

Short Biographical Sketches

of Missionaries who have labored amongst the Indians of the Northwest.

REV. FRANCIS PIERZ

Rev. Francis Pierz (Slovenian Pirc) was born near Kamnik, Slovenia, of Slovenian parents, on the 21st of November, 1785.

Knowing the great utility of linguistic knowledge, he studied a great number of European languages, becoming very proficient in all of them.

In 1813 he was ordained by Bishop Kovačič and that same year assigned to the parish of Kranjska Gora as assistant priest.

Father Pierz took great interest in promoting not only the spiritual, but also the temporal well-being of his poor but pious people, who were mostly farmers.

From Peče he was removed to Podbrezje, where he labored most zealously for five years. Here he published two addition works on gardening.

Although fifty years of age, he set out on his journey to Vienna on the 12th of June, 1835. Thence he went to Havre de Grace, France, whence he took ship to America, and on the 18th of October of the above named year, he arrived at Detroit, where he was most cordially received by Bishop Rese.

ling his first impressions and experience as Indian missionary, he wrote as follows: "On the 16th of June (1835) I left my dear country, Carniola (Krain). After many dangers and sufferings I arrived, well-preserved and happy in Detroit.

As we learn from a letter of Baraga, written about this time, F. Pierz was intended for Nagadjiwanang (Fond du Lac, Minn.).

F. Pierz continues: "I soon became aware of the truth of all that had been written about this diocese (Detroit). All the priests I have met so far are real treasures of the holy church.

"In La Croix I found about two hundred Catholics. With God's help I soon increased this number, through the conversion of Indian pagans.

"On the first Sunday of Advent I blessed their new little church. I preached in French and was in the confessional every day.

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the divine mercy is operating in their innocent hearts; above all, when through the Sacrament of Baptism I bring many a poor, lost sheep to the fold of Christ, and when I perceive how the kingdom of God is gaining ground amongst these inhabitants of the forest.

"Palm Sunday and Easter Sunday were days of great joy. I explained to them the blessing of the palms and what it meant. They all came to church with evergreen boughs of cedar, singing the antiphon: "Hosanna to the Son of David!"

"On Easter Sunday I wished to bless, as is customary, meat, bread, and other eatables, that they might have a joyful meal after so long a fast. They answered that they could not fulfill my wish, as they had neither meat nor bread, but only some potatoes and corn and a few fishes.

"For this reason I praise Divine Providence and thank God that in His holy and fatherly keeping he brought me to the New World. I am often fatigued when performing the many onerous duties which are necessarily connected with my labors, still I am perfectly well and highly satisfied in this flourishing mission.

By the end of 1836 La Croix (Cross Village) had grown so much that it was made a regular mission station and put in charge of F. Pierz. As the Indians of this place were obliged to leave their village and go to their hunting grounds to follow the chase, F. Pierz went to Sault Ste. Marie.

About this time Bishop Rese appointed very Rev. Frederic Baraga Vicar-General for that portion of his diocese situated in Wisconsin.

desirous of Baptism. This was most joyful news to that saintly man. He at once wrote to F. Pierz, and the latter left Sault Ste. Marie and went to La Pointe, Wis., where Baraga was then stationed.

(to be continued)

MODERNI SUZJNI

"List 'Gornorabotni' (rudarji) prinaša podatke o plačah in življenjskih razmerah rudarjev v Indiji.

Indijski delavec je brez zemlje. Da more pridelati vsaj nekoliko živeža, najame kos zemlje od veleposestnika.

Te gospodarske razmere prisilijo siromaka, da mora iskati še drugih dohodkov. V krajini bedi se zateče v rudokope, čeprav sovraži Indijec to delo iz dna duše.

Premogokopi v Indiji so zelo primitivni, brez modernih naprav. Delavec mora delati pri petrolejkah in često v popolnoma zadušnih ventilacijah.

Značilno je, da morajo tudi delavke delati v jami. Če ima taka dojenčka, ga vzame s seboj v jamo, kjer leži otrok v kakem kotu.

Kakšne izdatke ima indijski delavec? Z navedenim zaslužkom mora plačati veleposestniku najemnino, odnosno potolažiti oduhu.

Ni čudno, da ženejo take razmere delavca v obup, katerega posledica je pijančevanje. Da so lastniki premogovnikov večidel Evropejci, se samo ob sebi razume.

KAKO HITRO SE MNOŽE ŽIVALI

Ako malo natančneje razmislimo o tem, pridemo do neverjetnih števil, ki se pa z dejanskim stanom v naravi ne bodo skladale.

krajih vrže na leto štiri do pet mladičev in to več let zaporedoma. Ako hočemo izračunati njeno potomstvo in vzamemo v poštev, da en lišičji par vrže lekom celega svojega življenja samo šest mladičev in od teh tri samce in tri samice in da trije pari naslednje leto zopet enako število mladičev vržejo, tedaj dobimo po preteku desetih let 118,098 potomcev.

Ne more najti.

"Če je sploh kako boljše mažilo za srbečo kožo kakor je Severov Esko, potem jaz istega v tej deželi ne morem najti," tako trdi Mr. A. Hardish, Forest Lake, Mich.

Sveže Florida oranže.

Cveče sladke Florida oranže \$3 zaboj s tristo velikimi oranžami. Sad je zdrav. Mi jamčimo, da boste z blagom zadovoljni, ali vam pa denar vrnemo.

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- MOŠKI KVARTET "JADRAN" POJE: 25049-Prisla bo spomlad. Zadovoljni Kranjec. 25047-Sijaj, sijaj solnce. En starček je živ. 25046-Ljubezen in pomlad. Slovensko dekle. 25030-Na potu v stari kraj. I. del. Na potu v stari kraj. II. del. 25037-Sinoci je pela. Stoji, stoji Ljubljana.

TRICET ROJAKA HOJERJA (harmonike):

- 25045-Mazulinka. Priča očet. 25044-Coklarska koračnica. Triglavski valček. 25043-Polka štaparjev. Ti si moja valček. 25041-Veseli rudarji, koračnica. Sladki spomini, valček. 25040-Hojer valček. Pečlarska polka.

RAZNI GLASBENI KOMADI:

- 25048-Na kranjskih gorah, polka. Gospodarski ländler. 25042-Dalec v gozdu, valček, orkester. Večerni valček, orkester. 25038-Temne oči, orkester. Bora, koračnica. 25036-Slovenski valček, 4 harmonike. Radosna polka, 4 harmonike. 25035-Slovenska narodna, tamburšič. Slovenska polka, tamburšič. 25034-Sokolka koračnica, vol. godba. Češka koračnica, vol. godba. 25030-Večerno veselje, vol. godba. Vsi nenkrat, vol. godba. 25026-Tirolski valček, I. del, citra. Tirolski valček, II. del, citra. 25023-Pavel, narodna, kmetška godba. Peter, narodna, kmetška godba. 25020-Stari kranj, valč., Lovšin, harm. Štajerska, Lovšin, harmonika.

RAZNI PEVSKI KOMADI:

- 25033-Oj, tam za goro, moški kvart. Gpr čet jezero, moški kvartet. 25018-Roč, moški in ženski glas. Rožmarin, moški in ženski glas. 25017-Zapej mi priča, gđc. Grahek. Priča, gđc. Grahek. 25005-Kaj ne bila bi vesela, sestri Milavec. Siroček, sestri Milavec. 25031-Pred voljtvami, šaljiva. Na sveti večer, šaljiva.

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zumljivo, ako pomislimo, da služijo manjše živalice vedno večjim v hrano. Če vzamemo torej to v poštev in pa dejstvo, da jih tudi človek neizmerno pokonča, je naravnost nujna taka hiperprodukcija v živalskem svetu, če se hočejo posameznice vrste vsaj v tolikem številu ohraniti, v kakršnem so danes zastopane.

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Iz angleškega lista posnemamo: Če ženska nosi prstan na prstancu leve roke, pomeni, da je zaročena. Ako pa na mezinu, da hoče ostati samica. Pr-

stan na kazalcu moške roke znači, da bi se nosilec prstana rad oženil, na srednjem pa je zaročen, na prstancu pa, da jih poročen. Če ga nosi na mezinu, hoče ostati zamec. Stari Grki so nosili prstane, v katerih so bila vrezana razna božanstva, češ, da jih to varuje pred vsem hudim. Stari Britanci so imeli na prstanih graviranega sv. Krištofa, da bi jih varoval boleznim in poplave, sv. Barbaro pa da bi jih varovala nenadne smrti. V enajstem stoletju so bili v modi roženi prstani; ki so jih natakali na mezinec, kar naj bi nosilca varovalo božjasti.

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