

"The Knight"



S. Kanczewick

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THE CHRISTMAS STAR'S STORY

Antonia M. Wackell



Do you want to hear a wonderful story,
Of Mary and Joseph, and a Divine Baby?
It happened one night, many years ago,
We were twinkling in the sky, watching the earth below.

The earth was still and dark, but the sky — star-bright,
And I was twinkling with all my might,
Anxiously guarding the slumbering earth,
And these travel-weary mortals, for all I was worth.

They were so tired; the only lodgings they could get
Was a cold dismal stall — black as jet;
Even we could send but little star-light
To cheer and comfort them this memorable night.

Mary busied herself with work, hoping to stay,
Filled the manger with sweet-smelling hay.
Joseph fed the bedraggled little donkey
That he had purchased for a very small fee.

Then I heard a command: "Stop twinkling! Star,
Shine with a brilliant beam and prepare to travel far.
Didn't you hear a Little Child's cry rise from the earth?
It is the Christ-Child announcing His birth.

To every distant point you shall travel,
Where the humble folk, the kings and the shepherds dwell.
Show them the way to this Little Child's bed
Placed in the corner of an animal's shed."

Over the mountain, the valley, and the hill,
Came the adorers and men of good will,
Bearing humble gifts, frankincense, gold and myrrh.
I guided them all to Him, His mother and the carpenter.

They had heard the prophecy of the new-born King,
And now they waited for His awakening,
And for His infant hand to bless them —
This memorable silent night in Bethlehem.

Back again in my place, I twinkled above this Holy Event;
When suddenly I heard this strange announcement:
"Twinkle, gleam and sparkle brightly, little star,
Henceforth, all on earth shall know you as the guiding Christmas
Star."

SVEIKI

SULAUKE

ŠV. KALĒDU

IR

NAUJU METU!



RETURN TO CHRISTMAS



Rev. Albert J. Contons

The most dramatic event of the postwar years has been the Hungarian people's fight for freedom. It was a fight marked by unbelievable heroism, courageous sacrifice, and undying hope on the part of the freedom fighters, and shocking brutality and suppression on the part of their Communist masters. But one incident stands out as a symbol of this struggle of the Hungarian people, and of all peoples.

After the Second World War the Russian invaders of Hungary cleared away the ruins of the famed Catholic Church, Regnum Marianum, from the main square of the capital city of Budapest. On the site of the church the Russians in 1951 erected a huge twenty-five foot statue of Stalin, absolute ruler of the Communist slave empire. In the first days of the Hungarian surge toward freedom, a great crowd assembled in the square, demanded freedom from the Russians, and then spontaneously attacked this symbol of their Communist slavery. Throwing ropes around the upper part of the statue and cutting the base with blow torches, the crowd pulled and tugged crying out, "GIVE US BACK OUR CHURCH." In this cry of an oppressed people could be heard the yearning of the human heart for freedom, for love, for the Church, for Christ, for God, and the end of hatred and persecution and godlessness. Eventually the hated symbol of Stalin came crushing down to the earth. With it was destroyed in the hearts of many people throughout the world the myth of Communism as the savior of mankind.

Many men are still living in the world today without Christ. Their minds do not have the light of Christ, their hearts do not have the love of Christ, their feet do not walk the way of Christ. Perhaps there are even some who have been bathed in the waters of Baptism, who were fed with the Body and Blood of Christ, who have abandoned Christ and live the life of an empty shell, a crib, a manger, bereft of the Infant Christ who alone can give meaning and value to their lives. Deep in their hearts can be heard the cry, "Give us back Christ, give us back the Church."

Yet history has not changed, for the story of the first Christmas is still being repeated in modern times. The Infant Jesus was "laid in a manger, because there was no room for him in the inn." Brutal King Herod has his counterpart in the unthinkable cruelty of Communist rulers. Ruthless swordsmen of King Herod have their modern Communist soldiers encased in armored tanks and fast firing jets. Flight into Egypt is continued in the flight of refu-

gee peoples from the scourge of Communism. Slaughter of the innocent still goes on in the streets of Budapest where the riddled and mangled bodies of children bear mute witness to the inhuman fury of godlessness. The cause of all this misery and human suffering is the renunciation of God by so many leaders and people of the present day world. St. John the Evangelist points out this tragedy in writing of Christ, "He was in the world, and the world was made by him, and the world knew him not."

If the birth of the Christ Child is to mean more to a young man or woman than the beautiful story of the birth on an innocent Child, Christ must come to life in our own minds and hearts and way of life. To be a good Catholic is to have a heroic devotion to Christ.

On a street of Budapest lay a girl's body, draped with a Hungarian flag on which was pinned the note: "Here died a Hungarian girl 14 years old. But not in vain." Together with other youngsters this girl had hurled "Molotov cocktails," bottles of flaming gasoline, at three Russian tanks and burned them out. The Russians shot her in the shadow of these charred tanks. Young people are giving their lives in the fight for freedom and noble principles. Their example should spur all youth to an undying love for the Infant Jesus of the manger and a selfless dedication to the Gospel of Christ.

When we receive the Infant Savior in Holy Communion on Christmas Day we should utter a prayer for the Hungarian people, for all those suffering persecution, for those who have never known the Christ Child, for those who have known the Christ but have lost their way. We should pledge our love and loyalty to the Infant Jesus and to the Catholic Church, which He came to establish. We might whisper the beautiful prayer of St. Patrick, which he is said to have uttered in preparing for the mighty conflict he had with the pagan priests at Tara:

"I bind to myself today
 God's Power to guide me,
 God's Might to uphold me,
 God's Wisdom to teach me,
 God's Eye to watch over me,
 God's Ear to hear me,
 God's Word to give me speech,
 God's Hand to guide me,
 God's Way to lie before me,
 God's shield to shelter me,
 God's Host to secure me."

THE "LOST" LITHUANIAN FOLK ART OF DRESSING CHRISTMAS TREES

Josephine Daužvardis

The Lithuanian Christmas tree is an unusual one. On it you will find no tinsel or glitter, no blinking multi-colored lights, no artificial snow, none of the baubles which we expect to find on traditional Christmas trees. The ornaments on this unorthodox tree are fashioned of common-place materials, such as might have been gathered from or near the manger of the Infant Child; straw, egg shells, feathers, nutshells. In its modesty of adornment, the tree might well betoken the humble surroundings of The Christ Child's birth. The hours of painstaking work and ingenuity devoted to the shaping of the simple ornaments for His Birthday are commensurate to the wealth of the gifts of the Magi.

From afar, a delicate straw-colored fairy-like fret-work pattern seems to be sketched on the dark green boughs of the evergreen tree. On closer view, the observer is startled to note that the larger ornaments are made of straw. They are the "šiaudinukai", ornaments made by stringing stalks of straw on twine into a myriad of fantastic geometric shapes, dictated by the fancy and ingenuity of their maker. The eye finds variety of design wherever it glances. There are triangular and rectangular bells with colored bead clappers; insect and bird-like figures; chains, festoons; simple triangles, and elaborate bird cages, all symmetrical and beautiful in their construction.

Color and gentle movement are contributed by birds which seem to linger among the "šiaudinukai." The bodies of the birds are whole egg-shells, some white, some dyed in delicate hues, but all with beaks, wings and tails of gaily colored paper. A constant twirling and flitting movement magnetically draws the glance to smaller birds directly beneath the tips of some of the branches. These birds are of the specie "riešutukai," made of walnut shells, with wings of feathers, or birch bark, or metallic paper. They delight the eye, for the tiniest waft of breeze keeps the birds in motion. Here and there, one discerns a few "saulutes," little sunflower-like paper aureoles surrounding centers of shiny beads or mirror fragments.

Hand-woven "juostelės", or narrow sashes, festoon some of the branches with strong notes of vivid color and intricate design. Hand woven ties and hand-knit mittens and socks are hung on lower branches in some districts of Lithuania, temporarily adorning the trees until Christmas Eve when they are distributed as gifts to loved ones. In contrast to the utilitarian purpose of these articles, hang gifts of hand-carved wooden toys, and home-made dolls, dressed in Lithuanian costume, all intended for the young fry.

Atop the tree is the symbol of the faith of the Lithuanian nation — a cross, replica of the beloved Lithuanian wayside cross, reproduced and carefully embellished with the loving art of a true son or daughter of Lithuania.

Yes, the Lithuanian Christmas tree is an unusual and unique one!



AN OLD-FASHIONED CHRISTMAS EVE IN LITHUANIA

By Vytautas Belaijus

In Lithuania, we do not anticipate Christmas Day so much as we do Christmas Eve, which we call "Kūčios." This is the day of days and the eve of eves. In our district, we never heard of Santa Claus, and never received any Christmas gifts. Nevertheless, there was still a great deal of color to "Kūčios." Long before sunset, my two brothers and I dashed over to auntie's house. Shaking the snow from our Klumpes (wooden shoes), we entered reciting the customary prayer, **Lai Būna Pagarbintas Jėzus Kristus.** (Praised be Jesus Christ). **Ant Amžių Amžinųjų.** (for ever and ever) would be the reply.

With the rising of the evening star, the table was covered with a pure, white, linen table cloth, whereupon hay was strewn. A sacred picture of the Nativity or the Madonna and the Child, predominated in the center of the table with figures of cows and donkeys, surrounding it, so that we might be brought closer to the understanding of the conditions at the birth of Christ. Now the family gathered about the table. The dishes were set on the hay and a 12-course dinner, commemorating the 12 apostles, was served, a festive meal that only Kūčios could offer.

First we prayed, then the plotkelė, a big square wafer, bearing the image of Christ, was broken into as many pieces as there were persons at the table; each member kissed the blessed wafer and ate their allotted piece. Then followed chopped herring mixed with seasoning; herring cutlets, rolled in flour and linseed oil, fried fish, boiled potatoes, biscuits of baravykų — the king of the mushrooms; sližikai — a batter biscuit, some plain, others mixed with poppy seeds, cut into dice to be eaten dry or in the milk of ground poppy seeds, thinned with unsweetened water or diluted milk. There followed a hot porridge, Kisielius, of oat flour mixed with water and sometimes in the crust of rye bread, leavened for about 12 hours, cooked and eaten with the poppy-seed milk, which gives a sharp but pleasant flavor. A fruit compote and "Midus", mead — a sweet drink made of hops and honey — completed the Kūčios meal.

According to custom, the meal lasts for three hours and to make certain that it did, stories concerning the Nativity and kindred subjects as well as of all the miracles, were told. On Christmas Eve, we were told, the waters turn sweeter, and even the animals can speak with human voice so that they may praise the glorious name of Him who brought peace on earth. The hours never pass more rapidly than the 3 hours on Kūčios night.

Of course many carols were sung. Since Kūčios falls on the names - day of Adam and Eve, Adomas ir Jieva was one of the proper hymns to be sung. Because an apple is connected with the lives of Adam and Eve, a game of prediction was played with an apple. The apple

is cut and divided among the members of the Kūčios party. If the apple was cut into an even number, all will be well until the coming Kūčios, but if the apple was cut and an odd number resulted, then one of the guests will be missing during the coming Kūčios.

Another game is played with sheafs of hay. Sheafs are pulled from under the plate and the one whose sheaf is the longest will live the longest. After the dishes were cleared away, the hay was gathered from the table and taken to the stalls to be fed to the cattle, so that they, too, might share in the feast.

I can remember how reluctantly we would go home, turning our eyes skyward in search of the marvelous star of Bethlehem. Nor did we soon fall asleep, for we were thinking while lying in our beds, of the Christ Child who brought so much joy to the world.



Žiema Lietuvoje



Alfa Sušinskas

Kalėdinė Širdies Ramybė

PIRMOSIOS KALĖDOS

“Atsitiko, kad, juodviem tenai esant, atėjo jai metas gimdyti; ir ji pagimdė pirmgimį savo sūnų, suvystė jį, vystyklais ir paguldė jį prakarte, nes jiems nebuvo vietos užeigoje.

Toje pačioje šalyje buvo piemenu, kurie budėjo ir sergėjo per naktį savo bandą. Štai Viešpaties angelas atsistojo prie jų, ir Dievo skaistumas apšvietė juos. Jie labai nusigando; bet angelas jiems tarė: Nebijokite! Nes štai aš skelbiu jums didelį džiaugsmą, kurs bus visai tautai, kad šiandien jums gimė Dovidio mieste Išganytojas, kurs yra Kristus, Viešpats... Ūmai atsirado prie angelo daugybė dangiškosios kariuomenės, kurie garbino Dievą ir sakė: Garbė Dievui augštybėje ir žemėje ramybė geros valios žmonėms!” (Luk. 2, 6-14).

Tokiais žodžiais evangelistas Lukas vaizduoja Išganytojo atėjimą į šią žemę ir aprašo išpūdžius pirmųjų Kalėdų proga.

Religinė Kalėdų dvasia

Kalėdos yra grynai religinė šventė. Visi tai žino, bet nevisi nori pripažinti Kūdikiui Jėzui tinkamą vietą kalėdiniame gyvenime. Kai kas pasaulinėmis iškilmėmis, įvairiais papročiais ir pasismaginimo tikslais net visai išstumia Dieviškąjį Kūdikių iš Jo gimimo minėjimo. Nekartą Kalėdų prasmė yra visai supasaulinama, sumedžiaginama, ir pačios Kalėdos yra paverčiamos socialine dovanų ir pasimatymų proga...

— Aš turėjau neužmirštas Kalėdas: gavau dovanų naują automobilį...

— Visada prisiminsiu praėjusias Kalėdas: mano vyrelis jų proga man nupirko minko kailinius už \$5.000...

Ir taip neretai kaikurie krikščionys Kalėdų prasmę matuoja gautu

dovanų, triukšmingo svečiavimosi ir blizgančių iškilmių mastu. Šitoks Kalėdų supratimas yra visai nekrikščioniškas: šitaip galvojantieji mini Kalėdas be Kristaus... Niekas protingas nesipriešina prieš dovanas ir ivairias socialines iškilmes Kalėdų proga. Tik jos neturi pasidaryti kalėdinis centras: jos neturi sumaižinti ar net ir visai išstumti religinės prasmės.

Visą kalėdinį gyvenimą turi gaubti religinė dvasia. O ji yra krikščionio džiaugsmas Kūdikių Jėzaus gimimu, krikščionio meilė Išganytojui ir jo padėka Viešpačiui už gailingumą žmonijai.

Dievo garbė ir širdies ramybė

Religinė Kalėdų dvasia duoda žmogui kalėdinę širdies ramybę, kuri yra tikroji žmogaus laimė. Kalėdinė dvasia remiasi žmogaus meile, nuolankumu ir atsidavimu Dievui. Turėdamas kalėdinę dvasią,

žmogus visomis jėgomis rūpinasi Dievo garbe. Ir juo daugiau jis tuo rūpinasi, juo daugiau jis susilaukia vidinės ramybės.

Nors Kalėdas švenčiame tik viena kartą per metus, tačiau pati kalėdinė dvasia nėra sezoninė: ji turi būti nuolatinė dvasinė krikščionio būseną.

Ir širdies ramybė, kylanti iš kalėdinės dvasios, trunka tol, kol žmogus yra vienybėje su Viešpačiu.

Kalėdinė širdies ramybė nėra žmogaus neveiklumas; ji nėra nė dvasinis snaudulys... Priešingai: kalėdinė ramybė yra šventa žmogaus kova dėl Dievo garbės — dėl visko, kas yra teisinga, šventa ir tobula.

Dievo garbė ir vidinė žmogaus ramybė yra labai tarpiai tarp savęs susijusios.

Jei žmogus galėdamas nesirūpina Dievo garbe, jis nesilaukia tikros vidinės ramybės. O jei jis dar ir kovoja prieš Dievo garbę, tuo jis sugriauna savo širdies ramybę ir susilaukia visokios nepalaimos.

Kalėdinė širdies ramybė yra tikroji žmogaus palaima žemėje. Ji yra lyg amžinosios laimės atspindys šiame gyvenime.

Kalėdinė širdies ramybė neateina į žmogaus širdį savaime: žmogus turi ją išsikovoti savo gerais darbais ir savo tikėjimu į Dieviškąjį Kūdikių Jėzų.

“Garbė Dievui augštybėje ir žemėje ramybė geros valios žmonėms”.



CHRISTMAS IN THE FOREST

An Excerpt from a Partisan's Story

I saw for myself on Christmas Eve that our efforts to organize the partisans more effectively and to coordinate their activities had brought about good results and had even changed the aspect of the armed resistance movement.

Three partisans personally known to me were present at the place I was visiting. Their entire equipment was uniform and semi-military. They wore high boots, army riding breeches and overcoats, warm handmade gloves and caps of hare or fox skin. Civilian coats were hardly in keeping with all this accoutrement. On their lapels were stitched medallions, on one side of which was depicted Our Lady of Dolours and on the other — the Sacred Heart of Jesus. These medallions were covered on both sides with cellulose, their edges bordered with a design in the national colours. Their overcoats were girdled with belts attached to shoulder-straps, and from their belts were suspended cartridge boxes, reserve cartridge wallets, grenade and pistol holsters. Each man had a pair of field-glasses and carried as basic weapons Russian automatic rifles.

At the Christmas Eve table the mood was not only grave but sad. For seven years already our people had been subjected to a process of extermination at the hands of alternating enemy occupations. This festival of peace and tranquillity was for us all the more painful in that we were participating in it outside the bounds of legal life and were in greater need of God's help than at any other time. We were being persecuted more ruthlessly than wild beasts, merely because we would not cringe to the occupant nor betray our most sacred rights and feelings. Our other brethren undoubtedly were entertaining the same sentiments.

The Russian Bolsheviks were familiar with the Lithuanian Catholic custom whereby all members of a family gather together on Christmas Eve at a common table in the home. They, therefore, were always on the alert during the Christmas festival to detect whether some partisan or other might not appear in the midst of a family on a legal footing. In this manner the occupants would comb out the partisans' families, a procedure which boded the latter little good. It was for this reason that the partisan command issued an order which forbade

their members to visit their families during this great festival. But not all the partisans obeyed this order. Longing for the family hearth was sometimes so strong that they would risk their very lives and the safety of their relations to satisfy it.

That this order was wise, this very Christmas proved. Viesulas set out with two men on the night of the first day of Christmas to visit neighbouring detachments. On arriving at one village, they were not sure of the way and so stopped at farmer Z's to make inquiries. In accordance with Lithuanian custom, he invited the partisans to be seated at the Christmas board. Fortunately, they did not stay long and after being entertained for some twenty minutes put on their overcoats and prepared to leave. At that moment somebody began banging in the door from the outside. When the host inquired who was knocking, instead of the usual reply an order to open the door was heard. The language used was Lithuanian but the voice was unfamiliar, so the partisans got their weapons in readiness. Two of them were armed only with pistols, but the cautious Tigras was equipped with a German MG-36 machinegun. He was the real hope and strength of the trio.

Telling the host to get back into the room, Tigras with his machinegun took up a position near the door. A few yards away he spotted armed Bolsheviks and promptly greeted them with a burst from his "sweetheart." Answering automatic fire was opened from outside, but the bullets grazed his overcoat without touching the flesh. Tigras retorted to the Russian shots with a fresh machinegun burst, spreading the range of fire. The thick hail of the bullets tore a gap in the door large enough for a dog to creep through. Near the door one Russian who later proved to be the Prienai NKGB examiner, Kruglov, had already measured his length on the ground. One finished belt was replaced by another; and now Gaidys weighed in with flaming bullets. Opening the door Tigras discharged one more burst into the darkness of the yard, but not a single shot replied from the Russians' side. The only sounds heard in the yard were the muffled curses of the wounded Russian.

All three men sallied forth into the yard. With-



out awaiting the enemy's fire, Gaidys asked who had fired; yet still there was no answer. Then he ran to his sleigh and brought back the reserve cartridges left there. Only then did several automatic bursts proceed from a haystack and grazed Tigras' thigh. Enraged he directed a machine-gun burst into the haystack, and the Russians were again silent. This time Gaidys helped Tigras to deprive Kruglow of his automatic.

After the shooting the partisans left the horses and set off on foot. As was later made clear, the Bolsheviks kept quiet and allowed the partisans to get away because Tigras with his first shots had put out of action three leaders of the NKGB detachment, viz., captain Kruglov, Lieutenant Marcinkevich and one more Russian officer. After losing their leaders, the surviving NKGB or "enkagebisti," as they were colloquially called, were no longer equal to continuing the attack without orders.

feminine

fair

Mergaičių Pasaulis

Redaguoja Veronika Kulbokienė ir Veronica Yotts



THE IDEAL WOMAN

She would be perfectly true.
There would be no deception or insincerity in her. In every relation of life she would be found faithful.

She would put herself last.
In her heart Christ would be on the throne and self on the cross. Self-control would take the place of self-will.

She would be serviceable.
Her hands would reach out in loving helpfulness to every suffering, needy creature with whom she comes in touch, and no service would be too slight.

She would be clothed with humanity.
No pride or self-conceit would mar the beauty of the things she did.

She would be gentle in speech.
From her lips would come no harsh words to wound the hearts that were nearest and dearest to her.

She would be personally attractive.
She would glorify her Master by proving that He can make His followers beautiful with a more than earthly fairness.

She would be popular.
But the host of friends whom she would draw would not stand between her and her Lord. Rather, she would draw them nearer Him.

She would love pleasure, knowing that Christ would want her to be happy.
But her good times would be of such a character that Christ would be a sharer in them.

More than all, she would be consistent.
Her life would square with her work.
So she would walk triumphantly the way of the Holy Cross, glorious in her discipleship, and crowned with the more than royal crown that He will give to those who overcome.

(Gathered by Winifred Skudris and Florence Zaleskas, C-17, South Boston, Mass.)

LIETUVIŠKOS KŪČIOS

Kiekvienas kraštas, kiekviena tauta švėsdama įvairias šventes suteikia joms savitą, kiekvienai tautai būdingą atspalvį, išmargina jas savais papročiais. Tie papročiai kartu su žmonėmis plinta po įvairius kraštus. Vienur jie prigyja įgaudami kitų ypatybių, kitur žūsta. Palyginę Lietuvoje švenčiamas Kalėdas ir Amerikoje, matytume daug skirtingų papročių. Jau vien laukiamasis, prieššventinis laikotarpis yra griežtai skirtingas: čia jis spalvingas ir triukšmingas, Lietuvoje — didelio susikaupimo ir rimties laikas. Advento metu nešokama, nedainuojama, susilaikoma nuo svajinamųjų gėrimų, tris dienas savaitėje pasninkaujama, o Kalėdų išvakarėse, 24 gruodžio, Lietuvoje vadinamomis Kūčių diena, valgoma iškilminga pasninko vakarienė — kūčios. Nors Kalėdas švenčia platus krikščioniškas pasaulis, tačiau kūčių vakarienės paprotys, be lietuvių, žinomas tik lenkuose, guduose ir ukrainiečiuose. Kūčių vakarienės tradiciniai valgių patiekalai ypatinigi tuo, kad be pieno ir be mėsos. Juos gamindamos šeimininkės stengiasi, kad jie būtų ne tiktai skanūs, bet apetitiški ir estetiškai patiekti. Pagal tradiciją, patiekalų turi būti nemažiau kaip 12. Čia pasireiškia taip pat šeimininkės išradingumas. Pagrindinį kūčių valgį sudaro įvairiai pagamintos žuvys ir silkės, o prie jų derinamos įvairios daržovės bei jų mišrainės. Grybai taip pat plačiai naudojami, ypač kaip priedas prie barščių sultinio auselių arba pyragaičių įdarui. Būdingi kūčių valgiai yra košės: kviečių grūdų arba miežių kruopų. Jos valgomos šaltos su saldintu aguonų pienu arba stipriai medumi saldintu vandeniui, vadinamu — miešimu. Kisieliai irgi būtini kūčių patiekalai. Baltas

kisielius verdamas iš avių miltų. Jo virimas gana komplikotas. Raudoni kisieliai verdami iš įvairių uogų sulčių (geriausiai tam tinka spanguolės - cranberry), cukraus ir krakmolo. Paruošiama taip pat džiovintų arba žalių vaisių kompotai. Paskutinis kūčių patiekalas yra prėskučiai (sližikai) valgomi su aguonų pienu, arba miešimu.

Kūčių stalas padengiamas plonu šieno sluoksniu, švaria staltiese ir viduryje padedami kalėdaičiai (plotkos). Tai tarytum simbolizuoja ir Betlėjaus prakartėlę. Jei stalas pakankamai didelis, dedami iškart visi pagaminti ir atitinkamai padekoruoti valgiai. Jeigu vietos neužtenka, pradžia dėti užkandžius, sultinį, silkes, žuvis, grybus, košes. Paskui, pakeitus valgomasias lėkštes, duoti saldžiuosius patiekalus. Padengtas stalas papuošiamas eglės šakutėmis ar kitais žalumynais. Kūčios valgomos apie 6—7 val. vakaro. Susirinkus visiems prie stalo, visų pirma pasimeldžiama, prisimenama tuos, kurių nėra šeimoje ir mirusius. Paskui pradedami laužyti kalėdžiai, reikšti sveikinimus bei linkėjimus. Tai pradeda šeimoje tėvai, jei jų nėra, kiti šeimoje vyriausieji. Prie kūčių stalo laikomasi rimtai, be didesnio juoko ar triukšmo. Stipriųjų alkoholinių gėrimų kūčiose nenaudojama. Patiekalai valgomi iš eilės, nustatyta šeimininga tvarka.

Vakarienės metu uždegama — apšviečiama Kalėdų eglutė.

Kūčių vakarienė vaizduoja visuotinę žmonijos Išganytojo atėjimo laukimą ir meilę bei sugyvenimą šeimoje.

Lietuvos kaime kai kur po kūčių valgio likučiai paliekami nakčiai ant stalo (tikima, kad Kristus su angelais naktį ateina Kūčių valgių paragauti). Šienas, ant kurio buvo valgytos Kūčios, anksti rytą išdalinamas gyvuliams. Kai kurie žmonės mano, kad šventąją naktį Dievas leidęs gyvuliams kalbėtis tarp savęs, ir jie išsipasakoja savo paslaptis vieni kitiems.

Jaunimas prasimano įvairių būrimų. Mergaitėms ypač rūpi sužinoti, kada išteks ir už ko. Bando atspėti būsimą vyro vardą.

Po Kūčių vakarienės, artėjant 12 val., visi, kas gali, eina į Kalėdų pirmąsias, arba Piemenėlių, mišias.

V. Kulbokienė



Kepsiu Kalėdoms pyragus

KŪČIU VALGIAI

Ausikės su grybais:

Užminkyti tešlą iš 2 trynių, 2-ju šaukštų vandens, truputį druskos, ir 1 stiklinės miltų. Plonai iškočiojus supiaustyti lygiais keturkampiais gabalėliais. Ant kiekvieno gabaliuko padėti po mažą šaukščiuką grybų indaro, sulenkti trikampių, užspausti kraštus ir dar galiukus suėmus užspausti. Kepti vid. karštoj krosnyje iki lengvai paraus.

Grybų indaras: paimti ¼ svaro džiovintų grybų, išvirti vandenyje, smulkiai sukapti, pakepti alyvoje su smulkiai supiaustytomis svogūnais, pridėti truputį pipirų ir druskos.

Prėskučiai (šližikai):

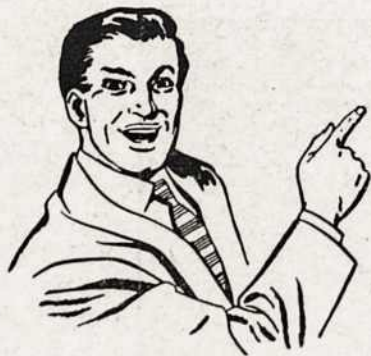
Paimti 2 svarus miltų, 2 kiaušinių trynius, ¼ puoduko margarino, ½ tabletės mielių, cukraus pagal skonį, 2 šaukštus aguonų nuplautų ir išdžiovintų. Pieno imti tiek kiek reikia tešlai, kurią galima kočioti.

Į sausus miltus sudėti margarina, cukrų, išleistas mieles, aguonas, trynius. Viską gerai išmaišyti, pilti pieno tiek, kad tešlą galima būtų kočioti. Pastatyti tešlą šiltai, kad truputį pakiltų. Kai pakils kočioti plonais voleliais, piaustyti įstrižais mažais gabalėliais, leisti kiek pakilti, dėti į miltais pabarstytą skardą, laikyti vidutinio karštumo pečiuje, kol gražiai pageltonuos. Valgyti su aguonų pienu.

Aguonų pienas:

Paimti dvi stiklines aguonų, užplikyti karštu vandeniu ir leisti pastovėti pusvalandį. Nupilti vandenį ir vėl užplikyti, nupylus užpilti šaltu vandeniu, išpilti į koštuvą, išklota audeklu. Kai vanduo gerai nuvarvės, perleisti aguonas kelis kartus per mėsa malti maišnelę, įpilti 3 stiklines karšto vandens, išmaišyti, iškošti per audeklą, pridėti cukraus pagal skonį.

Šeiminingė



GIMTOJI KALBA

L. Dambriūnas

NEVEIKIAMUJŲ DALYVIŲ VARTOJIMAS

Anglų kalboje yra tik du dalyviai — esamojo laiko (Present participle) ir būtojo laiko (Past participle). Šis past participle anglų kalboje gali turėti aktyvinę ir pasyvinę reikšmę (active and passive meaning). Pvz. sakiny: I have **told** (aš esu pasakęs) dalyvis **told** turi aktyvinę reikšmę, o sakiny: I was **told** (man buvo **pasakyta**) tas pats dalyvis **told** turi pasyvinę reikšmę.

Kitaip yra lietuvių kalboje. Čia aktyviniai ir pasyviniai dalyviai skiriasi savo formomis. Apie aktyvinius dalyvius jau esame kalbėję (žr. Vytis 1956 Nr. 2 ir 5). Dabar žvilgtterėkime trumpai į pasyvinius. Jų yra du — su galūne **-mas**, **-ma** ir su galūne **-tas**, **-ta**, pvz. **mušamas**, **mušama** (daug. **mušami**, **mušamos**) ir **muštas**, **mušta** (daug. **mušti**, **muštos**).

Šie dalyviai gali būti vartojami dvejopai — veiksmožodiškai ir būdvardiškai, nes visi dalyviai turi veiksmožodžių ir būdvardžių ypatybių.

1. Šie dalyviai vartojami veiksmožodiškai (with verbal meaning), kai su pagalbiniais veiksmožodžiais (auxiliary verbs) **esu**, **buvau...** jie sudaro pasyvinę veiksmožodžių formą (Passive Voice). Pvz. Aš esu **mylimas** — I am loved (I am being loved).

Aš buvau **mylimas** — I was loved.

Aš būsiu **mylimas** — I shall be loved.

Laiškas yra **rašomas** — The letter is being written. Laiškas **parašytas** — The letter has been written. Namas yra **dažomas** — The house is being painted. Namas yra **dažytas** — The house is painted. Jis buvo **išrinktas** prezidentu — He was elected president.

2. Dalyviai su galūne **-mas** plačiai lietuvių kalboje vartojami būdvardiškai, tai yra taip kaip būdvardžiai. Čia jie neturi pasyvinės reikšmės, o reiškia tik kurią nors daikto ypatybę. Pvz.

Valgomasis kambarys — dining room

Miegamasis kambarys — bed room

Gyvenamasis kambarys — living room

Gyvenamasis namas — dwelling house

Valgomasis šaukštas — table spoon

Rašomasis stalas — desk

Rašomoji lenta — blackboard

Rašomoji mašinėlė — typewriter

Rašomasis egzaminas — written examination.

Tos rūšies dalyvis turi kartais ir galibybės reikšmę (The meaning of possibility), pvz. **geriamas** vanduo — drinkable water. **Nedūžtamas** stiklas — unbreakable glass. **Nepagydoma** liga — incurable disease. **Nepakenčiamas** skausmas — unbearable pain.

AN OPEN LETTER

Dear Readers:

At the VYTIS panel discussion which took place at our last convention, it was requested that a questionnaire be inserted in VYTIS to determine what the membership thought of its magazine. Since the beginning of the year, the magazine has changed: The format and the entire approach.

Your editors have twin aims: To build the magazine to peak readership, interest and to attract national advertisers.

The basic plan for the first aim is to have a monthly lead article, fully developed and built on a timely subject of broad appeal, followed by fact-filled articles reader to the program interest of the various standing committees.

The basic plan for the second aim is to make VYTIS visually more attractive for readers and advertisers. Advertising would benefit every member, since we want to reduce or even remove that sizeable portion of the budget now required to publish VYTIS.

The enlarged post-convention issue was prepared for the printers in precisely four weeks. Some of our innovation might have suffered from quick planning. Bear with us, please, for with double the time, we should have a doubly good magazine next month and each successive month.

Because the magazine has changed, a questionnaire is not now practical; it will be published in the January and February issues. But letters from you could help guide us and, at the same time, fulfill the purposes of the delayed questionnaire.

We therefore invite and urge you to write. We want and need your comments on the new VYTIS. Then, too, we hope to build a lively "Letters to the Editors" column in future issues.

Cordially yours, THE EDITORS

K. of L. Calendar

December 9 — NEW ENGLAND DISTRICT HOLY HOUR, Our Lady of Vilna Church, Worcester, Mass. 4 p.m. Host: C-116.

December 25 — Brooklyn, N. Y. (41) ANNUAL CHRISTMAS DANCE, Annunciation Hall.

1957

January 18-20 — South Boston, Mass. (C-17), ANNUAL SKI-WEEKEND.

January 25 — Brockton, Mass. (C-1), SNOWFLAKE BALL.

February 2 -3 — Athol, Mass. (10), WINTER CARNIVAL (also dance).

August 8-11 — 44th K. of L. National Convention, Hotel Statler, Los Angeles, California.

Host: Council 133.

50 METŲ PRIE VIEŠPATIES ALTORIAUS

**Kun. Juozo Raštučio Auksinio
Kunigystės Jubiliejaus proga**



Amsterdam lietuvių šv. Kazimiero parapijos klebono kun. J. Raštučio ramus veidas lyg ir susirūpina šiomis dienomis. Jokių jubiliejų savajame gyvenime jis nėra šventęs, o štai dabar beveik verčiamas turi sutikti iškilmingai paminėti savo 50 metų kunigystės sukaktį.

Tik maža dalelė kunigų sulaukia auksinio šventimų jubiliejaus. Tai jau ypatinga Dievulio malonė — ilgas amželis. Pravartu, tad, šia proga truputį dirstelėti į kun. Raštučio nueitą ilgą kelią.

Gimė Jubilijatas Žemaitijoje, Žygaičių parapijoje, netoli Tauragės, sausio 3 dieną 1883 metais. Lankė kartu su Mykolu Vaitkumi Palangos gimnaziją. Paskui įstojo į Žemaičių Vyskupijos Kunigų Seminariją Kaune. Iš jo kurso draugų pažymėtini dar gyvi kun. Jonas švagždys, kun. Misius, kun. Mykolas Vaitkus. O ši rudenį pas Dievulį nukeliavo prel. Stukelis ir kun. Taškūnas. Pasižymėjo klierikas Juozulis savo sugebėjimais lietuviškos giesmės ir dainos srityje. Nors kai kurių nutautusių tuolaikinių Seminarijos vadovų veidai šiaušėsi, tačiau klieriko Juozo vadovaujama lietuviška daina jau drąsiai skambėjo iš jaunų levitų krūtinių.

Jubilijatas buvo išventintas į kunigus 1906 metų lapkričio 19 dieną. Su užsidegimu ir energija jaunas kunigas vikaravo Akmenėje, Pušalote ir Tauragėje. Per šiuos septynerius metus skambėjo kun. Juozo balsas ir prie altoriaus, ir iš sakyklos, ir nuo vargonų. Jaunystės entuziazmas upeliais liejosi!

Bet panūdo Jubilijatas pakeliauti toliau, pažiūrėti, kaip Naujajame Pasaulyje žmonės gyvena. Atkeliavo jis į Ameriką 1913 metais. Pat pradžioje suorganizavo lietuvišką parapiją Jersey City, New Jersey. Dirbo dar keliose kitose vietovėse. Tačiau 1933 metais įsikūrė Amsterdam, New York ir čia aprimo. Jo asmenyje amsterdamičiai susilaukė nuoširdaus ir geraširdžio dvasinio vadovo. Būdamas didis patrijotas, jis visur parėmė lietuviškuosius reikalus. Jo rūpesčiu pavyko daugeliui lietuvių tremtinių kunigų įsikurti Albany vyskupijoje. Amsterdamo klebonija visad jų visu dažnai aplankoma. Visas lietuviškas Amsterdamo gyvenimas randa nuoširdžią paramą ir globą kun. J. Raštučio asmenyje.

Per 50 metų Jubilijatas pasižymėjo stropiu dvasinių pareigų atli-

kimu. Visad punktualus pamaldoms, visad rūpestingas sakramentų teikime, visad pasiruošęs pamokslams. Moka jis gražiai priėti ir prie atšalusių širdžių, todėl nemaža jų sugražino Dievo Bažnyčiai. Jo nuoširdumas broliams kunigams, jo nenuduotas gerumas vikarams iškelia jį tarp daugelio kitų dvasiškių.

Ir savojoje senatvėje Jubilijatas supranta naujuosius laikus bei jų reikalavimus. Jis nevirsta stabdžiu. Anot prof. J. Brazaičio taiklaus pastebėjimo, jis "yra kanalas — ne užtvanka". Jis leidžia ugingai jaunųjų energijai lieti, kiek ji tik gali.

Šio Auksinio Kunigystės Jubiliejaus proga, tad, tenka vien prašyti Visagalio jog Jis laikytų ir stiprintų kun. Juozą Raštutį dar ilgiausius metus!

Kest. B.

**LAIMINGA TAUTA, KURI
TURI KILNIEMS DARBAMS
PASIŠVENTUSIŲ ŽMONIŲ.**

Lietuvos Vyčių Istorija

Ignas Sakalas

(tęsa)

85-ji KUOPA

85-ji kuopa Westville, Ill., įsteigta 1917 metais liepos 1 d. Kuopos steigėjais buvo kun. A. Deksnis ir J. Koncevičius. Steigiamajam susirinkime įsirašė 33 nariai. Neužilgo po to parapija susilaukė naujo vargonininko Adolfo Mondeikos, kuriam vadovaujant kuopos veikimas pradėjo žydyti ir klestėti. Šis klestėjimas tęsėsi iki I-jo Pasaulinio karo, kuris, kaip visur, taip ir čia, sugriovė jaunimo organizacijas. Daugelį narių pašaukus į karinę tarnybą, o mergaitėms išvažinėjus į kariškas dirbtuves, kuopos veikimas buvo sustojęs.

1919 m. atvykus Westvilen naujam klebonui kun. L. Brigmanui, kuopa buvo atgaivinta ir iš naujo pradėjo žydyti bei klestėti. Surošta daug vakarų, kurių pelnu kuopa įsirengė klubą, steigė knygyną, nupirko fonografą, pianą, biliardą, "Bunco" stalelius, įvairius sportavimui reikmenis ir t. t. Parapijai išigijus salę, kuopa labai daug prisidėjo prie jos atremontavimo ir pritaikė jaunimo kultūrinei veiklai, o 1931 metais savo lėšomis išdažė visą salės vidų.

1920 metais Darbo dieną mieste buvo suruoštas paradas (eisenos), kuriame vyčiai gražiai pasirodė. Lietuvių vardas ėjo iš lūpų į lūpas, o spauda gražiausiai ir plačiausiai aprašė. Po šventės kuopa gavo padėkos ir pagyrimo laišką nuo valstybės atstovo.

1920 ir 1930 metais kuopos choras, vedamas Justos Karpiūtės Tautų festivalyje Danville laimėjo pirmą vietą. Savo dainomis ir tautiniais šokiais vyčiai žavėjo tūkstančius žmonių.

Nuo įsisteigimo ir iki 1932 m., tai yra per 25 metus kuopa suruošė 33 vakarus su vaidinimais, 4 koncertus, 2 bažnytinius koncertus, 4 operetes, 7 prakalbas ir 3 vėdevilius, neskaitant kitokių įvairių vakarų-vakarėlių ir kultūrinių pobūvių.

Aukomis kuopa taip pat yra daug prisidėjus. Parapijai paremti sukelta \$1,050, nuosavai spaustuvei ir "Vyčiui" palaikyti paaukota daugiau kaip \$200. Lietuvos laisvės paskolos bonų vyčiai yra išpirkę už apie tūkstantį dolerių, o Lietuvos mokykloms, organizacijoms ir kultūrinėms istaigoms paremti iš izdo yra paaukojus daugiau kaip \$300.

Žymiausias kuopos veikėjais buvo plačiai žinomos Karpių šeimos nariai, ypatinai Justa Karpiūtė, kuri bene daugiausiai kuopai pirmininkavo, sekretoriavo, chorui ir dramos rateliui vadovavo. Nuo pat kuopos įsisteigimo ji buvo narių tarpe gyvasis sidabras.

Iš kitų narių žymesnieji ir minėtini: A. Stulga (dabar dantistas Chicagoj), muz. J. Brazaitis (miręs), J. Vendelskas, Vilkanskai, J. Ambrozaitė, Tamas Karužis ir visi kiti skaitlingos Karpių šeimos nariai — sūnūs, dukterys.

86-ji KUOPA

86-ji kuopa Du Bois, Pa., buvo įsteigta 1917 metais birželio 28 d. per K. Pakšto prakalbas.

Steigiamajame susirinkime įsirašė 20 narių. Į valdybą išrinkta pirm. Juozas Navickas, vice pirm. Jurgis Šiupenis, finansų sekr. J. Rakauskaitė, sekr. kun. J. A. Urbonas, parapijos klebonas.

Per ištisą metų eilę kuopa gražiai gyvavo, ruošdama vakarus, koncertus, paskaitas ir įvairius kultūrinius parengimus. Kuopos veikimo vadu ir akstinu buvo pats klebonas, padedamas pasauliečių veikėjų, ypatinai J. M. Damansko ir O. Damanskiūtės.

87-ji KUOPA

1917 metais Lietuvos Vyčių 5-me seime Centro sekretorius Juozas B. Šaliūnas, darydamas suvažiavusiems atstovams pranešimą iš organizacijos augimo, pažymėjo, kad metų bėgyje, tai yra nuo 1916 m. liepos 16 iki 1917 m. liepos 23 d. įvairiose lietuvių kolonijose buvo įsteigtos 27 vyčių kuopos, tame skaičiuje ir 87-ji Maspeth, N. Y.

Peržvelgus tų metų "Vyčio" komplektus nerasta nė mažiausios žinutės apie tai, kada ir kieno pastangomis kuopa buvo įsteigta, kada įvyko steigiamasis susirinkimas ir kas buvo išrinkti pirmojon kuopos valdybon. Galėjo būti taip, kad grupė jaunimo nusižiūrėjus į kitose lietuvių kolonijose įsisteigusias vyčių kuopas, panor ir čia kuopą įsteigti, padarė susirinkimą ir pranešė apie tai Centru, kuris įregistravo į knygą ir davė eilinį numerį. Bet dėl nežinomų priežasčių šie pirmieji žygiai išblėso, duotas numeris pasiliko be vieneto. Šitai paliudija ir faktas, kad nė viename sekančių metų seime, viename net suruoštam New Yorke, nebuvo atstovų iš Maspeth kuopos, taip pat "Vyčio" nr. 4, 1918 m., J. M. Navickas (vėliau kunigas - marijonas) rašydamas apie Rytinių valstybių vyčių veikimą plačiai rašo apie New Yorko, Brooklyno ir New Jersey valst. vyčių veikimą, išvardina kuopas, tačiau visame rašte nieko nėra apie 87-ją kuopą. Ir taip buvo iki 1924 metų, kai Maspeth išdygo nauja vyčių kuopa, kuri įsiregistruodama Centre gavo numerį 110-ji. Taigi, priėję prie šio numerio ir skaitysim Maspetho vyčių kuopos istoriją.

D. J.

Šianakt mačiau aš žvaigždę krintant;
Nukrito tarsi ašara — viena.
Rymojau aš palangėje iki prašvintant —
Tavęs nėra.

Nublyško nakties akys sidabrinės
Ir ištiesė rausvus pirštus aušra.
Saulėtekio takais atėjo rytas —
Tavęs nėra.

Visais keliais, takeliais atskuba gyvenimas,
Tyroj žydrinėj virpa vyturėlis.
Tik mano rankos tarsi dvi nuvytę gėlės —
Tavęs nėra.

DŽIAUGIASI VYČIAIS

JAV sėkmingai veikia lietuviškąją jaunimą gražiai jungianti Lietuvos Vyčių organizacija, arba, kaip angliškai jie save vadina "Knights of Lithuania". Vyčių absoliutinę daugumą sudaro jau Amerikoje gimęs jaunimas, tad nereikėtų per daug stebėtis, jog jie labai dažnai naudoja anglų kalbą. Bet **ne taip svarbu, kaip jie kalba, svarbu, kaip jie galvoja ir ką jaučia.** Ir jei Lietuvos vyčiai burią čiagimį jaunimą, kuris nesigėdina savo tėvų kilmės ir nesibijo Lietuvos vardo, tegalime tik džiaugtis jų organizacijos veikimu ir prisidėti visu tuo, kas juos galėtų tik stiprinti, jų veiklą plėsti.

Šiam bendradarbiui atsiuntė pasakutinius tris (nr. nr. 7, 8 ir 9) Vyčio leidžiamo biuletenio anglų kalba numerius, kurių turinys labai gyvas ir įdomus. Skaitytojai jau tikriausiai bus girdėję, kad vien per pereinamus metus vyčiai yra išsiuntinėję apie 16.00 laiškų įvairioms įstaigoms, redakcijoms, autoriams, leidėjams, diplomatams, mokslininkams, politikams ir visuomenininkams, kuriuose ar tai buvo reikiama padėkos už lietuviškų reikalų iškėlimą, arba pataisomos netikslios žinios ar pareiškiamas savasis pasipiktinimas kokiais faktų ar ži-

nių klastojimais apie Lietuvą, lietuvius ar bendrąją išlaisvinimo kovą. Minėti biuleteniai kaip tik ir leidžiami savųjų narių informacijai, kuriuose skelbiamos ištraukos iš spaudos leidinių, valstybininkų pasisakymai ir pan. medžiaga. Čia pat, po kiekvieno tokio apibūdinimo, raginama vienaip ar kitaip reaguoti, pagal kartu pridėtą tikslų adresą. Štai i biuletenio 7 nr. idėtas sarašas senatorių ir kongreso narių, kurie yra pasakę kalbas apie Lietuvą. Vyčiai kviečiami parašyti jiems padėkos laiškus. Seka gubernatorių sarašas, kuriems taip pat prašoma padėkoti už Lietuvos dienos paskelbimą savojoje valstybėje. Neužmiršti ir miestų burmistrai paskelbę lietuvių dienas, išvardijamos radijo ir televizijos stotys minėjusios Lietuvą ir tt. Neužmirštama jokia smulkmena, jokia vietovė. Per savo turimus "agentus", tuos pačius vyčius, biuletenio centras sužino beveik viską, kas tik turi bendro su lietuviškais reikalais visose 48 valstybėse, o ne retai ir užsieniuose. Norėtusi pacituoti kaip pavyzdį vieną žinutę iš biuletenio: "Mr. Matthew Orante, c/o Matthew's 33 Market St., Amsterdam, N. Y. had a window display

on Lithuanian in his clothing store. There were Lithuanian crosses, pictures of Smetona and Vytautas the Great and other items of Lithuanian interest. We owe Mr. Orante a note of thanks for the display, thus spreading our culture to others."

Aštuntajame biuletenio numeryje išvardijami laikraščiai, kurie Vasario 16 prisiminė Lietuvą. Jų čia suminėta bent 40, jų tarpe visa eilė Kanados didžiųjų spaudos balsų. Vėl pavyzdys vienos knygos vertinimo: "The Easter Book written by Francis X. Weisner, mentions Lithuanian Easter Customs. It is well done and the author should be thanked. So write him in care of Harcourt, Brace & Co., 383 Madison Ave., New York 17, N. Y."

Ir taip kiekvieno numerio du dideli šapirografu rašyti puslapiai, lyg koks dokumentų apie Lietuvą rinkinys, pasiekia visas vyčių gyvenamas vietas. Šis darbas didelis, svarbus ir vertingas. Visa akcija verta dėmesio ir šaunaus įvertinimo. Bet iki šiol matėme, vyčiai dirba ne dėl reklamos, bet iš įsitikinimo, supratimo ir pareigos. Mes gerimės jais ir reiškiamo mūsų pagarbą.

Al. Gimantas.

VERY REV. MSGR. M. J. URBONAS, B.A., LL.D.

St. Joseph's Rectory
15 South Avenue
Du Bois, Pa.

Rugpiūčio 14, 1956

Rev. Albert J. Contons,
St. Peters Church,
So. Boston 27, Mass.

Didžiai Gerbiamasis Tėveli:

Ačiū už pakvietimą dalyvauti Lietuvos Visuotiniame Seime Čicagoje rugp. 23-26 d., 1956 m.

Labai norėčiau dalyvauti, bet aplinkybės namie neišleidžia. Apgailestauju kad neturėsiu progos pasidžiaugti jaunimo nuveiktais darbais ir dalyvauti įvairiuose parengimuose.

Malonėkite pasveikinti Lietuvos Vyčių Seimą su visais dalyviais nuo manęs su nuoširdžiais linkėjimais. Lai gerasis Dievas laimina visus suteikdamas ištvermės ir galimybės kuopasekmingiausiai pasiekti savo garbingą užduotį ir tikslą.

Meldžiu priimti mano mažą aukele — \$25.

Pasilieku su tikra pagarba,

Prelatas Dr. M. J. Urbonas

NEW MEMBERS

Ruta Lee Kilmonis, Hollywood, Calif. Star
Lucile Zaikis, Los Angeles, Calif. (singer and Folk
Dance Group director)
Mildred Urban, Los Angeles, Calif.
Mary Ann Slenis, Los Angeles, Calif.
Bernard Naginis, Los Angeles, Calif.
Anna Wilkas, Los Angeles, Calif.
Ronald Nirtaut, Chicago, Ill. (C-13)
Leon Karpis, Chicago, Ill. (13)
Anthony Trump, Chicago, Ill. (13)
John Aluzis, Chicago, Ill. (13)
Angelo Cibiras, Chicago, Ill. (13)
Anthony Wask, Chicago, Ill. (13)
Matthew Orante, Amsterdam, N. Y.
Joe Staknis, Amsterdam, N. Y.
Isabella Dopkus, Amsterdam, N. Y.
Mrs. K. Magilienė, Cleveland, Ohio (Sr.)
Bernardette Zelinskas, Dayton, Ohio

DIDELI LIETUVIŲ LAIMĖJIMAI ŠACHMATŲ ŽAIDIMUOSE

Rašo K. Merkis

Lietuvos šachmatininkai nepriklausomo gyvenimo metu yra įveikę D. Britaniją, Prancūziją, Vengriją, Italiją, Norvegiją, Daniją, Belgiją, Braziliją ir kt. valstybes. Mikėno, Vaitonio, Vistaneckio, Abramavičiaus, Tautvaišos ir kitų vardai tebėra iki šiol linksniuojami pasaulio šachmatų spaudoje ir literatūroje. Dabar mūsų šachmatininkai yra išblaškyti po platųjį pasaulį, vienok jų veržlumas, jų aktyvumas, stojant į rungtynes su JAV, Kanados, Australijos ir kitų kraštų šachmatininkais, daro juos mūsų mažos tautos reprezentantais svetimųjų tarpe. Jų laimėjimais mes gėrimės.

Povilas Vaitonis (Hamilton, Ontario) Kanados atvirose pirmenybėse, kuriose dalyvavo 20 geriausių Amerikos ir 60 Kanados šachmatininkų, pasidalino trečią vietą, vos pustaškiu atsilikęs nuo laimėtojų (Larry Evans ir Lombardy, N. Y.). Vaitonis atsistojo pirmuoju iš Kanados dalyviu, priešaky Kanados meisterio F. Andersono, D. Yanofskio ir kitų. 1951 m. Vaitonis buvo Kanados čempionas, 1952 dalyvavo tarpzoninėse p-bėse Švedijoje, o užpernai su Kanados komanda, Olandijoje.

Povilas Tautvaiša (Chicago, Ill.) šiemet trečią kartą laimėjo Chicagos miesto ir Trans-Mississippi pirmenybes. Dideliame Tartakoverio turnyre Detroite, kuriame dalyvavo 70 Amerikos žaidėjų, pasidalino antrą vietą su dabartiniu JAV čempionu A. Bisguieriu. Tautvaiša iškeltas į JAV meisterių klasę. Chicagoje greta Tautvaišos iškilo nauja pajėga, tai Kazys Jakštas. Chicagos p-bėse jis buvo trečias, bet Trans-Mississippi p-bėse jis pasidalino pirmą vietą su laimėtoju Tautvaiša. Chicagoje turime stiprų lošėją A. Zujų. Jis itin pasižymi žaibo (blitz) lošimuose. Dukart jis paliko antroje vietoje žinomą Chicagos ekspertą Ang. Sandriną.

Detroite, buv. Bostono 1950/51 meisteris Kazys Škėma, grįžta į aktyviųjų eiles. Michigano p-bėse jis ketvirtas, Tartakoverio turnyre jis aštuntas priešaky Detroito eksperto Dreibergerio ir kitų.

Dr. A. Nasvytis su Lazarus pasidalino pirmą vietą Clevelando 30-30 turnyre (30 ėjimų per 30 min.), surinkę po 5-1 taškų.

Bostono lietuviai (Merkis, Keturakis, Starinskas, Kontautas, Naginionis) Bostono Met lygoje užėmė antrą vietą, o iš pavienių lošėjų: K. Merkis ir A. Keturakis buvo pirmieji toje lygoje. Trečioji lietuvių komanda, kurioje lošė 3 jaunuoliai: C. Vaičaitis, Ged. Kuodis ir E. Spirauskas laimėjo pirmą vietą savo klasėje, Bostono p-bėse.

New Yorko lietuviai įveikė Queens, High Park ir estų klubus. Stipriausias iš lietuvių E. Staknys.

Toronto lietuviai laimėjo B komandų žaibo p-bes. Lošė Sirutis, Ramanauskas, Tarvydas, Genčius, Cipliauskas ir Mačiulaitis.

Montrealio miesto p-bėse dalyvavo Žalys, Judzentaivičius ir Baikovičius.

Illinois valstybės komandoje rungtynėse su Wisconsin lošė: Kazys Jakštas, Zujus, Kalvaitis, Vosylius, Winkaitis, Karpuška. Massachusetts rungtynėse su Con-

necticut, Massachusettsui taškus laimėjo Merkis ir Ged. Šveikauskas.

Australijos jaunių p-bėse Sydneyje, antrą vietą pasidalino J. Venclovas su Hogsonu. Venclovas, 17 metų, Sydneyjaus universiteto studentas.

Vladas Mikėnas (Vilnius) draug su Cholmovu, Vistaneckiu ir Ostrausku išikvalifikavo į visasajungines masines p-bes Maskvoje.

Korespondenciniame lošime (Chess by mail) Romanas Arlauskas iš Pietų Australijos yra visos Australijos čempionas, jis lošia su Australijos komanda pasaulio p-bėse. Amerikoje į koresp. lošėjų viršūnę iškopė 3 lietuviai: K. Merkis, Ignas Žalys ir J. Stonkus. New Yorko CHESS REVIEW skelbia K. Merki trečiuoju Postal meisteriu, Igną Žalį — šeštuoju ir J. Stonkų — vienuoliktuoju iš 3000 žaidėjų skaičiaus.

ATSIŪSTA PAMINĖTI

Alfo Sušinskas. JAUNYSTĖS MARŠAS. Knyga Jauniesiems Jaunuojų Gyvenimo Keliu. Antrasis pataisytas ir papildytas tremties leidimas. Išleido Prel. Pr. M. Juras. 260 psl. Spaudė Tėvų Pranciškonų Spauštuvė, Brooklyn, N. Y.

Vyčiai gerai žino kun. Alfą Sušinską, nuolatinį "Vyties" bendradarbį, kurio gražius straipsnius skaitome veik kiekviename "Vyties" Nr. Kartu jis nuoširdžiai talkininkauja vyčiams ir kitais būdais. Jis yra didis vyčių draugas. Į Ameriką yra atvykęs tik dabar, išblokštas iš savo gimtojo krašto Lietuvos žiauraus bolševikų siautėjimo.

Lietuvoje jis labai daug dirbo su jaunimu, ypač su pavasarininkais ir ateitininkais. Jis myli jaunimą, jo reikalais sielojasi, jam kuo galėdamas padeda. Delto dar Lietuvoj būdamas jis parašė jaunimui vertingą knygą, kad tuo būdu pagelbėti jam eiti tikruoju gyvenimo keliu. Knyga buvo džiaugsmingai jaunimo sutikta ir uoliai skaitoma.

Ir štai dabar turime tos knygos antrąją laidą. Ji yra pataisyta, papildyta ir šiemis laikams pritaikinta. Kai ją skaitai, kartu esi lyg ir Lietuvoje, nes ji gyvai alsuoja Lietuvos jaunimo gyvenimu, bet kartu tampriai rišasi ir su dabarties mūsų jaunimo gyvenimu bei jo reikalais.

Reikia tikėtis, kad jaunimas šia knyga domėsis, ją išigys ir skaitys. Ir ji jam ties gražius gyvenimo kelius, skatins į heroiškus žygius ir stiprins žengti vis pirmyn ir pirmyn. Už šį veikalą autoriui esame nuoširdžiai dėkingi.

Kun. Dr. K. Širvaitis. ŽODIS DARBININKUI. Krikščioniškosios viešosios santvarkos gairės Leono XIII ir Pijaus XI darbo Enciklikų šviesoje. šv. Juozapo R. K. Darbininkų Sąjungos Leidinys. 167 psl. Turinyje: įvadas, socialinis teisingumas, nuosavybė, darbo atlyginimas, valstybės įsikišimas, darbininkų organizacijos, ekonominė diktatūra, socializmas, dorinis atsinaujinimas, mes siekiame.

Kaip iš turinio matome, knygoje liečiamos aktualios socialinės problemos. Norintieji su tomis problemomis apsipazinti ir geriau susiorientuoti darbininkiją liečiančių klausimų sprendimuose, šioje knygoje ras vertingų nurodymų. Knyga turėtų plačiai pasklisti lietuvių visuomenėje ir būti uoliai skaitoma.



SOUTH BOSTON, MASS. Mr. and Mrs. Albin P. Neviera (Anna Razvadauskas) celebrated their 25th wedding anniversary on August 30, 1956. In addition to a special Mass at St. Peter's Lithuanian Church, where the Jubilarians were married, their friends and relatives tendered them a Silver Jubilee Testimonial Dinner at the South Boston Lithuanian Citizens Club auditorium. There were hundreds of people present. Both Albin and Anna Neviera are active in the Lithuanian community. Among their special honors are 4th degree membership in the Knights of Lithuania, past presidency of Council 17, K. of L. and vice presidency of the South Boston Lithuanian Citizens Club. Nevieras' children are following in the footsteps of their parents. They are Joanne, Junior at Boston College, School of Education; Albina, graduate of Northeastern University in 1954 with BS degree and now teaching in Hickville, L. I., New York; and twins — Paul and Ruth Ann, Freshmen at Christopher Columbus and Archbishop Cushing Central High Schools, respectively.

SUKAKTIS

Prieš dvidešimt penkis metus, rugpiūčio 30 dieną, Albinas Neviera susituokė su Ona Razvadauskaite. Kunigas Pranciškus Virmauskis suteikė jiems moterystės sakramentą švento Petro bažnyčioje So. Bostone. Toje pačioje bažnyčioje šiais metais rugpiūčio 30 dieną Albinas ir Ona Nevierai su savo šeima išklausė specialias ta intencija šventas Mišias.

Ponai Nevierai priklauso prie įvairių organizacijų — Vyčių, Susivienijimo, šv. Juozapo L. D. Sajungos, ir prie parapinių draugijų. Nevierai išauklėjo gražią lietuvišką šeimą. Jų šeima, reikšdama savo meilę ir dėkingumą brangiems tėveliams, suruošė gražų pokilį, kuris įvyko rugsėjo 2 dieną Lietuvių Auditorijoje. Svečių buvo apie 200 iš Bostono apylinkės, New Yorko ir net iš Kanados.

Buvę vyriausias pabrolys Pranas Razvadauskas ir vyriausioji pamergė Bronė Dilienė įvedė jaunuosius. Nevierų vaikai įteikė savo motinai gėlių korsažą o tėveliui prisegė gėlę. Norma ir Gloria Razvadauskaitės įteikė tetai gražią rožių puokštę. Orkestrui grojant maršą, visi nuėjo prie garbės stalo.

Kunigas Antanas Kneižys pradėjo vakarienę malda ir tuoj po to Pranas Razvadauskas tarė pirmą žodį. Po vakarienės Danielius Averka iš Brooklyn, New York, labai sumaniai pravedė programą, kurią sudarė sveikinimai telegramomis, laiškais ir žodžiu.

Svečiai buvo ne tik skaniai pavaišinti, bet jie turėjo ir gerą progą pasišokti, Al Stevens orkestrui grojant.

Malonu sveikinti jubilijatus, pasireiškusius savo gražiu gyvenimu ir veikimu ir nusipelnčius gilią pagarbos ir meilės. Tegul laimė juos lydi ir ateities gyvenime. Ilgiausių, gražiausių metų!

Norma Razvadauskaitė

OFICIALUS SKYRIUS

1957 MEMBERSHIP DRIVE

Persons belonging to various organizations always enrich themselves in friendship and enjoy the spiritual and material activity they gain as members. We, the Knights of Lithuania, are interested in new members and in reinstating former members to our ranks. We hope to accomplish this end by our 1957 MEMBERSHIP DRIVE.

The 1957 Membership Drive for the Knights of Lithuania will start *January 1, 1957 and end on April 1, 1957.*

During our annual National Convention (to be held in Los Angeles, California), proper recognition will be given individuals and councils winning this Drive.

We pray that Saint Casimir will watch over our Drive.

John A. Stoskus,
Membership Chairman

RULES — 1957 MEMBERSHIP DRIVE

- Members enrolled between the period of January 1, 1957 and April 1, 1957 (with payment of one year's dues) will be considered in the Drive in the following manner:

New Members

- Person joining the K. of L. for the first time — 10 points.
- Married couple (both new members) — 20 points.
- Junior K. of L. member becoming of age and joining the regular council—10 points.

Reinstated Members

- Individual (former member rejoining the K. of L.) — 5 points.
 - Married couple (both former members being reinstated) — 10 points.
 - Married couple (one being reinstated, the other a new member) covered by 1-(a) and 2-(a).

In paragraphs 1 and 2, the council and individual (sponsor) responsible for the members joining the K. of L., will be given the same amount of points.

- Organizing regular K. of L. council; reorganizing regular council; and organizing Junior K. of L. council:

- Organizing new regular council—25 points.
- Organizing Jr. K. of L. council—25 points.
- Reactivating former council — 25 points.

In paragraph 3, where individuals are responsible

for sections, (a), (b) and (c), the council will NOT share in these points.

If more than one person is instrumental in this phase of the Membership Drive, the points will be divided among the participants equally, but not to exceed the set amount of points.

All council awards will be based on their standing of SUPREME COUNCIL records as of December 31, 1956. A percentage system will enable ALL councils to have an equal opportunity to win awards. Supreme Council officers will not be eligible for individuals awards.

All winners will be judged from the records of the Supreme Council Financial Secretary. (Afore-said rules were approved by the Supreme Council at its October 13, 1956 executive meeting held in Boston, Mass., and once these rules are published in the VYTIS, same will not be changed.

MEMBERSHIP AWARDS

The 1957 Membership Drive Awards will be presented during the 44th K. of L. National Convention in Los Angeles, California.

AWARDS

- Person receiving most points during Membership Drive. (1st, 2nd and 3rd winner.)
- Person receiving most points for general membership work from September 1, 1956 to August 1, 1957. (Special Award — see note below.)
- Council receiving most points with percentage handicap during Membership Drive.
- Council receiving most points without any handicap during the Membership Drive.
- Council performing the most in the line of membership:
 - Organizing councils;
 - Organizing Juniors; and
 - Reorganizing councils.

(Note: No. 2 will be a SPECIAL AWARD consisting of a ROUND TRIP-AIR COACH ticket to the Los Angeles, California Convention or the equivalent in cash of \$175.00. (Boston, Massachusetts is the farthest point from Los Angeles and will be used as the basis of this Award.) Supreme Council officers will not be considered eligible for this Award.

John A. Stoskus,
Membership Chairman

K. OF L. AWARD MEDAL

Everyone agrees that the creation of the K. of L. Award Medal has given our Knights of Lithuania a great deal of prestige. Those who have donated are proud of the fact that they contributed and had

a part in its creation. We are certain that those who didn't, would like to do so, so that they, too, can say that they had a part in this excellent K. of L. endeavor.

May we ask you to send a dollar or more to:

Rev. John C. Jutt,
41 Providence Street,
Worcester, Mass.

Your contributions will be more than deeply appreciated.

ADDITIONAL DONATIONS — Mary Gauronsky (C-10) \$1.00; Anne R. Scott (C-96) \$1.00; Mary Waitonis (C-103) \$2.00; Mr. & Mrs. Frank Petrauskas (Syracuse, N. Y.) \$2.00; P. M. Bogin (N. Hollywood, Calif.) \$1.00; and Anthony Urban, Sr. (C-19) \$7.00.

VYTIES FONDAS

NAUJI GARBĖS PRENUMERATORIAI:

- \$ 25.00 Very Rev. Msgr. M. J. Urbonas, B. A., L. L. D.,
Du Bois, Pa.
- 10.00 Prof. A. Aleksis, Waterbury, Conn.
Antoinette Naujelis, Pittsburgh, Pa.
Council 10, Athol, Mass.
Council 18, Cambridge, Mass.
Rev. Benedict Gauronskas, Ansonia, Conn.
- 5.00 Anthony Padvaiskas, Lawrence, Mass.

DOVANA "VYTIES" FONDUI

Mr. John Daniels, Treas.

149 West Eighth St.,

So. Boston 27, Mass.

Gerbiamas p. Daniels:

Norėdamas padėti katalikiškam, lietuviškam jauni-
mui, siunčiu savo DOVANA "Vyties" Fondui.

a) \$10.00 auka, kaip "Vyties" Garbės Prenumerato-
rius;

b) \$ auka, kaip "Vyties" Rėmėjas.

Vardas

Adresas

Miestas Pašto Nr. Valstybė

READERS WRITE!

LOOKING THROUGH THE VYTIS (July, 1956):

COVER: — Well done — unity-color of bloodshed (appropriate). Mr. Kancewick knows his composition well.

CONVENTION KEYNOTES: Father Contons strikes note of key to our problems:—INNOVATION - PANEL APPROACH. History has been overdone — youth looks forward not backward. Since I can't make the convention, this letter will be my convening of ideas. If the mind is present and the body not, it's just as well, I thought. Since suggestions are stressed — the pre-convention box and slip of paper method is tried and used by missionaries where candid questions on general policy can come out where they are otherwise expressed only privately, or where persons do not chose to reveal their identities with their policy-beliefs.

The word — **duties**, has been used so often that members who have duties to their home, parents,

parish, community, job, etc. etc. are not so much un-cooperative as unable to take on more than they are already trying to handle. The social issues of our own city, state and United States require interest and Catholic Action, also. Our parents must be interrupted from their dreams of Lietuva often to take an interest in Lithuania - Alive - Free found in their own offspring and actively participating with and taking an interest in their problems of today and NOW!

K. of L'ers can improve their Lithuanian by trying to interpret **good** current TV programs through interpretation as narrators, thereby **sharing**, toward greater family solidarity.

Teenagers in juke-box emporiums who seek understanding and note - comparing and "music" (canned) that reflects their desires, manifest a lack of desire to be at home perhaps because there is little interest there in GUIDING their futures, or no singing together as a family — but always plenty of — "duties" — and little of rights. I may be wrong — if so — I'll apologize, but the elder element seems to either not realize the situations, that need their attention, or just care more for unfulfilled patriotic dreams of freedom. Panels-on such themes we need urgently.

CONVENTION'S ARTICLES & PROGRAMS: Could be streamlined by putting ONE THING into SOLID EXISTENCE through stages of formal procedure before getting involved in more spread-eagled programs than we actually have time to cooperate with.

Good ideas are always plentiful but people to carry them out are not.

Libraries and other sources are loaded with them — and, as ever, the Voice Within, is always giving us good ideas, but "the laborers are few." (Immersed in more waters than we are able to swim in; could saturate us-permanently.)

BESIŠYPSANČIOS ŠIRDYS by Alfo Sušinskas. True-True-True! God Bless You. Brilliant benevolent teaching talent. Father should be the spiritual director of the Cultural Panel group. Yes?

THE LIGHT THAT SHINED (Wm. Gorški) — "HOSS" pices of "Southie." No further comment — "Light" literature — very light and youthful.

WOMAN'S SECTION: (Which I read at times in order that my understanding (?) of them may improve.) Very good improvement — our feminine element rarely lacked looks, love, congeniality, or ambition, but could stand much "old fashioned" advice (on what builds beauty, character or culture) to the "sophisticated so-called "modernness." V. Kulbokienė is "on the ball" as is Bišopšienienė. (Someday I'll design them my idea of a gown, maybe.)

About HISTORY — we have heard — and heard — and heard! Let's not read it — but MAKE IT — NOW!

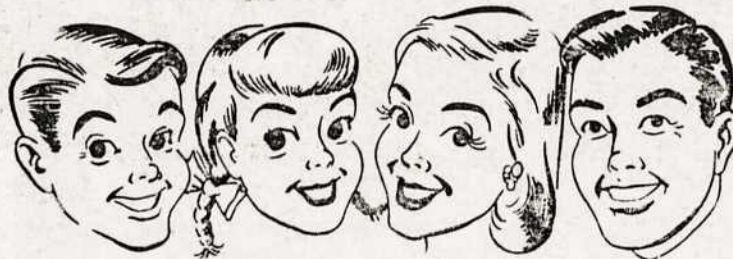
RESOLUTION changes: I'd rewrite half of it to favor the current needs — but yes!

VERSE: ALWAYS BETTER — (written by whom?) — inspiring — clear-well done.

Pensive C-78



JUNIOR PAGE



LITHUANIAN FOLK DANCES

The Lithuanian folk-dances, like their folk-songs, were handed down from centuries past by the farm and village folk. These dances are smooth and gentle in form and, though they contain plenty of lively temperament, there is never a trace of wildness or uncontrolled frenzy in them. Even though these dances were danced by the peasants, there is never a sign of uncouth or uncultured movement in these dances, but rather a developed aesthetic sense of fitness and proportion. The dances served as another phase of the villager's common life, for they worked in the fields together and together they gave vent to their emotions through songs and dances. In the early times they always sang while dancing, for they used no music. It is only much later that music was employed, mostly to give accompaniment to song.

Some of the favorite dances are:

SUKTINIS. The name is derived from the word "suktis" — to turn — and if you wish to dance this one, turn you must! Every couple turns as rapidly as it can and the speediest "turnsters" come out winners.

KEPURINĖ. The Hat Dance. This is danced by girls alone, usually at the end of harvest work. Each wears a straw hat. There is much grace and daintiness about this dance.

KUBILAS and KALVELIS. The Blacksmith and the Tub. This is mostly a children's dance, danced around a tub and employing lively music and imitative movements.

MIKITA. Danced by men only. "Mikita" is a nickname for "meška" or bear.

JONKELIS. A quadrille type dance. This is dance with such fascinating music and steps that it is well nigh impossible to remain an onlooker once the dance is begun.

Junior Council 96

Dayton, Ohio. Several of our Juniors enjoyed their vacation away from home this past summer — the Sinkwitz's, Omlors and Lucas' in Michigan, and David and Joe Rimkus in California.

During the month of July, we had a "Splash" party at Millers Grove and another summer outing, chaired by Father Walt, for the Junior Choir and Altar Boys (all members of our Junior Council, too).

We had a most enjoyable Halloween Party in the church hall. Costumes ranged from Hobos to Fairy Tale characters, including Ma and Pa Youkom and a Mystery Lady who turned out to be John Scott. We are grateful to the two mothers of our members, Ada Sinkwitz (for donating the prizes) and Mrs. Mary Lucas (for the delicious Pizza pies and refreshments).

On November 11th, all members, having received Holy Communion in a body, convened in the church hall where breakfast was served.

At present, we are sponsoring a paper drive and a stamp drive. We are also selling Christmas paper and ribbons in order to raise money for a gift to our parish church.

A new member has been added to our membership roster — Marianne Rendleman. We lost Veronica Omlor to the Senior council. Your new VYTIS correspondent is **MARIANNE.**

BLEZDINGĖLĖ. The Swallow Dance. The swallow is one of the most loved of all the winged creatures that seasonally make their home in Lithuania. The little bird has endeared itself to everyone so much, that the youth are happy to portray the swallow's joyful, care-free movements in a graceful dance.

HUMOUR

HE COULD LEARN TO

"Your references are good," observed the merchant, "but can you write shorthand?"

"Yes, sir," answered the applicant. "Did you correspond in French and English?"

"Yes, sir."

"Are you familiar in double entry?"

"Yes, sir."

"Do you smoke or drink?"

"No, sir," was the reply; but I could soon learn to".

Reference — rekomendacija
to observe — pastebėti
merchant — prekybininkas, pirklys
to correspond — vesti korespondenciją
familiar — susipažinęs su
entry — įrašymas
to smoke — rūkyti
to drink — gerti.

SOME SLIGHT ERROR

Jack: "Is it true that Johnson won 50 lbs. at Monte Carlo?"

Robert: "Yes, with a few exceptions in detail. It wasn't 50 lbs. but 5 shillings, it wasn't Monte Carlo but Brighton; and he didn't win them but lost them.

Some slight error — mažytė klaida
true — tiesa
to win, won, — laimėti
a few — keletas
exception — išimtis
in detail — smulkmenose
to lose, lost — pralaimėti, prarasti, netekti.

VYČIAI VEIKIA



COUNCIL ACTIVITIES

CALIFORNIA DISTRICT

Los Angeles, Calif. 133 SK

HISTORICAL MEETING

At our October 14th meeting, held at the Statler Hotel, twenty members received their 1st degree. Officers officiating in the Ritual ceremonies were Rev. Dr. A. Bucnys, Laura Yucius and Leonard Valiukas. Following the impressive Ritual ceremonies, Mr. Seth Johnson, representative of our California Legislature, gave an interesting talk and invited all members to visit Sacramento, the capital of our State, and observe how "laws are made." Eddy Bartkus, vice president, presided at the meeting in the absence of our President Peter Barauskas who was out of town.

Annual Dinner Dance

On November 4th, our annual Dinner Dance was held in the St. Casimir's church hall. Lucile Zaiakis, well known singer and folk dance group director, entertained us with the singing of several Lithuanian songs. She was accompanied at the piano by B. Budriunas, composer. Preceding the Dinner Dance, Senator William Knowland gave an inspiring one-half-hour talk on IKE and NIXON.

NEW YORK NEW JERSEY DISTRICT

Amsterdam, N. Y. 100 Smile & Sparkle

Members met on Monday, November 5, immediately following the Novena to St. Anthony. Father Baltch opened the session with a prayer; President Sophia Gavry proceeded with the business matters. Gene Gobis gave a full report on the outcome of the Halloween dance. We were in the "BLACK" for a change.

A committee was elected for the Christmas banquet. Chairman for the affair is Sadie Karbus, and she will be assisted by Ann Beleckas, Sophie Olbie, and Gene Gobis.

Election of officers will be held prior to the dinner. "God Our Father" was the religious topic prepared by Father Bob. Also, most interesting discussion on the geography of Lithuania was given by Father Baltch. With a large map spread out in front of us, Father guided us through various sections of our parents' motherland. The closest state to compare in size to that of Lithuania is believed to be West Virginia. The spring season is more beautiful there than it is in our New York state. Without seeing it happening, spring is upon us, whereas, in Lithuania it is slow in arriving. You can see more clearly there what nature is doing to bring about the green grass, the buds and blossoms. However, the fall season is much more colorful and more pleasant in our state. We have our Indian summers, plus many sunny and mild days. In Lithuania, the fall seasons brings an abundance of rain. The country has hills, rivers and lakes, but all are small compared to those in our United States. Lithuania borders the Baltic sea, with Latvia as her northern neighbor, White Russia on her east, and Poland and Germany on the south.

The Legend of Cicinskas proved to be most interesting. We also heard about Gediminas Hill and the dream which Gediminas had there about the Iron Wolf. The country being pagan at the time, Gediminas summoned the high priest for consultation as to the meaning of the dream. The high priest advised Gediminas to build a castle on the hill. The howling wolf signified that this castle would be one of the strongest and could never be taken by an enemy.

Then, too, the story of Birutė hill was told by Father Bob. Birutė, one of the Vestal Virgins who had dedi-

cated her life to serve the god of Thunder, (Perkūnas), caught the eye of Kęstutis, the grand duke of Lithuania. He wished to marry her, but she, having promised to serve Perkūnas, said she could not break her vow. Kęstutis, however, being the grand duke and very much in love with Birutė, claimed he was in the position to free her of her vow. And, thus they were wed. Out of this union, a son was born — Vytautas, the Great, the most famous of Lithuania's rulers.

Coffee and delicious homemade cake was served by Ann Beleckas at the close of the meeting.

We were glad to have our newest members, Matthew Orante and Joe Staknis in attendance.

News Bits On The Dance

The Halloween masquerade dance, sponsored by our council and St. Casimir's Choir was held Saturday, October 27, at St. Michael's Hall. Dancing and refreshments were enjoyed. This year's affair brought a wide variety of costumes. Prizes were awarded as follows: Most original — Matthew Orante, and Mrs. Kazimiera Oredecka (Symbol of Peace); Funniest — Jack Conrad; Roaring twenties — Mrs. Viola Palczak; Foreign — John Natonski (Chinese) and Mrs. Gaby Teboul (Spanish toreador); Prettiest — Mrs. Isabelle Orante (ballarina); and best couple — Charles and Ona Ralys (The devil and his mate). Judges were: Francis G. Dimond, Democratic candidate for Assemblyman, Mrs. Charles Karbus, Lou Fontana, and Ben Zilinskas.

Your reporter will describe a few of our members' costumes. Sophie Olbie looked very lovely as a Turkish dancing girl, while Matthew Orante appeared most barbaric as an ancient Lithuanian warrior. His wife, Isabelle, wore a stunning black ballarina outfit. Then there was Gene Gobis in her "flapper" creation, the gay twenties. Joe Staknis cannot be forgotten. He

came as a slightly beaten prize fighter — cauliflower ears, black eyes, and all such trimmings. Very effective, Joe!

The refreshment counter was very capably handled by Tony Beleckas. He was assisted by Victor Rimkus, Don Nikstenas, Stanley Lekutis and Walter Rusilas.

We cannot forget to express our thanks to Regina Gerutis and John Hartvigas for their work in making the posters.

Others who aided in making the dance a success were Sadie and Charles Karbus, Ann Beleckas, Pauline Urban, Michael Kerbelis and son, Val, Peter Schell, Tony and Edna Stokna, Matthew Orante, Gabrielle's and Luciano Bros. Jewelers.

The dance committee was made up of the following members: Gene Gobis, Sophia Gavry, Anthony Beleckas and Prof. Joseph Olsauskas.

Philadelphia, Pa. 3 "The Shadow"

Here we are, after a long absence!

Congratulations to our newly-elected officers for 1957 — President Helen Shields, Vice President Irene Varvice, Recording Secretary Mary Ann Burck, Financial Secretary Agnes Timmins, Treasurer John Mickunas.

News & Get-Togethers

Halloween party was a huge success. Tommy Meron won first prize — he wore a costume depicting his true hidden personalty (all in fun, of course). Abe Bernatavičius had an "eagle eye" when he pinned a rose on the pumpkin. The "Hokey Poke" proved to be the most interesting dance of the evening — few bruises were obtained as the result of Musical Chairs.

"Who's Who"

Ben Podziunas is now proudly wearing the Marine uniform and is stationed at Parris Island. Joseph Rimkus is serving in the Air Force... SVEIKINAME SUŽIEDAVUSIUS — Mary Greblauskas to John Dauginas (Chicago). They plan to be married on February 2nd... Jim and Lucy McAllister were blessed with a baby boy on Halloween, October 31st... Carrying school books, again, are Abe Bernatavičius, Joe Turanski, George Kundrotas, Bob Krisciunas and Theresa Mazeika — all enrolled in local colleges... To our

sports fans, it is news to us that Tom Meron bought a '38 Plymouth racing car which he plans to enter in stock car race next year. May be our council will have a few trophies to boast of in a few years... Joe Yanulaitis, Helen Shields and Mary Greblauskas spent their vacations at the annual K. of L. National Convention in Chicago. They had a terrific time and are already making plans for next year's trip... We have a few bowling enthusiasts in our midst who are bowling better, pin by pin. They are Irene Varvice, Diane Stein, MaryAnn Burck, Charles Petronis and Bob Stein... Lots of luck to John Mickunas and Diane Stein in their new jobs... There are a few missing faces at our meetings, lately: Al Anona, Dolores Budelis, Theresa Mazeika, Chris Miedzius, Ray Pukas, Anna Mae Wallowitch and Al Dameika.

You'll be hearing from Council 3, regularly, from now on.

NEW ENGLAND DISTRICT

Worcester, Mass. 26 B. C.

A Square Dance was held at Trowes Farm, Sterling, Mass. After dancing, refreshments were served... Our Annual Harvest Dance was held at Maironis Park, October 20th. Music was furnished by Bob Zinkus and his Orchestra. During intermission coffee and doughnuts were served. Committee consisted of Ronald Valinsky, chairman, Jackie Riddick, Jen Pustas, Beverly Angus and Beverly Ranucci... Halloween Party and Mystery Ride took place on October 30th. The Mystery Ride took us to the Lithuanian War Vets on South Quinsigamond Ave., Shrewsbury. Several wore lovely costumes. Besides playing games and dancing, doughnuts, cider and coffee were served... Our Bowling League is in full swing, this season. We bowl every Thursday evening at the Bowling Green on Grafton Street. Come and join us.

Norwood, Mass. 27 Jonas Vaikasas

DEDICATED CLERIC

The late Rev. Walter Taskunas
1884-1956

Father Taskunas by kind fate endowed St. George's Lithuanian

parish with encompassing love and piety from 1919 to 1929. He later left for Lithuania at the invitation of Bishop Justin Staugaitis to serve as his assistant in Christ's vineyard.

Mellow of voice and character was Father Taskunas and one couldn't escape his optimism with problem or his feathery humor in conversation or public address.

In his ten-year stay at St. George's rectory (which Father Taskunas ably directed and constructed, debt-free), parish life included a distinguished choir, a sizeable Sunday school enrollment and Saturday morning Lithuanian language classes. Under his supervision, the children enjoyed "Marijos Vaike-liu" organization, and annual summer outings — socials which were held jointly with the altar boys.

The Norwood Knights of Lithuania (C-27) had a generous, talented roster rendering plays locally and in neighboring towns, thereby cultivating a Lithuanian affection everywhere.

Fortunately, St. George's Church survived a fire in the mid-twenties. All parish societies banded together and raised church funds by holding bazaars, concerts, comedies and picnics. This was Father Taskunas' serene, active and lucrative effort in Norwood for a decade.

The altar boys' biggest treat was to be invited for a spin in a Stanley Steamer car owned by Father. He was an impressive chauffeur in the summertime — with a panama straw hat crowning his athletic six-foot physique.

Father's favorite hobby was a contemplative pursuit — fishing in any spot on God's land.

Reluctantly and prayerfully, St. George's parishioners bid "Bon Voyage" to their precious priest as he embarked for Lithuania in 1929. Father Taskunas enjoyed several calm years in Lithuania and then the cold grasp of Nazis enveloped the innocent fatherland. A cross now burdened Lithuania's soil. The presence of Father Walter eased the situation. God alone knows what they, the victims of cruel military tactics, faced. Soon the Soviet Russian Army transplanted itself dispelling the Germans. This Iron Curtain descended upon Lithuania to snuff out the lives of thousands of our devout compatriots. After a period of imprisonment in

heartless Siberia, Father Taskunas was released to Lithuania minus his vigor and health. He suffered from a weak heart and died July 21, 1956. Russia's program for the Baltic States had claimed a dedicated Lithuanian cleric — Father Walter Taskunas.

South Boston, Mass. 17 A.E.L.

CORPUS CHRISTI

On October 28th, we celebrated Corpus Christi by receiving Holy Communion at the 9 o'clock Mass, followed by a catered breakfast in St. Peter's Lithuanian church hall. John Olevitz, chairman of the breakfast, introduced all past president of Council 17 — who were honored that morning.

Those present were:

Mrs. Sofie Gurkliutė Glineckis (1917-1920),
Peter J. Ruth (1920-1921),
Attorney A. J. Young (1940),
Mrs. Myra Antanelis Alukonis (1945),
Mrs. Regina Glineckis Alexander (1946),
Stephen J. Contons (1947),
John Olevitz (1952), and
Peter A. Bizinkauskas (1955).

Several past presidents were unable to attend, namely: Albin P. Neviera (1930 and 1931), Frank Razvadauskas (due to illness) who had served as president from 1934 to 1936, inclusive, then upon returning from a trip to Lithuania, served from 1938 to 1939 and 1941 to 1942; also Mrs. Frances Karlonas Skadauskas (1937) now residing in Cuba with husband Lt. Commander Carl Skadauskas and two sons, Anthony Gaputis (1939) Chief Parachute Rigger of USN now residing with wife and son in California, Larry Svelnis (1942-1944) who was attending the wedding of long time friend, Anthony Balchunas, and as best man, John Contons (1949) now residing in Pittsfield, Mass., Victor A. Anchukaitis (1950), John Daniels (1954) in the National Guards parade, and Mrs. Angie Masionis Yelmokas (1956) — recently blessed with the birth of a baby boy.

The invited speaker was Assistant District Attorney of Suffolk County, G. E. McGuinagle, who was introduced by Attorney A. J. Young, toastmaster. Others present were Father Albert Contons, national spiritual director, Father John Zurromskis, N. E. District spiritual ad-



WATERBURY, CONN. On October 21, 1956, St. Joseph's parish choir presented its 33rd annual Concert, directed by Komp. A. J. Aleksis. On this occasion, Komp. Aleksis (hon. member of K. of L.) was honored by the Choir, Ateitininkai and Tremtiniai organizations in recognition of his cultural attainment and unselfish dedication to promote religious and patriotic action for "God and Country." Pictured, left to right (front row) are Miss Marcella Andrikis, Concert Committee Chairlady and soloist; Rev. Joseph J. Valantiejus, pastor of St. Joseph's Church; Mrs. James T. Patterson, patroness (her husband, Rep. James T. Patterson, R-Conn. reelected to serve his 6th term in Congress); backrow, John Brazauskas, master of ceremonies; Komp. Aleksis; Izidorius Vasyliūnas, noted Lithuanian violinist and his son, Vytenis, accompanist.

viser, Father F. Virmausiks, pastor of St. Peter's Church and honorary member of K. of L., Father Klimas, Dr. Joseph Antanelis, optometrist and past N. E. District President (1936), Dr. Juozas Leimonas and Phyllis Grendal, editors of VYTIS, and Bill Gorski of Advisory Staff.

IN MEMORIAM

Frank Razvadauskas, past national president of the Knights of Lithuania, and honorary member, after a short illness, died at the Boston City Hospital on November 4th and was buried on November 7th. Frank Razvadauskas, born in West Virginia (December 24, 1912), spent his early childhood in Lithuania and in the early 1930's came to South Boston, Mass., where he lived with his sister, Anna Razvadauskas Neviera and uncle, John Glineckis. He spent two-thirds of his career in Boston and was active in all Lithuanian activities, particularly the Knights of Lithuania. A solemn pontifical mass of requiem was offered in St. Peter's Lithuanian Church. Hundreds of people in all walks of life mourned for Frank. Frank was well liked by all, he was a successful business man, and many times quoted as "a

builder of Knights of Lithuania, yes; a prudent manager of finances, yes; a capable national president of the K. of L. who knew how to get the best possible return from the material resources made available to him." the eulogists, Messrs. Vakauza (Lithuanian R. C. Alliance of America) and Andriulonis (United Lithuanian Relief Fund of America) termed Frank Razvadauskas as "a cherished personal friend" and extended sympathy to his wife, Gene, and two daughters, Norma and Gloria, and other relatives and friends. At the cemetery (Brockton, Mass.) were Father Virmausiks and Father Vaitekūnas of Providence, R. I., both honorary members of the Knights of Lithuania and hundreds of friends. Truly, Frank Razvadauskas will be greatly missed by all... AMŽINAS ATILSIS, LAI BŪNA JAM VIEŠPATIE.

Waterbury, Conn. 7 M. A.

Several of our members were honored at the American Lithuanian Roman Catholic Federation's Golden Jubilee Convention in Boston, Mass., October 12-14, 1956. Komp. Alexander Aleksis, hon. memb. of K. of L. was elevated as

Honorary Member of the Federation and elected officer for the ensuing two years. Rev. J. Valantiejus, hon. memb. of K. of L. and Miss Marcella Andrikis, 4th degree K. of L'er, both received merit awards for their untiring service in the Federation. The trio are chairman, chaplain and secretary, respectively in Waterbury's Federation, Chapter 22.

MID-CENTRAL DISTRICT

Cleveland, Ohio 25 — Armonikele COSTUME PARTY

Everyone enjoyed a wonderful party! Nellie Arunski won first prize (Ladies) in UBAGU costume; George Brazis won top prize (Men's) in his EGYPTIAN MUMMY costume. President Andy Palzes, creator of his costume — ragged ANDY DOLL, complete with striped knee socks, patent leather shoes and red wig; Ursula Yankauskas, Dorothy Susin and Al Bendoras donned "devil's" costume; Al's wife, Eleanor, came as a WITCH but not on a broom; Ben Brazis appeared as a SKELETON but didn't seem to frighten us; Joan Susin's clown costume even had an EMMET KELLY wig and nose; Bob Reese made a very glamorous HULA dancer; Frances Machutas thrilled us in her TIGER attire; Dorothy Semega was a BABY (sleepers, bonnet and all); Charles Machutas came as an OLD LADY IN WAITING while Nelda Miller was the BAD LITTLE GIRL; Al Samas — WISE OLD FISHERMAN and his lovely wife, Nellie — JAPANESE GIRL and their little daughter — dressed as a LITTLE LAMB. The games, too, were most exciting. Thanks to Mr. and Mrs. Mikelonis and Nellie and Al Samas for the use of their home; also, to the committee — the food was delicious.

FALL DANCE

Our regular monthly meeting date was postponed because of our Fall Dance. Meeting will be held one week after the dance. Plans for our Christmas Party and other winter activities will be discussed at that time.

WE HEAR

That Frances Machutas had a wonderful time at the Dental Assistants Convention in Columbus, Ohio, and that she also took in the Ohio State - Wisconsin Football game while in Columbus... That Nellie Arunski has a new job. Hope it doesn't keep her too busy and away from K. of L. activities... That Joan Susin has a few scratches on her Ford. Shouldn't get too close to those poles, Joan... That Nellie Samas won a prize as an INDIAN girl at the Saints' Club Costume Party held at the Chagrin Yacht Club.

We missed Bill Smikh and George Dereska at our Costume Party. Nice to see Eddie Stonis there even if it was just for a short while. You must try and come to our meetings Eddie — enjoy having you.

Linksmų šv. Kalėdų ir Laimingų Naujų Metų VISIEMS.

New York - New Jersey District

Brooklyn, N. Y. 41 — Grasilda
Our Christmas Dance is all set now:
The time: Christmas Day,
from 8:30 PM on
The place: Annunciation Hall,
North 5th and Havemeyer Streets,
Brooklyn, N. Y.

Dancing to Joe Thomas and His Orchestra (the Lawrence Welk of Brooklyn)

The Committee has been busy with preparations, and we're all trying to make this just a little bit bigger and a little bit better than our past dances.

The only other activity hereabouts is our Annual New Year's Eve Party — which isn't a K. of L. activity at all but which is sponsored by the Annunciation Church Choir, to which some of us belong. Some of our friends from New England came last year, and 'tis heard that they (plus several others) plan to join us again this year. (I wonder if this has anything to do with Stella (Gale) Galiauskas, who's been a busy young miss traveling around Connecticut and Boston!) Anyhow, we're all looking forward to an extra specially good time!

We extend to all our friends, on behalf of Council 41, our very best wishes for a Very Merry Christmas and a Happy New Year.

DANVILVYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja Ignas Sakalas

Turėjo įdomią kelionę. E. Karla-
vičienė, sendraugių išdininko N.
Karlavičiaus žmona ir žinoma Mo-
terų Sąjungos ir kitų organizacijų
veikėja, turėjo įdomią atostoginę
kelionę. Su viena ekskursine grupe
vienu keliu buvo nuvykus į Flori-
dą, o kitu keliu sugrižo Chicagon.
Kelionė per keliolika valstybių bu-
vus įdomi ir parsivežė daug išpū-
džių.

Reiškiamė užuojautos. Pivarionų,
žinomų prekybininkų ir gerų darbų
rėmėjų, duktė Stella su savo vyru
Johnson, grįždami iš Indiana vals-
tybės, kur buvo nuvežę savo dukterį
į universitetą, savo kelionėj turė-
jo automobilio nelaimę, kurioje bu-
vo ji sužeista, bet vyras ypatingai
sunkiai. Savo narei B. Pivarionienei
vyčiai sendraugiai reiškia užuojau-
tos.

Persikėlė į erdvesnes patalpas. D.
Jurjono Bendrovė Chicagoj persi-
kėlė į erdvesnes patalpas 3251 S.
Halsted St. Šaunus naujų patalpų
atidarymas įvyko rugsėjo 29 d.
Krautuvė turtinga ivairiausiais na-
mų apyvokos reikmenimis, papuo-
šalais. D. Jurjonas yra vienas nau-
jų ateivių. Iširašęs į sendraugius,
jis, kiek tik laikas leidžia, daly-
vauja veikime ir paremia vyčių pa-
rengimus.

Pirmininkavo parodai. Ignas Sa-
kalas, sendraugių kuopos pirminin-
kas, pirmininkavo Filatelistų Drau-
gijos "Lietuva" didžiajai Lietuvos
pašto ženklų parodai, kuri įvyko
Vyčių salėj spalio 20 ir 21 dienomis.
Paroda buvo suruošta draugijos
dešimtmečiui nuo įsisteigimo
paminėti. Ta proga draugija išleido
propagandinį voka su atitinkamu
piešiniu, kuriame pavaizduota ir
birželinių trėmimų penkiolikos me-
tu sukaktis. Norintieji šių vokų gali
išigyti rašydami Ignui Sakalui, 7356
So. Campbell Ave. Chicago 29, Ill.
Imant didesnę kiekį, daroma didelė
nuolaida.



VYČIAI SENDRAUGIAI
VISUR ORGANIZUOJA
VYČIŲ SENDRAUGIŲ
KUOPAS!

