At Our House

Father Tries Bringing Up Baby--With Mother's Help

By MARY TINLEY DALY

"Well, well!" chuckled the Head of the House, thumping his newspaper approvingly. "Dr. John C. Montgomery, of the Henry Ford Hospital and Merrill Palmer School in Detroit, says here that we are rearing Virginia just right."

"And how?" I asked, dubiously.

Mary Daly

"Dr. Montgomery as an eminent psychiatrist and pediatrician, he says:

"If, during the first two years of baby's life, we can permit his normal growth without developing hostilities which interfere with his maturing normally, he will adapt himself much more readily to the culture. We can lead him more easily into socially acceptable behavior.

"The education of a baby will proceed most successfully when his emotional needs have been satisfied and his care synchronized to his individual development."

Dr. Montgomery might as well have been talking about our baby. She has certainly met with no "hostilities"—quite the opposite. Everybody in the house gives her free rein.

"But she's so cute," is the only excuse they give for letting her rule the roost.

When Pat, Johnny and Tommy were babies, pediatricians and baby books were adamant on the subject of discipline. The schedule was the rule of life in those days, and King Clock said when they were to eat, sleep, play and even cry.

Yet, back in those stern days, the Head of the House often sneaked in an extra bottle or a long play time. I used to wonder what the author of "the book" would say if he could watch the performance. Maybe the Head of the House was just ahead of his time in the practice of home pediatrics.

Later, the baby book relaxed a bit. When Eileen, Marilo and Mary were babies, the book gave us permission to consult their wishes up to a point. (Maybe the baby book author was bringing up a family of his own by that time.)

And now all the old ideas of discipline for babies have been discarded. Baby is King — or Queen.

With modern theories to uphold him, the Head of the House is reveling in the self-expression of his youngest. Her care is definitely "synchronized to her individual development."

For instance, at 7 a. m. she has her orange juice, followed by a hearty breakfast. Later, when her father, brother and her four sisters come downstairs, she demands their orange juice and—all too frequently she gets it.

"Maybe her system requires more Vitamin C," says the Head of the House, excusing her greediness.

Well, maybe it does; but there are other systems to be considered at our house—including the economic system.

During these 21 months of her life, Virginia has had a wonderful time—and so have we. I'm glad, however, that Dr. Montgomery sets a definite time—two years—for the end of the joy ride.

Take the other night . . .

Miss Virginia left her crib and climbed into bed with "Jackie," (the respectful name she has for her father). "Jackie" had had a hard day. He wanted to go to sleep, but Virginia had already had four hours' sleep and was all set for a long conversation, in pidgin English, emphasized by frequent kicks in "Jackie's" stomach.

He pleaded with her reasonably, offered drinks of water, gave her a doll and her favorite blanket. She was still in the party mood.

Finally, he called for help. "Don't you think, maybe," he suggested, "that you could — well, do something . . . ?"

I did something, all right. Disregarding the three months' grace still allowed by Dr. Montgomery, I gave Virginia a few light taps in the proper place, put her firmly in her crib, walked out and shut the door.

Silence prevailed, except for the soft "gully-gully" that is her sleepy-time chant.

"Ah," sighed the Head of the House sentimentally, "a mother's touch is a wonderful thing!"

Yes, "a mother's touch" is just what a baby needs sometimes!

CLOISTERED NUNS IN AIR

"It was a marvelous experience flying through the air at such speed," said Sister Aloysius (right) as she and Sister John (left) completed their first airplane flight from Washington, D. C., to Los Angeles. The nuns are on their way from the Carmelite Monastery in Baltimore to assist the Carmelite nuns in the monastery at Jargo, Philippine Republic. (NC Photos)

Two Carmelite Nuns Fly Across U.S. to Philippines

Los Angeles — (NC) — When two cloistered nuns make a transcontinental air voyage, it's more than unusual — and that's just what Sisters Aloysius and John, of the Discalced Carmelite Monastery in Baltimore have done. Their travels are far from over.

The two Sisters arrived here by plane from Washington and are enroute to Jargo in the Philippine Republic where they will be stationed.

"It was a wonderful experience flying through the air at such speed," Sister Aloysius commented as she alighted from the plane at Los Angeles Municipal Airport. She and Sister John said the Divine Office while flying across the country.

The Discalced Carmelites are the oldest community of women in the United States. Their first community was established in 1790 at Port Tobacco, Md. The first Bishop of Baltimore, John Carroll, a cousin of Charles Carroll, signer of the Declaration of Independence, invited the Carmelites of Antwerp, Belgium, to install a foundation in America in order that the nuns might pray for the infant nation.

In response to his request, four Discalced Carmelite nuns, three of whom were Americans and already had crossed the Atlantic to consecrate themselves to God, came to this country and founded the Port Tobacco establishment. The Ursuline Sisters were established earlier in New Orleans, but at that time the territory was a part of France.

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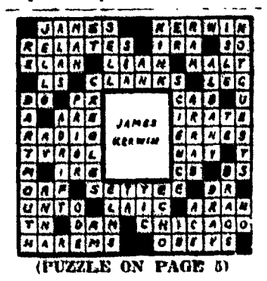

(PUZZLE ON PAGE 5)

Hungary Gets Plea Against Godless Rule

Budapest, — (NC) — Tens of thousands of Catholics took part in a picturesque procession along the shores of Lake Balaton, Hungary's largest inland lake, to the ancient Benedictine monastery of St. Stephen atop a hill on the peninsula Tihany, where they heard Bishop Ladislas Banass of Veszprem warn against the exclusion of God from public life and plead for reconciliation and mutual forgiveness among Hungarians.

The Bishop, who had carried the relic of St. Margaret of the House of Arpad, the great saint of the Tartar invasion of 1241, to the monastery said in part: "God cannot be excluded neither from public life nor from society, school, family and individual life. God and the service of God cannot be made optional, just as the sun cannot be made invisible in favor of the blind."

The latter remark, an obvious reference to the plans of those who seek to make the teaching of religion in Hungarian schools an optional subject, war received with tremendous applause. The Bishop continued:

Sees Tower of Babel

"We are Hungarians, and yet we do not understand one another. I am not referring to those who are not Hungarian, because they have neither God nor country, but to those who, against their Hungarian interest, allow themselves to be separated.

"We pass one another like foreigners, the brother does not confide in his brother In matters of mutual interest, they do not understand each other's words. One idea tries to destroy the o[illegible] I wish my words would resound throughout the whole country. Without reconciliation without mutual forgiveness, without the forgetting of yesterday, we are only building a tower of Babel and we are destroying one anothe. "

At another pilgrimage, 3,000 members of Catholic girls' groups in the Diocese of Szombathely, were told at the ancient shrine of Bucsuszentlaszlo by Bishop Alexander Kovacs. "Today, many people change their faces, but we are Hungarian Catholics. We do not change our faces. Our looks are directed toward the eternal face of Our Lord, Jesus Christ."

Students in the town of Szeged marked the end of the term this year by assembling in the cathedral where one of their fellow students recited prayers and pledged the stuents' determination to remain in public life, too, followers of Christ and loyal children of the Catholic Church

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Praise makes a good man better and a bad man worse.
—Dutch Proverb

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Larry the Leprechaun

THE JUMPING SHREW

"My stars, what a nose!" Larry said to himself with a whistle. "I wonder if it all belongs to him?"

"Good morning!" called the creature with the long nose. "I'm glad to see you — I don't have much company."

"Where do you live, that you have so little company?" asked Larry

"Oh, I stay out of sight in the daytime," replied the creature, "and do all my hunting at night. Not too many creatures are around then."

"May I ask what you are?" said Larry.

"I'm a Jumping Shrew," said the animal. "Some people call me 'Elephant Shrew.'"

"Oh," said Larry, looking at the long nose. "Those are good names. I suppose you do jump?"

"Yes, when I need to," said the shrew. "I must say I am not too active It's so much easier to move slowly

"What do you eat?" asked Larry "I should think you would have to move quickly when you are hunting "

The odd creature laughed. "I never saw a worm run away from me yet," he said "And of course the grass stays still. It doesn't call for much activity to get my food."

"Are there any kind of shrews beside the elephant kind?" Larry asked.

"Oh, yes many kinds," said the shrew. "And many sizes. We all have the same thick soft fur, and we like hunting at night and in dark places. But we differ in our tastes when it comes to places to live. I, for one, prefer Africa."

"That's a queer place to live," Larry commented.

"Not if you live there," said the shrew. "It is only queer to people who live in far-off places that WE think are queer!"

"I guess a lot depends on what you like!" said Larry.

"Yes," said the shrew. "I have a cousin, a tiny little fellow, who thinks he is very happy and very handsome But, he isn't a bit good-looking! His nose is too short!"

Larry looked again at the long nose and the strange little ears of the shrew. "It's good that our tastes differ," he said, hiding a smile.

Priest Ordained at Camp

Montreal — (NC) —Paul Bertier, who for the past seven years has been spending his summers as an assistant at the Bruchesi health camp, was ordained to the priesthood in an open air ceremony at the camps.

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