

SPORTS

MARK SCUFFLERS ON MAT CARD AT ARMORY TONIGHT

Colorful Hillbilly Brothers to Meet Schroll, McGill and Britt - Ladies Night Will Be Repeated.

The Arkansas Scufflers, trio of hillbilly brothers known far and wide as the most colorful and efficient grappling troupe in the industry, go to the post in the Medford armory this evening against Frankie Schroll, Cecil McGill and Floyd Britt. A capacity crowd of ladies nighters are expected to be on hand to witness the following program:

One-hour main event—Frankie Schroll vs. Tony Jones. Middle event—Cecil McGill vs. Tony Jones. Opening event—Floyd Britt vs. Mike Jones.

The Jones brothers arrived yesterday in a huge touring car of ancient vintage, and immediately let it be known that they figure on taking Promotor Mack Lillard's wrestlers to pieces tonight. The boys haven't shaved for several years, apparently, and their clothes are typical of those worn by the Ozarks, from whence the trio originated.

Tuffy weighs 195 pounds and is considered the best of the three, although reports from other parts of the country are to the effect that there is little to choose among them when it comes to slam-bang mat work of all varieties.

Mike, at 185 pounds, is the smallest but what he lacks in size he more than makes up for in his brilliant ability. Mike faces the rascal of the local three—Floyd Britt—and this bout is expected to develop into a dog eat dog affair, with trimmings.

It will be ladies' night again. Every man or woman customer who purchases a ticket, ringside or balcony, will be given a free one to admit a feminine grappling fan.

Lillard said advance ticket sales were excellent, and that a full house was almost assured. The program starts at 8:30 sharp.

GIANTS AND PACKERS TO FIGHT IT OUT FOR PRO PIGSKIN LAURELS

CHICAGO, Dec. 5.—(AP)—A new professional football champion will be crowned next Sunday in New York and it will be either the touchdown-stingy New York Giants or the high-scoring Green Bay Packers.

The lineup for the title battle was definitely decided yesterday. The Giants completely crushed the Washington Redskins 19-7 champions, to capture eastern division honors. The Detroit Lions, Green Bay's only threat in the western division, dropped a 21 to 7 decision to the lowly Philadelphia Eagles and eliminated the possibility of a playoff with the Packers.

A crowd of 57,461, largest New York audience since Red Grange watched his pro debut 15 years ago, watched the relentless attack which carried the Giants to a 36 to 0 rout of the Redskins.

This game, the Detroit-Philadelphia tilt and Cleveland 13-7 victory over Pittsburgh completed the league's regular season of play.

CRAIG WOOD CAPTURES MAIN PRIZE MONEY IN AUGUSTA, GA., TOURNEY

AUGUSTA, Ga., Dec. 5.—(AP)—The more elderly troupe in the Professional Golfers' association made ready today for their annual seniors tournament while the younger men counted prize money won in the Augusta open which ended yesterday.

Craig Wood, of Mamaroneck, N. Y., won first money of \$1,000, due to a par 36 shattering 69 and 67 in the thirty-six hole finals. His total for the 72 holes over the par 71 Forest Hills course was 278.

BOWLING

Winning 20 games and losing 8, the Mallards became champions of the annual Elks club team bowling tournament as the teams ended their play last Friday. The Sprig were runners-up, with 19 wins and nine losses.

High individual scorer for the tournament was Gill, with 495 plus 141 handicaps for a total 637. Roy Pruitt ended the tourney with the highest individual average—161.

Individual averages and final team standings follow:

Table with columns: Name, Games, T.P., Avg. Includes names like Pruitt, Eads, Carlin, Hollweg, Burroughs, Paske, Vivoda, Piche, V. Strang, Gill, Sanderson, Boone, Rankin, Bowman, Lantis, H. Strang, Hutchison, Kuehlein, Bowberman, Tolly, Irwin, Bullis, Bierma, Sabin, H. Woods, Winkle, Kresse, Ray Johnson, Roy Williams, Lewis, Frazier, Ekerson, Fredette, Dr. Johnson, Heyde, Leonard, Grisch, Drummond, Kuntz.

Team Ratings table with columns: Team, Won, Lost, Pts. Includes teams like Mallards, Sprig, Spoonbill, Butterbells, Teal, Wood Ducks, Pintals, Mud Hens.

CENTRAL POINT MEETS ST. MARY'S TONIGHT IN CAGE SEASON PREVIEW

St. Mary's and Central Point high school basketball teams clash in the St. Mary's gym tonight at 8:15 in a preview of what to expect when Jackson county's class B high school conference gets under way later this month. St. Mary's is a member of the southern division while Central Point performs in the northern division, and has capped the county title two years straight.

Pathey Meyer, St. Mary's mentor, announced his starting lineup tonight would consist of Lemire and Jensen, forwards; Larry Schade, center; and Jimmy Lewis and Johnny Otzen, guards. Reserves are Wilcox, Darland and R. O'Neill. Dick Lewis, ex-St. Mary's and Gonzaga university star, is assisting Pathey Meyer in coaching the Crusaders.

HOPKINS HOST TO JUNIOR GRIDDERS

Thirty-five members of Coesh George Harrington's junior high school football squad were entertained at a macaroni feed at the home of Mr. and Mrs. Curt Hopkins on the Old Stage road Saturday night.

Besides the players and their coach, others enjoying the banquet were Mr. and Mrs. W. C. Stead, Mrs. Hal Adams, Clifton Reynolds and Bill Bowman.

Food for the dinner was donated by Western States grocery, Snyder dairy, Grover dairy, Huber Packing company and Mason-Hyman company.

The Christian Science

Science and Health. With Key to the Scriptures by Mary Baker Eddy. May be read or purchased at the Christian Science Reading Room.

414-415 Medford Center Building

Full Report of A Lecture on Christian Science

Entitled: Christian Science: Newness of Life

by Dr. John M. Tuttle, C. S. B. of Kansas City, Missouri.

Member of the Board of Lecturers of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

On a certain beautiful morning in the year 1905, a man sat on the broad veranda of an old-fashioned hotel in the deep South, immersed in the pages of a book. The volume, known as the Christian Science text-book and entitled "Science and Health with Key to the Scriptures," was the product of the inspired pen of its author, Mary Baker Eddy, the Discoverer, Founder and Leader of Christian Science. Only a few days before, while reading this book with its deeply religious theme of God as "Mind, Spirit, and Soul," and man as God's likeness and image, spiritual, not material, this man had found complete healing of body and a remarkable change of heart. He had experienced the end of chronic eye disability, a long continued stomach disorder, and other derangements, all in the glorious hours of his first session with this great, shall we say, even greater work. He knew he had been healed but he did not know how the new freedom of body and thought had come. Seeking relief from these very ills, he had studied and practiced material medicine; and for years he had tried in vain both material and mental methods. In desperation he had turned to Christian Science, and the healing came with breath-taking suddenness. And so, on that midsummer morning he sought the light. He knows now that, in the "light of health," he was close to God, and the reality of His things, thoughts, He was very close to the "Life that maketh all things new." As he read there came to him a realization of the opposite nature of Spirit and matter; he saw that Spirit is true and real, its opposite matter, is unreal and unreal. Then, as the existence and presence of spiritual good was accepted, he saw the things of matter, and all evil, as separate from reality, as non-existent; and he was able to gather together, that is, in his vision he was able to do so, all the erroneous presentations of matter and evil, and push them out of conscious acceptance. With all that is unlike good relegated to proper non-existence, the man's thought was flooded with spiritual reality; and there on that gallery all things he saw became new. There was a surcharge of pure joy and happiness such as he had never known before. The most common-place things were glorified. The sun shone, the birds sang, people smiled, flowers bloomed, with aspect and meaning apart from matter. He had a glimpse of things as they really are, not as material conceptions, but as ideas of pure, unadorned, God. And the vision of reality, spiritual harmony, which came to me that day—for need I say that the man was myself—has never faded out through all the vicissitudes and vicarities of thirty-three years, through all the prayer and effort to realize the heavenly mission, to make it real in my daily experience.

GREATER WORKS. It is now nearly seventy-five years since Mary Baker Eddy discovered the Science of Christ. Ten years after her discovery she had reduced the Science of Christ to a knowledge of divine Life, Truth, and Love, to human apprehension and, by her great book, had made Christian Science available for human needs.

"Science and Health" was conceived in Mrs. Eddy's spiritualized consciousness, and born in the throes of experiences so hard and bitter as to turn her from the world to God. Her discovery came with a rebirth of health, a recovery through prayer, from an accident; but her preparedness was the culmination of a life-long search for God and His healing, saving Christ. That the book, "Science and Health" had a divine origin is evidenced by its healing and redemptive power over the sick, and the stunning Mary Baker Eddy has been the means of bringing the promised Comforter, the "Spirit of Truth," to the world. Consider her time, environment, her spiritual-mindedness, the beneficence of Christian Science, its amazing spread throughout the world. May we not recognize her achievement as among the greater works predicted by Christ Jesus and assured by his own demonstration of man's unity with God? Greater works are products of the new birth; they are done by the spiritualized thought, by the "I" that goes to the Father.

THE BEGINNING GOD AND MAN. The very foundation of divine Science is creator, that which exists essentially, and creation, that which exists objectively; cause and effect, which co-exist, and are inseparable, and comprise the whole of being. There could be nothing outside this infinite self-existent and self-contained universe; nor could the infinite, everywhere-present creator be outside or apart from His infinite creation. The purely spiritual or divinely mental nature and content of this Father-Mother and offspring, are clearly put in the first chapter of Genesis. Now the intelligence displayed in this record shows the creator to be infinite Mind; and of course, the infinite, and therefore the only Mind, intelligence, must definitely pre-

clude any supposed finite mind; inextricably identified with matter; hence neither matter nor a material mind could have other than a suppositional existence, nor be an element, object or factor in the real creation, including real man. In the true, spiritual, and only genuine creation, all must be divinely mental. In other words, creation consists not of matter nor of mortal mind, but exclusively of forms, or ideas, of divine Mind, God. These ideas constitute the only creation, they alone comprise man.

Creation is represented in the scriptural record as occurring on successive progressive days. "Science and Health" defines "Day" as: "The irradiance of Life; light, the spiritual idea of Truth and Love." And also declares: "The objects of time and sense disappear in the illumination of spiritual understanding, and time ceases to exist according to the good that is unfolded. This unfolding is God's day, and there shall be no night there." (S. and H. p. 584). If, then, we are to be "born again," if we are to rise into "newness of life with regeneration," we must abandon the mortal measurements of time, the limitations of human thoughts, acts, beliefs, opinions and knowledge, and adopt "God's measurement," the days of His reckoning. To the extent this is done will come the illumination of spiritual understanding, the dissolving of reality in which there is no night, no error, no evil, no materialism. These progressive periods stand for true spiritual evolution, as newness of life, opposed in human consciousness to the false conception, life and mind in matter; to sordid attraction of the carnal mind; the joy of sin, disease, discord, want and woe, to all that is unlike God, to all that is unspiritual.

Now the element in the so-called human consciousness capable of apprehending reality is true consciousness, or spiritual sense. "Science and Health" declares: "Spiritual sense is the discernment of spiritual good." (p. 505). Here in the beginning, here in this spiritual insight, when God creates the heaven and the earth all anew for me and you, is indeed the beginning of a new life, the never-to-be-forgotten exaltation above matter and the pull of the carnal mind, the self-surrender to the instantaneous light when spiritual sense is so imparted. The relief to know that, to quote Mrs. Eddy, "this understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light, and H. p. 505." This illumination of spiritual consciousness, how easy it is to feel instantaneous! How precious are the evening and the morning! God, good, is here and now and All-in-All! What and where is evil? The aged query, "where did evil come from?" In its legion of aspects, it is the carnal mind, the joy of sin, God's good day. Shall we admit evil now by entertaining the false argument that we have lost the inspiration and glory of the heavenly evening and morning? There is no argument of evil in God's day, and no need to argue against the palpably NECESSITY OF LIFE WITH REURRECTION!

Mind's pure thought, the seed within itself, propagates itself in spiritual creation ever appearing, inexhaustible. To the human consciousness this creation is a resurrection, a rising to the light, resurrection of the carnal mind; the joy of dust of mortality, the belief of life and death in the soil, to independence of material organization. Here is glorious release from the curse: "dust thou art, and unto dust shalt thou return." Mary, the Virgin Mother, communed with God, her pure spiritualized thought was united to the Father, and her offspring furnished an illustration of creation. "The divine Science which," as Mrs. Eddy writes (S. and H. p. 325) "ushered Jesus into human presence," set aside common usage, in what has been called the virgin birth; and Jesus' sweetest rest, even from a human standpoint, is in holy work. Herein is the significance of healing based on finding the substance of things. The substance of anything is what it is in Mind, and by reversing and putting off the things of matter and mortal sense, the path can be followed straight to the one Mind and the reality of the truth, the holiness, the realization of all ideas. Herein is the new man put on.

MAN'S FUNCTION IN CREATION. Creation, including man, is not a part of divine Mind, but a reflection of it, and hence no depletion of Mind occurs in the unfolding of real being. "Science and Health" reminds us that "the highest and sweetest rest, even from a human standpoint, is in holy work." Herein is God's creation is, without stoppage or reaction, continuous. Creation is going on all the time, exhaustless and ceaseless, active, providing for newness of life with regeneration. Man's function in creation is to be that creation. Just as creation is continuous, so the function of man is continuous. Either through suffering or through Science, each individual human consciousness is being re-formed. The good in human consciousness is also the true, and it is augmented by our conscious efforts to do and to be good. The question must recur: "Will each 'accepts the divine invitation to do good work' (S. and H. p. 520). How much of the creaturely activity am I reflecting in my daily life, and to what extent am I resting, working, in the seventh day, the constant renewing of the Spirit, the new birth? Am I living the life inspirational?"

Newness of life is life on the positive side. We should never allow the negative. Materialism is the negative side. Spirituality is affirmative. Christ Jesus always took the positive side and held it regardless. Can you imagine Jesus saying: "I am well, but I must prove it? Can you hear him advancing the argument? But we are still mortal! Would he hide behind the specious? So long as we are in the flesh, 'No! Jesus' sufferer it to be so mortal was in compassing to ward mortality because of the downward tendency of the negative in thought and life. But always the call of the new life is—how to the line, and the chips will fall where they should.

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LIFE SELF-SACRIFICIAL. The life of our Master, Jesus the Christ, points to self-sacrifice as the essence of Christianity, and as essential to the progress of the individual. The Christy example of Jesus in laying down his life for his friends and for the world, His spirit of self-sacrifice must base and permeate our lives. One cannot be a Christian Scientist selfishly. "Seeking his own in another's good" (S. and H. p. 518-19) one illustrates the interrelation and mutual helpfulness of the ideas of Mind, the universal brotherhood of man. Heroin is Jesus' words: "Thou shalt love thy neighbor as thyself," revealed as based on the essential unity of being. No question nor doubt as to one's own safety and safety can exist in the self-forgetfulness of life self-sacrificial. "The fortunes of the righteous are the Eternal's care." (James Moffatt translation.)

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appeal to God, to divine Mind for wisdom. Right thinking alone can correct bad conditions for they are just what we see, believe, them to be. This fact, that we see only our own thoughts, is not set aside, even though we so often can definitely place blame on other people and their wrong deeds and thoughts, or on conditions and circumstances over which we seem to have no control. By assuming the responsibility of our own thoughts and acts, we can change wrong conditions of thought, and hence of body and things, and realize, in measure, the scriptural record as occurring on successive progressive days. "Science and Health" defines "Day" as: "The irradiance of Life; light, the spiritual idea of Truth and Love." And also declares: "The objects of time and sense disappear in the illumination of spiritual understanding, and time ceases to exist according to the good that is unfolded. This unfolding is God's day, and there shall be no night there." (S. and H. p. 584). If, then, we are to be "born again," if we are to rise into "newness of life with regeneration," we must abandon the mortal measurements of time, the limitations of human thoughts, acts, beliefs, opinions and knowledge, and adopt "God's measurement," the days of His reckoning. To the extent this is done will come the illumination of spiritual understanding, the dissolving of reality in which there is no night, no error, no evil, no materialism. These progressive periods stand for true spiritual evolution, as newness of life, opposed in human consciousness to the false conception, life and mind in matter; to sordid attraction of the carnal mind; the joy of sin, disease, discord, want and woe, to all that is unlike God, to all that is unspiritual.

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LIFE AFFIRMATIVE. Newness of life is life on the positive side. We should never allow the negative. Materialism is the negative side. Spirituality is affirmative. Christ Jesus always took the positive side and held it regardless. Can you imagine Jesus saying: "I am well, but I must prove it? Can you hear him advancing the argument? But we are still mortal! Would he hide behind the specious? So long as we are in the flesh, 'No! Jesus' sufferer it to be so mortal was in compassing to ward mortality because of the downward tendency of the negative in thought and life. But always the call of the new life is—how to the line, and the chips will fall where they should.

LIFE INSPIRATIONAL. Inspiration is a keynote in Christian Science. Life inspirational is nature in the Christian Scientist. Every one should be able to say: "I live my life in demonstration. I live my life spontaneously." "In God have I put my trust; I will not be afraid of what man can do unto me." Nor doubtful of the good God can do to me through man. No mere man can give me my work, and I can take it from man. Inspired thought quickly recognizes error to be, not material, but falsely mental, and spontaneously corrects it with truth. Consider the illusion of being turned about in a certain locality. Have you a city,

know error's negative character, and he made neither too much nor too little of it—he made just nothing of evil. Jesus knew that error is that which is not true. He knew that error has the elements of absurdity and can be utterly discountenanced by the truth. He never let himself be worried or hurried nor flustered. When the Pharisees warned him that Herod would kill him, he flashed that keen discernment of the negative nature of error in his reply: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following; for it cannot be that a prophet perish out of Jerusalem." Jesus was not to be fooled into conceding error its false claims to power and deadliness. In respect of evil's negative character, he said: "I create not a claim against error as something is itself rank error. In Christian Science is to be found the reason for Jesus' calm repudiation of evil. And I say to you: gear yourself to the aliveness of good, its exclusive presence and power. Then take evil in your stride, unworried, unexcited, unflinched. Mrs. Eddy used to say that when opposed by error she emulated the grass when stepped upon, bending to the rude foot, only to come up again as it passed.

LIFE INNOCENT. Inspired by the realization of the exclusive presence of good, and of the unity of the real for which good, and of its uncontaminated with evil, we can live our lives free from the arch-iles, fear and worry. We can keep our thought and lives innocent of the pleasure or pain to be derived from matter or to be found in matter. We can keep our consciousness of sickness, innocent of poverty, limitation, failure, anxiety; innocent of the conception or the entertainment of the false beliefs of mortal mind. One of the most subtly mesmerizing of false beliefs is material medicine. This false claimant to the healing and saving power of Christ is spiritual wickedness, for its claim of evil to be good. Falsely in the name of benevolence, it enslaves, and the last state of the victim is worse than the first. For example, the ease produced by the anesthetic is hypnotic. And such mesmerism is the cause of spiritual blindness.

Disease, if occasioned by some basic error of hypnotic belief all covered over with secondary faults. The deeper guilt, the leading error producing the disease, may be, for example, agreement, unconscious or tacit, with some so-called law of the medical profession. Yet this primary error of belief may be so covered by wrong thoughts, such as resentment, adverse criticism, hatred, lust, self-pity, self-righteousness, or self-thinking in general, as to exclude the entrance of the corrective Truth, the healing truth. So a disease may seem to be the result of some moral fault when the fault, however bad, is only secondary, an incident. In such cases it is evident that cure of the obstructing false belief will clear the way for the uncovering of the basic error. Hence, in the work on an case, it is proper to give attention to the destruction of all wrong thoughts. To be every whit whole one must be innocent of the belief in disease or sin.

In a material world, where offenses come, innocence is the only refuge and defense. My friend, has your one done you an injustice? Are you perchance indulging a false sense of damage? Are you dwelling upon the offense, even perhaps holding it to your bosom? Are you revelling in injury, a sense of resentment, a desire for revenge? Then are you not perpetuating the offense, and giving an injustice reality? It does not actually harm one to be imposed upon, but oh! how it hurts to be an impostor! Christian Science teaches one neither to offend nor to be offended. Jesus rebuked Peter, but never ceased love him; and he was one of his fellowmen is never justified. Mrs. Eddy said some individuals meet only to part, but her statement was an observation, not a commendation nor a recommendation. Love is still the only power in society and wins you an injustice. And that fact is literally true in human life practice. And love is the pleasant thing to do and to entertain. Love is the easiest way—the actual path of least resistance. Indeed, love is the ultimate way, the way of last resort if not made the first. Love is the way of innocence. Love is newness of life.

LIFE ACTIVE. The new birth might be called life active. Even matter, the counterfeit of Mind, is represented as always in a state of motion. The material body is renewed, it is born again. If we are to believe the latest theory, every two years or even less, it therefore ceases to exist, and the poor counterfeiter, how much more is activity the natural and inevitable state of Mind's idea, the real man. Ceaseless activity is man's rest as well as his Maker's. In holy work is man renewed day by day. Growth is the state of Mind to man. Creation is life appearing. There is no retirement for man, no age limit, no time of unproductivity. There is for man no resting upon oars, no period of inactivity. Consider the example of our Saviour, and the career of the real Leader of Christian Science, whose lives were accompanied by no selfish leisure, and no term of retirement from intense activity in the service of God and their fellowmen. Jesus' parable of the talents illustrates the folly of the non-use of whatever ability one may have to do well certain things. Let us do with our might what our hands find they can do. Let us throw our energies unreservedly into the breach against inertia, apathy, lethargy, laziness of mind and body, those enemies of newness of life. The man that uses and conserves his energies need never want life. His thrift will care for his years and settle scientifically all concerns over

any non-productive period, which indeed need never come to such a life. LIFE HARMONIOUS. Finally, life harmonious. This has special reference to the firmness, spiritual understanding which divides the day from the darkness. Is such a life possible now for you and me? Yes; Christian Science, the great power and truth of God, reveals that harmony is already within us; it needs not to be introduced but rather to be unfolded. Harmony is the fact available for human life right here and always. Life harmonious calls for and assures life tranquil, life tolerant, life moderate, life normal, life peaceful, life joyous. Never take error too seriously. Always discount its own self-appraisal. Toward error's presence, the argument must be always belittling. Life harmonious teaches intolerance of evil in all its ridiculous forms, but tolerance, oh! such tender tolerance of people! Condemning persons is playing error's game. Evil is nothing if not a person, or else a thing. If of heaven earth, or of earth, we must not merely tolerate him, we must love him. World peace is just: "Love thy neighbor as thyself." There is no peace in fear, hatred and selfishness, which breed war among men and nations, and discord within our souls. This kingdom of heaven is within us. Life harmonious means hands off our neighbor and his problems. Rarely, except when invited, can we properly enter into his affairs. To be sure it is Christian and scientific to help others, and to warn against false steps and urging toward a false goal, and loving admonitions are unneeded, then we may feel tranquil in the certainty that either Science or experience will conserve for every man his ultimate peace and harmony. Life harmonious is the kingdom of heaven on earth. This kingdom is never established through allowing evil to seem real, but always by excluding evil, as non-existent from that realm.

DIVINE IMPULSION. To be newly born of Spirit is to be unresponsive to the false attraction of material-mindedness, its specious promises of pleasure, its awful and fatal claim of a fascinating allure of power and pride of position. To augment spiritual sense within us, we must work in the seven days of Mind's creating, knowing that, so, the awful night will never come wherein "man works no more." And so our lives will not be choked by the red dust of any Adamic dream. If, by untoward winds, its clouds are thrust upon us, there is always a way out. We can wait actively on that escape, and through Christian Science we can see the way. We must ask of heaven wisdom, and then follow our intuitions. This is the way not of corporeal impulse, but of divine impulsion. Unless they be of God, unless they be absolutely good, things are never what they seem. There can be no mortal dream so deep out that revival is there about. Many a man, who has never read stories of escape from prison where the human eye revealed no possible avenue of release? There is the story of the prisoner who, at the penitentiary gate, presented the sheriff with the handcuffs, and the keys to the prison's wrists. How much more surely do we know that "the devotion of thought to an honest achievement makes the achievement possible." (S. and H. p. 199-21).

A PATH AROUND THE RIM. No chilling circumstance of adverse fate, no fiercest blow of outrageous fortune, no thickest