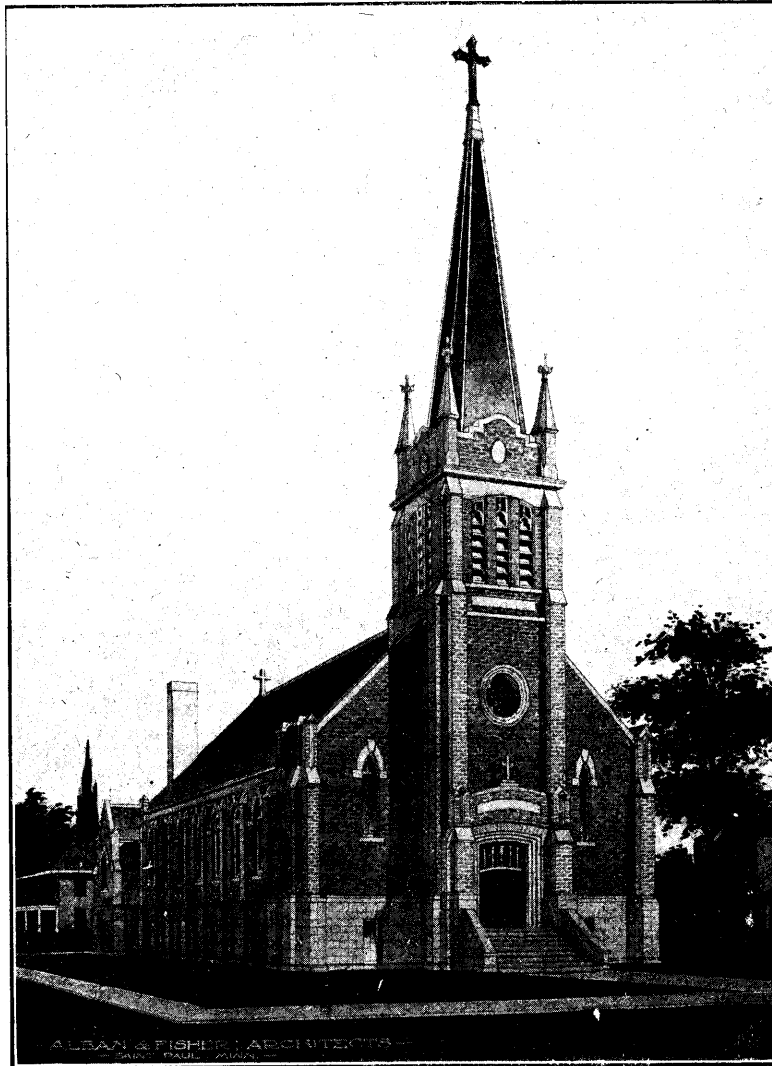


# Catholic Church Guide

## And History of St. Marcus Church



St. Marcus Church, Clear Lake, Minn.

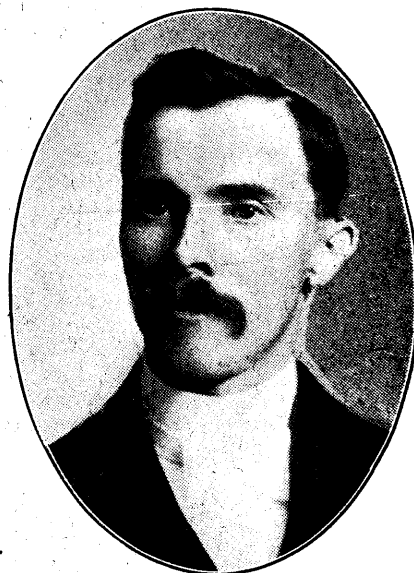
1910

Rev. F. Zitur, Rector

1910

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REV. F. ZITÜR, Rector

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# **St. Marcus Catholic Congregation**

## **Clear Lake, Minnesota**

The organization of the St. Marcus congregation at Clear Lake dates back to the year 1887; Rev. F. H. Stemper, at that time pastor of the Cathedral at St. Cloud, being the organizer. As first pastor Rev. Balluff of happy memory, successfully guided the small parish. On September 23, 1888 Rev. Alois Raster was appointed by the Rt. Rev. Bishop Seidenbusch O. S. B., at that time Vicar Apostolic of Northern Minnesota. In 1891 Revs. Meyerhofer and Beck attended to the spiritual wants of the Catholics of Clear Lake. From 1892 to 1895 Rev. Chas. Pfeiffer was pastor. He was followed by Rev. John Gratz who continued until 1897. Then Rev. Francis Welp was appointed. He attended to the parish until 1898. After this the congregation was temporarily attended to by Revs. Brogan, Kitowski, Lager, Altendorf, and Gospodar.

In 1899 Rev. John J. Kicken, deceased, was appointed. He was beloved and revered by all. He knew how to direct the souls to God and at the same time skillfully administered their temporal affairs in a quiet but successful manner. Under his administration the present neat and well-furnished parsonage was erected. For a short time Rev. Kicken attended the Sacred Heart Church at Little Falls. During his absence Rev. Henry Leutner was appointed temporary pastor of Clear Lake.

The success of the parish is greatly due to the untiring zeal of Rev. Kicken and he is happily remembered by all in their prayers. He is indeed dead but continues to live in the memory of the parishioners of Clear Lake.

In 1904 Rev. P. Brender was appointed to the pastorate of St. Marcus Church. He acted as pastor only one year, but under his administration he made many necessary improvements which the growing parish needed.

October 1, 1905, the present pastor Rev. F. Zitur was appointed by Rt. Rev. James Trobec, D. D. Under his administration all the debts were paid, a new organ purchased, a sacristy added to the church and many other improvements made. The congregation grew to such an extent that full services were provided for. Rev. Zitur is a successful and unceasing worker and is held in high esteem by his people. On October 3, 1909 the Catholics of Clear Lake, in a mass meeting, thought the present church too small for the wants of the congregation. The question of enlarging the old church and the building of a new one was considered, and it was decided to build a new church, and on January 1, 1910 \$8,200.00 had been signed. Plans were prepared by the architects Alban & Fiher, and on April 11 Mr. Carl Kropp the lowest bidder, received the contract for \$9,718.00, the congregation to furnish all stone and brick, also to do all excavating and hauling of material. The church when completed will be one of the finest in the diocese of St. Cloud, and the pride of Clear Lake.

—A MEMBER OF THE CONGREGATION.

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# St. Markus Katholische Gemeinde.

Clear Lake, Minnesota

Die Gründung der jetzt in schöner Blüthe stehenden St. Markus-Gemeinde in Clear Lake fällt zurück in das Jahr 1887, und dieselbe ist den unaufhaltsamen Bemühungen und dem regen Eifer des hochw. Herrn. J. A. Stemper, des damaligen Cathedralpfarrers in St. Cloud, an erster Stelle zu verdanken. Als erster Pfarrer diente der Gemeinde der hochw. Herr Balluf im Jahre 1887. Derselbe ist bereits in die Ewigkeit abberufen, und mit ihm ging ein sehr verdienstvoller Diener Gottes in's bessere Jenseits hinüber. Am 23. September 1888 übernahm der hochw. Herr Alois Majer, welcher seine Ernennung vom hochw.sten Bischof Seidenbusch, L. S. B., erhielt. Am 26. Dezember 1888 wurde in der Kirche eine neue Orgel im Werthe von \$75.00 aufgestellt und dem Dienste des Herrn geweiht. Am 29. September 1889 wurde die erste Feier der hl. Kindertommunion in der Gemeinde in feierlicher Weise begangen. In 1891 verwalteten die hochw. Herren Mayrhofer und Bea die St. Markus-Gemeinde, und von 1892 bis 1895 war die Seelsorge in den Händen des hochwürdigen Herrn Karl Pfeiffer. Ihm folgte als Pfarrer hochw. Herr John Wrag, (bereits in der Ewigkeit), der sie von 1895—97 verwaltete. Ihm folgte hochw. Herr Francis Welp, welcher die kleine, aber nach und nach emporblühende Gemeinde von 1897 bis 1898 versah. Dann pastorierten temporär die St. Markus-Kongregation die hochw. Herren Wrogan, Mitowski, Altendorf, Lager und Gospodar.

In 1899 wurde der verstorbene hochw. Herr John J. Niden als Pfarrer ernannt, und dieser verwaltete die Gemeinde in musterhafter Weise, wobei er allen Bedürfnissen der Gemeindemitglieder bestens gerecht wurde. Unter seiner eifrigen und erfolgreichen Administration wurde das gegenwärtige schöne und nett eingerichtete Pfarrhaus gebaut, und während hochw. Herr Niden die Herz Jesu-Gemeinde in Little Falls versah, war hochw. Herr S. Lentzner temporärer Pfarrer von Clear Lake. Die Gemeinde ist namentlich dem hochw. Herrn Niden zu großem Dank verpflichtet, und dieser findet am besten Ausdruck in den vielen andächtigen Gebeten für dessen Seelenruhe, die von Alt und Jung für den unvergeßlichen geistigen Vater, den hochw. Niden, hier verrichtet werden. Er ist zwar gestorben, aber in den Herzen der ihm lieb gewesenen Pfarrkinder von Clear Lake lebt er fort. Ihn hat die St. Markus-Gemeinde in Clear Lake es ganz besonders zu verdanken, daß sie in die Reihe der guten und schönen Gemeinden der Diözese St. Cloud eingetragen ist.

Im Jahre 1904 übernahm hochw. Herr J. Brender die Pastoration der Gemeinde, und während seines nur ein Jahr anhaltenden Dienstes erbaute er eine Sakristei an die Kirche, wodurch einem lang gefühlten Bedürfnisse abgeholfen wurde. Am 1. Oktober 1905 trat der gegenwärtige Pfarrer, der hochw. Herr J. Zitur, die Seelsorge der Gemeinde an. Unter seiner Verwaltung wurden alle auf der Gemeinde ruhenden Schulden abgetragen.

Die aus 53 guten Familien bestehende Gemeinde ist sehr wohl im Stande, ihren eigenen Pfarrer zu unterhalten, und als etwas ganz Lobenswerthes ist es den Gemeindemitgliedern nachzurühmen, daß sie zu jeder Zeit bereit sind, ohne Murren den Bedürfnissen der Gemeinde gerecht zu werden und die Forderungen des Pfarrers und des Bischofs aufzubringen.

Am 3. Oktober 1909 wurde eine Gemeindeversammlung berufen und beschloß, eine neue Kirche zu bauen, da sich die alte zu klein erwies. Am 1. Januar 1910 waren bereits \$8,200.00 gezeichnet. Pläne wurden angefertigt von der Architekten-Firma Alban & Fischer, St. Paul, Minn. Am 11. April 1910 wurde der Kontrakt dem Herrn Karl Kropp für \$9,718.00 übergeben, dann stellt die Gemeinde aber die Steine und Backsteine, besorgt alle Ausgrabungen etc. Die neue Kirche, wenn hergestellt, wird eine der schönsten der Diözese St. Cloud und eine wahre Zierde für Clear Lake sein.

—Ein Gemeindemitglied.

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Sundays Low Mass 8 A. M., High Mass 10 A. M. Instructions 3:30 P. M.

Vesper and Benediction 7:30 P. M., during Summer Months.

Vesper and Benediction 4 P. M., during Winter Months.

Week Day Mass 8 A. M. Holy Day Mass 8 and 10 A. M.

### SOCIETIES

Christian Mothers Society, meet once each Month.

Young Ladies B. V. M. Society, meet once each Month.

Child of Jesus Society, meet once each Year.

St. Marcus Mens Society, meet every Three Months.

St. Aloysius Young Mens Society, meet every Three Months.



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## THE MEANING OF SOME THINGS SEEN OR HEARD IN A CATHOLIC CHURCH.

Catholics bless themselves with Holy Water to cleanse their souls from venial faults, and to protect them from temptation and danger, which, being a Sacramental, it has power to do, also to remind them of the purity of heart which they should possess when present at the August Sacrifice.

The light before the tabernacle reminds us that Jesus Christ is really present there in the Eucharist.

Wax candles represent Christ, who is "The Light of the World." They are made of beeswax to signify, that as the wax is gathered from the virgin flower so was Christ's body taken from the virgin flesh of Mary.

The Altar represents Calvary. It is surmounted by a cross because the sacrifice of the Mass is the same as that of the Cross.

The Vestments worn by the Priest represent the garments worn during His passion by Christ, whose place the Priest takes at the Altar.

The letters I. H. S. on the Vestment means Jesus Hominum Salvator—Jesus Savior of Men.

The letters I. N. R. I. on the Cross mean "Jesus of Nazareth King of the Jews," the motto placed by Pilate's order on the Cross.

The Latin tongue is used in the Mass, because it is the official language of the Church; because being a dead language does not change, and is a safer depository of truth; because its use creates uniformity throughout the Church; because the Mass is not a mere prayer or sermon, but the greatest and most sacred action that can be performed on earth, and it is not fitting that the language which is the instrument of that action should be the same as that used on the street and by which the Holy Name is often blasphemed.

Incense is used to signify that the Mass is offered to God alone and is symbolic of prayer. "Let my prayer ascend, O Lord as incense in Thy Sight."

The pictures and statues of Saints remind us of our heroic ancestors in the household of the faith, whom it is fitting that we should honor, move us to pray to them to intercede for us, and inspire us with a noble resolve to emulate their example.

The blessing of the people with the Host raised aloft, at the last service of the day, recalls the picture of Christ blessing and dismissing in the evening the people who had followed Him during the day to listen to His words.

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### NOTE WELL.—AN EDIFYING PRACTICE.

Friends recognize friends and while doing so raise their hats from their heads. Is it not most becoming to treat our Blessed Lord in like manner? Every good Catholic man and boy therefore should lift his hat whenever he passes a Catholic Church. It is indeed most fitting that this act of reverence and respect be tendered Him who is patiently concealed in the Tabernacle of His Love. It is reported on good authority that not long ago in one of our big cities, a large number of Catholic laborers boarded a street car after a hard day's work on their way home. There were several Catholic Churches on that line. Every one of these good laborers lifted his hat reverently as they passed each of the churches. All the other passengers were indeed very much edified so much so, that even one non-Catholic remarked: "Such reverence bespeaks a true religion, and should bring the blush of shame to the cheeks of so many church-goers who seem to have no faith." Raise your hat reverently, therefore, whenever you pass a Catholic Church, where your Lord secretly reposes.

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## SICK CALLS.

Never send a child. Send a grown person. The messenger should be able to give the following information:

1. The age of the person, whether child or grown person.
2. The condition of the person.
3. Is the person conscious, subject to vomiting or able to receive Holy Communion?
4. Has the physician attended, and what is his opinion of the danger?

Whenever there is real danger, call the priest at once. Do not wait until evening or night.

Sick calls are received at any hour of the day or night.

### THINGS TO BE PREPARED FOR A SICK CALL.

1. A table with a clean white cover.
2. A crucifix between two blessed wax candles.
3. Some holy water.
4. A glass of fresh water and a teaspoon.
5. A clean napkin for the sick person.

When the priest comes with the Holy Viaticum, he should be met at the door with a lighted candle and conducted to the bedside of the sick. When the priest enters the room, all should kneel and pray for the sick during the administration of the last sacraments.

## FUNERALS.

The sincere Christian finds consolation in the fact that he cannot only do honor to the departed, but that he can also offer aid to the soul of one who is no longer able to gain merit or to do anything to satisfy God's justice. That is the rationale of a funeral service.

The funeral of an adult is, as a rule, held at a Requiem High Mass, which is the principal part of the service.

After Mass, as also at the foot of the open grave, the final prayers, accompanied by sprinkling with blessed water, are said by the priest, and a violet antependium covers the lower front of the altar, in token of sorrow, and of a penitential spirit.

The funeral of a baptized child who has departed this life before the use of reason has been attained, may be held at any convenient hour, morning or afternoon. The body of such child should be brought into the church because it is a veritable holy relic.

At a child's funeral, our Holy Mother, The Church, causes her ministers to put on vestments of white, typical of the child's baptismal innocence, and to offer prayers of joy and thanksgiving for the child's early entrance into everlasting life.

The usual hour for funerals is 9:00 a. m.

Funerals on Sundays are forbidden.

Afternoon funerals, except for children, are not allowed.

## CEMETERIES.

A Catholic cemetery is a truly Christian burial-place, and should be kept in clean and becoming order. It is not enough to buy a tract of land, lay it out in lots, bless it, and then leave it a heap of rubbish and tangled weeds. Make it God's acre, a sacred dormitory where is weary children sleep till the day of the Resurrection.

See that the dead are not forgotten when out of sight. Visit the graves of your friends on Sunday afternoons; it is a powerful reminder of death; it sobers the mind, chastens the heart, and directs the soul to the land of the hereafter.

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## SOMETHING THAT ALL CATHOLICS SHOULD KNOW.

That there is but one God and Three Divine Persons in God.

That God will reward the good and punish the wicked.

That God became man for love of us and died upon the Cross that He might redeem us from Sin and Hell.

That God instituted seven Sacraments, to the worthy reception of which is attached special grace and strength to enable us to overcome the temptations of life and save our immortal souls.

That these Sacraments are as follows: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

That God wills the salvation of all mankind, and if any be lost it is despite of all that God can do to save them.

That frequent Confession and Communion is an infallible means of overcoming the weakness of human nature and advancing in virtue.

That if one is able to contribute towards the support of the Church, and does not, he is guilty of sin in such neglect.

That God has made us to know, love, and serve Him here upon earth, that we may be happy with Him for all eternity.

That it will profit a man nothing to gain the whole world if in the end he lose his soul.

That time is given us to prepare for eternity.

That nothing outside of God can satisfy the cravings of an immortal soul.

That if God has blessed us with the gift of the True Faith, He has a right to expect that we show our appreciation of His favor by the good example we set our neighbors.

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## THE MASS.

"The Mass was instituted," writes St. Liguori, "to honor God; to pay Him a tribute of gratitude; to obtain the remission of our sins, and for all the graces we stand in need of."

"The Mass is Calvary renewed," says the Council of Trent.

Holy Mass is the sacrifice of the Body and Blood of Jesus Christ, which is offered to our Heavenly Father on the altar under the appearance of bread and wine. It was instituted by our Lord Himself in order to represent and continue that Sacrifice He made on the Cross.

The prayers which the priest ordinarily reads in celebrating Mass form the Ordinary of the Mass. Some of these prayers are always the same; those, for instance, from the Sanctus until the Communion.

The Introit, the prayers before the Epistle; the Secret, the prayers after the Communion; the Epistle, the Gospel, the Preface—all vary according to the time or the year or the Saint whose festival is celebrated.

White is used when the feast is of the mysteries of Jesus Christ and of the Blessed Virgin, or any Saint except those who were martyrs; red is used on feasts of the Passion, of the Holy Ghost, and of the Martyrs; green marks a day when the Church does not keep the feast of any particular Saint; violet is used in times of mourning and penance—Advent, Lent; and black is used when Mass is said especially for the dead, and on Good Friday.

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## FIRST HOLY COMMUNION.

There is no day in the life of a Christian child that is greater and more full of sweet memories than the day of the first Holy Communion. Every true Christian parent should look to it with fond hope for their darling son or daughter. Hence they, above all others, should call the attention of their child to this all-important event of their life. By prayer and a pious life at home they should prepare their child for this happy day. Brothers and sisters too, should not fail to call the Lord's blessing down upon their brother or sister. Everything should be avoided that could harm the true spiritual life of the child. It should prepare with the utmost care for the greatest day of its life. Such did Napoleon I., the mighty emperor of France, consider the day of his first Holy Communion. It should be no less to each and every one of us.

---

## AN HOUR WITH GOD.

There are many so-called Catholics who complain they are so occupied in the struggle for a livelihood that they have no time for morning or evening prayer and no time for the holy sacrifice of the Mass on Sunday. They have no time for God and their souls. They know nothing of the uplifting still hour alone with God. And yet those who daily find time to attend the Mass or make short visit to the Blessed Sacrament will assure you that it is the sweetest and best part of their day.

The young Catholic should make it a fixed rule of his life to find time for a still half hour in which to be alone with God every day of his life. It is well to let this half hour, if possible, be at the Holy Sacrifice of the Mass, which is early in the day, that the certain strength and helpfulness to be derived from this communion with God may carry you through the trials and duties of the day. It will be easier to fix your thoughts upon the theme you choose when body and mind are refreshed and alert.

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## MARRIAGES.

Promises of marriage (engagements) to be valid and binding, in the eyes of the Church, must be in writing with the signature of the parties to them, and also the signature of the parish priest or ordinary of the place, or at least two witnesses.

All marriages of Catholics contracted before Protestant ministers or civil magistrates are null and void. Hence, Catholics attempting such marriages are no more married after the ceremony than they were before the ceremony took place. This decree is binding on all Catholics, even apostates and applies to cases where only one of the parties concerned is Catholic.

All arrangements for marriage must be made in advance at the priest's house, and due time given for the publication of the banns. Catholics should be married at Mass. Life is so beset with troubles that the parties to a contract so irrevocable, need all the graces and blessings they can obtain. The Church has, therefore, set apart a special mass with prayers and blessings on the future life of the contracting parties. For this reason they should go to Confession, and if possible, receive Holy Communion at their nuptial Mass.

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# MEANING OF THE CEREMONIES OF MASS.

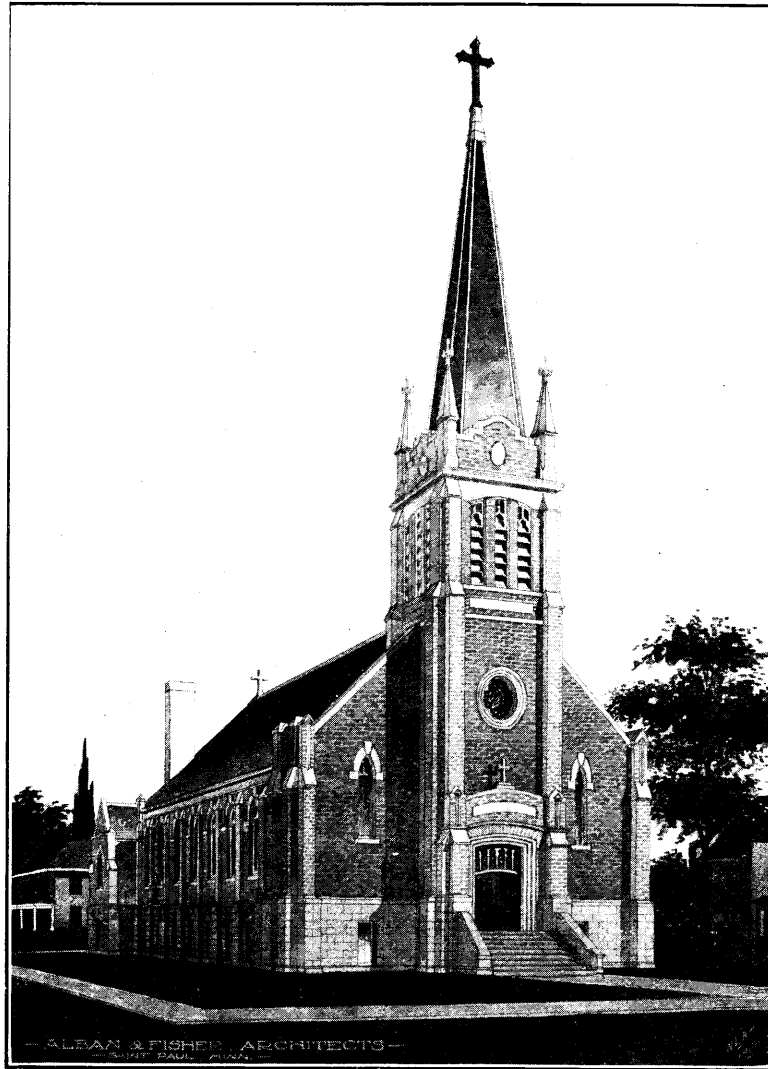
## THE PRIEST.

## CHRIST.

- |  |  |
|--|--|
| 1. Goes to the Altar.....  | Goes to Mount Olive.   |
| 2. Commences Mass.....   | Begins to pray.  |
| 3. Says the Confiteor.....   | Falls down in agony.   |
| 4. Kisses the Altar.....   | Is betrayed by Judas with a kiss.                                |
| 5. Goes to the Epistle Side.....                                     | Is bound and taken to Annas.                                     |
| 6. Goes then to middle of the Altar and says the Kyrie eleison ..... | Is brought to Caiphas and there denied three times by Peter.     |
| 7. Says Dominus vobiscum.....  | Looks at Peter and converts him.                                 |
| 8. Reads the Epistle .....   | Is brought to Pilate.  |
| 9. Prays at the middle of the Altar .....                            | Is taken to Herod and mocked.                                    |
| 10. Reads the Gospel.....  | Taken back to Pilate; again mocked.                              |
| 11. Uncovers the chalice.....  | Is stripped of his garment.                                      |
| 12. Offers bread and wine.....                                       | Is scourged at the pillar.                                       |
| 13. Covers the chalice.....  | Is crowned with thorns.  |
| 14. Washes his hands.....  | Is declared innocent by Pilate.                                  |
| 15. Says the Orate Fratres.....                                      | Is shown by Pilate to the people with the words Ecce homo.       |
| 16. Prays in low voice.....  | Is mocked and spit upon.   |
| 17. Says the preface and the Sanctus .....                           | Is kept instead of Barabbas and condemned to death.              |
| 18. Makes the memento for the living .....                           | Carries the Cross to Mount Calvary.                              |
| 19. Continues to pray in a low voice .....                           | Meets His mother and other pious women.                          |
| 20. Blesses the bread and wine with the sign of the cross.....       | Is nailed to the cross.  |
| 21. Elevates the Sacred Host.....                                    | Is raised on the cross.  |
| 22. Elevates the chalice.....  | Sheds His Blood from the five wounds                             |
| 23. Prays in a low voice.....  | Sees His afflicted mother at the cross.                          |
| 24. Says aloud: Nobis quoque peccatoribus.....                       | Prays on the cross for all men.                                  |
| 25. Says aloud the Pater Noster..                                    | Says the seven words of the cross.                               |
| 26. Breaks and separates the Host.                                   | Gives up His spirit and dies.                                    |
| 27. Lets a small part of the Sacred Host fall into the chalice....   | Descends in limbo.   |
| 28. Says the Agnus Dei.....  | Is acknowledged on the cross to be the Son of God by bystanders. |
| 29. Gives Holy Communion.....  | Is laid in the sepulchre.  |
| 30. Cleanses the chalice .....                                       | Is anointed by pious women.                                      |
| 31. Prepares the chalice for use again .....                         | Arises from the dead.  |
| 32. Says the Dominus vobiscum...                                     | Appears to His mother and disciples.                             |
| 33. Says the last prayer.....  | Teaches for forty days.  |
| 34. Says the last Dominus vobiscum .....                             | Takes leave of His disciples and ascends into Heaven.            |
| 35. Gives the blessing.....  | Sends down the Holy Ghost.                                       |
| 36. Says Ite, Missa Est, and reads the last Gospel.....              | Sends the Apostles to preach Gospel.                             |

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## CONFESSION.

The following words were taken from a discourse by the late Cardinal Newman:

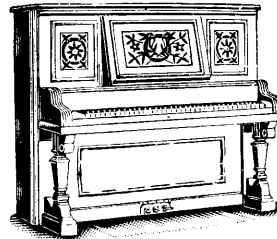
"How many are the souls in distress, anxiety, or loneliness, where the one need is to find a being to whom they can pour out their feelings unheard by the world. Tell them out they must. They cannot tell them to those they see every hour; they want to tell them and not to tell them. And they want to tell out, yet be as if they were not told; they wish to tell them to one who can advise and sympathize with them; they wish to relieve themselves of a load in order to gain a solace; to receive the assurance that there is one who thinks of them; and one to whom in thought they can recur; to whom they can betake themselves, if necessary, from time to time, while they are in the world.

"How many a Protestant heart would leap at the news of such a benefit, putting aside all ideas of sacramental ordinance or of grace. If there is a heavenly idea in the Catholic Church—looking at it simply as an idea, surely next after the Blessed Sacrament, Confession is such. And such it is ever found in fact; the very act of kneeling, the low and contrite voice, the sign of the Cross hanging, so to say, over the head bowed low—and the words of peace and blessing. Oh, what a soothing charm is there, which the world could neither give nor take away! Oh, what a piercing, heart-subduing tranquility, provoking tears of joy, is poured almost substantially and physically upon the soul—when the penitent at length rises, his God reconciled to him, his sins rolled away forever. This is confession as it is in fact, as those who bear witness to it know by experience."

Four things are necessary to confession—the examination of conscience, contrition, confession and satisfaction, or the performance of the penance imposed by the priest.

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## RELIGION AT HOME.

The church is not the only place for the practice of religion. The home is also a sacred place, in which God must be especially honored and where faith of Christians must be planted and fostered. "Your home is your Church." (St. Augustine.)

Let your home be Catholic by the presence of the Crucifix and of other sacred images. Do not be content to have such articles only in the bedroom, but let the whole house show the character of your religious faith. If your parlor or reception-room is distinguished by the elegance of its furniture, let it show your tastes for religious pictures and ornaments. Some Catholics spend considerable money over expensive furniture and costly bric-a-brac, but upon religious articles they expend only sufficient money to purchase a few cheap prints and objects which they are ashamed to place side by side with their more elegant furnishings.

Have all the religious articles necessary for the sick calls. It is a sign of poor Catholicity in a household if, on occasion of a sick call, people run to their neighbors to borrow the necessary articles for the sick-room table.

See that all the members of the household, especially the children say their morning and night prayers. Attend to the children's prayers personally. Say the prayers frequently with them, especially the night prayers.

Have special devotions in common in the evening, especially during Lent, Advent, during the month of October, or Ember days, and at other times say the Rosary, the Litanies and other prayers according to time and circumstances.

Let part of the family devotions consist of reading from the Bible, especially from the Gospels and Epistles, or from the small Bible History; also from the Catechism, the lives of the Saints, and other books of instruction and edification.

Especially should this be done on Sunday and Holy days by such who cannot from some legitimate reason attend Vespers and Benediction.

Accustom the children to works of charity and mercy by supplying them with alms and means for the relief of poor and aged neighbors.

Make sure that the children learn their Catechism by hearing their lessons.

## WARNING VOICES.

I am a Protestant of the firmest kind. \* \* \* The Catholic Church has insisted that it is the duty to educate its children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population, and Catholics have ever been charged with being enemies of the people and of the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognize the fact, and for us to lay aside prejudices and patriotically meet this question. The children and youth of today must be given such instruction in the truth of the Bible and Christian precepts as will prevent them in mature years from swinging from their moorings and being swept into the maelstrom of social and religious depravity which threatens to engulf the religion of the future. Such instruction can only be given successfully by an almost entire change of policy and practice on the question of religious teachings in the public schools and the encouragement of private schools in which sound religious teaching is given.—Hon. Amasa Thornton, in the North American Review, January, 1898.

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## IT IS THE CORRECT THING FOR CATHOLICS

To always be in time for Masses and other services of the Church.

To take Holy Water on entering the Church.

To make the sign of the Cross on the person and not in the air.

To genuflect on the right knee and to have it touch the floor.

To remember that the King of Kings is present on the altar, and to conduct one's self accordingly.

To avoid whispering, laughing, and looking about the Church.

To walk quietly up the aisle if one is unavoidably detained after Mass has begun.

To make a short act of adoration on bended knee after entering pew.

To be devout and recollected during Mass.

To remember that bodily presence in the Church with the mind wandering to temporal matters does not fulfill the precept of hearing Mass.

To pay attention to the sermon, and make it the subject of one's thoughts during the week.

For ladies to enter the Church with head dress on.

For gentlemen to enter the Church without any hat or cap on.

To listen to the music as a means of elevating the heart to God.

To make a practice of putting something in the offertory contribution box every Sunday and Holy Day. This should never be omitted at Mass. This collection is of Apostolic origin, and is necessary.

To train children to this practice.

To remember when special collections are to be taken up, and to have your contribution in hand.

For a gentleman occupying a pew to move in or rise and let ladies pass in before him.

For pew holders to offer seats in their pews to strangers.

To avoid coughing, moving the feet around, or making noise, to the annoyance of the clergy and people.

For a mother who has her child with her at Church to get up and take it out when it begins to cry and fret.

To be punctilious in following the ceremonies of the Church, standing, kneeling, etc., at the proper time.

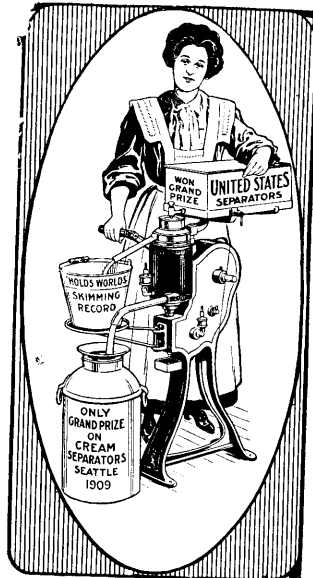
For members of the choir to sing for the Glory of God, not for their own.

To remain kneeling until the last prayers have been said and the priest has retired to the sacristy. Each member of the parish should show an interest in and always be ready to assist his pastor in every undertaking.

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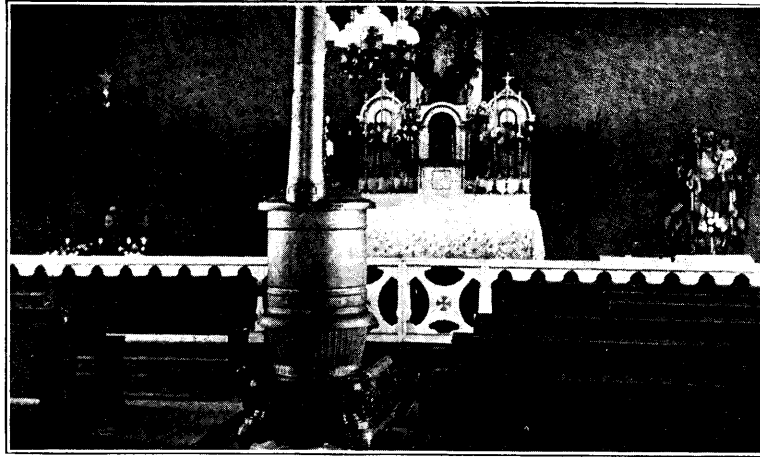
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IT IS NOT THE CORRECT THING FOR CATHOLICS

- To neglect Easter Duty.
- To be late for Mass or any Church service.
- To stoop hurriedly and noisily up the aisle.
- To ignore the Holy Water Font at the entrance.
- To make the sign of the Cross as if fanning off flies.
- To give a little bobbing courtesy instead of the proper genuflection before entering one's pew.
- To whisper, cough, or cause distractions to those around.
- To deliberately turn around, stare up at the choir, or at those entering the Church.
- To go to sleep, or to read the prayer book during the sermon. This is unpardonable.
- To be in an ecstatic condition of devotion when the contribution box approaches.
- To go to High Mass simply to listen to the Music, as one would go to the opera.
- For persons to forget the Church is the House of God.
- To forget that in the House of God our dress should be respectable and plain, modest and becoming.
- For persons to forget that the gallery is usually for the choir only.
- For a person occupying the end seat to scowl forbiddingly at those who seek to enter the pew.
- For a person to go to a private pew without an invitation.
- To make a rush for the door before the priest has descended the altar to begin the concluding prayers.
- To go to Church at the last moment and leave it the first.
- To kneel only on one knee or to emulate the position of the bear when saying one's prayers.
- For members of the congregation to find fault with the sermon, criticise the clergyman and retail gossip on their way home from Church, as is done in China and other parts of the Orient.
- For lay persons to enter or pass through the Sanctuary or enclosure.
- For persons to think themselves entitled to special favors or places in the Church of God.

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## SPECIAL ADMONITIONS.

1. To the Heads of Families—Instruct, correct, watch over your children; above all, give them a good example, and have prayers in common.
2. To Husband and Wife—Cherish mutual affection, forbearance, union and peace.
3. To Children—Love, respect and obey your parents; do not quarrel among yourselves.
4. To Women—Be meek, patient, charitable and diligent to your household duties.
5. To Men—Have a horror for blaspheming, cursing, swearing, gambling and drunkenness; pardon injuries.
6. To Young People—Avoid dangerous occasions, keeping secret company, anything contrary to modesty. Read pious books.
7. To All—Never speak against your neighbor, but always assist and uphold him to the extent of your power.  
"He that shall persevere to the end shall be saved."—St. Matt. xxiv: 13.
8. Never omit your morning and evening prayers, since prayer is necessary for salvation.
9. Remember the presence of God—He sees you at all times and places.
10. Attend Mass devoutly on Sunday and Holy Days. It is a mortal sin wilfully to lose Mass on Days of Obligation. Remember, the same Jesus who once offered Himself for our sins on Mount Calvary again offers Himself on the Altar as on a new Calvary for our Salvation. If possible, hear Mass on week days also.
11. Try to go to Confession and Communion once a month. By Confession your soul is washed in the Precious Blood of Jesus. By Holy Communion you are united to Jesus. Sacraments are fountains of grace, and without grace we can do nothing.
12. Avoid the occasion of sin. "He that loveth danger shall perish in it."—Eccl. iii: 27.
13. Visit frequently the Blessed Sacrament. Pray for the conversion of sinners, for those in their agony, and for the souls in Purgatory.  
"Remember thy end and thou shalt not sin." Think often on the bitter passion of Jesus. People sin because they do not reflect. "With desolation is the world made desolate, because there in no one who thinketh in his heart."

## BAD CATHOLICS.

It is unreasonable and unjust to judge the Holy Catholic Church by the bad lives of many unfaithful members. Catholics are bad, in so far as they do not live as Catholics. The Catholic Church is a good tree and as such can bring forth only good fruit, but as you find bad fruit on the best tree, so you will also find bad fruit on the good tree of the Catholic Church. But, as bad fruit on a good and healthy tree does not owe its being bad to the good tree, but some bad influence from without, so the bad conduct of so many Catholics is due not to the Church, but to some bad influence outside the spirit of the Church.

He who lives up fully to the teaching and direction of the Catholic Church will infallibly become a Saint. All Saints whose sanctity God has made known by miracles were children of the Catholic Church, without a single exception, and Saints are nothing else but the fruit of the good tree of the Catholic Church.

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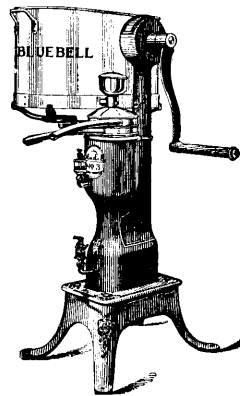
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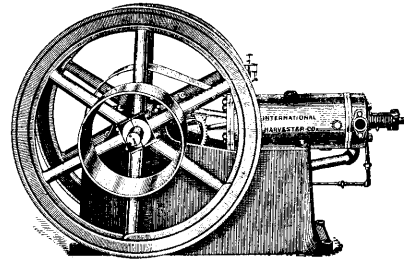
There is a man in every parish, a man who has no family, but who belongs to every family; a man who is called upon to act in the capacity of witness, counsel or agent, in all the most important acts of civil life; who takes the child from the bosom of its mother, and leaves it only at the tomb, who blesses or consecrates the crib, the bed of death and the bier; a man that little children love and revere, whom even unknown persons address as "Father," at the feet of whom and in whose keeping all classes of people deposit their most sacred thoughts, their most hidden sins; a man who is by profession the consoler and healer of all the miseries of soul and body, through whom the rich and the poor are united; at whose door they knock by turns, the one to deposit alms, the other to receive aid; the man who being himself of no social rank, belongs to all classes indiscriminately—to the inferior rank of society by the unostentatious life he leads, and often by humble birth and parentage; to the upper class by education, often by superior talents, and by the sentiments his religion inspires and commands; a man in fine, from whose allowed lips words of divine wisdom are received by all the authority of an oracle, and with entire submission of faith and judgment, this man is the priest.—Lamartine.

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## REGULATIONS FOR LENT.

1. All days of Lent, except Sundays, are fast days.
2. On these days only one full meal is allowed, and it is to be taken about noon unless a change in the hour is approved by the Pastor or Confessor.
3. Those who fast may take a cup of tea or coffee with a small piece of bread or biscuit—nothing else—in the morning, and in the evening a collation of about eight ounces of food.
4. The following persons are not obliged to fast: all under 21 and all over 60 years of age; the sick and infirm; women nursing or bearing children; and all engaged in servile work. In case of doubt, the Pastor or Confessor is to be consulted.
5. All days of Lent are days of abstinence, but by special Indult the Faithful of the Diocese are permitted to use flesh meat as often as they wish on Sunday and at the principal meal on Mondays, Tuesdays, Thursdays, and Saturdays, except the Saturday of Ember Week and of Holy Week.
6. Fish and flesh meat are not to be used at the same meal on any day of Lent, Sunday not excepted.
7. On all days, except Good Friday, lard or the dripping of any flesh meat may be used in preparing food.
8. The Faithful are recommended during Lent to abstain from all intoxicating drinks in remembrance of the Sacred Thirst of Our Lord on the Cross.
9. They will take no part in public amusements.
10. They will assist regularly at the Lenten devotions held in the parish church, and will recite in their homes at least a third part of the Rosary during the family night prayers.
11. Pastors will hold Lenten devotions in the church on Wednesday and Friday of each week, and will terminate them with the Benediction of the Most Holy Sacrament.
12. The Way of the Cross will be made in all Parish Churches on Good Friday, and on that day, by order of the Holy Father, a collection will be taken up for the suitable maintenance of the Holy Places.
13. The obligation of the Easter Communion may be fulfilled any day from Ash Wednesday until Trinity Sunday, both these days included. By fulfilling it early in Lent our acts of penance and of other virtues, done in the state of grace, will be more pleasing to God and more meritorious for ourselves.

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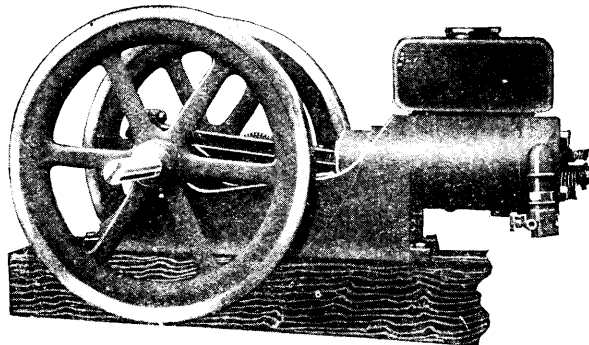
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## Twelve Rules for Rearing Christian Children

1. Be, what the children are to become.
2. Do, what the children ought to do.
3. Avoid doing, what the children are to avoid.
4. Live so, even as your children should live, not only when they see and hear you, but also, when they do not see and hear you.
5. If the children are lacking in duty, then examine into your own existence, acts, and omissions—your entire conduct.
6. If you discover mistakes, sins, and perverseness in yourself, then first reform yourself; then seek to improve and better your children.
7. Be mindful, that your surroundings are such and nothing else than the reflection of your existence, of your conduct.
8. If you will daily allow yourself to be drawn—reared by the Lord, then your children will be rather brought up, drawn, and reared by you.
9. The more obedient you are to God the more obedient will your children be in their manner of conduct to you. Hence wise Solomon prayed the Lord for an obedient heart, so that he might be able to rule and judge his people.
10. Every obstacle between God and an educator is of great danger to the children.
11. An example, or pattern without love for the children is like unto the Moon, that indeed shines but does not give warmth.
12. A parental model, example, or pattern coupled with a cordial and fervent love for the children, is like unto the Sun, that vivifies everything with his invigorating rays.

## RULES FOR EDUCATING CHILDREN.

To train children to become virtuous men and women is a difficult task. It requires good principles, knowledge of human nature, a firm will and moderation and perseverance and careful observation and the grace of God. Regard must be taken of the disposition and inclination of the child. Therefore, perfect equality with different children is excluded, but the following general principles may be applied in all cases:

1. Do everything for the greater honor of God and teach your children to do the same.
2. Your children belong to God. You are His representatives. In this sense raise your children.
3. Do not simply teach virtue, but practice it yourself. Words teach, examples attract the will; as the parents, so the children.
4. Begin accompanying, and finish your daily task of training the children with prayer. Only if God bestows rich blessings the work can succeed. Recommend your children to the Sacred Heart of Jesus, the Blessed Virgin, the Guardian Angel and Patron Saint.
5. Watch and pray for your children day and night in and about the house. Hired hands are also recommended to your vigilant care.
6. Train especially the first child well—his example will be followed by the rest.
7. Train your children early to a faithful discharge of duty. The first seven years usually indicate the child's future.
8. Observe order, cleanliness and moderation in all things; disorder, uncleanness and intemperance cause sickness and other evils of soul and body.
9. Teach your children to deny themselves also in lawful things else the evil inclinations will overrule.
10. Teach your children to be industrious and saving, but not avaricious. This will lay the foundation for success in life.
11. Suppress from the beginning all inclinations to evil, viz., pride, immodesty, envy, selfishness, laziness, lies.
12. Train your children to obedience, humility and friendliness. The habits of youth will prevail in all the later years.
13. Avoid bad habits, because they are transmitted to your children.
14. Do not give your children sharp food or drink and too much of delicacies. It makes your children passionate, weak-minded and lazy.
15. Perish wilful, malicious faults of children, not in anger, but in love and with the good intention of correcting them. God also chastises those whom He loves.
16. Punish more through privation, mortification and humiliation. Bodily punishment should be applied for grosser faults, and when all other punishments fail to correct.
17. First correct and warn, then threaten with punishment. Be sure and keep your word whether you promise a reward or threaten a punishment.
18. Do not call your children coarse or base names, or punish them unjustly, for such would embitter, but not correct them.
19. Father and mother must work together harmoniously in the work of bringing up their children, especially in punishing them. They must not have a pet child.
20. Send your children to the parish school regularly from the beginning of their school days. Without religion there is no true education.
21. Parents should respect the teacher and never reproach him in the presence of the children. The teacher needs the respect of your children if his work should be crowned with success. Children will not respect the teacher if the parents do not.
22. Support the teachers by insisting that your children make their home tasks and prepare their lessons. Be not angry if your children receive a just punishment, rather add another punishment to support the respect of the teacher. School and home must support one another.

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