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Yugoslav Notes
A. J. Sprang
July 31, 1940

Paganism and Religion

There is available but slender material concerning the pre-Christian history of the Southern-Slavonic races, and their worship of Nature has not been adequately studied. Immediately after the Slavonic immigration into the Balkan Peninsula during the seventh and eighth centuries, Christianity, which was already deeply rooted in the Byzantines, easily destroyed the ancient faith. The last survivors of paganism lived in the western part of the Peninsula, in the regions around the river Neretva, and these were converted to Christianity during the reign of Basil I. A number of Croats had been converted to Christianity as early even as the eleventh century, and had established an episcopate at Agram (Zagreb). In the course of some thousand years Graeco-Oriental myths and legends, ancient and Illyrian and Roman propaganda and Christian legends and apocryphal writings exercised so great an influence upon the ancient religions of the Southern-Slavonic peoples that it is impossible to unravel from the tangled skein of such evidence as is available a purely Southern-Slavonic Mythology. /p 14/

The Spread of Christianity

When the pagan Slavs occupied the Roman provinces, the Christian region was limited to parts of the Byzantine provinces. In Dalmatia after the fall of Salma, the archbishopric of Salma was transferred to Spalato (Splyet), but in the papal bulls of the ninth century it continued always to be styled Salonitana ecclesia, and it claimed jurisdiction over the entire lands as far as the Danube.

The Spread of Christianity

According to Constantine Porphyrogenete, the Serbians adopted the Christian faith at two different periods, first during the reign of Emperor Heraclius, who had requested the Pope to send a number of priests to convert those peoples to the Christian faith. It is well known, however, that the Slavs in Dalmatia even during the reign of Pope John IV (640-642) remained pagans. No doubt Christianity spread gradually from the Roman cities of Dalmatia to the various Slav provinces. The Croatians already belonged to the Roman Church at the time when its priests were converting the Servians to Christianity between the years 642 and 731, i. e., after the death of Pope John IV and before Leon of Isauria had broken off his relations with Rome.

The second conversion of those of the Southern-Slavs who had remained pagans was effected, about 879, by the Emperor Basil I.

At first the Christian faith spread amongst the Southern-Slavs only superficially, because the people could not understand Latin prayers and ecclesiastical books. It took root much more firmly and rapidly when the ancient Slavonic language was used in the church services. /p 28/

Owing to the differences arising over icons and the form their worship should take, enthusiasm for the conversion of the pagans by the Latin Church considerably lessened. In the Byzantine provinces, however, there was no need for a special effort to be made to the people, for the Slavs came in constant contact with the Greek Christians, whose beliefs they adopted spontaneously.

From the Slavonic appellations of places appearing in certain official lists, one can see that new episcopates were established exclusively for the Slavs by the Greek Church. The Bishops conducted

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their services in Greek, but the priests and monks, who were born Slavs, preached and instructed the people in their own languages. Thus they prepared the ground for the great Slav apostles.

The Slav apostles of Salonica, Cyrillos and his elder brother Methodius, were very learned men and philosophers. The principal of the two, Cyrillos, was a priest and the librarian of the Patriarchate; in addition he was a professor of philosophy in the University of the Imperial Palace at Constantinople, and he was much esteemed on account of his ecclesiastical erudition. Their great work began in 862 with the mission to the Emperor Michel III, with which the Moravian Princes Rastislav and Svetopluk entrusted them.

The Moravians were already converted to Christianity, but they wished to have teachers among them acquainted with the Slav language. Before the brothers started on their journey, Cyrillos composed the Slav alphabet and translated the Gospel.

Thus the Servians obtained these Holy Books written in a language familiar to them, and the doctrines of the great Master gradually, but steadily, ousted the old, primitive religion which had taken the form of pure /29/ Naturalism. But the worship of nature could not completely disappear, and has not, even to our day, vanished from the popular creed of the Balkans. The folk-lore of those nations embody an abundance of religious and superstitions sentiment and rites handed down from pre-Christian times, far after many years struggle paganism was only partially abolished by the ritual of the Latin and afterwards of the Greek Christian Church, to which all Serbians, including the nations of Moutenegro, Macedonia and parts of Bosnia, belong. /30/

THE ZADRUGA - A PATRIARCHAL FORM OF COMMUNITY LIFE

One of the most interesting survivals of the patriarchal community - the zadruga - still flourishes in some parts of Jugo-Slavia. Originally the most primitive form of social organization, the patriarchal system was fast disappearing during the Middle Age, when the Serbian Empire spread over the greater part of the Balkans and prosperity broke up the patriarchal groups. But when Turkish rule was established there came a revival out of sheer force of circumstances; the Turks mostly left the village communities unmolested and the agriculture or sheep raising family group could best secure its economic safety and progress by maintaining its solidarity, especially in the remote districts. Only a community of some hundred members could bear the strain of giving its tribute of boys to the Turkish army, and its contributions of forced labor for road making, etc. The more hundred years that have elapsed since the withdrawal of the Turks have not sufficed to break up the traditional system and you can still find splendid zadrugas in the Dinaric districts, mostly in the mountain masses of Western Serbia, in Lika and Croatia, though only in regions markedly cut off from outside influences.

The organization of the group appears full of the most human and practical sense; the authority of the head of the group, who is usually the eldest of the men is inviolable; he allots duties, in consultation with his brothers he decides questions of policy, has absolute right to banish a worthless member from the community. Male members are trained from children for their essential duty and keep it for life, so that they become almost professionally expert in their separate spheres - one will have charge of the orchards, another of the grain growing, etc; the system allows of a

specilization, which has a marked value. The women are under the authority of the eldest woman unless she be too aged - she is the only woman who sits at table with men of the zadruga: the others serve the meals and eat later.

A woman on marriage becomes quickly absorbed into such a family group and has to conform to the type of family, she, so to speak, marries. She loses even her Christian name and is henceforth called by the designation of her relationship to the various members of the group; the language has become by this mode of life rich in terms designating relationship.

The duties of the female members of the zadruga are changed weekly so that they have variety in their more monotonous tasks of weaving, breadmaking, cooking, tending the children, poultry, etc.

The complex of each zadruga varies but little; there will be one main house where the unmarried members of the family live and where all eat; each brother on marriage builds himself a small house of one or two rooms in the compound - other buildings essential to the farm will be grouped near.

What is remarkably significant from the point of view of the originality and vitality of the national character is that the patriarchal community does not stand here for the primitive as might be supposed, but is a form of society which survived because it was a guarantee of economic welfare and progress, in which under the Turkish rule, the national virtues could be cultivated and where much of the music and art of the country has been preserved in song and in weaving or carving and in embroidery; where century old customs are given a new holiness and dignity by the infusion of new ideas and in the cloak of a new interpretation. The zadruga was indeed the stronghold of the nation's individuality.

Now that the influences of western life and culture are breaking up the zadrugas, its members are gradually found migrating to towns or taking up independent existence on their share of the common inheritance, but in the national character the traces of the close solidarity of the patriarchal tradition are very marked in the very strong family feeling which extends to the most distant relationships, in the readiness to take up co-operation ideas in agricultural and economic undertakings and in a remarkable capacity for self-sacrifice for the interest of the family unit and the common weal.

Chicago Tribune, Jugo-Slavia Supplement - June 1930

Tagebuck - I.H.S. - Volume 1

(Day book or Diary) June-27-1852 to Oct. 21, 1856.

1855 - today is Mr. Benoit has left for Lapointe and then will journey to Fort William.

1856 - June 6 to July - In Ontonagan stayed on (Misere!) steamer and waited. On the 6th of July came the Manhattan to Ont., I boarded it and came on the 8th to Lapointe, and on the 9th Superior, and on the 10th Grand Portage.

July 10. From Grand Portage in many bluffs and hills on the 11th - (nach einer regnerischen), after much official parley but however thanks to God! lucky and a speedy voyage to Fort William where I now am.

July 13 - 77 pros. have confirmed.

July 14 - From Fort William with P. De Ranquet.

July 15 - In Grand Portage arrived.

July 20 - 55 pros. in Grand Portage confirmed.

July 21 - From Grand Portage in a canoe to Superior (Misere! why not direct to Lapointe) departed and on the 24th July at 6 P. M. We arrived at Francis Roy 4 days journey.

July 27 - Sunday - In Superior sermons five times were preached and the people are very serious and happy. They hope in the very near future to build a church.

July 28 - From Superior on the Manhattan continued my journey.

1859 - Febr. 1 - Today I have very meager news, although most sorrowful, I herewith report from Von Herr Pierz that (Eifrige) (ungemein) missionar Lautischar froze to death on the night of Dec. 3 - on Red Lake.

1860 - June 1 - The month of June is my birth month, has already begun, we shall see what it has in store for us.

Vide Berchten /?. The people from Fond du Lac are beginning to come; also from Ind. and one (konigan) queen.

Sokol Idea

(Falcons)

The Sokol movement was born in Bohemia in 1864. Its fathers were Henry Fuegner and Miroslav Tyrs. Fuegner was a highly educated and very properous business man. Tyrs was a doctor of philosophy and a splendid writer. This magnificent duo, forming an ideal combination, called into life the Sokols (Falcons of Bohemia).

Tyrs saw that a small nation, only recently awakened from death-like sleep of 150 years. "Not the most glorious past," so Tyrs wrote, "but an active and energetic present is a guarantee of the nation's future. And the smaller the nation, the greater activity it must develope in order to remain, in spite of small number, an active and influential element of humanity; a small nation must pay the greatest attention to its healthy growth".

A nation's health may be raised only by physical training being in harmony with mental development. The Sokol idea is the realization of this philosophy. Tyrs soon found many followers, the Sokol societies gathered the best element of the antion in their halls and became the pride of the Bohemian nation. The Sokol idea spread also in other Slavic countries.

For the Sokol idea the physical training is not the last goal, but only the means for the cultivation of physical energy. Strength and nobility of mind and soul is developed in connection with strength and efficiency of the body. A Sokol means a healthy, honest man and citizen.

Jugoslav Sokol League of Chicago

Going back to the year 1908, we are confronted with a fact that gives the people of Croatism parentage the credit for having been the first among the Southern Slavs to organize the first Sokol society among Jugoslavs in the United States. It was on September 20, 1908, that the first Croatian

Sokol came to life under the presidency of Mr. Gazdich.

Following the footsteps of Chicago, Philadelphia fell in line on January 10, 1909, by organizing the second Croatian Sokol nest.

Enthused over the rapid progress of their brotherly Sokol groups, the Croatian immigrants of Joliet, Illinois, and Braddock, Pennsylvania, followed the suit by founding two more lodges the same year.

In order to keep pace with the started Sokol movement, the four groups banded together and created the First Croatian Sokol League, "Tomislav", with headquarters in Chicago. This took place August 29, 1909.

With faith in the future and courage as innate and as only known to a real Sokol, the Falcon societies continued to grow until they reached the number of 12, scattered all over the Union.

In the meanwhile the Sokol activities began to echo the ideals of the institution among other brotherly groups, and when the Slovenian group organized its first Sokol lodge, the question arose as to concentrating all the Sokol societies under the name Yugoslav, comprising all the groups of the Southern Slav. And so it happened. On January 30, 1921, the Croatian Sokol League, "Tomislav" was reorganized under the name, Yugoslav Sokol League.

During the following ten years the life of the League has shown a steady progress in many lines of cultural, social and educational activities.

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Children's Home of Croatian Fraternal
Union of America

Approximately eighteen miles from Chicago, near the small town of Des Plaines, can be seen the Children's Home of the Croatian Fraternal Union, situated on the beautiful grounds of some 50 acres.

With the Children's Home are closely connected some twenty years of the history of the Croats in America, and especially the history of former organizations. National Croatian Union (Narodna Hrvatska Zajednica) and the Croatian Association of Illinois (Hrvatska Zajednica Illinois). Just as the development of the care of dependent children in general has passed through various stages, so did the development of this institution until today it has established for itself a reputation which commands the respect and admiration of all the institutions with which it comes in contact through sports and other social activities.

About 1914 an article appeared in a Croatian paper that then were in a Bohemian orphanage in Lisle, Illinois, a certain number of Croatia children, and that it was the duty of one people to take care of these children and to support that institution to a certain extent. Eleven lodges of the Croatian National Union and five of the Croatian Association of Illinois, responded to this article by having their delegates hold a conference on March 6, 1915, and establish the "Society for the Rearing of Croatian Orphans in America". (Udruga za odgoj hrvatske siro-cadi).

The members of the "Udruga" were at the same time members of both fraternal organizations, and, therefore, it was natural that certain far-seeing members, knowing that the number of Croatian orphans would increase with time, should propose the erecting of their own institution instead of supporting other institutions. This suggestion met with enthusiastic approval, and soon after "Udruga za odgoj hrvatske sirocadi" was changed to "Society

of the Croatian Orphanage."

At the twelfth convention of the Narodna Hrvatska Zajednica, held in Cleveland, Ohio, in September 1915, it was decided that the Zajednica become a member of the "Udruga" with a monthly contribution of \$1.00. Toward the close of the year 1916, thirty lodges were members of the Udruga za Podignuće Hrvatskog Sirotista.

In June, 1918, at its sixth convention, held in East St. Louis, Illinois, Hrvatska Zajednica Illinois became a member of the Udruga with a contribution of \$25 a month. In September of that same year, a monthly assessment of 2¢ per member was levied. Thus the monthly contributions for the Udruga with one impulse increased to \$960 from the 48,000 members of both organizations.

The efforts of these organizations progressed with energetic stride and both delegated three members to the execution committee who together with three from Udruga were to perform the preparatory work for the erection of the orphanage. After the charter was obtained from the State of Illinois, the land was purchased.

In the year 1921 the conventions of both organizations increased their monthly contributions to 5¢ per member and three years later to 10¢ per member. In 1926, the two above mentioned organizations united with the Croatian Fraternal Union of America (Hrvatska Bratska Zajednica), and at its first convention took possession of the Croatian Orphanage and changed its name to "Children's Home of the Croatian Fraternal Union of America".

Today there are 133 children in the Home. This number will increase as soon as the new building is ready to accommodate more children. The Home has its own school building, band, boy's-girl's singing chorus and very good basket-ball and base-ball teams.

The 18th of June will mark the grand opening of the new administration building which shall serve many purposes for the Home. /p. 50/

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Aug. 8, 1940.

American Journal of Sociology
The Yugoslav Immigrants in America
Jos. S. Roucek.

Emigrants from the coastal regions of Dalmatia, after 1850 came in numbers to regions farther east. Slovenian settlers founded Kraitum in Minnesota (named from Carniola) and also Brockway, Minn. They came also to Chicago, Omaha and parts of Iowa. In 1873 they came to Joliet, Illinois, where they now are largely represented. In New York their settlement dates to 1873.

In the state of Pennsylvania every ninth individual one meets is a slav of the first or second generation. The same proportion obtains also in Connecticut. In Illinois, New Jersey, Michigan, Wisconsin, Ohio & New York at least every twelfth individual is a Slav. Four fifths of the slav are found in these eight States /55/

The Slavs and Labor Movements.

The dumb acquiescence of the immigrant workers to any terms that industry might dictate has largely given place to organized discontent. This has been due not so much to any organized propaganda of the American Trade Union or of the radicals as to the inherent injustice of the situation. In fact, with the exception of the United Mine Workers, the unions have not been very successful in enlisting the support of the Slav's woman. Such attempts as have been made by the Unions to secure the support of the Slavs have more often been failures than successes. In their position of unorganized helplessness, such a propaganda as that of the I.W.W. would seem to have a fertile soil in the Slavic immigrant. It is a proof of the stability and level-headedness of the Slavic worker that so few of them were swept into the extreme radical movements. Most of them want progress-

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ive improvements in working conditions and in their social status rather than abstract revolutionary doctrines (adjusting Immigrant Industry, W. W. Leiserson. p. 180) The only Slavi group which has entered extreme radical movements is the Russians.

The latest attempt of the Slavic workers to secure better conditions for themselves was in the steel strike of 1919. The strikers were defeated due largely to the fact that the Steel Company, by an extraordinary campaign of publicity, succeeded in convincing the public that this was not an ordinary strike of trade unions, but a revolutionary strike for the control of industry by Bolshevism and the I.W.W. But it is significant that following the strike, a whole series of reforms has been introduced by the steel industry, culminating in the abolition of the twelve-hour day, which was one of the chief grievances of the men, and the greatest single sore-spot in our American industrial life. /68-70/

Jugoslavs: Southern Slavs.

In this general term are included Serbs, Croats and Slovenes.

Serbs: Population 5,610,000. Distributed as follows: (1921 Census Yugoslav Government): Serbia 3,350,000; Bosnia & Herzegovina, 850,000; Croatia-Slavonia, 650,000; Vojvodina, (part of Hungary prior to World War), 500,000; Montenegro, 160,000; Dalmatia, 100,000.

Government: Kingdom of the Serbs, Croates & Slovenes. (Constitutional monarchy)

Religion: Eastern Orthodox.

Principal Cities: Belgrade, Sarajevo, Cettinje, Skoplje.

Number in the U. S.: 52,208

Chief Centers: States: Pennsylvania, Ohio, Illinois

Cities: Cleveland, Chicago, New York.

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Croats: Population: 3,900,000. Distributed as follows: Croatia - Slavonia, 2,000,000; Bosnia & Herzegovina, 900,000; Dalmatia, 500,000; Vojvodina and Medjumurje (part of Hungary prior to World War), 300,000; Istria, 200,000. Practically all now included in the Kingdom of the Serbs, Croats, and Slovenes, except those in Istria and in the cities of Fiume and Zadar.

Government. Cf. Serbs.

Religion: Roman Catholic, 500,000 Mohammedans in Bosnia.

Principal Cities: Zagreb, Osiek.

Number in the U. S.: 140,559 (1920 census)

Chief Centers: States: Pennsylvania, Ohio, Illinois

Cities: Chicago, Buffalo, Gary.

Slovenes. Population: 1,750,000. Located before the war in the Austrian provinces of Carniola, Carinthia, Styria, Austrian Littoral (Gorizia, Trieste, and Istria), and in a small portion of Hungary adjacent to southern Styria. Now included in the Kingdom of the Serbs, Croats, and Slovenes except those in the Austrian Littoral and parts of Carniola, who are under Italian and Austrian rule.

Religion: Roman Catholic

Principal Cities, Ljubljana, Trieste.

Number in the U. S.: 208,552 (1920 census)

Chief Centers. States: Pennsylvania, Ohio, Illinois.

Cities: Cleveland, New York, Chicago /193-5/

Peasant Pioneers

Kenneth D. Miller.

Council of Women for Home Missions

and

Missionary Education movement - New York - 1925.

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A. J. Sprang
August 1, 1940

Historical Retrospect

The Coming of the Serb

Prior to their incursion into the Balkan Peninsula during the seventh Century, the Serbians lived as a patriarchal people in the country now known as Galicia. Ptolemy, the ancient Greek geographic, describes them as living on the banks of the River Don, to the north-east of the Sea of Azov. They settled mostly in those Balkan territories which they inhabit at the present day, namely, the present kingdom of Serbia, Old Serbia, Macedonia, Bosnia and Herzegovina, Montenegro, Dalmatia, Batschka, Banat, Croatia, Sirmia and Istria. The ancient inhabitants of those regions, Latins, Illyrians, Thracians, Greeks, and Albanians, were easily driven by the newcomers toward the Adriatic Coast. Their Emperor, Heraclius (A.D. 610-641), unable to oppose an effective resistance, ceded to the Serbians all the provinces which they had occupied, and peace was thus purchased. The pagan and uncultured Serbian Tribes now came into constant intercourse with the civilized Byzantines, and soon were converted to Christianity; for it is an almost invariable fact that when one people conquers or subjects another people, the most civilized of the two, whether the vanquished or the victorious, must necessarily impose its civilization and customs on the more barbarous. But the Serbians only embraced Christianity to any large extent with the beginning of the ninth century, when the two brothers Cyrillos and Methodius--the so-called Slavonic apostles--translated and preached the teaching of Christ in the ancient Slav language, then in common use among all southern Slavs of that time.

Early Struggles

As the Serbians, during the seventh and eighth centuries, were divided into tribes, they became an easy prey to the attacks of the Byzantines, the Bulgars and the Franks, although they never were subjugated by any of those neighbors. The Serbians, however, were forced to realize that only by concentration of their power could they offer resistance as a nation, and a serious effort was made to found a State on the banks of the River Morava, with Horea Marji (now called Tyou Priya) as its capital, in the early part of the ninth century. Owing to Bulgarian hostility, however, this proved abortive.

A fresh attempt to form an independent State was made by the Djoupan (Count) Vlastimir, who had succeeded in emancipating himself from Byzantine suzerainty. This province was called Rashka and extended around the Rivers Piva, Tara and Lim, touching the basin of the River Ibar in the east and that of the Urbas in the west. But in the very beginning of its civil life there were dissensions amongst the leaders which facilitated the interference of the Bulgarian Tsar Simeon. Tchoaslav, the djoupan of another Serbian tribe, though he possessed no rights to it, claimed the throne, and was supported by Simeon, who successfully invaded Rashka. The Bulgarians retained possession of the country for seven years (924-931) when Tchoaslav succeeded in wresting from them a new state which comprised, together with Rashka, the territories of Zetta, Trebinye, Neretva, and Houm. After his death, great disorder reigned in this principality.

In the course of the next Century the Byzantine Empire, having again brought the now enfeebled Bulgaria within its rule, also over-

powered Rashka, whose Grand Djoupan fled. The ruler of Zetta, Stephen Voislav (1034-105), son of Dragomir, djoupan of Trebinje, took the opportunity of declaring himself independent of his suzerain the Grand Djoupan of Rashka, and appropriated Zahoumlye (Herzegovina) and some other regions. His son Michaylo (1053-1081) succeeded further in bringing Rashka under his authority, and obtained the title of King (rex Seclavorum) from Pope Gregory VII in the year 1077. Under the rule of King Bodin, the son of Michaylo, the Serbia of Tchaslav was restored; furthermore, Bosnia was added to his state. But after Bodin's death new disorder ensued, caused mainly by the struggles amongst the several pretenders to the throne.

Internecine Strife

Internecine strife is an unfortunate feature to be noticed throughout Serbian history, and constantly we see energy wasted in futile dissensions among various members of ruling families, who criminally and fatally neglected national interests, in pursuit by legitimate or illegitimate means of their personal ambitions. This has at all times hindered the Serbian nation from becoming a powerful political unit, although efforts were made by many of the rulers to realize this policy.

In 1169 dynasty destined to rule Serbia for more than two centuries (1169-1372) within ever changing political boundaries, was founded by the celebrated Grand Djoupan Stephan Nemanya (1169-1196) who was created Duke /3/ (grand djoupan) of Serbia by the Byzantine Emperor after he had instigated a revolution, the result of which was favorable to his pretensions. By his bravery and wisdom he succeeded not only in uniting under his rule the provinces held by his predecessors, but also

in adding those which never had been Serbian before, and he placed Ban Koulin, an ally, upon the throne of Bosnia. Furthermore he strengthened the orthodox religion in his state by building numerous churches and monasteries, and by banishing the heretic Bogoumils. (Protestants of the Greek Orthodox Church who later settled in Bosnia.) Feeling the weakness of advanced age, and wishing to give fresh proof of his religious faith to his people, the aged Nemanja abdicated in 1196, in favor of his able second son Stevan, and withdrew into a monastery. On his ascension in the year 1217 Stevan assumed the title of King of Serbia.

When the crusaders vanished Constantinople, Sava, Stevan's younger brother, obtained from the Greek patriarch the autonomy of the Serbian Church (1219) and became the first Serbian archbishop.

Stevan was succeeded by his son Radoslav (1223-1233), who was dethroned by his brother Vladislav (1233-1242) who was removed from the throne by his third brother Ouros the Great (1242-1276). Ouros increased his territory and established the reputation of Serbia abroad. In his turn he was dethroned by his son Dragutin (1276-1281), who, owing to the failure of a campaign against the Greeks, retired from the throne in favor of a younger brother Milutin (1281-1321), reserving, however, for himself a province in the north of the State. Soon afterward Dragutin received from his mother-in-law, the queen of Hungary, the lands between the Rivers Danube Sava and Drina, and assumed the title of King of Serbia. Dragutin, while still alive, yielded his throne and part of his lands to Milutin, and another part remained under the suzerainty of the King of Hungary. Milutin is considered one of the most remarkable descendants of Nemanja. After his death the usual discord

obtained concerning the succession to the throne. Order was reestablished by Miloutin's son, Stevan Dechanski (1321-1331), who defeated the Bulgarians in the famous battle of Velbouzed, and brought the whole of Bulgaria under his sway. Bulgaria remained a province of Serbia until the Ottoman hordes overpowered both.

Doushan the Powerful

Stevan Detchanski was dethroned by his son Doushan the Powerful (1331-1355), the most notable and most glorious of all Serbian sovereigns. He aimed to establish his rule over the entire Balkan Peninsula, and having succeeded in overpowering nearly the whole of the Byzantine Empire, except Constantinople, he proclaimed himself, in agreement with the Vlastila (assembly of Nobles), Tsar of Serbia. He elevated the Serbian archbishopric to the dignity of the patriarchate. He subdued the whole of Albania and part of Greece, while Bulgaria obeyed him almost as a vassal state. His premature death (some historians assert that he was poisoned by his own ministers) did not permit him to realize the whole of his great plan for Serbia, and under the rule of his younger son Ourosh (1355-1371) nearly all of his magnificent work was undone owing to the incessant and insatiable greed of the powerful nobles, who thus paved the way for the Ottoman invasion.

Among those who rebelled against the new Tsar was King Voukashin. Together with his brother and other lords, he held almost independently the whole territory adjoining Prizrend to the south of the mountain Shar. (See the poem: "Tsar Ourosh and His Nobles, or; The Royal Prince Marko tells whose the Empire will be.")

King Voukashin and his brother were defeated in a battle with the Turks on the banks of the River Maritza (1371), and all Serbian lands to the south of Skoplye (Uskub) were occupied by the Turks.

The Royal Prince Marko

The same year Tsar Ourosh died, and Marko, the eldest son of King Voukashin, the national hero, proclaimed himself King of the Serbians, but the Vlastila and the clergy did not recognize his accession. They elected (A.D. 1371) Knez (this title corresponds to prince) (later Tsar) Lazar, a relative of Tsar Doushan the Powerful, to be the ruler of Serbia, and Marko, from his principality of Prilip, as a vassal of the Sultan, aided the Turks in their campaigns against the Christians. In the year 1399 he met his death in the battle of Rovina, in Roumania, and he is said to have pronounced these memorable words: "May God grant the victory to the Christians, even if I have to perish amongst the first!" The Serbian people as we shall see, believe that he did not die, but lives even today.

Knez Lazar ruled from 1371 to 1389 and during his reign he made an alliance with Ban ('Ban' is the original title of the rulers of Bosnia) Tvrtko of Bosnia against the Turks. Ban Tvrtko proclaimed himself King of Bosnia, and endeavored to extend his power in Hungary, whilst Knez Lazar, with the help of a number of Serbian princes, prepared for a great war against the Turks. But Sultan Amourath, informed of Lazar's intentions, suddenly attacked the Serbians on June 15, 1389, on the field of Kossovo. The battle was furious on both sides, and at noon the position of the Serbians promised ultimate success to their arms.

The Treachery of Brankovitch

There was, however, treachery in the Serbian camp. Vook (Wolf) Brankovitch, one of the great lords, to whom was entrusted one wing of the Serbian army, had long been jealous of his sovereign. Some historians state that he had arranged with Sultan Amourath to betray his master, in return for the promise of the imperial crown of Serbia, subject to the Sultan's overlordship. At a critical moment in the battle, the traitor turned his horse and fled from the field, followed by 12,000 of his troops, who believed this to be a stratagem intended to deceive the Turks. This was a great blow to the Serbians, and when, later in the day the Turks were reinforced by fresh troops under the command of the Sultan's son, Bajazet, the Turkish victory was complete. Knez Lazar was taken prisoner and beheaded, and the Sultan himself perished by the hand of a Serbian voivode, (General) Milosh Obilitch.

Notwithstanding the disaster, in which Brankovitch also perished, the Serbian state did not succumb to the Turks, thanks to the wisdom and bravery of Lazar's son, Stevan Lazarevitch (1389-1427). His nephew, Dyourady Brankovitch (1427-1456), also fought heroically, but was compelled, inch by inch, to cede his state to the Turks.

The Final Success of the Turks

After the death of Dyourady, the Serbian nobles could not agree concerning his successor, and in the disorder that ensued the Turks were able to complete their conquest of Serbia, which they finally achieved in 1459. Their statesmen now set themselves to the task of inducing the Serbian peasantry in Bosnia, by promises of future prosperity, to take the oath of allegiance to the Sultan, and in this they were successful during the reign of the King of Bosnia, Stevan Tomashevitch, who endea-

vored in vain to secure help from the Pope. The subjugation of Bosnia was an accomplished fact by 1463, and Herzegovina followed by 1842. An Albanian Chief of Serbian origin, George Kastriotovitch-Skander-Beg (1443-1468), successfully fought for the liberty of Albania. Eventually, however, the Turks made themselves master of the Country as well as of all Serbian lands, with the exception of Montenegro, which they never could subdue, owing partly to the incomparable heroism of the bravest Serbians--who object to live under Turkish rule--and partly to the mountainous nature of the country. Many noble Serbian families found a safe refuge in that land of the free; many more went to Ragusa as well as to the Christian Princes of Valahia and Moldavia. The cruel and tyrannous nature of Turkish rule forced thousands of families to emigrate to Hungary, and the descendants of these people may be found today in Batchka, Banat, Sirmia, and Croatia. Those who remained in Serbia were either forced to embrace Islam or to live as raya (slaves), for the Turkish spahis (land-lords) not only oppressed the Christian population, but confiscated the land hitherto belonging to the natives of the soil.

The Miseries of the Turkish Rule

When it happens that a certain thing, or state of things, becomes too sharp, or acute, a change of some sort must necessarily take place. As the Turkish atrocities reached their culmination at the end of the XVIIth Century, the Serbians, following the example of their brothers in Hungary and Montenegro, gathered around a leader who was sent apparently by Providence to save them from the shameful oppression of their Asiatic lords. That leader, a gifted Serbian, George Petro-

vitch--designated by the Turk Karageorge ('Black-George')--gathered around him other Serbian notables, and a general insurrection occurred in 1804. The Serbians fought successfully, and established the independence of that part of Serbia comprised in the pashalik of Belgrade and some neighboring territory. This was accomplished only by dint of great sacrifices and through the characteristic courage of Serbian warriors, and it was fated to endure for less than ten years.

Serbia Again Subjugated

When Europe (and more particularly Russia) was engaged in the war against Napoleon, the Turks found in the preoccupation of the Great Powers the opportunity to retrieve their losses and Serbia was again subjugated in 1813. George Petrovitch and other Serbian leaders left the country to seek aid, first in Austria, and later in Russia. In their absence, Milosh Obvenovitch, one of Karageorge Petrovitch's lieutenants, made a fresh attempt to liberate the Serbian people from the Turkish yoke, and in 1815 was successful in reestablishing the autonomy of the Belgrade pashalik. During the progress of his operations, George Petrovitch returned to Serbia and was cruelly assassinated by order of Milosh who then proclaimed himself hereditary prince and was approved as such by the Sublime Porte in October 1815. Milosh was a great opponent of Russian policy and he incurred the hostility of that power and was forced to abdicate in 1839 in favor of his son Michel (Serbian 'Michaylo'). Michel was an excellent diplomat, and had previously incorporated within the independent state of Serbia several districts without shedding blood. He was succeeded by Alexandre Karageorgevitch (1842-1860) son of Karageorge Petrovitch. Under the prudent rule of

that prince, Serbia obtained some of the features of a modern constitution and a foundation was laid for further and rapid development. But an unfortunate foreign policy, the corruption existing among the high dignataries of the state and especially the treachery of Milosh's apparent friends, who hoped to supplant him, forced that enlightened prince to abandon the throne and to leave his country. The Skoupshtine (National Assembly) restored Milosh but the same year the prince died and was succeeded once again by his son Michel (1860-1868). At the assassination of this prince his young cousin, Milan (1868-1889), ruled with the aid, during his minority, of three regents, in conformity of a Constitution voted in 1869.

The principal events during the rule of Milan were: the war against Turkey (1876-1878) and the annexation of four new districts; the acknowledgment of Serbian independence by the famous treaty of Berlin; the proclamation of Serbia as a Kingdom in 1882; the unfortunate war against Bulgaria, which was instigated by Austria; and the promulgation of a new Constitution, which, slightly modified, is still in force.

After the abdication of King Milan, his unworthy son Alexander, ascended the throne. Despite the vigorous advices of his friends and the severe admonishments of his personal friend M. Chedo Miyatovich, he married his former mistress, Draga Mashin, under whose influence he entered upon a period of tyranny almost Neronian in type. He went so far as to endeavor to abolish the Constitution, thus completely alienating his people and playing into the hands of his personal enemies, who finally murdered him (1903).

Yugoslav Notes
A. J. Sprang

King Peter I

The Skoupshtina now elected the son of Alexander Karageorgevitch, the present King Peter I Karageorgevitch, whose glorious rule will be marked with golden letter in modern Serbian history, for it is to him that Christendom owes the formation of the league whereby the Turk was but driven from Europe in 1913. But, alas! the Serbians have only about one-half of their lands free, the rest of their brethren being still under the foreign yoke.

Hero Tales & Legends of the Serbians
Voislav M. Petrovitch
p 1-12

JUGOSLAV BRING THEIR SONGS.

Familiar Themes of American Life are Treated
In Ancient Epic Form by Immigrant Poets.

In thousands of American homes, when the day's hard work in factory, mine or construction gang is done, the lyrical rhythm and resounding clause framed to recount historical events in remote times and places come to life again on the lips of Yugoslav immigrants from the valley of the Save. Falling thrones and fierce social conflicts following a world war have not dulled the taste of peasant immigrants from the kingdom of the Serbs, Croats and Slovenes for the heroic or lyrical recitals of the deeds of their ancestors.

Of all Europeans, the Yugoslavs are said to have developed most fully the art of folk-lore narrative. Apart from temperamental reasons, an explanation of the development may be found in the fact that a preponderant section of the Yugoslav people are only now emerging from the prolonged heroic age of resistance to Turkish rule. Further stimulus comes from the fact that the native landlords, while superior in education to the masses did not hold themselves aloof from the peasantry, and a feature of Ottoman mastery was that the Turk seldom sought to disrupt the religious and social life of the subjected people. It is contended also that Christianity, when it penetrated the land of the South Slavs, did not aim nor operate to transform the national psychology, as it had done with the Romans and Teutons. These folk-poems, now a feature of immigrant life in America, therefore, constitute a strong and vivid link between modern times and the immemorial days of heathen supremacy in Southeast Europe.

Countless songs and poems of the character which are still chanted by blind troubadors in the least sentimental parts of the home country, have

been forgotten and lost. But enough have survived to give the Yugoslav preeminence in the full, and also to demonstrate how strikingly close to known historical facts the poems have remained through the hard test of memory and countless repetition.

MASCULINE POEMS ALWAYS LONGER

Side by side with the heroic poem, depicting the conduct of great men in the midst of mass movements, there has survived the modest and beautiful flower of lyrical narrative affecting the emotional adventure of individuals. But the pain or ecstasy of a simple heart does not really compete for popular favor with the heroic hours of a whole nation, although its literary value may be and frequently is superior.

In this literature to which the Yugoslav immigrants give themselves there is an interesting separation of the masculine from the feminine poems. The former are sung always by one person, while his audience tries to memorize the words and meaning. Such poems are always epic in character. The feminine poem may be sung by one or more persons in unison, and is often done by two voices, without accompaniment, and merely to please the singers themselves. Ordinarily lyrical, the feminine poem may at times be epic in nature, but it is always shorter than the others. Because they usually treat of the deeds of some national hero, the epic poems are classified under five historical headings: (1) Pre-historical and mythological themes, some of which has been modified locally by Christian influence, (2) Oldest historical poems, covering the first period of national independence, twelfth century to 1389, (3) Prized and hateful accounts of the downfall of the Serbian state on Kossovo Field in 1389, (4) Long and desperate struggles against the Turkish yoke; the tyranny of "bigs" and the revenge of the

"Hayducks," who were outlawed champions of the people, (5) Modern period of liberation, covering the war of '48 and story of Ban Jelacic.

Simplicity of thought and construction characterizes all the poems, and a faithful account of the good and bad in human nature is set forth, even when particular national heroes such as Mrika Kraljevic are concerned. And, in those parts of the native land where the epic poem thrives most, nearly everybody plays the "gusla" or one stringed violin and can sing several of his favorite compositions.

Here in the United States the Yugoslavs need and love of poetic expression has produced a number of poems in which familiar phases of American life are set down in the epic form of the immigrant's literary forbears. A quaint and direct sincerity marks these contributions to "American letters." There are, for example, the opening lines of a long poem.

"The Rigidness of Law in America," which runs:

Listen, all my countrymen,
How strict is the law in America,
Each State has a law of its own
And the way of the transgressor is hard.

Less pleasant for men are these laws,
But pleasant indeed for the women -
Never should you stare at them,
And much less dare offend them.

The volume just quoted bears the name, "New Poems, by Tony Iulich, of Igrane, Dalmatia." It was published with many photographic illustrations by a St. Louis house, and some conceptions of how comprehensively it surveys the history and customs of the United States may be gained from the following typical titles of its contents: "Discovery of America by Christopher Columbus," "The war for Independence Against England," "The Spanish-American War," "Immigration of Yugoslavs to America," "Building

in America," "The Beauty [8] of Women of Various Nationalities,"
"Education of Women in America," "Women Barbers," "Schools in America,"
"Unfaithfulness of Some Women in America," "Immigrants Who Forget Their
Wives in the Old Country," "Farming in America," "Mines and Other In-
dustries in America,"

Literary interest and activity among the Jugoslavs in America is not
confined, however, to the indulgence of the folk lore of their motherland
and the treatment of American themes in the epic style. Just now the
educational committee of the Slovenian National Benevolent Society con-
templates the publication of a history of Slovenes in the United States,
and is gathering data for the work from individual immigrants and others.
This society has already issued a number of publications designed to pro-
mote education among its people here, diversity of interest being indicated
by a list which included "The Law of Biogenesis," a Slovenian-English
grammar, and "Jimmy Higgins," by Upton Sinclair. The National Croatian
Society has issued an A-B-C book for illiterates and an almanac for the
current year, and has appropriated \$10,000 to add books to its circulating
library, while the Srbobran Sloga, representing the Serbs, is perfecting
plans for an extensive educational program [9]

Ivan Mladineo

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Jugoslav Study
Ralph Andrist
August 5, 1940

BELGRADE

A SENTRY AT THE GATES OF THE EAST

By Dr. Miloslav Stoyadinovitch
Vice President of the Municipality of Belgrade

Aristotle has said that aristocracy raises its habitations on the heights while democracy, as a rule, settles in lowlands. This observation is called to mind when one first views Belgrade, the capital of Jugoslavia, standing high on the unique site which it occupies at the confluence of the Sava and the Danube. Few world capitals are so wonderfully situated as Belgrade, girded by two beautiful rivers and dominating the great plain of Vojvodina. In appearance, it is indeed aristocratic, even domineering.

But one must not forget that on these classic heights once occupied by the Roman town of Singidunum, there lives no aristocracy or people with strongly pacifist tendencies; tendencies which they exhibited both before and after the World War.

Serbs have never engaged in any wars except those imposed on them by various invaders and those necessary for the defense of their national rights.

In speaking of Belgrade, distinction should be made between the two parts of the capital, the old and the new. Belgrade, like other cities of great age, was first built around a fortress and was protected by walls.

This portion is the older part of the capital while the newer is built outside the walls, as is the case with so many towns which have their origin in ancient times.

The history of Belgrade is epitomized in the history of its fortress. Because of its strategical, cultural and historical importance, the fortress is a salient point of attraction for many foreign visitors. This attraction will be heightened, it is expected, after the parks below the walls are completed. The parks will emphasize the splendid architectural character of the ancient structure.

History records that the Celts were in Belgrade in the year 400 B. C., and that one tribe of them founded Singidunum. During the time of Christ, the region which is now Northern Serbia, including Belgrade, was under Roman rule. The invading Romans had come from the west, from Dalmatia. They used Singidunum as a camp and a base for military operations. Activities of this character were especially intense during the reigns of the emperors. Trajan and Hadrian. The famous Fourth Legion of Flavius was in Belgrade. Numerous grave stones found in the city show how great the number was of Romans who lived and died there.

The Emperor Aurelius took Belgrade as a base of operations, rebuilt its fortifications and raised it to the status of a colony. In the 4th century (366) Belgrade was the meeting place of the Arian Council and was made the seat of a Christian Episcopate. In the latter part of the 4th century the well known Bishop Urzatio lived in Belgrade and the Christian colony grew in strength and numbers.

The town, however, was never left to develop peacefully, at least never for very long periods. Because of its strategic geographical position, many nations strove to conquer it.

Belgrade suffered a heavy blow in the middle of the 5th century when the Huns first began to attack it. A bitter struggle ensued which continued intermittently into the 7th century. In the wars between the Huns and Byzantium, the Huns conquered Belgrade and destroyed it. After the fall of Attila the city was liberated, but, at the end of the 5th century it was conquered again by the Samartians, who were in turn defeated by the Goths led by Teodorich. The Emperor Anastasius then colonized a German tribe in the town.

At the end of the 6th century, the Slavs, coming down from the North, began to attack Belgrade. The Emperor Justinian fortified the city as a stronghold of line of defense along the Northern frontier. About 550, the Avars, a tribe of Huns, appeared before Belgrade, built a bridge across the Sava, and sacked it. Little is known about the history of Belgrade from the 6th to the 9th century. The period was a sort of Dark Age.

In the 9th century, the actual name of Belgrade was first used. The word means "White City". At this period, Belgrade was ruled by the Bulgarians, then at the summit of their power.

From the 11th century Belgrade was on the frontier between Hungary and Byzantium. It was because of this situation that the Hungarians fortified Zemun, which is on the other side of the Sava, just opposite Belgrade. After the Hungarians became stronger great wars were waged between them and Byzantium. In 1124 the Hungarian King Stephen II conquered Belgrade and

destroyed all its fortifications, at the same time fortifying Zemun. The Byzantine Emperor Manoylo succeeded in rebuilding Belgrade about 30 years later and from that time the city developed rapidly. After the death of Emperor Manoylo (1180) the Serbs and the Hungarians, led by the Serbian ruler Stephen Nemanja conquered the city, again doing serious damage to the fort.

When the crusading armies of Frederick Barbarossa passed through Belgrade, the city was half ruined. From the beginning of the 13th century it was forever lost to the Greeks and remained in the hands of the Hungarians except for certain periods.

For the first time, in 1248, the Serbs succeeded in establishing their capital in Belgrade, under the reign of King Dragutin. After the death of this monarch Belgrade came into the hands of the Serbian King Milutin, who turned it over to the Hungarians in 1319. They again sacked the city and continued to hold it in their power.

After the defeat of the Turks in Angora in 1402 the Serbs again gained Belgrade and the Serbian despot Stephen founded his capital there. The city flourished at that time. In economic, military and cultural aspects it meant much for the Serbs, especially after the Serbian defeat of Kosovo, following which the organization of the state and the culture of the Serbs were transferred more and more towards the north. At that time Belgrade was a large, well-built city. This fact is stated by many contemporaries. After the death of Stephen Belgrade was again taken by the Hungarians and King Sigismund began

to colonize Hungarians there. At the same time, the Turks started an offensive against the city. In 1440 Sultan Murat II attacked Belgrade, his unsuccessful siege lasted six months. In 1456, under the leadership of Mohamed II (the conqueror of Constantinople) the Turks again attacked Belgrade. This time it was defended by Hungarians, led by Hunjadi Janosh and aided by a considerable number of Serbs. It was only in 1521 under the leadership of the Sultan Soliman that the Turks succeeded in conquering Belgrade definitely. After this conquest they massacred most of the Serbian population and drove the rest away.

The Turks, like former conquerors of the city, made it a base for further conquests. In 1594 they burnt in Belgrade the remains of the great Serbian teacher and educator, St. Sava. After the defeat of Islam at Vienna, wars again raged around Belgrade with varying fortunes. In 1717 Belgrade was conquered by Prince Eugene of Savoy. The Austrians kept it until 1740, when it was again taken by the Turks. The Serbs conquered it again in 1806, under the leadership of Karajordje, grandfather of King Alexander I. They kept it until 1813 when it again came into the hands of the Turks. In 1867 the Turks were finally dislodged from Belgrade. This was during the reign of Prince Mihailo.

From this short historic survey it can be seen that Belgrade, like few other cities, had a very stormy past. It should be noted that all the nations which attacked Belgrade did so for purposes of conquest. The Serbs only guarded it as their national capital and, through their prolonged efforts, raised it to the status of a prosperous city.

In 1914 Belgrade was a frontier city with a population hardly exceeding 70,000. Today it numbers 250,000 inhabitants and, with Zemm and Pancevo, suburbs which will soon be officially included within its boundaries,

it will have over 300,000 inhabitants.

Because of its geographic position and because of its being the capital of the kingdom of Yugoslavia, Belgrade is rapidly becoming a cosmopolitan city. It already has taken on much of that character. During the World War Belgrade and its streets were greatly damaged and about 45 per cent of its structures were destroyed. The structures which were destroyed have been restored and new ones have been added. One who had visited Belgrade 10 years ago and who returned at the present time, would not be able to recognise it.

Belgrade today is commercially very active, and has a well developed industry and good connections with the whole of the country and the rest of Europe. It is the seat of the King and the Royal Family, of the central government, the military authorities and many cultural and national societies. The social life of the city is highly developed and it is supplied with all the accommodations desired by foreign visitors. From Belgrade there are good railway and motor roads leading to all parts of the country. The city therefore makes a good base for tourists and others who wish to study the country and the people. In addition to railways Belgrade has good steam river services which greatly facilitate the traffic.

Its ethnographic and national museums are well known. Prince Paul has recently founded a modern museum. The fortress should be mentioned also as a sight worth seeing. There is also a movement on foot to construct a Municipal and Byzantine Museum near the fortress. This will no doubt be

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Jugoslav Study
Ralph Andrist
August 5, 1940

a great attraction for foreigners. In every respect Belgrade, the
sentinel between the East and the West, is worthy of attention.

(rrc)

Serbian Popular Anecdotes

Yugoslav Notes

By: Andrist

Date: Aug. 5, 1940.

WHY THE SERBIAN PEOPLE ARE POOR.

The Nations of the World meet together one day on the middle of the earth to divide between themselves the good things of life. First they deliberated on the methods of procedure. Some recommended a lottery, but the Christians, well knowing that they, as the cleverest, would be able to obtain the most desirable gifts, and not wishing to be at the mercy of fortune, suggested (and the idea was instantly adopted by all) that each should express a wish for some good thing and it would be granted to him. The men of Italy were allowed to express their wish first, and they desired wisdom. The Britains said: "We will take the Sea." The Turks: and "We will take Fields." The Russians: "We will take the forests and mines." The French: "And we will have Money and War." "And What about you Serbians?" asked the Nations, "What do you wish for?" "Wait till we make up our mind!" answered the Serbians; and they have not yet agreed upon their reply /362-3/

The Gipsies and the Noblemen.

A very rich and powerful nobleman was one day driving through his vast estates.. From afar four Tzigans (Gipsies in Serbia) noted that he was alone, and greedily coveting his fine carriage horses, determined to deprive him of them. As the carriage approached,,they rushed on to the road, respectfully took off their hats, knelt before him, and one of them began to speak, saying: "O how happy we are to have an opportunity of manifesting to you, O most gracious lord our deep gratitude for the noble deeds and many acts of kindness with which your late and generous father used to overwhelm us! As we have no valuable presents to offer

you, allow us to harness ourselves to your carriage and draw you home." The haughty nobleman, proud of his father's good deeds, was pleased to assent to this unusual form of courtesy. Two gipsies thereupon detached the horses; harnessed themselves to the carriage and drew it for some distance. Suddenly, however, they cut themselves loose and ran back to the two other rascals who by this time had got clear away with the horses.

/363-4/

Why the Priest was drowned.

A few peasants and a priest was crossing a river. Suddenly a tempest arose and overturned the boat. All were good swimmers except the priest, and when the peasants regained their boat and righted it, which they did very soon, they approached the struggling preacher and called to him to give them his hand that they might save him; but he hesitated and was drowned. The peasants went to impart the sad news to the priest's widow, who, hearing it exclaimed: "What a pity! But had you offered him your hands, he would surely have accepted them, and thus his precious life would have been saved. - for it was ever his custom to receive. /364/

St. Peter and the Sand.

A townsman went one day to the country to hunt and came at noon to the house of a peasant he knew. The man asked him to share his dinner, and while they were eating, the townsman looked around him and noticed that there was but little arable land to be seen. There were rocks and stones in abundance, however. Surprised at this the townsman exclaimed: "In the name of all that is good, my friend, how on earth can you good people of this village exist without arable land! and whence these heaps of rocks and stones?" "It is indeed, a great misfortune!" answered the peasant "People say that our ancestors heard from their forefathers that when Our

Lord walked on this earth, St. Peter accompanied Him carrying on his back a sack full of sand. Occasionally our Lord would take a grain of sand and throw it down to make a mountain, saying: "May this grain multiply!" When they arrived here St. Peter's bag burst and half of its contents poured out in our village." /362/

The Era From the Other World (Era is name given to peasants of the district of Ouzitze)

A Turk and his wife halted in the shadow of a tree. The Turk went to the river to water his horse, and his wife remained to await his return. Just then an Era passed by and saluted the Turkish woman: "Allah help you, noble lady!" "May God aid you," she returned; "whence do you come?" "I come from the Other World, noble lady." "As you have been in the Other World, have you not, perchance, seen there my son Mouyo, who died a few months ago?" "Oh, how could I help seeing him? He is my immediate neighbor." "Happy me! How is he, then?" "He is well, may God be praised! But he could stand just a little more tobacco and some more pocket-money to pay for black-coffee." "Are you going back again? And if so, would you be so kind as to deliver him this purse with his parent's greetings?" The Era took the money protesting that he would be only too glad to convey so pleasant a surprise to the youth, and hurried away. Soon the Turk came back, and his wife told him what had transpired. He perceived at once that she had been victimized and without stopping to reproach her, he mounted his horse and galloped after the Era, who, observing the pursuit, and guessing at once that the horseman was the husband of the credulous woman, made all the speed that he could. There was a mill near by, and making for it, the Era rushed in and addressed the miller with: "For Goodness' sake, brother fly! There is a Turkish horseman coming with drawn sword; he will kill you. I heard him say so and

have hurried to warn you in time." The miller had no time to ask for particulars; he knew how cruel the Turks were, and without a word he dashed out of the mill and fled up the adjacent rocks.

Meantime the Era placed the miller's hat upon his own head and sprinkled flour copiously over his clothes, that he might look like a miller. No sooner was this done than the Turk came up. Alighting from his horse, he rushed into the mill and hurriedly asked the Era where he had hidden the thief. The Era pointed indifferently to the flying miller on the rock, whereupon the Turk requested him to take care of his horse while he ran and caught the swindler. When the Turk was gone some distance up the hill our Era brushed his clothes, swiftly mounted the horse and galloped away. The Turk caught the red miller, and demanded: "Where is the money you took from my wife you swindler?" The poor miller made the sign of the Cross; (When Serbians are greatly surprised at anything they involuntarily make the sign of the cross) and said, "God Forbid! I never saw your noble lady, still less did I take her money."

After about half an hour of futile discussion, the Turk was convinced of the miller's innocence, and returned to where he had left his horse. But lo! There was no sign of a horse. He walked sadly back to his wife, and she, seeing that her husband had no horse, asked in surprise: "Where did you go, and what became of your horse?" The Turk replied: "You sent money to our darling son; so I thought I had better send him the horse that he need not go on foot in the Other World." /365-6/

A Trade Before Everything.

Once upon a time a King set out in his luxurious pleasure-galley accompanied by his queen and a daughter. They had proceeded a very little way from the shore when a powerful wind drove the galley far out to Sea, where at last it was dashed upon a barren rock. Fortunately there was a

small boat upon the galley, and the King, being a good sailor, was able to launch this frail bark, and he rescued his wife and daughter from the waves. After long tossing and drifting, good fortune smiled upon the wanderers; they began to see birds and floating leaves, which indicated that they were approaching dry land. And, indeed, they soon came in sight of shore, and, as the sea was now calm, were able to land without further adventure. But alas, the King knew no trade, and had no money upon his person. Consequently he was forced to offer his services as a shepherd to a rich land owner, who gave him a hut and a flock of sheep to tend.

In these idyllic and simple conditions they lived contentedly for several years, undisturbed by regrets for the magnificence of their past circumstances.

One day the only son of the ruler of that strange country lost his way while riding in the neighborhood after a fox, and presently he beheld the beautiful daughter of our shepherd. No sooner did his eyes fall upon the maiden than he fell violently in love with her, and she was not unwilling to receive the protestations of undying (sic) affection which he poured into her ears. They met again and again, and the maiden consented to marry the prince, provided her parents would approve the match.

The prince first declared his wish to his own parents, who, of course, were greatly astonished at their son's apparently foolish selection, and would not give their consent. But the prince protested solemnly that his resolution was unshakable; he would either marry the girl he loved or remain single all his days. Finally his royal father took pity on him, and sent his first adjutant to the shepherd secretly to ask the hand of his daughter for the prince.

The Condition.

When the adjutant came and communicated the royal message, the shepherd asked him: "Is there any trade with which the royal prince is

familiar?" The adjutant was amazed at such a question. "Lord forbid, foolish man!" he exclaimed, "how could you expect the heir-apparent to know a trade?" People learn trades in order to earn their daily bread: princes possess lands and cities, and do not need to work."

But the shepherd persisted, saying: "If the prince knows no trade, he cannot become my son-in-law."

The royal courier returned to the palace and reported to the King his conversation with the shepherd, and great was the astonishment throughout the palace when the news became known, for all expected that the shepherd would be highly flattered that the King had chosen his daughter's hand for the prince in preference to the many royal and imperial princesses who would have him willing to marry him for the asking.

The King sent again to the shepherd, but the man remained firm in his resolution. "As long as the prince," said he, "does not know any trade, I shall not grant him the hand of my daughter."

When this second official brought back to the palace the same answer, the King informed his son of the shepherd's condition, and the royal prince resolved to put himself in the way of complying with it.

His first step was to go through the city from door to door in order to select some simple and easy trade. As he walked through the streets he beheld various craftsmen at their work, but he did not stay until he came to the workshop of a carpet-maker, and this trade appeared to him both easy and lucrative. He therefore offered his services to the master, who gladly undertook to teach him the trade. In due time the prince obtained a certificate of efficiency, and he went to the shepherd and showed it to him together with samples of his hand work. The shepherd examined these and asked the prince: "How much could you get for this carpet?" The prince replied: "If it is made of grass, I could sell it

for threepence." "Why that is a splendid trade," answered the shepherd, "threepence today and another threepence tomorrow would make sixpence, and in two other days you would have earned a shilling! If I only had known this trade a few years ago I would not have been a shepherd."

Thereupon he related to the prince and his suite the story of his past life, and what ill fate had befallen him, to the greatest surprise of all. You may be sure that the prince rejoiced to learn that his beloved was highly born, and the worthy mate of a King's son. As for his father, he was especially glad that his son had fallen in love, not with the daughter of a simple shepherd, but with a royal princess. The marriage was now celebrated with great magnificence, and when the festivities came to an end, the King gave the shepherd a fine ship, together with a powerful escort, that he might go back to his country and reassume possession of his royal throne. /366-9/

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 The Yugoslav Speed In America -
 By Louis Adamic.

Yugoslav Notes
 By: Andrist - editor
 Date: July 23, 1940

LINGUISTICS

Of all the Bohunks - which includes the poles, Slovaks, Czechs, and other Eastern and Southeasterly Europeans whose lot it is, along with that of the Italians, Mexicans and Negroes, to perform most of the dirty work of the United States - the Yugo or South-Slavs are perhaps the largest ingredients in the Melting Pot. They are to be found in high numbers - running to a total of nearly 2,000,000, though a good half of them are still carried in official American statistics as Austrians - in the great mining regions of Pennsylvania, Ohio, Illinois, West Virginia, Colorado, New Mexico and Arizona, on farming lands in the Middle West and the West, in New York City, Chicago, Cleveland, Cincinnati, Pittsburgh and other industrial centers, in the woods of Maine and the Northwest, on fishing smacks along the coast of Southern California, and on countless construction jobs all over the country.

Yugoslavia, as we find it since the Hapsburg Empire went the way of all things, is made up of three distinct though very closely akin nationalities - the Serbs (which includes, besides the Serbs of Serbia proper, the Montenegrins, the Macedonians, and the Mohammedan Slavs of Bosnia and Herzegovina), the Croats and the Slovenes. The Serbs and Croats, comprising the greater part of the new country, speak the same language, the Serbo-Croat, but the former use the Cyrillic and the latter, like the Slovenes, the Latin Alphabet. The difference between this Serbo-Croat tongue and the Slovenian speech is perhaps no greater than

between the German of Vienna and that of Hamburg. Thus linguistically the Yugoslavs are practically one people; their respective claims to bring separate nationalities are laid, in the main, upon historical or traditional and religious bases (P.319) which it would be irrelevant to discuss here.

In the old country, I am informed, there is still considerable ugly feeling between Croats and Serbs as well as between Serbs and Slovenes, stirred up, for the most part, by the rivalries among the political demagogues and professional patriots, and by the holy clerks of the Catholic and Greek Orthodox Churches. This feeling prevents the three peoples from mingling freely and intimately with one another, and thus gradually merging into one Nation. But in the United States there is among them little sign of this separateness. Serbs, Croats and Slovenes, while still hanging on to their respective labels, join together in the same singing societies, debating and reading clubs, and benevolent lodges, and if a mixed group of them are gathered in the proximity of a few gallons of bootleg-wine, they are apt to wax sentimentally eloquent, and even poetic, over the things that their three-in-one nationality means to them. In a word, for the purposes of the present article, the Serbs, Croats and Slovenes are one people.

Considering that this Yugoslav population in America is relatively meagre and, besides, is spread out all over the country, it is small wonder that its vulgate, within the last thirty years, should have undergone considerable changes. The Yugoslav immigrant, as a rule, learns the American language as well as his new environment permits him - in some cases very well indeed - but at the same time he keeps up with his native Slovene or Serbo-Croat, insisting, for pure sentimental and selfish reasons, that his children learn it, and resenting, on occasion, any attempt to corrupt it. Simultaneously, however, he goes on building and using, perhaps unknowingly, a third language, fashioned from the materials of the first according to the

genius of the second.

Thus, referring to the greatest country in the world, the American Yugoslav is not likely to say Združene or Zjedinjene Dazave, which are literal Slovene and Serbo-Croat translations of United States, but rather Unajne^V Stec, or Jus (U.S.) for short. And the holiday commemorating the birth of the nation becomes Dzulajevo^V (July Day), and after the manner of naming certain holidays in the old country. A house to him is hauz or gaus; a kitchen, kična^V; a bucket, Boket; a stove, stof^V; a plate, plet; a pitcher and picture, picer^V; a shovel, safla^V; a spoon, spuna^V; a fork, forka or forkla; a basket, bōsket; a bowl, bol; a garden gate, garten gec; upstairs and downstairs, abstez^V and dastez^V; a bed, bet; a needle, nitl; and a car, kara; shoes are suhi^V; house slippers, hauz or gauz slipari^V; bloomers, brumars; rubber-boots, robarbuce; overalls, obergoz; a sweater, svidar^V, and a blouse, Bluza.

In the morning he brekfesta^V (breakfasts), picks up his lonč-boket (lunch bucket), goes to the majna (mine), finds his partnar (partner), and there spends the rest of the day vurkati (working). In the mine there are all sorts of basi (bosses) who basirajo (boss) him. Ever so often there is peda (payday) and he gets just enough moni^(money) to pay his bord (board), get a sat^V of viska (shot of whiskey) at the nearest spizi^V (speak-easy), maybe go to a tenc (dance), and possibly put a few toleri (dollars) aside for a reni tej (rainy day) or the forthcoming strajk^V (strike). In this kontri (country) a man must roslat (rustle) to make both ends meet.

Should one accompany an American-Yugoslav housewife who, besides taking care of her hosban (husband) and having a new bebi (baby) once a year, keeps a half-a-dozen bordarjev (boarders), on her daily trip to the

market or stor (store) one will see her purchase potetus, redi^Vć, onjenc, keruc, epuls, pi^Vćus, kebi^Vć, kreps, vodamalone, and seleri (potatoes, radishes, onions, carrots apples, peaches, cabbage, grapes, watermelons, and celery.) On the way to the butchers she will probably remark that things are terrible spensif (expensive); that one had better watch these storkiparje, for they were krukani (crooked) as a snake, always trying to slōp ome stuf that was bom or enzi (N.G.), whereas she lajka to give (P.320) her boardarjem gut stuf (likes to give her boarders good stuff). At the butchers she gets some por^Vcops (pork-chops), st^Veks (steaks), maybe a few rebec (rabbits) or a young lu^Vstar (rooster) or two, and a little ketsmit (cat-meat). At the dru^Vstor (drugstore) she buys a fizik (physic) for the bebi and is half tempted to blow herself to an ajskrem soda (ice cream soda).

Arriving home she orders the wailing Bebi to šerap (shut up), and tells two of her older children to cease their fajtante (fighting) and garjep (hurry up) to the rejrod jards (railroad yards) with the biggest bosket in the house and see if they can't pick up some kol (coal). And so on; there is, indeed, hardly an everyday word that is not thus taken from the English language and refashioned to fit the Yugoslav tongue.

Very interesting, too, is the manner in which these immigrants Americanize their surnames. Often they choose Anglo-Saxon names, or what appears to them to be Anglo-Saxon names, whose sound or spelling or both resemble the original Yugoslav patronymics. Thus Oblak becomes O'Black; Miklavec or Miklavi^Vć, McClanty; Ogrin, O'Green; Črcek, church; Jak^Vša or Jak^Vsi^Vć, Jackson; bizjak, Busyjack (!); Oven, Owen, and Stritar, Streeter. Not infrequently they translate their names into literal or near-literal English equivalents; as for instance, Černe, Black, Belko or Beli^Vć into White, or Podlesnik into Underwood.

The influence of all this new American Yugoslav language upon the literary forms used by Yugoslav-language newspapers in the United States is as yet only slight. So far I have noticed but a dozen or so of words that have been admitted into the news and editorial columns. e.g. Majnar and matna, farmar and farma, strajk and strajkar, stor, viska, and lota (Lot). There are one or two humorous columnists who go further in this direction but they are exceptions. Once I met a West Virginia Negro, who, having worked with Slovenes most of his life, spoke quite fluently a Slovene dialect and could read the Yugoslav newspapers. But no more than a dozen Yugoslav words have been taken up by any considerable number of native Americans, and most of these are obscene or profane. At the moment I can think of but one that is printable; potica (pronounced potitsa), the name of a kind of cake made in Slovenia, a poor imitation of which has come into vogue in Chicago and other Mid-Western cities. (321)

Louis Adamic.

Proceedings of the National Conference of
Social Work 48th Annual Session held in
Milwaukee, Wisc. June 22-29-1921.

B. The Present Outlook for Immigration from
Jugo-Slavia Branko Lazarevitch, Consul General,
Chicago.

Why did the Jugo-Slavs come to the Country? The principal reasons are of economic and political nature. As is well known, the greatest part of the present Jugo-Slavia formerly belonged to Austria-Hungary. The present Jugo-Slav territory measures about 250,000 square Kilometers, but only 80,000 Kilometers measured the territory upon which the only Jugo-Slav Commonwealth was located before the great world-war. The rest was under the Austria-Hungarian Empire. Jugo-Slavia numbers 14,000,000 inhabitants, but barely 5,000,000 of them were in the independent Kingdoms of Serbia and Montenegro. The system of colonizing the Germans and Magyars upon the most fertile soil, entirely disregarding the interests of our farmers, as well as the system of economic and political oppression practiced by Austria-Hungary in the subject provinces, has forced many Jugo-Slavs to emigrate. They went to North and South America, Australia, Africa, etc. They went there to earn their daily bread under better economic and political conditions.

Such Emigration from the Jugo-Slav territories, then under Austria-Hungary, was especially large at the end of the last century, and up to the year 1914 it became larger and larger. One million Jugo-Slavs were scattered throughout the world at the commencement of the world-war. The greatest number of them came to this free America, to find more bread and more liberty. The stronger the colonization system which, as said, was practiced by the Austro-Hungarian government against the interests of our people, the greater the number of the Jugo-Slavs in America. This is an established fact. When the historical statistics, dealing with Austria-Hungary and her emigration problem, are studied, it is noted that the numbers were growing rapidly. While the date for the year 1870 show only 7,800 immigrants came into the United States, the figure for the period of 1871-1880 climbs to about 70,000, and after that period it climbs higher and higher till it records 2,200,000 for the period of 1901-1940. Included in this number are mostly the slav peoples of Austria-Hungary; Jugo-Slavs, Czecho-Slovaks, Poles and, finally, Roumanians and other dependent nationalities. At that time, and especially after the year 1908, when Austria-Hungary annexed the provinces of Bosnia and Herzegovina, the number of emigrants from those Jugo-Slav territories became so great that a real panic prevailed among those Jugo-Slav intellectuals and patriots who happened to be in Austria-Hungary. The hope for liberty and unity with Serbia and Montenegro was lost, and the exodus was such that it looked like a general flight. The Jugo-Slav patriots created a whole literature about this national danger, at that time. One of the greatest Jugo-Slav poets wrote a drama, entitled "stay Here!" His intention was to stop the emigration. The cry of the moment, due to the great colonization movement which was instigated by the Austro-Hungarian government, was: "To America." Such was the cry of the whole nation. Great was the

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number of the people who at that time came to America with the intention of staying here forever. Whole villages came, and the Germans and Magyars took their places. The Slovenian poet, Ivan Cankar, expressed his pain in the following lines:

"Hundreds are going day after day.
you would think the plague is pursuing
them." /p. 460/

The best proof that the economic reasons (in other words, the Austro-Hungarian system of sending the Germans and Magyars into Slav Districts) were the principal causes of our people's emigration to the United States is the following fact: the people did not emigrate from Serbia, which was a free and independent Jugo-Slav state. There are very few immigrants who came from Serbia, a land of economic and political freedom. There were only about 1,200 of them in the United States. Serbia was free; the Agrarian question was solved way back in the year 1804, during the uprising against the Turks. It was guaranteed by law that the peasant's five acres of land, two oxen, and a plow could not be sold under any circumstances. These were the reasons why the people did not go away from their homes; they had bread and liberty in their own native land.

According to the statistical data at hand, the Jugo-Slav in this country, as I said before, number about 5,000. These people are mostly common laborers. The mines and factory throughout Pennsylvania, Ohio, Michigan, Minnesota, Illinois, etc. are full of them. Only a small number of our people settled down on the farms and became American farmers. Such farmers are mostly in Minnesota, California and Colorado. Some of them, who came from Dalmatia, are engaged in fisheries in California. But about 90 per cent of our people now in America are common laborers. All of them were very loyal Americans. Many of them became naturalized American Citizens. When the United States entered the world-war in 1917, and called their people to defend the Stars and Stripes, about 20,000 Jugo-Slav responded, ready to sacrifice their lives for civilization. Their records are splendid. The second most distinguished recipient of the "Congressional Medal" was a Serbian from old Serbia, for whom the City of Chicago, when he returned from the battlefields in France, prepared a colossal demonstration. The Jugo-Slav did not hesitate to buy American Liberty Bonds either. Their subscriptions total, according to one estimate, about \$30,000,000. And all Jugo-Slav newspapers in this country, and there are about thirty of them, made a splendid showing during the war. When not helping their "New Country," they were always ready to help their motherland.

A great number of American Jugo-Slav joined the Colors to fight, as volunteers, for the liberation of all Jugo-Slav, and for their unity into one dear Jugo-Slavia. They grew in numbers until, during the years 1912-18, there were about fifteen thousand of them. Their contributions to the funds of the "Serbian Red Cross" were very liberal; they contributed huge funds to the "Jugo-Slav Committee," whose propaganda during the war, helped our cause greatly in foreign countries. They contributed and are still contributing funds for the support of our war orphans, etc.

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Our nation is united today. One of the principal causes of our people's emigration does not exist any more; Austria-Hungary is gone. But all the evils did not go with her. Such evils are the great landed estates which are located in certain parts of Jugo-Slavia. But our government has started an Agrarian reform movement. We have a new ministry which is called the Ministry for Agrarian Reform, the duty of which is to solve this problem right and speedily.

Historically, the Agrarian policy of Jugo-Slavia grew out of the problem of oppression and colonization which favored the Germans, Magyars and Turks, which was followed by Austria-Hungary, as well as by the Turkish Empire. In addition to this, great landed estates were given to Austro-Hungarian or Turkish patriots, who distinguished themselves in wars, or on whom the Crown itself cast a /461/ generous eye for some reason or other. This is the origin of the present great land holdings in Jugo-Slavia.

Our new country has a new policy: "The land should belong to those who are the cultivators of the land." The principal of small farms which predominated in the Serbia or pre-war times, and which guaranteed liberty as well as the land to the peasant, is getting a foothold now throughout the whole of Jugo-Slavia. The great landed estates are either taken away from their holders or bought from them and divided, in the first place, among the poor warriors and volunteers. After they have received their shares, a general distribution of land among all of those who are in need of it will follow. Our country, which is today exclusively an agricultural country, has a government which is of the opinion that all the reasons which our people had for going to Asia Minor, South and North America, during the reign of Austria-Hungary and Turkey, will cease to exist if the above ideas are put into practice. Success has been evident from the beginning. Although the solution of the Agrarian problem is just started in our country, the people have started to go back to their motherland in great numbers. From the beginning of the liberation till the present time, about seventy thousand Jugo-Slav immigrants have returned to Jugo-Slavia.

These returning immigrants, and especially those coming from the United States are a real blessing to our commonwealth. They are taking the places vacated by those heroes who sacrificed their lives in the wars, and such places are very, very numerous. They are bringing in new methods of work and new experiences. Due to the fact that these people worked in mines and factories, that they were farmers and merchants in America, they will be the pillars of our industry, especially the mining industry. Our country is full of coal, iron, copper, gold, and other metals, and with the help of these experienced workers, as well as the help of domestic and foreign capital, our industry will progress, and we will be then, in both agriculture and industry, what we are only in agriculture at the present time. America has changed our men. They are able to do many things which they did not know how to do before. And charitable America, which was very generous to our orphans, will, in the above described manner, help to reconstruct our country, which suffered more from the ruinous war than any other country

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in Europe. But even the Jugo-Slav who has settled down and become an American Citizen represents a gain for both countries. He will know how to make Americans interested in our industry and commerce. The third group of Jugo-Slavs, namely, those who will come to this country in the future, will be a strong bridge between the United States and Jugo-Slavia, and our men will cross that bridge to learn and to earn, and will either go back or stay here, doing just as much for the mutual understanding and friendship as the two above-mentioned groups.

The first and real pioneers of this kind will be the seventy or eighty Jugo-Slav students, who are now here at the American Universities. When they come back to Jugo-Slavia, the so-called "American Spirit" will be represented by them. The Jugo-Slav culture and civilization has passed, during the nineteenth century, under the influence of the "German Spirit," the "Italian Spirit," and during the seventies, it passed through the so-called cult of the "Russian Soul," and, finally, during the last twenty years, the so-called "esprit gaulois" (the French Spirit) has been strongest; but, of course, having for its basis its own Jugo-Slav and Slav Spirit. Today we are under the influence of the American spirit. The American authors of economic, social, and literary /462/ nature. Angle-Saxonism and Americanism are much discussed and Written about. Our hope is to extend and to cement the friendship which we have established with America during the war, mostly through the helping hand of the Jugo-Slav immigrants. We are not against the emigration from Jugo-Slavia which will bring such relations between the two nations. Welcome are both the spirit and experience, which, during a period of 130 years, have made the country the first country in the world. /463/

* 1 *

Mr. Andrist
Yugoslavia Notes
Aug. 20th, 1940.

AMERICAN YUGOSLAV CLUB.

John Tomovich President	Obrad Bolanovich Vice-President	Todor Suknovich Secretary
Obrad Vugovich Treasurer		

COMMITTEE

B. F. Yankovich, Chairman	Yovo Makivich	Dusan Vujovich
Toma Lekich	Rade Ralich	Gilgor Vujovich
Vaso Trkla	Mirko Milosevich	Sam Pisarvich

This American Yugoslav Club was organized in 1932, for the education and welfare of the people. Over \$400.00 was spent for this purpose.

Junior Order of Serbian National Federation, U. S. A.

Colo. No. 75, South St. Paul, Minn.

Read left to right (top row): Jovo Makevich, teacher of Junior Colo. 75;
Rev. Dovidoff, Russian-Serbian Church, St. Paul; Very Rev. Z. Ristovich, Administrator Serbian Orthodox Diocese, Libertyville, Ill.;
Mrs. K. Bogetich, singing teacher of Juniors; Mrs. Jovan Dovidoff.

A STORY OF YUGOSLAVIA

The Kingdom of Yugoslavia, created after the conclusion of the World War in 1918, is composed of several small states two of which, Serbia and Montenegro, formerly functioned as independent kingdoms.

Although these two countries operated independently of each other and had their own dynasties, Serbia the Karageorgevitch and Montenegro, the Petrovich, the people are racially identical and of the same Greek Orthodox faith.

For eleven centuries the ideal and ambition of every true, loyal and intelligent Slav was the reestablishment of the once powerful South Slav State which extended from the upper reaches of the Sava to the Lower Danube and as far as Ljubiana (Laibach) beyond the river Timok. This first South Slav State (818 to 823) was soon reduced to fragments by various foreign foes. Constant warfare with the Moslems, the Magyars, the Franks and Bulgars, added to occasional internal disharmony between the various lords, quickly terminated what could have been one of the most powerful of states as well as one of the most cultured.

After the disintegration of the South Slav state the various parts became separated and dominated over by adjoining foe. Only the very small country of Montenegro, through her undaunted spirit and assisted by the physical aspect of the country, contrived to remain free and independent. Serbia wrested her freedom from the Turks in the 19th century while Croatia and Slovenia remained the vassals of Austria-Hungary until the conclusion of the World War

A STORY OF YUGOSLAVIA - continued.

in 1918.

The ambition of the Slavs to again form one strong, unified state was culminated after the conclusion of the World War when the people of Serbia, Montenegro, Croatia and Slovenia formed a union on December 1, 1918.

The day in the hearts and minds of all Yugoslavs is what the Fourth of July is to the Americans - a day of emancipation, a day to rejoice in, a day to venerate, a day in which to reminisce as only a people who have endured prolonged suffering and humiliation know how!

King Peter I, known as the "Emancipator," was the first king of this democratic constitutional monarchy. He died in the year 1921.

Crown Prince Alexander succeeded his father the same year. He was always indefatigable in his efforts at creating a strong, harmonious, self-sustaining state. Alliance with other Balkan states and France were his methods in terminating the ever-present intrigues on the Balkan Peninsula. He believed that strength, preparedness and unity were the only pathways to peace for which we all strive.

King Alexander was assassinated at Marseilles, France, on October 9, 1914.

His last words were "Chievajte Jugoslovia," ("watch over Yugoslavia.")

PROGRAM

AMERICAN YUGOSLAV CLUB

South, St. Paul, Minn.

Fourth Anniversary Celebration.

Sunday, October 18

Church Service - 10:00 A. M. - Russian and Serbian Orthodox Church, 956 Forest St., St. Paul, conducted by Bishop Leonty, from Chicago, assisted by other priests.

Banquet - 2:00 P. M. - Serbian Hall, 404 Third Ave. So. South St. Paul.

Speakers at Banquet

1. Welcome to guests - American Yugoslav Club, John Tomovich, President.
2. Greetings from the Hon. S. W. Dennison, Mayor of South St. Paul.
3. Mirko Jaretich, President, Serbian Progressive Club, Duluth.
4. Louis Lastavica, President, Lodge Mala Serbija, Hibbing.
5. Tomo Deretich, Secretary, American United Yugoslav Association, State of Minnesota, Hibbing.
6. Nikola Dimich, President, Lodge Kral Petar, Bovey.
7. Rev. Jovan Davendoff, Russian-Serbian Church, St. Paul.
8. Rev. S. F. Vujnovich, Serbian Church, Duluth, Minn.
9. B. F. Yankovich, President, American United Yugoslav Association of the State of Minnesota.
10. Attorney-General H. H. Peterson.
11. Hon. Hjalmar Peterson, Governor of Minnesota.
12. Hon. Ernest Lundeen, U. S. Congressman.
13. Hon. Elmer A. Benson, U. S. Senator.

* 5 *

Program - American Yugoslav Club - continued.

14. Bishop Leonty, Chicago, Ill.
15. Song, "America," Junior Serbians, directed by Mrs. K. Bogatich.

Good music and a dance will follow the banquet

Everybody Welcome.

American United Yugoslav Association of the State of Minnesota
Officals

B. F. Yankovich, Minneapolis, president; M. A. Uzelac, Hibbing, vice-president; Tomo Deretich, Hibbing, secretary; Nick Lagather, Chisholm, assistant secretary; Joe Berkich, Hibbing, financial secretary; Michael Baich, Chisholm, treasurer.

Board of trustees: Dimitre Pozanovich, Eveleth, chairman; John Tomovich, So. St. Paul; Louis Vukosav, Duluth; Sam Vrienich, Calumet; Nick Dimich, Bovey; Nick Tapaich, Chisholm; Mike Odanovich, Crosby-Ironton. One of the board of publications, Theodore Suknovich, Minneapolis; Momir Baich, Chisholm; Louis Lastich, Hibbing, and the Rev. S. F. Vujnovich, Duluth.

The next meeting of the newly-formed organization will be held next spring in Duluth at some time yet to be determined.

SERBIAN LODGES IN THE STATE OF MINNESOTA

Names of Lodges

Lodge Svetie Save
No. 47 SNF
South St. Paul

Lodge Dosna
No. 220 SNF
Ironton, Minn.

Tomo Lekich, Chairman
Nickola Bogatich, Secretary

Mirko Odalovich, Chairman
Vukasia Mileusnich, Secretary

Lodge Seveta Troyitsa
No. 75 SNF
Duluth, Minn.

Lodge Mala Serbiya
No. 230 SNF
Hibbing, Minn.

Dushan Bogdanovich, Chairman
Mile Olbin, Secretary

Lucas Lastavitsa, Chairman
Mico Uzelats, Secretary

Lodge Sveti Vasya Otstrocki
No. 116 SNF
Chisholm, Minn.

Lodge Sveti Sava
No. 240 SNF
Eveleth, Minn.

Mihilo Baich, Chairman
Momir Baich, Secretary

Nikola Batich, Chairman
Rade Poznaovich, Secretary

Lodge Vila
No. 133 SNF
Bule, Minn.

Lodge Kralj Petar
No. 242
Bovey, Minn.

Yovan Graovats, Chairman
Peter Oklodyiya, Secretary

Nikola Dimich, Chairman
Dguro Obradovich, Secretary

Lodge Alexandra Prvi
No. 177 SNF
Kinney, Minn.

Rade Zackula, Chairman
Eli G. Rubich, Secretary
Bovey, Minn.

The SNF is hereby interpreted as the "Serbian National Federation," the supreme office being located at Pittsburg, Pa. They have in the treasury over \$2,000,000.00 in cash; publish a daily paper captioned "THE AMERICAN-SRBORAN," which is the largest Serbian paper in America.

Nikola Dimich, Chairman
Dgure Obradovich, Secretary

Drusvo St. Elija
S. Y. No. 20
Chisholm, Minn.

Lodge Sveti Nikola
No. 193 SNF
Keewatin, Minn.

Tomo Deretich, Chairman
Nick Tapich, Secretary

Miles Tomas, Chairman
Yovo Koritsa, Secretary

Serbian Progressive Club
Duluth, Minn.

Mirko Yaridich, Chairman
Dane Mandarich, Secretary

SERBIAN LODGES IN THE STATE OF MINNESOTA - continued

Lodge Bratska Sloga
No. 204 SNF
Gilbert, Minn.

American Yugoslav Club
South St. Paul, Minn.

Spasoy Mitrovich, Chairman
Joso Milanovich, Secretary

Cher. J. Tomovich, Chairman
T. Suknovich, Secretary

AMERICAN YUGOSLAV CLUB MEMBERS

Minneapolis

Theo. Suknovich
3224 24th Ave. So. Drexel 5261

John Jovanovich
1822 7th Street So.

Rade Ralich
1201 Washington Ave. So.

Vaso Nikolich
1822 7th Street So.

Panto Haryez
2645 28th Ave. So.

Ibro Ticich
2014 15th Ave. So.

B. F. Yankovich

Bude Agich
Marquette and 2nd Street

Peko Sharovich
1205 Washington Ave. So.

South St. Paul

Mr and Mrs. August Pullman
229 1st Ave. So.

Mike Tabakovich
432 1st Ave. So.

Mr. and Mrs. Orad Vujovich
102 S. Concord St., La. 6293

Mrs. Vukosava Trifunovich
501 3rd Ave. So.

Mr. and Mrs. Milo Vujovich
456 1st Ave. So.

Tom Delich
315 2nd Ave. So.

Mr. and Mrs. Steve Crnobrna
609 2nd Ave. So.

Ted Stivens
828 So. Concord St.

Mr. and Mrs. Mike Glavasevich
517 3rd Ave. So., La. 7757

John Rudich
832 So. Concord St.

American Yugoslav Club Members - continued

Minneapolis

Mr. and Mrs. Nick Gerkovich
501 3rd Ave. So., La. 6738

Mr. and Mrs. Obren Vujocich
216 2nd Ave., La. 6638

Mr. and Mrs. Peko Dundjerovich
324 7th Ave. So.

Krsto Hrnjez, Kum Srpskog Doma
301 15th Ave. So.

John Makivich
122 2nd Ave. So.

John Tomovich
246 1st Ave. So.

Louis Maksimov
215 So. Concord St.

Nick Vojnovich
528 2nd Ave. So.

Peter Karanovich
541 17th Ave. No.

Sava Zarich
738 So. Concord St.

Vladimir Skorich
333 3rd Ave. So.

Pocasni, Presjednik Rusko-Srpske Pravoslavne Crkve
Sv. Trojica St. Paul i South St. Paul G. I. Boljanovich