

SARAH CHILD
All In
The Family



The two-year-old is talking, an event that I herald with much satisfaction.

There are few situations more frustrating than placing your youngest in her high chair each morning and then trying to determine what it is she wants for breakfast.

You go through the list of cheerios, eggs, oatmeal, toast, juice in vain. She'll have none of it. Finally the four-year-old comes to your rescue and points out the french fried onions and potato salad in the rear of the refrigerator. Your youngest shakes her head in the affirmative.

All that has changed now. True, her word for cereal is not the same as yours or mine, but I understand it. If I don't I get the standard television word reserved for those persons with I.Q.'s of less than 50.

"Dum dum," she says. No amount of lecturing seems to make her understand that is not a proper word for a well brought up child to call her doting mother.

Some of her other choice phrases are not calculated to stir pride in a parent's heart either.

It took her 23½ months to

learn the word "no." She uses it with finesse.

"Come here," you say.

"No," she replies, smiling sweetly as if she had just granted you your fondest wish.

"Come here this instant," you rejoin, adding firmness and just a hint of the swat across the rear you have in mind.

"Inna minna" she says, employing the phrase you yourself utilize when you're only halfway through "Dear Abby" and somebody wants more milk.

"I want you now." There is no mistaking the tone of your voice.

"Doan wanna" she says, smiling sweetly all over again. She gets the swat on the rear and you get a second, third and fourth performance of "dum dum?"

Progress? Maybe not in the child expert's book. But I think it much more satisfying than the continual whine of a kid who has lots to say and doesn't know how to say it.

And to soften the blow of the smarty-pants words there's the new way of saying "I Love You" she's picked up. I can't duplicate the pronunciation but I can tell you it frazzles me.

Who Speaks for Unborn Child?

By ELLEN McCORMACK

Today it often seems that life was never cheaper.

Families throughout the world are torn apart, as men in the prime of youth die on battlefields in an endless variety of wars.

Statesmen are cut down in the streets by the bullets of assassins.

Angry young men and sleeping babies die as a firebomb lands in a slum tenement.

On a holiday weekend, 600 Americans are pulled dead — from the wreckage of their automobiles. Daily, children with distended bellies succumb to starvation.

In such an atmosphere, men and women must struggle to preserve the conviction that every individual human life should be revered.

An unborn baby is an individual human life. The modern science of genetics demonstrates this. Will our society, the most scientifically advanced in history, ignore this truth and pretend it isn't so?

Unlike past ages, when we talk of abortion today, we are rarely putting the mother's life against the life of her child. Rather, we are putting the life of the child against the relative health, social or economic comfort, or convenience of another person.

The advocates of abortion maintain it will eliminate much suffering. It is the answer, they say, to many grave social, economic, and personal problems. Other solutions may exist, but they would be more difficult and take more time. Abortion is easy, quick, and final.

Yet, if we sanction abortion, what are we doing? This really is the first and central question to consider.

The answer is clear, and it comes not from the moral code nor from religious belief — but from science: we are taking a human life.

There is a person in the womb . . . a truly human, living person who is feeling, learning, reacting, struggling, and growing toward life in the world.

He may be a fantastically tiny creature. At the very beginning he may not look like us. But even then the indelible genetic stamp of humanness is there.

Few abortions are performed before the eighth week. By that time, our littlest human being is fully formed, with tiny arms and legs, eyes which open and shut, and a heart that vigorously pumps blood through microscopically fine blood vessels.

Swiss Move to End Jesuit Ban

Bern, Switzerland (RNS)—The Swiss government has drafted a law to eliminate provisions of the federal constitution of 1848 which ban activities by the Society of Jesus (Jesuits) and the founding of new Roman Catholic convents and monasteries.

Its draft will be submitted to Parliament later this year and then placed before a national referendum. The government announcement said that the clauses to be eliminated were "unjustified and contrary to fundamental liberty and to the principle of equality before the law."

There are about 80 Jesuits in Switzerland today. They are involved in publishing ventures, religious conferences and retreats, and the maintenance of radio and television centers. There are no Jesuit schools or colleges in the country.

He is exercising, too, thrashing his legs and arms, swimming, floating and diving in the amniotic sac which surrounds him. His graceful motions strengthen his limbs and help build the muscles that some day may make him an athlete.

An unborn child of three months is no bigger than his father's thumb, and weighs only about an ounce. Yet he has ears which hear not only the thump-thump of his mother's heart, but the loud bark of a dog in his family's backyard, the clatter of a dish that his

mother drops — all the noises of this outside world he doesn't yet possess.

The unborn baby at one week, eight weeks, or six months, needs only one thing he doesn't already have, in order to become a person who is active in the world: he needs time. The big question is: Are we going to give it to him?

(If you have any questions on abortion for this column, please write to Women For The Unborn, Box 269, Merrick, New York 11566)



The Occult Explosion

Occult products — such as ouija boards — have experienced an upsurge in popularity. After a 40-year period of sluggish sales, well over two million ouija boards have been sold in the last three years. They, along with palmistry, tea-leaf reading and other forms of fortune telling, are forms of divination, the attempt to foretell the future or to discover secret knowledge by means of some instrument or agency. As such, they have been condemned by the Church. (RNS)

Mental Health Commentary

By THE DE PAUL CLINIC

Q. What is a school phobia?

A. The term "school phobia" can be defined as an unrealistic fear of going to school, the cause of the fear being something hidden in the child's mind.

When the new school year begins in September, many mothers are glad, some are not; many children welcome it, some do not. Most of the reluctant students join their classmates and make the best of the inevitable. After all, school attendance is mandated by law and necessary for successful adjustment in our socio-economic system.

Some children get frightened by having to leave home to attend school and often show it, not by saying they are afraid, but by developing physical symptoms, often of the type associated with a "virus" infection or a sore throat. Typical symptoms are difficulty getting to sleep the night before school, stomach ache, loss of appetite, headaches, nausea, vomiting and even mild fever.

Usually the child is conscientious, well behaved and fears disapproval and failing. He is a worrier and a would-be perfectionist. He rarely gets angry, except at brothers and sisters.

What appears to be fear of going to school is more likely to be a fear of leaving the security of home. This unconscious deception puzzles both the child and those who try to persuade him to go to school.

Sometimes gentle firm persuasion will succeed in overcoming the reluctance and the school adjustment may be good; sometimes it is not. Forcing school attendance does not always work and may make the symptoms worse. Treatment depends on the individual child and his family. Punishment will make the problem worse or result in other symptoms. If the parents feel the need for help, psychiatric care is suggested.

Questions on children's mental health should be mailed to: Mental Health Commentary, Courier-Journal, 67 Chestnut St., Rochester, 14604.

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Wednesday, February 2, 1972

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