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STRANGE BUT TRUE

Catholic Facts But Little Known

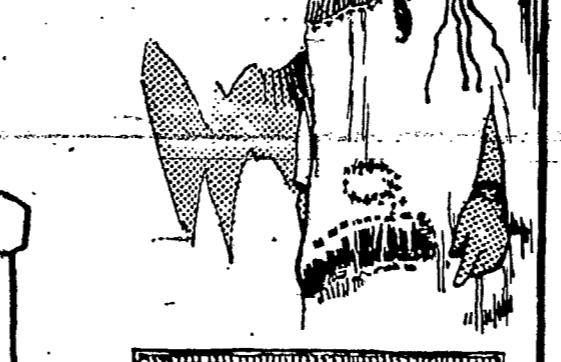
By M. J. MURRAY



Margaret Shosh,
an Apache
Indian girl, whose
father was medicine
man of the
Geronimo tribe,
now teaches
the Catholic
catechism to
her people in
New Mexico

The number of the Cardinals
was fixed at seventy by Pope
Sixtus V in 1586 after
the number of the seventy
apostles whom God gave
to Moses as his assistants
and Counsellors.

FRANCES ALLEN, daughter
of Ethan Allen, Vermont patri-
ot of the Revolutionary War,
was the first woman of New
England birth to become a nun.
Her father was an atheist.
Miss Allen overcame many ob-
stacles to embrace the Faith
and to enter the Order of the
Sisters of Notre Dame at
Hotel Dieu, Montreal.
She died in 1819.



Mrs. WAGNER of
CRESCO, IOWA,
mother of fifteen children,
gave seven of them to the
religious life

ANSWER to last week's question
The superstition about
walking under ladders arose from a medieval legend that when
Christ's body was being removed from the Cross the Devil went
beneath the ladder in an attempt to push it over.

Strange Marriage Laws in Malabar Hinder Christianization of People

(Fides Service)
(Recent attempts in the Madras
Legislature to abolish some of the
ancient laws concerning mari-
mony and inheritance among the
Brahmins of Malabar suggested the
following sketch of customs among
these high caste natives of South
India)
Anyone with even a slight knowl-
edge of Indian customs, of their
divisions of caste, and of the legend
of the divine origin of the Brahmins,
will find it difficult to understand
that these are the people who form
the divine aristocracy of Malabar. In
Malabar these Brahmins are known
as Nambuttiri. They have various
points of contact with Brahmins of
other parts of India but they differ
from them in certain characteristics.
They are particularly obstinate in
repelling all innovations, they dis-
dain engaging in even those occupa-
tions of modern times which Brah-
mins of other parts of India have un-
dertaken and they continue in the
patriarchal system which they had
when the god Parasurama first
brought them to Malabar. The Nam-
buttiri are not only descendants of
the gods but own a great part of the
land in the region in which they live
and administer it somewhat after the
fashion of mediaeval country lords.
In Cochin, a tiny independent state
which forms a part of the geograph-
ical-ethnological agglomeration called
Malabar, it is said that one of the
Nambuttiri is richer than the Rajah
of the country.
No contact with Westerners
Far from the tumult of city life
shut up in their specially designed
houses, they devote themselves to the
study of Sanskrit and the sacred
books. Knowing but little English
they have no contact with Western-
ers, nor do they participate in the
political movements which today are
agitating all India. For this reason
they are considered as backward peo-
ple and are unpopular and con-
tempted by those who profess ideas
which were quite foreign even 20
years ago. Their diversions are sim-
ple, consisting in chess and a pan-
tomime theatre in which the actors
portray the principal events of the
Ramayan. They are content with a
single meal of rice and curry each
day and in the evening take a little
fruit. The wife serves at table and
later eats in solitude what her hus-
band has left. Followers of Hindu-
ism, they practice all its super-
stitions and the cult of sacred ani-
mals.
Inheritance laws and matrimonial
laws have an intimate connection
and tend to conserve caste, together
with its divine nobility and economic
supremacy. Family property may
not be divided among the sons, it
passes entirely to the oldest, the
only one of the sons who is per-
mitted to marry a woman of the same
caste. The other sons must content
themselves with a union with con-
cubines, called Sambandham, with
women of inferior caste, usually
Nayars, and the issue of these unions
may not be considered as Nambuttiri.
Such illicit marriages and the poly-
gamy permitted by the laws of caste
have corrupted both customs and the
idea of sanctity and inviolability of

The Holy Sacrifice Of the Mass

(Continued from Page Three)
and holy mysteries have refreshed
who live and reignest world with
out end Amen"
He goes again to the center of the
altar, resumes the contents of the
chalice, and places it as at the be-
ginning of the Mass, before the tab-
ernacle.
Immediately follows what is known
as the Post Communion. It is an act
of thanksgiving for the reception of
the grace as the result of the Eu-
charistic Sacrifice. The celebrant ap-
proaches the center of the altar and
says "The Lord be with you," and
the people, through the altar boy,
"And with the spirit." There follow
what are known as the Post-Com-
munion orations of the Mass, which
synchronize with the other orations
but differ in this respect that they
are of a thanksgiving nature.
Having concluded these prayers
the priest goes to the center of the
altar, faces the people and says
"Dominus Vobiscum." "The Lord be
with you." If he has recited the
"Gloria in Excelsis Deo" at the for-
part of the Mass, he now recites "In
missa," which translated means
"Go, the Mass is finished"; if there
has been no "Gloria" then—"Bene-
dicamus Domino." "Let us bless the
Lord," and the answer to both is
"Deo gratias." Thanks be to God.
Whilst the priest faces the altar
with his hands joined above it, bows
his head, he says in silence this pray-
er:
"May the performance of my hom-
age be pleasing to Thee, O Holy Trin-
ity; and grant that the Sacrifice
which I, though unworthy, have of-
fered in Thy sight, O Majesty,
may be acceptable unto Thee, and
may, through Thy mercy, be a pro-
pitiatory for myself and all those for
whom I have offered it. Through
Christ Our Lord. Amen."
Turning about to the people he
raises his hand in blessing, saying:
"May Almighty God bless you, the
Father, the Son and the Holy Ghost.
Amen." We might say that it is
similar to the Act of Our Lord on
Mount Olivet when in the presence of
His Mother and Disciples, He ascend-
ed to heaven; and as the Scripture
says: "He blessed them with uplifted
Hands." May we take it for granted
that on this occasion He raised His
Hand with the Sign of the Cross.
The concluding act of the Mass is
the recitation of the Holy Gospel ac-
cording to St. John, the 1 Chapter
(1 to 14) Verse. It is an eulogy of
the Second Person of the Blessed
Trinity, the Only-Begotten Son of the
Father, Jesus Christ, Who came upon
earth, redeemed mankind and left
the grace to become children of God
and heirs of the Kingdom of
Heaven.
Descending to the foot of the al-
tar, the priest recites in English three
Hail Marys with the people, Hail
Holy Queen and two other prayers
for the welfare of the Church and
mankind. These prayers are now re-
quired for the protection of the Church
against the hordes of materialists.
With these words are concluded
my talks upon the "Holy Sacrifice of
the Mass." I have done my bit to
explain clearly the greatest act of
worship given man by God. May you
treasure it; use it as a means of sanc-
tifying your soul; draw the Blessing
of God upon you, whether Saint or
sinner, and finally, through its ef-
fectiveness lead you back to the
realms of eternal bliss. God Bless
you, my dear friends. Farewell!

Religion versus Socialism

Religion must confront socialism
face to face and the must say: I am
the church of the poor as well as of
the rich. The millionaire and the
mendicant kneel in equal humbleness
before the altar. The prince and pauper
approach my altar table with folded
hands and downcast eyes. The rich
and poor you shall always have with
me. You will always have Divines
feasting in his banquet hall and Laz-
arus languishing at his gate. So long
as men are born with unequal powers
and labor with unequal energy and
live their lives with unequal wisdom
you will always have the poor. You
cannot change these things. I have
the richest are poor and the poor live
in abundance. Robbery is a poor
business for an honest people.—Rev.
John Cavanaugh, C.S.C., in the Indi-
ana Catholic.

PROPAGATION OF THE FAITH SOCIETY

Diocese of Rochester, N. Y. Rev. Leo C. Mooney, Director
Columbus Civic Center, 50 Chestnut Street
Stone 1492
This copy is edited by the Diocesan Office in connection with
National Office. Inquiries concerning missions welcomed.

St. Therese's Roses
To foster boundless confidence in
the powerful intercession of St.
Therese of the Child-Jesus, I, as a
foreign missionary, wish to relate the
following:
On reaching this mission center of
Andavooral in British India at the
close of the year 1921, I found my-
self faced with the problem of shel-
tering my numerous flock for the
Sunday Masses. The only accom-
modation I had for my two thousand
Christians was a little chapel thirty-
six by fourteen feet, with two small
windows.
A spacious church, 110 feet by 47
feet was under construction when the
war broke out. Because of the lack
of funds it was necessary to discon-
tinue the work. On his death-bed,
my predecessor had anxiously com-
mended his work to his Superiors.
Late in the year 1922, with a few
extra rupees on hand, the work was
resumed. All our confidence had
been placed in the Little Flower of
Jesus and her statue had been placed
on the veranda of the priest's house,
which was directly in front of the un-
finished building. From that day
forth, the Little Saint, as yet un-
known in these parts, attracted Chris-
tians and pagans alike. The Chris-
tians fell at her feet and begged her
aid that they might be enabled to
build a larger church. Their prayers
were graciously answered.
It was now no longer necessary to
stop the work of building and with-
in less than two years, a church that
could accommodate 2,500 people was
an accomplished fact. It required
over two thousand pounds to finish
the work, and except for a very small
portion, the whole sum was raised
through voluntary contributions, or-
ganized by the Little Patron of
missionaries.
A few weeks before her beatifica-
tion, a confrere who was well aware
of my needs, said "Blessed Therese
will send you a gift on her festi-
val." The exact date of the feast
was unknown in this far-away dis-
trict. Although grand preparations
were being made in Rome. However,
on Sunday, April 29th, there reached
Andavooral, from distant America,
a letter containing a check for three
hundred dollars, which amounted to
nearly one thousand rupees in In-
dian money. Was not this the gift of
the newly canonized?
One more miracle we have sought the aid
of the angelic saint. For the zealous
Indian nuns who landed here three
years ago are sadly in need of a con-
vent. The house which they occupy
is situated in the midst of a busy
arming village. It is narrow and
broken in to tumble down.
The nuns are greatly needed for
the instruction of the women in these
parts. Of the 450 marriages that I
have blessed in the past ten years,
only four girls know how to sign
their name. The use of foul lan-
guage is not uncommon among
the Indian women. A good Catho-
lic education would eliminate such evils.
The women turn to their nuns for
aid and advice in their physical af-
fairs. Once a week the sisters go
out to the surrounding pagan vil-
lages, visit the sick, dispense medi-
cines, and baptize those in danger of
death. Thus many children and old-
er folk are won to Christ and His
Kingdom is extended.
A great deal of building material
has been contributed to the nuns and
it is hoped that through the aid of
the Little Flower they will have a
convent by the end of the year. May
her saintly smiles bless us all.—Louis
Lavelle in the Little Flower Magazine.

An Editor's Prayer

From "The Fair East," to St. Fran-
cis de Sales, Patron of Journalists
When the galleys are strown around
us
And the dummy is due tonight,
When a proof is lost amid manu-
script's tossed,
And there's something still to
write;
When we sit at the keys, bewildered,
And all inspiration fails,
Then share the balm of thy heavenly
plain,
Good St. Francis de Sales,
When an author forgets his promise,
But the printer remembers ours,
When copy is shy, till the hurry is
nigh—
And then when it comes in
showers,
When we don't catch sight of the
misprints
Till the issue is all in the mails,
Then keep us whole, in body and
soul.
Brave St. Francis de Sales!
When our pet idea is borrowed
(With never a credit line),
When the readers resent what nobody
meant,
And when mailing lists decline,
When we're tempted to write in acid,
Forgetting our Phobos and Grails,
Then bind our hands in charity
bands.
Sweet St. Francis de Sales,
When all in a day, they call us
Too plus, too worldly, too loud,
Not up to the knees of the Ph. I's,
And over the heads of the crowd
Or (worse) when we think we're
weighty,
That the world before us quails,
Oh, keep us sane, and pleasant and
kind.
Wise St. Francis de Sales,
When the very last run is printed
And the pens and presses are
stilled,
And the editor's "We" is the soul of
me.
By the dread of judgment chilled
May some word of mine that was
fruitful
Be found in the fateful scales,
So aid all men who wield pipe and
pen.
Great St. Francis de Sales!
—Nanky Poo.

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