

**"The Knight"**

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# FROM SIBERIA, A UNIQUE SPIRITUAL DOCUMENT

SIMAS SUŽIEDĖLIS,  
Editor, "Darbininkas"



Recently a tiny booklet, measuring a mere 2 by 3 inches and bound in lustrous gray satin, reached the United States. In this little booklet there is a loose piece of plain, yellowed paper with the following revealing message:

"Frances, in order that you may be able to feel, think and worship the Lord together with us, we are sending you this booklet. Lione made it, Vale decorated it, Ievute pasted it together and I wrote it. A. D. 1953-II-16."

Thus four girls contributed their efforts to produce a miniature prayerbook and on February 16, Lithuania's Independence Day, they forwarded it to a fifth girl to bring her into the same circle of prayer and national aspirations. The tiny pages, filled with handwriting in pale blue ink, must have been barely legible in the dim light of the barracks, but they contain beautiful and moving prayers of exiles living a life of loneliness and desolation in the harsh, frozen wastelands of Siberia. There is still a faint odor of damp straw about the booklet. Evidently had long been in close contact with a mattress, no doubt within easy reach upon rising and retiring.

Opening this relic from Siberia, we find it titled "Mary, Help Us." It has no ecclesiastical seal of approval, no date, no litanies, only fervent prayers that rise to heaven from aching hearts. Here is the first prayer:

"Another day of hard toil has dawned. Holy Trinity, I want to worship you by patience and respect to-

ward my co-workers. Give me wisdom and strength calmly to suffer all misunderstandings, rebuke and hatred. Bless my loved ones and my entire nation and especially the defenders of my fatherland, the orphans and all who suffer in behalf of truth. Join us all together by fervent faith, unbreakable will and boundless love. Amen."

Such is the purity and intensity of their love of God, that the greatest suffering is considered a gift from Him and a plea of mercy is made for their most cruel persecutor. Not every person is chastened by suffering. Yet these girls are guided by a heroic and deeply Christian spirit. At the end of their day of agony they pray:

"The day has drawn to a close and my eyes are being closed by weariness, my senses have dulled, my strength has left me. Lord, I thank you for all of this day's blessings: for my health, for the nourishment of my body and soul, for every kind word, for every pleasure, for hope and for the privilege of hearing my own native tongue in this strange land. I thank you for the pain, the hatred, the shortcomings with which you have tested me. Lord, I beg for tranquil rest for me and mine. Amen."

Where there is no tranquility even at night, one other favor is asked for: "Lord, permit us, children of misery, at least in our dreams to visit a while in our fatherland."

Throughout all the prayers there is no detachment from one's own country and people, from the suffering

and the martyred. From the depths of the heart comes an outpouring of supplications, a resolve to sacrifice and suffer in order to ease the lot of others. Here is one such entreaty during the holy sacrifice of the Mass:

"Lord,... I will accept all from your hands with a grateful heart: helplessness, endless longing, humiliation, neglect, being forgotten and the loss of my dear ones' freedom. Do what You will with me, but have compassion on my people and my loved ones... Mary, help the land adorned with blood and tears, sacrifice and love... Permit our Holy Lithuania to arise."

**How is Lithuania holy? We find their answer in a prayer to St. Casimir:**

"St. Casimir, who was reluctant to leave your country, in whose hour of danger you offered our army your heavenly aid, with aching hearts we beseech you to help our nation rise again to a noble life, and help us soon to return to the land consecrated with the bodies of martyrs, innocent tears and endless affliction."

**These girls firmly believe that the land of St. Casimir has new saints. They entreat fervidly:**

"Martyrs of our nation, obtain by your prayers strength, wisdom, and unity among our nation's toilers. To those who have laid down their lives for their country obtain a truly bright eternal rest. Amen."

**On Low Sunday these forgotten souls in exile sigh out despondently:**

"Weariness and exhaustion have enchained our hearts. We have neither spiritual sustenance nor the necessary power to replenish our strength. Longing, anxiety and bondage have weighed us down."

**At the Second Station of the Way of the Cross they ask:**

"Jesus, what is the meaning of this hardship? Let me fully understand Your will under all circumstances."

**During Communion:**

"When the soul weeps, when the heart is dying of grief, when my entire being trembles with fatigue. O Jesus, I beseech You, come. Come, O come, my Comforter, my Restorer. Speak what You wish to say through my people, these conditions, these times."

**Elsewhere they have received the answer and feel comforted:**

"You are my Light in the darkness, my Warmth in the cold, my Happiness in my misery."

**At the Eighth Station there is this request:**

"Jesus, who comforted the women of Jerusalem, console today our sisters, daughters, sweethearts, wives and mothers who are burdened with sorrow for the suffering of their loved ones. Amen."



Living in want and suffering, it is not easy to fathom God's will. During Examination of Conscience they ask themselves these questions:

"Do I see God's will everywhere? Is it clear that I, too, have been assigned to a path of suffering? Is despair destroying me?"

**And further:**

"Do I wrong my neighbor? Perhaps I shoulder him with my burdens — my work, my bad moods?"

We hear of individuals who in all their freedom get tired of living. Yet here under the most difficult conditions they ask:

"Do I long for sickness? Are my actions injurious to my health?"

With their own human rights almost totally destroyed, they remain considerate of others:

"St. Anthony, conqueror of all faults, help us to overcome any overbearing tendencies within ourselves... that we may not destroy the freedom of others."

There are prayers to other saints and for various feast days. One can only bow one's head in reverence before the depth and beauty of thought, the sacrifice and the suffering and the purity of love for God and man as revealed in this unusual document. This little prayerbook was brought from Siberia by a former Lithuanian exile, who forwarded it upon reaching Poland to Rev. L. Jankus, Executive Director, United Lithuanian Relief Fund, 105 Grand Street, Brooklyn, N. Y.

# REFLECTIONS ON THE PRAYER BOOK FROM SIBERIA

ROMUALDAS LEIMONAS

This little prayer book, which you have just read about, is very thought provoking. It is almost as if one were reading a philosophical work, which constantly stimulates the intellect and inspires the will by raising various questions. The prayers in the tiny book are simple enough. There is, however, a much deeper significance to these prayers once the reader attempts to reflect upon what he has read. The questions that arise as a result of the reading may be of religious, philosophical, and psychological nature. To this writer the following questions occurred: firstly, the role of Siberia as such; secondly, the predicament of the exiled people in Siberia; thirdly, the attitude that these people may take because of their predicament; fourthly, the significance of prayer. Perhaps a brief but closer examination of these points will enable the reader to formulate his own questions and to commence thinking in terms of these questions. It is hoped that the above report of this unsophisticated prayer book will become a profound learning experience to all. Now let us touch upon the points outlined in this paragraph.

### The Role of Siberia

**Collier's Encyclopedia** defines Siberia as that part of the Soviet Socialist Republic which lies east of the Ural Mountains, excluding the Central Asiatic constituent republics, and occupies an area of approximately 5,850,000 square miles. This is a rather dry and geogra-

phically descriptive type of definition which merely points out the position and size of land which is called Siberia. As far as the encyclopedia's function is concerned, this is obviously an adequate statement insofar as the encyclopedia is mostly concerned with geographical and biographical matters as well as historical events. To us, however, Siberia has a much deeper meaning in that it produces such objects as the prayer book which you have read about in the preceding article. This takes us beyond the geographical, biographical, and historical

elements into the area of human suffering with which Siberia has already been identified. Siberia, then can also be described as a stage on which man's inhumanity to man is being exhibited. Siberia, furthermore, becomes a kind of proving ground for the suffering people in exile, providing the opportunity for either the rise or the downfall of man, speaking in spiritual - moral terms. Perhaps the role of Siberia is becoming much more lucid now since we look at it as having a potential for both the good and the bad because suffering has the potential to produce both. More about this potential will be said in later paragraphs.

### The Four Losses

Having established the important role of Siberia on the spiritual-moral level, perhaps it may be appropriate to say a few words about the predicament of the exiled people in Siberia. This is to establish the fact that people do suffer there and to point out what their suffering consists of. Speaking in very broad terms, this suffering is due to a series of losses which the average person exiled to Siberia experiences.

One of the key losses is the loss of one's home. K. C. Cirtautas, a Lithuanian psychologist, in his excellent book **The Refugee** describes the home in these terms: "It is a feeling of contentment and belonging... It is a spiritual atmosphere to which I belong, a civilization whose language, history, traditions have become so much a part of my personality that I live it and feel it. Home is not a temporary arrangement, shelter in an emergency. Home is a condition of life which brings with it a sense of security and protection, as far as one can ever be secure in this imperfect world. At home a man can go about his business without undue strain because he moves within a social order which he understands intuitively. Life here is comparatively easy, for we are part of this order and know that we have a rightful place in it." A very vivid, touching, and forceful account of what constitutes one's home, is it not? One does not have to go far to imagine that the constituent aspects of the

Sr. Mišiu  
Aukla

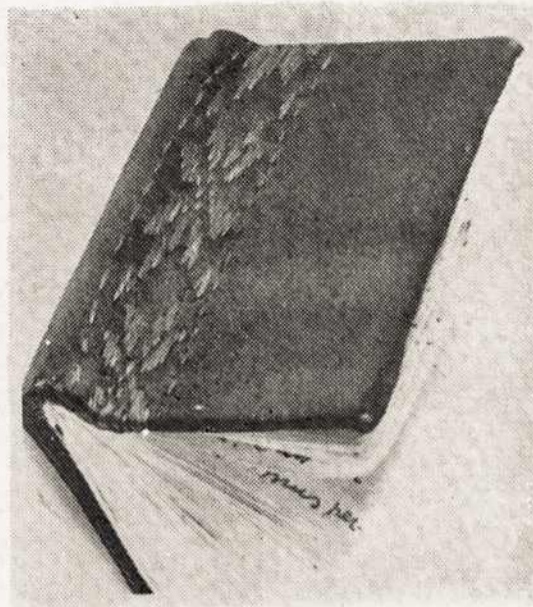
Žianga.  
Iz šioje valon.  
doje kunigas centis.  
si prieš Tavo altorius,  
šios patie, ir vis pa-  
saulis, kaip pat ir  
ir mane. Šios patie

home, as described by Cirtautas, and their loss have the capability to produce suffering among persons experiencing such a loss. This, however, is not all. A close second is the loss of one's family through forceful separation, death or other means. Still another loss is in terms of occupation of employment. It is an established fact that the majority of exiles in Siberia are educationally and intellectually prominent individuals deemed as dangerous to the Communist way of life by the Communist regime. Such persons, including women and children, are forced to perform tasks very often beyond their physical capacities. Then again, there is the loss of the freedom of worship. God is a very painful thorn in the side of the Communists as His teachings directly oppose the Communist doctrines. Marx and Lenin, the two main pillars of Communism, summarize these doctrines very clearly. Marx states, "Religion is the opium of the masses." Lenin adds, "I hate God as I do my personal enemies." and "Atheism is a natural and inseparable part of Marxism," i. e. Communism.

These few ideas are probably sufficient to illustrate the difficult plight of the believing people in Siberia. Now all these losses added together — the loss of home, the loss of family, the loss of employment, and the loss of freedom of worship — form a rather striking picture of the suffering that the people in Siberia must undergo. One of such losses is usually enough to produce a traumatic experience, but all together they must truly create a hell on earth for those unfortunate people in exile. What, then, may the people's attitude or reaction be in the face of all this suffering?

#### The Double Effect of Suffering

At this point it may be appropriate to recall a fact mentioned earlier, namely, that suffering has the potential to produce a positive or a negative effect. This obviously needs a further clarification as well as illustration. A safe assumption would be that people exiled to Siberia will exhibit a reaction to their suffering similar to the pattern exhibited by other average individuals



under conditions of stress. Perhaps the difference will be in the intensity of reaction in proportion to the intensity of stress experienced. Suffering from a series of losses and the accompanying frustrations, some individuals in exile may become depressed to the extent of contemplating or actually committing suicide. Others may become homesick, lonely, disillusioned. Many may experience all the types of feelings outlined above. A more distinct category consists of those who curse God and shift the responsibility for their misery onto Him. Usually the turning away from God is a sign of one's own loss of moral equilibrium. Such reactions are, what we may call, negative reactions to suffering. There is, however, a positive effect of suffering, namely, the turning towards God most commonly exhibited in the form of prayer. Speculations as to why some people turn to God instead of against Him will be discussed after a brief glance at the nature and function of prayer itself.

#### The Significance of Prayer

Prayer is a conversation with God. It is an act of the virtue of religion consisting of asking God for gifts or graces, thanking Him for those received, adoring Him, or begging forgiveness for sin. In a more general sense it is the application of the mind to divine things as a means of union with God. By prayer one acknowledges God's power and goodness, implying reverence for God. With an awareness of God in prayer one

ordinarily finds a calm which is not deceptive, a confidence without fear, and a security that needs no reassurance. One finds happiness, strength and power to face all sorrows in the thought that God is with him and that he is His. The importance of prayer in man's moral life can not be exaggerated. It is said that the man who does not know how to pray does not know his own misery and dishonor. In view of such comments about prayer, it is gratifying to see that certain people use it as a resource in an attempt to better their situation.

#### The Positive Effect

Now let us return to the question as to why some individuals in exile turn to God instead of against Him. More specifically, what may have influenced the four girls, the authors of the prayer book from Siberia, to perform this type of action as opposed to another type of activity. It seems that credit should be given firstly to the Catholic faith in which these girls were brought up. The Catholic religion must be indeed the true religion to be such a source of strength, hope, and inspiration so as to enable the four girls to turn to God through prayer. Christ, of course, was the first to set an example, demonstrating how one should act in the face of suffering and pain. He too turned to prayer: "Father, if it be possible, let this chalice pass from me. Don't let me suffer, don't let me die, don't let them pierce my hands and feet, don't let them press the thorns into my brain." But according to the will of God it was not possible that the chalice of suffering should pass Him by. So Christ rose from His prayer and turned to face His suffering, the cross and death, because it was the will of His Father. Our redemption was thus accomplished through His suffering as our salvation can also be attained through our suffering. A real illustration of what a positive effect of suffering is! Secondly, credit must be given to the native country of these girls, Lithuania, a nation that did not succumb to the Protestant revolution and strongly adhered to the Catholic faith. It is also important to note that the girls learned their faith through the medium of the

BERNARDAS BRAZDŽIONIS

PROCESSION TO CHRIST

Translated by W. K. Matthews

Above dales where the camomile flowers  
And where caraway scents are abounding,  
Above towns in which ills overpower,  
Above bights where the pleasure-craft founder,

Above earth and its smile's petrefaction,  
Above steel and artillery thunder,  
Trough the dance of remote constellations,  
There is thrust out a bleeding reminder.

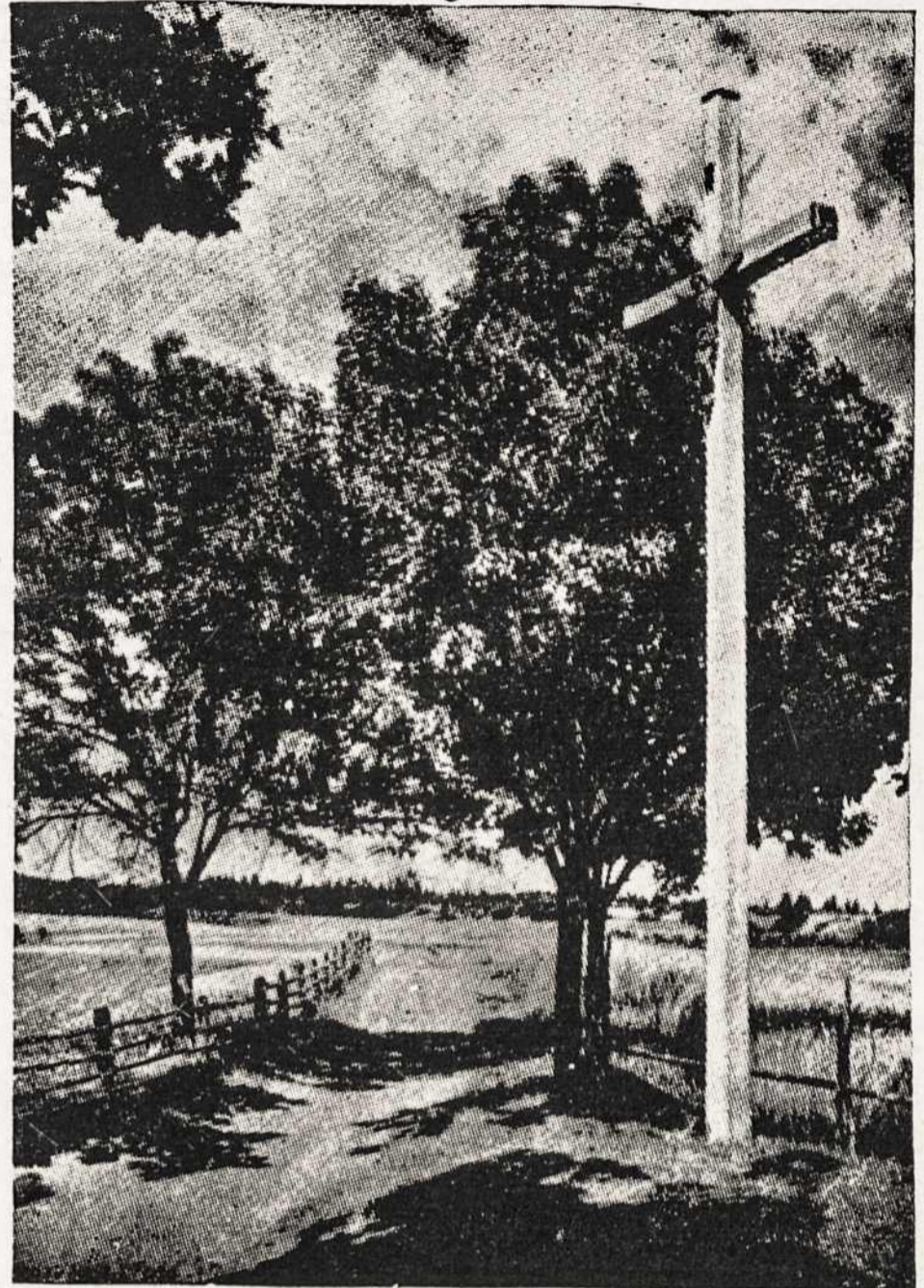
And the rivers stream down as in labor,  
Bearing sin's heavy care in their waters.  
From the pale upward palms of the Saviour  
Mark the blood down emaciate fingers.

Listen, you in those white marble churches,  
And you inmates of underground oil-wells,  
With your strikes and hobnobbing with murder  
And all you that are dancing or hopeless —

The tall bells cry to faith and unheeding  
And hosannas help form a procession.  
Ah, how, little by little, the bleeding  
Drops are caught in the heart in recession!

Risen Christ of the flowering springtime,  
Drip eternally into the chalice!  
See, towards you we tend in our singing  
And these drum-beats and high trumpets' flourish.

"L i t u a n u s"



Lithuanian language, thus demonstrating the important interrelationship between one's faith and one's country. Thirdly, much of the credit is due to the respective families of the four girls. The family is the primary educator of the children. In this instance it seems to have accomplished its function of religious education most adequately as verified by the choice that the four girls made. Finally credit should be given to the individual girls, a product of the above mentioned institutions, for having the intellectual capacity to recognize truth and the will to act according to the perception of the intellect.

In summary, therefore, the positive effect in suffering is strongly influenced by one's faith, country, family, and the individual self. The negative effect of suffering may

result because of a deficiency in any or all of the four elements. Thank God that most Lithuanians exiled to Siberia are able to utilize their religion, country, family, and themselves in a constructive way in a pattern similar to that of the four Lithuanian girls.

**A Learning Experience**

These are some of the thoughts that one may be confronted with having read the humble prayers from Siberia. It is hoped that the contents of and the circumstances under which these prayers were produced will be of inspiration to the reader. A most ardent hope is that these prayers will become a learning experience. A learning experience means an application of a learned truth in one's personal life so one may become more perfect.

Let each one of us draw something positive from the example set by these four girls and other Lithuanians in exile. May we apply to ourselves what we have learned especially in terms of meeting and reacting to the small or difficult crises of everyday life.

P. S. The Prayer Book from Siberia has been already published and may be obtained at "Ateitis", 916 Willoughby Ave., Brooklyn 21, N. Y.  
Price \$1.00

Šiais metais Vyčių Seimas įvyksta rugpiūčio 19-23 d. Detrote.

Seimui numatyta idomi programa ir daug įvairių pramogų.

Taigi į Seimą ruoškis ir jame dalyvauk!



ALFA SUŠINSKAS

## IDĖJINIS DRAUGIŠKUMAS

Draugysčių yra įvairių, nes motyvai, dėl kurių jos užsimezga, būna įvairūs ir skirtingi.

Be gausybės kitų draugysčių, turime ir idėjinę bei organizacinę draugystę, kuri pasireiškia bendros idėjos ir tos pačios organizacijos narių praktišku tarpusavio draugiškumu.

Bendros idėjos ir kartu siekiamieji idealai sujungia žmones į vieną bendrą organizaciją, iš kurios kyla idėjinė bei organizacinė draugystė, kitokia reikalinga organizaciniame darbe žmonėms, siekiantiems tų pačių tikslų.

Bendri idealai suburia žmones į vieningą frontą, į bendrą džiaugsmą laimėjus ir į bendrą liūdesį pralaimėjus. Ši idėjinė vienybė vienminčiuose sušvinta idėjiniu draugiškumu, stipriai palaikančiu gerą organizacinę nuotaiką.

Bet kuri organizacija neilgai teišsilaikytų, jei jos nariai tarpusaviniu nedraugiškumu pasidarytų vienas kitam antipatiški, svetimi ir net priešiški.

Tos pačios idėjos žmonės normaliai visada yra vienas kitam artimi, savi, ir jų idėjinis draugiškumas laiko juos kūrybingoje draugystėje. Tačiau jei kaikurie iš jų nebetenka tarpusavinio draugiškumo, tada jie dažniausiai pasidaro vienas kitam lyg kokie priešai, ir, savaitme aišku, nuo šitokio priešiško kenčia tiek idėjinis, tiek ir organizacinis jų gyvenimas.

Bendrai siekiamųjų idealų vardu jokių būdu yra neleistina išnaudoti idėjos draugų. Toks elgesys yra ne tik neteisingas bei negarbingas, bet ir nedraugiškas. O visdėlto vienminčių išnaudojimas nėra taip jau retas reiškinys organizaciniame bei idėjiniame gyvenime... Idėjos draugų išnaudojimas yra vienas iš šlykš-

čiųjų poelgių. Kai toje pačioje organizacijoje susidaro "dykinėjančių vadovų" ir "darbą dirbančiųjų tarnų" kadrai, kai tokie vadovai jiems priklausomą darbą ant savo "idėjinių tarnų" suverčia, veikimo grietinėlę bei garbę sau pasilikdami ar ją net pasigrobdami, — aišku, idėjinis draugiškumas tarp jų tada ima nykti, ir jo vietoje atsiranda nepasitenkinimai, murmėjimai bei nedraugiškumas. Ir kas čia pirmiausia nukentčia? Gi tie siekiai, dėl kurių ir sueita idėjinė draugė. O kai toks veikėjas išnaudotojas, suktumu bei apgavystėmis begyvendamas, iš savo idėjinių draugų prakaito sau namelius pasistato, banke indėlius padidina ar savo verslą sustiprina, tada apie tikrą idėjinį draugiškumą čia nebetenka nė kalbėti: toks "veikėjas" yra idėjinis veidmainys!..

Tikrai nekoks išpūdis susidaro, kai kilnių idealų atstovas savo idėjos broliui yra vilkiškas: kandus žodžiais, dygus darbais — nedraugiškas.

Nors siekiamieji idealai organizacijoje ir tie patys, vienodi, būna,

tačiau jų siekėjai tarp savęs kaip žmonės vis kuo nors skiriasi. Tarpusaviniai vienminčių skirtumai yra normalus reiškinys kiekvienoje organizacijoje: nariai negali būti kaip vienas. Betgi jei esamieji kaikurių vienminčių skirtumai ardo idėjinį draugiškumą, tada čia yra ženklas, kad tokie ardytojai nepakankamai turi organizacinio subrendimo bei idealistinės, pasiaukojančios dvasios. Taigi jei vieni vienminčiai kuo nors žemina kitus savo idėjos draugus, jie nusikalsta draugiškumui. Tarp tos pačios idėjos žmonių neturi būti proteguojamųjų ir paniekintųjų. Idėjinių draugų rūšiavimas yra veikimo stabdys ir organizacijos griovimas. Juk kiekvienai idėjai siekti ir jai gyvenime realizuoti yra reikalingi ne kurios nors vienos rūšies žmonės, o visokie. Paniekinimas, pavydus neįvertinimas bei piktas pažeminimas, sulaukiamas iš savo vienminčių, dažniausiai turi liūdnų ir net lemtingų pasekmių...

Idėjinį draugiškumą ardančiųjų veiksmų yra ir daugiau, pavyzdžiui: nesveikas kaikurių vienminčių garbės troškimas, perdėta ambicija, visoks jausmų nevaldymas.

Jei kilnių idealų žmonės neparo do tikro ir nuoširdaus tarpusavinio draugiškumo, tai nuošaliai nuo tų idealų esantieji pradeda į tuos idealus kreivai žiūrėti, manydami, jog patys idealai yra kalti dėl jų sekėjų nedraugiškumo.

Karti yra ši gyvenimo tiesa: tarpusavinėmis rietenomis, nedraugišku elgesiu ir gražiausi idealai yra bjauriai išniekinami.

Tarp savo vienminčių draugų žmogus turi jaustis, lyg jis būtų pas save namie tarp savo namiškių. Jei kartais kitaip esti, dažniausiai čia nedraugiškas kaikurių vienminčių elgesys yra kaltas.

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# LITHUANIAN HISTORY

## KĘSTUTIS and BIRUTĖ SYMBOLS of LITHUANIAN IDEALISM

*Albin S. Adomaitis,  
Baltimore, Md.*

Prince Kęstutis and his beautiful wife Princess Birutė have left an extraordinary mark in the memory of all Lithuanians. Together with their son Vytautas the Great they symbolically represent the ethnic Lithuania of the fourteenth century. Their three lives were devoted to the noble ideal of cultural and political independence for the Lithuanian people.

When Grand Prince Jaunutis had been removed from the throne of Lithuania at Vilnius by Prince Kęstutis, the latter could have quite easily assumed the supreme power in the Lithuanian state. However he offered the primacy of dominion to his brother Algirdas on grounds that the latter was older. Prince Kęstutis chose to concentrate his efforts in the protection of the western frontiers of the grand principedom of Lithuania. In reality both brothers had the same actual power and the chronicles of the times refer to both Algirdas and Kęstutis as the kings of Lithuania.

Algirdas expanded the frontiers of Lithuania quite peacefully in the East by diplomacy and marriage while Kęstutis had the difficult task of holding the German Teutonic Knights within their boundaries. Year by year the invasions increased in intensity and the Lithuanians living in these regions were in a state of incessant warfare. Such conditions could not but prevent any great positive developments in

Lithuanian civilization. These harassed regions were sorely impeded in their economic and cultural progress. The most tragic result was an increased hatred and misunderstanding of Christianity as falsely represented by the Teutonic Order in Prussia. These very same knights who boasted of Christianizing Baltland were among the first to secularize their holdings during the Protestant Reformation and completely throw off their allegiance to Rome. In contrast, once the Lithuanians had accepted Christ and His Vicar in Rome, they have remained steadfast in their faith and loyalty during the centuries following their conversion — frequently under the most trying of conditions!!

Kęstutis ruled the duchy of Trakai from his early youth. His followers were for the most part ethnic Lithuanians who lived in the borderlands along the frontier with the Teutonic Knights. Although Kęstutis lands were in a perpetual state of bloodshed, the prince was never known to deal cruelly or hypocritically with the Germans. Here was a poignant example of a pagan ruler surpassing in chivalry (the avowed discipline of his mortal enemies) the Christian German knights. His faith in honor eventually led to his death by the followers of Jogaila as described in the previous monthly essay.

Under Kęstutis, Lithuania signed the first trade treaty with Eng-



land in 1342. Palanga on the Baltic Sea was named as the port of entry and the citizens of both sovereign states were free to travel and settle in either realm.

Although many facts are lost regarding the life of Kęstutis wife Princess Birutė, ancient tradition has passed down through the centuries a great regard for her approaching sainthood. Her wisdom and beauty are held as models for all Lithuanian women. Her first born son Vytautas the Great led Lithuania to the apex of power in eastern Europe and destroyed the military might of the Teutonic Order. The other sons were Zygmantas and Tautvilas. The latter died in battle while fighting in the armies of his brother Vytautas. The daughters were Ringalė, Danutė and Miklausa. Danutė married the duke of Masovia and Miklausa became the wife of the prince of Tver.

Princess Birutė is believed to have been buried on the hill near the Baltic Sea that is named after her in Palanga. A hymn entitled *Birutės Daina* was the unofficial Lithuanian anthem among the Lowlanders living in Samogitia. Many women's charitable, social and cultural organizations are named after her ranging from Worcester, Massachusetts to Buenos Aires, Argentina.

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## Mergaičių Pasaulis

Redaguoja Veronika Kulbokienė ir Joanne H. Neveria



**JOANNE H. NEVIERA**  
Editor of the English Section  
of Feminine Fair — Mergaičių  
Pasaulis

Joanne is a member of Council 17 in South Boston, Mass. The K. of L. has long been a symbol in her home because her mother and father, Anna and Albin Neviera, have been Knights for many years. (Her father is a Fourth-Degree Knight; and her late uncle, Frank Razvadauskas, was also a very renowned Knight — former President of the Knight of Lithuania.)

Joanne received a B. S. Degree, cum laude, from Boston College last June. She is presently teaching at Shrewsbury High School, Shrewsbury, Massachusetts.

Last year, Richard Cardinal Cushing, Archbishop of Boston, presented Joanne with the Eagle of the Cross award for being an outstanding Catholic young adult in the Boston Archdiocese.

## A YOUNG MAN'S FANCY

by Joanne H. Neviera

And spring is here... The melodious sounds from the birds — the bursting of forsythia buds — the appearance of bright and beautiful floral bonnets — the lightness of heart in both young and old — the peace and tranquility of a hidden waterfall no longer imprisoned by winter's icy bars. Yes, the entire country emerges from its gloomy, sleepy shell to exult in nature's great mysteries.

As we look about us, we can't help but recall the familiar spring-time adage — "In the spring, a young man's fancy lightly turns to thoughts of LOVE." And looking still further about, we remember another old saying — "One sure way to a man's heart is through his stomach." Are these two sayings related at all? Why are we mentioning them during the season of spring? To illustrate these two ancient proverbs, we present the following scenes:

SCENE I—(Springtime) A young Knight is very troubled by a constantly recurring daydream which deals exclusively with a certain young lady, also a Knight. He cannot rid himself of this persistent, though lovely, image. His steadfast determination to lead a quiet life of uncluttered and uncomplicated bachelorhood is being threatened at its very roots.

Our young Knight plans his solution to rid himself of this threat. He puts all misgivings out of his head and plunges ahead with his plan.

"I will test her," he says, "and once she fails the test, the image will be shattered." Gleefully, he sets out with his task.

SCENE II — (one week later at her door) Our young Knight has invited himself over to dinner which the blissful maiden has promised to prepare herself. He rings the doorbell with a triumphant smile — "She could never cook like my mother! We will have a TV dinner and frozen brownies; she is a typical American woman, completely unaffected by the beautiful and awe-inspiring customs and traditions of her beloved Motherland, Lithuania."

SCENE III — (after dinner) Our young Knight is dreamily driving home; he is humming the familiar strains of "Here Comes the Bride." He smiles sadly as he thinks of his unfortunate friends and their pledge of "undisturbed bachelorhood."

The young Knight's image was not destroyed. His lovely daydream became an ideal. She fed him a wonderful meal — prepared in the traditional Lithuanian custom — and offered it with unmistakable Lithuanian hospitality. For dessert, she presented to him two Lithuanian delicacies which were unequalled even by his own mother. Yes, our lovely maiden had won the young knight's heart. Was it through his stomach???

Try the recipes which will be printed in later issues. You will be preserving another phase of Lithuanian heritage, and remember, you may be heading toward some young man's heart.



## KELIAS Į GROŽĮ

Daug reikšmės skiria žmonės savo grožiui. Rečiau girdime kalbant apie žmogaus išmintį, jo nuveiktus darbus, net apie asmens moralę, o pirmiausia atsiliepiama apie asmens išvaizdą, apie jo veido grožį. Vyrams tai dar mažiau reiškia, bet mergaitėms tai sudaro pagrindinius rūpesčius, o lengvabūdėms čia visa gyvenimo prasmė.

Asmeninio grožio siekimas yra natūralus ir iš esmės geras. Tik čia reikia eiti tikroju keliu, o ne tuo, kuriuo dažnai einama. Kelią į grožį rodo ir jame vadovauja dažniausiai biznieriai, kurie dėl to taip uolūs, kad tai jiems atneša milijonus. Biznierių nurodymais veidas tepamas, visokiais chemikalais, pudromis, yra žalojamas, o antakiams ir blakstienoms dažai, mediciniškai neleistinos sudėties, kartais net regėjimui pakenkia. Biznieriai dažnai net ir daktarų titulais paskleidžia įvairių tepalų, kurių tačiau individualus naudojimas, gali būti abejotinas, užuot padėjęs, gali daugiau pakenkti. Ne kalbant apie tai, kad visi tepalai uždengia odos porus ir apsunkina jų veikimą, oda gali būti alergiška kai kuriems chemikalams, dėl kurių susidaro infekcijos. Naudojant ilgėsnį laiką netinkamus tepalus, veido oda subiaurojama, nustoja natūralios spalvos, kuri nebeatgaunama. Dirbtinėmis priemonėmis, ypač jaunų mergaičių išgražinti veidai yra panašūs į dirbtines gėles, kuriose nėra nei gyvybės, nei kvapo. Jie yra nepatrauklūs.

### Veido išraiška

Mergaitės veidą puošia ne tepalai ir įvairūs dažai, bet dvasinga jos veido išraiška. Yra kažkoks paslaptinas ryšys tarp žmogaus veido ir jo sielos. Visi mūsų jausmai, visos mintys, net ir svajonės, kurias išgyvename, visi džiaugsmas ir laimė, visokie pasiryžimai, viltys ir abejonės, mūsų geismai ir nenorai, viskas mūsų dvasinis gyvenimas atspindi mūsų veiduose. Ir taip pastoviai mūsų vidurinis gyvenimas veidamas mūsų veiduose padaro tam tikrą įbrėžimą, kurie sudaro vienokią ar kitokią mūsų veido išraišką. Šiurkštūs, pykčio, neapykantos ir žemų geidulių jausmai tarytum nudažo veidus atitinkamomis spalvomis, padaro juos biaučius ir



atstumiančius. Gi skautūs, žmonių meilės pilni pergyvenimai veidą padaro malonų, mylimą, patrauklų. Tasai sielos veikimas į veido išraišką nepareina net ir nuo mūsų valios, jis yra spontaniškas, jo nei sulaukyti, nei paslėpti, nei pakeisti negalima. Tas vyksmas eina nepaprastu tikslumu atžymėdamas kiekvieną dvasios krustelėjimą. Patyrę fizionomistai iš žmogaus veido bando išskaityti visas jo mintis ir išgyvenimus. O paprastuose žmonių santykiuose vienu žmonių bijome ir jų draugystės vengiamo, su kitais, kad ir neimponuojančios išvaizdos, norėtume būti drauge.

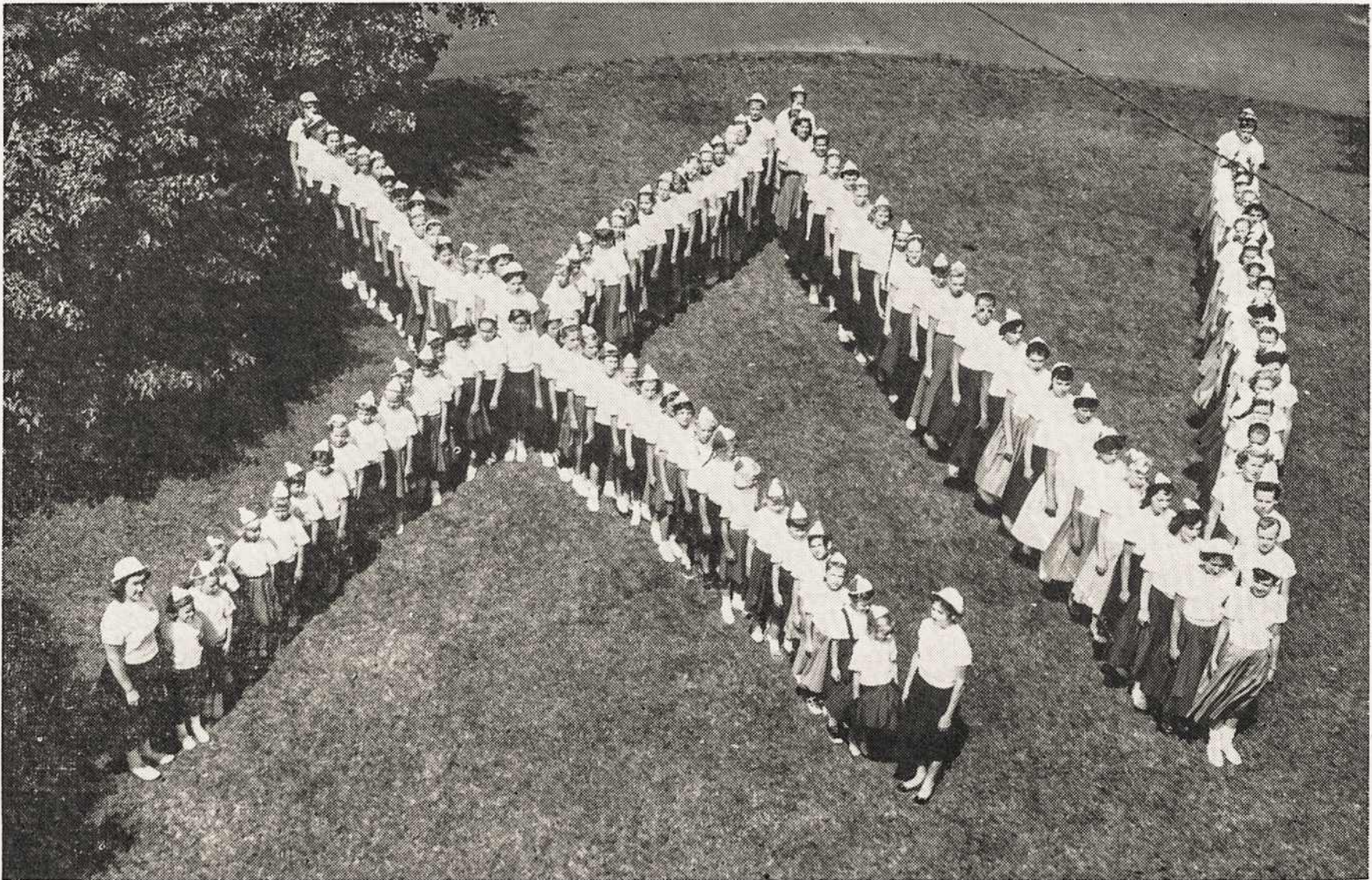
### Pilnutinis grožis

Žmogus gimdamas atsineša pagrindinius veido bruožus, tačiau tai nedaug tereiškia tikrajam jo grožiui. Pilnutinis grožis auga ir vys-

tosi priklausomai nuo dvasinio žmogaus pasaulio. Kokias mintis mąstysime, kokiais jausmais gyvensime, pagal tai ir mūsų veido išraiška pasidarys arba turininga, patraukli, mylima, arba tuščia, nemėgiama, kurios žmonės vengia. Siekiant pilnutinio grožio, reikia ir savo valios pastangų kreipti mintis ir jausmus į visą tai, kas yra gera ir kilnu. Tikrasis grožis reikalauja ir kasdieniųjų rungtynių su savo ydomis ir geismais.

Kaip malonu matyti mergaitę, kurios akys spindi giedra, atvirumu ir gilia išraiška. Žvilgsnis tyras, bet tvirtas, parodo nusistatymų tvirtumą; tai ne vėjo pustoma, lankstoma smilga. Nuoširdžiai linksmas ir švelnus mergaitės veidas, sušvelnina savo aplinkoje ir rūšiuosius veidus.

V. Kulbokiene



Ateina vasara ir jaunimas veržiasi į gamtą. Pradedama veikti ir jaunimo stovyklos, kuriose jaunimas pailsi, atsigaivina ir sustiprėja dvasiniai ir fiziniai. Tokias stovyklas sėkmingai ruošia Amerikos lietuviai katalikai.

Čia matome mergaites stovyklaujant Nek. Pr. Marijos Lietuvaičių Seselių vadovybėj Camp Immaculata, R.F.D. 2, Putnam, Connecticut.

Tokių stovyklų jau būtinai reikalinga ir vytiems mergaitėms bei vyčiams berniukams.

## SUPREME COUNCIL MEETING

The Supreme Council officers of the Knights of Lithuania held an interesting meeting at the Hotel New Yorker, New York, N. Y., on February 14, 1959. Among those present were: Father Albert Contons, spiritual director; Joseph A. Sakevich, president; Helen Shields and Larry Janonis, vice presidents; Rita Pinkus, financial secretary; Florence Zaleskas, trustee; Albin Janks, Ritual member; Anthony Shallna, N. Y. - N. J. representative; Frank Vaskas, Lithuanian Affairs adviser; Phyllis Grendal, "Vytis" assoc. editor; Messrs. John Sprainaitis, Joseph Boley and Anthony Mazeika, honorary members; and Eleanor A. Sakevich, guest and secretary pro tem (in the absence of Loretta Kassel of Chicago, Ill., sec'y.).

Reports were given by all of the officers present. Father Contons, who had written about the Life of St. Casimir, reported that there is such a demand for the booklet and that it had met with such success that several thousand more copies are being printed.

Since the last meeting of the Board, President Sakevich gave a report about his visit to Boston and his presence at the testimonial banquet tendered to Atty. Anthony J. Young, chairman of the Boston Finance Committee. He also made reference to his presentation of the honorary membership medal to Mr. Young and about his interesting conversation with Mr. Anthony O. Shallna, Lithuanian Consul and other interesting people whom he had met during his sojourn in Boston. President Sakevich went to Pittsburgh where he had a meeting with the local officers at the home of Mr. and Mrs. Walter Chinik. After referring to his correspondence with the Illinois-Indiana District and Mid-Central District, he mentioned about his gratification in having received donations from C-112, Chicago, Ill., in the sum of \$125.00 and from Dayton, Ohio Council 96 in the sum of \$40. In closing he mentioned that Frank Gudelis of 129 Rita St., Dayton, Ohio, has about 300 official K. of L. pins on hand.

Vice President Helen Shields stated that the first JUNIOR RALLY (sponsored by the N. Y. - N. J. District) will be held April 12, 1959, in Kearny, N. J. Vice President Larry Janonis reported progress on the Membership Drive. His prepared copy of "How to Conduct a Membership Drive" is on file with the Supreme Council — those wishing to procure one.

Al Manst, president of the Illinois-Indiana District, sent in a letter with a detailed report of progress that is being made in his district. Larry Janonis, president of the N. Y. - N. J. District reported on

the Junior Rally (April 12), Picnic (July 19); Bowling Dance (May 2); and testimonial for Frank Vaskas (May 23). Julia Aleshunas, president of the Mid-Central District in her communication stated that there is to be held a district convention in Dayton, Ohio, April 11-12, 1959.

Father S. Raila's prepared PROGRAM of the LITHUANIAN CULTURAL COMMITTEE was read with great interest. It will be published in "Vytis" — both Lithuanian and English.

There was some discussion as to ways and means of increasing the K. of L. Scholarship Fund. The Committee is dependent upon the support of all districts and councils. Also, by letter, Mrs. Mildred Chinik reported that BULLETINS prepared by Fr. John C. Jutt of the Lithuanian Affairs are sent out regularly.

Father A. Contons invited all the members to take part in a TV Mass on February 22, — WNAC-TV, Channel 7, Boston, Mass. Father John D. Zurumskis, spiritual adviser of the N. E. District, was in charge of the arrangements.

With respect to the work of our Public Relations Committee, commendation was given to Anthony Yuknis, chmn., Juozas Sadauskas and Ed. Sulaitis and to DRAUGAS of Chicago, Ill., for its continued interest in publishing the news about the K. of L. activities. There was some comment about having more news about the purpose of the Knights of Lithuania organization in other Lithuanian Catholic newspapers. Since Dr. Juozas Leimonas was unable to attend this meeting, Phyllis Grendal reported that the Editorial Staff has been handicapped by not receiving more abundant articles and news items on the activities of the various councils and districts.

The Convention Business Schedule, after great consideration, was approved by the officers and same to be mailed to the Convention Committee in Detroit, Michigan, so that it may complete its work and have it printed in the Program Book.

There was a lively discussion on "What interests are there for older people in the K. of L.?" How we can go about organizing more Senior Councils throughout the country. How we can interest our married couples, business and professional people, to join such Senior Councils. The consensus of opinion was that a definite program must be presented to these people. This important matter will be further discussed at the next meeting which is to be held at the Statler Hilton Hotel, Boston, Mass., on Saturday, April 25, 1959, at 1:00 p.m.

Eleanor A. Sakevich, Secretary Pro-tem.

# SAINT CASIMIR

**TV Mass Sermon delivered  
by Rev. Prof. A. J. Contons,  
Supreme Spiritual Director,  
February 22, 1959.**

Today, dear friends, we are privileged to pay special tribute to St. Casimir, patron saint of the Knights of Lithuania, on the five hundredth anniversary of his birth.

Among Lithuanians, whether in Communist occupied Lithuania or in free countries of the world, St. Casimir is the princely saint to whom the devout accord their trust, their hopes, and their aspirations.

Not only is St. Casimir esteemed as the official patron of Lithuania and Lithuanian youth, but he is also revered with affection and devotion by the Polish people as well.

Casimir was born five hundred years ago in the royal palace of Cracow, Poland. His father was of Lithuanian parentage, became Grand Duke of Lithuania, and, later, King of Poland.

His mother was Elizabeth of Austria. She was called "Mother of Kings" because of her success in finding thrones for her numerous children.

But Prince Casimir was the brightest jewel of this Christian family. His striving was not for earthly thrones but for a heavenly crown.

If we were to ask, dear friends, "How did Casimir become a saint?", we would do well to recall the reply of Michelangelo to a friend who chided him for trifling with the features of a statue being carved. The famed medieval sculptor observed that "trifles make perfection and perfection is no trifle."

If there is a secret to sanctity, certainly St. Casimir's was to take the trifles of his daily life, and with perseverance and the help of God's grace weave these into the fabric of spiritual perfection.

The virtues practiced by Casimir were simple ones, within the reach of all of us. And yet they were cultivated to an outstanding degree. So renowned was the young prince for

his justice that he is called "Father of the Poor." No matter how wretched or poor a person might be, if his cause was just, Casimir defended it.

Proof of his love of God was his ardent charity for his fellow man. Not only did he distribute his possessions to aid captives, travelers, and the poor, but he gave himself—his time his labors — to care for the sick and to relieve suffering.

Casimir never tired of meditating on the Passion of Christ, Who "humbled himself, becoming obedient to death, even to death on the cross" (Phil. 2, 8). As though the day were not long enough for prayer, Casimir would slip away to church in the silence of the night to be near Jesus in the tabernacle.

Sparing in food and drink, the holy youth was a living example of the words of St. Paul, "The kingdom of God does not consist in food and drink, but in justice and peace and joy in the Holy Spirit" (Rom. 14, 17).

So dedicated was Casimir to the virtue of purity, that he enjoys the title "Flower of Princes." When his closest friends tempted him to violate this virtue, he steadfastly replied, "I prefer to die than to be defiled."

Casimir was still in the full blossom of his youth, when his health began to fail. He died on March 4, at the tender age of twenty-five in the castle of Gardinas in Lithuania.

Although his simple life was unmarked by miracles, countless cures were worked at his tomb.

Since the sixteenth century St. Casimir has been a symbol of the struggle against Moscow. Lithuanians are fond of recalling how their patron miraculously interceded to save the fortress of Polock, beleaguered by Russian forces in 1518.

When the Russians finally succeeded in conquering the fortress more than a hundred years later, St. Casimir was officially "excommunicated" by the Orthodox bishop of Moscow.

Today, Lithuania grieves the loss of her independence, which was officially proclaimed forty-one years ago. During the Second World War Soviet armored divi-

sions, clamped chains of steel upon this defenseless republic.

Hundreds of thousands of innocent people have been deported to the frozen wastelands of Siberia. Others fled for their lives. The rest still live in their homeland, prisoners of the Communist invaders.

But wherever they may be, Lithuanians are united in love and devotion to their patron saint. They pray the help of St. Casimir that freedom may return to their beloved land; that families may worship God without fear; that children may be instructed in the truths of religion; that priests may be allowed to preach the Gospel of Christ. They appeal to their saint to bring peace to all persecuted peoples, for the very name CASIMIR means PEACE-MAKER.

For more than three centuries in the Cathedral of Vilna, the body of St. Casimir rested in a place of honor above the altar; the body of his brother, King Alexander, lay buried in a crypt below the altar.

Both brothers had the same parents, teachers, and palace surroundings. But they differed in strength of will and cooperation with the grace of God.

Casimir's heart was drawn to heavenly things; Alexander's heart was engrossed in worldly cares. Alexander found his pleasure in gay parties, the thrill of the hunt, the flattery of courtiers, and the power of thrones. Casimir found his joy in winning a heavenly crown.

Alexander took the trifles of his daily life and regarded them as such mere trifles. Casimir took those same trifles and found in them the golden threads which he wove into the fabric of spiritual perfection.

Herein lies the secret of the heroic, or extraordinary, quality of Casimir's sanctity. He fully understood that "trifles make perfection and perfection is no trifle."

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**L. Vyčiu Centro Valdyba dėkoja  
Kun. Antanui Šeštokui, Chicago, Ill.,  
už prisiūstą auką \$11.00 — VYTIES  
Fondui.**



Two years ago the Knights of Lithuania set a precedent for Lithuanian organizations when they went to Los Angeles, California, for their annual convention. On Sunday, February 22, 1959, they continued to set the pace by being the first to sponsor a Mass in honor of St. Casimir over TV. Thousands watched as Father Albert J. Contons, national spiritual director of the K. of L. celebrated the Mass and preached a most interesting sermon on St. Casimir.

The television program which originated live from the Boston Archdiocesan TV Centre was arranged by the South Boston Council 17 with the cooperation of the New England District Knights of Lithuania. Eighty-five persons, including representatives from councils in South Boston, Cambridge, Norwood, Worcester, Lawrence, Lowell, and Providence, R. I., jammed the tiny Archdiocesan TV studio. Among the dignitaries noted in the congregation were William Chaplis, vice president of the Associated Press Photographers Association; Captain William Shimkus, former head of the Massa-

chusetts State Police; Dr. Juozas Leimonas and Miss Phyllis Grendal, editors of "Vytis"; Joseph Sakaitis, New England District K. of L. president; William Gorski, Mass. Governor Furcolo's press secretary; Attorney Anthony J. Young, K. of L. honorary member; and national officers — Mrs. Rita Pinkus, Miss Winifred Skudris, Miss Florence Zaleskas and Joseph Sipas. Five attractive South Boston Misses Phyllis Rudis, Loretta Leschinskas, Norma Razvadauskas, Loretta Kontrim and Diane Venckus, added considerable color to the group by appearing in native Lithuanian costume. The music for the Mass was provided by the boys' choir of St. Peter's parish, South Boston.

Directly after the Mass, Father Walter Flaherty, Boston Archdiocesan TV Director, interviewed Father Zuromskis, New England spiritual director of the K. of L. in a ten-minute question and answer period on the purpose, nature and organization of the Knights of Lithuania.

*Fr. John D. Zuromskis*

## New York - New Jersey District KNIGHTS OF LITHUANIA Events for 1959

- April 25 — Night in Hawaii Dance, Newark
- May 2 — Bowling Banquet, Newark, N. J.
- May 9 — Dance, Elizabeth, N. J.
- May 16 — Dance, Geat Neck, N. Y.
- May 23 — Frank Vaškas Testimonial Dinner, Newark
- June 7 — District Convention, Linden, N. J.
- July 19 — District Picnic, Bayonne, N. J.  
St. Michael's Parish
- Sept. 20 — District Convention, Philadelphia

SKAITYK

IR PLATINK

"VYTI"

## VYČIŲ SEIME

šiu metų rugpiūčio 19 - 23 dienomis Detroit, Mich., be įvairių pramogų, bus taip pat įdomi posėdžių programa. Čia vyčiai svarstys ir spres savo aktualias veiklos problemas. Seime taip pat dalyvaus daug žymių asmenų. Vyčiai ruošiasi į seimą vykti ir jame gausiai dalyvauti.

# ABOUT LITHUANIA AND LITHUANIANS

Prepared by ED ŠULAITIS

## ENSLAVED BUT NOT FORGOTTEN

Forty-one years ago today the little ancient nation of Lithuania proclaimed her independence of Russia. Her neighbors, Estonia and Latvia, also announced their freedom, Estonia on Feb. 24, 1918, Latvia in November. In 1940 all three were again subjugated by Russian troops and compelled to become "Soviet Socialist Republics." They have had, therefore, twenty-two years of freedom and nineteen years of servitude.

Even while Secretary Dulles was recuperating on Saturday from his operation, a previously prepared statement over his signature was going out to the press. In this pointed out that in 1920 Russia had pledged herself renounce forever all rights of sovereignty in the three countries" and that she had made a similar promise in October, 1939. He speaks from his sickbed, to us and for us to "assure the people of Lithuania, Latvia and Estonia that they are not forgotten." At the same time a proclamation from Governor Rockefeller makes this Lithuanian Independence Day and call on all of us to join in its celebration.

We do not propose to go to war for the liberation of the Baltic States. Nor do the citizens of those states, still resident there or in exile in other lands, argue for the sort of nationalism that existed between the first and second World Wars. What they do ask for is political, religious and cultural freedom. They are as aware as the rest of us that such freedom can exist only in a world of freedom.

In the Baltic countries the path to a better future is still dark, but it is not lost and will not be. The day of the overlords will not last forever. The time will come when the three lost little nations will be able to come out and join us.

Editorial in *The New York Times*,  
Feb. 16, 1959.

## LITHUANIA'S 41st ANNIVERSARY

The 41st anniversary of the independence of the oppressed state of Lithuania, whose people are forced to live under soviet domination, will be marked Feb. 16.

The spirit of liberty has not died among the Lithuanians people in spite of their long captivity. From the bits of news trickling thru iron curtain, we know that there is an invincible will for freedom and independence.

Nearly a million Americans of Lithuanian descent will solemnly commemorate the day, offering spiritual and moral support to their dear ones in the homeland. Lithuanian independence day also allows all freedom loving Americans a chance to join with them in protesting the inhuman soviet aggression. I'm confident that Lithuania's will for freedom will prevail and that soviet despotism will not perpetuate its rule over a nation that loves God and liberty.

(*The Chicago Tribune*)

## LITHUANIAN ENVOY WARNS ON SOVIET COEXISTENCE BID

Speaking at the Lithuanian Independence Day Observance, Petras Dauzvardis, consul of Lithuania in Chicago, declared:

"It is untrue that the Soviets scrupulously keep their treaty obligations. A glaring example is the Soviet conduct in Lithuania."

Dauzvardis traced Soviet-Lithuania relation from the signing of the first nonaggression treaty between the nations in 1920, until Russia occupied Lithuania in 1939.

He called on Russia to withdraw its "troops, police, agents and colonists from Lithuania" and return some 300,000 Lithuanians from Siberia and elsewhere in Russia.

Lithuania's Independence Day is Monday. But the mass meeting commemorating the restoration of the nation in 1918 was held Sunday at Maria High School, 6727 S. California.

Sen. Paul H. Douglas (D-Ill.) was one of the speakers.

(*The Chicago Sun-Times*)

## LITHUANIANS MARK 1918 INDEPENDENCE

Twelve hundred persons of Baltic extraction gathered yesterday in Webster Hall, 119 East Eleventh Street, to commemorate the forty-first anniversary of Lithuania's declaration of independence.

It was on Feb. 16, 1918, that the small country proclaimed its independence after 123 years of Russian domination. In 1940 Lithuania, with her neighbors Latvia and Estonia, was incorporated into the Soviet Union.

In an address at the rally Senator Kenneth B. Keating reminded his audience that the United States still regarded the three Baltic states as sovereign nations. The New York Republican expressed optimism that Lithuania would enjoy freedom and independence some day.

"Men are born to rule their own destinies," he said. "Sooner or later, whoever is in the way of humanity's realization of this birthright, must and will go."

Proclamations by Governor Rockefeller and Mayor Wagner making today Lithuanian Independence Day were presented by the sponsors of the rally, the Lithuanian - American Council of Greater New York.

In a resolution adopted by the assembly the United States Government was asked to continue its policy of working toward the restoring of independence to Lithuania and other captive nations.

(*The New York Times*, Feb. 16, 1959)



## DULLES RECALLS HOW RUSSIA IMPRISONED 3 BALTIC STATES

Washington, Feb. 14 (A.P.) — Secretary of State John Foster Dulles reminded the world Saturday that Russia swallowed up three independent Baltic countries 18 years ago and is still holding on to them.

In a statement prepared before he was hospitalized earlier this week, Dulles asserted a continuing American desire to see Lithuania, Latvia, and Estonia restored to independence. "At this time," Dulles said, "it is well for the free world to recall the step by step process by which the independence of the Baltic peoples was destroyed after two decades of freedom and progress."

### Russia Renounces Rights

Feb. 16 is the 41st anniversary of Lithuania's independence. Estonia became independent Feb. 14, 1918, and Latvia in November of that year.

Dulles recalled that Russia pledged itself in treaties signed in 1920 to renounce forever all rights of sovereignty in the three countries.

In 1939, Russia pressured the three into signing mutual pacts under which Russia sent troops into the countries while giving "solemn assurances" that the independence of the three nations would not be violated.

### U. S. Protests

In June, 1940, Russia forced reorganization of the three Baltic governments, Dulles related, "rigged elections" followed and in July, 1940 the three states became part of Russia.

"The United States was quick to denounce this aggression," Dulles said, "and refused to recognize the forced incorporation of the Baltic states in the U.S.S.R. Today over 18 years later, we wish to assure the people of Lithuania, Latvia, and Estonia once more that they are not forgotten."

### LIFE About Wilnius' problem

Dear Mr. Dauzvardis:

Thank you for your letter to LIFE, prompted by our December 15 editorial, "The Berlin Opportunity." Whether or not you agree with the opinions presented on our editorial page, the editors appreciate hearing your views and only regret that we could not publish the lively correspondence this editorial provoked in our Letters Column.

Because the city of Wilnius or Wilno was Polish-held at the time the U. S. recognized Lithuania, LIFE called it a Polish city. As you know, the United States acknowledged the decision of the Ambassadors Conference March 14, 1923, assigning Wilno to Poland and recognizing the whole of Poland's existing northern, eastern and southeastern frontiers in the name of the Allied Powers. On the other hand, as you'll remember, a World Court decision of 1931 upheld the Lithuanian claim to Wilno. In writing our editorial, LIFE's editors did not have in mind the long-standing Lithuanian - Polish border difficulties; our description harked back to the twenties. We understand your position and feeling

and regret that we didn't state our thoughts more clearly.

The purpose of our editorial was to discuss the various possibilities that are open to the West in its future dealings with the Soviet Union over the problems of Germany and Eastern Europe. One of the ingredients is of course a solution to the problems of boundaries, particularly those of Poland with respect to Germany and the Soviet Union. LIFE certainly does not intend to weaken our claims for a free Lithuania, nor our claims for the independence of all the Eastern European countries now under Communist domination. Any plan which aims at settling such thorny problems as those posed by the boundaries in Eastern Europe is sure to be open to criticism from some quarter. Likewise our plan, but as we wrote in our editorial: "The ingredients of this plan are not new and are subject to modification, but they make up a sample package of a kind the U. S. should be prepared to proffer, a plan that would arouse hope in Eastern Europe and that Moscow might find difficult to reject." We do not thus necessarily feel that the proposals in our editorial must be accepted in every detail; we strongly feel steps **must** be taken towards solving problems in the areas outlined.

PAGE D'AULNAY

for the Editors of Life magazine

## ATTENTION PARENTS AND YOUTH

The Lithuanian Franciscans opened a high school at Kennebunkport, Maine, three years ago. They invite boys who have completed grammar school to enroll at St. Anthony High School. This year the first three grades are in session. Apt pupils can transfer to St. Anthony School by presenting the necessary documents. The dormitory can accommodate up to 100 students.

Since last fall the school has been operating in the new modern building which contains dormitories, classes, recreation room, library, and laboratory.

At the present time only Lithuanians and boys of Lithuanian descent are accepted. The Lithuanian Franciscans themselves teach the classes and are in charge of the dormitories. St. Anthony High School is approved by the State of Maine, and the customary subjects are taught together with Latin and Lithuanian.

The tuition, which includes room and board, is \$400.00 a year. Brilliant students who are unable to meet the financial obligation may be partially or completely excused from paying the tuition.

Preference is given to those desiring to join the Lithuanian Franciscans. Later these students will be educated and prepared for the apostolate, both among Lithuanians here and, God willing, among the people in Lithuania itself.

All Lithuanian parents who are anxious to imbue their children with a Christian and Lithuanian spirit are urged to consider St. Anthony High School. For all pertinent information kindly write to Father Rector at this address:

**Fr. Victor Gidziunas, O.F.M.**  
Franciscan Monastery  
Kennebunkport, Maine.

# VYČIŲ SENDRAUGIŲ SKYRIUS

Redaguoja **IGNAS SAKALAS**

**Šv. Kazimiero dienos minėjimo iškilms.** Šv. Kazimiero dienos minėjimas šiemet Chicago apskrities buvo suruoštas sekmadienį, kovo 1 d. Pamaldos įvyko 10 val. Aušros Vartų parapijos bažnyčioje, kur pats klebonas kun. V. Andriuška, MIC., atlaikė mišias asistuojant kun. J. Vaišnorui, MIC., ir kun. S. Baginskiui, MIC. Turiningą pamokslą pasakė svečias iš Tėvų Marijonų seminarijos kun. J. Šaulis, MIC. Varg. A. Skridulio vedamas parapijos choras gražiai giedojo mišias, Palestinos "Adoramus", mišioms pasibaugus A. Aleksio "Giesmė į Šv. Kazimierą", o po palaiminimo Švenčiausiuoju šventės dalyviai, vargonams pritariant, darniai sugiedojo Vyčių himną. Eiseną į bažnyčią įvedė Don Varnas, Am. Legiono, posto vėliavnešiai.

Pusryčiai ir programa buvo suruošti Vyčių salėj. Čia garbės narys ir Centro Ritualo komisijos narys Jack L. Jatis pravedė nariams laipsnių įteikimo iškilme, ta pačia proga ir apskritis Jati pagerbė įteikdamas gražų ženklelį. Be keliolikos kalbų, žurnalistas Stasys Pieža parodė gražų filmą iš popiežiaus Jono XXIII vainikavimo iškilmių. Programos vedėjum buvo S. Kancewick, "Vyčio" Art director.

Beje, šventėje dalyvavo ir Centro Sporto reikalų vedėjas Robert S. Boris iš Detroit, Mich.

Šia proga reikia pažymėti vieną liūdną faktą — Chicagos vyčių eilių retėjimą. Prieš keletą metų Šv. Kazimiero šventė dvasinėn puoton sutraukdavo po porą trejetą šimtų jaunimo, vadinas narių. Jo gretas dar papildydavo gausus būrys sendraugių. Net pernai šiuo atžvilgiu buvo gražiau. Šiemet, nežiūrint puikaus oro, šventėn suvažiavo vos gal apskritas šimtelis narių. Sendraugių taip pat buvo nedaug. Matant tai sunku buvo atsikratyti minties: argi Chicagos vyčiams jau artėja dienos visiškai pasitraukti iš gyvenimo. Sakau tai faktais pasiremdamas. Žiūrėkime, kas jau beliko. Ne tik mažesnėse lietuvių parapijose — Dievo Apvaizdos (Chicagos vyčių lopšys), Visų Šventųjų (Roselande),

ŠŠ. Petro ir Pauliaus (West Pullman), Aušros Vartų (West Side), Melrose Parke, bet ir pačiose didžiosiose — Šv. Antano (Cicero), Šv. Kryžiaus (Town of Lake) ir net pačiame lietuvių centre Bridgeporte (Šv. Jurgio parapijoj) mūs organizacijos šakos — kuopos nuvyto. Beliko tik Gimimo Šv. P. Marijos parap. (Marquette Parke), Nekalto Prsidėjimo Šv. P. Marijos parap. (Brighton Parke) ir Šv. Mykolo parapija (North Side), kur kuopos, kad ir dusdamos jaunimo tarpe, dar šiaip taip juda kruta.

O vyčiai sendraugiai? Ir jų eilės retėja. Senieji veikėjai, organizacijos veteranai vienas paskui kitą keliauja į anapus, o jų gretos palieka neužpildytos. Nuvytusiose kuopose yra ne tik pirmo, antro, trečio, bet ir ketvirto laipsnio narių, o taip vienoj, kitoj ir garbės narių, kurie kaip tik galėtų papildyti sendraugių gretas. Savo laiku jie yra buvę žymūs Chicagos vyčių veikėjai ir veikėjos. Už tą veikimą ir laipsnius gavo ir į garbės narius buvo pakelti... Kiek džiaugsmo būtų sendraugiams, kiek naujo ūpo, naujos energijos nuo seno beplušantiems žiliams - plikiams priduotų jų pasirodymas sendraugių susirinkimuose.

Į klausimą, kodėl Chicagoj taip yra su jaunais vyčiais, teks atskirai parašyti.

Dar vienas dalykėlis susijęs su Šv. Kazimiero šventės minėjimu. Kai kam gali atrodyti smulkmena, bet tikram vyčiui širdį vėrė toks vaizdas:

Iš mokyklos patalpų į Aušros Vartų bažnyčią eiseną vedė Don Varnas, Amerikos Legiono, posto vėliavų nešėjai ir garbės sargyba. Kartu buvo nešama JAV ir Vyčių vėliavos. Suėjus į bažnyčią, JAV ir Posto vėliavoms prie grotelių iš anksto buvo pastatyti keimeliai, gi vyčių vėliavai tokio daikto nebuvo ir ji pastatyta kampe, lyg nevertas iškilmeis daiktas. Žinant, ką valstybei, kariuomenei, organizacijai reiškia vėliava, daugelis narių matydami tai net paskaitė nedovanotinu savos vėliavos ižeidimu. Tas rodo, kaip paviršutiniškai apskrities

buvo rengtasi tai tradicinei garbingai vyčių šventei.

**Dovanojo vėliavas.** Vyčių salės sienos pasipuošė naujomis didelėmis šilko vėliavomis. Jungtinių Amerikos Valstybių vėliavą aukojo organizacijos veteranas ir vienas žymiausių senosios kartos ateivių veikėjas Antanas Bacevičius, o Lietuvos vėliavą dovanojo B. Paliliūnienė, žymios jaunimo veikėjos ir vyčių garbės narės, prieš dvidešimt metų mirusios Bronės Paliliūnaitės mamytė, kuri priklauso sendraugiams ir dažnai stambiai paremia organizacijos reikalus. Tą vėliavą Paliliūnienė Vyčių salėj įamžino savo dukros varda.

**Nauja sendraugių valdyba.** Vasario mėnesio susirinkime sendraugiai patvirtino pristatytą valdybą 1959 metams. Valdybon buvo išrinkti vienuolika kandidatų. Savo posėdyje jie pareigomis pasiskirstė sekančiai: dvasios vadas prei. Ign. Albavičius, pirm. Ign. Sakalas, vicepirmininkai V. Jodelis ir E. Samienė, išdin. N. Karlavičius, finansų sekr. P. Zakaraitė, protok. sekr. Ona Aleliūnienė, išdo globėjai S. Jonutienė ir T. Norbutienė, tvarkdarys A. Bacevičius.

Vasario mėn. susirinkime į sendraugius iširašė senosios išėivių kartos veikėja Ona Blaveščiūnienė, gyv. 2515 So. Drake Ave. Naują narę rekomendavo P. Paukštienė ir T. Norbutienė. Kuopa džiaugiasi padidėjus vienu nariu.

**Paminėjo Vasario 16-ją.** Vyčių Illinois - Indiana apskr. kėglininkai tęsia tarpusavio kėgliavimo varžybas, kurios sekmadieniais vyksta Queens Recreations, 6236 S. Ashland Ave. Po žaidynių Vyčių salėj turi bendrą vakarienę ir pirmaujantiems žaidime įteikiamos dovanos. Vasario 22 d. per kėglininkų vakarienę buvo paminėta ir Lietuvos nepriklausomybės atkūrimo 41-ji sukaktis. Ne tik vakarienė buvo ypatingesnė, bet ir programa įvairesnė, pritaikinta tai šventei. Kalbėjo Lietuvos konsulas dr. P. Daužvardis, o "Ateities" tautinių šokių ansamblis grakščiai, kaip ir visuo-

met, pašoko keletą tautinių šokių. Vakarienių dalyvavo daug ir sendraugių.

**Sveikiname naują sąjūdį.** Chicago sendraugius pasiekė labai smagi žinia, kad So. Bostone Centro dvasios vado iniciatyva pradėtas sąjūdis įsteigti vyčių sendraugių kuopa. Jei žodis taps kūnu, tuomet vyčių sendraugių šeimoje bus jau keturi vienetai: Chicagoj, Clevelande, Los Angeles ir So. Bostone.

Organizacijos garbės narys ir Clevelando vyčių veteranas J. Sadauskas turi daug vilčių, kad iki sekančio organizacijos seimo, kuris šiemet įvyks Detroit, Mich., ir tame automobilių pramonės centre išdygs vyčių sendraugių kuopa. Detroitė gyvena vienas žymiausių senosios kartos veikėjų ir vyčių veteranas Matas Šimonis. Jame ir dabar dar yra tiek energijos, kad pajudėjęs į veikimą tuojau įsteigtų sendraugių kuopa.

Mielas Matai! Per daugiau kaip 50 metų dalyvavęs katalikiškame veikime ir visuomet stovėjęs pirmose gretose, šimtus kartų esi, kaip sakoma, pajudinęs žemę. Ir dar kartą pajudink! Sveikinsime ir džiaugsimės.

**Retas Lietuvos pašto ženklų rinkinys.** Kovo 21-22 dienomis Chicagoj veikianti First Czechoslovak Philatelic Society of America buvo suruošus pašto ženklų parodą, kurioj šio skyriaus vedėjas Ignas Sakalas savo rinkiniu atstovavo Lietuvių Filatelistų Draugiją. Tarpe kitų idomybių, buvo išstatyti atmintiniai Lietuvos pašto ženklai ir blokai, autografuoti dviejų Lietuvos prezidentų — A. Smetonos ir dr. J. Griniaus, taip pat blokai Dariaus ir Girėno transatlantinio skridimo antspauduotais jų testamentu ištraukomis. Visi šie ženklai yra labai reti, o kaikurie jau unikatai. Parodoj Sakalas išstatė net 45 albuminius lapus.. Visas rinkinys labai meniškai paruoštas.

Šia proga reikia pažymėti, kad Ignas Sakalas yra steigėjas Lietuvių Filatelistų Draugijos Chicagoj, kuri jau trylika metų kaip veikia ir yra suruošus net aštuonias Lietuvos pašto ženklų parodas. Tomis parodomis plačiai buvo išgarsintas Lietuvos vardas tarpe kitataučių filatelistų. Draugija narių turi ne tik JAV, bet Kanadoj, P. Amerikoje ir Australijoje. Draugija leidžia ir biu-

leteni, kuri nariai gauna nemokamai. Lietuviai, renkantieji pašto ženklus priklausydami Lietuvių Filatelistų Draugijai, turi geros progos ne tik papildyti savo rinkinius, bet kartu labai praplečia žinojimą apie Lietuvos pašto ženklus ir filateliją bendrai.

Lietuvių Filatelistų Draugijos sekretorium šiuo metu yra Ignas Sakalas. Visi suinteresuoti draugija gali jam rašyti adresu: 4545 West 63rd St. Chicago 29, Ill. Kiti draugijos valdybos nariai: Jieva Lukas, pirmininkė, Jonas Bagdonas, vicepirmininkas, V. Tubelienė, išdininkė, ir Edm. Jasiūnas, biuletinio redaktorius, 5706 So. Loomis Blvd., Chicago 36, Ill.

**Susilaukėm naujo remontininko.** Iki šiol Vyčių salėj nuolatiniu remontininku buvo J. Kerulis, kuris nemokamai daug įvairių darbų ir pagerinimų yra atlikęs. Kartais jam patalkina A. Petrulis, K. Rubinas, N. Karlavičius ir k.

Šiomis dienomis susilaukėme naujo remontininko A. Jonučio, kuris yra nagingas elektros, staliaus, vandentiekio ir k. darbuose. Paskutiniu metu jis Vyčių salėj irgi daug darbo yra atlikęs. Vyčių salė, virtuvė ir kiti kambariai įgauna naują vaizdą. Ypatingai salė dabar jauki įvairiems parengimams, susirinkimams ir pobūviams.

A. Jonučio žmona, Stefanija, yra dienraščio Draugo skelbimų skyriaus vedėja ir taip pat yra sendraugių valdyboje.

**Graži talka.** Sendraugių, 5-tos ir 36-tos kuopų nariai J. Jankus, A. Petrulis, A. Becevičius, Al. Manstavičius su sūnumis, T. Norbutienė ir J. Žemaitienė sudarė talką išplovė vyčių salės lubas ir sienas ir paruošė išdažymui, kuri atliko broliai Lubertai. Dabar vyčių salė šviežia, graži, kaip pavasaris.

Talką pasistengė suorganizuoti nauji salės administratoriai Kazimiera ir Antanas Petruliai, sendraugiai, labiausiai ir daugiausiai vyčiams pasiaukoję.

**Buvo išvykęs poilsui.** Matas Zizas, vyčių veteranas ir 4-jo laipsnio narys buvo išvykęs poilsui į Floridą, dėl to sendraugiai buvo jo pasigedę savo susirinkimuose, pobūviuose ir Šv. Kazimiero minėjime, kurio niekad nepraleisdavo nedalyvavęs. Grįžo gerokai sustiprėjęs. M. Zizas yra vienas seniausių

lietuvių namų statytojų Chicagoj, vienas seniausių lietuvių katalikų veikėjų ir stambus kat. spaudos bei idėjinių organizacijų rėmėjas.

## CLEVELAND, OHIO

### Minėjo Šv. Kazimiera

Kovo 8 d. 10 val. ryte Vyčiai, Skautai ir Ateitininkai minėjo Šv. Kazimiero šventę Panelės Šv. Nesiliaujančios Pagalbos bažnyčioje. Šv. Mišias atnašavo kun. Dr. Širvaitis, o pamokslą pasakė jėzuitas Tėvas Gutauskas. Dalyviai skaitlingai ėjo priimti Šv. Komunijos.

Bendri pusryčiai įvyko parapijos salėje. Vyčių Senjorų pirm. p-lė M. Trainauskaitė pradėjo minėjimo pokylį, dėkodama už skaitlingą atsilankymą ir pakvietė Vyčių garbės narį J. Sadauską pokylio vedėju. Vyčių dvasios vadas kun. Angelaitis sukalbėjo malda. Pasistiprinus valgiais eita prie kalbų. Kalbas pasakė klebonas kun. Angelaitis ir kun. Dr. Širvaitis apie Šv. Kazimierą ir ragino imti pavyzdį iš jo gyvenimo ir darbų.

P-lei Bakaitei pritariant pianu, broliai Bakaičiai puikiai pagrojo smuiku keletą muzikos kurinių.

Pokylyje dalyvavo ir svečias iš Dayton, Ohio vytis J. Mikalauskas, Vyčių 96 kuopos narys. Jam pareikšta padėka už atsilankymą ir perduota geri linkėjimai Daytono vyčiams. Už pusryčių suruošimą nuoširdus ačiū priklauso šioms vyčių senjorų vyčioms šeimininkėms: Čapienei, Magiliennei, Glugodienei, Mačiokienei; patarnautojoms: Sadauskienei, Grybauskaitei, Arunskienei, Jankauskaitei, Sušinskaitei, Sadauskaitei ir Neimanaitei.

Ačiū organizacijų nariams ir svečiams už atsilankymą ir dalyvavimą. Pelno liko virš \$50.00, kuris paskirtas parapijos mokyklos statybai.

**Jaunuolis**

### Atvirukų krautuvėje

Vienas jaunas vyras pasirinko atviruką su įrašu "Mano vienintelei mylimajai" ir sako krautuvininkui:

— Prašau man tokių atvirukų du tuzinus...

### Jaunesnė

Pasakyk, Jonai, ar jūs su savo seseria nesate dvynukai?

— Taip, bet dvynukais buvome tik vaikystėj. Dabar ji už mane aštuoneriais metais jaunesnė.

# VYČIAI VEIKIA



# COUNCIL ACTIVITIES

## NEW YORK NEW JERSEY DISTRICT

1959 m. kovo 8 d. New Yorko-New Jersey Lietuvos Vyčiai minėjo Šventąjį Kazimierą ir bendrai priėmė Šv. Komuniją Švč. Marijos Sopolingosios bažnyčioje (Our Lady of Sorrows Church), Kearny, N. J. Po mišių buvo pusryčiai parapijos salėje. Kun. J. Mačiulionis, MIC, kalbėjo apie tris kandidatus į šventuosius: Vysk. J. Matulaitį, Sesele Eleną ir Motiną Mariją. Visi trys esą lietuviai.

Lietuvos Vyčių N. Y. - N. J. Apskrities susirinkimas prasidėjo antrą valandą popiet parapijos salėje. Susirinkime dalyvavo New Yorko, Newarko, Brooklyno, Elizabetho, Patersono, Bayonne, Kearny ir Great Neck'o kuopų atstovai. Lietuvos Reikalų, Ritualų, Lietuvių Kalbos Išlaikymo, Kultūros, ir Sporto komitetai davė savo raportus.

Susirinkimas patvirtino New Yorko - New Jersey Apskrities revizuotą Konstituciją bei Įstatus. Vyčiai aptarė "Jaunavyčių SASKRYDŽIO" planus. Jaunavyčių SASKRYDIS įvyko 1959 m. balandžio 12 d. Kearnyje. Šis saskrydis buvo pirmas toks jaunavyčių bendras suvažiavimas visos Vyčių organizacijos istorijoje. Susirinkimas dar svarstė visą eilę organizacinių problemų.

**Algirdas Budreckis**

N. Y. - N. J. Apskrities  
korespondentas

### Brooklyn, N. Y. — 41 Joan Mazeika Queens Council

On Sunday, March 1st, Mass and Communion was attended by the Brooklyn and Queens Councils of the Knights of Lithuania. Mass was offered by Rev. B. Kruzas and a sermon was given by Rev. Father Pakalniskis, our spiritual adviser, who dedicated his talk to Saint Casimir, our Patron Saint.

Afterwards a Communion Brunch was held, which was an enormous success. It served as a reunion of the former members of the K. of L., together with the young members of the newly-formed Queens council, many of whom are sons and daughters of former prominent members.

The Brunch was opened with a prayer by Fr. Pakalniskis and a welcoming speech was addressed by Brooklyn Council President, Diane Mockelunas. Following her speech, hearty welcome were extended by toastmaster Anthony Mazeika, Sr., guest National President Joseph Sakkevich, honorary member Joseph Boley, former council organizer Anthony Visminas, and Queens Council President Anthony Mazeika, Jr. Former members and "old-timers" Mr. Snieckus and Adomaitis Montvila expressed their pleasure in being back. All expressed deep and sincere welcome to the invited who had a wonderful time seeing people they hadn't seen for twenty or thirty years, and enjoyed talks over "old times".

Between the courses of the delicious meal generously prepared by K. of L. mothers Mrs. Sandanavicius and Mrs. Mockeliunas and served by hard-working misses Irene Sandanavicius and Elaine Downowitz, a little entertainment was put on by the young members of the Queens council. They sang several Lithuanian folk songs which everyone seemed to enjoy. The singing was directed by Joseph Boley and piano accompaniment by Joan Mazeika.

The invited guests all expressed enthusiasm over the affair and unanimously agreed that it should be held annually.

After the Communion Brunch, the Queens K. of L. members remained for a meeting and lessons in Lithuanian folk dancing.

The folk dancing, taught by Mrs.

J. Matulaitiene, was received enthusiastically by all members. It is now a permanent part of our monthly meeting and everyone enjoys it immensely.

At the meeting presided re-elected President Anthony Mazeika, Jr., Vice-President Thomas Mickalski, and Recording Secretary Eleanor Peckaitis. Two new members were welcomed into the council. Several new officers were elected to the Executive Board. Financial Secretary — Eugene Marcis; Corresponding Secretary — Irene Sandanavicius and Joan Mazeika; and Lithuanian Affairs Committee — Thomas Mickalski, chairman; Eugenia Nutautas and Anthony Mazeika, Jr.

The members unanimously agreed to have a bowling party on March 15. Also suggested was an indoor swimming party during the Easter holidays. The next meeting will be on April 4, at the home of Mr. and Mrs. Dublis, Howard Beach, when you'll hear from us again.

Philadelphia, Pa. — 3 Irene  
Sasnauskas

At our February meeting, several of our members entertained us with the showing of slides: Al Dameika of our outing at the Pocono Mountains; Father Wassel of his Seminary days at St. Charles in Overbrook; and Johnny Mickunas of his trip to Brussels Fair.



Philadelphia, Pa. Council 3  
members at Pocono Mountains.

On February 15th, we ventured our first bowling get-together at the 20th Century Bowling Alleys and ended up at Helen Shield's home for cake and coffee afterwards.

Our newly-formed VYČIU Choir (Stanley Petraitis, director) participated in the Lithuanian Independence Day exercises held at the Lithuanian Music Hall, February 22nd. Besides the American and Lithuanian anthems, the choir sang "Tik Dėl Tavo Aš Dainuoju", "Pirmyn į Kovą" and "Berneli Mūsų." Keep up the good work!

On March 1st, a Communion Mass was held in honor of St. Casimir followed by a breakfast at Augusta King Farms, Turnersville, N. J.

The 4th ANNUAL MINSTREL SHOW will be held April 4th at St. Casimir's Hall. Rehearsals, under the direction of Agnes Timmins, are coming along splendidly.

#### News Bits

Welcome back, Johnny Mickunas — after serving Uncle Sam.... We wish Albert Dameika Godspeed — who was recently called to serve our country.... Wish a speedy recovery to Eleanor Chebatoris.... Stanley Petraitis, our VYČIU Choir director, received a Lithuanian dictionary for his birthday from the choir members.... Belated birthday greetings to Albert Ozalis. Everyone had an enjoyable time at the surprise party given by his parents.... Welcome into our council — Lillian Sasnauskas, Ann and Joe Simmons, Bill Bubnas, and Theresa Mazeika, who rejoined.... Raymond Pukis, one of the three Temple University students, interviewed Dr. W. Tomlinson, Vice President of the University, on his trip to USSR, on a program entitled "University Roundtable Discussion."

#### Amsterdam, N. Y. — 100 Smile & Sparkle

The principal speaker at Lithuania's Independence Day exercises was Congressman Stratton. Also K. of L'ers participating were Attorney A. C. Stokna, as master of ceremonies; John Urban, guest soloist; Rev. Robert K. Baltch; and Junior K. of L'ers (7 and 8 graders) who danced several Lithuanian folk dances.



Lithuania's Independence Day exercises, held at the A.L.C. Hall, Amsterdam, N. Y. Pictured — John Urban, guest soloist and K. of L'er with St. Casimir's Choir (first row, left to right): Pauline Urban, secretary; Gene Gobis, John Urban, Milda Zemaitis and Eleanore Stakauskas, fin. sec'y. Second row: Matthew Kazlauskas, vice president; Donald Nikstenas, president; and Prof. Joseph Olsauskas, choir director and sgt.-at-arms of C-100.

Our Communion Breakfast held at Patrick's Highland House, March 1st, after Mass, was well attended. Attorney Stokna acted as MC.; Father Baltch, our spiritual adviser, gave a talk on "Spiritual Strength" and also read a letter he received from the pastor of the R. C. Church in Truskava, Lithuania where in he thanked all Amsterdam American-Lithuanians who donated money towards the purchase of religious articles for the church. A Mass (week after Easter) will be offered for all the donors.

Donald Nikstenas, president, asked all members to help in the parish's Fall bazaar; also Attorney Stokna stated that the purpose of the bazaar was to help raise money for the renovation of our St. Casimir's Parish School.

Among the members who attended the breakfast were: Father Baltch, Mr. and Mrs. Donald Nikstenas, Mrs. Sadie Karbus, Mrs. Sophie Olbie, Mrs. Ann Beleckas, Mr. and Mrs. Matthew Kazlauskas, Mr. and Mrs. Edward Baranauskas of Schenectady, Attorney and Mrs. A. C. Stokna, Milda Zemaitis, Eleanore Stakauskas, Pauline Urban, Margaret Boccio, Connie Zygel, Marion Jakaitis and Gene Gobis.

## NEW ENGLAND DISTRICT

#### Waterbury, Conn. — 7

At the Philadelphia Convention, a check in the sum of \$55.00 was presented — for the VYTIS FUND. The donors were Prof. A. J. Aleksis, Atty. Joseph Alishausky, Edward DiNapoli, Atty. Vincent Matasavage, Alderman Stephen Petkus, Walter Pitcavage, Joseph Samoska, City Sheriff Frank Shaknaitis, Mrs. Raymond Snyder, Justin Urcinas, Marcella Andrikis.

More news about our council's activities in the next issue of VYTIS.

#### Worcester, Mass. — 116

#### "Platkuvienė"

Our commemoration of St. Casimir's Day with a Communion Breakfast on Sunday, March 1, was a very successful affair. About 99% of our membership received communion and partook of a meal of ham and eggs. Dr. Peter Vileisis of Waterbury, Connecticut was the guest speaker for this occasion. The council gift to the parish this year was a pair of lovely candle sticks for the church altar.

Plans are going along smoothly for the annual Lenten Military Whist. Many beautiful prizes were solicited from various Worcester merchants.

Our girls' team in the N. E. District Bowling League has been doing very well, having lost only one point so far. Millie Lapinkas hit a triple of 324 when we bowled against South Boston. However, the final test of our skill and stamina will come when our team bowls against our neighbor council (C-26); they have not lost yet.

Plans are shaping up for a C-116 Softball Team this spring. Vin Savage has been busy scouting for players and John Andruski is looking for a suitable league for us to play in.

The K. of L. Choir has been rehearsing to sing a new and beautiful Mass called the "Jubilee Mass" at the Sunrise Mass on Easter. After the compliments received on its performance at the February 15 Lithuanian Independence Day exercises, each member is working

harder to live up to the nice comments.

Quite a few of our members enjoyed the Winter Carnival at Athol, February 8. Council 116 enthusiastically endorses the plans that Athol council has made-to have a "Golden Skate Contest" each year. It will surely add a lot to the Carnival in the way of interest and fun... the crowds will be larger too.

## ILLINOIS-INDIANA DISTRICT

Tony Yuknis

The District observed its annual ST. CASIMIR DAY Communion at Our Lady of Vilna church with a breakfast following at the Knights of Lithuania Youth Center. There, a very interesting program was presented by the Host Council 24-99. Stanley Kancewick, art director of VYTIS and designer of the K. of L. 4th degree medal, was toastmaster extraordinary. The audience was captured and entertained completely.

Third degrees were presented to Al Mockus, president C-112; Monica Kasper, 112 and Anna May Pupnik, C-5. The K. of L. Ritual Committee consisting of Jack Jatis, Irene Sankus and Eleanore Laurin made the presentations.

After that, two special presentations of silver and gold tie clasps with the K. of L. emblems were made to members for their many years of service rendered to the K. of L. The first pin was awarded to Jack Jatis, honorary member, past national and district president. The second one was presented to Tony Yuknis, president of the Host Council 99, 4th degree member, national chairman of Public Relations Committee and contributing editor of VYČIŲ VEIKLA — weekly column in DRAUGAS. The presenter was Jerry Jesulaitis, C-13, past District president.

The final part of the program was the showing of sound movies of the coronation of POPE JOHN XXIII, by Stanley Pieza, 4th degree member, religion editor of the Chicago American, which was very impressive.

The committee members from Council 24-99 sponsoring ST. CA-

SIMIR DAY were Frank Jurgaitis,, Gordon Gudas, John Cibulskis and Paul Maguire. The latter was a cook in the U. S. Army and prepared the menu. Sally Sosnitzki was in charge of the waitresses — her daughters and their girl friends made their own crepe paper aprons with Lithuanian colors and their crowns of flowers — making a grand total of seven pretty little maids.

Some of the other people attending were Father John Šaulys; Albin Manst, president of the District; John Kaminski, chairman of the board; Loretta Kassel, Konnie Savickus and Ignas Sakalas. Visiting from Detroit was Bob Boris, president of C-102, and others whose names we did not have time to catch as they left in a hurry. They did stay long enough to invite us to Detroit for the 46th National Convention.

Council 99 welcomes George Paskus, Bruno Mikenas, Albinas Ankudavičius, Mr. and Mrs. Alfonse Pundys and Paul Ramoska to its roster.

Chicago, Ill. — 112

Geraldine Kantaut

St. Casimir's Day, this year, was celebrated with a High Mass at Our Lady of Vilna Church on Sunday, March 1. It is heartwarming to report that we had a large number of members from our council participating. After Mass, breakfast was served at the Youth Center and we were entertained with some timely speeches made by a number of prominent Lithuanian guests. Two of our members received their third Ritual degrees — President Al Mockus, and Treasurer Monica Kasper. Concluding the program was a showing of a motion picture of the highlights in the life of Pope Pius XII and the coronation of Pope John XXIII.

Council 112 members celebrated St. Valentine's Day at a dance sponsored by Council 36 at the Youth Center. It was a fun-filled evening of dancing in the light-hearted atmosphere of Dan Cupids and red hearts.

And speaking of St. Valentine's Day, your VYTIS correspondent is happy to announce that this was really a red-letter day in her life. President Al Mockus presented her with a very lovely engagement ring.

As yet, no definite wedding plans have been made.

More than 30 members and guests turned out for our February regular meeting making this one of the best turnouts we have had in a long time. It was nice to see a lot of new faces. After the meeting, refreshments were served and we all had an opportunity to see how we looked at our last Halloween and Christmas parties when Al Zakarka and Al Dagus showed slides and films of the recent socials.

Belated birthday wishes to Tony Lubert, Estelle Rogers and Irene Masiliunas who celebrated their birthdays in February, and Vyt Lubert and Paul Palakaitis who had birthdays in March.

At this writing, preparations are being made for our Easter Sunday Bunny Hop, March 29. Chairman Ed Ubis and his crew are busy bunnies selling tickets, making posters, decorations, etc.

## MID-CENTRAL DISTRICT

Pittsburgh, Pa.—19 Mildred Chinik

It has been a long time since any news has been published about Council 19's activities but that doesn't mean that we haven't been active! We started the year with a new roster of officers who will do all in their power to make it a successful one:

Spiritual Adviser — Rev. Walter Karaveckas; President — Julia Aleshunas; Vice President — Marcela Onaitis; Recording Secretary — Mildred Chinik; Financial Secretary — Eleanor Allen; Corresponding Secretary — Anna Navickas; Treasurer — William Kolicius; Ritual Chairman — Stephen Onaitis; Correspondent — Mildred Chinik, and Sick and Cheer — Eleanor Allen.

We'd like at this time to congratulate Joseph Saliunas and his officers for having done a wonderful job last year under the most adverse conditions. We know you are tied up this year, Joe, with other commitments but don't forget us — we'll keep you posted for we need your leadership.

These are some of the past activities which have been enjoyed by all: The Christmas Party this year

was held at the home of the Chinik's instead of at the big school hall and reports were "This was the best Christmas party we've had!" Invited guests included our friends Margaret Miliauskas, Anne Jennison, Jane Blazaitis and Anne Smith — these four women were our cooks and helped make our Annual Radio Banquet a success. It was held in November to get funds to help keep our Lithuanian Catholic Hour on the air and it turned out to be a great success.

In February, our National President, Joseph Sakevich, was in Pittsburgh and a meeting with the officers was held at the home of the Chinik's. The meeting was a rather informal one and the members had an opportunity to visit with Joe socially as well. The problems discussed seem to be ones similar to those of other councils and Joe's advice to us all was — "Don't despair — every council at some time or other has its slumps and comes back bigger than ever — just persist in working with smaller groups of members and all will come out all right." Maybe he's right and things are beginning to look brighter!

Our March 4th Joint Communion in honor of St. Casimir was held at St. Casimir's Church on the South Side, March 1st. It was followed by a luncheon at the Hotel Roosevelt. A large group was present to hear two excellent speakers. The first of the two was a former member and at one time President of Council 19 — Attorney Stanley Simon. We knew Stanley could do an excellent job as a Master of Ceremonies but didn't know of his qualification as a speaker. Have you been hiding your talents, Stan? We'll keep you busy, now we know! His topic was the "Life of Christ at the time of His Persecution and Crucifixion from a lawyer's view point." He kept his listeners spellbound and gave an excellent talk comparing laws of that time to our laws of today. Congratulations, Stan!

Our other speaker kept us spellbound, too, with an excellent talk but in an entirely different way. One might almost say he cast a spell of fear and apprehension on us all. He was our own Father Walter and gave one of the best talks I've ever heard him give. Perhaps we can prevail upon him to have it published in VYTIS so all may read it!

It was on the dangers of Communism, the closeness of it today to all the American people and the prevailing apathy of the Americans to Communism. It was fully documented and was forcefully delivered. Let's hope it will remind us all of our constant danger to Communism and help keep warnings posted!

Since I'm on the subject of speakers, your own reporter has been, busy, too, as a speaker Mildred Chinik gave a Book Review on Doctor Zhivago to the Catholic Business and Professional Women's Association at the Hotel Penn-Sheraton on January 14 and on February 16 — she was the "Speaker of the Month" at the St. Casimir Guild PTA Meeting. Her topic was "Catholic Reading in the Home".

Many future plans were made at our March 1st meeting — some of which I am not at liberty to disclose at this time but I can assure you all that Council 19 is going to be very, very busy until Convention time when we'll hope to see you all!

We're very pleased to have Boston's own Bishop Wright as our very own now and we're hoping to be able to meet with him and to honor him as a group in the very near future. Since the time we all met him when he was a guest speaker at a Boston Convention he seems like an old friend.

Our Annual Picnic is scheduled for July 26 and if any of you are in the vicinity we'd love to have you join us — better still, since you know so far ahead of our date, PLAN to be with us!

We missed two of our loyal members at recent events — both have been seriously ill and have just recently returned from the hospital. We'd like you all to pray for their quick recovery — they are Father Magnus Kazenas and our organist, Mr. Kasimir Bazis.

**Detroit, Mich. — 102**

Carl

Our Convention Committee is working hard to make the 46th K. of L. National Convention a success! The morale is so high that we have many volunteers to serve on certain committees. Father Bronius Dagilis, Father Ignatius Boreišis and Father Michael Kundrat are most helpful in their suggestions. Among those who are on the committee are:

Bob Boris, Isabele Caldwell, Al Gaize, Julius Brizvaitis, Diana Neverok, William Juodalkis, Anthony Dainus, Gene Yuskis, Lillian and Delphine Stepan, Leon Galinskas, Joseph Chaps, Dolores and Rita Neverok, Ralph Valatka, Joseph and A. Zane. Anna Mae Uznis plans to put on a Fashion Show for us during the convention. Incidentally, she has put on several Fashion Shows in our vicinity.

A group of Chicagoans — Jack Jatis, Jerry Jesulaitis, Loretta Kassel and others — attended our Communion Mass in commemoration of St. Casimir. Several members received their 3rd degree medals. After the ceremonies, Rudy and Joe Sakal left for Florida to drive back their folks to Detroit.

#### K. OF L. CALENDAR

April 18 — New York, N. Y. (12)  
MASQUERADE BALL, Our Lady of Vilna Church Hall.

April 18 - 19 — New England  
DISTRICT CONVENTION,  
Brockton, Mass.  
Host — Council 1.

April 25 — Newark, N. J. (29)  
"A Night in Hawaii", St. George's  
Hall, 180 New York Ave.

April 26 — TESTIMONIAL DINNER — in honor of Msgr. Francis A. Virmauskis, Blinstrub's Village, South Boston, Mass., 6. p.m.

May 9 — Worcester, Mass. (116)  
Spring Dance, The Bungalow,  
Davis Way, Shrewsbury, Mass.

May 16-17 — MIDWESTERN  
BOWLING TOURNAMENT,  
Gary, Indiana.

May 16 — Great Neck, N. Y. (109)  
ANNUAL SPRING DANCE, V. F.  
W., Hall, 237 Great Neck Road,  
Great Neck, L. I., N. Y.

May 17 — Worcester, Mass. (26)  
SPRING DANCE.

May 23 — Testimonial Dinner for  
Frank Vaskas, St. George's Hall,  
180 New York Ave., Newark, N. J.

July 26 — Pittsburgh, Pa. (19)  
ANNUAL PICNIC.

August 20-23 — 46th K. of L. National Convention, Detroit, Michigan. Hosts — Councils 102 and 79.

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2512 W. 45 PL.  
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11220

## KNIGHTS OF LITHUANIA 46th NATIONAL CONVENTION

August 19 - 23, 1959

Sheraton Cadillac Hotel

Detroit's Councils 79 and 102 are working enthusiastically to make your 1959 convention the very biggest and best ever.

First, we have negotiated with the largest and most exclusive hotel in Detroit to obtain unbelievably low special convention rates: \$7.00 — single, \$11.00 — double, and \$12.00 — twin beds. For those who really want to live it up, all suites are 25% off for K. of L. delegates. (Be sure and use the reservation cards to obtain these rates.) All rooms are airconditioned and have radio and TV.

WEDNESDAY morning, you'll tour the Ford Motor Company, the Rotunda, the Edison Museum and fabulous Greenfield Village. Unless you've seen Greenfield Village, you've missed one of the major tourist attractions in the U.S.A. That evening, an EARLY BIRD GET-TOGETHER, will afford the opportunity to GO ABROAD during a trip to Windsor, Canada and one of Windsor's more famous eating places. There you can send postcards to the folks at home, from a foreign country and pick up "old world" souvenirs.

THURSDAY is the Knights of Lithuania Sports Day in Detroit. A grand scale GOLF TOURNAMENT has been arranged for you Knights. Beginning early in the morning, you'll have plenty of time to rest and refresh before the Knights of the Alleys take over with a *Mixed Double Bowling Tournament*, scheduled for late afternoon.

THURSDAY evening, everyone will be able to relax during a refreshing three-hour cruise on the Detroit River and Lake St. Clair. There will be dancing, and snacks served on board the boat.

In response to your many requests, a LUNCHEON has been scheduled for both FRIDAY and SATURDAY, in order to eliminate the frantic rush to crowded restaurants. After a friendly and leisurely lunch, on FRIDAY — we have invited an interesting and entertaining speaker. SATURDAY — you'll see a glamorous FASHION SHOW staged by Anna Mae Uznis of ANN'S FASHIONS. Ann's Shows have become the rage around Dearborn and Detroit!

FRIDAY evening, in the relaxed airconditioned comfort of the hotel, K. OF L. TALENT will entertain you. A most interesting show has been planned with over a hundred Detroiters participating. Comedy, choral music, scenes from Broadway Shows, Lithuanian Folk Dances and Songs are all going into this gala event. Out-of-town talent wishing to participate — you are cordially invited to register your acts before June 1st with Miss Louise Simonis, 2040 Central, Detroit 9, Michigan.

SATURDAY evening, our traditional SEMI-FORMAL DANCE will be held. You'll waltz, cha-cha, polka and tango to one of our best musical assembles, in the hotel's Grand Ballroom.

SUNDAY, after Mass, the gourmets of C-79 promise a breakfast you'll long remember. That same evening — the CLOSING BANQUET will be the crowning glory of the convention. During the banquet, you'll be delighted with no less than three big surprises.

To add to your convenience, chartered bus service will be provided to most of the major events held outside the hotel, including MASS on Friday, Saturday and Sunday. So you can leave your worries and cares at home and let Detroit tend to the details.

Not to be outdone, DETROIT, the MOTOR CAPITAL OF THE WORLD, is making arrangements to see that every delegate and guest of the K. of L. 46th National Convention will go home with a NEW CAR. GM and FORD are vying for this privilege, so come to Detroit in August and see which one succeeds!

Since many of you have expressed a desire to spend one or two weeks in and around Detroit, the idea has been suggested to arrange a tour of Northern Michigan during the week following the convention. Included in the tour will be Mackinaw Island, the Soo Locks, Taquamenon Falls and the awe inspiring Upper Peninsular. If a sufficient number of persons is interested, we'll gladly make the necessary arrangements. Anyone interested in this tour or any other information concerning the coming convention, please contact:

K. of L. 46th National Convention Committee  
ROBERT S. BORIS, Chmn.  
7619 Calhoun, Dearborn, Michigan