

RAJKO LOŽAR: A SMALL NATION'S UPROOTED SCHOLAR IN AMERICA¹

RADO L. LENČEK

Rajko Ložar (1904–85), an outstanding Slovene scholar, archeologist, ethnographer, art and literary critic, is one of the most remarkable personalities of the Slovene post-World War II emigration. Although the facts of his biography are quite well known, his years of voluntary “exile” in America remain obscure.²

My personal and scholarly contacts with Rajko Ložar date from 1941, when he was the director of the Ethnographic Museum (Etnografski muzej) in Ljubljana (1940–45). During the spring and autumn semesters of 1943, I attended two of his courses at the University of Ljubljana on “Izbrana poglavja iz prazgodovine slovenskega ozemlja” [“Selected chapters from the prehistory of Slovene territory”]. During those years, my first essays and book reviews appeared in print in the same Slovene scholarly journals in which Rajko Ložar was then publishing: in *Dom in svet* (1942, 1943), *Glasnik Muzejskega društva za Slovenijo* (1943), *Etnolog*, *Glasnik Etnografskega muzeja v Ljubljani* (1943), and *Zbornik Zimske pomoči 1944* (Ljubljana, 1944).³ After leaving

¹ The title follows the general heading of a session dedicated to the memory of Rajko Ložar, sponsored by the Society for Slovene Studies at the Twenty-Eighth National Convention of the American Association for the Advancement of Slavic Studies (AAASS) in Boston, Massachusetts, 14–17 November 1996: “Rajko Ložar, an Uprooted Scholar of a Small Nation in America.” Chair: Bogdan Cyril Novak, University of Toledo. Participants: Stane Gabrovec, National Museum, Ljubljana; Rado L. Lencek, Columbia University; Tom Lozar, Vanier College, Montreal; Joseph Velikonja, University of Washington.

² Cf. Stane Gabrovec, “Ložar, Rajko,” *Enciklopedija Slovenije* 6 (Ljubljana: Mladinska knjiga, 1992) 331–32; idem, “Rajko Ložar (1904–1985),” *Arheološki vestnik* 38 (Ljubljana, 1987): 435–41; Vilko Novak, “Rajko Ložar (1904–1985),” *Traditiones* 14 (Ljubljana, 1985) 195–99.

³ See Tom M.S. Priestly, “List of Publications by Rado L. Lencek,” *Slovene Studies* 9.1–2 (1987): 13–24. Complete bibliography is presented in Marta

Ljubljana in 1945, Ložar took refuge in Allied Displaced Persons Camps in Peggez-Lienz and Spittal an der Drau in Austria, before emigrating to the United States in 1952. During this time, my own professional and personal life—and political circumstances—brought me to Zone A of the Gorizia Trieste Provinces, then under British-American Military Administration, which, after the signing of the peace treaty with Italy in February 1947, became the Free Territory of Trieste. Our correspondence continued during his time in Spittal an der Drau (1947–49), and resumed in 1959, when he settled in Manitowoc, Wisconsin, in the United States.

In one of his first letters to me from Spittal an der Drau, dated 16 July 1947, Ložar thanked me for a copy of the first issue of *Ob Jadranu, Etnografski zapiski in študijev* (Trst-Trieste 1947), a collection of ethno-graphic papers and notes edited by Rado L. Lenček:

“Knjižica je tako lepa, da Vam je treba k njej prav iz srca čestitati,” he writes to me in his letter. “Posebno me je na prvi pogled pritegnil prispevek o čupah... Kake načrte imate za bodoče? Vaše posvetilo je za me preveč laskavo, ne vem, kje in kdaj naj bi bil Vaš učitelj... Vidite in ob tem almanahu me je prijelo silno domotožje po našem morju in po Primorski Sloveniji. Kako rad bi doli uganjal arheologijo in prazgodovino, koliko še neobdelanega, nepoznanega je tam. če bi imel denar, bi bili načrti že zdavnaj resnica....”⁴

The book is so lovely that you should be cordially congratulated. I was especially drawn, at first glance, to the piece on čupe...What are your plans for the future? Your dedication is much too kind: I don’t know when and where I might have been your teacher... You see, this almanac brought upon me a fierce nostalgia for home, for our sea, for our littoral Slovenia. How I would love to pursue archeology and prehistory there where there is still so much unfinished

Pirnat-Greenberg, ed. *Rado L. Lenček. Izbrane razprave in eseji*. (Ljubljana: Slovenska Matica, 1996) x–xxxv.

⁴ This previously unpublished letter helps us better understand Rajko Ložar’s response to the suggestion of his friend, France Gorše, then an adjunct professor at a secondary school in Trieste, to move to Trieste. Cf. Rajko Ložar’s unpublished letter to Rado L. Lenček, 9 January 1949.

work and so much uninvestigated material. If only I had the funds, my plan would long ago have become fact...⁵

In a letter to Tone K. Pechavar, who in the early 1950s was a student at Waynesburg College, Pennsylvania, and is now retired from teaching in Sacramento, California, Ložar summarized his life in America before his retirement in the characteristic free and easy style he used in missives to friends:

Jaz sem prišel v to kontro januarja 1952, k popol stricu v Chicago. Kot vsak sorodnik, je tudi on postal zopern in čez šest mesecev sem se selil k bratrancu. Ker pa se je ta začel ženiti, sem moral čez eno leto ven k drugemu gospodarju, kjer sem potem stanoval do decembra 1956.⁶

I came to this country in January 1952 to my half-uncle in Chicago. Like all relatives he too became obnoxious and six months later I moved in with my cousin. But because he then started courting, I had to move out after a year and find another landlord, where I lived until December 1956.

Ložar's arrival in America marked a turning point in his life. By leaving Ljubljana and relinquishing his professional specialization and position at the Slovene Ethnographic Museum (Etnografski muzej) in Ljubljana, he gave up any prospect of finding a corresponding or similar position in the New World, which, as it emerged, offered very few academic opportunities that might allow him to exercise his "old-country" scholarly specialization.

During all the years before his retirement in 1969, Ložar produced only one scholarly work in English; this was a paper dealing with South Slavic art, one of his areas of specialization. The two-part piece consisting of sections on "Bulgarian Art" and on "Yugoslav Art," was published in *The New Catholic Encyclopedia*.⁷

⁵ This and subsequent translations are provided by Lena Lencek, professor of Russian and Humanities, Reed College.

⁶ The quote is from Rajko Ložar's letter from Manitowoc, Wisconsin, dated 13 June 1982, and addressed to Tone K. Pechavar, Rancho Cordova, California (cf. "Tone K. Pechavar," *Who's Who of Slovene Descent in the United States, 1995*, rev. ed. [New York: SSS Research and Documentation Center, IECE, Columbia University, 1995] 86).

⁷ Vol. 2: 865–72, vol. 14: 1089–1100 (New York: McGraw Hill, 1966).

All, of Ložar's remaining American scholarly publications, written in Manitowoc and dated after his retirement, are written in Slovene and published in number of Slovene emigre periodicals.⁸ Thus, for instance, "Slovenija med Srednjo Evropo in Balkanom," was featured in *American Home—Ameriška domovina*.⁹ Two of his essays appeared in the magazine *Druga vrsta*.¹⁰ His discussion "Od marnjovanja do žuborenja" were published in *Družina in dom*,¹¹ while his essay "K teoriji o skandinavskem izvoru Slovencev" ran in the Argentine Slovene periodical *Vestnik*.¹² "Jezikoslovje po drugi svetovni vojni," appeared in *Druga vrsta*.¹³ "K jezikoslovni in literarno-kritični klasifikaciji koroškega windish-idioma" appeared in *Meddobje*,¹⁴ and "Iliri, Veneti in Slovenci," appeared in the Carinthian *Glas Korotana*.¹⁵ Rajko Ložar's last piece, the memorial memento "Nekaj spominov iz mojega življenja in dela," was published posthumously in *Meddobje*.¹⁶

Speaking in general terms, one might describe the *élan vital* that animated Rajko Ložar's scholarly ambition and plans, both inside and outside Slovenia, as overwhelmingly "site-specific." In other words, by far the greatest part of his scholarly work originated in study and research undertaken in his homeland. Ložar's main scholarly publications—233 published titles in twenty-three years (1922–45)—appeared in Slovenia before his departure from Ljubljana. The seven years spent in Austrian D.P. camps (1945–51) yielded not a single scholarly publications, while

⁸ Cf. Andrej Rol, "Rajko Ložar 75-letnik," *Druga vrsta* (Buenos Aires) 3.1–2 (1979) 7–15; Anja Dular, "Arheološka bibliografija Rajka Ložarja," *Arheološki vestnik* 38 (Ljubljana, 1987): 441–47; Joseph Velikonja, "Dr. Rajko Ložar – Bibliography."

⁹ *American Home—Ameriška domovina* (Cleveland, Ohio, 1908–), daily, recently weekly, published in English and Slovene. Publisher and English editor: James W. Debevec; Slovene editor: Dr. Rudolph M. Susel.

¹⁰ "Kdor ne stoji na zgodovini, stoji na potujočem pesku" *Druga vrsta* (Buenos Aires) 3.3–4 (1979): 53–56; "Vodnik po kulturno-zgodovinskih zbirkah Narodnega muzeja v Ljubljani," *Druga vrsta* 3: 3–4 (1979): 55–70.

¹¹ (Celovec-Klagenfurt, 1979).

¹² *Vestnik* (Buenos Aires) 32 (1980): 76–102; reprinted in the Slovene magazine *Most* (Trieste-Trst) 60–61 (1981): 13–31.

¹³ 4 (1981): 22–32.

¹⁴ *Meddobje* (Buenos Aires) 19 (1983).

¹⁵ *Glas Korotana* (Klagenfurt-Celovec) 9 (1984): 61–75.

¹⁶ 21 (1985): 42–75.

the thirty-two years in the United States (1952-85) sixty-two publications of which only two were in English. This latter body of work appeared exclusively in the Slovene emigre press: in the United States (Cleveland, Ohio), in *American Home-Ameriška domovina*; in Argentina (Buenos Aires) in the periodicals *Druga vrsta*, *Vestnik*, and *Meddobje*; a reprint in the magazine *Most* in Trieste-Trst, and, finally, one piece in *Glas Korotana* in Klagenfurt-Celovec.

Another valuable source of information bearing on Rajko Ložar's stature as scholar may be found in records of his contacts with contemporaries, colleagues, friends, and former students. This sort of information exists, is preserved, and will sooner or later be accessible.

It is known that during his years in Chicago and Manitowoc, Ložar corresponded with a number of Slovene intellectuals then living in Austria, Italy, the Free Territory of Trieste, and later, in the United States, Canada, England, Germany, and Argentina. Among these were Professor V. J. Bratina in Toronto; Professor Janez Grum in Milwaukee, Wisconsin; Professor Tom Lozar, his nephew at Vanier College in Montreal; Professor Vojeslav Mole (1886-1973), art-historian at Jagiellonian University in Cracow; Tone K. Pechavar, in the late 1940s a student in Graz, in the early 1950s at Waynesburg College in Pennsylvania, and later a teacher in Rancho Cordova, California; Andrej Rot, founder of *Druga vrsta* and later secretary and president of Slovenska kulturna akcija, in Buenos Aires, Argentina; Joseph Velikonja, Professor of Geography at the University of Washington in Seattle; and with the author of this article.

In the following pages I try to bring into focus Ložar's unpublished correspondence with Tone K. Pechavar and with myself during the years 1977-80, and the correspondence between Ložar and Professor Peter Patric Morrin, an American art historian, alumnus of Princeton University, who between 1974 and 1978 served as the director of the Vassar College Art Gallery in Poughkeepsie, New York, and the curator of twentieth-century art in the High Museum of Art in Atlanta, 1979-86.¹⁷

¹⁷ A note on Peter Morrin in *Slovene Studies* 2.1 (1980): 15: "Peter Morrin is the Curator of Twentieth Century Art at the High Museum of Art in Atlanta. From 1974 to 1978 he was director of the Vassar Art Gallery, Vassar College, Poughkeepsie, New York. He is the author of several articles and editor of

In 1977 Rajko Ložar was in his eighth year of retirement from his position as director of the Rahr Civic Center and Public Museum in Manitowoc, Wisconsin. He had relinquished his post at the age of sixty-five (1969), but continued to engage in vibrant intellectual activity, undertaking new projects, generating plans, and maintaining lively contacts with various Slovene communities in America. For this reason my decision—arbitrary though it might appear to be at first glance—to draw upon correspondence from this period of Ložar's life, is in fact sound and reasonable. It was during these years that Ložar, for the first time since leaving Ljubljana, might have experienced a measure of contentment and satisfaction. His correspondence of these years is marked by a noticeable increase in self-confidence, by a sense of personal dignity, vanity, and by a tendency to inductive reasoning. In short, the correspondence styles during these years represent the peak of Ložar's life in America.

I have selected three topics to illustrate and characterize Ložar's views on and attitude towards the life of Slovene emigre communities in Chicago, Cleveland, and New York, and also towards Peter Morrin's scholarly project in which he was asked to take part. The passages from Ložar's letters that are included here are in reference to

- 1) Ložar's criticism of the League of Slovenian Americans, Inc.—Liga Slovenskih Amerikancev, Inc.—in Slovene centers in the U.S.;
- 2) a growing enthusiasm and excitement for a new model of a cultural-academic Slovene-American organization, the Society for Slovene Studies (Družba za slovenske študije), in the U.S.; and

Nineteenth and Twentieth Century Drawings from the Art Museum, Princeton University (Princeton UP, 1972). Currently he is completing his doctoral dissertation on Hans Hofmann at Princeton." Cf. the bibliographical data in *Who's Who in America*, 1997 (51st Edition): "Morrin, Peter Patric, Museum Director, born St. Louis, 31 October 1945; A.B. Harvard University, 1968; Master of Fine Arts 1972, Princeton University; assistant professor, director of Art Gallery Vassar College, Poughkeepsie, N.Y., 1974–78; curator of twentieth century art at the High Museum Art, Atlanta, 1979–86; since 1986, director of the Speed Art Museum, Louisville, Kentucky."

3) Ložar's "Peter Morrin case argument": "Danes v Ameriki ni več mesta za slovanske, germanske, francoske, italijanske dneve; v vseh teh kulturah imamo danes opraviti s pojavi, ki so smiselno in samo/edino internacionalni." [There is no room for Slavic, Germanic, French, or Italian days in America today. In all these cultures in America prevail phenomena which are logically *solely international*.]

In respect to our topic number one, reprobating and denouncing the existing state of affairs in Slovene American organizations in the States, in a letter to me, dated Manitowoc, 12 December 1977:

Prilagam izrezke, ki mi jih je poslal Lipovec o mojem traktatu v Ameriški domovini.¹⁸ Traktat Vam bo pokazal, da še več kot deset let moje misli in študije obletavajo čisto druge probleme, kot je "folk art" in ki so bolj pereči in upam, da Vam bo dal nekaj inspiracije, da boste plotove SSS razmaknili na ven, ne navznoter. Časi za mlatenje pluralistične slame á la Kregar in za kozmetična predavanja o slovenščini — so tudi minuli. Iz stagnacije je treba najti pota ven, to je pa močno samo, če se išče pomoči pri ljudeh, ki imajo ideje in vizije. In med emigranti takih ni, z izjemo doli podpisanega. Pozdravlja Vas, R Ložar.

I am enclosing clippings about my tractatus in *American Home*, which was sent to me by Lipovec. I will show you my tractatus [so you may know that] for more than ten years my thoughts and studies have circled completely different and more pressing problems than "folk art" and in the hope that it will give you some inspiration to turn SSS's outward rather than inward; the days of threshing pluralistic hay á la Kregar and for cosmetic lectures on Slovene have passed. We must find a way out of stagnation, which is only possible if we seek help from people with ideas and vision. And among émigrés there are no such people—with the exception of the undersigned. Greetings, R. Ložar.

One week later, on 20 December 1977, from Manitowoc, again:

¹⁸ Vinko Lipovec, editor of *American Home-Ameriška domovina* (Cleveland, Ohio) 1950–79. Cf. Rajko Ložar, "Slovenija med Srednjo Evropo in Balkanom," *Ameriška domovina*, 1977, nos. 3, 7, 10, 14, 17, 21.

Jaz' sem nad vso slovensko emigracijo tako razočaran, nad zadnjim razvojem stvari pa disgustiran, da se resno vprašujem, če ima sploh še smisel pisati. Ali ni bolje, da rečem s Cankarjem: "Pustite emigracijo v svojem dreku" [Cankar je imel: Avstrijo!]. Končno je treba tudi pripomniti, da mi moje house-keeping-chores jemljejo 80% vsega časa in ubijajo živce in ko napišem kako stvar, se zmerjam z oslom, ker ne skrbim najprej za ureditev mojega dnevnega eksistiranja...

...Izmučil sem se do mrtvega s pridiganjem Kregarju, naj najame v spodnjem Manhattanu en floor, kjer bodo imeli Office in stanovanje zame, spodaj pa bi jim trgovine prinašale dohodek, ako bi prodali hišo v Brooklynu in kupili eno v Manhattanu.... Nič ni bilo iz tega. Tam bi se lahko ustanovil inštitut in jaz bi dal vse svoje stvari in slike inštitutu in vse kartoteke. Iste ideje sem predlagal Hočevanju:¹⁹ dokler ne boste imeli enega outhousa s hišno številko, ne boste nič. To je Amerika.

I am so disillusioned with the entire Slovene émigré community, and with the most recent development of the matter I am so disgusted that I am seriously asking myself whether there's any sense in writing at all. Would it not be better to say with Cankar, "Let the émigrés stew in their own shit" [Cankar had his: Austria!] Finally I should also note that my house-keeping-chores (sic) take 80% of my time and destroy my nerves and whenever I write something I call myself an ass for not first taking care of my daily existence...

...I have exhausted myself half to death preaching to Kregar that he could rent a floor in lower Manhattan where I could

¹⁹ Toussaint S. Hočevan, professor of economics at the University of New Orleans, one of the principal organizers of the Society for Slovene Studies, serving as its secretary-treasurer from its inception in 1973 until 1982. Born in 1927, he died in 1987. Cf. Rado L. Lenček, "Toussaint S. Hočevan (1927–1987): A Portrait," *In Honor of the Memory of Toussaint Hočevan (1927–1987)*, *Slovene Studies*, 11 (1989): 11–13. See also: *American Men and Women of Science, Social and Behavioral Sciences*, 13th ed. (New York and London: Bowker, 1978).

have an office and an apartment and on the ground floor they could have stores that would bring them an income, if they sold their place in Brooklyn and bought a house in Manhattan...Nothing came of it. There [in NYC] we could establish an institute and I would give it all my materials and images and files. I made the same proposal to Hočevár: until you have an outhouse (sic) with a house number, you will be a zero. That's America for you.

In a letter to me, dated Manitowoc, 1 February 1978, again:

Kar se poudarjanja slovenskih študij tiče, je treba poudariti tisti značaj naše domovine, ki je bil v vseh stoletjih zanjo značilna lastnost: Namreč prehodno ozemlje in to v obeh smereh. Mi nismo ne Srednja Evropa ne Balkan, pač pa *prehod* med obema in v tem je naša pomembnost, edinstvenost, in važnost. Zato bi jaz želel, da bi Vi za *Newsletter*²⁰ napravili o mojih člankih kratek komentar in to vodilno vlogo poudarili.... John Jager je imenoval našo domovino: "The great Portage" in to je točno.

As far as emphasizing Slovene studies is concerned, that characteristic of our homeland that was its distinctive feature down through the ages should be emphasized: to wit, that its territory is transitional and that in both directions. We are neither Central Europe nor the Balkans; we are the *passage* between the two and in this resides our significance, uniqueness, and importance. This is why I would wish that for the *Newsletter* you would write a short commentary about my articles and emphasize this leading role.... John Jager dubbed our native land "The great Portage" and he was right on target.

And at the end of the year: Manitowoc, 6 December 1978, commenting on the report on "Slovenski 'kulturni festival' v New

²⁰ "Society for Slovene Studies Newsletter" published by the Society for Slovene Studies. Issued twice a year. No. 1–11 (New York, 1973–78). Nos. 1–7 (1973–76) edited by Rado L. Lencek (Columbia University), and nos., 8–11 (1977–78) by Štefan Slak (University of Toledo).

Yorku” in *American Home-Ameriška domovina*,²¹ at which Slovene culture was represented by “Liga c/o Simon Kregar”:

...Mislim, da je zelo lepo, če v takem okviru nastopajo tudi Slovenci. Vendar je pa precej napačno, imenovati te prireditve: “Kulturni festival” pravilno bi bilo “Ethnic festival”... Razmere kličejo po taki organizaciji, ki bi zastopala slovensko visoko kulturo, ne pa slovensko ljudsko ali etnično kulturo. Za prospeh slovenskega renomeja v ameriški javnosti so vse take prireditve dvomljivega pomena... Meni se zdi, da ste prav vi, ljudje na univerzah, poklicani varovati, gojiti in zastopati narodno kulturo... Med sodelavci “Slovanskega kulturnega festivala” najdemo nekatere zares kulturne organizacije, na pr. “Czechoslovak Society of Arts and Science of America”. Ali misli “Liga”, da je ona ekvivalent tej družbi?... Ali imamo mi kak ekvivalent Litvanski akademiji, Poljski akademiji, Poljskemu in Litvanskemu muzeju? Nobenega! Jaz bi rekel, da bodite Vi nekoliko bolj Academy-conscious. S tem ne rečem, da tega kulturnega tedna ne bi smelo biti, nikakor, poudarjam pa to, da bi poleg tega semi-reprezentativnega foruma moral obstajati akademski narodni slovenski forum in za takega se Vi borite v svoji “Minor Slavic Languages Action”. “Če sem jaz postal popolnoma apatičen in tudi če skoraj popolno pesimist glede Slovencev v zdomstvu, je predvsem kriv tega – fiasko našega akademskega sektorja; in to je zadeva akademske inteligence...”

I think it's very nice that Slovenes are also taking part in such a framework. Still it's quite wrong to call these performances a “Cultural Festival”; more correctly they would be “Ethnic Festival”... Circumstances call for an organization as would represent Slovene high culture, not Slovene popular or ethnic culture. For advancing the reputation in Slovenia in American consciousness all such performances are of dubious value. It seems to me that you academics are precisely the ones called to guard, cultivate, and represent the national culture... Among the participants of the “Slavic Culture Festival” we can find some genuine

²¹ 1 December 1978.

cultural organizations, for instance, the “Czechoslovak Society of Arts and Science of America.” Does the “League” actually think it is equivalent to these societies? Do we have any equivalent to the Latvian Academy, the Polish Academy, the Polish, and the Latvian museum? None! I would say that you should be a bit more Academy-conscious (sic). I am not saying that there should be no such cultural week. Not at all. But I do stress that in addition to this semi-representative forum there should exist an academic national Slovene forum such as the one you are championing in your “Minor Slavic Languages Action.” If I have become completely apathetic and almost completely pessimistic regarding Slovenes in emigration, the fault for this lies mainly in the fiasco of our academic sector; and this is a matter for Slovene intellectuals...”

And one week later, from Manitowoc, 14 December 1978, again:

“Je nekaj gnilega v državi Danski”, in na Vas je, da to stanje spravite v red... Čas kliče po organizaciji, ki bo imela značaj akademijske vrste in imela za predsednika akademsko kvalificiranega človeka iz humanističnih ali sorodnih disciplin, ne pa kakega generalnega tajnika “Lige Slovenskih Amerikancev”... Glejte, da boste prišli čimprej v “the mainstream” resnično visoko kulturnega dela, pa ne samo v okviru svoje profesionalne organizacije, temveč na splošni zdomski ravni. Pozdravljam Vas – R Ložar.

“There’s something rotten in the state of Denmark” and it’s up to you to put the matter in order...The time has come for an organization with an academic character and would have as its president an academically qualified individual from the humanities or allied disciplines, and not some general secretary from the “League of Slovenian Americans”.... See to it that you lose no time in reaching “the mainstream” (sic) of a genuinely high cultural enterprise, not only within the narrow confines of your professional organization but on the general level of the culture at large. Greetings to you -- R.L.

This was in the fifth year of Ložar's membership in the Society for Slovene Studies.²²

In respect to our topic number two: Ložar's growing enthusiasm for the Society for Slovene Studies, in particular for its journal, *Slovene Studies*: Manitowoc, 2 December 1978:

Dragi profesor Lenček, Po Vašem nasvetu se je umetnostni kritik (in Direktor Galerije na Vassar College) obrnil name v zadevi nekih precej otipljivih nejasnosti v Steletovi interpretaciji Ažbetove teorije slikarskega pouka in filozofije slikarstva. Lepa hvala za to Vašo inicitivo in g. Morinu sem v izčrpnem pismu razložil moje poglede na celokupni kompleks Ažbetove šolske filozofije.

Mene preseneča, s kakšno ljubeznijo na eni strani, na drugi pa s kakšnim znanstvenim elanom in znanjem se ti ameriški ljudje v tem posebnem primeru posvečajo enemu ključnih obdobj slovenske umetnosti na prehodu 19./20. stoletja. Obenem pa me navdaja tudi z žalostjo, da se med slovensko mladino emigrantov ni našel niti eden, ki bi se navdušil nad našo bogato umetniško tradicijo.... P. Morrin je zadel na Ažbeta v zvezi z zgodnjim študijem nemško-ameriškega slikarja Hansa Hofmanna pri Ažbetu v Münchenu in ravno v tej perspektivi gledano, dobiva

²² Rajko Ložar was among the earliest members of the Society for Slovene Studies. His name appears in the "List of members prepared to join the Society for Slovene Studies," printed in "SSS Newsletter," no. 1 (Autumn 1973): 9, and in all lists of SSS members that appeared in later society publications. Cf., e.g., "Membership of the Society for Slovene Studies—As of March 1983," published in *Slovene Studies* 5.1 (1983): 97, as well as in the representative list of "Selected Publications and Presentations in Slovene Studies by Members of the Society for Slovene Studies," *ibidem*, 70–71. And here is still another puzzling misunderstanding between Rajko Ložar and the SSS: Rajko Ložar was openly opposed to the SSS plans to prepare a publication honoring him on the occasion of his 75th birthday, a memorial Festschrift: *Situla Slovenica, Papers Presented to Rajko Ložar on the Occasion of His 75th Birthday* (planned for publication in 1979); to be edited by Rado L. Lenček, Toussaint Hočevar, Carole Rogel, and Joseph Velikonja, an SSS project financially supported by the League of Slovene Americans, Inc. cf. the SSS Correspondence Records: "R.L.L.'s letter to Rajko Ložar and the editors of the Rajko Ložar Festschrift," 20 June 1975.

njegovo delo za doktorat še posebno veljavo. To so v resnici problemi, ki čakajo rešitve in mi, z našimi skromnimi sredstvi med vojno, pa izključno dominacijo naše umetniške kritike po Francetu Steletu, jih zgodaj materialno-tehnično nismo bili kos ... Gospodu Morrinu sem nujno svetoval, da stopi z Vami v zvezo radi provizorične objave programa njegove disertacije v *Newslettru SSS*, ker bi s tem Vi odprli čisto novo perspektivo v programu lista, ki ima opravka z mednarodno problematiko naše in evropske umetnosti ob obratu stoletja. Priporočil sem mu, naj urednik objavi korespondenco med njim in mano plus njegov outline disertacije.k

Istočasno pa zdaj dodajam še to, naj Slovene Studies prinesejo tudi izčrpen "abstract" iz monografije Peggy Weissove o slikarju Kandinskem ter njegovem šolanju oz. nešolanju pri Ažbetu.²³ Po moji sodbi SSS te prilike ne sme zamuditi.

Dear Professor Lencek: Following your advice the art historian (and Gallery Director at Vassar College) turned to me in the matter of some rather palpable confusion in Stele's interpretation of Ažbe's theory of art education and the philosophy of art. Thank you very much for taking this important initiative and in an exhaustive letter I explained to Mr. Morin my views on the entire complex of Ažbe's pedagogic philosophy.

I am surprised with what love, on the one hand, and with what scholarly élan and knowledge Americans in this specific instance devote themselves to a key episode in Slovene art at the turn of the 19th/20th century. At the same time I am overcome with sorrow at the thought that among the Slovene offspring of émigrés not a single person can be found who would be enthused by our rich artistic tradition ... P. Morrin came upon Ažbe in connection with the German-American artist Hans Hofmann's early training under Ažbe in Munich; seen in precisely this perspective, his

²³ Peg Weiss, *Kandinsky in Munich: The Formative Years* (Princeton: Princeton UP, 1978).

doctoral work acquires special significance. These are indeed problems awaiting solution and we, with our modest means during the war years, and France Stelet's, exclusive dominance of our art criticism, lacked the material-technical resources to do them justice.... I urgently advised Mr. Morrin to contact you about preliminarily posting the program of his dissertation in the *SSS Newsletter* since this way you could open up in the publication program an entirely new direction dealing with the international problematics of our and European art at the turn of the century. I recommended that he ask the editor to publish both his correspondence with me and the outline of his dissertation.

At the same time I would like to add that the Slovene Studies should also publish an exhaustive "abstract" (sic) from Peggy Weiss's monograph on the artist Kandinsky and his training, or more precisely, his incomplete training under Ažbe. In my opinion SSS must not miss this opportunity.

Manitowoc, 4 June 1979:

Danes sem prejel "Slovene Studies" vol.1, št.1, 1979. Lepa hvala. Nova oblika je zelo okusna in prijetna.... "Slovene Studies" segajo v nove dimenzije. To vidim takoj iz Vašega spisa o poeziji malih narodov.²⁴

Prva opomba je iz Maritaina in s tem ste popravili zamudo slovenskih literarnih kritikov in teoretikov, ki Maritaina očitvidno ne poznajo. Zelo dobrodošlo je, da citirate njegovo razlikovanje med *b e a u t y p a p o e t r y*. Prva je filozofski produkt estetike, ki je filozofska disciplina, druga pa predmet teorije, literarne, umetnostne, kritične itd.

Ravno nepoznavanje te bistvene razlike med lepoto-estetiko, pa ustvarjanjem — poetry — umetnostno teorijo, kritiko — je bil vzrok, da Mahnič, Lampe in Ušeničnik umetnosti kot take niso pravilno ocenjevali.

²⁴ Cf. Rado L. Lencek, "On the Options of the Poetry of a Small Nation," *Slovene Studies* 1.1 (1979): 4–13.

Today I received "Slovene Studies" vol. 1, no. 1, 1979. Thank you very much. The new format is very attractive and agreeable. "Slovene Studies" is reaching new dimensions. I see this immediately from your piece on the poetry of small nations.

The first footnote is from Maritain and with it you corrected the lag of Slovene literary critics and theoreticians who evidently do not know Maritain. It is very welcome that you cite his distinction between beauty and poetry. The first is the philosophical product of aesthetics, which is a philosophical discipline; the second is the subject matter of theory, literary, art, critical, etc.

Ignorance of the fundamental distinction between beauty and aesthetics; creation and poetry; art theory and criticism are the precise cause of the fact that Mahnič, Lampe in Ušeničnik were unable to properly evaluate art as such.

Manitowoc, 24 June 1979:

Prejel sem št. 4 Letter SSS. Je zelo bogata na bibliografskih informacijah. Posebno mi je padlo v oči: Eric Hamp, "Further Remarks on the Celtic Names of Ig. "Kje je mogoče dobiti v knjižnicah ta "Acta Neophilologica" IX in XI?²⁵ Ta stvar me zanima zato, ker imam jaz o imenoslovju na Barju drugačno interpretacijo.... Prosim, sporočite ali pa mi pošljite xerox-kopije obeh delov in Vam plačam. Ne upam se več nadlegovati moje sestre v Ljubljani.

I have received no. 4 Letter SSS (sic). It is very rich in bibliographical information. I was especially struck by Eric Hamp's "Further Remarks on the Celtic Names of Ig." Where can one find in the libraries these "Acta

²⁵ *Acta Neophilologica*, an international scholarly journal in linguistics, published by the Faculty of Philosophy of the University of Ljubljana. Eric Hamp's articles on Celtic names of Ig in this journal: Eric P. Hamp, "On the Celtic Names of Ig," *Acta Neophilologica* IX (1976): 3–8; and "Further Remarks on the Celtic Names of Ig," *Acta Neophilologica* XI (1978): 57–63. For Eric P. Hamp, see: "Hamp, Eric Pratt," *Who's Who in America* 1, 51st ed. (1997).

Neophilologica" IX and XI? This matter interests me because I have a different interpretation of naming in Bari... Please let me know or send me Xerox copies of both parts and I will pay you. I don't dare bother my sister in Ljubljana even more than I already do.

Second letter of the same day: Manitowoc, 24 June 1979:

P. Morrin je pred tednom odgovoril na moje pismo. Fant izgleda interesiran na študiju slovenske umetnosti kot take in v njenem evropskem kontekstu posebej. To je razveseljivo in je zelo pozitivna postavka v delu Society for Slovene Studies in v Vaših prizadevanjih, plasirati slovensko kulturo v internacionalni focus.

Last week P. Morrin replied to my letter. The guy seems to be interested in studying Slovene art in and of itself as well as in its European context. This is encouraging and a very positive platform in the work of the Society for Slovene Studies and in your attempts to give Slovene culture an international focus.

Manitowoc, 6 July 1979:

Lepa hvala za poslane kopije Hampovih člankov. Moram reči: zelo zanimivo in posebej to, da se ti ljudje bavijo s takimi rečmi iz naše slovenske realnosti, pretekle in sedanje....

Skepticizem, ki ga Hamp izraža glede keltskosti imen, je v glavnem pravilen. Kadar bi pa kdo izmed lingvistov v bodoče šel v te "sfere", mu priporočam, ako sam ni arheolog, da si za pomoč izbere zanesljivega starohistorika-arheologa, ker bodo na ta način abstraktne konkluzije dobile konkretno zgodovinsko podlago. Pod tem si predstavljam to, da ne bo več ostalo samo pri formalnih "socio-lingvističnih" označbah, temveč prišlo do reference latinizacije, romanizacije in asimilacije, ki je bila v rimski imperialni in družbeni politiki in v kolonizacijskem procesu intenzivna. Slovene Studies sem poslal Andreju Rotu v Argentino. On je urednik lista "Druga vrsta", ki ga izdaja skupina mladih inteligentnih Slovencev, v bok emigrantov.

Pósekajo vso severnoameriško gmajno 100:1.... Poslal sem mu tudi Letter SSS.²⁶

Thank you very much for sending me the copies of Hamp's articles. I have to say: it's very interesting and especially because these people occupy themselves with such things from our Slovene reality, both past and present...

The skepticism Hamp states concerning the origin of Celtic names is on the whole correct. However, if in the future any linguist should venture into these "spheres," I would advise him, if he himself is not an archeologist, to seek help from a reliable paleographer-archeologist so that his abstract conclusions might thus acquire a concrete historical basis. I am thinking that this way he could go beyond formal "socio-linguistic" observations, but would reference the intensive Latinizing, Romanizing and assimilationist policies of Roman Imperial political and colonialist practice ... I sent Slovene Studies to Andrej Rot in Argentina. He is the editor of the journal "Druga vrsta" which is published by a group of young Slovene intellectuals in the immigrant flank. They surpass the entire North American philistine camp 100:1 ... I also sent him SSS Letter.

Manitowoc, 8 November 1979:

Dragi profesor Lenček: Predmet tega pisma je tak, da ga prečitajte sedež v kakem lazy-boy-chair-u... Predmet je neolitska keramika z Barja. Leta 1940, ko je še vse dišalo po vojni, sta prišla k meni v muzej prof. Ljudmil Hauptmann²⁷

²⁶ Andrej Rot (Buenos Aires, Banfield, *1953–), a representative of the first generation in the line of descendants from post-second world war emigrants from Slovenia, the editor of the magazine *Druga vrsta* (Buenos Aires, 1978–), co-editor of *Meddobje* and *Glas Slovenske kulturne akcije*, all published in Buenos Aires (Argentina). Cf. France Klopčič, "Andrej Rot," *Enciklopedija Slovenije* 10 (Pt-Savn) (Ljubljana: Mladinska knjiga, 1996) 291.

²⁷ Ljudmil Hauptmann (1884–1968), during 1920–26 Univ. Prof. of the History of the Middle Ages and older Slovene history at the University of Ljubljana; 1926–48, professor of General History of the Middle Ages at the

in prof Nikola Vulič.²⁸ Prosila sta me, da bi za "Corpus Vasorum Antiquorum",²⁹ ki ga je začel izdajati Francoz Edmont Pottier in je postal internacionalni projekt, prinesel obdelavo keramike iz stavb na kolih na Ljubljanskem Barju. Bedak sem bil in še sem, sem prochnji ustregel...

Šel sem na delo in v času nemške okupacije je fotograf Ciril Böhm pod mojim vodstvom vso keramiko fotografiral – ca. 800 kosov + metalne predmete, V svojstvu direktorja Etnografskega muzeja sem potem keramiko analiziral in po mojem diktatu je moja žena (takrat še punca) katalog natipkala. Zastonj. Ako bi bila Jugoslavija, kot smo mislili, bi bila keramika objavljena v zbirki Corpus Vasorum Antiquorum kot posebna publikacija...

Po mojem prihodu na Koroško je nekega dne ves ta material na zagoneten način prišel v Celovec... Ob odhodu iz lagerja Salzburg v VSA ga nisem vzel sabo, pač pa ga je prinesel osebno meni v Manitowoc moj prijatelj, pokojni univ. prof. in direktor muzeja v Salzburgu, Dr. Kurt Willvonseder,³⁰ prehistorik. V Ljubljani je ostala: 1. kopija kataloga, ki je padla v roke neki arheologinji in izginila; [in] 2. tekst moje kratke monografije o Barju, tudi neznano kje.

Moja zadnja bolezen je bila take vrste, da ni bila "Špas". Začel sem misliti tudi na ureditev te stvari. Kako naj bi se uredila?

University of Zagreb, See Bogo Grafenauer, "Hauptmann, Ljudmil," *Enciklopedija Slovenije* 4 (Hac-Kare) (Ljubljana: Mladinska knjiga, 1990) 9.

²⁸ Nikola Vulič (1872–1945), classical philologist, historian, archeologist at the University of Belgrade. See Dragoslav Srejšvič, "Vulič, Nikola," *Enciklopedija Jugoslavije* 8 (Srbija-Z) (Zagreb, 1971) 558–59.

²⁹ *Corpus Vasorum antiquorum, CVA (Union Académique Internationale)*. See Jan Filip, *Enzyklopädisches Handbuch zur Ur- und Frögeschichte Europas, I* (Prague: Academia, Verlag der Tschechoslowakischen Akademie der Wissenschaften, 1966) 244.

³⁰ Kurt Willvonseder (1903–68), Dr. Phil., after 1954 Director of the Salzburger Museum Carolino Augusteum. See Jan Filip, *Enzyklopädisches Handbuch zur Ur- und Frögeschichte Europas* 11 (Prague: Academia, Verlag der Tschechoslowakischen Akademie der Wissenschaften, 1966) 1639–40.

Najbolje je, da vso stvar spravim pod avspicijo SSS. Treba bi bilo urediti sledeče: [1.] Treba bi bilo najti neko univerzo (Columbia, GNYU [New York State University], Cornell, Princeton), ki bi programirala celo keramiko v computer in naredil bi computer-analizo form in—dekoracijskih tipov. Ta univerza bi to morala narediti v sodelovanju s prehistoričnim-departmentom, computerskim laboratorijem in pod mojim vodstvom—kajti še dolgo se ukvarjam z željo, potegniti ves ta material skozi kompjuter. — To je predmet....

Zelo bom hvaležen, če bi Vi o tej stvari razmišljali in nekaj ukrenili. Pod okriljem SSS bi lahko analogno kot Peter Morrin kak ameriški študent celo stvar vzel v roke, ob moji guidance in sodelovanju z Ljubljano. Na ta način bi se zasigurala tudi podpora od ACLS (American Council of Learned Societies). Moje pravice pri celi stvari so naslednje:..... ..

P.S. Jaz bi na vsak način rad videl, da bi emigrantski inteligenčni krog produciral nekaj, kar bi imelo internacionalen pomen in bi presegalo tisto “fi_karstvo” o slovenski etnični problematiki v USA, ki ni “ne za na konja ne za na osla”.

Dear Professor Lencek: The topic of this letter is such that you should read it sitting in something like a lazy-boy-chair (sic). The topic is Neolithic ceramics from Barje. In 1940, when the smell of war was everywhere, Prof. Ljudmil Hauptmann and Prof. Nikola Vulic came to see me at the museum. They asked me to contribute my investigation of the ceramic ornaments from the marsh pole structures for the “Corpus Vasorum Antiquorum” which the Frenchman Edmond Pottier began publishing and which became an international project. I was and continue to be a fool and acquiesced to the request...

I set to the task and, working under my direction, during the German occupation the photographer Cyril Böhm photographed all the ceramics—around 800 pieces plus metal artifacts. In my capacity as director of the Ethnographic Museum I then analyzed the ceramics and

under my guidance, my wife (then fiancé) typed up the catalogue. In vain. If this had been Yugoslavia, as we had thought, the ceramics would have been published in the series *Corpus Vasorum Antiquorum* as a separate publication...

After my arrival in Koroško all this material suddenly turned up in some strange way in Celovec. When I left the camp in Salzburg for the United States I did not take this material with me; however, it was brought to me personally to Manitowoc by my friend, the late Professor and Director of the Salzburg Museum Dr. Kurt Willyonseder, a paleontologist. In Ljubljana remained: 1. A copy of the catalogue that had fallen into the hands of some female archeologist and then vanished; [and] 2. The text of my brief monograph about Barje, though God knows where.

My last illness was of the “not-a-joke” variety. I have begun to think also about taking care of this matter. How could this be done?

I think the best thing would be to put the entire matter under the auspices of SSS. The following should be done: [1] one would have to find a university (Columbia, GNYU [New York State University], Cornell, Princeton) which would enter all the ceramics into a computer data base and do a computer analysis of the forms and decorative types. The university in question would have to do this in collaboration with a department of pre-history, computer lab, and my direction—since I have long nurtured the wish to drag all this material through the computer. What a task...

I would be immensely grateful to you if you would give this matter some thought and come up with a plan. With the support of the SSS some American student—analogously to Peter Morrin—could take the entire project in hand, under my guidance and in collaboration with Ljubljana. This way one could also count on support from ACLS (American Council of Learned Societies). My rights in this matter are as follows:

P.S. In any case I would like to see the émigré intellectual circle produce something with an international significance that would go beyond that “chatter” about Slovene ethnic problems in the USA, which is “neither here nor there” [literally: “fit neither for horse nor donkey.”]

And finally, with respect to our topic number three, a few passages from the Peter Morrin-Rajko Ložar correspondence, published in *Slovene Studies*.³¹ Again for the record: Peter Morrin to Rajko Ložar (16 November 1978):

I am currently preparing a doctoral dissertation on the German American painter Hans Hofmann (1880–1966). ... Hofmann began teaching at his private painting school in Munich in 1915; ... in 1930 he came to America and taught first at the University of California ... and finally at his own school in New York. ... In my research I have been eager to discover possible specific sources of Munich’s many private painting schools. I have learned that he was a student in 1902 at the most prominent of those schools, that of the Slovene artist, Anton Ažbé. Ažbé is best known as the teacher of the Slovene impressionists. ... It is my hypothesis that Hofmann transposed, or transvaluated, some of Ažbe’s ideas in his own teaching. ... There are a number of questions arising from my study which I would like to ask you. I suspect that there is no one who can better judge the impact of Ažbe’s teaching, in the context which is relevant to my study. ... I would be grateful for any assistance you could give me. ... Yours sincerely, Peter Morrin (The Letters 16–18).

Rajko Ložar’s answer: Manitowoc, 23 November 1978:

I received your inquiry about Anton Ažbe. It is interesting to see, in this case, that you are running into the same problem, as I did many years ago. [...etc. with a P.S.] PS: “I suggest that you run this correspondence of ours to Prof. Lenček for publication in the Newsletter of the SSS—because it is the first time that an American comes so

³¹ “The Letters of Dr. Rajko Ložar and Mr. Peter Morrin, 1978–1979,” *Slovene Studies* 2.1 (1980): 15–29.

close to Slovene art in an international perspective (Hofmann). This correspondence would make educational reading and show what the SSS Newsletter could and should do in addition to the fields covered usually. (The Letters 19–21.)

Peter Morrin to Rajko Ložar, 28 November 1978:

I am very grateful to you for your kind and very thorough response to my letter. I would be grateful for any comments you may wish to make on Dr. Weiss' chapter [in her published Ph.D. dissertation: *Wassily Kandinsky, The Formative Munich Years* (Syracuse University, 1973)] Yours sincerely, Peter Morrin (The Letters 22–23).

Rajko Ložar's reply, Manitowoc, 4 December 1978:

You and Miss Weiss must unconditionally go to the paintings of Ažbé as primary sources of the first order and only then consult his statements as the primary sources of the second order—and not vice versa, which is a mistake made by Miss Weiss. You and every one like you must use the analytical method in order to avoid a vicious circle. Whatever you are going to investigate in the future in the field of European and American art—and particularly in the realm of the International Art Languages and Dialects—always remember that the first thing to do is to find the problem, not to write and rewrite the stories. According to the French-Canadian philosopher Etienne Gilson, "the problems are a very stuff Philosophy is made of." The same applies to the problem of the Visual Arts. (The Letters 23–26).

And in this next letter to Peter Morrin (Manitowoc, 24 June 1979), containing his own curriculum vitae, Ložar thanks his American correspondent and offers him further help in his research of modern Slovene art:

Thank you kindly for your letter of June 19. I am glad to read that my letters were of help to you. It is always very gratifying to know that one has helped somebody, in order that somebody sometime in the future will surpass the writer. Thus is the way we used to do it in Europe. ... If you

are seriously considering your interest in modern Slovene art, let me know. In that case I would send you all the Exhibit Catalogues I received from Ljubljana years ago, to keep. In case I should ever have a chance to come to Connecticut, we can discuss this and other matters in detail. For me it is a traumatic experience, to have so many books, and no one can use them. (The Letters 26–28).

Rajko Ložar to Peter Morrin, dated Manitowoc, 5 June 1979—not among The Letters (*Slovene Studies* 2.1 [1980]: 15–29)—sent to me by Peter Morrin himself on 14 June 1979 for my collection of their correspondence: “Dear Mr. Morrin, I read your ‘Forschungs-Bericht’ on Anton Ažbe and must say: ‘It is excellent!!!’” And at the very end of this note: “Sincerely, with congratulations, Rajko Ložar.”

And in Ložar’s communication to me—just a day before, dated Manitowoc, 4 June 1979, in reference to Peter Morrin’s first article in *Slovene Studies*,³² Ložar himself, with a slight generalization and metaphor, brings into focus the crux of the problem discussed in our paper:³³ “Needless to say, the Morrin’s article je odličen in kaže, da je slovenska kultura zanimiva tudi za angleškega Amerikanca—medtem ko harmoniko in polko lahko prepustimo ‘to the misera plebs.’ Pozdravljam Vas R. Ložar.” (“Needless to say, Morrin’s article is excellent; it shows that Slovene culture may be of interest as well for an English American—while the accordion and polka we may leave to the *misera plebs* [to the masses]. With greetings, R. Ložar.”)

Columbia University

³² See Peter Morrin, “Some Remarks on Recent Ažbe Scholarship,” *Slovene Studies* 1.1 (1979): 25–37; and “The Letters of Dr. Rajko Ložar and Mr. Peter Morrin, 1978–1979,” *Slovene Studies* 2.1 (1980): 15–29.

³³ Quoted from Rajko Ložar’s letter to me, dated 4 June 1979, part of unpublished correspondence in my collection.

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