


**GLASILO IN LASTNINA SLOVENSKE SVOBODOMI-
SELNE PODPORNE ZVEZE.**

IZHAJA VSAKO SREDO

 Cene oglasom: 40c palec za posameznike; 35 palec za društva
 Naročnina za člane 78c letno; za nečlane \$1.50; za inozemstvo \$2.00

PROGRESS
 OFFICIAL ORGAN OF THE SLOVENE PROGRES-
 SIVE BENEFIT SOCIETY

Owned and Published by the Slovene Progressive Benefit Society

ISSUED EVERY WEDNESDAY

 Subscription for members \$1.78 per year — nonmembers \$1.50
 foreign countries \$2.00

Advertising rates: 40c net for individuals; 35c net for societies

 NAPREDEK Naslov uredništva in upravnosti:
 6231 ST. CLAIR AVENUE CLEVELAND, O.
 Telephone: HEnderson 5311

VOLUME III. 104 NUMBER 81

Entered as Second Class Matter August 5th, 1936, at the Post Office at
Cleveland, Ohio, under the Act of August 24, 1912.
VERSTVO IN KAPITALIZEM

II.

A PRESOJO med verstvom in kapitalističnim družabnim redom, ko se je le-ta bližal svoji kulminacijski točki, nam dobro služaj slučaj nemškega filozofa Friedericha Nietscheja, ki je živel v drugi polovici preteklega stoletja in o katerem pravi John Strachey, da je bil "zadnji veliki poet kapitalistične kulture". Nietsche, ki je bil sin protestantskega duhovnika in je bil v mladih letih tako pobožen, da so ga sošolci nazivali "mallega pastorja" in je celo skladal nabožne pesmi, je postal glasnik filozofije najskrajnejšega brezboštva. On je trdil da razlikovanje med dobrim in zlom je le za čredo, kakor je imenoval ljudske mase, pravi človek (nadčlovek) pa pozna le eno moralno: ono, ki izvira iz njegove fizične moći; gospodar budi tisti, ki ima najmočnejšo pest. Njegovo sovraščo do krščanstva ni poznalo meja, kajti smatral je že za izrodeku judovske t. j. "mehkužne morale", ter se rogal Martinu Luthru kot neotesanemu kmetavžu, ki je povzročil oživljene verskega puritanizma baš ob času, ko je izgledalo, da katoličanstvo postane "aristokratsko in nemoralno." Ta človek, ki se je srđil, ker je reformacija začasno očela krščanstvo, je v enem svojih del zapisal: "Najvažnejši dogodek zadnjega časa — namreč, da je Bog mrtev, da vera v krščanskega Boga ni več vredna vere — že meče prvo senco na Evropo." In v gotovem smislu so bile to proroške besede.

Kako naj si razlagamo pošastno-grandiozni pojave človeka kot je bil Nietsche? Odkot to besno zanikanje vseh duhovnih moralnih vrednot in blazn poizkus za upostavitev nekake nove religije, katere edini logični zaključek bi bil, da naj človek (nadčlovek) časti samega sebe kot božanstvo? Dobro nam na to vprašanje odgovarja Janko Lavrin, naš rojak in profesor v Angliji, ki v knjigi, v kateri razglavlja Nietschejevo filozofijo, pravi med drugim:

"Če pogledamo na Nietscheja kot na celoto, takoj vidimo, da je bil tipičen pojav prehodne dobe v zgodovini človeštva in človeškega duha. Na eni strani je mogla njegova misel nastati le v **močno kapitalističnem ozračju**, na drugi pa ni noben moderni mislec tvegal tako srđitega boja ravno proti tistem osnovam, ki so **neločljive zvezane s kapitalističnim devetnajstjem stoletjem**. (Podčrtanja naša.) Tistim, ki so si svesti velike krize da našnjega človeštva, utegne Nietschejeva osebnost osvetiti mnogo problematičnih strani našega časa, ki je bogata na nasprotijih, a uboga na vsem drugem...."

Na drugem mestu pravi isti pisatelj: "Priljubljeni gesli našega časa sta "razvoj" in "napredek". Oba zvezita kaj privlačno, vsaj dokler ju ne preiščemo du nju nega bistva in pomena. Kajti, če se vprašamo, **kam** vodi nas sedanji razvoj in napredek, bomo le težko našli odgovor, ki bi ne bil obrialjena popolu-resnica... Skratka, družabna raznosterost v modernem človeštvu je povzročila skrajne razlike v miselnosti in torej tudi razlike v težnjah družabnih plasti. To bi samo na sebi ne bilo nič hudega, če bi imeli vsaj nekakšno splošno vrednoto, ki bi bila tako silna, da bi dala vsem tem raznoterim smotrom sredotežno smer in jih strnila v en sam velik cilj. Nesreča je hotela, da nimamo nobenega takšnega cilja: vsak posamezni činitelj naše civilizacije se skuša razvijati tja-v-en dan kot nekaj povsem samovažnega. Namestvu, da bi vsi elementi sodelovali radi smotra, ki po kakovosti presega njih osebne težnje, je postal svet zmedeno bojišče teh elementov."

Iz navedenih besed je razvidno, da je Lavrin sicer tankočuten razčlenjevalec vzrokov, ki so odgovorni za bolezen naše dobe in da razločno vidi njene manifestacije, da pa pa nima poguma ali pa zaupanja, da bi pokazal na edini razpoložljivi lek: odpriavo profitnega sistema in nadomestitev istega s socijalno demokracijo. Toda njegova diagnoza vsled tega nič ne izgubi na veljavrosti. Kar je važno za nas, je to, da priznava, da je kapitalizem povzročil kaos in zmedo v vseh sferah človeškega dejanja in nehanja. Iz tega sledi tudi paraliza krščanstva in njegov moralni bankrot. Taki bolni miselnii izbruhi, kakršne je produciralo Nietschejevo pero, so nazizogibna reakcija tega bankrota.

Nikak gol slučaj ni, da je Benito Mussolini, oče fašistične ideologije, vnet čestilec Nietscheja in njegove filozofije, pa tudi nobeno prazno naključje ni, da glavar rimske cerkve blagoslavlja Mussolinijev skoz v skoz nietschejevskimi nazori prepojeni režim. (Mussolini v

nekakem "praktičnem" smislu dejansko izvaja Nietschejeve nauke: ljudstvo je "čreda", "gnoj", ki naj služi "nadčloveku" za njegovo rast; edina morala je morala brutalne moći in jeklene pesti.)

Toda tragična resnica, preko katere ni mogoče iti, tiči v tem, da je taka bolna miselnost le izraz protesta proti bolnemu ekonomskemu redu in nevzdržnim socijalnim razmeram. Nietsche je postal preklinjevalec krščanstva, ker je bil fundamentalno zelo nesrečen človek in ker takega krščanstva kot ga je videl pred seboj, ni mogel spraviti v sklad s svojim bistveno religioznim duhom. Saj osebno je bil krotak, miren in dober človek, sploh popolno nasprotnje naukov, katere je propagiral. To priznava tudi Lavrin, ki piše:

"Med drugim je bil nemara tudi njegov globoko religiozni nagon premočan in preveč nepopustljiv, da bi si v tej prehodni dobi našel izhod v modernem krščanstvu, ki ga je zato — z religiozno gorečnostjo — zametaval. Ni treba posebej omenjati, da je takšno protislovno razpotje značilno za veliko resnih religioznih duhov našega časa. Ker je bil Nietsche ena teh narav, je moral napadati to, kar imenujemo religijo ... predvsem radi svoje nezadoščene religiozne zavesti ... Veliko vernošč moramo imeti v sebi, če hočemo biti nereligiozni v smislu kot je bil Nietsche."

K propadanju verstva je brez dvoma pripomogla tudi moderna znanost, ki je razvijala mnoge uganke, za katere je človek nekoč videl razlagi edinole v nadnaravnosti. Vendar, medtem ko se ne da zanikati, da je dogmatično verstvo izgubilo mnogo pristašev, ker je v svoji omejenosti posegal na polje znanosti ter s svojo slepo trmo ustvarilo položaj, v katerem se je zdelo, da sta si verstvo in znanost po njunem bistvu nasprotna, pa se po našem mnenju vlogo znanosti v tem oziru preveč podudarja. (Na tej slabosti trpijo tudi mnogi ortodoksi marksisti.) Znanost kot taka je brez dvoma zrušila mnogo verskih dogem in drugače ni mogla, če bi hotela, toda vere v bistvenem pomenu se ni nikoli dotaknila in se je dotakniti ni mogla, ako vzamemo kot definicijo vere tisto, kar razum le "sluti", ampak ne razume. (Med velikimi znastveniki nahajamo dvomljive — skeptike in agnosti — in mnogo panteistov t. j. pripadnikov nazora, da vse stvarstvo in vsi njegovi procesi predstavljajo to, kar človek skuša izraziti z besedo Bog, ampak brez kompromisnih ateistov je med njimi malo ali nič.) Znanost je postala rušilka verstva v ožjem in širšem pomenu besede šele kot orodje kapitalizma. Človek je videl, da organizirano verstvo bodisi naravnost ali po ovinkih odebriava in ščiti družabni red, pod katerim je postal subžen čudežev moderne znanosti in povsem naravno je bilo, da je revoltiral proti religiji, ki lastnikom strojev in njihovim izkorisčevalskim metodam nudi protekcijo svoje moralne sakcije. Za tako verstvo, kakršno se je razvilo pod kapitalizmom, je neizogibno, da gniye in propada v vseh svojih predelih, prav kot gniye in propada kapitalizem sam.

"Vsakdanja resnica je," pravi prof. Lavrin povsem točno v svoji študiji Nietscheja, "da v življenju in v kulturi ni osamljenih in nesorodnih pojavov. Vse, kar se dogaja, je očitno in skrivaj povezano z dolgo verigo drugih okolnosti."

Tedenski pomenki

A. ZAITZ

UPOR V CAPROIDI IN ZADNI DNEVI VOJNE

"Kaj vam je pa zdaj padlo v glavo?" se je zadrl moj poročnik nad svojim vodom, kateri se je ustavil.

"Nič," so zakričali vsi hkrati v vodu, kampanji in pri celiem polku. "Ne gremo več naprej, ne gremo več v vojni. Tu kaže ustavimo in obrnemo nazaj."

Tovariš me je dregnil in pošepetal: "Povej tvojemu čefirju, naj se paži, kaj govorji. Saj razumeš."

Povedal bi mu bil rad, pa je melen ugenil sam ter bil kot polit kužek. Polk je posedel ob robu ceste, spredaj pa se je vršilo posvetovanje. Cež nekaj časa je prišlo povelje:

"Fantje, ne uganjajte neumestnosti. Samo par milj bo moš Še marširali, do bližnjega mesta Cosarse, kjer bomo prenočili. Ne boste brez pameti, da bi ostali tu sredi ceste, ko imamo vendar preskrbljeno prenočišče."

Z veliko nejevoljo se je končno polk izravnal za odhod. Marširali smo godrnjajo ter rekli: "Ako obetajoče vasi ne bo kmalu, se ustavimo zopet in zadnjič." Sedaj so nas začeli srečevati čete, katere so se vračale nazaj. "Kam pa vi?"

Namreč smo jih mimogrede spraševali, "Nazaj grémó domov," je eden odgovoril prvi, drugi in tretji. Pa je zopet vzplamtel v polku:

"Nikamor več naprej! Drugi gredo domov, nas pa tirate v vojno!" Pa smo se zopet ustavili, tako nanagloma, da niti nismo, katere oficirje poženemo

rediti ter se zagozdili drugi v drugega. Oficirji so zopet odšli naprej, mi pa smo posledi ob robu ceste ter se menili, da niti koraka več naprej ne.

Na lev strani je bil že ležezniški tir. Pridrvel je vlak z vojakoma na fronto. Počilo je in čez čas se je lokomotiva začela ustavljalna ter obstala. Nekdo v vlaku je nameril na strcjevodjo in lokomotiva je morala ubogati. Iz vlaka se je vsula gruča vojakov

in namenil na naložil svojo ropotijo in piročnikovo. Vsaj malo bi si

bil rad odpočil svecje ožujljene rame, pa ni bilo nič.

Primorani sem bil pustiti voziček z mulo v Ajdovščini, kjer vsedela blata nismo mogli naprej ter krenili proti Trnovskemu gozdu.

V njem smo tražili skoraj vso noč ter butali v drevesa. Vrag vedi, kako so voditelji prisili takoj znameniti von Steuben, La Fayette, Rochambeau, DeKalb, Pulaski in Kosciuszko.

Vojna je trajala več kot šest let. Končala se je s predajo angleške vojske pri Yorktownu v oktobru 1781.

Dve leti kasneje je bil sklenjen mir, ki je prinal neodvisnost Združenih držav.

Zopet se je Washington umaknil na svoje posestvo, toda ne za dolgo. Leta 1787. je bil pozvan, da predseduje konvenciju,

ki je sprejela ameriško ustavo. Bil je soglasno izvoljen za prvega predsednika Združenih držav in leta 1789. je bil vstopil.

Prvi koraki novega naroda so bili okrnji, polni nevarnosti in borbe. Tu je Washington s svojo nesobičnostjo, pošteno

stvo, mirnodušnostjo in modrostjo pokazal svojo veliko državnost.

Bil je izvoljen za načelnika vojske, ki je imel vse prekomorske parnike;

PRODAJA parobrodne listke za

POŠILJA denar v staro domovino

čeprav je bil tudi trdnos

li bele postelje naših ljubic pravljene in drugo. Nič tega ni bilo. Poročnika so veselo pozdravili. V Gorici so nas odgnali na malo vežbališče, kjer nam je zastopnik Narodne vlade prečital manifest o rojstvu Jugoslavije. Polk je prisegel novi vladi ter izčistil vse tuje oficirje. Marsikateri visok častnik je imel rosno oko, to je moral stopiti iz vrste polka ter oditi. Mi pa smo bili veseli — veseli nove države in sonca vojne.

Na kolodvoru ni bilo dobiti vlaka. Noge pa so me fekle od dolge hoje. Zunaj mesta sem na polju lovil konja; rad bi ga bil ajel, da bi me nesel štiri ure hodadaleč domov, pa nisem imel sreče. Na tisoč jih je bilo po polju, a ker so najbrž ravno tako želeli svobodo kot mi, se mi ni dal nobeden prijeti. In tako sem jo mahal zadnjč skozi Beričeve dol in Kamnicu domov k Sv. Trijici.

Doma so me bili veseli. Tri tedne ni šla nobena pošta, pa so mislili, da me je zadnji mesec pogolnil. Po večerji mi je mati napravila tople vode s soljo, v katero sem vtrkljil in si hladil svoje ožujljene noge. Tak je bil eden konec vojne.

Potem pa sem moral še na Koroško, a ker se je že ta spis zavlek, nuj bo za enkrat vojnico dovolj. Iz tega razloga sem tudi v zadnjih spisih mnogo izpustil, ker se drugega gradiva nabira in da se pomenki vrnejo na staro tir. Priponim najle, da se sedaj čudim uporu v Codroipo, zlasti v tem, ker se voditelji niso nikdar izdali. Se danes nihče ne ve, kdo je pričel in kdo je bil glavni vodja.

To me tudi največ tolazi, da morda enkrat pride tudi čas, ko bodo vsi, ki spadajo v delavsko maso, hkrati mislili in vedeli, kakor smo takrat, ko smo se uprli in zmagali.

Naj za spremembu povem zgodbo, o kateri se mi zdi, da je primerna za predpustni čas.

Mary je bila prijazno dekle,

ampak ko je mati narava

delila lepoto, jo je skoro popol-

noma prezrla.

Zato je imela

Mary zelo malo upanja, da se

kdaj najde moški, ki bi se za-

gledal vanjo. Ampak ta čudež

se je zgodil. Spoznala se je z

Johnom, ki se je začel resno za-

nimatni zanj in nekega večera

je jih navdušeno zaupal, da le-

šega dekleta kot je ona ni na

celem svetu.

Malo je manjkalo, da Mary

ni zapo zaprla.

Ampak ko je

prišla k sebi, je rekla: "John,

d



**DO YOU KNOW THAT -
SSPZ HAS SIX MODERN PLANS OF
LIFE INSURANCE?**

PROGRESS

"NAPREDEK"

» FROM THE DIRECTOR'S DESK «

ATTENTION BOWLERS!

A suggestion which, I'm sure, has an important bearing on the welfare of our first National Bowling Tournament and merits the consideration and approval of the National Athletic Board and, subsequently, that of the Supreme Board, was only recently called to my attention. It refers to Rule 6 of the proposed Rules and Regulations for the coming tournament, which, in its present form, limits the number of entries a lodge may enter to not more than 2 Five-Man teams, 2 Two-Man and Two-Woman teams, and 4 men and 4 women individual entrants.

The suggestion presented to me would, if and when approved, eliminate any entry limitations, making it possible for a lodge to enter as many teams and individual entrants as wish to participate in the tournament . . . Knowing now, what we were not assured of when the rules were originally drawn up, that enough alleys have been reserved (16 in all, if necessary) for our use to take care of all entries, thus removing the primary reason for the inclusion of these limitations in the first place, there stands little or nothing in the way of its immediate approval and adoption. You are advised to keep this "probable" change in mind when completing your entry.

Still another worthy suggestion has come to this Desk and shall be given due consideration in its proper place. This one pertains to Rule 10 which has to do with the final date for the mailing of entries and fees. It seems that several of our "would-be" bowling entrants feel that February 19th is much too early for the closing date and offer the suggestion that it be moved forward to March 4th, two weeks late . . . Although, judging from our experience with previous meets we deem this proposal inadvisable, yet it is doubtful whether there will be any serious objections raised against the compliance thereto.

Anyone, who has ever had connection with national tournaments of any kind, basketball, softball, bowling, etc., should realize the importance of sending in their entries EARLY and not wait until the very last minute of the last day or later before doing so . . . Knowing for certain how many entrants to expect several weeks in advance to the opening of the bowling event is a most valuable asset to the committees responsible for its ultimate success. You must not forget that trophies and medals must be purchased and engraved, schedules must be drawn up, reservations for quarters and meals and a hundred and one other details must be looked after, so please mail your entries and fees in as quickly as possible. "Incomplete" entries will be accepted if accompanied by the required entry fees.

Because we have been requested to explain the eligibility rules to several of our members through the medium of correspondence, the following information is offered for the benefit of those who are still in doubt as to their intent and meaning . . . Only members in goodstanding, admitted into the Society's ranks on or before January 1, 1938, shall be eligible to participate in the tournament games . . . All team bowlers must belong to the lodge they will represent. This also applies to the Two-Man and Two-Woman (doubles) event . . . Transfers from one lodge to another taken after January 1, 1938, in which the member does not actually move out of one district into another, shall be disregarded.

The Rules and Regulations, which shall govern tournament play, shall be published in the final and official form in next week's issue of the "Napredek."

ONE DOLLAR

How many of you know that the Society is now issuing a ONE DOLLAR CERTIFICATE which costs ONLY one dollar per month, including your local dues, regardless of what plan of insurance you or your prospects may choose?

Do you know that under this form of certificate you can be insured in any of the following plans of insurance:— Ordinary Life, Twenty Payment Life, 20 Year Endowment and Endowment At Age 60?

Do you know that the ONE DOLLAR CERTIFICATE insures one for mortuary benefits only and that the amount of such benefit depends on one's age at entry?

Do you know that its rates are based on the American Experience Table of Mortality with full Legal Reserves and non-forfeiture values the same as are our other certificates?

Do you know what is meant by Legal Reserves? . . . Compare the reserve funds of the Society with a trust fund and you have a very good comparison. For legal reserve certificates, such as we have been issuing for the past five years, the insurance laws require that a certain amount of money must be held in "trust" or "reserve" for each certificate in force, the amount in each case depending on the plan and amount of insurance and the age and year at entry.

Do you know that our Society was, as of June 30, 1937, approximately 120% solvent? It means that, on that date, we had an excess in reserves back of all of our certificates of nearly 20% . . . For example, if the tables of insurance required that \$500,000.00 be held in reserve against the certificates in force in order to maintain an adequate rating of 100%, we, on that date, boasted of having nearly \$100,000.00 over that amount. That is what is meant when we say that we are 119.51% solvent.

Do you know that all of our certificates have non-forfeiture values? . . . You don't know what that means? . . . Have you heard that after the third certificate year, which means three years after you have joined the Society, during which period you have continually paid the required monthly assessments, you may borrow on your certificate reserves (up to 50% in lump sum if you wish) or use them to buy a Paid-up or Extended Term Insurance Certificate. It means, also, that you are insured, automatically, in case you forget to pay your assessments or fail to pay them for other reasons. We'll give you more information on this subject

Spartans To Celebrate Eleventh Anniversary Saturday, Feb. 19

ATTENTION BOWLERS!

This coming Saturday, February 19 is date folks. Spartan members and their friends are getting ready to celebrate the 11th anniversary of the leading English-speaking lodge in our St. Clair community. Spartans have always been leaders for the social activity of our Slovenc neighborhood.

Bowling

Meeting

Milwaukee

Commissioner Houghteling Discusses Immigration Problems

Declarer for Humanizing Our Immigration Laws, Dr. Alvin Johnson Scores Inter-Racial Intolerance.

James L. Houghteling, newly appointed U.S. Commissioner of Immigration and Naturalization, was the principal speaker at a recent dinner given in his honor in New York by the Foreign Language Information Service, on whose Board of Trustees he has served for the last ten years. Asserting that the problem of broken families is one of the most difficult faced by the Immigration Service, Mr. Houghteling urged the adoption by the Senate of the Dies bill, already passed by the House of Representatives, which would give the Secretary of Labor discretion to authorize the legal presence in this country of a limited number of aliens in cases where illegality of entry is offset by established family connections within this country.

Dr. Alvin Johnson, director of the New School for Social Research and recently appointed Professor of Economics at Yale University, and Hendrik Willem van Loon, author of numerous books on history and art, were the other speakers at the dinner. Will Irwin, prominent American author and vice-chairman of the F. L. I. S. was toastmaster.

Applying Inelastic Laws to Elastic Human Values

Discussing the work of the Immigration and Naturalization Service, Commissioner Houghteling pointed out that its docket continuously includes some 18,000 to 20,000 cases. "Our greatest problem," he said, "is that we are dealing in human lives, applying inelastic laws to elastic and indeterminable human values. Some of the solutions may not be very satisfactory, but we are conscientiously trying to apply and enforce a code of general laws to tens of thousands of individual situations, very few of which are alike; and to use such discretion as is permitted us under these laws wisely, firmly and humanely."

Mr. Houghteling cited instances where deportation of illegal entries or visitors who remain beyond the time allowed resulted in severe hardships. "Many an alien," he declared, "who cuts close to the edges of illegality in getting into this country possesses the ability and energy to make a good citizen. The Immigration and Naturalization Service regards drastic disruption of the lives of peaceful, well-behaved residents of this country with regret and sympathy. But it is confronted with its sworn duty to enforce a policy of restricted immigration. Personally, I regard it as my duty to exercise strictness and to discourage illegal entry in every way possible."

To Pete: Don't you think that there was enough of us at Bridgeville, as you asked for the rest. Sorry they couldn't come.

To Marion: We didn't hear your "Au Revoir" when you left, or don't you use it except in writing?

To Johnny A.: You didn't disappoint me a bit, altho I was a little surprised at you and so were a few more. Sorry that I didn't meet the rest. Another time perhaps?

To Ambridge Boys: What happened to you boys? Did you get lost or "stuck"? Anyway, you missed a good time.

To Ernie: We might start our dances at 8:30 and no later—if you get what I mean?

To Mr. Kvartich: Sorry that we couldn't sing anymore. We'll be seeing you soon.

To Enoch: The sights were wonderful and so was the "hotel".

Listen you Ambridge fellows: we were all prepared for you on the 12th. Remember you promised to be out for the Evening Stars' Valentine dance.

Charles Kerzan: Where were you on the night of Feb. 12? Not in White Valley, I'm sure. Here's the "guy" that was so sure of himself and we were ex-

ideal that the average man has a right to be happy."

Will Irwin, who introduced the speakers, stressed what he called "the new conception of America's relation to the immigrant." "We are realizing," he said, "that these people are going to make flesh of our flesh and bone of our bone in another generation, that we are simply destroying the future if we do not see that they have an equal chance here, equal justice, a good opportunity to assimilate, a good opportunity to grasp the American idea." He also suggested that the American people owed a debt of thanks to those European countries where prevailing intolerance was forcing many of their experienced technicians and brilliant minds to migrate to this country to become a vital asset to American life and culture.

(This article arrived too late to be published in the Vrtec Section.—Editor)

First SSPZ National Bowling Tournament:

Saturday, March 19th — Milwaukee, Wis.



As I See It

A TRIBUTE



Around every passing birthday of Abraham Lincoln, it reminds most of us briefly of the qualities of that great man. There isn't anything in Darwin's evolution, or Huxley's biography that is sufficiently explanatory of that quality in man which desires and urges to help others. When I mean, a desire to help others, I don't mean that often concealed desire of helping others for some future return, monetary or otherwise, but that unselfish genuine impulse that leaps from the heart.

No community, no lodge-room, no home is complete without an ever-willing, sacrificing helping member of that group who daily do their little bit of good cheer. In your own surrounding you can probably name a few persons possessed of that blessed gift and yet how often do we repay these people and how often do we praise or help them—if it need be?

Possibly, as in the past, civilizations may crumble, different races disappear, others may rise and life may be as complicated and different as it is today from a thousand years ago—to that, no objections fully realizing the varied courses which is possible for nature to follow, and further I don't entertain any fear for mankind as long as the future generations contain a few men and women who are more willing to give than take, serve than exploit.

And those that are selfish-inclined may they only be unselfish enough to enshrine the plodding charitable, sacrificing souls to their hearts forever.

Vrtec 103 Kingsters

Utopians Meeting

WHITE VALLEY, Pa. — Hello everybody! Before I continue to write I want to congratulate sister Christine Kvartich of Bridgeville on her recent engagement to brother Rudolph Lisch of Cleveland. Congratulations!

As enough has already been said about the Kingsters' big day I will not say anymore, but will go right on to tell of the time we had in Bridgeville, celebrating the Progressors' third anniversary. We found that not only our hall is situated on a hill-top, but so is Bridgeville's. We did look the town over a little and what we did see was quite nice in the night time. At least a couple of us thought so, as we were shown through the town by a couple of very handsome fellows from nearby. Back to the dance hall where we had a wonderful time. Altho a little disappointed in the orchestra, as we had all expected to be dancing to the merry tunes of the polka. It was nice seeing the "gang" again.

— — —

Here are some personals:
To Lefty: What makes one of our girls keep singing "Mean to Me"? That's the only song that is heard from her. (How about more of the song "kid")?
To Popeye: You and your two friends should come to one of our dances and show these younger boys, that there is nothing to be afraid of when you get on the dance floor. I hope to see you soon.
To Cousin (from Sagan): I thought that I had met all my cousins but I see you're one that I didn't. We'll be looking for you soon. Everything will be "jake."

To Pete: Don't you think that there was enough of us at Bridgeville, as you asked for the rest. Sorry they couldn't come.
To Marion: We didn't hear your "Au Revoir" when you left, or don't you use it except in writing?

To Johnny A.: You didn't disappoint me a bit, altho I was a little surprised at you and so were a few more. Sorry that I didn't meet the rest. Another time perhaps?

To Ambridge Boys: What happened to you boys? Did you get lost or "stuck"? Anyway, you missed a good time.

To Ernie: We might start our dances at 8:30 and no later—if you get what I mean?

To Mr. Kvartich: Sorry that we couldn't sing anymore. We'll be seeing you soon.

To Enoch: The sights were wonderful and so was the "hotel".

Listen you Ambridge fellows: we were all prepared for you on the 12th. Remember you promised to be out for the Evening Stars' Valentine dance.

Charles Kerzan: Where were you on the night of Feb. 12? Not in White Valley, I'm sure. Here's the "guy" that was so sure of himself and we were ex-

ideal that the average man has a right to be happy."

Will Irwin, who introduced the speakers, stressed what he called "the new conception of America's relation to the immigrant." "We are realizing," he said, "that these people are going to make flesh of our flesh and bone of our bone in another generation, that we are simply destroying the future if we do not see that they have an equal chance here, equal justice, a good opportunity to assimilate, a good opportunity to grasp the American idea." He also suggested that the American people owed a debt of thanks to those European countries where prevailing intolerance was forcing many of their experienced technicians and brilliant minds to migrate to this country to become a vital asset to American life and culture.

Let us remember the one tradition which all of us have to maintain whether we were born here or came here of our own volition. Let us maintain as high as we can the thoroughly American ideal that there is one country that is based upon the idea and upon the

WHITE VALLEY, Pa. — Parties far held by Evening Stars have been a success, so we are holding another on February 27, 1938 at 6 p.m. at White Valley Slovenc Hall. Everyone is welcome to attend our successful parties! I hope more of our members will try to attend and help the committee put over these parties. Members, we need more of your help.

Thank you all!

Ola Nod

SLAVONIC ALLIANCE OF CALIFORNIA WILL HOLD FIESTA

SAN FRANCISCO, Cal. — The Slavonic Alliance of California, Inc., San Francisco District, for the first time since its inception in 1911, has started a drive to raise funds to be used for the welfare of all the Slav people in California—for assistance to the sick and needy and for educational purposes.

An invitation is extended to all the Slav people throughout the United States to come to San Francisco and participate in this drive and to attend a Grand Fiesta, which will be held April 30, 1938, at the culmination of the campaign.

Contributions are being solicited throughout the nation in the form of tickets which will give the holder an opportunity to secure a 1938 Ford sedan to be given away during the Fiesta. The money received from same will be used exclusively for relief to the Slavs.

City, state and many other prominent officials in San Francisco are co-operating in this great drive to make it a tremendous success.

Any Slav intending to come to San Francisco will kindly inform the Housing Committee at Slavonic Alliance Welfare and Fiesta Headquarters and reservations will be made.

pecting him, if no one else. How about the rest of the "gang," where were you? A couple of John's disappointed us.

The Panthers of Renton had taken home with them a very beautiful Valentine presented to them by the Evening Stars. Now look what you others missed for not keeping your promise.

As I understand, there will be more pictures of Yugoslavia shown at the Presto Hall on Saturday, February 19th so I guess I'll be seeing you then. And as Marion Pellegrini would say: "All Revoir" everybody!

Helen Previc, President

(This article arrived too late to be published in the Vrtec Section.—Editor)