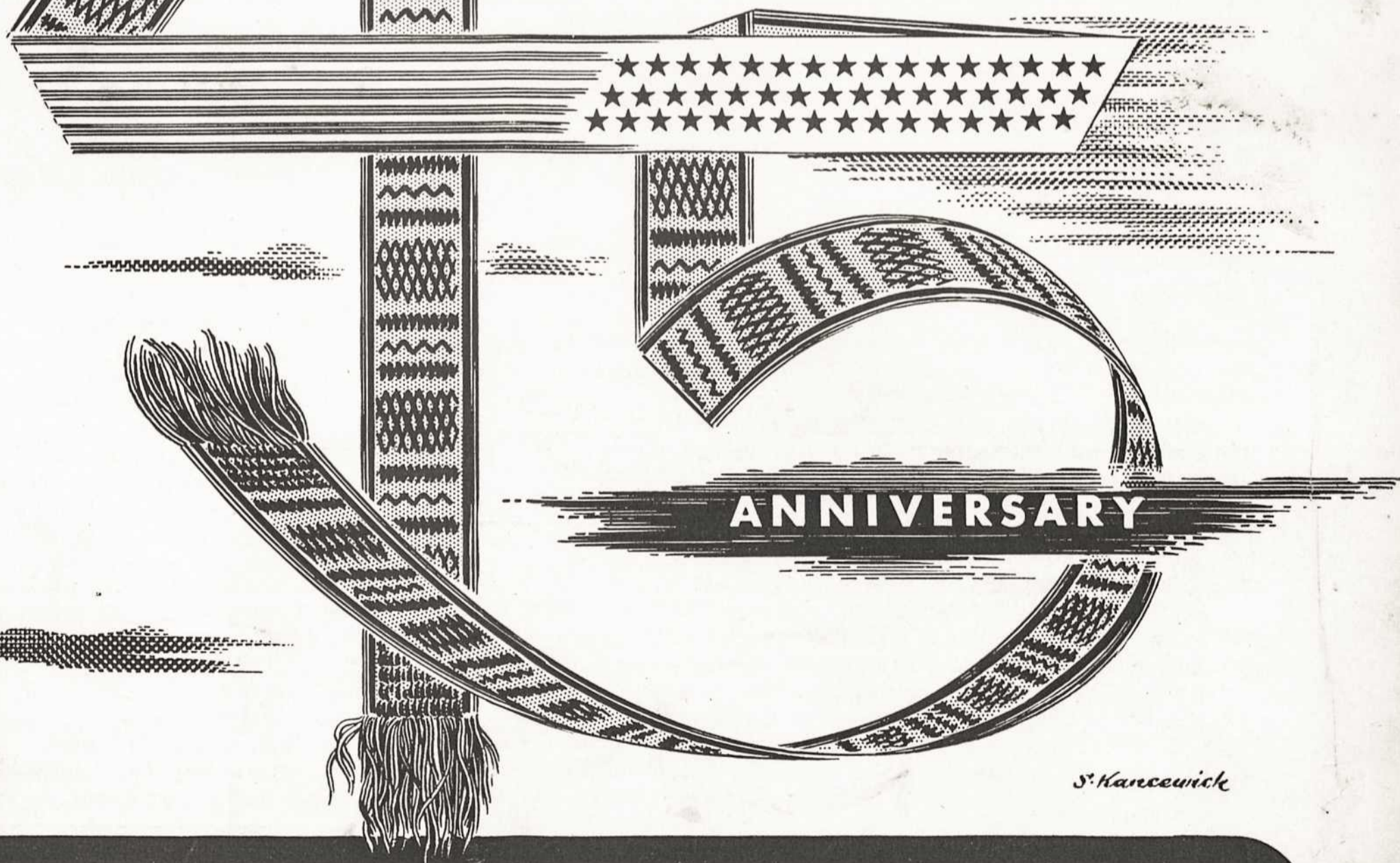
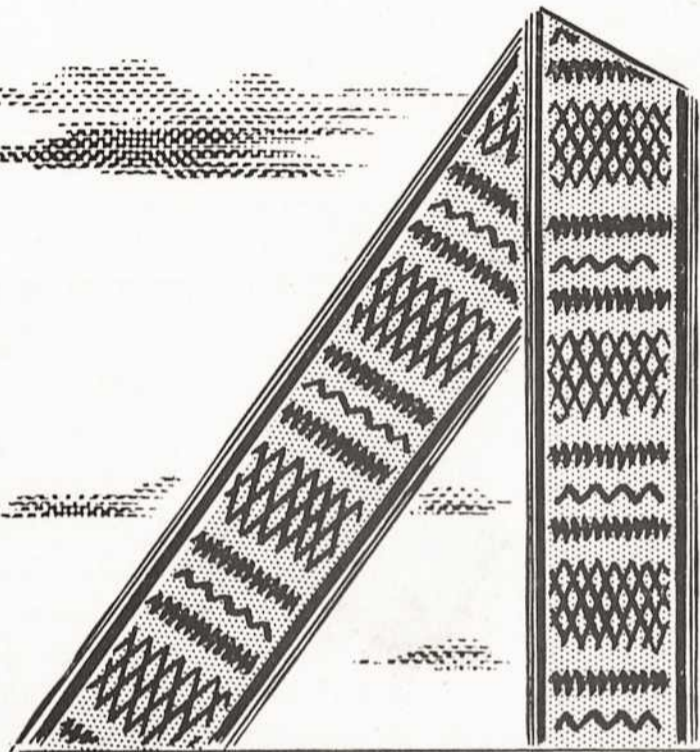


VYTIS



the Knight

Go ever onward faithful KNIGHT,
Let nothing swerve you from the right!
May God lead and light the way,
And ever steer you, lest you stray.
Be loyal and devoted too,
To your U.S.A. be ever true.
And, have within your heart a place,
A special spot, none can erase,
For much LOVED, much HURT,
LITHUANIA!



S. Kancevick

NO. 1 - VOL. 44

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Immaculata Press



ONE HUNDRED YEARS OF LOURDES

REV. ALBERT J. CONTONS

"I am the Immaculate Conception." This is how Our Lady identified herself to St. Bernadette Soubirous, the fourteen year old peasant girl who witnessed eighteen apparitions of the Blessed Virgin at Lourdes. The fountain of water which sprang up at the feet of St. Bernadette has since grown to a great torrent, as it were, pouring out immeasurable graces, spiritual benefits, and even miracles upon those who come to Lourdes to pay honor to the holy Mother of God.

Pope Pius XII has called upon Catholics all over the world to observe the Feb. 11, 1958, the centenary of the apparitions of the Blessed Virgin at Lourdes, in a worthy manner. In a special message dated Nov. 1, 1957, our Holy Father emphasized that "the most fruitful manner of celebrating this event is that through which all will strive to keep the examples of virtue of the great Mother of God in mind and to imitate them as much as possible."

Mary is par excellence our most powerful intercessor with her divine Son in heaven. Not only is Mary the Mother of God, but she is also our mother, for did not Jesus, hanging on the cross, give Mary to all of us when He told St. John, "Behold thy mother."? Did not the Second Person of the Holy Trinity choose to take His body from the Immaculate Virgin Mary and to come into the world through Mary? Did not Jesus perform His first public miracle at the wedding feast of Cana at the prompting of Mary? Most appropriate then is the motto "Ad Jesum per Maria" (To Jesus through Mary).

Just as Jesus came to us through Mary, so does Jesus wish us to come to Him through Mary. This beautiful thought is poetically expressed in a Marian hymn:

"Mary the Gate, Christ the Perfect Way;
 Mary the Root, Christ the Mystic Vine;
 Mary the Sheaf, Christ the Living Bread;
 Mary the Chalice, Christ the Saving Blood;
 Mary the Shrine, Christ the God Adored;
 Mary 'Christ Begun', Christ thru Mary Accomplished;
 Mary the Beacon, Christ the Haven's Rest."

During the Jubilee Year of Mary which begins on Feb. 11 perhaps there will be some who will find it possible to make a pious pilgrimage to the Grotto of Lourdes to give honor to Mary at the very site of the apparitions. As they walk along the main street of the town they will feel as though they were in a great religious market, with unending rows of religious goods stores pressed tight one against the other. Every description of devotional article from Rosaries to plastic

bottles for Lourdes water will be visible whether inside or hanging from racks outside the store. But the commercialism of Lourdes comes to an abrupt halt at the gates where the extensive grounds of the Shrine begin. The spirit of the world ceases, and the spirit of God is sensed everywhere within the shrine.

Beautiful lawns are adorned with devotional statuary, such as St. Bernadette as a little girl, Mary the Health of the Sick, or St. John Vianney, the Cure of Ars and patron saint of parish priests. The Shrine itself consists of three churches; outdoors, marble altars are recessed in spacious niches colorfully decorated with mosaics and nestling under the sweeping arms of opposite stairways climbing up to the basilica.

On the Epistle side of the basilica, near the banks of the river, is the Grotto itself, with a statue of the Blessed Virgin in the niche where Mary appeared. Many large vigil candles are burning within the Grotto, and hundreds of crutches, braces, and plastic casts, left by the sick, hang as mute witnesses of blessings received through the intercession of the Blessed Virgin.

But the most inspiring aspect of Lourdes is not in the architecture of the Basilica, nor the symmetry of the grounds, nor even in the heavenly mystery of the Grotto. It is in the living faith and warm Marian devotion of the pilgrims, whether they be sick or weary in body or soul, or simply loving sons and daughters of the Immaculate Virgin who brought a heavenly message to Lourdes.

Whether they be poor peasants from southern France, or sturdy villagers in leather shorts from Austria, or Roman seminarians arrayed in multi-colored cassocks, or blond factory workers on a vacation from Germany, all line up for the afternoon procession and the blessing of the sick by a visiting bishop carrying the Blessed Sacrament. The sick in wheelchairs or on stretchers are lined up on opposite sides of the mail, their hearts alight with faith and hope as they await the benediction of the Blessed Sacrament. A corps of medical men, some devout Catholics, others curious non-Catholics, still others skeptical atheists, follow the bishop so that they may immediately examine any patient claiming a miraculous cure.

Equally moving is the candlelight procession which makes its shimmering way along the walks and up and down the stairways enshrouded in evening darkness. As the strains of repeated "Ave Maria's" echo across the hills and valleys of the Pyrenees, myriads of glimmering candles bear witness to the bright light of faith and the warm flame of love which burn at Lourdes.

**Madona iš Michelangelo
skulptūros "Pieta"**



Most of us, unfortunately, will be unable to go to Lourdes for the Jubilee observation. Nevertheless, our Holy Father has some practical suggestions about how we can best observe this centennial without going far from home.

The Pope urges that Jubilee celebrations be held all over the world at churches or shrines dedicated to the Blessed Virgin. By taking part in such local observances we can do much to bring about the fulfillment of the Pope's hope and prayer that "the supreme dignity of the Blessed Virgin Mary will be made to shine before all, that devotion to her will be nourished more each day, and that Christian customs, so gravely endangered by the snares of evil today, will flourish both in private and public life and will serve as an example and inducement to all those who have turned away from truth and virtue."

No extraordinary acts are demanded of us by His Holiness. As a matter of fact the Pope stresses that

there is no better way of taking part in the jubilee than by going to Confession, taking part in the Sacrifice of the Mass and receiving Holy Communion, for "The Eucharist is, in fact, the center and greatest expression of the Christian life."

Since the Blessed Virgin told St. Bernadette that she wished men not only to pray but also to perform voluntary acts of penance, the Pope further states, "We therefore desire that all Christians, in order to expiate their sins and the sins of others, will strive not only to check and control their passions, but also to perform, whenever possible, various voluntary acts of mortification and penance during the jubilee year."

This is a simple, but practical jubilee program adapted to the needs and capabilities of every Catholic. Yet it is also the program best calculated by the Pope to lead us through "Mary the Gate, to Christ the Perfect Way."



MARIJOS KILMĖ

VYSK. V. BRIZGYS

Apie Marijos gimimo laiką ir vietą Evangelijos nieko nemini. Tuo nereikia stebėtis, nes Evangelijos buvo parašytos priminti žmonėms, ką veikė ir ko mokė Kristus, ir ko Kristaus vardu mokė apaštalai. Senovėje žmogaus amžiumi tiek nesi-domėta, kaip dabar. Marijos laikais buvo daug žmonių, kurie patys savo metų nežinojo.

Jau iš senovės rugsėjo 8-ji diena yra minima kaip Marijos gimimo diena. Dėl Marijos gimimo vietos ilgainiui pradėjo varžytis net keturios kaimyninės vietovės. Ir tuo nėra ko stebėtis, jeigu atsiminsime, kad tuoj po Kristaus mirties Palestina ištiko visa eilė didelių nelaimių, kurios sunaikino daug visokių paminklų ir dokumentų. Netrukus po Kristaus mirties buvo sunaikinta net Jeruzalės šventykla. Dar mažiau tuo stebėsimės, jeigu atsiminsime, kad žmonės ginčijasi dėl vietos daug vėlesnių įvykių. Amerikoje ir Kanadoje ginčijamasi, kur mirė kankiniai misijonieriai, neseniai paskelbti šventaisiais, nors tai įvyko dar labai neseniai. Ne visi istorikai yra vienos nuomonės, kur mirė šv. Kazimieras, kur mirė ir palaidotas Vytautas Didysis ir t.t. Dėl Marijos gimimo vietos kadaise ginčijosi Jeruzalė, Nazaretas, Betliejus ir Sefforis. Ginčijosi dėl Jeruzalės, kadangi buvo manoma, jog Marijos tėvas buvo vienas iš Jeruzalės šven-

tyklos kunigų, dėl Nazareto — kadangi Marija ten gyveno, dėl Betliejaus — kadangi Marija ir Juozapas ten ėjo užsirašyti gyventojų surašymo metu, dėl Sefforio — kadangi imperatorius Konstantinas ten buvo pastatęs bažnyčią Marijos protėvių atminimui.

Daugiau žinių yra apie Marijos tėvus. Seniausias dokumentas, išlikęs iki mūsų laikų, kalbą apie Marijos tėvus, yra vadinama Jokūbo Protoevangelija. Nors tas veikalas nėra apaštalo Jokūbo, kaip norima jam priskirti, tačiau jis rašytas antroje šimtmečio, t. y., netrukus po Marijos mirties. Apie Mariją tada buvo daug nepasenusių ir neiškreiptų žinių, buvo giminių ir kitokių žmonių, kurie tuos dalykus žinojo. Pagal tas žinias, Marijos tėvai buvo Joakimas ir Ona. Ona buvusi iš Aarono giminės, kaip ir šv. Elzbieta. Joakimas buvęs vienas iš Jeruzalės šventyklos kunigų. Jo eilei atėjus, jis turėdavęs vykti į Jeruzalę savo pareigoms šventykloje. Joakimas ir Ona buvę turtingi žmonės, turėję net keliose vietose nuosavybių, bei daug gyvulių. Daug aukodavę Jeruzalės šventyklai, daug skirdavę vargšams, buvę pamaldūs. Tačiau žmonių akyse juodu jautėsi pažemintu — gyvenimo ateitis atrodė be paguodos, nes, išgyvenę moterystėje apie 40 metų, neturėjo

vaikų. Tik senatvei artėjant juodu sulaukė kūdikio — dukters, kuriai davė Marijos vardą.

Pagal daugelį šventojo Rašto ir istorijos mokslinių aiškinimų, asmenų genealogijos eilė duodama šv. Luko (3, 32-38), esanti Marijos genealogija. Nors ten paminėtas Juozapas, tačiau Juozapo genealogija esanti šv. Mato Evangelijoje. Nors šv. Lukas mini Heli, o ne Joakimą, tačiau nėra nei prieštaravimas nei netikslumas, nes pas žydus Joakimas, Eliacim, Elie, Heli yra tas pat vardas, tik skirtingai tariamas.

Marijos protėvių eilėje yra 14 patriarkų, 14 žydų tautos karalių, daug kunigaikščių. Kadangi Ona buvo iš Aarono giminės, Joakimas buvo pats kunigas, tad aišku, kad jų giminėje buvo daug kunigų. Jų šeimoje išsilaikė visos žydų tautos tradicijos. Išlikę senovės dokumentai paduoda daug žinių (kuriose manoma esant ir legendų), apie Joakimo ir Onos maldingumą, jų pasninkus, kitokius apsimarinimus, kaip juodu praktikuodavo tada žinomą keturiasdešimties dienų pasninką, kiek kasmet savo gyvulių atiduodavę šventyklai ir padalindavę vargšams. Nėra abejonės, kad tuose pasakojimuose yra daug tiesos. Jeigu nepagailėjo atiduoti Dievo namų tarnybai ir religiniam auklėjimui dar labai jauną ir vienintelę savo dukrelę, tai aišku, kad jų pamaldumas, dėkingumas, Dievo baimė turėjo būti panašūs pamaldumui, dėkingumui ir baimei, dėl kurių Abraomas buvo pasiryžęs paaukoti savo viengimį sūnų, kad išpildytų Dievo valią. Kad Dievo Apvaizda patikėjo Joakimui ir Onai tą kūdikį, kuriai ateityje buvo skirta būti Išganytojo motina, tai suprantama, kad juodu buvo malonūs Dievo širdžiai ir buvo Dievo išrinktieji; jų gyvenimas turėjo būti tikrų šventųjų gyvenimas.

Rytų šalyse nuo pat krikščionybės pradžios, o vakaruose kiek vėliau, Joakimas ir Ona — Marijos tėvai buvo pradėti garbinti kaip šventieji. Ta tradicija išliko ir mūsų laikams. Kai tik liovėsi Rytuose krikščionių persekiojimai — ketvirtame šimtmetyje buvo pastatyta ant Joakimo ir Onos kapo bažnyčia.

Joakimas ir Ona yra pamoka visiems tėvams, kokiais jie turi būti, jeigu nori, kad jų vaikams Dievo Apvaizda parodytų pasitikėjimo.

ALBIN ŠUKIS ADOMAITIS of Baltimore, Maryland, former member of Council 26, Worcester, Mass., and chairman of the New England District K. of L. Lithuanian Affairs Committee has written a series of essays on **LITHUANIAN HISTORY**, to appear regularly each month throughout this year. What prompted Albin to write these articles was that while roaming around the United States of America, he frequently met non-Lithuanians who asked questions about Lithuania. In his articles, he tries to present aspects of Lithuanian history to not only interest the K. of L. readers, but also to help them be better informed when approached by non-Lithuanians. Albin (a research chemist by profession) has made an exhaustive study of Lithuanian history and culture as a hobby, and in the future hopes to write a book about Lithuania expressing certain concepts that are not generally known to most people including Lithuanians.



THE BIRTH OF THE KINGDOM OF LITHUANIA

ALBIN S. ADOMAITIS,

A common error of many American journalists and historians is that Lithuania was created in 1918. Due to the insatiable designs of Germany and Russia to incorporate Lithuanian territory, many facts have been purposely distorted by the historians and press of these two imperialistic powers.

Americans have been innocently under too great an influence of German and Russian literature dealing with the Baltic peoples. The inexcusable calumnies of Polish propagandists have also contributed to the lack of general knowledge of the nobleness and the right to independence of the Lithuanian nation.

It is true that with the Declaration of Independence on Feb-

ruary 16, 1918 the Republic of Lithuania was established. It is definitely not true that the Lithuanian people did not exist previously as an independent nation. As with most peoples, the formalization of a national state does not occur overnight.

Lithuania at the beginning of the thirteenth century was divided into five allied principalities. All of the Balts already had been living an independent existence for thousands of years before the Christian era. The Latvians, Old Prussians, Sudavians, (kinsmen of the Lithuanians in Baltland), lived a similar economic, social and political life. There was no reason for a central government because there was no need of any concentration of power in a land of peaceful freemen. How-

ever with the passage of time, the aggressive neighbors of the Balts launched an attack that is being pressed even to our times. The subjugation of the Latvian people by the German Knights of the Sword and the ruthless extermination of the Old Prussians by the Teutonic Knights, necessitated the concentration of the medieval armies in Lithuania, the heart of Baltland, under a more centralized and efficient authority.

The prince that eventually rose to supremacy was Mindaugas. Historical records show that in 1236, the Slavic principality of Volhynia negotiated with Grand Prince Mindaugas as the sole ruler of Lithuania. The first major success of the unified state occurred in 1236 at the Battle of Saulė

in which the combined and coordinated Lithuanian forces practically destroyed the invading German Knights of the Sword. The victorious army was probably led by Vykintas, the prince of Samogitia. The next moves were against the Eastern Slavs that threatened Lithuania and the result was the addition of the principalities of Minsk, Polotsk and Smolensk to the expanding domain.

Meanwhile the various enemies of Mindaugas were plotting to depose him from power. The German Knights of the Sword and the principality of Volhynia formed an alliance with the misled Lithuanian Samogitians, and the less related Sudavians who inhabited southeastern Baltland. Placed in critical circumstances, Mindaugas decided upon a daring yet dangerous move. It seems as if Providence had guided the unification of the Lithuanian principalities in order that the nation as a whole could enter into the family of Christian Europe. After completing arrangements with Andrew von Stirland of the Livonia Order, Mindaugas and his court were baptized in 1251. This farsightedness of the ruler gave hope that the introduction of Christianity into Lithuania would be by teaching and example rather than with the fire and sword of conquest and extermination. Two years later in 1253, a royal crown was received from Pope Innocent IV and the first Christian ruler of Lithuania, King Mindaugas, had thereby officially crystallized the Lithuanian State in medieval Europe.

The acceptance of Christianity by Mindaugas and his coronation was a very important event in the history of Lithuania. It meant that King Mindaugas was the first European ruler in the 13th century to establish a truly united State. Although Germany had an emperor and France was

under a king, neither of the two states were united into a central government as had resulted in the kingdom of Lithuania. The acceptance of Christianity also gave international recognition for united Lithuania. According to the custom of the middle ages, non-Christian lands were held to belong to nobody. Thus any ruler who conquered such territories had a legal right to hold them in his possession.

King Mindaugas also demonstrated ideas of national independence that were far in advance of his times. He tried very hard for the establishment of a new diocese for Christian Lithuania that would be completely independent of any foreign bishops and directly responsible to the Pope. This was eventually attained after many hardships and activity by Lithuania's neighbors to ignore King Mindaugas' requests and go contrary to his wishes. It is an idle boast for the neighbors of Lithuania to propagandize that they brought Christianity to Lithuania. Everything was done to prevent the realization of the facts by the Pope in Rome as to the circumstances confronting the gallant Lithuanians who were surrounded by malicious powers. In spite of their efforts Mindaugas personally was internationally recognized as a true crowned Christian head of a united kingdom.

The coming of Christianity did not cause many immediate changes in the Lithuanian philosophy of life. The old pagan Lithuanian religion had many fundamental tenets that were very similar to the basic principles of Christian living. Of course it took time before the new religion reached all of the people. It took the Roman Empire about 300 years to eventually recognize Christianity. Although it took about a thousand years to reach Lithuania, this was quite natural

as many countries much nearer to Rome accepted Christianity at a relatively late date. In every country it took hundreds of years before Christianity really affected the lives of the common people. Nevertheless its official establishment is held to have taken place with the acceptance of Christianity by the ruler. German and Polish contentions that Lithuania was backward is sheer nonsense when one considers geography and the greedy type of rulers in Germany and Poland that were more interested in building personal power and wealth than in introducing Christ to a pagan people. Further contention that Lithuanian cultural, social and moral standards were low have been proven false by modern archaeology. In fact there was no slavery or feudalism in Lithuania at that time. The evils were late introduced from Poland. Mindaugas' united state was not a feudal organization but a national commonwealth of freemen with the first citizen being the grand prince of the State or a king.

SERVICE A LA TIMES

Antonia M. Wackell

Through the magic-eye door,
And into the store.
Through car-crammed aisles
In double files.

Look at the shelves.
Help yourselves!
Into the basket
All you can get.

Then to the counter,
And the checker
Will total the grocery
For your money.

You and your shrunken wallet go,
Oh, so slow, so slow;
Through the magic-eye door,
And out of the store...

J. SAVELIS

LIURDAS –

PASAULINĖ ŠVENTOVĖ

100 metų nuo Marijos
apsireiškimo Liurde

**Nepaprasti įvykiai**

Šiomet visas katalikiškas pasaulis labai iškilmingai švenčia 100 metų jubiliejų nuo Marijos apsireiškimo Liurde. Tam nepaprastam įvykiui atžymėti, Popiežius Pijus XII paskelbė net šventuosius Marijos Metus.

Prieš 100 metų mažai kam žinomas pietų Prancūzijos miestelis — Liurdas, šiandien yra pragarsėjęs visame pasauly. Jo garsas pradėjo sklirti nuo 1858 m. vasario 11 d. Tai buvo ketvirtadienis, šalta ūkanota ankstyvo pavasario diena, kai Bernadeta Subirutė su savo dviem draugėm išėjo į užmiestį prie Marleso upelio pasirinkti malkų. Bernadetai kiek atsilikus nuo savo draugių, ir rengiantis bristi per upelį, staiga ji pamatė netoli esančio

kalno oloj šviesą. Bernadeta kiek nusigando, rankomis pasitrynė akis, kad geriau matytų, kas ten yra. Tos šviesos viduryje pasirodė moteriškė, kuri buvo jauna, vidutinio ūgio, neapsakomai graži ir maloni. Ji buvo apsivilkusi baltu rūbu ir susijuosusi mėlynu kaspinu, rankose turėjo rožančių. Bernadeta, pamaniusi, kad tai kokia šventoji, pradėjo kalbėti rožančių. Ir gražioji Ponia kartu su Bernadeta kalbėjo rožančių.

Grįžusios į namus, mergaitės apie įvykį papasakojo tėvams ir pažistamiems. Bet niekas nenorėjo tam tikėti. Bernadetos tėvai net uždraudė jai vaikščioti prie olos. Tik po trijų dienų, t. y. sekmadienį, vasario 14, Bernadeta su kitomis šešiomis mergaitėmis išsiprašė tėvų leisti jas į pasirodymo vietą. Vasario 18 Ber-

nadeta nuėjo prie olos jau su dviem suaugusiom moteriškėm ir apsireiškimo metu ji paklausė šviesiosios Ponos ko ji norinti. Apsireiškusioji paprašė ateiti į tą vietą kasdien per dvi savaiti.

Per šeštąjį pasirodymą, vasario 20, prie olos buvo atvykęs gydytojas Dozas, kuris stovėjo visai arti Bernadetos ir sekė apsireiškimą. Vasario 25 buvo devintasis pasirodymas. To pasirodymo metu Apsireiškusioji liepė Bernadetai prakasti rankomis žemę, iš kur tuoj prasiveržė vanduo ir atsirado šaltinėlis. Kovo 1 buvo tryliktasis pasirodymas, kurio metu ten buvo atvykęs pirmas kunigas Antanas Deziratas; tą dieną prie olos buvo susirinkę 1300 žmonių. Sekančią dieną t. y. kovo 2 d., policijos apskaičiavimu, ten buvo

atvykę jau 1550 žmonių. Šio apsi-
reiškimo metu gražioji Moteriškė
liepė Bernadetai eiti pas kunigus,
pasakyti apie įvykius ir paprašyti,
kad toj vietoj pastatytų koplyčią ir
kad žmonės eitų procesijomis.

Kovo 4 buvo paskutinė iš 15 ap-
sireiškimo dienų. Ten atvyko apie
30.000 žmonių. Kovo 25 anksti ry-
tą Bernadeta su savo teta Liucija
vėl nuvyko į pasirodymo vietą. Tik
pradėjus Bernadetai melstis, vėl pa-
sirodė toj pačioj vietoj gražioji
Viešnia. Ši sykį Bernadeta išdriso
paklausti kas ji esanti ir koks jos
vardas. Pagaliau Apsireiškusioji pa-
sisakė: AŠ ESU NEKALTAS PRA-
SIDĖJIMAS. Po to dar Ji paprašė
eiti pas kunigus ir paprašyti toj vie-
toj pastatyti koplyčią. Balandžio 7
Bernadeta vėl buvo nuvykusi prie
olos ir turėjo regėjimą. Tą dieną ten
buvo 9060 žmonių. Ir paskutinis re-
gėjimas buvo liepos 16 d.

Liurdo šaltinis. Kaip minėta, va-
sario 25, Apsireiškusiajai liepiant,
Bernadeta prakasė žemę, iš kurios
tuoj pradėjo veržtis vanduo, pra-
džioj drumzlinas, bet kuo toliau,
tuo vandens srovelė didėjo ir van-
duo skaidrėjo. Tos pat dienos vaka-
re šaltinio vanduo pradėjo tekėti
jau tikra srovele. Iki to laiko toj
vietoj nebuvo jokio šaltinio. Kiek
vėliau šaltinio vanduo buvo išma-
tuotas ir rasta, kad per parą iš jo
išteka 122.000 litru vandens. Nuo
pat šaltinio atsiradimo dienos žmo-
nės pradėjo kalbėti, kad jo vanduo
yra stebuklingas. Įvyko staigių ir
nepaprastų pagijimų. Pirmasis pa-
gijo L. Burijatas. Jis daugiau 20
metų buvo aklas. Jį ilgai gydė gyd.
Dozas, bet nieko nepadėjo. Ligonis
pamirkė šaltinio vandenyje skarele
ir pridėjo prie akių — staiga atgavo
regėjimą. Tai pripažino tas pats
gyd. Dozas. Kitą sykį staiga išgijo
vienos motinos bemirštantis kūdi-
kis. Motina jį išmaudė vandenyje —
ir kūdikis pagijo. Tas labai nustebi-
no apylinkės gyventojus. Todėl bu-
vo pavesta kelius sykius ištirti van-
dens cheminę sudėtį. Pirmasis van-
dens analizą padarė Try miesto
vaistininkas Liatūras tu pat metų
gegužės 6 d. Gi rugpiūčio 7 Tulu-
zos univ. profesorius Filialis padarė
naują vandens analizą ir rado, kad
tas šaltinio vanduo neturi jokių
ypatingų gydomu dalių, yra tai pa-
prastas kalnų šaltinio vanduo, kaip
ir daugelio kitų panašių šaltinių,
kurie teką per kalkėtą žemę.

Vėliau šaltinis buvo aptvertas,
įrengta didelis baseinas, iš kurio iš-
vesta 12 kranų, kad žmonės galėtų
to vandens pasiimti; ten pat įtaisyt-
a 3 maudymosi vonios, kuriose
maudomi ligoniai. Prašantiems to
šaltinio vanduo siunčiamas į ivai-
rius pasaulio kraštus.

Komisija ištiria Liurdo įvykius.
Iš pradžių katalikų kunigai ir aukš-
tesnioji dvasiškija apsiereiškimams
netikėjo, tačiau jų iš akių neišleido
ir juos sekė iš tolo. Tik po 6 mėne-
sių (liepos 26) nuo pasirodymų pra-
džios vietos vyskupas paskyrė ko-
misiją iš 17 asmenų įvykiams ištirti.
Komisijai buvo pavesta apklausinėti
pačią Bernadeta, apklausinėti liu-
dytojus, buvusius ligonius, kurie pa-
gijo Liurde, gydytojus, chemikus,
geologus, kurie bent kiek turėjo ry-
šių su įvykiais Liurde. Komisija ne-
skubėjo pradėti darbo ir Liurdan
atvyko tik lapkričio 17 d. Komisi-
jai buvo pranešta, kad iki to laiko
jau buvo įvykę 29 nepaprasti pa-
gijimai. Komisija apklausinėjusi pa-
gijusius, ištyrusi visas jų pagijimo
aplinkybes, pripažino tik 12 atsiti-
kimų, kurie buvo neabejotinai ste-
buklingu būdu pagiję. Visus irody-
mus su savo raportu komisija pa-
siuntė Tarbo vyskupui. Gavęs tą
komisijos raportą vyskupas dar il-
gai visą medžiagą tyrinėjo ir tik po
trijų metų, būtent: 1862 m. sausio
18 d. paskelbė savo dekretą, kad
Bernadetai Subirutei tikrai apsi-
reiškė šv. Mergelė ir savo apsiereiš-
kimą patvirtino neabejotiniais ste-
buklais.

Bažnyčios statymas. Dar prieš ofi-
cijalų paskelbimą apie Liurde įvy-
kusių apsiereiškimų tikrumą. 1861
m. sausio 15 vyskupas nupirko iš
Liurdo miesto valdybos apsiereiški-
mų vietą ir tais pat metais pavedė
inžinieriui Dirandai padaryti bažny-
čios planą. 1862 m. rugpiūčio mėn.
pradėta bažnyčios statyba. Bažny-
čia yra labai gražaus gotikos sti-
liaus, ant trijų aukštų. Didysis alto-
rius yra ant tos pat vietos, kurioj
įvyko apsiereiškimas. Galutinai baž-
nyčia buvo baigta 1871 m. 1877 m.
balandžio 7 šv. Tėvas suteikė bažny-
čiai mažosios bazilikos vardą ir tei-
ses.

Apsireiškimų ola buvo aptverta
geležine tvora, kurioj padaryta dve-
ji vartai. Urvo viduryje pastatė
gražų sidabrinį altoriu. Aukštutinėj
olaj, kur įvykdavo pasirodymai, bu-
vo pastatyta balta graži Marijos sta-

tula. Prieš tą triaukštę bažnyčią pa-
daryta didelė aikštė, kurioj kiekvie-
ną vakarą vyksta procesijos. Proce-
sijoje žmonės dalyvauja su žvakėmis
rankose. Vakare tai sudaro labai
gražų, žavingą vaizdą, tai lyg kokia
ugnies jūra: tik juda, mirga, blizga...
Po procesijos kasdien įvyksta ligo-
nių palaiminimas švenčiausiuoju.
Tokių palaiminimų metu dažnai
įvyksta ligonių pagijimai. Ir lietu-
vių ekskursijai lankantis 1930 m.
Liurde, tokio palaiminimo metu
įvyko stebuklingas vienos lignonės
pagijimas, tai aprašė toj ekskursi-
joj dalyvavęs V. Uždavinys savo
knygoj "10.000 kilometrų po Euro-
pą ir Afrikos Kraštą".

Maldininkų kelionės. Jau nuo pat
pirmo Marijos pasirodymo žmonės
pradėjo plaukti į pasirodymo vietą.
Juo toliau, juo atvykstančiųjų skai-
čius augo. Vieni čia vyksta žingei-
dumo vedami, kiti ieškodami pagal-
bos savo dvasios ir kūno reikaluose,
treti padėkoti jau už gautąsias ma-
lones. Dar prieš paskelbiant vysku-
pui raštą, kuriuo buvo pripažintas
oficialiai pasirodymų tikrumas,
apylinkių parapijų žmonės dideliais
būriais traukdavo prie pasirodymo
olos. 1867 metais buvo pravestas
geležinkelis į Liurdą, tai nuo to
laiko maldininkų skaičius dar la-
biau padidėjo. Pavyzdžiui 1948 me-
tais į Liurdą buvo atvykę 150000
maldininkų. Šiomet ten tikima su-
laukti net kelius milijonus. Maldi-
ninkų tarpe visados yra tikinčiųjų
ir bedievių, mokytų ir beraščių, tur-
tingų ir beturčių. Čia yra lankęsi
Portugalijos karalius Ferdinandas,
Anglijos karalius Eduardas VII, Is-
panijos karalienė Izabelė, popiežius
Benediktas XV ir Pijus XII, prieš
išrenkant juos popiežiais.

Dabar Liurdas yra vien tik vieš-
bučių ir devocijonalių pardavėjų
miestas. Ir ten sudaryta tokia misti-
nė aplinkuma, kad kiekvienas eks-
kursantas tai jaučia ir visados yra
nuteikiamas ypatingo pamaldumo ir
sielos palengvėjimo dvasia. Ne visi
ligoniai ten atvykę pagija, būtų ir
neprotinga, jei kas to lauktų. Ta-
čiau visi ar mažiausia bent visi pati-
ria didelį suraminimą ir paguodą
kantriai ir ištvermingai nešti tą
kryžių, kurį jiems uždėjo Apvaizda.

Medicinos Biuras. Liurdas pragar-
sėjo ne tik ten įvykusiais Marijos
apsireiškimais, bet dar labiau tais
nepaprastais ligonių pagijimais, ku-
rie dažnai ten pasitaiko. Pasveiko

tokie ligoniai, kurie sirgo džiova, aklumu, luošumu, smegenų ir plėvės uždegimu, visokių rūšių votimis, kurios buvo laikomos nebepagydomomis etc. Ne kiekvienas staigus ir nepaprastas pagijimas jau laikomas stebuklingu. Nervinių ligų pagijimai čia neskaitomi nepaprastais pagijimais, tik fizinių ligų pagijimai, kurie gydytojų buvo laikomi nepagydomais, skaitomi nepaprastais pagijimais. Visiems nepaprastiems pagijimams, įvykusiems Liurde, tyrinėti, 1882 buvo įsteigtas Medicinos Biuras. Jo tikslas registruoti ir tyrinėti tuos pagijimus. Kiekvienas gydytojas — tikintysis ir netikintis — gali vykti į Liurdą ir Medicinos Biure prisidėti prie ten ligonių pagijimo tyrinėjimo. Kartais Medicinos Biure, kokios ligos priežastiai nustatyti ir pagijimą apsvarstyti, dalyvauja daugiau 60 gydytojų. Po Didžiojo Karo šešių metų laikotarpyje Medicinos Biure buvo apsilankę 3310 gydytojų. Vien tik 1923-25 metais Biure dirbo 1800 gydytojai. Kiekvienas ligonis, atvykęs į Liurdą pirmiausia smulkiai apklausinėjamas, patikrinamas sveikatos liudijimas, kurį ligonis atsineša iš savo gydytojo, o paskui pagrindiniai tiriami ligonio sveikata. Jei įvyksta pagijimai, tai po to vėl smulkiai apžiūrimas ligonis. Net ir nekatalikai gydytojai pripažįsta stebuklingus pagijimus Liurde. Prof. W. Barrett, Psichinių Tyrinėjimų Draugijos pirmininkas rašo: "Aš tvirtinu, kad antgamtiniai, stebuklingi pagijimai įvyksta Liurde". Montpellier profesorius Vergez studijavęs 25 metus išgijimus Liurde iškilmingai paliudija: "Liurde aš mačiau ir patyriau stebuklus". Vergez nebuvo koksai fanatikas bet tikras mokslininkas.

Tat pagijusių skaičius yra bent 15 kartų didesnis, negu Medicinos Biuro oficialiai pripažinta. Tie išgijimai, kurie Medicinos Biuro nėra patvirtinti irgi gali būti išgiję stebuklingu būdu. Mažas stebuklingu išgijimu skaičius tik parodo, kokius didelius reikalavimus stato Medicinos Biuras, kad pagijimai Liurde būtų pripažinti stebuklingais.

Gal kas su idomumu paklaus, koks procentas, atvykusių į Liurdą ligonių, pagija? Suprantama, tai yra sunku turėti statistinius davinius, kurie duotu pagrinda padaryti tokius apskaičiavimus. Tačiau vienas straipsnio autorius amerikiečių žur-

THE WAYS OF THE LORD...

(This was scribbled almost a century ago by an anonymous soldier of the Confederacy:)

*I asked God for strength, that I might achieve —
I was made weak, that I might learn humbly to obey.
I asked for help that I might do greater things —
I was given infirmity, that I might do better things.
I asked for riches, that I might be happy —
I was given poverty, that I might be wise.
I asked for all things, that I might enjoy life —
I was given life, that I might enjoy all things.
I got nothing that I asked for —
but everything I had hoped for.
Despite myself, my prayers were answered —
I am, among all men, most richly blessed!*

nale "Fortune" (tas straipsnis vėliau buvo perspausdintas "The Reader's Digest" Australijos laidoj 1941 m.) paduoda tokias skaitlines: Iš Liurdo geležinkelių valdybos statistikos matyti, kad kasmet į Liurdą apitikriai atvyksta apie vieną milijoną maldininkų (suprantama, normaliais laikais). Iš jų apie 10.000 (1%) yra luoši arba sunkūs ligoniai. Iš tų ligonių apie 150 (1.5%) pripažįsta pagiję. Medicinos Biuras ištyręs pagijusiuosius patvirtina tik 10 (0.1%) tikrai Liurde pagijusiais.

Bernadetos gyvenimas. Bernadeta buvo vyriausioji Subirų duktė, gimė 1844 m. sausio 7 d.; tat apsireiškimų metu ji buvo tik 13 metų. Jos tėvai buvo neturtingi vandens malūno nuominikai. Ir po apsireiškimų Bernadeta dar 2 metus gyveno pas tėvus. Visados ji buvo silpnos sveikatos. Kadangi po apsireiškimų daugybė žmonių atvykdavo jos pamatyti ir su ja pasikalbėti, tai niekad neturėjo ramybės namuose. 1860 liepos mėn. ji išėjo pas vienuolę gyventi, kurios laikė ir prižiūrėjo Liurde ligoninę. 1866 metais ji išstojo vienuolynan Nevers mieste. Mirė 1879 m. Balandžio 16 d. 1910 metais Romoj pradėtas jos kanonizacijos procesas. 1933 m. gruodžio 8 d. popiežius Pijus XI paskelbė ją šventąja.

Šiandien Liurdas yra ne vien tik prancūzų, bet visu katalikų šventovė. Minėdami tą 100 metų jubilėju mes lietuviai galime pasidžiaugti, kad ta pati Dievo Motina mūsų šali Lietuvą buvo aplankiusi daug anks-

A MOTHER'S GIFT

One day, when St. John Bosco was preaching in his home town on the Feast of All Saints Day, he was accompanied to the pulpit by a boy who attracted his attention. After the sermon, St. John turned to the boy and said, "You have something to ask me, don't you?"

"Yes," answered the boy.

"What?"

"I would like to come to Turin with you to become a priest!"

"Bring your mother to me," said St. John Bosco.

When the mother came, Don Bosco asked her, "Are you ready to sell me your son?"

"Sell him? Oh, no! We don't sell children."

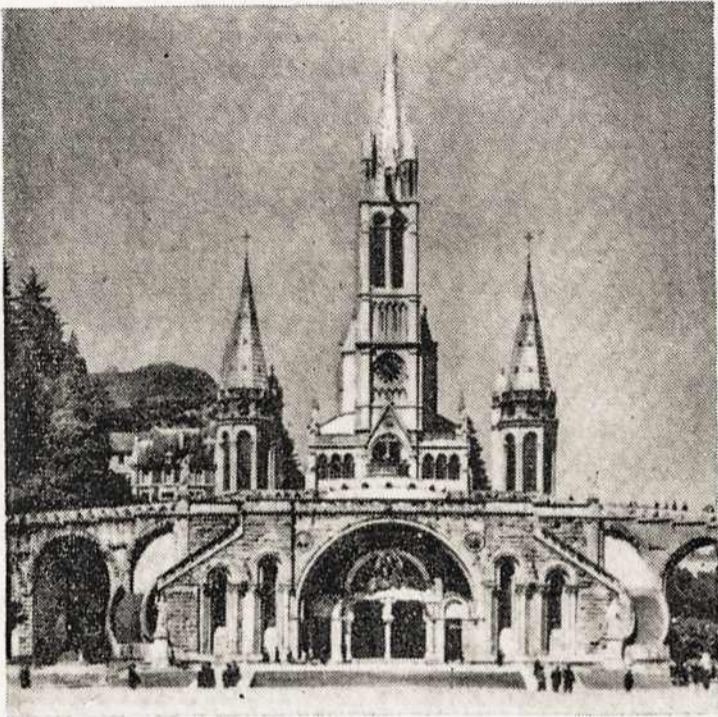
"Well, then, are you willing to donate him to me?"

"Oh, yes! I give him to you as a gift!" exclaimed the mother.

The boy left for Turin. He was thirteen years old and his name was John Cagliero. He became a priest, a missionary, a Bishop in the missions, the Cardinal of Frascati.

He died at the age of eighty-eight.

čiau, nes Ji pasirodė pačiame Lietuvos viduryje — ŠILUVOJ — lygiai prieš 350 metų ir todėl lietuviams katalikams šie metai yra dvigubo jubilėjaus metai: 350 m. nuo Marijos pasirodymų Šiluvoj ir 100 m. nuo pasirodymų Liurde.



Stebuklas Komunistui Liurde

Liurdo Bazilika

Dar neseniai visoje prancūzų spaudoje nuskambėjo vieno komunisto vardas, kuris, pasimaudęs stebuklingame Liurdo šaltinyje, staiga pagijo. Tas komunistas, paprastas Nicos darbininkas, vadinasi Louis Olivari. Jis yra vidutinio amžiaus žmogus, vedęs tikinčią žmoną ir turįs 4 vaikus. Dirbdamas vienuose namuose, jis nukrito nuo laiptų, nulažė vieną sprando sąnari ir gavo dešinėsios kūno dalies paralyžių. Kai gydytojai patikrino jo sveikatą, jie aiškiai jam pasakė, kad jis niekuomet nebegalėsias valdyti dešinės rankos ir kojos. Tai reiškė, kad jis ir jo šeima turės gyventi išmaldomis.

Pirmieji, kurie padėjo savo draugui ir jo šeimai, buvo Nicos komunistai. Jie sušelpė ji pinigais ir guodė, kiek galėjo. Bet Olivariui reikėjo kitos pagalbos. Jis buvo praradęs tikėjimą, niekuomet nėjo į bažnyčią ir buvo labai prislėgtas. Todėl jo žmona, išmintinga ir pamaldi moteriškė, paprašė kunigo, kad aplankytų ligonį. Kunigas apsilankė, kalbėjo apie šį ir apie tą, ir galų gale pasiūlė Olivarui nuvykti į Liurdą.

— O ką aš veiksiu Liurde, jei netikiu į Dievą, — atšovė ligonis kunigui. Tuo ir pasibaigė judviejų pasikalbėjimas.

Tačiau, pasilikęs vienas, Louis Olivari pergalvojo kunigo pasiūlymą ir rado, kad nebūtų bloga nuvykti į Liurdą. Savo draugams komunistams jis galėjo pasakyti, kad

išvažiavo į Liurdą, norėdamas itikti savo žmonai. Antra vertus, už tą kelionę komunistai negalėjo jo varginti, nes visi matė, kad jis buvo nelaimingas ligonis. Be to, trumpa kelionė į Liurdą atneš jam ivairumo.

Taip pagalvojęs Louis Olivari pasisakė žmonai noris važiuoti į Liurdą, o ši, ilgai nedelsdama, patalpino jį pirmajame traukinyje į Liurdą.

— Liurde, — taip pasakoja Louis Olivari savo nuotyki, — kai mane nešė prie stebuklingo šaltinio, sutikau aklą berniuką, einantį penktą kartą pasimelsti prie Stebuklingosios Motinos. Berniukas meldėsi ir mane ragino melstis. Bet aš neturėjau jokio noro. Man nepatiko minios naivumas, nes ji laukė stebuklo.

— Kai mane atnešė prie šaltinio, atsisakiau jame maudytis. Tačiau viena slaugė iš Nicos, vardu Senalla, mane privertė nusileisti į vandenį. Du vyrai, ligonių slaugytojai, išvilko mane ir nuleido į vandenį. Vanduo buvo labai šaltas. Šalia manęs tas pats aklas berniukas vis meldėsi ir prašė Dievo pagalbos. Mano Dieve, tariau sau, jei Tu tikrai esi, pagydyk tą berniuką, nes jis yra labiau Tavo malonės vertas negu aš. Vos ištariau tuos žodžius, pajutau, kad galiu vaikščioti. Instinkto vedamas, paėmiau dešinę ranką savo drabužius. Ligoninėje mane apžiūrėjo 20 gydytojų. Aš buvau sveikas.

Sugrįžęs namo sveikas ir laimingas, Olivari nuėjo aplankyti savo draugų komunistų. Jis nekalbėjo apie stebuklą, bet stebuklas jau kalbėjo apie jį.

Paklaustas žurnalistų apie savo pagijimą ir atgautą tikėjimą, Olivari taip pasiaiškino: “Ne mano dalykas sakyti, kad aš pagijau stebuklingu būdu. Aš žinau tik tiek, kad pagijau Liurde. Dabar, išsigynęs Dievą per visą savo gyvenimą, vėl atgavau tikėjimą. Nieko daugiau nenoriu, kaip gyventi taikoje su visais, ypač su tais, su kuriais anksčiau buvau susidraugavęs”.

Komunistai savo buvusio draugo iš partijos dar nepavarė, bet jie juo nepasitiki ir ant jo pyksta, kodėl jis eina į bažnyčią. Olivaris iš savo pusės nesupranta ką jis blogo daro savo draugams, tikėdamas į Dievą. Juk komunistai nuolatos giriasi gerbią kiekvieno žmogaus sąžinės laisvę. Jei jie pripažįsta tikėjimo laisvę, neturėtų ant jo pykti, kad jis tiki į Dievą ir eina į bažnyčią. Jei komunistai nekenčia tikinčių žmonių ir kalba apie sąžinės laisvę, jie yra melagiai.

Louis Olivari yra vienas komunistų partijos narių, pradėdas abejoti komunistų nuoširdumu. Kas pažįsta komunizmą iš arti, tas neturi jokios abejonės, kad komunizmas yra didžiausias sąžinės laisvės priešas ir pikčiausias darbo žmonių išnaudojtojas.

B. T.

feminine

fair

Mergaičių Pasaulis

Redaguoja Veronika Kulbokienė

Dvasinė Elegancija

R. P-NĖ

Kuri mergaitė nemėgsta puoštis ir gražiai atrodyti? — Aišku — visos be išimties. Išties — daili bei patraukli išorinė žmogaus išvaizda labai daug reiškia. Net yra ir lietuviška patarlė, kur sakoma "Iš rūbų — sutiksi, iš kalbos — palydėsi". Atseit, dailus apsirengimas arba elegantiška išvaizda — kiekvieną maloniai nuteikia bei patraukia.

Bet iš kitos pusės — kaip yra galima tokių mergaičių, kurios tesirūpina vien savo išviršiniu grožiu bei spindėjimu. Jos, galima sakyti, yra lyg dailios marmurinės lėlės išstatytos krautuvų languose be sielos ir be jokio turinio. Kadais, Lietuvos rašytoja — Marija Pečkauskaitė — šatrijos Ragana parašė apysakėlę pavadinta "Mergaitė su veidrodėliu".

Šimtais kartų per dieną naudojamas veidrodėlis tvarkant savo plaukus ir kt., bet... kaip retai, o gal ir niekad nepažiūrima į savo sielos veidrodį...

Iš tiesų, argi ne žavingesnis ir patrauklesnis yra asmuo, kurs pakankamai rūpinasi savo viduriniu elegantiškumu, arba, kaip virš pasakyta — turis daug dvasinės elegancijos.

Prieš keletą metų teko gulėt Bostono šv. Elzbietos ligoninėj. Priešios ligoninės yra gailėstingųjų Seserų mokykla angliškai tariant "Nursing School". Taigi paskirtomis valandomis studentės budi prie ligonių atlikdamos savo praktiką. Šis darbas yra nelengvas. Čia reikia daug kantrybės ir — sakyčiau — tikros krikščioniškos meilės. Čia reikia idėt daug širdies, ypatingo švelnumo bei paslaugumo, nors užtai atskiros "pėdės" negausi. Taigi teko stebėt tas jaunas mergaites, kaip jos skirtingos savo apsiėjimuose su ligoniais. Vienos atlieka savo darbą, kad tik greičiau atstumt nuo



ENGAGED. Mrs. D. Slenis has announced the engagement of her daughter, Miss Mary Ann Slenis to Mr. Joseph E. Zichwic, both of Los Angeles, California.

Joe, originally of New York City, came to Los Angeles in 1955, joined Council 133 in 1956, and at the annual meeting held in November, 1957, was elected President of C-133. By profession, Joe is mech. engineer. Joe's parents live in New York.

Mary Ann, originally of Chicago, Ill., is one of the youngest and most active members of C-133, and is the newly-elected Secretary of C-133. Mary Ann's father, Mr. D. Slenis, one of the organizers of St. Casimir's R. C. Lithuanian parish in Los Angeles and member of the Parish Committee for a number of years, died in 1957.

The announcement of their engagement was made during the K. of L. officers' meeting held at the home of Mrs. D. Slenis and her daughter, Mary Ann, on November 30, 1957.

savęs tas pareigas, o kitos dirba su meile, giliausiu išijautimu norėdamos atspėt visus ligonių pageidavimus iki smulkmenų. Atsimenu vieną italiukę (kilusia iš Somerville). Ji buvo nuostabaus malonu-

mo mergaitė! Visi ligoniai jos laukdavo, kaip angelo. Ji buvo ir vadinama (ligonių tarpe) "šv. Elzbietos angelas". Ji savo šilta šypsena ir švelniu patarnavimu atrodė, kad čia dirbdama ji turi kokią pramogą, o ne sunkią pareigą.

Nesenai važiuojant autobusu, atsikėlė išlipti lauk viena senutė. Ji ėjo labai netvirtu žingsniu, o dar rankoj nešėsi ryšulį. Autobusui sustojus, pakilo vienas jaunas žmogus, išsoko iš buso, pirma jis paėmė iš tos moterėlės ryšulį ir maloniai ją išlaipino. Atsidėkodama jam jinai net du kart ištarė "God bless you."

Tai yra labai mieli gražūs reiškiniai. Tačiau yra ir tamsesnių vaizdėlių. Pav., požeminiu važiuojant — kokia senyva moteris stovi krypuodama prieš sėdintį jauną bernioką, o tasai nuduoda "nematančiu" ir panėręs galvą skaito laikraštį. Nuduok, kad nematai, tai nėra reikalo užleisti savo sėdimos vietos.

Kiekvienas mandagus gestas yra surištas su pagarba reiškiamam kitam žmogui. Jeigu mandagumas nesusietas su giliu pagarbos jausmu — tai yra tik tuščias ženklas.

Kasdieniniame gyvenime turime labai daug progų parodyti viens kitam tą pagarbą regimu būdu. Tai galime praktikuoti visokias pareigas eidami ir visoki darbą dirbdami.

Kai trūksta pagarbos — gyvenime kyla daug nesklandumų ir nemalonumų. Ypač šeimose, tarp tėvų ir vaikų, tarp vyro ir žmonos, brolių - seserų. Pagarbos priešybė yra savimeilė. Mylėdami patys save, žinoma, kito asmens negalime nuoširdžiai gerbt. "Savymeilė ardo Dievo paveikslą mumyse" (ištrauka iš "Saulės Giesmė" A. Maceina). Jeigu tą mintį išidėmėtū mergaitės, tai reikia pabrėžt, kad mums ypatingai turi rūpėt tą Dievo paveikslą savy išlaikyt. Šiandie mergaitė — ryt būsi moteris ir motina. O jau motina turi turėt daug dvasinio turto, kad galėtų juo naudotis savąja šeima augindama. Iš tų šimtų va-

HAVE YOU A PLEASING VOICE?

YOUR VOICE is one of the most important factors in your personality. The girl or woman with a pleasant speaking voice and smooth diction, is charming regardless of the color of her hair or eyes.

A pleasant speaking voice is an asset in both the business and social world. Many high paid positions have gone to people of lesser ability because their voices were pleasing and did not irritate or antagonize prospective customers.

Yet it is surprising that so many girls devote hours and hours doing their hair and finger nails, selecting just the right cosmetics, shop for the most glamorous clothes they can find and yet are careless about the way they speak.

A calm and lovely voice is one of the greatest attributes to charm. It indicates an inner serenity and poise, and the person who possesses these qualities will not lack social contacts. There are many voices that get on your nerves. In fact too many people let their voices subtract from their personality instead of add to it.

There is the thin, whiny type of voice for instance. Perhaps it did work for you when you were small and were trying to weedle something special out of a fond, over indulgent parent. But it's not much help in getting dates with the boys, and will get you

nowhere with a prospective employer.

Then there is the antagonistic voice. The person you know who irritates you not so much by what he says as how he says it. They are always ruffling your feathers the wrong way and bringing out the worst in your personality. It becomes natural to want to avoid such a person. Then we have the mumblers, or the voice that enunciates so sloppily you can catch only about two out of every three words spoken.

The high-pitched shrill voice is usually caused by nerves but that doesn't make it any pleasanter to hear. You can rest assured that no boy wants to date a girl with a voice that stands out unpleasantly in a crowd, makes her conspicuous and him too.

Have you become so used to your own voice that you are not aware how it may irritate others. It is high time you asked yourself the question. "What kind of a voice do I have and how does it affect other people?" Do they like to listen to you, or are they obviously impatient for you to be done speaking as soon as possible. And if that's the case you had better do something about your voice and at once.

Anyone with patience and diligence can improve his speaking voice in a short time. Unless something has been radically wrong with your speech since birth, it is just as easy to have a

pleasant speaking voice as one that repels. And it is mostly up to you, for it is possible to correct your own voice without the aid of professional help.

Check first, and see if your attitude is right toward life. For whether you realize it or not your interest in the world is reflected in your voice. Just notice around you and you will see that a mean person with petty prejudices has a voice that lets its secrets out on your ear. If you listen carefully the voice, will portray secrets of character, that the speaker often thinks hidden.

Get a new viewpoint and remember that there is plenty of good still in the world, and it's your duty to help discover it. Be above petty and malicious gossip, for there is no greater sign of meanness — and how it shows in your voice. Wiser to cultivate tolerance, and do like my mother always advised us girls. "Don't speak at all if you can't say something good about anyone". You will find it more profitable correcting your own shortcomings, than talking about the deficiencies of others.

If your voice is high pitched and shrill you need to relax. Relaxing brings your voice forward in your mouth and lowers it often several degrees. Also practice pitching your voice lower. One girl told me that was the first thing she had to learn when she entered nurses training. She'd been a nervous child and her voice was high pitched and shrill. But in three weeks time of constant practice and careful watchfulness her voice was low and pleasing and her diction much improved.

A Vibrant Voice

Don't speak in a monotonous monotone. Get some expression into your voice. Make each word vibrant and alive. In other words, paint a word picture with your voice. Round out your words, don't clip them off. Pronounce each word distinctly and the first thing you know you will have acquired the habit of good enunciation.

To have the best speaking voice possible it is very import-

landų metuose, kuriuos skiriame del "gero laiko", reikia dalį jų palkti savo dvasinio pasaulio ugdymui — paskaityt gera knyga, pamastyt ir padiskutuot pačiai su savimi. Amerika yra toks kraštas, kur labai branginama medžiaginiai dalykai. Tačiau mes katalikai negalime pamiršt, kad tai yra praeinantys dalykai. Gi dvasiniai turtai yra pastovios vertybės. Jau popiežius Leonas XIII yra pasakęs: "Duokit man gerų motinų — aš pakeisiu pasaulį". Iš daugelio ženklų atrodo, kad tu gerų dorų motinų ypač šiais laikais trūksta. Lietuvė motina nuo gilios

senovės žinoma, kaip tvirta šeimos atrama. Todėl drąsiai galima manyti bei tikėtis, kad ir jaunosios vyttės ta tradicija pratęs. Tačiau tai reikalauja ir nemenkų pastangų, nes šie laikai visą svorį deda ne į sielos, bet į moterų kūno grožį. Tam reikalui įkinkyta spauda, televizija, kino filmai, moterų grožio varžybos ir t.t. Būtų gal kiek kitaip, jeigu mergaitės netoleruotų to — sakyčiau — savęs pažeminimo. Tad visais būdais reikia gilinti samoningumą apie tai, kas yra tikrai grožis ir kas tik menkaverčiai blizgučiai.



KAIP MIŠKE ŠAUKSI, TAIP MIŠKAS TAU ATSILIEPS

ALFA SUŠINSKAS

Kaikas nusiskundžia, jog pasaulyje yra daug kenksmingų, išdidžių ir pašaiپی egoistų, kurie nerodo jokio nuoširdumo, yra nejautrūs kitam žmogui ir tegyvena vien savo asmens kiaute užsidarę...

Būti yra tokių žmonių. Tik šitaip besiskundžias pirmiausia turi pažvelgti į save: koks jis yra kitiems? Ar jis pirmas ištisia draugišką paslaugos ranką, ar pirmas nusišypso? Ar jis pasitinka kitą žmogų savo meilia širdimi, maloniu, geru žodžiu? Tie patys asmenys vienam atrodo patrauklūs ir meilūs, o kitam — šalti, atšakūs ir dygūs. Dažniausiai

ant to get into the habit of breathing deeply. Little catch breaths taken in the top of your chest are not sufficient to produce a good voice. What you need is the help of the big diaphragm muscle in your middle.

When you press down on the diaphragm muscle the lungs automatically will with air. The air works up to your open throat and a pleasing tone comes out. Improper breathing causes your tone of voice to suffer.

Never be guilty of imitating your favorites. Just remember that your voice reflects your own personality, and you are not expressing yourself when you imitate someone else. Besides, nowhere else in the world can insincerity be detected quicker than in an affected voice. You can spot a phony every time.

Study good speakers and learn what you can from them. Then speak low and pleasantly in your own voice. Remember it is your own treasure house. God gave it to you alone. It is your right to develop it, and make the most of it, but keep it your own. B. C.

tai pareina nuo paties žmogaus elgesio su kitais. Žinoma, yra ir tokių, kurie net angeliškam gerumui ir meilumui lieka abejingi ir nepriimlūs. Tačiau šiaipjau žmogaus meilumas sukelia ir kitame žmoguje atitinkamą gerumo nusiteikimą.

Nerodydamas gerumo ir nuoširdumo kitiems, žmogus negali jo laukti ir iš kitų.

Jonukas būdavo lyg erškėčių krūmas: niekas jo nemėgdavo ir negalėdavo su juo sugyventi. Jis būdavo vis suniuręs, visus kaltindavo, su visais pešdavosi, niekuo nebūdavo patenkintas, ir niekas negalėdavo jam įtikti...

Jį pamokyti ir paveikti norėdama, jo motina pasiūlė jam kasdien telefonu paskambinti vienam berniukui ir su juo valandėlę pasikalbėti.

— Jonuk, tu prisistatyk tam berniukui ir kasdien per savaitę su juo pasikalbėk. Po savaitės tu galėsi pas jį nueiti ir tada pamatysi, kas jis yra.

Jonukas purkšdavo ir spyrėsi sakydamas, kad tas berniukas nieko gero jam nepasakysias.

Pagaliau jis sutiko ir kasdien su juo pasikalbėdavo. Nepažįstamasis berniukas savo pasikalbėjimais atrodė linksmas ir viskuo patenkintas.

Po savaitės motina nuvedė Jonuką pas tą berniuką. Eidamas į ten, Jonukas vis murmėjo:

— Gera jam būti linksmam ir patenkintam, kad jis turi viską, ko tik panorėdamas.

Tačiau kaip labai Jonukas nustebo ten pamatęs, kad berniukas buvo invalidas...

Ši pamoka pakeitė Jonuką į gerąją pusę: dabar jis suprato, kad savo paniurimu, savimyla ir nesugyvenimo dvasia jis nesusilauks draugiškumo ir nuoširdumo nė iš kitų.

Arba štai kad ir tokia Marytė. Ir ji nesugyvendavo su kitomis mer-

gaitėmis: jas niekindavo, visaip pravardžiuodavo ir vis dejuodavo, kad niekas jos nemėgsta.

Nekartą ji sakydavo savo motinai:

— Mergaitės vengia manęs ir nenori draugauti su manimi. Jos visos yra niekam tikusios! Tačiau ne aš čia kalta...

Tada motina, jos elgesi iš ankčiau gerai pažindama, jai šitaip patarė:

— Maryte, nueik į mišką ir šauk: "Aš tavęs nemėgstu, aš tavęs nekenčiu!". Sugrįžusi man papasakok, ką būsi girdėjusi.

Kai Marytė sugrįžo iš miško, ji ėmė verkėti sakydama, jog net ir miškas jai šaukęs, kad jis nekenčia jos.

Dabar motina patarė jai vėl eiti į mišką ir iš naujo šaukti, tik ši kartą šitaip:

— Aš mėgstu tave, aš myliu tave!

Marytė sugrįžo linksma, džiaugdamasi: miške atsiliepęs balsas, kad ją mėgstas ir mylis...

— Matai, dukrele, — tarė jai motina, — dabar tu suprasi: kaip mes elgiamės su žmonėmis, taip jie elgiasi ir su mumis...

Dar paimkime kad ir ši vienos žmonos elgimasi.

Kaimynėms ir savo giminėms ji visada skundžiasi, kad jos vyras jos nesupranta, yra mažakalbis ir jos visaip nepaiso...

Tačiau iš tikrųjų jis yra meilus ir paslaugus. Tik ji yra ta, kuri savo elgesiu ardo šeiminių sugyvenimą: ji nuolat kapoja jį žodžiais, niekuomet ir niekuo nėra patenkinta, kimba net į nuoširdžiausius jo žodžius, niekais paverčia jo pastangas, niekuomet jo nepradžiugina dvasine giedra ir jieško pašalinių vyrų draugystės...

Sunku laukti nuoširdumo iš vyro, jei žmona yra lyg ledų kalnas ir pjūklas šeiminiame gyvenime...

Deja, gana dažnai pasitaiko žmonių, kurie vien kitus viskuo tekaltina. Šitokie charakteriai dažniausiai patys yra kalti: jie laukia visko iš kitų, o kitiems nieko neduoda; iš kitų jie laukia nuoširdžios draugystės ir jaukumo, gi jiems iškreiptus žvilgsnius ir pašaiپیias pastabas jie teduoda.

Pirma mes patys turime būti žmoniški su kitais, tada ir iš kitų sulauksime žmoniškumo ir jų gerą širdį patirsime.

Part II

LITHUANIAN CULTURE

Dr. Antanas Maceina

What is peculiar to Lithuanian culture? The first striking feature is the precedence of idea over form. The Lithuanians are not like the Greek creators of a culture of form. They dislike all that is glaring and painful to the eye. In the world of color we meet neither devotional colorfulness nor harsh combinations. All is modest but tasteful. The Lithuanians do not create handsome and distinct form, but rather, deep-seated and uplifting ideas. The culture of the Lithuanian nation is a culture of ideas. For that reason Lithuanian culture is attended by a strange longing for the transcendental ideal and by a certain pessimism, because an ideal is hard to embody in real life. The idealistic attitude in the conception of life has always a distinct advantage over the materialistic outlook. For example, the bourgeoisie or upper class was never predominant in public life. It manifested itself only in small circles which were always talked of with indignation by the Lithuanians. In Lithuanian literature, the formal type, sacrificing idea to form, was never strong.

The Lithuanians express their ideas mostly by means of symbols. Symbolism is rather notable in Lithuanian culture. Our folk-songs are almost all without exception symbolic. Reality is always veiled in them and styled in a certain manner. The great French geographer "Reclus," says that Lithuanian songs "differ from those of the other continental nations in sensitive reserve and modest discretion when speaking of love." The reason for this attitude may be found in the fact that symbolism does not permit brutal reality to break through and to be expressed in realistic terms. The symbolic way of expressing oneself pervades the whole of Lithuanian culture and is to be found in customs, music and painting.

The preponderance of ideas has the effect that the Lithuanian devotes himself in the first place to such cultural fields as comprise most ideas, and he is less interested in useful and practical things. In other words, spiritual culture outweighs material culture. Thinking in terms everyday life, Lithuania, a poor country, should have concentrated her attention on economies, technical sciences and commerce during her brief independent period. Much indeed was done in these spheres, but spiritual culture stood on a much higher level. People even ran the risk of neglecting material culture at the expense of spiritual culture, and youths had to be encouraged to take interest in the study of practical, realistic sciences such as agriculture, trade, technical sciences etc.

Another feature of Lithuanian culture is its synthetic inclination to maintain balance. Thanks to this synthetic inclination, the culture of independent Lithuania did not yield to one-sided ideas which were rather plentiful after World War I. Lithuanian literature was not mastered by either rude naturalism or by technical futurism. Writers kept to the synthetic course, some inclining towards realism, others towards symbolism, but always avoiding extremes and fruitless experiments.

Lithuanian painters embraced neither the stiff academic movement nor Cubism and Geometrisism, distorting man and nature. Although Lithuanian painters tried their talents in both classes of painting, they abandoned these attempts and chose simple forms of expressing their ideas, this way of painting suiting the

Lithuanian frame of mind much better than the above schools.

In the field of music, the ultra-modern read was entered upon by some experimenters, where disharmonic music and discords substitute for harmony. But those experiments did not attract the Lithuanian musicians either. In the field of science various movements found their expression, but not one of them — least of all the most one-sided as Marxism and Universalism in Sociology — either preponderated or was broadly acknowledged by the public.

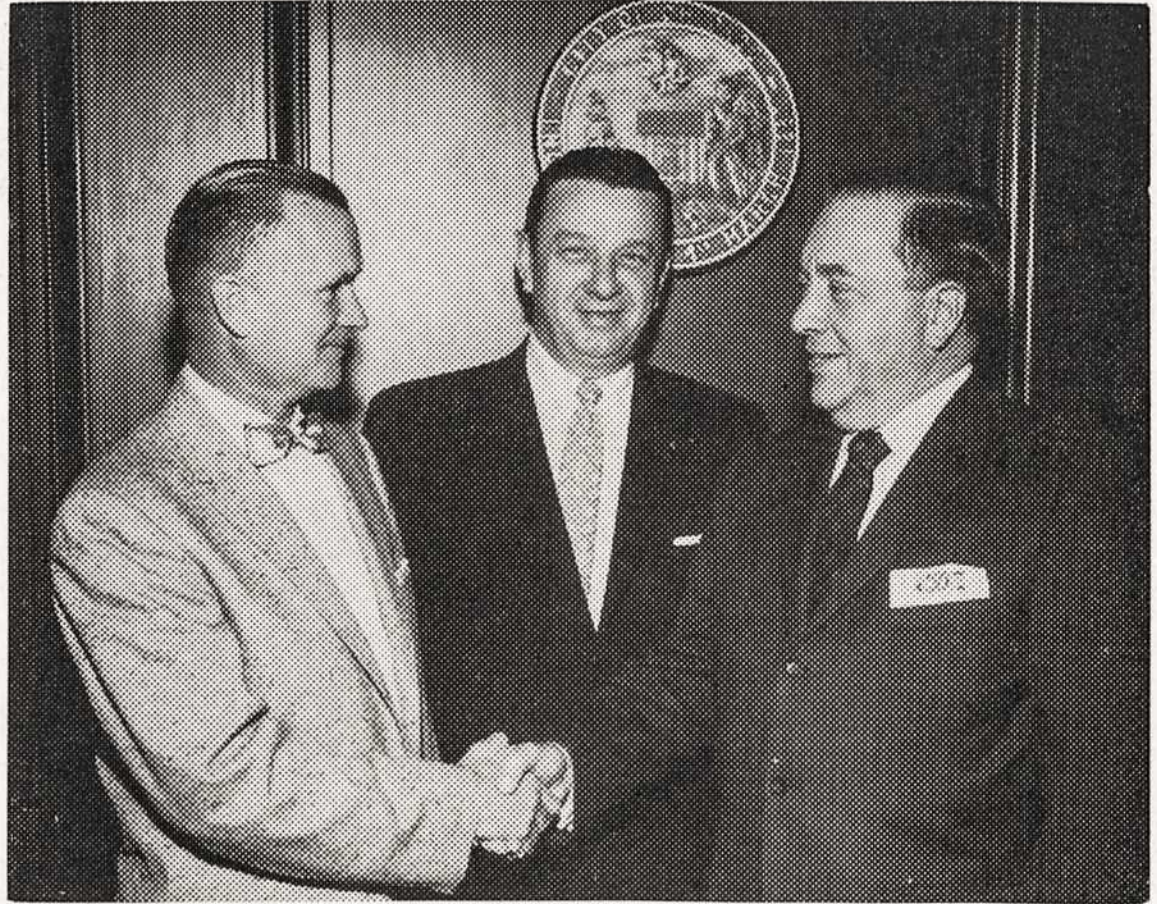
In public life, although the various movements had decided on their conceptions of life, they still worked in harmony, the understanding between the Catholics and the Leftists constantly growing in later years. In spite of the fact that the nationalist government had established itself on having overthrown the former democratic governments and that it tended to an authoritarian regime, it was nevertheless very mild in comparison with the regimes of other countries. Even in this respect, the Lithuanians avoided one-sidedness. That the Lithuanians show no tendency towards excesses in public life is proved by the fact that, although the government was overthrown in 1926 and a second unsuccessful attempt to overthrow it was made in 1934, not a single person was either shot or killed.

In conclusion, the culture of independent Lithuania abhorred to a synthetic middle course. Perhaps this is the only course that small states can adopt, especially if they live between large and decidedly one-sided neighbors.

The world is, as it were, a fugue, throughout which motifs of various nations are heard. The Lithuanian people hope the Lithuanian motif will not be destroyed under the brutal Soviet conqueror, and some day soon will again sound with even greater force in the universal fugue.

MEXICO HERE I COME

by *Konnie J. Savickus*



KONNIE J. SAVICKUS, former editor of VYTIS and its present Legal Adviser, is shown being congratulated by Chicago's Mayor Richard J. Daley upon his appointment as Assistant Corporation Counsel for the city. Mr. T. Swinarski looks on approvingly. Konnie is a Doctor of Laws graduate of Northwestern University. In 1935 he remained in Lithuania for a year to start Lithuania toward its European Basketball Championship. We expect more articles about his extensive travel trips.

There are many things to see below the border in Mexico — the desert lands, the mountains, the sugar country, the bull fights, the pyramids, the floating gardens of Xochimilco, the new university, the 360 churches in the town of Cholula, the easy going Indians and Mexicans, the little donkeys, the lovely resort homes, and the unclean markets. It is a land of contrasts, where you see beauty and poverty stroll hand in hand. It's like a trip to Europe and yet Mexico City is the same distance from Chicago as it is to Los Angeles, about 2200 miles.

Once you cross the border, the fine two lane macadam highway No. 85 takes you through the center of the country. Your first stop is Monterey, a manufacturing city, located in desert country 150 miles South. After that the scenery improves for you get into the tropics and you'll have

to drive over the mountains before reaching Mexico City. You are rewarded with majestic views of valleys and mountain ranges, but don't use your brakes coming down those roads too often else they'll get hot and you won't have any brakes — put it in low and let your auto coast down. If you don't know this you may go over the side of the mountain.

This Pan American highway is fairly busy with trucks, autos, donkeys, cattle, goats, and pedestrians. You'll find the natives walking up the highest mountains; they think nothing of it. If you stop for a meal along the road, pick the best restaurant for the food will be cleaner and the water will be distilled. There are enough eating places now and the best steak dinner costs \$2. If you're thirsty, take a coke instead of water, it's safer. The

trouble with travel here is that one out of four people get sick; either from the food, water, or through carelessness. Don't overeat; the Mexican stomach is geared to the climate, food and vegetables; yours may not be.

You'll be surprised to find Mexico City is similar to American cities; there are more than three million people in it. The downtown section has its skyscrapers and running pedestrians. Even a Mexican moves when a taxicab goes after him. Prices are cheaper than back home but the quality of the goods is cheaper too. You can get their cigarets for 6¢ a package but you won't smoke them for they're too strong; and you'll pay 45¢ for a U.S. package. You can pick up good silver jewelry at one-third our price. You may even pick up an earthquake.

We got there a day after the last earthquake and found over 100 buildings took a beating from it. Latest estimates show 76 people were killed in its wake and over 600 were injured. Tourists are the country's number one source of income so any tremors are hushed up as soon as possible. The reason the damage wasn't more extensive is because the tremor was a short swaying one without an abrupt jerk. It lasted 40 seconds and came at 2 a.m. We took pictures of a six-story collapsed structure even though the police shooed us away. The natives take the tremors nonchalantly.

What's the special lure of this country which makes the visitor come back for more? It may be the scenery, or climate, or its proximity, or the fact that a dollar goes farther, or you may like that romantic music. On the debit side; there's the danger of getting sick, and the natives are becoming too Americanized with sales pressure and padded bills; and if you drive down you may think there are too many mountains.

It took Cortez and his 500 men weeks to get from Vera Cruz to Mexico City, you can do it in a couple of hours by plane. After you get there you can take tours, or travel where you wish on the new air-conditioned deluxe buses at less than two cents per mile. Don't take the regular scheduled bus for the natives may ask you to hold a chicken or goat as a favor. Taxis in Mexico City have meters but those in smaller cities do not, so you have to agree on a price for the ride. Another way to travel is to hire an official guide, pay him a flat rate per day and let him take care of everything for you. Inquire about it and you'll find it's reasonable and very sensible.

Don't expect paradise on your vacation and you won't be disappointed. The three best cities to visit for a comprehensive picture of this country are, Mexico City,

Taxco, and Acapulco. Taxco is the artist's town; it has narrow cobble stone streets, and loads of silver shops. Acapulco is the Miami Beach, a lush Pacific Ocean resort city, where it's so hot during mid-day you have to take a siesta.

THREE GIFTS

Antonia M. Wackell

*A gift of gold, frankincense and myrrh —
What strange gifts to bring to a newborn Child.
Our choice would be — embroidered robes,
A silken-soft and downy bed,
And fleecy covers to keep Him warm.
Yet, the three Wise Men were learned men,
So why did they bring such gifts to Him?*

*They chose instead — a vessel of myrrh,
A box of gold and an urn of frankincense;
And placed their gifts with the shepherd's gifts
Beside the Infant's bed of straw,
In the dreary stable behind the inn
Where Mary's little Son was born.
But why did they bring such gifts to Him?*

*The Star in the East had led them to the Child
Where shepherds from the surrounding fields,
And humble folk from the neighboring towns
Had gathered to worship and adore the Child.
But the Star could not tell them what to bring
To the newborn Savior of the world.
Then why did they bring such gifts to Him?*

*Melchior, Gaspar and Baltasar,
Were men of science and astrology.
God made the earth — was Melchior's thought,
And the noble gold lies deep within its bosom.
So a box of gold will be my gift
Because, He who is born is the King.*

*The drops that ooze out of the sacred tree
Is a precious sap called frankincense.
It sends to heaven a bright white flame
And fills the shrines with its perfume.
I shall bring frankincense — was Gaspar's thought,
To the newborn Infant, for He is God.*

*While in another land, Baltasar thought:
This is a solemn yet joyful day.
So my gift to the Infant King will be
A vessel of bitter myrrh from the balsam tree.
Its fragrant oil will soothe and anoint
The newborn Infant, for He is man.*

And that is why they brought such gifts to Him.

Since you live but once, borrow the extra money from mother and take a trip to Mexico. After you get back you'll thank the Lord for what you have in the United States and be content for another year. Wherever you go there's no place like home.

MY NEW YEAR RESOLUTIONS

1. Prirašyti vieną naują narį.
2. I savo kasdieninį gyvenimą idėti daugiau lietuviškumo.

I WILL ENROLL ONE NEW MEMBER

This being St. Casimir's Jubilee Year, the 500th anniversary since his birth, I am going to do something positive for my organization. I have long had intentions of getting in touch with several of my friends, who too would, I am sure enjoy the experience, the good fellowship, the inspiration that comes from membership in the Knights of Lithuania. But it has always been my failing to procrastinate, and my friends still have not had that invitation to join. I will now go after them with every means at my disposal. I will map my campaign at once. Not a week will go by but I'll phone them, visit them, cajole, send them my VYTIS and ask others to help me if necessary until I finally bring in at least one new member. And once he joins, I will not forget him; I will continue to look after him, encourage him. After all, I shall always consider him my St. Casimir's Jubilee member. That is why I am going to be careful in my choice. I am going to try to get one of very high calibre — a good Lithuanian, a sincere and friendly person, who would be a credit to me as his sponsor and to our organization. I will be patient and

tactful. Above all I will be persevering, until he or she is solidly in our ranks. This assignment might not be as easy as I think, but I know it can be done and I will do it.

I WILL BRING IN MORE LITHUANIANISM INTO MY LIFE

I know how easy it is to drift downstream, to put off doing those things which I know ought to be done, to forget even what I am. But 1958 is going to be the turning point in my attitude to Lithuanianism. Unthinkingly I neglect my language, my parish, my Lithuanian associations. I turn a deaf ear when invited to participate in Lithuanian activities. But this year I will prove to myself that I am a thinking individual and will devote some thought, some attention to those areas of behavior and activity which apply specifically to me as a Lithuanian. In honor of St. Casimir, who loved Lithuanians so much that even after his death he performed miracles for them, I will be a better Lithuanian. I will do something concrete about it at once — in my home, in my parish, in my council. Perhaps my example will help others too. First and foremost, the Lithuanian word — in the VYTIS, in my contacts with other Lithuanians, in my conversation and my correspondence — shall not be shunned by me, for I know it deserves more respect than I heretofore have been giving it.

Šventasis Kazimierai, padėk man.

HOW TO STRENGTHEN K. OF L.

Rank and file members of the Knights of Lithuania have it within their power to determine the quality of their leadership — if they don't wait until it's too late.

Most members would live up to the moral responsibilities that go with membership if they only realized how important their individual participation is.

Attending council meetings, speaking up for one's convictions, voting in every council election, participating in committee work and, last but not least accepting minor but often important offices are the necessary ingredients of a healthy K. of L. organization.

SUPREME BOARD OFFICERS MET

On October 12, 1957, a meeting of the national officers and committee members met at the Hotel New Yorker, New York City, at which many important Knights of Lithuania matters were discussed. Present were — Rev. Albert Contons (Boston), Rev. Pakalniškis (Brooklyn), Walter Chinik (Pittsburgh), Dr. J. Leimonas (Boston), Joseph Boley (New York City), Professor A. J. Aleksis (Waterbury), Larry Janonis (New York City), Winifred Skudris (Boston), John Daniels (Boston), Helen Shields (Philadelphia), Joseph Sakevich (Newark), Dorothy Dutkus (Paterson), Marcella Onaitis (Pittsburgh), Jack Stukas (Newark), Stephen Onaitis (Pittsburgh) and Frank Vaskas (Newark).

ATTENTION ALL COUNCILS

The March issue of VYTIS, (in its entirety) will be dedicated to the commemoration of the 500th Anniversary of St. Casimir's Birth. Additional copies will be mailed in advance to ALL councils, so that same may be distributed after Mass and during the Communion Breakfast held by all councils on or before March 4. Each council will be assessed a minimum of \$5.00 for the sending of these 50 EXTRA copies of March issue of VYTIS. Please mail checks, payable to KNIGHTS OF LITHUANIA, to Miss Winifred Skudris, national financial secretary, 825 East Broadway, South Boston 27, Mass., AS SOON AS POSSIBLE.

VYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja **IGNAS SAKALAS**

“Apkalbos ir meilė” Chicagoj. Sendraugių igaliotas Ignas Sakalas atlieka susirašinėjimus su Cleveland, Ohio, Vyčių sendraugių kuopos Dramos ratelio vadovybe dėl suvaidinimo Chicagoj visų labai mėgiamos operetės “Apkalbos ir meilė”. Vaidinimas numatomas 1958 m. balandžio mėnesį.

Keturiolika metų tarnyboj. E. Samienė, žinoma ne tik vyčių sendraugių, bet ir kitų liet. katalikų organizacijų, o taip pat kat. visuomenės žymi veikėja, šimet sudarant naują Chicagos Lietuvių Tarybos vadovybę, pasitraukė iš sekretorės pareigų, kuriose pagrečiui išbuvo keturiolika metų. Tarybos nariai nuširdžiai padėkojo už ilgą ir pavyzdinę jų pareigų eįimą. Šiuo metu E. Samienė vadovauja Tėvų Marijonų Bendradarbių or-je, veikia taip pat ir kat. susivienijime ir kitose draugijose.

Pasilieka atsarginiu. Alfonsas Petrulis, Kazimieras ir Antano Petrulių sūnus, atitarnavęs JAV kariuomenėj paskirtą laiką, atleistas iš tarnybos, tačiau paliktas keliems metams atsarginiu. Tarnaudamas kariuomenėj A. Petrulis visą laiką buvo Europoje ir, priklausydamas kariuomenės sporto vienetai, aplankė daugiau kaip dešimtį valstybių

Kur tik yra
Vyčių Sendraugių,
ten turi būti ir
Vyčių Sendraugių
Kuopos!

IN — SEPARABLES

ANTONIA M. WACKELL

Gums ant teeth —
A shining pink and ivory wreath,
Chat and chew
A very lively romance through.
But when'er
Dental pliers rend this love affair
There's distress;
Leaving empty gums of loneliness.
As for me...
Tomorrow — I shall be minus three.

sostinių. Tėvų įdiegtas lietuviškumas neišblėso ir svetimijoje aplinkumoje — gražiai lietuviškai kalba ir žada dėtis prie lietuvių jaunimo veiklos. K. ir A. Petruliai yra vieni pavyzdingiausių vyčių narių - veikėjų.

Baigė parašutininko kursus. Ričardas Sakalas, Sofijos ir Igno Sakalų sūnus, Korėjos karo veteranas, prieš keletą mėnesių įstojęs JAV kariuomenės atsargon (Airborne skyriun) neseniai Ft. Bennett, Ga., baigė parašutininkų kursus. Sakalų duktė Aldona yra medicinos technikė, dirba Prudential Life Insurance laboratorijoj.

Pobūvis intelektualams ir kultūrininkams. Matas Zizas, veteranas namų statytojas Chicagoj, ypatingai Marquette Park rajone, su žmona savo puošnioj rezidencijoj suruošė šaunų pobūvį intelektualams ir kultūrininkams, kartu pakviesdamas ir jų žmonas.

Šiuo metu M. Zizas savo išplėstą verslą jau yra pavedęs sūnui ir žentams, o pats tik juos globoja ir teikia patarimus iš savo ilgos patirties namų statyboje. Zizai yra Lietuvos Vyčių or-jos veteranai, dabar priklausa sendraugiams.

Sušelpė kunigą. Sendraugių kuopos sekretorės Onos Aleliūnienės iniciatyva buvo sušelptas Lietuvoj (Žeimelyj) gyvenąs varge kun. J. Ivanauskas. Aukas rinkti jai padėjo J. Rašinskienė, gyvenanti Brighton Parke. Geraširdžių aukomis sudarytas geras siuntinys kunigui reikalingų daiktų.

ATSIUSTA PAMINĖTI

Elena Tumienė, KARALIAI IR ŠVENTIEJI. Eilės. Dviejų spalvų viršelio aplanką ir skyrių vinietas piešė dail. Ada Korsakaitė. Išleido “Lietuvių Dienos”, 9204 S. Broadway, Los Angeles 3, Calif. 80 psl. Kaina \$2.50.

Su šiuo poezijos rinkiniu į mūsų literatūrą ateina naujas poetinis talentas, iš karto užimęs vieną pirmaujančių vietų naujoje lietuvių tremties literatūroje. Elenos Tumienės eilėraščių tematika yra artima kiekvienam lietuviui. Ji yra išaugusi iš mūsų istorijos, tradicijų ir šviesiųjų tautos momentų. Perleista per kūrybinę prizmę, savo poetiniu grožiu ji pagauna skaitytoją, suteikdama minties, nuotaikos ir pasigėrėjimo.

Tumienės eilėraščiai savo forma yra moderniški, tačiau tas modernizmas yra saikingas; stilius išdabintas poetinėmis originaliomis puošmenomis ir reto gražumo vaizdais.

LIETUVOS JĖZUITAI. Praeitis ir dabartis. Tėvų Jėzuitų Leidinys. 82 psl.

Lietuvos Jėzuitai yra daug gero padarę lietuvių tautai. Jie daug ir sėkmingai jai dirba ir dabar. Kas norėtų susipažinti su Jėzuitų vienuolija ir lietuvių jėzuitų veikla turėtų šią knygele išigyti ir ją perskaityti.

Kun. Dr. Juozas Prunskis. **AUGŠTYN ŠIRDIS!** Immaculata Press, Putnam, Connecticut. 261 psl. Kaina 2 dol.

Tai pavyzdžiai iš šventųjų ir kitų heroišku asmenų gyvenimo. Tų pavyzdžių čia gausu ir jie idomiausiai suklasifikuoti ir pertiekti skaitytojui. Šią knygą skaitydamas išijungi į heroišku asmenų gyvenimą ir darbus ir pamatai nuostabų, giliai keliantį jų pasaulį. Tai tinka mums ypač šiais laikais, o ypatingai jaunimui. Šia vertinga knyga verta susidomėti ir skaityti.

KNYGU LENTYNA. Lietuvių Bibliografinės Tarnybos Biuletėnis. Nr. 1-3 (92-94) 16 psl.

EXTREME UNCTION, SACRAMENT OF THE DYING

REV. JULIUS A. JUTT

Of the seven sacraments instituted by Christ, there are four in which the person receiving the sacrament is anointed with the holy oils. When you were baptized, the priest anointed you twice with the oils. The bishop anointed you at your confirmation. And when a seminarian, after years of preparation and study, reaches the day when he receives the sacrament of Holy Orders, he is once again anointed by the bishop.

But there is another time, and a very important time at that, when we should be anointed. This is when we are seriously ill or in danger of death. The sacrament in which a person is anointed with the holy oils at the closing moments of his life on earth is the sacrament of Extreme Unction.

Extreme Unction, as we learned, is a sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul and sometimes to the body, when we are in danger of death from sickness.

That the sacrament of Extreme Unction was instituted by Christ is known by us through the apostle St. James. In the Epistle of St. James, Chapter 15, verses 14-15, we read: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."

In conferring the sacrament, oil consecrated by the bishop on Holy Thursday is used. Anointing is done by a priest as he alone is the minister of the sacrament. "Is any man sick among you? Let him bring in the priests..." The priest anoints the sick person, in the form of a cross, upon the organs of the five senses. The prayer which he recites while anointing is as follows: "Through

this holy unction and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by sight, hearing, etc."

These organs of the five senses are anointed because one uses them during his life to do evil rather than the good for which God provided them. For instance, the ears are anointed because with them we often listen to stories about others when we should never have listened. Again, the hands are anointed because, no doubt, one has used his hands to harm persons or the property of others or to take things belonging to others. This is the reason the priest intercedes for us and asks God to forgive our sins and faults.

At all times then, when seriously ill or in danger of death, you should receive the sacrament of Extreme Unction in order to obtain its many benefits.

This does not mean that you should be gasping for your last breath before calling the priest. Rather, he should be summoned as soon as the doctor says that there is the least danger, and while the sick person is still able to speak and hear. There is no better preparation for the sacrament of Extreme Unction than a good confession and the receiving of the Holy Eucharist.

When a sick person receives this sacrament, it does not mean that he is going to die, or that his death will be hastened. The Sacrament, rather, showers many benefits upon the soul and, in many cases, helps restore the sick person to health. Since Extreme Unction is a sacrament of the living and can be received only by one who is in the state of sanctifying grace, it increases sanctifying grace on the soul. It also confers many actual graces that are needed especially by those who are dangerously ill, graces that will strengthen and comfort the soul in the last agony,

and that are needed to fight off temptations of the devil and sufferings at the last moments.

Another benefit upon the soul is that the sacrament remits all venial and also mortal sins which the sick person is unable to confess, provided of course that he is sorry for them. This remission of sins is mentioned explicitly by St. James in his epistle. "If he be in sins, they shall be forgiven him". Ch. 5, v. 15. Finally Extreme Unction takes away, at least in part, the remains due to sin. By the remains of sin we mean the temporal punishment which may remain after these sins have been forgiven.

Extreme Unction in many cases can restore health to the body. Such restoration, however may or may not occur depending upon the will of Almighty God. Still, complete recovery of bodily health at times happens and can be traced to the sacrament of extreme Unction.

We members of the Knights of Lithuania organization have as our motto "For God and Country". Let us dwell upon the first part of the motto. Every Knight, as a Catholic, strives to do all that he possibly can to know, to love, and to serve God better. He does everything in his power to bring him closer to Christ. The means he employs his prayer and the reception of the SACRAMENTS. He has already received the sacraments of Baptism, Confirmation, Holy Eucharist, Penance, and probably Matrimony, and has benefited by the many graces bestowed upon him by God.

But there is one other sacrament which he does not wish to miss. Surely he would not care to pass away without receiving the special graces which come to him when he receives the sacrament of Extreme Unction. Then he would enjoy the peace and the calmness which comes to him after having been anointed.

The sacrament of Extreme Unction has many beautiful and inspiring prayers. When you have the opportunity, read these through. Some day they will be read over you. You will have the consolation that these prayers and the anointing are a proof of the infinite love God has for you.

NEW YORK - NEW JERSEY K. OF L. BOWLING LEAGUE 1957 - 1958

TEAM	STANDINGS
Team	Points
Linden	21
Kearny	20
Elizabeth	19
New York	12
Newark	11
Bayonne	9

HI SINGLE GAME — MALE: B. Klimas	244
HI SINGLE GAME — FEMALE: E. Rokas	181
HI IND. SERIES — MALE: L. Rokas	573
HI IND. SERIES — FEMALE: A. Klimas	444
HI TEAM SERIES — ONE GAME: Kearny	863
HI TEAM SERIES — THREE GAMES: Elizabeth	2695

HI AVG. MALE:

1. B. Klimas, Linden	169
2. J. Smith, Linden	165
3. C. Rusteika, Elizabeth	164
4. A. Monckawitch, New York	163
5. J. Sable, Linden	161

HI AVG. FEMALE:

1. H. Balandis, Elizabeth	146
2. A. Klimas, Linden	137
3. E. Rokas, Kearny	134
4. A. Mitchell, Elizabeth	134
5. V. Lang, Newark	132

#1 NEW YORK

	Avg.
H. Zindzuis	113
L. Zindzuis	113
J. Janonis	115
A. Monckawitch	163
L. Janonis	156

#2 LINDEN

A. Klimas	137
C. Shusta	147
J. Sable	161
J. Smith	165
G. Galish	154
B. Klimas	169

#3 KEARNY

E. Rokas	134
J. Balazas	146
V. Bilaitis	104
L. Rokas	153
R. Rokas	117

#4 NEWARK

C. Strolis	140
C. Navickas	132
V. Jadelis	125
E. Thompson	149
V. Lang	132

#5 BAYONNE

M. Rusgi	146
M. Peters	107
D. Krizenowski	118
G. Mack	121
B. Brunza	134
C. Mack	119

#6 ELIZABETH

G. Aleska	145
A. Balandis	159
E. Anilonis	142
H. Balandis	146
C. Rusteika	164
A. Mitchell	134

VYČIAI VEIKIA



COUNCIL ACTIVITIES

ILLINOIS-INDIANA DISTRICT

Chicago, Ill. 112 Barbara Lazutka

Our Thanksgiving Eve dance and raffle for the benefit of the Supreme Council, was a huge success. Among the raffle winners were — Joe Stanaitis, C-99 (15½ lb. turkey); Diane Goodwin (13 lb. turkey); and Jim Jagiella, C-112 (11 lb. turkey). Al Mockus, chairman of the DANCE and Barbara Lazutka, chairlady of the RAFFLE, wish to thank all councils in the district for supporting the affair.

Our bowling team, consisting of Louis Rodgers, Dolores Rupp, Irene Rakaitis, Al Mockus, Dolores and Lorraine Wainauskas, Jim Jagiella and Barbara Lazutka, participated in the Mixed Doubles Tournament, held at the Humboldt Center, November 17. After the bowling meet, Host Council 5 served refreshments in St. Michael's parish hall. Next bowling match to be sponsored by Council 36.

We are quite proud of our three council members who were elected district officers: Irene Rakaitis, Corresponding Secretary; Eleanore Laurin, Trustee; and Peter Gagle, Sgt.-at-Arms.

Happy New Year!

CALIFORNIA DISTRICT

Los Angeles, California 133 Loretta Papsys

1958 Newly - elected officers are: Rev. Dr. Antanas Bucmys, Spiritual Adviser; Joseph Zichwic, President; Thomas Yakutis, Vice-President; Edward Bartkus, Vice-President; Mary Ann Slenis, Secretary; Helen Bartkus, Treasurer; Lorraine Samolis, Financial Secretary; Loretta Papsys, Correspondent; Hedy Pomeroy and Joseph Peters, Trus-

tee's; John Rugelis and Joseph Kniupys, Sgt.-at-Arms.

One of our outstanding achievement this past year was being host to the 1957 Knights of Lithuania National Convention. However, we were also concerned about matters directly involving our Council. For instance, we tripled our Council's membership. Before this year began we had over 30 members, but now we have over 110 members. Most of the credit goes to our Council's Vice-President, Anthony Skirius, who was also very largely responsible for the organizing of a Senior Council.

Our monthly meetings were made more interesting by inviting guest speakers such as: Hon. Dr. Julius J. Bielskis, Consul of Lithuania; Hon. Dr. Owen J. C. Norem, former U.S. Ambassador to Lithuania (1937-40); Miss Ruta Lee-Kilmonis, Lithuanian American Movie and TV actress and member of our council; Mr. Frank Lubin, member and captain of the U.S. basketball team at the Olympics in Berlin (1936) and also coach and captain of the Lithuanian national basketball team which won the European championship (1937 and 1939); Mrs. Elena Tumas, teacher, journalist and poet; Mrs. Dalile Polikaitis (nee-Valancius), teacher.

For our social activities, of which Joe Zichwic was in charge, we had two YOUTH DANCES and an outing to the mountains. Spiritually, Ed Bartkus was in charge of our one-day retreat and the Communion - Breakfast on St. Casimir's Day.

Of course our greatest project this year was arranging the 44th K. of L. National Convention. We received a great deal of assistance from a great many Lithuanian-Americans throughout the country. However, several of our council's members did an extraordinary job such as Miss Ruta Lee-Kilmonis, who did remarkable work before

and during the convention and Dr. Richard Mason, who did a fine job as M. C. at the banquet.

More than 75% of the work was done by the Convention Committee members. Among them were: Rev. Dr. Antanas Bucmys, Anthony Skirius, Mrs. Helen Bartkus, Ed Bartkus, Miss Ann Laurinaitis, John Antanavich, Joseph Zichwic, Miss Mary Ann Slenis, Miss Lorraine Samolis, Miss Helen Nashlenas and Miss Zibute Balsys. However, the one person who did a great deal more than his share was General Chairman Leonard Valiukas and for his superb efforts was elected National Vice President at the Convention.

Our immediate past president of C-133, Leonard Valiukas, has assumed a new post, — that of Executive Secretary of the Los Angeles County Republican ALL-AMERICAN NATIONALITY COUNCIL. Sveikiname!

MID-CENTRAL DISTRICT

Detroit, Michigan 102

IN MEMORIAM

With great sorrow we learned of the untimely death of Clement T. Bosley, past vice president of our council (1953-54). Clement was a brilliant University of Detroit graduate and had moved to Los Angeles quite recently. He was a UCLA student and worked as part-time electrical engineer for Howard Hughes Aircraft Co., where he conducted research in radar (also took course at the California Institute of Technology under a Fellowship sponsored by the company). He received his degree in electrical engineering from U. of D. in 1956, graduating near the top of his class. As a youth, Bosley attended Holy Redeemer High School. Our sincere condolence to his parents and Mrs. Raymond W. Cyrus, sister.

NEW YORK NEW JERSEY DISTRICT

Newark, N. J. 29 The Wanderer

Our council celebrated the Feast of Christ the King (October 27th) by attending Mass which was officiated by Msgr. Ig. Kelmelis, pastor and spiritual adviser. Soloist was Charles Douches. Breakfast followed at St. George's Hall.

Many of the C-29'ers, members of St. George's Society, participated in the Open House which was held on October 12th marking the renovation of its hall... Several of our members journeyed to Waterbury, Conn. to pay their respects at the final rites of Father Francis Bastakys, former curate of our parish. We shall always remember the deceased for his numerous attendance at our gatherings... Emily Deitrich (C-29) and Frank Vigliaro were united in marriage by Msgr. Kelmelis at the Holy Trinity Church, November 16th.

Amsterdam, N. Y. 100 Smile & Sparkle

We had a good attendance at our November meeting. Also glad to see Don Nikstenas (an absentee for a number of months due to night work) back in our midst. Father Baltch gave an interesting interpretation of an article which appeared in "Lituanus" on the Lithuanian and Polish culture. Following the meeting, Connie Zygel served pastries and coffee.

Our annual Christmas Banquet was held at the Club Aloha on December 15th which was arranged by committee members Regina Gerutis, Eleanore Stakauskas, Sophie Olbie and Gene Gobis.

Michael Kerbelis, one of our K. of L. charter members, was elected City Assessor. This is the first time that a Lithuanian in Amsterdam was elected to public office. Linkime jam geriausio pasisekimo... The FLU finally caught up with Sophie Olbie, but is now feeling better... We extend our deepest sympathy to Connie Zygel on the loss of her beloved grandmother, Mrs. Edna Novikas... On November 11th, Veterans Day, Don Nikstenas, member of the ALC Veterans' group was seen marching in the annual parade.

St. Casimir's Choir (majority K. of L'ers) held its annual banquet at the Colonial Inn (Dick Stokna, prop.) on November 16th. Prof. Joseph Olsauskas, choir director, invited Attorney A. C. Stokna to be toastmaster. Among the speakers and guests were Father Baltch; Pauline Urban and Gene Gobis, treas. and fin. sec'y. of the choir; Michael Kerbelis, City Tax Assessor; also Sophie Olbie, Edna Stokna, Ann and Tony Beleckas, Sadie and Charles Karbus, Eleanore Stakauskas, Don Nikstenas, and two "Ambassadors of Good Will" from Elizabeth, N. J. — Chip Chaponis and Frank Misakavicz. Surprise birthday cakes were presented to Ann Beleckas and Regina Gerutis — and the entire group joined in wishing Ann and Regina a very Happy Birthday.

NEW ENGLAND DISTRICT

Worcester, Mass. C-116 ARM

During our December meeting the following officers were elected for the 1958 season: Bernice Kavadaris, Pres.; Joseph Krasinskas, Vice-Pres.; Mary Klimkaitis, Recording Sec'y. Dorothy Sinkavitch, Financial Sec'y; Robert Paluses, Treas.; Algird Krasinskas and Ann Miller, Marshalls; Ann Markvenas and John Kasper, Trustees. We extend to our newly-elected officers sincere congratulations and wishes for a very successful year. To our outgoing officers we express a very warm Thank You for a job well done.

Our sale of Christmas cards was very successful. Many thanks to all our members who cooperated and particular honorable mention goes out to Mary Klimkaitis, Dorothy Sinkavitch and Bernice Burdulis who gave up their Sunday mornings to sell cards after each Mass. ...

A collection was taken during the December meeting and the proceeds were sent to orphans overseas.

Chit & Chat

Mary Klimkaitis leads the girls with a score of 114 in the NE Bowl-offs... Wonder where Louise and Marion are these days, never see them at meetings anymore?... Millie Buda and Bernice Kavadaris are

hob-nobbing with the elite these days... Vice President Nixon and Cardinal Spellman were two principal speakers at the CYO Convention in Philly which Nellie and Bernice attended... It's good to see Irene Ostrowski helping the choir out with her fine alto voice... Ditto Mary Mrozinski... We extend best wishes to Vivian Wackell and Stanley Jakubaitis on their engagement.. This very nice couple are planning a June wedding... From all indications it won't be long now for Joan Aksten and Ray Daniels when they will take that long walk down the aisle... It's nice to have Irene Platakis and Millie Kosky attending our meeting and some of the socials. These girls have stayed away much too long... John Yurkenas looks handsome in his uniform... Maryann looked very ravishing in her green satin gown at the So. Boston dance... Frank Ciras, we observed, is a mean rumba dancer... We hear that Pauline Savage and Janice Sabanaitis were the belles of C-26's Dinner-Dance... And General Vin Burdulis rode on the ferry with Her Majesty, the Queen of England, when she made the trip to see the Statue of Liberty...

Ansonia, Conn. 135 "Evermore"

New Officers — Rev. B. F. Gauronskas, spiritual adviser; Donald Poehailos, president; Michael Krasinskas, vice president; Ann Barauskas, secretary; Ann Ramonauskas, treasurer; Rose Marie Tabaka, financial secretary; Joseph Draugelis, sgt.-at-arms; and John A. Sabulis, historian.

Some new faces that haven't been seen for months, were seen at our annual meeting, which is a good indication that interest is aroused in who is elected into office. To the incoming officers we wish lots of success and to our outgoing officers we say "thanks for a job well done."

Latest member to join the MOVIE FAN CLUB is Al Barauskas, who invested in a movie camera & projector... Pete Gumbulevich, our "rich" play boy claims money is still rolling in and Mike Todd is only better off because he's married. Well, Pete, don't give up — you can always go to Poughkeepsie!... Floyd Trapkauskas is losing sleep these days. Why? Ask him and don't take city law for answer.

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

11220

Once again, the time has come when C-135 will play host at the New England District Convention, April 26-27, 1958. Those who visited with us a few years ago will remember the welcome they got. We are looking forward to renewing old friendships and making new ones. A pleasant weekend is being planned for all.

Excellent Christmas movies were shown at our last meeting. Many good films are scheduled for future meetings.

Athol, Mass. 10 B. M. — "XYZ"

Our annual meeting and election of officers took place on December 3, 1957, St. Francis' parish hall. Best wishes to our newly-elected officers: William Wisnauskas, President; Bronislaus P. Kukauskas, Vice President; Frank Anoris, Recording Secretary; Mary Piragis, Treasurer; Frances Milosh, Financial Secretary; Robert Ponusky, Spiritual Program Chairman; Pauline Donati, Cultural Chairlady; Barbara Milosh, VYTIS correspondent; and Rev. Alphonse Volungis, Spiritual Adviser.

At the close of the meeting, Father Volungis gave an interesting talk on The Sacraments accompanied by the showing of slides.

On November 17th, about 250 Lithuanian parishioners of Sacred Heart Parish (Gardner) feted Father D. Rebokas at a reception in the parish hall. Peter Aukstikalnis, emcee, presented Msgr. M. J. Tracy, pastor, who in his remarks spoke warmly of the wonderful parochial work of Father Rebokas. Worcester Art Lovers' Singing group under the direction of Jonas Beinoris, organist of St. Casimir's Church, Providence, R. I., gave an excellent concert. Athol - Gardner K. of L'ers not only attended the reception (100% strong) but thirty of C-10's members were in charge of all arrangements. We wish Father Rebokas many happy years in the Priesthood and continued good work among the Lithuanians and K. of L'ers.

Wedding Bells. Maryann Rodski, ardent K. of L'er and Norman Langlois were united in marriage by Father Rebokas last June. At their reception, which was held in the Lithuanian Association Hall, all

council members attended. On October 5th, Brownie Kukauskas, past president of Council 10 and Shelia Leger, also a K. of L'er, were wed at a Nuptial Mass in the Church of the Holy Spirit, where the bride is organist. Their reception was held at the Gardner Fish & Gun Club, and was largely attended by K. of L'ers. Both couples were feted at separate pre-Nuptial parties tendered them by the Knights of Lithuania members at Simplex Country Club, Gardner. Geriausių linkėjimų.

Providence, R. I. 103 Ann Teeks

The highlight of our December meeting, at which the new officers for 1958 were elected, was a Christmas party, held at the home of Irene Landanskas. We are most grateful to Irene's mother for the delicious Lithuanian buffet she prepared and served. Santa Claus (Victor Mathieu) distributed the gifts.

1958 Officers — Veronica Minalgo, president; Bertha Stoskus, vice president; Barbara Cyronak, secretary; Beatrice Mathieu, treasurer; Veronica Minalgo and Vyto Savickas, co-supervisors of JUNIOR K. of L.; Barbara Cyronak, Cultural chairlady; Julia Meciunas, Ritual chairlady. We thank the following outgoing officers for the fine work they have done during 1957 — Julia Meciunas (president), Veronica Minalgo (sec'y.), Charles Cyronak (treasurer), Barbara and Charles Cyronak (co-supervisors of the JUNIORS). Special thanks to Barbara and Charles Cyronak for their time and effort expended for two years with the JUNIORS. Under their capable supervision, our JUNIOR Council has progressed.

Vyto Savickas, chairman of the Spring dance, will be assisted by Irene Landanskas, Barbara Cyronak, Joseph Kiela and Ruth Kreicioch... Bertha Stoskus will be in charge of our belated New Year's party — to be held January 14th... Belated wedding congratulations to Mr. and Mrs. Algird Straznickas (Eleanor Labucki) who were wed on September 7th, 1957, in St. Casimir's Church.

It was certainly a feather in our cap when Bertha and John Stoskus, past national vice president, decided to make their residence in Providence. Chicago's loss is our gain.

A hearty welcome, John, Bertha and son, Paul!

TID BITS: Charlie Cyronak can be seen any weekend "sailing" along Route 1 from Providence to Boston — must be someone really important out there... Charlie Cyronak was one of a foursome who gave a dance performance (costume and all) in Lowell, Mass., on Saturday, November 23. Understand, too, that his arm got sore from signing so many autographs... Providence is about to lose one of its most active members. Charlie Cyronak has signed for four years in the U. S. Air Force, but will not be leaving until February... There certainly is something out Worcester way that draws Vera Minalgo and Dottie Labucki out there practically every weekend... We thank the committee in charge of the Holy Hour held in Providence on December 1, also all the New England members who attended it.

K. OF L. CALENDAR

February 1-2 — ANNUAL WINTER CARNIVAL, Athol, Mass. (C-10), Dance — Saturday eve., American Legion Hall, Athol — Carnival Queen to be chosen.

February 8 — N. E. District Dance, Armory, Victory Rd. & Neponset Ave., Dorchester, Mass. — Music by the Happy Wanderers.

February 15, — New York-New Jersey District K. of L. BOWLING BALL, St. George's Lanes, 189-2 New York Ave., Newark, N. J.

February 15 — A Valentine Dance sponsored by Council 18, Cambridge to be held at the American Lithuanian Club at 163 Harvard St., Cambridge. Music by the Modernistics.

March 4 — St. Casimir's Day.

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 21 - 24 — 45th K. of L. NATIONAL CONVENTION. Host: Council 3, Philadelphia, Pa.