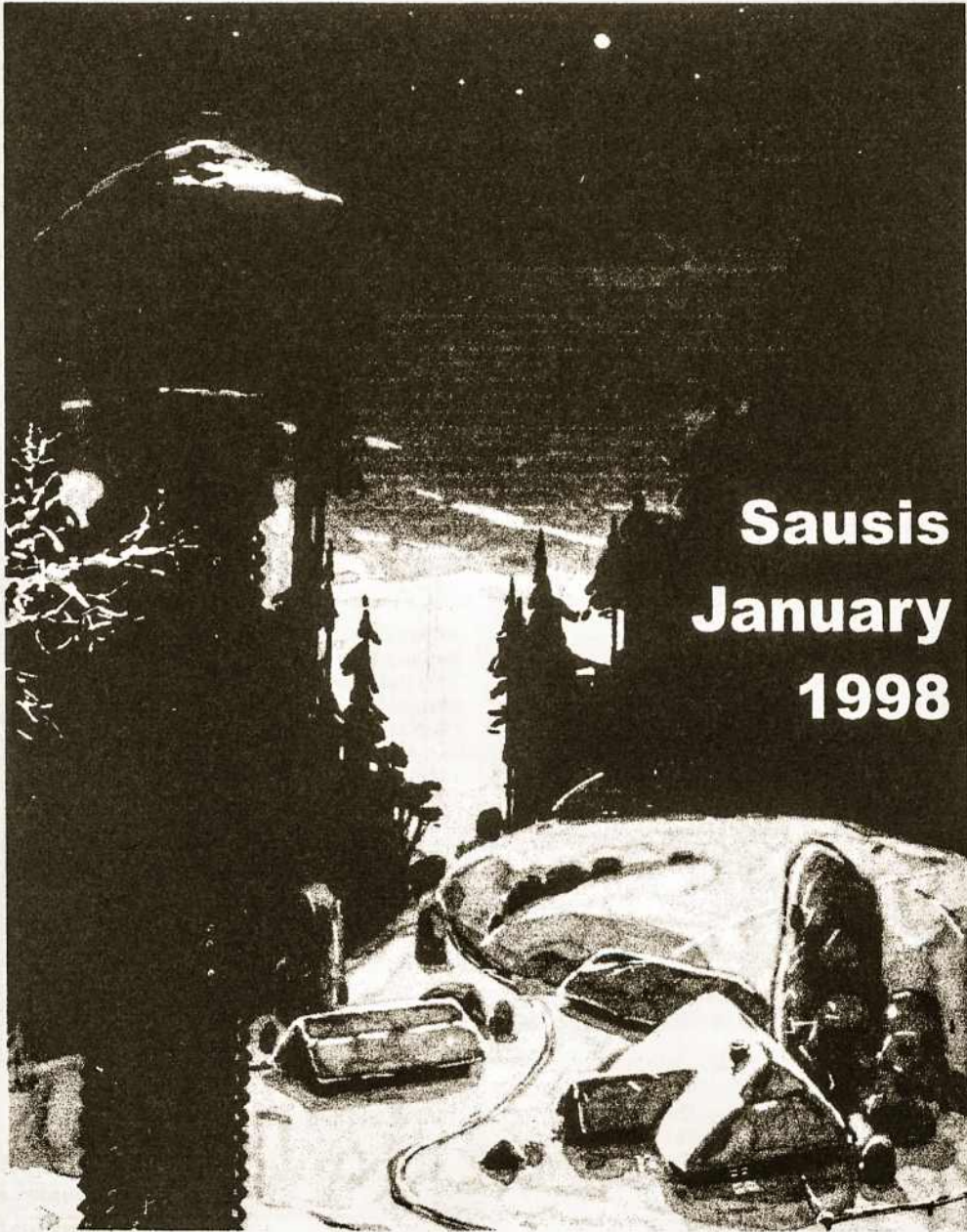


VYTIS



The Knight - volume 84 no. 1



Sausis
January
1998

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-THE KNIGHT-
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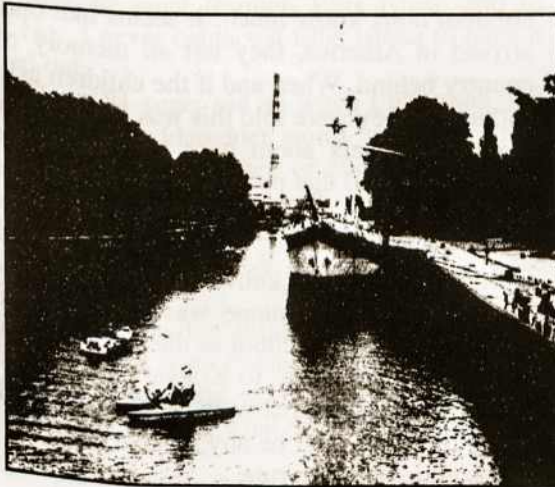
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*The Knights of
 Lithuania endeavors to
 instill in its members an
 attachment to
 Lithuania, the land of
 our ancestors, and a
 knowledge, appreciation
 and love of the
 Lithuanian language,
 customs and culture.*

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January Dedication

Klaipėda Volunteers - Over 75 years ago...on November 28th, 1997 in Šilutė, Lithuania, a memorial plaque was unveiled and was dedicated to the fighters, who regained Lithuania Minor in Klaipėda so it would be rejoined to Lithuania Major. It happened in 1923 - This was Lithuania's gateway to the sea. The treaty was signed in Šilutė on January 19th, 1923 Many brave volunteers lost their lives. Photo by *V.Vopolkis*

To My Fellow Knights:

As I enter my 4th anniversary as your editor, I first must thank the Knights through the Supreme Council for new equipment enabling me to continue the production of this magazine. Secondly, I must thank editorial staff and business manager for acting as a team during the transition. The VYTIS staff hopes you will continue to enjoy VYTIS as we master new computer technologies. For those Knights who have email, we can now communicate directly with the editor through: Vytiseditor@juno.com.

A great, happy and healthy 1998 to all.

To move VYTIS into the future, we are requesting councils and other readers to send their very best snapshots, clear and sharp—the best of your best (We can't make a bad photo into a good one!) And make sure you label them correctly. If you send a self-addressed stamped envelope, we'll return them ASAP or you can pick them up at the Waterbury Convention.

With our deepest regret...The terrible news came on the day I was preparing to submit this issue to the printer. I received a call informing me of the untimely death of Ray Švoba, husband of Regina Juska, SC Public Relations Chair. It is tragic in the fact that we only celebrated their holy union in the December issue and now we share in Regina's sorrow.

In this issue, we present Part 1 of the epoch story by A. Geniušas, *Barbed Wire Odyssey* on pg. 4. Your editor met with the Prof in September, as a member of BATUN at the Estonia House in New York City. Geniušas spoke on international human rights, citing his experiences in the gulag, as a group of Balts and non-Balts asked him questions about it. A great man once said about the sufferings of his ancestors "While we should forgive, we should not forget," but the story tell it best. *Memories of The 84th National Convention in Dayton* centerfold feature on pg. 16 relives a taste of that good time had by Knights last August, with some interesting surprises. Don't miss Ed Baranauskas' *In Search of My Roots* on pg. 8 if you're interested in searching your genealogy and enjoy these and other stories during this winter read.



Letters to the Editor

Desperately Seeking Relatives

To the Editor:

I am Mrs. Wanda Kolwaite (Kalevaytis? Kalevytis?). My Father-in-law was Stanislaw Kalevytis and was born in Lithuania 1861. He came to America, we think in 1893 or 1894, he was married in 1897 in Utica, N. Y. at St. George's Church, the only Lithuanian Church here. We can't get any records from them as it was in a house, as they didn't have enough members or the means to build a church. There was a fire and all records were destroyed. We have just a little inkling that he left from Wilnus (Vilnius) as a farm boy and also have no knowledge of any family except a sister or niece who passed away along with her children. He had a

brother, Frank Kolwaite, who had a son and daughter, who died during childhood. The wife had remarried a Mr. Klemaytis and had one son with him. They don't know anything about the father's background as they were brought up by the daughter and she said she does not know anything.

A related nephew is also deceased and his children don't know much. It seems like once they arrived in America, they left all memory of their country behind. When and if the children ask about Lithuania, they were told this was their country and would never talk about it or family and relatives over there. I find that most of the families did that to their children so they know absolutely nothing about Lithuania. Now, it's not easy to trace the family tree as no one knows where to start and how to go about it. The name was changed when the oldest child started school as the teachers thought it would be easier to go to Kolwaite and they had it legally changed probably in 1905 or 1906. I don't know if there would be any records in Lithuania as it was under Russian rule.



Supreme Council Members 1997 -1998

Some of your officers taken at the Dayton '97 Convention (left to right seated: Maryte Sepikas, John Mankus, Agnes Mickunas, Fr. Joseph Anderlonis, HM Loretta Stukas. Standing: Irena Gecas, John Baltrus, Faustas Strolia, Longinas Svelnis, Dorothy Banos, Bernice Aviza, Mary Beth Slakis, Maria Deksnis, Mark Bell, Len Barcousky.

Father-in-law, Stanley, was put in the Cossacks Cavalry or whatever it was Russia had. Stanley was a handsome 6 ft 3 in. man and, of course, loved horses as I guess like our kids now love cars. stepfather. He was taken and placed there by the Russians and spent much of his time around Siberia. He did say it was like winter almost all year, so bitter cold that he finally got it all planned and went AWOL heading for America. From there he went through Ellis Island and to Utica. No, I never contacted Ellis Island to have it checked out.

I am 81 years old an when I am gone, my girls and my granddaughter won't know who their great-great grandparents are or about their family tree. So, as I am in good health yet, I have been trying for the last 23 years, since my husband passed away and would like answers before I come to the same end.

I hope you don' think of me as an old fool. My parents came from Poland and they would talk about their village and also my sister. I went to Poland. It was just like what they told us. Warsaw -

Krakov - Tarnow - Wroclaw. It felt so good. I wish that we could go to Lithuania; if not me, my children. It would be great.

I would appreciate your help. Thank you.
Sincerely,

-Mrs. Wanda Kolwaite, Oriskany Falls, NY

Editor's note: Good luck in your quest. Here are two excellent sources to help you begin:

1. Lithuanian State Historical Archives

Attn: Dept. Manager, Gerosios Vilties 10
2015 Vilnius, Lithuania

See also related story on page 8.

2. The Lithuanian American Genealogy Society, Balzakas Museum, 6500 South Pulaski Rd, Chicago, IL 60629



Life in exile under communism

BARBED-WIRE

Algis Tomas Geniušas

ODYSSEY

About the Author: Your editor met Dr. Geniušas at the Estonia House in NYC in Sept., while he was speaking to a group of Balts on human rights: He gave VYTIS both written and verbal permission to publish the following account of his life in the gulag.

Awaking from a dreadful dream at midnight, I realized I was all alone and cried convulsively until my parents returned home from a party. This is one of the earliest lingering recollections of my infancy. It calls to mind huge quiet trees and the rippled surface of our father river, Nemunas, carrying his waters to the sea. My first sight of the world from the village, Kiduliai, clustered around a tiny church which nestled on the bank facing the west-Lithuanian town, Jurbarkas, across the river. I also remember our belongings being loaded on a lorry and places rushing by as we drove along the scenic Nemunas. While passing the historical place, Veliuona, my mother woke me and told me to look up at the castle hill on which, according to legend, Grand Duke Gediminas fell in battle. We moved to a small town, Vilkija, rising above the Nemunas on a steep bank, topped by the soaring towers of a neo-Gothic church.

While our comfortable house was being built, we settled in a small old house near the church on a narrow street, where funeral processions passed each day. The top of the hill afforded a vast view of the grey-blue Nemunas framed by the

hazy distances of the horizon. How happy I was when one white winter evening the owner of the house we lived in took me along for a jingle-bells sleigh-ride to his farm on the outskirts. I will never forget the fright of Shrove Tuesday maskers who descended upon us without a warning, singing, playing, capering - like a shot, I dashed under a bed.

I felt exalted by the church's sky-high spires. Mystified by the mighty glittering ice-drifts and was eager to learn the secrets of those distant unknown, looming, rumbling masses sweeping over the valley. I was baffled by brightly illuminated passenger boats spattering and splashing in the dense autumnal darkness.

In the steep slopes of a hazel grove, a ceaseless war was going on between the 'armies' of the riverside boys and the hill boys, old folks construing it as an ill omen presaging an impending real war. It was midsummer when swarms of clattering Russian tanks and outlandish troops overwhelmed and shattered our peaceful sedulous life. The squares of towns and villages resounded with harangues of communist agitators threatening to annihilate the ancient world. Massive arrests, horrendous tortures, executions and ultimately wholesale deportations prostrated and paralyzed the people to such an extent that the outbreak of the war between the two most brutal monsters was hailed at first with hope. The spontaneous uprisings liberated major towns and proclaimed a provisional government which was initially ignored and subsequently disbanded by the Nazi occupying force. The horror of the holocaust, the beastly hunting of the labor

force for the Nazi military machine, the closure of the universities, demonstrated the true nature of the new invaders.

But let's return to the little provincial town, Vilkija and my personal vantage point on the history making developments of the epoch. When in the sultry summer of 1944, the German-Russian fighting front rumbled over Vilkija again. The town was left blazing and smoldering for an entire week. The remaining intact houses, fields and farms were swarming with Russian soldiers in bleached uniforms who broke holes in fences, trampled straight paths through orchards, vegetable gardens, rye fields, tore books and rolled their cigarettes, plundering whatever they turned up on their way. They once drank oil paint and spit it all over our attic, mistaking it for alcohol, They created huge fires, filling the air with songs and a dueling racket around the clock. The roads were thronged with tanks and the air vibrated with the roar of passing planes and the distant thunder of exploding bombs.

When winter came, the battle sounds were no longer heard, but the cellars of in town's bigger houses were crammed full with freezing, moaning innocent people. Once, while leaving our orchard on skis, I passed a neighboring house occupied by Russian soldiers. Suddenly I was shaken by a heart piercing wail of a captive in the house's cellar. I stopped and heard the crackling sound of an impetuously loaded gun as my blood ran cold when I saw, rushing at me, a Russian guard foaming with fury and yelling curses. I fled aghast followed by the soldier's violent tirade and the captive's lamentation long resounded in my ears.

The local proletariat continued carousing every night, carolling at the top of their voices a traditional table song: "Why shouldn't I drink and get

drunk. Why shouldn't I rejoice?"

Spring returned, rejuvenating nature, more shots and explosions reverberated in the forest. Cottages on the forest's edge blazed almost every night or gaped dreadfully deserted, their dwellers killed, deported or weathering the storm somewhere. Corpses of killed freedom fighters, locally known as forest brothers were thrown on the pavement in order to seize those who failed to hide a sign of recognition. The popular resentments and resistences were kindled by circulating stories of heroic deeds, new patriotic songs and poems, and an ardent thirst for liberation.

The underground resistance movement spread spontaneously throughout Lithuania and in the spring of 1946, overwhelmed the patriotic zest of a 13-year-old teenager and I joined a secret society, called "Young Partisans of Lithuania".

The unusually warm and sunny February of 1948 was drawing to a close and this was a period of anguish in our school and town. The Russian state security had arrested the headmasters of the secondary and primary schools, some teachers and several senior schoolboys. On February 25, after school, we played basketball in the open court. On our way home we met a tall school graduate escorted by armed Russian soldiers. I saw at a glance that the fate of my mentors and associates was already staring me in the face, as well. After parting with my schoolmates, I turned into the street which abutted our orchard at its other end. I saw through the trees a number of soldiers bustling about our house and knew they were busy looking for me. I turned back, calmly crossed the market square and as soon as I reached the adjacent hazel grove, I bolted down the slope hoping to reach the wood and freedom fighters, the forest brothers. As I was scrambling up the bank of the

*"Relishing the warmth of
our hearth at home. Some
day we'll tell a dreadful
odyssey about our Gulag
golgothas in the
God-forsaken wilderness
of Russia..."*

-from A Gulag Psalm by A.
Miškinis

ravine, a loud croaking of a flock of crows flew out of the hazel grove on the other side. I soon caught a sight of hustling soldiers. Being a good sportsman, I dashed, full steam, away from my pursuers. I heard the buzz of a speeding truck on the nearby road and buried myself down in the clay ravine. I waited a time and crossed it, when suddenly, I heard "Hands up!"

I was surrounded by Russian soldiers.

This happened on the eve of my father's birthday, around the same time the Russians seized almost all the members of our secret group. We had been active in the general resistance movement for about a year. While our little town slept, we were transported under heavy guard to Kaunas, the provisional capital of Lithuania pre-WW II, to the soviet state security, then called MGB interrogation prison, a gruesome awe-inspiring building avoided by most people. We were marched up metallic stairs to a ghastly corridor and ordered to lie down on

the floor. Armed guards walking over our heads, in the dismal light resembled devils. At a distance, we could discern the figures of prisoners with hands behind their backs driven to nighttime interrogation.

Shortly after the doors slammed, we heard the shrill Russian curses of interrogators, the sounds

of blows and the agonizing moans of the tortured. We passed through similar ordeals that night as well. Towards daybreak I was taken down to the dungeon and locked up in a tight iron box where I could neither sit nor stand. Prior to this excruciating experience, I was taken to the guardroom where I was stripped naked and subjected to a thorough search, deprived of my belt, my watch and even shoelaces. I was hurled down stairs, through sever-

al iron gates and into a vault with rows of dark metallic doors on both sides. It was as silent as a tomb. The warders were noiselessly strolling around in felt boots and stealthily scanning the cells. With a raucous rattle, the guards turned the huge key in the lock of cell 16, clanged the crossbeam and I was thrust into a dim, suffocating cage. The key rattled in the lock behind me. Crowded like sardines on the naked floor, some captives heaved their heads, asked me something and wearily fell back to sleep. In the ghastly silence I

looked around peering at a dim lamp behind a railing, the prison regulations on the wall and a huge urine barrel in the corner by the door. I saw big repulsive insects creeping all around the walls. Nevertheless, I felt relief once again being among the people. Finding a tiny space on the floor, I put my boots and cap together for a pillow, wrapped myself

Prisoners of Conscience

The majority of us are of one mind and yet
We blench not knowing where the storm will cast us.
We're given to vice and human weakness...
But, Lord, Thou knowest us well Thyself.

Day and night, from hour to hour,
We cannot help but think of our fate-
Snared like birds and headlong hurled
Into this foul and murky hell on earth.

They disallow us to converse and to keep silence,
They mock us as they please.
We're sullen, dirty, hungry,
but we maintain our minds sublime.
We are compelled and cursed by flabby faces,
Blighted prematurely by excessive alcohol abuse:
They torture us or strive to lure
By cunning and delusive promises.

We doze, like shadows in the corners,
Crestfallen, hollow-eyed and overgrown with beards.
O Lord, how long will You put up with this barbarity,
And shall we live to see its fall?

-Antanas Miškinis

(turn to page 22)

K of L Foundation Essay Contest Winner

St. Casimir, the Patron Saint for the Knights of Lithuania

Andrea Deksnis
C-112, Juniors
2nd Prize



I think St. Casimir is an appropriate saint for the Knights of Lithuania because he is the only canonized saint of Lithuanian descent. St. Casimir's qualities and virtues make him an excellent saint for our organization. We can profit by St. Casimir's examples.

St. Casimir prayed often and meditated. My council walks through the cemetery around All Souls Day. We remember the deceased members of K of L. We get together on St. Casimir's Day for mass. Our council participates in special masses for the beatification of Mother Maria, foundress of the Sisters of St. Casimir. We always start and close the meeting with prayer.

St. Casimir loved the poor. Knights of Lithuania contributes to Aid to Lithuania, St. Casimir's Guild and K of L Foundation. We help our parish church and now we will be helping our parish school by supplying uniforms and school supplies for the needy children. The juniors in my council send toys, coloring books, crayons, books, markers, etc. to the poor children in Lithuania. We also adopted a foster child for two years.

In honor of the Blessed Virgin Mary, St. Casimir frequently sang "Ormi die dic Mariae". A copy of this song was buried with him. The

English version, "Daily, daily sing to Mary" is sometimes called the Hymn of St. Casimir. Our Blessed Virgin Mary appeared in Šiluva in 1608. My council participates in the parish procession and has a special ceremony in church on September 8th for our Lady of Šiluva.

St. Casimir was known as a Peace Maker. The K of L prayed and wrote letters for peace and freedom in Lithuania. St. Casimir would advise his father to treat people fairly. The K of L has By-Laws to follow. Casimir was always friendly and cheerful. I have a great time when I get together with the K of L Jrs.

St. Casimir mastered the Lithuanian language. The Lithuanian language is important to us.

St. Casimir was born on October 3, 1458 and was the 3rd of 13 children. St. Casimir gave his heart to God. He was 25 when he passed away in the arms of his mother on March 4. Pope Urban VIII in 1636 appointed St. Casimir as the patron of Lithuanians. St. Casimir became the official patron saint of Lithuanian youth on June 11, 1948.

Since the Knights of Lithuania is a religious, cultural and social organization, I think St. Casimir is an excellent patron saint for our organization. ❖❖❖

Aid To Lithuania, Inc. is Largest Provider of Assistance to Lithuania in 1996

According to a report in LABDARA, PARAMA LIETUVOJE 1996 METAIS, published in Vilnius by the Government Office of Statistics, ATL, Inc. sent 12 containers and 4 air shipments valued over 13 million US dollars worth of medicine and medical supplies to Lithuania. ATL, INC., known as *Jungtinės Amerikos Vaistijos*, led the list of 16 organizations with a litas value published at \$58,281,356. The second organization, Christian Relief Services, showed less than half, or \$24,372,952.

- ATL Newsletter Vol.4 No.1, Winter 1997

In Search of My Roots

by Edward Baranauskas

I believe that many Americans of Lithuanian descent, like myself, are wondering how they can learn more about their ancestors and roots. After reading my story, perhaps others will be encouraged to embark on the wonderful adventure of searching for the past. It may not be as difficult as one may believe.

Whenever I meet with my relatives and friends, which I have several times, invariably I am asked if I could possibly be related to the famous and beloved poet, Vyskupas (Bishop) Antanas Baranauskas. My answer was always the same: I have no idea. They point out that my father was born in the small town of Troškunai, Pakapes kaimas (village), while the bishop was born and grew up in Anykščiai. They always felt there was always the-remote possibility we were somehow related.

Last summer, the subject came up once again and my relatives volunteered to find the proper agency which could help trace the Baranauskas family tree. I had no idea if their efforts would ever be successful, or what expense would be involved to do a genealogical search. My father never had a birth certificate, but my relatives knew where he was born and it may have been in 1892. Armed with this bit of information, the search began.

I was overjoyed when my relatives surprised me one day with a certified copy of my father's birth and baptismal record. After all, Lithuania went through two world wars and fifty years of Soviet occupation. To think that his parish records could survive all of this turmoil, amazed me.

The institution that houses most of the original records of parishes and churches throughout Lithuania is located in Vilnius. It is the Lithuanian State Historical Archives (Lietuvos Valstybes Istorijos Archyvas) on a street named Gerbsios Vilties, number 10. The parish records of Troškunai were handwritten in Polish at the beginning of the 19th century, and later in Russian. My father's document was translated into Lithuanian. When I read it, I was

deeply moved, to say the least.

During the years I lived with my parents, they rarely talked about their families. The thought never entered my mind to ask them any questions. Imagine my surprise when I learned, for the first time, my paternal grandfather's name was Jurgis (George), my grandmother was Marijona (Maryanne) (Marion), and her maiden name was Šiaučiunaite. My father was born in 1893, and not 1892 as I previously thought, and was baptized the day after his birth. I thought this was rather unusual.

With one of my relatives accompanying me, I went to the archives to see if I could get my mother's birth record as well. Before any request for a search could begin, I first had to fill out a detailed questionnaire. I was fortunate to know that my mother's name, in Lithuanian, was Salomeja; she was born in the town of Vidiškiai about 1892 and that her family name was Kličius. All of this information is helpful, and vital, otherwise the search would be more extensive, time consuming, and perhaps futile. I had to pay a fee of 40 litas in advance, and was told to come back in two days. That was the procedure.

As a point of information, I would advise those who go to the Archives in search of their ancestors' records to remember the payment for such services is in litas, and not U.S. dollars.

Two days later, I received the transcript. I learned that my mother was baptized three days after she was born, her father's name was Baltramiejus, and the maiden name of her mother, Ona, was Vilušyte.

I then asked if it was possible to do a search of the entire Baranauskas family in Troškunai, going as far back as they could. I hoped to see if there was a connection somewhere to Bishop Antanas Baranauskas. The young lady agreed to do it, but first I had to pay, in advance, 280 litas (about 70 U.S. dollars) before the search could begin. She estimated this would take a few months to do, as their staff was swamped with a lot of research requests.

I was assured that the results would be mailed to me, at my home address. If I did not hear from them in four months, then I was advised to contact the office by mail, or phone, to learn what happened.

I knew my paternal grandmother died during the First World War; the year could have been 1917, or possibly 1918. I was not sure of the exact year, and neither were any of my relatives. I put in a request for her death certificate. To my surprise, I was told that this office only had the records from 1915 to the earlier years. From 1916 to the present day, the archives for these years were at another location in Vilnius. I was given the address, and the directions on how to get there. It was the Wedding Palace (Santuoku Rumai), at Kalinausko gatve (street) no. 21. The trip by trolleybus took a few minutes to get there.

There were quite a few people waiting to be served, but the archives section I was seeking was on the first floor and I was happy to get there before closing time.

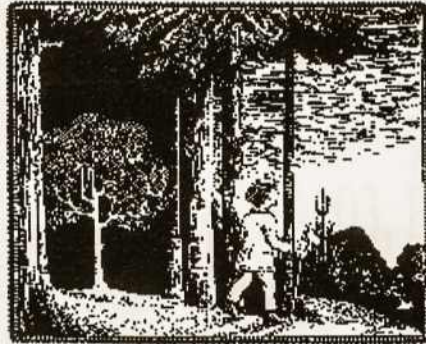
I had to fill out another questionnaire, giving my grandmother's name and married name, her parish Troškunai, and the year of her death, which I thought was 1917. I told the polite clerk that I was an American, and was going home in a few days. She was very kind, and said that she would try to get the information right now. A half hour later, she came back and told me that she could not find the record. I was heart sick to hear that. I then told her that the year in question may be 1918, and not 1917. She then went back to the archives room returning with a thick book that resembled a bookkeeping ledger, in which she found my grandmother's record.

The book and the pages were in excellent condition. The handwritten entries were in Russian. The clerk was kind enough to give me a quick translation into Lithuanian, and one of my relatives jotted down the facts as quickly as he could. She was 50 at the time of her death, was

survived by three sons and three daughters, whose names were listed, but nothing was mentioned about her husband.

I was given a certified death certificate, written in Lithuanian, and paid the charge of 60 litas.

In December, I received a letter from the State Historical Archives, written in English, much to my surprise. They researched the Troškunai parish records from 1800 to 1915 and found 32 entries of my ancestors, which included birth, marriage and death records. They were handwritten in Polish, Russian, and Latin.



*After reading my story,
perhaps others will be
encouraged to embark on
the wonderful adventure of
searching for the past.*

The patriarch of the Baranauskas family in Troškunai was Juozas (Joseph), my great-great grandfather. His birth record was not available, probably because he was born much earlier than 1800. The first two churches in the parish were made of wood, and they both burned down. It is very possible that the parish records may have been lost when that happened. The brick church that now stands in Troškunai was completed in 1795, the year the Czar's armies occupied Lithuania.

I was given the choice of selecting which records I desired, some or all 32 of them. I chose only nine of them, and mailed a personal check of \$117.00, which was an acceptable means of payment. If I wanted them translated into English, each one of them would have cost an additional five dollars. I waited another four months before I received them, and they were all in Lithuanian.

The information I received about my ancestors is a treasure. Gasparas, the son of Juozas, was the father of Jurgis, my grandfather. Jurgis married Marijona Siaučiuonaite in 1891 when he was 27 and she was 20. Their first born was a daughter named Anele, who died at the age of six months. What a heartbreak that must have been for my grandparents. ☞ turn to page 25



Linksmų Kalėdų Švenčių

Council 152

Eastern Long Island, NY

Wishes a Blessed Christmas
and a Happy New Year
to our fellow

Knights of Lithuania Everywhere!

Muriel Lekstutis, President



For God And Country

*Florence (Litwinas) Morkus
C-7, Waterbury, CT*

American leaders, servicewomen and women veterans from across the nation came together to dedicate the Women in the Military Services for America Memorial at the Gateway to Arlington National Cemetery on Saturday, October 18, 1997. I was happy to attend with both my daughter, who lives in Maryland and, Unit 42 Connecticut Yankee woman veterans. Thousands of women joined to celebrate as Vice President, Al Gore and his wife, Tipper, led officials in dedicating the Nation's 21.5 million Women in the Military Service Memorial paying tribute to 2 million women including more than 14,000 from Connecticut who have served in the United States Armed Forces throughout history.

It was great to see Navy Yeomenette from World War I, Freida Hardin, 101 years old in her Navy uniform and wide brimmed straw hat. She was assisted to the podium by her 73 year old Captain son to say a few words. She reminded us that women were not allowed to vote in those days. She

spoke in a halting voice and at the end with a firm voice she said, "For the women in the Military Service, I say, 'Go For It'". Startled at her resolve, all 30,000 stood and cheered for her.

Former Congresswoman, Mary Rose Oakar from Cleveland Ohio, got the ball rolling for a memorial. In May 1985, she introduced legislation for a memorial for the women in military service. She shepherded the bill until it was unanimously passed by both the House and the Senate and signed into law by President Reagan on November 6, 1986. She was the 'force who made the dream'.



At the dedication she said the woman's memorial will change the teaching of American history, "Now we'll know of woman's bravery and courage, their love and sacrifice for their country."

The concourse houses exhibits and provides access to three other underground public spaces excavated into the hillside, a 196 seat auditorium, a space containing the computer based registry of names and stories of women in the military, and the Hall of Honor dedicated to women who died in service, prisoners of war or received awards.

Shortly before the Memorial was dedicated, a new commemorative stamp was issued which honored women in the service.

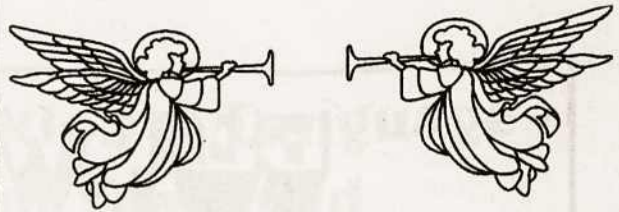
Standing atop the memorial terrace one discovers wonderful views toward the Memorial Bridge and Potomac River, the Lincoln Memorial and the adjacent landscape rising up to the Kennedy grave site and the Lee Mansion. I pointed to the Lincoln Memorial and said to my daughter and son-in-law, that is where I served during World War II, alongside the Reflection Pool in Navy Communications and we lived nearby in Wave Quarters B in West Potomac park. I always said it was the most interesting area in Washington, DC and that was before they built the Kennedy Center, Vietnam Memorial, Franklin D. Roosevelt Memorial, Korean War Memeorial and a new memorial to all service women! God Bless America!

(Photo on pg. 10 - Florence Morkus meets Freida Hardin, WWI Navy Veteran, 101 yrs. old.)

Did You Know?

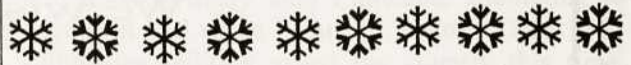
The people of the Curonian spit (Kursiu spit) once known as the *Sahara of Lithuania*, have won their fight against the shifting sands. But now the battle is on to save the dunes themselves. The same dunes that swallowed 14 villages in their relentless advancement during the 18th and 19th centuries are now in danger of disappearing into the Baltic Sea. A massive forestation program in the middle of the last century pinned most of the territory of the spit in place and provided a windbreak for villages there. The height of the uninhabited dunes near Nida is decreasing. Could this spectacular natural treasure be lost in just a few centuries?

From the Website: Kleipeda in Your Pocket,- the Dunes 1997



*May the Spirit
and Blessings
of this Holy Season
Be With You All
Now and
Throughout the Year*

C-103, PROVIDENCE, RI



Linksmu Nauju Metu!

May the New Year

bring you:

Good Health,

Peace,

Joy,

Happiness

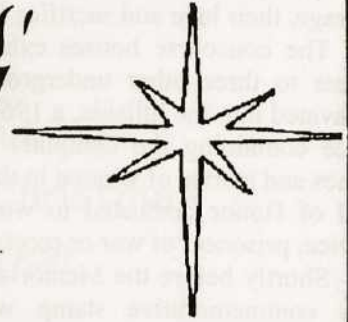
and a deeper love

for God and Country.



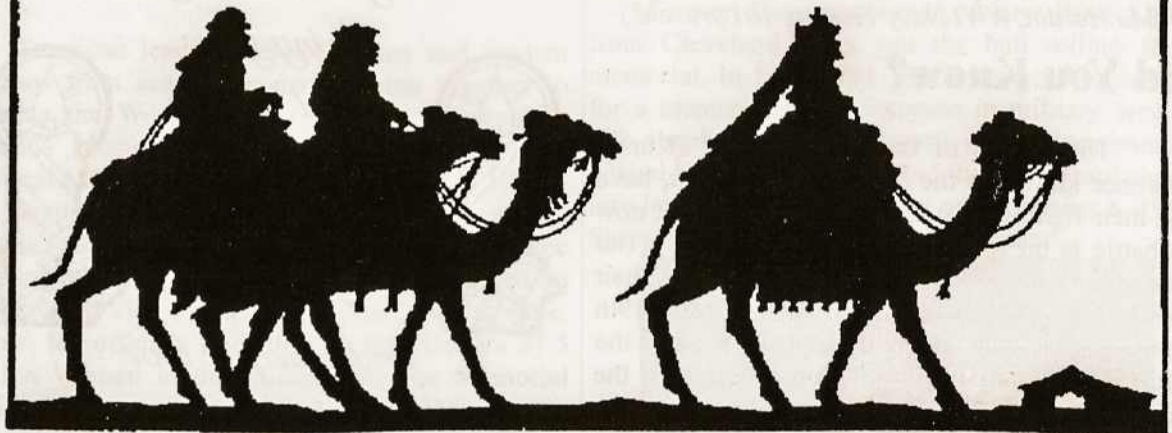
C-140, SYRACUSE, NY

**BEST WISHES
TO ALL
FOR A
MERRY CHRISTMAS
&
HAPPY NEW YEAR!**



To our Fellow Knights and Friends
We wish a

Linksmų Kalėdų
ir
Laimingų Naujų Metų



MID-AMERICA DISTRICT

The Lithuanian Nation & Language - Thousands of Years Old

by Domas Adomaitis

Language is the most important, basic indicator and trait of a nation. A nation that loses its language, disappears by assimilating with other nations. We Lithuanians are lucky. Our language is the oldest European language, a cousin of the Indo-European parent language, similar to Sanskrit. We are descendants of the nation, which preserved its language for thousands of years. That is indeed a miracle, a fruit of unbelievable efforts and pains endured.

It is historically accepted that Indo-Europeans spread in Europe from Scandinavia in the north to Greece in the south; from Spain in the west to the Don River in the east. In those vast stretches until 3,000 years before Christ, there were people using an Indo-European parent language. Words from that old language are retained and preserved in the Sanskrit and Lithuanian languages only. In order to make an influence in the Greek and Latin languages, Lithuanian must have been used by people residing in these areas. What happened to the people using the Lithuanian language, during the thousands of years when the new nations of Europe evolved, one can only guess. A majority of them, pressed by newcomers, moved north to the Baltic shores, while the remaining ones assimilated with the Greeks, Latins and others, leaving traces of the Lithuanian language influence behind.

From the time of King Mindaugas, it is known what Lithuania endured, the dangers and harms she survived. The first danger to the Lithuanian nation was the "Christianizers" of Lithuania, the Knights of the Cross and the Knights of the Sword, who occupied Lithuania and annihilated Lithuanian related Prussians. Many lives were lost and blood was shed in wars defending Lithuania from these "Christianizers". Apparently, the Popes were blessing these wars and were influenced by the politics of the time; *Cuius regio, eius religio* "Who's reign, his religion".

The second danger for the Lithuanian nation came from the Poles. After an unhappy union and the marriage of Jogailia, the Poles were determined



to make Lithuania a Polish country, using for that task, religion, certain privileges and other means.

Thanks to Lithuania's ruler, Vytautas the Great, the Lithuanian language managed to survive.

The third mortal danger for the nation was the occupation of Lithuania by czarist Russia which lasted for 120 years. Lithuania remained "dark and black" in a cultural sense, even the Lithuanian press was forbidden (for 40 years) since Lithuania had become a western territory of Russia. Intellectuals and volunteer soldiers helped Lithuania gain freedom, saving her language and customs. The Poles who endured the same treatment, learned nothing from it. They broke the Suvalkai treaty with Lithuania, attempting to occupy it and make Lithuania a Polish land. The Lithuanian military saved the country this time; however, the Poles occupied Vilnius and the surrounding area, killing many Lithuanians who resisted the occupation and converting Lithuanians to Poles.

The collusion of Hitler and Stalin during World War II to divide Lithuania with the prolonged occupation of the land was designed to remove her from the world map. These collaborators succeeded to kill and disperse one third of the inhabitants of Lithuania. A representative of the German occupants reminded the Lithuanian nation that their reign was "like a drop of water on a hot stove". Stalin as "big brother", representing of the Russian occupant, said there would be a Lithuania but without Lithuanians.

Thanks to freedom fighters who gave their lives to help Lithuania regain her independence, especially to Prof. Vytautas Landsbergis, who raised the nation to come out against the tanks of the occupants leading to the collapse of the Soviet Union. They secured the survival of the Lithuanian nation and language, which is alive and growing.

Let us not forget our history and continue remind the leaders of our world why Lithuania should be saved from repeated genocide, and why Lithuania should be accepted into NATO.

Our Language Our Treasure



Some time ago, a group schematic of European languages, prepared by a German linguist had been printed in a Lithuanian newspaper in this country. The Lithuanian language was at the center of the group and all other languages shown on its sides, having stronger or weaker connections to the Lithuanian.

In the world of language science, there is a notion that the Sanskrit and Lithuanian languages are the keys to studying the history of European languages, most importantly their development and comparison. It is a fact that foreigners were the first ones to save the Lithuanian language. They wrote Lithuanian grammars and studies. They traveled to Lithuania to hear that language from the people's lips. A German, Dr. Justus Sauerwein, who knew over 40 languages said of Lithuanian:

"The Lithuanian language touches me from my young years, and almost like my mother tongue,

the language has grown and rooted in my own heart."

Associating with the Lithuanians in Lithuania Minor and prodding them to keep their language alive, he wrote this hymn: "Lithuanians we are born, Lithuanians we should be. The honor we received by birth, we should not let perish." He wrote for the Lithuanian newspaper, *Aušra* (Dawn) and was the president of the Lithuanian cultural association, *Birutė* in Tilze.

Here's what noted authors have to say in the Lithuanian Encyclopedia:

"The Lithuanian language belongs to the Indo-European Baltic group of languages, composed of Lithuanian, Latvian and an already dead Prussian languages.

According to popular nonspecialist opinion, there is no basis to the likeness of Lithuanian to Sanskrit. However, at the end of his article, he concluded, "In general, the Lithuanian language is held as an old language because it has preserved certain peculiarities, which disappeared from the

Examples of Similarities in Language:

English	mother	sister	lord	mixed	bread	milk
Lithuanian	motė/ pamotė	sesuo/sesė	viešpats	mišra	duona	pienas
Sanskrit	mata	svasa	vispati	mišrus	dhana	payas
English	who/what	when	then	I am	you are	they are
Lithuanian	kas	kada	tada	esu/esmi	esi	esti
Sanskrit	ka	kada	tada	asmi	asi	asti
English	Men, pull the yoke!	flax		English	/name/ /small river/	/names/
Lithuanian	Vyrai, traukite jungą!	linai		Lithuanian	Butkus nemunėlis bernužėlis	Tijunėlis Cijunėlis
Latin	Viri, trahite jugum!	linum		Greek	Butkus	Pipinelli, Racanelli

present Indo-European languages and is known only in the more widely used languages such as Greek, Latin, Gothic or Sanskrit..." **Leonardas Dambrinas** (XV band, pg 533)

"Comparing the science of Indo-European languages established in the early part of the 19th century, it is found that the Lithuanian language, as well as some other European and Asian languages, belongs to the family of so called Indo-European languages...and is sprouted from the same root Indo-European language, which might have been developing earlier than the new stone age, that is, three thousand years before Christ." **Petras Jonikas** (XV band, pg 541)

"Nonspecialists often say that Sanskrit is the mother of all Indo-European languages, which is a misunderstanding. Sanskrit is only one "sister" or "cousin" of Indo-European languages. However, it is a very important "sister"; Sanskrit has preserved old sources of language. The resources of that language are gigantic. They include a vast dictionary and all forms of language needed to build the image of the language. In Sanskrit, it is possible to follow continually documented development of the language for a 3,000 year period. In comparison, the first dates known about the Greek language is 800 BC, and the German, 300 to 800 AD. A. Kl. (XXVI band, pg 440)

The time of Indo-European languages is given as follows: Indo-European parent language, until 3,000 BC; Indo-Iranian, 3,000 to 1,700 BC; old Indian parent language, 1,700 1,200 BC; Sanskrit, 1,200 300 BC.

Sanskrit has been used long after that, even until the last century as a literary language and the language of higher caste Brahmins, aristocrats and intellectuals. The oldest preserved monument of

Sanskrit is Rigveda, the creation of it is usually agreed to be 1,000 BC."

"There are old Indo-European words that are only preserved in Sanskrit and Lithuanian."

This is the most clear evidence that the Lithuanian language is also a "cousin" of the old Indo-European parent language; that Lithuanian is older than Greek, Latin and other European languages. (XXV band, pg 439)

Sanskrit is 3,000 years documented, but dead, while Lithuanian is living and still being used today. That is why both of these languages are needed by the scientists of European languages. Perhaps the daughter of our ancestors was singing on the shores of the Danube River "My mother sent me to Danube for water."

It is obvious that the Greeks and Latins "borrowed" from the older Lithuanian language, not the other way around. Until the present, we Lithuanians acted like an old grandmother. When asked, "Grandmother, what have we here?" She would answer, "This is a beautiful glass my dying mother gave to me, asking me to save and preserve it."

"But, Grandma, this is not glass, it is a big diamond!"

"Is that true? I did not know that..."

The Lithuanian language is our diamond. It is thousands of years old, a "cousin" of Indo-European languages and Sanskrit. Let's treasure and preserve it from the litter of foreign words!



Submitted by E. Kasputis, C-112. Translated from the Lithuanian by the author. Originally published in *Lietuvių Balsas* (Voice of Lithuanians) 6/19/97 and 7/3/97.



Smiles without Wrinkles

Šypsniai be raukšlių



- A little girl is gazing at her parents' wedding picture:

"Mother, where was I when this picture was taken?"

- "You should be ashamed of yourself, - shouts a father to his son, "When I was your age I never lied."

"At what age did you start?" asked the lad.

(Readers are encouraged to send in English or Lithuanian material for this column to the editors.

MEMORIES OF THE 84TH NATIONAL

Evelyn Bell C-12, NYC et al.

Never having been to Dayton, Ohio before, my husband, John, and I signed up for the Pre-convention Bus Tour of the city. It was the best decision we could have made. With our young, handsome and knowledgeable host, C-96 President, Robert Pant, narrating as the driver took us through the different sections, we were able to catch a glimpse of, and get a feeling for the city and its people.

Our first stop was at the Victoria Theatre where we were given a private tour of this historic building. We were taken deep into the bowels of the majestic building to show us the dressing rooms of such stars as Helen Hayes and John Barrymore. It was an awesome experience.

Stop 2 was at the Carillon Historical Park where we were given a map of the area and were left on our own to roam through the different historic buildings and exhibits. Aside from the Carillon, we saw such things as a one-room schoolhouse, a working print shop, Dayton-made autos, locomotives and NCR Cash Register, ...of course, this is where it all began. We found it very interesting.

The bus made its way through the Olde North section of Dayton to our third stop, Holy Cross Church. We were overwhelmed with the stained-glass windows, especially the panorama



**Winners and losers at Friday night's
Anti-up For Charity**



**Nina Padalino, C-24
Jr. accepts
Scholarship at
Banquet**

Restaurant. The food was delicious, the atmosphere delightful and it was a wonderful way to end the informative tour.

John and I have very pleasant memories of the city of Dayton thanks to the thoughtful planning of the members of Council 96.

Mass for the Opening of the 84th National Convention was held at Holy Cross Lithuanian Church at 11:00 AM. The Mass was concelebrated by Rev. Joseph Anderlonis, National Spiritual Advisor, Rev. Michael Holloran, C-96 Spiritual Advisor, and Rev. Anthony Markus, C -112, Chicago. Delegates and guests joined the Holy Cross Choir, in singing beautiful Lithuanian hymns. The Junior Knights were the Offertory Bearers and Nina Padalino, C-24 Junior, shared the meaning of each gift brought to the altar. Collection at this Mass was donated to a Lithuanian charity sponsored by Holy Cross. (It was approved to send the collection to Mother Teresa's Sisters of Charity in Lithuania.) Thursday evening was a get-together night for conventioners and this year a new twist was added to the evening. It was called "Ante-up For Charity". All proceeds went to the K of L's four charities - Aid to Lithuania, Inc.; St. Casimir's Guild, Inc.; K of L Foundation, Inc.; K of L Scholarship Fund. Each

depicting the Hill of Crosses in Lithuania. Elinor Sluzas was there to greet us and to give us a brief history of the church and its parishioners. She told us the Archbishop had planned to close Holy Cross Church and use it as a chapel. We were so happy to learn about the deep commitment of the Lithuanian parishioners. They petitioned the Archbishop and eventually changed his mind and did not close this lovely place of worship.

Our last, but certainly not least, stop was at the popular Amber Rose

CONVENTION IN DAYTON, OHIO

received two hundred dollars! The evening was a time for delegates and guests to renew old friendships and make new ones. It was a time to relax, laugh and reminisce. Once all the members arrived at the Lithuanian Club, they were greeted with a delicious buffet supper. The happy winner of the basket of cheer was Theresa Strolia, C-36, Chicago. The Juniors were busy in their corner with special projects and even a "scavenger hunt". All came away winners.

Before Friday's Mass, with delegates and guests in attendance, Fr. Anderlonis greeted everyone with - "Those of you who were losers last night, there will be no collection for you. Those of you who were winners, please, be charitable." The Saturday morning Mass was also well attended. Con-celebrating were Msgr. Algimantas Bartkus, Rector of St. Casimir's Seminary and College in Rome; Fr. Albin Janiunas, HM retired and former Spiritual Advisor of C-74, Lawrence, MA; Fr. Anthony Markus, C-112 Chicago.

Friday Night conventioners headed to the world renowned U.S. Air Force Museum for a very special evening..... (See: the Convention Issue of VYTIS).

Saturday evening's Grand Ball and Banquet was just that. With the business of the convention behind us, it was an evening to relax and enjoy. After all were seated, the head table was then escorted to their seats. It was wonderful to see so many of our younger members guiding these special guests to their places. Opening prayer was lead by Fr. Michael Holloran. Mistress of ceremonies, Annamarie Sluzas Berger, moved the program with an elegant flair so smoothly that formalities were over before we knew it. Presentations by the National K of L Scholarship Chair, Irena

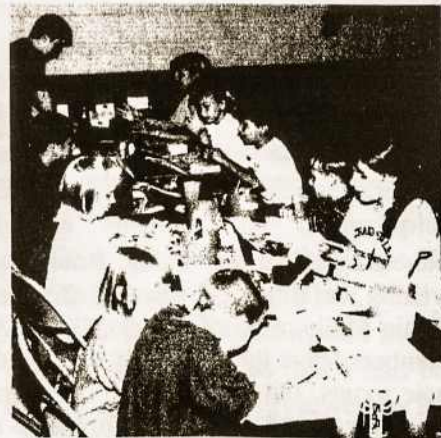


Irena Gecas, Scholarship Chair, her father, Joseph Gecas and HM Loretta Stukas at Banquet

Gecas; National Honorary Membership Chair, Loretta Stukas; National Lithuanian Affairs Chair, Len Barcousky were adeptly handled with grace and charm. Six members received scholarships. Berth Stoskus was our newest Honorary Member. The "Fr. Jutt Friend of Lithuania Award" went to James Simone. Mr. Simone has worked with the A.P.P.L.E. program for the past few years in Lithuania and is part of the parochial education system of New York City. Mr. Simone had just returned from Lithuania a few days before the convention and was able to bring us an updated report on the present conditions in Lithuania. His talk was



Natalia Padalino, C-24 Jr. at Thurs. Night crafts project



Juniors at Work

RANDOM THOUGHTS AND COMMENTS

....Saturday Night: The music even had the hotel staff "dancing in the back of the house".

....Council 96 presented to Archbishop Pilarczyk a beautiful wood carving made by C-96 member George Mikalauskas.

....Those staying at the hotel were awakened by a false alarm on Sunday at 1 AM! Sorry!!

....Good to know that Nelson Graham, C-19, Pittsburgh, is recovering from his heart attack.

....An "Open House" was hosted by Barbara Mickunas, C-3, Philadelphia, Rita Zakarka and Donna Juraitis, C -112, Chicago at the Homewood Suites with many of the younger members joining. It was wonderful to see them continuing inter-council friendships. That's what the K of L is all about!

....Anthony Grein, C -1, Brockton, will never live down his suggestion presented at one of the sessions to sponsor the sale of "Cods" or was it "Cards"?

....H.M. Faustas Strolia, C-36, Chicago, was our accompanist for the Friday and Saturday Masses! A truly dedicated Knight. Ačiū!

....Once again, the *Phantom* struck!

....Is it true that Elinor Sluzas' car ran out of gasoline in the dead of night when she was driving Fr. Joe, John and Agnes Mickunas back to the hotel? (Yep ...but they were rescued by a U.S. Air Force Sgt.)

....Joanne Susan Ortman, C-25, Cleveland, still wants to know who is "Pookey Kelly"? (ask Fran Petkus)

....We had a good time at the reception for H.M. Bertha Stoskus..... Congratulations! (Bertha did something unique. She had her name added to the Honorary Medal that her deceased husband, John, had received!)

....Three rousing cheers to General Chair of the 84th National Convention, James Geiger and the entire convention committee for an outstanding, smoothly run convention!



Council and District flags lead us into Holy Cross Church for the Closing Mass. It was most impressive. Celebrant was Archbishop Daniel E. Pilarczyk, of the Cincinnati Archdiocese. Con-celebrating were Msgr. Algimantas Bartkus, Rome, Rev. Dr. Joseph Anderlonis, S.T.D., and Rev. Michael Holloran. Before Mass, presentation of the newly inducted Fourth Degree members was made by Fr. Anderlonis. Father also led the new Supreme Council Officers in their Oath of Office. The delegates and guests joined the Holy Cross Choir in singing our Lithuanian hymns. Offertory Bearers were out-going SC President, Evelyn Ozelis, new SC President, John Mankus and the newest Honorary Member, Bertha Stoskus. Father Anderlonis gave the inspiring homily as he did each day during the convention. As usual. Father shared many wonderful thoughts with us.

interesting and enlightening. Rounding out the evening was music provided by the Orchestra of Dwain Malinowski of Toledo, Ohio. As a rule, members leave the Ball early and head back to their rooms, but this year the orchestra was so good they stayed until the last note was sounded!

The American, Lithuanian, Supreme

Following Mass a reception was held for the Archbishop, delegates and guests. It was a time to share closing thoughts of the convention, wishing everyone a safe trip home; maybe "we'll see you in Waterbury" and "Su Diev!"



COMPOSER, ORGANIST AND CHOIR DIRECTOR**ONA METRICK-METRIKIENE*****Faustas Strolia***

I was asked by Dr. Boleslovas Zubrickas in Lithuania to help him to collect information about Lithuanian choir directors in America. I had the pleasure to contact an outstanding, very active lady in California, who on July 4, 1998, will celebrate her 90 birthday. I thought it would be nice to share with Vyčiai a memory of a lady who did so much among Lithuanian-Americans as well as non-Lithuanians.

She was born in Chicago, IL, in the Bridgeport area, where Chicago Lithuanians had their oldest church - St. George's. Her maiden name was Ona Skiriutė. Her father was from Tauragė, Lithuania, a musician himself. He played the violin and the Lithuanian folk instrument, *kanklės*. Her mother was from Detroit, MI. Soon they moved to Cicero, IL, where she attended the grammar school of the Lithuanian St. Anthony's parish and later the Morton High School. When married to Antanas Metrikis (Metrick), Ona started playing organ for Sunday Mass at St. Anthony's and, with Rev. Vaičiūnas' blessings, she organized the first Junior Choir.

Her first music teacher was professor Antanas Pocius. Then she continued her music studies at the American Conservatory of Music in downtown Chicago, where she also took organ lessons. When she was still a student, she was already accompanist for the big annual concerts



Ona at the piano in 1971

of the daily "DRAUGAS" newspaper with soloists like the popular Elena Rakauskienė (who was taught voice training in Milan, Italy) or the famous baritone Ralph Jusko (who had created 26 different roles at the Philadelphia Opera company). She was proud to have her dear school-day friend Sophie Dirzius among her choir-members and piano students. Ona's husband Antanas Metrikis and his two brothers

were all musicians, and they had a very popular orchestra who played in those years for dances and picnics.

During the war Ona Metrikiene was asked to become the choir directress and organist at St. Joseph Slovak Catholic Church, where she stayed close to ten years. She aided her pastor to buy a new organ for the church. In November of 1951, with mixed emotions about leaving this organ, relatives and Chicago friends, she accompanied Antanas Metrikis to California where he was newly employed by the Hughes Aircraft Co.

She relates, "At first it was slow-going in Los Angeles. On Sundays, kneeling downstairs at Mass, I would become moved and cry, missing the religious singing and organ playing", remembers Ona. "This was at the large Blessed Sacrament Church on Sunlet Blvd, Hollywood area. I joined the women's choir, and as happens with us women, news spread that I had been an organist in Chicago. I was interviewed by Maestro Richard Keyes Biggs (the great solo organ

performer in America. F.S.) Seems that I passed favorably. The following summer, Mr. Biggs and his wife took a trip to France. I became the substitute organist".

Further she described her fears and joys at the four-manual organ, and also the kindness and encouragement of Maestro Biggs. "After explaining all those musical gadgets on the organ he commented: 'Now have fun and don't be afraid. You take the bull by the horns. Don't let the bull get hold of you!' What advice," she continued, "what an Englishman's humor, what a kind mentor!"

Ona Metrikienė was always striving to widen her musical horizons. She attended the music department of Immaculate Heart College, studying advanced harmony and composition with prof. Franz Darvaz, then her California music career really expanded. Maestro Biggs recommended her to St. John's Military Academy for Boys, where she taught piano, played the organ, and also to Bishop Canaty Catholic Girls High School. In the Los Angeles Lithuanian community she organized "Motenų Sutartinė", a women's singing group. She started arranging musical programs for the various societies. In 1962 she became a part of the newly organized Lithuanian choral ensemble "Vakarų Aidai". It was composed of soloists and experienced singers who in time produced Johann Strauss operetta "The Gipsy Baron" in Lithuanian. "It

was quite a change from the small programs at the local church hall to put on this production, a challenge to perform in a big rented auditorium with costumes and orchestra." Matrikienė worked as the music director. Soon she herself wrote an operetta, orchestrated it and produced it in the late 70's. The operetta was in three acts and it was called "Gilanda". She exclaimed "Ah, what fond memories".

In 1982 Mrs. Metrikienė won a \$500 prize from the "Dzūkų Draugija" in Chicago for her composition "Dzūkų Daina". She wrote 33 solo songs, 6 hymns, "Petite Mazurka" for flute and piano and "Vakaro Idilija" for violin and piano, a montage called "Gintaro Pakrantėj", performed at St. Casimir's Lithuanian parish hall by the singers of "Vakarų Aidai", with soloists, actors, solo dancers and folk dancers and instrumentalists and last, but not least, her operetta "Gilanda".

She finishes her thoughts by saying: "I am not boasting of all this musical activity, but (am) very thankful to God for this talent... I am grateful to soloists who have sung my songs at concerts and even on their recordings... I enjoyed my vocal and piano pupils and the air-flight to Phoenix, AZ, to play the organ at Mass on bigger occasions. The Lithuanians there are a small parish, but they are very friendly people. Since my husband and I lived there for four years, my heart is with them."

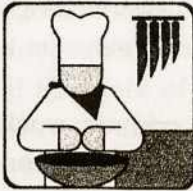


Lithuanian-American Author & Fitness Guru

In a *New York Post* story on 12/8 and 12/9/97, a review is given about a book on physical fitness called, **Fitness Is Religion** by **Ray Kybartas**. The author, in the first sentence, describes himself as a first generation American, the son of Lithuanian immigrants. "And like my parents," he adds, "my life has been unalterably shaped by a journey - not a geographical one, but a pilgrimage of personal growth and achievement."

The 30'ish, handsome Kybartas, from Santa Monica, CA, said he was a shy and overweight underachiever who turned his life around to become fitness trainer to the big stars.

LITHUANIAN KNIGHTS



This month, thanks to Anthracite Council 144 and their wonderful book, *Lithuanian Customs and Other Ethnic Cookery* we'd like to feature some recipes to ring in the "spirit" of the New Year:

Lithuanian Champagne

Mrs. Wilhelmina Verbitsky

- 1 bottle liquor (100 proof)
- 1 orange, sliced
- 1 lemon, sliced
- 1 cup honey
- 1 cup sugar
- 1 Tbsp. caraway seeds
- 8-10 whole cloves
- 3 sticks of cinnamon
- a few sprigs ruta leaves

Combine all ingredients in a pot, bring to a boil and let settle. Serve warm.

Mead (Midus)

- 2 quarts honey
- ½ lb. hops
- 1 slice of bread yeast
- 5 gallons water

Measure and pour half the honey and water into large kettle. Pour remaining honey and water in and boil until ½ the contents remain. Tie hops in clean cloth and put into pot while water is boiling down. Cool and strain through several cloths. Put into barrel or crock. Spread yeast on bread. Place bread in liquid. Mead will ferment in 3 days. Strain again and pour into clean bottles and store in cool place. This recipe is generations old.

Šventų, Sveikų - Linksmų ir Laimingų
Kalėdų ir Naujų Metų 1998 visiems Vyčiam
ir Draugam

*A Blessed, Healthy, Happy and
Prosperous Christmas and New Year
1998 to all Knights and Friends*

*Honorary Member
Annie Mitchell Matalavich
Council 52, Elizabeth, NJ*



Orange Punch

Diane Macknis

- 1 pt. vanilla ice cream
- 1 qt. ginger ale
- 1 pt. orange sherbet
- 2 cups orange juice

Beat ice cream, sherbet and orange juice until blended. Add ginger ale and serve at once. Makes 12 servings. Great for children's parties

Searching for a Recipe...

One of our readers, *Mrs. Lester Damphier* of Seymour, TN wrote requesting a favorite recipe of her mother's, the late Sophie Strikolis Bablinskas who was born in Kedaniai. The recipe is for baked barley. Anyone have it? Please send it and other favorites to VYTIS editors' address on front inside cover.

BARBED-WIRE ODYSSEY

(from page 6) in my overcoat and with thoughts swarming in my mind, I fell into a troubled slumber.

I was abruptly awakened by a deafening knock on the door and sudden tumult in the cell. I pressed myself against the barred window which faced a covered pit under the pavement greedily inhaling rancid, fume-laden air streaming with the cold into our dungeon.

Outside on the main street, renamed Stalin's Avenue, a loudspeaker filled the air with the sound of the soviet anthem lauding "the imperishable union of the free republics" at the beginning of each blissful day in the paradise of the communist world empire.

This new life began with making the acquaintance of the cell mates, I was given a wooden spoon and a bowl of steaming stinking soup. Cautiously and softly my name was tapped in Morse alphabet to the adjacent cells.

Whether one wishes it or not, in prison one inevitably becomes a philosopher, one must suppress one's cherished hopes and expectations out of necessity, one has to face the music. At school, I was given to dreams and pastimes, but here, in the cell of the MGB interrogation prison, I quickly realized that the life of an individual acquires sense only through a well defined aim and tireless self-education. Every person you meet is intrinsically a bearer of a unique world vision and experience if you manage to fathom its essence. Having reached the bottom of life, everyone here was anxious to share his memories and ideas which would spontaneously lead to ardent debates on matters of politics as well as the sense and nature of existence.

In the dungeon of the MGB interrogation prison one would turn into an extremely tense string. The very first reverberations in the lock of the huge iron gate of the vault would plunge the cells into a palpitating breathless silence with everyone tightening up for the ominous rattle in the

door of his cell. The cracking sounds at midnight discharged like electricity running through the bodies of the inmates who had just fallen asleep. "Whose name begins with G?" raps out the turnkey. "Garsva", "Gavenas", "Garmus"... and only then I say: "Geniušas". "Why haven't you answered right at once?" demands the guard. "Get a move on to interrogation!"

Startled out of sleep, many prisoners would panic. That is why I was admired for my self-control and a silent form of resistance. I did my best to gain some time so I could overcome fear and muster up my courage. My spirit would be bolstered by the precepts of the Norwegian educator, Orison Swett Marden, whose books "Whatever You Do, Do Well", "The School of Life" and "The Might of Thought" I had read not long before my arrest.

While undergoing the grueling experience of the MGB interrogation, I vividly remembered O.S. Marden's essay "What is Fear?" When conducted to interrogation, I would accordingly shape my reasoning in the following manner, "Yes, I am afraid. Will my fear in any way improve my situation? No, it can only make it worse." Thus, by the time I faced the interrogators, I was composed and firm. Their cross-examination seemed to be trite and primitive. I could not help laughing. Infuriated, the interrogators shouted, "You ought to cry, and yet, you're laughing". They were outstripped in their zeal by their long limbed, loud mouthed young interpreter who gripped my head and started banging it against the wall, demanding that I should try to remember better, then struck me hard between the eyes. Subsequent to such beatings, gray tufts of hair showed up on my bumpy head and, I must admit, my juvenile vanity was tickled by these signs of having "gone through hot and cold", as Lithuanian people say. It was also an upshot of romantic literature I had been so fond of in my teens. The beatings I went through were merely child's play compared with the atrocious torturing of partisans and other prisoners of primary impor-

tance.

The daily passage of time in prison was divided into regular stages by the early waking, leading to the lavatory and the washroom and the dealing out of three rancid meals a day. The grimmest interval was between the excruciatingly early waking and breakfast when after the blissful ignorance of sleep, one had to come to terms with one's dismal destiny. After the common prayer nobody talked, they just sat against the wall, submerged in their own memories and premonitions. Other regular events slightly enlivened the tomb-like existence in the dungeon. The lavatory and the washroom were visited daily by every prisoner and thus served as a secret center of communication between the cells, no matter how hard they may have been searched by turnkeys after each inmate used them. Prisoners' ingenuity was unsurpassable, neither the thick walls, nor the utmost vigilance of the guards could prevent them from exchanging news about the latest arrivals and departures, about disdainful traitors and cunning provocators.

The greatest weekly feast in the cell was the day of the delivery of parcels bringing the smell of home with freshly washed underwear and tasty food. Each inmate got his share and relished the dainties, exchanging the most lyrical reminiscences of their homes and families. Such ritual feasts strengthened the unity and spirit of the captives.

Due to his human nature, man is under the necessity of pastimes without which, his life would equal death. While man, not yet crushed completely, will invent some pastimes even at the bottom of hell. Any and all games were forbidden in the MGB interrogation prison; we drew a chessboard on a broad plank of the floor with the burnt rubber of a sole, soaked and filtered some brown bread through a towel, dyed half of the dough with tooth powder, and then ultimately molded chessmen. Surrounded by our cell mates, we played endless chess matches, watching through a wide crack in the floor the brown backs of huge rats feeding on the crumbs that

A Spider in the Punishment Cell

I see a cobweb in the corner
Suspended from the ceiling.
Alas, it bears no sign of life:
It is already molding.

Racking my brains,
I cannot set my mind at rest.
I can't collect my thoughts
In the emptiness of this seclusion.

Reaching the brink of my despair,
I suddenly behold a little spider.
Oh, here you are! I'm sealed here by decree,
But tell me why you've been locked up in
MGB.

I am so thrilled that ultimately we are two.
May this stone cage be our common tomb.

So long of daylight having seen no sign,
I've lost all notion of the time:
Perchance the night is drawing near:
This may bid fair when spiders late appear.

- A. Miškinis

fell through. When taken out to the lavatory and washroom, we hid our chessmen in our sacks of rusks.

We were playing one afternoon, when we suddenly heard the rapid rattle of the key in our door. Throwing some clothes upon the chessmen, we sprang to our feet. The door opened noisily and a shaggy, slight, middle-aged man stepped inside with a haversack across his shoulder. His face appeared somewhat familiar to all of us. He greeted us in a sonorous voice, said something to another prisoner and at last came up to me and asked jokingly, "Are you opposing Stalin, too?"

We soon learned he was a well-known poet, Antanas Miškinis, who had already spent 29

days in a solitary confinement punishment cell. He was immensely pleased to communicate with people again and started telling us how he had passed the time in the windowless cage of stone, not knowing whether it was day or night, counting the letters of the prison regulations in all imaginable ways so that he could preserve his senses. In the end he recited to us an "optimistic" poem, entitled "A Spider in the Punishment Cell", which he had created in solitary confinement.

The poet's advent into our cell wrought up a sweeping change in its monotonous and gloomy life filling it with the light of literature and culture. Flashes of his inexhaustive wit causing peals of laughter. It was a blessed resurrection. Especially inspiring were his poems, which he composed there and stored up in his striking memory. Later in the gulag concentration camps, he wrote them down on thin cigarette paper and I was assigned the task of smuggling them out on my release in early 1955.

To be continued next month.

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From Barbed Wire Odyssey, by A. Geniušas, Magazine VILNIUS © 1995, 1996.

Algis Tomas Geniušas is the head of the International Federation of Free Journalists of Lithuania, and a professor at Vilnius University and a writer living in Vilnius.

Antanas Miškinis, (1905 - 1983) published his first works of poetry in 1928, but was best known for his award-winning narrative poem, "Four Cities" written in 1938 when he won the National award for poetry. In January of 1948, 50 years ago, he was arrested by the MGB (Ministry of State Security) for his activities in the underground resistance movement and imprisoned for nine years in Mordovia and Siberia. He was released in 1957 along with other political prisoners during the "Krushchev thaw". His poems written during imprisonment were smuggled out of the Gulag in 1955 and are published in a book, *Sulaužyti kryžiai* (Broken Crosses) in 1989.

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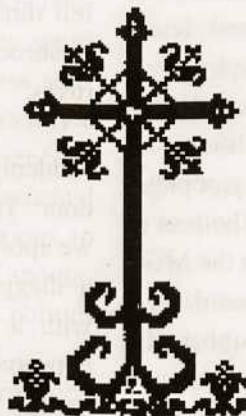
In Memoriam

Rest In Peace

Stanley Griganavičius
C-17, So. Boston, MA
Oct. 21, 1997

William J. Markalonis
C-86, Dubois, PA
Oct. 29, 1997

John Greičius
C-152, Eastern Long Island, NY
October 25, 1997



Margaret Papeaka
C-19, Pittsburgh, PA
November 12, 1997

Stanley Kavy
C-96, Dayton, OH
June 29, 1997

Michael J. Petkus, Sr.
C-96, Dayton, OH
October 10, 1997

Dorothy Conrady
C-96, Dayton, OH
October 25, 1997

In Search of My Roots ☞ From page 9

But here is the most tragic moment of their marriage. Jurgis was killed in a forest accident on August 30, 1893 at the age of 30. Marijona must have been nine months pregnant at the time, because she gave birth to my father, Kazimieras, two weeks later, on September 14th. My father was baptized the very next day. I thank God that he was a healthy baby, otherwise I would not be here today writing this story.

No one goes through life untouched by grief. My grandmother certainly had more than her share of heartaches. But, they say that time is the great healer. Grandmother married again on February 7, 1895 to a gentle man named Antanas (Anthony) Laskauskas. He was 23, and she was 23. My father was only 18 months old at that time, at an age when he learned to scamper and get into mischief. She and Antanas were the parents of three sons and three daughters.

According to her death record, she was listed as being 50 years old at the time. However, when I double-checked that figure with her birth record, it appears that she was actually 47. It is possible that the priest may not have been sure of her exact age, and possibly entered 50.

As far as I could determine, the Baranauskas dynasty in Troškunai came to an end in 1910 when my father left his family to come to the United States. He was only 17 at that time and is a testimony to his courage. From what my father told me, he left his homeland because he did not want to serve in the Russian Army. Military service during the Czar's time was compulsory, and the tour of duty was for seven years. Many of my father's friends gave the same reason for coming here.

I hope my story will encourage those who want to know more about their ancestors to do so.

Postscript:

I also asked the State Historical Archives if it were possible for me to be somehow related to Bishop Antanas Baranauskas. He was born on January 17, 1835 on the outskirts of a small town of Anykščiai. He was the third child in the family of three brothers and one sister. His father was Jonas (John), and his mother, Tekle, was born Pavilonytė.

This is the question I asked them: Could my great-great grandfather, Juozas, possibly have been the brother of Jonas Baranauskas, the father of Bishop Antanas?

Neringa Češkevičiūtė, the manager, answered my question. Translated from Lithuanian, here is what she wrote:

"We cannot continue the research of the Baranauskas family because the books of the earlier years of the Troškunu parish did not survive. But, even if the books were there, judging by other parishes, it is almost impossible to search because of this period of time, that is to say, the beginning of the 19th century, entries gave very little information. They didn't give the names of the parents of the bride and groom, their ages, and so on, like they did in the later entries. It looks like, perhaps, the priests tried to save on paper. (Note: I would like to give two examples, as written in the Troškunai parish records.

"On November 23, 1853, Rev. Juozas Nagrodskis married Gasparas Baranauskas, 25, and Julijona Baleišyte, 18. The names of both parents of the bride and groom, as well as those of five witnesses, are given. On November 25, 1891, Rev. Simanauskas married Jurgis Baranauskas, 27, from Pakapes village and Marijona Šiaučiunaite, 18, from Vaidloniu village. The names of both parents of the bride and groom, and three witnesses, are mentioned."

Her letter concludes:

"There is the possibility that Juozas and Jonas Baranauskas are brothers, but we cannot prove it. The name of Baranauskas in Troškunai and the surrounding parishes was very common. That is why there are so many mistakes in the entries. First names are mixed up, and so on. Sorry we cannot be of further help to you."

So, at least I tried to find out about my ancestors. Now, if anybody should ask me about the possibility of Bishop Antanas Baranauskas being my relative, I can honestly say "yes, there is, but it cannot be proven".

It would be wonderful if all these precious records could be put on microfilm, or in a computer. Unfortunately, Lithuania does not have the resources to do this. ❖❖❖

District & Council News

Mid-Central District

Andrea Baltrus

The Mid-Central District's Fall Meeting and Pilgrimage was hosted by C-79 in Southfield, MI from September 26 - 28th. Through the efforts of Margaret Dapkus and her committee, an enjoyable and spiritual weekend was had by all.

The welcoming reception on Friday evening was sparsely attended because many of our members were attending the wedding of National and MCD officer, Regina Juška Švoba. The dual receptions provided for an entertaining evening.

The MCD meeting started early Saturday morning, which made it an interesting session for those who celebrated too much the night before. The District's spring raffle was declared a success. A majority of the funds that were raised were donated to the main K of L charities: Aid to Lithuania, K of L Foundation, St. Casimir's Guild and the Scholarship Fund. The councils reported on their many summer activities. Congratulations to our new and reelected officers. Fran Petkus graciously stepped in to fill the void at President. Other new



VIP Table at Fall MAD Convention included C-110 president, Bruno Rutkunas, SC pres, John Mankus, Lith. Consul, Dr. Petras Anusas, Bishop Baltakis, MAD pres., Ed Barkowski and Spiritual Advisor, Msgr. F. Bulovas.

officers are: Elena Mikalauskas - Treasurer, Bill Zager - Secretary, and Lee Moore and Lauretta Pant - Ritual.

Saturday afternoon's activity was a trip to St. Bonaventure Monastery where members viewed a film on the life of Father Solanus Casey. We learned about his many works and exemplary life. The Father Solanus Guild is currently working for his Beatification. Following the religious program, members were taken on a bus tour of Detroit. Many interesting observations were made. The tour included a stop for dinner at a Mexican restaurant, to emphasize our group's awareness of other cultures.

Sunday's closing mass was held at Divine Providence Church in Southfield. We congratulate our degree recipients: Fourth Degree - Alice Lewellen, Third Degree - Annamarie Sluzas Berger, Robert Pant and Michael F.

Petkus. Mass was followed by a candle lighting ceremony and prayer service in memory of all MCD deceased members. A delicious farewell dinner followed in the church hall.

The next District meeting will be in May in Lamont, IL. Our friends from Chicago will host that weekend's activities and take our bowling tournament back west, where it has not been hosted for almost 15 years. The next Fall Meeting and Pilgrimage will be hosted by C-19, Pittsburgh. Thanks again to the members of C-79 for an enjoyable weekend.

(This next council news item is from Knights of Lithuania seniors council based in Chicago, IL, which deals exclusively in the Lithuanian language. Here the author writes about their meeting and remembrance of the deceased members. Dalia Bulvičius)

Lietuviškai kalbanti kuopa

Ant. Repšienė

Lietuvos Vyčių organizacija įsteigta 1913 metais, daugiausia buvo taikoma jaunimui. Praėjus jau tiek daug laiko, dabar Vyčiams priklauso ir vyresnio, ir senesnio amžiaus asmenys. Savo narių skaičiumi, Vyčiai turbūt yra pati gausiausia organizacija. Vyčiai yra susiskirstę kuopomis. Dėl nepakankamo lietuvių kalbos žinojimo, beveik visos kuopos susirinkimus praveda anglų kalba. Bet išliko dar viena lietuviškai kalbanti kuopa t. y., Vyčių senjorų. Labai gerai atsimenu, kada Sabina Henson pasakė: "Mes turime turėti nors vieną lietuviškai kalbančią kuopą", - ir taip įvyko. Ir šiandien ta kuopa gyvuoja ir kiek jos jėgos leidžia - veikia. Kiekvienieriais metais surengia savo mirusių kuopos narių prisiminimą, tuo pačiu ir susirinkimą praveda.

Šiais metais kuopos Amžinybėn iškeliavusių narių prisiminimas įvyko spalio 15 d. Tėvų Marijonų koplyčioje, esančioje prie "Draugo". Šv. Mišias aukojo kun. Antanas Mačiūnas, gyvenęs vienuolyne. Šv. Mišių metu buvo prisiminti šie mirę nariai: Stefanija ir Antanas Jonučiai, Adelė Gabalienė, Jonas Jokubka ir Elena Krištolaitienė-Jokubkienė. Gražiai pasimeldę už mirusiuosius, visi susirinko į vienuolyno rūšį kavutei ir užkandžiams. Dalyvavo daugiau kaip 20 asmenų ir kun. A. Mačiūnas. Gaila, kad kun. Vytautas Bagdanavičius, kuopos dvasios vadas, negalėjo dalyvauti. Pasivaišinus, pirmininkas dr. Petras Jokubka

pravedė susirinkimą. Dabartinę valdybą sudaro: pirm. dr. Petras Jokubka, vicepirmininkai: Kazys Čiurinskas ir Gediminas Janula, sekretorė Regina Polock, finansų sekretorė Sabina Henson, i ž d i n i n k ė A n t a n i n a Repšienė ir visų gerbiamas kuopos dvasios vadas kun. dr. Vytautas Bagdanavičius. B e s i k a l b a n t, prieita nuomonės, kad, nors ir iš nedidelio išdo, skirti aukų. Tam visi pritarė ir buvo paskirta: k u n i g ū Seminarijai Romoje 100 dol., Liet. Krikščionims demokratams - 100 dol. ir G. Janulai pasiūlius - 100 dol. lietuviui kunigui atvykstančiam iš Lietuvos į Švč. M. Marijos Gimimo parapijos bažnyčią. Taip pat apmokamas nario mokestis kuopos dvasios vadui. Dar kiek pasikalbėję apie Lietuvos reikalus, visi gera nuotaika skirstėsi į namus.

C-3, Philadelphia, PA

Daina Kapochus

After an enjoyable summer sojourn, C-3 members are back to monthly meetings. They are held once a month on Sundays alternating between St. Casimir's and St. George's in Philadelphia. Our November meeting was held on November

On the Calendar...

1998 District Conventions:

March 15 - Amber District's St. Casimir's Day Celebration in Philadelphia

April 19 - MAD spring conv. following the 11:00 a.m. Lithuanian Mass, Annunciation Church, Brooklyn, NY - C-41.

April 26 - NED spring convention in Lawrence, MA. Contact: NED Pres.

Other Events

April 19, 1998 - Fr. A. Janiunas' 50th anniv. of priesthood. Celebration at St. Francis Church, Lawrence, MA.

May 31, 1998 - 90th anniv. of St. Francis Church, Lawrence, MA.

Send in your council's upcoming events along with council news for the calendar.

9th at St. George's School basement. As you approach the church, you can not help but to notice the banner that adorns the church signifying St. George's 95th anniversary. The 95th Anniversary was celebrated on October 26th after the 3 pm mass. They are truly proud of their parish and rightly so. CONGRATULATIONS!

Council 3 members agreed to return to MIMI'S ON THE DELAWARE again this year for their Christmas party. On December 7th, council members gathered to share an enjoyable afternoon together while taking a breather from all of the holiday hustle and bustle. The St. George's tradition of Kučios will again be hosted by C-3 members in the pariah hall



Bishop Baltakis is greeted by C-110'ers who hosted Fall MAD convention.

after 5 pm mass on Saturday, December 13, 1997. The parish is located at Salmon and Venango streets in Philadelphia. This is a special time of year when council members, families, friends and parishioners can come together to share fun, food, laughter and their heritage.

To C-3's own sunshine lady, who so kindly takes care of remembering all of us in good times and bad, C-3 members wish a **HAPPY BIRTHDAY** to Nellie Pandza.

We also wish a speedy recovery to Vyte Anne Marie Jaskel who is recovering from surgery for a leg fracture. Sincere sympathy goes out to the family of Stefan Thomas Ushka who passed away on November 5, 1997.

C - 12, New York, NY

Dalia Bulvičius

1997 was a good year for Council 12 and our home base, Our Lady of Vilnius parish. We had two successful parish dinners and an assortment of gala birthday parties, a few

for the big 60 and one for the fabulous 40. Užgiausiu metų to all!

On a sadder note, in the beginning of the year our church organ called it quits. But never fear, three of our mechanically inclined members: Saulius Janušas, Vincent Katinas and Anthony Samulinas soon had it working better than new. Matter of fact, they are still tinkling with it and every Sunday it sounds better. Our pastor and council spiritual advisor, Father Eugene Sawicki and all the parishioners all very thankful to you fellows. According to the estimates you saved the parish over \$50,000 dollars.

During our meeting on a rainy November, the flood gates opened up and our membership, while discussing plans for our upcoming Christmas party, was about to be engulfed. But once again we were rescued by Father Eugene (who donned his fireman boots) and the above mentioned

organ repair men. What would we do without you?

Congratulations to Stella Marcinauskas on receiving of her 4th degree. We do not see her often but she is always in our hearts.

A happy 1998 to all!

(Note: the editor in chief would like to thank C-12 chefs for the delicious meal during VYTIS production.)

C- 26, Worcester, MA

Stephen V. Walinsky, Sr.

Nothing very special transpired at the C-26 November meeting. Our secretary, Aldona Waska left for Florida, I don't know for how long, she and the council entrusted the importance of the records to me until she returns. Have fun, Aldy, you know that I am.

Lil Kondrotas, our treasurer, took off for El Paso, Texas and where ever, to visit her son, and to spend some time with her grandchild. Enjoy, Lil, while you're away, our funds are growing with interesting additions.

One issue of some

MAD members and guest, SC president, John Mankus (1st row, center, at Mass at Fall Convention in Maspeth.



importance was enacted, that was to offer some financial assistance to two hard pressed parishes in Lithuania. Holy Trinity and St. John The Baptist. These were recommended by Sister Margaret of the Sisters of Putnam.. \$250.00 was appropriated for this very charitable purpose. Many of our individuals most generously augmented the amount forwarded.

President Rodgers announced the financial results of the New England District Cultural Picnic, our contribution to the total was \$578.28 - C-26 helps.

Our council is planning another **Holy Hour. Fr. John Petrauskas** is to coordinate all segments and have everything ready for **March 29, 1998**. Our last one was a great success.

Lithuanian Affairs chairperson, Victoria Augustine keeps us informed as to what is happening with the needy Lithuanian children's lunch program. To this, C-26 sent \$90.00 - profit of the blind auction. This was good.

Everyone attending the meeting voted to have a Christmas Party instead of a business meeting in December, they also voted affirmatively to cancel the January meeting because of the uncertain weather.

At times it is difficult to keep ahead of news pertaining with the condition of our ailing members. When this is published, their physical state could have changed. Right at this report, there are a couple more. Rita Pinkus and Pat Sharkus are laid up with

problems. Think of them when you are meditating.

When I started this article, I said that nothing special took place during the meeting, because, what did happen was common at all of our sessions, we do something for somebody. .

C-29, Newark, NJ

Rita S. Sussko

We drew our 1996/1997 year to a close at our June 2nd meeting. Plans were discussed for our annual Dinner and Dance, which will be chaired by Marie Guoba, with the cocktail hour by Ann O'Neill. The date is October 12th and all are invited. Advance reservations must be made. On October 26th our Chinese Auction will be held with Margaret Brazaitis again serving as chairperson.

In August, HM Loretta Stukas and Rita Sussko journeyed to Dayton to attend the National Convention. Dayton did an outstanding job as Hosts. September 7th was our first meeting of the 1997/1998 season, at which time the nominating committee, namely Nellie Krynicki and Dana Rogers, presented the slate of nominees for the coming term of office.

Council 29 was saddened by the death of our member, Sally Delunas. Sally was responsible for teaching other members how to make Palm Crosses. These were sold at our Annual Cake Sale, with the proceeds going to Holy Trinity Parish.

On a very happy note, we welcomed three new members, George Degutis, Louis Sliazis

and Roze Sornkaite. **WELCOME ALL!**

Our Spiritual Director, Fr. Peter Uhde will be presented with his 2nd Degree. Congratulations, Fr. Pete.

Each year members are requested to bring in donations of non-perishables, which are donated to St. John's Food Bank. Hereafter, a change of plans has been made. At each meeting a collection will be taken so that rather than donate a variety of food, we will purchase larger quantities of meats.

On Sept. 28th the following members attended the MAD meeting in Maspeth: HM Kazys Sipaila, Marie Guobe, Nellie Krynicki, Jennie Miklasavige, who also served on the Mandate Committee, Nellie Nechiporuk, Ann O'Neill and Rita Sussko. Thanks for your hospitality, Maspeth.

Elections were held in October with the following Executive Board to represent C29: Kazys Sipaila, President; Harold Kaminskas, Vice President; Margaret Brazaitis, Recording Secretary; Rita Sussko, Financial Secretary; Paula Paskas, Treasurer; Elizabeth Luciw, Correspondence.

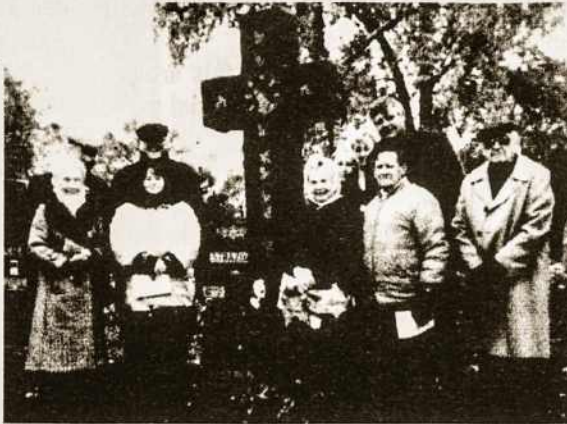
C-41, Brooklyn, NY

Dalia Bulvičius

Since the summer C-41 had four council meetings presided by president, Bill Kumeta. After the 11 o'clock Mass there is a social after which the meeting starts. Our home base is Annunciation parish in Brooklyn, NY. The meetings are filled with lively discussions

about Lithuanian events and causes here and in Lithuania in which all of the membership participates.

On November 30 we had our third annual parish Thanksgiving dinner. This event was instigated by Father Daniel Jenkevičius, with the approval of pastor, Father Vytautas Palubinskas, and has become a tradition. Besides being an enjoyable event, it provides the parish with needed revenue. Many council members assisted in this endeavor. The golden voiced member of the choir, Petras Sandanavičius, created a beautiful program book both in English and Lithuanian, which explained the Thanksgiving traditions to our newly arrived Lithuanians. His mother, the late Emilija, would have been proud of his efforts. Pastor Vytautas Palubinskas greeted the guests which included Marytė Šalinskienė and 2 year old Matas Šlyžys, who brought his parents, Ray and Tracy and proud močiute, Vitalija Šližiene. Generous as always, Marytė Šalinskienė showered every table with raffle tickets. The former choir director, Victoras Ralys, who currently resides in California, made a surprise appearance. He was welcomed warmly by his former choir members and president, William Kučinskas, who was president of the choir, during Victor's tenure. Victor praised current choir director, Asta Barkauskienė, who took over his job. It seemed that nobody wanted to go home.



Chicago C-112 members met at St. Casimir's for their annual cemetery walk. Graves of deceased members, Barbara Klevinsky, Alice and Albert Cekanor, Donald Petkus, Frances Keiken and Antanas Balcytis were visited.

C-41 will be the hosts of the April 19 - Mid Atlantic District spring convention following the 11:00 a.m. Lithuanian Mass at Annunciation Church.

C-110, Maspeth, NY

Helen Yakaitis

On Saturday November 8th, our meeting was held at Transfiguration parish hall, Maspeth, NY.

Congratulations to 4th degree members, Evelyn and Igni Walles on their 50th wedding anniversary. The Walles' celebrated with their immediate family. Evelyn and Igni are very dedicated workers for Lithuanian causes and we wish them many more years together and good health.

Our November meeting started with a prayer. Minutes were read and approved.

Officers for the 1997-98 year are: Spiritual Advisor, Msgr. Frank Bulovas; president, Bruno Rutkunas; 1st VP, Igni Walles; 2nd VP, Constance

Nehawadowich; Recording secretary, Helen Matulonis; treasurer, Joe Stelmokas; Fin Sec., Zina Budris; trustees, Frances Jakatt, Peter Zuyus and Vincent Stripeikis; Sgts. at arms, John Cummins, Roman Wensek and Brian Rutkunas; ritual, Ed Jakatt, Lith. Affairs, Kazimieras Vainus; Lith. Culture, Ann Morrissey; PR, Marytė Abbott; VYTIS corr., Helen Yakaitis; Lith. Lang., Ed Sirgedas; archives, Sophie Zuyus; photographer, Al Klimas; food and entertainment,

John Klimas.

We thank both Amy Girdauskas, former Ritual Chair person and Jean Mactutis, former Financial secretary for their dedicated years of service. Labai ačiū!

It was decided that in 1998 our priority will be to assist orphans in Lithuania. We will send clothing to the orphans and our adopted children. To the homes of the elderly, we will send much needed linens, towels and soap.

Our Dinner Dance which took place on November 9th was a huge success. We thank Ann Morrissey, chairman of the gala for a job well done.

Our annual Kučios, was held on December 14th.

We sadly report the death of a dear member, Mary Baltrus. We will miss her at our meetings and affairs. Grant her eternal rest, O Lord.

C-133, Los Angeles, CA

Our Kučios featured holiday traditions, caroling and a

lottery. We were led in song by Aliutė Kilijonienė will lead us in song. Proceeds benefitted Aid To Lithuania and Lith. orphanages. Welcome to our new parish priest, Kun. Stanislovas Anužis from Lithuania. More wedding bells: Congrats to Algis Marčiuska and Irene Salcido. Algis is the son of members, Marie and Povilas Marčiuska.



Coming up on Feb. 15 is the K. of L. February 16th Independence Remembrance at 10: 30 am, St. Casimir's Church. And look to hear Art Walunas and his polka band from Utah as entertainment for our annual Spring Dance.

C-136, Hudson-Mohawk, NY *Dorothy Richmire*

On October 23 many members met to pack 23 boxes of clothing, toiletries, paper products, non-perishable food items, etc., to be sent to Lithuania for the sisters in Kretinga. All articles were donated by members and carefully packaged. Many hands made light work and members had fun working together for a good cause.

At our November meeting, good news was announced regarding our sister C-100 in Amsterdam. Their beautiful church, St. Casimir's, which was closed last year due to the unsafe condition of the church's roof, will re-open in the Spring in time for Easter.

The parish members

were persistent in their efforts to preserve their church. Countless meetings were held with the diocese officials, and evaluations of the cost of repairing the damage were submitted by engineering firms. Also, A fund was established and many donations were received and many, many prayers were offered in their behalf. Finally, the prayers were answered and they will have their beloved place of worship once again.

Our Council voted to include our donation toward the expense of the restoration and we offer our good wishes to Council-100 and other members of St. Casimir's.

Also at our meeting, we were fortunate to have Mr. Philip Shapiro as our guest speaker. He talked to us about his recent trip with his brother to Lithuania. He and his brother are descendants of Lithuanian Jewish immigrants.

He gave us an interesting overview of what life is like currently in Lithuania. Their general impression was that they

are slowly progressing, conditions are improving and people were very friendly and helpful.

Our Christmas Party was held Thursday, December 11 at a local restaurant. Instead of our usual grab bag, we asked members to donate non-perishable foods to be sent to the local food pantry.

C-141 Bridgeport, CT

Aldona Marcavage

First of all , we welcome newly elected Supreme council president, and wish him well. Enjoy the office, John Mankus. November saw the installation of officers for the '97-' 98 season/by Msgr. F. Plancus. Barbara Schmidt reminded us this is the year St. George Church celebrates its 90th birthday. Something special will be incorporated into the Kučios dinner program. Peter Balčius asked everyone to make a cross of some kind to be placed on the Christmas tree as a birthday gift to our church. Kathleen Balčius will be the emcee. It is time to make more straw ornaments, too. Milford Historical Society has "Christmas in July" and Jean Rigeley has asked our K of L to decorate a Lithuanian tree, next summer. Our council banner is still a "work in process" reports Lee Marcinka.

To put into action a new project "how to improve the Knights and what we can do to advance the cause of the K of .L" two bright, young members have undertaken the assignment,

Barbara Schmidt and Nancy Pawasauskas.

Among the resolutions at the 84th National Convention, we all must take note that the official K of L cross erected at

the Hill of Crosses in 1993 needs regular funds for its maintenance. Each council must take some responsibility soon.

On November 23rd there was a special Mass at St.

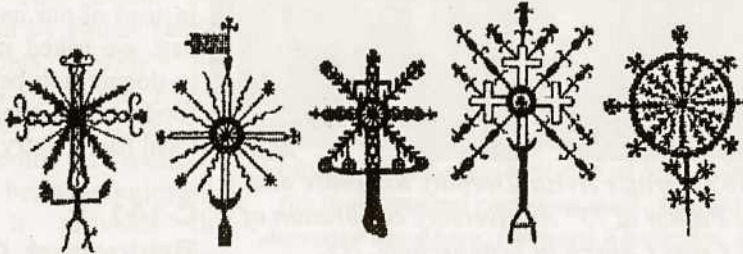
Joseph's for all deceased Lithuanian priests.

Aldona and Bob Marcavage enjoyed the friendly hospitality of Alice Zupko at "Alice's Palace" in No. Fort Meyers, Florida, in October. It was hard to leave the inviting heated pool, and the beautiful surroundings. Alice invites all K of L'ers.

We congratulate Bertha Stoskus of C-103, longtime president of New England District upon receipt of Honorary Membership. Our own Clemencine Miller has been approved as a candidate for Honorary Membership next year. Lithuanian language and culture classes that were conducted by Professor Vitalis Zukauskas at the Miller home for many years, came to an end this spring with a luncheon party at Barbara Schmidt's home. Unknowingly, it was a farewell party to their teacher. He died 11/14/97; he will be missed by many. Eternal rest, Professor.

Please pray for improved health for: Edward Yokstas, Edmund Stumbris, Leon Mateika, Peter Radzwillas, Stella Wikavich, Genevieve Burnett, Stella Marcinauskis, Jonas Balčius and Amelia Wilson. God bless you all! Happy holidays, Vytiškai...

C-141 Bridgeport Officers and Committees for 1997-1998, president, Clementine Miller; 1st. VP, Nancy Pawasauskas; 2nd



A Tribute to Victoria Jacobson (Jokabetnis)

Irena Diktanas

Victoria Jacobson, 88, passed away September 30, 1997, at Carrolwood Care Center in Tampa Florida. She was born in Brockton Mass. to parents who were born in Lithuania. Victoria visited Lithuania twice. She was a dedicated and active member of the Knights of Lithuania, and the Community of St. Pete Beach and St. Petersburg.

The Lithuanian Mass at Holy Name Church in Gulfport Fl. was requested by Council 147. Father Steponas Ropolas O.F.M. was the Celebrant. Concelebrants were Rev. Matthew Čyvas, our Spiritual Advisor, Father Eugenia Jurgutis; from Toronto Canada, and Father Norbertas Vogt from Zurich Switzerland. Gift bearers were Anthony Gudonis, President of C-147, and Kostas Vaičaitis.

After Mass a Memorial Service for Victoria was opened by Anthony Gudonis. Sponsoring the service in addition to C-147 were The American Lithuanian Club and Romas Kalantos Šauliai. Speakers were Albinas Karnius, President of American Lithuanian Club, Vytautas Mazeika, a close friend of Victoria's, and Mr. Patriots who explained every thing in English. Mr. Gaudiness was the Narrator.

For 15 or more years she requested Mass closest to Feb. 16th, at St John's Church in St Pete Beach, on a Sunday. Women were dressed in native costumes. She then invited all to lunch, about 125 people. She raised Lithuanian Flags in Tallahassee, Treasure Island with a gun salute, and the Florida House in Washington D.C. She was a Charter Member of Veterans of Foreign Wars. She was a member of the original founding group of the St Petersburg International Folk Fair Society. She was an organizer of Captive Nations Day in St Pete Beach. She is survived by a daughter, Irene M. Donelan of Jacksonville Florida. Internment was in Duxbury, Mass.

VP, Joseph Janiunas; Secretary, Barbara W. Schmidt; Treasurer, Patricia Silk; Financial Secretary, William Brilvitch; Lithuanian language, Gintare Ivaska; Cultural Affairs, Aldona Peters; Lithuanian Affairs, Joseph Janiunas; Trustees, Stephen Wilcinskas, Sylvester Marcavage; Sgt. At Arms, Peter Peters; Vytis Correspondent, Aldona Marcavage

C-147.

St Petersburg, FL

Dolores Jonaitis

"K a r i u o m e n e s Minejimas" was celebrated November 19, at the American Club and November 23 at the Lithuanian American Club. Our Flag carrier was John Jonaitis, assisted by Valeria Lescinskas and Elena Jurkynas. Mass was celebrated by Father Steponas

Ropolas O.F.M. Concelebrants were Rev. Matas Čyvas and Father Eugenijus Jurgutis from Toronto, Canada. After Mass, a tribute was made to Victoria Jacobson, a 4th degree member of our Council 147, at the American Lithuanian Club. Victoria was 88 years old, born in Brockton, Mass. She passed away September 30, 1997. May she rest in peace. She was well known in the Lithuanian Community for her many activities in regards to February 16th Catholic Nations Day. Those honoring her at this "Minejimas", were the American Lithuanian Club, Romas Kalantos Sauliu Organization and The Ladies Auxilary of Foreign Wars.

Our Concert, featuring the Summit Orchestra and Singers, on November 22, 1997,

was a huge success. There were 38 musicians in the orchestra with Deidre Reigel, Conductor/Musical Director. Seven singers, Patricia Agnew, Jeff dark, Donna DeLonay, Zoe Dvorak, Susan Gaylord, Matthew Ruley, Byron Knox and Special Guest Noretta Perry-Balerina. We had an audience of nearly 350. We thank Anthony Gudonis and John Jonaitis for their efforts and time involved, in making all arrangements. We also thank Maria Gelazius, Irena Diktanis, Antanas Grabauskas, Dolores Jonaitis and Eugenia Satraitis for their help. A special thank you to Joseph Daniliauskas, Petronele Gudonis, Laimute Alvarado and Janina Lauras, who are not members, who helped so diligently. Council 147 thanks you all.



The Barbarians Among Us

A few months ago, a prominent Lithuanian lawyer and author, Povilas Žumbakis wrote a timely article in the Lithuanian daily "Draugas"- "Barbarai mūsų tarpe: pavojus vyresniesiems" (*Barbarians Among us: A Danger to the Senior Citizens*). We thought it would be of interest to our fellow knights. Here is a brief summary of his article.

For fifty years the soviet agents have worked among us here in the United States. They came straight from the KGB in Moscow. It did not take long for the Soviet agents to discover how to finance their evil doings. In 1946 they started a propaganda campaign inviting the Lithuanians to return to the Lithuanian "Garden of Eden". Few did. We all wanted to help our relatives in Lithuania. The Soviets extracted huge payments for meager packages to be mailed to our loved ones. If a Lithuanian passed away, herds of Soviet lawyers descended into the United States to sniff out his "fortune". If this was left to someone in Lithuania, he got only a fraction of the money.

Even after death they were hounded by the same Soviets who drove them from their homeland. Now Lithuania is free. Thousands of our countrymen arrive in the United States to be reunited with friends and relatives. Most of them are good hard working people who want to make a buck or two to help their dear ones in Lithuania. But beware of the darker element.

This is Soviet left over garbage, who want to get the best of a good opportunity. Soon the media in the United States began writing about a so-called Lithuanian Mafia, which was unheard of during the Communist era. The Soviets now are not the evil doers. It is our fellow Lithuanians who arrive here and besmirch the good name that the Lithuanians had here for 50 years. They prey on elderly, sick and those who have no relatives. (This writer knows persons who have been cheated out of more than 50,000 dollars). The old and infirm become the targets of these new arrivals. Their bank accounts are taken over, signatures forged and power of attorney obtained.

-Translated by Dalia Bulvičius

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*Recollections**by Domicile K. Jerusevičius*

Far, far from those meadows
 Where once I raced among the children,
 Wove garlands of dainty chamomile,
 Bells of clover and blue cornflowers,

Now I am very far away
 from those fragrant flowers,
 But in my heart I still feel
 Strong affection for them.

There was the little village, Budos
 Containing thirteen homes,
 To me it was enormous,
 As I grew up in my parent's home.

If you entered one end of the roadway
 At the other end, no road will you find.
 Was this the prank of a small village,
 Or, perhaps that of our forefathers,
 who knows?

Although now I live on a large city street
 Where traffic is great -headache-inducing.
 I reflect upon that dear little village
 Inside Lithuania, our fatherland.

*translation by Antonia M. Wackell**Prisiminimi**Domicile K. Jerusevičius*

Toli, toli nuo tų laukų
 kur aš begiojau tarpe vaikų,
 vainiką pyniau ir ramunėlių
 dobilų, zvančių ir rugiagelių.

Dabar esu labai toli
 nuo tų kvepenčiu geliu,
 bet aš jaučiu savo širdį
 didele meile del jų.

Kur tas mazas Būdos kaimelis
 susidejes iš trylikos namų.
 Man buvo labai didelis
 nes aš augau prie tevų.

Įvažiaves iš vieno galo
 kitam gale kelio nerasi.
 Ar tai čia šposai mažo kaimelio,
 Ar gal kartais senelių - suprasi?

Nors, dabar, gyvenu didelio miesto gatvei,
 ir judejimas didelis-skausmas net galvos,
 prisimenu tą kaimeli meilei
 kur randasi tevynei vidui Lietuvos.

