

#### Kratke vesti iz življenja in sveta

#### ARETACIJA SVICARSKEGA FAŠISTA

Bern, Švica. — Tukaj je bil v soboto po ukazu vlade aretiran polkovnik Arthur Fonjallaz, voditelj švicarskega fašističnega gibanja. Aretiran je bil na obtožbo vohunstva. Fonjallaz, ki ga nazivajo švicarski fašisti "švicarski duce," je bil izključen iz armade leta 1934.

#### CLOVEKOLJUBNA MRS. ROOSEVELT

Washington. — Mrs. F. D. Roosevelt je v soboto sugestirala kongresnemu odboru, naj običajno zavetišče za ostarele v District of Columbia, da se bodo svoje oči prepričali, da vlado tam take razmere, ki niso vredne cloveškega dostopanja. PRAVI, DA A FINCE NI PRESTAR

PARIZ. — Clement Grandcourt, 71 let stari vpokojeni francoski general, je odpotoval v Helsinke, kjer se je vpisal v finsko armado. Pravi, da se ne čuti prestarega, da se ne bi mogel več biti.

KNEZ PAVLE  
SEP ARMADE

Beograd. — Knez namestnik Pavle, načelnik jugoslovenskega generala, je bil v soboto imenovan za glavnega inšpektorja jugoslovenskih vojnih sil.

Slovenec ubit v  
letalski nesreči

Smrt nadobudnega sloven-  
skega mladeniča Josepha  
Kapel-a, cigar letalo je  
treščilo na zemljo.

V soboto zvečer okoli šestih je pripetila letalska nesreča, ko je zahtevala življeno nadobudnega mladeniča Josepha Kapel-a, stanjujočega na 1920 St. Clair Ave., ki je bil zaposlen zadnjih dveh let kot letalski instruktor na letališču. Nesreča se je dogodila v bližini Chardon Rd., in St. Clair Ave., v Euclidu. Kako je sgodila ta silna nezgoda, ni včasih znano, sodi pa se, da je pokvaril v zraku motor letala s katerim je hotel Kapel-a, stanjujočega na 1920 St. Clair Ave., ki je bil zaposlen zadnjih dveh let kot letalski instruktor na letališču. Nesreča se je dogodila v jadralnem poletu, pa bilo letalo za tako pristanje na zmrzlo zemljo s tako sirovo, da je popolnoma razbilo. Kapel tovarju Charles Gaghamer, ki se je nahajjal ž njim v letalu, je bil na mestu ubit, mlaški Kapel pa je podlegel težkim poškodbam na potu v bolnišnico. Pokojni Joseph zavuča žalute starše: očeta Franka, doma Kala, fara Košana na Noviškem, in mater Paula, rojenega Sklerl, iz Viča pri Ljubljani, ter tudi tri brate, Franka, Antona in Edwarda, in dve sestri, Paulino, omoženo Kuhel (soprona Slovenskega blagajnika Slovenske Louise, omoženo Tom, obe v Kraljini, in več sočodnikov. Po-  
krajnji je bil rojen v Clevelandu in je bil član društva Janeza Arntnika št. 71 JSKJ, in Spar-  
ništ. 198 SSPZ. Pogreb se bo vršil iz J. Zele in Sinovi pogrebne zavoda na 458 E. 152 St., v petek ob 9:15 v cerkev Pavla na Chardon Rd., in od tudi na sv. Pavla pokopališče. Edini mu ohranjen blag spomin, prestatim pa naše globoko so-  
je.

#### Doberšen del zasluga WPA delavcev se potroši za vožnjo na delo in z dela domov

Sto in petdeset delavcev plačuje nad dolar na dan za vožnjo tja in nazaj. — Kako naj delavcu kaj ostane za njegove lastne potrebe in za potrebe njegove družine?

Stroški prevoza za WPA delavcev v Cuyahoga countyju so najvišji v državi ter znašajo povprečno po 22.7 centov vsak delovni dan.

Zadnji kongresni WPA zakon je doprinesel direktno in indirektno k višjim stroškom delavske transportacije, hkrati pa je reduciralo povprečno plačo, ki je je deležen WPA delavec zase in za svojo družino.

Tako je rečeno v izjavi, ki jo je podal včeraj WPA distriktni manager Frank T. Miskell.

"WPA ustanova želi obdržati stroške delavcev na absolutni nizini, tako da bi mogel delavec obrniti večino svojega zasluga v svojo korist in v korist svojih družin," je rečeno v Miskellovi izjavi.

"Toda uveljavljanje kongresnega WPA akta je zvišalo delavne ure na 130 na mesec, dočim je reduciralo delavsko plačo do \$52 in \$57 na mesec, tako da

morajo delavci potrošiti več za svoj prevoz, dočim dobijo istočasno manj za svoje delo.

"Sedanjí projekti se delajo vedno bolj daleč iz mest, ker so projekti v bližini večinoma dograjeni, zaradi česar je potreben, da morajo delavci dalje potovati do svojega dela."

Iz poročila je dalje razvidno, da uporablja 25.7 procentov clevelandskih WPA delavev svoje lastne automobile za vožnjo na delo, 36.3 procenta se jih vozi na delo v avtomobilih svojih prijateljev, 34 odstotkov pa uporablja poučno železnico in avtobuse.

Izmed onih delavcev, ki se jih je intervjuvalo, jih plačuje 13,000 do 27 centov na dan za svoj prevoz, 1,000 jih plača 28 do 47 centov na dan za vožnjo na delo in z dela, 150 pa jih je, ki plačuje 48 do \$1 dnevno za vožnjo in več.

#### Lepo uspela predstava "Naše zvezde" v Euclidu

Dramski zbor "Naša zvezda" v Euclidu je podal včeraj popoldne v Slovenskem društvenem domu komično igro "Kdo je mrtev."

Igra je obširna in zahteva večje število igralcev, ki so ob svojem včerajšnjem nastopu prav častno rešili svoje vloge. Kdo je videl to veselo igro, se bo strinjal s piscom teh vrst, da so bili Andy Ogrin, Gusti Zupančič, Joe Godec (ta, ta!), Angela Kern in Maryan Bashel izmed dobrih najboljših. V prvem dejanju sta bila Andy Ogrin kot Matej Zajec, in Gusti Zupančič vloga Urše, Matejeve žene, neprekosljiva, v drugem dejanju pa sta nosila zastavo Joe Godec, kot Zajec hlapec, in Maryan Bashel kot stara Katra. To je bila popolna štiriperesna deteljica, ki je na moč ugajala, kadar kolik je nastopila. Jernej v svojem zaspansem zehanju, preteganju in čohanju, bebasto sedeč vruh lesteve, ko se je vlekel s svislji, je bil božanski. Njegova maska sijajna, njegove kretnje in igra v zvezdu, šegava do skrajnosti, pa nikoli ne pretirana. Gusti Zupančič je izborna moč, ki je dobro pogodila resolutno kmečko gospodinjo in mater, prav tako je videti Ogrinu, da je uglajen igralec. Maryan Bashel ni mogla biti boljša v svoji vlogi, Angela Kern je bila kot Anka vse skozi ljubka in na mestu, prav tako njen fant Fredy Bashel, kot Mrkačev sin Ivan.

Sicer pa je bila prireditev lep uspeh, tako, da so lahko že zadovoljni tako igralci kot gledalci, katerih je bilo sicer lep število, toda če se vzame v obzir, da je bila ta velika in lepa predstava dana za korist Doma, bi jih bilo lahko več.

Po predstavi se je razvila prijateljska domača zabava in ples, za katerega so svirali Krištof bratje.

#### Pozdravi iz Minnesota

Enakopravnosti in prijateljem pošiljajo pozdrave iz mrlze Minnesote Janko N. Rogelj, Matt Anzelc, Frank Vranichar, Andrew Milavec Jr., in John Kum-

#### NAROD SE KLANJA POKOJNUM BORAHU



Krst s trupom mrtvega državnika Williama E. Boraha neslo v Kapitolj v Washingtonu. Pokojni senator je služil svojemu narodu 33 let.

#### BURTON NAZNANJA SVOJO KANDIDATURO ZA ZVEZNI SENAT

V slučaju izvolitve mu bo nasledil kot župan direktor departmanta mestnih zakonov.

#### ZA ČASA KAMPANJE BO VRŠIL NADALJE SVOJE ZUPANSKE POSLE

CLEVELAND. — Župan Harold H. Burton je včeraj formalno naznani, da bo letos kandidiral na republikanski listi za senatorja Zedinjenih držav. Ta izjava je prišla po večtedenskem uginjanju, ali bo kandidiral ali ne.

"V tej kritični periodi bi rad po svojih najboljših močeh služil svojemu ljudstvu," je rekel župan Burton v svoji izjavi. "V slučaju, da bom izvoljen v zvezni senat, bom posvetil vsa svoja prizadevanja najboljšim interesom javnosti v splošnem, posebno pa stvari miru in ekonomiji, stvari industrijskega in agrkulturnega okrevanja ter potrebam onih, ki žive brez svoje krvide v siromaštvu.

"Tekom celotne kampanje bom izvrševal svoje županske dolžnosti. V slučaju moje izvolitve v zvezni senat, bom zasedel tam svoje mesto v januarju leta 1941, nasledil pa mi bo kot župan direktor zakonov, ki bo čupal interes mesta in prebivalstva preostalih enajst mesecov mojega urada."

O njegovih nadaljnih izjavah kakor tudi o njegovi poznejši kampanji bomo še poročali.

#### Nacijski oblastnik napoveduje Čehom hude čase

Cehi morajo pripomoci k zmagi nemškega rajha, pravi tajnik protektorata, Hermann Frank.

MADRID, 28. januarja. — Spanjska vlada je s posebnim dekretom vrnila jezuitsku red v Španijo, da vse njegova ogromna posestva v Španiji, ki jih je vladala španska republike leta 1932 zasegla. Jezuitom, ki jih je republikska vlada izgnala, je zoper dovoljeno njihovo delovanje v mejah Španije.

Ta odredba je prišla kmalu za ono, s katero se je restoriralo ali vzpostavilo plačila španske države katoliški cerkvi, katera plačila so postavljena na ono višino, kakršna je bila za časa španske monarhije.

Poleg šolskih in cerkvenih poslopij lastuje jezuitki red v Španiji tudi veliko število delnic madrilske cestne železnice ter drugih ustanov.

MADRID, 28. januarja. — Jezuitje so dobili včeraj v svojo oblast zopet vse svoje šole, samostane in druge ustanove, ki so vredne \$30,000,000. Esteban Bilbao Eguia, justični minister, je izjavil, da je s tem popravljena najškandaloznejša krivica, ki jo je storila republikanska vlada.

Da je Rumunija v velikih stiskah, je razvidno iz dejstva, da je izdala danes dekret, s katerim ukazuje angleškim, francoškim, ameriškim in drugim oljnim kompanijam, da izroče slednje del svoje produkcije državi.

Rumunija se nahaja v skrajno kočljivem položaju. Nemčija za-

hteva od Rumunije vedno več in več olja, dočim ji Anglia in Francija grozita odtegniti svoja jamstva za njeno neodvisnost, a ko bo rumunska vlada silila oljnemu družbi, ki jih lastujejo Angleži in Francozi, dobavljati olje Nemčiji.

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Da pa bodo rumunski teži polni, pa pritisko na Rumunijo, naj-

zaveti, da bo vredno radi številnih prevodov del pok. pisatev.

Ivan Cankar je imenoval g. A. Klančarja za svojega častnega člena v priznanje za zasluge, ki mu gredo radi številnih prevodov del pok. pisatev.

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# UREDNIŠKA STRAN "ENAKOPRAVNOSTI"

## »ENAKOPRAVNOST«

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## ITALIJA — ZAŠČITNICA BALKANA

Danes, ko so se velesile zopet spopadle v gigantski borbi za politično-gospodarsko nadoblast v Evropi in v svetu, je pričelo zopet prihajati na dan staro balkansko vprašanje. V zvezi z njim se pojavljajo v Evropi vedno bolj zaskrbljeni zaščitniki in varuh Balkana, docim balkanski narodi trepečejo in prosijo Boga, naj jih varuje pred temi varuhimi, kakor bi prosil pastir, če bi se mu za cuvanje njegovih ovac ponudil volk mesto psa.

Eden največjih "zaščitnikov" balkanskih narodov je postal Mussolini, ki je — ko je doslej dolga leta svojega vladanja pljuval v obličeje civilizacije in človeške dostenosti — zdaj nenadoma prevzel vlogo zaščitnika civilizacije, čes, da preti Balkanu "barbarstvo azijskih hord." S to njegovo najnovejšo vlogo soglašajo tudi visoki cerkveni dostojanstveniki kakor tudi vsi sosedni, vključno balkanski oblastniki, ki, kakor on, verujejo v "civilizacijo" nasilja in izkorisčanja. Kar je pa zelo važno in za vse te "zaščitnike" slabo, je to, ker se z njimi ne strinjajo narodi, ki tvorijo balkansko prebivalstvo, ki je že davno spoznalo te volkove v pasji koži čuvarjev, zato se je pričelo danes ozirati, da se jih enkrat za vselej reši.

Kar se tiče zunanjih sil, ni bilo zanje nikakega "balkanskega vprašanja," dokler je bil Balkan siguren v rokah balkanskih velmož in korupcionistov, s katerih pomočjo so zunanje sile nesramno izkorisčale bogate prirodne zaklade balkanskih narodov, nevarno "balkansko vprašanje" pa se je pojavilo nemudoma, čim se je pojavila na pozorišču neka tretja sila, s katere pomočjo, bi prišel Balkan res v roke — balkanskih narodov.

Budem pa ni med balkanskimi kmeti, delavci in inteligenči še nikoli vzplamteli više plamen upanja in nade, da se bodo uresničili njihovi ideali, kakor plamti baš zdaj. Ideali balkanskih narodov so zapadeni v glavnem v načelu: Balkan balkanskim narodom! Danes veda vsi Balkanci, da je njihova rešitev v balkanski federaciji.

Osnova za balkansko federacijo ni nova, nova pa je možnost njene ustvaritve; če te možnosti balkanski narodi zdaj ne izkoristijo, bodo ostali še nadalje sredstvo izkorisčanja domaćih in tujih izkorisčevalcev. Upajmo, da se to ne bo zgodilo.

Razpravljaljajoč o tej federaciji, si jo zamišljamo — in brez dvoma si jo tako zamišlja tudi večina balkanskih narodov — kot zvezo neodvisnih in enakopravnih kmečko-delavskih republik, v kateri bi vsaka, tudi najmanjša narodnostna skupina balkanskega polotoka uživala svobodo in možnost gospodarskega in kulturnega razvoja, dočim bi te republike napram vnanjem državam tvorile eno samo nerazdružljivo telo. Na ta način bi bila balkanska federacija morda ne najjačja, gotovo pa ena najvažejših in najbogatejših držav v Evropi, ker bi mejila na eni strani na centralno Evropo, na drugi pa na Sovjetsko Rusijo.

Ne samo, da se od take balkanske zvezze razni narodniki in "zaščitniki" ne bi drznili zahtevati svojega "lebensrauma," temveč bi taka balkanska federacija z vojno-politično in gospodarsko-kulturno zvezo s Sovjetsko Rusijo omogočila gospodarsko blagostanje in kulturni razvoj vsem balkanskim narodom v tolikšni meri, da bi to pomenilo gospodarsko-kulturni preporod vsega balkanskega prebivalstva. To so veliki in svetli cilji, za katere se izplača težka borba, in kakor izgleda zadnje čase, je pretežna večina balkanskih narodov pripravljena na to borbo.

Če prodre sovjetska armada na Balkan, kakor se Mussolini in njegovi oprodje boje, tedaj bo naletela ta armada tukaj na malo sovražnikov, ker večina balkanskih narodov, brez ozira na njihovo politično prepirjanje, jo željno pričakuje kot svojo prijateljico, kajti balkanski narodi spoznavajo, da brez ruskega zaledja ne bo na Balkanu ne miru ne prave svobode niti ne balkanske federacije, od katere je odvisna lepša bodočnost vseh balkanskih držav.

Kakšno razpoloženje vlada na Balkanu napram Rusiji, o tem smo več ko enkrat poročali v naših dnevnih vesteh, ki smo jih posneli iz konservativnega newyorkškega dnevnika "New York Times." Če je Balkanu izbirati med Italijo in Rusijo, mu izbira ne bo težka, kakor tudi ni nobena skrivnost, v katero stran se bo zakatalila kocka.

## UREDNIKOVA POŠTA

### Naseljni v Chicagu se obeta imeniten glasbeni užitek

Cicago, Ill. — Naši naseljni v Chicagu se obeta imeniten glasbeni užitek. — Dne 4. februarja popoldne priredi naš pevec Tomaž Cukale svoj prvi koncert v Chicagu in sicer v avditoriju SNPJ na 2657 So. Lawndale Ave.

Kolikor mi je doslej znanega o programu te kulturne prireditve, se bo nudi lep glasbeni užitek na njej vsem tistim, ki se je udeležijo. Že lani meseca oktobra, ko je Tomaž podal sploh svoj prvi koncert v svojem rojstnem kraju Waukeganu, se je lahko videlo, kako lepo se mu razvija glas in kako skrbno se fani pripravi za tako pričinko. In sedaj, ko poje zdaj in zdaj v radio g. Marcana v Chicagu, je še posebno opaziti, kako se bolj bolj veča obsežnost njegovega grla in lika pa izpoljuje njegov glas.

Če bi ne bilo nobene druge privlačnosti, bi moralo že samo to privabiti dne 4. februarja v omenjeni avditoriju toliko našega občinstva, da bi ga napolnilo do zadnjega kotička. Pa Tomaž Cukale ne bo sam na tem svojem koncertu, nego bo sodeloval in dela z njim priznana sopranistinja Miss Esther Block, ki je članica čikaške operne družbe in je lani meseca avgusta dela vodilno vlogo Violette v Verdijevi operi "La traviata" za Ameriško operno družbo tako izbornu, da je žela splošno pohvala.

Nadalje bo pod vodstvom svojega učitelja in nevovodje g. Kubine iz prijaznosti zapel ob tej priliki nekaj naših pesmi tukajšnji slovenski moški zbor "France Prešeren," ki je na vso moč priljubljen med našim občinstvom. Tudi tega petja nikar ne kaže zamuditi.

Ker bo na održi te naše dvorane preskrbljen način za to pričinko izvrsten klavir, si je naš tenorist znal pridobiti za prijazno sodelovanje tudi mladostno pianistinjo Miss Mildred Samizo iz Cicera. Ta nam bo s svojimi spremnimi prsti zaigrala Gershwinovo rāa s podajo "In Blue" in pa Straussove "Pravljice dunajskega gozda," skladbo, ki je neprecenljiv biser na muzikalnem polju. Če sem prav poučen, je ta mladenka že prava praveca virtuozinja v igranju na klavir.

Da bi koncertu dosti manjkal, če bi na njem ne nastopil naš mesani zbor "Sava," ki je ne stetokrat dokazal, da mu je gojenje naše pesmi glavna nalogga v dolgoletnem delovanju na kulturnem polju v Chicagu in drugod, je prav dobro vedel Tomaz, pa se je obrnil tudi do njega s prošnjo za prijazno sodelovanje. In ne zaman, "Sava" je pritegnila ter obljudila zapeti Vodopivčeve "Pri oknu." Zajčevovo "Slavo delavstvu" in bržkome se katero v nameček.

Tudi g. Marčan se ni odpovedal. Teden on bo stal Tomazu ob strani, kar bo še izdatno povečalo splošni uspeh te prireditve. In Tomazev učitelj g. Gerald Groissant ga kajpak ne bo puščal na cedilu. Spremljal bo njega in Miss Esther Block na klavir pri njunem petju.

Da odnese ta ali oni ali ta ali ona s tega koncerta še prijetnejši spomin, bodo razdeljene tri Krasne nagrade, in sicer zlatna ženska zapestna ura, samopojno pero in fletna škatlica za pudranje z muziko.

Ker je koncert spojen s prosto zabavo in plesom, pride iz Jolietia nam že znani Deičmanov orkester, ki je tako izboren, da igra doma v radio trikrat na te-

den. Vrh tega pa ima še to posebnost, da igra poleg ameriških modernih tudi razne starokrajške poskočnice, polke, mazurke in valčke. Kogar srbijo pete, in koga bi ne v predpustnem času, si jih bo lahko dodobra ubrusil na tem plesu. Kajti tudi v spodnjih prostorih ne bo manjkalo domačega godca na harmoniku, potem klobas, potic in drugih takih dobrat.

Koncert se prične ob treh pooldne. Vstopnice so v predpredaji po 35c, pri vrati pa po 40c. Kdor le more, naj se udeleži te redke kulturne prireditve ter pokaže, da ceni hvalevredno prizadevanje našega tenorista Tomaža Cukale.

Zvonko A. Novak

Earl Browder, tajnik ameriške komunistične stranke, je bil na izvenji sodnji spoznan krimiv obtožbe, da se je pri potovanjih v Moskvo posluževal ponarejenih ameriških potnih listov. Obsojen je bil na štiri leta zapora in takoj spuščen na prostoto pod \$7,500 varščine. Na večer obodsobe je govoril na javnem shodu v navzočnosti 20 tisoč pristašev. Rekel je, da obsodbo smatra za "veliko čast" in da bo nadaljeval s kampanjo za izvolitev v kongres. Ameriški komunisti, ki so do zblizanja med Stalinom in Hitlerjem hvail Rooseveltu, ga sedaj besno napadajo. Ampak priznati morajo, da se Browderju pod vladom, kateri stoji na čelu Roosevelt, mnogo bolje godi kot pa se godi Nemcem in Rusom, ki se slučajno ne strinjajo s Hitlerjem in Stalinnom. Tam take, ki so obsojeni, je, da obsobo smatra za "veliko čast" in da bo nadaljeval s kampanjo za izvolitev v kongres. Ameriški komunisti, ki so do zblizanja med Stalinom in Hitlerjem hvail Rooseveltu, ga sedaj besno napadajo. 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JOHN KNITTEL:

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# LJUBEZEN IN ZLOČIN

ROMAN

V eni sekundi je zdaj spoznal, kar bi že mesece rad vedel. Ta-koj je zaprl omaro in šel v svojo sobo. Tam je skrbno preiskal stekleničico. V enem kotu etike- te je ostalo še nekaj lepiva. Pri- lepil je papir na steklo. Odprl je predal svoje pisalne mize in za- klenil stekleničico vanj. Nato je počasi hodil po sobi sem in tja. Več kakor pol ure je bilo slišati rahle stopinje njegovih velikih klobučevinastih copat.

Skrival je svojo najdbo. Ni- hče, niti Tereza ni vedela, kaj mu je pomenila ta najdba. Zve- cer ga je vprašala, če se je kaj prijetilo, da je tako vesel. Njeno trpečje srce je dobro vedelo, da je morda le njej na ljubo hlinil ve- selje.

"Zdaj imam v rokah pravo sredstvo za primer, da bi ga po- treboval," je rekel "Čudovito bi te lahko branil."

"Mene branil?"  
"Da, zakaj ne? Vsakemu be- daku bi lahko dokazal, da sem jaz očetomorilec."

Tereza se je pri teh besedah zdrnila. Rada bi ga pripravila do drugih misli.

"Le počakaj, da se rodijo otrok," ga je mirila. "To bo spre- menilo najino življenje in zapo- sitite te bodo druge misli. Ali si že premisili, kaj bova potem po- čela?"

Zmajal je z glavo.  
"Povedala ti bom: Kakor hi- tro bo mogoče, bom odpotovala odtod. Dovolj mi je teh črnih, vi- sečih pečin v dolini Arne. Sko- raj vsa moja sila se je obrabila v boju z mračno grožnjo teh kam- nitih gmot!"

Gottfried je hotel spregovori- ti, toda prehitela ga je:  
"Vem, kaj hočeš reči. Vsako besedo vem. Oh, Ljudje se ne bodo brigali za to! Le nikar si ne beli glave zaradi ljudi. Nihče ne bo zameril bogati, mladi vdo- vi, če se odpelje s svojim otro- kom od tod." Prekrižala je roki na temenu. "Sonca mi je treba!" Glas se ji je dvigal. "Sonca. — Mnogo sonca, ki bo vse obseva- lo! Sonce je tako mogočno, da lahko izbriše vse zoprene podobe v prirodi. Olepša celo, kar je gr- dega. In ti, Gottfried, ti boš sel- z menoj v to novo pokrajino pod svetlim soncem. Ti moras! Mo- ras! Zivet morava skupaj kot mož in žena. Vse najine knjige bova vzela s seboj —"

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dvigalo sonce više nad dolino in toplji južni vetrovi so pometaли in tulili preko gorskih prelazov. Sneg se je tajjal in se spreminjal v blato, na poljih so se pokazale prostrane močvare in tu pa tam je bilo slišati grozno grmenje plazov. Eden izmed teh plazov se je usul ne dače Gama. To je bil plaz sv. Fridolina, ki se je sesul skoraj vsako leto po istem žlebu. To leto je prišel okoli pol-dne. Najbrže je je visoko oglasi zamolklo tuljenje, ki je preplašilo ljudi, kateri niso vedeli, kaj pomeni. Nato je neprestano enakomerno grmelo in videti je bilo rahlo gmočno snega, ledu, grušča, dreves, skal in zemlje, ki se je plazila spočetka le počasi po strminah, nato pa je nena- doma silovitejše naraščala in če- dalje hitreje drsela ter rušila s seboj vse, dokler ni zdruvela rjo- več navzdol preko sten. V skal- nati strugi Arne se je ustavila: Peklenko treskanje, oster sunek vetra, ki je kakor bič pome- tal po dolini in lahko brbotaje odvihral. Barva veselih voda Arne je bila zdaj kakor zmea tra- ve, mleka in blata. Nenadoma so busile ob tisoč in tisoč ton mrtve gmote, ki se je zavalila v reko povprek in zaustavila njen urni- tok.

Tereza je šla nekoga popoldne kasno v marcu v spremstvu Leo- nide na pokopališče. Leonida je nosila velik venec svežih cvetličnih Govorili sta o Gottfriedu. Od- kar je pred evema dnemna prišla na Gamhof Leonida, sta često govorili o Gottfriedu. Zdaj je go- vorila Leonida.

"Ne, tako otročji nisi, toda bojiš se vsega sveta. Ker je svet vajan, da zahteva življenje za življenje. Ejoš se policije, bojiš se, da bi se življenje, ki ga zdaj živiva, neprtičkovano končalo, ker bo polica posegla vam."

Za sekundo je občutil, da bi jo zgrabil za grlo.

"Kaj se je zgordilo?" je vprašala prestrašeno.

"O nič!" je zaklical in spustil glavo v roki. "Spanje! Spanje! Blagoslovljeno krasno spanje!" Čudno mrmiranje in hehetanje je prihajalo z njegovih ustnic.

"Saj vendar ne boš znored!" Polozila mu je roko na glavo.

"Znorei? Ne! Kaj pa misliš? V mislih uživam sončne žarke, ki si mi jih obljudila." Pridruženo se je zasmajal.

In Tereza je zdaj v nenačinem strahu spoznala, da je med njo in Gottfreidom zazidal nepre- mostljiv prepad. Pri srcu ji je bilo, ko da stoji na robu globo- kega, globokega brezdana.

Velika odjuga je pričela v marcu. Zdaj se je priroda resno lotila dela. Dan za dnem se je

jaz ne vem zakaj."

"Ni prav, da se je vprav zdaj odpeljal v Zurich," je rekla Leo- nida. "Vedno je dobro, če je ob takem dogodku v hiši kak mo- ſki."

"Toda ti mu boš brzojavila, ali ne? V nekaj urah je lahko tu, če bi ga potrebovale."

"Ne, ne, to ni isto. Odpotovati ne bi smel. Tu naj bi ostal."

"Ti pač ne poznaš Gottfrieda. Nežno čuteč je. Najbrže je mi- sil, da me bo njegova bližina ka- korkoli motila ali zmedila in bo vsa stvar nemara zelo slabo potekla. Mlada sem še. Mnogo pre- mlaša, da bi mu lahko bila mač- ka, veš. V življenju so take in- intimne stvari, v katere ne bi ra- da posvetila nobenega moža, ni- ti ne svojega moža, če bi še ži- vei."

"Ti bi morala biti Gottfriedova žena," je izjavila Leonida ne- prikrita, toda prisrčno.

"To bi bilo bolje za vaju o- ba."

Tereza se je na kratko, ner- vozno zasmajala in zgrabilna Le- onido za roko. Pravkar sta ko- rakali skozi vas in Tereza je ču- tila, da jo opazujejo ljudje izza zastorov. Ni hodila takoj kakor ostale ženske iz Gama, ki jih je videla v enakem stanju in ki so se zibale kakor se zibljejo ne- okretni, pitane gosi. Stopala je počasi in iz vsakega njenega gi- be se je odražalo veliko, tihod do- stojanstvo materinstva.

"Vedno isto, Leonida," se je jezila Tereza. "Tega ne smeš več govoriti. Žališ me."

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Leonida je postrani pogledala svojo mlado spremjevalko in njen pogled je bil poln živiljen- skih izkušenj, vanj je bil pome- Šan rahel dvom.

(Slatje sledi.)

Sovjetska vlada je po dolgo- trajnem molku objavila obšir- komunikate glede vojaških opera- cij na Finsku, v katerem na- pada "obreklike izmišljotine" v inozemskem tisku. Moskva za- nikuje, da je sovjetska armada podvzela kako večjo kampanjo na Finsku ter trdi, da so nje- ne dosedanje izgube malenkoste- ne. Vesti o velikanskih finskih zmagah, ki jih na primer objavlja ameriško časopisje, so nedvomno pretirane. To je pred nekaj dnevi priznal celo gen. Hugh Johnson, ki govoril nima rad Stalina. Ampak ako svetovni tisk ni bolje informiran, je kriva temu tudi Moskva sama, ki je s pričetkom nenapovedane vojne uvedla strogo cenzuro in prepovedala tujim časnikarjem iti v bližino fronte.

PRISPEVEK  
DR. MAČKA

Beograd. — Podpredsednik mi- litsrskega sveta dr. Vladko Maček je poslal kneginji Olgi, pred-

sednici Zimske pomoči, vsoto 50,000 dinarjev kot svoj prispe- vek za zimsko pomoč.

Od prošlega tedna se ni zgo- diло ničesar, kar bi dalo mislit, da se bo vojna v Evropi tako brž razširila. Napetost, ki je od dne do dne rastla v Škandinaviji in na Balkanu, je vsaj navide- no polegla. Ampak počuti uteg-

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## "THE SLOVENES: A SOCIAL HISTORY"

apisal Dragotin Lončar

prestavil v angleščino Anthony J. Klančar

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## Plymouth Rock and Ellis Island

## Summary of a Lecture by LOUIS ADAMIC

**Editor's Note:** The following is the first of a lecture which Louis Adamic, author of "My America," "The Native's Return," "Grandsons," and other books, has been delivering during the past few months under various titles all over the United States — before public forums, teachers' and social workers' conventions, university and college audiences, women's clubs, and special groups. It is printed here with Mr. Adamic's consent.

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Eighty-five years ago, Walt Whitman said of the U. S.: "This is not a nation but a teeming nation of nations." The U. S. has been that from the start. It was recognized as such by the Founding Fathers: John Adams, Benjamin Franklin, and Thomas Jefferson, who were a committee created for the purpose, recommended to Congress that the new national emblem of the U. S. should contain, besides the emblems of the Original Thirteen States, also the national emblems of England, Scotland, Ireland, France, Germany, and Holland, as representing "the countries from which these States have been peopled..." This always has been a country of many strains.

There is no doubt however, that once upon a time, early in its career, the U. S. was a much simpler place in its human makeup than it is today. Even, say, 100 years ago the people of this country were preponderantly derived from Britain: Anglo-Saxons, who were mostly Protestants. There were few Catholics and few Jews. There were, to be sure, great numbers of Negroes, but they were nearly all in the South, and slavery created the illusion that they were outside the processes of American culture. Upon a different basis, the same was true of the Indians.

As the dominant element, the Anglo-Saxons began to create a cultural pattern for the country. The threads being woven into this pattern were the English heritage, the English language, the Colonial experience, the Revolution and its ideas, the sense of the frontier, and, to no slight extent, the attitude to life called Puritanism. In connection with these cultural beginnings, there appeared a system of national hopes or aspirations that came to be called the American Dream — a matter mostly of faith in the human individual and the concepts of liberty, fraternity and equality, of general welfare and democracy which were stated or embodied in the Declaration of Independence and the Constitution. This Dream was a sort of flowering of the idealistic, socially creative urges of the Anglo-Saxon people here, whom I now like to call the old-stock Americans.

At the beginning of their story as a group in this New World were James town and Plymouth Rock.

After the Revolution, which had occurred in part because England did not permit free immigration into the Colonies, new people were coming over right along; but for a good while they were chiefly Anglo-Saxons with some Germans and Hollanders — Protestants nearly all of them.

We have no immigration figures prior to 1820. In that year about 8,000 immigrants entered; in 1830 the number was 23,000; in 1840 approximately 84,000 came in. There were many Catholic Irish among the immigrants during these decades, but most of them still were Anglo-Saxons and Protestants of the German and Dutch strains.

Then the Machine roared its way onto the national scene, bringing on the Industrial Revolution and the passion to develop the country in a hurry and to get rich quick; and came, too, the Civil War; and there began the New Immigration.

In the last 100 years 38,000,000 immigrants came over: 24,000,000 in the last 50 years. And the majority of them were non-Anglo-Saxons and non-Protestants, and were not very closely attached to the attitude to life called Puritanism.

Some of these new people came, of course, in a spirit of adventure or with chiefly materialistic motives, or because they were lured over by American industrialists. Most of them, however, were escaping from oppression, terrorism, even massacres; from army service and militarism generally; from life in ghettos and from economic or personal frustration or fear of frustration. It was as if they came in response to the lines struck — in 1865 — on the pedestal of the Statue of Liberty:

Give me your tired, your poor,  
Your huddled masses yearning to  
breathe free,  
The wretched refuse of your  
teeming shore,  
Send those, the homeless, tempest-  
tost to me:  
I lift my lamp beside the golden  
door.

To most of them, as it had been to the earliest immigrants, the Pilgrims, America was a refuge, a chance for a better life... They came and spilled themselves over America, 38,000,000 of them, all of a sudden, in what was a mere moment in history; represent-

ing over 50 different national backgrounds, speaking as many languages and several hundred dialects, owing allegiance to over two score rulers and governments, and adhering to about a dozen different religions.

Most of these new people went into the cities, to work in factories and mills, in small shops and stockyards, on the new bridges, roads, and skyscrapers; or into the small mining towns and camps. But many, too, went on the land as pioneers. Or they went into fishing along the various coasts of America and on the Great Lakes; or to the woods as timber workers... And everybody worked and built and dug and grubbed and carried burdens, and as America stands today, there is hardly a building here, hardly a bridge or mile of railway or highway, hardly a vehicle, hardly anything that is not, in part, a result of immigrant labor.

This is one of the greatest stories under the sun, the story of the coming and the meeting of all these peoples, in so brief a period, on this east and beautiful continent. It is, as yet, a story little known and perhaps never to be written fully... Personally I am trying to get at it, just now, in a project which I began early in 1939. It is study of the various and complex developments in our American life which revolve around, or issue from, this fact of the 38,000,000 immigrants coming here in the last 100 years. It will eventually result in a book, or a series of books.

I undertook this job because the New Immigration seems to me one of the most important of the more neglected facts in American history; important from the viewpoint of our future in the U. S...

So far I have sent out about 150,000 copies of what I call my broadside (some of you may have seen it) — a questionnaire in which I ask for information on the subject: and I have received thousands of replies, letters of from a few lines to more than a hundred pages, and masses of other material, clippings and scrapbooks, manuscripts and obscure books and pamphlets. This material came to me, and is still coming, from all manner of people, old-stock Americans and immigrants and their children, from men and women in all walks of life, from about 1,500 cities and towns all over the country. Also, during 1939 I have traveled thousands of miles, talking with people individually, in twos and threes and in small groups. And through this work now in process I am getting a sort of closeup of America. The variety of the place! And the possibilities here, good and bad, because of this variety!

But while this is generally true, many, perhaps most, are not quite at ease, not quite at home, spiritually or culturally. They are more or less different from the old-stock Americans, and are regarded as different, and they feel prejudice in various forms directed against them from various sides, from the dominant group, because they are different. Of late years, the Depression has had a hand in this. In many places the foreign-born and those of their American-born children whose names had a so-called foreign sound were laid off first, before the old-stock workers, sometimes even before the Negroes. This caused a vague, often unconscious sense of panic among immigrants and their families, and the tendency became for various groups to stay together and hold onto their foreign sections, which in the better times had begun to show signs of disintegration... In recent years, too, there has been a powerful backwash of group feelings or national emotions from the drastic events in Europe; some of it natural and inevitable, and some of it purposefully stimulated by agents of Old World governments.

At the risk of oversimplification, this backwash and the Depression have been effective in increasing prejudice and intolerance, and in driving — more or less — the various elements back upon their own resources as groups.

Anti-Semitism has increased; we all know that — with the result that the tendency among the Jews in many parts of the country is to suppress their talents and ambitions, and to draw more or less apart from the main streams of American life... To a lesser extent, in milder forms, the same is true of many other new groups.

My impression is that, in this game of prejudice, the most consequential are the attitudes of the old-stock people because they are the dominant group and whatever they do is more important, it seems, than what is done by the newer people... Such words as "alien" and "foreigner" are flung about all too carelessly, with all too much derision. Many people, when they say "alien," mean not only the alien, but also the naturalized immigrant; and often not only him, but also his American-born son or daughter if his or her name happens to sound "foreign."

This sort of thing seems to be spreading. It is noticeable in the halls of Congress. It creeps into the speeches of professional patriots. It is being taken up by Americans who are not old-stock but of the more favored, earlier new-immigrant groups.

As I say, the old-stock Americans' prejudice is the most serious in its effect; but, in fairness, I hasten to add that, by and large, the old-stock people — the real old-stock, who are hooked to the best traditions of America — are rather less apt to be

prejudiced than some of the new groups, which — as a hangover from the Old World nationalism — maintain, here and there, active unfriendliness toward one another.

Together, old-stock and new-stock elements manage to produce a stream of prejudice that runs through our cultural atmosphere and touches most phases of the country's life; and, in turn, produces much inner chaos, which plays havoc with individual character, which makes people insecure and puts them on the defensive, which inhibits and kills ambition and talent and the inclination to participate in things.

In fairness, again, let me say that amidst all the snobberies and related attitudes there is also much friendliness, or would-be friendliness, on the part of the old-stock and new Americans, one toward the other. On a rough estimate, I should say, from what I am able to discern from my current study, that 60 or even 70 percent of old-stock Americans incline to be friendly on the whole, although much of that friendliness, unhappily, is spoiled in part by the tendency to be condescending and patronizing. And, also on a rough estimate, I should say that about half of the people in the newer groups are not actively prejudiced... I might say, too, that much of the prejudice is a superficial business, not personal, just sort of general, unfortunate and stupid.

I am not blaming, nor excusing anyone here; the villains in this game of prejudice are also its victims. I find, for instance, that prejudice, essentially, is worse on the prejudiced than on their targets; it turns the former into objectionable people, robbing them of humanity and spiritual health.

My point is that we have entirely too much prejudice, that it is growing, and that that is bad for America.

The cleavages among the various groups are deepening; groups are pulling apart, into various corners, away from one another. This is true of the old-stock element as well as the new group... I know personally, or I correspond with, hundreds of old-stock people, particularly in the East, but also elsewhere, who may be representative of millions, and who are uneasy because their cities, as they say, are full of "these foreigners"; and who feel the country is going to the dogs, in part, because of that. A feeling is creeping on them that this is no longer their country, no longer America, Anglo-Saxon America; and they confess they are beginning to feel like aliens here. So they are withdrawing; their attitudes are getting rigid... and they hold onto their money if they have any, and they blame "these foreigners" if they haven't any. They are becoming unhooked from the country's expansive and creative impulses, from the American Dream; and are being drawn into the fear- and confusion-made trends to contract, to narrow down, to grow anemic, neurotic, and reactionary.

And this, by and large, is true, too, of the new groups. As I say, they are withdrawing into themselves, into ethnocentric sections, into national or group pride and egoism. This is true of immigrants and, increasingly, also of their American-born sons and daughters... There are, of course, numerous exceptions; generally, however, the new groups (especially those of the east- and south-European and Near Eastern backgrounds, and of the German background just now) have not firm sense of what psychiatrists call belongingness, which is considered necessary for a full, balanced development of character and personality, and for one's effectiveness in a creative way within a culture.

To repeat, this is true of immigrants and of their American-born children; of many, perhaps most, of them; and remember their numbers run into tens of millions... They are different from the old-stock Americans. Their Old World heritage, in most cases, is not England, but Poland or Italy or Armenia or the Balkans, etc. And the beginning of their vital American background as groups is not the glorified Mayflower, but the as yet unglorified immigrant steerage; not Plymouth Rock or Jamestown, but Castle Garden or Ellis Island or Angel Island or the International Bridge or the Mexican or Canadian border; not the wilderness of New England, but the social-economic jungle of the city slums and the factory system; not the Revolution of 1776, but the Industrial Revolution; not the peaks of the Liberty Bell, but the first glimpse of the Statue of Liberty.

The majority of the new Americans are not subjectively identified with America as a state, a culture, and an idea, although most of them want to be, even desperately so; but the stream of prejudice that runs through our national atmosphere makes it hard for them to achieve that identification. I find that most of the new people, when they say "we," don't mean "we Americans" or "we the people in this town," but "we who live in this section and are of Polish or Armenian, etc., origin or background." When they say "Americans," they don't mean themselves.

The majority are on the defensive, are oppressed by feelings of inferiority, tens of millions of them; and, in consequence, they hang back and tend to be what Mencken used to call "assistant Americans" and to suppress their ambitions and keep away from the main streams of American life. They are "marginal" people, and are

geared not to the expansive and creative impulse of America, but to the fear- and confusion-prompted trends to contract and narrow down.

What is the answer? A great many people say tolerance. But I don't know about that. Tolerance, I am afraid, is not enough. By and large, I suppose, I prefer tolerance to intolerance, and I am aware of Webster's definition of tolerance; but all too often, as I study this problem, I find that tolerance is something very different from what a good many people think it is. Usually, tolerance, as it works out in practice is nothing less than inactive intolerance; at best a negative virtue. One is tolerant when one endures, or stands for, something one doesn't like. Tolerance is mostly intolerance grown subtle, polite, and beyond reach, where you can't deal with it. It is mostly veneer for intolerance, which cracks easily; which has been cracking in recent years in this country under the impact of the Depression and the backwash of the events abroad. Something more is needed; we will have to try to begin to accept one another.

"This is not a nation, but a teeming nation of nations," a country in process of becoming a nation; it always has been that, and, to my mind, it will be no tragedy should it remain that for some time to come, even forever. It always has been a heterogeneous country, a mixture of strains and religions; which has been, and is, the basis of much of its uniqueness in the world and the source of much of its power. It may be no accident that many of the most dynamic cities and regions in this country have been and are those which include the greatest variety of national and cultural backgrounds.

On its sound, positive side, America always has welcomed diversity, variety, differences. The Revolution was fought, in part, because England did not permit free immigration into the Colonies.

The Founding Fathers were mostly Anglo-Saxons, but eighteen of the signers of the Declaration of Independence were non-Anglo-Saxons. The springs of this country's central ideas and ideals have various sources. The Declaration of Independence, one of the greatest pieces ever written, is an Anglo-Saxon document, written by Jefferson in the English language; its contents, however, are not the exclusive patent of any one strain. No one strain has a monopoly on the ideas of liberty, equality, fraternity, democracy... Before the Revolution, the sermons of the anti-British preachers in New England were based on passages dealing with liberty in the Old Testament, a Jewish book... Government based on the consent of the governed is an all-important concept. The Founding Fathers got it as it has been shown by historians from the 13th century Scholastic philosophers, who were Spaniards, Italians, and Frenchmen.

At its best, Americanism is nobody's monopoly, but a happy concentration of some of the best aspirations and tendencies of humanity at its best nearly everywhere at one time or another. As it seems to me, it is the highest body of idealism in the world today. It is, among other things, a movement away from primitive racism, fear and nationalism, and herd instincts and mentality; a movement toward freedom, creativity, a universal or pan-human culture.

And this, by and large, is true, too, of the new groups. As I say, they are withdrawing into themselves, into ethnocentric sections, into national or group pride and egoism. This is true of immigrants and, increasingly, also of their American-born sons and daughters... There are, of course, numerous exceptions; generally, however, the new groups (especially those of the east- and south-European and Near Eastern backgrounds, and of the German background just now) have not firm sense of what psychiatrists call belongingness, which is considered necessary for a full, balanced development of character and personality, and for one's effectiveness in a creative way within a culture.

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One can do, or avoid doing, many things. One can keep an eye on politicians, including those in Washington, who tend to cry "alien" every chance they get in order to accent their "patriotism" or disguise their own intellectual barrenness... One can stop avoiding people because they are of another background than oneself and can even go out of one's way to meet and mingle with them. There is altogether too much clannishness and apathy in most groups. Some of the groups, too, are afflicted with entirely too much sensitiveness. I know the reasons for this oversensi-

tiveness, but there is need of concerted effort away from it.

Whatever one's background, one should not be ashamed of it, regardless of any prejudice against it. Shame of that sort is damaging to one's character and inner makeup, and it tends to turn one into a negative person outwardly. One should seek all the good elements out of one's background and then (without being too sensitive about the elements which are not so good) hang onto them insofar as they are valid in his life here and now, and this not out of any personal or group egoism or pride. Hanging onto them will benefit one personally, help to make one a more effective person and citizen; and thereby, in numerous indirect, often indiscernible ways probably add something to the sum-total of the evolving culture, to the tone and color of life in general in this New World. In the past there has been entirely too much giving up, too much melting away and shattering of the various cultural values of the new groups. There still is too much of that, to the detriment of individuals and of America.

One can be careful with words. Perhaps the worst that can be said for such words and expressions as Hunky, Polack, Kike, Goy, Chink, Nigger, Greaser, and Wop is that they are ill-mannered... The word race should be used sparingly. There really exist among people are due, in the main, to different environment, history and experience; when we meet in the same environment and have a common life we tend to become alike. Minority is a bad word, a European word, a symbol of an important phase of the tragedy