



Ustanovljena v Jolietu, Ill. dne 2. aprila 1894. Inkorporirana v Jolietu, državi Illinois, dne 12. januarja, 1900.

GLAVNI URAD: 1004 N. CHICAGO ST., JOLIET, ILL. Solventnost aktivnega oddelka znaša 100,28%; solventnost mladinskega oddelka znaša 124,18%.

Od ustanovitve do 1. junija, 1925, znaša skupna izplačana podpora \$2.520.222,00.

GLAVNI URADNIKI: Glavni predsednik: Anton Grdina, 1053 East 62nd St., Cleveland, Ohio.

I. podpredsednik: Matt Jerman, 332 Michigan Ave., Pueblo, Colo. II. podpredsednik: Anton Skubic, P. O. Aurora, Minn.

III. podpredsednik: Mrs. Mary Prislard, 1034 Dillingham Ave., Shaboygan, Wis. Glavni tajnik: Josip Zalar, 1004 N. Chicago St., Joliet, Ill.

Pomočni tajniki: Steve G. Vertin, 1004 N. Chicago St., Joliet, Ill. Blagajnik: John Grabek, 1012 N. Broadway, Joliet, Ill.

Dehovni vodja: Rev. J. J. Oman, 3547 E. 80th St., Cleveland, Ohio. Vrhovni zdravnik: Dr. Jos. V. Grahek, R. 303 Amer. State Bank Bldg., 800 Grant St. at Sixth Ave., Pittsburgh, Pa.

NADZORNI ODBOR: Frank Opeka, 26-10th St., North Chicago, Ill. John Jerich, 1849 W. 22nd St., Chicago, Ill.

PRAVNI ODBOR: John R. Sterbenz, 174 Woodland Ave., Laurium, Mich. Martin Kremec, 2004 Coulter St., Chicago, Ill.

UREDNIK "GLASILO K. S. K. JEDNOTE": Ivan Zupan, 6117 St. Clair Ave., Cleveland, Ohio. Telefon: Randolph 628.

Vsa pisma in denarne zadeve, tiskajoče se jednote naj se pošiljajo na glavnega tajnika JOSIP ZALAR, 1004 N. Chicago St., Joliet, Ill. dopise, društvene vesti, razna naznanila, oglase in naročnino pa na "GLASILO K. S. K. JEDNOTE", 6117 St. Clair Ave., Cleveland, Ohio.

Imenik krajevnih dr. K. S. K. J. in njih uradnikov.

1. DRUSTVO SV. STEFANA, CHICAGO, ILL. - Predsednik John Zefran, 2723 W. 15th St. Tajnik Louis Zelezar, 2112 W. 23rd Place. Blagajnik Frank Grill, 1818 W. 22nd St. Bolniški tajnik John Gottlieb, 1845 W. 22nd St. Redna seja se vrši vsako prvo soto v mesecu v dvorani cerkve sv. Stefana.

2. DRUSTVO SV. JOZEFA, JOLIET, ILL. - Preds. John Kramaric, 1614 Cora St. Tajnik John Punt, 1201 N. Hickory St. Blagajnik Ant. Glavan, 1119 N. Broadway. Redna seja se vrši vsako prvo nedeljo v mesecu v stari soli.

3. DRUSTVO VITEZOV SV. JURJA, JOLIET, ILL. - Preds. Joseph Klepac, 300 Woodruff Road. Tajnik Joseph Panian, 1001 N. Chicago St. Blagajnik Joseph Jerman, 901 N. Hickory St. Redna seja se vrši vsako drugo nedeljo v stari soli.



LIFE AND LABORS of Rt. Rev. FREDERIC BARAGA, First Bishop of Marquette, Mich. By P. CHRYSOSTOMUS VERWYST, O. F. M. of Los Angeles, Cal.

CHAPTER XXIII. Labors and hardships of Father Baraga at Grand River.

Father Baraga left Arbre Croche on or about the 8th of September, 1833. After a long and painful journey, he arrived at the mouth of Grand River on the 21st of the month, and here he rested a day. Finally, on the 23rd, he reached his new mission, St. Mary, on Grand River.

The first thing he did was to convoke the Indians to a council. When all were assembled, he informed them that he had come, not to pay them a mere passing visit, but to remain with them for good, in order to instruct them and their children in the holy faith and in all that is good and useful.

The Catholics among them were exceedingly well pleased at this joyful news. The pagans were quite unconcerned. The few Protestants, however, were bitterly opposed to the project of a Catholic mission in the village. This was due to their minister, who, excited them against the Catholic missionary.

After some talking had been done for and against the intended mission, Father Baraga harangued the assembled multitude, showing them the many advantages of the mission for all parties. The spokesman of the dissenting Indians did not know what to answer. Finally he declared that he was altogether opposed to the founding of a Catholic mission at the village. He was, however, unable to assign any valid reason for his opposition. This displeased his countrymen, for they saw that it was nothing but bigotry that actuated him.

Finally he proposed to Father Baraga to establish his mission further up the river, where, he said, there were other Indian villages. Thereupon Father Baraga told him plainly that he had no right whatever to prevent the establishment of a Catholic mission in their village, as there were already there a great many Catholics, and that the latter had as good a right to have their priest build a church, school and house in the village as his co-religionists had to allow their preacher to do the same. This silenced his opponent and the debate ended. Father Baraga then went to the place he had selected for the church and designated the amount of ground to belong to the mission.

As it would take some time before the new church could be built, he fixed up a log house belonging to an Indian and said Mass in it every day. He also kept school in the same building, and on the very first day he had twenty-five scholars, boys and girls, besides four white children, who, with their parents, were not baptized.

Although there were some settlers on the south side of the river, and among them a few Catholics, still, as Father Baraga was first and foremost Indian missionary, he concluded to build his church on the north side amongst the Indians, in order to more readily gain their good will and thus labor with greater effect at their conversion. Such was also the visit of Bishop Rese.

To procure carpenters for his

intended church, school and parsonage, he was obliged to go all the way to Detroit, a distance of 200 miles, on horseback. The road was bad and muddy, so that it took him seven days to get there, during which journey he suffered much, as he was not used to riding. He succeeded in hiring two men and returned with them to Grand River. The return journey was a great deal harder than the one going to Detroit. There was but the one horse for the three men, on which each one rode by turns. At times they would sink knee-deep into the mud. For the last two days not a single house was to be seen. At the last house they bought as much bread as they could get, but it was not enough, and so the last day had nothing at all to eat.

Work was begun on the 14th of October, but as there were only two men, the work progressed slowly. He finally secured another man to help, but complains of the high wages and dear materials. His dwelling for some time was wretched. He says it resembled more an open milk-house than a human habitation.

By December 1st he had 100 converts, and many others. The number of his scholars had promised to become Christians increased to thirty-eight. However, he felt continually uneasy as to the fate of this new mission, partly on account of the great outlays connected with it, partly, also, on account of the great prevalence of drunkenness among the Indians.

One old man, the oldest head-chief of the village, was formerly a terrible drunkard. He had been the greatest brave of his band and many a scalp had he taken in his time. When himself on the warpath, and in intoxicated he would imagine his drunken frenzy he was a terror to his wife and children, who were often in danger of their lives. He was converted and baptized and gave up liquor altogether. Not another drop passed over his lips. The pagan wolf became a meek Christian lamb. He used to come to church covered with a poor blanket, and, taking his rosary, which he always wore around his neck, in his hands, would kneel down in a corner of the church and pray most devoutly. He spent his time in working and praying and exhorting his pagan countrymen to embrace the Christian religion.

We see here the soul-renovating and civilizing effects of religion. Futile are all government attempts to civilize the Indian without religion. He will take the money and nations given him, feast as long as provisions last, and then return to pagan starvation and misery. The Catholic Church alone can truly Christianize and civilize the Indian. Look at Paraguay under the Jesuits and California under the Franciscans.

Speaking of his new mission, he writes to the Leopoldine Society as follows: "O how much do I wish to soon have a becoming church and a commodious, properly-fitted up school! The founding

of a new mission in such a wild and distant country costs much, very much indeed. But, considered in the light of faith, all these expenses are nothing when compared to the great good that is thereby realized. How many souls are saved from eternal ruin through the creation of a new mission, who otherwise would have perished eternally! An is not the salvation of a single immortal soul worth more than all the things of this world? Would not Jesus Christ be ready to be crucified anew to save even one single soul, if it could not be saved otherwise? O that the want of temporal support might never hinder my progress in the conversion of the poor Indians! I begin to fear this when I reflect on the great outlays which are absolutely necessary in the establishing of my new missions. In this, my anxiety and fear, I appear before you, my dear benefactors in my dear fatherland, as intercessor in behalf of my poor Indians so deserving of pity. I stretch out my arms imploringly to you and beg you to have compassion on your unhappy brethren in this part of the world, who are walking in the ways of blind paganism toward perdition. You have the great happiness of being Christians, of knowing God, and of being on the way that leads to life.

Procure, as far as it is in your power, this same inestimable blessing for your poor brethren in this country."

Besides the uneasiness arising from pecuniary embarrassments, Father Baraga felt keenly the painful situation of being obliged to live in the midst of pagan wickedness, drunkenness, and superstition. There is something peculiar about such pagan places. Everything is repulsive to Christian feelings. On all sides pagan objects meet the eye; the ear is offended by the sound of pagan drums and reverly. The very air seems infected with pagan diabolism. The missionary feels again and again the truth of the Psalmist's words: "Oii antem gentium daemonia," (the gods of the gentiles are the devils).

(To be continued)

Novi moderni ženski klobuki odpirajo moškimi očmi in — denarnico.

Ženij je tudi oni mož, ki sebe, svojo ženo in deset otrok brez godrnjanja preživlja.

Dosti kraotic se norčuje iz moških; koncem konca pa ostanejo same na cedilu.

Revnemu dekletu z novim sljankom se zdi ves svet lep in velik.



Waukegan-No. Chicago, Ill.—Prvič v zgodovini K. S. K. Jednote se je vršila pri nas žogarska bitka med člani naše dične Jednote v nedeljo, dne 7. junija ob 3. uri popoldne na Wire Mill Grounds, ko so se udarili žogarji iz Jolietia in Waukegana.

Videlo se je, da je za to igro veliko zanimanje od strani gledalcev, ker je bil prostor že ob 2. uri ves zaseden.

Bitka za zmago je bila zanimiva od prvga do zadnjega. Med igro se nam je ves čas srce treslo, toda končno je vendarle naš Waukegan zmagal.

Dolžnost me veže, da se v imenu našega žogarskega odbora zahvalim vsem družinam, ki so nam pomagale in pripravile južino, da smo naše brat-zogarje iz Jolietia pogostili. Upam in mislim, da vsi cenjeni jolietiski gostje, ki so ta dan preživeli v našem mestu, da so se počutili domače med nami.

Gešlo žogarjev K. S. K. Jednote naj bo: "Every Society in our Union — a Baseball Team!" August Cepon.

Lorain, O. — Mladeniči društva sv. Cirila in Metoda, št. 101 K. S. K. Jednote nočejo zaostati za drugimi društvi v raznih nasebinah, zato so si na spomlad ustanovili Base ball club pod imenom C-M. 101 K. S. K. J. Za managerja so si izbrali sobrata Mike Cerne, za kapitana pa Anton J. Jacopin ml. Vadijo se prav pridno in tudi nastopajo javno z raznimi baseball klubi. Tudi krasne uniforme so si že s pomočjo društva nabavili, tako da so res ponos slovenski nasebini: Za to Slovenci in sploh ljubitelji sporta prisvostuje igram, kadar igrajo v Oakwood Park, ki je tako blizu naših domov, ker s tem jim delate korajžo. Toraj: Go ahead, get busy! J. K.

Bridgeport, O., June 22. — K. S. K. Jednote had no trouble disposing of St. Hilrey of Washington, Pa., at Boydsville yesterday. The largest crowd

Table with baseball statistics: Legan,rf. 5 2 3 2 0; Kasich,lb. 5 1 1 10 0; Kovach,2b. 5 2 2 1 1; Avsec,2b. 0 0 0 1 0; Saule,3b. 5 1 3 1 1; Roskovich,lf. 4 1 1 1 0; Bosnjak,cf. 4 0 0 2 0; Lucas,ss. 3 0 1 0 1; Englehart,ss. 2 0 0 1 2; Anskevich,c. 4 1 1 8 0; Ehig,p. 4 2 2 0 3; Total 41 10 14 27 8

Table with baseball statistics: ST. HILREY A. R. H. O. A.; Fermack,lf. 5 1 1 0 0; Mikato,2b. 5 0 1 1 3; Kusy,c. 4 0 2 10 0; Papek,ss. 4 0 0 1 1; Vasovitch,3b. 4 0 1 0 3; Alice,lb. 4 0 0 9 0; Wargo,cf. 3 0 0 2 0; Zedeker,rf. 4 0 1 0 0; Karwacki,p. 4 0 0 1 1

Totals 37 1 7 24 8; K. S. K. J. 00243001*—10; St. Hilrey 001000000—1; Errors — Kosich, Kovach, Saule, Lucas, Mikato, Vasovitch, Wargo. Two-base hits—Ehig, Fermack, Zedeker. Three-base hits—Kovach, Saule. Stolen bases—Roskovich, 3; Legan, Saule. Struckout—By Ehig, 8; by Kowacki, 8. Base on balls—Off Karwacki 1.

Zabasanost. Vaik dal telesnih boleznih lahko zasledimo do zaprtja. To stanje ne zanemarjajte. Severa's Balzol je neprecenljiva pomoč v takim stanju... Cena 50c in 65c.

Izdal sem novi cenik Domačih Zdravil katere pripravlja Magr. Knopelj v knjižni DOMAČI ZDRAVNIK. Pšite takoj po brezplačni cenik, da ga imate v služaji potrebe pri vseh.

Math. Pezdor Box 772, City Hall Sta., NEW YORK, N. Y.

JOHN OVNIČEK 1912 W. 22nd St. Chicago, Ill. SLOVENSKI KROJAC izdeluje po meri moške obleke in vrhne suknje. Čisti, lika in popravlja moške in ženske obleke. Svoji k svojim!

IMAM V ZALOGI 28 NAD 12 LET PRAVE LUBASOVE HARMONIKE tri in štiri-vest, dve, tri, štiri-krat nemško in hranjako ugašena kakor tudi kromatitne in ne kovske. Harmonike so najboljšega dela in opremljene s sapero in sapreti. Imam v zalogi tudi še različne harmonike vsakovrstnih izdelkov po njih cenah. IMAM V ZALOGI IMPORTIRANE STAROKRAJSKE NA ROKO KOVANE KOSE is najboljšega jekla, dolge od 25 do 33 incher. Posamezna kosa stane 12,00 v rino ko in ključem vred: šest kos skupaj ali več po 11,50; imam tudi trije vrste ključev dolge po 11,00 garancije in BERGAMO brusilne kamne po 6c. Pri vseh teh cenah je postojna še vrata. ALOIS SKULJ, 328 EPSILON PL., BROOKLYN, N. Y.

SVOJ K SVOJIMI Počpisani toplo priporočam rojakom Slovencem in bratom Hrvatom v Pueblo, Colo. svojo trgovino z obleko za moške in otroke; v zalogi imam tudi veliko izbero čevljev za ženske, sprejemem tudi naročila za nove moške obleke po meri. JOHN GERM, Slovenski trgovec. 517 East C. St. Pueblo, Colo.

NAZNANILO IN ZAHVALA. Globoko potri naznanjamo vsem svojim sorodnikom, prijateljem in znancem tužno vest, da je naša ljubljena mati in soproga Marija Sluga dne 12. junija 1925 po dolgi in mučni bolezni previdena s sv. zakramenti preminula in nas tako za vedno zapustila. Pokojna je bila rojena leta 1885 na Strážnem vrhu pri Črnomlju na Dolnjemškem. V Ameriki je bivala nad 22. let. Bila je članica društva Marije Pomagaj, št. 78, KSKJ, dr. sv. Mohorja, dr. sv. Neže, št. 826, Reda Kat. Borštnaric, dr. Zarja in dr. Krščanskih mater in žena. Ob tej priliki zahvaljujemo vse sorodnike kot brata Frank Rožič in njegovo soprogo Lena Rožič, brata John Rožiča in njegovo soprogo Mary Rožič, potem sestro pokojne Ana Rožič in še druge sorodnike, ki so pomagali nam in tolažili nas ob tej žalostni uri preizkušnje, ter za vse darovane vence in cvetlice, ki so jih poklonili pokojni v zadnji pozdrav. — Obenem zahvaljujemo tudi vse druge družine, posameznike, prijatelje in znance, ki so pokojno v tako obilnem številu obiskavali v bolezni in jo tolažili, ko je morala prestopiti toliko bolečin; hvala tudi vsem za številne obiske, ko se je pokojna nahajala na mrtvaškem odru in za poklonjene vence in cvetlice na krsto pokojne. Posebno zahvaljujemo se gl. predsednika KSKJ, Anton Grdina, gl. tajnika KSKJ, Josip Zalarja, gl. podpredsednico KSKJ, Marie Prislant ter društvenice dr. Marije Magdalene KSKJ, iz Clevelanda in članice dr. Mar. Cist. Spoč. KSKJ, Lorain, Ohio, ki so prišle pokropit pokojno o priliki njih romanja v Lemont. Vse najlepše zahvaljujemo. Posebno zahvaljujemo dr. Marija Pomagaj, št. 78 KSKJ, dr. sv. Neže, št. 826, Reda Kat. Borštnaric, dr. sv. Mohorja, dr. Zarja in dr. Krščanskih mater in žena, katere so pokojno obiskovale v bolnišnici in doma, in potem, ko se je nahajala na mrtvaškem odru, ki so jo prišle pokropit ter molile ob krsti za pokojno ter za vse poklonjene vence in cvetlice pokojni v zadnji pozdrav. Za vse se vsem imenovanim društvam, društvencim in društvencem najlepše zahvaljujemo. Zahvaliti moramo tudi preč. g. župnika Rev. Kazimirja Zakrajšek, za obiske v bolezni in lepe opravljene pogrebne obrede in za ganljivi govor ob krsti, pri katerem je izhela žalosti vsa cerkev. Končno še enkrat zahvaljujemo prav vse, karkoli je kdo storil ob teh žalostnih trenutkih za pokojno ali za nas. Vsem hvala in Bog plačaj. Ti ljubljena soproga in mati, ki si prestala v svoji dolgi hudi bolezni velikanske bolečine in trpljenje, a katerim si si gotovo zaslužila boljše življenje onstran groba, pa spavaj mirno, spočij se v Gospodu, da se veselil in srečni snidemo nad zvezdami, kakor to nam sv. Križ govori. Zaluzioči ostali: JOSEPH SLUGA, soprog, JOSEPH in JOHN, sinova, MARY, hčer, FRANK in JOHN, brata, ANA, sestra. Chicago, Ill., dne 17. junija, 1925.

PREVIDNO in PAMETNO ravna oni, ki svojega denarja ne drži doma brez obresti, ampak ga nalaga v varne, državne, okrajne, mestne (municipalne) ter šolske bonde in bonde občeznanih korporacij, ki mu donšajo od 5% do 6% obresti na leto. Te obresti se lahko z odstrizenimi kuponji lahko zamenja vsakih 6 mesecev. Če rabite denar, lahko bonde vsak dan morda celo z dobičkom prodate. Način kupovanja bondev je priporočati tudi podpornim organizacijam in društvom. Skoro vse bonde, katere lastuje K. S. K. J. smo jih MI prodali v popolno zadovoljnost. Pišite nam za pojasnila v slovenskem jeziku, da vam dopošljemo ponudbene cirkularje. A. C. ALLYN & CO. 71 W. MONROE ST., CHICAGO, ILL.

A. Grdina & Sons TRGOVINA S POHIŠTVOM IN POGREBNI ZAVOD 6017-19 St. Clair Ave. — 1053 E. 62. St. Cleveland, O. Telefonska služba dan in noč: Randolph 1881 ali pa Randolph 4550. Podružnica: 15303 Waterloo Rd. Eddy 5849.

Agitirajte za K. S. K. Jednoto!

V NEDELJO, DNE 28. JUNJA, 1925. vabimo vse rojake iz Chicage in iz vse okolice na PIK-NIK KI GA PRIREDI SLOV. PODP. DRUŠTVO "ZVON", šte. 70 J. S. K. J. v Summit Grove, Summit, Illinois. Začetek ob 1. uri popoldne. K. obilni udeležbi vabi uljudno Odbor.

