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## STAR OVER BETHLEHEM

*Rev. Albert J. Contons*



Sputnik, the Russian-made "fellow-traveller" flashing around the earth at meteoric speed, has captured the imagination of the world. The launching of an earth satellite dramatically illustrates the marvelous advances of modern science. It gives concrete proof of the ever pyramid of man's scientific knowledge. It hastens the day of moon rockets, space ships, and the eventual conquest of outer space by man.

Yet Sputnik inspires mixed emotions in the hearts of men. We in the Western world stand in awesome wonderment at this sphere whirling in its orbit at the breathtaking speed of 18,000 miles per hour. Yet we cannot help feeling apprehension and anxiety that the mystery of the successful launching of an earth satellite should have been first unravelled by Communist controlled scientists. We may rightly fear that Soviet progress in rocketry and scientific knowledge implied by Sputnik have launched the free world into perilous times. Starlike Sputnik, guided by a conscienceless Soviet dictatorship, has darkened the twilight horizon of peace.

The tragedy of Sputnik is that modern man, who is to guide the developments of science, has not kept pace spiritually and morally with scientific progress. Peace will never be secure, until men allow themselves to be guided spiritually by another star, the star of Bethlehem. This star will guide them to Jesus Christ, the source of all grace, the fountain of all happiness, the teacher of all wisdom.

Two thousand years ago, Wise Men from the East came to Jerusalem, saying, "Where is the newly born king of the Jews? For we have seen his star in the East and have come to worship him."

When the court of Herod, the king, heard of the inquiries of the Wise Men, ancient prophecies were studied and it was proclaimed that the Christ was to be born in Bethlehem of Judea. Herod summoned the Wise Men secretly, revealed the message of the prophecy, and laid a trap for the new born child by telling the Wise Men, "When you have found him, bring me word, that I too may go and worship him."

Finally, the quest of the Wise Men came to an end, for "behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. And when they saw the star they rejoiced exceedingly. And entering the house, they found the child with Mary his mother, and falling down they worshipped him."

At last, men searching for truth, for goodness, for peace, for happiness, found it in the person of the Child Jesus, God made man.

This was the Child of Whom it had been prophesied, "they shall call his name Emmanuel;" which is interpreted, "God with us." This was the Child of Whom the Archangel Gabriel announced to Mary, He "shall be called the Son of God," and "thou shalt call his name Jesus; for he shall save his people from their sins." This was the Child at whose birth the heavenly choir of angels sang, "Glory to God in the highest, and peace on earth among men of good will."

But history has borne out the sad lament of St. John, the Evangelist, that Christ "was in the world, and the world was made through him, and the world knew him not. He came unto his own, and his own received him not."





Nonetheless, to all men of good will the star of Bethlehem points to the Christ of Peace, who has said, "Peace I leave with you, my peace I give to you"; to the Christ of Love, who has given us a new commandment "that you love one another: that as I have loved you, you also love one another"; to the Christ of Truth, who has proclaimed, "I am the way, and the truth, and the life." The star of Bethlehem guides men to Christ, the teacher of truths that are timely at all times, for they are essentially timeless.

As alert members of the Knights of Lithuania, we should understand the strange paradoxes involved in the Soviet Sputnik. Soviet scientists seek to increase the bright light of material science, yet they have darkened their souls to the light of faith, which alone can truly enrich the lives of men. Atheistic scientists are plumbing the depths of reality in our vast universe, yet they deny the very existence of the One Supreme Reality, God Himself. Communist scientists are venturing into the vast and cold emptiness of outer space, yet they

ignore the needs of inner space, the innate yearnings of the human heart.

In the liturgy of the Christmas season the Church speaks of a wonderful exchange: Christ became a sharer of our human nature, that we might become, through God's grace, sharers in the divine nature.

During this Christmas may it be our prayer and determination to be instruments in bringing Christ closer to the hearts of men. May we be instruments in leading men to the wonderful exchange: to give of themselves to receive of God.

To those searching out the mysteries of the material universe, may there come faith in the mysteries revealed by God.

To those preparing rockets for the flight to the craters of the moon, may there come the desire to launch their souls on the flight to the eternal goal of heaven.

To those enamoured of the feeble rays of reflected light from Sputnik, may there shine the star of Bethlehem to guide them to Christ, the true Light of the World.

## LINKSMŲ KALĖDŲ IR GERIAUSIŲ NAUJŲ METŲ!

LIETUVOS VYČIŲ CENTRO VALDYBA  
ir "VYTIES" REDAKCIJA.



## KALĖDŲ ŠVENČIŲ SULAUKUS IR NAUJUS METUS SUTINKANT

Kiekvienais metais mes atsistojame Kalėdų švenčių ir Naujų Metų akivaizdoje. Tai du įvykiai pro kuriuos mes negalime praeiti ramiai, neatkreipdami ypatingesnio dėmesio.

Kalėdų švenčių metu mes esame prieš didžiausią įvykį žmonijos gyvenime — Kristaus užgimimą, Dievo nužengimą ant žemės, kad atneštų žmonijai išganymą. Nuo to įvykio žmonija pradeda naują gyvenimo erą — įžengia į krikščioniškojo gyvenimo kelią. Krikščioniškas gyvenimas yra didingas ir išganingas gyvenimas, bet kartu ir labai sunkus. Kad žmogus galėtų tuoju krikščioniškuoju gyvenimu sekti, jam reikia nuolatinių savo pastangų ir didžios Dievo malonės. O kad tai įgautų, jam tenka savo gyvenimo kely kartais nuo karto dar lyg ir stabtelėti, giliau susikaupti, pilniau pasinerti į dieviškuosius dalykus ir juose atsigaivinti. Kalėdų šventės kaip tik tokios galimybės suteikia ir jomis reikia tinkamai pasinaudoti visiems, o ypač jaunimui, kuris dar tik pradeda savo gyvenimo kelią. Todėl mes ir raginame ne tik vyčius, bet ir visą lietuvių katalikišką jaunimą padaryti Kalėdų šventės tikro, gilaus krikščioniško atsigavimo šventėmis ir tuo būdu sustiprinti savo gyvenimą ir veikimą Dievui ir Tėvynei.

Kalėdas tuojaus pat seka Nauji Metai. Kiekvienai metai yra reikšmingi žmogaus gyvenime laikotarpiai. Tokių laikotarpių žmogus, palyginamai, nedaug turi. Metai prabėga greit it sapnas ir žmogus nei nepajunta, kai atsistoja prieš paskutinę savo gyvenimo valandą. Ir todėl, kai prieš mus priartėja Nauji Metai, mums tenka mesti žvilgsnį atgal ir padaryti sąžinės sąskaitą iš praeitų metų gyvenimo, darbų ir žvelgti į ateitį, į Naujuosius Metus, kad galėtume tiksliau suvokti savuosius uždavinius ir juos geriau atlikti. Šie gi 1958 Naujieji Metai yra ypatingesni už kitus metus. Vasario mėnesio 11 dieną pradėdame



LEONARD VALIUKAS (left), Vice President of the Knights of Lithuania Supreme Council, meets the Honorable WILLIAM F. KNOWLAND, United States Senator of California, at the convention banquet of the California Republican Assembly, held September 15, 1957, Lafayette Hotel in Long Beach, Calif. Over 1,000 people attended this banquet where Senator Wm. Knowland was the principal speaker.

Šventuosius Metus, sąryšy su Dievo Motinos apsireiškimo Liurde, Prancūzijoje 100 metų sukaktimi; Vasario mėn. 16 dieną minėsime Lietuvos Nepriklausomybės paskelbimo 40 metų sukaktį; Kovo mėnesio 4 dieną pradėsime minėti 500 metų sukaktį nuo lietuvių tautos didžio šventojo ir vyčių globėjo šv. Kazimiero gimimo ir galop šiais metais taip pat minėsime vyčių organizacijos 45 metų veiklos sukaktį.

Bet tai dar ne viskas. Šiais 1958 metais taip pat švęsime Dievo Motinos apsireiškimo šiluvoje 350 metų sukaktį.

Taigi, kaip matome, ateinantieji 1958 metai atneša vyčiams, o tuo pačiu ir visai lietuvių visuomenei, daug svarbių įvykių. Turint galvoj, kad be šių įvykių turi kartu būti vykdomas ir šiaip jau visas kitas eilinis užsibrėžtas darbas, pamatysime, jog ateinantieji metai reikalauja iš mūsų daugiau pastangų, daugiau pasiaukojimo ir sistematingo darbo. Tebūnie šios besitartinančios Kalėdos ir Naujieji Metai akstinu naujiems darbams ir naujiems laimėjimams.

**500th Anniversary of the Birth of St. Casimir (1458-1958)** — Great celebrations are being planned for 1958 by the Knights of Lithuania organization, on the occasion of his Five Hundredth Anniversary.

1958 will be at the same time the First Centenary of the Apparitions of the Immaculate Virgin to Saint Bernadette, at Lourdes (France). This will provide an opportunity to unite in common homage Good Saint Casimir, Patron Saint of the Knights of Lithuania, and the Immaculate Virgin.

The official Opening of the 500th Anniversary Year of the Birth of St. Casimir will be held by all councils and districts of the Knights of Lithuania throughout the country on the first Sunday in March. The highlight of St. Casimir's 1958 Jubilee Year will be in August, 1958, during the 45th National Convention of the Knights of Lithuania at Philadelphia, Pennsylvania. For further information, contact — Mr. Joseph Boley, Chmn., 163 East 71st Street, New York, N. Y.



## ŠIRDŽIAI FORMOMIS IŠSILIEJANT

ALFA SUŠINSKAS

Dvasine, neanatomine prasme širdis yra žmogaus gerumo ir nuoširdumo simbolis. Savoje kalboje gera, paslaugų žmogų vadiname žmogum su širdimi, širdingu, nuoširdžiu, o blogą, žiaurą — beširdžiu, be širdies.

Žmogaus širdies gerumas, nors ir dvasinis būdamas, yra nepaslepiamas: jis išsilieja įvairiomis formomis ir yra kitų žmonių matomas ir jaučiamas.

Viena iš išorinių širdies gerumo formų yra mandagumas. Juo žmogus išreiškia pagarbą kitam žmogui ir elgiasi su kitu taip, kaip jis nori, kad ir su juo būtų elgiamasi.

Tikruoju mandagumu pasireiškia artimo meilė.

O mandagumas gali būti tikras ir netikras, dirbtinis. Tikrasis mandagumas kyla iš vidinio gerumo, iš artimo meilės. Jis nesiekia kito žmogaus apgauti, suvedžioti ir nuskriausti. Įvairiomis išorinėmis formomis jis parodo gerumą, esantį žmogaus širdyje.

Tikrasis mandagumas nepataikauja, bet pagerbia ir įvertina priešingą nuomonę: jis sugeba neižeisdamas ir nepažemindamas pasakyti "ne" kitam žmogui.

Jis neiškelia savęs: nepabrėžia savo augštos būklės visuomenėje, nesigiria turimais gabumais, savo pranašumu kitų atžvilgiu; jis yra vienodas mėgiamajam ir nemėgiamajam, pažistamajam ir svetimajam, tam, iš kurio turi naudą ir tam, iš kurio jokios naudos negali tikėtis, geradariui ir piktadariui, pačiam žymiajam ir nežymiajam, niekam nežinomajam gatvės žmogui; jis nepašiepia, neišjuokia ir nepažemina kito žmogaus.

Laimingai gyvena Petrulių šeima. Tėvai, kiek įgalėdami ir sugebėdami, savo vaikuose diegia krikščioniškosios dvasios daigus. Bet vieną dieną juos ištinka šurpi nelaimė: jų 9 metų amžiaus sūnus Ramutis automobilio suvažinėjamas... Šios nelaimės metu ir vėliau teisme tėvai, nors ir skausmo perversomis širdimis, išlaiko visą mandagumą jų sūnų suvažinėjusio vairuotojo atžvilgiu.

Darbo vedėjas Petras Naginis yra šiurkštus ir net žiaurus darbininkui

Jonui Ažuolaičiui. Beveik visada jis i jį kimba ir jį žemina. Tačiau Jonas yra kantrus ir mandagus: jis neatšilygina tokiu pat būdu darbo vedėjui ir i paniekinimus nors ir griežtai, bet mandagiai reaguoja.

Yra ir netikras, dirbtinis mandagumas. Išorine savo forma jis nieko nesiskiria nuo tikrojo mandagumo, tik jis kyla ne iš geros širdies, ne iš artimo meilės, ir jo šaltinis nėra žmogaus gerumas. Šitoks mandagumas tesiekia kurios nors naudos, ir dažnai jis tėra mandagi ir sukta veidmainystė.

Teta yra turtinga ir be šeimos. Jos tolimas giminaitis jos nemyli ir nė kiek ja nesidomi. Bet tie jos turtai jam vis kvepia, kaip medus lokiui. Jis pradeda sukti savo galvą, kaip iš jos pinigėlių išgautų ir kad ji po mirties viską jam testamentu paliktų. Ir jis pasidaro jai kaip vilna švelnus, mandagiausias: ją nuolat lanko, gražiausius laiškus rašo, siūlosi visaip patarnauti... Jo mandagumas — apgalvota veidmainystė.

Yra žmonių, kurie retai kada tebūna mandagūs, nors ir dirbtiniu, netikru mandagumu, arba net iš viso nebūna. O iš kitų jie labai laukia mandagumo. Šitokie asmenys yra savanaudžiai ir sukietėję storžieviai. Štai iš jų toks vienas tipelis.

Jis vis dejuoja, kad kiti jo negerbia ir nė kiek juo nesidomi. Visus jis įtarinėja nenuoširdumu ir kenkimu jam; visus jis juodina, knaisiodamasis po jų gyvenimą ir rastą juodą krislelį išpūsdamas iki didelio kalno. Jis nori vis iš kitų gauti, o nenori nieko kitiems duoti. Bet ir gavęs ką iš kitų, jis nėra jiems dėkingas. Jo visas gyvenimas yra persunktas nemandagumu; jei kada jis atrodo esąs mandagus, tai tuo tariamuoju mandagumu jis siekia save išskelti, o kitą nukelti, sumurdyti.

Mandagumas pasireiškia kuria nors išorine forma. Betgi ši forma viena pati dar nėra tikrasis mandagumas; čia ypač svarbu, kiek žmogus yra nuoširdus, kaip jis tą savo mandagumą išreiškia ir ko jis tuo siekia: pagerbti kitą, ar save pabrėžti, išskelti.

Norint būti tikrai mandagiam, pirmiausia tenka rūpintis savo dvasiniu gyvenimu: širdies ir sielos kultūra. Kilni širdis ir tauri siela visada išsilieja šiltomis ir patraukiančiomis mandagumo formomis, kurių jokie mandagumo vadovėliai nesugeba pateikti; gi pikta, veid-



"Instead of moving up and down all day, I now move in all directions." — This is how it's put by **Joseph Znotas** of Hyde Park, a seminarian, who for 3 years has been in summer employment at the State House.

For 2 previous seasons he was assigned as an elevator operator in the Capitol building. This year, he was a member of the mail department in the Executive Offices of Governor Furcolo.

Znotas is a former star player of Hyde Park High School's 1951 championship hockey team in the district league. Upon graduation from high school, Znotas subsequently studied for a year at St. Phillip Neri School in Boston for delayed vocations before going to Ohio. He is the son of Mr. and Mrs. Frank P. Znotas of Hyde Park, and has been studying for three years at St. Mary's of the West Seminary in Norwood, Ohio. After six more years of study, he will be ordained as a Glenmary Home Missioner, an Order established eighteen years ago which does work in the South principally in rural areas where parishes are lacking.

Znotas, after terminating his summer employment in the Governor's Office, left for Ohio to resume his studies.

mainiška ir sukta širdis išskyla paviršium veidmainiškomis mandagumo formomis, nors ir labai apdailintomis ir apiblizgintomis.

Tikrasis mandagumas yra ne charakterio silpnumo, bet širdies kilnumo ženklas, o nemandagumas atidengia dvasinę žmogaus menkybę.



## WHAT'S NEW IN BENDRUOMENĖ?

Joseph Boley

Four days after the close of the Knights of Lithuania 45th national convention in Philadelphia next August an unusual gathering of Lithuanians will take place in New York City. It will be a meeting of *Lietuvių Bendruomenė*, the World Community of Lithuanians. No doubt many of our members, will not want to miss the grand concert that will take place at one of Manhattan's mid-town concert halls and the special religious service in St. Patrick's Cathedral on that occasion.

What is this organization that is planning activities on such a grand scale? K. of L. members in particular should be familiar with it, for this non-political, non-religious organization, which aims to include all Lithuanians, has for its main purpose one of the objectives the K. of L. has been working for these past 45 years, namely, the preservation of Lithuanian culture. This is a problem that affects not only us who live in the United States, but is has equal urgency in Canada, Europe, South America and wherever our people by force of circumstances have established themselves.

To coordinate the work of these scattered Communities and to plan more effective action against the prevailing evils that threaten to destroy the Lithuanian language, thought and tradition, it has been decided to convene a gathering of representatives from as many countries as possible for a four or five day session at New York. The number of official delegates to represent each country is to be agreed upon in advance and the delegates will be selected by the Taryba, the officers of the Community in the respective countries. Chairman of the convention committee is Monsignor Jonas Balkunas. Many distinguished visitors from various parts of the world are expected to attend this unique conclave.

What has the American branch of the Community done so far? Perhaps its most outstanding tangible accomplishments until now were the organization of mammoth song and dance festivals in Chicago. It has also given financial support toward the publication of books and magazines. Less known, but of no less importance, are the serious study and planning efforts that are being quietly made by a number of working committees.

At the recent meeting of the officers it was disclosed that publication of a 3-volume edition of biographies of Lithuanian writers was contemplated. The acute shortage of Lithuanian textbooks was discussed and some relief in that direction may be forthcoming soon. An appeal to parents was thought urgently needed, that they assist, by word and good example at home, the work being done by their children in Lithuanistic courses. Attention was given to establishment of summer camps for Lithuanian children, where Lithuanian language would be spoken not only officially but throughout the stay. Some concrete action was foreseen and urged upon parishioners in the case of some parishes where Lithuanian priests were being replaced by non-Lithuanians or where the priests in charge were following anti-Lithuanian policy. A contest for a design of an appropriate emblem to be worn by Lithuanians is to be announced in the near future.

In short, the American Community of Lithuanians is concerned with varied and intricate problems that pertain to the preservation of Lithuanian consciousness and culture in all their far-flung manifestations. As Dr. J. Girnius so aptly put it in the paper that he read to the assembled Board, "Brangu yra tas dėl ko žmogus yra kovojęs", or, in effect, we appreciate the things for which we must struggle and fight.

The national president of *Amerikos Lietuvių Bendruomenė* is J. Šlepetys, New York, and the chairman of the executive council is Stasys Barzdukas, Cleveland. The present board's 3-year term expires in 1958.



Šv. Jonas Krikštytojas kvietė daryti atgailą, kad būtų tinkamai sutiktas Kristus atėjimas.

O šiais laikais žmonija kviečia daryti atgailą Dievo Motina, apsireiškusi Fatimoj, Portugalijoje, kad išsigelbėtų nuo grėšiančios pražūties.



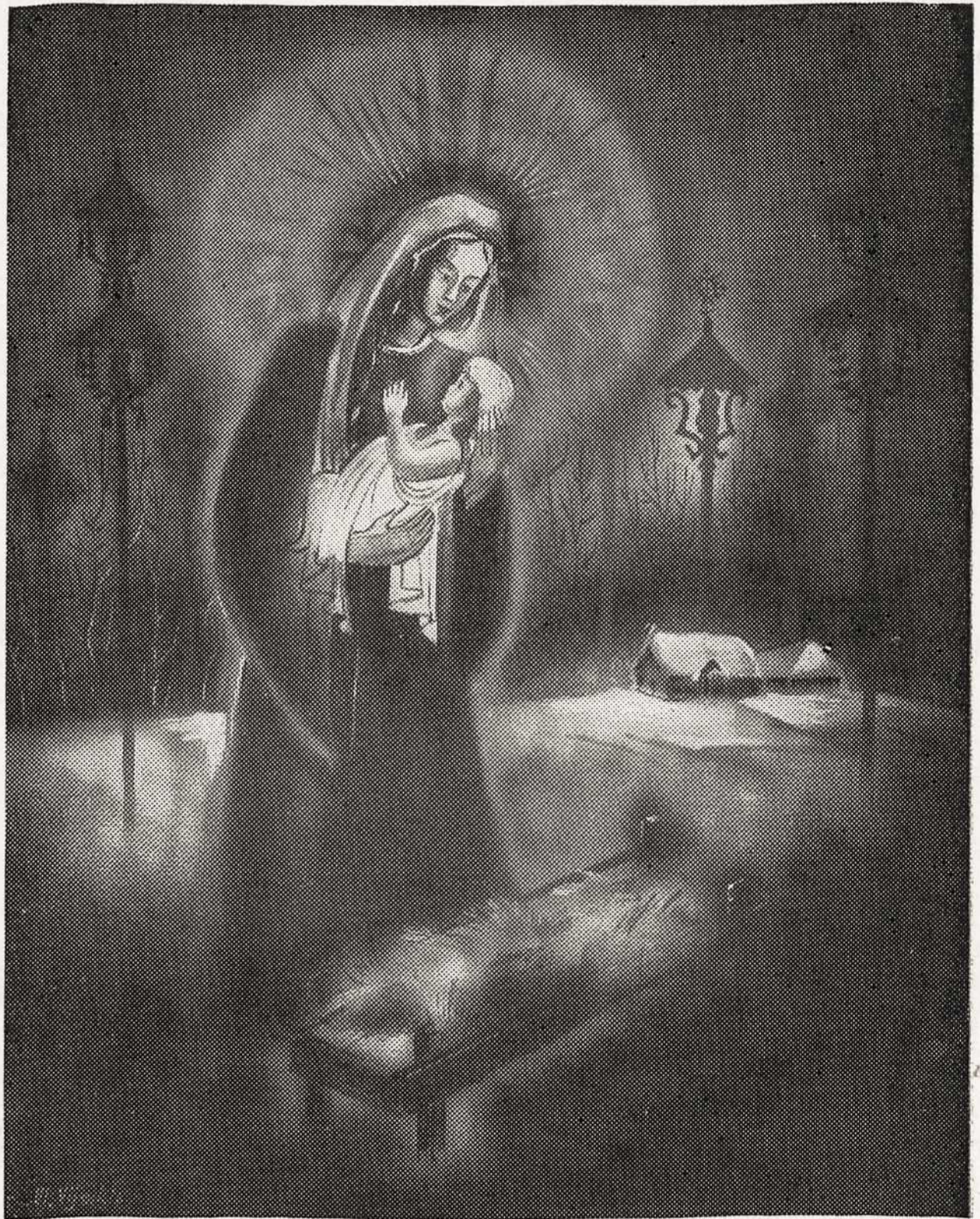
**feminine**

**fair**

*Mergaičių Pasaulis*

*Redaguoja Veronika Kulbokienė*

TAMSIOJ GYVENIMO NAKTY  
MUMS SPINDI IR GAIVINA  
KALĖDŲ NAKTIES MISTIKA



**TU ATĖJAI**

Tu atėjai į mano sielą  
Kaip šiltas saulės spindulys,  
Ir, rodos, ji niekad tarp šešėlių  
Kelionės girioj nepaklys.

Tu atėjai į mano kraują  
Kaip tyras vasaros dangus,  
Ir vėl jis bėgs upe iš naujo,  
Kalnu papėdėj neuždus.

**BERNARDAS BRAZDŽIONIS**

Tu atėjai į mano širdi  
Ir švieti saule pro miglas,  
Ir iš nakties sapnų pakirdus  
Ji visą dieną saulėj plaks.



## KALĖDŲ DVASIA

V. KULBOKIENĖ

Nė viena kitų švenčių J.A.V. nėra taip laukiama ir iškilmingai švenčiama, kaip Kalėdos. Kalėdos, be jų didelės religinės reikšmės laikomos šeimų ir vaikų švente. Visi jų laukia ir iš anksto pradeda ruošti. Toks Kalėdų įvertinimas būtų gražus ir prasmingas, jei jis nebūtų perdaug sumaterialinamas.

Juk Kristaus gimimo žmonija laukė net keturis tūkstančius metų, laukė Jo ir šeimos. Motinos pasakojimo savo vaikams, kad ateis Išganytojas, kuris atneš nepaprastą džiaugsmą, atidarys dangaus vartus kiekvienam žmogui.

Ir štai laukimas įvyko. Gimė Išganytojas atnešdamas žmonijai džiaugsmą. Džiaugiasi Bažnyčia, kasmet minėdama Kristaus gimimo dieną; iškilmingai skamba himnai ir giesmės Viešpačiui.

Katalikiškos tautos Kalėdų laikotarpiui yra sukūrusios įvairių papročių. Lietuvoje laukiama Kalėdų su dideliu rimtumu. Per visą advento laiką nešokama, nedainuojama, nesituokia; o seniau tris dienas savaitėje reikėdavo sausai pasninkauti. "Jei Advente dainuosi — Kalėdose sirgsi", — sakydavo lietuviai. O dainingieji dzūkai susikūrė visą eilę giesmių ir žaidimų Advento ir Kalėdų laikotarpiui. Advento žaidimai turi ne šokio, bet vaidybinių pobūdį, tai daugiausia dialogai tarp merginų ir vaikinų. o to laikotarpio giesmėms yra būdingas priegiesmis — "leliu kalėda" ir kt.

Advento sekmadieniais ir šventėmis žmonės gausiai rinkdavosi į ankstybąsias 6-7 valandos pamaldas, vadinamas "rarotomis".

Vienas būdingiausių Kalėdų papročių yra kūčios. Tai lyg ir užbaigimas Kristaus laukimo laikotarpio. Kūčių pasninko valgiai ir rimtai pakili nuotaika daugiau rišasi su adventu.

Džiaugsmingai triukšmingos Kalėdos Lietuvoje prasideda Piemenėlių mišiomis, kada bažnytiniai chorai ir muzika užtraukia kalėdines giesmes. Šis momentas tarytum įgalina ir visus tikinčiuosius pragysti.

Iki Piemenėlių mišių visame krašte niekur negirdėti Kalėdų giesmių. Tai būtų laikoma lyg ir nusikaltimu, jei kas imtų viešai rodyti ne laiku Kalėdų nuotaiką.

Motinos net ir vaikų niūniavimus sudraudžia, jei tai būna nelaiku ir nevietaje.

Labai skirtingas yra Kalėdų laukimas bei jų šventimas šiame krašte. Čia triukšmingai skambančios Kalėdų giesmės ir jų melodijos prieš Kalėdas nutyla švenčių išvakarėse. Kalėdų nuotaika baigiasi dovanų paskirstymu bei jų atrišimu. (Čia medžiaginiai dalykai visiškai nustelbia dvasinius). Dovanų bei sveikinimų paruošimais taip yra užimti visi, kad nėra nei laiko, nei noro domėtis kitais dalykais. Štai pavyzdėlis: Bostono miesto burmistras kiekvienais metais prieš Kalėdas organizuoja miesto sode kalėdinių giesmių koncertus, kuriuose, be daugybės mokyklų chorų, turi progos pasireikšti ir atskirų tautų papriniai ir kiti chorai. Deja, pasiklausyti tų koncertų ateina vienas kitas choristo šeimos narys arba geras draugas; o tuo pat metu miesto gatvėmis plaukia minios žmonių ir didžiulės krautuvės kimšte prikimštos žmonių; čia viešpatauja įtempta biznio dvasia, išnaudojanti kilniuosius žmonių jausmus. Ir kiek daugybei mažaverčių dovanų išleidžiama pinigų, už kuriuos galima būtų įsigyti vertingų dalykų.

Daugelis motinų, ypač didesnėse šeimose, taupo kalėdinėms dovanoms ištikus metus, norėdamos suteikti jaunimui ir visai giminei šventiško džiaugsmo.

Tačiau tikrasis džiaugsmas ir Kalėdų dvasia glūdi kituose dalykuose. Bostono lietuvių parapijos mokykla vedama seselių, viename Kalėdų parengime gražiai pavaizdavo tikrąją Kalėdų dvasią. Gražiai dekoruotoje scenoje pasirodė būrelis vaikų, kurie buvo pasiryžę surasti tikrąją Kalėdų dvasią. Jiems buvo duota daugybė progų patirti įvairiausių malonumų, daug grožio, gėrio ir džiaugsmo; ir visa tai jų nepatenkino; jie ilgėjosi ir ieškojo tikrosios Kalėdų dvasios, kurią galiausiai surado atsitiktinai užklyde i bažnyčią prie Kūdikėlio prakartėlės.

Ar nereikėtų pagalvoti apie tai ir pervertinti dalykus, skiriant jiems tikrąją jų vietą?

## THE GIFT OF LOVE

Christine Christopher

The heavens broke out in unbounded generosity. It had been snowing ceaselessly for three days. Cars were stuck in the snow, people were stuck in shops and hearts were stuck with Christmas gifts. No one could hold a grudge while singing of a white Christmas, it was white indeed.

— Going shopping? — without meaning to question the self evident, Dana greeted her friend on the Main street shopping center.

— Oh, well, I might as well get it over with. No use waiting any longer. Things are getting even more expensive by the minute. Louise clicked into the theme of the season quickly and was enjoying it.

— Very expensive. Unusually high prices. I've spent every dollar except a few put aside, and that will cover just my own family. While there are many friends, who I'm sure are planning something for me. Oh, these days it costs to keep up with everything. And you really can't find anything that would look more than you paid for it. It's just the making of them that looks so cheap. I wish Christmas would come once in five years, then you could really afford the gifts for those you absolutely must. By the way, is your wrapping all done? I suppose you have fine things for all your friends. And, of course, me...

— Yes, you're right, I do have something for those who aren't expecting anything. Good Luck, Louise, and Merry Christmas!

— Same to you, Dana. I hope I'll see you soon, — breathed out Louise diving into the first drugstore to escape the meaning of Dana's words.

Slowly Dana walked on and on without stopping to look at the beautiful decorations and shop attractions.

So that is the meaning of gift-giving, — whispered Dana, ad-



ding sarcastically — It rhymes! Everybody seems to be giving gifts just because they must or just because they expect to get one from the person receiving... Yes, the most beautiful expression of love has lost its meaning. You receive a present without feeling the giver's heart in it. Most likely instead of love there, you would find a grudge: my, it's so expensive...

— I wish one would give a gift only to those, he really loves and to those who really deserve to be loved in a special way. Oh, if I only had the whole world to give to my mother, it would still be as nothing. And Dad... he would get the best part of it. Then, of course, John would be in it, too.

Dana felt lighter and brighter at the thought and as she watched the snowflakes, they seemed to be flying upwards instead of coming down.

— Maybe I'm just a bit pessimistic about the whole thing. After all, there are many hearts in the world, and how do I know that all have forgotten their best function.

Just as she was passing the snow clad church, she turned towards the main door. The small church had no particular decorations, except a crib with a set of plain plaster statuettes. Dana genuflected at the main altar, came close up to the crib and knelt there. She studied each of the figures making up the scene of Bethlehem's Miracle. There was Mary in blue, kneeling close to the manger. St. Joseph standing at Mary's side with a large lantern in his one hand and a staff in the other. The poor, shabby little shepherds with their white sheep pressing warmly at their side. One of the boys was carrying a lamb over his shoulders, just like Our Lord is usually pictured taking home the lost sheep. Then there were also the famed and greatly honored donkey and a stately ox. Everything merged into the wonderfully peaceful smile on the lips of the little Infant in the manger.

Dana couldn't take her eyes off that tender face. She looked long enough to see through it... The Love, the wonderful Love of

## LET'S CELEBRATE ST. CASIMIR'S JUBILEE

*The year 1958 has been pledged by the Knights of Lithuania at their national convention to the honor and glory of St. Casimir, the Lithuanian prince. This was done because of the 500th anniversary of his birth.*

*Since there is much to be gained from proper observance of this unusual jubilee, we urge an immediate election of a St. Casimir Jubilee Committee in each council. Last month we requested the council secretaries to bring this matter to the council's attention. If such a committee has not yet been elected, please do so at the very next meeting and notify the national committee as to the chairman's name and address.*

*The national committee for this jubilee is ready to communicate with your chairman and to offer some definite suggestions according to the general plan of jubilee observance as outlined at the national convention. There will also be further announcements and suggestions, in Lithuanian and in English, in the VYTIS. Please read them all carefully and act upon them.*

*The jubilee should touch the life of every council and every member and there are many ways in which we can all participate in the observance of this unusual anniversary.*

*Let 1958, therefore, be a year of concerted action. Do not allow yourself or your council to succumb to procrastination and indifference.*

*The national committee is ready to assist you. It will also keep a detailed record of all jubilee activities. With everyone participating, this record will be a bright and glorious page in the K. of L. history.*

### K. OF L. ST. CASIMIR COMMITTEE

Joseph Boley, Chairman  
Father V. Karalevičius  
Jack J. Stukas

God and His Gift — the only worthy of His uncreated love for His creatures. The Gift of His Only Son to me... and to everyone in the world.

Very stealthily and unperceptibly the evening was creeping in upon the city. It stopped snowing. Cars were still stuck in the snow. Many people were still blocking the doors of numerous shops on Main Street. Many hearts were

still squeezed by the numbers of packages to be sent out to the supposed lovers and the real ones.

Dana rushed homeward humming a Christmas carol.

O my God, how could I ever be pessimistic or ever doubt the love expressed in the gift — for all gifts carry with them the notion of the First and Only Pure Gift — the Son of God.



# Lietuvos Vyčių Istorija

Alfa Sušinskas

(tęsa)

## NUMERIS 98-tas

Eilinis Lietuvos Vyčių Centro valdybos sekretoriaus numeris įsisteigusioms kuopoms registruoti turėjo būti 98-tas.

Peržiūrėjus 1916-1919 metų "Vyčio" komplektus (tuo laikotarpiu skaičius įsisteigusių naujų kuopų artėjo ligi šimto); peržiūrėjus Centro sekretorių oficialius pranešimus "Vytyje", kurioj vietovėj įsisteigė nauja kuopa ir kuriuo numeriu Centre įregistruota; taip pat peržiūrėjus tais metais veikusių kuopų sekretorių sąrašus dedamus "Vytyje" susirašinėjimo reikalui; peržiūrėjus anų metų "Vytyje" tilpusias korespondencijas, taipgi anų ir vėlesniųjų metų seimų protokolus, kuriuos būdavo išvardinamos kuopos ir jų atstovai, — niekur nerasta įsteigtos ir veikusios tuo numeriu kuopos. Pagaliau buvo paprašyta Centro finansų sekretorė, kad pasiknistų po senus dokumentus, ar ten nėra tuo numeriu įregistruotos kuopos. Centro fin. sekretorė atsakė trumpai: "Nežinau".

Iš viso to, kas augščiau pasakyta, susidarė išvada, kad tokios kuopos niekur nebuvo. Centro sekretorius galėjo per neapsižiūrėjimą padaryti klaidą — registruodamas naujas kuopas — peršokti 98-ji numerį.

## 99-ji KUOPA

99-ji kuopa įsteigta Chicagoj 1933 ar 1934 metais. Kuopos steigėjais, sakoma, buvę Centro valdybos nariai, kurių tais metais Chicagoj buvo daugiausia: 1933 m. dvasios vadas kun. A. Valančius, pirmininkas A. Lapinskas, sekretorius Al. Manstavičius, išdininkė S. Ališauskaitė, o 1934 m. dvasios vadas kun. A. Valančius, sekretorė B. Paliliūnaitė, išdininkas A. Valonis.

Centre įregistruotai kuopai tais metais veikti nebuvo gerų sąlygų. Kuopa įsteigta Gage Park rajone, kur suseina ribos trijų lietuvių parapijų, taigi ir trijų vyčių kuopų, būtent švč. P. Marijos Nekalto Prasidėjimo parapijos, kur veikė pajėgi 36-ji kuopa, švč. P. Marijos Gimimo parapijos, kur buvo stipri 112-ji kuopa ir šv. Kryžiaus parapijos, kur veikė 13-ji kuopa.

Vyčių organizacijoje iš seno buvo taisyklė (rule), kad lietuvių parapijoj, arba kolonijoje, tegali veikti tik viena vyčių kp., artimai susirišus su parapijos veikla ir jos vadu parapijos klebonū, kuris visų vietos katalikiškųjų draugijų yra dvasios vadas. Žiūrint iš šio taško, 99-ji kuopa buvo lyg kampininkė, todėl ir nenuostabu, kad ne tik negalėjo nariais augti, bet ir veikimu pasirodyti, kaip anais laikais reikšdavosi visos kuopos.

Kad taip buvo, liudija ir Centro sekretoriaus pranešimas "Vyčio" nr. 5, 1934 m. Pasakyta, kad kuopa turi penkis tikruosius narius (sumokėjusius Centrai mokesčius). Tais metais kiek vėliau Chicagoj (Aušros Vartų parapijoj) įvyko metinis organizacijos seimas, į kurį kuopa taip pat negalėjo pasiųsti atstovo, nes neturėjo nė dešimties narių. Pradedant 1933 m. ir toliau "Vyčio" komplektuose nėra jokios žinutės apie kuopą,

kada ir kur šaukia susirinkimus, ką veikia arba užsi-  
mojus veikti ir, t.t. Taip ir liovėsi gyvavus.

1955 metais 112-je kuopoje, bene dėl tų asmeniškumų, įvyko šiokių tokių nesutarimų ir dėl to kaikurie nariai, pasitraukę iš kuopos, nutarė atsteigti 99-ją kuopą, kuriai veikti susiklojo ryškesnis pagrindas, nes toje apylinkėj, būtent Gage Parke, tėvai jėzuitai įsteigė savo centrą, apie kurį pradėjo spiestis draugijinis, ypatin-  
gai jaunosios ateivijos jaunimo, veikimas. Jų tarpan iš-  
jungė ir 99-ji kuopa. Atsteigtos kuopos pirmąją valdy-  
bą sudarė dvasios vadas kun. J. Borevičius, S. J., pirmi-  
ninkas J. Stanaitis, vicepirmininkas Bernard Alesky, Sekretorė Valerie Stanaitis, finansų sekretorė Marion Zameske, išdininkas Gordon Gudas, tvarkadarys R. Jurgaitis, išdo globėjai V. Samoška ir A. Rudis, narys Lietuvos reikalams A. Yuknis.

Tuo pačiu metu ir tų pačių narių pastangomis buvo atsteigta ir 24-ji kuopa Aušros Vartų parapijoj. Abiejų kuopų susirinkimuose nutarta bendromis jėgomis išeiti į veikimą jaunimo dirvoje. Ir ištikrųjų, trumpu laiku kuopos pateisino savo atsisteigimą, pirmiausiai pasidar-  
buodamos Vyčių namo reikalui. Namo Tarybai paruo-  
šus sąrašą, ko reikia namui išigyti ir kokio remonto rei-  
kalingas, tą sąrašą perteikus kuopoms Chicagos apskri-  
tyj, po sendraugių, pirmiausia savo dalį įnešė 24-ji ir  
99-ji kuopos. Jos didžiajame namo lange įvedė elektri-  
kinę (Neon) iškabą "Lietuvos Vyčiai", taip pat Ramo-  
vės patalpose grindims nupirko ir sudėjo pritaikytas  
"tile" ir "linoleum". Visi tie įrengimai kuopoms kaina-  
vo \$102.00. Prie šių darbų daugiausia laiko pašventė J. Juozaitis, F. Jurgaitis, J. Stanaitis ir V. Cibulskis. Nega-  
na to, abi kuopos sutarė namo rūsyje įrengti pramogų  
kambarį-klubą, įrengiant jame stalo tenisą, šachmatus  
ir k. Or-jos garbės narys J. Juozaitis aukėjo \$200 nupir-  
kimui medžiagos tiems įrengimams, o nariai nemoka-  
mai padarė viską pagal paruoštą planą. Įrengtas klubas  
darė tikrai malonų išpūdį. Sienos buvo išpuoštos įvai-  
riomis vyčių kuopų veikimo nuotraukomis, seimų ir ki-  
tokių suvažiavimų ženkleliais ir k. Buvo ir skaitykla,  
kur galėjai pasiskaityti katalikiškų lietuvių ir anglų  
kalbomis laikraščių bei žurnalų. Gaila tik, kad visą jau-  
nimo idėta pinigą ir darbą suardė 1957 metais ištikęs  
Chicago potvynis. Viskas buvo vandens užlieta ir su-  
naikinta.

Kuopos yra suruošusios keletą kultūrinių susirin-  
kimų, taip pat išvažiavimų ir kasmet siunčia atstovus į  
metinius seimus. Iš savo kuklių išdų yra paaukojusios  
Lietuvos reikalams, organizacijos organui "Vyčiui" pa-  
laikyti, jaunamečių reikalams. Nariui ar kam nors iš  
nario šeimos mirus, kuopa "in corpore" dalyvauja šer-  
menyse ir užprašo šv. mišias. Leidžia neperiodinį laik-  
raštėlį.

Daug 99-tos kuopos narių yra pirmaeiliai veikėjai  
Don Varnas, American Legion poste, o vienas tos kuo-  
pos atsteigėjų J. Stanaitis yra išrinktas 1957-8 metams  
posto komanderiu.



# THE REFUGEE

ROMUALDAS LEIMONAS

The twentieth century will probably be remembered by future generations as a century marked by extraordinary events. It will be remembered for its technical progress, development and testing of nuclear weapons, World War II, great tensions on the international level, and other significant happenings. The twentieth century, moreover, will also be well known for the multitude of refugees that it has produced. Yes, the refugees! The homeless, hungry, unhappy people who have been forced to leave their native countries because of religious, political, cultural, or other reasons. There is no doubt that the menace of godless Communism has turned millions of peace-loving persons to wanderers in search for a home or at least its substitute, in search for the happiness that they once had known.

The United States of America has absorbed a great number of these refugees from numerous countries. Lithuanians are also included among them. They live side by side with the native born Americans and Lithuanians. Everything seems to be normal and natural. However, is it really so? Is it normal to be homeless? Is it normal or natural for a human being to flee from another human being? Finally, is it normal or natural to be a refugee?

These are the questions and problems that Dr. K. Cirtautas tackles in his newly published book **The Refugee**. It is a psychological study of the homeless people. Dr. K. Cirtautas, who lived as a refugee with refugees in Europe and America for many years, analyzes thoroughly the inner struggles of a human being who, having lost his homeland, must master a new way of life under strained circumstances in a new country. This book has won high acclaim by noted German and American psychologists and sociologists. "Unsurpassable" was the remark given by Eduard Spranger, noted German psychologist and philosopher, to the first part of Cir-



Tremtiniai

tautas' study on the refugee upon its German publication in 1950. Professor Pitirim Sorokin of Harvard University, world famous American sociologist, writes in his Foreword to this enlarged English edition: "There are a very few works which give as masterful a portraiture of the inner world of a refugee... as Cirtautas' study gives. **The Refugee...** is an important and

timely book on one of the most important problems of our age."

Dr. K. Cirtautas has produced an excellent interpretation of what "home" is from the psycho-social point of view with vivid descriptions of what the loss of one's home means to the individual. The author notes that home is not only a place where is born physically, but, most important, it is marked by the feel-



ing of contentment and belonging, by the feeling of familiarity and security. Security is especially important for a person's psycho-social well-being, development, and adjustment. The loss of home, then, must be a very traumatic experience to an individual. Dr. K. Cirtautas notes that at home the individuals were able to meet the common tasks of life without much thought or effort. In exile every situation becomes a challenge that demands excessive physical energy, the utmost utilization of will power and courage.

The author goes on in his discussion of the refugee by evaluating various experiences that the refugee undergoes and how he is affected by them. Part of this is expertly done in the chapter "The World of Strangers". Among other things, loneliness is especially prominent. This usually arises from the fact that the refugee can not make himself understood. According to the author, the refugee speaks another language, has been educated in another school system is used to different manners and customs. That opens between himself and the natives a chasm which he can not bridge by his own efforts... Consequently, sometimes the expectations and aims of the refugee do not coincide with those of the native. The conflicting interests of the two parties lead to endless rivalries and tensions... How true these observations are even among us Lithuanians! One wonders whether there is too much misunderstanding between the native and the refugee Lithuanians. Perhaps this work by Dr. K. Cirtautas will contribute greatly to a more harmonious cooperation between the two groups through their mutual understanding of each other.

A further observation by the author is very pertinent. This concerns the occupational adjustment of a refugee in a new country. Many times extreme occupational changes cause conflicts, frustrations, and anxiety in refugees. Such persons are often transformed from productive to non-productive types. Dr. K. Cirtautas says: "Think of a former general as a taxi driver, a college professor as a bricklayer, a lawyer as a bellboy in a hotel. Even in less drastic situations, the fact that a man must abandon the pro-

**Šventoji šeima bėga į  
Egiptą nuo Erodo  
keršto. Jie buvo anu  
laikų tremtiniai.**



fession which he has successfully practiced... is enough to break the spirit..." One wonders how this factor is understood by the people of any country where refugees are present!

Dr. Cirtautas, among the many topics that he discusses, recognizes the value of religion in one's life. It is true that a refugee loses most of his possessions upon his flight from home. There is no doubt that such a loss affects a normal human being, making him feel depressed and at times void, of any ambition. This is where the religiously strong person has a distinct advantage over his not-so-religious fellow refugee. A truly religious person, according to the author, is very fortunate in the fact that he can feel at home anywhere as long as he can feel at home with God. The loss of earthly possessions is but another proof of the vanity of the things of this world. These are the terms in which the believing man thinks about his homelessness; he must learn to translate his ideas into practice. These are truly profound thoughts which should motivate us to strive for a greater degree of perfection.

In the closing remarks, I would like to quote an idea or two from Dr. K. Cirtautas' concluding chapter entitled "Time and Experience".

He states the following: "God's order has been perverted into disorder. Man has defied the way of life which God has revealed through the Son of Man. In his confusion man walks towards grief and chaos... The disrespect for God is the deepest cause for our homelessness... The refugee is a living reminder for the native that he, too, has defied God's laws and truth... The refugee teaches his host a very impressive lesson: If you persist in your rejection of God, you may be tomorrow what I am today. Our era is rapidly approaching a state of universal homelessness, whose deepest cause is our practical atheism. Only a return to God can avert a final cataclysm..."

These, then, are only a very few of the ideas to be found in this extraordinary work of Dr. K. Cirtautas. Undoubtedly, this work has contributed immensely to the greater understanding of the homeless persons of the world and of the basic aspects of human nature. It is a work which will be of interest to any individual, especially those who come into contact with refugees.

Interested readers may obtain **The Refugee** by K. C. Cirtautas at \$3.00 a copy from the Meador Publishing Company, 324 Newbury Street, Boston 15, Massachusetts.



# LIETUVIŲ STUDENTŲ ORGANIZACIJOS

## J. A. VALSTYBĖSE

EDVARDAS ŠULAITIS

Šiame krašte veikia visa eilė lietuviškojo jaunimo organizacijų, bet šio straipsnio rėmuose bandysime, bent trumpai, pažvelgti vien tik į studentiškas jaunimo organizacijas. Čia apibūdinsime: Studentų Ateitininkų Sąjungą, Akademinį Skautų Sąjūdį, Lietuvių Tautinį Akademinį Sambūrį, Sambūrį šviesa, Santarą, Studentus Varpininkus.

**Studentų Ateitininkų Sąjunga.** Tai yra lietuviška ir katalikiška studentų organizacija. Ši, Nepriklausomoje Lietuvoje savo veikimą pradėjusi Sąjunga, JAValstybėse ją atgaivino 1951 metais. Naujose aplinkybėse SAS nuolat augo organizaciniu pajėgumu ir narių skaičiumi. Šiuo metu organizacijai priklauso apie 350 narių, kurių dalis yra Kanadoje, Australijoje, Vokietijoje, Prancūzijoje ir Italijoje. SAS dabartiniu metu sudaro 4 korporacijos ir 16 draugovių.

Praktiškoji SAS veikla reiškiasi studijinėmis stovyklomis, studijų dienomis, suvažiavimais, spauda ir priklausymu tarptautiniams sąjūdžiams. Auklėjimosi srityje daug dėmesio skiriama lituanistiniam lavinimuisi ir ideologinėms studijoms.

SAS priklauso tarptautinei katalikų akademikų federacijai Pax Romana. Sąjungos delegatai dalyvauja beveik visuose Pax Romana suvažiavimuose, kur dažnai svetimšaliams primena Lietuvos reikalus.

**Akademinis Skautų Sąjūdis.** Šio Sąjūdžio užuomazga tenka laikyti 1924 metus, kada Nepriklausomos Lietuvos studentai skautai įsteigė Studentų Skautų Draugovę. Vėliau, narių skaičiui padidėjus, draugovė buvo padalinta į du vienetus: mergaitės įsteigė Studentų Skaučių Draugovę, o vyrai — Studentų Skautų Korporaciją Vytis.

Okupantams užėmus tėviškę, akademikai skautai perėjo į pagrindžio veiklą ir atidavė nemažą duoklę.

Gyvenant tremtinių stovyklose Vokietijoje, čia įsteigė Akademinis Skautų Sąjūdis, o vėliau, emigracijai vykstant sparčiu tempu, šio Sąjūdžio skyriai pradėjo dygti ir kituose kraštuose. Dabar Sąjūdis turi 23 skyrius, išsibarščiusius JAValstybėse, Kanadoje, Australijoje, Venecueloje, Anglijoje ir Vokietijoje.

Skautiškas šūkis "Dievui, Tėvynei ir Artimui", kurį atsiminti akademikus skautus įpareigoja istatai ir įžodis geriausiai nusako Akademinio Skautų Sąjūdžio veikimo gaires.

**Lietuvių Tautinis Akademinis Sambūris.** Šis Sambūris gimė JAValstybėse, nors pavienės jį sudarančios korporacijos: Neo Lithuania, Filae Lithuania, Jaunoji Lietuva, Herkus Monte, Lietuva ir Viltis buvo įsteigtos N. Lietuvoje.

LTA Sambūrio tikslas — laisva demokratinė Lietuva, sava lietuviška kultūra, tauri ir valinga asmenybė. Sambūris ypatingai siekia stiprinti ir plėsti laisvės meilę, tautinės ir valstybinės sąmonės ugdymą, sveiką patriotizmą, žmogaus vidinę kultūrą ir žmoniškumą.

LTA Sambūrio veikla reiškiasi keliomis kryptimis: a) sueigos, paskaitos ir pranešimai, b) minėjimai, c) lietuviškųjų institucijų ir paskirų asmenų rėmimas, d) jaunimo reikalai, e) pramogos.

**Sambūris šviesa.** Akademinio Lietuvių Jaunimo Sambūrio šviesa pirmasis skyrius įsteigė 1946 metais Tuebingene, V. Vokietijoje. 1949 m. sambūrio skyrių atstovų suvažiavimas ALJ Sambūrį šviesa pavertė Sambūriu šviesa, kad išemigravus iškarto būtų turima bazė savo veiklai. Šiuo metu Sambūris turi skyrių JAValstybėse, Europoje ir Australijoje.

Šviesos Sambūrio ideologinių gairių pagrinde yra laisvės idėja, kuri akcentuojama keturiais atvejais: individualiniu, socialiniu, politiniu ir tautiniu.

**Santara.** Ji yra pati jauniausioji iš visų studentiškujų organizacijų tarpo, įsteigusi tik 1954 metų vasarą. Iš kitų studentiškujų organizacijų Santara išsiskiria tuo, kad ji neturi bendros ir visiems jos nariams privalomos ideologijos. Santara neduoda bendro atsakymo į žmogaus problemas, nesprendžia, kuri tiesa teisingesnė už kitas tiesas, pripažįsta kiekvienam teisę galvoti taip, kaip jo protas ir sąžinė diktuoja.

Studentiškoje veikloje Santara reiškiasi trimis kryptimis: kultūriniai, politiniai ir socialiniai.

**Studentai Varpininkai.** Varpo Draugija buvo įsteigta Vytauto Didžiojo Universitete Kaune 1923 metais. Atsiradus didesniai skaičiui varpininkų korporacijų, darbui apjungti buvo įsteigta Varpininkų Sąjunga. Jos žmonės savo darbą dėl Lietuvos krašto ir žmogaus laisvės tęsė ir okupacijos metais Lietuvoje, vėliau V. Vokietijoje ir dabar, JAValstybėse.

Studentai varpininkai savo tikslu buvo užsibrėžę skleisti savo ideologiją ne tik studentijos tarpe, bet ir Lietuvos žmonių masėse, ypatingai kaime, kurio reikšmę ir vaidmenį lietuvių tautai tiksliai įvertino varpininkų ideologijos pradininkas Vincas Kudirka.

Supažindindami su šiomis lietuviškomis studentų organizacijomis JAValstybėse, raginame studijuojančius L. Vyčių narius jomis susidomėti. Kadangi L. Vyčių organizacija yra nestudentiška, būtų gražu, jog jos nariai studentai rastų jai panašią studentų organizaciją, pav. ateitininkų ir joje aktyviai reikštųsi.

**Pastaba:** Rašant naudotasi medžiaga, tilpusia Studentų leidinyje "Sienos tarp dangoraižių".



## OUR LADY'S SILVER DIPPER



*In the sky are seven stars we call the Great Dipper. Many legends have been told about the Dipper. This story comes from the country of Lithuania, and has been told for many hundreds of years.*

THE THREE good Kings from the Orient kept their eyes on the bright new star. Riding on their camels, they followed it to Bethlehem. When they reached the little town, the new star suddenly disappeared.

The three Kings had known that this would happen. They had read about it in the holy book of the Prophets. This was a sign from heaven that the little Lord Jesus was born in Bethlehem.

The Kings and their servants had traveled a long time. Now they were very far from home, and tired. The silent camels that had carried the Kings were tired, too.

When the three good Kings looked for the little Lord Jesus, they found Him in a manger. They were so glad to see Him! They greeted Him reverently and gave Him precious gifts — gold, myrrh, and sweet frankincense. They had brought the frankincense in a shiny silver dipper.

"If you can use this silver dipper", said the King in red and purple, "it will make us very happy to give it to you."

The young Mother was very thankful for the bright, silver dipper, and for all the gifts. Joseph was there, too, and he watched with great joy in his eyes.

When the little Lord Jesus grew up, His holy Mother told Him about the visit of the three Kings and their gifts. She would often show Him the bright, silver dipper.

Time passed, and the Mother of the Lord Jesus died. She went to heaven with her body and her soul together. When she left she took her shining dipper. She wished to show it to the legions of Angels who waited at heaven's entrance to meet her.

But now the dipper was gone! It had disappeared so suddenly. Mary was puzzled and grieved. She could not explain how it could have been lost.

The Saints began to search heaven. The Angels flew down to look for it all over the earth, but all in vain. The dipper could not be found. There was, however, one more place to be searched, just

one more. And that was hell. But who would go there?

The Mother of the Lord Jesus called the Prophet Elias from his throne.

"Elias," she said, "you are a strong man and full of wisdom. You know the way from heaven to hell. You know all the spaces between the stars, and you are not afraid of the thunders. Will you go down to hell and find out whether the devils have stolen my silver dipper?"

"I will go, my Lady, and find the dipper," answered the Prophet bravely.

"The way is difficult, Elias," warned Mary.

"Yes, I know," answered Elias. "I start at once, however, to do as you ask."

And for a while they saw him no more.

It was not long before the devils found out that the good Prophet Elias was on his way. They knew that he was coming to take away the dipper from them. When he came closer, there was terrible noise and confusion. The devils were hiding the dipper. Elias reached the cave that was hell. Right away he started to fight with the devils. The noise! It was like thunder! But he overcame the devils, one by one, until there was no one left to stop him from looking for the dipper. He found it and carried it away.

"What was it that caused that terrible noise?" asked Mary when Elias returned to heaven. "The noise was so great that it kept the Saints and Angels up all night. And I was greatly alarmed."

"The devils began to tear rocks from the mountains and to throw them at me", said Elias in a low voice. He was very tired. An Angel in blue and silver robes and full of light led him back to his throne for a rest.

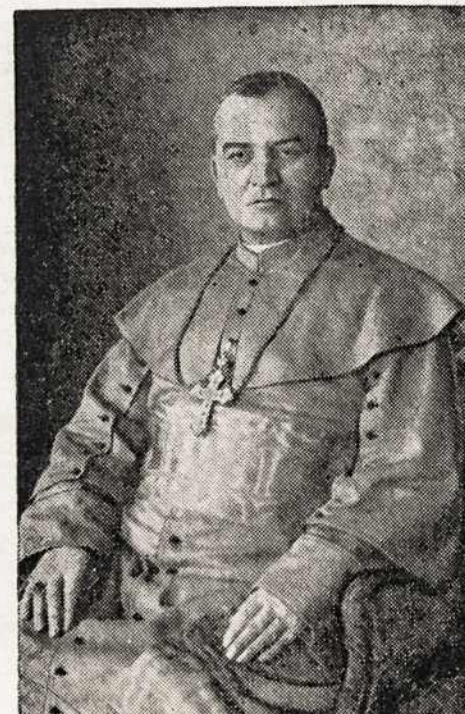
Fearing that the devils would again steal the shining dipper, Mary reached out and hung it up high in the sky. It is still there not far from the North Star. You will see it if you look for the Dipper in the sky, a real dipper, marked with seven bright stars.

—adapted by Mother M. Aloysia, O.S.F.



# A MODERN APOSTLE

SERVANT OF GOD  
ARCHBISHOP GEORGE  
MATULAITIS - MATULEVIČIUS



The Informative Process of Beatification of the Servant of God, Archbishop George MATULAITIS-MATULEVIČIUS began at Rome, Italy, on May 15, 1953. The supplementary ordinary processes were initiated and completed in five Dioceses: in Brooklyn, N. Y.; in Buffalo, N. Y.; in Scranton, Pa.; in Malines, Belgium; and in Lugano, Switzerland.

The Servant of God, Archbishop George died in the odor of sanctity at Kaunas, Lithuania, on January 27, 1927.

For seven years his body rested in the crypt of the Cathedral at Kaunas and in 1934 it was transferred to his native parish church of St. Michael the Archangel at Marijampolė, where numerous and signal graces, both spiritual and temporal, were obtained by the faithful who invoked his intercession. These favors, including some miraculous recoveries which were published in the local religious reviews, have been recorded by the Marian Fathers of Marijampolė.

With the beginning of his Beatification process many further graces were received and recoveries of health multiplied through his intercession.

During the twelve-month period from July 1954 to July 1955 seventy-six cases were registered with the Delegate of the Postulator General in the United States of America. Here is one of the seventy-six letters, written by Mrs. Eva Ma-us, a parishioner of Our Lady of Vilna parish, Chicago, Illinois.

“April 30, 1955.

“Rev. and dear Father:

“I am writing this to let you know that I obtained a miracle through the intercession of Rev. Fr. George Matulevičius. For many years I was afflicted with weakness and various ailments of my back. In the last few years they were severe and required medical attention. I received many treatments but without relief. Finally, I prayed fervently and faithfully to our Father and promised to send a donation if he helped me. Since then, I required no more medical attention and my back does not ache any more. I am able to do strenuous work without any ill effects. Before, I had never been able to do this. I am enclosing a donation of 5 dollars which can be used to further the Cause of Father's Canonization...”

We read of a similar instance in “The Articles” which the Postulator General presented in 1953 to the Ecclesiastical Tribunal at Rome as part of the Informative Process for Beatification. There we find (n. 124) that the Reverend Ladislaus Polonskis, pastor of the parish at Veluona, Lithuania, suffered many years from a acutely infected axillary fistula. Despite medical attention, no improvement was discernible. Fearing complications, the physicians did not try to stop the flow and to close the wound. Instead they left a kind of drainage. The putrid abscess thus became chronic, and resisted every cure.

In October of 1934, on the occasion of the removal of the remains of the Servant of God, Archbishop George from Kaunas to Marijampolė, the Rev. L. Polonskis also took part in the solemn procession. He made the trip in spite of a more than usually painful condition of the fistula, riding, as it happened, on the same vehicle that transported the remains of the Venerable archbishop, and praying in secret to the Servant of God for a cure.

Having returned to his parish after two or three days, Rev. Polonskis noticed with great joy and surprise, as he was about to take his usual medication, that the wound was completely closed and dried. So sudden and thorough was the cure that he himself regarded it as miraculous. Moreover, as an acknowledgment of this supernatural favor from God through the intercession of Archbishop Matulaitis, Father Polonskis entered the Marian Fathers' Congregation at Marijampolė in 1935.

In 1933 a certain Agatha Paltanavičiūtė, a domestic, felt protracted pains both in her head and in her eyes. Various treatments and even an operation proved of no avail; in the end her eyesight failed completely. Placing her trust in God through the intercession of His Servant Archbishop George, she began a novena of prayers at his tomb in Marijampolė. As she prayed there on the first Friday of 1938, she unexpectedly saw a light and, to her amazement, clearly discerned the sarcophagus of her venerated intercessor. This restoration of her sight was instant and lasting, and to give public expression of her gratitude to God and to the Servant of God for so great favor she had a pair of eyes fashioned of silver, and left them as an offering at the saintly Archbishop's tomb.



## NEW COLOR FILM SERIES IN RELIGIOUS MOTION PICTURE

Library Announced by UNITED WORLD

New film dramatizations of Parable themes and a special Christmas subject are included in a large group of United World religious films now available to organizations through selected religious film libraries. The series, "His Way, His Word," produced in color, 16mm, and each film in the new series 27-minutes in length, develop stories of the time of Christ, of human frailties and their resultant problems and solutions which illustrate the meaning of the Parables and sermons of the Man of Galilee.

"The Fruitless Fig Tree" deals with parallel stories of a son who has failed and a tree in the father's orchard that is barren. It is the tree that is brought back to health and productivity through loving care and understanding and finally the father is thus made to realize that the son may be similarly saved.

"Where Your Treasure Is" dramatizes the meaning of this 21st verse, Matthew VI, in the case of a little orphan girl who is adopted by a rich merchant and his wife solely because the man wants to make an exhibit of his wealth in the gifts he lavishes upon the child. She receives everything that riches can provide but utterly lacks love and

understanding. It is not until the rich merchant almost loses her that he becomes aware of his wrong thinking.

"The Prodigal Son" strikes a note that is familiar in modern times in the son dissatisfied with rural life and toil and insistent upon going to the city where he believes success may be bought. He ends by facing an existence so miserable he is forced to return to his father's home though expecting to be denied. Instead, the father joyfully looks upon him as one who has been lost but is found and orders a feast in his honor.

"The Nativity of Jesus Christ" is 19-minutes in length and in color with scenes literally created by such Renaissance master of art as van der Weyden, van der Goes, van Eyck and Memlinc. The narrative is from the Gospels according to St. Matthew and St. Luke with a musical background consisting of Medieval religious themes as chanted by cathedral choirs during the great religious awakening of the 15th century.

For information regarding these and other religious films in the collection, write to United World Films, Inc., (Religious Film Dept.) 1445 Park Ave., New York 29, N. Y.

According to the attestation of the assistant-pastor of Marijampolė, Father Anthony Kazlauskas, M.I.C., a parishioner, a certain Josiukas, was stricken with cancer of his cheek. After an examination, the doctors decided that an immediate operation was necessary. To this the patient agreed, but first went to his parish church to pray at the tomb of the Servant of God, Archbishop Matulaitis, for the success of the impending operation. As he knelt at the tomb, he leaned his bandaged face close to the venerated sarcophagus in prayerful confidence. Thereafter, consoled and encouraged, he presented himself to the doctors. When these had removed his bandages they found to their great surprise instead of a marked cancer only a dry protuberance which now detached itself from the patient's cheek and fell to the ground. Both doctors and patient were convinced that the cure, instantaneous and perfect, was miraculous. This case was later published in the review "Šaltinis".

Before the beginning of the Second World War in 1939, there occurred more than 200 similar recoveries of health through the intercession of the Servant of God Archbishop George, all of which were registered by the Marian Fathers of Marijampolė.

Lithuania at present is behind the "iron curtain" of Russian communism. It is impossible, therefore, to procure any documents or witnesses from there for presentation to the Ecclesiastical Tribunal. And since two proven miracles, accepted as such by the Church, must be presented in the Cause of Beatification of the Servant of God, Archbishop George, we ask that all reported cures be communicated to: POSTULAZIONE GENERALE DELLA CONGRAGAZIONE DEI CC. RR. MARIANI, Via Corsica 1. ROMA — Italy, or to the Delegate of the Postulator General: Rev. C. A. Matulaitis, M.I.C., MARIAN HILLS SEMINARY, CLARENDON HILLS, ILL.

### K. OF L. CALENDAR

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

**December 31—Norwood, Mass. (27)  
New Year's EVE Party,  
Lithuanian Hall, St. George Ave.,  
Dancing & Refreshments.**

1958

**January 11-12 K. OF L. REGIONAL  
COMMITTEES CONFERENCE,  
Hotel Robert Treat, Newark, N. J.,  
10 a. m. (Saturday eve. —  
Semi-Formal Dance;  
Sunday — Concert, 5 p.m.). All  
are cordially invited to attend  
Conference, Dance and Concert.**

**January 18 — Brockton, Mass. (1)  
14th ANNUAL "SNOWFLAKE  
BALL", Walk-Over Club, Brock-  
ton, Mass.**

**February 1-2 ANNUAL WINTER  
CARNIVAL sponsored by Coun-  
cil 10, Athol, Mass.**

**April 26-27 — NEW ENGLAND  
DISTRICT CONVENTION. Host:  
Council 135, Ansonia, Conn.**

**April 26 — Gary, Indiana (82)  
ANNUAL RAFFLE & DANCE,  
St. Casimir's Church Hall.**

**August — 45th K. of L. NA-  
TIONAL CONVENTION. Host:  
Council 3, Philadelphia, Pa.**



# VYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja **IGNAS SAKALAS**

**Patenkinti atostogomis.** Pas Rožę Mazeliauskienę, žinomą senosios lietuvių kartos veikėją Chicagoj, net keturis mėnesius atostogavo Rožė ir Alfonsas Puidokai, jos giminės iš Londono, Anglijoj, kuriems Mazeliauskienė aprodė ne tik Chicagos lietuvių katalikų įstaigas, bet Chicagos išžymybes. Giminės grįžo namo nepaprastai patenkinti tokiomis atostogomis.

**Persikėlė į patį lietuvių centrą.** Jurjonas savo prieš keletą metų įsteigtą firmą — namų ruošos įrengimo ir kitokių geležinių dalykų (hardware) neseniai perkėlė į patį lietuvių centrą Bridgeporto kolonijoj. Naujas adresas yra 3251 So. Halsted St. Jurjonas yra vienas naujų lietuvių, išikūręs Chicagoj iširašė į sendraugius ir, kiek laikas leidžia, dalyvauja kuopos veikime. Bet kurio parengimo proga Jurjonas paskiria ir kokią nors dovaną. Vyčiai, jauniausi ir sendraugiai, prašomi nepamiršti savo dosnaus nario.

**Atstovai į CLT seimą.** Lapkričio 17 d. Chicagos Lietuvių Taryba buvo sušaukus metinį draugijų atstovų suvažiavimą - seimą Lietuvos laisvinimo reikalais. Suvažiavime vyčius sendraugius atstovavo kuopos pirm. V. Paukštis, sekr. O. Aleliūnienė ir or-jos veteranas A. Bacevičius. Aukų suvažiavimui iš izdo paskirta \$10.

**Tėvų Marijonų bendradarbių seime pagerbtas sendraugis.** Tėvų Marijonų Bendradarbių Draugija šįmet (spalio 13 d.) turėjo metinį ir sukaktuvinį (30 metų nuo draugijos įsteigimo) suvažiavimą - seimą, kurio penkių asmenų prezidiume buvo trys sendraugiai: seimo vedėjas Stasys Pieža, padėjėja E. Samienė ir T. Stučinskienė, gi seimo rezoliucijų komisijoje pirmuoju nariu L. Šimutis. Šiame suvažiavime buvo pagerbtas, išrenkant garbės pirmininku, Antanas Bacevičius, pirmasis tos draugijos centro pirmininkas. Gi pirmam draugijos suvažiavimui pirmininkavo L. Šimutis.

Kalbant apie Antaną Bacevičių, pabrėžtina, kad jaunesniame amžiuje jis buvo vienas žymiausių lietuvių katalikų visuomenės Chicagoj veikėjas. Daug veikė (ir dabar tebe-

veikia, kiek laikas ir jėgos leidžia) Federacijoje, Liet. Darbininkų Sąjungoj, Kat. Spaudos Draugijoje, Kat. Susivienijime, Labdarių Sąjungoj, Tautos Fonde, Lietuvos Vyčiuose ir ne tik Tėvų Marijonų, bet ir kitoms lietuvių vienuolijoms remti įsisteigusioms draugijoms. Ne tik veikė, bet ir stambiai aukojo. Tai šviesi, pavyzdinga asmenybė, kokių šiuo metu sunku yra surasti.

**Kiti metai, kiti lapai.** Vyčių sendraugių šįmet ruoštas piknikas Bruzgulienės sode, Justice Park, nepavyko, nes diena pasitaikė lietinga. Nors popiet oras išgiedrėjo ir daugelis vyčių bičiulių buvo nuvažiavę į sodą, bet pikniko nerado. Viskas, kas piknikautojams būt būvę skanu ir miela, pervežta į Vyčių salę ir čia linksmintasi. Kurie tai žinojo (o negalėjo nežinoti, nes iš vakaro buvo "Drauge" paskelbta, kad esant lietingai dienai, piknikas įvyks Vyčių salėj) suvažiavo ir nesigailėjo.

Spalio mėnesio susirinkime komisijai padarius pranešimą ir pasidžiaugus pasisekimu, nutarta sekančiais metais tam pačiam sode vėl ruošti pikniką. Piknikui ruošti komisijon išrinkti tie patys nariai:

J. Kass, Ig. Sakalas ir N. Karlavičius.

**Viešėjo pas sūnų ir marčią.** Emilija ir Jonas Kas buvo išvykę pas savo sūnų ir marčią išikūrusius Teksas valstybėje (Odessa, Texas), kur sūnus Matas (Mathew) kaip optikas (optician) turi atsakomąją tarnybą vienoje įstaigoje. Jaunieji Kas augina tris vaikus.

Anksčiau buvo pranešta, kad J. Kas savo gražioje sodyboje Justice Park apylinkėj planuoja pastatyti lietuvišką kryžių. Šiuo metu peržiūri planus, kuriuos pateikė lietuviai menininkai. Lietuviškas kryžius Kas sodyboje būtų nepaprasta idomybė visoje toje apylinkėje.

**Pasikeitimai Vyčių Namų tarnyboje.** Ignas Sakalas, sendraugių atstovas Vyčių Namų taryboje, kur anksčiau ėjo išdininko pareigas, o paskutiniu metu buvo tarybos pirmininku, atsistatydino iš pareigų ir iš tarybos. Jo vieton sendraugių kuopa išrinko or-jos veteraną ir žinomą sendraugių veikėją Viktorą Jodelį, kuris buvo pristatytas Chicagos apskrities susirinkimui ir vienbalsiai patvirtintas. Padėjėjais taryboje iš sendraugių yra A. Petrusis, J. Kerulis ir N. Karlavičius.





## K. OF L. EASTERN REGIONAL COMMITTEES CONFERENCE

The New York - New Jersey District of the Knights of Lithuania is sponsoring an EASTERN REGIONAL COMMITTEES CONFERENCE at the Hotel Robert Treat, in Newark, the weekend of January 11th and 12th, 1958.

We have found that at our national conventions, there is insufficient time to devote to broad committee panel discussions. We believe, therefore, that it would be to advantage to have both an Eastern and Western Regional Committees Conference between conventions in order to strengthen the work and effectiveness of our committees.

For Saturday, January 11th, following a plenary opening session at 10 a. m., we have scheduled 3 sections of committee workshops, with three panel discussions in each group: 11:00 a. m. to 12:30 p. m. (Spiritual, Cultural, Cooperation with other Catholic Youth Organizations); 2:30 to 4:00 p. m. (Recruiting Professional Men into the K. of L., Lithuanian Affairs, VYTIS); and 4:00 to 5:30 p. m. (Juniors, Ritual, Finances). A 10-minute summary report on the panel would be presented by the chairmen of the discussions at the Sunday plenary session, scheduled for 2:00 p. m.

*Jack J. Stukas,*  
Assistant General Chairman

### EXECUTIVE COMMITTEE

*Victor Guzevicz, General Chairman*  
*Jack J. Stukas, Asst. Gen'l Chmn.*  
*Rev. Vladas Karalevicius, Hon. Chmn.*  
*Larry Janonis, Hon. Chmn.*  
*Eleanor Gelenitis*  
*Vera Lang*  
*Rita Miskewitz*  
*Helen Zindzius*  
*Joseph M. Sable*  
*Louis R. Stukas*

## INVITATION TO ALL

All members and guests are cordially invited to attend the Knights of Lithuania Eastern Regional Committees Conference to be held January 10, 11 and 12, 1958, at Hotel Robert Treat, Newark, N. J.

### ACTIVITIES HIGHLIGHTS

#### FRIDAY — P. M.

- Registration
- Get-Together Party

#### SATURDAY — A. M.

- Registration
- Solemn Requiem Mass for  
Charles Bason

- Opening Committees Conference
- Individual Committee Conferences  
P. M.

- Luncheon
- Return to Conferences
- Semi-Formal Dance

#### SUNDAY — A. M.

- Solemn High Mass
- Closing Conference  
P. M.
- Concert

The Conference is being sponsored by the New York - New Jersey District, Knights of Lithuania. All proceeds derived from the Eastern Regional Committees Conference will go to the K. of L. Scholarship Fund.



### KALĖDŲ NUOTAIKOS

Vienas Amerikos turtuolis nusiskriaudęs perdidele savo žmonos įtaka, Kalėdų švenčių proga viešai paskelbė duosias maišą pinigų tam vedusiam vyrui, kuris įrodys, kad nesas savo žmonos įtakoje. Iš daugelio vedusiųjų atsirado tik vienas, kuris įrodė, kad jam žmona neturi jokios įtakos. Bet kai jis atėjo su maišu pasiimti pinigų, turtuolis jo paklausė:

— Kodėl atsinešei tokį mažą maišą?

— Tokį man davė žmona.

— Vadinasi, ir tu esi savo žmonos įtakoje, sušuko turtuolis, — tai gi ir tu pinigų negausi.

### TIME CANNOT DESTROY

If we work upon marble, it will perish.

If we work upon brass, time will efface it.

If we rear temples, they will crumble to dust.

But if we work upon men's immortal minds,

If we imbue them with high principles,

With the love of God and love of their fellow man,

We can engrave on those tablets something which no time can efface,

And which will brighten and brighten to all eternity.

### A TRUE FRIEND

"Do you wish to know who is a friend? He is a person who never doubts you, because the greatest insult to a man is to doubt him.

"A friend is one who will dive into the water to save you; who will prevent others from harming you.

"A friend is one who will have the courage to tell you "You have done wrong!"

"A friend is one who will suffer loss himself in order to serve you: he is the pearl at the bottom of the sea."

Try and be a friend to others yourself.



# JUNIOR PAGE



**SVEIKINAME** Jaunesniusius Vyčius Kalėdų švenčių ir Nauju Metu proga. Gyvuokite ir augkite prie visu vyčių kuopų ir kur tik yra lietuviško katalikiško jaunimo!



## MES IR MŪSŲ GIMINĖ

### Isidėmėkime ir išmokime

Dabar mes gyvename mūriniuose dviejų aukštų namuose. Kiekviena me aukšte yra po penkis kambarius.

Pirmajame aukšte gyvena mūsų šeima: tėvelis, mamytė, aš su broliuku ir dvi sesutės. Tėvelio vardas Jonas, o pavardė Tumas. Taigi tėvelis yra Jonas Tumas. Mamytės vardas Ona, o pavardė — Tumienė. Tai jos lietuviška pavardė. Angliškai ją dažniausiai vadina Tumas. Mano vardas ir pavardė yra Pranas Tumas. Sesutės vardas — Stasė, o pavardė Tumaitė. Angliškai ją dažniausiai vadina irgi Tumas. Taigi tėvelis ir aš su broliuku turime pavardę Tumas, mamytė jau vadina ma Tumienė, o sesutės Tumaitės. Kaip matome, vyrų pavardės vienaip vadinamos, moterų kitaip, o mergaičių dar kitaip. Tokia jau turininga ir įvairi lietuvių kalba.

Be mūsų, pirmame aukšte dar gyvena mamytės tėvelis ir mamytės mamytė. Mamytės tėvelis man yra senelis, o mamytės mamytė — senelė. Aš jiems esu vaikaitis. Tėvelio tėvelis jau seniai miręs, o tėvelio mamytė dar tebegyvena Lietuvoje. Jie man irgi yra senelis ir senelė, o aš jiems taip pat esu vaikaitis.

Antrame mūsų namų aukšte gyvena mamytės brolis su žmona ir dviem vaikais: mergaite ir berniuku. Mamytės brolis man yra dėdė, o dėdės žmona man dėdienė. Jų berniukas man yra pusbrolis, o jų mergaitė man pusseserė. Panašiai būtų, jei tai būtų tėvelio brolis su žmona ir dviem tokiais pat vaikais.

Elizabeth, N. J. 52 M. A. M.

### New Junior Council

A JUNIOR COUNCIL in Elizabeth was organized by Father Vladas Karalavicius, spiritual leader. At its first meeting held in SS Peter's and Paul's Church Hall, twenty-one Juniors attended (all 7th and 8th grade pupils from our parochial school).

Officers elected — William Zranka, president; Danutė Didzbalis, vice president; Anne Gwaldis, recording secretary; John Ramanauskas, financial sec'y. and treasurer; and Mary Ann Miskinis, "Vytis" correspondent.

Meetings will be held twice a month — the 2nd Tuesday and 4th Wednesday of the month, after school hours. Juniors will have an opportunity to become better acquainted with the K. of L. Constitution and by-laws; talks on Religion, Lithuanian history and language will be given by Father Karalevičius. Also a short Quiz period after each meeting will be held and prizes will be awarded.

In January, a movie is being planned by our counsellor, Charles Oskutis.

Bet tai dar ne visi mano giminės. Aš turiu dar daug giminių Lietuvoje. Ten yra likę dar du mano dėdės: vienas yra tėvelio brolis, o kitas mamytės brolis. Lietuvoje dar yra ir dvi mano tetos: viena — tėvelio sesuo, kita — mamytės sesuo. O kiek aš turiu Lietuvoje pusbrolių ir pusseserių — nebežinau. Jau daug metų negavome iš Lietuvos jokio laiško.

## MESSAGES IN OLD LITHUANIA

In ancient times, Lithuania was covered with dense pine forests, had very few towns and trading posts. There were only few highways. Most of the people lived along the winding river banks, or by the Baltic sea coast, or along the main trading routes. The only means of communicating in those days was either by foot along "šuntakiai" (dog pathways) through dense forests, or by "laivas" (a boat) on rivers. Strange as it seems, we have an authentic record of the oldest LETTER sent sometime in between A. D. 498-525 from Ravenna to Lithuania. It was sent by the most powerful Gothic King TAU-TARIKIS (Theodoricus) to the Lithuanian ancestors Aestians.

A MESSAGE in Lithuanian always was and still is called "Krivulė". This word is derived from the word "Krivė" which means "God's messenger" (a priest); "Krivulė" means any message, whether written or verbal; and "Krivulis" means a message carrier.

**Krivė** — the pagan priest — who was the wise one, usually was the only one who knew how to read and write in the whole vicinity. The venerable Krivė was the receiver and sender, the interpreter and writer of the messages in the country, he was sort of a Postmaster. Krivė was responsible to his Pontiff known as "Krivė Krivaitis" (a priest of priests), who ruled all the Krives of all the tribes of Lithuania, he was sort of a Postmaster General. Every tribal Krivė was the holder of a peculiarly twisted staff





with some mysterious "runic" signs on it, which was called "KRIVULĖ". Such "Krivulė" staff as a badge of authority was presented solemnly and publicly to the newly appointed Krivė by the Krivė Krivaitis.

That oddly shaped wooden staff KRIVULĖ was the most powerful thing in the country. No one dared to doubt or to oppose the words of the Krivulė staff holder. Man's life and death depended upon that Krivulė staff. When Krivė had to send any message or summons to the people, he would entrust Krivulė (message staff) to the Krivulis (message carrier) who would immediately run as fast as he could to an assigned Post where he would give that Krivulė to another Krivulis, who in turn would run to another Post and so on, until the mes-

sage would reach its destination. So, Krivulis was the primitive postman. Every inhabitant in the country had to listen to Krivulis, his word was sacred and his Krivulė staff inviolable. Everybody had to give food, and shelter, and all means of transportation to Krivulis. And woe to him who hindered or molested Krivulis — that primitive message carrier, the precursor of the modern mailman.

**Carrier Pigeon Mail** — Carrier Pigeons were the swiftest and quite dependable mail carriers. They were used in Lithuania as letter carriers from immemorial times until as late as 1865, and even later in some isolated instances.

Carrier Pigeon in Lithuanian is called "KARVELIS" — while other kind of pigeons are called "balandis". The word "karvelis" is derived

from the old Aestian term "Krive-lis" or ("Krivulis") meaning "the message carrier", "the letter carrier." Lithuanians pay greater tribute to karvelis than to any other bird.

girl — mergaitė

word — žodis

equal — lygus

swim — plaukti

spoon — šaukštas

agree — sutikti

lives — gyvena

run — bėgti

quick — greitas

conquer — pergalėti

Good bye! — Likite sveiki

Where are you going?—Kur einate?

I have two sisters — Aš turiu dvi seseris.

That is too much.— Tai yra perdaug.

Go with me — Eikite su manim.



# VYČIAI VEIKIA



# COUNCIL ACTIVITIES

## ILLINOIS-INDIANA DISTRICT

**Gary, Ind. 82 — Viola Geanchos**

Since your correspondent was away two months, vacationing in Brazil, South America, past council activities are now being submitted in condensed form.

In August, we welcomed into our council four new members — John Zdankus, George Klimaitis, Joan and Vince Mazeikas; also reinstated — Josephine Kuzin. Also an outing was held at Marquette Park, Miller Beach. Many members and guests, including Father Daniels, Father Urbonas and Mary Rukas, who celebrated her birthday, enjoyed the chicken dinner served at the outing.

On October 6th, a Chicken Fry was sponsored at St. Casimir's parish hall. The committee consisted of Mother Bruzas, Elizabeth Shirvinski (who really worked her fingers to the bone), Mr. and Mrs. John Kaminski, Mary and Jim Rukas. Donations were made by Mrs. Joe Shirvinski, Mary and Jim Rukas, Lottie Mazeikas, George Agurkas, Micky and Carol Shirvinski, Elizabeth Shirvinski, Tony Jank, Sophie and John Kaminski, Kazimiera Geanchos, Stanley and Joan Juknevich, and Mike, Emily and Arlene Mihauluk. Tending the refreshments section were Tony Jank and Jim Rukas; Stanley Juknevich — "barker" at Bingo with Emily Mihaluk and Lottie Mazeikas assisting; and Mary Rukas — at the door.

**Miscellany** — Vince and Joan Mazeikas' parents celebrated their Silver Wedding Anniversary on October 27th... Arlene Mihaluk received her first Holy Communion at St. Casimir's October 27th... George Agurkis is manager of the new Brunswick First Federal Trust & Savings Bank. Our council sent roses on the opening day of the bank... Thirty-three members and

guests traveled to Chicago and saw the Ice Follies — proceeds from the affair given to Loretta Hospital (supervised by Sisters of St. Casimir)... Congratulations to Charlotte Strumkis on her engagement to Al "Cookie" — wedding date set in April.

Our council donated \$80.00 to St. Casimir's Church Fund (monies earned from the Chicken Fry)... Richard and Robert Malis joined our council after the national convention, and understand both new members received personal invitations to visit Jack Stukas, chairman of the Cultural Committee, in New Jersey... Northside Council has extended an invitation to our council to attend a dinner and bowling match on November 17th... Plans are being made to visit with neighboring councils, once each month — Council 36 on December 15th; our council host on January 21st; Council 112 in February; and Council 92-24 in March... On December 8th, 1st and 2nd Ritual degree installations will take place at the K. of L. Youth Center in Chicago... On December 28th, our district is sponsoring an "Old Year Party"... After the October 31st business meeting, we enjoyed a "snack" prepared by Sophie Kaminski and cake baked by Emily Mihaluk. The "trick or treat" was great fun for us all.

**Chicago, Ill. 112 B. Lazutka**

Our Masquerade Ball, held November 1st at the home of Rita Gorb and nicely planned by Rita and Ray Samoska, was most enjoyable. All guests came in disguise. One in particular who kept us guessing quite a while was a "Miss America" (but later discovered it was Al Staciunas, our Ritual Chairman); and the other a native of Arabia (when unveiled we saw it was Mildred Lapinskas, our newest member, formerly of Worcester, Mass., and now a practising nurse in the Psychiatric Ward of the Illinois Research Hospital). Others who

attended were Dolores Rupp, Irene Rakaitis, Al Mockus, Ann Marie Paukstis, Betty Zibas, Vyt Lubert, Ed Pocius, Monica Kasper, Dolores and Lorraine Wainauskas, Jim Jagiella, Len Shemaitis and Barbara Lazutka.

On October 26th, Aldona Miskinis and Frank Naujokas were wed at St. George's Church... Jean Sheures and Vyto Bandziulis have set their wedding date as January 11th. We ask God's blessings to both couple... Ed Ubis is now vacationing in Sunny California and visiting his brother there... Al Mockus is sporting a new coral and ivory Chevy...

C-112 wishes everyone a VERY MERRY CHRISTMAS and a HAPPY NEW YEAR!

*Has your council notified who is in charge of your St. Casimir's Jubilee observance? The national committee wants to help you. Write to Joseph Boley, Chairman, 163 East 71st Street, New York, N. Y.*

## NEW ENGLAND DISTRICT

**South Boston, Mass. 17**

### **COMMUNION BREAKFAST**

Our council commemorates the Feast Days of Corpus Christi in October and St. Casimir's in March, each year. On October 27, following the 9 o'clock Mass officiated by Father John Zuromskis, N. E. District Spiritual Adviser, a communion breakfast was held in the parish hall, arranged by Miss Joan Neviera, niece of the late Frank Razvadauskas.

This year's principal speaker was Rev. Francis Jakimavicius, S. J. of Jamaica, British Isles, West Indies, former K. of L'er of C-17. Both the special K. of L. Mass and breakfast



were well attended by members and guests, including Father Francis Virmauskis, pastor and hon. member, Father Albert Contons, National Spiritual Director, John Daniels, National Treasurer, Winifred Skudris, National Financial Secretary, Edmund Rudis, former National Trustee, Larry Svelnis, former Chairman of Ritual Committee, John Olevitz, Chairman of N. E. District Lithuanian Affairs Committee, Stasys Griganavicius and Albina Neviera, both 4th degree members, Rita Waitkunas, R. N., Mrs. Gene Razvadauskas, Mrs. Angela (Mason) Yelmokas, past president of C-17, William Gorski, member of K. of L. Advisory Staff and Asst. Secretary to Governor Furcolo, Miss Phyllis Grendal and Dr. J. Leimonas, Editors of VYTIS. Entertainment was provided by Alice Foley's School of Dance. Following the breakfast colored slides were shown by Larry Svelnis. Toastmaster was Attorney Anthony J. Young, K. of L. hon. member.

#### Council Bulletin

THE LANCER, our council bulletin, is sent to all members quite regularly, thanks to the hardworking Staff — Father John Zuromskis, spiritual adviser; John J. Olevitz, editor-in-chief; Lillian Navicky, art; and Roland Martinkus, Edmund Rudis, Marie Ruka, Wini Skudris, Florence Zaleskas and Wanda Yelmokas, associate editors.

This year's council officers are — Winifred Skudris, president; Albert Jaritis, vice president; Patricia Plansky, secretary; Anne Kleponis, treasurer; Florence Zaleskas, financial secretary; Joan Dravinskas and Rita Waitkunas, trustees; and Charles Marcinkevicius, sgt.-at-arms.

#### NEW ENGLAND DISTRICT Workshop

The New England District, under the capable leadership of Joseph Sakaitis, pres., sponsored a K. of L. Workshop on November 17th at Our Lady of Vilna Parish Hall, Worcester, Mass. The program was well arranged by the officers and it included — a talk by Father John Jutt — "Why I Am a K. of L'er;" general questionnaire and discussion period, also panel discussions on how to make our meetings more interesting; membership, Ritual, and Spiritual Program. After a short intermission, reports were given by

panel chairmen, followed by refreshments and entertaining program. The Workshop proved to be most beneficial and instructive.

**Worcester, Mass. 116** — Ann Miller

Bernice Burdulis, one of our most active members, has accepted a new position in Miami, Florida. We shall miss her. There is no doubt but that she will organize a K. of L. council there, once she is settled.

We had a lot of "bums" hanging around our parish hall on November 16th. The occasion was the HOBO HOE-DOWN social sponsored by our council. The Mountaineers kept the affair very lively with their music. The committee is to be commended for such a successful social.

It was a pleasure to see so many members attending the N. E. District Workshop, held in our parish hall, November 17th.

Our stage adviser has given us this thought of the month to pass onto our members... It is better to aim for something that you want and miss it THAN to get something you didn't aim to get and which you don't want.

Merry Christmas and a Happy New Year!

### NEW YORK NEW JERSEY DISTRICT

**Amsterdam, N. Y. 100** — Gigi

At our first fall meeting (Sept. 9th) Gene Gobis gave a detailed report on the national convention which took place in Los Angeles also showed snapshots of interesting West Coast places. Father Baltch showed pictures of interest that he, too, had visited while on vacation in Kennebunkport, Maine and Canada; also book of painting by Zmuidinavičius.

At our October meeting, the article "The Unavoidable God" by Father Jurgelaitis, O. P., which appeared recently in VYTIS, was explained by Father Baltch. Cakes and coffee after both meetings were served by Sophie Olbie and Regina Gerutis.

**Miscellany** — Did you know that the symbol of the Knights of Lithuania — The Vytis — is also the symbol of Lithuania? Since Lithuania is now occupied by the USSR,

this symbol is banned... Professor Olsauskas recently was guest at a concert held in the parish hall of Queen of Angels Church, Brooklyn, N. Y.... Sophie Olbie, Gene Gobis, Betty Smith and Helen Dombroski made numerous weekend trips to the Adirondacks and enjoyed the autumn beauty... Pauline Urban spent a weekend in Syracuse... Connie Zygel's grandmother is now on the road to recovery... The weekend of October 11th, Don Nikstenas, his mother and Regina Gerutis visited Don's brother Ed and his family, now residing in Hartford, Conn. Both Don and Regina also attended a K. of L. dance sponsored by C-6... In the month of October — Betty Smith and Gene Gobis made a weekend trip to New York City and Palisades Park, N. J., where they visited Isabelle Dopkus; also were guests at Jack Stukas' radio program — "Memories of Lithuania" and later met some of the Supreme Council officers who were holding a meeting at the Hotel New Yorker... A surprise birthday party was held for Isabelle Dopkus on October 13th in New York City at the apartment of the hostess, Julie Haas. Among the guests were Betty Smith, Gene Gobis, and K. of L. boys from Elizabeth — Chip Chiponis, Frank Misakevicz, Peter Kasilionis and Charles Rusteika... Connie Zygel has been guest soloist at several weddings this fall.

1958 metai — Šv. Kazimiero  
Metai.

### MID-CENTRAL DISTRICT

**Dayton, Ohio 96** Nakties Pelėda

Our Halloween Party, held at the Inland Activity Center, was most colorful this year, because all members, their families and Juniors arrived in costume. Eloise Berczelly was disguised as the "Masked Marvel"; Tom and Elizabeth Scott in a unique costume; John Akelaitis' companion — Ronnie Omlor as "The Swami"; Ann Scott as "Daisy Mae" and Mary Lucas as "Spanish lady." Prizes for the Seniors were awarded to Eloise Berczelly, Ann



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11220

Scott and Mary Lucas. Prizes for the Juniors were awarded to Marilyn Lucas, Ann Sinkwitz as 'sophisticated movie star' and Dinna Jean Scott. The party was co-chaired by Mike and Fran Petkus.

On November 2nd, thirty-three members headed for South Bend, Ind. via bus to see the Notre Dame go down in defeat to Navy, 20-6. It was Notre Dame's first loss of the season! Sally Miller was in charge of the sale of tickets.

**BOWLING** — Charlie Petkus has scored 288 and 586 in the single and 3-game high, respectively. Maryann Blum scored 169 (single game high) and Frank Petkus 442 (series high). High in the over-all average is Charles Vangas, 168. The women's high average of 131 is held by Pat Zelinskas and Fran Petkus. Honorable mention goes to Ronnie Van-

gas, one of our Juniors and member of the League, who rolled a 220 without handicap! First place team honor is held by the KAPSAI — Pat Zelinskas, Lous Prasmantas and Ted Sluzas (Tom Scott, Captain).

On November 22nd, a "Friday Night Social" was held in the parish hall. On December 1st, all members received Holy Communion in a body at the 8 o'clock Mass — as part of our Spiritual Program.

**INFANTIDINGS** — To Elinor and Ted Sluzas, a son (first born); to Sarah and Charles Petkus, a daughter, Jane Ann.

We wish a speedy recovery to Alex Pietrzak, who was operated on recently... Best of luck to John and Scott on their new business enterprise... Geriausios sekmes to Pete and Paulette Petkus who are now making their home in Florida.

**HUMOR**

Mother: — "Where have you been, Johnny?"

Johnny: — "Playing ball."

Mother: — "But I told you to beat the rug, didn't I?"

Johnny: — "No, mother. You told me to hang the rug on the line and beat it."

\* \* \*

Dad: — "Davy, stop pulling the cat's tail."

Davy: — "I'm only holding it, Dad. The cat is pulling."

When the plumber makes a mistake, he charges twice.

When the doctor makes a mistake, he buries it.

But when the printer makes a mistake, it's there for the whole world to see.

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# KNIGHTS of LITHUANIA REGIONAL COMMITTEES CONFERENCE

sponsored by the

NEW YORK - NEW JERSEY DISTRICT at HOTEL ROBERT TREAT, Newark, N. J.

## January 11 and 12, 1958

(Committee Panel Discussions open 10:00 A.M. Saturday, January 11, 1958)

**HIGHLIGHTING:**

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### SEMI-FORMAL DANCE

SATURDAY EVENING

### January 11, 1958

9:00 P.M.

### Hotel Robert Treat

Park Place, Newark, N. J.

Music by JOE THOMAS & HIS ORCHESTRA

Admission \$2.00, plus taxes

### KNIGHTS OF LITHUANIA

### CONCERT

— Featuring all K. of L. Talent —

SUNDAY AFTERNOON

### January 12, 1958

5:00 P.M.

### Hotel Robert Treat

Park Place, Newark, N. J.

Admission \$1.50, plus taxes

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All Proceeds to go to K. of L. Scholarship Fund