



AFRICAN BISHOP VISITS—Bishop Timothy Phelim O'Shea, pictured here with members of the order of the Little Sisters of Saint Francis at his cathedral in Livingstone, was a visitor in Bend this week from North Rhodesia, Africa. Bishop O'Shea, who visited here with the Rev. William Coughlan and other priests of St. Francis of Assisi Catholic Parish, has been in Africa for more than 30 years.

Northern Rhodesian bishop visits in Bend

Bend had as a visitor this week an Irishman who, as bishop of Northern Rhodesia watches the spiritual welfare of Africans in a region covering 78,000 square miles.

He is Bishop Timothy Phelim O'Shea, who has served the Roman Catholic Church in Africa for the past 32 years and has been bishop for the past 13 years. He is the only Catholic bishop in his huge territory. His cathedral is in Livingstone, a city named for David Livingstone, the English explorer who discovered the dark but spectacularly beautiful land

of Rhodesia in 1855.

Bishop O'Shea, on his first visit to the United States, is in this country in a plea for funds to build new churches and schools in his country, part of the Federation of Rhodesia and Nysaland in Central Africa.

Bishop O'Shea, who visited with priests of St. Francis of Assisi Parish this week, is to attend the Ecumenical Council in Rome, in September. In Rhodesia, Bishop O'Shea founded a new order of Catholic nuns — The Little Sisters of St. Francis. Bishop O'Shea is a member of the Franciscan Or-

der.

The visiting Bishop described his bishopric as a lonely, virtually inaccessible land in many areas, with travel confined to jeeps or by foot. There are few horses in Rhodesia — they die from the so-called "horse sickness."

Tourists are beginning to filter into the land discovered by Livingstone more than a century ago, Bishop O'Shea noted. The prime attraction is the thundering Victoria Falls on the Zambesia River, in Southern Rhodesia. It is the greatest natural spectacle in southern Africa.

Television in review

Alas, Middle East not what it used to be, Rick moans

By Rick Du Brow
UPI Staff Writer

HOLLYWOOD (UPI) — Nothing sets me pulsating like the Middle East. I can see it all now — the movies' George Sanders as a debonair foreign correspondent, romancing exotic women, outsmarting the Nazis, staving off an Arab revolt and showing that there's no biz like news biz.

Well, George is no longer a foreign correspondent, and the result is that the journalism schools are having a tough time rounding up bright prospects. Alas, the Middle East isn't what it used to be, either, as another foreign correspondent, Arnaldo Lacagnina, made clear Tuesday night in a wonderfully good-humored NBC-TV show titled "Report from Beirut."

On the basis of the half-hour, Lacagnina doesn't spend much time outsmarting Nazis, but he spends some time at the beach and is quite an authority on the various pleasures it has to offer, from bikinis to more-traditionally veiled women. These and other aspects of the East-West conflicts in the Lebanese city were the basis of his droll, diverting and intelligently light tour.

Before delving further into the matter at hand, perhaps this is as good a time as any to pay a final kudo to the "Report From..." series before it departs from its summer run. By far the two best summer series of

this year are "Report From..." and the musical half-hour "The Lively Ones," which is having its second go-round, also on NBC-TV.

The astute camera showed us Lebanese trading, legislators, religious sects, traffic jams, modern skyscrapers, desert tents on the beaches. As in all the "Report From..." efforts, the wit bore the distinctive brand of satirical comment that NBC news has become noted for, especially since the rise of David Brinkley. Thus, Lacagnina noted that the favorite Lebanese occupation is making money. He told of the boy who was asked how much five and five equal. "Am I buying or am I selling?" was the reply.

There was a quick, well-edited shot of a "Merrill Lynch" brokerage sign that brought an unexpected laugh for the message it implied. And Lacagnina made clear several times that you could buy just about anything in Beirut if you had the rice. I think he's been watching Sanders too.

The Channel Swim: All two hours of NBC-TV's "Today" show for Oct. 3 will be devoted to a salute to playwright-composer-actor Noel Coward; guests include Bea Lillie, Sally Ann Howes and Skitch Henderson... Complete sponsorship of "Today" and same network's "Tonight" program for Oct. 3 has been bought by Pauline to introduce its 1964 line.

Shirley Temple is a guest when CBS-TV's Red Skelton returns Sept. 24... Ed Sullivan's seasonal premiere Sept. 29 on same network features Jimmy Durante, Frank Sinatra Jr. and Peter Lawford... NBC-TV's first "Telephone Hour" of the fall, Oct. 8, offers Robert Preston, baller star Rudolf Nureyev and opera singers Anna Moffo and Richard Tucker.

The Sept. 27 debut of CBS-TV's American history series, "The Great Adventure," stars Jackie Cooper and James MacArthur in a story of two Confederate officers who try to use a submarine to break a Union blockade.

Study made of American farm costs

By Gaylord P. Godwin
UPI Staff Writer

WASHINGTON (UPI)—An Agriculture Department study of farm costs and returns shows that net farm incomes in 1962 were higher than a year earlier on 24 and lower on 15 of the 39 important types of commercial farms.

The Department said changes in income varied considerably even within major groups of farms. The only group where changes in income were in the same general direction for all farms were in Western Livestock Ranches. Even in this group the increases varied from 1 to 73 per cent. Net farm income increased in 1962 on six of the seven types of wheat farms while four of the five dairy types of farms had lower incomes.

The Department said the greatest change in income occurred on wheat-small grain-livestock farms in the northern Great Plains. Net farm income increased from an average of \$135 per farm in 1961 to \$11,081 in 1962. This great disparity occurred because a severe drought in 1961 cut farm income to its lowest since 1937.

The largest decline in farm income was 49 per cent on non-irrigated cotton farms in the high plains of Texas. Incomes in 1961 on these farms were record high. Returns in 1962 were near those in years previous to 1961.

The Department said that all of the farm types in which incomes increased in 1962 either had higher farm production or received higher prices for products sold, or both. The increased production was largely responsible for higher incomes on 10 of the farm types. Prices received averaged lower than in 1961 on these farms.

The Department said net farm incomes in 1962 were higher than in 1951-55 or 1956-60 on most of the 39 types of farms. They were from 7 to 151 per cent higher than in 1956-60 on 32 of the 39 farm types, about the same on three types, and from 5 to 31 per cent lower on four types.

Total net income per farm in the United States during 1962 ranged from \$21,823 in Arizona to \$849 in West Virginia.

Washington used to big crowds

WASHINGTON (UPI) — This capital city is used to big crowds — and its police are expert at handling them.

Upwards of 200,000 persons pour into the downtown area each July Fourth to see the fireworks display on the grounds of the Washington Monument. The crowd always manages to assemble and disperse with a minimum traffic jam.

Perhaps the largest crowds in Washington history were those attending the inaugurations of President Harry S. Truman in 1949 and President Dwight D. Eisenhower in 1957. On both occasions, police estimated the crowd at more than one million persons.

FILES FOR DIVORCE

SANTA MONICA, Calif. (UPI) — Divorce action was under way today between singer Eartha Kitt and real estate investor William O. McDonald.

The Negro singer charged mental cruelty in the suit filed Tuesday against her husband, a Caucasian. They were married June 1, 1960, and have a 21-month-old daughter, Kitt.

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Ironic turn of events in South Viet Nam distressing to scholars of Buddhism

By Louis Cassels
UPI Staff Writer

Within the past two months, four monks and a nun have burned themselves to death in South Viet Nam to dramatize Buddhist grievances against the regime of President Ngo Dinh Diem.

Their immolations have caused many newspaper readers in the West to associate Buddhism with fiery self-destruction.

This is an ironic turn of events, and very distressing to Buddhist scholars outside South Viet Nam.

These scholars say that nothing could be further from the true spirit of Buddhism than to take a life — even one's own life — in a political quarrel.

Buddhism traditionally has been a gentle and unworldly religion, disdainful of political concerns. One of its basic tenets is an extreme "reverence for life." Buddhist monks even strain the water they drink to make sure they do not accidentally ingest — and cause distress to — some small living thing.

Buddhist scholars say that suicide cannot be squared with the teachings of the faith even if it is prompted by noble and unselfish reasons.

Buddhism has no central authority which could rebuke Vietnamese monks for un-Buddhist tactics. A lack of formal organization is characteristic of this ancient faith. No one even knows for sure how

many Buddhists there are in South Viet Nam. Estimates range from 20 to 80 per cent of the population, which totals 15 million.

Buddhism comes in almost as many varieties as Christianity — counting all of its sects and subdivisions, including the one called Zen which currently is enjoying a vogue among Western beatniks, there are about 150 million Buddhists in the world. The main centers of Buddhism today are Japan, Korea, China, Mongolia, Tibet, Ceylon, Burma, Thailand, Laos, Cambodia and Viet Nam.

There are relatively few Buddhists in India, where the religion originated 2,500 years ago as an offshoot of Hinduism.

Its founder was an enormously wealthy Indian prince, Siddhartha Guatama, who was born about 560 B.C. in a northern province about 100 miles from Benares. Legend says Guatama had three palaces and 40,000 dancing girls to amuse him. But he learned early in life that luxury did not lead to happiness. When he was about 29 years old, he abandoned his sumptuous life as a prince and went into the forest, dressed in rags, to seek enlightenment in the solitary life of a Hindu ascetic.

No one ever practiced mortification of the flesh with greater dedication than Guatama. He fasted (eating one bean a day) until his spine could be seen through

his shrunken stomach. But he found no answers to his questions about life, and concluded that extreme asceticism was no better than luxury as a pathway to happiness.

After six years of futile searching, Guatama seated himself one evening beneath the shade of a fig tree near the village of Gaya in northeast India. He vowed that he would sit there until he saw the light.

According to Buddhist scriptures he remained for 49 days. He emerged from this experience as the Buddha, or "the enlightened one." For the next 45 years, he walked from one Indian village to another, sharing his new insights with all who would listen, and founding an order of monks to pass on his message. He died at the age of 80 after eating some poisonous mushrooms that had gotten into a dish by accident.

Buddha's original teachings constitute a philosophy of life rather than a religion. He taught that human life is characterized by suffering, and the basic cause of suffering is "tanha," a word which is often translated as "desire" but which actually connotes selfish craving, the tendency in every person to seek his own private happiness.

To break free from slavery to "tanha," Buddha said men must follow "the eightfold path" of right knowledge, right aspiration, right speech, right behavior, right occupation, right effort, right thinking

and right absorption.

Under each of these eight headings, he laid down rules for rigorous self-discipline. Buddhists were forbidden to lie, steal or kill any living creature, including animals and insects. They were allowed to eat only what they could beg, and then just enough to keep the body alive and functioning. Alcoholic beverages and sex relations were strictly forbidden.

Buddha said this monastic way of life, if earnestly practiced, would eventually lead to "nirvana." Exactly what he meant by this much-abused term is hard to determine from his authenticated sayings. At times, he seems to think of nirvana as a state of nothingness, a final blotting out of human individuality (and hence of the selfish cravings which cause suffering.) At other points, he speaks of nirvana in terms comparable to those which a Chris-

tian mystic might use to describe ecstatic union with God.

It is sometimes said that Buddha was an atheist, because there are no direct references in his teaching to a personal God. But his silence on this subject seems to have derived mainly from a decision that he would avoid all theological "speculations" (with which Hinduism was already rife) and concentrate on teaching a way of life.

Dr. Huston Smith, professor of world religions at Harvard, points out in his authoritative book, "The Religions of Man (Harper & Row) that all of the things which Buddha tried so hard to keep out of his movement — including metaphysics, creeds, rituals and superstitions — came "tumbling in with a vengeance" after the founder's death in 480 B.C.

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