

Educational Department

"The hope of democracy lies in education"

Central Point

Central Point High Basketball Tossers Make High Record

A brief summary might be made of the basketball season just closed, to give one an idea of the quality of basket ball produced by the Central Point school.

The first game proved disastrous, owing to the lack of material and team work in general; but with our second game the tide turned for the better, new men and a better type of basket ball enabled us to make a creditable showing, and, at the close of the season, we are able to look back over a schedule filled with victories to our credit.

Perhaps two of the most interesting games of the season were those with Ashland and Rogue River, altho the Talent game should receive honorable mention when we think of those Grecian pillars of art which adorned the Talent floor and which perhaps inspired our team on to greater hopes.

The Ashland game should have been a victory for us and in all probabilities would have been had our team not lost some of their pep toward the last of the game and allowed the Ashland aggregation to score two baskets which beat us by four points.

The Rogue River game was however the most interesting of the season feature! by the closeness of the score thruout and the sensational ending in which Ross, one of our star forwards, made a difficult backhand shot in the last five seconds of play, winning the game by a single point.

A great deal of credit is due the individual members of the team for

their stellar work thruout the season. Dunlap was perhaps the most sensational man on the team, playing a great offensive and defensive game and proving a very dangerous man to an opposing team. He had the greatest number of points to his credit and at the same time proved an adept in preventing the opposing team from scoring.

Jim Ross, the other star forward, altho not so strong on defense, was a point getter; the ball was like magic when in his hands, usually leaving them for a trip thru the basket.

Hurley, our lanky center, was a hard man to play against, generally getting his opponent's number early in the game and outjumping and outplaying him continually. He was the star of the first Gold Hill game, getting twenty-four points to his credit.

Ray Ross, one of our guards, was another hard man to play against, as was shown by some of the frequent hesitations made by his opponents when they came waltzing down the floor.

Clute and Welch shared the other guard position altho Clute has a few games to his credit over Welch. They are both hard players in a game but could profit a great deal by the addition of each other's qualities, namely, speed and weight.

Honorable mention should be made of Altimus and Heckman who played a consistent game when called upon.

Altho two regulars are lost by graduation this year, Coach Smith believes that with the material on hand, a still better showing can be made next year. Following is a summary of the season's scores and the opposing teams:

C. P. H. S. 5 Phoenix 30

" 10 Talent 5

" 58 Gold Hill 2

" 14 Ashland 18

" 17 Rogue River 16

" 42 Gold Hill 10

" 7 Medford 10

" 27 Jacksonville 5

" 21 Medford 13

Total 201 109

Official Directory

City of Central Point

W. A. COWLEY, Mayor
J. W. JACOBS, Recorder
J. O. ISAACSON, Treasurer
J. B. HOLMES, Marshal
F. F. CLARK, Water Supt.
D. C. GRIM, Fire Chief
DR. Mc M. M. DOW, City Health Officer
COUNCILMEN
W. E. Alexander, President
D. A. Lyons J. F. Williams L. L. Norcross
D. C. Grim, B. F. Peart

Southern Pacific Schedule

South
13 " 8:51 a. m.
17 " 4:20 p. m.
15 " 10:38 p. m.
North
14 " 8:28 a. m.
16 " 6:28 p. m.

MAIL SCHEDULE.

North Mail Closes Mail Opens
No. 14.....8:10 a. m.....8:30 a. m.
No. 16.....6:00 p. m.....6:30 p. m.

South
No. 13.....8:10 a. m.....8:50 a. m.
No. 17.....4:20 p. m.....4:40 p. m.

Rural carriers leave post office at 10 o'clock a. m. daily, except Sundays and holidays.

Portland morning dailies arrive at 8:51 a. m.

Eastern mail arrives at 8:30 a. m. daily.

MARKET REPORT

(Prices paid the producer.)

Wheat	.....	\$1.30
Barley	.....	\$38.50
Corn	.....	\$30.00
Grain hay baled	.....	\$18 to \$19
Butter, creamery	.....	40c
" country	.....	30c
Eggs	.....	20c
Steers	.....	6c to 7c
Cows	.....	5c to 6c
Hogs	.....	12c to 12c
Lambs	.....	10c
Ewes	.....	7c
Yearlings, past	.....	9c
Hens	.....	15
Broilers	.....	2 lb or less 17c
Old cocks	.....	7c
Turkeys No. 1. 17c	.....	Dressed 21-23
Ducks (old)	.....	10c
Ducks (young)	.....	10c
Geese	.....	10c
Potatoes	.....	\$3.00

Just Received

a line of
Trimmed Hats
at prices to suit everybody. Inspect my stock before buying elsewhere.

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MILLINERY
Central Point Oregon

DEO FOR BURNS, CUTS and WOUNDS
Dennis Eucalyptus Ointment
AT ALL DRUG STORES
TUBES 25c JARS 50c

Seattle P. I. —"The legislators in Wisconsin draw 68 cents a day each and the belief is prevalent in the badger state that they are worth every cent of it."

Seattle P. I. —"The New York legislature has before it a proposal to levy a tax of 50 cents a year upon all cats, with tags to be worn by the taxpayers."

Cranfill & Robnett, Groceries.

Helena Independent—"The copper producers present seven million dollars in profits to the government as a starter. That's not half bad."

Red Cross to be presented at the Presbyterian church, Sunday morning, April 1st. This is a cause in which all can be of help.

Mrs. Jones of Butte Falls spent the day in town Wednesday as the guest of Mrs. Hawk, the well known milliner.

Continued from Page 4

My softest whisper thunders in the sky,
And in my frown the temples away and reel,
And the outmost isles are anguished.

I but raise my eyelids and continent shall cower,
My finger makes the city a solitude,
The murmuring metropolis, a silence,
And kingdoms pine in my despoiling nod.

O, wine of the world the odor and gold of it,
There is no thirst that I may not assuage,
There is no hunger that I may not sate,
Naught is forbidden me, under Heaven.
I shall go mad, I SHALL GO MAD.

The noblest of the race have striven against the cause of this despairing cry. Men have often thought that they had found the relief they desired. Cicero, after referring to the doctrines of different philosophies concerning the human soul, said, "Which of these opinions may be true, a God may know. Which may be only probable is a difficult question. Ah, if one might only have a guide to truth." Sighs Seneca, "The best of them and the wisest of them could but re-echo the words of Plato. We will wait for one, be it a God or God-inspired man, to show us our religious duties and to take away the darkness from our eyes." Then came the feverish unrest and intolerable ennui. The heart of the Roman world was consumed with desire that could not be gratified, shaken with the agitation of no longer being master of itself. The hope of annihilation was the only consolation which is enjoyed, and in this heartless, sickening, stifling, overwhelming despair, the representative of the Greco-Roman world abandoned himself to anything that might afford him some relief.

The younger Pliny cries, "Give me some fresh comfort, great and strong, such as I have never yet heard or read. Everything that I have heard or read comes back to my memory, but my sorrow is too deep to be reached by it." We have finally, in the death of Petronous, a complete illustration of the character of a world of men that were and are, void of a spiritual consciousness, who searched for reality, wholly in the outer realm. The inner consciousness of the life of the Roman world, was nearly wanting. The swift and furious type of living almost if not equaled the careless and headlong way of today.

The conception of the inner life among other religions and nations had also lost its effectiveness and become an empty form of expression without spirit or power. Here and there was to be found an awakened soul. Yet, as they appeared, those in power over-awed them to silence and subjection, or to persecution and death.

The great arch enemy to the spiritual and inner growth has been, in all ages, that quality in man, the world worships and from earliest Roman times called AMBITION. That quality that the earliest writers of literature have described as the first and greatest sin of the universe. A sin that out dates the fall of man and expulsion from Eden. It dates back to the time when the great arch-enemy of God and man tried to place himself first, in the realm of glory, and had his plans thwarted by omnipotence. "Him, the omnipotent plunged head nr, flaming from the ethereal skv with hideous ruin and combustion," but the arch-enemy has outlived that ruin and combustion, and projected himself down the ages and still lives and flourishes and dominates the life of man.

Let us now, for a short time, consider what ambition, that loudly lauded and greatly famed word means, and the influence that it has had upon the life of mankind. I say that ambition was and continues to be the first and great sin and that literature, in all times, so describes it. The word, as we have it today, may be traced back to the time of the first Roman empire and its derivation reveals the true character of its meaning. The Century dictionary gives the following definition: "An eager or inordinate desire for some object, that confers distinction, as preferment, political power, or literary fame; desire to distinguish oneself from other men, often used in a good sense as: Ambition to be good. Ambition; literally, to go about, as of a candidate soliciting votes." The word savors only of self and self-advancement. It takes into account, neither the spiritual nor ethical side of an individual, possessing ambition, nor the broader need of mankind. Modify and qualify it as you may, give it a prayer-meeting interpretation, a noble ambition, it still smells to heaven with its rank odor. Selfishness and self-seeking is its true spirit. But what is to take the place of this very much mis-used word. We, fortunately, are not compelled to coin or counterfeit one, for there is a very good word that expresses our spiritual and ethical meaning, still in circulation, if not in very general use, so let us compare the words ASPIRATION and AMBITION. To aspire to something, we reach upward, to be ambitious, we reach outward. To aspire, we come into touch with the inexhaustible store house of Heaven. To be ambitious, we take that which is our brother's. To aspire is to be lifted above that which is sordid and low. To be ambitious is to interfere and infringe and even trample to the earth, the rights of others. Aspiration has a wide and healthful look into the future. Ambition, with a dull and lustful eye, rests only upon preferment and possession. Aspiration exalts, ennobles, and sanctifies. Ambition degrades, deadens, and debauches the power of man. Aspiration looks into the realm of the infinite and eternal. Ambition contemplates the finite and temporal. Aspiration unloads the mind and soul of worry and the weight of cares. Ambition fosters and caters to all that blights and saps the buoyancy of life.

Ambition is the age-long and persistent enemy of the children of men. And I presume that this is true because the earthborn child has so much, apparently, to gain by it, for it is of the earth earthy. It has so much to offer. It has the ability to give power over all the nations of the world and for this power, men will not only give all they possess, but will lay themselves upon the very altar of ambition.

In the very dawn of history, even in the budding of self-consciousness, men wrote and thought about this great and blighting influence that has been a hindrance in his progress and higher achievement and I say this in face of the fact that the quality that we, today, call ambition may have had its use on strictly the animal plane. And I presume I make the concession at this point, because there is still lingering in me, the ancient and modern reverence for ambition. Yet, men, even in the ancient world, recognized the ambitions as a personified evil as when Lucifer, the highest in Heaven, rebelled against God and wished to make himself first, in the realm of glory. But Lucifer lost and righteousness lives. Again, ambition personified in ancient literature made a successful appeal to our first parents and this was one of the many times he was successful.

Yet, in all these ancient and modern accounts, even with the conception of the personified evil, it has always been a good that men have sought. As we look back in the history of the race, as well as in our own individual history, we note that choices have not so very often been of the highest.

Jesus, in the third temptation, demonstrated the highest choice yet known to man, that temptation made a direct bid to His ambition, but Jesus with His clear spiritual insight saw something far better and higher, both for himself and the world than simply a world power. Great and good as a world power may be made. As Lyman Abbott beautifully expresses it, "The temptation that came to the Christ was to take the lower for the higher, the immediate for the final victory, the material for the spiritual conquest, the chasm that lies between the lower and higher kinds of power is so deep that in the ultimate moral vision they stand for principles in deadly conflict. To crave the higher and accept the lower is not to take evil for good, but to awaken at the end, in the bitter humiliation which not only acknowledges defeat, but knows that it has been duped, defrauded and cheated.

"Among the multitudes that have lost their way in the world, none are farther from the path of honor, peace and victory, than they who have mistaken the kingdom of the world for the kingdom of holiness and have fallen down before the evil spirit instead of worshipping the most high God."

Published at our request thru the courtesy of Rev. P. S. Bandy, Pastor of the Central Point Presbyterian Church. The sermon was delivered Sunday morning, March 18th. Ed.

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Daily Except Sunday

Leave Central Point	Leave Medford
8:00 a. m.	8:00 a. m.
8:30	8:30
9:00	9:00
9:30—Sat. only	9:30
10:00	Sat. only—10:00
10:30—Sat. only	10:30
11:00	Sat. only—11:00
12:00 noon	11:30
12:30 p. m.	12:30 p. m.
1:00	1:00
1:30	1:30
2:00	2:00
2:30	2:30
3:00	Sat. only—3:00
3:30—Sat. only	3:30
4:00	4:00
4:30	4:30
5:00	5:00
5:30	5:30
6:00	6:00
7:00	6:30
7:30—Sat. only	7:30
8:00	Sat. only—8:00
9:30	9:00
10:50—Sat. only	10:30
	Sat. only—12:15

Sunday Schedule

Leave Central Point	Leave Medford
9:00 a. m.	9:30 a. m.
10:00	10:30
11:00	11:30
12:00 noon	12:30 p. m.
1:00 p. m.	1:30
2:00	2:30
3:00	3:30
4:00	4:30
5:00	5:30
6:00	6:30
7:00	7:30
8:00	9:00
9:15	11:00

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