

LOUIS ADAMIC AS VIEWED BY SLOVENE-AMERICAN WRITER MARY JUGG MOLEK

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The works of Slovene immigrant writer Louis Adamic have been of great cultural significance and political importance, both in the U.S. and Slovenia. Mary Jugg Molek recognized the young Adamic's talent already in the 1930s, at a time when few Slovene-Americans were aware of his works. A young, second-generation Slovene-American writer and Slovene community activist in Chicago, Jugg helped make Adamic's reputation.¹ By the start of WW II, however, her and her husband Ivan Molek's admiration for Adamic reversed itself. As Adamic became increasingly pro-communist, Mary and Ivan Molek became his fiercest critics. This article explores the radical shift in Mary Jugg's opinion of Adamic.

Adamic arrived in America from Blato, Grosuplje in 1913, when he was only fifteen, but he soon detached himself from the activities of the Slovene community. He thought Americanization an inevitable process and willingly accepted it. He began writing short stories and translations from Slovene, Croatian, and Czech while serving in the U.S. army. But, as he acknowledged in one of his letters,

To be quite frank, in translating from Slovenian, Croatian, and Czech, I wasn't prompted by any patriotic pride in Yugoslavia or Czech literature [...]

Also, I'm afraid, and perhaps I should be ashamed of myself, that I have no deep patriotic feeling as a Slovenian. Unfortunately or fortunately (just as you wish) I came here in my boyhood, and have lived for the most part among Americans ever since.²

¹ On Jugg as a literary figure, see Irena Milanič, "Mary Jugg Molek—An American Writer and Poet with Slovene Roots," *Dve domovini/Two Homelands* 10 (1999) 79–114; Milanič, "Mary Jugg Molek and Her First Writings," *Acta Neophilologica* 32 (1999): 51–67.

² Adamic to Ivan Molek, 26 February 1926, in *Ivan Molek Collection*. Chicago: Chicago Historical Society. Box 1, Folder 2.

There are two versions of this first contact between Adamic and Molek, and consequently of Adamic's introduction to the Slovene community in America. On the one hand, Henry Christian writes how, in early 1926, Adamic submitted some of his translations of Ivan Cankar's works to Vincent Cankar, the president of the Slovene National Benefit Society (Slovenska narodna podporna jednota, SNPJ), one of the major Slovene fraternals in the U.S., and how Cankar passed them on to Molek,³ assistant editor of the SNPJ's newspaper, *Prosveta* (Christian 1996, 82). On the other hand, in his autobiography, in the chapter "Discovery of Louis Adamic," Molek relates how he came across Adamic's booklet translation "Yugoslav Proverbs" Adamic's booklet containing his translation of "Yugoslav Proverbs," published in the Blue Book Series by Haldeman-Julius (Adamic 1923) and contacted the young writer to find out whether he was Slovene. Shortly thereafter Molek profiled him in *Prosveta*. "It was the first time that our public learned of Louis Adamic," he wrote (Molek 1979, 222).

At the time Adamic was in his twenties and living modestly in Los Angeles. He published translations from Slovene and wrote for a local daily newspaper, while Molek was assistant editor of one of the largest Slovene-American papers. Molek promised Adamic that he would publish his translations in the English section of *Prosveta*. Molek also promoted Adamic's other writings among Slovenes in America. When Adamic was writing "Yugoslav Speech in America," Molek helped by soliciting *Prosveta* readers' suggestions for Slovene words that had entered American usage (Christian 1996, 86). When Adamic published "The Bohunks" in the *American Mercury* (July 1928), Molek was among the few Slovene-Americans to defend the article. Adamic did not forget Molek's support in these early years of his career, and in Molek's personal copy of *The Native's Return*, Adamic described him as "the first American Slovene to show any interest in him."

Adamic gradually achieved success as an American writer, orienting his works to the American, rather than the Slovene-American, audience. He published twenty books and more than five

³ Ivan Molek (1882–1962) is the most prolific Slovene-American writer. He contributed to various Slovene-American newspapers and co-edited or edited for almost thirty consecutive years *Prosveta* and the newspaper for young people, *Mladinski list*. Molek published over one hundred poems, fifty narrative works, and twenty dramas.

hundred articles almost exclusively in English (Žitnik 212). His first book, *Dynamite*, dealing with class struggle in America, was published in 1931. One year later he published *Laughing in the Jungle*, about immigrant life in the U.S. In 1932, Adamic won the Guggenheim grant that enabled him to travel to Europe for a year. He decided to visit his native land for a short time while in Europe, but actually stayed there for eleven months. Adamic recorded his impressions in his most successful book, *The Native's Return*. In the opening he introduced himself:

[...] I had often thought I was more American than were most of the native citizens of my acquaintance. I was ceaselessly, almost fanatically, interested in the American scene; in ideas and forces operating in America's national life, in movements, tendencies and personalities, in technical advances in social economic, and political problems, and generally in the tremendous drama of the New World.

Events and things outside of America interested me but incidentally: only in so far as they were related to, or as they affected, the United States. I spoke, wrote, read only in English. For sixteen years I had practically no close contact with immigrants of my native nationality. [...] I had become an American writer, writing on American subjects for American readers. And I had married an American girl (Adamic 1934, 3).

Upon his return to the U.S., Adamic pursued his interest in immigrant studies. He became a member of the executive board of the Foreign Language Information Service. In 1934, Adamic published in *Harper's Magazine* a noteworthy article, "Thirty Million New Americans," the result of research he had conducted, including interviews with American-born children of immigrants.⁴ He thought that this generation constituted a single group of people sharing common experiences. Adamic attempted to outline the common aspects of the characteristics and challenges that united these new Americans of different nationalities. According to Adamic, these thirty million new American citizens were oppressed by feelings of inferiority in relation to their fellow Anglo-Saxon citizens. Second-generation immigrants did not have a clear ethnic consciousness on which to center

⁴ Reprinted in Adamic, *My America*, 1928–1938, 210–22.

themselves; often they were ashamed of their parents' awkward customs and of their difficult-to-pronounce surnames. As a consequence, they felt like outsiders, pushed to the margins of the American life. Adamic lamented that these people formed a "tremendous mass of neutral, political lifeless citizens" (213). The main antidote he prescribed was the teaching of immigrant cultures and histories from elementary schools through the university level. In his view, it should become a part of the national consciousness that Ellis Island was as important as Plymouth Rock. Although scholars now view this type of generational approach as unproductive (Sollors 209–36), Adamic is nowadays considered a forerunner of ethnic studies (Vecoli 174).

Mary Jugg closely followed Adamic's literary and journalistic activities during the 1930s. She reported on his endeavors on the English pages of the American-Slovene papers, in particular *Prosveta* and in the Slovene socialist weekly paper *Proletarec*. Other *Prosveta* and *Proletarec* contributors, such as Anna Pracek Krasna, Ivan Jontez, and Frank Zaitz gave occasional positive assessments of Adamic's work. But Mary Jugg was the first to present him extensively to the English-speaking public of American-Slovene organizations. She regretted that fellow American Slovenes did not know much about him:

It is, and always has been, one of the most curious facts that people cannot sense or appreciate the achievement or greatness of something that is closely allied to them or their everyday lives. For instance, Louis Adamic is one of our own countrymen, with an overwhelming desire to bring the Yugoslav and his racial background before the average American. But how much do the Slovenes know of him or follow his work? Yet, people of importance throughout the country are giving unusual recognition to the young author.⁵

In fact, at first the Slovene immigrants, especially the first generation American Slovenes, looked upon Adamic with suspicion: they did not like his decision to separate himself from the Slovene community and its circles. Especially the Slovenes around the Catholic-oriented paper *Ameriška domovina* viewed Adamic as someone

⁵ Mary Jugg Molek, "Just Off hands," *Prosveta*, 17 April 1935: 8.

who had not done much for his nation. They thought he was using the Slovene mutual aid associations just for promoting his books⁶

Mary Jugg Molek's early interest in Louis Adamic can be traced to the fact that she identified herself as one of those thirty million new Americans, the immigrants' daughters and sons, to whom Adamic was one of the first to devote attention. She was born in 1909 in Chicopee, Kansas into a Slovene immigrant family. In 1932 she left the countryside for Chicago, where she obtained a position in the SNPJ main office. There she met and two years later married Ivan Molek, who was twenty-seven years older than she. She was his second wife and they were childless. The couple always remained very united. They were both devout socialists. Ivan Molek was a first generation immigrant who had come to the United States in 1900, when he was eighteen. Mary Jugg learned to read Slovene before the age of six but she grew up in English-speaking surroundings.

The most apparent difference between their works is that Mary Jugg wrote mostly in English, while the majority of Ivan Molek's literary contributions, especially his books, are in Slovene. Mary Jugg started with her contributions to the English section of *Mladinski list* in February, 1932,⁷ while her first article was published in *Prosveta* on 5 April 1933.⁸ Her first *Proletarec* article was dated 28 February 1934.⁹ In the *Juvenile* she signed herself "Mary Jug, Seamon, Kans.," then she changed it to "M. Jug," or "Mary Jugg, Member Lodge Sunflowers No. 609," and "Mary Jugg, Lodge No. 19." Then, from June 1932 on she would sign her writings simply "Mary Jugg," and she continued to do so, even after she married.

An analysis of some Jugg Molek's work reveals how closely her interests matched those of Adamic. She was especially concerned with children and youth on the one hand and women on the other. She strove to obtain more space inside the SNPJ for these two groups. The organization started to accept women in 1909 and the Youth Department was established in 1913 for children under sixteen. Although accepted with equal rights, women's presence inside the

⁶ "Louis Adamic na obiskih med Ameriškimi Jugoslovani," ("Louis Adamic Among the American Yugoslavs") *Proletarec* 10 January 1934: 2.

⁷ Jugg, "The Dialog," *Mladinski list* 2 (1934): 49.

⁸ Jugg, "Facts for Consideration," *Prosveta* 4 May 1933: 6.

⁹ Jugg, "Is It a New Deal?" *Proletarec* 28 February 1934: 4.

society remained rather weak. Children generally remained passive members, too, typically being enrolled automatically by their parents when they were born.

Jugg revealed a particular interest in youth from the very beginning of her stay in Chicago. She not only wrote for the newspaper *Prosveta* and the SNPJ youth magazine *Mladinski list*, but also served as a choirmaster, director of children's programs, drama prompter, and similar in other, similar roles. In 1934 she established and started to direct a group called the Red Falcons, the youngest generation of the Yugoslav Socialist Federation. The establishment of this group, was the first important move the Federation took to nurture the second generation for the socialistic cause. For a long time she had advocated that "no organization can look forward to expansion without a strong youth group."¹⁰ There were several reports given in *Proletarec* about the group's various activities and performances in these years. There were two groups of Red Falcons, one in Chicago, the other in Waukegan. The former, which she headed, enrolled about forty children. They came from different parts of the city, all with different expectations and she expended great effort to appeal to them and keep them interested. It could not have been like school, for they already had it five days a week. She taught them socialism overtly, through their play and their everyday activities.

Children should be taught art [...] to develop artistic appreciation. Art is learning to put yourself in somebody else's shoes, and seeing the world as the other person sees it. [...] How else can we develop brotherhood? How else can we develop the urge to bring about a change in the world about us?¹¹

But she was aware of the tremendous gaps that separated the older and younger generations. She saw how Adamic's works helped these young generations to achieve a knowledge about the country of their parents and how they could explain many customs the immigrants kept in the new land. From the pages of *Prosveta* she asked: "Are we interested in being a medium for giving background to second and third generations for a nationality group that is far removed from its land of

¹⁰ "Sidelights," *Proletarec* 12 September 1934: 7.

¹¹ "Minutes of the XI Yugoslav Socialist Federation Convention," Chicago, 3–5 June 1936, *Proletarec* 23 September 1936: 14.

origin?" and she then continued: "[Or] are we interested only in holding together the remnants of the Slovene group as a nationality—with the fraternal organization as a basis—and let the future take care of itself?"¹² On the one hand, she was aware of how the older generation resisted accepting English-speaking lodges because they posed a threat to the Slovene-speaking society. On the other, the first-generation Old World political controversies did not interest the younger people. For instance, the disputes about politics in the homeland and the continuous quarrels between the freethinkers and clerics that the immigrants brought from the Old World were not reported on the English pages of *Prosveta*. As noted by Henry Christian, the English part was not a translation of the Slovene one, but much milder, neutral, nearly apolitical, reporting mainly the activities of the society's clubs. "The English section was telling but a part of the story" (Christian 1992, 38).

In 1938 Jugg stood as one of the SNPJ Juvenile Circles' organizers, and from the pages of *Prosveta* and *Mladinski list—Juvenile* she promoted their activities.¹³ She kept a column of very practical advice and start up ideas for the leaders of these clubs:

One of the objectives of Juvenile Circles is to help to give our second- and third-generation American Slovenes an understanding of the old-world roots from which they came, and another of our objectives is to further the American ideal of Democracy through a direct Leisure time Activity.¹⁴

Jugg Molek viewed the immigrants' children as belonging to American culture while retaining an immigrant heritage, one that ought to be reevaluated by the Slovene ethnic community itself and by its organizations. She believed that every ethnic community should

¹² Jugg, "A Column—Our Society," *Prosveta* 19 February 1941: 7.

¹³ The juvenile circles were established after the eleventh regular convention, in Cleveland, when it was decided to reinforce the youth movement by giving the young members the chance to establish their own independent SNPJ circles. After the twelfth convention in Pittsburgh, in 1941, and the merger with the Slovenska svobodomiselna podpora zveza (Slovene Freethinking Mutual Benefit Union, SSPZ), the number of juvenile circles increased considerably since the SSPZ was also organized in circles called Vrtci. In 1943 there were fifty independent SNPJ juvenile circles.

¹⁴ Jugg, "A Column," *Prosveta* 21 May 1941: 7.

contribute to the final American conglomerate. "Our nationalism should serve a broader ideal," she wrote and she further asked: "Can we serve as a group that will preserve some of the best and traditional in Slovene culture, adding it as our contribution to the general pattern of amalgamation in America?"¹⁵

Jugg also distinguished herself with articles dealing with women's issues. In 1936 she wrote a column in *Proletarec* with a provocative title "For Women Only." The opening article was very straightforward: "This column will be conducted in the interests of women who feel [...] that men had entirely overlooked many of the feminine interests that tug in the heart of every woman."¹⁶ Her standpoint was strongly socialist and in "For Women Only" she not only attacked religion, denounced the fascist exploitation of women, and warned women against deceiving ads, but she also criticized the male socialists:

Too many of our male comrades have the idea that there is "a woman's place." [...] Women are very active inside the Socialist Branch, but men look at their activities as 'women's affairs' and they are not supposed to have any voice in the management of the Branch and in politics.¹⁷
[...]

If they can perform all the office of men in one kind of enterprise, isn't it logical they are capable of doing the same in other fields?¹⁸

To a certain extent Jugg met a similar rebuff as Adamic has had among the older American-Slovene immigrants, since her articles in *Proletarec* were criticized not so much because of their radical content (as one would expect), but because she was writing in English only. From the minutes of Yugoslav Socialist Federation (YSF) Convention that took place in July 1936 emerges that "Mary Jugg was doing a good job" with her articles on the *Proletarec*, trying to involve women in the

¹⁵ Jugg, "A Column—Our Society," *Prosveta* 19 February 1941: 7.

¹⁶ Jugg, "For Women Only," *Proletarec* 1 January 1936: 6.

¹⁷ Jugg, "For Women Only," *Proletarec* 1 April 1936: 6.

¹⁸ Jugg, "For Women Only," *Proletarec* 8 April 1936: 6.

socialist movement, *but* it would have been better if a Slovene column for women had been established too.¹⁹

In one of her articles she also indirectly reproached Adamic for not considering adequately the immigrant woman's role as well as he had the man's in building America. She commented: "Yes, if the history of America should ever be written, our own women—sometimes shy and retiring—would occupy an honorable place at the top of the list."²⁰ In these words can be seen the seeds of her future idea that would eventually prompt her to write the book about her mother, *Immigrant Woman* (1976). In this book she took a very personal approach since she decided to record also her own autobiography together with her mother's.

Jugg continued to write the column "For Women Only" until her withdrawal from the Socialist Party on 1 July 1936. The Moleks' withdrawal provoked a shock among the Slovene socialists. The Moleks, who were considered steadfast socialists, believed in a gradual improvement of capitalist society with the help of socialistic reforms. They advocated democratic, reformist socialism since they believed in the social improvement of workers through education. Therefore, they could not agree with the radical orientation taken by the American Socialist Party after the Detroit convention in 1934. But as Ivan Molek wrote in their resignation letter: "We have not changed at all in our socialist principles. We are and we will always have our strong socialistic faith till the end of our days."²¹

However, Jugg continued to write her columns and already by 15 July, the weekly *Prosveta* began to publish her new column "Women's Round Table," which she continued under the same name for two years. Compared to other news in the English pages of *Prosveta*, her articles dealt with a wider range of topics. She not only reported on lodge activities, as these English pages tended to do, but she also interested herself in commenting on the latest news, in reviewing books and being an opinion-maker. Christian points out that the appearance of Jugg's

¹⁹ Joe Vidmar, "Kolonka za ženske," "Minutes of the XI Yugoslav Socialist Federation Convention," Chicago, 3–5 June 1936, *Proletarec* 23 September 1936: 14.

²⁰ Jugg, "For Women Only," *Proletarec* 13 May 1936: 6.

²¹ "Midva se nisva prav nič izpremenila v socialnih načelih, še vedno sva in ostaneva trdna socialistka do konca najinih dni." *Proletarec* 29 July 1936: 4.

articles, particularly her column “Women’s Round Table,” represented a “more positive sign for *Prosveta*” (Christian 1992, 37).

In some of these articles she concentrated on the works of Louis Adamic. She argued that Louis Adamic had performed a great service to American Slovenes. Not only had he brought the Yugoslav to the attention of Americans in his novels, but he also uplifted the South Slav immigrants in the eyes of their descendants by pointing out the important role these people had in the building of America. In *Prosveta* she commented Adamic’s latest books, *Dynamite*, *Grandsons*, and *Cradle of Life*. She presented his article “Thirty Million New Americans” and she agreed with him on the necessity of creating a central organization whose purpose would be to spread the knowledge of émigré heritages to the young generations. She considered Carey McWilliams’s biography, *Louis Adamic and the Shadow America*, stressing that this book was evidence of how widely Adamic’s work was admired in the U.S. But she also reported about Adamic’s lectures and she advertised his radio talks.²²

In these articles Jugg Molek admired Adamic’s ability to make such interesting and distinctive stories out of simple happenings. At the same time she was eager to consider Adamic as a social-labor writer. She gave an extremely positive review of the just published new edition of Adamic’s book *Dynamite*. She considered it an invaluable source, “a concise, chronological summary of the labor movement from the beginnings of America to the strike of 1934.” She concluded the article:

No one, whether actively engaged on the picket-line, a student of economics, or just another unemployed—a victim of the depression—can afford not to acquire the knowledge and background furnished by *Dynamite* the timely book “just off the press.”²³

However, she was disappointed when Adamic merely depicted social injustices without proposing solutions. For instance, in her critique of the book *The Cradle of Life*, she regretted that he proposed

²² Jugg, “Dynamite,” *Prosveta* 22 August 1934: 8; “What They Saw,” *Prosveta* 7 November 1934: 8; “Grandsons,” *Prosveta* 30 March 1935: 8; “Louis Adamic,” *Prosveta* 15 May 1935: 8; “Cradle of Life,” *Prosveta* 23 September 1936: 7.

²³ *Prosveta* 22 August 1934: 8.

private charity as a solution instead of suggesting a larger-scale plan. Jugg was advocating a committed type of literature, educational in character and oriented towards the lower classes. Anna Pracek Krasna, a contributor to SNPJ publications and also an early admirer of Adamic, remembered in an article her first meeting with Adamic at which the Moleks were also present. She pointed out how they all three were strong socialist believers, completely absorbed in the life and the organizations of the Slovene immigrant community, while Adamic was completely fascinated by the depiction of American reality, interested in the issue of the foreign born but despising the idea that they should be formed politically (Krasna 1982, 215).

In order to understand Jugg Molek's view of Adamic, one must closely consider it together with the special friendship that existed between Adamic and Ivan Molek. In fact, the two kept up a regular, sometimes almost intimate correspondence for a long time. (Christian 1996, 88–89) They had many disputes on political matters. Molek especially disliked Adamic's "sharp, contemptuous words for Socialists" (Molek 1979, 223). Adamic considered socialism at odds with the individualistic American society and doomed to failure in an American environment.²⁴ However, he started to look favorably at the communist cause in the "old country." He started to consider it as the only possible way out of the oppressive political dictatorship in there. In several sections of *The Native's Return*, Adamic reported about the communists in Yugoslavia. Shortly afterwards he translated Edvard Kardelj's *Boj (Struggle)* into English.²⁵ Ivan Molek steadily opposed the idea that change in society can occur through the use of force and he considered the communists extremists unable to negotiate and come to agreements. For Molek, the communists were just another type of fanatic and in a letter to Adamic he wrote, "I have experience with the Communists and I know their religious fervor" (Christian 1996, 94).

With the outbreak of the Second World War and Hitler's attack on Yugoslavia, American Slovenes started to follow the tragic development of the situation in their homeland. Already in 1940 Molek wrote in *Prosveta* that the aid the American Slovenes could offer to the

²⁴ Adamic to Ivan Molek, 9 March 1926, *Ivan Molek Collection*. Chicago: Chicago Historical Society. Box 1, Folder 2.

²⁵ The book described the torture of the communists in police facilities in the kingdom of Yugoslavia.

old country could be only material and not political.²⁶ Soon after the attack the representatives of all American-Slovene mutual aid societies—progressive and Catholic—organized the Yugoslav Relief Committee—Slovene section (Jugoslovanski pomočni odbor, slovenska sekcija), and in 1942 they established the Slovene National Congress (Slovensko-ameriški narodni svet, SANS) (Klemenčič 1987, 166). Soon after its founding, Adamic became honorary chairman of SANS. At first, the congress supported the actions of the Mihajlovich's Chetniks, and only in 1943 did Adamic help to spread knowledge about the partisans and gain support for the communist struggle in Yugoslavia.

Molek and Louis Adamic continued their correspondence until this rift sundered their friendship. Adamic soon won the leading role inside the committee, which under his influence became strongly pro-communist. Molek refused to write in favor of the communists, who earned the dominant position in the Liberation Front in Yugoslavia. Therefore he was forced to resign from his position as editor-in-chief of the SNPJ publications in 1944. Adamic became the recognized leader inside the American—Slovene community and the interlocutor with the homeland, while Molek, after almost thirty years of being editor of the most widely read American-Slovene newspaper, *Prosveta*, and one of the most prolific American writers in Slovene, was barred from the American—Slovene community. What humiliated him most was the ostracism that he suffered at the hands of his old friends and colleagues at *Prosveta*. At that time he was in his sixties, too old to find another job—the Moleks were forced to live very modestly supported only by the wife's salary as a school psychologist, counselor, and adult teacher. About that period she would write:

When it came my turn to take over the financial responsibilities for the period of the last eighteen years of our twenty-eight-year married life, the transition was natural, easy, without even a comment about woman's role. "Women's lib" was not yet a popular term, although we had both been propagating the idea for thirty years previously.²⁷

²⁶ "Kaj moremo mi storiti?" ("What Can We Do?") *Prosveta* 5 June 1940: 4.

²⁷ Mary Molek, "Through the Eyes of a Bibliographer," in Molek 1976, 7.

From these words one can grasp the ideological and intellectual affinity that seems to have existed throughout their marriage. Even though Ivan Molek's writings could not find a publisher, he continued writing and placing the sheets in a drawer, hoping for eventual publication. But his typescript autobiography *Čez hribe in doline* (*Over Hill and Dale*) was uncompleted at his death in 1962.

After her husband's death, Mary Molek worked hard to save his name from oblivion, especially by translating and publishing in English some of his works. At the same time she realized the importance of preserving Molek's impressive library, which she inherited. Apart from his original works, it included an incredible range of items, such as books, magazines, newspapers, and other printed materials not only in Slovene, but in Croatian as well, and an inventory of over 4500 letters written between 1900 and 1950. Ivan Molek had preserved documents that came across his editor's desk or were obtained through his other numerous contacts. For instance, he used to collect all the first issues of the Slovene newspapers published in America.²⁸ Mary Molek brought most of his immense archive to Minneapolis-St. Paul, and this collection constituted the beginning of what has become known today as the Immigration History Research Center at the University of Minnesota.

In the 1970s Jugg resumed writing and publishing. All the works she wrote or translated in these years were published at her own expense. In 1976, she collected Ivan Molek's works and published his bibliography. The bibliography is important not only because Molek is one of the few American-Slovene authors to have his works catalogued, but also because he would have otherwise been condemned to total obscurity as a result of his opposition to Tito's communist regime. Two years later she published in English Ivan Molek's first novel *Dva svetova* (*Two Worlds*) and completed the translation of his huge autobiography *Čez hribe in doline*. In translating Molek's autobiography into English Mary Molek took the occasion to make public some of the documents she had in her possession. The English version of Molek's autobiography was not a mere translation of the Slovene text, but it underwent a complete reorganization. Jugg added bibliographical supplements and appendices, she incorporated Molek's letters, articles, various documents, and newspaper clippings. She supplied a consistent

²⁸ Mary Molek 1978, 13.

bibliography in order to assist prospective researchers. She provided the autobiography with numerous notes and cross-references. In the introduction she wrote:

I publish these autobiographical sketches in translation now, partly, because of the usefulness they may serve to researches in immigrant history, especially since I have painstakingly endeavored to document all of the material pertinent to research; and partly, because the author wrote it with the hope that the historical material would eventually be published (Molek 1979, iv).

From the new structure and organization of the material one can read the translator's intentions. Significantly, she gave the autobiography a new title, *Slovene Immigrant History 1900-1950, Autobiographical Sketches by Ivan (John) Molek*. The title explicitly shows how she wanted to present a different view of the history of the American-Slovene community by using the documents she had at hand. This book is most certainly not the complete Slovene immigrant history, but rather, especially the second part, a representative slice of the "untold history." The second part is the more political, dealing with the events of the Second World War. It is in this part that the translator's bibliographical interference was most consistent. Jugg was particularly eager to provide a counterbalance to the one-sided presentation of Louis Adamic, the most famous and celebrated Slovene-American writer. In this regard, Jugg included a twenty-five-page appendix (D) entitled "Louis Adamic: His Role in the Development of the Pro-Titoist sentiment among the American Slovenes."

In *Slovene Immigrant History*, Adamic is first introduced in the chapter entitled "Odkritje Louisa Adamiča" (Discovery of Louis Adamic).²⁹ In it, Ivan Molek recalls how he came across Louis Adamic's name; he considers his translations and his writings. A closer inspection of the Slovene and English versions reveals the particular effort Mary Molek made in gathering different information about Louis Adamic to complete her husband's narrative. In this relatively short passage, Jugg has made eight notes and Adamic's shortcomings as a translator are revealed. For instance, she made reference to a critical study of Adamic's translation of Ivan Cankar's *Hlapec Jernej* (*Yerney's*

²⁹ Molek's unpublished autobiography 355–59; Molek 1979, 221–25.

Justice) and she presented Anton Drozhina's 1926 *Proletarec* article that criticized all of Adamic's unjustified omissions, slang expressions, and additions to the original masterpiece. She not only cited this reference but translated part of the article. She gave Adamic's reply to it and cited Adamic's letters to Ivan Molek. Jugg reported Adamic's replies in which he admitted that he was translating for an American audience and that he had omitted some parts on purpose, elaborating the whole thing in order to make it more agreeable to an American public. All this information served as a background to her presentation of the Adamic of later years, when he took the leading position in supporting the communist struggle in Yugoslavia. The implicit message was that his arguments in support of the communists as the only liberation force in Yugoslavia were not reliable. This was a very critical opinion of the renowned Slovene-American author whom Jugg perceived as superficial, hypocritical, and intellectually dishonest.

Evidence is also provided to show how Adamic was not interested in keeping in touch with the Slovene community. Molek recalls how he ignored his suggestion to enroll in an SNPJ lodge when he first got in touch with him in 1926. Adamic only became an SNPJ member in 1942, when he became a leader among the Yugoslavs in America on behalf of the Tito's communists. In the eyes of the Moleks, Adamic used his fame among the American public to exploit the Slovene immigrants for his own ends. He emerges from these presentations as a charismatic leader that won over everybody from the outset, including the Moleks themselves.

In 1980 Mary Jugg Molek attended the Society for Slovene Studies annual meeting in Philadelphia, presenting a paper entitled "Louis Adamic: Political Activist—How He Developed Pro-Titoist Sentiment in a Faction of American Slovenes." The paper was based on the research she did when editing the autobiography and she summarized the evidence derived from the documents gathered in Ivan Molek's archive. She already had expressed similar views in his autobiography.

It is evident that Mary Jugg Molek's view of Adamic was deeply intertwined with her marriage to Ivan Molek. Her first articles publicizing the works of Adamic appeared soon after her marriage in 1934 and might have been prompted by her husband's friendship with Adamic. At the same time, because of her deep involvement in the

cultural youth activities inside the Chicago Slovene community, she realized the vital role Adamic's works could play in furnishing the immigrants' children with solid background about their parents' country. She therefore helped to spread Adamic's books among second generation Americans of Slovene descent. Already at that time she regretted that Adamic was not a socially engaged writer since she herself believed deeply in reformist, non-violent socialism. Jugg was disappointed when she witnessed how Adamic won the sustenance for the communist cause in the old country inside the Slovene-American communities and how that resulted in the gradual isolation and then total exclusion of her husband from the them. She probably attributed to Louis Adamic an influential role in the relegation of the editor Ivan Molek to literary oblivion. All the works she published in the 1970s were aimed at reevaluating Ivan Molek's figure not only as a Slovene author in America but as an American citizen as well. These were also desperate attempts to provide a different view of the one-way celebration of Louis Adamic.

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POVZETEK

LOUIS ADAMIC V ČLANKIH SLOVENSKO-AMERIŠKE
PISATELJICE MARY JUGG MOLEK

Prispevek analizira, kako je Mary Jugg Molek v tridesetih letih na angleških straneh Prosvete spodbujala branje Adamičevih del in pripomogla k poznavanju tega avtorja med angleško govorečo mladino slovenskega porekla. Njeno navdušenje se lahko navezuje na njeno vzgojiteljsko delo med mladimi, kakor tudi na dejstvo, da je bila tudi sama otrok slovenskih priseljencev. Mary Jugg Molek je bila tudi pod vplivom moža, slovenskega pisatelja in urednika Prosvete, Ivana Moleka, ki si je z Adamičem redno dopisoval od leta 1926 dalje. V štiridesetih letih se je njun prijateljski odnos pretrgal, ker je Molek nasprotoval podpori komunistom v narodno osvobodilni borbi v stari domovini. Mary Jugg Molek je po moževi smrti želela rešiti ime Ivana Moleka iz pozaba s prevajanjem in objavo njegovih del v angleščini. Hkrati je želela podati drugačno sliko znanega Louisa Adamiča.