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The American Way of Life

by LOUIS ADAMIC

THE opening lines of the Progressive Party's platform read: "Three years after the end of the Second World War the drums are beating for a third. Civil liberties are being destroyed. Millions cry out for relief from unbearably high prices. The American Way of Life is in danger."

The American Way of Life has been the issue in any American election ever since 1776. Every voter who goes to the polls, votes—intelligently or mistakenly; independently or under the spell of inveterate partisanship—for one or another concept of the American Way of Life.

Of course, various people, living in various circumstances, have various ideas of what constitutes the American Way of Life. I propose to state my ideas of it; also I shall presume to fit those ideas within the frame of the new Progressive Party which must continue to grow from its beginnings in 1943.

As I see the American Way of Life, its principles were born of the American Revolution. They were won in struggle; nothing as fundamental and deep-reaching comes easy. They are stated in the Declaration of Independence and the Constitution of the United States. Our job now is to perceive what policies and measures will safeguard the Way against decay and corruption, and will further its growth and evolution to meet successfully the problem of changing times and new conditions. The principles of 1776 are as valid as ever, but life is different today from what it was then. Fortunately growth and change are of the very essence of the American Way.

The first principle of the American Way of Life is the *right to life* itself; and this must be safeguarded against war on the one hand, and on the other against poverty, which in recent decades has taken a far heavier toll than any war in which this nation has ever so far been involved—though the "next war," if we permit it to be drummed up, will reverse the story.

"Why Go to War to Keep Others From Having Their Way of Life," asks Adamic

The second principle of the American Way is *liberty* . . . it has always been our slogan and our pride. But we have long been cautioned that its price is eternal vigilance, and we know how to recognize those who have designs on it.

The third principle of our Way is *abundance*. When migrants from Europe first began to settle here, this was a land rich in the gifts of nature; and for all that those gifts have been abused by ignorance and irresponsibility, and particularly by exploiters and monopolists. Our resources are still great enough—if deforestation and erosion are checked in time, and if our mineral resources are properly conserved—to afford abundance, the good life, to all the inhabitants of These States.

And a fourth principle of the American Way is *opportunity*.

THE Progressive Party promises to safeguard the *right to life* by avoiding war—always the saddest failure of morality and now the potential destroyer of human society and the globe itself.

Whether or not we can avoid World War III, I don't know; but I do know this—that if we don't try to avoid it, nothing else is worth trying to do nowadays. It is futile to wonder about the kind of curtains you'll hang up in your living-room . . . futile to write or read books, to go to lectures or to school . . . silly to worry about being called a Red or a Communist, or whatever, or about being hauled up before the fantastic Un-American Activities Committee . . . futile to work at your job, whatever it may be . . . silly to worry about keeping on the good side of whoever can take that job away from you.

War or peace? I don't know; but if we want any sort of future for this country, for the rest of the world, for ourselves and the Russians, for you and me personally, then we'd better work for peace . . . stand up for peace . . . stand up with our new political vehicle, the Progressive Party.

The Progressive Party further proposes to safeguard the right to life by abolishing poverty. Cynics, prestidigitates, and generally people without hope and vision say this can't be done. They say Henry Wallace is a starry-eyed visionary. We say it can be done if we will jealously maintain freedom, bear in mind the limitless capabilities of Americans, and keep the grip of monopoly from arrogating the resources that should serve all, and if we will insist upon the application of the ever more marvelous discoveries and techniques of science for the common good.

The Progressive Party proposes to safeguard *liberty*—not with more lip service, but by adhering fully to the Constitution, including the Bill of Rights and all subsequent amendments, in all their vitality and integrity, and by reviving and enhancing the programs and formulations of Roosevelt's New Deal. The Progressive Party proposes to guard liberty

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LOUIS ADAMIC



Slovenian American author and lecturer, a foremost authority on national groups, he is a prolific writer. Among his works are *My Native Land*, *Dinner at the White House*, *Two-Way Passage*, *Nation of Nations*, *My America*. He also edits and publishes a current affairs bulletin, *Trends and Tides*, issued from his home in Milford, New Jersey.

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The American Way

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against that danger which most disturbed the Founding Fathers—the power of the military. And note how all these things are inter-related. Liberty is imperiled by poverty, by monopoly, by war. Every measure which the new party proposes is a measure to safeguard liberty.

By abundance, the new party means that our rich land—and our skills, brought here by immigrants from the Old World in the last 300 years—shall produce all that is needed to make the good life available to every law-abiding and industrious man and woman here, and their children, regardless of color, race or religion; and that these fruits of enterprise and labor shall not be so ill-divided that a few are glutted with a surfeit of luxuries while many who toil and sweat must for reasons beyond their control still go "ill-fed, ill-clothed and ill-housed."

The pioneers who first possessed the Atlantic seaboard and later pressed westward through the forests and the prairies, could win abundance by strength and industry, by the wide swing of the axe, the true aim of the flintlock, and the firm hand on the plow. There was opportunity galore. Almost any man could get land for the asking or for a few dollars an acre, and become

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The American Way

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an independent farmer. Any man could set up a little store in a new community and become a prosperous merchant as the town grew. Almost any man could start a paper, establish a factory or mill, or open a mine, and become an industrialist.

This is no longer true. Millions of square miles have been rendered useless for human use and habitation by irresponsible deforestation and by erosion. The number of family farms dwindles yearly; every day hundreds of independent merchants and small mining, milling and manufacturing companies are forced out of business by the power of monopoly, centered in Wall Street.

The relentless limitation of opportunity, the shrinking of abundance for millions, the violences done to liberty in defiance of the Constitution and in contempt of the tradition that began in 1776, the further threat against freedom in the ominous form of military rule, the denial of life itself to unnumbered victims of poverty, and the grave threat to all our lives in the probability of a war waged with atom bombs and bacteria—these developments, conditions and prospects now imperil the American Way of Life.

The Progressive Party proposes to restore and safeguard and extend that Way—the emphasis is on the word “extend.” Nothing in nature stands still, and no more can human economic and social and political institutions. Change is the key principle of the American Way—growth, adaptation, progress. Had it not been for that principle, the USA would not exist—we would not now be debating the decisions made in an election; we would still be colonial subjects, or we wouldn’t be here at all.

If we remembered more vividly what daring it took in 1776 to reject monarchy and form a republic, we would have less hesitation in rejecting the National Association of Manufacturers’ notions of “free enterprise,” and adopting measures more in keeping with today’s facts of life. We would not hesitate to defy the greatest power on earth—that of monopoly corporations and cartels, whose agents have lately seized control of the U.S. Government.

Under Henry Wallace’s leadership, the Progressive Party offers itself as a medium through which those who love their country and are also in favor of their own rightful individual interests can express themselves politically . . . in 1949 . . . 1950 . . . in 1952, assuming that the “next war,” now being drummed up, won’t destroy us all before then.

We know now that we have established a firm foundation for the new party under the leadership of Henry Wallace and Glen Taylor. Personally, I was not in this campaign only in reference to this year’s election or because I think, as I do think, that Henry Wallace is a great American who should be in the White House in this crucial period. In the main, I was in this campaign because, like Wallace and Taylor, like many other Americans, I became convinced that neither of the old parties is fit to deal with the profound crisis which is coming to a climax in these middle years of the 20th century. I am in this movement because I want to help build a new people’s party that will be capable of coping with the crisis now converging upon us and the rest of the world.

LIKE many Americans, I am foreign-born; and every once in a while I hear or read some remark to the effect that I have no right to be doing what I am doing—helping the growth of a new party which hopes to save the peace. Such remarks amuse me. It so happens that I have read rather extensively in American history, not as taught in most schools, but as it really happened; and I am impressed by this fact—that in all crucial or climactic periods in the career of this country, the so-called foreigners played important roles.

The Irish and German elements, for instance, were the big “foreign” groups around 1776, and it was they who became the backbone of General Washington’s revolutionary army. The Irish and German elements also furnished the mass support to Thomas Jefferson when he started a new party 150 years ago. Jefferson did not triumph immediately (as Wallace didn’t); his supporters stood it with him until he did (as I hope we will

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Greetings From

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JOSEPH ZILINEK



Delegates join in singing the National Anthem.

The American Way

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with Wallace). The same was true again in the period of Andrew Jackson, when American democracy took another long step forward. When Lincoln came along and started a new party, his most steadfast backing came from the numerous new-immigrant groups—Germans, Finns, Poles, Scandinavians and others.

This was quite natural. As newcomers who came here seeking liberty, abundance and opportunity, they had a more acute sense of what America professed, and they took American principles more seriously than many of the old-line Americans who had begun to be matter-of-fact, if not smug, about the country. As newcomers, they were somewhat outside the mainstream of American life. By going behind the cause of Washington, Jefferson, Jackson and Lincoln, they became part of the mainstream. They promoted themselves from second-class citizens to first-class. It was Americanization at its very best. It made history, it enriched the traditions, it integrated the new Americans into the country as a whole.

And it is quite natural, and very fortunate, that many of us in the new-immigrant groups have joined with many old-line Negro Americans, with many white Americans of the earlier immigration waves, with Henry Wallace, in this movement to form a new party and make it competent to deal with the complex problems looming before us. Many of us Slavic Americans already in 1946 and early in 1947, sensed that Henry Wallace was right, and we became part of the growing impulse to form a new party.

Regardless of what some of our opponents have said, this fact is strictly and wonderfully in the American tradition. It is part of the Americanization process. It is according to the American Way. We are promoting ourselves from second-class to first-class citizenship. This is resented by some of the Americans of the older strains, the self-styled standard Americans; but don't let that worry you too much. They, too, are being Americanized or re-Americanized as you assume your full rights and duties of citizenship. Americanism has its standards, to be sure; very high standards; but it is not anything rigid or dead; it is alive, vital, open to change and enrichment.

Slavic Americans are part of the whole immense American dynamic which is as yet little understood, and is full of promises and dangers. By coming here, we of the new immigration greatly complicated the American civilization as it was, say, 90 or 100 years ago. Most Slavic immigrants became workers in the great industries, and now their energy is integral with the American scene as a whole. Most immigrants in the last 100 years or so worked hard, many of them too hard at too little pay, and helped to create a complex industrial machine which, lest it overwhelm us, now needs intelligent handling and control. It is our duty to take an active interest in finding an approach to the immense industrial, economic and social problems facing us: for, let me repeat, our coming here and our labors in the last several decades have helped to create these problems.

Most of us who came over were

ordinary people. But in the new immigration waves were also some extraordinary human beings. There was, for instance, a man of genius, Nikola Tesla. His numerous inventions now are one of the most important factors in the immense American industrial scheme which throbs with the high promises that pulsed through Tesla's brain, but which are also full of dangers. Personally, as one who happens to be proud of being of the same background as was Tesla, I feel it is my special duty to help do what is necessary to insure that Tesla's work, as well as the work of ordinary men and women, will go into the fulfillment of promises in our American Way of Life, rather than contribute to the catastrophe now threatening.

IN 1942, Henry Wallace made his famous speech on "The Century of the Common Man." Nikola Tesla, who was a very uncommon man, publicly endorsed that speech in glowing terms. And I think that I speak not only for myself, but also for Tesla, when I assert that the American Way of Life is not the way of incredibly greedy monopoly profits and prohibitive prices for the necessities of life. Look at this picture: Millions of men in their best years who fought and suffered, many of whom will carry greater or lesser disabilities to their graves—veterans to whom we said "Nothing is too good for you"—are unable to secure homes of minimum decency and convenience. Their families cannot be adequately fed with meat at 70¢ to \$1.20 a pound. Whatever wage increases they may secure

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comments from our readers

Dear Editor:

Our small club of eight members, from a small mining community in Pennsylvania, until recently was known as the Rural Ridge Busy Knitters Club. We are now a chapter of the Congress of American Women.

We have only fifteen dollars in our treasury and out of this we are sending you \$10, because of our desire to contribute to the work you are doing.

May it help in some way towards *The Slavic American's* fight for freedom and democracy.

*Anno Lominac, Pres.
Anne Kondrick, Sec'y.
Julia Pukavina, Treas.
Rural Ridge, Pa.*

Dear Editor:

I send you post haste my renewal subscription for *The Slavic American*.

In all sincerity—keep up the good work for you are doing an excellent job in the struggle against fascism.

I never miss an issue.

*Rev. Eliot White
New York, N. Y.*

Dear Editor:

How about more profiles on Slavic American writers and scientists like Nikola Tesla? The field for this type of material is virtually endless.

*Anton Markulic
Los Angeles, Calif.*

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The American Way

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through their unions, increased living costs still stay one jump ahead of them.

We of the Progressive Party say this is not the American Way of Life. And "we" includes great numbers of ex-GIs and young workers, old-stock Americans and immigrants: Americans of all breeds and backgrounds.

If all Americans are employed at better than mere-existence wages or are engaged in business or professional activities at a reasonable compensation; if all Americans are well clothed and fed; if all Americans are secure instead of uncertain and worried, as the majority are today, there will be no war. The Hearsts, Peglers, Forrestals and Bullitts won't get to first base in trying to propagandize us into fear and hate of other countries which are emerging out of backwardness and, because of their different historic experiences, are attempting a different system for providing benefits and opportunities for their citizens.

Why go to war to keep others from having their way of life? We in the Wallace movement, in the Progressive Party, insist on peace in order to keep the American Way of Life. If our approach prevails in time, there will be no war and Russia will be no danger to America, to the American Way of Life. The chief danger to this country and to our institutions under the Constitution lies in our present high-level politicians and wire-pullers who have raised the cry of Communism and of the Russian menace as a smokescreen to neutralize any possible militancy on the part of labor, to scare us in the new-immigrant groups, to frighten the Negroes, and to confuse the people generally so they won't be able to figure out who or what is responsible for high living costs. Henry Wallace clearly means what he says; so he and his active supporters were smeared, lest too many voters vote for him and in their own interest.

The old-line politicians and wire-

pullers and their propagandists are not afraid of Communism, but of American democracy and of the American people; of the people getting wise to themselves and demanding a return to the American Way of Life—the Way defined in the Declaration of Independence and the Constitution of the United States.

That's what *they* are afraid of . . . that's what *we* Progressives stand for . . . and that's what will prevail if you and I, all of us and all of our neighbors wherever we come from, do everything in our power to build the new party that has come into being around the personality and political philosophy of Henry Wallace. We, all of us, will have to do all we can in this post-election period to make of the Progressive Party a party capable of saving the country and helping to bring about a world in which the American Way of Life will include not warlike antagonism, but constructive interest in the ways of life in other countries.