Livinganu, south India village, demandon po left in charge of local school threatened

inella Christians Fight Communist Education Bill

An increasingly tense situation has developed in the South india state of Kerala where the Assembly passed a bill this week nationalizing all private schools. According to Religious News Service the measure still needs the signature of the state Governor and the President of India before it Gi ::: can become law.

At stake in the nationalization plan is the fate of 8,170 Christian schools, 1,691 of them Catholic. The schools are open to all castes and creeds and sometimes have a preponderance of mon-Christian students.

The situation has been marked by attacks on Roman Catholic schools by Communist mobs, protest statements and railles by Christian opponents of the Communist nationalisation plans, and a charge by a top Communist official that Cathodie "olirarcha" have haunched a "hate and murder" campaign to wreck India's "progress" in education.

Lerals has the largest proportion of Christians of any of India 14 states, and the standard of education is higher than elewhere in India. It became India's only Red-ruled state in the February-March elections, when the Communists gained a majority in the 126 - seat legislature.

THE TROUBLE began im June, when a bill was made public giving the government power to take over all private schools whenever the government leemed necessary. The measure also provides that schools allowed to continue must select their teachers from a governmentapproved

The Christian community reacted sharply to the bill. It had been he servet that the governmost want let on undermining the befluence of Christianity in the country's schools - most of them are run by private bodies - and to infrocluce Marxist and athelstic izadoctrizautions...

For two months previously, Education Minister Joseph Mundmasery, an ex-Catholic, had canwasted support for the proposed measure, claiming it would be a charter of libearty for the

The Mint cofficial protest was sounded by the Lour Catholic archbishops and 13 bishops of Kerala at a conference in Ernakulum. They issued a statement maying that "as persons responsible for the moral and spiritual progress of the Catholic population of the country" they were copposed to all efforts to nationalize eclucation. They said the bill would violate the right of the minority communities under the India constitution to conduct their own schools.

Kerrale's 13,500,000 Casholics and «catechammens», 960,000 Jacobiters, and 650,000 Projectionies.

Immaedately after publication pattern."

underscored the nationwide ten government's attempt to "reduce democratic way. education to a state monopoly and to the status of a political instrument of the political party the depressed economic and social in pcwer.

attacked the Catholic National of the few in a state long regard College in Quolon and later ed as India's "sick child" caused stoned teachers and students at fall prey to Communist promises two Catholic high schools in the of immediate relief from their same city. Police authorities ap misery.



'Red rule, famine rule' says the signs protesting Communist control of Kerala, south India state which this week took over 3,000 private schools there.

parently made no attempt to interfere.

PROTEST RALLIES against of the bill, 26 archbishops and the bill were held in cities bishops representing various bod- throughout the country. In Trivies in Kerala met at Kottayam andrum, marchers wore black and Essued a joint, statement badges to symbolize their prowarning that the bill was chiefly test. At Trichur, students staged aimed at "regimerating the edu- a rally at which resolutions were ational system on a Communist adopted urging the government to withdraw the measure.

Signers of the soint statements Christians have not been alone, young? included, besides the IT Catho in opposing the bill Thousands lic Erishops, prelates of the of Hindus and Moslems attended Church of South India and of the a protest meeting at Allepy, a Orthodox Armenian and Syrian Communist stronghold known as Churches. The South I n d i a Kerala's "Moscow." In addition, Church was formed in 1947 major political parties have critithrough the merger of Anglican, cized it. The Kerala State Com-Reformed, Methodist, Presbyter mittee of the Indian Congress ian and Congregational bodies. Party called it "ill-conceived, ill-O THE B. DEVELOPMENTS drafted, and totalitarian in the

sion created by what the joint Kerala is the only state where statement also charged was the Communism gained power in a Do I say that young Catho

The Communists capitalized on conditions of the area. The extreme poverty of the many in In July, Communist students contrast to the wealth and luxury

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MOST REVILEND JAMES EDWARD KEARNEY D.D., President

Alle Office & Richard & Machanter Catholic Press, Association. 41 Grant Ave. Auburn 3-3114 313 Bealty Bidg:—Phone 2-3188 or 2-3423 week-re liefer to bet of Congress of March 8 1879. our Part | Part of Septimina (n. (), 1, 14,50

Advice On How To Grow Old Gracefully

It is well known that the day is tast approaching when old people will outnumber the young in America.

Insurance charts reveal that ife expectancy is much greater today than it was lifty years ago.

It can be taken for a fact therefore, that old people are numerous in the society of today, and that they are growing more numerous by the year-

Another fact is that they are too often spiritizally neglected.

A great deal of morral counsel of apiritual direction and emongament, is given to the young, too little is directed to the old. Yet old people can still play a large part in making a peaceful world and sawing the souls of others, if omly they can be encouraged to resist the faults that are common to the old, and so use rightly the in-fluence that are always brings.

This treatise is therefore directed to old people in an effort to help them do the useful. things that only the old can do.. Dictatorship

THE QUESTION WILL imraed. iately arise in the rainds of some: "At what age does one become an 'old' person?"

No answer can be categorical. Some persons are old at fffty. Others, and they are ex-

> By father Miller, C.SS_R.

ceptions, retain a youthful outlook and manifest leve of the common faults of the old, up to seventy.

For the sake of definiteness, let us say that, if you have passed sixty, you may and should read what follows carefully, and apply as much of it to yourself as fits your character and habits.

It will do no harm for younger people to read it too, because everybody should be interested in preparing "to grow old gracefully and profitably."

Under each heading, there will be an explanation. a brief examination of conscience to be made by the old, and positive, practical suggestions for action.

Pessimism

The old are usually inclined to be pessimistic about the state of the world, the abilities and morals of the young, the methods of a new remeration that differ from their own.

Throughout history old people have been inclined to use such expressions as these: The world is going to the dogs." "In my day there wasn't half as much sin and evil as there is today." "Young people are irresponsible, heartless, undependable, unprincipled to-

PERHAPS as an older person, you have given voice to just such comments. If not, maybe you can find something of the pessimistic attitude of your own mind in honest answers to the following ques-

• Do I look with disfavor on the manner in which my married children or grandchildten are raising their families?

• Do I speak often of "what we did" and "what was demanded of us" when we were.

Do I blame the entire modern generation where I read stories in the paper about juvenile delinquency and atrocious

• Do I say that young people would be far better off if they lived and worked like we oldtimers did before there were unions, high salaries, social security, etc?.

licsof today, with their frequent Communion, etc., are not so good as we were in days when we received Communion only once or a lew times a year?

If you have to amower yes to these and similar questions, you have fallem into the common and characteristic pessimism of the old. You need to resist it by putting Into practice the following convictions: There has always been evil in the world. It does little good to compare the evils of one age with another. Rather, it does immeasureable harms for old people to be constantly telling young people that they are hopeless, impossible, lost

This merely destroys all the good influence that the old might have on the young. • Few old people have gone through their whole Lives without ever commutating a serious

sin or making a grave mistake. It is absolutely necessary that old people be humble enough to remember their own sing when they are inclined to

berate the young for theirs. If they did, they would lovingly try to help the young avoid sin, rather than condemn them after they have fallen.

 Old people must remember that God's providence still rules the world, and that He is the only One who can judge others rightly.

Complaints about the modern generation are often complaints' against God, because He does not regulate things as the old person wants them to be regulated.

· Instead of complaining

about the modern world, old

people should try to win the

love of those whom they can help by good advice, and pray for those whom they cannot help in any other way. Every tendency to complain should be turned into a prayer, in the spirit of optimism, that

is based on the Christian belief

in the efficacy of true prayer.

It is a common tendency of old persons to like to dictate to the young. Especially those older people who have raised a family, and seen their children marry and begin to raise families of their own, find it difficult to relinquish the reins of authority that they held so

This tendency, when undisciplined, induces many old people, especially those who live with a married son or daughter, to dictate to their children and their childrens' children.

But they are dead wrong, and can be sure they are wrong if they have to answer the following questions in the affirmative:

1. Do I still look upon my married sons and daughters as little children and give them orders and reprimands about the way they manage their home and raise their children?

2. Do I demand that my married son or daughter pay as much (or even more) attention to me as to their partner in marriage?

3. Do I scold and punish my grandchildren, as if I were their parent and had direct authority over them, when I such authority?

for my grandchildren by complaining and nagging about their noisiness, their bad manners, their games, etc., because they disturb my peace? 5. Do I awaken in my own

4. Do I make life miserable

children distrust of their partners in marriage, or their inlaws, by criticizing them, carrying tales about them, rashjudging their characters?

6. Do I even attempt to dictate to my married children as to whether they should have children or how many children they should have, thus actually encouraging them to sin?

7. Do I insist on living with a married son or daughter when I do have, or could have, a home or apartment of my

DICTATORSHIP of the old over the young in one or more of these forms is a most frequent cause of unhappiness in homes. To avoid it, old people must in all humility face these truths and try to live by them:

1. While children always owe respect, honor and love to their parents, the obligation of showing their first love and their greatest attention is due to their partners in marriage.

God Elimedif said that they shall leave lather and mother and cleave to their spouses. It is therefore clearly wrong for a mother or father to demand the first and greatest love of their married diddren.

2 Martine gave to a humbone end wife the full authority to rule over their own home and to near the children God sends them. If it is necessary that a married couple live with the parents of one of them, or if they take into their home the tather or mother of either of them, they have a right to be free from dictation, interfereence, nagging and rebukes from the older person or persons, in all things pertaining to

3. Older people must remember that so long as they live with their married children, they will be tempted to dictate and interfere in their home, and they should resist the temptation with all their

4. It is one of the strictest obligations laid on the old not to foment or encourage illfeeling between their own children and the persons whom they have married. Old people should endeavor to increase the family loyalty of their married children, not to decrease it in any way.

They should encourage them to bear patiently with their partner's faults, not to increase their bitterness or ill-feeling.

5. Old people must be especially on guard against showing resentment for or continually nagging at children. It is natural that the antics and noise of children become annoying to old people at times.

A vast spiritual fund of patience must be developed to hide such feelings of annoyance.

6. The old person who encourages young people to sin, by birth-control, or encourages an abortion, or recommends sterilization, is an agent of the devil, and will probably have the devil as a companion for all eternity.

7. This should be the general philosophy of old people in respect to the young with whom they live or in whose welfare they are deeply concerned: 'My principal work in life is done. My family has been raised. I have no right now to interefer in the raising of other families, not even those of my own children. I shall be happy to help them when I can and when they ask for my help.

Sloth

It may seem unfair and hardhearted to say that a common fault of old people is sloth.

It is often said that old age is a time for taking it easy, for

resting, for retirement from the activities of youth. To a certain extent this is true, but not to the extent that it should make idleness the great end and purpose of an old person's

Spiritual sloth is not uncommon among the a ged. This is the sloth by which they seem unmindful and unconcerned about the many profitable spiritual exercises in which they could take part.

Such sloth is often merely the reaping of what they have

PEOPLE who in their vigorous years never did give much time to God or paraver or the reception of the sacraments, will, if they do not rouse themselves, be just as spiritually lax in their old age.

However, they do have the most effective motives for rousing themselves. Death is not far off, and they have much to make up for. Surely they should be moved to using their remaining time well.

There is also such a thing as physical sloth among the aged. Everybody knows that there are some old people who, because of some disease or because of complete physical incapacity, can do little except pray and offer up their sufferings for sinners.

But there are many others, some in institutions and some in private homes, who could occupy themselves with some sort of useful activity.

Instead of that they spend most of their time sitting and gossiping, or day-dreaming about the past, or complaining of their woes. They could read, especially lives of the saints and other inspirational literature; they coud sew and crochet and thus reap the joys that comes from making things for others; they could do little domestic tasks, either in an institution or in a home, that would win great, merit from God and loving gratitude

Even though all other occupations are impossible for certain old people, they are always capable of praying.

from those they serve.

So long as the mind is clear and undiseased, prayer can be union with God. The same power that is so often used by the old for day-dreaming about the past, mulling over reasons for bitterness against others, judging and condemning the young, can be used to raise them to a closer and more intimate union with God.

This requires meditation on the passion and death of Our Lord, learning the art of remembering the presence of God, and uttering frequent little prayers of sorrow for past sins, resignation, petition for others in need and loving intimacy with God.

This article 'Advice For Old People' may be obtained for 5 cents from The Liguorian Pamphlet Office, Redemptorist Fathers, Liguori, Missouri

* COURIER-JOURNAL Friday, September 6, 1957

JOSEPH BREIG



How I Got Poorer And Poorer

A New Orleans group known as the Association of Catholic Laymen recently asked Pope Pius XII to de



I find my comment tak. ing the follow. ing form.

At the Last Supper, the heart of Jesus Christ flowed over with love for human beings. He spoke with unaccustomed emotion.

To his disciples, He said that for a long time He had desired with a great desire to eat this

passover meal with them. He instituted the sacrament of Holy Communion, giving Himself to them, under the appearance of bread and wine, to be food and drink and medicine for their

He did this in order that His followers might be filled with His own surpassing love of God and mankind.

A DISPUTE AROSE among the disciples as to which of them was reputed greatest. Chust quelled it with the words, "Let him who is greatest among you become as the youngest, and him who is the chief as the servant."

He dramatized his meaning by washing the feet of those present. Becoming troubled in spirit. He told them that one of them would betray Him.

At this point Judas departed. He did not stay to hear Christ saying, "A new commandment I give you, that you love one another as I have loved you."

And in what manner did He love them? "Greater love than this no one has," He said, "that one lay down his life for his

He defined the word "friends" -"You are my friends if you do the things I command your." And He had that moment commanded them to "love one another as I have loved you."

Then Christ began His great final prayer:

"Father, the hour has come!

"I have manifested thy name to the men whom thou hast given out of the world . . .

Glorify thy Son . . .

"I pray for them; not for the world do I pray, but for those who thou hast given me, because they are thine; and all things that are mine are thine, and thine are mine, and I am glori-

"Holy Father, keep in thy showman, whose territory had name those whom thou hast

"That they may be one even

"Sanctify them in the truth. Thy word is truth.

"Even as thou has sent me into the world, so I also have sent them into the world. And for them I sanctify myself, that they

"Yet not for these only do I rectors, he would be made chap, pray, but for those also who lain of their lodge and receive a through their word are to be-

"That all may be one, even as thou, Father, in me and I in thee. "That they also may be one in

"That the world may believe that thou hast sent me. "And the glory that thou hast

given me, I have given to them. "That they may be one, even

"I in them and thou in me. "That they may be perfected

"And that the world may know that thou hast sent me, and that thou hast loved them even as

thou hast loved me . . . "And I have made known to them thy name, and will make it known, in order that the love with which thou hast loved me may be in them, and I in them."

After saying these things, Jesus went forth with his disciples beyond the brook Cedron. And there Judas betrayed Him to those who hated His teaching.



Hot Springs, Ark -(NC)- Bill Durant, once famous circus clown, now blind, presents encyclopedia to Sister Humbelene of St. Joseph's Hospital as student nurse looks on Durant, prominent

Arkansas businessman says faith sided him to find happiness despite handkap. 'I Use My Head Instead Of My Eyes'

By ANNE HEAGNEY

(N.C.W.C. News Service) Hot Springs, Ark. - "If a man has faith in his God, ally the many show people who what more does he need?

who operates a news stand and shoeshine parlor in this famous main ingredient in Blind Bill's been the whole country. mobile accident in 1938, he found a new way of life that has brought financial success, the warm regard of his fellowmen

Blind Bill has been in business at St. Joseph's Hospital, providsince 1943 and he's done well in ing free bus transportation and the \$80.000 home for meming free bus transportation and transportation from unselfish giving. building, a snug, well-stocked place with circus pictures lining the walls, souvenirs of the old tinsel and sawdust life under the

big top. Al G. Barnes, Clyde Beatty, nursing, calls him "their foster Hazenback and Wallace, Ring father and sometimes cautions but Blind Bill is active in the

ACTUALLY HE was born to soft touch" but believes firmly radio. the circus life. His parents were you get back what you give. on time road with the Kit Carson Charity, good will to men, like Wild West Show when he arriv. the bread cast on the water of legible hand and his hearing is rope walkers and came from

50th birthday gives a threeman. Most of us expect the guests to bring the presents to at his.

After the first thousand guests count.

up with toys, treats and novel-

health resort, asked the question formula for a good life. Every Bill was done for, down and and the satisfying joy that comes! Whenever a circus comes to ed that a few years later Blind

tersection. He owns the one-room and sold delate them one and sold delate them. daughter, Barbara Louise.

ley, Tom Mix — he's been with future instead of giving away his Moose, Eagles and Lions. them all. He even owned a two money as fast as he makes it. ring circus himseif.

ed on June 2, 1904, at Wilming the old proverb, always pays off so acute that he remembers ton. Del. His parents were tight in his book. "I know what it is to be broke. eastern Arkansas. Bill was their cold, hungry," he'll tell you. only child. "After I lost my sight I spent The way he celebrated his every cent I had trying to get it back. The Niles Eye Bank, the dimensional picture of the inner Mayos, Johns Hopkins and others day and when he shuts up shop

away." It was a terrifying verdict, arrived - they ranged from teen doomed to a life of perpetual agers down to babes in arms _ night, and those first years were Bill's helpers stopped keeping desperate and alone. He had not yet married and his parents were come to pass?

A whole street was blocked off and lined with long tables piled SO BILL CAME back to Hot up with tows treats and novel. Springs where he could tap his way around the familiar streets with his white came and recog-Making children happy is a nize the voices of friends, especi-

winter here. It was a great fied in them . . . shock for them to see him like BLIND BILL DURANT, the former bigtime showman this - Bill Durant the versatile

> Fourth of July he gives a mam out, so his friends would say to moth picnic at the Good Shepherd themselves as they pressed a Children's Home and invites "sawbuck" in his hand.

They never would have believtown he takes the Good Shepherd Bill would be a prime mover in and cold drinks they can con nor that besides being a charter outings is his four-year-old rectors he would be made chan Sister Mary Humbelene, direc bronze plaque in recognition of lieve in me. tor of St. Joseph's school of outstanding services.

Not only did all this come true. him to provide more for his own Catholic Men's club, the Elks,

BLIND BILL admits he's "a He frequently talks over the Using a ruler, he writes a fine

> voices he hasn't heard in months He looks straight at you when he talks and you'd never know his large intelligent gray eyes are without sight.

He's on the job 15 hours a every doctor said the same at night, a driver takes him to thing: It's hopeless, both optic his ranch type home on Lake a birthday party; instead Blind nerves are destroyed. Go home, Hamilton. Its red, white and Bill gave away 15,000 presents you're only throwing your money blue roof is as colorful as the circus cars he once called home.

"It's easy to pick out that way," he explains. How did all these marvels

"I learned to use my head instead of my eyes," he says, "I'm not sorry for myself -- 'weep and you weep alone.' It takes will power, determination and most of all, faith."

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