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UVAŽEVAJTE
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konkurso
KENSKA ENAKOPRAV-
NOSTI KSKJ.
PRIDOBIVAJTE
novo članstvo na odseki in
mladinski oddelci!



Kranjsko - Slovenska
Katoliška Jednota
je prva in najstarejša
slovenska bratska pod-
porn organizacija v
Ameriki
Posluje že 43. leto
GESLO KSKJ. JE:
"Vse za vero, dom in
narod!"

45 LETNICA DRUŠTVA SV. JANEZA KRSTNIKA ŠT. 14, BUTTE, MONT.

V državi Montana ima naša Jednota 5 svojih krajevnih društev. Prvo izmed teh, društvo sv. Janeza Krstnika št. 14 v Butte, Mont. je bilo ustanovljeno poldrugo leto pred ustanovitvijo K. S. K. J. kot samostojno društvo in sicer dne 11. septembra 1892; ustanovila sta ga sedaj že pokojna Mihael Kraker in Mihael Kobetich na takozvanem Parrot Flatu na vogalu Watson in Gallatin St. ob navzočnosti še 14 drugih začetnikov društva in sicer: Mihael Ostronich, John Zalec, Peter Osterman, Mihael Sutej, Geo. Kobe, John Rezek, Nikolaj Maljevac, Nikolaj Cvetkovic, Stefan Petric, Matija Sutej, Matija Tezak, Martin Bajec, John Milik in Jakob Starha, večinoma vsi doma iz Bele Krajine.

Po kratkem razgovoru je bil za prvega predsednika izvoljen Mihael Kobetich, za tajnika pa Mihael J. Kraker; za društvenega patrona so izbrali sv. Janeza Krstnika.

Mike Kobetich je daroval društvu lepo koščeno ključavo s imenom društva in svojim imenom, katero rabimo še danes na sejah.

Na prihodnji seji meseca oktobra 1892 so pristopili še sledeči štiri člani: Nikolaj Krasun, Matija Kajin, Matija Kramarich in John Rom. Potem na novembarski seji sledeči: Geo. Malesich, Geo. Žagar, John Blut, Andrej Bezek, Anton Vidmar, Matija Milek in Mihael Zalec; meseca decembra 1892 pa sledeči: Martin Turk, Matija Rauch, George Spehar, Marko Medin, Marko Manc, Frank Muhič, Math Gregorich, Jos. Simonič, Marko Krašovec, John Perko, John Primec, Frank Sokolic in Geo. Lasič. Koncem 1. 1892 je šlo to društvo 40 članov, od vseh teh je danes pri društvu samo še eden in sicer sobrat Anton Vidmar, ki stanuje na 919 Ergo St. Njegov Jednotin certifikat št. 1007. Drugi trije najstarejši člani še vedno pri društvu so sledeči: Geo. Stefanich od 15. maja 1895 certifikat št. 1028, Josip Sodja od 15. junija 1895 certifikat št. 1000 in Matija Tomazin tudi od 15. junija 1895 certifikat št. 1006. Upati je, da bi navedena četvorica društvenih pionirjev dočakala še zlati jubilej ali 50 letnico društva.

Poslopje, kjer je bilo to društvo ustanovljeno je bilo pozneje last John Tekaučiča, ki je preminul meseca maja t. l. (1937).

Ko se je začetkom aprila 1894 uresničila ideja ustanovitve prve slovenske podporne Jednote (K. S. K. J.) na ustanovnem zborovanju v Jolietu, Ill. je bilo tudi to društvo povabljen na joliet, kjer je pa bilo nemogoče izvršiti, pač je samostojno društvo sv. Janeza Krstnika ustanovno konvencijo pisмено obvestilo, da se strinja z vsem, kar bo zbornica odobrila in da je tudi to dru-

RAZNE VESTI

Otroška paraliza
Chicago, Ill., 2. sept. — Ker se je v mestu razširila epidemična bolezen otroška paraliza je mestni zdravstveni komisar Dr. H. Bundesen odredil, da naj se pričetek šolskega leta podaljša za nedoločen čas. Otroška paraliza je zahtevala med mladino že več žrtev. Tako je tudi prepovedano izpod 16 let starim otrokom obiskovati kino gledališče.

Tudi v mestu Buffalo, N. Y. in v Detroitu, Mich. ne bodo šole otvorene dne 7. sept., zaradi razširjene otroške paralize.

Zanimanje za kanadske petorčke
Callander, Ont., — Letos je meseca avgusta znane Dionnove petorčke obiskalo 188,660 oseb iz raznih krajev Amerike in Evrope; to število prekaša za 19,000 oseb število letošnjega julija.

Dr. Daffoe, zdravnik teh svetovnoznanih deklic je valed tega odredil, da bodo od sedaj petorke občinstvu na ogled vsak dan samo eno uro namesto dveh in sicer od 9:30 do 10 dopoldne in od 2:30 do 3 popoldne.

Številna družina
Drysdale, Ont., Kanada. — V tukajšnji cerkvi sv. Petra se je te dni darovala sv. maša za dober namen Masseeje družine, ki se ponaša, da je največja v Kanadi; šteje namreč 21 živčih otrok. Oče je star 47 let, mati pa 46. Vsa navedena družina se je udeležila sv. daritve, med katero je škof J. T. Kidd navzočim podelil papežev blagoslov.

Zločini se množijo
Washington. — Zvezni investigacijski oddelki je podal te dni svoje uradne poročilo, katero je sestavil na podlagi podatkov o zločinih v deželi od 1. januarja do 30. junija t. l. V 67 mestih z nad 100,000 prebivalci se je v tem času izvršilo 615 umorov in ubojev, 4916 dejanskih ropov, 84,201 tatvin in 24,422 tatvin avtomobilov.

L. O. M. konvencija
V Clevelandu se je minul teden vršila redna letna konvencija znane "Moose" dobrodelne organizacije, ki ima v oskrbi sirote svojih umrlih članov z glavnim sedežem v mestu Mooseheart, Ill. Za prihodnjega glavnega predsednika je bil izvoljen 49 letni Wm. J. Egan iz Newarka, N. J. Egan je poročen in ima soprogo ter štiri otroke.

Mussolini in Selassie
Iz Londona se poroča, da je Mussolini povabil Haile Selassieja, ako bi se hotel vrniti v Abesinijo in zasedati svoj nekdanji prestol pod italijansko nadvlado. Ker je bivši neguš izgubil upanje na vsako pomoč od strani Anglije in Lige narodov, na kateri je do zadnjega stavil vse nade in ker mu je baže tudi začelo primanjlovati sredstev bo ponudbo najbrže sprejel.

CLEVELANDSKE NOVICE

Zlata poroka
Minulo nedeljo dne 29. avgusta sta praznovala zakonaka Mr. in Mrs. Joseph Žgajnar svojo zlato poroko. Družina stanuje na 1578 E. 34th St. V družini so štiri sinovi, tri hčere in 6 vnukov. Mr. Žgajnar je v Ameriki 35 let. Star je 74 let. Naše čestitke!

Himen
Dne 28. avgusta zjutraj sta se poročila v cerkvi sv. Alojzija Mr. Louis Theo. Pirc, sin urednika "Američke Domovine" in Miss Dorothy Arndt. Nastopila sta takoj ženikovanjsko potovanje v New York, kjer bosta gosta sorodnikov Mr. Toneta Šublja. Naše čestitke!

Iz bolnišnice
Iz Huron Rd. bolnišnice se je po težki, a srečno prestani operaciji vrnila Mrs. Theresa Menart, 1279 Norwood Rd. Se lepo zahvaljuje za obiske in cvetlice in vabi, da bi jo prijateljice obiskale na domu, kjer se še vedno zdravi v postelji.

Nova postava
Te dni je stopila v veljavo nova postava, ki je koristna za tiste, ki prepoznajo plačilo davke. Stara postava pravi, da kadar se zapro blagajniške knjige, da se takoj naloži kaznen na zamujene davke. Nova postava pa pravi, da kdor plača 30 dni po zaključku knjig, se mu odpíše 75 odstotkov kazni, kdor plača 60 dni po zaključku knjig, se odpíše 50 odstotkov kazni, in 90 dni po zaključku knjig se odpíše 25 odstotkov kazni. Kdor plača po 90. dnevu zaostale davke, mora plačati celotno kazen.

Smrtna kosa
Dne 1. septembra je preminula dobro poznana rojakinja Helen Fajdiga, rojena Skebe, stara 43 let. Doma je bila iz vasi Hinje, fara Žužemberk, odkoder je prišla v Ameriko leto 1912. Ranjka zapušča tu žalujočega soproga Josepha, hčer Molly in tri sinove, Josepha, Stanleya in Johna, v New Yorku pa brata Andreja. Dne 6. septembra zjutraj je preminul v Glenville bolnišnici po kratki bolezni Anton Luštin, po domače Burc, star šele 42 let, stanujoč na vogalu St. Clair Ave. in Norwood Rd. Pokojni je bil rojen v Clevelandu. Njegova mati je umrla šele pred šestimi tedni. Tu zapušča žalujočega očeta in brata Charlesa ter več drugih sorodnikov. Dne 31. avgusta popoldne je umrl za srčno kapjo dobro poznani Jožef Kalister, stanujoč na 1022 E. 61st St. Smrt ga je dohitela pri njegovem delu na farmi v Chardon, O. Zadnje čase je bil mož rahlega zdravlja in se je večji del nahajal na farmi. Tu zapušča žalujočo soprogo Marijo in 6 otrok: Franka, Josepha, Marijo poročeno Mole, Ferdinanda, Rudolpha in Olgo, nečakinjo Heleno, brata Luka in Antona, ter več drugih sorodnikov. Ranjki je bil rojen v vasi Žeznje, fara Slavina na Notranjskem, kjer zapušča sestro Terezijo in več sorodnikov. V Ameriki je živel 33 let. Dne (Dolje na 6. strani.)

VESTI IZ JUGOSLAVIJE

Smrtna kosa. V Lokah pri Celju se je smrtno ponesrečil 21 letni delavec Ivan Perc, s kolesom. — V Zabnici pri Kranju je umrl 25 let stari učitelj g. Boris Agrež. — V Planini na Štajerskem je 77 letni sodar Karel Šuhko utonil v potoku Unec. — V Gaberju pri Celju se je smrtno ponesrečil Mohor Hrastnik. — V Brbljenih pod Krimom je preminul tamošnji posestnik, gostilničar in večletni župan g. Martin Furlan. — V Hotedršica-Kranj je umrl posestnik Ivan Semo-rov, v starosti 82 let. — V Slovenem gradu na Štajerskem je umrla te dni Berta Gabron, soproga davčnega upravitelja. — V Ljubljani v Marijanišču je umrla sestra M. Gervazija Pirc, ki je 26 let delovala v samostanu kot redovnica. — V Mariboru je zatisnil oči g. Martin Ferencak, davčni kontrolor.

Neurje v novomeški okolici. Od Ajdovca so drveli dne 26. julija pogubonosni oblaki preko gozdov in sesuli svojo ledeno težo nad rodovitno novomeško okolico. Župana iz občin Prečna in Šmihel-Stopiče sta nam podrobno opisala silno razdejanje nevihte, ki je imela pri Težki vodi svoje tretje središče. Ta žalostni kraj smo si podrobno ogledali. Šipe po oknih so vse zdrolbene. Pod strehami kupi zdrolbene opeke. Vsaj polovica opeke je uničene. Polja in vrtovi so goli, kot bi jih pravkar zapustili roji kobolic, ki ogledajo vse zelenje v živo zemljo. Zalostno štrle okleščene veje sadnega drevja v zrak. Veje drobnejše od prsta, je toča zbila z dreves. Mlado drevje je po deblu razsekano do belega lesa. Ljudje imajo ozimno žito po kolenih. Ogledali smo si vzor-ne nasade na Kmetijski šoli na Grmu. Dasi tu toča ni najhuje gospodarila, smo se vendar lahko na vseh vrstah kultur prepričali, kaj naredi ledena kepa, težka četrtr kg, ki pada z vso silo izpod neba na rastlinje.

Avtomobilska nesreča. — V noči od 11. na 12. avgusta se je v domžalski okolici smrtno ponesrečil znani ljubljanski industrialec Rudolf Zaloker z Vičja.

Industrijec Zaloker je bil na vdušen sportnik, član mnogih sportnih društev, posebno pa se je zanimal za motociklistiko. V kratkem bo motociklistična dirka na Ljubelj in Zaloker je pridno pomagal organizirati dirko. Tako se je dne 11. avgusta odpeljal v svojem avtomobilu v Celovec, da uredi vse potrebno z avstrijskimi oblastmi in da povabi tudi avstrijske športnike.

Z njim je bil tudi drugi sportni organizator Jakob Gorkjanc, ki pa je — ko sta se zvečer vračala proti Ljubljani — izstopil v Kranju, kjer je stopil na vlek, ker je Zaloker tamkaj zavlil proti Domžalam, namenjen v Dol ob Savi k svoji družini, ki je tamkaj na počitnicah. Ko je malo pred 1. zjutraj vozil s precejšnjo br-

VAŽNA GOVORA DVEH DELAVSKIH VODITELJEV

Dallas, Texas, 6. septembra. (A.P.) Danes, na Delavski praznik se je vršil v tem mestu javen shod pod pokroviteljstvom Dallas Centralnega Delavskega odbora za članstvo Ameriške delavske federacije (A. F. of L.), na katerem je predsednik William Green v svojem govoru žigosal CIO organizacijo, češ, da razdvaja ali trga družino organiziranega delavstva s svojimi sedečimi stavkami in s tem gladi pot fašistični diktaturi, zaeno je govornik povdarjal, da CIO organizacija odobrava in podpira komunistične metode.

Zaeno je hvalil svojo unijo, ki nima nobenega stika s komunistom.

Glede sedečih stavk je Green omenil sledeče:

"Pravico do štrajka se mora šteti in ohraniti kot del demokratske administracije; te pravice ne smemo nikdar opustiti. Vendar se ne sme kake lastnine nepostavnim potom zavzeti ali isto celo poškodovati, to nam veli že javno mnenje. Ameriški delavci pokažejo lahko baš sedaj svoj pravi amerikanizem s tem, da se oprimejo naše A. F. of L. ali pa CIO."

Naša delavska unija je po vsem neustrankarska in to načelo bo zopet obnovila na prihodnji narodni konvenciji v Denverju, Colo."

DVA NOVA ČUDEŽA V LURDU
Pariz, Francija. — (N.C.) Dr. Vallett, predsednik medicinskega verifikacijskega urada v Lurdu poroča o dveh ponovnih čudežih, ki sta se pripetila prvi maja meseca lanskega leta, drugi pa v letošnjem maju, Marijinem mesecu.

Lansko leto dne 27. maja se je gospodična Marie Bosch iz Lycna na posebnem vozičku pripeljala na božjo pot v Lurd. Bila je že dve leti hroma na obeh nogah, da ni mogla sedeti, ne hoditi, pač pa ležati v postelji. Ko se je v Lurdu vršila procesija bolnikov, katere je duhovnik blagoslovil z Najsvetejšim, je bolnica nekaj skrivnega občutila v svoji hrbtenici in je začela tudi lahko z nogami gibati. Navedenka je bila prej več mesecev v nekem sanatoriju, kjer ji niso mogli nič pomagati. Dne 23. maja so jo razni zdravniki (maka tudi nekatoličani) preiskali in proglasili za zdravo na čudežen način ali vsled priprošnje Lurške Matere Božje.

Dne 26. maja 1936 je gospa Pauxville iz Les Landesa tudi romala v Lurd, da bi zadobila nadnaravno pomoč. Imela je hudega raka v želodcu. Ko se je v studencu pred znano votlino skopala, je bolezen naenkrat zginita, tekmo 10 dni je gospa Pauxville popolnoma zdravila, kar so zdravniki potrdili kot čudežno okrevanje, kar se običajno šele eno leto po čudežu uradno naznani.

Ali imate že kakega novega člana(co) za prihodnjo sejo?

Pittsburgh, Pa., 6. septembra. — V South parku se je vršilo danes zborovanje ali javen shod organiziranih delavcev, pristahev J. L. Lewisa, ali CIO. Na istem je bil glavni govornik Mr. Lewis, ki je omenjal, da mora delavstvo pridobivati moč, da izboljša svoje stališče v vseh skupinah.

Govornik je poslušalce navduševal k vstrajnosti da jim bo mogoče kot močna sila zavzeti mesta po svojih zastopnikih pri mizah industrijcev in med narodom.

"Stroje je treba tako voditi, da se ne bo število nezaposlenih večalo, ampak manjšalo; mi moramo gledati na večjo produkcijo, toda v krajših delovnih urah in da produciramo blago tudi ne bo predrago."

"Letos se je nad 500,000 delavcev jeklarske stroke pridružilo naši organizaciji, ki šteje sedaj že 3,750,000 članov, to je znamenje, da delavstvo to organizacijo ceni."

Dalje je govornik ostro kritiziral gotove višje uradnike nekaterih jeklarn, ki nazprotujejo organiziranemu delu.

SV. MAŠE V SPOMIN 150-LETNICE USTAVE ZED. DRŽAV
San Francisco, Calif., 6. sept. Tukajšnji nadškof Most Rev. John J. Mitty je poslal vsem župnikom svoje nadškofijske okrožnico, da naj se verniki letos na dan 17. septembra spominjajo svoje dežele v gorečih molitvah ko se bo obhajalo 150 letnico kar je bila ustava Združenih držav sprejeta. Katoličani morajo spoštovati to ustavo ker nam jamči svobodo, mir, pravico, dobrodelnost in časno prosperiteto. V ta namen se bodo po vseh cerkvah prihodnjo nedeljo 12. septembra darovale zahvalne sv. maše s primernimi pridigami.

Philadelphia, Pa., 7. sept. — Vsled iniciative governorja države Pennsilvanije, Earleja, je naš kardinal Dougherty obljubil, da bo daroval slovesno pontifikalno sv. mašo v nedeljo, 12. sept. in sicer v mestnem stadionu; to se bo vršilo v spomin 150 letnice odobritve ustave Združenih držav. Pridigal bo škof iz Harrisburga Most Rev. George Leech. Te zahvalne sv. maše se bo udeležilo okrog 200,000 vernikov.

ITALIJANSKE IZGUBE NA ŠPANSKEM
Rim, Italija, 1. sept. Italijanska vlada naznanja, da znašajo italijanske izgube v španski državljanski vojni v bojih za Santander od 14. avgusta pa do 23. avgusta, dva dni pred padcem Santandra, 341 mrtvih, med katerimi je 16 častnikov, ranjenih pa je bilo 1676, med njimi 60 častnikov.

Do 23. avgusta je bilo na Španskem ubitih 987 Italijanov, 3670 jih je bilo ranjenih, 250 pa jih pogrešajo. V španski vojni je bilo ubitih 1148 italijanskih častnikov in vojakov.

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OUR PAGE

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CAPACITY ATTENDANCE AT BANQUET
CLOSING 13TH JUGOSLAV CONVENTION

Hibbing, Minn.—A capacity attendance filled the Hibbing Recreational Building Aug. 29 for the banquet closing the 13th annual convention of the American Yugoslav Association of Minnesota.

The organization consisting of 9 clubs representing Range towns, and a membership of 1,400, elected as its officials: John Malevich, coach at Eveleth High, as president; Peter Fugina, Aurora, 1st vice-president; Frank J. Indihar, Gilbert, secretary; Frank Tekautz, Chisholm, treasurer.

The banquet program was opened with the group singing of America, led by Mrs. Shubit. Rev. Francis J. Schweiger of Gilbert, Minn., delivered the invocation, after which toastmaster John Golob introduced the speakers and guests.

Among the speakers were Thos. Etrizich, Judge Mark E. Nolan, Judge Martin and J. Hughes. Rev. Fr. Vodusek, of Yugoslavia delivered an address

in Slovenian, and Chief Justice Henry M. Gallagher delivered the principal address in English. Guests at the speakers table were George Brince, member of the KSKJ supreme board, and Stanley P. Zupan, editor of Our Page, of Cleveland, Ohio.

The speaker's program was interspersed with entertainments by the Seven Harmonicas, songs by Betty Jean Indihar, songs by Betty Mae Laghter, songs by Olga Praznick accompanied by Wm. Praznick, and violin solos by Nicholas Furjanick.

All speakers pointed out that friendship, unity, and a true spirit of brotherly love,—the objects of the organization—played a dominant role in the lives of the Range people, and adherence to these principles and those of a true American democracy will assure them continued progress.

Dancing followed the banquet program.

GOOD DESIGN, CONSTRUCTION PAY
BUILDERS, LENDERS PREMIUMS

Washington, D. C.—Fostering the concept that good design and proper construction pay premiums to builders and lenders, as well as benefiting the home owner, the Federal Housing Administration has held a series of small house planning conferences in 22 leading cities throughout the country, according to Stewart McDonald, federal housing administrator.

Conferences on design and construction form one part of a three-fold program directed by the Federal Housing Administration against three specific abuses in the home building and mortgage lending fields: speculative building, speculative subdivision of land and speculative mortgage lending.

More than 8,000 builders, contractors, architects, lending institution officials and others connected with residential construction have attended the public meetings, and several hundred conferences have been held with builders and contractors desiring to obtain assistance with problems of small house construction.

"The Federal Housing Administration has always recognized the value of high quality construction in properly securing the mortgage loan," the administrator said. "We believe, further, that good design and the home owner, although this fact has not been fully recognized."

"Conferences on design and construction, held in more than a score of cities, have served the dual purpose of interesting builders in building better and more attractive houses, and of again bringing to the attention of the building industry the advisory technical service which the Federal Housing Administration is able to render individual builders."

"While public meetings have undoubtedly had a marked effect upon the attitude of many builders, the concrete accomplishments of the conferences were obtained from the advisory interviews held in the days following the public meetings. Hundreds of architects, builders, developers, bankers

and others have brought proposals, plans for new developments, plans for individual houses to be examined by the conference staff. Suggestions have been made as to changes and additions which would add to the soundness of the projects, and the staff has been able, in this way, to render a real service to the building industry.

"It should be remembered that this advisory technical service is available to the building industry at all times, through the architectural supervisors in the local offices of the Federal Housing Administration. It has been the policy of the administration to employ architects capable of advising the industry on technical problems of design and construction, as well as handling the compliance inspections and the analysis of properties for commitments."

"If the conferences on small house planning have acquainted the building industry with the services available through the local offices, they have served a very real purpose. The progressive use of this service by the building industry should result not only in improved houses but also in greater facility in processing cases."

The administrator pointed out that conference discussions have featured four important problems: (1) the need for better technical service in the design of houses, (2) the possibility of employing better workmanship and materials in small house construction, (3) the need for the building of a larger number of small, inexpensive houses, (4) the possibility of reducing production costs through efficient planning for quantity production.

MEETING NOTICE

La Salle, Ill.—The regular monthly meeting of St. Ann's Society, No. 139, will be held Sunday afternoon, Sept. 12, in St. Roch's Hall. All members are urgently requested to attend as the fall and winter activities will be outlined at this meeting.

Social Justice or Communism

By GEORGE JOHNSON Ph.D., LL.D.

Condensed from Catholic Action

Words mean different things to different people. We find it difficult to get any place with certain controversies for the simple reason that while we are talking about the same thing, each of us means something else.

If Catholics would bear this fact in mind, I believe they would be less dismayed at the lack of any whole-hearted and enthusiastic response on the part of their fellow citizens at large to the battle cry they have raised against Communism.

Grant as much as you please to the super-cleverness of organized propaganda, believe if you will in the existence of a highly organized machine to spread the doctrines of Marxism, the mystery of apathy to the Church's crusade is not explained.

The fact of the matter is that they do not know what we are talking about. This is a controversy about fundamentals, and in this country we have not been in the habit of talking about fundamentals.

Catholics recognize Communism what it is—not just another economic or social theory, but a heresy. It is just another word for atheism. "According to this doctrine," says the Holy Father, "there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life."

Whatever Communism creates is just so much machinery for eliminating God from human society. It is because the Church has the supreme responsibility of realizing the purpose of her Divine Founder, that she has declared war on Communism.

We Catholics understand this because we know from experience what religion means. What we are liable to overlook is the fact that for millions of our fellow men religion has no meaning. Its decline as an or-

ganized force in this country is an appalling fact. I am not saying that the American people are irreligious; but I am saying that they do not go to church, which means that in a generation or two they will become irreligious. There is just enough religion left in our midst to save us from missing it and to prevent us from taking very seriously the warning of those who realize how perilous is its tenure.

The Holy Father reminds us in one great encyclical after another of our obligation to labor for social justice. He emphasizes the fact that this must always be one of the great objectives of Catholic Action. Now, social justice cannot be established by taking the present social order as it is and applying a veneer of external reform. Social justice can be the result of nothing short of reconstructing the social order. It is not, then, a matter of eliminating certain abuses. It requires the extirpation of the roots of these abuses. Catholicism and Communism have this in common, that they see no hope in maintaining the status quo. Both see certain fundamental defects in modern society that inevitably make for the enrichment of the few and the enslavement of the many, for the development of economic power without a social conscience. Catholicism and Communism part company in the first place in their answer to the question: What is wrong with modern industrial civilization? and in the second place in their answer to the question: What are we going to do about it?

We speak a language that the world has refused to listen to for the past 400 years and whose meaning as a consequence it cannot comprehend. The enemies of the Church are past masters in the art of calling names and they prevent us from getting a hearing by hissing such words as "medieval," "scholastic," "supernatural," and the like. Noble words, all of these, and rich in connotation for human welfare. However, for great masses of people this connotation has been distorted. If you say "medieval," they remember that they learned that there was a time when popes and ecclesiastics ground the masses underfoot. If you say "scholastic," they remember the story someone told them of lazy, dissolute monks

arguing interminably as to the number of angels that can stand on the point of a pin, while the interests of humanity were neglected. If you say "supernatural," they recall that they learned there was a time when the Church enslaved the people by means of some black magic.

It would seem then that our campaign for social justice and against Communism must begin at the beginning. Our conclusions are acceptable only on the basis of our premises, and our premises are not understood. We must begin by telling the world anew all that it has forgotten about God and Jesus Christ, whom He has sent. It has been said a thousand times that the solution of every human difficulty can be found in the penny catechism. But outside of Catholic circles the catechism and its contents have long since fallen into disuse, to say nothing of disrepute, and it is not easy to reestablish it.

We cannot remind ourselves too often that in the fight we are waging for the reconstruction of the social order on the sound basis of Christian principles, we stand virtually alone. There are no allies upon whom we can depend; as a matter of fact we entangle ourselves in alliances at our peril. There are, to be sure, no end of defenders of the status quo. The present system has been good to them and they regard any talk as a threat to their vested interests. These are the kind of people who strive to flatter us by speaking of the Church as a great conservative power, always arrayed on the side of the law and order, standing four square against the forces of revolution. If we allow ourselves to become tarred with this particular stick, the poor are not going to listen to the Gospel we have been appointed to preach to them.

Were it not for the fact that this class of people is so blindly intransigent, Communism would not be the power that it is today, for Communism is a reaction to ruthless Capitalism. As Communism becomes stronger, it in turn is reacted against and in this instance, the most notable reaction is Fascism. But Fascism is not a Christian solution of the social problem. The Church of Christ cannot prosper long under any system that forces

(Continued on Page 8)

"EQUAL RIGHTS CAMPAIGN" AWARDS

Awards—Adult Department:

For each new member who joins the Adult Department, the following cash awards shall be paid:

For \$ 250.00 of insurance.....	\$1.50
For \$ 500.00 of insurance.....	\$2.50
For \$1,000.00 of insurance.....	\$5.00
For \$1,500.00 of insurance.....	\$6.00
For \$2,000.00 of insurance.....	\$7.00

In addition to the above awards the Union shall pay \$2.00 for medical examination.

JUVENILE DEPARTMENT

For each new member who joins Class "A" or "B" (Ordinary Life Certificate) the Union shall pay \$1.00.

For each member who joins the Twenty-Year Endowment (Class F-JD) Certificate class, the Union shall pay the following amounts, depending on the amount of insurance written:

For \$ 250.00 of insurance.....	\$2.00
For \$ 500.00 of insurance.....	\$3.00
For \$1,000.00 of insurance.....	\$4.00

SPECIAL AWARDS

At the conclusion of the campaign, subsidiary lodge secretaries shall be entitled to \$25.00 for each ten (10) new members over the total membership of their respective lodge as of April 1, 1937.

For instance, on April 1, 1937, St. Joseph's Society has a membership of fifty (50) in its Adult Department. At the end of the campaign the society's membership total is sixty (60). In such a case, the secretary is entitled to \$5.00. If the membership total is increased by twenty (20) members, the secretary shall be entitled to \$10.00. If the membership total shall be increased by fifty (50) members, the secretary shall be entitled to an award of \$25.00. If the membership total shall be increased by one hundred (100) members, the secretary shall be entitled to an award of \$50.00, etc.

The above special awards shall be applied to membership total increases in both the Juvenile and Adult Departments.

BUTTE SOCIETY TO MARK 45TH
YEAR IN FRATERNAL FIELD

Butte, Mont.—Forty-five years of service in the fraternal field will be marked Sunday, Sept. 12, when the St. John the Baptist Society, No. 14, oldest lodge in Montana, celebrates the founding of the society.

The celebrant society was organized Sept. 11, 1892 by Michael Kraker and Michael Kobetich supported by 14 charter members: Michael Ostronich, John Zalec, Peter Osterman, Michael Sutej, Geo. Kobe, John Rezek, Nikolaj Maljevack, Nikolaj Cvetkovic, Ste-

fan Petric, Math Sutej, Matija Tezak, Martin Bajec, John Milik and John Stariha, and by the end of the year the society had a membership of 40. Of the members admitted the first year there is one survivor, Anton Vidmar of 919 Ergo St.

Michael Kobetich and Michael J. Kraker were the president and secretary, respectively. Mr. Kraker, five years later, moved to Anaconda, Mont., where he organized St. Joseph's Society, No. 43.

At the organization meeting held April 1894 in Joliet, Ill., for the purpose of forming the KSKJ the local society, unable to send representatives, notified the meeting that it would join the KSKJ provided such an organization is formed. Subsequently the Union was formed and the society was given No. 14.

The society was aided financially prior to its incorporation by members Nikolaj Maljevack, Nikolaj Bukovic, Martin Turk and Stephen Petric, who loaned the society \$340.00 without interest.

At present the society numbers 133 in the Adult Department, and 55 in the Juvenile Branch. From the time of its admission to the KSKJ, July 1, 1894, to the present date the KSKJ has paid 120 death claims in the total amount of \$112,400. Sick benefit, accident and operation, and special benefits bring the total amount received from the K. S. K. J. to \$148,966.00.

Among the guests at the jubilee celebration will be Mr. Frank Opeka, supreme president, Waukegan, Ill., and Jos. Zalar, supreme secretary, of Joliet, Ill.

In its 45 years of work the society has progressed, undoubtedly guided by the ideals of fraternalism and the spirit of the West. As an inspiration to the society to carry on, the following poem by Arthur Chapman is reprinted:

OUT WHERE WEST BEGINS

Out where the handclasp's a little stronger
Out where the smile dwells a little longer,
That's where the West begins;
Out where the sun is a little brighter,
Where the snows that fall are a trifle whiter,
Where the bonds of home are a wee bit tighter,
That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins;
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more of reaping and less of sowing,
That's where the West begins.

Out where the world is in the making,
Where fewer hearts with despair are aching,
That's where the West begins;
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And a man makes friends without half trying,
That's where the West begins.

WAUKEGAN WILL
MERGE TWO CLUBS

Waukegan, Ill.—As everyone among Midwest Kay Jay circles is on the verge of believing that the spirit of Kay Jay is dying out in Waukegan, comes the great news that Waukegan will be back in sports this fall with a strong combination of St. Mary's and St. Joseph's members merged together. This group will be called the Waukegan KSKJ Booster Club.

Plans are being made for the formation of this club, which will hold its first session in September. The young men of the two lodges are very enthusiastic over the idea and promise the Kay Jay world a lot of news and activity during the coming seasons.

Besides the formation of a basketball team for this fall, Waukegan will organize baseball team in the spring.

It is doubtful whether the young ladies of the St. Anne's and St. Mary's lodges will be permitted to enter the club. Such items will be ironed out at the first regular session.

So until we can be back in the sports world, we salute the clubs who have kept up the spirit of KSKJ while we lay back idle.

BILL MOVIES

Forest City, Pa.—The St. Mary's Society, No. 77, will sponsor a moving picture of Yugoslavia in Muchitz's Hall on Saturday and Sunday, Sept. 11 and 12, at 7:30 p. m. Admission will be 25 cents.

At the regular meeting it was decided that every member must get four tickets, and if he can't use them himself, he can sell them, for every member will be assessed \$1 toward the lodge treasury to cover the lodge expenses. Tickets can be obtained at the secretary's home or at the homes of anyone of the committee: Anthony Zigon, Matt Kamin, Anthony Bokal.

Frank Poderzaj, Sec'y.

TELL HIM THIS

The man who insures at the younger age—

Is more certain of physical insurability;

Has protection for a larger number of years;

Makes smaller annual deposits;

Makes a smaller total deposit up to age 70;

Gets more money at age 70 if he surrenders his policy;

Pays a smaller premium after age 70 if he keeps his insurance.

FOR GOD, HOME AND COUNTRY.

By FATHER KAPISTRAN

We're on the eve of another Labor Day parade. It will be, perhaps, the first parade of its kind.

Labor will appear in three camps: Green's army, the battalions of Lewis, and the men from "on the fence." We only pray the parade will not be to battle. We had enough military tactics in our recent strikes.

Catholic papers leave no doubt regarding the soundness of unionization. Some even insist that laborers who jeopardize their fellow-man's union by belonging to no union are failing in a MORAL obligation.

Workingmen know enough about papal encyclicals to realize that the Church has long fought for more than justice; it has demanded CHARITY besides justice for the laborer.

This means that capitalists and employers must consider the workingman as a soul not as a cog in a machine.

The union leaders must also remember this. They must not unionize him and then forget he has troubles.

The guilds of medieval Catholicism maintained this ideal in practice. Members of the guild unions assisted their fellow members and families in sickness, storms, death. They provided old age funds, personal help to the poverty-stricken, loans and alms to victims of floods, fires, and shipwreck. They schooled the poor, visited the afflicted. They KNEW and LOVED one another as Christians.

What good to anyone is a union system which becomes as grasping, as heartless, as domineering with money and violence as the capitalist monster which it attacks?

The Popes have fought for justice to labor. They do not approve of violence.

Our present Holy Father deeply appreciates what Mussolini has done for the Church against secret societies, especially Freemasonry; he likewise appreciates what Franco has done for the Church against Communism. But to both Benito and Francesco he has made it very clear that he does not approve of 1. the Fascisti principle that the individual is made for the state and not the state for the individual, and 2. the Fascisti method of ruthless violence to attain its end.

By the same token, our Holy Father must decree violence as used by labor to achieve its purpose, so long as peaceful means are not exhausted.

There is no doubt that the C. I. O. embodies more Catholic principles than any previous movement for labor. It won the admiration of the Vatican newspaper. But it was not praised for its war-tank methods.

Many observers believe the separate fields of C. I. O. and A. F. of L. will be permanent and fruitful.

On the other hand, labor must beware of the grave dangers in domination by strange leaders to the exclusion of ADEQUATE local representation.

Employers should not lose their right to dismiss or transfer employes whose carelessness, lack of skill, or dishonesty is equivalent to sabotage. And no force should compel him to rehire them.

The most perfect rules, however, will fail in so far as Christian justice and charity are not observed by all.

DAMIEN the Lepër

By John Farrow

(The Catholic Digest)

The courage that took him to Molokai.

Rites of paganism still were practiced on the Island of Kohala, and many of Damien's community were still under the necromantic influence of native witch-doctors who were careful to keep their identity a secret. In ancient times those sorcerers, called kahunas, had been a highly revered and feared class—next in ranks, and certainly not subservient in authority, to the kings. Indeed, they had grown so strong in power that just fifty years before Damien's arrival the Islands had been taboo-ridden to a degree that would have seemed ludicrous, if the results had been less tragic. A kahuna had the power of life and death; as he was supposed to be in constant communication with his favorite divinity, he could issue a taboo at the slightest provocation. The only possible escape for the unfortunate transgressor of a priestly ban was to flee to a city of refuge; for, like the ancient Jews, the Hawaiians had these walled towns, bounded by temples, and all men, no matter what were their crimes, could find safety within the prescribed limits.

These island people seem to have had many other customs in common with the Israelites. Circumcision was practiced and the legends of the Creation are strangely similar to the Old Testament, although instead of one Deity a divine trinity existed at the beginning: Kane, the founder, Ku, the builder, and Lono, director of the elements. This Trinity created the earth and the heavens, the sun, moon and stars, and from the earth a man was fashioned in the likeness of Kane. This and other similar stories were brought to the islands in the eleventh century by the high priest Paao, and passed from generation to generation by the successive kahunas.

Unfortunately, until the arrival of the missionaries, they never had any method of writing, not even picture-writing like that of the Egyptians and Aztecs. Where and how did the Hawaiian priesthood become possessed of these tales so strangely akin to the Hebrew narrative of the Book of Genesis? There are many theories but none of them has ever been satisfactorily proved. As the centuries rolled by, the Biblical tradition, although still existing, did not serve to prevent the formation of lesser divinities. War Gods sprang

into being and finally each trade or profession acquired its tutelary deity, and with them came innumerable gnomes and fairies, nymphs, monsters and evil spirits. The credulous people were at the mercy of any fakir with sufficient imagination to create a tale of superstition until, with the death of Kamehameha I, the power of the kahunas was broken and gradually as a class they were to perish. Nevertheless, for several generations, an occasional one persisted in the remote districts, forming cults the adherents of which met, in secret, to practice sinister rites.

Rumors of such a sect existing in his parish came to the ears of Damien; there were whisperings in the confessional of spells and fears and of ritualistic dances that were exotic and obscene. At deathbeds he sometimes had seen unmistakable evidences of the sorcerer's trade in the form of unclean tokens and charms. Although he campaigned vigorously and tried to discover the identity of the members and the whereabouts of the meetings, his efforts met with futility. Even the most faithful of his parishioners, as though they dreaded some supernatural revenge, would become uncommunicative before his queries and, to his dismay, the evil influence seemed to be spreading, rather than decreasing. Faces that had been friendly were turned away from him when he passed. Greetings were not answered, and the congregation at the chapel began to decrease. At funerals, when he was reading the service, he was conscious of a furtive air among the mourners as though other powers were being appealed to.

One night as he sat outside his house enjoying the peace of the evening and idly peering up at the spangled canopy of the tropical night, he heard distant drums that throbbed with an unfamiliar note; not the usual festive beat, but a rapid, disquieting tattoo. The sharp silence that followed an abrupt cessation of the noise was punctuated with an inhuman scream, then silence again. Damien, startled to his feet, stared at the direction of the noise in a state of angry alarm. He had been long enough in the island to know better than to attempt a search that evening; the following day he made a thorough exploration of the neighborhood and was reward-

ed by finding, hidden in a thicket of tree ferns, a strange and rudely shaped image of stone. In the cool green twilight, caused by the natural roof of the giant fronds that met overhead, he carefully examined the idol. It had a roughly hewn face and was obese and squat, standing about four feet tall and at the base was a flat rock, evidently an altar which was mottled with dark stains, still damp and thick, of clotted blood. The repugnant evidences of recent and gory sacrifice gave the priest added strength. Pushing against the image he toppled it over, smashing the altar beneath. Then with the clasp knife he always carried he slashed two branches from a nearby tree and lashing them together with vine tendrils fashioned a crude cross which he triumphantly erected in the place where the idol had stood. To leave no doubt as to who was responsible for this handiwork he left his clerical hat on the ground in plain view.

The following day was a Sunday and in the church he delivered a bitter harangue that was both a denunciation and challenge against the sect of idol worshippers. He did not have to wait long for an answer. The next morning a sorcerer's talisman in the form of a small, oddly shaped shell, filled with evil smelling ashes and bound with dried sinews, was found tied to his door. Well aware that the eyes of the entire village were watching his every action, he took the token and with a great show of contempt tied it to the tail of a large hog. All that day the swine snouted and grubbed for food in the usual noisy way of such an animal, quite unaware of the abracadabra at its rump; but in the evening it died; the corpse, revealing a throat cut in a jagged wound, was left at Damien's door. He tried to make a joke of the affair, saying that although the beast's death was the work of a poor butcher, he was nevertheless grateful for the gift of fresh pork, even though it be from an anonymous donor. But the villagers refused to share his lightheartedness, no native could be induced to venture near the carcass, and indeed the man who acted as his servant vanished when called to help skin it.

(To Be Continued)

SOCIAL JUSTICE OR COMMUNISM

(Continued from Page 7)

her to render to Caesar any of the things that are God's.

Frequently we ask ourselves, could we not do more in the way of cooperation with other religious denominations? Could they not be brought to view the Communistic peril as we do and join in our crusade? Again, I think the answer is in the negative. Witness the behavior of the Federal Council of Churches during the recent fight the Catholic people of Ohio waged against the injustice of being forced to contribute to the education of other people's children at the expense of the religious education of their own.

So we stand alone. This should not discourage us, for after all we are not alone; there is One who is with us all days even to the consummation of the world. Truth must eventually prevail. We have the might of God on our side. However, let us not forget that His might is made perfect in our infirmity. It would be folly to lose time bemoaning the fact that the world will not listen to us. It is up to us to see that the world cannot help but hear us.

The most effective way of getting attention in this world is to be different. By virtue of our calling as Christians we are different. It is up to us to make this difference stand forth. For years, I have been maintaining the thesis with regard to Catholic education, that if it is no different, or from secular education, there only different in accidentals is no sufficient reason for its existence. It was because the early Christians were different that pagan Rome became interested in them. That interest involved them in one bloody persecution after another, but it also won the converts that were responsible for the final triumph of the Cross.

What is true of our schools is even as true of our other means of education. It is particularly true of the Catholic press. It should be different, with all the holy difference that distinguishes Christ from the world. If we are to convince men of the evil that lives in Communism, we must at the same time convince them of the good that lives in Catholicism. They must see that humanity cannot spare the things that Communism would destroy.

The outstanding attribute of everything that we do by way of propagating the Truth should be excellence. We simply cannot afford to be second rate in anything. By this I do not mean that we should be esoteric and lose the common touch. The excellence of Christ's mission did not separate Him from the least of His brethren. But I do mean that the tone of everything that we do, be it in the classroom, in the editorial chair, on the radio, should be distinguished and fine. We can reach the masses without incurring the contempt of the classes; we can impress the classes without talking over the heads of the masses. Christ did.

The fact that we are different and that this difference exhibits the characteristics of excellence, should, with the grace of God, win for us a public. We are then in a position to teach. Our task it is in the name of Christian social justice, which is only another way of saying in the name of human happiness, to strive to dissipate the clouds of confusion that are darkening men's

OUR PAGE COOKING SCHOOL

By FRANCES JANCER

That the cooking school is being acclaimed by the feminine readers of Our Page has again been proved by a very enthusiastic letter received from Mrs. L. I. Supan of 3630 E. 81st St., Cleveland, O.

This week's school will endeavor to give its students a variety of recipes. The following recipe can also be used as a foundation for "orehova potica," being a raised yeast dough.

Lemon Rolls

One cake compressed yeast, 2 tablespoons lukewarm water, 2 cups scalded milk, 4 tablespoons shortening, 1/2 cup sugar, 2 eggs, 1 teaspoon salt and flour.

Soften the yeast in lukewarm

KOSEM-GENS

La Salle, Ill.—Miss Dorothy Kosem, daughter of Mr. and Mrs. Louis Kosem, St. Vincent Ave., and William Gens were married in St. Roch's Church by the Rev. Fr. Joseph, pastor, on Sunday, Aug. 28. The young couple plan to reside in La Salle.

RETURN HOME

Cleveland, O.—Mrs. Ivan Zupan, daughter Dolores, and sons Stanley and Cyril returned home after spending two weeks motoring through the Midwest, and the Iron Range country of Minnesota.

DELEGATES

Cleveland, O.—Among the delegates to the Annual Moose Convention held here last week were Anthony Bevec of Canonsburg, Pa., and Mrs. Jean Tezak of Joliet, Ill.

SMOKING DULLS TASTE FOR SUGAR, SALT

Washington, D. C.—"Smoking tobacco dulls the acuteness of taste for both sugar and salt," states Science News Letter in reporting experiments conducted by the Rev. Dr. J. Edward Rauth and James J. Sinnott at the Catholic University of America at Washington. "But the effect is not permanent; when the smoking is stopped the ability to taste returns to normal."

"Six habitual smokers who planned to give up smoking for a period," continues the account, "volunteered as subjects in the experiment. Tests were used to determine the weakest solution of sugar and of salt that could be tasted by each one. Then they stopped smoking. Their taste became more acute, so that they could taste solutions of sugar only about half as strong as their former limit. Salt could be tasted in solutions about two-thirds as strong as formerly."

That the test was dependable is indicated by the fact that two of the six subjects "sneaked in a couple of smokes during the non-smoking period." Their taste in a sugar test betrayed them! "Non-smokers tested as a check on the experiment were very much like the smokers during their non-smoking period," concludes the article.

DEADLINE NOTICE

"Our Page" NEW deadline is 8 a. m. Monday.

minds, to reveal anew the true meaning of words that have lost their meaning, to labor unto the gathering up in Christ of the things that have been scattered.

water. Pour scalded milk over the shortennig and sugar, stir until dissolved and allow to cool until lukewarm. Add yeast and enough flour, about 2 cups, to make a sponge. Beat well, cover, and let stand in warm place over night. In the morning, beat the eggs and add them with salt to the sponge. Add enough flour to make a dough that will not stick to the hands when kneading. Knead well. Place in greased bowl, cover and let rise until double in bulk. Turn out on floured board and roll to 1/2-inch thickness. Spread generously with softened butter and sprinkle thickly with granulated sugar. Grate the rind of 1 lemon over the sugar and sprinkle with enough lemon juice to moisten the sugar. Shape into a long roll and slice about 1 1/2 inches thick, pinching the under side of each piece to hold in the juice, thus making the rolls long instead of round. Place in a greased baking pan. Cover and let rise slightly. Bake in a hot oven 400 degrees F. until a delicate brown, about 20 or 25 minutes.

Peach Meringue Pudding

Two cups of pared and sliced peaches, 1/4 cup sugar, 2 tablespoons butter, 2 tablespoons flour, 2 eggs, 1 tablespoon lemon juice, 4 more tablespoons sugar for meringue, 1/4 teaspoon vanilla. Cook sliced peaches in as little water as possible. Mix and sift sugar and flour and stir into hot peaches with butter. Beat well. Add yolks of eggs, well beaten, and lemon juice. Turn into buttered baking dish and bake 15 minutes in moderate oven. Cover with whites of eggs beaten stiff to which have been added 4 tablespoons sugar after it has been half beaten. Beat in vanilla before spreading on the pudding. Bake 25 to 30 minutes in slow oven, 275 degrees. Serve cold.

Pear Charlotte

Six halves pears, drained, 12 marshmallows, 3/4 cup cream, 20 Lemon Snap cookies, 1 tablespoon powdered sugar, 1 teaspoon vanilla. Cut pears and marshmallows fine, and coarsely crumble Lemon Snaps. Beat cream and stir in sugar and vanilla. Fold in pears, marshmallows and crumbled crackers. Chill in parfait glasses. This makes 6 portions.

Peach Icebox Pie

Thirty vanilla wafers, 1 package orange jello, 2 cups sliced peaches, 1/2 cup sweetened whipped cream. Roll wafers and line buttered pie plate with the crumbs. Prepare the jello in the usual way. When it begins to set pour into crumb-lined plate and chill. Add peaches and top with whipped cream.

Cheese Roll (Sirova potica)

One and one-half cups pastry flour, 2 1/4 teaspoons baking powder, 1/2 teaspoon salt, 3 tablespoons shortening, 1/2 cup milk, 1/2 cup softened American cheese, or well drained cottage cheese, 2 tablespoons softened butter and 2 tablespoons milk. Mix the flour, baking powder, and salt, then cut in shortening. Add enough of the 1/2 cup of milk to make a soft dough, then roll it about 1/4 inch thick. Make a paste of the cheese, butter and 2 tablespoons milk. Spread on biscuit dough. Roll up like jelly roll, place in baking pan, then cut gashes two-thirds through the roll at 1-inch intervals. Bake in a very hot oven of 450 degrees F. for 20 minutes. This will serve 6.

SLOVENIAN DAY AT THE GREAT LAKES EXPOSITION



Sunday, August 22, was designated as Slovenian Day at the Great Lakes Exposition, Cleveland, O. Over 3000 of our people participated. Dancing, singing, drills and music were on the program. Principal speaker was Hon. Judge F. J. Lausche.