



prosim, da meni in našemu odboru pomagate, da v teku te kampanje, katera se zaključi dne 31. marca, 1925, pridobimo toliko članov v oba oddeka, da ne bo naša zastava (pardon, ako jo pridobimo nazaj), nikoli več ogrožena. Pokažimo, da se zavemo svoje dolnosti napram K. S. K. Jednote. Zato, dragi člani in vsi katoliški misleči rojaki! Ko bo vas poseben komitej v tej kampanji obiskal, ter nabiral nove člane za K. S. K. Jednote, pojrite jim na roko. Ako boste storili to in ako boste delovali za katoliško Jednote, bo vaše delo stotero poplačano pri Vsemogučnemu Bogu. In sedaj, ko nas je Joliet že premagal ter tudi država Ohio nam grozi, se pa mi v Coloradu prav tisoč podvijamo, da pridemo iz te neprijetne zategate kot zmagovalci.

In še eno prošnjo imam do vseh onih članov društva št. 7, ki se nahajajo na potnih listih; tudi one prosim, da v tej kampanji nam pomagajo in sicer na način, da zavarujejo svoje otroke pri našem društvu; torej pište za pojasnila na mene. Radovale vam bom pomagal, da zavarujete vaše otroke pri najboljši slovenski organizaciji v Ameriki.

Pričakujem, da se mojemu povabilu in prošnji gotovo odzovete. Apeliram na naše vrlo žensko društvo Marije Čistega Spozetja, št. 104, da s svojimi marljivimi uradnicami sedaj energično nastopi. Zatorej se enkrat ponavljam: Katoliški Slovenci in Hrvati, zdramimo se!

JOHN GERM, nadzornik K. S. K. Jednote.

V Pueblo, Colo., koncem meseca februarja, 1925.

#### R A D I O G R A M

Ivanu Kostanjevičkemu, Ohioskemu managerju.

Zares, nič vam ne moremo. Kako pa tudi? Saj imate celo armoado za seboj in na same borihi 33 članov več kot mi... .

Le počakajte. Pomnite, da kdor se zadnji smeje, se najbolj smeje. Pa še nekaj. Odločno zahtevam, da moja mašina v miru pustite; ker odkar ste jo pričeli v "cajtenge" risati, je pošast res postala štanjiva, da bi ji skoraj moral žemlje kupiti. Ce hočete sam sebi dobro, potem prenehajte z napadi na mojo "lizzie."

Pozdravljeni, pa brez zamere.

Ivan Dobrepoljski.

#### TELEFON.

Sheboygan, Wis., 1. marca, '25.  
"Glasilo K. S. K. J."  
Cleveland, O.

Da se ne bodo naši kampanjski managarji iz države Ohio, Illinois in Pennsylvania (osobito Mr. Zulich!) preveč prevzeli, se tudi naš Wisconsin posluži javlja z 30 (tridesetimi!) novimi člani in članicami, za mesec februar; in to samo od enega društva!

Pozdrav! M. P.

Kaj nam pa morejo? — —

Zadnji mesec jubilejne kampanje K. S. K. Jednote je stopila posebno naša znana clevelandška naselbina na noge. Teden smo ustanovili v Nottinghamu pri Mr. Josip Plewniku novo društvo, katero bo nosilo ime sv. Cirila in Metoda. Prišlo je takoj prvi dan 22. novembra članov, kasneje pa še 15. V Collinwoodu se snuje novo žensko društvo naše Jednote, na našem St. Clairju pa novo mlađansko društvo; govorit se tuje o velikem novem društvu v Brewster, Ohio.

Minulo nedeljo je pristopilo k društvu sv. Vida 19 novih "Kaj nam pa morejo?" — —

članov, ki so bili na slovesenja spremeti po glavnem Jednotnem predsedniku. Tem povodom je bila Krmusova dvorana polna članov in mnihov povabljenih gostov. Zastopana so bila društva 63, 146, 162, 169, 172 in 110; slednje iz Barber-tona, O. To pot je prvi nastop posebnih orkester društva sv. Vida, brojet pet mladih članov, ki so svirali in igrali pri sprejemu. Slovesne sprejemne seje so se vdeležili tudi trije glavni uradniki K. S. K. Jednote, glavni predsednik, brat Antonio Grdina, nadzornik, brat John Zulich in urednik "Glasila," brat Ivan Zupan. Pocasila sta naši tudi dva duhovnika, Rev. J. B. Ponikvar in Rev. Milan Slaje. Slavnostni sprejem novih članov so poveličevali navdušeni govor glavnih uradnikov, duhovnikov in povabljenih gostov. Ob zaključku je bilo vsem članom postreženo z okusnim prigrizkom.

Ce pojde v Clevelandu in državi Ohio še tako uspešno daje, bo morda naša dica država Ohio v tej kampanji res zmagala?! Le korajino zapojimo:

Društvo sv. Mihalja, broj 163, Pittsburgh, Pa.

Naznanjam, da se bo obdržala buduča sjednica dne 8. marca t. g. u navadnoj prostoriji točno u 2 sata poslije podne. Braco i sestre, prosim vas, da bi vas se u večem broju prispevali in s tem pokazete, da smo posne na svoje katoliško preprinjanje.

Spovedni listki se bodo delili na seji; delili se bodo tudi na domu pri društvenih uradnicah, in sicer predsednici, tajniki in blagajnčarki.

S pozdravom,

Frances Ponikvar, tajnica.

Društvo sv. Mihalja, broj 163, Pittsburgh, Pa.

Naznanjam, da se bo obdržala buduča sjednica dne 8. marca t. g. u navadnoj prostoriji točno u 2 sata poslije podne. Braco i sestre, prosim vas, da bi vas se u večem broju prispevali in s tem pokazete, da smo posne na svoje katoliško preprinjanje.

Ja se najlepše zafalim u ime odbora svim prisutnim članim članicam i prijateljim okolo Pittsburgha, Pa., koji su nas bili posjetili onog večera, da smo stigli do boljeg uspeha. Ne bi ljepe izgledalo, da se ne bi zafalil našim delavcem, koji so pomagali (od prvega do zadnjega), koliko naši dobri člani, koliko naše dobre članice. Dakle jim još enkrat zafalim u ime odbora. Istrom još ena pomoc kojoj moram reči: fala, to su naši dobri člani i članice, koji su nam darovali hrane i piča in su nam sami donesli. Uime društva im se ljepe zafalim, a Bog jim napiši! Braco, ovako se bi moralo i više braće naši; svaki malo, a društvo velika potom i uspjeh; isto je i nama treba potroška znate nad 333 članice i članice da je uvijek neatreče i bolesti.

S spoznavanjem in pozdravom John Likovich, tajnik.

**NAZNANILO.**  
Vse članice društva Marija Čistega Spozetja, št. 85, Lorain, O., se tem potom uljudno vabi, da se gotovo vdeleži prihodnje seje dne 8. marca, 1925. Na dnevnom redu so jake važeče državne zadeve in dolžnost vesake članice je, da se seje vdeleži, ako nima posebnih zadankov. Kakor je vsaki članici znano, objava naše društvo letos 20 letnico svojega obstanka in treba je mnogo stvari ukreniti, da se ta dočiniti pravili. Pridite torej vse na sejno, da se vse domenimo, kaj in

naše društvo tem potom izreka najlepše zahvalo za ves trud in nakonjenost g. župniku, Rev. B. Winklerju. Hvala lepa za ves trud in delo vrlim igralecem in igralkam: Mr. J. A. Koschitz, Mr. Viktor Stone, Mr. John Samotrač, Mrs. Mary Tiringer in Miss Mary Stone. Hvala uglednemu cerkevemu pevskemu

koro, da se vse domenimo, kaj in

kako, da ne bo potem nobenih ugovorov. Torej vse na sejo! S sosedrskim pozdravom, Frances Tomazin, tajnica

Iz urada društva sv. Jožefa, št. 110, Barber-ton, O.

Članom našega društva nagnjam, da se je na zadnji redmesečni seji sklenilo prirediti zabaven večer, in sicer 14. marca zvečer; začetek ob 7. uri, priredit bo v dvorani društva "Domovina." Omenjena prireditve bo le za člane in članice K. S. K. Jednote; seveda ako bi se zeleli kateri pripeljati svojega sorodnika, isto lahko storiti. Vstop bo dovoljen tudi novim kandidatom našega društva, in poleg tega so tudi vsega prosti. Zato pa dragi miseljci, ujudno vas vabim, da se vdeležite imenovane prireditve. Pridimo enkrat skupaj, da se bomo malo pozabivali; poleg tega pa slišali kaj koristnega za nas, kakor tudi za društvo, ker je naš gospod župnik, Rev. A. Bombach obljubil, da nam bo kaj povedal omenjeni večer. Zato pa pride v polnem številu in poleg tega pa ne pozabite pripeljati novih kandidatov seboj. Zaeno naš je omenim, da naj se vdeležijo tega večera tudi člani iz okolice. Pridite no enkrat in dajte se nekoliko ozje spoznati s svojimi brati.

Torej na svodenje 14. marca v dvorani društva "Domovina." S sestrskim pozdravom, Joseph Lekšan, tajnik.

**NAZNANILO**  
društva Marije Magdalene, št. 162, Cleveland, O.

Približuje se Velikanec, čas, ko nas naša mati sveta Cerkev in Jednota kliče, da opravimo vsak svojo versko dolžnost. Cenjeno sosedstre! Nam je izbran dan 8. marca, da skupno pristopimo k Gospodovi misi. Zbirati se bomo pred novo šolo ob 1:30.

Prosim vas, da se kolikor možete v velikem številu vdeležite in s tem pokazete, da smo posne na svoje katoliško preprinjanje.

Spovedni listki se bodo delili na seji; delili se bodo tudi na domu pri društvenih uradnicah, in sicer predsednici, tajniki in blagajnčarki.

S pozdravom,

Frances Ponikvar, tajnica.

Društvo sv. Mihalja, broj 163, Pittsburgh, Pa.

Naznanjam, da se bo obdržala buduča sjednica dne 8. marca t. g. u navadnoj prostoriji točno u 2 sata poslije podne. Braco i sestre, prosim vas, da bi vas se u večem broju prispevali in s tem pokazete, da smo posne na svoje katoliško preprinjanje.

Naša jolietka mladina se že od nekdaj zelo zanima za razne športne. Celo v Jednotini Spominski knjigi imate označeno veliko sliko dečkov slovenske farne šole, ki so lansko leto premagali v olimpijskih igrah vse druge. Cast jim!

S sestrskim pozdravom,

Mary Gosar, tajnica.  
R. 5, Box 39, Greenwood, Wis.

Chisholm, Minn. — V nedeljo, dne 22. februarja t. l. je predložil tukajšnje žensko društvo sv. Ane, št. 156, K. S. K. Jednote veselico, katera je v vseh ozirih dobro uspela. Spored vsebine je bil slednji:

Pozdrav gostov; to točko je prav dobro izvedla šestletna Julija Baraga, članica mladinske oddelki; zapela nam je tudi ljubko pesem "Slovensko dekle."

Nato je sledila igra "Pri gozodi," kojo so vse igralke dobro vprizorile in izbrano rešile svoje naloge. Po igri je sledila deklamacija "Z Bogom;" deklamiral jo je Mr. Frank Tekavec milajši.

Potem sta nastopila v narodni noši deček in deklica Karol Baraga in Ana Baraga in sta se prav dobro postavila.

Temu je sledila igra "Pipa toba in čašica kave." Pri tej priliki so se gledalci posebno zavabili, sedaj ko imamo krasno cerkevno dvorano, zatkor grečast, priznanje in hvala našemu marljivemu g. župniku, Rev. B. Winklerju.

S spoznavanjem in pozdravom John Likovich, tajnik.

**NAZNANILO.**

Vse članice društva Marija Čistega Spozetja, št. 85, Lorain, O., se tem potom uljudno vabi, da se gotovo vdeleži prihodnje seje dne 8. marca, 1925. Na dnevnom redu so jake važeče državne zadeve in dolžnost vesake članice je, da se seje vdeleži, ako nima posebnih zadankov.

Kakor je vsaki članici znano, objava naše društvo letos 20 letnico svojega obstanka in treba je mnogo stvari ukreniti, da se ta dočiniti pravili.

Sada cu vas još na jednu važnu riječ opomeniti: Jos je sa

bu opet zabilasko zlato slovo u Zlatnoj knjigi. Ali nije samo

to, nego komu se zbliska \$50 ili \$100, on se bo nasmijal pri svome društvu. Braco i sestre!

Dajte svi živo raditi, da svaki po jednega dovedeta u društvo; makar če bum ja delal dan in noc, ne mojte me sa ovime žaliti; bomo se drugi mesec počinili. Koji dovede pet novih članova, eto mu lepe nagrade za uskrs v zlatu \$5. Uglede se braco i sestre u ove naše vrle, koji mi pomezojo agitirati: brat Frank Skočić, sestra B. Vitnjac i sestra K. Curjak. Udrite, dok je zelzo vruče, dok se ne izhladi. Lepega uspeha društvi K. S. K. Jednote, a još boljega ponosa. Ni jedno društvo, niti organizacija vam ne nudi takove prilijke za pristup kod vam naše društvo sv. Mihalja in K. S. K. Jednote.

Opozavalec.

kosí vse druga društva. Le tako naprej!

Naj se omenim, da je društvo sv. Ane, št. 156, največje žensko društvo K. S. K. Jednote v Minnesoti. In se nekaj, kar je tudi veliko vredno, da članice vplačujejo v to društvo od 15 do 30 centov na mesec manj asenma kot pri drugih društvih, spadajočih k raznim drugim Jednotam. Torej žene in dekleta, kadar hočete pristopiti v kako društvo, pristopite v društvo sv. Ane, št. 156, K. S. K. Jednote.

Opozavalec.

Joliet, Ill. — Cenjeni sobrat urednik: V vašem pismu ste me naprosili, da bi redno poročal kaj novic iz našega slavnogoznega Joljeta. Tej želji rad ustrezen, toda vi morda sami znate, da tukaj pri nas ni več tako živahnio, kot je bilo pred več leti; vzrok si lahko vsakdo sam misli, ker živimo v Volsteadi v dobri.

Vendar na društvenem polju vse napreduje, ne samo naša društva K. S. K. Jednote, ampak tudi vse ostala društva, bodisi že podpora ali zabavna. Vsi uradniki in člani se žrtvujejo za napredek te kolinstvene stvari. Dandanes menda v Joliju ni več Slovenca ali Slovenke, ki bi ne spadal ali spadal na kakem društvu in to celo k dvema ali trem. Prav je tako!

Delo tukaj se nekako obrača na bolje; saj je bilo začnji čas precej slab, posebno v naši tovarni užigalic (Federal Match Corporation), kjer nas dela več Slovencev.

Delo tukaj se nekako obrača na bolje; saj je bilo začnji čas precej slab, posebno v naši tovarni užigalic (Federal Match Corporation), kjer nas dela več Slovencev.

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# GLASILLO K.S.K. JEDNOTE

Izhaja vsako sredo

Lastnina Kranjsko-Slovenske Katoliške Jednote v Združenih državah ameriških.

Uredništvo in upravljanje: CLEVELAND, OHIO.  
Telefon: Randolph 628.

Za dano, na leto: \$0.84  
Za nočlane: \$1.00  
Za iznosomero: \$3.00

OFFICIAL ORGAN  
of the  
GRAND CARNIOLIAN SLOVENIAN CATHOLIC UNION  
of the  
UNITED STATES OF AMERICA.  
Maintained by and in the interest of the Order.  
Issued every Wednesday.

OFFICE: 6117 St. Clair Ave. CLEVELAND, OHIO.  
Telephone: Randolph 628.

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K. S. K.



Jednota

Ustanovljena v Jolietu, Ill., dne 2. aprila 1894. Inkorporirana v Jolietu, državi Illinois, dne 12. januarja, 1898.

GLAVNI URADNIKI:

I. podpredsednik: Anton Grdin, 1053 East 62nd St., Cleveland, Ohio.  
II. podpredsednik: Matt Jerman, 332 Michigan Ave., Pueblo, Colo.  
III. podpredsednik: Anton Skubic, P. O. Aurora, Minn.  
Glavni tajnik: Josip Zalar, 1004 N. Chicago St., Joliet, Ill.  
Pomočni tajnik: Steve G. Vertin, 1004 N. Chicago St., Joliet, Ill.  
Blagajnik: John Grahek, 1012 N. Broadway, Joliet, Ill.  
Duhovni vodja: Rev. J. J. Oman, 3547 E. 80th St., Cleveland, Ohio.  
Vrhovni zdravnik: Dr. Jos. V. Grahek, R. 303 Amer. State Bank Bldg.  
600 Grant St. at Sixth Ave., Pittsburgh, Pa.

NADZORNKI ODBOR:

Frank Opeka, 26-10th St., North Chicago, Ill.  
John Jerich, 1840 W. 22nd St., Chicago, Ill.  
John Germ, 817 East "C" St., Pueblo, Colo.  
John Zulich, 15301 Waterford Rd., Cleveland, Ohio.  
Martin Shukle, 811 Ave. "A", Eveleth, Minn.

POROTNI ODBOR:

John R. Sterbentz, 174 Woodland Ave., Laurium, Mich.  
Martin Kremesec, 2004 Coulter St., Chicago, Ill.  
Frank Trensch, 42-48th St., Pittsburgh, Pa.

PRAVNI ODBOR:

John Dechman, Box 529 Forest City, Pa.  
John Murn, 42 Halleck Ave., Brooklyn, N. Y.  
John Butkovich, 1201 So. S. Fe Ave., Pueblo, Colo.

UREDNIK "GLASILA K. S. K. JEDNOTE":

Ivan Zupan, 6117 St. Clair Ave., Cleveland, Ohio. Telefon: Randolph 628.

## UVAŽEVANJA VREDEN NASVET.

Dne 21. januarja t. l. smo čitali v "Jednoti," glasilu prve Katoliške Slovaške Jednote, z glavnim sedežem v Middletonu, Pa., kako umesten članek izpod peresa Rev. A. M. Kania. Pisec tega članka svetuje Jednoti in krajevnemu društvu, da naj pre-skrbijo mladim članom posebne klubove hiše ali prostore, kjer se bo mladina zbirala ter zabavala.

Tudi pri naši K. S. K. Jednoti bi se morali vprašati: "What about our young men?" (Kake pa z našimi mladimi člani?)

Navedeni članek prinašamo tukaj v angleškem izvirovniku, kakor je bil priobčen v glasilu one slovaške Jednote:

### "WHAT ABOUT OUR YOUNG MEN?"

"Every member of the Jednota would like to see the membership of the Society increase. Every lodge, no matter how large or small, would, I am sure, heartily embrace any idea or measure, that would bring about an increase in membership, solidify the ranks of the already existing members and bring about greater harmony and co-operation among the members of each lodge, and all the lodges with the Chief Staff."

"Should any such idea or measure be brought forth, despite the enthusiastic reception it would receive from the majority of the members and officers, there would still be found some who would work against the acceptance of such a measure from vain fears that such an idea could not be successfully carried out; and hence it would be better, according to their reasoning, not to attempt it. It is principally to these men that I would put the following proposition."

"The older members are dying out — what about the young men — being drawn and persuaded to join the ranks of the Jednota, by making it worth their while to join the Society? Why not have something which would attract them and make them feel proud of the fact before all the world, that they are members of the Jednota?"

"We should not be too proud to learn even from our enemies, much less our friends. Look at the Y. M. C. A. They are not as a whole very friendly to the Catholics — but we can learn from them how to attract the Young Men, and, once we have them in our midst, to keep them there. Look at the Knights of Columbus. They are Catholics, and as such are our well-wishers. They are learning fast from the Y. M. C. A. Why cannot we profit from the experiences of both of these organizations? What should prevent us from giving the same advantages to the Young Men, as these organizations give to theirs?"

"In other words, I advocate that we of the Jednota build Club Houses, which would be the pride of the community in which we live. If there are two, or three or more lodges in the same city or town, they could combine, and build a magnificent Club House for the exclusive use of their members. If there is only one lodge in a smaller community, they could have a correspondingly smaller Club House. But every city or town in which there is a Jednota lodge, there should be a Club House."

"This Club House should have at least a few of the following attractions: 1.) A large meeting place that could be used for a dance or a bazaar, with a stage; 2.) Pool tables; 3.) Bowling alleys; 4.) Swimming pool or at least showers; 5.) Dressing rooms; 6.) Refreshment counter; 7.) Cigar stand; 8.) Gymnasium, etc."

"Each lodge should interest itself and see to it that the young men are represented at their various out-door and in-door sports: baseball, swimming, running and jumping, setting-up exercises, tennis, bowling, basketball etc."

"If the Jednota keeps neglecting its Young Men the way it has until now, it will not be long before the organization itself will be neglected and die."

"You say we have a Junior Branch of the Jednota. Very

good! But do you know that nine-tenths of the Junior Members are members simply because their fathers insist on their belonging to the same society that they themselves belong?"

"Now, as to the carrying out of this idea, how should we go about it? Where would we obtain the money to do all this? Who would have full charge of these Club Houses? Who would be the one who would be the principal backer and the fulfiller of these various ideas?"

"As the first suggestion, it would not be a bad idea to have one man appointed to superintend the organizing of such Club Houses everywhere. He would set under instructions from the Chief Staff. He would be responsible to the President of the Jednota. The President would see to it that this person went about, devoting his time to organizing these Club Centers, and would see to their upkeep and orderly maintenance, etc."

"The Supreme Treasury could set aside a budget that would serve as a loan to defray part of the expenses of each Club House. This loan could be paid back bit by bit after the Club House is established. The other half of the expenses should come from the lodge that would have the benefit of such a club and social center."

"In the course of time, as the needs would arise, a staff could be appointed by Headquarters to take care of all these Club Centers."

"The organizing expenses should be divided between the Supreme Treasury and the local lodge. The upkeep expenses and income of each lodge Club House, should be taken care of by the lodge, and only paying a certain percentage of the clear profits to the Supreme Treasury, which helped to establish the Club House."

"Let us get together on this matter and thrash it out. Throw it open to the members in general. Write about it in your Weekly Organ: The Jednota. Let all who are interested, join in the discussion in the paper. Accept all the suggestions possible, so that this idea may work itself out. And having picked out the best suggestions and plans, put them in the hands of a capable man who would actualize them and make them a reality. And by all means have the Chief Officers back him up in all his undertakings, that would work for the good of the society as a whole."

### IZ URADA GLAVNEGA TAJNIKA

#### PROŠNJA NOVEGA DRUŠTVA ZA SPREJEM V K. S. K. J.

Novoustanovljeno društvo sv. Cirila in Metoda, Cleveland, O., prosi za sprejem v K. S. K. Jednoto. Imena prisilcev in prisilk so:

Ana Rehar, Jennie Močilnikar, Mary Fakult, Mary R. Vidmar, Joseph Skufca, Mary Mihelič, Frank Vidmar, Anton M. Skufca, Justina Skufca, Mary H. Mevžek, Joseph Merzek, Leo-pold Mevžek, Frank Novoselc, Frank Blatnik, Mary Cervan, Joseph Virant, Anton Kausek, Joseph Plevnik, Karolina Fakult, Ana Rehar, st. Anton Jar, Joseph Fakult.

JOSIP ZALAR, glavni tajnik.

Joliet, Ill., 25. februarja, 1925.

#### NAZNANILO ASESMENTA 3-25, ZA MESEC MARC, 1925.

Imena umrlih članov in članic.

Zaporedna št. 8.

9386 JOSEPH ZABKAR — Star 49 let, član društva sv. Stefana, št. 1, Chicago, Ill., umrl 6. februarja, 1925. Vzrok smrti: pljučnica. Zavarovan za \$500. Pristopil k Jednoti 15. marca, 1906, R. 39.

9.

23648 MARKO ČEMAS — Star 27 let, član društva Marije Device, št. 33, Pittsburgh, Pa., umrl 21. januarja, 1925. Vzrok smrti: pljučnica. Zavarovan za \$1000. Pristopil k Jednoti 5. maja, 1921, R. 23.

10.

16911 JOHN BABICH — Star 43 let, član društva Marije Sedem Žalosti, št. 50, Pittsburgh, Pa., umrl 4. februarja, 1925. Vzrok smrti: pljučnica. Zavarovan za \$1000. Pristopil k Jednoti 9. oktobra, 1910, R. 33.

11.

6185 MARIJA PUPICH — Stara 34 let, članica društva sv. Barbare, št. 92, Pittsburgh, Pa., umrla 15. januarja, 1925. Vzrok smrti: pljučnica. Zavarovana za \$1000. Pristopila k Jednoti 10. avgusta, 1914, R. 24.

12.

9540 ANNA SIMONICH — Stara 20 let, članica društva Marije Milosti Poine, št. 114, Steelton, Pa., umrla 8. februarja, 1925. Vzrok smrti: jetika. Zavarovana za \$1000. Pristopila k Jednoti 20. marca, 1921, R. 17.

13.

22568 JOHN REITZ — Star 45 let, član društva sv. Cirila in Metoda, št. 135, Gilbert, Minn., umrl 4. februarja, 1925. Vzrok smrti: vseled zavzitja strupa. Zavarovan za \$1000. Pristopil k Jednoti 6. decembra, 1917, R. 37.

14.

6067 MARY TRČEK — Stara 46 let, članica društva Marije Magdalene, št. 162, Cleveland, O., umrla 24. januarja, 1925. Vzrok smrti: obistna bolezni. Zavarovana za \$500. Pristopila k Jednoti 6. aprila, 1914, R. 36.

15.

6233 FRANCES ZAKRAJŠEK — Stara 34 let, članica društva sv. Jožefa, št. 55, Crested Butte, Col., umrla 14. februarja, 1925. Vzrok smrti: obistna bolezni. Zavarovana za \$1000. Pristopila k Jednoti 30. oktobra, 1914, R. 24.

16.

22841 FRANK BUCAR — Član društva sv. Jožefa, št. 2, Joliet, Ill., operiran 4. februarja, 1925. Opravičen do podpore \$100.

17.

20493 JOSEPH NEMANIĆ — Član društva Vitez sv. Jurija, št. 3, Joliet, Ill., operiran 29. januarja, 1925. Opravičen do podpore \$100.

18.

19617 AUGUST CASTELAR — Član društva sv. Jožefa, št. 7, Pueblo, Col., operiran 13. decembra, 1924. Opravičen do podpore \$100.

19.

19142 LUDWICK A. PRINC — Član društva sv. Jožefa, št. 7, Pueblo, Col., operiran 3. decembra, 1925. Opravičen do podpore \$50.

20.

588 MARJETA ZALAR — Članica društva sv. Jožefa, št. 12, Forest City, Pa., operirana 20. januarja, 1925. Opravičena do podpore \$100.

16. 1155 JOŽEF GERM — Član društva sv. Jožefa, št. 16, Virginia, Minn., operiran 14. novembra, 1923. Opravičen do podpore \$50.

17. 23895 ANTON MAJERLE — Član društva sv. Petra, št. 30, Calumet, Mich., operiran 18. januarja, 1925. Opravičen do podpore \$100.

18. 2137 MICHAEL SPEHAR — Član društva Marije Sedem Žalosti, št. 50, Pittsburgh, Pa., poškodovan 5. junija, 1924. Opravičen do podpore \$250, za izgubo vida.

19. 22805 AUGUST PUGAR — Član društva Marije Sedem Žalosti, št. 50, Pittsburgh, Pa., operiran 10. novembra, 1924. Opravičen do podpore \$50.

20. 15083 FRANK RUTAR — Član društva sv. Alojzija, št. 52, Indianapolis, Ind., operiran 20. januarja, 1925. Opravičen do podpore \$100.

21. 3753 IGNAC VIDMAR — Član društva sv. Janeza Kristnika, št. 60, Wenona, Ill., operiran 31. januarja, 1925. Opravičen do podpore \$100.

22. 7925 JOSEPH KASTELEC — Član društva sv. Antona, št. 72, Ely, Minn., operiran 2. januarja, 1925. Opravičen do podpore \$100.

23. 3778 ANNA NOVAK — Članica društva sv. Martina, št. 75, La Salle, Ill., operirana 17. januarja, 1925. Opravičena do podpore \$100.

24. 23040 LOUIS ZGONC — Član društva Friderik Baraga, št. 93, Chisholm, Minn., operiran 17. januarja, 1925. Opravičen do podpore \$100.

25. 24733 ANTON FLORJANČIČ — Član društva sv. Jožefa, št. 103, Milwaukee, Wis., operiran 2. februarja, 1925. Opravičen do podpore \$100.

26. 18842 ANTON LAURICH — Član društva sv. Jožefa, št. 112, Ely, Minn., operiran 6. decembra, 1924. Opravičen do podpore \$100.

27. 594 BARBARA CEROVSEK — Članica društva sv. Ane, št. 120, Forest City, Pa., operirana 10. januarja, 1925. Opravičena do podpore \$100.

28. 230 KATARINA KOSTELICH — Članica društva Marije sv. Rožnega Vence, št. 131, Aurora, Minn., operirana 28. januarja, 1925. Opravičena do podpore \$100.

29. 2358 MICHAEL PODOBNIK — Član društva sv. Družine, št. 136, Willard, Wis., operiran 5. decembra, 1924. Opravičen do podpore \$50.

30. 24886 AUGUST JUNTZ — Član društva sv. Cirila in Metoda, št. 144, Sheboygan, Wis., operiran 6. januarja, 1925. Opravičen do podpore \$100.

31. 9711 FRANCES BLATNIK — Članica društva sv. Jožefa, št. 146, Cleveland, O., operirana 12. januarja, 1925. Opravič

# ANGELČEK

GLASILLO MЛАДИНСКЕГА ОДДЕЛКА K. S. K. JEDNOTE  
Izhaia vsako prvo sredo v mesecu.  
Naslov uredništva "Angelček": Rev. J. J. Oman, 3547 E. 80th St. Cleveland, Ohio.

NOVOPRISTOPLI,  
meseca januarja, 1925.

K društvu sv. Jožefa, št. 2, Joliet, Ill., 11574 Franklin Cesar, 11575 Mariana Cesar.

K društvu Vitez sv. Jurija, št. 3, Joliet, Ill., 11520 Anton Jelenčič, 11521 Edward Jelenčič, 11522 Victoria Jelenčič, 11523 Joseph Jelenčič.

K društvu sv. Cirila in Metoda, št. 4, Tower, Minn., 11533 Wriska Pahula, 11534 John Pahula, 11535 Fred Pahula, 11536 Edward Pahula, 11537 Anton Pahula, 11538 Albin Erchul, 11539 Vinko Erchul, 11540 Fred Erchul, 11541 Victor Erchul, 11542 Joseph Erchul, 11543 Dominic Tekautz, 11544 Charles Tekautz, 11545 Anna Tekautz, 11546 Tony Tekautz, 11552 Pauline Erchul, 11573 Mary Pahula.

K društvu sv. Družine, št. 5, La Salle, Ill., 11576 Louis Bazznik.

K društvu sv. Cirila in Metoda, št. 8, Joliet, Ill., 11624 Antonija Jamnik, 11625 Peter Vidmar, 11626 Rose Vidmar, 11627 Joseph Kunstek, 11628 Clara Babich, 11629 Joseph Babich, 11630 Charles Babich, 11631 Doris Babich, 11632 Martin Trope, 11633 Frank Trope, 11634 Zorka Hudolin, 11635 Mary Hudolin.

K društvu sv. Jožefa, št. 12, Forest City, Pa., 11577 Edmund J. Chikosky, 11578 Henry Pristavec, 11579 Margaret Maver, 11580 Anton Carol Grum.

K društvu sv. Vida, št. 25, Cleveland, O., 11524 Joseph Lazar.

K društvu sv. Frančiška Šaškega, št. 29, Joliet, Ill., 11581 Emerik Lubar.

K društvu Marije Device, št. 33, Pittsburgh, Pa., 11525 George Zunick.

K društvu sv. Cirila in Metoda, št. 45, East Helena, Mont., 11582 Steve M. Juricic.

K društvu Marije Sedem Zlosti, št. 50, Pittsburgh, Pa., 11583 Mary Magdaline Stajduhar.

K društvu sv. Jožefa, št. 55, Crested Butte, Colo., 11584 Mary Pecharich, 11585 George W. Kapushion, 11586 Rosalia Pečarič.

K društvu sv. Jožefa, št. 56, Leadville, Colo., 11587 Emil E. Pezdirc, 11588 Edward O. Pezdirc, 11589 William Pezdirc, 11590 Mary Gorsich, 11591 Anna Josephine Jamnick, 11592 Albert Križman.

K društvu sv. Jožefa, št. 57, Brooklyn, N. Y., 11547 Charles Murn, 11548 Frances Murn.

K društvu sv. Cirila in Metoda, št. 59, Eveleth, Minn., 11593 Joe Udovich, 11594 John Bajuk, 11595 Edward Bajuk, 11596 Leonard Bajuk, 11597 Helen Bajuk, 11598 Joe Bajuk.

K društvu sv. Petre in Pavla, št. 64, Etna, Pa., 11599 Ivan Latkovich.

K društvu sv. Srca Jezusovega, št. 70, St. Louis, Mo., 11601 Laverne K. Pozek, 11602 Albert Belobrajdič.

K društvu Marije Vnebovzetje, št. 77, Forest City, Pa., 11603 Henry Peterlin, 11604 William Peterlin, 11605 Leonhard Peterlin, 11606 Edward Bregar.

K društvu Marije Pomagaj, št. 78, Chicago, Ill., 11607 Dolores Prezell, 11608 Flavia Prezell, 11609 Albina Prezell, 11610 Sophia Kučić.

K društvu Marije Pomagaj, št. 79, Waukegan, Ill., 11600 Joseph Zalar.

K društvu Marije Sedem Za-

losti, št. 81, Pittsburgh, Pa., 11636 Barbara Kucenic.

K društvu sv. Srca Marije, št. 86, Rock Springs, Wyo., 11648 Bertha Tolar, 11649 Stephanja Jereb, 11650 Anna Jereb, 11651 Cecilia Dolinar, 11652 Mary Dolinar, 11653 Jenny Dolinar, 11654 Anna Dolinar, 11655 Anna Demshar, 11656 Frances Demshar.

K društvu sv. Antona Padovanskega, št. 87, Joliet, Ill., 11549 Anthony Culik.

K društvu sv. Barbara, št. 92, Pittsburgh, Pa., 11526 Anna Kust.

K društvu Friderik Baraga, št. 93, Chisholm, Minn., 11611 Louis M. Robnik.

K društvu sv. Cirila in Metoda, št. 101, Lorain, O., 11527 Max Misley, 11528 Anna Misley.

K društvu sv. Genovefe, št. 108, Joliet, Ill., 11637 Violet Paep, 11638 Helen Marolt, 11639 Mary Marolt, 11640 Frances Paep.

K društvu sv. Družine, št. 109, Aliquippa, Pa., 11657 Felix Marolt.

K društvu sv. Jožefa, št. 110, Barberton, O., 11612 Frances Uličič, 11613 Terezija Vujovič, 11614 Anton Lukežič.

K društvu sv. Srca Marije, št. 111, Barberton, O., 11520 Anna Znidarsič.

K društvu sv. Roka, št. 113, Denver, Colo., 11553 Frank Grže, 11554 Frances Grže, 11555 Anton Mencin, 11556 John Mencin, 11557 Frank Mencin, 11558 Joe Perme, 11559 Mary Perme, 11560 Edward Perme, 11561 George Krasovic, 11562 Joe Krasovic, 11563 Johana Krasovic, 11564 Stephanja Krasovic, 11565 John Krasovic.

K društvu Marije Pomagaj, št. 119, Rockdale, Ill., 11615 Veronica M. Znidarsič, 11616 Mary Znidarsič, 11617 Anton Znidarsič.

K društvu sv. Ane, št. 120, Forest City, Pa., 11641 Fannie Bregar, 11642 Mary Ostir, 11643 Agnes Ostir, 11644 Emma Ostir, 11645 Anna Ostir.

K društvu sv. Ana, št. 123, Bridgeport, O., 11618 Mary Agnes Hočevar, 11619 Gemnia Dematti, 11620 Nellie Antolak, 11621 Alois Antolak, 11622 Mary Stephanie Vovko.

K društvu sv. Valentina, št. 145, Beaver Falls, Pa., 11550 Amelia A. Kalčevič.

K društvu sv. Jožefa, št. 146, Cleveland, O., 11567 Helen Kraucar, 11568 Rose Kostelic.

K društvu Marije Pomagaj, št. 147, Rankin, Pa., 11623 Anna Zmajč.

K društvu sv. Jožefa, št. 148, Bridgeport, Conn., 11551 Joseph Markoja.

K društvu sv. Ane, št. 150, Cleveland, O., 11658 Christina Papež, 11659 Julia Glavič, 11660 Rose Papež.

K društvu Kraljica Majnika, št. 157, Sheboygan, Wis., 11646 Jenny Suscha, 11647 Frances Suscha.

K društvu Marije Magdalene, št. 162, Cleveland, O., 11569 Bertha Kmet, 11570 Joseph Kmet, 11571 Mildred Kmet, 11572 Gertrude Kmet, 11530 Edward Modic.

K društvu sv. Mihalja, št. 163, Pittsburgh, Pa., 11661 Frank Talijan, 11662 Steve Talijan, 11663 John Talijan, 11664 Anna Talijan.

K društvu sv. Ane, št. 170, Chicago, Ill., 11665 Anna Majcen, 11666 Frank Majcen, 11667 Christina Majcen.

K društvu Marije Pomagaj, št. 188, Homer City, Pa., 11531 Edward Modic.

Mike Grainer, 11582 Peter Grainer.

JOSIP ZALAR, glav. tajnik.

Joliet, Ill., 3. marca, 1925.

## DVOJE SANJE.

Ugasnila je luč, in legli sta s hčerkjo, osemletno Marico, na trdo ležiščo.

"Kdaj se pa vrnejo oče iz vojske?" je vprašala mater hčerkica.

"Kdo pa to ve, dete moje!" odgovorila mati. In njen glas je bil nevesel in poln slutenj.

V hipu se je domislila vsega.

Zatobil je rog, in mož je vzel s stene puško in se je moral odtrgati od doma. Od nje, od otroka. Moral je iti, kamor je večel kraljevi ukaz, da se vojskuje za dom in gospodarja.

In zdaj je že tri mesece. In vojna še divja in divja vedno hujše, in vedno žalostnejše novice prihajajo iz nje.

"Samu, da bi se vrnil zdrav in živ. Veliko jih pobijejo v vojski," je nadaljevala mati.

"Jaz vsak dan, molim k angelu varihu, da bi jih obvaroval vsaj kroglo, da bi se vrnili," je pripomnila hčerkica.

"Le molj, Marica! Bog uslisi molitev nedolžnega srca; uslisi molitev otroka za svojega očeta."

Zaprle so se jima trudne oči. Obe sta zaspali. Čulo se je polglasno; a nista zaspali srdci, zasanjali ste.

Kakor da je prilepel bel golobček na okno — tako je sanjala žena — in potrkal s kljunčkom nanj, tanko in srebrno. Oj, nožice je imel pa vse krvave, in tudi kljunček je bil ves krav.

"Kaj boš povedal, golobček?" je vprašala žena.

"Zalost bom povedal in brid kost," je odgovoril golobček. "Letel sem čez polje. Na njem so ležali junaki in umirali; iz prsi jim je lila kri. In eden izmed njih me je poklical: 'Golobček, pridi sem do, prilepel k meni, da ti naročim poslednji pozdrav!' Zletel sem, sedel možu na prsi, in naročil mi je: 'Poleti v tih koč — ob pobočju gore ob bistri vodici, sredi vrtička stoji. Poleti tja in sporoči posledni pozdrav moji ženi in Marici! Tako je rekel in izdinil."

Zastokala je žena, polglasno in pridruženo.

Pa tudi hčerkica je sanjala.

Solnce je sijalo, in angelček je prilepel. Ves je bil bel in srebrne perutnice je imel. Prijetel je in sporocil Marici:

"Uslisl sem twojo molitev; oče so učnili, da ne smem nič jesti, in to lahko izpolnim."

Do solz je mater ganila srčnost in tenkovnost otrokova; takoj gre in pove mož, kaj se je ravnomak zgodilo. Tudi njezina pretrese in čudec se sinčkemu pogumu vzlikne:

"Zares, to je otrok, ki je več vreden kot mida! Kako plemenito srečo!"

In takoj hiti k sinku, ga objamje in mu oblubi, da bodo odsej izpolnjevali postno zapoved, kar se je tudi res zgodilo.

In kako srečnega se je cutil tudi junaki, poleti tja in prvega sv. obhajila videl tudi svoje starše pri mizi Gospodovi.

Njegovi starši niso bili sicer brezbojni, pač pa so bili mladični in zanikni v izpolnjevanju verskih dolžnosti, niso posvečevali nedelje in se niso zmenili za postno zapoved sv. Cerkve.

Otrok se je učil v katekizmu, da je vsak kristjan dolžan izpolnjevati to zapoved, ako ni oproščen. Sklenil je, da ne nikdar ravnal zoper to zapoved.

Nastopni petek pridejo, kakor je učil v katekizmu, da je vsak kristjan dolžan izpolnjevati to zapoved, ako ni oproščen. Sklenil je, da ne nikdar ravnal zoper to zapoved.

"Ali si bolan?" ga vpraša mati.

"Ne, mama, nisem."

"Ali mar nisi lačen?"

"Pač, sem."

"Pa zakaj nočeš nič jesti?"

"Zato, ker je prepovedano."

"Kako, prepovedano?"

"Da, mama. Danes je petek, in če kdo ni bolan, mora v petek postne jedi uživati. Cerkev to zapoveduje."

Oče postane nevoljen. "Kaj tu čekaš?" mu zapreti. "Jej, kar se ti da, ali pa pojdi gor v svojo sobo!"

Otrok vstanje, ne da bi kaj godnjal ali kazal kako nevole, kar je vpletal.

Vselej, kadar umre kdo, je odgovoril angel.

"Vem," je odgovoril angel. "Jaz sem bil tisti mali, bolni deček, ki je hodil po bergljah; svojo cvetko dobro poznam!"

Otrok je popolnoma odpril svoje oči in je gledal v angelo.

Tiskal je na tisti cvetko, da vede, da je v tem času v nebesih.

"Katerih si hočeva nabratiti in jih presaditi v nebesa?" je vprašal angel.

Tiskal je na tisti cvetko, da vede, da je v tem času v nebesih.

"Uboga vrtinja!" je reklo otrok, "vzemi jo, da bo tam gor pri Bogu." Zletel je vrtinja, da vede, da je v tem času v nebesih.

Angel je pokazal na tisti vrtinico in na nekaj črepnjikov.

"Tetje, ki je vrtinica, tudi vrtinica je vrtinica," je reklo otrok.

"To vzameva tudi s seboj," je reklo otrok.

"Pripravil je vrtinico, da vede, da je v tem času v nebesih.

"To vzameva tudi s seboj," je reklo otrok.

"Pripravil je vrtinico, da vede, da je v tem

**WAY OF THE CROSS.**

There are many exercises of devotion which have for their object the Passion, Cross and Death of our Lord and Savior Jesus Christ; chief among these has always been the devotion of the "Way of the Cross" or, as it is generally called "The Stations of the Cross."

The word "Station" is a term used in the military language of the Romans, meaning the outpost or protection erected at the entrance to a camp. The early Christians used the same term to mean a day of fast on which they were accustomed not to eat anything till three o'clock in the afternoon. But as fasting and prayer generally go together, the word "station" later came to signify not only a fasting-day, but also a day on which the Holy Sacrifice of the Mass was offered by the Pope with greater than usual solemnities.

Today, however, "Station" is used to denote the fourteen representations of the different incidents that occurred in our Lord's Passion. The faithful make use of these representations or pictures to bring strikingly and vividly before their minds the cruel sufferings that Christ endured for us from the moment that He stood before Pilate waiting to hear His condemnation and doom until hands of pious persons laid Him sadly in the tomb.

Beginning with that unjust sentence pronounced upon Him, they go on to meditate Him carrying His cross for the sins of mankind. Staggering under the heavy weight He falls, but the soldiers with rude strokes He meets His blessed Mother force Him to rise and continue. and beholds her agony, which tends to increase His own sufferings. Fearing that our Lord would never reach Calvary alive, the Jews lay hold of Simon of Cyrene and compel him to carry the Cross after Jesus.

The face of Jesus was all disfigured with blood and dust; behold the brave Veronica making her way through the angry crowd, offers Him a towel with which He wipes His adorable face leaving on it the figure of His holy countenance. As a result of His increasing weakness He falls a second time, a fall which renews His pains. Amid blows and curses of the mob He still goes on and meets the women of Jerusalem who weep with compassion at seeing Jesus in such a pitiable state. At His third fall His weakness was extreme and the cruelty of His executioners without end. The wicked and sinful world has again caused this fall.

Finally the summit of Calvary is reached. With violence the soldiers stripped Jesus of His clothes. The garments having adhered to His sacred flesh, they dragged them off so roughly, that the skin came with them. Then Jesus is stretched on the cross; he extends His hands and offers to His Heavenly Father the sacrifice of His life for our salvation. The barbarians fasten Him with nails, then raise the Cross and with mockery and insults leave Him to die on this shameful gibbet. After three hours of agony His sacred head bows forward and He dies. Joseph and Nicodemus, faithful friends of Jesus, take Him down from the Cross and reverently place Him in the arms of His afflicted Mother. Finally, the disciples carry the body of Jesus to bury it in the sepulchre. The tomb is sealed and all withdraw in sorrow.

In this way the faithful passing from one representation to another meditate and pray until they have visited the fourteen Stations of the Cross. This method of showing devotion to sufferings and death of our Lord was instituted in the middle of the fourteenth century

by the Franciscans. But the custom of making what are in reality the different "Stations" takes its origin at the time when men lived who themselves followed Jesus to the scene of His death. The Christians in Jerusalem out of veneration for those Sacred spots which were sanctified by the sufferings of our Redeemer were accustomed to visit them and honor them by penance. Pilgrimages from the farthest corners of the earth were made to these holy places in Palestine by the devout faithful who treaded with tears of sorrow the paths made sacred by the blood of our suffering Jesus.

But a dark and gloomy period soon followed when the Holy Land had fallen into the hands of infidels. This had so aroused Christianity that kings and princes flew to arms and men sacrificed lives and treasures to regain the Holy City from the dominion of the Mohammedans. Churches and costly buildings were erected on the spots where the principal incidents of our Lord's life and Passion had occurred in order that the memory of them might ever be preserved sacred. Finally when the Mohammedans had for a second time taken hold of the Holy City, it was impossible for the Christians to travel in safety to the Holy Land to satisfy their devotion.

Then it was that the exercise of the Way of the Cross was introduced as a substitute. The Franciscan Friars, mentioned above, began to erect pictures representing the most moving and remarkable events in our Lord's Passion, from His sentence in the hall of Pilate to His burial; there were hung about the walls in their churches and rounds were made by pausing at each picture for several minutes in prayerful meditation. By visiting these pictures in their order and praying before each one, they were able in some way to imitate the devotion of the Christians who made pilgrimages to the Holy Land, but in a manner fast less long and painful.

The Franciscans at first erected these Stations in their own churches and Pope Benedict XIII in 1726 declared that in visiting these stations "the faithful, like the devout pilgrims, who go in person to visit the holy places in Jerusalem, to themselves also make this journey in spirit, while they meditate on all that our Lord Jesus Christ vouchsafed to suffer for our eternal salvation at those holy places in the last hours of His life."

Before the close of the 17th century, the erection of Stations was not general; today, however, there is scarcely a church or chapel to be found that does not possess the Stations of the Cross. The Stations usually begin at the Gospel side and represent the figure of Christ as moving along on His dolorous journey toward Calvary.

Such is in brief the history of the origin of the Stations of the Cross. This devotion may be performed publicly or privately and the Sovereign Pontiffs have attached many indulgences to the practise of it. When it is performed publicly, usually a stanza of the hymn "Stabat Mater" is sung while the procession moves from one Station to the other. The indulgences may be gained by anyone who is in the state of grace by making the round of the fourteen stations and meditating for a short time on the mystery that the station represents.

During this holy season of Lent, the period in which we in a special manner meditate upon the bitter Passion of our Lord we should strive to practice the devotion of the Stations of the Cross as frequently as possible.

As we pass from one Station on to the next, let us meditate on the various stages of our Lord's sufferings. Often in our past lives we have offended Him by sin. We must, therefore, be truly sorry and repent of these sins. Then taking up the Cross and imitating Him we must with patience and with meekness try to carry it to the end of our lives.

**A. Bratina.**

**LENT.**

The Holy Season of Lent is with us again. The great fast of forty days has been proclaimed, and the trumpet sounding throughout the Holy Church in the words of the prophet Joel calls the faithful to despise the vain pleasures, joys an attractions of this world and to be converted with all their heart to the Lord, their God "in fasting, and in weeping, and in mourning." "Rend your hearts," says the prophet Joel, "and not your garments, and turn to the Lord your God; for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil."

In the Latin language this season is called "Quadragesima," meaning "fortieth," and expresses clearly the number of days of the fast. It brings to our minds the incident narrated in the Gospel of St. Matthew that Jesus was led by the spirit into the desert where he fasted forty days and forty nights.

The intention of the Church in instituting this holy season has been to make it a time of amendment, consecrated to prayer and recollection, to penance, fasting and recollection. Thus she has endeavored to honor the 40 days' solitude and fast of our Lord in the desert and to prepare us the more worthily for Easter — for the passage from death to life, that is, from an imperfect to a holier life.

The Church begins Lent with Ash-Sunday, so-called from the ceremony of springing ashes upon the heads of the faithful. In the Old Testament we read that King David, having sinned grievously, mingled ashes with his bread in order to appease God's anger, that Job sprinkled his flesh with ashes. So the Christian recalling his past sins, humbles himself before God; he recalls that although his sins have been forgiven, the punishment of sin, that is, death, must yet be endured. Therefore he bows his head that the Priest of God may put the ashes upon it, and with humble heart he hears the sentence of death pronounced upon him: "Remember, man, that thou art dust, and unto dust thou shalt return."

In order to make known to us the grief in which our Holy Mother the Church is plunged when contemplating the sorrows of her Divine Spouse, she omits all canticles of joy from her services, and all the pomp by which she loves to honor God. There are no flowers on the altar; the Priest of God appears in the sanctuary clad in the penitential color of violet; the eye beholds signs of penance on all sides and the ear no longer hears the glad tones of the organ, the joyous "Alleluia" or the angelic hymn "Gloria in excelsis." Yes, sorrow is the distinguishing mark of this holy season and the Church in her ceremonies endeavors to make it stand out prominent, so that it can strike the imagination of all her children and move them to grief for sin which flooded our Lord's soul with unspeakable agony.

The Church insists upon penance because from Holy Scripture we see that God demands it. Her discipline of penance is mainly under the form of fast-

ing. Although fasting is an abstinence that man voluntarily imposes upon himself in expiation for his sins, during Lent it is practiced in obedience to the general law of the Church. According to the Fathers and Doctors of the Church the institution of this fast dates back to the time of the Apostles themselves, who decreed that the great festival of Easter should be preceded by a universal fast, a fast which lasts for the space of forty days.

This fast obliges all those who have attained the age of twenty-one, and consists in the partaking of one full meal in the day, with a partial meal in the evening not exceeding eight ounces, which is called a "Collation."

Penance is necessary for all. We must all practice self-denial and perform acts of mortification. What season can be more suitable for these pious practices than the season of Lent? Let us not think that this will make us unhappy. No, it will make us the happier for we will store up for ourselves greater treasures in heaven and we shall acquire a spiritual peace and joy that those only know who mortify themselves and follow Jesus Christ.

**A. Bratina.**

**DEFINITIONS OF HOME.**

The golden setting in which the brightest jewel is "mother."

A world of strife shut out, a world of love shut in.

Home is the blossom of which Heaven is the fruit.

Home is a person's estate obtained without justice, kept without disquietude; a place where time is spent without repentance nad which is ruled by justice, mercy and love.

A hive in which like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

The best place for married man, after business hours.

Home is the coziest, kindest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrows.

The place where the great are sometimes small and the small often great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket containing the most precious of all jewels — domestic happiness.

**God will deliver you.**

What would you do if you were never to be delivered from your trials? You would say to God, "I am Thine; if my miseries are pleasing to Thee multiply them, prolong them." Make friends with your trials, as if you were always to live together, and you will find that when you no longer think of them and cease to be anxious, God will deliver you from them.

**St. Francis de Sales.**

**ST. JOSEPH'S LILIES.**

St. Joseph tends the lilies, That grows for Paradise, And keeps them ever pleasing To God's Most Holy Eyes.

He shields them all from danger, These spotless blossoms rare That shed like fragrant incense, Perfume upon the air.

Their beauty shall not perish, When autumn bids them die, For Joseph's hand shall gather And bear them to the sky.

Where he, with Blessed Mary, Shall give these lilies fair, Christ, the Spouse of Virgin, Who reigns in glory there. Catholic Observer.

Little Bob (about to go out with mother) — "Mamma, you must take some money with you."

Mother — "No, Bob, I'm not going to use any."

Little Bob — "Yes, you must have money for chocolate; I might start crying on the street you know."

Father (angrily) — "What!

kissing my daughter, I'll teach you."

Suitor — "It isn't necessary; I've just learned how."

**Not his fault.**

Mother: "There were two apples in the cupboard this morning; now there is only one. How do you account for that?"

Boy: "It was dark in the cupboard, and I didn't notice the other one."

Old Gentleman: "Little boy, do you know who I am?"

Little Boy: "No, sir. But mother's inside; perhaps she can tell you."

Teacher: — "Spell 'cloth,' James."

James — (Silent.)

Teacher: — "What is your made of?"

James: — "Father's old pants."

**LIFE AND LABORS****Rt. Rev. FREDERIC BARAGA,**

First Bishop of Marquette, Mich.

BY  
P. CHRYSOSTOMUS VERWYST,  
O. P. M.,  
OF LOS ANGELES, CAL.



They came to the River Sava, which had to be crossed. As there was no bridge anywhere nearby, the sacristan took Baraga on his shoulder and carried him across the river without feeling any weight.

The only priest in the whole neighborhood, who befriended Baraga and who was heart and soul with him, was Rev. Augustin Sluga, the last member of the suppressed Cistercian Abbey of Landstrasse in Dolenjsko. He was at the time parish priest of Kranj, and also dean of that district. Baraga found in him a true friend and protector. The latter invited him to preach, during three consecutive days before Ash Wednesday, 1827, in the parish church of Kranj on the Holy Eucharist, which he did before an immense concourse of people, to the great mortification of his envious colleagues in the ministry. They wrongly accused him to his Bishop, Rt. Rev. Anton Aloys Wolf, who removed him from St. Martin and sent him to Metlika, near the boundary of Crotia, in June, 1828. His friend, Rev. Augustin Sluga, died at the ripe age of eighty-nine, on the 19th of July, 1842, being at the time honorary Canon of the Cathedral Chapter at Ljubljana.

As to Baraga's personal wants in those days, they were few and easily supplied. His meals were extremely frugal; he seldom ate meat, and then but little; he never drank wine. He generally slept on hard boards, and had very little furniture in his room. He gave all he had to the poor and for beautifying the House of God. He was remarkably kind to children, especially to those who were poor. On great feast days his sister Amalia used to send him from Trebnje all kinds of confectionery, not a bit of which he would put in his own mouth, but would divide these sweetmeats among the children, the poor and the sick. The latter he visited very often and consoled and helped them in every way possible.

**CHAPTER XIV.**

Father Baraga's Labors at Metlika.

He Resolves to Devote

Himself to the Indian Missions

of America;

is Received into

the Diocese of Cincinnati, O.

Scene at his Departure

from Metlika.

In Baraga's time the parish

of Metlika was large, with more

than 6,000 souls and twenty or

more stations with chapels.

The people were very kind-

hearted, but sadly neglected

and very ignorant as to their

religion.

In this place Baraga labored

with his customary zeal and

forgetfulness of self.

God visi-

bly blessed his labors.

One of

his first care

was to procure a

beautiful set of stations or Way

of the Cross for the parish

church of that city, to promote

conversion.

It cannot

be said when and where

this thought of going to the

pagan

first originated in his

mind.

Certain

it is that it was

dormant

several years before

he finally revealed it to others.

The author of the Slovenian

Life of Baraga remarks:

"Taking into considera-

tion

that already at St. Martin's he

already

slept

on bare straw

or

on



