SCIENCE LECTURE REVEALS ERRORS OF SUPERSTITION

The following lecture, entitled "Christian Science, Its Case Against Superstitution," was delivered Thursday evening at the Holly theater by Dr. John M. Tutt, C. S. B., of Kansas City, Mo., member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist in Boston, Massachusetts:

In the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 83), the author, Mary Baker Eddy, declares, "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus." The attempt to bridge that chasm between the false and the true may be said to be the error of the ages. It largely occupies humanity today, and is the prolific source of mortal man's embroilment with the "deceivableness of unrighteousness."

RELIGION AND SUPERSTITION

Throughout material history religion has been compromised and complicated by superstition. Even the Christian religion has suffered from vain endeavors to amalgamate the Dives of false material beliefs with the Lazarus of spiritual facts; and thus Christianity and Christendom have been hampered and biased by irrational and misleading beliefs leading to foolish or idle practices. The religious instinct is, too often, mankind's concession of its own insufficiency. Soon or late every mortal recognizes and acknowledges that inadequacy. Religion is a bowing before a power, outside human self, and an adoration of it, or else a fear of it. One yields to a stronger power only through love or fear. The fear is firmly grounded in the case of false gods, for the worshiping of idols brings disastrous consequences upon their worshipers. Religion, acknowledging as it does, that power of God, outside one's self, calls for faith as well as reason. One's reason may tell one there is such a power; one's belief about that power may be a faith in good, or in evil, or a mixture of both. When the religious belief is replaced by perception or understanding, faith is glorified into true Science. Science is knowledge of facts, truths. Superstition is that which stands outside facts. Hence, superstition is always to be reckoned as false belief. Belief in the unknown is superstition, as St. Paul indicated when he declared to the men of Athens, "I perceive that in all things ye are too superstitious;" or, as the Revised Version has it, "very religious." Paul thus correctly estimated the Athenian religion, because he had observed their statue erected "to the unknown God." Superstition and false religious beliefs are inseparable and are one, because superstition is always a false belief in a power outside one's self, over which one has no control, and of which one has no understanding. The false belief may be one of good or of evil, but all ignorant, or nonunderstanding, beliefs are superstitions. Against all forms of superstition Christian Science thunders this omnipotent fact: Neither God nor His creation is inscrutable! No truth is past finding out.

THE GREAT INSIGHT OF MARY BAKER EDDY

This was the great insight of Mary Baker Eddy, the Discoverer and Founder of Christian Science: that true religion is the search for, and the understanding of absolute good, God and His manifestation, man and the universe; that God, cause, producing intelligent acts, must be divine Mind; that since it is the sole province of Mind to know, God's creation must be comprised in His thoughts alone; that, therefore, all real existence is divinely mental; hence a finite creation, or a world of matter, including mortal man, must lie outside the realm of reality; it must be falsely hypothetical, a misstatement or misunderstanding of the facts of being. So, on the one side, Mrs. Eddy found true religion, and on the other, false religious beliefs, or superstitions. And as in the Bible she found the spiritual revelation of the truth about God and man, even so from the Scriptures she discovered the efficacy of the idea of Truth, Christ, to correct the misunderstanding, the misstatement, and so to save mortal man from the dire effects of evil and its inevitable superstitious beliefs. Through the healing of her own physical disorders solely by spiritual means, she discovered and made plain to human understanding the full gospel of Christ, healing and preventing sin, sickness, discord, all evil. Do you wonder that Christian Scientists love Mrs. Eddy? Consider that she has thrown the beam of Truth into the dense darkness and superstition of their former lives, and has initiated for them the establishment of the kingdom of heaven on earth, the forever unfolding of eternal bliss, life unafraid. Through the crystal clarity of her spiritual-mindedness and the purity of her life, the whole world is experiencing the enlightenment of understanding. As superstition fades the world is joyfully proclaiming, in the words of Jesus, "We know what we worship."

THE UNIVERSALITY OF RELIGION

Superstitions, then, broadly speaking, partake of the nature of false religion, whether or not they are admittedly so. Also we conclude that all false beliefs are superstitions. According to the Bible, the whole of actual existence is comprised in God and His creation, for St. John declares that "without him was not any thing made." Christian Science reveals that a right understanding of God is religion in the absolute. Outside that absoluteness all is superstition or false beliefs. Indeed it is itself an absurdity to imagine an outside of the infinite omnipresence, the all-inclusive God. Human life, so called, is a seeming mingling of true religion and superstition in varying degrees in individual human consciousness, an evolution of false beliefs out of themselves, a disappearance of them as the enlightenment from the coming of Truth, Christ, goes on. Thus, as in the parable Jesus told, the material riches of Dives become poverty, utter lack, in the illumination of spiritual sense, whilst the material poverty of Lazarus is replaced by the affluence of spirituality. And so in Christian Science all human life, in its varied activities, becomes religious. All human living and doing is glorified into Christian endeavor, and even the most menial tasks prove opportunities to let Lazarus, spirituality, be magnified, and Dives, the type of superstitious beliefs, be minimized, reduced even to the point of disappearance. Reducing evil to such a point is possible because evil is essentially nothing, a mere negation of good.

GROSS SUPERSTITION OBSOLETE

Whether we are students of Christian Science or not, we probably pride ourselves on a lack of superstition. And indeed it is true that we may have quite abandoned the simpler forms. We perhaps feel no fear of walking under a ladder, of spilling salt on the table, of seating thirteen at dinner, of undertaking a journey on Friday the thirteenth. Although we may deplore the breaking of a mirror, we do not expect from it seven years of bad luck; and to encounter a black cat sends no chilling premonition of evil up our spines. We are quite free of all such false beliefs and may even incline to feel superior to those not so enlightened. Are we not likely to assure ourselves: Thank God, I am not superstitious? But wait—pride goeth before a fall! To avoid that fall let us take account of our positions, lest having rid ourselves of the grosser forms of superstition we may neglect to deal with the refinements or subtler phases thereof.

MORE SUBTLE ASPECTS OF SUPERSTITION

Israelitish history, as unfolded in the pages of the Bible, may be considered a relation of the warfare between Science and superstition. Again and again were the people turned by wise kings, from the evils of superstition into which they had been plunged by foolish kings, and into which they were led by intermarriage with the heathen round about. These reformers tore down the idols and reinstated true religion. But the groves and high places, representing the most subtle forms of idolatry, the refinements of superstition, were usually left, even by the best of the kings. In the laconic language of the Scriptures: "Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places." Jeremiah cries in indignation, "Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot." And thus the elements of weakness remained to break their morale in times of enemy attack, causing repeated defeats and captivities. We need earnestly to consider whether we are not also retaining the groves and high places, where we turn from the true Science of Christ to adulterous beliefs, worshiping them as did the faithless Israelites, under every green tree. Science and Health tells us (p. 167) that "only through radical reliance on Truth can scientific healing power be realized." Paul had against him, before King Agrippa, what Governor Festus himself said were only accusations of the Jews out of their own superstitions. Yet Paul appealed to Cæsar and thus forfeited his freedom. For after hearing Paul himself present his case, King Agrippa declared to Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar." And so every mortal is prone to have a superstition to which he turns, in times of stress, instead of clinging steadfastly to Truth. Mrs. Eddy once said that the great need was for "inflexible practitioners." These superstitions may be adopted out of the great storehouse of mortal beliefs, or may be adaptations peculiar to one's self—no matter which—for they are, one and all, decoys of the carnal mind, deflecting human consciousness from the safety of the universal and all-inclusive and inevitable good.

"THE GREAT TRANSGRESSION"

In the nineteenth Psalm, David asks: "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." We may consider that secret faults are ignorant, unconscious and involuntary error, or as Mrs. Eddy has termed it, animal magnetism, or mesmerism; whilst presumptuous sins are malicious, conscious and voluntary animal magnetism, or mesmerism. According to the Scripture, secret faults and presumptuous sins constitute for each individual the great transgression. Mrs. Eddy's general classification of error as ignorant and malicious, involuntary and voluntary, unconscious and conscious, needs no additions; nor is evil properly susceptible of further classification. The following subdivisions are not meant to enlarge upon the kinds of mesmerism so completely covered by the Christian Science textbook; they are more in the nature of analytical illustrations, and are discussed here because they are properly to be catalogued as superstitions which Christian Science destroys. The subdivisions, touching as they do, on certain aspects of material psychology, or the workings of the human mind, show the counterfeit character of psychology as taught in the schools, in contrast to true psychology, or the Science of divine Mind and its ideas, as taught in Christian Science.

Here let me say that Mrs. Eddy did not originate the term "animal magnetism." Many thinkers of her day, and prior to her time, wrote on the subject. But she alone saw that animal magnetism, and its synonymous terms such as mesmerism, hypnotism, thought transference, mental suggestions, needed to be exposed as false, superstitious beliefs in order to free humanity from the dire effects of belief in them as realities. For that important reason Mrs. Eddy dealt with animal magnetism, but only to expose its falsity, and denounce it as powerless and unreal. Thus she alone has dealt with animal magnetism adequately. Throughout her writings she has repudiated the false belief that evil has power to be anything, or to do anything, and has held to the great fact in the Science of Being, that omnipresent and omnipotent good means no presence and no power to evil.

GENERAL AND INDIVIDUAL BELIEFS

We should bear in mind always that all superstitions are false beliefs, even as all false beliefs are superstitions. They are held primarily in universal mortal mind and are both general and individual. Individual beliefs are illustrations of general or universal beliefs even though they may seem particular to the individual. In so far as the individual is concerned, his beliefs, although always adapted from general mortal mind, are peculiarly his own. Hence no two individuals think exactly alike. Nevertheless all erroneous concepts are related, being "chips of the old block," mortal mind. And affinity, attraction, and consanguinity are universal amongst false beliefs. Thus is established another old saw, "Birds of a feather flock together."

CHRISTIAN SCIENCE VERSUS CONSENTANEOUS BELIEFS

We may conceive of general beliefs as the composite thought of mortals, agreeing in common consent. Again, we may have the particular consent of the individual to a so-called law of mortal mind. Thus we have what Mrs. Eddy terms "consentaneous" human belief (Science and Health, p. 553). The real man is acquainted only with good and consents only to the action of good. In Christian Science we learn that our immediate privilege and duty is to withdraw our individual consent to illusive mass beliefs and to demand our right of original thought and independent action. We must increasingly be in disagreement with wrong methods and evil conditions imposed upon us through our conscious or tacit consent. In all too many tragic instances are we consenting unto the death of Christ, Truth, in our consciousness, and so living in the deep darkness of superstitious belief in the inevitableness and the action of evil. Christian Science teaches that no evil can befall us without our individual consent. Withdrawal of consent is immunity from all evil. Such escape is full—the conclusive evidence of withholding of consent. So, for example, we may escape contagion and epidemics, which Mrs. Eddy describes as "common consent" (Miscellaneous Writings, p. 228). And so we may find peace and plenty where, in the mesmerism of consentaneous beliefs, strife and want may seem to abound.

CHRISTIAN SCIENCE VERSUS CUSTOMARY BELIEFS

Closely allied to consentaneous belief is "customary belief" (Science and Health, p. 229) which in the Christian Science textbook is termed "misnamed material law." Science and Health also declares, "Custom, education, and fashion form the transient standards of mortals" (p. 247). Customary beliefs are, then, transient, which fact is indeed comforting to us when we consider how difficult it may seem to break from standardization of thought and conduct. Some hotels post signs in bathrooms with the legend: "This bathroom is standardized." How significant of the legend of our lives! We are customized and conventionalized, often helplessly subservient to the decrees of fashion in thought, religion, business, medicine, ethics, and ideals. Even our clothes are too often prescribed by custom, and we are proscribed thereby from independence and spontaneity, without which human life is tragedy indeed. Such things may be less important, but consider the imperative necessity to break with the customary beliefs called laws of matter, which bind mortals to the superstitions of sin, disease, discord, and even death. Christian Science reveals that man has the God-given power to think and act for himself. That freedom of thought and action is his recourse when confronted by the superstition of customary beliefs.

CHRISTIAN SCIENCE VERSUS ASSOCIATIVE BELIEFS

Consider, now, another phase of belief; that man is more or less governed by the association of thoughts and things; that he remembers one thing, or thought, by its association with or relation to another. Material psychology terms this "association by similarity or semblance of mental impressions, and by continuity or relation of time and place." But that false psychology takes no note of the fact that human memory is not a function of the real Mind. Divine Mind already knows, and to the divine Mind there is no past. So man exists in a constant state of knowing. He therefore does not need to recall. Doing things by the psychoanalyst methods of material psychology is not intelligent conduct. It is animal magnetism, and is based on chemical reaction. The dog, cat, bird, and flea are trained by associative animal magnetism—a sequence of animal impulses, and so considered, their performance is not a display of intelligence. Even so, much of the habitual conduct and thought of human beings is associative animal magnetism. Uninstructed by divine Science we incline to think and to do things mechanically because of associated sequences of thought and events and material objects. This deadly mechanization Christian Science opposes. It heals humanity of living stereotyped lives. It shows the truly scientific association of all ideas, their mutual relation, correlation and interrelation in divine Mind. By its appeal to divine intelligence it brings to human life spontaneity and originality of thought and action.

CHRISTIAN SCIENCE VERSUS SUGGESTIVE BELIEFS

Another form of error's superstitious presentment is mental suggestions. They may be unconscious or aggressive. Aggressive suggestions are likely to be malicious. They are always active and obtrusive. Mental suggestions are error's claim that evil can present itself specifically to human consciousness as self's own thought and so determine action. Thus even as the cow bird lays her eggs in the nest of another bird, error claims to deposit itself in one's mentality; and so the suggestion represents itself to be legitimate as one's own thought or conduct. Suggestion is superstition versus inspiration. It is corporeal impulse against intuition. It opposes the one clear call of intelligence, and man's singleness of ear to hear that call. Mental suggestions oppose the inspired words of Mrs. Eddy (Christian Science Hymnal, No. 304):

"I will listen for Thy voice,
Lest my footsteps stray."

Always the object of suggestions is to render one incapable, or uncertain of the call of wisdom. "I will listen for Thy voice." That one clear call for you will ring out over the confused noises of superstitious suggestions. "I will follow and rejoice." The one clear call in any case is to maintain the facts of being against the lies of animal magnetism. This is our call, and Truth, Christ, is the hope of our calling. To be conscious of the truth regarding any lie is to eradicate that lie, and to strike a blow at all error.

"Through the harsh noises of our day,
A low sweet prelude finds its way"
(Hymnal, No. 238).

Spiritual alertness and activity are the antidote for mental suggestions. With right motives one will be divinely impelled, and certainly, thus minded, one must be correct in the majority of one's acts.

CHRISTIAN SCIENCE VERSUS BELIEFS OF ATTRACTION

The attraction of divine Love which holds all ideas in relation, correlation, and interrelation, in coincidence with divine Mind and with themselves, is counterfeited in mortal mind by the attraction of matter for itself. This erroneous hypothesis is based on false attraction. Therefore, in belief, certain human mentalities may meet; and when the influence is wholesome the contact blesses one and all. Such contacts are desirable and may establish the brotherhood of man. Such contacts offer opportunity for the realization of the truth spoken in Mrs. Eddy's beautiful verse (Hymnal, No. 253):

"My prayer, some daily good to do
To Thine, for Thee."

Christian Scientists may hallow their contacts between themselves, and with the world, and bless all they touch. We cannot avoid the world's contacts, nor need we wish to. Jesus prayed for his own, not that they should be taken out of the world, but that they be kept from the evil. Christian Science has come to reconcile our contacts with our fellow men; to take away beliefs of false attraction; to replace them with spiritual-mindedness, compassion, love, kindness, consideration, unselfishness. The practice of Christian Science is a synonym for service. We must learn to touch the hearts of our fellow men to higher issues only. Thus nothing is lost and all is gained, and that is Christian Science. But unhallowed by Science, human life is beset by erroneous belief of attraction, and the way out is through prayer and demonstration. There is a time for all human acts and conditions, and they terminate duly. Pray for that intuition which marks the coincidence of the human with the divine, and reveals the hour and the way both for every procedure and for every deed. We need to bear in mind Jesus' example; he was always guided by unerring wisdom. Mortal mind strove ceaselessly to set up destructive influences, but Jesus poured the oil of spiritual love and healing into his human relationships, and when another's unresponsiveness made the contact apparently fruitless, after he went all the miles, he turned to more fruitful endeavor, as he counseled his followers to do. But he first went all the miles. Mrs. Eddy, likewise, as a true follower of the Master, went all the miles. Even so, let us be sure that we go all the miles. Even though we are led to sever the contact where misunderstanding and irritation persist, nevertheless we should impersonalize the seeming source of error, and remember that the person or thing, in any such case, is but a decoy of mortal mind to cover its intent to destroy, through hate and fear of one's fellow man. Oftentimes we may, by destroying erroneous influences, turn hatred into love, enmity into friendship. But if not, then let us remember that the world is wide, and there is room for all to live and act. Remember that if, finally, we have thus to turn from individuals and leave them to God and the logic of events, evil's seeming attachment to persons is destroyed in our thought, is wholly overbalanced, by Love's attraction for good; and harmonious relationships of true service and coöperation will be demonstrated. There is always compensation for any seeming loss; indeed there is no loss, no breaking of relationship in the unity of being which is God and man, Mind and its ideas.

CHRISTIAN SCIENCE VERSUS POSSESSIVE BELIEFS

Possessive beliefs are superstitions based on the false hypothesis that man can possess or be possessed by a person, a demon, a passion, a corporeal impulse, or a wrong motive. Possessive beliefs are demoniacal, because they operate to enslave. The beliefs that one can be subject to another person, or be enslaved by false appetites, drugs, evil practices, and habits, these are instances of possessive animal magnetism. All forms of slavery are resultant from the entertainment of possessive beliefs. And there is only one cure, namely self-possession, that is, self-government and self-control under divine Principle. To possess one's self is to put to rout all the claims of selfish gain or exclusive property rights. The qualities of divine Mind are the common possession of all God's children; and possession, in all its good and proper interpretation, is preëminently an attribute of man, for he literally has, by reflection, all that the Father has, dominion over all—even over himself. Thus to control or keep one's self is to relieve others of the necessity of keeping one. So self-possession destroys false responsibility of others towards us and of us towards others. "Am I my brother's keeper?" asked Cain. And Christian Science answers yes, and no. By helping one's self the possibilities of helping one's brother are released for his service. We help our brother, then, first by keeping ourselves, by relieving him of the necessity to care for us, and secondly, by unselfed service of our brother. Self-care is highest unselfishness. Actually God's man is self-sufficient, by virtue of his expression of the All-sufficiency. All things must be earned to be possessed. Man earns his self-sufficiency, even as he earns his happiness, by his expression of omniaction. Waiting, Micawber-like, for something to turn up, is a superstition based on the belief of possessing something for nothing. It is a denial of God's law of compensation. It denies the fact that "whatsoever a man soweth, that shall he also reap." And without sowing there is no reaping. Mrs. Eddy tells us (Miscellaneous Writings, p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies." The right sense of possession fills our lives with gratitude and unselfishness, but our Leader has warned us that "we cannot conceal the ingratitude of barren lives" (Science and Health, p. 4). Gratitude is the true sense of possession and is expressed properly in unselfed, productive, self-controlled, well-kept lives.

We must remember that error is never a possession, but always a false belief, claiming that it possesses us or that we possess it. Neither the possessed nor the possessor is a person, but always a false belief. Whose belief, we may ask? Whose, indeed, but yours, if you see or feel it? It is the possession of the one who adopts it and acknowledges it as his own. Never claim possession of anything you should not have, for you can never really possess anything except by reflection of substance, of good. To claim evil as your own is always a superstition, since such possession could never be a fact.

POPULAR SUPERSTITIONS OF THE DAY

Instances of the various forms of erroneous beliefs may be noted in some of the popular superstitions of today, many of which have come down from yesterday. One of these superstitions is that man is a machine. We are repeatedly, and sometimes heatedly, reminded by the health authorities and enthusiasts, that although we take the best of care of our automobiles and animals, we are prone to neglect our bodies. Our government is urged to compel us to care for our bodies according to the formulas of medical, hygienic, and sanitary superstitions of today. Yet that man is a machine is a rank superstition. Such a claim ignores mental identity and the fact that the body is properly subject to the thought of the individual, and actually is a mobile product thereof. Each mortal embodies his thought, and he thinks himself ill or well, in human belief, and thus he is a law to himself. He may change that belief of sickness into one of health and back again, and no amount or kind of treatment can reach his body except through his thought. Christian Science evolves all that error of belief out of its claim to existence. Christian Science reveals the fact that the divine intelligence, holding man eternally in perfection, acts on the human body by correcting the false beliefs, and thus excludes disease, fatigue, wear, and tear. So the body is restored to normality. Reflecting divine law, every man becomes a law of good alone to himself, and in that enlightenment he routs superstition.

Another popular superstition is the slogan of the public health propagandist: Health is purchasable. Health is, literally, wholeness, or completeness, and is the expression of man's being and functioning. Man remains always well, because God remains so. That completeness and unchangeableness is the law of exclusion to disease; hence the impossibility of man being sick. By this same law of exclusion of error mortal man is saved from and healed of sickness, by the realization of the all-inclusiveness of health. Health is then not purchased or purchasable—it is not a commodity; it is the forever fact, and need only be acknowledged and realized to be found so, even in human consciousness and body. But for material self-knowledge, for delving into body, and theories of pathology and physiology, one may pay the price of physical health and comfort and be immeasurably the loser thereby.

Another medical superstition is the popular refrain, "A clean tooth never decays." Thus the unwary is deceived into following the decoy of physical hygiene to the exclusion of handling the real enemy of the teeth, mortal mind. While it is true that a genuine Christian Scientist will keep his teeth clean, just as he will cleanse his body and clothing and be scrupulous in his warfare against all forms of dirt, yet he will be equally wise in handling the mesmeric beliefs of whatever sort; which superstitions alone, not dirt, cause the decay. He will refuse to agree that teeth decay from dirt, or from chemical reaction, or from poisons generated by disorganization of food stuffs, from too much or too little of this or of that. He will wisely center his fire on the old enemy, mortal mind, working mesmerically in human consciousness, under cover of decoys such as "a clean tooth never decays." He needs only note the proverbially perfect white teeth of the native African, and other aborigines, who certainly are not in a position to see their dentists twice a year and the case of the white inhabitants of the South Atlantic islands, Tristan da Cunha, where a recent survey disclosed that tooth brushes, decayed teeth, and dental faddists were unknown.

There is a widespread superstition that exercise conduces to health. This decoy is sent out by mortal mind to induce one to concede to the superstition as a mortal law dangerous to ignore. The victim does not realize that it is far more dangerous to give it the power of law than to ignore it. The wise Christian Scientist will neither concede it as law nor ignore its false claims. He will take no exercise as such, but will be normally active in pursuit of his intent. He will use his legs and feet for their evident purposes, namely, to convey him. He will walk, or play, for the sheer joy of recreation, or he will walk when he needs to do so, but never with the thought that he is thus operating under or complying with laws of health. A survey of the teaching force in a certain great university revealed that the sedentary, desk, and laboratory workers enjoyed the best health, and, notably, by far the longest span of life.

THAT ONE BIG PROBLEM

We are told in Science and Health (p. 419), "Never fear the mental assassin." The carnal mind is the mental assassin always. True to its deceptive nature, mortal mind is forever dragging a red herring across the trail of its destructive intent, in order to mislead mortal man into giving attention to the decoy, fearing it, caring for it, or aggressively contending against it, while the real assassin is left to pursue its murderous purpose—"a murderer," as Jesus put it, "from the beginning."

In every human life there is usually some one big problem, some siren to whose dulcet tones the victim listens enraptured, or to whose horrific bedlam he turns and ever returns a fascinated ear. It may involve the attraction of sin, the love of it, or the fear of it—the pleasures and the pains of this world. It may involve a false sense of responsibility—the cares of this world. It may be in particular a physical defect, a handicap of age, temperament, environment. It may be a combination of many little errors, or it may be one big obstacle, an outstanding unfinished business. It may be a belief of lack of opportunity, vision, the conduct or misconduct of others or of one's self. But back of it all is the real culprit, mortal mind, dragging a red herring across the trail. Thus one is deflected into believing, for example: Here is a person seeking to defraud, harm, deprive, and even assassinate me! Thus he comes to believe wrong or malpractice is of and from the other fellow always, whilst he himself is absolved. So occupied, he forgets that what a mortal sees is out of his own state and stage of consciousness and can have no other reality than its appearance to him. To defeat the mental assassin, mortal mind, we need, then, to consider the world of matter, of things and persons, as inclusive of only the false beliefs we have accepted at the hands of mortal mind. The center of the world upon whose horizon we look is our own thought through whose mental eyes mortal mind seeks to become real to us. Trust not those eyes; they are fooling thee!

Is your world comprised in some physical disorder? Does your particular one big problem seem impossible of solution, even impossible to bear? And does the horizon promise to clear if that one big thing could only be out of the way? A decoy! Does the problem seem to be a lack of supply, an insufficient income, an oversufficient outgo? Another decoy! What we really need is activity and accomplishment. We need to produce and to feel the adequacy, the affluence, the joy of achievement. There is no lack in hard work, nor of it, and Science and Health reminds us, I repeat, that "we cannot conceal the ingratitude of barren lives." Rightly considered, the one big problem becomes an incident, important it may be to dispose of, but still an incident. The cure for most unhappiness, and even for disease, is self-forgetfulness. Selfishness and self-thinking are at the bottom of all family troubles, whether marital, the church, or in the larger aspects of the human family; and always both sides are involved, for it is no more the proper part of man to see a quarrel than to seek one, or to see an obnoxious person than to be one. Is something, anything, claiming to come between you, my friend, and your joy, peace, enthusiasm, duty? Just a decoy, whatever it may claim and however inexorable and important it may seem. Remember that nothing is important enough to worry over! The truth about you is always exclusive of the superstitions. The truth is the counterfact about the one big problem, and that truth is to be sought and seen, and not the error.

CONCLUSION

Finally, let us sum up the case of Christian Science against Superstition in these words from Mrs. Eddy's Message to The Mother Church for 1900 (p. 10): "Evil is illusion, that after a fight vanisheth with the new birth of the greatest and best." The greatest and best can be none other than the truth as revealed in Christian Science. This is the blessed assurance which Christian Science brings to you, and to me, and to all: The great spiritual insight of Mary Baker Eddy may be ours if we diligently seek to see and to be the man God made in His own image and His own likeness. It is your proper function, and mine, to be just like God. Take heart, my friend! No fight with truth is ever lost; no fight against truth is ever won. For Truth is always triumphant. Even though Truth should seem to fail, Truth is still true and error is always untrue, a superstition, illusive and provably unreal. Hold fast to Truth then, and demonstration, full and complete, must follow even on the heels of seeming defeat. As Mrs. Eddy has put it (Miscellaneous Writings, p. 19): "He who has named the name of Christ who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavor of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source."

ROGUES TRAMPLE G. PASS, 12 TO 6 IN LOCAL OPENER

Climate City Outfit Starts Well, But Fails to Hold Pace — Hoffard Does Heavy Hitting for Rogues

The Medford Rogues handed Ken Williams' Grants Pass Merchants one of the worst lacings a Grants Pass team has suffered in several years, when they defeated the Climate City boys 12 to 6 yesterday at the Fairgrounds.

Although the day was cold, with threatening showers, one of the largest crowds to witness a game in recent years, was on hand. With the exception of dropping the first ball from a plane, everything went off on schedule. Mayor Wilson took the mound at 2:30, and on his fourth pitch "Poke" Nininger, league president, laced out a single. Chief of Police McCredie had very little trouble catching the mayor's fast one.

The Pass boys started out with a bang, scoring four runs in the first inning on an error, a base on balls and successive hits by McCarthy, Ogle and Droulette. The four runs looked like enough to win the ball game. However, the Rogues snapped out of it and scored one run in their half of the first inning when Joanis walked and scored on Hoffard's two-base hit.

In the third inning Courtney reached first on an error by Chaney and scored on Hoffard's single to center, and when Santee let Haight's fly ball get away from him the Hoosier romped across the plate for score numer three. The home boys took the lead in the next inning when three runners crossed the plate. With McLean, Courtney and Joanis on base, Santee dropped Hoffard's fly in deep right for his second error of the game and all three runners scored.

The Rogues had their big inning in the eighth when they put the game on ice by scoring six runs on five hits and two walks.

Hoffard, with three hits, was the hitting star of the game. McLean hit safely twice, and beside pitching a beautiful game, gave the fans an exhibition of how a pitcher should field his position, handling nine chances without an error.

Prizes, put up by the merchants were won by the following players, Hoffard, due to his heavy stick work coming in for the lion's share:

Hand-made tie, given by the Toggery for first base on balls, won by Eddie Joanis.

Shirt from Mann's Dept. store for first two-base hit, won by Hoffard.

Four passes to Craterian won by Joanis for scoring first run.

Waverly cap, donated by J. C. Penney for player driving in first run, won by Hoffard.

Dinner for two at Franklin's cafe for first stolen base, won by Haight.

Hoffard also gets hair cut and shave for first hit of game from Brown's Barber shop.

Grants Pass.

	AB	H	R	PO	A	E
Chaney, ss	6	0	2	1	1	3
McCarthy, lf-rf	5	2	1	0	0	0
Ogle, 3	4	2	2	4	1	0
Droulette, c	3	2	1	0	2	2
Blevins, 1	4	0	0	3	0	0
Garrett, 2	5	1	0	3	0	0
Santee, rf	3	0	0	1	0	2
Powers, lf	2	0	0	0	0	0
Ostrum, cf	3	1	0	3	0	0
Earhart, p	2	0	0	0	0	0
Nelson, p	2	0	0	0	1	0
Totals	33	8	6	24	5	7

Medford Rogues.

	AB	H	R	PO	A	E
Joanis, lf	4	1	3	0	0	0
Courtney, 1	4	1	3	9	1	0
Swanson, 3	4	0	0	0	2	1
Hoffard, cf	5	3	2	2	0	0
Hughes, rf	4	1	0	1	0	0
Haight, ss	4	0	0	5	1	1
Hulen, 2	4	0	1	2	1	2
Joy, c	3	1	1	6	0	0
McLean, p	2	1	2	2	0	0
Totals	34	8	12	27	14	4

Summary—Struck out, by McLean, 6; Earhart, 6; Nelson, 3. Base on balls, off McLean, 6; Earhart, 2; Nelson, 6. Hit by pitcher, Haight by Earhart. Two-base hits, Hoffard. Stolen bases, Chaney, Haight, McLean. Innings pitched, by Earhart, 31-3, Nelson, 4 2-3, McLean 9. Winning pitcher, McLean. Losing pitcher, Nelson. Umpires, Huff and Richardson.

EGAN ENTERED IN BRITISH AMATEUR STARTING MAY 21

ST. ANDREWS, Scotland, April 30. (AP)—Members of the American Walker cup team who arrived here last night and the usual contingent of American tourist amateurs are among the 225 entries announced today for the British amateur championship at Prestwick Scotland, starting May 21.

Captain Francis Ouimet of the Walker cup men and his teammate Gus Moreland will clash in the first match, meaning that one American will be eliminated from the title chase.

In the other first round matches, members of the team and their opponents are:

Chandler Egan of Medford, Ore., and James Wallace of Troon; Jack Westland and Robert Harris, well known British amateur; George Dunlap, American amateur champion, and G. A. P. Walsh of Calcutta; Lawson Little and R. W. Ripley of Banstead Downs; Johnny Goodman, American open champion, and William Robb Mosley; Max Marston and D. R. H. Martin of Knole Park; and Johnny Fisher and Graham Patrick Stirling.

All the Walker cup men meeting foreign foes are figured to win their first round matches.

BASEBALL

Yesterday's Results

Los Angeles 5-6; Sacramento 3-4.
Portland 7-2; Hollywood 4-6.
Missions 6-15; Seattle 1-2.
San Francisco 4-3; Oakland 0-2.

Where They Open Tuesday

Seattle at Portland.
Oakland at Sacramento.
Los Angeles at Mission.
San Francisco at Hollywood.

National League Standings

	W.	L.	Pct.
Chicago	9	2	.818
New York	7	3	.700
Pittsburg	5	4	.556
Brooklyn	5	5	.500
Boston	4	4	.500
Cincinnati	3	7	.300
St. Louis	3	7	.300
Philadelphia	2	8	.200

Yesterday's Results

At Boston 6, New York 4.
At Philadelphia 7, Brooklyn 8.
At Pittsburgh 9, Cincinnati 5.
At Chicago 4, St. Louis 9.

American League Standings

	W.	L.	Pct.
Detroit	6	3	.667
Cleveland	5	3	.625
New York	6	4	.600
Washington	6	5	.545
Boston	5	5	.500
St. Louis	4	4	.500
Philadelphia	4	7	.364
Chicago	3	6	.333

Yesterday's Results

At New York 3, Boston 2.
At Washington 7, Philadelphia 6.
At Detroit 1, Cleveland 7.
At St. Louis 6, Chicago 2.

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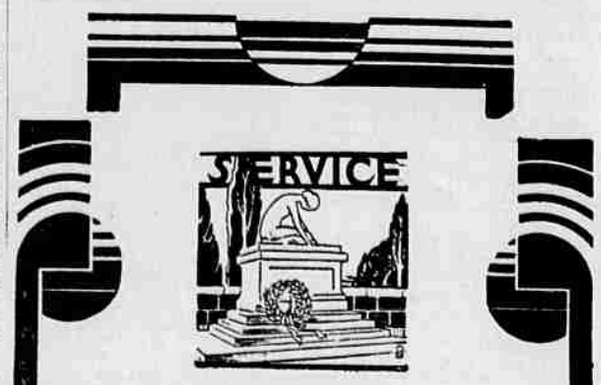

A Fitting Last Tribute

WHEN a loved one is gone, it is difficult to be practical, to plan wisely the last services. And it is unnecessary to be troubled by such details for they may safely be entrusted to us.

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WEST MAIN AT NEWTOWN

Solicited for membership in Order of Golden Rule and declined.

LEGION JUNIORS WIN OPENER, 16-4

Medford's American Legion Junior baseball team won their first practice game of the season yesterday when they took a 16 to 4 decision from the First Christian church team on the Jackson school diamond.

The Churchmen garnered three runs in the opening frame but were unable to eke out only one more marker in the balance of the contest. Russell and Heath occupied the mound for the Juniors while Fraley hurled for the opposition.

The Juniors will invade Eagle Point next Sunday to meet a contingent of youngsters in that city at 2 p. m.

The Legion lineup yesterday included: Coss, ss; Vallier, 2b; Campbell, 1b; Bayliss, cf; Lindley, 3b; Erickson, lf; Gillaspy, c; Warner, rf; Russell, p; substitutes, Pegg, rf; Porter, rf; Heath, p. Christian church: Gilinsky, c; Doty, lf; D. Fraley, 1b; A. Fraley, p; Howard, ss; S. Doty, 2b; Ford, cf; Casebolt, 3b; Gitten, rf; Kempke, rf.

PORTLAND, April 30.—(AP)—Mrs. Cyrus A. Dolph, 84, widow of Cyrus Dolph, prominent Portland attorney, died here yesterday at her home. Her husband died in 1914. The funeral will be held here tomorrow.

TALENT NINE DOWNED BY GILMORE LIONS

Gilmore's Red Lions won their second game of the season Sunday afternoon, defeating Talent 12 to 6 on the latter's field. The Gilmore boys initiated their new bat presented them by C. W. "Chuck" Ellis, by ringing out 18 hits. Little Chuck Ward got four hits, and four runs, out of 6 times at bat.

Next Sunday the Lions will go to Eagle Point, to meet that town's aggregation.