Enthralled, you listen... silence here is a space where the heart may speak word-free... you listen, and you hear the slow, lilting swiftness of purest, sweetest melo-

dy... the plaintive ardor of the Lithuanian nightingale, as if it would capture into its song the profound, tender, the incomparably beautiful folk songs — the "dainos" of Lithuania...

Perhaps it is because Lithuanian, the most softly-shaded of all languages, is so near to music in its cadence and rhythm that the lyrical wealth of these "dainos" is so limitless. Countless in number beyond the thousands, these legendary songs are sung today as they were sung even before this fair-haired race founded its ancient home on the Baltic. Symbolic of the very spirit of the land, in the "dainos" are traced the historic vicissitudes of the nation: the battles of the still-pagan, nature - worshipping Lithuanian defending his hearth against the medieval crusaders, the dark melancholy days of his oppression, the hopeful time of the war-liberated Republic, and now — the deep sadness under the new oppression.

As with the cherished life of his nation, so with his individual life; for every time of his joy, for every sorrow that might visit him, the Lithuanian has his song!

And would you have a glimpse of the typical Lithuanian woman? Then you will see her quietly impressive face above her hand-loom, softly singing to herself all the songs of her woman's life, and as you watch her swiftly, dexterous hands weaving from the thinnest, finest threads, colors and patterns of intricate beauty, you will understand the seeming "Charm" of her loom. She follows, unconsciously, the varying moods of her song.

In the atmosphere of appalling oppression of Lithuania's "dark ages," under the Russians, so similar also today, when ruthless forces were exerted to destroy, to obliterate the very entity of this race, neither national literature nor art could develop, except furtively; yet

the unquenchable need of the poorest peasant to pour forth his beauty-loving soul found adequate expression... first, in the exquisite lyrics of his "dainos", and second, in the innumerable hand-carved crosses and statuettes throughout the land, expressing the passionate fervor interlaced with the serenity of his religious nature. As Lithuania was still a pagan country up to the 15th century, often traces of remnant pagan traditions are combined with Christian motifs. You will see a countless number of these unique examples of a beautiful and developed religious art, along a wayside, beside a cottage or manor, or in a cemetery...

It is the "fantasy of the Baltic shore" that will inspire you the most in Lithuania, yet you will likewise want to know, to feel the storied spell of the Lithuanian forest. Never regarded as a background wilderness, but the intimate possession of the tiniest village, the old, proud Lithuanian forest stands... Its spaces entirely free from brush and undergrowths, your feet will wander... truly enchanted... through massive aisles of giant oak, sacred to the pagan Lithuanian, through balsam-fragrant groves of spruce and pine and "spirit-haunted" stillness, and when you enter the little trails threading their way through white-skinned birches, you will hear the sighing wind-voices enmeshed in the enchantment... And whichever way you wander, you will come upon the River. Broad, clear, swift-currented, beloved of song and story, they encircle and unfold until the horizons of the land merge into the horizons of the sea.

Yes, Lithuania is a beautiful and enchanting country... some day... soon... She will be free again... and her people will once again brush aside their tears... and sing their joyous folk songs... May almighty God and his blessed mother Mary, Queen of Peace and protectress of Lithuania, hasten that day...

AMBER, GOLD OF THE NORTH

IRENE VIDZIUNAS,

Los Angeles, Calif.

About 1,000,000 years ago, in Eocene and Miocene periods of the Tertiary system, northern Europe had a tropical climate. Among all kinds of tropical trees and plants that we still know today, and also many now extinct species, there grew a tree that we now call *Pinus Succinifera*, the resin of which became Amber.

Gradually the temperature of N. Europe decreased, the sea invaded land, changing its contours and submerging the Amber forests. Then the Glacial Period came with its giant glaciers slowly creeping from the North, grinding, miling and mixing the entire surface of the earth where they passed, and eventually covering the entire northern part of Europe, Asia and America. It all happened very slowly and, as the time passed, the forests fell, decayed, disintegrated, fossilized, until a forest floor of what is now called "blue earth" came into existence. That "blue earth" is the source of our Amber. If we sank a shaft through marl, sand, green clays and light sands, and a layer of green sand 50 to 60 feet thick, we would find a layer of "blue earth" 4-5 feet thick, 50 or 60 square rods of which would yield several thousand pounds of Amber.

Of course, we would have to pick a spot to sink the shaft somewhere in East Prussia or Lithuania, in order to find any Amber at all. According to Dr. G. C. Berendt, the center of the primeval amber forests is near to and above the extreme north-west point of Samland, latitude 55 degrees N and longitude 19 to 20 degrees E of Greenwich. The East Prussian and Lithuanian coasts are richest in Amber; with Latvia and what used to be the free city of Danzig, they are the only places from whence any considerable amount of Amber used to be exported. (The world production

of Amber is about 250,000 lbs. per annum, and 220,000 lbs. of it comes from the Amber coasts of the Baltic.

Amber is a fossil resin of a tree, now extinct, which belonged to the family of pines or firs, which now has been given the name of *Pinus Succinifera*. Chemically Amber is considered a non-metallic mineral. The formula of Amber is $C_{10}H_{16}O$. Its composition: Carbon — 78.96 per cent, Hydrogen — 10.51 per cent and Oxygen — 10.52 per cent. Specific gravity is 1.08, which means that Amber is only very little heavier than water.

The color of the Baltic Amber varies from almost colorless, pale yellow to brown. Red very seldom happens in fresh pieces, however it quite often appears later from constant exposure to light and air. The most common sorts of Amber are two: clear and cloudy. The cloudy one is usually called "osseous" or "bone" amber, and, through the microscope, it shows a structure of hollow spaces, almost like the hollows of a sponge. Some of this osseous Amber looks exactly like yellow bone.

The English name **Amber** derives from the Arabic **Anbar**, through its Spanish rendering **Ambar**. Pliny tells us that the Egyptians called it **Sacai**, which is quite interesting, because in Lithuanian the word **Sakai** means **resin**, and there are a few place-names on the Baltic that include that word. For instance **Sakastina** (Valley of Amber), in Latvia, or **Sakasosta** (Port of Amber) north of Koenigsberg in E. Prussia. The German name **Bernstein** means **burning stone** — allusion to the fact that Amber burns. In Lithuanian Amber is called **Gintaras**.

Archeological discoveries show us that Amber has been regarded as a very precious substance through the ages, perhaps, next to bronze or iron, the most precious substance

known, and at least equal to value if not superior to gold.

Quantities of Amber beads have been found belonging to the Stone Age (mostly in Scandinavia and N. Germany). Amber beads appear in tombs in Egypt as far back as the VIth Dynasty (3200 B.C.)

During the Bronze Age the trade in Amber developed along the definite trade routes — mostly waterways. With the help of archeology, by means of the finds of Amber, we can trace the earliest great trade routes right across Europe — from the Baltic to Rome, Greece, Etruria and Egypt. Most of the barrows of any importance belonging to Bronze and Early Iron Age have yielded Amber beads. The most important object in Amber that has been found in Europe in a tumulus is the famous cup, now at the Brighton Museum. It comes from about 1500 B.C. (time of Moses), is carved from one piece of reddish-golden Amber and has a volume of about ½ pt. It is beautifully designed and decorated and experts from all over the world have come to see it.

Up until the second half of the XIXth century, the only way to get Amber was to fish it out of the sea. (The blue earth strata containing Amber extends under the Baltic Sea and the water has washed off the top layers and loosens pieces of Amber, which are washed upon the shore by the waves — especially after storms.) The "fishing" of Amber was not always very simple, sometimes it was even risky. People used nets fastened to a pole about 20 ft. long. The stormy November and December months were the most productive and also coldest and most dangerous. Occasionally, when the water was clear and quiet, Amber could be seen in the depths and the fishermen could loosen it with spears or poles and then catch it in their nets. Others used to dive for it.

Lith. Days

GROŽIS

Kiekvienas žmogus savo prigimtimi yra grožio ugdymui palankus, nes jis grožiui yra sutvertas. Kas nėra pajutęs, kaip kiekvieną gamtos grožis kilniau nuteikia? Kai pavasari grožis pabunda gamtoje, ar neįžiebiam į kiekvieno širdi meile pasireiškiančio grožio? Ar nepajuntame liūdėsio, kai rudeni, krintant medžių lapams, gamtos grožis tartum gieda paskutinę savo gulbės giesmę? Kokių nuostabių jausmų mūmyse sukelia žydinčios gėlės! O kai lietaus lašai barškina i lango stiklus, jauti kaip byra ir teka minučių ir sekundžių lašai iš mūsų gyvenimui Dieviškosios Apvaizdos numatyto indo. Ir taip ivairūs šviesaus ir aptemdyto grožio reiškiniai, užgaudami mūsų sielos stygas, sukelia joje įvairių tonų ir pustonių, darnių, o kartais ir disonansu skambančių garsų.

Tačiau negalvokime, kad kalbėti apie grožio ugdymą ir grožio ilgėtis yra nereikalinga prabanga. Nemanykime, kad tai tik turtuolių siekiai. Grožis ir prabanga nėra tas pats dalykas. Grožis yra imanomas ir neturte. Grožio ilgesys — tai sielos reikalas. Kaip medžiaginis turtas negali sielos praturtinti, taip ir medžiaginis neturtas negali jos nuskurdinti. Tai įrodo ir tas faktas, kad daug gražiausių meno kūrinų buvo sukurta vargingiausiose sąlygose. Nekartą sielos, kai žmogus patenka į skurdą, tartum instinktyviai dar labiau pradeda ilgėtis grožio ir bent savo jausmų pasaulyje pradeda jį kurti, kad atsvertų medžiagini skurdą ir jame nepaskandintų dvasios. Antra vertus, dažnai turtingos gyvenimo sąlygos sudaro tik gražių rėmų išpūdį, bet tas išpūdis yra nejaukus, nes vietoje papaveikslu tuose rėmuose matoma tik klaiki tuštuma.

Grožis Ir Aplinka

Norint ugdyti grožį, reikia savo šeimoje ir savo bute sukurti jam tinkamą aplinką. Šiam tikslui nereikia daug turto, užtenka tik tikro grožio pasiilgimo. Juk pagrindinės grožio sąlygos, švara ir tvarka, beveik nieko nekainuoja. Gražus baldų susitvarkymas ir suderinimas reikalauja tik skonio. Papuošimas sienų, kad ir pigiomis meniškų paveikslų

reprodukcijomis, gali atnešti butui daug jaukumo. Kas tik grožiu domisi ir jo ilgisi, ras įvairiausių būdų, be jokių ypatingų išlaidų, sudaryti savo namuose grožio aplinką.

Kartais, ypač švenčių proga, nereikėtų užmiršti nė gyvų gėlių. Jos nejučiomis ugdo kilnesnius žmogaus jausmus. Kambaryje, kur skleidžiasi gėlių žiedų taurelės, sunkiau atsiveria lūpos negražiam žodžiui. Yra tautų, kurių šeiminkės kasdien perka gėles, pirkdamos maistą ir kitus kasdienius reikmenis. Tos tautos priklauso prie kultūringiausių pasaulio tautų. O juk ir mes esame iš tos tautos, kurios mergaičių didysis pasididžiavimas ir net savitarpis lenktyniavimas yra gėlių darželiuose.

Mūsų tautos dukros, išisegusios i kasas gėlių žiedus, eidavo šventadieniais i bažnyčią pasigėrėti ir pagyventi krikščioniškų paslapčių grožiu. Jeigu jau toks neturto mylėtojas, kaip šv. Pranciškus Asyžietis, mėgo gėles ir jas išleido i savo vienuolynus, tai kas drįstu sakyti, kad retkarčiais vienas kitas gėlėms išleidžiamas doleris yra tik prabanga?

Daug grožio gali i šeimą atnešti garsieji literatūriniai kūriniai. Širdis šokinėja iš džiaugsmo, kai susiduri su didžiais literatūros genijais. Gerų rašytojų ar poetų kūryba, kartais garsiai skaitoma šeimoje, neretai suspindi visai netikėta grožio šviesa. Reikia bandyti i tuos kūrinius išsijausti, tada ir grožis atsiskleis.

Didesnieji miestai suteikia labai daug progų susidurti su grožiu šalia mūsų buto sienų. Reikia tik pasinaudoti tomis progomis. Tai didžiu liai parkų gėlynai, meno parodos, knygų ir muzikos plokštelių bibliotekos, vertingi vietiniai ir užsieniniai filmai. Visai teisingai A. Baronas savo novelėje sako, kad "jeigu jis galėtų, viso krašto žmonėms isakytų kas vakarą pastovėti po žvaigždėtu dangumi".

Grožio Kūrimas

Ir nebūdami menininkai, grožį kuriame, kai išsiauklėjame gražių formų ir gražaus turinio asmenybę. Tikrai graži siela labai simpatiška spindi ir iš negražaus veido. Tokio žmogaus nusišypsojimas, pasisveikinimas ir kiekvienas judesys gali padvelkti grožiu. Tokios gražios sielos tai tikra žmonijos palaima, tai žmonės — gėlės, kurie puošia visuomenę.

Kurti tą grožį, kurs spinduliuoja i aplinką, tai reiškia kurti iš ilgesio ir svajonės atausią vidaus grožio pasauli, kurs padeda pakęsti niūrią ir sunkią tikrovę.

Nepamirškime, kad vaizduotė, svajonių lydima, visą grožį sukūrė, ir menas būtų neįmanomas be jų. Štai kodėl turime teisę tvirtinti, kad kilni vaizduotė grožį kuria ir jį paskleidžia. Grožį kurti ir skleisti — tai skatinti vaikų palinkimą i muziką ar i kitoki meną ir stengtis sudaryti sąlygas tiems palinkimams vystytis. Todėl tokiose šeimose, kur šiais palinkimais apdovanotų vaikų yra, pianinas nėra jokia prabanga. Grožį skleisti — tai atkreipti kitų dėmesį i gražesnius lieteratūros kūrinius, sudominti juos poezija, kurios kai kas nė i rankas neima, todėl ir nesupranta. O juk geroje poezijoje tiek daug galima pajusti paprastais žodžiais nenusakomų dvasios ir pasamonės gelmių. Nekartą ji atidengia vis naujus ir naujus, nežinomus dvasios horizontus. Ji gali labai pagilinti mūsų dvasinę kultūrą. Vienu žodžiu, reikia grožio apštalavimo, norint, kad būtų sielose paruoštas kelias religijai. Teisingai A. Carrell sako, kad "grožio meilė veda i mistiką".

Tad visai suprantama, kodėl Bažnyčia jaunimo auklėjime labai daug reikšmės skiria Marijos kultui. Juk Marija atstovauja grožį krikščionybėje. Todėl ir Marijos švenčių liturgija, galima sakyti, yra pilna gėlių. Ji ten lyginama su visokiomis gėlėmis. Taip pat ar kartais pagalvojome, kodėl tiek daug Madonų paveikslų pasaulinėse meno galerijose? Tik retas kuris iš didžiųjų menininkų nebandė jos atkurti. Manau, jog visa tai dėl to, kad jų siela nujautė Marijos nepakartojamą grožį, ir to grožio bedugnė vis iš naujo viliojo i ją pažvelgti, vis iš naujo juos intrigavo savo nepasiekiamumu. Juk ji, Bažnyčios sprendimu, yra apsaugota nuo bet kurios nuodėmės, nuo bet kurios netobulybės dulkelės ir nuo palinkimo i nuodėmę. "Ji tapo gražesnė už grožį", sako Pijus IX. Dėl to Bažnyčia nori, kad katalikų sielos, kaip galima dažniau, bendrautų su šiuo grožiu ir tokiu būdu pačios prisipildytų dvasinio grožio. Taigi, gražus Madonos paveikslas šeimoje gali dvasinio grožio ilgesį kurstyti ir palaikyti.

Tiesa ir gėriu mintą mūsų dvasia, grožiu kvėpuoja siela.

"L. L."

GĖLĖS

Apsipratę mes žiūrime į daugelį gražių dalykų bemintėm akim ir bejausmėm širdim. Vienas tokių dalykų, tai mūsų gyvenimo palydovės gėlės.

Jeigu kas mūsų žemėje dvelkia svajone ir pasaka, tai gėlės. Šios prabangiai pasirėdžiusios žemės gražuolės vilioja, žavi ir užburia mūsų akis savo išvaizda, spalvom ir kvapais.

Kas yra gėlės? Beprasmiškas klausimas tam, kuris grožį jaučia. Beprasmiškas aiškinimas tam, kas grožiui nejautrus. Gėlės atveria savo grožio paslaptį tik tam, kuris jomis gėrisi.

Gėlės — medžiagos siela, nes jos mažiausiai medžiaginės, nes jų vertė glūdi "dvasingiausiame" medžiagos pasireiškiame: spalvingume ir kvape. Gėlės yra gamtos šypsena. Gėlės kvapas — jos siela ir poezija, kuri supa gėlę. Žemės grožis stipriausiai pasireiškia gėlėse.

Nenuostabu, kad gėlės tapo gražiuju jausmų simbolis, nes tokie jausmai vaizdžiausiai nusakomi gėlėmis. Ne kartą gėlės būna tylus iš-

sigelbėjimas, kai sieloje susitelkia daug grožio, ir žodžiams trūksta jėgos jį išreikšti.

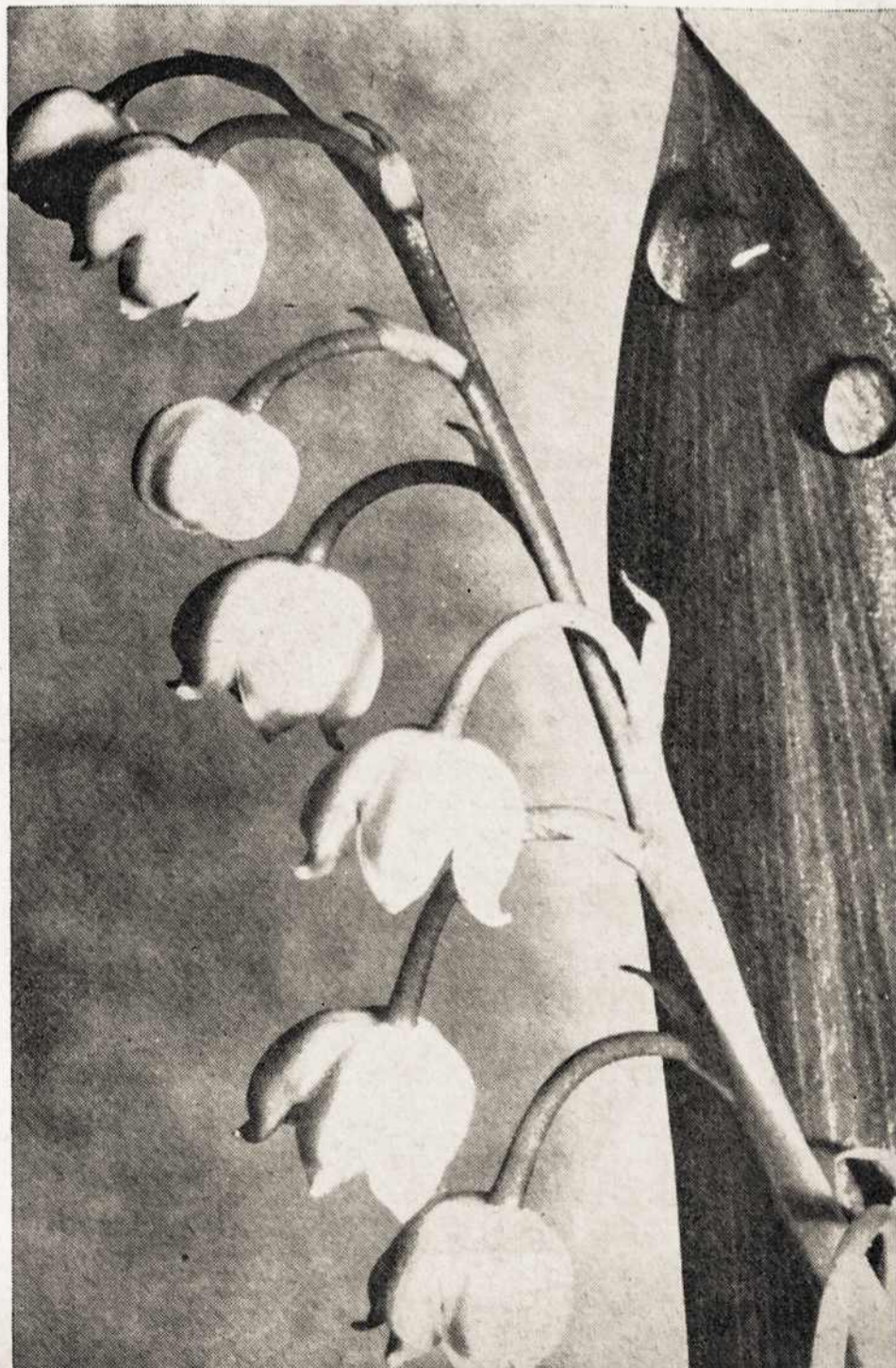
Gėlių ilgesį rodo ir tasai Edelweiss'o gėlės ieškojimas Alpių kalnuose. Nors toji gėlė auga pavojingose ir sunkiai prieinamose kalnų vietose, tačiau jos ieškoma ir net beieškant dėl jos žūvama. Gėlių branginimo idėja yra ir mūsų legendose, kuriose Joninių naktį ieškoma pražyduosio paparčio.

Kad gėlės grožis ir jos kvapas gali turėti įtakos į žmogaus dorovinę nuotaiką, tai ne vienas yra pastebėjęs.

Su išsiskleidusiais saulėje žiedais ir žmogaus širdis prasiskleidžia gėriui.

Čia mums prisimena kadaise gėlėmis išpuošta mūsų tėvynė.

Ar nereikėtų mums, kurie gyvename laisvuose kraštuose, ypač mūsų jaunimui — ateitininkams, skautams, vyčiams — ugdyti gėlynus? Ar nebūtų gražu, kad svetimtaučiai kiekvieną lietuvių namą atpažintų iš gėlių darželio? Ar nebūtų prasminga, kad mes — ilgėdamiesi grožio ir kilnumo — dažniau pasinerume gėlių grožyje ir jų kvape?



A LITHUANIAN FOREST IN SUMMER

Antonia M. Wackell

WHAT THE FOREST MEANS:

Wherever you gaze, there is always beauty: green, marshes, purifying!
Wherever you inhale, it is always pleasing: forest scents, nostril teasing!
Wherever you listen, there is always delight: rustles, murmurs, gamboling!
However you feel, there is always calm: heart caressing, gnawing!
Beds of soft, green, tender moss are spread throughout,
And when they draw their heads into themselves, then lullabies drop out.
The berry shrubs, like rue, grow stump on stump,
Bearing black, red berries, ripe and plump.

THE FOREST'S MUSHROOM FAMILY:

On a green, red, timbered bottom mushrooms show
Their many colors among the trees where they grow.
The mushroom funnel, here and there, through the crevice carefully,
Thrusts itself from under the mossy covers bashfully.
Here in the forest the mushrooms saucers lead,
Here the hog mushroom puffs, look as though they're full of mead.
Here under the firs, the families' orange mushrooms grow,
Here under the pines, out of the earth, green mushrooms show.
Here on the trees, redish, bluish, grayish nomad mushrooms sit,
Gay little mushrooms, growing nicely, worried not a bit.
Here are the butter mushrooms along the path the shepherds tread,
They look like upturned cups around the bushes, as Mickevičius said.
Here, out of the clumps, 'nemunes' mushrooms grow, and the 'lepšias'
among the alders peeps,
Here in dried tree trunks 'šalponiai' are found and in shrubby heaps.
Here are leprous flybanes, and slimmy mushrooms too,
Here are mushrooms and toadstools, names of which, no one knew.
Yonder mushrooms people gather, and animals the others chew.
And cattle trample still the others as they storm through.
Or else, they become limp with age in time, and then finally decay.
The vegetation around becomes lush with the mushrooms cast away.
Ah! but supreme above them all is the mushroom 'baravykas',
Or in the bard's own words, — the 'Colonel of mushrooms' is Boletus.
Broad, corpulent, bulging, as if it were the cover
Of a hard, strong stem topped by a polished platter.
Rapidly growing, long eating, with a host of relatives,
Found among the oaks, and the reds and other spots the forest gives.

LIFE IN THE FOREST:

Green fir trees, like flowers, are enchanting in the field:
Here the rabbits bed among them, and the partridges their young ones
Bushes, bearded grass, curve the border of the forest [shield].
And across the woods the shining beams reach out and rest.
The alders, the mushroom's habitat, grow up and around,
Clusters of nuts on the hazel tree branches are found.
Attack the kernel. Ah! beside the lulling spring in the valley
The willow tree will offer a pleasant shady canopy.
The wayfaring-tree drips in blood, currants on the river šlave,
Here and there, find refuge and comfort every day.

THE FOREST'S OCCUPANTS:

White forests on hills, like white sentrys appear:
The young birches, and the bulrushes from the river are here.
Here the birch tree leaves tremble with dread
For among them a horrible serpent will make its bed.
Here the oak and the ash trees have grown lifeless near the fir:
The mother serpent grieved for the trees and would not stir.
As mushrooms decay in place, blood in water putrifies,
So with her children it could be, in her mother's judgment she could
sympathize



And feel deep sorrow for the trees: — and so a fir tree she became.
Bound her youngest and her sons, in robes of fir, to be the same.

THE TREES IN THE FOREST:

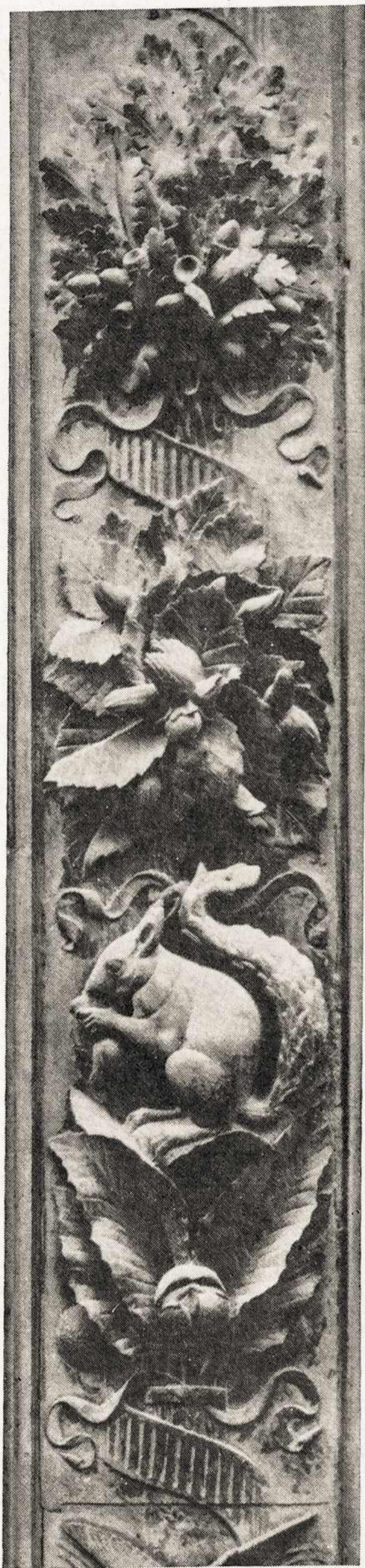
Bird cherry tree, willow, pear tree, apple tree.
The dogwood in the swamp complains about her sister, shamefully.
Elm tree, buckthorn, lime tree and countless more
Of various species are here, — unseen before.
Only the people reared in the forest, can tell a tree's name.
And whenever the doctors and experts came,
They would strip some bark, hardened root, or pluck a leaf,
To heal all the sick people and give them much relief.
Ah! to us simple folk its wondrous to see,
How Providence covers them all with a roof of greenery,
When each bubble buds, and breaks away,
When apple blossom's curd on the branches turns gray,
When throughout summer the dark side of the forest seems green,
When autumn is close, red and yellow leaves will appear on the scene
Then it will seem as though, with a film of blood, the valley will radiate,
And places that are naked, for the coming summer will await.
Ah! little pine trees! those pine trees unaccounted!
Tall, thickly growing in the marshes, with tops all garlanded,
In summer and in winter, like the reed, they grow green and verdant,
Trunk, stricks trunk, like the reed canes sway and slant.
For half a distance one can't see — it's like a heavy thicket!
Neither wood pile, nor a toppled, dead tree trunk will you get:
Nor the dried up branch, untwisted in its place,
Pine trees, tall and level, as though their tops were trimmed in space.

PERFUMES IN THE FOREST:

Ah, the fragrance, now here it is! here is the resin in the pine,
Here the breeze smells with the sweet scent of blooming vine:
You smell the white field clover and the red,
You find the camomile, and the grasses in the fallow field ahead.
You sense the scent from the black hillocks of the ants,
And from the trees, from the cones, and the leafy plants,
All different perfumes: wafted by the breeze,
Each time another whiff, another fragrance that will please.
Here the heath, with lush green moss and red berries is assailed;
Tree buds smell so sweetly — as though the orchard burst wide open
and all its fragrance was exhaled.
When it begins to pour its perfumes through the wide outdoors, it pours,
Then returns to the fields and meadows — and to the forest of pines
You smell the aroma of the meadows and the ground, [indoors.
Every fragrance is blended, filling the air around.
So that neither the nose can decide what perfumes the forest sprays on;
A confusion of scents the forest, field and meadow have agreed upon.

MUSIC IN THE FOREST AIR:

God in His Glory wrought sounds of tranquility and graciousness,
It seems, as though strains of violin strings are heard, of song and
laughter, tears of sadness.
Ah! what sounds, all seem to be woven into a melodic mass,
So that separate sounds can't be detected, — and that grieves the heart,
The forest sounds are delightful, it also smells deliciously, [alas!
Rings and buzzes merrily, beautifully, loudly and pleasantly.
At midnight, it's so still, — that you could hear most anything,
You can hear the tender buds or young leaves, on the branches, spring.
You can hear the trees and branches whisper in their sacred conversation.
The stars become covered, the dew falls in doleful salutation.
And all the feelings in the soul will be calmed and then depart,
With quiet tranquility, and prayer, to the heavens, will rise the heart.
The flowers, dewdrop filled, bend their heads low to the ground.
Then all the pine forest awakens, — silence, is now sound.
Slowly the sacred days conversations will now begin.



FOREST CONVERSATIONS:

What is that rustle? — Ah! the wind blew a leaf within.
 And a small bird awoke in its nest where it lay.
 What is that crackle? — Ah! a wolf: he sniffed the dawn of another day.
 From its nocturnal haunts, through the brush, prowls the wolf without a
 And the fox steals into its burrow with a gosling in its jaws. [pause.
 And the badger creeping out of its comfortable hollow;
 And capering through the forest, is the graceful nimble doe;
 And the frisky squirrel leaps from branch to branch, in and out of the
 And the rich brown marten with a white and yellow vest, [forest
 And many other creatures through the woods are fluttering.
 What is that clatter? — Oh, just, a stump with a woodpecker tapping.
 What is that crash? — ah that, a young goat in a thunderous thump.
 What is that rustle? — an ugly reptile leaving its stump;
 Ah, the current splashes the shores of the Šventa river;
 What is that clatter? — A gagging goose at the riverside is much nosier;
 And see, next to the forest, a stork is building its nest;
 And the ducks call “pry! pry! pry!” into the marshes where it is best;
 And the cock-bird calls his mate and son in conference;
 “cuck-cuck-cuck-oo” what shall I fetch you? don’t talk nonsense.
 “cuck-cuck-cuck-cuck-oo? shall it be worms? seeds? or dragon-flies?”
 Mother cuckoo looks about her and begins to vocalize:
 Softly she cuck-ooes and then crys, now she vibrates with laughter.
 The forest just rings and rings with sounds and everything’s astir: here
 is Golden Oriole Eve
 She utters sharply: “Eve, Eve! don’t you feed in the sheave!”
 Here in the marshes: “ri-u! ri-u! ri-u! sadly calls the curlew;
 Here again are different voices — as though they have burst anew.

BIRDS IN THE WOODS:

Still other voices, in many other conversations:
 There are redbreasts, wrens, thrushes, and other variations,
 There are woodpeckers, magpies, and others with strange and beautiful
 songs:
 One laughs, the other laments, while another with mischief responds,
 And exquisite of them all is the nightingale’s melody:
 Full, high, wild sweet notes, — loud and free.
 The sounds ring, hum and buzz through the shrubbery, all day long,
 Sounds and songs that pierce the heart, — as does, Lithuania’s song.
 Varied voices are all combined in this forest symphony:
 And every little leaf seems to clatter, chirp and call from the branches
 There is no preparation, yet the sounds all harmonize: [in the tree.
 Even these little voices, the listening ear does not recognize.
 When the green meadows will hold thier blossom festival,
 And all the flowers — each other will encircle,
 Then at a distance, will appear, a glorious display of colors — summer’s
 testimonial.

(Written in Lithuanian by Bishop Antanas Baranauskas)

K. of L. CALENDAR

September 15 — Dayton, Ohio (96),
 DANCE Polish Democratic Hall.
 September 16 — Providence, R. I.
 (103) PICNIC.
 September 22 — NEW ENGLAND
 DISTRICT DANCE, American
 Lithuanian Citizens Club, Smith
 St., Providence, R.I. — Pro-
 ceeds to go to VYTIS Fund.
 September 29-30 — NEW ENG-
 LAND DISTRICT Convention,
 Waterbury, Conn. Host: Coun-
 cil 7.

October 6 — Dayton, Ohio (96) BUS
 RIDE to South Bend, Indiana
 Notre Dame v. Indiana game.

October 7 — 40th ANNIVERSARY,
 NEW YORK - NEW JERSEY
 DISTRICT DINNER and
 DANCE, Hotel Robert Treat,
 Newark, N. J., 5:00 p. m. Music
 by Joe Thomas & Orchestra.
 Subscription \$5.

November 17 — Kearny - Harrison,
 N. J. (90) FALL DANCE, Lith-
 uanian Catholic Community
 Center.

COURT RECOGNIZES
LITHUANIAN LAW

A British court recently set a
 precedent by ruling that the laws
 of the Republic of Lithuania — be-
 fore the annexation of Lithuania by
 the USSR in 1940 and its subse-
 quent occupation on by the Nazis
 in 1941 — are still valid.

The court handed down letters of
 administration which permit sur-
 viving relatives of victims of the
 Nazis in Lithuania to succeed to
 property owned in Britain.

Lithuanian Newsmonger

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

About 20 or more members and friends of the Business and Professional Women's Republican Club of Boston joined others at the Boston Public Library for the special program prepared by MISS VERONICA YOTTS, and received firsthand information on activities in Boston as well as in our home areas. Miss Yotts together with Mrs. Veronica Kulbokas presently edit the FEMININE FAIR — MERGAIČIŲ PASAULIS page in VYTIS.

* * *

ATTORNEY A. C. STOKNA of Amsterdam, N. Y., was toastmaster at the fifth anniversary communion breakfast of the ST. CASIMIR'S HOLY NAME SOCIETY recently. The speaker was Rev. J. P. LaManna of Schenectady, who was named "Priest of the Year" by the Laymen's Committee on Catholic Scouting of the Albany Diocese. Boy Scouts of Troop 48 of St. Casimir's Church were guests.

* * *

COUNCIL 103, PROVIDENCE, RHODE ISLAND, presented a 15-minute TV program over Station WJAR-TV on March 24th. The program was prepared by REV. A. A. JURGELAITIS, O. P. and carried out by the council members. MR. J. BEINORIS conducted the musical part of the program; the JUNIOR K. OF L. DANCE GROUP danced three folk dances. FATHER JURGELAITIS was narrator. In the program were included several exhibits of Lithuanian handicrafts. This is the third time K. of L.'ers have appeared on WJAR-TV. Previously, on February 16th and February 19th in connection with the LITHUANIAN INDEPENDENCE DAY celebration.

* * *

Mayor Nicholas S. LaCorte of Elizabeth, N. J. received a delegation from that city and issued a PROCLAMATION — declaring February 16th — REPUBLIC OF LITHUANIA DAY, and among those pre-

sent were REV. MICHAEL G. KEMEZIS, pastor of St. Peter & St. Paul's Church, ADWARD ANILONIS, vice president of Council 52, and PROFESSOR JOSEPH ZILEVIČIUS, member of K. of L.

* * *

MR. KAZYS MOCKUS and MR. VASILIAUSKAS, employees of American Sugar Refining Company of South Boston, Mass., were among those whose articles appeared in its magazine under the headline "Domino People Describe Colorful Yul tide Customs in Other Lands Across The Sea."

* * *

REV. STANLEY VALUCKIS, 43, one of the best known priests among Catholics in Chicago, died recently in the Holy Cross Hospital. At the time of his death, Father Valuckis was chaplain of the SISTERS OF ST. CASIMIR, who conduct the Holy Cross Hospital, the Loretto Hospital, Maria High School, and all Lithuanian Catholic schools in Chicago.

* * *

BRUNO PETKUS of Chicago, Ill., past grand knights of the Cardinal Mundelein Council of Knights of Columbus, was honored recently at a celebration in Marquette hall. A solid gold watch was presented to Petkus in appreciation of his two years of faithful service in office. Many dignitaries were present.

* * *

DIANA REKUS of Chicago, Ill. (Northside) was elected president of her school class.

* * *

ANN SHUKIS, former officer of the ILLINOIS-INDIANA K. OF L. DISTRICT, has been promoted to CAPTAIN in the ARMY NURSE CORPS at Fort Sam Houston, Texas. Previously, Ann had served over three years, in Germany and Japan.

* * *

JOHN POCIUS, member of Council 112, Chicago, Ill., frequently flies from Pittsburgh to Oak Lawn, Illinois and visits with his family. John is connected with WESTINGHOUSE.

* * *

ANDREW YUKNIS, former president of the ILLINOIS - INDIANA K. OF L. DISTRICT, is the owner of the CRAFT SCREW MACHINE PRODUCTS COMPANY.

* * *

JOHN STOSKUS, member of Council 112, Chicago, Ill., is Deputy

Bailiff — the unsung workman behind all of JUDGE JOHN T. ZURIS' affairs. JOHNNY is the uncle of JOHNNY MOSKUS, rookie first baseman of the PHILADELPHIA PHILLIES.

* * *

WALTER RAYMOND CHINIK of Pittsburgh, Pa., our national treasurer on June 15, 1956, graduated from the Carnegie Institute of Technology, and received a BS degree.

* * *

FRANK PETRAUSKAS of Syracuse, New York, chairman of Sports Committee, is in business for himself as a Landscaper.

* * *

PROFESSOR KAZYS PAKŠTAS, honorary member of the Knights of Lithuania, recently celebrated his sixty-second birthday. Professor Pakštas is known to Lithuanians as a journalist, orator, statesman and geographer. At the age of twenty-one, Pakštas left Lithuania for America: his country was then under the oppression of the Russian Czarist regime. While in Chicago, Ill., he became the editor-in-chief of VYTIS. Years later, after a stay in Europe, he edited the newspaper DARBININKAS in Boston, Mass., during 1923-24. Shortly thereafter he took over the editorship of DRAUGAS. During 1946-47 he once more edited the VYTIS. In Lithuania Pakštas was an active contributor to many periodicals and newspapers, including ROMUVA, KOSMOS, ŽIDINYS and ATEITIS. Prof. Pakštas was always well-known to the Lithuanian youth. His kindness and understanding of young people, especially his high ideals made him both esteemed and admired by all. From 1930 to 1940 he led the ATEITININKAI. Being a champion of freedom, from his early days, Prof. Pakštas worked energetically for Lithuania's liberty. Besides performing his duties as a professor, he was able to tour the United States giving about 300 lectures on Lithuania. He is one of the founders and the permanent vice president of the Christian Democratic Union of Central Europe.

* * *

CAROL BOWEN of Council 52, Elizabeth, N. Y., is member of the COLLEGIATE CHORALE (100-voice chorus) which is conducted by Ralph Hunter. This past winter the group made two appearances at the Town Hall, New York City.



GIMTOJI KALBA

L. Dambriūnas

DALYVIŲ VARTOJIMAS (Tęsinys)

Paskutinį kartą (žr. Vytis Nr. 5) kalbėjome apie tokias dalyvines frazes (participial phrases), kurios reiškia veiksmą, vykstantį kartu su pagrindinio sakinio veiksmu. Pvz. **eidamas namo**, aš sutikau draugą. Čia dalyvinės frazės (**eidamas namo**) ir paties sakinio (aš sutikau draugą) veiksmas vyksta vienu metu. Tokiu atveju lietuvių kalboje vartojamas esamojo laiko dalyvis, vadinamasis pusdalyvis, su galūne **-damas (dirb-damas)** arba padalyvis su galūne **-ant (dirb-ant)**.

Kyla klausimas, kokios dalyvinės frazės gali būti vartojamos, kai du veiksmi (actions) vyksta nevienu metu. Tokiu atveju vartojame būtojo laiko dalyvį (Past participle) **dirb-ęs, dirb-usi** arba būtojo laiko padalyvį su galūne **-us (dirb-us)**. Pvz. **Pabaigęs darbą**, ėjau gulti — Having finished my work (arba: After I had finished my work) I went to bed.

Čia matom, kad veiksmi vyksta ne vienu metu, bet seka vienas paskui kitą: pirma aš baigiau darbą, o paskui nuėjau gulti. Tas pat ir šiame sakiny: **Negavusi atsakymo**, aš jai vėl parašiau (Not having received an answer I wrote her again).

Jei kalbama ne apie vieną, bet apie du asmenis ar daiktus, vartojamas padalyvis su galūne **-us**. Pvz. **Motina sugrįžus namo**, vaikai apsidžiaugė (Pirma motina sugrįžo ir paskui vaikai apsidžiaugė). Tas pat: **Saulei nusileidus**, tuojau sutemo. **Pavasariui atėjus**, visi medžiai sužaliavo.

Viską, kas iki šiol pasakyta apie dalyvinių frazių vartojimą, galima pavaizduoti šitokioje schemeje:

Vienas veiksnys	Veiksmi vyksta vienu metu	Veiksmi vyksta nevienu metu
	Pusdalyvis — -damas Eidamas namo , sutikau draugą	Dalyvis — -ęs, -usi Parėjęs, parėjusi namo , radau svečių
Du veiksniai	Padalyvis — -ant Man einant namo , draugui nelaimė atsitiko	Padalyvis — -us Motinai parėjus , vaikai apsidžiaugė

ATSIUSTA PAMINĖTI

Stasys Raštikis, buvęs Lietuvos Kariuomenės Vadas. **Kovose Del Lietuvos**. Kario Atsiminimai. I Dalis. "Lietuvių Dienų" Leidinys. 704 psl.

Tai didelės vertės atsiminimai iš Lietuvos Nepriklausomybės Kovų ir Nepriklausomos Lietuvos gyvenimo laikų. Kadangi gen. Stasys Raštikis turėjo atsakingas pareigas Lietuvos kariuomenės vadovybėj, o kartu jis aktingai reikėsi ir iš vis lietuvių tautos bei valstybės reikalų tvarkyme, tai čia randame medžiagos, kurios niekur kitur negalėtume užtikti. Turint galvoj taurią, gabia, drąsia ir aktingą gen. St. Raštikio asmenybę ir atitinkamą jo reiškimąsi audringam bei vingiuotam Nepriklausomos Lietuvos gyvenime, prieš mūsų akis atskleidžia tiek giliai pagaunančių situacijų, kad, pradėjęs knygą skaityti, negali nuo jos atsiplėšti iki užverti paskutinį 704 puslapį. Bet čia kartu pinasi ir nepaprasta jo asmeninio gyvenimo eiga. Tai šiuos atsiminimus padaro dar labiau patraukiančiais. Knyga verta perskaityti kiekvienam lietuviui, kuris tik domisi Nepriklausomos Lietuvos gyvenimo laikotarpiu.

Tėvynės Sargas. Kultūros, visuomenės, politikos ir socialinių mokslų žurnalas. 1956 m. 1(13) Nr. 120 psl.

Laisvė. Leidžia Lietuvių Fronto Bičiuliai. 1956 m. Nr. 10(47) 64 psl.

Jaunimo Žygiai. Visuomeninio auklėjimosi ir krikščioniškos - demokratiškos politikos jaunimo laikraštis. 1956 m. 2(7) Nr. 32 psl.

Lietuva. Politikos žurnalas. Leidžia Lietuvos Laisvės Komitetas. 1956 m. Nr. 8. 96 psl.

Lituanus. Lithuanian Collegiate Quarterly. Published by Lithuanian Student Association, Inc. June, 1956, No. 2(7).

Knygų Lentyna. Lietuvių Bibliografinės Tarnybos Biuletėnis Nr. 7-9 ir Nr. 10-12.



Jei tu negrįžtum, jei turėtum žūti svetur, surask savo vietoj kitą — pasišventėlį, mūsų tautą mylintį, kuris dirbtų jos labui. Kaip išrinktajai tautai žadėjo Dievas pašaukti vaikų iš akmens ir smilčių, taip Tu maldauk Jo, kad mūsų žudomai tautai atsirastų naujų sūnų — iš tų Australijos smilčių, iš Pietų ir Šiaurės Amerikos uolų.



VYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja **IGNAS SAKALAS**

Pasveikino varduvininkus. Šv. Onos ir šv. Ignoto švenčių progomis, gausių sveikinimų laiškais ir asmeniniais aplankymais namuose susilaukė Ona Piežienė, žurnalisto ir anglų dienraščio Chicago American religinio skyriaus redaktoriaus žmona, ir Ignas Sakalas, "Draugo" redaktorius ir vyčių sendraugių pirmininkas. Abu varduvininkai yra organizacijos veteranai ir pasižymėję savo veikimu praeities jaunimo tarpe.

Sveiksta po operacijos. Sofija Sakalienė, buv. ilgametė "Moterų Dirvos" redaktorė, Igno Sakalo žmona, po sunkios operacijos jau baigia pasveikti. Ligonė yra organizacijos veteranė, viena organizatorių 25 kp., Cleveland, O., ir žymi ano laiko jaunimo veikėja, Ketvirto laipsnio narė.

Sendraugių atstovai seime. Buvusiame metiniame vyčių suvažiavime — seime sendraugius atstovavo N. Karlavičius, E. Samienė ir P. Zakaraitė. Jie buvo susirinkimo išrinkti ir nutarta iš išdo apmokėti jų registracijos mokesčių.

Atostogavo žavinguose kalnuose. Pranas ir Brigyta Čižauskai šiemetines atostogas praleido Black Hills, So. Dakota, ta proga aplankydami ir kitas įdomias to ir gretimųjų valstybių vietas. P. Čižauskas yra vyčių veteranas, organizatorius (51 kp. Sheboygan, Wis., atgaivintojas 16 kp. Chicagoj), šiuo metu einas Lietuvos Vyčių Namų Tarybos pirmininko pareigas.

Sveiksta. Matas Zizas, seniausias ir stambiausias namų statytojas Chicagoj ir nuoširdus vyčių reikalų rėmėjas, neseniai turėjo nelaimę kelyje netoli savo ūkio Michigan valstybėje. Nors automobilius sunkiai nukentėjo, bet pats vairuotojas buvo tikrai gerokai sukrėstas ir dabar baigia sveikti savo puošnioje rezidencijoje 6929 S. California Ave. M. Zizas yra vienas pirmųjų orjos narių Chicagoj, 4-to laips. narys..

Dosni istaiga. Pivaronas Baking Co., kuriai vadovauja vyčių sendraugių narė B. Pivarionienė, yra viena dosniausių tos rūšies istaigų lietuviškiems reikalams. Pivaronas Baking Co. jau nuo seniai yra žino-

ma, kaip lietuvių senelių prieglaudos šelpėja ir rėmėja, o paskutiniaisiais metais ir Balf'as patiria jos dosnumą.

Pažymėtina, kad iš kelių šimtų lietuvių istaigų Chicagoj, Pivaronas Baking Co. skelbiasi televizijoje "It's Polka time" programoj, kuri yra viena populiariausių tarpe žiūrovų.

Pivaronas ruginę duoną mėgsta ne tik lietuviai, bet ir kitataučiai.

Pasisekimo tolimesniuose žingsniuose. Jonas L. Paukštis, New City Printing House savininkas, rimtai kopija į Amerikos Leigono Illinois valstybėje viršūnes. Komandierio pareigas ėjęs Dariaus ir Girėno poste, vėliau Chicagos distrikto, šiemet išrinktas į Cook apskrities jauniesniojo komandierio postą. Cook apskrityje veikia devyni distriktai ir slaptuose balsavimuose J. L. Paukštis gavo didžiumą balsų.

J. L. Paukštis puikiai kalba lietuviškai ir remia visus lietuviškuosius reikalus. Jo motina Marijona taip pat yra žymi Chicagos veikėja, ypatingai Moterų Sąjungoje, kur Centro valdyboje ėjo įvairias pareigas. Priklauso ir vyčiams sendraugiams.

Gražiai atrodo. Vyčių salė ir rėmė gavo naujas spalvas ir dabar gražiai atrodo. Dažymo darbą atliko broliai Liubertai, Chicagos vyčių veikėjai. Vytautas Liubertas yra Vyčių Namų Tarybos direktorius-buhalteris.

Atostogų mėnesiai. Liepos-rugjūčio mėn. kaip kitų organizacijų, taip ir vyčių sendraugių susirinkimai buvo gan neskaitlingi, nes labai daug narių buvo išvykę atostogų į įvairius kraštus, pas gimines, į vasarvietes ir k. Dievui dėkui, kad atostogaujant neįvyko kokia nelaimė, kad visi grįžo namo gerai pasilsėję ir pasiruošę veikimui.

Atitaisymas

Praėjusiam Nr. žinutėj apie Stefaniją Jonutienę per klaidą atspausdinta, kad ji yra skalbimų skyriaus tvarkytoja. Turi gi būti skelbimų skyriaus tvarkytoja. **Redakcija.**

TOP THIS

(If You Can)

GLISTEN TO THIS

Mrs. Smith was taking unduly long in powdering her face before going out. Her husband, it seemed to him, had been ready hours ago.

"Why do you go to all this trouble and delay everytime we plan to go out?" he asked impatiently.

"Modesty, my dear," was the reply.

"Modesty?"

"Yes — I've no desire to shine in public".

IT FIGURES

Beaming sister: "I bought this dress today for a ridiculous price."

Frowning brother: "You mean you bought it for an absurd figure."

NEEDED: A MATCH

"Those are queer-looking stockings you have on — one red and the other blue."

"Don't you like these? I've got another pair at home that are just like them."

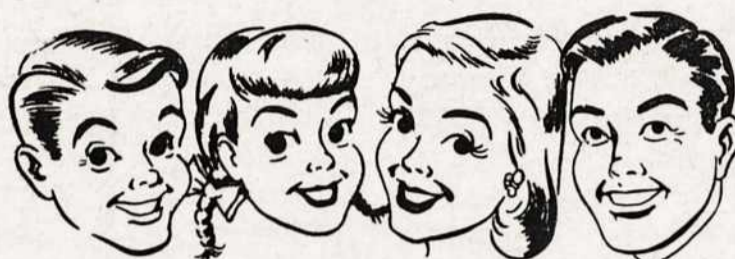
MIND THIS

Remember to keep your thinking straight. Many a train of thought has gone haywire because of too many loco motives.

The Lancer

(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, of selected by the editors. Competition to run through the month of Dec. 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.)

JUNIOR PAGE



THE THREE CROSSES

(Trys Kryžiai)

To be continued!

"MY HOBBY"

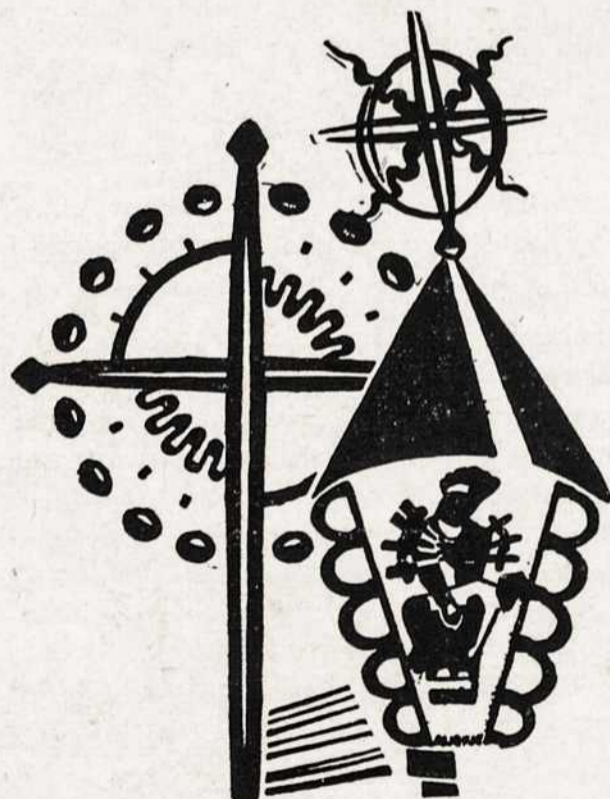
The Vytis Fund will present \$9.00 in prizes to the three best essays written by Junior K. of L. members on the above subject.

- 1) Length: approximately 200 words.
- 2) Time: essays must be submitted to October 1, 1956.
- 3) Judges: Editors and Advisory Staff of the VYTIS.
- 4) Prizes: 3 prizes of \$3.00 each for the 3 best essays, which will be printed in the VYTIS.
- 5) Contestants should submit their name, address, and council number.

RELIGIOUS AND MORAL SYMBOLS

(Religiniai ir doriniai simboliai)

On one of the higher elevations of Vilnius, facing the hill of Gediminas and the turrets of the old castle, towering over the city, stood three white crosses, reflecting the rays of the glowing sunlight. The bases of these three crosses were connected, forming a massive foundation. In earlier days there stood on the same spot three wooden crosses. Why they were erected remains unknown. These three crosses became a symbol of Christian Lithuania, for she had filled her waysides and villages with this symbol. The Russians during the Tsar's regime had destroyed some of them, but they were completely annihilated by the Bolsheviks. There are rumors that the Three Crosses, which have long illumined Vilnius and become an integral part of every Lithuanian, have also been destroyed.



DEJECTED CHRIST

(Rūpintojėlis)

The Dejected Christ is a representation, carved from wood. It pictures a worried and sad Christ. Nowhere else in the world is there such a portrayal. The Dejected Christ is a symbol of the sompassionate spirit of the Lithuanian nation. To Christ as such, this nation expresses their sorrows and miseries, since little sympathy is found in their environment. They seem to seek comfort and consolation in God.

VYČIAI VEIKIA



COUNCIL ACTIVITIES

ILLINOIS-INDIANA DISTRICT

Tony Yuknis

The ILLINOIS - INDIANA DISTRICT PICNIC was a modest success despite the coolest — first sunless July 4th in 24 years and rain at noon to boot. The winners of the popularity contest were: First place (\$50.00), BETTY TUCKER, C-112 president; Second place (\$25.00), DELL TAMASAUSKAS, C-36; Third place (\$25.00), ANGE ANDRELIUNAS, C-24. The DON VARNAS POST'S collaboration at this outing was outstanding.

An astonishing number of K. of L. members also belong to the DON VARNAS POST 986, of the American Legion. Some of them have held high offices there. In the Past Commanders Club you will find the District president GEORGE JONIKAS, C-112; ADAM ANDERSON, C-24-99; JOHN EVANS, C-112; EDWARD MILLER, C-24-99; JACK JATIS, C-24-99 and K. of L. honorary member; and present Commander PHIL MOSTEIKA, C-112.

Other persons boasting dual membership are ALGERD BRAZIS, C-112; KONNIE SAVICKUS, C-5 and Supreme Council legal adviser; JOSEPH STANAITIS, president of C-24-99; BILL ZEMESKE, C-24-99; FRANK JURGAITIS, C-24-99; GORDON GUDAS, C-24-99; TONY YUKNIS, C-112; EDWARD and JOHN POCIUS, C-112; ALEX ZALESKI, C-112; VYT and TONY LUBERT, C-112; JOHN STOSKUS, C-112; and PETER BUTKUS, C-24-99.

The Very Reverend Canon GEORGE PASKUS, pastor of NATIVITY B. V. M. parish, recently celebrated his 40th sacerdotal anniversary by holding Solemn High Mass at the church.

The DARIUS - GIRENAS POST 271, of the American Legion held its 23rd annual parade commemo-

rating the ill-fated Trans-Atlantic flight of CAPT. STEPHEN DARIUS and LT. STANLEY GIRENAS from New York City to Kaunas, Lithuania in 1933. Also, it was dedication day of the monument area in Marquette Park as LITHUANIAN PLAZA by the mayor of Chicago. The PLAZA idea was promoted by STANLEY PIEZA, the religious editor of the Herald - American and International News Service. The Lithuanian community in the Marquette area consists of MARIA HIGH SCHOOL, the largest Catholic girls school in Chicago, ST. CASIMIR CONVENT, HOLY CROSS HOSPITAL and NATIVITY GRAMMAR SCHOOL AND CHURCH.

The principal speaker was G. MENNAN WILLIAMS, governor of Michigan. Congressman JAMES C. MURRAY also spoke. JUDGE ALFONSE WELLS, of the Municipal Court, was the chairman of the affair. The dedication was by the Very Rev. Msgr. D. A. MOZERIS, pastor of Immaculate Conception church. JOSEPH KAMIN, Commander of D-G POST, estimated the crowd at 15,000.

The Reverend FRANCIS J. FILAS of Loyola U. appears regularly on WTTW, Chicago's educational TV station on Mondays at 9:15 and lectures on non-religious subjects.

About 10,000 people attended the LITHUANIAN SONG FESTIVAL at the Chicago Coliseum on July 1st. ALICE STEPHENS, voice teacher at MARIA HIGH SCHOOL, directed the chorus which sang five Lithuanian compositions. An original composition SPRING MORNING, by LEONARD J. SIMUTIS, who teaches music at the Chicago Teachers College and De Paul U., was sung. The first prize-winning composition in a national song contest sponsored by the festival committee, A QUIET EVENING, by SISTER M. BERNARDA, music director at MARIA HIGH SCHOOL, was also heard. The choir dressed in

Lithuanian costume, consisted of 1,500 voices. Almost 40 choirs from all parts of the U.S.A. and Canada participated.

NATIVITY grammar school won the annual Marquette Park baseball league title playoffs and won the right to play in the Chicago Park District championship tournament.

ANTHONY J. RUDIS, president of the Rockwell Engineering Co., presented a check for \$75,000 to the MARIAN FATHERS, publishers of the daily DRAUGAS and the MARIAN monthly. This sum was raised as a result of the huge BUILDING FUND banquet held at the Hotel Sherman recently. His Eminence SAMUEL CARDINAL STRITCH addressed the gathering which was attended by Chicago civic leaders, Lithuanian clergy, prominent business men and laymen. Attorney EDWARD STASUKAITIS was committee chairman and presided at the banquet. The new building is now going up at 63rd street and Kilbourn Ave. and will house the MARIAN PRESS AND MONASTERY.

The president of the Acme Steel Co. awarded JOSEPH B. SAMAS, JR. with a grand prize of \$1,000 in company stock for winning an employee essay contest on the subject of quality workmanship.

NATALIE SATUNAS, of Maria High School, won a one-year renewable scholarship to De Paul U. She will work for a Bachelor of Science degree.

Gary, Indiana 82 . Viola

Our July 18th meeting was a little slow getting started due to the fact that there was a steel strike and our president, John Kaminski, arrived late from the mill. Mrs. Stella Kaminski gave a preliminary report as to what monies she had received to date on the Convention Ad-Book. Stanley Juknevich, Stella Kaminski and Joe Kurpalis were elected official delegates to the Chicago con-

vention. Following the short meeting, members enjoyed refreshments served by Stella Kaminski and Elizabeth Shirvinski.

It was good to see Joe Kurpalis looking so good after his recent illness... We hope the Mihaluk family is enjoying its vacation down South.

Chicago, Ill., 112 J. A. Stoskus

Members of the 43rd National Convention Committee paid a visit to City Hall to invite Mayor Richard J. Daley to attend our convention. Delegation included the Very Rev. Peter Cinikas, M.I.C., Vyt Lubert, Eleanore Laurin, George Jonikas, Irene Sankus, Betty Tucker, J. A. Stoskus and John Jesulaitis. The Chicago Sun Times published a picture of the delegation on August 4th. John Jesulaitis presented the Mayor with a set of amber cuff links and amber tie pin.

Our Spiritual Adviser, Father Leonard is on a well-earned vacation... Estelle Rogers had a very enjoyable vacation in New York City... Lorraine Wainauskas accompanied three of her co-teachers on a trip of the Western States. They visited Las Vegas, Estes Park and numerous educational centers on their trip... Dolores Wainauskis took a trip to Los Angeles, California... The mother of our WBKB-TV camera man Ed Ubis took a trip to California to visit her grand-children, and Ed's brother.

"A Day at the Beach" will be well remembered by Jean Sheure, Lorraine Dombrowski and Martha Sheures. A speeding motorist went through a red light and damaged Jean's car. We were happy to learn that Jean's mother is feeling better after her recent illness... Leonard Benaitis was seriously injured in a swimming accident at Fort Sheridan. He is the brother of Regina Endrukaitis and Alvina Giedraitis.

Our prayers and deepest sympathy are extended to our staunch supporter and friend Andrew Maier, upon the death of his beloved mother.

Judge Alfonse Wells was the master of ceremonies at the annual Darius-Girėnas memorial celebration. The new Lithuanian Plaza was dedicated that afternoon, and we are proud to have our council located in this honored sector of the city. A lot of credit for the aforesaid venture must go to Stanley Pieza,

religious editor of the Chicago-American.

"Rukštaus pieno ir kugelio" is now an official part of the Congressional Record. Congressman James Murray of Illinois spoke of the Lithuanian people in his district and throughout the United States, including their educational and cultural contributions to the American people. Congressman Murray has helped the Lithuanian cause many times, and he finds time to answer Lorraine Dombrowski's letters concerning the Lithuanian Affairs work of the K. of L.

The Marian Father's new monastery and printing office will be dedicated on September 3, 1956. We congratulate them for their grand accomplishments, especially our district spiritual adviser Father Cinikas, M.I.C., who is the Administrator of the "Draugas."

Ray Samoska, Dolores Wainauskis and Dolores Rusplauskas co-chaired a wonderful outing at Wicker Park, Indiana. Everyone had an enjoyable afternoon, especially the free professional performance by some visitors nearby.

Beautiful diamond engagement rings are being worn by Arlene Skocz and our Ritual chairman Gloria Cibulskis. Gloria will wed Edward Drungel this fall. Arlene and Ed. Weinocke will be married in 1957.

MID-CENTRAL DISTRICT

Dayton, Ohio 96 Us Petkus'

GARDEN PARTY

On July 14th and 15th our parish held its Annual Garden Party on the parish grounds. Practically everyone in the council helped make it a success. Mary Lucas was in charge of the kitchen. She was greatly assisted by the feminine gender of the council and the Juniors. Bob Petrokas and Frank Ambrose, Jr. were her righthand men on Saturday. The Petkus' and Mantz's took charge of the bingo and were very ably assisted by Jim Richey, Fran Zelinskas, Andy August and other parishioners. Other members took charge of such as Jim and Joan Kavalaszkas, Lou Prasmantas (ham and bacon), Ted and

Elinor Sluzas (dolls), Pat Zelinskas (wieners and hamburgers), Sally Miller (cakes). Members who didn't have assigned booths helped where they were needed most. George Mikalauskas was "self appointed official rounder-upper of workers." Our pastor, Rev. Leon Praspalius, and our spiritual adviser, Rev. Walter Katarskis, were very pleased with the results of the Garden Party.

On July 29th the council received Holy Communion in a body at the 8 o'clock Mass. This Mass was dedicated to all members, living and dead. After Mass, members gathered in the church hall for coffee and sweet rolls, which were donated by Mr. Kelacius and Mrs. Anna Goldick, parents of two of our deceased members. Following breakfast, we went to the cemetery and placed wreaths on the graves of our four deceased members. Prayers were said before each grave. This has always been our council's custom each year, either the week of or before our Annual Picnic at Eintracht Park.

An informal picnic was held later in the day at the Frigidaire Recreation Park. Members brought their own food. It was a very relaxing evening. Mary Lucas and Ada Sinkwitz gave us the highlights of their recent trip to Michigan. Charles Petkus and Gus Blum teamed up against Mike Petkus and Jim Kavalaszkas in a horseshoe match. Did we hear Gus say Charlie was a horse? Ann Scott and Alex Pietrzak had the members out on the driving range (golf). Eva Leasure stored up her energy for the "big" picnic of August 5th. Rita Ambrose came out the winner in a miniature golf match with Joan Kavalaszkas and Fran Petkus.

Our Annual Picnic at Eintracht Park was held on one of the few hottest days we have had so far, August 5th. Mike Petkus and Eva Leasure were co-chairman, and assisted by Joan Kavalaszkas. It being her first experience, we must congratulate Eva on the fine work she did. Mary Lucas took charge of the Variety Booth; Ada Sinkwitz had charge of Bounce-a-ball and Charlie Vangas took care of Bingo. The Juniors not only helped at Bingo but also did a fine job with the pop and ice cream booth. A work schedule was set up for the rest of the membership. Many

thanks go to the members who co-operated and to the mothers who made "kugelis" for us — Mrs. Goldick, Mrs. Zelinskas, Mrs. Latos and Mrs. Radmiskes.

"DIS AND DATTA"

Who was Ronnie Omlor's silent friend at the picnic? Jim Omlor's crewcut does him no harm... It was good to see Anthony Fretic back in the swing of things again after his recent operation... Fran Vangas and Frank Ambrose, Sr. are doing very well after their operations, also.

Joan Zelinskas had her first real working experience with the council at the picnic since her marriage to Tony. We'll have to remember next time to call on Fran Zelinskas when we need some art work done. Many thanks to Kitty Prasmantas, Fran Vangas, Helen Vaitkus and Adela Mikalas for the delicious cakes they made for the picnic.

Indian Lake was the favorite spot for vacations this month. Eleanor and Joe Mantz, Joe and Bea Noreikas, John and Eloise Berczelly spent their time there fishing and loafing.

To "Lorelie", Council 12, New York's columnist: Your message was well received. I knew you and C-12 could do it! Let's do as well during the next bowling season!... We wish our own Frank Petrauskas, now living in Syracuse, N. Y., the very best in his landscaping business.

ON TAP

Elected delegates to the national convention were Pat Zelinskas, Mary Lucas, Ada Sinkwitz, Eva Leasure and Charles Petkus. Guests — Frank Gudelis, Stan and Helen Vaitkus, Mike and Fran Petkus.

Warm Welcome: To Joe Kavalauskas, our newest member.

August birthday greetings: To Mary Ann Blum, Charles Goldick, Bill Leasure, Sr., George Mikalauskas, Phyllis Richey, Kitty Prasmantas, George Zilinskas, Frank Ambrose, Sr. and Mrs. Ambrose.

Anniversary greetings: To Joe and Adela Mikalas.

SKAITYK

IR PLATINK

"VYTI"

NEW YORK NEW JERSEY DISTRICT

Amsterdam, N. Y. 100 Smile &
Sparkle
OUTING

If it was a good time you were seeking, you should have been at the K. of L. summer outing at Steve and Sophie Rimkunas' camp on July 15. God was with our council for He made certain the weather was fine.

Serving as chairman of the affair was our very capable Sophie Olbie. Assisting her were Don Nikstenas, Gene Gobis, Sadie Karbus and Ann Beleckas. Also helping with the chores were Pauline Urban, Eleonore Stakauskas, Regina Gerutis and Angie Ripepi.

Surprises never seem to cease for our council. This year, unexpected but most welcomed guests arrived at our outing from Elizabeth, New Jersey—"Chip" Chiponis and Frank Mockevicius. They were the life of the party. Chip, at one instance, was the center of female attraction, leading the group in the singing of popular songs.

Our dear friend, Father Peter Janaitis, came down from Corinth, New York (a skip and a jump away from the famous Lake George), to partake in our gay festivities.

Prof. Joseph Olsauskas, having just returned from a two-week's vacation in Chicago and vicinity, had much to tell us about the "Windy City." Attentive listeners were Mike and Louise Kerbelis, Matt and Nancy Kazlauskas, and Sadie and Charles Karbus.

Busily engrossed in playing pin-ochle were Steve Rimkunas, Father Bob, Ed Stryski, Ben Kroup, Peter Hayes, Tony and Edna Stokna, and John and Velma Svedarckas.

The teen-agers, Ginny Kutchis, Marilyn and Juanita Stokna, Jimmy Olbie, Benjy Kroup and Ronny Zack, had a delightful time swimming, fishing and boating.

Tony Beleckas did not break his promise. He brought his accordion along. Gražiu, linksmų, lietuvišku melodiju visi išgirdome. Truputi polka pašokome.

Attempting to get that "tanned look" were Julia Stryski, Topsy Kroup, Bubbles Kutchis, Isabelle Hayes, Angie Ripepi, Sophie Olbie and Veronica Robilotto.

Late arrivals were the Sargalis family, Peter, Charlotte and Jon, and Aldona Bablinskas.

We had a variety of foods this year. They included, cabbage turnovers, stuffed peppers, baked ham, hot dogs, macaroni goulash, salami, pickled beets, potato, cabbage and tossed salads. Makes you a bit hungry, doesn't it?

As the sun slowly began to sink away, we gathered around Prof. Olsauskas and Father Bob for some community singing. "Daug, Daug, Dainelių", (our favorite), "Kaip Aš Turėjau", "Ar Aš Tau Sese Nesakiau", "Du Broliukai", "Oi Lietuva", "I've Been Working on the Railroad", "Down by the Old Mill Stream", etc. were but a few of the songs we sang. Without a doubt our melodious voices could be heard on the opposite shores of Lake Galway.

All too soon we had to break up the party and start for home. We wish to thank Steve and Sophie Rimkunas for being such wonderful hosts.

Sophie Olbie wishes to thank the following for their donations in making the outing a success: Tony and Ann Beleckas, Sadie and Charles Karbus, Connie Zygel, Aldona Bablinskas, Pauline Urban, Mrs. Josephine Nikstenas and Mrs. Stella Gobis.

Elizabeth, N. J. 52 "Pinky"

Recently, a Lithuanian Art Exhibit, featuring many crafts and documentary transcripts of Lithuania, was held at the Elizabeth Public Library. The exhibit, sponsored by the Lithuanian American Community of Elizabeth, included leathercraft, ceramics, pottery, stamps, coins, photographs, musical instruments, woven materials and wood carvings.

Members of the exhibit's executive committee were Stasys Dzikas, chairman, Rev. Vladas Karalevičius, spiritual adviser of the New York - New Jersey K. of L. district, and Prof. J. Žilevičius. At the opening of the exhibit, Carol Bowen, sang the Star Spangled Banner and "Lietuvos Himnas". Ann Baronas, Mary Motecus and Mary Ann Urbine devoted much of their time at the Lithuanian Art Exhibit.

Belatedly, must thank Norbert Wysocki, Social Chairman for the successful Leap Year dance held past January. It was good to see many of the "old gang" — Mr. and

Mrs. Joe Matuza, Mr. and Mrs. Joe Degutis, Mr. and Mrs. Anthony Papolis, Mr. and Mrs. Al Garby.

During the bowling season, faithful bowlers who played in the district League were: Helen Balandis, Ronnie Krezonis, Ann Mitchell, George Aleksa, Ed Anolonis and Charles Rustako.

Congratulations to Marion and Frank Dudas on their marriage last winter.

Kearny - Harrison, N. J. 90 "Two Bits"

This has been a mighty busy season for Council 90. First of all, a new Junior Council has been organized with about 30 new members. And an active group they have turned out to be! They've already had a dance and two outings and are planning more activities for the fall. Our thanks go to Al and Eleanor Borris, Eleanor Rokus and Millie Grinewich for doing such a wonderful job in organizing our Juniors.

Our parish, Our Lady of Sorrows, is celebrating its 40th Anniversary this year with a banquet to be held on September 30th. With a new church to worship in and such wonderful workers as we have, we're sure that the next 40 years will be even more active ones.

It's no wonder Al and El Borris are walking around with their heads in the clouds these days. Their new family addition, Linda, is a little doll. Congratulations Mom and Pop!

Our deepest sympathy goes to Andy Leonard on the loss of his mother.

This and That — Birthday greetings to Ronnie Kemezis (September 3), Eleanor Ditchkus (September 7) and John Nakrosis (September 4). Also Anniversary Congratulations to Joe and Alice Smigelskis (September 16) and Rita and Gus Stukes (September 24).

Wedding Bells — Congratulations to two of our active members, Ursula Nakrosis and Jack Gelczis who became man and wife on August 11. Best of luck to both of you! Also congratulations to Mr. and Mrs. Pete Velevas whose daughter, Barbara, will be married on September 15.

Just a reminder — keep November 17 open for our annual Fall

Dance which will be held at the Lithuanian Catholic Community Center.

NEW ENGLAND DISTRICT

Lowell, Mass. 115 P. A. Voveris

Our council held its FIRST picnic (since its revival) at PALANGA PARK, Methuen, Mass., on August 5th.

Two of our council members, Joanne Valentine and Al Jurius, were married on August 25th. We wish both Joanne and Al much happiness in their wedded life.

Norwood, Mass. 27

Hello there! Here I am again your uninteresting, hackneyed, and insipid, though albeit, beloved council commentator. A great deal has taken place since we exchanged views of chaotic conditions some six months ago, but we must expect progress, mustn't we? Why, sure we must!

I sincerely believe that we should begin by announcing that the C. T. with whom John Vaikasas has been enraptured is not the quaint and rouge-besmirched Carmen Tradinski, but rather Color Television. We realize that many gossipmongers may be somewhat upset by this revelation, but we are living in an age of stark realism, aren't we? Of course, we are. It also has been learned that Vin Kasauskas is not driving around town with a new Jaguar. Vin is still controlled by modern convention, and drives his consolation prize Cadillac. As they say by the River Neponset, "Yghs tsk, tsk!"

Not a soul in the council is congratulating John Stadalnick and Francis Kaseta on their musical accomplishments. Most sensible Knights are aware that the lads are novices and cannot be asked for more than the popular "Variations of the My Girl Friend Julayda Theme." Nor can we claim that the caustic cooking of Agnes Kulbok has resulted in the demise of any local Knight. The rubber-thumbed Agnes is currently concentrating on

a new-look lemonade sans lemon and sugar.

Everyone, and that is hardly any uncalled-for exaggeration, has been asking Elaine Pupalaigis about her recent acquisition which she has been sporting on the third finger of her left hand. Perplexed Elaine can't fathom why so many people are interested in her new wart.

If we believed in flowery prose we could talk of Mary Anne Alukonis' librarian's post. But why should we bother with embellished wordage when Mary Anne hasn't learned to read yet? Incidentally, Adele Antonaitis was recently seen. Congratulations, Adele!

For Fred Picard fans scattered throughout the nation, we announce that the popular matinee idol is still in the Navy. However, Fred has made several attempts to escape the admiralty only to be harpooned as he swam to shore. Keep a stiff upper lip, Fred! Richard Mills is still, also. Better luck next time, Dick!

John Chervokas, New England Chairman of the "Eliminate Elvis" campaign was recently injured when some prankster threw a pelvic bone through his window. A note attached to the bone read, "This is your last chance, Chervokas. Next comes the guitar."

Whispers have been floating through "Da Plats" to the effect that one local Lithuanian was despondent since he could not enter the Vytis' "This Happened to Me" contest. The lad has been complaining that nothing has ever happened to him. This is indeed a sad documentary on today's trend toward the commonplace, isn't it? Why, of course, it is.

A round-up local activities of the past six months shows a dance, a beach party, a postponed picnic, and several assorted monthly meetings. Other councils should take note of Council 27's well-rounded program, and use Norwood as a criterion. More criterions are needed in these frenzied times, don't you think? Why, of course, you do.

Final thought for today — If you see an English Sparrow on the wing, take an aspirin with a 6 ounce tumbler of water.

See you hither and yon,

The Beloved **Sophie Zinkowski**