

# The Phoenix

VOL. III

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No. 2

## Freshmen Speak at Peace Conference

Following are the contributions, in part, of Margaret Ann McCarthy and Mary Rose Turner, respectively, to the panel discussions at the Ohio Valley Student Peace Federation which met December 2, 1939, at Mt. St. Joseph, Ohio.

### PEACE AND THE LITURGY

"Liturgy", as defined by one writer, "is that set of rites and services in and by which the Church lives its supernatural life, that is, is born to divine life, nurtures its life, develops that life toward greater union with God, greater love of Him, more ardent praise of the beloved."

The Church is constantly pleading for peace in her liturgical practices. No word occurs more frequently in the Missal than *securus*, "free from anxiety". In the Ordinary of the Mass alone there are seven specific mentions of peace. The word "peace" is first mentioned at the *Gloria in excelsis*, the Christmas hymn, in which the angels proclaimed peace to men on earth. The theme of the entire hymn is glory to the Father, peace from the Son.

The Church asks for peace specifically for herself in the *Te igitur*, the first prayer of the Canon of the Mass. "Sleep the sleep of peace", and "Grant them a place of refreshment, light, and peace," are quotations from the Commemoration of the Dead. Before the *Agnus Dei* the priest salutes the people saying, "The peace of the Lord be ever with you". The third part of the *Agnus Dei* is a plea to the Lamb of God to "grant us peace". A pertinent ceremony at High Masses is the kiss of peace, a glorious symbol of the union of Christians among themselves and with Christ. The Church, not contented with these beautiful prayers daily repeated in every Mass throughout the world, has instituted a special Mass for Peace.

Quotations from the New Testament uphold the statement that the Catholic Church from her very beginning has taken an active part in maintaining peace. The words of Christ regarding peace are carefully preserved by the evangelists. The importance the Church attaches to peace is especially emphasized in the proper of the Mass for the eighteenth Sunday after Pentecost. The palm branches blessed on Palm Sunday are a symbol of peace. It is interesting to note that Jerusalem in its original interpretation means "peace".

In her sacraments Holy Mother Church displays her intense interest in peace. In Baptism we are made friends of God. The Holy Eucharist unites us more closely with God, insuring our peace with Him. In the sacrament of Penance Christ brings peace to the penitent sinner. Extreme Unction is the sacrament that puts

## ICE LURES SKATERS



A snow-bound campus and frozen lakes invite winter sports. The skaters are Miss Jean Seagar, teacher of physical education, and Rose Marie Davey, student.

*Pax et bonum!* Our New Year greeting to each student, to each reader, and patron of the *Phoenix*. May every day of 1940 be blessed with peace and all that is good.  
Sister Mary John, O.S.F.

our souls at peace just before our last momentous journey.

Twice in recent times the popes have recommended special prayers for peace—Benedict XV in 1914 and Pius XI in 1935. The Church, the mother of nations, is the natural enemy of violence and blood-shed. The mission of the Church is one of peace, because she has for her object reconciliation of man with God. The Church is always pleading through her liturgy not only for peace in the domain of conscience, but also in the public and social order.

### MYSTICAL BODY OF CHRIST

The Mystical Body is the purpose for which God became Man. To put it more clearly, the Mystical Body is the Church, and Christ is its Head. The charter of the Church includes all people, for Christ said: "Going therefore teach ye all nations." All human beings of every race and creed, white and black, Catholic and non-Catholic, Jew, Nazi, and Communist, belong to the Church; they are constituents of the Mystical Body—a real living Body of which Christ is the Head.

(Continued on Page 3)

## NOTED HISTORIAN TO SPEAK

One of the foremost and soundest authorities on Mexico and a frequent contributor to *America*, the Rev. James A. Magner, S.T.D., will speak at Marian Hall on the afternoon of Thursday, February 1. Dr. Magner is a professor at the Quigley Preparatory Seminary in Chicago, Illinois. In addition to research, lecturing, and teaching, Father Magner has published many articles on Mexico, Spain and China. He is director of the Charles Carroll Forum. His latest distinction is his election in 1939 as counsellor of the American Catholic Historical Association.

## Religious Council Functions

The Religious Council organized Nov. 10, last, crosses the threshold of the new year with enthusiastic plans for action. Integrating the Sodality, C.S.M.C., and C.A.I.P. Units, it is pledged to direct all student activities of a religious character.

With the memory of pre-Christmas projects still vivid, the Council is considering new objectives. Meanwhile those already established are being fostered.

Present incumbents are Charlotte Cambron, '42, president; Mary Jane Lang, '41, prefect of the Sodality Chapter, Mary Duffy, '42, president of the C.S.M.C. Unit, Margaret Ann McCarthy, '43, chairman of the C.A.I.P. Unit, vice-presidents; Mary Ann Mahan, '43, secretary; Rosemary Spragg, '41, treasurer.

## FLASH

### FRESHMEN TAKE OVER

Notice the difference? Well, the up-to-the-minute freshman class has taken over the winter issue of the *PHOENIX*. We hope you like it.

### CALLING ALL PENNIES

Here's your chance to show some of that school spirit! The S. A. C. is giving away \$5 as a benefit project for the college. Let your motto be "Don't sell your thoughts, sell your tickets for a penny."

### FORMAL ANNOUNCEMENT

"It's a Hundred to One" we'll have fun at the Columbia Club, February 3. Hurry, girls, get your dates!

Thanks to Mr. and Mrs. J. H. Lang.

## Dr. Theodore Maynard Lectures

On December 5, 1939, Marian students had the rare treat of hearing Dr. Theodore Maynard, eminent English author, give his personal impressions of Chesterton and Belloc.

Mr. Maynard is well qualified to appraise the two first-ranking litterateurs, for he has been associated with each as friend and colleague.

"Chesterton," said Mr. Maynard, "was by far the greater man; for innocence is always superior to experience. Chesterton guesses brilliantly, reaches conclusions by intuition; Belloc knows and reasons, regards everything with the cold scrutiny of the philosopher. Yet men are not persuaded wholly by force of syllogisms; and Chesterton's child-like, romantic nature revealed in his writings, convinces more easily than Belloc's logic."

Much stress was laid upon the ancestral background of both men. Belloc's French lawyer-painter, Irish soldier heritage was shown to be the basis for his extraordinary versatility. Belloc is a front-rank dialectician, amateur draftsman and painter, journalist, politician, lecturer, traveler, and historian. "Belloc sees everything with the eye of a poet, artist, historian, and soldier."

Chesterton, the product of a less romantic background, son of a cultured London business man, studied art in London two years before he discovered that his lifework was that of a writer. He, like Belloc, was artist, lecturer, traveler, and journalist; but his quick humorous sketches, though possessing unique individuality, did not take the world by storm; he was not a good lecturer; and, "although an excellent free-lance journalist, he was one of the world's worst editors." Yet so distinctly pleasing and his own were the style and matter of his writings that Chesterton lives on. "His intellectual consistency is comparable to that of St. Thomas Aquinas. His use of epigrams and paradoxes attracted many people to him." Chestertonian paradoxes, such as, "If a thing is worth doing at all, it is worth doing badly," were directed toward discovering some neglected or little regarded aspect of the truth.

(Continued on Page 4)

## INTER-SEMESTER ANNUAL RETREAT SCHEDULED

This year's retreat from January 24-26 will be conducted by the Reverend Stephen Thuis, O.S.B., rector of St. Meinrad Seminary, St. Meinrad, Indiana.

THE PHOENIX

Published by the students of Marian College,  
Indianapolis, Indiana

"When We speak of a good press, We mean one that not only contains nothing injurious to the principles of faith, but is a proclaimer of its principles."—Pius XI.

STAFF

Editor-in-chief ..... Betty Spencer, '41  
Assistant Editors ..... Rosemary Spragg, '41, Mary Duffy, '42  
Charlotte Cambron, '42  
Business Managers ..... Mary Rapia, '41, Margaret Rose Foltz, '41  
Circulation Manager ..... Angelus Lynch, '41  
Typist ..... Mary Jane Moran, '42

THE THREE WISEMEN

Christmas is not long past. What gifts were given us? "God hath not given us the spirit of fear, but of power, of love, and of sobriety." That is what St. Paul has said.

As we grow up, we learn from our teachers and others, what evils there are; now, we see the world at war. Fear may come. But we have three gifts, like three wisemen, to lead us to where the star directs.

The first is power. What can we know of this? Convent school girls are notably gentle creatures. Is it real power to be able to create peace? This gift is surely given the college student who may learn that the positive elements of peace are justice and charity for all; that part of justice and charity is the submission of ourselves to proper authority; that fear has no place in the creation of true peace.

And our last gift is sobriety. That looks rather dull. But this gift is earnestness, seriousness of purpose, which is more precious than the gold of the wisemen. This is the gift in which power and love burn like frankincense. It makes gaiety possible, it laughs at fear.

Power. Love. Sobriety. These are our gifts about which our elders have taught us.

—Vivian Lukanitsch.

COLLEGE SPIRIT

For the collegian who proposes to derive from college what is of greatest value, college spirit is a prime requisite. To overlook this vital element is to lose much of the best college offers. While college is a place where knowledge is gained, its true purpose is to fit the student for a richer life; that is, to cultivate his taste for the finer things; to prepare him to contribute to the social, moral, and intellectual ends of the world. In the light of these diverse goals, it is easily understood that more than the gaining of knowledge is involved. The knowledge we have acquired will do little good if we have no way to apply it or if we are not able to benefit ourselves or others. In addition to the information gleaned from books and from college courses, the student must include that training which will allow his education and knowledge to be useful. The college spirit is one excellent means of accomplishing this. It brings into play that awareness of the good, one is enjoying, that sense of appreciation which is an asset in every personality. It calls for cooperation of a student with fellow students and teachers in planning activities and carrying them out. Here is a genuine nursery, where the social virtues and graces may thrive, where the participant may learn the essentials of success and experience its thrill. All are not able to evince the same degree of emotional enthusiasm for their Alma Mater but each can resolutely accept the responsibility that is his as an integral part of the college, to enter wholeheartedly into her interests, which are fundamentally his own.

May 1940 find "college spirit" registered not as a proverbial New Year's resolution but one which will be sincerely and wholeheartedly pursued by all students.

—R. M. T.

Wanted, Popular Songs

When Tom Moore asked permission to write the nation's songs rather than its laws, he was a smart young man. Did anybody ever hear of a law making the Hit Parade? We march to music, we go to sleep to music, we eat to music, music is the cement of friendship—and the nation's songs are the nation's most sincere expression of life and love and interests.

That is why we sometimes worry. You see, the songs of the nation, so much more important than its laws, are almost entirely written by God's enemies . . . or at least by those who never heard of Christ and His law and love. Name half a dozen Catholic composers. Can't, eh? That's not surprising. Name some of the popular song writers. Any Catholics you know among them? Not a great many, are there? The fact is that we have not one outstanding Catholic composer in all our 20,000,000. We are letting the songs of the nation be made by men not of our faith, not of our culture.

Yet we have potential composers and possible lyricists on every college campus. Cole Porter walked off a campus on to Broadway. Rome was only twenty-four when he turned out "Pins and Needles."

"But," retort the young composers and lyricists, "who want our songs?"

The Queen's Work does. And they'll pay for the good ones and publish them too. The Queen's Work is holding a contest for campus composers, college men and women only. Fifty dollars goes for the best song. Twenty-five dollars for every publishable song accepted. They can be religious; but they can be merely clean, wholesome, amusing; propaganda in type, or just modern, fresh, and suited to the tastes of young men and young women.

They are asking for your songs. How about getting out that one you wrote? How about teaming up with someone and writing one? How about proving that there is music in the heart of the Catholic Campus?

Closing date is February 15th.

—Guest editorial, Queen's Work Office.

JAPANESE BLOCK PRINTS EXHIBITED

An oriental atmosphere pervaded Marian Hall, as Japanese wood-block prints, carved on cherry wood and printed on rice paper, held the attention of all the artistic-minded. Seasonal landscapes representing all four seasons were viewed through the invisible but spicy haze of incense. Still life and other nature studies emphasized the enchantment of the East. Especially notable was Hokusai's *The Wave*.—P. D.

Smiles

She never built a library—  
She didn't have the cash.  
She didn't seek to turn the world  
From follies vain and rash;  
And yet she loved her fellowmen  
And sought to bring them ease,  
She scattered ashes on the walk,  
When it began to freeze.

What the world needs is fewer persons who use two-dollar words in a two-bit conversation.

You would not pan  
The jokes we use,  
Could you but see  
Those we refuse!!

Miss Lukanitsch: "This is the plot of my detective story. Two burglars creep stealthily toward the house. They climb a wall and force open a window and enter the room. The clock strikes one."

Mary Ann Mahan, breathlessly: "Which one?"

George Morgan: Happy, here is a little green snake.

"Happy" Glaser: Well, stay away from it. It may be as dangerous as a ripe one.

Rosebud: Give me some of that monoaceticacidester of salicylicacid.

Druggist: Do you mean aspirin?  
Rosebud: Yes! I never can think of that name.

P.S. If you don't like any of the above, don't read them.—R. M. D. and M. E. Z.

A PORTRAIT OF CHRIST

The eyes of the boy Christ  
were grave as they saw  
Deep into the heart  
of the doctors of law;  
High purpose was stamped  
on each line of His face—  
He had come but to love,  
yea e'en to erase  
The guilt of all sin  
e'er so loathsome and base.

This now beauteous form  
would not ever be so;  
Cruel pain and great anguish  
would once bend it low.  
His sacred head wounded  
by many a thorn;  
His face, oh, so haggard;  
his body all torn.  
All this for us sinners  
Our great God has borne.

—R. S.

FRESHMEN SPEAK AT PEACE CONFERENCE

Continued from Page 1

The members are attached to this Body in different ways. There are those who are united by faith, the Christians; and there are those who are united potentially. The blessed in Heaven and the souls in Purgatory are part of this Mystical Body. All these bonds are validated by the supreme bond, the Blood of Christ.

By analogy the individual members are cells of the Mystical Body, thriving on the living Eucharistic Food. This is what Christ meant when He said, "I am the Life". This is what is implied in the statement, "I am the vine and you the branches". The branches draw their sustenance from the vine.

From these facts we may see why "peace" is incorporated into the Mystical Body. By it all mankind are one body and one with Christ. The identification of the God-man with men was something that only the love of God could accomplish. The Most Precious Blood is the only thing that could make the Jew the brother of the Nazi; the Catholic, the brother of the Communist.

Our purpose has been to show that peace will come from a realization of the doctrine of the Mystical Body. This Body which is held together by the love of God for man, the love of man for God, and the love of man for fellow man is the soul of peace.

FRESHMAN CONTRIBUTORS:

- Rose Marie Davey—Frankfort High School, Frankfort, Ind.
Peggy Dillhoff—Immaculate Conception Academy, Oldenburg, Ind.
Jane Ferguson—Shorewood High School, Milwaukee, Wis.
"Happy" Glaser—Our Lady of Angels High School, Cincinnati, O.
Rosemary Mackinaw—St. John's Academy, Indianapolis, Ind.
Margaret Ann McCarthy—St. John's Academy, Indianapolis, Ind.
Regina Shaughnessy—St. Mary's Academy, Indianapolis, Ind.
Mary Rose Turner—Lawrence High School, Lawrence, Ind.
Mary Elizabeth Zerr—St. Joseph High School, Shelbyville, Ind.



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SOCIAL WORKER DISCUSSES HISTORY OF CHILD WELFARE

Miss Helen Faragher of the Indianapolis Child Welfare Bureau of the Department of Public Welfare, in her talk to the Social Psychology class December 1, emphasized that the fundamental principle of child welfare is the preservation of the home. Msgr. Keegan pointed the way when he said: "To forget the home is to forget the child." This was the keynote of the first White House Conference on Child Welfare in 1919.

The first plan embodying this principle was the establishment, in metropolitan areas, of a Mothers' Aid Fund, to enable destitute mothers to care for their children in the home. The Social Security Act of 1935 and the Destitute Children's Act of 1936 extended federal assistance to all destitute children without removing the guardianship of parents or relatives.

Child Welfare Aid in the United States has been supplemented by the outstanding work of Catholic Welfare organizations. A Pittsburg priest pioneered in the establishment of the Cottage Plan.

The local Child Welfare Bureau cares for dependent, destitute, and illegitimate children, according to the Indiana Welfare Act of 1936; it licenses and approves boarding and foster homes, nurseries, hospitals, and other children's institutions. Prior to October 1, 1939, 35,069 children had been aided; of these 4,003 were from Marion County.

—Doris Ann Becker, '42.

Sodality Reception Held

With simple but impressive ceremonies, six candidates for membership in Our Lady, Seat of Wisdom, Chapter of the Sodality of the Blessed Virgin Mary were inducted into the Sodality with all the rights and privileges of regular members on Tuesday, December 12, 1939. The day selected was the feast of Our Lady of Guadalupe following close in the wake of that of the Immaculate Conception.

—R. M.

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THE WORLD I SAW

By Theodore Maynard

Theodore Maynard, depicting life on three continents, gives a frank and captivating self-revelation in The World I Saw. Born in India, the son of diligent and steadfast English missionaries, Mr. Maynard spends his pre-school years there. He is educated in England. Early he realizes that his ever-increasing desire to write cannot be fulfilled until its possessor has reached some inner peace of mind concerning the purpose and destiny of man in this world.

For several years the author travels widely seeking the answer to this driving question. In America he attempts, unsuccessfully, to preach the Gospel in a New England village church. Subsequently he is forced to engage in manual labor. Shortly he returns to England.

The period immediately following his conversion to the Catholic Church proves one of difficult readjustment. Candidacy in two monasteries partially convinces him that he is not intended for religious life. Of this he is completely convinced after his marriage to Sara Casey.

His illustrious literary career, begun under the tutelage of Cecil Chesterton, is continued by the Meynells. The author now moves in the world of Edwin Arlington Robinson, Edna St. Vincent Millay, Michael Williams, and Padraic Colum.

Mr. Maynard infuses his own animated personality into a book, charming in its description and genial in its humor.

—Evelyn Owens, '41.

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CHINA AND INDIA HOLD MISSION INTEREST

China and India—lands of possibilities — that's how Marian Mission Crusaders look at them. Of China, the newly entered scene of labor of the first foreign missionaries among the Sisters of St. Francis, Oldenburg, we hope soon to have first-hand information.

Here's just one example of the recent spectacular expansion of the Church in India. In 1885, there were only 2,000 Catholics in Chota Nagpur, India; in 1935, the grace of God and the indefatigable work of Missionaries had raised that number to 256,000. If at other places the expansion has been less rapid and breathtaking, it is still considerable.

For every ninety Indians in Greater India, there is just one Catholic Indian compared with one Catholic for every six Americans in the United States. At that India is better off than China where there is only one Catholic for every 140 Chinese. Here is a genuine challenge.

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**Freshmen Stand Revealed in Song and Story**

Rose Marie Davey—a lover of wild horses; her glories sung in "Rose Marie".

Peggy Dillhoff—an artist, "symphonizing" with symphonies; another "Peg o' My Heart".

Georgiana Feldman — an exemplar of the rule to be seen, but not heard; happiest at "My Prayers".

Jane Ferguson—a brown-eyed susan; admitting "Love Opened My Eyes".

Rosemary Fischer—a champion typist; not much akin to the "Fee Itty Fishies".

"Happy" Glaser—the tallest girl in the freshman class; standing request . . . "Take Me Out to the Ball Game".

Rosemary Mackinaw — the living freshman "radio"; cautioned "Lady, Go Lightly!"

Mary Anne Mahan — the auburn-haired chauffeur who breezes up the drive at two minutes to nine . . . "In My Merry Oldsmobile".

Margaret Ann McCarthy—a studious colleen with oratorical leanings; keeping the girls . . . "Spell-Bound".

George Ann Morgan—the "one-man show"—playing the violin, mandolin, "uke", and "radio" and singing over WFBM; just "A Little Bit Independent".

Regina Shaughnessy—the flutist; typifying "When Irish Eyes Are Smiling".

Mary Rose Turner—an "out-of-door" hobbyist who specializes in chemistry; good at "Concentratin'".

Alice Walpole—a regular racer for the morning bus; more practical than "Alice in Wonderland".

Mary E. Zerr—first in the rush for the mail; otherwise "Little Zerr Echo".

—H. G., R. M. D., M. E. Z.

**PINAFORE CAST**



Their happy smiles tell the success of the recent Opera, *H.M.S. Pinafore*. The cast left to right: Front row, Mary Duffy, Boatswain; Betty Spencer, Sir Joseph Porter; Rosemary Mackinaw, Hebe; Mary Rapia, Ralph Rackstraw; Irene Lippert, Josephine; Mary Jane Lang, Captain Corcoran; Jane Ferguson, Buttercup; and Mary Margaret Cox, Dick Dead-eye.

Second row: Peggy Dillhoff, Mary Elizabeth Zerr, Rosemary Gueutal, Rose Marie Davey, and Marie Seal.

Top row: Rose-Mary Spragg, Doris Ann Becker, Mary Rose Turner, Alice Walpole, Peggy Foltz, Mary Anne Mahan, Charlotte Cambron, Mary Jane Moran, Margaret Ann McCarthy, George Ann Morgan, Georgiana Feldman, Regina Shaughnessy, Rosemary Glaser.

**LIBRARY ACQUIRES NEW TREASURES**

Especially prized among recent gifts to the Library are the following:

1. *Christ's Image*, the first volume of the French Library of Fine Arts, edited by Pierre Tisne, Paris. It contains 128 plates and 24 reproductions in colour of masterpieces.
2. *Student Guidance* by Williamson.
3. *Heroines of Christ* edited by Rev. Joseph Husslein, S.J.
4. *Complete Plays of Gilbert and Sullivan*, including numerous photographs from recent performances by the D'Oyly Carte Company.
5. *Complete Works of Lewis Carroll*.
6. *University of Literature* in twenty volumes, edited by W. H. Depuy.

**SKATER'S WALTZ**

A brave and daring sportsman,  
I ventured on the ice.  
"Perseverance" was my motto—  
"Grace at any price."  
"Do you think the water's deep or not?"  
Do you think the ice is thin?"  
With my customary fearlessness,  
I boldly started in.  
I slipped, recovered, slid, with customary vim,  
I tottered, reeled, hit the ground,  
Then peacefully gave in.  
"You can have the ice who want it,"  
aching, I declaimed,  
Gave one last look of anguish,  
Then started off again.

—R. M.

**Dr. Theodore Maynard Lectures**

(Continued from Page 1)

Chesterton fulfills the typical conception of a poet, being absent-minded and not often punctual. Belloc is an entirely different type; yet the two men were fast friends. Chesterton, who became a Catholic at the age of fifty, combated the pessimism of the nineties with his doctrines and child-like optimism, based on personal humility. His philosophy was expressed in a few words, "Directly you take a supercilious attitude, enjoyment withers."

Belloc and Chesterton, so like and yet unlike, met when they united in ardent patriotic condemnation of the Imperialism promoting the Boer war. As Mr. Maynard pointed out, in their individual methods of approach lies their chief difference: "Belloc argued against it; Chesterton laughed at it."

With what seemed to be characteristic abruptness, Dr. Maynard concluded this informal discussion by reading four of his own poetic creations.—R. M.

Little bits of powder,  
Little dabs of paint  
Will certainly make any girl  
Look like what she ain't.

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