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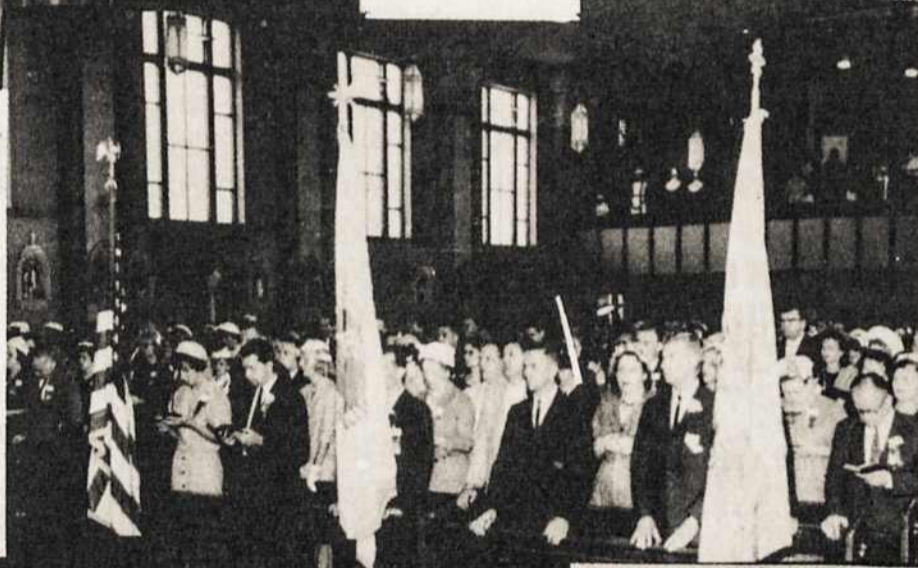
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Lithuanian Affairs



Cultural



Juniors

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Religion



The K of L Serves "God and Country", for 50 Years

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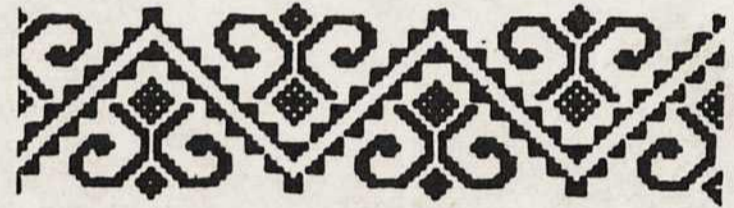
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I NAUJUS METUS



Kun. Vilius Aksiurdna

Trys šimtai šešiasdešimtys penkios dienos jau vėl praslinko ir mes Dievo paskirtame mums gyvenime padarėme žymų žingsnį pirmyn - arčiau amižinybės. Zaibo greitumu pralekia pro mūsų dvasios akis, praėjusių metų laimingos, liūdnos, pilkos kaip rudens dienos: mūsų gyvenimo momentai pasiliko tik atmintyje.

Laikas nesulaikomai bėga, ir niekados apčiuopiamai, realiai ir suprantamai nesuvokiame ir nepajuntame tikrumą tiesos, jog kas prėjo nebesugrįš, kad praeities tikrovės nepaकेisime, kaip kad varpų gaudimas atsisveikinant senuosius metus ir sutinkant naujuosius.

Nauji metai žmogui duoda vilties ieškoti naujos laimės. Nes žmogus, trokšdamas sau laimės, linki jos ir kitiems. Šiandien, kur nepažvelgsi, visur matyti veiduose pakeltoji nuotaika; visur girdisi sveikinimai: "Laimingų naujų metų . . . laimės, sveikatos, turto, garbės, pilno pasisekimo, linkėjimų apstybė."

Dievas tokią sutvėrė žmogų, kad jam yra įgimta trokšti pilnos laimės. Visi vieno dalyko ieško gyvenime, tai būtent, pilnos nesibaigiančios laimės, nes Dievas tokią davė žmogui prigimtį, kad jisai ilgėtūsi, trokštų ir ieškotų laimės. "Nerami mano širdis, Viešpatie, kol neatsilsės Tavyje".

Bet kas yra toji laimė? Kur ją

surasti? Kaip ją atsiekti? Tai klausimas kurs pasaulio yra sprendžiamas jau per tūkstančius metų.

Vieni ieško laimės kūno patenkinime - smagumuose. Kiti ieško laimės turtuose. Kiti vėl ieško sau laimės garbėje, puikybėje, tuštybėje. Bet tos laimės niekas nesurado nei kūno geidulių patenkinime, nei rūpestyje sukrauti turtą ir tapti turtingais, nei tie tautų vadai, kurie užgrobė valdžią, kad taptų pasaulio valdovais ir tvarkytojais.

Kodėl tie visi laimės ieškotojai, ieškojo jos ir niekur nesurado? Dėlto, kad neieškojo laimės ten kur šaltinis josios yra arba sužinoję kur yra josios šaltinis, nenorėjo, ir šiandien josios nenori ir, nuo jos atsisako - nes laimė yra amžinojo gyvenimo prošvaistė.

Tikrosios laimės klausimą yra mums išrišęs patsai Išganytojas, Jėzus Kristus.

Šiandien, Katalikų Bažnyčia švenčia Naujus Metus dėl to, kad pasaulio Išganytojui yra suteiktas Jėzaus vardas. "Todėl ir Dievas išaukštino jį ir dovanavo jam vardą, viršesnę už visus vardus, kad Jėzaus vardu priklauptų visoks kelias danguje, žemėje ir po žeme ir kad kiekvienas liežuvis išpažintų jog Viešpats Jėzus Kristus yra Dievo Tėvo garbei". (Phil. 2, 9).

Katalikų Bažnyčia, švęsdama Jėzaus vardo dieną kartu su Naujais

Metais, linki ir mums laimės, tos tikrosios laimės: pažinti, pamilti ir sekti Jėzų, nes tiktai Jėzus yra tikras kelias, tiesa ir gyvenimas ir tikroji laimė. Jėzuje glūdi žmogaus laimė ir tiktai per Jį ir Jame gyvendami žmones gali sulaukti laimingų Naujų Metų.

Ką tai reiškia geri, laimingi metai? Tai yra metai, kuriuose gauname visa ko geidžiame. Bet niekas negali būti tikras jog gaus ko jis nori. Tik tas asmuo kurs nori tai ko Dievas nori, tik tas gaus iš Dievo tai ko pageidauja. Aiški išvada: tas žmogus turės laimingus metus, kurs savo norus ir savo valią pilnai prisitaikins prie Dievo valios.

Laimė yra ne kas kitas kaip pasitenkinimas tuo, ką žmogus gauna iš Dievo gerumo. Dievas nori, kad žmogus darbuotųsi, stengtųsi ir ryžtųsi. Bet nereikia nerimastauti ir pykti, jei nepasiekiame to ko geidžiame. Nes galutinis žodis priklauso Dievo valiai. Stai čia ir glūdi žemiškoji žmogaus laimė. Tada tik atrasime tikrą sielos laimę ir džiaugsmą, kai sutaikinsime savo norus ir valią pilnai su Dievo valia. Šią pamokimą atnešė mums pats Jėzus ateidamas žemėn žmogaus išganyti. Sis yra laimės kelias. Be šio kelio žmogus nebus laimingas ir be jo negalės tapti laimingu per naujus metus.



STAR OF HOPE

Arch. George Matulevičius - Matulaitis

Perhaps the most popular and best known of all the saintly Marians is Archbishop George Matulevičius-Matulaitis, beloved Renovator of the Order. He was born in the village of Lugine, the parish of Marijampolė, Lithuania, on the 13th day of April, 1871. Orphaned at an early age, George was raised by an older brother. In his early youth he contracted tuberculosis of the bones, an ailment that was to cause him considerable pain throughout life.

After finishing his studies at the gymnasium at Marijampolė, George was enrolled at the seminary of Kelc, Poland, where his uncle taught the classic languages. To save his uncle and the seminary authorities much embarrassment, his name was changed from Matulaitis to Matulevičius. Later he was sent to the Imperial Roman Catholic Ecclesiastical Academy in St. Petersburg, Russia, where he completed his priestly studies and was ordained December 19, 1898. After four years of post-graduate work at Fribourg, Switzerland, he received a Doctor of Theology degree, with a special recognition of his unusual brilliance. In 1907 the young levite returned to St. Petersburg as a professor. During the years between his studies and assignment to St. Petersburg, Father George suffered considerably from the tuberculosis of the bones which he had contracted in childhood. Several operations were made to relieve his pain.

Within a few years Father George was made Vice-Rector of the Academy and a brilliant future was predicted for him by his friends and associates.

However, he voluntarily gave up future glory to undertake the secret revival of the Marians, who had been reduced to a lone survivor.

With permission from the Holy See, Father George took his vows as a Marian on August 29, 1909. In 1910 Pope St. Pius X approved the revised constitutions of the newly revived congregation as prepared by Father George. After the death of the last "White Marian" in 1911, Father George was elected Superior General of the new Marians. He resigned his position at the Academy to establish a novitiate at Fribourg, Switzerland.

It was from here that he came to the United States in 1913 with two Marian priests to establish the first Marian house in the United States. A few months later Father George returned to Europe to continue the organization and expansion of the fledgling community.

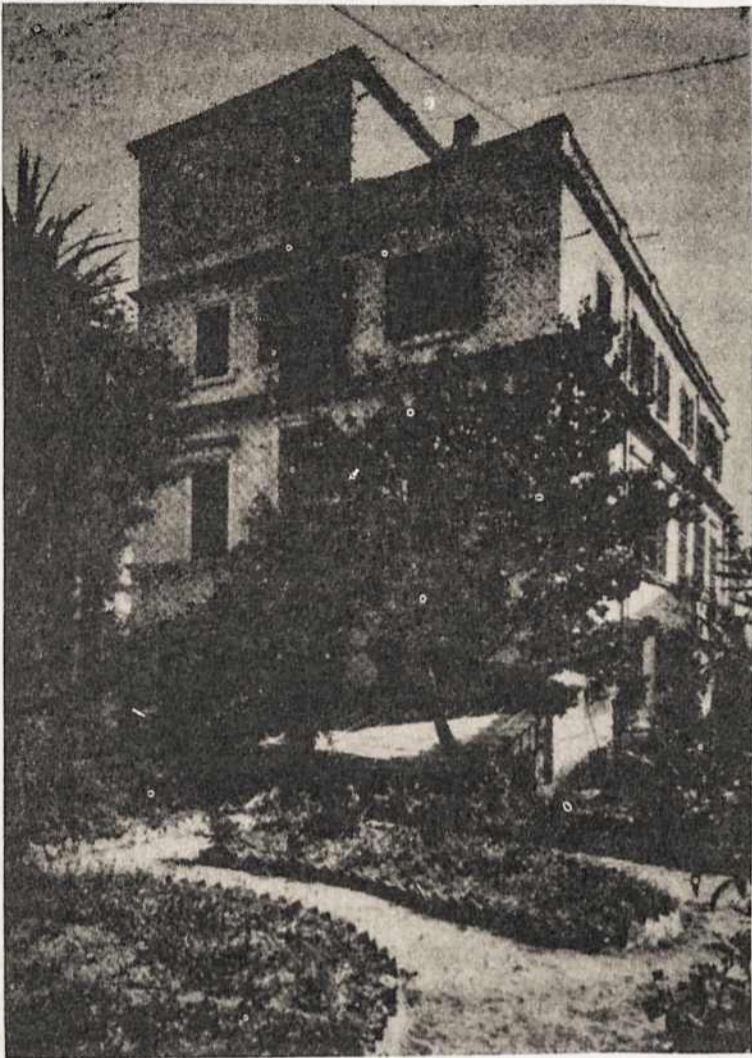
Because of his brilliant scholastic record, the Holy See had marked him as a prospective candidate for important future assignments.

The episcopal see of Vilnius, traditional capital of Lithuania, presented an especially delicate problem to the Vatican after World War I. The Lithuanians, Poles, Germans and Communists were struggling for the rule of the city. A bishop acceptable to all opposing fractions could not be found. Finally, in 1918 Father George was chosen for this exacting assignment. For seven long and trying years he shouldered the spiritual and material burdens of the diocese. His tact and his admirable solution of political problems that made his task so difficult won for him the respect of all. In 1925 he resigned, wishing to spend the rest of his days in guiding the spiritual destinies of the religious community he had revived.

But this was not to be.

The same year he was raised to the rank of Archbishop and sent to his homeland, Lithuania, as Apostolic Visitor to establish an ecclesiastical province and to arrange a concordat between the Vatican and the Lithuanian government. Both assignments were successfully completed by this erudite and tactful prelate.

In 1926 Archbishop George came to the United States to make an official visitation of the Marian Houses and to participate in the International Eucharistic Congress in Chicago. During his short stay in the United States, he preached and lectured in more than eighty Lithuanian parishes.



The beatification judges in session

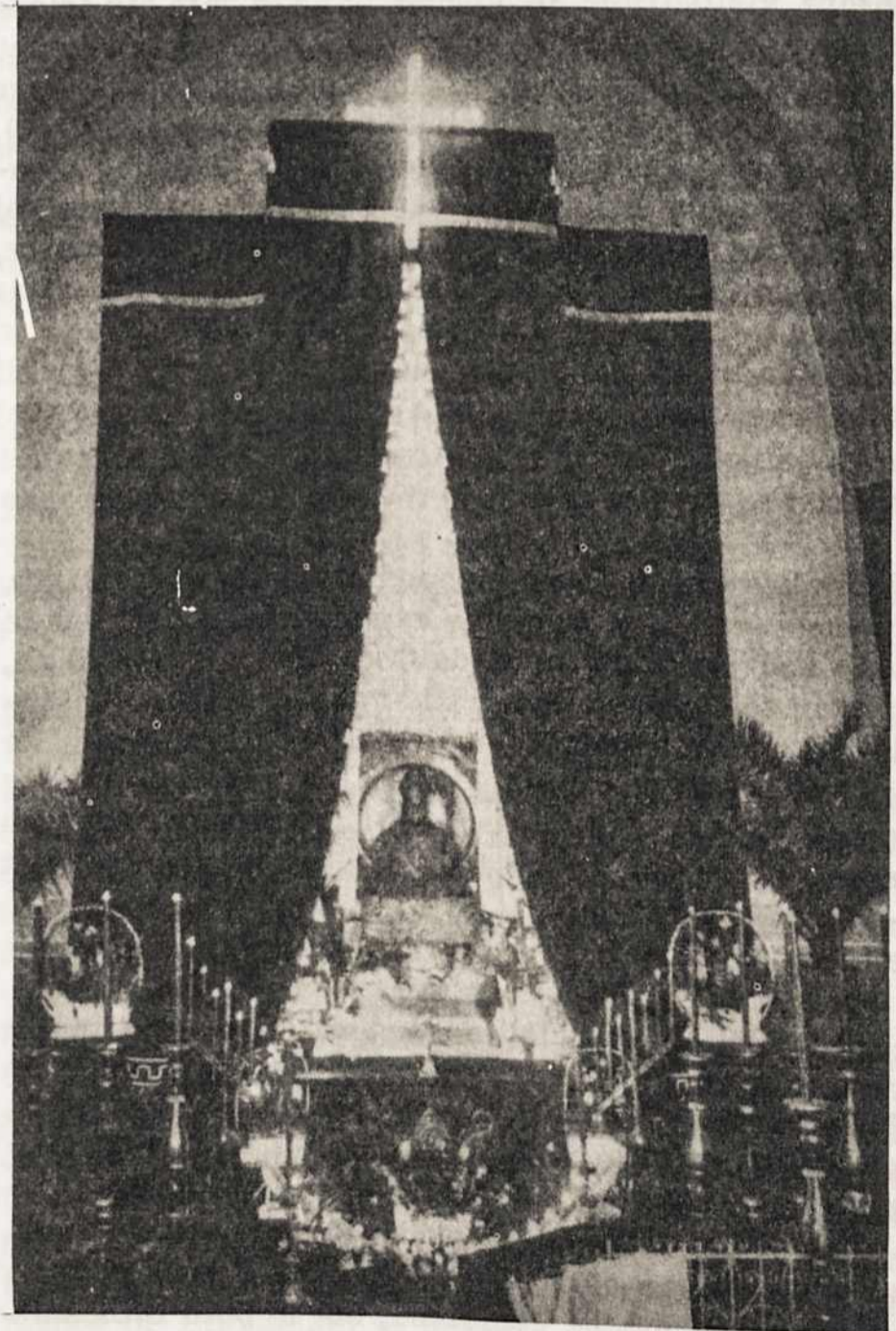
Archbishop George died January 27, 1927, the victim of a sudden attack of appendicitis and other complications. His life of prayer, work and sacrifice has become the inspiration of Lithuanians all over the world.

He was buried in a crypt beneath the cathedral of Kaunas, Lithuania. Because very often the spring rains caused the river Nemunas to overflow, inundating the old section of the city and flooding the cellars of the cathedral, the Archbishop's crypt was moved from its resting place by the swirling waters. When they learned of this, the Marian Superiors petitioned the ecclesiastical authorities for permission to move the coffin to a more suitable location. In the presence of many doctors and other witnesses, the coffin was opened. The body of Archbishop George lay on its side in the water-filled coffin. It was 1934, more than seven years after burial. The body was found intact except for a part of the face that had been ruined by the waters. Before being transferred to a new casket, the body was carefully examined by the doctors, who set down their findings in writing. Photographs were taken to give more credence to the claims.

In solemn procession, the body was transferred to the Marian House at Marijampole. Five bishops, more than sixty priests and thousands of the faithful took part in the ceremonies of transfer.

Now, more than ever before, the people flocked to Archbishop George's tomb seeking help in their earthly affairs. People began to proclaim publicly the favors they had received through this saintly man of God. Many of these favors were recorded and placed in the archives of the monastery.

In 1952 the beatification process of Archbishop George was initiated in Rome. Its introductory phase was recently completed. More than two hundred and fifty new favors have been recorded in the United States alone since the process was initiated.



Archbishop George's body is laid to rest in a stone grave, Dec. 25, 1934.

by Dr. ALFONSAS ŠEŠPLAUKIS,
Columbia University, New York

Adam Mickiewicz and Lithuania

(Continued from Dec. issue)

4

Mickiewicz went to Rome. He travelled through Germany and Switzerland.

In Weimar, Goethe was celebrating his 80th birthday. Mickiewicz visited him in August of 1829 with his friend and companion Antoni Edward Odyniec, who was interested in world poetry and Lithuanian daina (few of them were published in his poetry collection in Polish translation). In his letter of August 20 to Julius Korsak, Odyniec mentions Mickiewicz's talk with Goethe on folksongs and, of course, on the daina (Cf. A. Odyniec, *Besuch in Weimar*, Wien 1949, p. 101). Almost at the same time, the daina was handled by Mickiewicz in his "Konrad Wallenrod" and the collection of Rhesa was reviewed by Goethe himself who stated that "the poetical gift is presented to the peasant and knight alike." Now in Weimar both poets stressed the importance of the daina for the world literature once again.

In Rome Mickiewicz experienced his religious rebirth. In his poems written in Rome he expresses his feelings of meekness and humility towards God. From early youth, appreciating feeling and faith rather than reason, Mickiewicz in his poem "Reason and Faith" calls reason "a drop in God's almighty palm." With the religious feeling very close to the "De Imitatione Christi," Mickiewicz two years later was going to start his most important work - "Pan Tadeusz."

The many sided poet, when turning back to the matters of his country and politics, becomes bitter and unpardoning. In his poem "To the Polish mother," also written in Rome, he advises his countrymen to use the method of Konrad Wallenrod when fighting the tyranny of the enemy. They should learn "to hide their wrath, to sink their thought as in an abyss profound." But the time had come for action. The insurrection against the Russian government was begun November of 1830 in Warsaw. The next year it was suppressed by the Russians, but in both Lithuania and Poland it was a great event. In Lithuania it marked the beginning of the national awakening of the people.

Mickiewicz intended to join the insurrection and proceeded from Rome to Dresden and Prussian Poland. But he was unsuccessful in crossing the Russian border. He

decided to go with other Polish and Lithuanian refugees to Paris. The unsuccessful campaign in his homeland inspired him to write a new work, an account of the Russian oppression and torture experienced few years ago in Vilnius.

In Dresden came the inspiration for "Forefathers Eve, Part III." The romantic Gustaw of the Part I is transformed into patriotic martyr Konrad. The idea of the Part I - the necessity of suffering - is now elaborated and the folk rites are replaced by tortures and political martyrs. In the famous "Improvisation" Mickiewicz shows us Konrad rebelling against God because of injustice toward innocent people, but he is led back to humility by Father Peter.

Regarding the love of his country, we hear words from Konrad so similar to Shakespeare:

Now is my soul incarnate in my country
And in my body dwells her soul;
My fatherland and I are one great whole.
My name is million, for I love as millions.

(Poems by Adam Mickiewicz, *ib.* p. 277).

Since the Insurrection of 1830, Mickiewicz feels that Poland, separated from Lithuania, was going its own way toward her future destiny. The Messianistic idea is introduced into "The Forefathers Eve, Part III." Symbolically, the poet sees his fatherland nailed to the cross by Prussia, Russia and Austria. But it shall rise again, just as Christ has risen.

In the Preface to "Forefathers Eve, Part III," Mickiewicz describes the raging of Novosilcev in Lithuania. This man abolished several schools in Lithuania, with orders that the boys enrolled in them should be refused permission to complete their studies in any public or private institution. Such an edict, forbidding young men to study, Mickiewicz calls "unheard of in history and the peculiar invention of the Russian intellect." Thus Novosilcev was a precursor of the later oppressor in Lithuania, Muraviev, who became more famous in this regard.

In Act I, Mickiewicz writes of "those young school boys from Zmudz" who were banished to Siberia. One of

them was Ignas Domeika, a Philomathian and a close friend of Mickiewicz. Domeika, a kinsman of Mickiewicz's first love, Maryla Wereszczaka, later went to Chile and became Rector of the University of Santiago. Another, Janczewski, was a student at the gymnasium at Kražiai and was sent into exile with some solemnity. He made a great impression upon Mickiewicz:

They brought Janczewski out: I saw him there,
Disfigured, black, but strangely noble, too,
And now he smiled upon the crowd, a smile
Gracious and kind for all its bitterness,
As if he said, "The pain is not too much."

(Poems by Adam Mickiewicz, ib. p.261).

"Forefathers Eve, Part III," is closed with a "Digression" where Mickiewicz gives impressions of his journey to Russia, of his life in St. Petersburg and of his meeting with Joseph Oleszkiewicz, who impressed Mickiewicz with his mysticism as well as foretold the doom of the tsar's empire. Oleszkiewicz was born in Lithuania (Samogitia), of poor parents, studied painting in Paris and became an honorary member of the Academy of Fine Arts in St. Petersburg. Now, far from Russia, Mickiewicz remembers Pushkin, his former friend, who "perhaps, seduced by gifts of state, betrays his free soul to the tsar for hire."

5

Mickiewicz wrote another book in 1832 to console his countrymen who were exposed to pessimism and despair in exile. His aim was to keep them on a higher moral and religious level. This book - The Books of the Polish Nation and the Polish Pilgrims - was published anonymously, but everybody knew who the author was.

In the first part of this pamphlet, Mickiewicz gives a short historical sketch of Poland. The style is biblical. "In the beginning there was belief in one God, and there was freedom in the world. . . . But later, because of injustices done by kings, the people became slaves, and there was never such slavery in the world, either before or after, save in Russia in our own days." Condemning the three European rulers, who partitioned Poland and Lithuania, Mickiewicz calls them "three blasphemies" and the union of both countries a symbol of the "future union of all Christian peoples in the name of faith and freedom."

Therefore, in the "Pilgrim's Prayer," Mickiewicz cries for help to "the God of the Jagielos, Sobieskis, Kosciuszkos." He asks God to have mercy on his Fatherland, to grant to pray to Him "according to the custom of our fathers, on the field of the battle with our weapons in our hands, before an altar made of drums and cannon." In the Pilgrim's Litany he calls for help on St. Casimir, patron of Lithuania, St. Stanislaw, patron of Poland and St. Jozafat, patron of Ruthenia. He asks the Lord to remember "the martyrdom of the young men of Lithuania, slain with rods, dead in mines and in exile, and "the martyrdom of the citizens of Oszmiana, slaughtered in the churches of the Lord and in their houses." He prays to the Mother of God, who in 1656 was proclaimed a Queen of Lithuania and Poland after the defeat of Swedes.

In the second part of his prophetic "Books of the Polish Pilgrims," Mickiewicz rather advocates the religious and moral rebirth than political activity for his divided and distressed countryman. The main thing is to preserve the national and cultural inheritance during exile and in foreign countries. "Ye are among strangers as shipwrecked men on a strange shore. Be mindful that ye are in the midst of strangers, and there will be concord among you."

Mickiewicz was "a poet of transformation." He transformed his heroes and at last he transformed his poetry into action and life. To the life in exile he gave a lofty name, and the name of "emigrant" was transformed into that of "pilgrim." "Ye are on your pilgrimage in a strange land, as was God's people in the wilderness." And pilgrims were all emigrants who stood on a high religious and moral level.

6

In Paris, Mickiewicz wrote his last and best poetical work - "Pan Tadeusz" - from 1832 to 1834. In this work he returned into the idyllic life of his childhood in Lithuania.

"Pan Tadeusz," or as its subtitle says, "The last Foray in Lithuania in 1811 and 1812," approaches Donelaitis' "Seasons," describing an idyllic country life. But Mickiewicz's work has its plot and idea, which is the repentance, humility and devotion to patriotic interests.

The Polish poet, Josef Wittlin, calls it a "nostalgic work, born under the painful pressure of nostalgia and written by an exile for other exiles (Cf. Pan Tadeusz, in Kridl, Adam Mickiewicz, p. 69). And it was Mickiewicz's "Schwanengesang," the last sparkle of his poetical genius.

Mickiewicz's longing for his old homeland is expressed in the first lines of this narrative poem:

Lithuania, my country, thou art like health, how much
Thou shouldst be praised only he can learn
Who has lost thee. Today thy beauty in all its splendour
I see and describe, for I yearn for thee.

(Pan. Tadeusz, transl. by G. R. Noyes, London and New York, 1949).

And after those words, Mickiewicz directs his thoughts to the Mother of God, of Gates of Dawn in Vilnius, remembering his dear mother who offered him to Our Lady, when Mickiewicz was a child, hopelessly ill and miraculously healed.

The hero of the work, the youth Jacek Soplica, killed his neighbor who refused his daughter in marriage and became a Bernardine monk under the name of Robak (Worm) and acted as an agent for the liberation of his fatherland during the campaign of Napoleon in Russia. The fact is, that after the rebellion of Kosciuszko, who called himself a Lithuanian, in 1794 another effort to throw off Russian domination took place in 1812, when nine regiments of Lithuanian volunteers fought under Napoleon for the restoration of Lithuanian independence; even a provisional Lithuanian Government was set up.

(Continued on Page 16)

A Legend of Lithuania . . .



Juratė and Kastytis

By Carolyn A. Nagin

Much has been written about the legends of many lands but never have I seen Lithuania included among them. Yet, Lithuania is one of the countries richest in myths and legends. They are full of color, charm and beauty: With all their pathos, they capture the kind spirit and tenderness of the Lithuanian people.

It is my aim here, to recount a typical Lithuanian legend in hope that it will bring to light a deeper appreciation of the precious heritage that is ours.

This is the story of "Jurate and Kastytis" or The Legend of the Origin of Amber (gintaras).

Long, long ago, Perkūnas, God of Thunder, presented to his daughter, Juratė, the waters of the Baltic to rule over as her domain. Juratė lived in a beautiful palace below the Baltic Sea. The walls were made of purest milk-white amber; the threshold was composed of shining gold amber and the floors made of amber, the color of bronze.

One day, Juratė called her subjects of the sea (fishes, nymphs and mermaids) to a council meeting.

"I hear," she said, "that a bold fisherman named Kastytis is disturbing our peace by destroying the fish, catching them in his nets and killing them. What say you, how shall this youth be punished?"

After some deliberation, Juratė and her court of sea nymphs decided to lure Kastytis to the bottom of the sea by their bewitching and enchanting songs and there to blind his beautiful eyes with sand and seaweed.

From the distance, they beheld their enemy, Kastytis, "young as the new clover in bloom (Dobilėlis), handsome as the rising sun (Saulelė be-

auštanti), sturdy as the well grown oak (Ažuolėlis)!" Kastytis heard the enticing songs and saw hundreds of boats manned by many maidens rowing with amber oars. Amongst them was

palace beneath the sea.

But such happiness couldn't last. A jealous nymph, envious of Juratė, reported to Perkūnas that his daughter had fallen in love with a mortal.



one of unsurpassed beauty, with a sceptre in her hand - Juratė, Queen and Goddess of the Baltic.

The mermaids alighted from their boats and soon began to encircle the youth. Kastytis was astounded at the sight, but he was fascinated by Juratė. She seemed to hold a magnetic power over him. At last, bewitched by her charms, Kastytis threw himself into her arms.

Juratė was about to tell Kastytis of the punishment that was coming to him, but the words would not come. She had fallen in love with this fair, handsome youth. Instead, she told him that she would forgive him on the condition that he would swear to love her forever.

"Choose then!" she commanded him. Kastytis needed no urging. He immediately swore to the promise. So, every evening, Kastytis and Juratė would meet on the shores of the Baltic, and then every morning, Juratė would again return to her amber

Perkūnas was enraged and flung a flash of lightning from the heavens. He unleashed the winds and caused great storms to plague the calm waters of the Baltic.

In the midst of the turbulent storm, a thunderbolt struck the amber palace, killing Juratė and shattering the palace into many pieces. Kastytis was chained by Perkūnas to a rock at the bottom of the sea and the body of Juratė was cast before him.

Kastytis was eternally destined to bear the grief of his unhappy fate while the waves carried the fragments of the amber palace far and wide.

The legend has it that you may still find pieces of amber as you walk along the Baltic shore. The waves will bring pieces of amber, milk-white, gold or dark bronze and strew them along the white sand beaches. It is further said that whenever a storm rises in the sea, one can still hear the distant moans of Kastytis as he pines away for his lost love.

FROM THE KNIGHTS OF LITHUANIA ARCHIVES



LIETUVOS VYČIA XXI SEIMAS
Rugs. 9, 10, 1833, CHICAGO

Photo by
A. S. K. S. C.

The K of L - as it was thirty years ago,
during the 20th National Convention, Aug., 1933, Chicago, Ill.

Marginal notes about. . .

TWO CULTURES

Blue Monday

Dear Mother,

Do you know that your daughter in the sociology class is known as one of the "marginal people"? Do you know that you, as a second generation individual, also live on the margin of two social cultures? You live on the edge of the dominant American culture and on the periphery of the transplanted Lithuanian culture. You and I really belong to neither of these cultures; hence we are very unhappy people - so says our professor. You and I are unconsciously inculcated with the attitudes and values of our grandparents, and at the same time exposed to the influences of American culture. We are thus torn between two conflicting sets of attitudes and values, neither of which we can completely understand and appreciate. . . so they tell me in my sociology class, dear mother.

They tell us more than this. They say that members of the ethnic community (i.e., the Lithuanian community) cannot understand us and they revile us for behavior different from theirs. On the other hand, Americans ridicule us, considering us "foreigners" no matter how hard we try to conform to their ways of speaking and acting. There is thus "no peace in our soul." The marginal individual says, "I don't fit in the world of my parents. I am not accepted by Americans." Then the sociologist puts the cloak of tragedy around the marginal individual and gives him these lines to say: "I am a tragic individual. I lack a cultural anchorage and a sense of belonging."

My grandparents are more fortunate. They are sufficiently anchored in their own cultures to withstand the conflict of cultures. My grandparents withdraw into their own group. Not so, the native born.

I am a marginal individual, psychologically as well as socially, I am in desperate straits. I have no sense of belonging.

I am sipping a chocolate milkshake here in the college tea room and brooding over my tragic lot.
Marginally yours,

BIRUTE

* * *

Sunny Sunday

My dearest Birute,

How interesting to be a "marginal people". How revealing to have two views from a mountain top instead of merely one. I never did like blinkers, dear child. How restful to be at home in two circles instead of just one. How stimulating to love two cultures instead of erecting a stone wall about one.

Have you really no sense of belonging? I agree with you that we are social creatures by instinct and that we have need of identifying ourselves with a group. However, on many another point, I disagree with your eminent professor. We are not at loose ends. We do identify ourselves with a group - first of all, the larger group of the human family. Every time I hear the word "foreigner" used by a narrow ethnocentric person I paraphrase the bard of Avon and think:

Hath not a foreigner eyes?
Hath not a foreigner hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warm'd and cool'd by the same winter and summer, as a non-foreigner is?
If you prick us, do we not bleed?
If you tickle us, do we not laugh?
If you poison us, do we not die?
And if you revile us. . .

I think Shakespeare had a sneaking sympathy for this foreigner in Venice and for "foreigners" everywhere. There are no foreigners. There are merely narrow outlooks. There is only the "ruthless self-

love of the group." From the Christian viewpoint, we are all children of one Father and brothers of the Son of Man; we are all participants of the Love that created us, redeemed us, and preserves us every second of our existence.

Do certain persons speak a language different from our own? What is language, but an expression of thought through vocalization of breath modified by tongue, teeth, and lips. Who is to say that one set of vocalizations is more important than another? It is not the mode of expression - whether Latin, English, Bantu, German, Italian, or Lithuanian, that counts; it is the THOUGHT expressed that is all important. This fact is not always taken into consideration. For example, many of us are losing sleep over the fact that prayers are said bi-lingually in many churches. There is no one to raise his voice to question whether there is PRAYER in the first place; it is only the mode of expression, the language employed, that seems to count. (And your teachers have doubtless told you that for the best type of prayer, you don't need language at all.)

Where have I strayed - we are members of the same human race. We belong. But we belong not only to ONE group, but to two. Being marginal people, we identify ourselves with both groups. We see the best that is in the cultural group of our ancestors and we keep those traits. What traits? Why the deep faith, the inherent goodness, the innate kindness reflected so beautifully in the wrinkled faces of our aged folk, the love and generosity with which they surround everything that pertains to their faith. These are precious indeed. Then there are the arts, skills, lore, tradition of Lithuanian culture - for example, the loveliness and humanness reflected in an epic portrayal of folkways as in the Ciurlionis ensemble. These traits must be preserved by us of the second and third generation.

Moreover, we must choose carefully among the traits in the dominant culture, choose with a critical eye, for we want to remain "foreign" to American materialism, to shoddiness, to cheap gaudy cinema star worship, to the shocking acceptance of divorce, to irreligion, to worship of "bigness" for its own sake, and to the temple of the Almighty Dollar - the antechambers of cheap television shows, advertising of Unlucky Strikes and New Gold cigarettes. If such things be "American" let us second and third generation individuals remain ever "foreign."

You and I know that these things do not constitute America. You and I know the kindness and friendliness we have experienced in this land of the free from childhood days, the educational opportunities offered us, the recreational facilities for youth, the freedom, democracy, the faith of

the majority of people, the work opportunities, the years we have spent under blue skies and amid green hills, the years we have meandered down its wide paved streets, the years we watched the slowly advancing automobile and electric age merge into the radio, airplane and television era - all these have given a special bent to our loyalties. Like a tree planted on a hillside we have sunk our roots deep into the land which nurtured us. From our trunk let be fashioned first a cross, then a flagpole to fly aloft the Stars and Stripes - the red, white, and blue, to which we pledge our first loyalties. And under this flag, with never-swerving love, with deep appreciation, with all the tender reminiscences of childhood, let us fly the colors of our father's land - the green, yellow, and red. This wonderful land admits the use of both loyal-

ties. This land welcomed our penniless, untutored parents, gave them a modest little home, happiness and contentment, will give them a place in the sun to rest at long last. In this land, I too of the second generation want to rest, "blessed by the sun of America and washed by her gentle rains."

There is no conflict, dear Birute, there is merely need for a deeper understanding and a living realization of our enviable good fortune in being HEIRS of two cultures instead of one. My dear bookworm, if someone were to will you two thousand books instead of one, would you object?

Su diev, Brangioji,

MOTINĖLĖ

(Reprinted from "The Marian",
December, 1950)

A CORRECTION, IN THE NATIONAL CONVENTION RESOLUTIONS

During the past National Convention, a serious error occurred in the midst of paper-shuffling between the Resolutions Committee, the Presidium, and the VYTIS Staff. The effect - one resolution was printed erroneously in the October VYTIS. The resolution as published was not accepted in full by the Convention, but was modified and abridged. Following is the correct version:

BE IT RESOLVED

1. That the Knights of Lithuania offer full approval of the work of the AMERICANS FOR CONGRESSIONAL ACTION TO FREE THE BALTIC STATES, and that all members of the Knights of Lithuania be urged to support the goals and work of this organization.

2. That the Knights of Lithuania urge the above-mentioned organization whose membership consists of Lithuanians, Latvians, Estonians, and other Americans, to continue its work in the future with even greater energy and dedication.

3. That the Knights of Lithuania denounce the actions taken by various prominent Lithuanians opposing resolutions supported by the AMERICANS FOR CONGRESSIONAL ACTION TO FREE THE BALTIC STATES.

REZOLIUCIJA

1. Lietuvos Vyčių organizacija pareiškia šimtaprocentinį pritarimą visai AMERICANS FOR CONGRESSIONAL ACTION TO FREE THE BALTIC STATES vieneto veiklai ir ragina visus Vyčius remti visomis išgalėmis šios organizacijos darbus ir žygius;

2. Lietuvos Vyčių organizacija ragina virš minėtą organizaciją, apjungiančią lietuvius, latvius, estus ir kitus amerikiečius, savo veiklą tęsti ir ateityje su dar didesne energija ir užsidegimu;

3. Lietuvos Vyčių organizacija pasmerkia įvairių lietuvių pragaištingą veiklą prieš rezoliucijų pravedimą Kongrese.

Our sincerest thanks to the Resolutions Committee for calling this error to our attention. On behalf of the Supreme Council and the VYTIS Staff, humblest apologies are extended to those who were affected by the mis-statement of the resolution.

AN ACTIVITY PROGRAM FOR

THE GOLDEN JUBILEE YEAR

The type of activity that we as Knights of Lithuania members, individually and collectively, undertake during our Jubilee Year will depend on our understanding and appreciation of the aims and ideals of our organization. Our observance of the Jubilee must not be limited to our attendance at a meeting or an affair. It must mean much more to us and go beyond mere show and noise. It must, in short, have substance, which will be a cultural benefit to us and a credit to our beloved organization.

The Jubilee Year is a good year to strengthen our ties with our Lithuanian community, from which we sprang and for which our organization was created. In the past we have provided a good deal of leadership in various Lithuanian activities. Our active participation in the Lithuanian arena is needed no less now. The Knights of Lithuania were brought into being to help solve certain vital problems in the Lithuanian community. These problems exist today, and it is our honorable task as an enlightened Lithuanian organization to seek a proper solution to these problems.

During our Jubilee Year it would be especially fitting to stress Lithuanian action. At home and at meetings, and wherever we gather with Lithuanian friends, we ought to reflect the Lithuanian side of our K of L membership, for therein lies the beauty and the very reason for our existence.

It is mainly with the strengthening and reactivating of our Lithuanian potentialities in mind that we have drawn up the following specific suggestions for a purposeful, meaningful Jubilee Year:

1. Let us learn the Vyčiū Himnas - our anthem, which, in a single phrase - "Gyvenam tautai ir bažnyčiai", expresses the sole reason for our existence - our dedication to our people and our Faith. Let us sing this hymn frequently and with animation.

2. Let us learn the hymn to St. Casimir and sing it during our various religious observances.

3. Let us wear the K of L pin at our Lithuanian gatherings and thus identify ourselves as K of L members.

4. Councils that can afford it ought to procure a K of L banner, which adds a festive note to important organization functions.

5. Let us stir up within ourselves some true missionary zeal and go in earnest search of those who are

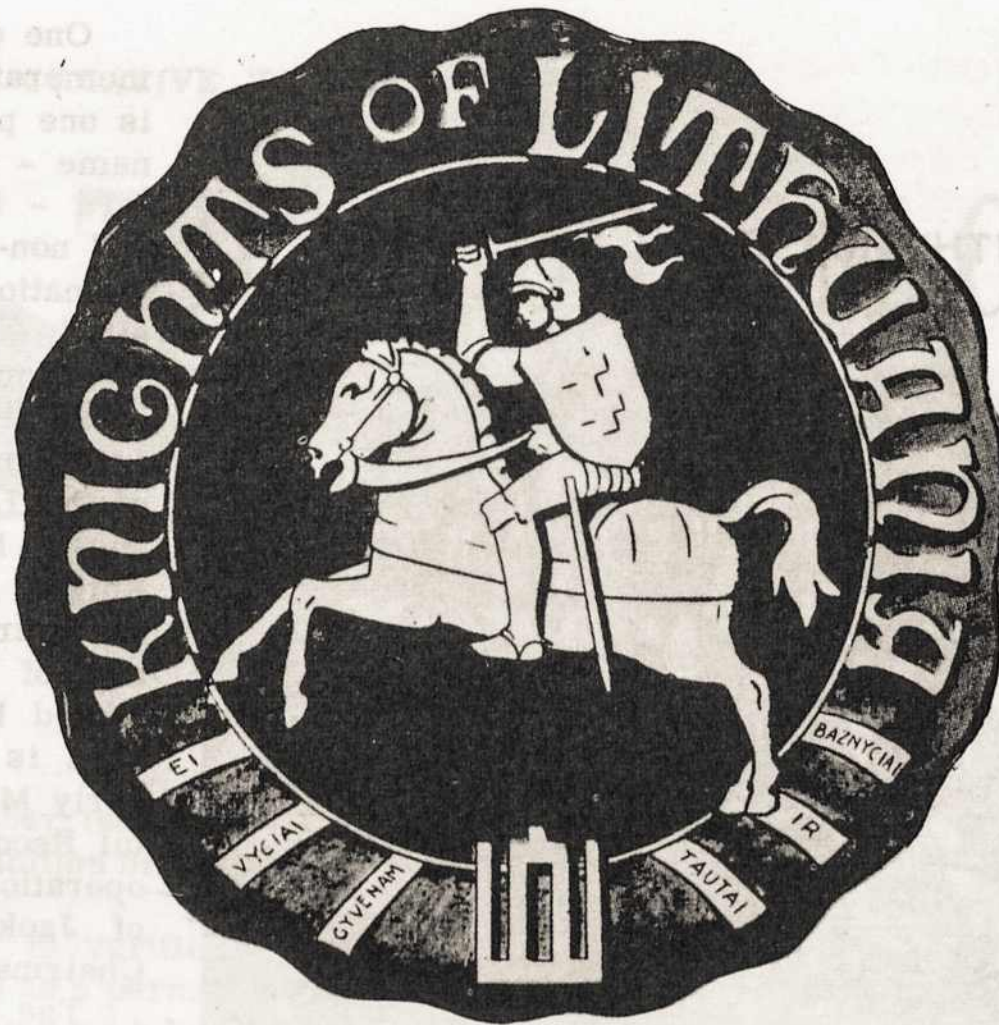
unaware of their heritage and do not know of the fuller life that can come to them by working with and for their own people. Perhaps stressing the true meaning of our organization rather than merely the social aspect would draw some new and very worthwhile members.

6. Let us introduce more Lithuanian character into our homes, our churches, our meetings and all our activities by employing Lithuanian customs, symbols and especially the Lithuanian word. It does us little credit to neglect the use of our language, both written and spoken. Here in particular much responsibility falls on our council officers and committees, from whom we expect example and encouragement in our knightly endeavor to restore this national treasure in its rightful place. Even our prayers, both public and private, reveal the extent of our appreciation of our ancient culture. Seeking opportunities to learn and to use our language rather than to shy away from it should be the aim of every cultured Lithuanian. The Jubilee Year can be the proper year to bring about a renaissance in the use of the Lithuanian language among all Lithuanians.

7. Let us inform the public about the Knights of Lithuania. With the exception of the annual convention time, too little is heard from us and about us. This information can be disseminated by personal contact, by writing news items and articles in the Lithuanian press and, where available, through the Lithuanian radio programs.

8. Early in the New Year there should be a council jubilee meeting to bring before its members and the general public the importance of the organization and its jubilee. One or two early leaders of the council, even if they are non-members at present, could get us acquainted with some local historical facts. All former members who can be located and members of other Lithuanian societies in the parish ought to be invited to attend this meeting. One of the council officers could make a summary of the work that is now being done in the council and explain the plans and prospects for the future. Then a song by a soloist or several voices, perhaps a reading of a suitable poem, some Lithuanian community singing and coffee can round out a meeting that will be enjoyable to the public and beneficial to the council.

9. In the spring or fall, the council should present a gala jubilee concert, folk dance festival, dramatic presentation or some other spectacular affair, depend-



ing on the available Lithuanian talent. Where this is impossible, a special jubilee dance could be held. In some places the dance could be held in addition to the other evening of entertainment. Whatever the affair, it should be made an occasion for honoring some old-time members and a short explanation to the audience of the significance of the jubilee. One-half of the profits from this gala affair ought to be assigned to the organization, which will be called upon to make some unusual Jubilee Year expenditures.

10. About April 23, K of L Founders' Day, the council should organize a Holy Hour or some special church service, to express thanks for all the past blessings and to petition for Divine Guidance in the coming years. Include the singing of the Hymn to St. Casimir and ask the pastor to invite the parishioners to take part in this service.

11. We should recall with deep appreciation that we are living in a land of freedom, where the rights of every nationality are respected and where we can retain and enjoy our national and religious heritage without restriction. Recognizing the unusual value of such personal freedom, we ought to be particularly conscientious in fulfilling the duties and obligations of our American citizenship.

12. Perhaps the greatest asset of the organization is its unblemished reputation. Therefore, all our affairs, large and small, and even the very names that we give to these affairs ought to be in good taste. Let us remember that this year the eyes of the entire Lithuanian community are upon us. In everything it does, the organization should present a picture of propriety, dignity and proud Lithuanianism. This holds true at all times, but it is especially fitting and desirable during the Jubilee Year.

THE KNIGHTS OF LITHUANIA
JUBILEE COMMITTEE

JUBILEE YEAR CHRONICLE

The Golden Jubilee Year is a time for all councils and districts of the K of L to plan very special and outstanding activities, and to tell the world about these activities and about their organization in general. While VYTIS can't help much with the planning, it can tell at least the rest of the K of L "world" about what's planned - if it gets the information! During the Jubilee Year, VYTIS will carry a chronicle of Jubilee Year Activities being sponsored throughout the U.S. Make sure your council's plans are included, by writing the Editor about them.

K of L CALENDAR

- | | |
|-----------|--|
| Jan 19-20 | C-10, Athol Winter Carnival. Dance Saturday, Dinner and Winter Sports Sunday. |
| Jan 26-27 | N.E. District Annual Ski Weekend, Purity Springs, Vt. |
| Feb 2 | C-1, Brockton, Snowflake Ball, Brockton, Mass. |
| Feb 8-10 | C-17, So. Boston, Mass. Annual Ski Trip, Purity Springs, E. Madison, N.H. |
| Feb 10 | Ill.-Ind. District - Annual Commemoration of Lithuanian Independence Day, Martinique Restaurant, Chicago, Ill. |
| Feb 15 | C-36, Chicago, Annual HEARTS' DANCE, featuring the famous "Ampolaires" Polka Band and the "Percussions". D-G-American Legion Hall, 4416 So. Western Ave. Chicago, Ill. |

Golden Jubilee Projects . . .

KNIGHTS OF LITHUANIA CHOIR RECORD



THE SINGERS ON THE RECORDING . . . The current Knights of Lithuania Choir, of the Illinois-Indiana District.



SOLOS on the recording were done by Choir Members pictured above: Albinas Rudzevicius and Ann Marie Kassel.

ARTIST-MUSICIANS involved in preparing the record were (seated at piano): John Byanskas (left), choir accompanist, and Faustas Strolia (right), Choir Director.



PLANNERS of the record include: (left picture) - Raymond Samoska, Choir Vice-President, Loretta Kassel, Record Committee Chairman, and Zena Savokaitis, Choir President; (right picture) - Miss Savokaitis and Martin Gestautas, Ill.-Ind. District President.

One of the first announced commemorative Jubilee Year projects is one planned to bring the K of L name - and a bit of Lithuanian culture - into the homes of member and non-member Lithuanians across the nation, through the "magic of music."

A long-play Hi-Fi record, entitled "Težydi Vėliai Lietuva" - "May Lithuania Blossom Again" (words of the Lithuanian poet, Paulius Jurkus), has been recorded by the Knights of Lithuania, Illinois-Indiana District, Choir, under the direction of Faustas Strolia and accompanied by John Byanskas. The record is expected to be released in early March, 1963 by the Continental Record Co. of New York, in cooperation with and with the assistance of Jack Stukas, National Cultural Chairman of the K of L.

The choir was first organized in 1915 and flourished for many years under the direction of several outstanding Lithuanian musicians. After a period of inactivity, the Chicago K of L's desire to enjoy and advertise Lithuania's music brought about the choir's rebirth in Dec. of 1960. Since then, it has been contributing significantly to the "blossoming" of Lithuania's beautiful folk songs, through appearances before Lithuanian audiences in and around Chicago, and at various Civic Affairs and International Festivals.

Seventeen numbers in all are featured in the album, making up an interesting variety of songs . . . some light and gay, some soft and melodic, some nostalgic, and others march-like and patriotic. The record ends with the K of L Anthem, or Vyčių Himnas . . . providing an excellent means for members to learn the anthem, as one of the individual Jubilee Year projects urged by the Jubilee Committee.

The record should make a welcome addition to the Lithuanian music library of every K of L member, and will provide a lasting memento of the Jubilee Year. The records, selling at \$4.00 each will be made available to all councils, upon requests, via the Council President . . . and, of course, can be obtained directly through the Choir itself. For more information, contact: Loretta I. Kassel, Record Chairman, 4049 S. Rockwell St., Chicago 32, Ill.

OUR CREATIVE THINKING



THE PROBLEM OF HUMAN PERSONALITY

Rev. Dr. Thomas Ziuraitis, O.P.

In the August - September issue of "VYTIS - The Knight" the following definition of human personality was given:

"Human personality is verified in any human individual who enjoys as a permanent possession the most perfect possible interior grasp and external realization of the whole - integral range of the cultural life open to man."

This is the essence of human personality. We know that angels are personalities, the messengers of the absolute Personality - of God as the Blessed Trinity, the Threefold Divine Personality. There are personalities of different natures and perfections. We continue to analyze the essence of human personality in its natural order or realm, proving that every man is a person, but not every person is already a personality.

This vital distinction has been almost always neglected especially in the so-called modern way of thinking and living. Let us take a few characteristic examples, concerning our greatest problem:

I. THE MOST COMMON UNDERSTANDING OF PERSONALITY

This understanding can be characterized by such an expression as: everybody is a personality, because everybody is a human being.

Now, although everybody is a person, not everybody is a personality, because - as we have explained in the previous article - between the word or term "Person" and "Personality" there is not a theoretical but a real distinction.

If there would be no real distinction, then both "Person" and "Personality" would have the same meaning, the same reality. Then every baby, teenager and adult; every criminal and saint should belong to the same dignity of human personality, because all of them are human beings.

In fact they are persons because of their personity, but not all of them are already personalities. For the first time we dare to introduce here this term "Personity" - which is similar to the English term "Personality", not "Personal-ity"; quite similar to the Lithuanian term "Asmeningumas", and

equivalent to the Latin and German terms "Personalitas" and "Personhaftigkeit" (See "Die deutsche Thomas-Ausgabe," Salzburg-Leipzig, 1939, vol. 3, p. 214, 257).

Especially in German and in Lithuanian philosophical terminologies we can have precise distinctions concerning our problem of human personality, which is equivalent to the other German term "Personlichkeit", to the Lithuanian term - "Asmenybė".

Now we can make a precise and a very necessary distinction between "Person" and "Personality", having though the strange but the indispensable new term "PERSONITY". What does "Personity" mean?

Personity is the sum-total of essential elements which constitute a person. This constituency of "the sum-total" is entirely God's greatest gift and the greatest birthright of man here on earth (St. Thomas Aquinas).

Every gift must be reasonable, it must have its own end, intended by its giver. Consequently, the perfect Giver - God and His greatest gift - a human person, which is the highest dignity of a man, must have the perfect end, intended by God Himself.

The perfect and final end of man and his dignity as a person is nothing else than God Himself, known as the Threefold Personality. This perfect end of human personality can be achieved as far as possible by one's natural and supernatural cooperation with God.

A human personality is a result of both the human person's and God's achievements. Whereas a personity, the sum-total of a person, is entirely God's creation. God's creation is perfect. Therefore, every human person has his personity, but not his personality. Man's personity is always perfect and the same in each human individual; his personality can become perfect as far as possible, according to each individual's own achievement in cooperation with God.

It is correct to say that a man is not more of a person as another as personity and that a man can have more of a personality than another. It is false to say that everybody is a personality, because everybody is a human being. A human person of course can become a personality.

Therefore, we cannot agree with Robert E. Brennan, O.P., when he says: "There is no such thing as the cultivation of person; but there is such a thing as the cultivation of personality", (See his "Thomistic Psychology", New York, 1953, p.291).

If such a cultivation would be impossible, then a man must be an animal only or the absolute Perfection - God. A man is neither an animal only nor God. A man is a subject of cultivation, education because his perfect personity is called by the Creator to become a personality. Man must of course exist before he can possess anything. Now from the first moment of his existence, he is a person only. He is a concrete person, not only personity in a general sense. He is a concrete person in order to become a personality according to his individual achievement, striving toward his perfect, final end - God.

If such a striving and cultivation of a person would be impossible, then every man from the first moment of his existence must already be a personality, because "there is such a thing as the cultivation of personality" (R.E. Brennan, O.P., loc.cit.). Consequently, we must admit that every man must exist as a personality in order to become a personality. Such a confusion is too evident. Correcting this typical confusion, we must say that there is such a thing as the cultivation of a person in order to become a personality; and there is also another thing as the cultivation of a personality in order to advance in perfection of human personality. No human personality is the final perfection.

So much this time about the most common understanding of human personality.

(To be continued)

ADAM MICKIEWICZ AND LITHUANIA

(Continued from Page 7)

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Mickiewicz wrote for his Lithuanian friend, Ludwik Korilski (Kobecki), in his own hand three Lithuanian folksongs. They were discovered in the Library of Paris, where Mickiewicz himself once worked, by his son Wladyslaw and published by M. Brenstejn (Dajny litewskie zapisane przez Adama Mickiewicza, Wilno 1927). Mickiewicz often asked his daughter, Marija Gorecka, to sing him songs in Lithuanian about the Nemunas (Niemien) which he so much loved and wrote poems in his youth (ib. p. 12).

In Rome 1848, Mickiewicz tried to establish the Polish Legion to fight with Italians against the Austrians and, if necessary, against the Russians. Now Mickiewicz tried to transform his ideas into deeds.

Margaret Fuller, an American journalist, who lived in Rome at that time and wrote articles to the New York Daily Tribune, calls Mickiewicz a man with "electric power." She wrote down the words of the Mayor of Florence to Mickiewicz, who was addressed as "Dante who has received from Heaven sovereign genius, divine song, but from earth suffering and exile, who was meditating on the sacred harp the patriotic hymn of restoration and of victory." (Cf. M. Kridl, Adam Mickiewicz, p. 262).

In 1854, when the war broke between France and England, Mickiewicz believed that the hour of the liberation of his fatherland was near. He went to Constantinople to organize a new legion in the Turkish Army to fight against the Russians. But he was stricken during a cholera epidemic and on November 26, 1855, he passed away. A great life of a great poet and pilgrim was ended.

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TAUTA, KALBA IR VYČIAI

Įsivaizduokime dabartinį pasaulį staiga be jokios kalbos! Būtumėm beveik kaip be kojų ir be rankų. Negalėtumėm su prieteliais pasitarti, nei savo paheidavimų jiems pareikšti. Tad, jeigu visos kalbos yra tokios svarbios, ar ne kiekviena atskira kalba turėtų turėti tiek pat vertės. Ypatingai, jeigu ta kalba yra mūsų savoji kalba?!

Vienas istorikas yra pasakęs, kad, jeigu rasė žmonių skaito save tauta, ji turi turėti žemę, kultūrą, kalbą ir tradicijas. Jeigu iš šių dalykų vieno nėra, ši žmonių grupė negali skaitytis pilnutine tauta. Taip pat, jei mes ir visi kiti lietuviai užmiršim savo kalbą, nebebūsime ilgai kaip tauta. Užtat mes turim suprasti, kad ši yra mūsų Dievo duota pareiga: išlaikyti mūsų lietuvišką žodį! O Vyčiams net dviguba pareiga tai išpildyti, nes jų tikslai - gyventi ir dirbti tautai ir Bažnyčiai. Kaip mes galėtume vadintis lie-

tuviais ir dar Lietuvos Vyčiais, jei nenorėtume vartoti ir išlaikyti savo kalbos?

Mūsų kalba mus jungia į vieną tautą. Kalba jungia žmones į vieną tautą daugiau, kaip kas nors kitas, bet jei mes atmetam savo kalbą, atmetam ir savo tautą su visomis jos tradicijomis ir kultūra.

Kalba mums duoda mūsų individualumą kaip lietuviams. Jei mes nepripažįstam, nevartojam ir kitų neraginam vartoti savo kalbos, tai mes patys nugrimstam į pilkąją minią, ir pražūsta mūsų individualumas, kaip lietuvių ir dar daugiau, kaip Lietuvos Vyčių!

Tad gelbėkim tą savo nykstančią kalbą! Pamilkim ją! Ivertinkim ir branginkim lietuvišką žodį. Tada būsim ir geri Lietuvos sūnūs bei dukros, būsim jai ištikimi ir klausysim jos aidinčio balso: "Neužmiršk mąnės ir mano kalbos!"

Iš Sendraugių gyvenimo

CLEVELAND, Ohio

Lietuvos Vyčių Sendraugių susirinkimas įvyko lapkričio 18 d. 4 val. Mary Baliukas namuose. Raportą išdavė J. Salesevičius. Pranešta, kad įvyks parengimas - kortavimo vakaras lapkričio 25 d., 3 val. po piet. Buvo paskirta dienraščiai DRAUGUI au \$10.00. Per 3-jų apskričių suvaivimą - Ohio, Michigan ir Pittsburgh buvo nutarta padidinti išdą. Nutarta turėti laimėjimą ir išleisti knygutes ir išsiuntinėti po visas kuopas. Plačiai tuo reikalu kalbėjo apskrities pirm. Mary Trainey. Buvo prašyta net dovanų dėl laimėjimo. Ona Michalic pasižadėjo aukoti ar surasti tam reikalui dovaną. Po \$10.00 dolelių dėl laimėjimo aukojo p. Jadvyga Piktorna ir p. Glugodienė. Prieš baigiant susirinkimą dvasios vadas d.g. kun. A. Galdykovskis pasakė gražią kalbą, apgailėdamas, kad kuopa neteko dviejų darbščių narių. Už mirusius senjorus sukalbėta malda.

Šeiminkė Mary Baliukas pakvietė visus susirinkusius po susirinkimo prie vakarienės. Vakarienės me-

tu jubiliatams d.g. kun. A. Galdykovskiui, Sofijai Milas ir Jadvygai Piktornai jų jų gimtadienio proga buvo sudainuota ilgiausių metų. Pasakyta padėkos žodis šeiminkėi už vaišes ir gražų kuopos narių priėmimą.

P. Baliukų duktė, kuri yra savininkė grožio ir plaukų saliono, buvo porai savaitių išvykusi į Floridą. Sūnūs, Albertas ir Martynas, daug padėjo savo motinai priimti svečius ir juos pavaišinti.

Korespondentė
Paula Glugodienė

LOS ANGELES, Calif.

Steigiamasis kuopos susirinkimas įvyko 1957 metais liepos 21 d. Marcelės Samuolis namuose, kur buvo sudaryta kuopos vadovybė sekančio sąstato: Kan. Antanas Steponaitis - kuopos dvasios vadas, Antanas Skirius - pirmininkas, Jonas Puikūnas - vicepirmininkas, Marija Kiškis - sekretorė, Martyna Varkalis - fi-

nansų sekretorė, Ona Vilkieinė - kasininkė. Inž. Julijui Kiškui ir Juozui Andriui teko kitos organizacinės pareigos. Narės Apolonija Bertlei-Ambroziene ir Marcelė Samuolienė suruošė kuopos įkurtuvines vaišes.

Po šio susirinkimo narių skaičius greitai padidėjo trigubai ir aktyviai prisidėjo prie parengimų Lietuvos Vyčių seimo Los Angeles mieste 1957 m. rugpiučio 8-11 dienomis. Pirmą seimo dieną Vyčiai Sendraugiai surengė pusryčius ir pavaišino visus seimo-konvencijos dalyvius. Seime nuo Los Angeles Vyčių sendraugių kuopos atstovais buvo: A-Skirius, J. Puikūnas, J. Andrius, Julius ir Marija Kiškiai.

Šiomet kuopa mini penkių metų gyvavimo sukaktį. Per praėjusį penkmetį kuopa turėjo kasmet po keturis susirinkimus ir keletą kitokių parengimų. Labiau prisimintini sekančios: 1958 m. birželio 13 d. kuopa suruošė kuopos dvasios vado kan. Antano Steponaičio 75-rių metų sukakties minėjimą. 1959 m. rugsėjo 20 d. kuopa turėjo gražią gegužinę Buena Vista parke, kur atsilankė daug svečių ir gautas pelnas paskir-

tas moksleivių šalpai. 1960 m. balandžio 24 d. kuopa dalyvavo žurnalo "Lietuvių Dienos" jubiliejuje ir minimo žurnalo leidėjui A. Skiriui įteikė dovaną. 1960 m. spalio 16 d. šv. Kazimiero parapijos salėje kuopa rodė filmą apie Lietuvą. 1961 m. balandžio 16 d. buvo rodoma filma "Riots in San Francisco". 1962 m. gegužės 27 d. Arroyo Seco Parke buvo suruošta gegužinė, kuri irgi davė kiek pelno kultūros reikalams.

Kuopos susirinkimai daromi šv. Kazimiero parapijos salėje ar Liet. Bendruomenės namuose, o dažniausiai privačiuose narių butuose, kur šeimininkai dar ir pavaišina susirinkimo dalyvius. Susirinkimuose, be eilinių reikalų, būna ir istorinių dalykų prisiminimai. Buvo minėta Lietuvos Patrono šv. Kazimiero šventės, Lietuvos nepriklausomybės atgavimo šventės, Lietuvos vardą pasauliui pagarsinusio menininko M.K. Ciurlionio 50 metų gimimo sukaktis, Lietuvos dainiaus Maironio 100 metų gimimo sukaktis ir kit. Sv. Tėvui Jonui XXIII 1960 m. už išleidimą Vatikano pašto ženklų su šv. Kazimiero ir Vilniaus vaizdais pasiųstas padėkos raštas. Kuopa turi savo atstovus ALT'e ir Kat. Federacijoje. Vyčių sen. kuopa palaiko artimus ryšius su Vyčių jun. 133 kuopa ir kasmet turi bendrų parengimų.

Šiais 1962 m. lapkr. 4 d. šv. Kazimiero parapijos svetainės patalpose kuopa atšventė penkių metų gyvavimo sukaktį. Šia proga buvo pagerbtas kuopos dvasios vadas Kan. Antanas Steponaitis, išleidęs savo istorinių atsiminimų knygą "Tėvynėje ir pasauly". Apie šios knygos esmę ir reikšmę susirinkimui referavo nariai Juozas Andrius, Jonas Puikūnas ir pats autorius. Pirkusiem šią knygą autorius čia pat autografavo ją. Kuopos knygynėliui autorius padovanojo 3 egz. savo knygos. Kuopos sukaktuvinį susirinkimą baigiant pasiryžta ruošti sekančiais metais Vyčių organizacijos 50 metų (auksiniam) jubilėjui ir seimui.

J. M. P.



Los Angeles Lietuvos Vyčių Sendraugių kuopos 5 metų sukakties minėjimo dalyviai. Iš dešinės į kairę: Marija Kiškis, Julius Kiškis, Florence Korsakaitė, Jonas Puikūnas, Kan. Antanas Steponaitis, Juozas Andrius, Matilda Barniškienė. Iš kairės į dešinę stovi: Apolionija Ambrozienė, Ona Ačienė, Sofija Leonavičienė, Antanas Skirius, Suzana Tiknis, Martyna Varkalis ir kiti nariai.



Los Angeles Liet. Vyčių Sendraugių 5 metų sukakties minėjimo metu kuopos vadovybė. I eilėj iš kairės į dešinę: Jonas Puikūnas - pirm., Kan. Antanas Steponaitis - dvasios vadas, Julius Kiškis - susirinkimo pirm., Marija Kiškis - sekretorė; II-oj eilėj iš kairės į dešinę: Suzana Tiknis - vicepirm., Florence Korsakaitė - reviz. kom., Juozas Andrius - reviz. kom., Matilda Barniškienė - atstovė į K. Federaciją, Antanas Skirius - Garbės pirm. ir finansų sekr., Sofija Leonavičienė - reviz. kom.

VYČIAI VEIKIA



COUNCIL ACTIVITIES

Edited by: Mrs. Theresa Strolia, 3722 W. Marquette Rd., Chicago 29, Ill.

N. Y. - N. J. DISTRICT

Elizabeth, N. J. C-52 Wm Senkus

Our Council observed its Silver Jubilee Anniversary with a Dinner-Dance in the Lithuanian Hall in Elizabeth on Nov. 10, 1962.

Our very capable chairmen were Charles Oskutis and Norbert Wysocki. They were ably assisted by: Daniel Degutis and Stanley Naiva, Souvenir Journal; Edward Sharkus, Ronnie Krezonis, Helen Balandis & Anne Mitchell, Tickets; William Senkus, History; Stanley Valatka, Decorations; Victor Jurkunas, Toastmaster; and Lorraine Staboris, Correspondent.

In charge of the dinner were Mrs. Adam Naiva and Mrs. Kazys Bernotas.

Mrs. Simon Staboris, our FIRST COOK and dinner planner of many years was unable to participate because of illness. We all wish her a speedy recovery.

The speakers included the Pastor of St. Peter & Paul's, Rt. Rev. Msgr. M. G. Kemezis, who aided in organizing the Council 25 years ago; Rev. V. Karalevicius, C-52 Spiritual Advisor; and John Glennon, of the Elizabeth Redevelopment Agency.

Rev. P. Zemeikis, a native of Elizabeth and currently the Spiritual Advisor for the N.Y.-N.J. District and Joseph Sakevich, a former National S.C. Pres., praised the Council for its works and cooperation with other councils.

Mr. & Mrs. Frank Juozaitis presented the Council with a plaque showing a knight on horseback which they made.

The Senior and Junior members of C-52 congratulated the Elizabeth Knights on their 25th Anniversary with a large advertisement in the Elizabeth Daily Journal.



Msgr. M. G. Kemezis addresses banquet.



Msgr. Kemezis opens the Dinner Festivity with a Prayer. Left to right: Guest Speaker, Atty. John Glennon; Msgr. Kemezis; Toastmaster Victor Jurkunas; Mrs. Valerie Jurkunas; Mrs. Eleanor Sakevich and former National President Joseph Sakevich.



Pres., Charles Oskutis, and Sec., Anne Mitchell, accept plaque made and presented by Mr. & Mrs. Frank Juozaitis to commemorate C-52's 25th Anniversary.

Amsterdam, N.Y. C-100

"Smile & Sparkle"

While Edna Stokna was attending the Emblem Club's Convention in Atlantic City, N.J. her husband, Tony took daughters, Juanita and Marilyn, to New York City to see a ballgame. Believe it or not - coming home on the Thruway, Tony and daughters stopped for gas and who should also stop for refueling - at the same station - but Edna and her friends also returning home.

Matthew Orante designed a lovely and novel bracelet with a stone from the River Nemunas attached to the chain and presented it to Gene Gobis. Matthew collects stones from all over the world in addition to his other hobbies of painting and wood sculpturing. His wife, Isabelle, is part-owner of an interior decorating shop and Matthew owns a mens clothing store.

Milton and Isabelle (Dopkus) McKinley celebrated their first wedding anniversary on Sept. 9th in Amsterdam, the city where they "tied the knot". Helping them celebrate were A. Dick (one of their ushers who flew in with his own plane from New Jersey) and Gene Gobis. After a short plane ride, all four had dinner at the "Teepee" and ended up at John Urban's "Adirondack Inn" (the place of Isabelle's and Milt's wedding reception.)

Recently Gene Gobis spent a weekend in Palisades Park, N.J., to help celebrated Isabelle's birthday, Oct. 13th. While in New Jersey, Jack Stukas escorted Gene to a K of L Dance at Our Lady of Vilna Parish Hall where she renewed acquaintances with many Jerseyites, and joined Milt and Isabelle at the "Rounders" afterwards for the birthday celebration.

New Cars... that's what many of our K of L'ers can be seen driving these days. Proud owners of the new cars are: Fr. Baltch, an Oldsmobile Spitfire; and Don & MaryAnn Nikstinas, Eleanore Stakauskas and Regina & Dick Drenzek - all Chevrolet owners.

Belated birthday greetings to Sophie Olbie who celebrated on December 5th.

As Chairman of the decorating committee for the A.L.C. Auxiliary's Dinner-Dance in October, Sadie Karbus did a fine job.

There will soon be a new addition coming to Ann and Tony Baleckas and to William and Pat (Olbie) Fura.

Philadelphia, Pa. C-3. "Sunshine"

Belated Linksmų Sventų Kalėdų ir Laimingų Naujų Metų. . . from C-3 to all of our K of L friends.

As always, our yearly elections were held in Nov. Congratulations to: Pres. Walter Svekla; V.P. Irene Sarcewicz; Rec. Secy Lillian Sasnauskas; Treas. Joe Simmons; Fin. Secy. Ann Simmons; Trustees John Mickunas & Al Ozalis. Guess we'll have to change our name from K of L's to K of S's with everyone but John and Al having surnames beginning with "S".

Coming soon! The Installation Dinner and Jubilee Year Kick-Off-Jan. 6th at St. Casimir's Hall. We're anxiously awaiting the spaghetti and meat-ball dinner and the Jubilee Year program under the supervision of Agnes Timmons and Margie Gestite.

Our "after the meeting socials" are turning out to be "Sing Along with C-3" with everyone enjoying refreshments and singing their favorite Lithuanian folks songs under the direction of our "Two Mitches" - Ray Pukis & Pete Puodziunas. We discovered another talented male vocalist - Pete Shelus.

Everyone was glad to see Pete Podziunas at our Dec. meeting. Hope he keeps coming. . . Glad to see that living in Harrisburg hasn't kept Joe Yanalaitis from attending our meetings. . . C-3 travellers are on the road again - last destination Boston - Agnes Timmons, Helen Shields, Walter Svekla and John Mickunas spent a pleasant Thanksgiving week-end. . . Good Luck to our great hunters - Al Ozalis, Tom Meron and John Mickunas. . . Look out, all bowlers! C-3 is on the loose with a newly formed bowling team that's sure to make headlines. . . Does anyone care for a hospital-made cake? If so, see Tillie Shields. . . One more executive board meeting at Walt Svekla's home and the officers might

not make the monthly meeting. . . Theresa Mazeika is studying Russian and Hedy Sarcewicz is taking an insurance course - Boy, some folks never tire. . . Guess Joe Simmons won't make the "100-A-Year Club" again this year since he going on nights and won't be able to attend our meetings. . . Ask Lillian Sasnauskas for direction - and she'll tell you - "follow the cars" . . . Birthday wishes to Mary Ann Burch & Al Ozalis (Jan.) and belated wishes to Lillian Sasnauskas & Helen Shields (Nov.). . . Our heartfelt sympathy goes to Chris Miedzius on the death of his father.

Brooklyn, N.Y. C-41 "Carolei"

FLASHBACKS: Nov. 14th. We attended the Annual Dinner for bazaar workers held at Annunciation Hall. After a turkey dinner, we danced to some lively polkas.

Nov. 18th. Our regular meeting at Annunciation Hall to further our plans for the Christmas Dance.

Nov. 22nd. Thanksgiving Eve - After enjoying turkey and stuffin' we ended the evening with partying and dancing at Annunciation Hall.

Nov. 24th. It's party time! Our whole group and some guests had a lively evening at Al Radvin's home. Not only was the food delicious, but the music was perfect for our happy spirits. Many thanks to Al and his mother for all their hospitality. It was a good party indeed!

Dec. 9th. K of L meeting. Last preparations for our Annual Christmas Dance and our Christmas Party.

Dec. 23rd. Christmas greetings and gifts were exchanged at our party. The lovely music and delicious refreshments put us all in the Christmas spirit.

Dec. 24th. A group of us attended the beautiful and inspiring Midnight Mass at Annunciation. The hymns sung by the choir were perfect for filling the hearts of each and everyone with Christmas joy during this holy and happy season.

Dec. 25th. Christmas at last! After the usual visiting with friends and relatives we all headed down to Annunciation Hall for a nite of dancing at our Annual Dance. In spite of the hard work, we all managed to have a good time that evening.

GRAPEVINE: Birthday greetings to: Grazina Kulikauskas (Nov. 3), Tom Michalski, our soldier boy (Dec. 3), Marie Nekunas (Dec. 11), Eugene Marcis (Jan. 3) and Irene Sandanavicius (Jan. 24).

Happy New Year to all Knights from Council 41!

MID-CENTRAL DISTRICT

Detroit, Mich. C-102

"Jaye-Jaye"

The month of Nov. was an especially busy one as most of our members were active on one committee or another. On Nov. 10-11, St. Anthony's Parish sponsored a bazaar at the former Lith. Hall. Our Council helped in the rummage sale, took charge of the doll booth and handled other games of chance. It was very successful and the co-chairmen sent special thanks to all who were so generous with their time and efforts. Volunteers included: Terry Medonis, Josephine Jonulate, MaryAnn & Joe Guerriero, Aldona & Frank Bunikas, Evelyn & Clem Galinas, Christine & Chuck Mishakis, Anne Aleks and Anna Mae Uznis. Hope we didn't overlook anyone. Doesn't Bill Juodawlakis ever give up - he drew tickets at the doll booth until he finally came up with a winner.

Our 2nd Annual Reunion Dance held at the Lith. Vets Hall on Nov. 24, with everyone attending "having a good time". Music furnished by the



Terry Medonis, Jo Jonulate and Mary Anne Guerriero show off their wares at Doll Booth, St. Anthony's Parish Festival.

Rhythm Queens kept the crowd moving at a fast pace. Where do those gals get all of their energy? Everyone was curious about the silent friend of Ray Medonis. Jo Jonulate & AnneMae Uznis finally posed with him for a scrapbook photo. It seems he answers to the name of "Tom Foolery".

The lucky winners of the 50-50 Raffle were Emily Nash (Bill Juodawlkis' sister) and her husband, Jerry.

Many thanks to C-79 for the invitation to their Kiddies Christmas Party. It was a wonderful party and the children really appreciated it.

Our dynamic Pres. Ray Medonis and his effervescent wife, Terry (our Rec. Secy.) are working on a schedule of events far into next year. They promise the year will be packed with activity. A local newsletter announcing dates and places will be forthcoming.

Don't forget to join your Council friends at 11:00 A.M. Mass at St. Anthony's Church on the third Sunday of the month. Afterwards there will be a short meeting and breakfast in the rectory basement.

Detroit, Mich. C-79 Inklings

Whee! What a meeting in November, the highlight being nominations of new officers. There was a bit of whopping and a talking, but it simply proves our members have a great interest in the K of L. Regardless of who is elected to office, you can be sure they will be a great crew.

Two new members joined us, Frances and Anthony Alksnes. They certainly were well initiated into our group via the kitchen and dishpan during the recent card social. Speaking of the social, Stella Hotra proved herself quite capable as a chairlady. The card party was a success. Geri Chaps did her usual running around with a bit of help from Pat Milius, Sophie Zager and Dorothe Martin. I couldn't possibly leave out Frances and Tony Alksnes, Ed Martin, Ona Kase, Andy Milius, Vicki Chepalonis, Clem Patocki, and Joe Chaps. I hope I included everyone. The prizes were terrific, and Jody Step walked away with a beautiful electric roaster. Father Kundrat didn't do badly either, he took home two prizes. John Kolinsky won the top booby prize - a pair of screw drivers.

From the "grapevine" I hear

bowling is doing just great. Congratulations to Barbara Sackle on her 202 game. Geri Chaps rolled a 79 and her partner Ed Martin a 102. Man, that's keeping it in Detroit.

C-102 was host at a Reunion Dance, and everyone who attended from C-79 had a ball. Dorothe and Ed Martin were in Jersey for that weekend, Clem Patocki was in Pennsy, and Ann Zilvitis and Joan were in the "Windy City".

The K of L'ers sang once again for Midnight Mass. Don't you just love those old Lithuanian Christmas carols?

Tony Dainius has announced that our K of L'ers filled twelve Christmas baskets to give to needy Lithuanian families. The members are wonderful especially one like Albert Russel who donated 15 stamp books and a case of food.

A very happy birthday is wished for Betty Petrosky, and best wishes are extended to Mary and John Eišonis on their wedding anniversary. Millie and John Dargis are again awaiting the stork. John Jr. and Sherri make up the rest of their family.

Seventy-four attended the meeting and that's not bad. Sophie Leskosky and Bingo Stanulis were hostesses. The pies were real yummy. Victor Waskiewicz was a guest at the meeting.

Vicki Chepalonis, Fran Alksnes and "me" served for the Christmas meeting.

A very happy New Year to all of you, and may '63 be the best year yet.

NEW ENGLAND DISTRICT

So. Worcester, Mass. C-116

"Onyte"

We proudly present our newly elected 1963 officers. They are: Pres. William Burdulis, Jr.; V-P Al Krasinskas; Rec. Secy Mildred Lapinskas; Fin. Secy. Barbara Mazeika; Treas. Joyce Miller; Marshalls Marion Lukason & Alex Kardokas; Trustees John Andruska & Trudy Zibinskas. Congratulations to all of them and the best of luck for a very fruitful and successful year.

The "Pramoga" conducted by the

Lithuanian Affairs Comm., for the benefits of their worthy project, went over real big. This hard working committee decided to help defray the cost of all their enormous letter writing campaign. John Andruska, Frank Ciras & Mildred Lapinskas plus all the other committee members are to be commended. The Pramoga was so successful, that another one will be planned soon.

In our Bowling League, the race for first place is really getting close - only seven points divides the 1st and 5th place teams. At this moment the Chipmunks (Five blondes and a guy) are still in first place. . . Dot March and Rita Guillotte are fighting it out for high average. . . Vic Mrozinski's 114 average will be hard to beat. . . Lots of fun on Friday nights, so if anyone is interested, come down and watch or join in the bowling.

Condolances are extended to the Sabonaitis Family on the sudden death of their Dad. . . How come Ann Markvenas and Ruth Ciras cancelled their trip to Florida and instead went to New York?. . . There has been plenty of activity after our monthly meetings. Lots of coffee "and"! Bob Stevens showed the movies of our Council's deep sea fishing trip and beach trip. Lots of laughs and some happy memories recalled. . . It was nice to see our bachelors, Stanley Grigas and Tony Minikauskas at the meeting. . . Irene Ostrowski looked cute in her wig-warmer. . . We probably won't be seeing much of Louise Totilas now that she has moved to Brattle St., which is way out near the Holden Line. . . Our thanks to Buzzy Bucinskas for donating a much-needed radio for our Clubrooms. . . It's good to see Joe Krasinskas back among us after a prolonged illness. He is now sporting a new Chevy II. . . Joan Cashman was spotted viewing Manhattan Island from the Empire State Building. . . One lucky person is Jerry Burdulis. Recently he won a sewing machine but with a catch - he had to buy a cabinet to go with it, so he refused it. Now BeaBea Kavadaras is trying to get him to accept it 'cause she's in the market for one. . . Millie Lapinskas' house is getting to be a very popular spot. It's all due to her Lithuanian talking parakeet.

Wonder how Shirley Rovezzi is doing with her knitting lessons?. . . Joyce Miller won the Twist Contest

at the C-26 Friday Night Dance. . .
 . . . Also, at the dance enjoying the polkas were: Rita Skamrock, Gladys Pinkus, Ray Spindzunas and Bob Stevens. . . Dot Sinkavitch and Ann Miller, loyal Holy Cross fans, didn't have too much to cheer about at the H.C. vs. Boston College game. . . Wonder how Al Jaraitis of Boston felt after that payoff session at the Lith Club? . . . Ed Daniels, Joe Sakaitis & Sparky Morkunas, all of C-26, payed off on the bets they made with Al. . . Hope you all had a very nice holiday and that Santa left everything you desired.

So. Boston, Mass. C-17 "Sleepy"

Now that everyone has enjoyed two wonderful holidays, it's time for rest and time to save your money for Boston in '63.

C-17 certainly "kicked-off" the Jubilee Year with a bang by starting a new Junior K of L Council. The Juniors Comm: Pres. Jerome Venis, Sec. Alice Zaremba, John Olevitz, Rita Venis, Diane Plevock, William Zaremba, and Ronald (call me Butch) Venis were the guiding lights in helping this group get started. Another wonderful person who prefers to remain in the background, but is well-known in So. Boston, gave us much assistance.

The Christmas Party was a successful venture and the decorations were out of this world. Credit for the work goes to none other than Alice Zaremba and Mary Kraunelis. Everyone enjoyed the gift swapping, the food and the dancing.

Give credit where credit is due! We, of C-17, would like to thank the Philly group, namely: Helen, Agnes, Walter & John for their unselfishness in helping the committee decorate the hall for our Fall Dance.

The temporary Junior Officers are: Pres. Eleanor Kleponis, Secy. Michael Zaikis, Treas. John Markunas. The officers and the sixteen other members have already become active. With the Senior members providing the transportation, the group practiced their Christmas Carols in Lithuanian and went to Brockton to entertain the hospitalized persons and old folks. The songs were well received.

When a member like Florence Zaleskas, who works so hard for our



Florence Zaleskas, Fourth Degree Member.

organization, received her Fourth Degree, and this reporter forgets to acknowledge it, she publicly deserves an apology. Congratulations, Florence! You really deserved the award.

Bowling is still going strong with the teams fighting for every pin. Join the group have some fun - bowling.

Face the Spotlight: Frank Stankus is a fairly new member but one who is already active in the club. After attending So. Boston H.S., Northeastern University and an enlistment in the U.S. Navy, he is now employed by Western Electric Co. in Watertown, Mass. Girls, it's too bad that Sadie Hawkins' Day is past as Frank is among the eligibles!

Remember if you have any information for the VYTIS, get in touch with this reporter or the Council Pres. to pass the information on and see it in print.

Athol-Gardner, Mass. C-10

"Vincukas"

Our annual Winter Carnival will be held Jan. 19-20. It should be a great week-end and we hope all the Knights and their friends will attend. Weather permitting, winter sports will be enjoyed. There will also be a Square Dance on Sat. at the Lithuanian Club in Athol. On Sunday, after 10:30 Mass at St. Francis Church, the day's events will be held at the Tully Brook Inn; dinner will be served at 1 P.M. Hope to see you all in Athol for a wonderful week-end!

Our members in addition to attending the So. Boston and Worcester Fall Dances, also were spectators at the Annual Minstral Show, sponsored by C-26 for the benefits of St. Casimir's Parish, Worcester. C-26 not only has devoted members but also talented ones.

A big project of our Council will be a N.E.D. Junior Rally on Sun., Ap-

ril 21st. Howie Beaudette will be the general chairman and Helen Shields, the main speaker.

Member of the Month:

This month, I would like to introduce a girl, who has been a staunch K of L'er for several years and whose devotion to our ideals seem to grow each year - Mary Gauronsky. She was born and educated in Athol and is a responsible employee of L.S. Starrett Co. as a clerk and draftswoman. A former president of our Council and currently the Ritual chairman, Mary also belongs to the Legion of Mary, the Athol's Square Dance Group, visits patients in hospitals and rest homes and is currently attending evening classes two nights per week. All in all, she really keeps herself busy. Mary - we all wish you continued success in your many endeavors!

C-10 wishes each and everyone a prosperous New Year.

ILL. - IND. DISTRICT

District News

"Zelda"

Dan Kuraitis, world traveller and author, was the speaker and narrator of his films on Lithuania and other parts of the world at a recent I-I sponsored event held at the D-G Hall. The capacity crowds at both performances included many honored guests. To many, the films and commentary brought back memories, and to others, a better glimpse of Lithuania.

During this appropriate occasion "100-A-Year" Plaques were presented to Walter Tenclinger and Anthony Yuknis for their work on the Lithuanian Affairs Committee.

The event was successful due to the diligent work of Chairman Eleanor Laurin and her co-chairmen, Irene Sankus and Loretta Kassel. Others who did a great job were: Vince Samaska, Marty Gestautas, Gerry Mack, Wally Tenclinger, Loretta Macekonis, Frank Svelnis, Rita Gorb, Bob Paul, Al Plienaitis, Jerry Jankus, Lucille Stacy and Helen Zimmer. Our official photographer was Al Raubiskas.

The I-I District Seniors commemorated the 100th Anniversary of the birth of Msgr. John Maciulis with a "Maironis Night." P. Dirkis read selections of Maironis' poetry and

writings during the evening.

C-36 was the host for the monthly Bowling Party held at Queen's Recreation in November. Top bowlers were Dolores Wainauskas and Casey Gubista. Many thanks to Mrs. Petrusis, Betty Mikalauskas and Vince Samaska, who were the chief cooks of the delicious fried chicken dinner we were served after bowling.

The Friday Night Bowling League is progressing nicely and it looks like a fight for 1st place again this year. Team sponsors are: St. Anthony's Svc. & Loan; Chicago Svc. & Loan; Petkus & Son; Balzekas Motors; Question Mark Lounge; Zbella's; Al's Hilltop Inn; Crane Svc. & Loan.

On Dec. 1st, Terry Pupinik, I-I Dist. Secy. and Faustas Strolia, K of L Choir Director, were joined in Holy Matrimony at St. Michael's Church during High Mass celebrated by Rev. A. Valancius. The Chicago Men's Opera Chorus sang the Mass with Richard Sabonis as organist and Mrs. P. Bičkienė as soloist. K of L'ers and other guests feted the newlyweds later at a very enjoyable reception at Sharko's Restaurant. Our best wishes and prayers that God will give Terry and Faustas abundant graces and many years of happiness together.

Lately - we have been offering a special "package deal" for all K of L weddings. Wally Tenclinger chauffeurs the bride and groom in his Cadillac, his band entertains at the reception, Tony Valek chauffeurs the bride's family and John Olevitz, of So. Boston, attends to see that things run smoothly. Make your reservations early for this "package deal" as they have a pretty full schedule!

The recent Jesuit Banquet held at the Jesuit Youth Center was well attended by the K of L'ers. The priests were delighted to see such good representation.

Immediately prior to our December Business Meeting, 1st and 2nd Degrees were presented to qualified members. 1st Degrees went to: Zenija Federovics, Bonnie Liakas, Kay Wallunas, Frank Svelnis, Kazys Ciuras, Anthony Wallunas, Anthony Gendrolis, and Robert Paul, all of C-36, and to C-112 members, Albert Matulis and John Aksys. The 2nd Degree was presented to Peter K. Bagdonas of C-112. Our congratulations to all of the recipients.



Committee members of the Dan Kuraitis' Movies with Mr. Skirius of California.



"100-A-Year" Awards presentation at I-I Dist. Lithuanian Movies. L. to R. A. Yuknis C112, M. Gestautas, Dist. Pres., I. Sankus, Natl. Lith. Affairs Chrmn., and W. Tenclinger, C-36 Pres.



Dan Kuraitis with special guests, Consul General and Mrs. Dauzvardis and others at the Lith. movies presented at Darius-Girenas Hall.

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Return Requested:
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1625 W. Marquette Rd.
Chicago 36, Illinois

From The Archives . . .



Some official council pictures - from "way back when." Do you recognize anyone?