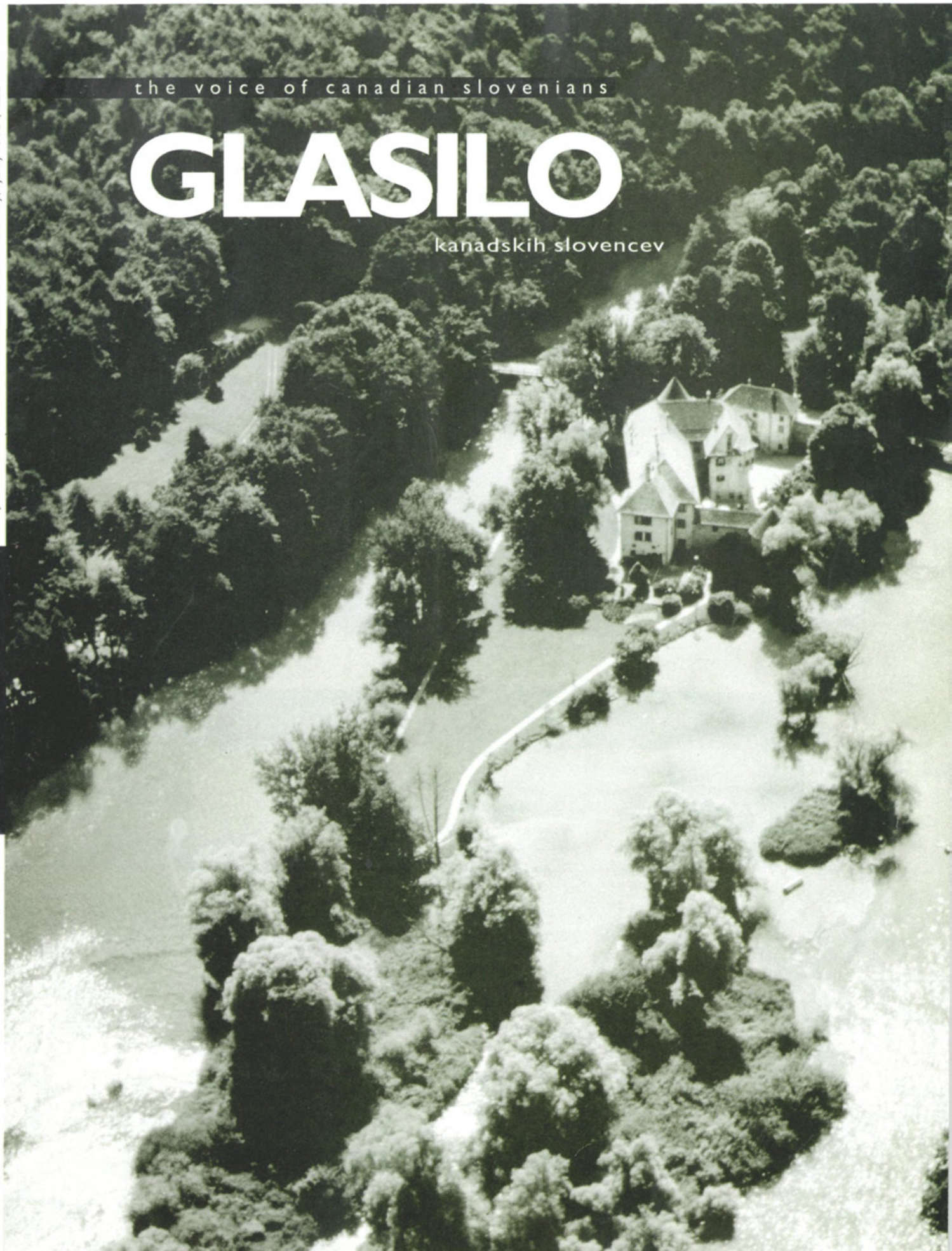


the voice of canadian slovenians

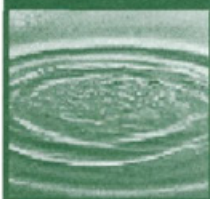
GLASILO

kanadskih slovencev





ŽIVLJENJE. ZDRAVO ŽIVLJENJE.



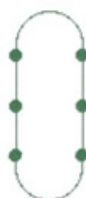
**Soustvarjamo ga tudi mi.
S svojim znanjem, izkušnjami, izdelki.
Naša poglobljena skrb je namreč zdravje.**



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DIETETIČNI IN ZELIŠČNI IZDELKI

VETERINARSKI IZDELKI



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Na naslovn strani • Cover

Grad Otočec na Krki pri Novem Mestu, Slovenija

iz vsebine

- 4 **Uvodna beseda • Introduction**
- Pisma • Letters**
- 5 **Naši bralci sprašujejo • Questions**
- 5 **Iz Slovenije • From Slovenia**
Razstava o domobranstvu
- 7 **Novice iz kanadske slovenske skupnosti • News from Canadian Slovenian Community**
Klasična premiera v Kanadi
Mladi glas - petindvajsetletnica
Bombardier announces third CRJ order from Slovenia's Adria Airways
Sveti Jožef je naš patron
The Vancouver International Mountain Film Festival
Obisk predsednika Parlamentarne komisije
Canadian Slovenian Scholarship Foundation
- 11 **Kanadski slovenski kongres • Canadian Slovenian Congress**
Kanadski popis prebivalstva 1996 Canadian Census Survey
- 12 **Običaji • Traditions**
Maple Syrup a Canadian Springtime Tradition
- 14 **Odprti album • Open Album**
John Gornik
- 16 **Slikarstvo • Fine Art**
SOUND: The Drawings of Metka Krašovec
- 17 **Knjige • Books**
Božidar Ted Kramolc: Potica za navadni dan
Tone Zrnc, Alojz Rebula: Na brzicah življenja
Slovene Identity and the Ancient Veneti
- 18 **Literatura • Literature**
Rabbit's new decisions
- 21 **Zdravje • Health**
Moje misli o epidemiji AIDS-a
- 23 **Šport • Sport**
Windham, New York 1998 - sneg, sonce in smuka
- 24 **Križanka • Crosswords**
- 26 **Kulinarika • Gastronomy**
- Humor**



uvodna beseda



Pomlad. Nedeljska jutra se kopljejo v soncu in vi zajtrkujete palačinke, hmm, palačinke, če živite v Sloveniji, ali pa morda Québecu, če pa živite v preostalih delih Kanade ali Amerike, se verjetno sladkate ob tistih "drugačnih palačinkah", ki pravzaprav niso več palačinke, na njih se ne namaže med ali marmelada, ampak se prelijejo s sirupom javorja. Debelejše so in penaste, tako da se sirup vsrka vanje.... Zgodbo o tradicionalnem pridobivanju javorjevega sirupa obogateno z receptom, boste lahko prebrali na 12. strani Glasila. V uredništvu smo se pogovarjali o kulinariki, in se odločili, da bi recepte v naslednjih številkah prispevale kuharice in kuharji iz naše ožje sredine, tisti posamezniki, ki so kot vemo pravi mojstri kuhe in katerih recepti so bili že tolikokrat preizkušeni, saj smo jih lahko velikokrat okusili prav na številnih slovenskih prireditvah.

Na anketo, ki smo vam jo poslali skupaj s prejšnjo številko Glasila, smo dobili številna pisma. Zanimivost vaših odgovorov vam bomo pripravili na polni strani poletne številke, tako boste tudi vi deležni številnih predlogov, mnenj, ocen in pripomb.

Nives Čorak
Glavna in odgovorna urednica



Québec City. Skulptura imenovana Katedrala, na 26. tradicionalnem simpoziju skulpture na snegu.

pisma • letters

February 21, 1998

Dear Nives,

I am sending you a complimentary copy of my newer book - a novel - entitled Potica za navadni dan - published by Slovenska Matica in Ljubljana, in September of 1997. Thank you for the copies of Glasilo. The general design and especially the cover(s) are first class! Beautiful photography! With kind regards,

Ted Kramolc
Rexdale, ON, Canada

March 2, 1998

Dear Editor,

Enclosed is my subscription for 1998 and a short article which I hope you will find the space for in the Glasilo. Inasmuch as you invited corrections from your readers, may I suggest that the illustrations would be more interesting if they had captions. For example, in November/ December issue there is a picture of Dekliški pevski zbor Plamen in a chapel or church. It would be nice to know where this is. The January/ February issue has a nice cover picture, but no caption. On page 6 of the same issue there is an old picture of Ljubljana but no caption telling us what year, even an approximate date would have been better than nothing. I must commend you for the otherwise very professionally organized magazine. It is a pleasure to leaf through it. Vas lepo pozdravljam,

Anton Škerbin
Boswell, BC, Canada

Marec 18, 1998

Draga in spoštovana kolegica,

Pravkar je prispel izvod Glasila s člankom o ameriških slovenistih. Zelo lepo je uspel, za kar Vam čestitam in se zahvaljujem. Publikacija nasploh naredi zelo dober vtis z visoko kakovostjo produkcije. Lep pozdrav,

Marc L. Greenberg
Lawrence, KS, USA

naši bralci sprašujejo

V rubriki Naši bralci sprašujejo vam na vaša vprašanja posredujemo strokovne odgovore iz slovenske ambasade v Ottawi. Na vprašanja, ki jih zastavljajo bralci in utegnejo zanimati širši krog naših rojakov, odgovarja svetovalec veleposlaništva Republike Slovenije v Ottawi, g. Goran Križ.

Uveljavljane pravice do carinske oprostitve ob preselitvi v Slovenijo?

Upravičenci do carinske oprostitve so državljani Republike Slovenije, ki so bili na kakršnem koli delu v tujini brez presledka najmanj 12 mesecev oz. tuji državljani, ki dobijo dovoljenje za stalno bivanje ali pribežališče v Sloveniji.

Ta pravica se lahko prenese tudi na ožje družinske člane, ki z upravičencem živijo v skupnem gospodinjstvu in so pred vrnitvijo oz. preselitvijo v RS tudi dejansko živeli z njim v skupnem gospodinjstvu v tujini, pri čemer pa skupna vrednost blaga, ki ga lahko upravičenci uvozijo z olajšavo, ne sme preseči vrednosti 8.100 ECU, kot je določeno v 12. členu uredbe (iz tega zneska je rabljeno motorno vozilo izvzeto v skladu s 13. členom uredbe). To pomeni, da se brez plačila carine lahko uvozi tudi blago, za katerega se račun o nakupu glasi na ime enega od ožjih družinskih članov. To velja tudi za rabljeno motorno vozilo. Tudi v tem primeru mora biti ožji družinski član lastnik blaga (tudi motornega vozila) najmanj šest mesecev pred vrnitvijo oz. preselitvijo v Slovenijo.

Za predmete za gospodinjstvo se štejejo predmeti, tekstilni izdelki za gospodinjstvo, pohištvo in gospodinjski pripomočki, ki so namenjeni za osebno rabo ali za zadovoljitev gospodinjskih potreb upravičenca in oseb, ki živijo z njim v skupnem gospodinjstvu, ter eno rabljeno motorno vozilo ali eno rabljeno motorno kolo.

Upravičenec lahko uveljavlja oprostitev plačila carine za predmete za gospodinjstvo (tudi za rabljeno motorno vozilo ali motorno kolo) v roku 12 mesecev od dneva, ko se je vrnil oz. preselil.

Če se upravičenec prej kot v treh letih od

odobritve carinske oprostitve vrne v tujino, lahko blago, uvoženo brez plačila carine, vrne v tujino, ali pa plača carinske dajatve. Plačila carine je oproščena oprema, ki jo imetnik uporablja za opravljanje svoje dejavnosti, pa le-to preseli v Slovenijo, pod naslednjimi pogoji:

- imetnik mora biti lastnik opreme 12 mesecev pred preselitvijo dejavnosti
- oprema bo služila istemu namenu kot v tujini in njena narava in velikost ustrezata dejavnosti določenega imetnika.

Potovanje v Slovenije z domačimi živalmi?

Pri povratku v Slovenijo se postavlja vprašanje, kako je z domačimi živalmi, predvsem s psom ali mačko. V Slovenijo lahko potujete s psom ali mačko, če imate zanj veljavno knjižico o cepljenju, z vpisanim cepljenjem proti steklini. Cepljenje velja eno leto. Prvo cepljenje pri mladem psu ali mački mora biti opravljeno najmanj 14 dni pred prehodom meje. Koristno je, da je pes cepljen tudi proti pasji kugi.

Za uvoz domačih živali je potrebna karantena ter predhodno pridobljeno uvozno dovoljenje Republiške veterinarske uprave.

from slovenia

LJUBLJANA, MARCH 7

This week (from March 5 to 7) Slovenia hosted European Investment Bank President Sir Brian Unwin. It was his first visit to Slovenia and the first visit to a country that aspires for EU membership. Sir Unwin met with Prime Minister Janez Drnovšek. Also participating in the talks were ministers of economic activities and transport, Metod Dragonja and Anton Bergauer.

EIB President Unwin and President of the Company for Motorways in Slovenia (DARS) Jože Brodnik signed a memorandum of understanding concerning an ECU 130 million loan (approximately 24 billion Slovene tolar) for a major motorway project. DARS will use the EIB funds to construct a 20-km motorway section between Šentjakob and Blagovica, north-east of Ljubljana. This has been the seventh motorway project in Slovenia implemented with the help of the EIB since 1978, and brings total EIB lending for transport projects in Slovenia (road and rail) to ECU 580 million.

In the period between 1990 and 1997, the EIB earmarked ECU 6.3 billion to eleven Central and Eastern European countries. Further ECU 5.5 billion will be allocated for loans to these countries until 2000, part of which in the form of a special Pre-Accession Facility to give further help to the candidate countries in the region and Cyprus in their preparation for EU membership.

Ljubljana, March 1

Increase in prices of sugar, railway passenger traffic and radio and television subscription.

The national air carrier Adria Airways opens regular flights between Ljubljana and Brussels.

Government Endorses Changes to Customs Act

The government approved changes to the Customs Act at its session on Thursday. The government decided to amend the Customs Act, which took effect on January 1, 1996, because some parts of the Act needed to be specified and defined more in detail. The Act had to be changed also to be brought in line with EU customs standards. The government will suggest to the National Assembly that the amended Act should take effect in January 1999.

A Montenegro-Airlines Plane Lands at Ljubljana Airport

Montenegro-Airlines opened a charter airline to Ljubljana on Wednesday, March 4, to cater for intensified business ties between Slovenia and the Yugoslav republic of Montenegro. The Montenegrin air carrier

will only conduct charter flights to Ljubljana until diplomatic relations have been established between Slovenia and the Federal Republic of Yugoslavia and an agreement on air traffic has been signed between both countries.

Ljubljana, Kolinska Operated Successfully Last Year

Kolinska, a Ljubljana-based food industry, turned over SIT 9.25 billion (54 million \$US) last year or 5.4 percent more than a year before. An increase even more substantial was recorded in case of profit: the 1997 net profit was up by 29.6 percent and amounted to SIT 726.5 million (4.2 million US), SIT 205 per share. The book value of a share totaled SIT 2.949 at the end of last year, while its uniform price amounted to SIT 2,168 on February 27.

Slovenia's Steam Power Plant Chooses Turbine Contractor

Swiss company ABB Power Generation was chosen by the Brestanica steam power plant to supply gas turbines for the power plant. Taken by the power plant's management, the decision was approved by the supervisory board at its session in February. ABB Power Generation, which offered to provide two gas turbines (whose power is 2 times 115MW), was chosen among six tenderers which participated in public international invitation to supply and assemble new gas turbines whose power is 2 times 70 to 125 MW.

The first gas turbine is expected to be synchronized with the Slovene power-generation system in 2000 and the other one in 2002.

Tenders were submitted also by Italy's Ansaldo, Austria's Elin, Germany's GEC Alstom, Germany's Siemens and Italy's Turbotecnica.

The Number of Tourists Increased by 5 Percent over the Past Year

According to the information of the Statistical Office of the Republic of Slovenia, 94,789 tourists visited Slovenia in January. The number of tourists thus increased by 5 percent over January 1997.

The First Festival of Slovenian Film-Portorož, 12 March

25th Review of Slovenian Cinematography (previously dubbed Slovenian Film Days) opened in the Portorož Auditorium. The Festival has been organized by the Film Fund of Slovenia and featured the Slovenian film, TV and video production of the past year.

RAZSTAVA O DOMOBRANSTVU

Monika Kokalj Kočevar

Muzej novejšje zgodovine v Ljubljani je osrednja muzejska ustanova za novejšjo zgodovino Slovencev od leta 1914 do danes. Zgodovinsko gradivo je časovno razdeljeno v obdobja: prva svetovna vojna, obdobje med svetovnima vojnama, druga svetovna vojna, obdobje socializma in obdobje samostojne Slovenije. Številno gradivo pa je razvrščeno v naslednje zbirke: orožje, vojaška oprema, tekstilna zbirka, partizanske delavnice, tehnike in tiskarne, partizanska saniteta, nasilje med drugo svetovno vojno, razglednice, štampljke, žigi in klišei, medalje in odlikovanja, numizmatična zbirka, filatelistična zbirka, kartografska zbirka, zbirka plakatov, orodje, stroji in aparati, gospodinjstva oprema, likovna zbirka, fotografije, diapozitivi, filmi in videoposnetki.

Muzej zbira, hrani, proučuje in razstavlja muzealije, fotografsko, likovno, arhivsko in knjižnično gradivo.

Junija 1996 smo odprli četrto stalno razstavo z naslovom *Slovenci v 20. stoletju*. Pripravljamo tudi večje občasne razstave.

Že nekaj časa pripravljamo razstavo o slovenskem domobranstvu. Otvoritev bo junija 1999.

Pri pripravi bomo sodelovali tudi z drugimi slovenskimi muzeji. Kustosinja že osem let zbira podatke in predmete Slovenskega domobranstva, Gorenjskega domobranstva in Primorskega domobranstva - SNVZ. Že obstoječe zbirke dopolnjujemo z gradivom, ki je pripadalo domobrancem. Žal pa pri ljudeh najdemo le malo fotografij, predmetov pa skoraj ne.

Najbolj si želimo, da bi dobili domobranske uniforme. Razmere po vojni so povzročile, da so se ljudje bali hraniti predmete, ki so spominjali na domobranstvo. Tisti domobranci, ki so preživeli in se vrnili domov, so imeli večinoma povsem strgane uniforme, če so bili ušivi, so uniforme ponavadi zažgali, pri splošnem pomanjkanju blaga pa so domobranske uniforme tudi predelali in pobarvali. V Kranju pa so jih preživeli domobranci morali prinesiti na komando mesta.

Priprav na razstavo smo se lotili sistematično. Pregledali smo arhive Slovenskega domobranstva, Gorenjskega domobranstva, SNVZ, komisije za ugotavljanje zločinov okupatorjev in

njegovih sodelavcev, Vosa in Ozne, partizanskih brigad in divizij, poveljnih procesov, vojne škode, zaplemb, poročil krajevnih ljudskih odborov in si ustvarili okvirno predstavo. Statistični podatki predstavljajo skelet. Številke oživijo pripoved ljudi in jih postavijo v prostor. Primanjkuje pisnih virov, zato v veliki meri upoštevamo izjave prič. Ustna pričevanja so zgodbe, ki polnijo luknje dogajanja. Bogastvo podatkov tiči predvsem v raznolikem doživljanju in dojemanju časa.

Slovensko domobranstvo, Gorenjska samozaščita in Primorsko domobranstvo so bile vojaške formacije, ki so imele v drugi svetovni vojni na ozemlju Slovenije precejšnjo vlogo. Skupaj so štele do 20.000 članov in domobranci so z družinami predstavljali več kot 5% slovenskega prebivalstva. Njihova usoda ob koncu vojne je še dodatno zapletla odnos med njimi in zmagovalci.

Tema domobranstva je precej občutljiva, domobranstvo pa je del javnega spomina, ki je bil odrinjen na rob.

Gradiva in muzealij je malo. Vse, kar hranimo, bomo izkoristili za zaokroženo in verodostojno pripoved. Originalni predmeti imajo pri taki zgodbi še posebno težo, saj čustveni naboj avtentičnega predmeta vzbudi obiskovalcu posebne občutke.

Na razstavi bomo prikazali dogodke pred nastankom domobranstva na Slovenskem, domobranske formacije po pokrajinah in skupno usodo. Z zgodovino muzeološkega vidika se bomo poglobili predvsem v življenje navadnih domobrancev. Poudarek bo tudi na zgodbah ljudi, ki so se ob koncu vojne izselili v tujino, v Ameriko, Argentino, Kanado in drugam.

Ciljna publika bodo tako nekdanji domobranci, svojci in potomci, njihovi medvojni nasprotniki, kakor tudi današnje generacije.

V muzeju zbiramo vse, kar se nanaša na domobranstvo: od fotografij, dokumentov, dnevnikov, časopisov, knjig, pesmaric, plakatov, osebne opreme, kosov uniforme, oznak in činov, torbic, nahrbtnikov, čevljev... morda predmetov iz taborišč, predmetov, ki so povezani z osebno zgodbo.

Prosimo, da nas pokličete, pišete ali pa se zglasite osebno. Veseli bomo vsake informacije. Naš naslov:

Muzej novejšje zgodovine

Monika Kokalj Kočevar

Celovška 23

1000 Ljubljana, Slovenija

KLASIČNA PREMIERA V KANADI

Dr. Metka Zupančič

Mojca Zlobko, harfa, in Franc Rizmal, violina, sta s svojim koncertom v Torontu, 20. februarja 1998, v dvorani The Church of the Redeemer, prebila led in odprla vrata za nove možnosti gostovanj slovenskih klasičnih glasbenikov v Kanadi. Njun koncert, namenjen proslavi slovenskega kulturnega praznika med izseljenci na torontskem območju, je na pobudo

dejanje, ki se je povsem obrestovalo. Skoraj polna dvorana se je glasbenikoma na koncu stoje zahvalila s toplim, hvalečnim, ganjenim ploskanjem. Prav gotovo sta harfistka in violinist večje oblikovala pristrčno, radostno naelektreno vzdušje z dvakratno priredbo slovenskih narodnih (N. Zlobko), v začetku programa in s koncertnim dodatkom, v solističnih

kot nasprotujoči si osebnosti. Mojci Zlobko in Francu Rizmalu je v skupni igri na koncertu v Torontu uspelo preseči izzive, ki se nedvomno pojavljajo zaradi nenavadnosti te zasedbe. V njunem koncertnem sodelovanju sta bili harfa in violina povsem enakovredna partnerja, tudi v skladbah, kjer je harfi odmerjena bolj spremljevalna vloga. Mojca Zlobko s svojo pretanjeno, zrelo in toplo interpretacijo nikakor ni samo spremljevalka, temveč veliko bolj udeleženka v graditvi skupnega procesa, enako v starejših delih (na primer pri W.F. Kurtu, W.A. Mozartu, F.A. Boieldieuju) in tudi v spevnejših, krajših skladbah, med katerimi je Fauréjeva Berceuse izzvenela kot biser, kot diskretno, vendar hkrati ganljivo in očarljivo prelivanje čiste energije. Nedvomen uspeh prireditve, širokosrčnost torontsko-slovenskega sponzorja, zagnanost organizatorjev in globok občutek estetske, čustvene in duhovne izpolnitve so najboljše zagotovilo, da bodo kanadski izseljenci z veseljem sprejeli nove obiske klasičnih glasbenikov - in pomagali zastaviti poglobljeno sodelovanje tudi s kanadskimi glasbenimi institucijami in univerzami. Na tako oblikovani tribuni za sodelovanje med slovenskimi glasbeniki in (slovensko) kanadskimi melomani se bo slovenska (klasična) glasba nedvomno lahko uveljavila v obliki, ki jo s svojo kvaliteto najbolj zasluži.



z leve proti desni: Franc Rizmal, Ivan Plut, Mojca Zlobko, Dr. Božo Cerar, Anton Kacinik, Ema Pogačar in Franc Habjan (foto: Vera Plut)

slovenskega veleposlaništva iz Ottawe omogočilo Ministrstvo za kulturo Republike Slovenije, pri organizaciji pa so intenzivno sodelovali predstavniki Vseslovenskega kulturnega odbora iz Toronta.

Med Slovence v Kanadi so doslej največkrat prihajali ansambli narodnozabavne glasbe, folklorne skupine, klasična glasba pa je bila vključena le v programe gostujočih pevskih zborov. Pripeljati iz Slovenije visoko kvalificirana, zrela, prepričljiva poustvarjalca, ki ju je v Kanadi poznalo zelo malo ljudi, je bilo pogumno

točkah za harfo (Ciglič, Salzedo) pa je Mojca Zlobko še posebej magnetno delovala na poslušalce in jih prepričala, da je njen umetniški vzpon v polnem razcvetu.

Literatura za violino in harfo ni obsežna in ne vedno najbolj hvaležna: težko je ohraniti stilno enotnost programa, težko je oblikovati zaporedje stvaritev, ki bodo hkrati dovolj tehtne in vseeno sočne, živahne, privlačne. Oba instrumenta, harfa s svojim kristalnim, skoraj neulovljivim, bliskovitim zvenom ob violinski gostoti zvoka in njenimi linijami, ki jih pogojuje igra z lokom, sta

novice iz kanadske slovenske skupnosti

MLADI GLAS - PETINDVAJSETLETNICA

Milica Muhič

Februarja smo s svečanim banketom proslavili petindvajsetletnico obstoja plesne skupine Mladi glas. Banket je bil odlično pripravljen, s pestrim programom je trajal pozno v noč. Odmev na ta večer je bil - enkratno! Rada bi se še enkrat zahvalila vsem, ki so ta večer podprli, vsem staršem in sorodnikom ter ljubiteljem naše skupine. S številnim obiskom ste zagotovo pokazali, da vam slovenska beseda in kultura res nekaj pomenita. Vedite, s tem nam dajete pogum, da bomo tudi v bodoče zvesto in ponosno nadaljevali z delom. Plesne skupine so zrcalo nas Slovencev, številni nastopi po Kanadi pa prav gotovo odzvanjajo med drugimi priseljskimi skupinami v tej deželi. Danes skupini štejeta petinšestdeset članov-plesalcev. Še vedno je njihova voditeljica naš vdani dragulj, kakor sem v nagovoru poimenovala Nevenko Stajan-Slavinec. Brez nje bi naši otroci ne vzljubili slovenskih plesov. Pridno ji pomagajo še Emy Križan, Frank Soršak, Sonja Stajan in Mary Tratnik. Lep pozdrav vsem bralcem in urednikom Glasila!

BOMBARDIER ANNOUNCES THIRD CRJ ORDER FROM SLOVENIA'S ADRIA AIRWAYS

Bill Pavlic

Toronto, Feb. 24, 1998 - Adria Airways, the airline of Slovenia, has signed an agreement with Bombardier Aerospace for the purchase of a third Canadair Regional Jet. Adria Airways signed a firm order for its first two CRJ200LR regional jets in the summer of 1997 and has now converted its option on a third aircraft as a firm order. The agreement is valued at \$US 60 million. Delivery of the third aircraft is scheduled for November 1998.

Adria's strategy with the CRJ acquisition is to improve the carrier's economics, expand its route network and modernize its fleet by eliminating some of its older aircraft.

Adria Airways will operate its Canadair Regional Jet fleet from Ljubljana throughout Europe including Austria, Germany, Switzerland, Belgium, France, the UK, Italy and the Netherlands. The airline has taken advantage of the wide choice of CRJ interior options to include dual galleys for hot meal service in its 48 passenger configuration. The 45-50 passenger Regional Jet is in service now with many of the world's largest airlines, including Air Canada, Lufthansa, Air France and Comair, the regional airline of Delta Airlines. The aircraft is produced at Bombardier's Canadair facility in Montreal, with components coming from the DeHavilland facility in Toronto and the Shorts facility in Ireland.

view on

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SVETI JOŽEF JE NAŠ PATRON

Frank Novak

Mesec marec je za društvo sv. Jožefa v Hamiltonu čas obnove in obenem nadaljevana tradicije. Prvo nedeljo v marcu ima društvo svoj občni zbor, nakar dva tedna pozneje prireja v čast svojemu patronu tradicionalno jožefovo kosilo. To je po navadi duhovno, kulturno in družabno doživetje za vso slovensko skupnost. V nedeljo, 22. marca, tudi snežni metež ni ustavil obiskovalcev, in tako so napolnili cerkev in nato dvorano. Mašo je vodil g. Ivan Dobršek ob somaševanju provinciala selezijancev v Kanadi. Gospod župnik Franc Slobodnik pa je vodil ubrano petje moškega zbora Majolka. Za družabno razpoloženje v dvorani so poskrbele vrle gospodinje, ki

so postregle z izvrstnim domačim kosilom in za nameček so servirale kar dve vrsti zavitkov. Goste je pozdravil novoizvoljeni predsednik društva sv. Jožefa Jerry Ponikvar. Marko Ferfolia in Janko Demšar sta prejela zahvalo in priznanje za dolgoletno delo v upravnem odboru društva, ki skrbi za dom Villa Slovenia.

Posebna poživitev popoldneva pa je bila veseloigra Naročena zmešnjava, ki so jo uprizorili igralci dramske skupine Lipa Park pod vodstvom Francke Seljak. Korajžen nastop igralcev so gledalci sprejeli z navdušenjem. Lahko smo ponosni, da se bo ta skupina aprila predstavila z nastopi širom po Sloveniji, saj bodo tako v domovini pokazali del družabnega in kulturnega življenja, ki smo ga Slovenci uživali na Jožefovo nedeljo v Hamiltonu.

QUEBEC CITY, 26. TRADICIONALNI SIMPOZIJ SKULPTURE NA SNEGU

Od 1. do 8. februarja 1998 se je v Quebec City-ju odvijal 26. tradicionalni simpozij skulpture na snegu. Med 20 državami je sodelovala tudi ekipa iz Slovenije s tremi akademskimi kiparji: Lučka Koščak (vodja ekipe), Tomaž Kolarič in Drago Rozman.

Udeležbo slovenske ekipe je omogočilo Ministrstvo za kulturo Republike Slovenije. Umetniško delo naše ekipe - skulptura imenovana "Katedrala" - je bilo med obiskovalci simpozija izredno dobro sprejeto in bilo deležno tudi ustrezne publicitete na televiziji in v časopisu.

novice iz kanadske slovenske skupnosti

THE VANCOUVER INTERNATIONAL MOUNTAIN FILM FESTIVAL

FEBRUAR 27 - MARCH 01, 1998.

The Vancouver International Mountain Film Festival was held Feb.27 to Mar.01 under the backdrop of the majestic Rocky Mountains on Canada's Pacific coast. The festival was set to highlight films dealing with mountain culture and mountain-related recreational activities, such as skiing, rock climbing, hiking and water sports. The Film Festival was intended to increase the exchange of ideas between filmmakers, outdoor enthusiasts and the public at large about mountain culture and to encourage further artistic expression in communicating mountain related experiences.

Filmmakers and renowned mountaineers were invited to share their films and stories. Films from around the world were invited to compete for prize money and international recognition. A delegation from Slovenia was to participate in the Festival, hosted by Marjeta Keršič-Svetel, and accompanied by accomplished Slovenian mountaineer Silvo Karo. Ms. Keršič-Svetel is a renowned film producer and director in Slovenia. This marks the first occasion for Slovenian films of this nature to be presented in North America in a competitive festival. Their presentation would certainly enrich the outdoor community as well as spread the message of Slovenian culture across North America.

Ms. Keršič-Svetel was to present a retrospective of Slovenian films with a program depicting Slovenian mountaineering. The retrospective presentation was to be followed with a lecture afterwards. She hoped that Slovenian-Canadians from British Columbia would visit the Festival. Slovenians in the Vancouver area were instrumental in having a delegation from Slovenia invited to the Festival. RTV Slovenia was to be recognized at the Festival as well for its programs dedicated to mountaineering. The Slovenian delegation would also use this opportunity to raise funds for children with cancer in Slovenia. The Festival had acknowledged that it would make a donation for this special charitable cause.

The Slovenian delegation was pleased to be invited to the festival and honoured to showcase Slovenia, its films, its culture, and artistic talent. They hoped that Slovenian-Canadians and Canadians in general would be introduced to Slovenian heritage in an impressionable way, through film and artistic expression.

OBISK PREDSEDNIKA PARLAMENTARNE KOMISIJE ZA SLOVENCE PO SVETU MAG. MARJANA SCHIFFRERJA

Cvetka Kocjančič

Na povabilo kanadskega slovenskega kongresa je v začetku marca letos obiskal kanadske Slovence mag. Marjan Schiffrer, predsednik Parlamentarne komisije za Slovence po svetu pri Dr./avnem zboru Slovenije. Glavni namen njegovega obiska je bil nastop na obnem zboru Kanadskega slovenskega kongresa, kjer je bil glavni govornik, poleg tega pa se je sestal s predstavniki slovenskih društev, ki delujejo v okviru Vseslovenskega kulturnega odbora, ter s predstavniki Kanadskega slovenskega sveta.

Na sestanku s predstavniki slovenskih društev, ki ga je organiziral Vseslovenski kulturni odbor, je mag. Schiffrer predstavil delo komisije, ki ji predseduje. Poudaril je, da poslanci v dr./avnem zboru o izseljencih zelo malo vedo in da nas bodo bolj upoštevali le, če bomo s svojo udeležbo na volitvah dokazali, da obstajamo, da smo narodno zavedni in da smo dovolj številni. Tak pristop DZ do izseljencev sugerira, da smo izseljenci za slovenske politike zgolj številke - potencialni volilci.

Številni predstavniki slovenskih društev, ki se le po več kot stoletju prizadevajo za ohranjanje slovenske kulture v Kanadi, so bili razočarani, da bi morali sedaj z udeležbo na volitvah dokazovati svojo ljubezen do domovine in svojo narodno zavednost. Ali niso slovenske /upnije, društveni domovi, kulturna, drušabna in športna društva dokaz slovenske narodne zavesti, dokaz trdne in vztrajne volje kanadskih Slovencev, da bi svojo slovensko dediščino v Kanadi ohranili ter jo delili s svojimi potomci in drugimi Kanadanci? Ali ni izdatna moralna in finančna pomoč, ki so jo kanadski Slovenci nudili domovini v

asu njenega osamosvajanja, dokaz, da nam ni vseeno, kaj se dogaja v domovini? Ali ni prek 25.000 oseb, ki so se v leta 1996 v kanadskem cenzenzu izjavile za Slovence oziroma potomce Slovencev, dokaz, da Slovenci v Kanadi obstajamo in da /elimo ostati Slovenci? Upam, da bo to prepričalo naše DZ in Slovence nasploh, da se kanadski Slovenci, študi smo tako daleč proč od domovine, le vedno utimo del slovenskega narodnega telesa.

Mag. Schiffrer je bil prijetno presenečen nad uspehi kanadskih Slovencev, tako na področju individualnega, kakor tudi na področju kulturnega, verskega, društvenega in gospodarskega vključenja, obenem pa je opazil tudi to, da slovenski skupnosti kljub naši močnejši volji po preživetju preti veliko hitrejša asimilacija, kot so jo doživljali naši predhodniki. Dotok novih priseljencev se je namreč le pred desetletji zaustavil, s tem pa tudi /iva vez s sodobno slovensko kulturo. Prav na tem področju bi nam domovina lahko veliko več pomagala, kot nam je pomagala doslej.

Zaradi časovne omejenosti sestanka z mag. Schiffrerjem ga predstavniki slovenskih društev niso uspeli seznaniti s konkretnimi predlogi, kako bi se lahko vezi med izseljenci in domovino poglobile v obojestransko korist, pomembno pa je, da je to srečanje omogočilo priložnost za navezavo medsebojnih stikov.

Upamo, da je mag. Schiffrer svoje vtise posredoval DZ Republike Slovenije in da se bo v okviru Parlamentarne komisije za Slovence po svetu zavzemal tudi za naše interese.

novice iz kanadske slovenske skupnosti

CANADIAN SLOVENIAN SCHOLARSHIP FOUNDATION

Jerry G. Ponikvar

The Canadian Slovenian Scholarship Foundation honoured seven students at its first annual banquet, October 4, 1997 hosted by VPZ Bled in Beamsville. It is the first event of this nature, that has been held outside of Slovenia. A small group of interested Hamilton, Niagara and Halton business and professional people of Slovenian origin, began meeting in February, 1997 and agreed to offer their time and energy to organize a Slovenian scholarship fund for students of Slovenian background who are entering or presently enrolled in college or university studies. The purpose of the scholarship award is to provide our Slovenian youth with an opportunity to improve themselves scholastically and to encourage them to promote pride in their rich cultural heritage. The future leaders in our Slovenian organizations are the next generation and in our new global and high technology society, we cannot underestimate the importance of a good education. It was this motive that spawned the idea of a scholarship foundation. With the support of St. Gregory the Great Parish, Hamilton, Lipa Park Slovenski Narodni Dom in St. Catharines and VPZ Bled, Beamsville, along with the great financial support and contributions of our Slovenian community in Hamilton/Wentworth, Niagara and Halton Regions, we were able to award two scholarships valued at \$1,000 each and five bursaries of \$250.

The honoured scholarship recipients this year were Martha Bajec of Beamsville, attending Brock University and studies in neuroscience towards a Bachelor of Science degree, and Michael Simončič of Hamilton, attending Niagara University, New York enrolled in Master of Education studies.

The worthy bursary recipients included: Tatjana Lesica of Stoney Creek, Honours Biology student at McMaster University; Gregory Novak, Hamilton, attending State University pursuing business studies in Troy, Alabama; Sandy Puscher of Hamilton studying at the University of Maribor in Slovenija majoring in Slovenian/English studies; Rosemary Rev of Stoney Creek studying at McMaster University pursuing an Honours Business degree, and Barbara Vrhovšek from St. Catharines studying Graphic Design at George Brown College.

Dr. Stane Bah, from Windsor, this year's guest speaker, emphasized "that especially the young generation of Slovenians born in Canada must be encouraged to continue to promote our Slovenian heritage, which was passed on to us from our parents and grandparents." He applauded the Foundation organizing committee

for their vision and for initiating such an event. The planning committee comprised of Ed Kodarin, chair; Jerry Ponikvar, vice chair; John Doma; Lado Dim; Andrea Farkas, John Kranjc; Louie Lesica and Joe Prsa express appreciation to all who participated and contributed in various ways to make the first annual scholarship banquet such a great success. Plans have already commenced for the second annual event, which will be held on October 3, 1998 and hosted by Lipa Park Slovenski Narodni Dom, St. Catharines. Contributions will be gratefully accepted and acknowledged at the Banquet.

Majda Pogachar, Lipa Park and Dan Demsar of St. Gregory the Great Parish Council are new members of the planning committee for 1998. If Slovenian organizations in other areas are interested in pursuing the concept of a scholarship foundation, there is no reason why we could not organize geographic jurisdictions and chapters. It is strongly felt that the success of this foundation is dependent on the local area support and encouragement of the Slovenian community. If other Slovenian communities are interested in starting a chapter, we would be pleased to assist in their establishment and share our experiences.



1997 Scholarship & Bursary Awards recipients: left to right: Monika Novak, Gregory Novak, Barbara Vrhovšek, Tatjana Lesica, Michael Simončič, Martha Bajec, Sandy Puscher, Rosemary Rev.



Scholarship Foundation Planning Committee: left to right: Ed Kodarin, John Doma, Dr. Lado Dim, John Kranjc, Jerry Ponikvar, Louie Lesica, Joe Prsa. (Absent: Andrea Farkas)



KANADSKI POPIS PREBIVALSTVA 1996 CANADIAN CENSUS SURVEY 1996

Stane Kranjc

Član izvršnega odbora KSK in vodja
programa census / Member of CSC
Executive Committee
And Leader of Census Programs

Spoštovani Slovenci in Slovenke - "Slovenians"

V sodelovanju s "Statistics Canada" in načelnikom Kanadskega Statističnega urada g. Ivanom P. Fellegija, je kanadski Slovenski Kongres januarja meseca 1996 obvestil kanadske Slovence o kanadskem popisu prebivalstva in izrazil željo, da bi se vse osebe slovenskega porekla v Kanadi izrekle v štetju kot Slovenians. Poleg obvestil na radiu, v slovenskih cerkvah, društvi in ustanovah je KSK razdelil nad 3000 obvestil med Kanadske Slovence od Atlantskega do Pacifiškega oceana.

Nekatere slovenske publikacije uporabljajo izraz "Slovene". Tega izraza kanadske oblasti uradno ne poznajo. V Kanadi smo Slovenci poznani kot "Slovenians". "Slovenes", teh ni v Kanadi nikoli bilo. Kongres je bil zaskrbljen, da tisti, ki se izreče kot Slovene, ne bo prištet v slovensko etnično skupnost. Po zaključku štetja smo obvestili kanadski statistični urad, da sta Slovenes in Slovenians ista pojma in zato smo zaprosili statistični urad, da vključi vse Slovenes vpise v slovenski etnični izvor - Slovenians. Letos meseca februarja se nam je statistični urad zahvalil za naše sodelovanje in nam sporočil, da so bili "Slovene" vpisi vključeni v računalniški program in so se šteli kot Slovenians. •glej shemo Pregled podatkov dokazuje, da se je leta 1996 vpis oseb slovenskega izvora povečal nad 300% ali 17,825 oseb. Pod posameznim vpisom se je izreklo 15,605 oseb.

Pod mnogokratnim vpisom pa 10,270 oseb. Posamezni vpis se šteje takrat, ko se oseba vpiše kot en etnični izvor, v našem primeru Slovenian. Mnogokratni vpis se šteje takrat, ko se oseba vpiše kot dvojen ali več kot dvojen etnični izvor: Slovenian-Canadian, Slovenian-Italian, Canadian-Slovenian-American, itd. V dokumentih Kanadskega cenusa je etničen izvor definiran kot narodna

skupina prednikov, kateri oseba pripada. Kraj rojstva nima odločilne vloge.

Vprašanje v obrazcu se glasi: Kateri etnični skupini so pripadali predniki te osebe? Na podlagi te definicije Slovenci, kakor ostale etnične skupine v Kanadi, lahko nadaljujemo vpis slovenske narodnosti, Slovenians, še mnogo let v prihodnjem tisočletju.

Že sedaj lahko napovedujemo in ugotavljamo, da bo v novem tisočletju velik upad posameznih vpisov Slovencev, ker prva generacija Slovencev izumira in nove emigracije ni, da bi jo nadomestila. Toda mnogokratni vpisi "Slovenians" se lahko obdržijo še dolgo let, če bomo učili in seznanjali našo mladino o tradicijah, kulturi in koreninah naših prednikov.

Pri ohranjanju slovenskih korenin in slovenstva pa želimo tudi sodelovanje Slovenije. Uresničen kongresni predlog glede Posebnega statusa Slovencev po svetu brez slovenskega državljanstva bi veliko doprinesel Slovincem v Kanadi, kakor drugod po svetu.

Naslednje kanadsko štetje bo leta 2001. V svojem imenu in imenu KSK se iskreno zahvaljujem Kanadskemu statističnemu uradu in kanadski slovenski skupnosti za sodelovanje in odlično izpolnjeno delo.

Podatki kanadskega popisa prebivalstva so sledeči/ Census Survey Data of the Slovenians in Canada:

	1991	1996
Total Canada	8,050	25,875
Ontario	6,320	17,755
British Columbia	690	3,125
Alberta	400	2,115
Quebec	325	1,655
Manitoba	220	740
Saskatchewan	30	235
Nova Scotia	55	65
New Brunswick	0	55
Prince Edward Island	0	10
Yukon Territory	0	?
Northwest Territory	0	?

During the month of January 1996, Canadian Slovenian Congress with the co-operation of Statistics Canada and Chief Statistician Mr. Ivan P. Fellegi, informed Canadian Slovenians of the census procedure and recommended that all people of Slovenian origin in Canada register as Slovenians. Besides announcements on the radio, Slovenian churches, bulletins and other publications, over 3000 letters were distributed across

Canada from the Atlantic to the Pacific ocean as well.

Some Slovenian publications are identifying Slovenians as "Slovenes". In the Canadian Census Survey records "Slovenes" do not exist, only Slovenians are recognized.

Immediately after the Census Survey 1996 was completed, we contacted Statistics Canada, pointing out that "Slovenes" and "Slovenians" are one and the same people, same conception and that they should all be counted as "Slovenians".

On February 23, 1998 we were informed by Statistics Canada that any census respondent who wrote in the response "Slovene" was counted in the "Slovenian" ethnic origin.

• see the Survey Data
Census data in 1996 indicates that registration increased by 17,825 "Slovenian" in Canada, or over 300 % improvement, over the 1991 census results.

This was the time to stand up and be counted, and "Slovenians" in Canada stood up in a larger number than ever before. Congratulations.

Single response registries were 5,605. Multiple response registries were 10,270. Single response means that census respondents provided one ethnic origin only. In our case "Slovenian."

Multiple response means that respondents provided two or more ethnic origins, Slovenian-Canadian, Slovenian-Italian, Slovenian-Canadian-American, etc. Ethnic origin defined in the census rules, refers to the ethnic cultural groups to which an individual "Ancestors" belonged and should not be confused with place of birth, citizenship or nationality. Census respondents were asked: "To which ethnic or cultural group did this persons 'Ancestors' belong?" Based on this definition Slovenians like other ethnic groups in Canada can continue to maintain large registration numbers for many years in the future and well into the next millennium. It is safe to predict that single response registrations (Slovenians only) will continue to drop in the next millennium as the first generation Slovenians pass-on and there is no immigration to replace them. However the multiple response can be maintained if we teach our youth Slovenian culture, traditions, our ancestors origin and roots. The co-operation of the Republic of Slovenia is most desired and welcome. The approval and implementation of

... nadaljevanje na 22. strani

MAPLE SYRUP A CANADIAN SPRINGTIME TRADITION

text and photo by Stane Kranjc

North American aboriginal peoples discovered maple syrup many moons before any white European settlers made their first footprints on this beautiful land and well before Canadians chose the maple leaf as their national symbol.

Canada is world famous for its maple syrup. Canadian production accounts for approximately 70 percent of total worldwide production. The remaining 30 percent originates from the U.S. Northeast. The principal Canadian production regions are in Quebec, and Eastern Ontario. These producing areas are all ideal because of excellent soil conditions and favourable climatic conditions for maple trees to thrive and produce quality sap. Canadians refer to maple syrup as 'Canadian Heritage.'

During my travels across Canada and the U.S., I have heard of, and read, several stories of how maple syrup was discovered. No one really knows for sure how it was discovered. Here is my story based upon what I have learned.

they spent under this tree. One early spring day he decided to carve a flower on this beautiful maple tree. As he cut into the bark, water began to drip out of the tree. Being a warm day and there being no water nearby to quench his thirst, he sipped a few drops of the tree sap. He discovered that this water was very sweet and tasty. Out of bark from a nearby birch tree, he constructed a makeshift bucket to capture this sweet water. He filled the bucket with this sweet water and took it to his squaw. She tasted the water, liked it very much and decided to save some of it. She placed the bucket on the sunny side of the teepee and forgot about it. Several moons later, she remembered where she had placed it and went to have another drink. By this time, the water was much thicker, sweeter and brown in colour. As a result of the heat from the sun, the water in the tree sap evaporated and yes, maple syrup was created.

To harness tree sap, the native people used a hatchet to cut into the bark of maple trees.

ice was removed and sap poured into hollowed out wooden logs. Rocks were heated in a fire and placed into the sap, heating and displacing any remaining water. This process was repeated until all the water evaporated, leaving only syrup in the log. Syrup was then poured into makuks (a container made out of birch tree bark). Syrup making was mostly women's and children's work, while men were usually hunting and fishing.

To make work easier, the natives would erect their camp in the center of the maple sugar bush. This saved them time and effort of carrying sap from the trees to the syrup making area. Syrup making was not all hard work. Celebrations and festivities surrounded the syrup harvest. The native peoples believed that sugar dances would keep the Gods happy and provide good weather to keep the sap flowing.

North American pioneers and early settlers found themselves more or less in the same situation as the native peoples. Pioneers learned how to produce maple syrup from the natives. The pioneers discovered new methods of production. Instead of cutting a gash into a tree, like the natives did, they drilled holes into the tree. Wood spiles were inserted into the holes and sap was channeled into buckets. From the buckets, sap was poured into large iron kettles. Kettles were hung over an open fire, water evaporated from the sap, and what was left was syrup and sugar.

How did the pioneers know when the syrup was ready to consume? They tested it by dropping some syrup into cold water. If the syrup sank to the bottom of the water container, it was ready.

Present day maple syrup production still incorporates methods used in the pioneer days as well as modern technological advancements. Present day producers are using plastic tubing connecting trees to large holding tanks for sap collection. This has replaced the labour intensive methods of carrying buckets from the trees to the kettles. Water is still evaporated out of the sap as before. To ensure that sap travels efficiently through the tubes by gravity flow, evapora-



A young native couple used to meet under a beautiful maple tree. The young man wanted to leave a mark on this spot to show his 'squaw' (lady friend) how much he thought of her and to remind them of the happy times

Hand carved, wooden troughs were used to channel the sap from the trees to wooden buckets. For several nights, the raw sap was left outside so that the water in the sap would freeze, forming a layer of ice. In the mornings,



The following is a delicious pancake recipe for 'Couch Pancakes' (serves 4):

4 cups milk
2 eggs
2 cups all purpose flour
1 tblsp. sugar
half tsp. salt
1 tsp. baking powder

Mix flour, sugar, salt and baking powder.

Beat eggs and combine with milk.

Add flour mixture to egg mixture and stir until smooth.

Heat up a non-sticking pan (use a drop of oil for pans that are non-sticking before pouring batter).

Pour pancake batter into pan.

Cook until air bubbles form on the surface, flip over with a spatula and cook other side for approx. 1 min.

Serve warm. Pour maple syrup on top and enjoy the heavenly flavour.

PANCAKETIME IS ANYTIME!

tors are installed at the lowest point in the process, with the holding tanks up above on nearby hills.

Many kinds of maple trees grow in North America, however, only the sugar maple, silver maple, black maple and red maple are tapped for sap. The sugar maple is the champion of the four types. The tree should be around 40 years old and have an 80 cm trunk diameter before it is suitable for tapping.

When producing maple syrup, it takes 40 litres of sap to produce 1 litre of maple syrup. This explains why maple syrup is so expensive as compared to a variety of chemically prepared syrup products on the market.

Syrup season starts in late February and continues until early April depending on weather conditions. Warm days are best to excite sap flow from the trees. Maple syrup producers and associations are proud of high quality maple syrup being produced. Great care is taken to ensure the quality and purity of this product and that government standards are met.

The tragedy of this year's ice storm in Quebec and eastern Ontario caused extensive tree damage. Some areas of eastern Ontario were not hit as hard by the ice storm so production there will run close to normal levels.

However, there will be a shortage of maple syrup this year nonetheless, because many primary producing areas were severely affected by the storm.

During the syrup season there are many events, festivities, demonstrations, tours and other activities to enjoy very close to home. A well known area of maple syrup activity is the Kortright Centre, just north of Toronto. Get out there and enjoy the fresh air and delicious maple syrup.



JOHN GORNIK - MLADENIČ PRI ŠESTINDEVETDESETIH

Cvetka Kocjančič

Življenje je naložilo Johnu Gorniku že več kot devet križev in pol, toda nad svojimi starostnimi nadlogami prav nič ne tarna. Sicer pa mu človek ne bi niti osemdeset let prisodil, tako čil in krepak je videti. Na vsakodnevni sprehod še lahko gre brez palice. Visoka leta ga niso še prav nič upognila: tako pokončno se drži, kot pred leti, ko je še nosil uniformo varnostnika. V pogovoru je prijazen, zbran in pozoren, čeprav nekoliko redkobeseden, morda zato, ker je njegov poklic ves čas zahteval, da je na vprašanja odgovarjal kratko in jedrnat, ali pa zato, ker je vse življenje ostal preprost samouk in se mu zdi, da o svojem življenju nima kaj dosti povedati. Spomin mu še izredno deluje. Datume nekaterih pomembnih mejnikov v svojem življenju lahko brez obotavljanja našteje, čeprav sicer pravi, da je že malo pozabljiv. Pa oči mu pešajo, vendar ga to ne zaustavi, da ne bi bral knjig in časopisov. Če ne gre drugače, si pomaga z očali in povečevalno lečo. Glasilo kanadskih Slovencev z veseljem prebira, tudi strokovne članke, kljub temu, da sam ni nikoli imel možnosti, da bi študiral, čeprav ga je vedno veselilo učenje jezikov. Nemško je že doma pred odhodom v Kanado malo znal, angleščino in francoščino pa se je naučil ob delu in se je kot samouk s pomočjo knjig nenehno izpopolnjeval. Še sedaj večkrat prime v roke angleško ali francosko vadnico in se uči besed, čeprav se mu vnukinja čudi, češ, kaj se mu je treba pri teh letih jezika učiti. Zanj je to pomemben hobi, poleg refleksologije, s katero se je začel pred leti ukvarjati kot samouk. Ko je v knjižnici naletel na knjigo o tej terapiji, se je zanj takoj navdušil in sedaj že vrsto let vsak dan trenira svoje reflekse. Trdi, da mu to pomaga. Verjetno je zraven še nekaj sreče, dobrih genov, zmerno in preudarno življenje, pa seveda dobra žena, ki mu z vso ljubeznijo streže, da pri častitljivih letih tako zdravo in krepko živi brez kakršnih koli zdravil.

Življenjska pot Johna Gornika se je začela 1902. leta v Gorah pri Sodražici. Bil je najstarejši sin v šestčlanski družini. Poleg sestre, ki je v otroštvu umrla, je imel še štiri brate. Mladost mu je zagrenila revščina in 1. svetovna vojna. Že kot otrok je v sosednji vasi služil za hlapca. "Težko življenje je bilo to," se spominja tistih časov. "Domov sem lahko le redkokdaj šel na obisk in še to navadno ponoči, da nisem izgubljal časa. Španska influenza je med

vojno kosila ljudi brez izbire, mlade in stare, tako da jih niso mogli sproti pokopavati. Na kmetiji, kjer sem služil, je najprej pobralo gospodinjo, potem sta umrla še hčerka in sin. Samo ena hčerka je ostala, pa dekla in jaz. Kakšne neizmerne bolečine so bile to za gospodarja, ko se je vrnil s fronte in je že med potjo zvedel za tragedijo, ki je zadela njegovo družino."

Kot najstarejšemu sinu bi Johnu pripadal grunt, ampak od njega ni nič več ostalo, in tako so si fantje morali na drugačen način pomagati do kruha. Po odsluženju vojaščini se je John oprijel tesarskega dela. Čeprav zaslužek ni bil kaj prida, si je le prihranil toliko denarja, da si je lahko kupil



vozno karto za Kanado. O tem, kako bo v Kanadi živel, ali kaj bo delal, pred odhodom ni razmišljal, ker so agentje v Ljubljani mladim, močnim in zdravim kmečkim fantom obljubljali bogat zaslužek in vse ugodje. Da bi v Kanadi za stalno ostal, niti pomislil ni. Nameraval je samo na hitro nekaj zaslužiti in se čimprej vrniti v domovino.

Misel na dober zaslužek mu je pomagala premagovati bojazen in domotožje, ko je spomladi 1928. leta odhajal v neznani tuji svet. Že v Ljubljani se je zbrala skupina Slovencev, ki so bili namenjeni za Kanado. John je znal nekoliko nemško in se je priključil nemško govoreči skupini, v kateri je naletel na dve dekleti iz Kočevja. Ena je bila celo njegova sestrična, druga pa prava Nemka. Do belgijskega pristanišča Antwerpen so potovali z vlakom, od tam do Yucatana v Novi Škotski pa so s parnikom potovali deset dni. V pristanišču so evropske priseljence čakali delodajalci, ki so prek agentov že vnaprej z njimi sklenili delovne pogodbe. "Mene sta kar dva farmarja vabila," pripoveduje John Gornik. "Neki Poljak mi je že v pristanišču govoril, da bi me vzel ne samo za delavca, ampak celo za zeta. Bahavo mi je ponujal svojo hčer z gruntom vred, ampak meni se je to preveč sumljivo zdelo, pa sem rajši sprejel ponudbo nekega Nemka. Tudi ta je imel veliko kmetijo in za ženitev godno hčer, ki ni bila čisto prisebna. Očitno mi je ni ponujal, verjetno pa je računal, da se mi bo v tisti samoti stožilo po ženskah in da se bom mogoče sam ogrel zanjo. Bolj kot na ženitev sem tiste čase mislil na to, kako se bom s prihranki vrnil v domovino, zato sem vestno delal na kmetiji. Delo z živino me je veselilo, le molžnji sem se uprl, češ da je to žensko delo. Takrat so seveda še na roke molzli, ne s stroji, kot sedaj."

Na farmi v Saskatchewanu ni ostal dolgo. Po dveh letih pogodbenega dela, potem ko je uvidel, da si tam ne bo mogel prihraniti denarja za vrnitev, se je z vlakom napotil v Toronto. Razočaran je ugotovil, da se mesto še ni opomoglo po veliki gospodarski krizi, ki je leta 1929 zadela vso Kanado. V Torontu je bilo tiste čase zelo slabo. Dela še zdaleč ni bilo za vse, ki so polni upanja iskali zaposlitev v tovarnah. Delavci niso imeli nobene zaščite in so jih delodajalci lahko po mili volji odpuščali. Slovencev je bilo takrat v



Torontu okoli sto, pa še ti so bili zelo slabo organizirani. Pa tudi sicer je bil Toronto tiste čase še dokaj majhno mesto. Nekaj tramvajev in avtomobilov je že bilo po ulicah, sicer pa so še s konji prevažali ljudi in tovor. Tudi gasilci so se tiste čase še posluževali konjske vprege.

John je izvedel, da je v Kirkland Lakeu več Slovencev in da je v tamkajšnjih rudnikih zlata dober zaslužek, in tako se je preselil v to severnorudarsko mesto, kjer je ostal do druge svetovne vojne. Delo v rudniku je bilo težko in nevarno, ampak misel na zaslužek ga je gnala, da je zdržal, čeprav je misel na vrnitev v Slovenijo opustil že 1938. leta, ko je sprejel kanadsko državljanstvo. Domotožje mu je potešila slovenska družba. V Kirkland Lakeu je bilo tiste čase okoli petsto Slovencev, ki so živeli dokaj aktivno kulturno in družabno življenje v okviru kulturnega društva Triglav. Za socialno podporo delavcev pa je bila že leta 1933 tam ustanovljena Vzajemna podporna zveza Bled, ki je pred drugo svetovno vojno začela ustanavljati svoje odseke tudi po drugih kanadskih mestih in provincah.

Aprila 1943. leta, ko je vojna v Evropi najhuje divjala, je Kanada začela množično mobilizirati mlade samske moške. Tako je tudi John dobil obvestilo, da se mora javiti na vojaški pregled v Toronto. Od tam je bil poslan v Halifax, kjer je potem do konca vojne z drugimi vojaki v pristanišču oskrboval top, za vsak slučaj, če bi nemška letala poskušala napasti pristanišče.

V vojski je ostal do 1946. leta, potem pa se je preselil v Montreal v upanju, da bo tam našel dobro delo. Že med vojno je večkrat

šel tja na dopust in mesto mu je bilo zelo všeč, pa tudi za francosko govorico je imel poseben občutek, morda zaradi tega, ker je bil njegov brat v Franciji. Življenje po 2. svetovni vojni se je v Montrealu zelo počasi normaliziralo. Dela ni bilo mogoče dobiti, pa tudi nobene podpore ni bilo za brezposelne. "To so bili jako slabi časi," pripoveduje John. "Denarja nisem imel. Lačen in raztrgan sem hodil naokrog. Po kmetijah smo pobirali gnila jabolka, da smo se preživeli."

Iz Montreala se je preselil v Toronto in življenje se je obrnilo na bolje. Ker je bil vojni veteran, je dobil državno delo. Dolgo časa je delal kot vratar v stavbi McKenzie, pa v bolnišnici Sunnybrook. Tudi več slovenske družbe je bilo, saj se je precej Slovencev iz severnoontarijskih rudnikov po vojni preselilo v Toronto, poleg tega pa so v petdesetih letih začeli prihajati novi priseljenici iz avstrijskih begunskih taborišč. V Torontu je bila konec petdesetih let zgrajena prva slovenska cerkev in okoli nje se je začela graditi širša slovenska skupnost. V začetku šestdesetih let so člani torontskega odseka VPZ Bled, med katerimi je bilo tudi precej ekonomskih priseljencev, ki so se tiste čase na veliko priseljevali v Kanado, kupili v Pickeringu zemljišče za svoje letovišče. Najbolj se je za to angažiral George Mihelič, ki je bil že od vsega začetka zavzet član VPZ Bled. Letovišče se je pozneje osamosvojilo in preimenovalo v Holiday Gardens.

V Torontu je John živel dokaj urejeno življenje, le osamljenost se mu je pogosto oglašala, ko tudi med novimi priseljenci ni bilo Slovenke, ki bi si jo lahko izbral za življenjsko družico. Namreč, Kanada je sprejemala povečini samske moške. Leta 1958 se je podal v domovino v upanju, da si bo tam našel žensko, ki bi bila pripravljena iti v Kanado. Prek skupnih znancev je v Ljubljani spoznal Rezko Zajc. "Za snubljenje ni bilo kaj dosti časa," se spominja Rezka. "John me je kar naravnost vprašal, če bi ga poročila in šla z njim v Kanado. Tri dni mi je dal časa za odločitev. Toliko mi je bil že na prvi pogled všeč, da sem njegovo ponudbo resno premislila. V kartonažni tovarni, kjer sem delala, sem se zlagala, da je brat bolan in so mi dali tri dni dopusta. Odšla sem domov in ko sem domačim v Globokem pri Zagradcu stvar razložila, so sprva mislili, da se mi je

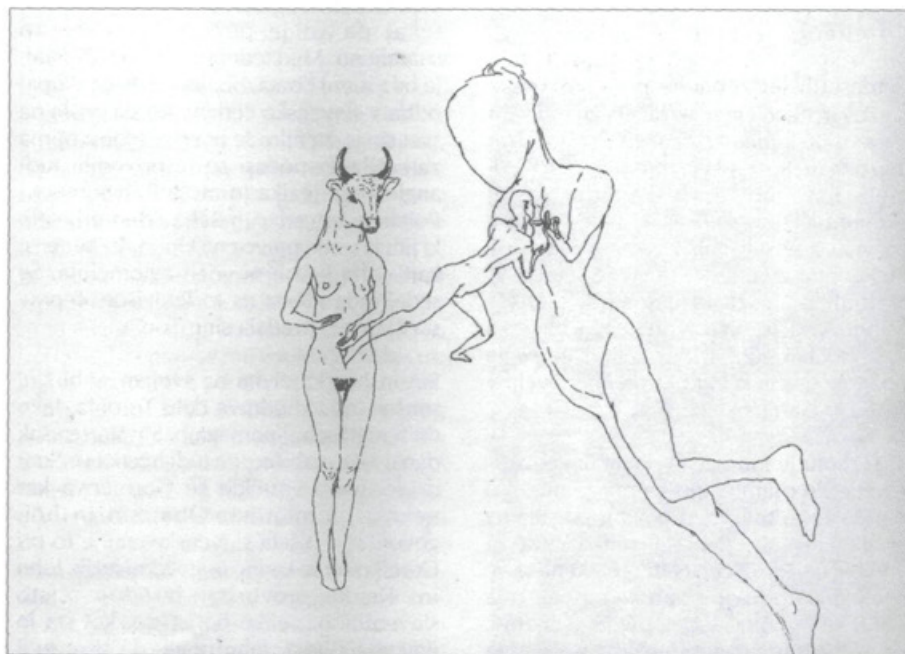
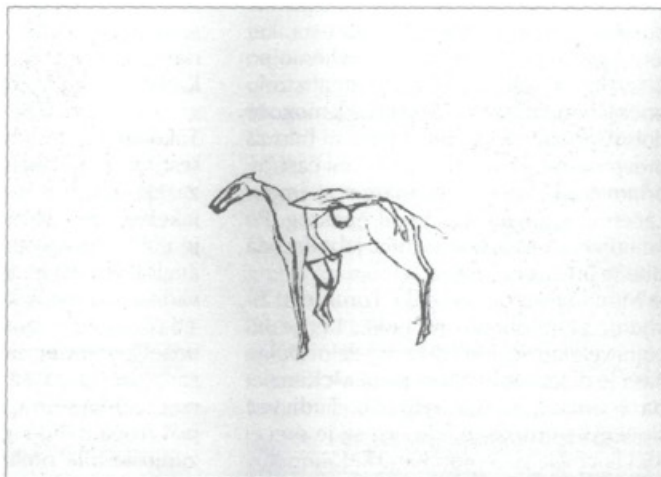
zmešalo. Ko so uvideli, da mislim resno, mi je brat rekel, da sem dovolj stara, da se sama odločim, svakinja pa mi je navdušeno prigovarjala: 'Le pojdi v Kanado, da nam boš kaj poslala.'"

Tako sta se v Ljubljani civilno poročila, šest mesecev pozneje pa je Rezka prišla za Johnom v Kanado, kjer ju je župnik Jakob Kolarič še cerkveno poročil. Sprva je čutila grozno domotožje, ker ni znala angleškega jezika. John ji je kupil angleško vadbico, ki so jo clevelandski Slovenci leta 1926 izdali posebej za slovenske priseljence. Čeprav se je sicer v mladosti rada učila in je celo želela postati medicinska sestra, ji je učenje angleščine povzročalo hud glavobol. Sprememba zanjo je bila prehuda. Doma je namreč imela dobro službo in veliko prijateljev, in čeprav ni bilo razkošja, se je lepo imela, tukaj pa se je počutila neizmerno osamljeno. Med tednom, ko je mož delal, je bila sama doma, ob nedeljah sta skupaj odšla v slovensko cerkev. Ko sta prišla na svet sin in za njim še hčerka, se je z njima zamotila in počasi se je privadila tudi angleškega jezika in mestnih avtobusov. Poleti se je vedno našel kakšen prijatelj, ki jim je nudil prevoz na Holiday Gardens, kajti John nikoli ni vozil avtomobila. Še sedaj rada gresta na to letovišče, čeprav sta članstvo predala sinu Toniju.

Sin in hčerka živita na svojem, v bližini staršev, na vzhodnem delu Toronta, tako da si med seboj pomagajo. Sin starše vsak dan dvakrat obišče, pa tudi hčerka večkrat pride in ob vnučkih se Gornikova kar nekako pomladita. Oba, sin in hči, govorita in pišeta slovensko, saj je to pri Gornikovih še vedno pogovorni jezik. John in Rezka govorita izredno čisto slovenščino, veliko bolj čisto, kot sta jo govorila doma. John pravi, da si je tudi slovenščino v tujini izpopolnil, v glavnem ob branju časopisov.

ln kako se John Gornik pripravlja na tretje tisočletje? O tem niti ne razmišlja. Življenje hvaležno sprejema iz dneva v dan, vadi angleščino in francoščino in utrjuje svoje reflekske. Kot je videti, je precej verjetno, da bo dočakal ne samo tretje tisočletje, pač pa tudi svoj stoti rojstni dan.

SOUND: The Drawings of Metka Krašovec



The Toronto gallery, Annex Art Centre, is pleased to be hosting an exhibition of drawings by the well-known Slovenian artist, Metka Krašovec, for three weeks, from May 22 to June 13, 1998. The title of the exhibition is "Sound." Approximately thirty drawings will be on view, and will also be available for purchase.

Ms. Krašovec, whose work in various media is characterized by a dream-like, lyrical quality, is Professor at the Academy of Fine Arts in Ljubljana, where she has taught for the last twenty years. She received her training at the Academy, as well as at the Royal College of Art in London, and is the recipient of numerous awards, grants, and fellowships. Her work has been widely exhibited in Slovenia, Germany, Italy, England, the United States, Austria, Spain, and elsewhere. Ms. Krašovec's work can also be found in the collection of the Museum of Modern Art in Ljubljana, as well as among many private collections.

The artist describes her work as an expression of her inner confluence of sound, light, and colour. Her drawings are beautifully rendered images that describe in a poetic manner a highly personal, yet subconscious, search for meaning in the collective past, the future, feelings, hopes, history and culture. Ms. Krašovec's images can delight but also haunt the eye and the mind of the viewer, and encourage the viewer's deeper reflection and curiosity. Their symbolic references to antiquity and modernity, their fragility and gentle nature, make these drawings rich in meaning and style. This is a rare opportunity to see and purchase the work of this outstanding artist from Slovenia. The co-owner of the Annex Art Centre, Nuška Prijatelj, and Ms. Krašovec's representative in Canada, Edith Klein, are honoured and privileged to be presenting this work to the gallery-going public.

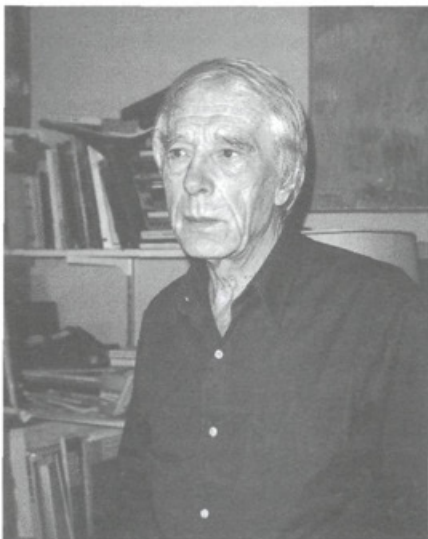
An opening reception will be held May 22, 6:30-9:00 PM. The Annex Art Centre is located at 1073 Bathurst Street, Toronto, Ontario M5R 3G8 (Tel.: 416-516-0110; Fax: 416-537-0665). Hours for the exhibition are: Sunday, 11:00 AM-5:00 PM; Monday through Thursday, 10:00 AM-6:00 PM; by appointment only on Fridays; Saturdays 10:00 AM - 6:00 PM. For further information or an appointment outside of gallery hours, please contact Edith Klein, 416-532-3475.

Opening Reception - May 22, 6:30-9:00 PM at The Annex Art Centre
1073 Bathurst Street, Toronto, Tel.: 416-516-0110, Fax: 416-537-0665.

Božidar Ted Kramolc: POTICA ZA NAVADNI DAN

dr. Metka Zupančič

Skoraj obsedenost s portreti, ki zapolnjujejo kar dva prostora, pa še skoraj vse zidove v prijetni hiši, v Rexdalu nad Torontom: ujeti tisto skrivnostno, kar se skriva za pogledom, za obrazom, kar zahteva tako barvo na licu, drugo barvo za ozadje - nikoli, pravi pisatelj-slikar, ne gre uporabiti iste barve na obrazu in na ozadju - nikoli torej iste besede. Slikarstvo



Ted Kramolc, foto: Metka Zupančič, Toronto 1998

se ponuja kot metafora za pisanje - pogojenost pisateljstva s slikarsko prakso je neizpodbitna. Prvi roman (razlog za obisk, za pogovor) pri skoraj šestinsedemdesetih - vendar se vse bogastvo v izražanju nabira in dopolnjuje od risbe naprej - tiste iz Gonarsa, pretresljive, enkratne, sočutne, ki je vendar tudi opazovanje, pričevanje - o trpljenju ujetnikov, zapornikov, o njihovi bedi, in nato o krutosti mučiteljev...

Roman (izšel je pri Slovenski matici v Ljubljani, leta 1997): simbolika naslova, Potica za navadni dan, pravi sam, je prav v potici, ki ne bo nekaj tako neznansko nedosegljivega, izjemnega, tako kot nekdanj doma, ko smo jo jedli za božič in veliko noč, morda pa še za rojstni dan ali na podobno izjemen praznik. - Povem, da so vsi posladki ali vse jedi, pri katerih gre za zvijanje testa v spiralo, globoko simbolni, pomenijo predstavitev, skozi hrano, naše vsklajenosti s kozmičnimi cikli smrti in obnove, zime in pomladi.

Moje videnje ene izmed osrednjih oseb v romanu: Sonja ima nalogo, v trinajstem, prelomnem poglavju, podati opredelitev grenke potice, grenkega spomina na

Tone Zrnec, Alojz Rebula: NA BRZICAH ŽIVLJENJA

Cvetka Kocjančič

Kanadsko slovensko kulturno zakladnico je lani obogatila zanimiva knjiga NA BRZICAH ŽIVLJENJA, v kateri je zbranih več kot 260 fotografij iz življenja in dela misijonarja Toneta Zrnca.

V knjigi je fotografsko dokumentirano življenje g. Zrnca, od otroštva v Laporju pri Turjaku, prek njegovega študija v Rimu in Španiji, pa do misijonarjenja v Južni in Severni Ameriki. Argentina, Čile, Peru so bile začetne misijonske postaje zadnja in najdaljša je bila Kanada, najprej župnija Marije Pomagaj v Torontu, nato pa župnija Brezmadežne v Novem Torontu, kjer še sedaj deluje in ureja verski dvomesečnik Božja beseda.

Navdušen nad kulturo prazgodovinskega naroda Majev, katerih ostanke je občudoval v centralni Ameriki in jih s fotokamero ovekovečil, je g. Zrnec tudi te svoje vtise poskušal podati v knjigi, čeprav, kot dokazujejo njegova številna potovanja po teh deželah, od Mehike do Gvatemale, El Salvadorja, Kostarike, Honduras in Jukatana, fotografije še zdaleč ne morejo nadoknaditi dejanskega doživetja. Ob listanju knjige pa se človeku porodi spoznanje, da v Mehiki niso samo sončne plaže in razkošni hoteli, pač pa tudi dragoceni zgodovinski spomeniki, ki pričajo o vzponu in padcu nekdanje civilizacije.

Posebno bogato dokumentirano je delo g. Zrnca pri župniji Marije Pomagaj v Torontu. Fotografije iz njegovega arhiva, ki jih je zbral v tej knjigi, bodo marsikomu obudile spomine na nekdanje čase, ko je bilo pred tremi desetletji pri tej župniji na leto po 40 do 50 prvoobhajancev in po 100 do 170 učencev na župnijski slovenski šoli in ko je bilo versko, kulturno in družabno življenje pri tej župniji na višku. Že iz samih fotografij otrok, ki so na zunaj izredno lepo urejeni, je razvidna stroga disciplina g. Zrnca, ki ni posvečal veliko pozornost samo kvaliteti učenja in kulturnega nastopanja otrok, pač pa tudi vsem podrobnostim, kot oblekam in obnašanju nastopajočih. Izbrane fotografije nam dajo dokaj dober vpogled v to, kaj vse se je v času župnikovanja g. Zrnca pri Mariji Pomagaj pod njegovim vodstvom dogajalo. Skupinske fotografije prvoobhajancev, učencev slovenske šole, pevskih zborov, harmonikarskega orkestra ter drugih nastopov so za slovensko skupnost dragoceno zgodovinsko gradivo, ki bo na ta način dostopno širšemu krogu rojakov, pa tudi Kanadčanom.

SLOVENE IDENTITY AND THE ANCIENT VENETI

Anton Škerbinc

A short article by Tony Markun, Who Were our Distant Slovenian Ancestors?, appeared in the July/ August 1997 issue of Glasilo. It was on the occasion of my announcement of the book VENETI: FIRST BUILDERS OF EUROPEAN COMMUNITY by Jožko Šavli, Matej Bor, and Ivan Tomažič. I would like, although belatedly, to thank Mr. Markun for his contribution.

VENETI is unquestionably an important work for the future of Slovenia, and Slovenes everywhere. It is the first organized attempt to scientifically establish the indigenous status of Slovenes in central Europe, something which, for nationalistic and territorial reasons, has been denied by the dominant powers. The status problem has been at the root of the tragedies which overtook the traditional Slovene lands, since the middle of the last century, our rights of domicile have repeatedly become a target.

VENETI presents an entirely new approach to the understanding of distant historical and linguistic roots of the Slovene people, and it does so without nationalistic distortions. The three authors have exposed the shortcomings of official history writing. Although of special relevance to Slovenia and people of Slovene descent, the book VENETI has wider implications. It should be closely studied by anyone interested in the history and prehistory of central Europe. I am happy to report that VENETI: FIRST BUILDERS OF EUROPEAN COMMUNITY is being widely read. I have orders in Canada from Quebec to B.C., and from nearly every state in the USA, including Alaska. There are also many friendly responses. People have gone out of their way to promote the book and may have ordered multiple copies to give away to institutions, friends, and especially to their children, who will eventually want to know something about their roots. It is gratifying to know that my labour has not been in vain. I donated four years of my time to translating the book and preparing it for the printers, and for over a year, I have been promoting it wherever I can.

The news from Europe is also encouraging. In 1996, the Italian edition of our book (I Veneti progenitori dell'uomo europeo) was given an outstanding reception in a festive setting in Venice. It was on the occasion of the well-known Festa de la Sensa, one of the major holidays of that city. Present were the mayor and dignitaries of Venice and other parts of Italy. The mixed

RABBIT'S NEW DECISIONS

Dr. Metka Zupančič

Guess what happened to Rabbit? He just finished reading Benjamin Hoff's *The Tao of Pooh*. And of course he couldn't believe his eyes when he saw that somebody named him exactly the way he was. Quick mind, but still not happy. Quick mind, understanding so many things, but still not at peace with himself. Why can't he always be that light? Light as Pooh can be, joyful and letting go. Didn't the author say, at the end of the first account on Rabbit, that Pooh needed to be asked for advice? The advice came of course, a little bit late, but in fact, just in time. *The Tao of Pooh* was on author's mind for a long time, a reminder, never picked up. And it only could be read at the right time, Rabbit would say, at the 'write time.' Or would it rather be Pooh to say it? Why not?

So, what happened next (or was it before?) was that at a certain point, some things got very complicated in Rabbit's head. One would ask, but why on earth didn't Rabbit go and consult Pooh right there, in the Forest—since Pooh always is there, and is always ready to give advice, if you only find your way to him? Of course, yet it must have seemed easier to look for a book again, a book as a mirror, since Rabbit is such a reader and he often understands things much better when a book opens for him at the right place, at the right time. Well then, things got very complicated, but who complicated them if not Rabbit himself?

In his Forest, everything went just fine, he was getting closer and closer to more and more new animals, he got a house for himself, with a river running but a foot away from it. What he was sharing with his new community was somehow different from the way many of them would think, but nobody really objected him, nobody thought of attacking him. Yet, there was still a part of himself that was not quite there, in the Forest. What the Author means is that his heart was not fully there. This question of a thread going out of his heart, still glued in a place far away. Much more a cord that he would be throwing toward what he still believed was a haven of peace and of love and of mutual support and understanding.

Instead of being nice to those who were his

closest friends in the new Forest, Rabbit started to be really nasty with them. Sharing his ideas about Love and Support and at the same time bugging somebody who wouldn't wipe his feet properly before entering the house, who would rather sit on the floor instead of sitting in a chair, who wouldn't wash his hands before the meals, who wouldn't think of helping with the dishes... All of this because of a conflict in him. As if he wanted to find as many things as possible that didn't match his ideas and his experience and his perceptions and his presumptions. He knew at the same time how important it was to let go, and knew that he needed to let go! Again, all of this just to find a reason in himself for not getting too attached, too deeply involved with some of his new friends. Somehow, he still nourished the belief that the feelings for the new friends, the ones that he has actually attracted into his life, were not as powerful as those that he had for people elsewhere. It is not that he felt guilty, but still, it didn't seem right to be asking somebody for support, somebody that he wasn't ready to support with his whole and open heart, somebody that he couldn't accept in all the dimensions of this person's being.

But how was it that Rabbit felt responsible for the friends that he attracted into his life? The story goes like that: for a long time, Rabbit lived by a principle that only became clear to him a short time ago. This principle created quite a lot of troubles, and quite a lot of suffering and heart bleeding experiences. He believed (and he might still believe it a little bit) that the loving ones were not available, that they needed to be in a remote place, miles and miles away. It was always so difficult to get in touch with them, always so complicated when they set a date, lots of car driving, flying, lots of waiting for busses and trains, lots of roads and country borders and seas to separate them. Why was it so? In fact, Rabbit understood it one morning, during what he called the 'tuning into.' He went through a door in himself that was open at that time, and climbed downwards into darkness, deeper and deeper, with confidence, without fear. And what he found at the very bottom were two entities that he finally recognized,

quite well! They have been his companions for so long! The first one was Separation and the other one was Mortality. Of course, said Rabbit to himself, that's it! So these two made me feel as I feel, made me go where I so often went, made me do what I so often did!

The Author, at this point, can't prevent the fingers from typing (it's not 'using the pen' any longer, is it?): this certainly is not only a Rabbit's belief! If I go on like that, my readers will think that I don't understand what it all is about. But I do, I do! I always thought, though, that what was happening to Rabbit, what Rabbit in a way was attracting to himself, was because of his quick mind which could understand things rapidly and then share them with others. So others could recognize what was going on within themselves and why they were getting in trouble.

Back to Rabbit: when he finally saw quite clearly what these deep beliefs created for him, he decided it would be time to live with them in another way, bring them out of the darkness behind that door in himself, face them in the daylight and see what he could do about them. He was not ready to let go of his friends, of course, but at another door, there he heard a knock, and he sensed that he needed to make room, in one of the main compartments of his mind, for the living being who was right there, behind the wall, behind an unopened door. And who knows how many doors he still didn't explore in his inner world of darkness and light! The doors which were there to be investigated!

So he decided that the first new friend he would admit in his reality would be Availability. It went fine for a while. Availability was extremely helpful, bringing in more and more new animals, especially one, very close and at the same time very different from Rabbit. Very close not only in good things, but also in the fears that they both shared, in the search for the Beloved, for the Ultimate Beloved (God knows if this one was not already standing behind one of the unexplored doors...). As far as Rabbit was concerned, whenever he would try to call upon the Ultimate Beloved, one face, the same one, kept coming in front of his inner eyes, and the tears would start running down his cheeks, and he would again

feel miserable and fighting with his desires and his fears of letting go.

Rabbit could not really accept the warmth that he was getting from somebody who looked like Pooh but was just not Pooh. It was rather an animal whom Rabbit couldn't but resent, for anything good or bad, hurting or rejoicing. The Author, here, just wants to say that what is good for someone will often be felt as bad by somebody else, and what is bringing joy to me is often painful to you. Of course Rabbit knew it too, but he still thought (and that was a belief he was not really ready to get rid off) that there was a way to arrange things so as not to cause pain to each other, the way when we lovingly go straight forward in declaring what we feel and think. Anyway, the problems arose when Rabbit decided to take a trip out of his Forest, to a City that he loved very much, a city connected with his other attachments. And there he was, hoping to meet with the one to whom he would prefer not to show his bleeding heart and teary eyes, but whom he still hoped to see. After all that time of separation, he wanted to understand why there was this thread going out of his heart. Why it kept being attached to a place, to an image that might just as well not be in accordance with the animal for whom Rabbit was still yearning.

So, there he was, waiting for trains running late, and then running on his quick legs (he really was a Rabbit!)—and then waiting again, not running any more, stuck in his waiting and just not understanding, totally unable to hear the inner voice that might tell him what to do. Just waiting, and turning around in a big building, and looking into every single corner, and walking around and waiting and waiting and feeling just as miserable as he could, but unable to move away from where he thought he needed to be, a minute longer, two minutes longer, maybe the other one will come, maybe it's not all lost, maybe it's not too late, maybe, maybe... And the heart was just bleeding, and the blood drops were dripping, dripping... And it was just awful. The most awful thing, though, was that panicked as he was, he didn't think of what the other animal could or would do. So he looked out of the building in the wrong direction, instead of the one

where this other animal was, waiting—and maybe feeling... God knows what! Rabbit and the Author would be in fact both very happy to know it!

What Rabbit learned out of this experience was that it couldn't go on like that. He managed to bring his hidden inner companions from the depth of his world into daylight. So he could probably go and do more, and bite into this big Pain and Longing and see them for what they were. In the first place he decided to try and recollect the threads that were making his energy leak, and he decided to start by writing a letter that goes like this: 'My dear Most Beloved, this is to tell you what I decided. I feel I should wait no more, accommodate no more, fool myself no more by always finding a reason for being in the same places at the time you come there, in order to tell you how important it would be for us to meet and talk and share and comfort each other. And no more complicated situation, for Heaven's sake! If we ever meet again, it needs to be and it will be as easy as possible. I wish it would be your desire to really meet and talk. I can not and I should not, with my heart bleeding for you, with my tears running for you, all these months, be the one who is always there at the good moment, just in case... And I love you and I love you and I love you, and you know it, and I never ever resented you for just anything, but I should not and can not. Do you know...' And Rabbit would go on explaining that even if he believed in those invisible hands telling us what to do, most of the time our desires guide us, and sometimes make us not listen to what our inner voice says...

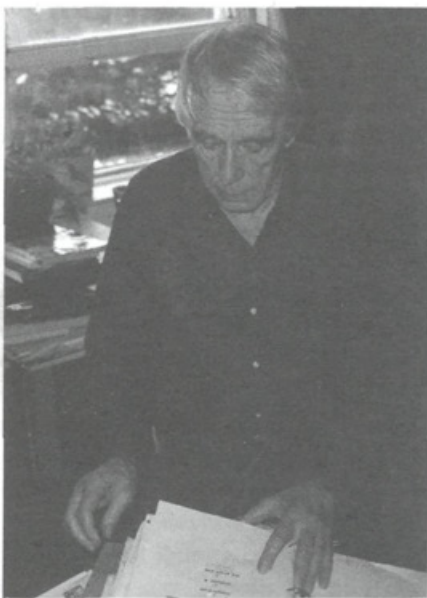
So far for this Rabbit's experience. In fact, no, there is something more to say about it. What Rabbit really needed to understand is the way he was functioning, which had little to do with how others were acting in his regard. Yet, if our deeds usually were not the re-actions to what somebody does to us, to the way somebody thinks of us, it would be so much easier to live, the Author thinks.

By the way, Rabbit was strongly committed to what one would call 'looking at yourself in order to accept, love, change if necessary, but love yourself in all you are doing'—even if he

was not always a hundred percent at it. Feelings of guilt were not that common to him—at least that's what he suggested to the Author. But the latter has watched Rabbit do things over and over in order to please somebody—and wasn't it out of guilt, out of a feeling of 'not being good enough,' 'not doing enough'? So, well, the bottom line. Trying to make others do things his way? No way! What then? Letting them be who they were or thought they were or believed they needed to be... Did it make Rabbit happier? It made him be relieved, very much. For a little while, until he ran again into troubles. But that is yet another story...

domovino: v tej grenki opredelitvi naše biti, slovenske, izstopajo bolečina, žalost, razseljenost... In nato v osemindesetem poglavju sama zamesi in speče potico, za nov začetek, za prvo kosilo z novim spremljevalcem, Kanadčanom Tyronom. Dve omembi potice, za navaden dan, ki ni navaden.

Kramolca zanimajo moja simbolna razglabljanja o njegovem besedilu, zadovoljen je videti, da je mogoče brskati po njem in najti nekaj, česar on ni slutil - tovrstni razlagi se ne upira - nad njo je morda presenečen.



Ted Kramolc, foto: Metka Zupančič, Toronto 1998

Spet moja razlaga drugih razsežnosti - ki pa so tokrat v skladu s pisateljevimi nameni, je v zvezi s Slovenci v Kanadi, ki so se umaknili pred tako imenovanim rdečim nasiljem. Tyrone, upokojeni kanadski vojak, je drugi mož Slovenke, ki je bila poročena s Štefanom, med vojno ravno tako nekakšnim vojakom, ki je ravno tako imel čin - to odkrije vojaška obveščevalna služba, ki da dovoljenje za poroko. Tyrone, ki se očitno zelo dobro spozna na zgodovino, se kot po naključju močno zanima ravno za vzhodno Evropo. Ima jasno izdelano mnenje o pranju glave, ki da je prihajalo iz Kremlja in je zastripilo vse satelitske dežele, seveda tudi Jugoslavijo. Prav stik z drugo ženo Sonjo mu pomaga razumeti, da življenje morda ni tako zelo samo črno in belo. Tyrone se mora v romanu nujno vprašati, ko raziskuje druge, kaj je storil sam, v čigavem imenu se je šel borit v Korejo, v imenu katere ideologije je pobijal ljudi, ali katera koli ideja daje pravico do ubijanja... - in nato umre na najbolj bedast način, kot žrtev bančnih roparjev, čigar edina ideologija je - spodkopavanje sistema, ki mu je Tyrone

tako ali drugače zvesto služil - hlastanje po denarju, skrajna nasilnost, neotesanost, grobost pri pridobivanju, jemanju tistega, kar jim ne pripada... Srečanje Sonje in Tyrone je torej nujno - srečanje kultur, svetovnih nazorov... V knjigi je zanimiv odziv predvsem slovenskih žensk, ki svariijo Sonjo le pred nevarnostmi intimnega nerazumevanja - prikritega rasizma, oblastnosti moškega, ki ni pripadnik iste kulture (morda ne bo zadovoljen, če ne boš prav skuhal...) - same ne vidijo, da govorijo iz podrejenosti patriarhatu - da je njihovo podrejanje posledica njihove vzgoje (ženska je namenjena rojevanju otrok, njena glavna in osrednja naloga je materinstvo, užitek v intimnosti ni zaželen, volja moškega je prva in zadnja - Kramolc to pripisuje vzgoji pri nunah).

Pisatelj govori o ujetosti v svojo generacijo... o tem, kako težko je izstopiti iz vzorcev, ki so se v človeško bitje zasedrali v otroštvu. V romanu se tako prepletajo sociologija, zgodovina, psihologija, tudi filozofija, čeprav Kramolc pravi, da se v njej ne počuti zelo doma. Vseeno je filozofija pri njem gledanje na svet, usmerjeno proti klerikalizmu. Gre za nekakšno naravno religijo - narava pri Kramolcu je brez čustev - vendar kot sistem, organizacija, smiselna urejenost. Navadno je vsakemu vzorcu (recimo slovenskih žensk, podrejenih patriarhatu) postavljena ob stran drugačna inačica - in nato predvsem tretja pot, ki nekako ni opredeljena - to srednjo pot predstavljata Sonja in Tyrone - ljubezen, da, vendar morda predvsem PRIJATELJSTVO, cenjenje, spodbuda, skupna graditev odnosa... Tretja pot med svetovnimi nazori, odpiranje - skozi umetnost! - slikarstvo (Tyrone je slikar-amater, Sonja pa prostovoljna vodička v umetniški galeriji) - za naravno religijo - za silovitost dogajanj v naravi... In obenem umetnost, kjer se dogaja več od tistega, kar umetnik zmora videti - ko nekako stopi v službo umetniškega dela, v katerega se je vpregel, ko Kramolca vodijo njegove osebe, ki imajo svojo logiko.

Ves roman izzveni kot hrepenenje po idealnem, po nečem, kar presega vsakdanjost... se pravi, tekanje za denarjem... za blaginjo... Ljudje pri Kramolcu so med svetovi... nikoli zares tu, nikoli več tam... Vsi globoko opredeljeni s trpljenjem zaradi zla, ki jih je prizadelo. Resnično zlo, kakor ga opisuje Kramolc, je uničevanje drugih, mučenje drugih, vsiljevanje svojega pogleda na življenje. Strast, nasilje, zloba... Vse skupaj opisano z veliko mero obzirnosti, z nekakšno distanco, ki jo je mogoče pripisati Kramolčevemu liberalizmu, spet nekakšni tretji poti - ki ga je zaznamovala že v

predvojni Sloveniji, pa tudi v slovenskih krogih v Kanadi, tretji poti, ki se morda še ni uveljavila. Tako se tudi Kramolčev roman s svojo intenzivnostjo, silovitostjo, pa predvsem večino v romanesknem izrazu, zapisuje v nekakšno tretjo pot, tretjo inačico: med različnimi nazori, med različnimi oblikami umetniškega izražanja, med različnimi deželami, običaji, jeziki, predstavljenimi v slovenščini, ki Kramolcu poje, ki je pri tem umetniku pravi jezik za izražanje tistega, kar nam želi sporočiti s svojim pisanjem. S pisanjem, ki se nadaljuje, prav kakor slikarstvo: ob novih in novih slikah se oblikuje že tudi nov roman, novo razmišljanje o življenju.

...Tone Zrnec - nadaljevanje s 17. strani

V posebnem poglavju so urejene fotografije iz Baragove dežele, za katero ima g. Zrnec posebno zanimanje, saj je o njej napisal knjigo, pa tudi pri snemanju dokumentarnega filma o Baragi je imel največji doprinos.

Kot velik ljubitelj umetnosti je g. Zrnec še posebej navezal prijateljske stike s kiparjem Francetom Goršetom, ki je nekaj časa preživel tudi v Torontu in je tu zapustil precej svojih umetnin, še zlasti v cerkvi Marije Pomagaj, pa seveda znameniti kip Barage na Slovenskem letovišču. Tudi to je v knjigi bogato fotografsko dokumentirano.

Kreativni duh g. Zrnca je bil preveč raznolik, da bi poleg duhovniške službe lahko uresničil vse svoje ideje, toda česar se je lotil, je poskušal opraviti s kar največjo vztrajnostjo in natančnostjo. Če česa sam ni zmož, je poiskal strokovnjake, ki so mu priskočili na pomoč, kot slovenski skladatelj Primož Ramovž, Anton Jobst, Matija Tomc, pisatelji, kot Karel Mauser in Alojz Rebula, ter drugi baragoslovci.

Vezno besedilo v knjigi Na brzicah življenja je napisal pisatelj Alojz Rebula, dolgoletni prijatelj g. Zrnca, odlično grafično oblikovanje pa je delo Milana Vinčeca in Teda Golla. Fotografije je g. Zrnec sam zbral in uredil, mnoge je tudi sam posnel, saj je navdušen fotoamater, ter zanje napisal slovenska besedila, za angleški prevod pa so poskrbeli Ciril Pleško, Ivanka Vukšinič in Eva Lagan. Knjigo je lektoriral župnik Franc Letonja iz Montreala, izdala pa Božja beseda iz Toronta.

Knjigo avtor poklanja vsem, ki se jih je dotaknilo njegovo prijateljstvo, kot dar srca, ki je bolj kot srca drugih ljudi čutilo lepoto božjega stvarstva in je vsrkavalo te lepote ne samo zase, ampak z namenom, da bi tudi druge zanje navdušilo.

Knjiga Na brzicah življenja je le bežen

MOJE MISLI O EPIDEMII AIDS

Silvester Lango, dr. med.

pogled v zanimivo in mnogokrat razburkano življenje in v plodovito delo duhovnika, pisatelja, glasbenika, vzgojitelja in zagnanega kulturnega delavca Toneta Zrnca, ki se je daleč proč od svoje domovine razdal v ljubezni do domovine in do Boga.

...Slovene Identity. - nadaljevanje s 17. strani

choir from Vrtojba, Slovenia, was invited to perform.

At the end of May, 1997, the two still-living authors, Dr. Šavli, and Rev. Tomažič, were invited to lecture at the Academy of Sciences and Literature in Verona, Italy. The president of the Academy personally introduced the guest speakers and their respective themes. The proceedings of this important occasion will be published in the Year Book of the Academy.

The Onomastics Journal of Italy (Rivista Italiana di Onomastica III - Sulle tracce dei Paleoveneti/ In the Footsteps of Ancient Veneti) gives a major recognition for Slovene Venetologists. Let us hope that this selfless work will eventually come to full fruition.

The University Scientific Forum in Ljubljana holds ongoing public meetings on Venetic theory which are very well attended. The latest was held on Dec. 10, 1997. Rev. Tomažič was invited to present his talk on "Slovene Identity and the Ancient Veneti".

The historical reality that the ancestors of modern Slovenes have been resident in Slovenia and surrounding territories at least since 1200 B.C. will sooner or later become common knowledge, and the fabrications of the last century about the arrival from the swamps of Trans-Carpathia in the 6th century A.D. will be discarded. The evidence presented in our book will play a major role in this process. Within its pages we find countless pieces of evidence showing the presence of Slovenes or their ancestors in central Europe long before the date put forward by official historiography.

VENETI: FIRST BUILDERS OF EUROPEAN COMMUNITY is still available for purchase. It is in English, published by Editiones Veneti, Vienna 1996, translated and printed in Canada, hardbound with an attractive dustcover 534 pages, 150 illustrations, index. Price in Canada \$34.00 CND, the USA, Australia and other destinations \$29.00 USD. Postage included. For more information, or to order this important publication write to: Anton Škerbinc, Site 1, Box 17, R.R. 1, B.C. V0B 1A0 Canada.

Ko sem v začetku osemdesetih let prvič bral o novi bolezni z imenom aids, sem si ob branju rekel, da je ta članek in koncept po svoje zanimiv, ker klasificira skupino bolezni na osnovi skupnega imenovalca - pridobljene neopornosti za določena, vsakdanja obolenja, vendar bo, kot mnogo drugih, verjetno kmalu pozabljen. Pa se ni zgodilo tako, ampak je bilo to odkritje začetek zadnje epidemije, ki je do danes pobrala že na milijone, v glavnem mladih ljudi. Nova spoznanja o tej bolezni so počasi odkrivala skrivnostno in čudovito delovanje te umetnine, ki jo imenujemo človeško telo. Virus, najmanjše živo stvarjenje, napade bele krvničke, pravzaprav le selektivno nekatere izmed njih, ki jih imenujemo limfocite. Ti služijo kot dolgoročna obramba, lahko bi jih primerjali z orožniki, ki skrbno preverjajo vsakega novoprišleca v človeško telo, nekatere sprejmejo, nepridiprave pa z zelo kompleksnimi obredi razorožijo, zaprejo ali pa umorijo. Ko virus aidsa vstopi v limfocit, ta ne prepozna namer tega novodobnega jeza, ampak ga sprejme za svojega. Virus se začne zelo počasi in previdno bohotiti, dokler bela krvna celica končno ne omaga in odmre. In nato novosproščena svojat strpno nadaljuje svoje posle, dokler ne začne število limfocitov upadati. To ne povzroča nobenih težav, dokler število celic ne pade pod kritično mejo, ki je nekje pri 400 na mililiter krvi. Tedaj pride do zanimive spremembe v telesu: obrambne sile v telesu začnejo počasi pešati. Normalno živi v našem telesu na milijarde bakterij, složno in brez problemov za gostiteljevo telo. Ko pa nekatere izmed njih, kot na primer PCP, ugotovijo, da stražarjev ni več mnogo, da obramba pojenja, da kontrola popušča, se začnejo bohotiti. Tako je zanimivo, kako je virus pripravil pogoje za končni naval svojega sodelavca - bakterij, ki nato delo dokončajo in so tudi končni vzrok smrti. Ko se začnejo bakterije bohotiti, ne govorimo več o infekciji z aidsovim virusom, ampak o bolezni sami, o aidsu,

torej ne več o pozitivnem HIV testu, ampak o pljučnici, Kaposijevem sarkomu ali podobnem, ob zelo nizkem številu T4 celic v krvi, ki v tandemu usmrtijo bolnika. Od okužbe, preko stadija brez bolezenskih znakov, ki jo ugotovimo po nekaj tednih s krvnim testom, do obolenja aidsa, traja pet do deset let, in samo obolenje aids traja po navadi leto ali dve in se konča s smrtjo. Izredno je zanimivo, kako virus aidsa pripravi ugodna tla za bohotenje normalnih, nevarnih bakterijskih gostov našega telesa, ki nato povzročijo smrt.

To tandemsko delo da človeku misliti, da je na tem svetu mogoče mnogokaj, kar bi se hitremu opazovalcu zdelo neverjetno in nemogoče, in nas sili k mnogo globljemu, filozofskemu pristopu do življenja in dogajanja okoli nas.

Od prvih petih primerov obolenja v ZDA, publiciranih spomladi 1981, se je število dvignilo na 160.000 konec 1990 in na 30 milijonov letos, od česar je bilo nad dve tretjini obolelih v Afriki, od koder se je bolezen tudi razširila po vsem svetu.

Kot pri drugih epidemijah v preteklosti, je tudi tokrat bolezenska klica sčasoma postajala vse bolj virulentna, nevarna, pri širjenju pa je imela nekaj pomočnikov - promiskuiteto, ki je dovoljena v nekaterih deželah v Afriki in je pogosta pri homoseksualcih, in pa narkomanijo, ki omogoča direkten prenos z okuženimi iglami. Tako je od milijona in pol narkomanov v ZDA skoraj polovica okuženih in le 10 odstotkov dobiva vsa potrebna zdravila. Problem je izredno tragičen v Afriki, kjer po cele vasi zgubijo odrasle, otroci ostanejo sirote, žive s starimi starši ali pa tudi sami zbolijo. Mladina v New Yorku je zaskrbljena nad tem, kako dobiti zdravega prijatelja, in ne samo pri moških, ampak tudi pri ženskah je v tem velenju aids glavni vzrok smrti pri ljudeh med 25 in 44 letom.

world Slovenian Congress recommendation regarding Special Status for Slovenians abroad without Slovenian citizenship would go a long way in preserving Slovenian origin outside of Slovenia's borders.

The next census survey will take place in the year 2001.

On behalf of myself and the Canadian Slovenian Congress, I would like to thank Statistics Canada and the Canadian Slovenian Community for your support, co-operation and a job "WELL DONE."



David W. Barrett,
PRESIDENT

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ženske do 12 leta

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- 2 Marissa Jenko
- 3 Ana Šuc

ženske od 13 do 18 leta

- 1 Mojca Branc
- 2 Nina Smonig
- 3 -

ženske od 19 do 35 leta

- 1 Natasha Smonig
- 2 Jasna Misvelj
- 3 Barbara Bulc

ženske od 36 do 50 leta

- 1 Tina Jenko
- 2 Breda Ribič
- 3 -

ženske od 51 leta

- 1 Susan Godec
- 2 Breda Krušič
- 3 Lidija Misvelj

moški do 12 leta

- 1 Alex Jenko
- 2 Matej Branc
- 3 Kyle Mittrione

moški od 13 do 18 leta

- 1 Matthew Henningman
- 2 Miklavž Bevc
- 3 Andrej Branc

moški od 19 do 35 leta

- 1 Ivan Kamin
- 2 Jordan Jan
- 3 Dominik Dolenc

moški od 36 do 50 leta

- 1 Stane Razen
- 2 Marjan Smonig
- 3 Max Hartmannsgruber

moški od 51 leta

- 1 Ivan Kamin
- 2 Metod Ilc
- 3 Anton Kačnik

najboljša smučarka

Natasha Smonig z časom 61.07

najboljši smučar

Ivan Kamin, jr. s časom 52.59

najboljša smučarska družina

Kamin

WINDHAM, NEW YORK, 6-8 FEBRUAR 1998 - SNEG, SONCE IN SMUKA

Nives Čorak

Slovenski smučarski konec tedna je bil letos organiziran v Windhamu (New York).

Smučarski center Windham je oddaljen dobri dve uri iz New York City-ja, iz Toronta pa sedem ur vožnje z avtomobilom. Postanki na avtocesti (v primeru vožnje iz Toronta) dajejo občutek vožnje v krogu. Vsa postajališča vzdolž avtoceste so namreč enaka.

Zgradbe so domnevno narejene po istem načrtu, restavracije so istega tipa in hrana je identična. Zdi se, kakor da se vsakič vračate, od koder ste že prišli. Takoj, ko se umaknete avtocesti, se vse spremeni. Bližina hribov vzbuja zadovoljiv občutek in pričakovanje.

Smučarski entuziasti niso ušli tekmi, ki se je odvijala v sobotnem dopoldnevu na pobočjih Catskill Mountain. Primerjav in pogovorov o najnovejših smučeh in najprimernejši opremi ali novi tehniki ni bilo konca večer pred tekmo. Napetost, razposajenost in užitek ob vsem tem so

se seveda stopnjevali s prihodom na jutranje sončno pobočje. Misel, biti na progi prav tisti trenutek, je bila najpomembnejša. Sprostitev in smeh pa sta med udeleženci nastopila šele po opravljenem tekmovanju, takrat je vsakokraten spust postal del dolgega tridnevnega pogovora. Smučanje bi lahko primerjali z igranjem golfa, če bi delu igre pripisali možnost izmenjave dialoga. Smučarski postanki, zapolnjeni s klepetom, so tako pogosti, da je sama spontanost tega, ob vsakem trenutku, na hribu, ob vznožju, ali pa na sedežnici, neka posebna igra, v katero se vpleta fizična aktivnost spusta po hribu.

In v čem je posebnost Windhama? Ena izmed posebnosti prostora je vsekakor bližina metropole, New Yorka. V okolici Windhama so posejane številne počitniške hišice, kamor se zatekajo v naravo mestne družine. Potrebno je zabeležiti tradicionalno pogostitev v hiši organizatorja srečanja Ivana Kamina in

potrditi njegovo večletno predanost slovenski skupnosti.

In kaj je posebnega ob slovenskem koncu tedna v Windhamu?

200 Slovencev zapolni terene vlečnic in prog, podobnih pobočjem mariborskega Pohorja. In ko tako stojite npr. v vrsti na vlečnico in zamižate, ker želite ujeti vsak sončni žarek po daljših zimskih dneh, med drugim zaslišite "domače", slovenske besede, pogovore, klice različnih skupin iz različnih smeri. Naenkrat se vam zazdi, da ste "doma", da kraj poznate, zazdi se, da ste nekje morda na Krvavcu na popoldanski smuki, ali kaj podobnega. In tako sta dva svetova združena. Odprete oči in se nasmehnete skupini.

Druženje daje občutek pripadnosti in razumevanja. Naenkrat niste več sami, ampak del celote.

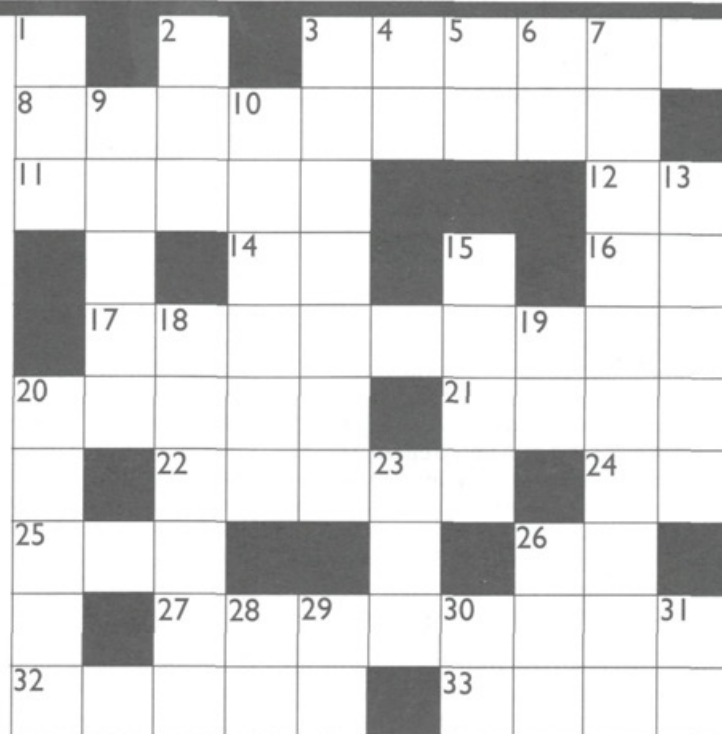
Windham, New York, slovenski smučarji



križanka • crosswords

VODORAVNO

- 3 znana slovenska harfistka, ki je februarja koncertirala v Torontu, Mojca
- 8 glavno mesto Slovenije
- 11 sestavni del jadrnice
- 12 Ray Bukovec
- 14 Erika Buffa
- 16 Marija Aha;i;
- 17 oseba na prestajanju kazni
- 20 velika količina slane vode
- 21 krajša oblika imena Vilijem
- 22 /ensko ime
- 24 Ivan Lebar
- 25 [tevník
- 26 16. in 4. ;rka slovenske abecede
- 27 visoki cerkveni dostojanstvenik, med Slovenci do sedaj le dva
- 32 del pohl[tva
- 33 med Slovenci priljubljena alkoholna pija;a



Rešitev križanke bo objavljena v prihodnji številki Glasila.

NAVPI:NO

- 1 panj
- 2 ?id
- 3 zloben ;lovek
- 4 avtomobilska oznaka Ljubljane
- 5 4. in 1. samoglasnik slovenske abecede
- 6 Brigita Novak
- 7 pripadnik enega od mehi[kih redov

- 9 junak iz znane otro[ke povesti, ... in Metka
- 10 romarska pot na Gorenjskem
- 13 ku/na klica
- 15 uboga /enska
- 18 zdravilna gorska rastlina
- 19 nikalnica
- 20 podzemna /eleznica
- 23 banja
- 26 osebni zaimek
- 28 povr[inska mera

- 29 oznaka za kemijski element radij
- 30 rimska 4
- 31 lovski odbor

Re[itev prej[nje kri/anke>
TORONTO, OB, PRE{EREN, O, KKK, A, JOK, VA, OTTAWA, IN, DLAN, ZO, N, BOA, AMEN, OTAV:ANI, T, GR, AA, ALGA, RT, NN, SA, R, AA, E, E, N, I, D, OCET, OTO

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kumare
kis
sol
česen
peteršilj
kisla smetana
sladka paprika
paradižnik

Kumare naribamo, mlade lahko tudi neolupljene.

V pol kozarca kisa namočimo za 1/4 ure strt česen, ga precedimo, zmešamo s seseklanim peteršiljem in kisló smetano. Vse skupaj zlijemo na osoljene kumare in dobro zmešamo. Po vrhu jih lahko potresemo s sladko papriko in okrasimo s paradižnikovimi rezinami.

JABOLČNA JUHA

1 1/2 kg kislih jabolk
malo vode
limonina lupinica
klinčki
cimet
8 dkg masla
3 dkg sladkorja
1 žlica moke
voda za zalitje
1/2 l vina
po okusu sol in sladkor

Jabolka operemo in neolupljena zrežemo na krhle. Prilijemo malo vode in dodamo dišave. Pokrijemo in dušimo. Mehka jabolka pretlačimo. Na maslu zarumenimo sladkor, nato še moko. Gladko razkuhamo najprej z vodo, nato dodamo pretlačena jabolka in prilijemo vino in potrebno vodo. Po okusu sladkamo in tudi malo solimo. Juho dobro prevremo. Ponudimo s prepraženimi kruhovimi kockami ali z ocvrtim grahamom.

ČEŠPLJEVI CMOKI

1 kg kuhanega in pretlačenega krompirja
30 do 35 dkg moke
10 do 15 dkg masla
3 jajca
mleko po potrebi
sol
1 1/2 kg češpelj
15 dkg sladkorja
10 dkg masla za zabelo
5 dkg drobtinic
malo cimeta

Češpljevi cmoki so pri nas tako cenjena preprosta sladica. Iz pretlačenega krompirja, moke, masla, jajc, soli in mleka ugnemo krompirjevo testo. Razvaljano razrežemo na kvadrate, na vsakega denemo češpljo brez koščice, napolnjeno s pol žličke sladkorja. Naredimo cmoke. Češplje s testom dobro zadelamo, da cmoki med kuho ne pokajo in se ne izceja sok. Kuhamo jih 15 minut v slanem kropu. Kuhane previdno poberemo v skledo in jih zabelimo s prepraženimi drobtinami, potresemo s sladkorjem in cimetom.

humor

LIPOV ČAJ

Zakaj Gorenjec stoji pod lipo, ko pada toča? Zato, da srka brezplačni lipov ledeni čaj.

ŽIVALSKA

Muri ima čudovito farmo čudovitih pujskov. Vsa Slovenija hodi k njemu in jih občuduje. In tako se nekega dne tam pojavi tudi mož, kateremu že na nosu piše, da je funkcionar: "Gospod Muri, zanima me, kaj dajete pujskom jest? "Na hrano pa jest fejš pazim. Dobijo vse najboljše, tudi pečenko," pove Muri. "Sem kar slutil," reče gospod in odpre aktovko: "Pečenka za pujske je mednarodni prekršek, za katerega boste

morali plačati 2000 tolarjev." Muri ne reče nobene, seže po denarnici in plača. Ne mine teden, ko se spet pojavi neki gospod in se pretirano zanima za prehrano pujskov. Muri ne pove nič. "Nej se znajdejo, kakor znajo." "Hopla Muri, sedaj vas pa imam. Sem od Društva za zaščito živali in za take prekrške zaračunamo po dvatisoč tolarjev." Muriju je že dosti, plača še ta dva jurja in gospod odide. Ampak čez 14 dni je na Murijevi farmi spet eden, ki ga zanima prehrana prašičev. Muri jezno odgovori: "Če ste prišel kontrolirat, s čim futram prašiče, me ne boste dobili. Tako je, vsakmu dam po dvesto tolarjev na dan, pa naj si kupi, kar hoče."

PROPELER

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ULOV

Lovec: "Sem ustrelil takega medveda, da je samo njegova senca tehtala štiri kile." Ribič: "To ni nič. Sem ujel tako ribo, da so morali, ko sem jo potegnil na suho, gasilci doliti vodo v ribnik."

PO BOLŠJE

Dve bolhi živita na istem psu, pa pravi prva drugi: "Ti, kaj misliš, ali obstaja življenje na drugih psih?"



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1998

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7. junij
Večerni Zvon, PREKMURSKO LETOVIŠČE, *Prvi piknik*
14. junij
SLOVENSKO LETOVIŠČE, *Procesija rešnega telesa*
21. junij
Simon Gregorčič, S.G. PRISTAVA, *Simon Gregorčičev dan*
28. junij
Holiday Gardens, H.G. PRISTAVA, *Prvi piknik*
5. julij
Kanadski Svet in SLOVENSKO LETOVIŠČE, *Slovenski dan*
12. julij
S.H. & A.C., ALISTON, *Prvi piknik*
19. julij
Večerni Zvon, PREKMURSKO LETOVIŠČE, *Tombola*
19. julij
Holiday Gardens, H.G. PRISTAVA, *Piknik*
25. julij
SLOVENSKO LETOVIŠČE, *Poletni večer*
26. julij
SLOVENSKO LETOVIŠČE, 40. Obletnica
1. avgust
Holyday Garden, H.G. PRISTAVA, *Članski piknik*
2. avgust
S.H. & A.C., ALISTON, *Piknik*
9. avgust
Holiday Gardens, H.G. PRISTAVA, *Piknik*
9. avgust
Simon Gregorčič, S.G. PRISTAVA, *Piknik*
16. avgust
Večerni Zvon, PREKMURSKO LETOVIŠČE, *Proščenje*
5. september
S.H. & A.C., ALISTON, *Oktoberfest*
6. september
S.H. & A.C., ALISTON, *Oktoberfest*
13. september
Cerkev, MIDLAND, *Romanje v Midland*
13. september
Večerni Zvon, PREKMURSKO LETOVIŠČE, *Vinska trgatev*
20. september
Holiday Gardens, H.G. PRISTAVA, *Vinska trgatev*
20. september
Simon Gregorčič, S.G. PRISTAVA, *Vinska trgatev*
10. oktober
V.S.K.O., BROWN'S LINE, *Banket*
11. oktober
SLOVENSKO LETOVIŠČE, *Vinska trgatev*
24. oktober
Nagelj, BROWN'S LINE, *Banket*
2. maj
Lipa Park, *Materinski dan*
9. maj
Sava, Triglav & Bled, *Materinski dan*
10. maj
Župnijsko Kulturno Društvo, *Materinski dan*
17. maj
Slovenski Park, *Prvi piknik*
18. maj
Lipa Park, *"Open house"*
31. maj
Bled, *Prvi piknik*
7. junij
Slovenski Park, *Telova procesija, Piknik*
14. junij
Triglav, Bled & župnija, *Dan očetov*
21. junij
Lipa Park, ST. CATHARINES, *Slovenski dan 1998*
28. junij
Lipa Park, *Sausage Festival*
5. julij
Slovenski Park, *Piknik*
12. julij
Bled, Žegnanje, *Piknik*
12. julij
Lipa Park, *Cherry Festival*
2. avgust
Slovenski Park, *Piknik*
2. avgust
Vzajemna Podporna Zveza Bled, *Zvezni piknik*
9. avgust
Bled & Lipa Park, *Piknik*
23. avgust
Bled, Športni, *Piknik*
23. avgust
Lipa Park, *Piknik ansamblov*
6. september
Bled, *Piknik, Balinanje*
6. september
Slovenski Park, *"Baseball turnir", Piknik*
20. september
Župnija sv. Gregorja Velikega, *Žegnanje, Banket*
3. oktober
Slovenian Canadian Scholarship Foundation, *Letni banket*
10. 11. 12. in 17. oktober
Sava, KITCHENER, *"Oktoberfest"*
17. oktober
Bled, *Banket*