[illegible] Religion Cloud [illegible] McCoy Case

[illegible] courts will decide whether Mr. and [illegible] must return to Massachusetts to face [illegible] "kidnapped" Hildy McCoy.

[illegible] adopted the Catholic child from her [illegible] now wants the child brought up as a [illegible] couple reply that they will see to Hildy's [illegible] but insist she remain with them, "the only [illegible] the child has ever known."

[illegible] has been featured in newspapers and magazines [illegible] impression that some worthless mother sud[illegible] the happy home life of a child she [illegible] until the Catholic Church pressured her [illegible] of the case.

[illegible] facts which must not be overlooked include [illegible]

FIRST—The child's mother has been trying for six [illegible] to correct her original mistake. The Ellises have man[illegible] the law during that time. They fled from [illegible] lived in virtual hiding, and finally escaped [illegible] in order to keep the child despite Massachusetts [illegible] laws requiring adopting parents to be of the same religion as the child.

NEXT—It is also interesting to note that in a similar case some few years back in Europe where the situation was reversed—a Jewish war waif reared in a Catholic home—Catholics were accused of stealing Jewish babies.

Now the hue and cry is raised that Catholics are "narrow, bigoted, and prejudiced" simply because they want state laws enforced and a mother's rights vindicated.

FINALLY—Massachusetts adoption and foster home laws, like New York laws on the subject, have been framed by experts who have the facts of thousands of cases to guide them in determining what is best for children who are born without benefit of wedded parents. If this couple, regardless of their race or religion, are now allowed to flaunt the law, the whole carefully constructed procedure of handling adoptions will receive a serious set-back.

What will be the result?

Hildy McCoy, Catholic or otherwise, will stay in her Jewish home and the champions of tolerance will hail the episode as a victory.

But then the door will be open for a rash of similar irresponsible adoption arrangements made without benefit of experienced child-care agencies. In the long run there will be misplaced children, broken hearts, broken lives.

Hildy McCoy stands as a symbol not of Catholic-Jewish tensions but as a sign whether we Americans respect our laws or choose to honor those who defy them.

As Catholics, as Jews, as Americans we can hope for only one solution and that is that the wisely conceived Massachusetts law be enforced in preference to the swaying emotions of a fickle public opinion.

U.S. Navy Sails To Save Jordan's Oil, Independence

Atom armed ships of the U.S. Sixth Fleet churned through Mediterranean waters this week to thwart communist penetration of Jordan, tiny kingdom east of Israel.

The swift American action apparently saved the kingdom's jittery throne for its 21-year-old King Hussein, despite his blasts repudiating U.S. intervention.

One question still puzzles many Americans.

How come the U. S. acted so promptly to save little Jordan from communist control, when last October the U. S. sat on its hands while Hungary pleaded for aid?

For ten centuries, the Hungarians defended Europe and the Christian concept of freedom against Huns, Turks, Nazis and Communists. In the Hungarian hour of need, the free world sent U.N. troops to save the Suez instead but would not send even a soldier to Budapest.

Now our Navy with its air and atom might bristling in Middle East sunshine steams to the defense of a ten-year-old Arab outpost.

Some experts say, "We learned our lesson in Budapest. Now we know that the U. S. has to display its weapons to deter Soviet expansion."

Other experts say, "There was no oil in Hungary, just people."

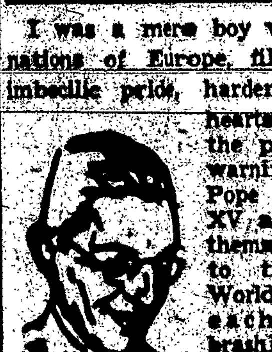
Whatever the reason for the U. S. action, Jordan's crisis is temporarily quiet and Soviet influence in the Middle East is restricted to Egypt and Syria. Had Hussein failed to keep his throne, a strong pro-communist government would undoubtedly rule the sandy kingdom, a Kremlin wedge in the oil-rich crescent connecting Asia and Africa.

Strange But True . . .

JOSEPH BREIG

Pius XII's Better World

I was a mere boy when the nations of Europe, filled with imbecilic pride, hardened their hearts against the pleas and warnings of Pope Benedict XV and flung themselves into the first World War, each side brashly confident that it could crush the other in a few weeks


Breig

For years, Pope after Pope had cried out against the fatal error of exaggerated nationalism —that repulsive ape of patriotism—which was driving Europe to inevitable war.

And Leo XIII had analyzed another deadly danger: communism, which would surely spread like a dread infection unless social injustice were corrected.

The peoples and their rulers smiled with contempt; what did those white-cassocked men in the Vatican know about human affairs? Let them tend to their preposterous praying!

The war was to last a fortnight at most; but for three years, pitifully brave men of the old Christian civilizations died under deluges of shells or in lunatic "over-the-top" charges at opposing trenches.

THEN MY OWN country was drawn in, and for more than another year the blood of America was added to the fatal flood. At last there came an armistice; not peace but an armistice of exhaustion, devoid of love or contrition.

You would have thought that the holocaust would have opened men's eyes, but it did not.

I had been born into a world that was to know no tranquility; a world of frantic idiocy, running helterskelter away from God and from those whom God had placed on earth to convey to mankind His wisdom and graces.

IN THE CLOSING days of World War I, the seeds of the next catastrophe were sown. Men who denied God and hated human society murdered their way to the mastery of Russia, and in the very time of armistice declared underground war on all other nations.

Again the world had turned a deaf ear to Rome. Pius XII had warned that nothing is lost by peace and all might be lost by war; but World War II began.

Finally, that horor ended also; but Russia's plottings and aggressions did not. Consider this description of the years that followed:

"Men of every nation and every continent have been forced to live confused and anxious in a topsy turvey world . . .

"Error in well nigh countless forms has made slaves of the intellects of men . . .

"Evil habits in every form have reached such degrees of precocity, impudence and universality as to arouse serious misgivings in those who have at heart the destinies of the world . . .

"Individuals, classes and peoples persist in remaining divided and consequently without social intercourse.

"When they do not ignore each other, they hate each other; they plot against, struggle with and destroy one another."

The words are those of Pius XII, in his 1957 Easter discourse. They are words to freeze the heart with fear, were they not followed by these electrifying sentences:

But even this night in the world shows clear signs of a dawn that will come . . . Timely harmonious and organized action will change the face of the earth . . .

"A new resurrection of Jesus is necessary.

"Come, Lord Jesus! . . . There are numerous signs that thy return is not far off."

The years of hatred and fear are passing; the new years are ahead. There are clear indications, as the Holy Father said, "of a new day receiving the kiss of a new and more resplendent sun."

It is time for childlike trust in God and of great thanksgiving.

How To Be A Good MOTHER

By REV. DONALD F. MILLER, C.SS.R.

All mothers who can pass this examination are worthy of high honor.

MOTHERS ARE honored during the month of May, both by the celebration of Mother's Day, and by the universal acceptance of the entire month as belonging to Mary, the patron of mothers.

To the truly humble of heart honors received are always incentive to sincere self-examination.

Mothers should be no exception to this rule. For all that they are endowed with strong instincts of self-sacrifice in behalf of their children, and made beautiful by the possession of the greatest natural love that human beings can acheive, there are wide areas in which they can make themselves unworthy of honor, either through ignorance or selfishness or evil.

Every good mother should want to know whether she is failing in her trust in any way.

THERE ARE SIX subjects, on which mothers of growing children should be willing to examine themselves frequently. They cover the whole range of their responsibilities and duties toward their children.

The mother who finds that she is not guilty of even one of these common failings may be counted a good mother indeed.

Mother's Day will be marked this Sunday in Catholic churches by reception of Holy Communion and prayers by children for their mothers. Picture shows Illinois shrine honoring our Blessed Mother, patron of present-day mothers.

Correction

1. Do I correct my child in the heat of anger, using violent and intemperate language obviously inspired by passion and personal feeling?

2. Do I make no distinction in the severity of my corrections, as between small and trivial faults and the more important evils into which my children may fall?

3. Do I use physical punishment with excessive frequency and unusual cruelty against my child, thus making its fear of me far greater than its love?

4. Do I fail, because of inordinate love or soft-heartedness or sloth, to punish my children when it is the only means to teach them an important lesson?

5. Do I show favoritism toward one of my children over the others, especially in the mater of correction and punishment?

6. Do I use fearsome threats and terrifying warnings as a means to correct my children, forgetting that such threats can leave deep scars on the character of a growing child?

7. Do I ever so much as hint, to say nothing of actually expressing to my children, that I am sorry that they were born, not realizing that even though I do not mean it, this can have a fearful psychological effect on a child.

Schooling

1. Have I made my children realize, without any chance of doubt or discussion, that the only kind of right schooling for them is to be obtained in a Catholic school?

2. Do I back up the authority of the school by insisting that my children must be obedient, respectful and well - behaved, and warning that they will be punished at home if they need punishment in school?

3. If my child complains about the treatment it receives from teachers, do I take the child's part at once and let it know that I have no use for its teachers, thus encouraging it in rebellion and misbehaviour?

4. If problems arise from my child's conduct at school, do I consult with its teachers to learn their side of the story and to find out whether I am failing to train the child properly at home?

5. If the child has home work to do, do I insist that it set aside a certain time and get the work done or do I permit it to do whatever it pleases?

Religious Instruction

1. Do I take it upon myself to instruct my children in the essential truths of religion and morality, beginning with the simpler things almost as soon as they are able to reason?

2. Do I say nothing about religion on the ground that the children will be taught all they need to know about that in church and school?

3. Have I taught my children, even before they started to school, to make the Sign of the Cross, to recite the Our Father and Hail Mary, and to say morning and night prayers and prayers before and after meals each day?

5. Have I explained over and over again the fundamental reason for which a child should obey the ten commandments, viz., that this is God's will, the first way to love Him, and the means of avoiding hell and winning heaven?

6. Have I been alert to know when my child needed instruction concerning sex, and prompt to supply it or to see that it is supplied by a responsible person?

Recreation

1. Am I deeply conscious of my responsibility to know where, how and with whom my children spend their leisure hours?

2. Do I insist on meeting my children's friends and playmates by inviting them into my home, and on learning something about their background and reputations?

3. Do I permit my child to leave the home for long periods of time without asking for a report of what it was doing after its return?

4. Do I make any effort to provide the means and interests for my child to find its recreation about the home?

5. Do I permit unlimited or excessive attendance at movies, not realizing that the best authorities on what is good for children state that more frequent attendance at movies than once in two weeks is dangerous and harmful to children?

Example

1. Do I realize the tremendous importance of my own example as an influence on the character of my children?

2. Do I use evil language, or tell suggestive or obscene stories within the hearing of my children, even though I would punish them for doing the same?

3. Have the children ever seen me partially or totally under the influence of liquor?

4. Have I ever bragged, in the hearing of the children, about how I cheated someone, or took revenge, or lied or stole?

5. Have I neglected any serious religious obligations to the scandal of my children?

6. Do my children ever hear me taking part in gossip and detraction concerning absent persons?

7. Do I quarrel and argue heatedly with the children's father, either repeatedly or on occasion?

8. Do I show spitefulness, hatred, or sulkiness towards others?

9. Do I complain and grumble about the hardness of my life, and let the children know that I am sorry that I ever married?

Vocation

1. Am I convinced of the truth that God has a specific vocation in store for each of my children, and that it is my task to prepare them well for it, and not to interfere with it when it becomes clear?

2. Have I permitted my self to become selfishly opposed to the thought of my son or daughter being called to a priestly or religious vocation?

3. Have I actually placed obstacles in the way of a son or daughter who wanted to follow a higher vocation, or refused to consent to it?

4. Have I trained my children, from their early high school days, to the right ideas about company-keeping and marriage?

5. Have I permitted or encouraged puppy-love company-keeping to my children in grade or high school, when they could have no idea of marrying within a reasonable period of time, and when they could only run into dangers against chastity and neglect the important years of their education?

6. Have I instilled in my children, from early years, a knowledge of the difficulties and dangers connected with mixed marriages, and tried to make them want to keep company with and marry none but a person of their own faith?

7. Have I objected to boy- or girl-friends solely because I did not happen to like them, even though there could be no valid objections apart from my dislike?

8. Have I tried to prevent any of my children from marrying because I did not want to give up their companionship and help?

9. Have I shown jealousy of the husbands or wives of my sons and daughters, criticized and complained about them to the latter, or made demands on my children that were inconsistent with their duties to their parents?

10. Have I ever given a word of advice to a married son or daughter that could be interpreted as encouragement to commit sin?

"How To Be A Good Mother." This article may be obtained in pamphlet form for five cents from Liguorian Pamphlets, Redemptorist Fathers, Liguori, Missouri.

St. Mary's Hospital

Citadel Of Charity

Following is the text of Bishop Kearney's sermon given Sunday, May 4, at a solemn 4 p. m. Mass in Sacred Heart Cathedral opening the 100th anniversary observance of St. Mary's Hospital, Rochester.

The ceremony which brings us here this afternoon is the world's greatest expression of thanks. The holy sacrifice of the Mass was for a long time known quite simply as "the giving of thanks."

At the beginning of this year which marks 100 years of service in this community, the Sisters of Charity have paused in their work and have invited us to join with them in this great expression of thanks to God—to express the thanks in the hearts of so many of us here today.

Many here perfected the knowledge of their profession in the halls and in the operating chambers of St. Mary's Hospital. Many learned every detail of a nurse's service in that hospital. Many are indebted to St. Mary's for kindly acts of service, for care in time of sickness, and there are those who this afternoon thank St. Mary's Hospital for their very lives.

So with this feeling of thanksgiving in the heart of all of us, and in no heart more truly than in the heart of your Bishop, we would do well to pause this afternoon and realize what a hospital like St. Mary's has meant to the community during its first one hundred years.

I would like to call this hospital a citadel of faith, a citadel of hope, and a citadel of charity.

First of all, St. Mary's is a citadel of faith.

When the Sisters of Charity came here a century ago, their first thought was to place upon an altar somewhere in their institution the living God. By their faith in the divine presence of Christ in the Eucharist, these pioneer nuns realized that as long as their hospital would last, the great Healer, the great Physician of the hillsides of Galilee will continue to be present to direct the care of the patients and to dominate every activity of the hospital.

Faith such as that prompted the nuns to make Christ the first Guest of their new institution and for 100 years, Christ in the Blessed Sacrament has been the inspiring power of St. Mary's Hospital.

St. Mary's has also been a citadel of faith where patients came as to a mother in their needs and anxieties. For 100 years people have handed over their bodies, these temples of the Holy Ghost, to this "mother" because of their faith in her surgeons, their faith in her medical men, their faith in the sisters and nurses.

Yes, St. Mary's has been a citadel of faith in God, and also a very beautiful citadel of faith in our fellow men, faith in those who undertook the care of the sick in this great institution.

IN THE SECOND PLACE, I say St. Mary's has been a citadel of hope. Patients have come to this hospital to place themselves under the care of this tender "mother" with their hearts filled with a hope that God would restore them to health.

At the same time, following the example of our Lord in the Garden of Gethsemani, with His prayer in their hearts — "not my will but thine be done"- the patients had a corresponding hope in a happy eternity.

They knew that if it was God's will that they should be called to their eternal reward, they could go from no spot on earth better prepared, thanks to the prayers of the sisters, the doctors, and the nurses of this institution.

With a prayer for "eternal rest" the hospital personnel have given to patients whom they could not restore to health a hope of a life far more beautiful in heaven. That hope has expressed itself again and again in the very glances of a patient's eyes to the surgeon, to the doctor, to the sister or nurse at St. Mary's.

FINALLY, St. Mary's has been the citadel of charity.

Charity is the very title of the sisters who came here a century ago to devote their lives to the sick, to build this hospital. It is the same charity in the hearts of the sisters today which only a short time ago led them to present to this city a gift of a million dollars so we could have a hospital of which we could be proud.

St. Mary's has also been a citadel of charity on the part of the great surgeons and doctors, medical men and specialists who have worked here for a century.

They have given to the poorest patient the same consecration, the same trained technique which they gave to the wealthiest. They gave to the most insignificant soul carried into the hospital the same conscientious care they have given to the great figures who through the years were cared for in this institution.

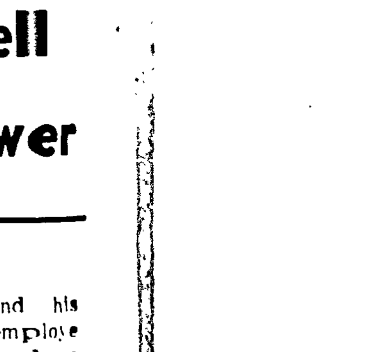
The charity of these doctors, nuns, and nurses is something money cannot purchase — a conscientious consecration of themselves, a fidelity to their duty, a concern begotten by their realization that God has given them a solemn responsibility over every person who lies before them.

This is the charity which has dominated St. Mary's for 100 years represented so well by the little band of sisters who came here a century ago known as the Sisters of Charity, and for a century the institution which they founded has vindicated their title.

Today, therefore, we thank God for this citadel of faith, hope and charity, and we pray that God may bless this institution through the years ahead. We pray that God in the years to come may enable St. Mary's to advance to greater heights, to enlarge its facilities, to strengthen its techniques, to remain always an outstanding institution in this community.

This afternoon, we say to St. Mary's Hospital as the poet said to the ship of state:

Our hearts, our hopes are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee — are all with three!



The Bell Tower

Familiar

● The boss sat behind his desk, studying his employe thoughtfully. "How long have you been with us, Fenwick?" asked the employer.

"Twenty years, sir."

"Humnn, I thought you look familiar."

• • •

Keeping Up

● About the time you struggle up even with the Joneses, they decide to refinance!

• • •

Latin

● "Now, doctor, will you please say exactly what is wrong with me?" asked the patient after undergoing a thorough physical examination. "Do feel free to be completely frank."

"Well since you ask for it, I'll give it to you straight," the physician replied. "I don't find much of anything wrong with you except that you drink too much and appear to be abominably lazy."

"Thank you, doctor," beamed the gratified patient. "And now, will you be kind enough to write all that down in Latin? Then I can take a week off from the office."

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