

BODY TRAINING MAJOR ITEM IN SCHOOL POLICY

By JERRY O'CALLAGHAN Education that stresses training of the mind only is inadequate. To insure that Klamath Union high school will have a well rounded education is the purpose behind the new physical education plan at the local high school.

An Oregon school law requires all students beginning with the class of 1940 to take three years of physical education. Physical inability furnishes about the only excuse for exemption.

To meet properly the demands of this law a physical education plant had to be built. It takes the time of four instructors and two gyms to handle the situation at Klamath. A total of 375 boys are registered in these courses and practically the same number of girls.

The purpose of training, of course, is to develop a good body to work in conjunction with a sound mind. Instruction in this vital subject consists not only of gym workouts but also of textbook work on hygiene and health. Participation in competitive sports is designed to give the students a good mental and moral outlook.

Until two years ago only those with ability that would rate them positions on major athletic teams had any opportunity to have supervised physical education. That's all changed now. Anyone in school can take physical ed. Boys who take part in major athletics who have to also take physical education help the instructors in giving inexperienced boys pointers.

The physical education plant is divided into two branches—the girls' gym classes and the boys' gym classes. Ella Redkey heads the girls' classes and Dwight "Dutch" French, head basketball coach, is the big boss over the boys' gym.

Miss Redkey, with Grace Brown as an assistant, supervises and gives instruction in basketball, volleyball, badminton, pat dancing and other gymnasium sports. In the spring and fall swimming, archery and baseball are the main activities. The field between the Modoc field house and the tennis courts is used by the girls' classes. The girls' letter club is planning to turf this field next spring.

Outside activities, such as hiking and skiing, are encouraged by the department. Gym workouts are held twice a week. Health and hygiene is taught two days of the week. The other day is spent in the library.

Many of the activities are carried on after school. Girls who participate in after-school activities are awarded letters and numerals. Basketball, boxing, wrestling and ping-pong are some of the sports in which boys receive instruction. The new gym has two basketball courts, so four teams of boys can be playing at the same time.

On the floor level below the gym floor is a room that is especially designed to give training in the many arts of self defense. Because of construction work, this room will not be ready to use until after the Thanksgiving holidays.

Someday in the future it is hoped that a swimming tank may be built on the lowest floor level. At the present time this level is not being used. Its size and other features make it an ideal place for a tank. If a tank can't be constructed, it is hoped that funds will be available to build handball courts there.

All the instructors in the physical ed school are Oregon-trained. Ella Redkey, head of the girls' classes, claims Klamath high and the University of Oregon as her schools. Before coming up to the high school, she taught in the local grade school system.

Grace Brown, instructor in girls' physical education, is a graduate of OSC. "Dutch" French is an ex-football star from the University of Oregon. He is starting his fourth year as a Klamath coach. Snowy Gustafson, who is familiar to Herald-News readers as head football coach, hails from Oregon State. Boxing is his special field of activity.

Klamath has without doubt, the finest plant in the state. Coupled with this fine plant is a staff of instructors who have enviable records as athletic coaches. With all these elements, a fine plant and experienced teachers, Klamath high can probably claim to have the finest and most complete physical education plant in the state.

BURGLARY SUSPECT TRANSFERRED TO COUNTY JAIL

Wellington Gladstone Brower, 19, 2205 Oak street, was moved from the city to the county jail and formally charged with burglary not in a dwelling it was learned from the office of the district attorney Saturday.

Brower was arrested by city officers as he was leaving the Big Basin Lumber company building at 145 a. m. Wednesday. The complaint against Brower was signed by R. T. Howard of the lumber firm.

Skylarks have been introduced into America on several occasions, but each time they soon died out.

Safe Driving Notes

Slogan for traffic safety campaign in the months of November and December:

"Keep the fifth man alive."

Up to November of 1938 there has been a reduction of accidents totaling 20 per cent. A uniform reduction of 20 per cent in fatalities means that one out of every five persons doomed to die in traffic will be spared.

Over a five-year period the November toll was 20 per cent and the December total was 30 per cent greater than the year-long monthly average.

The reasons for this as pointed out by the National Safety Council, are bad weather, more hours of darkness, Thanksgiving and Christmas holidays. Sleet, ice, snow, fog are now making the roads and highways dangerous. This year more than ever we must clamp down on careless drivers and pedestrians.

Most American motorists are not familiar with the carbon monoxide hazard in closed garages. But the menace of this lethal gas to motorists is not confined to garages, according to the National Safety Council. It may be, literally, right under the driver's nose when he is out on the open highway.

Driving drowsiness is not always natural; it may be induced by these deadly fumes escaping from leaks in the exhaust manifold and creeping up into the driver's face through cracks in the floor boards.

There are probably one million automobiles being operated on American highways today in which the drivers are exposed to sufficient quantities of carbon monoxide to make them physically unfit to exercise prompt and proper judgment, particularly in cases of emergency, according to exhaustive studies made recently by a large oil company.

Reaction Time Delayed Sufficient carbon monoxide to impair judgment has been discovered in 5 per cent of the cars picked at random from state highways by state police for examination.

In one-half second, his car will travel 37 feet during that time. When it comes to interpreting "the things of God," the closest consideration should be given. Attempting to understand "the things of God" through a medium entirely foreign to God's nature, is certainly a material error.

Looking through one of the modern convex show windows gives the impression that one can touch the objects exhibited, so little visual obstruction is offered by the glass in filling the eyes through it. When it comes to interpreting "the things of God," the closest consideration should be given. Attempting to understand "the things of God" through a medium entirely foreign to God's nature, is certainly a material error.

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A Lecture on Christian Science Entitled Christian Science: The Science of Christ

was delivered in Fremont School Auditorium November 25, under the auspices of First Church of Christ, Scientist, Dr. Woodruff J. de Lamo, C. S. B., of New York City was the lecturer.

Dr. de Lamo is a member of the Board of Lecturers of the Mother Church of Christ, Scientist, Boston, Massachusetts. The lecturer was introduced by Mrs. Muriel Garich.

Paul's reference to "the mystery of godliness" and "the mystery of Christ" has caused many to suppose that the knowledge of God must be hidden. At the heart of a material nature. However, we need not doubt that for God, divine intelligence itself, there cannot be any mystery about supreme Being. Intelligence, to be worthy of the name, must be directly, continually, and intelligently conscious of itself, and thereby self-explanatory. Then, Christ and godliness can only be a mystery to something wholly foreign to God's own nature. Godliness and Christ must be a mystery to the material sense testimony, "the carnal mind" to which the Master Jesus refers as "enmity against God." Consequently, that which is opposing the divine nature is not in a position to explain the divine nature! When it attempts to do it, the results must necessarily be both confused and confusing.

This accounts for much of the misapprehension with which the concept of Christ in the Christian religion has been surrounded. It has led to scholastic theology with its misleading opinion that Christ is a synonym for the personal Jesus. Supposing Jesus to be Christ and Christ to be God, has made many cling to the belief that Jesus is God. Finally, the opinion seems prevalent that the Master's works were miraculous—phenomenal exhibitions of extraordinary power.

Interpretation should be given the utmost care. This is evident for the common things of daily life. Looking at objects through a fog may make them appear hazy and out of proportion. Perhaps intelligently, however, looking through one of the modern convex show windows gives the impression that one can touch the objects exhibited, so little visual obstruction is offered by the glass in filling the eyes through it.

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comes to the flesh to destroy incarnate error." Jesus. The highest human corporeal concept of the divine, rebuking and destroying error, leading to light man's immortality.

In other words, Jesus showed forth, in a hitherto unprecedented way, the spiritual understanding or divine idea which constitutes the Christ. In describing Jesus as "the highest human corporeal concept of the divine idea," Mrs. Eddy discerned that his biography, as portrayed in the four Gospels, was the impression that the Christ, or the divine manifestation which identified Jesus, made by contemporary human thought.

Her book "Science and Health" (p. 30) she states: "Mankind's concept of God was a babe born in a manger, even while the divine and ideal Christ was the Son of God, spiritual and eternal. In human conception God's offspring had to grow, develop; but in Science the divine and manhood were forever complete, and dwelt forever in the Father."

As we become well aware of this, the Gospels show forth additional light, and become of greater practical import. Seeing that Christ is the Son of God, the manifestation of God, one receives, more enduring, better available, and logical concept of Christ than identifying Christ exclusively with the personal Jesus. One is also impressed by the fact of how clearly Christ Jesus discerned this; and how great was his endeavor to demonstrate, in behalf of his followers, his instructions to this end were along two definite lines. In the first place, he showed to the receptive thought the truth or Christ, concerning himself. In the second place, he showed to the receptive thought the truth or Christ, concerning others.

In the first instance, Jesus succeeded through his unique career. The impression made upon those who saw him, as evidenced in the Gospel biographies, was so far removed from human personality that hardly a single detail regarding his outward appearance is to be found in the Bible. It would be well for the modern student, therefore, to keep in mind that to make the same impersonal impression upon his environment!

One can easily comprehend Christ Jesus' joy when Peter gave unmistakable proof of understanding his Teacher's real nature by declaring: "Thou art the Christ, the Son of the living God." Here was an assurance that Jesus' mission had not been in vain. At least those closest to him had understood him to this extent. Warmly the reply came: "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Greater was the difficulty encountered by Christ Jesus, however, in explaining to his followers that his works were not exceptional, in the sense that he alone could perform them. He said: "Forasmuch as the Father that dwelleth in me, he that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It was not until his going to the Father, that is, until his higher demonstration of Godliness, termed the ascension, that they could better understand him. Then they were able to perceive a fuller meaning of his life and message, as well as their own capabilities to do some of the same things.

When Christ Jesus had proved to their satisfaction the truth of his teachings in rising above a personal sense concerning himself, and in revealing the glory of his life began to dawn upon the consciousness of the disciples. The author of Science and Health states it pointedly in these words (p. 34): "His resurrection was also their resurrection. It helped them to raise themselves and blind idols from the earth, and to see their own possibilities." Now they became conscious of the Christ-message! Mark relates it, "Go ye into all the world, and preach the gospel to every creature. . . . And he said unto them, Go ye into all the world, and preach the gospel to every creature. . . . And he said unto them, Go ye into all the world, and preach the gospel to every creature. . . ."

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understanding" (ibid., p. 593). There is nothing weird or exceptional about this! It is an educational unfolding which Christian Science is extending to all.

Human education, as everything human, is extremely personal. It takes the human personality as its self-evident basis, and it believes that all attainment is a personal attainment. As a result of this, the average newcomer in Christian Science undertakes its study from that personal angle. His motive for study is for personal improvement, either in health or in harmony. For the beginner, this is perfectly legitimate; one can hardly expect otherwise.

Studying and advancing farther in Science, and accepting nature's nature of one's self, his Christ-selfhood. One begins to grasp what man divinely is: "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of God" (ibid., p. 591). Then it is seen better that the only way going on to the First Commandment of Christianity is not only to recognize that there is one God, or divine Mind, but also that man has not a personal mind of his own, since he is the divine manifestation of God, infinite, unchangeable, and eternal. Let it be stated here most emphatically that "idea" is not a human person, or a human mind understanding something about God. This would imply two minds, the Mind which is God, and a suppositional mind, which is the human mind, such a suggestion would virtually be deviating from monothemism, the basis and cornerstone of Christianity. The point made here may perhaps seem slight at first; but it grows in practical value when progressing in the Science of Christian Science. Constantly thinking of oneself as a human person endeavoring to grasp or to realize divine ideas, leaves one in an unsatisfactory state of thought.

One remains in that mental realm where good and evil, right and wrong, are as much a part of the picture as a laborious struggle with much uncertainty about final success. As in the case of Jesus, resurrection is necessarily to be followed by ascension. While in the mental state of resurrection, the student is maintaining an attitude from material sense when it seemed to approach, said: "Touch me not; for I am not yet ascended to my Father." However, Jesus made a concession to the doubting Thomas by allowing him to touch that which appeared to be Thomas as Jesus' side. At this stage of spiritual development, personal sense had been silenced. In that Christ Jesus had become immune to the thrusts of mortal suggestions!

Here Jesus has given a priceless example, worth while to be pondered and followed. The resurrection, or "spiritualization of thought," makes one aware of the Christ, or truth concerning existence. However, it does not entirely change one's mental attitude about oneself as a human person. This spiritual cup, when one is entering upon his ascension; when it becomes clear that one must not consider oneself any more a human person trying to attain ideas, but that one is, in his real being, the divine idea itself. From this moment on, limitations of mortal personality, limitations of mortal existence, less struggle, greater dominion, enlarged freedom, increased harmony, more genuine happiness are experienced, until finally divine Being is subjectively reflected as one's glorious and glorious bliss.

In her book "Miscellaneous Writings" (pp. 124, 125), Mrs. Eddy speaks of man's spiritual progress, and how because of it, he can rise into the knowledge of the unreality of sin and suffering, and the reality of that which is right. She continues to relate that when one is truly in touch with the world, the flesh, and all evil are being overcome; and that dominion over a sinful sense of self is attained. Therefore of man, redeemed, radiant, and renewed in knowledge. Mrs. Eddy tells us that he shall "be released from mortal limitations of the kingdom of God—the reign of righteousness—within him." Thus, that which from a human point of view would seem to be the Master's cup is discerned anew in Christian Science from the impersonal point of view of Science and Health. This spiritual cup, when one is entering upon his ascension; when it becomes clear that one must not consider oneself any more a human person trying to attain ideas, but that one is, in his real being, the divine idea itself. From this moment on, limitations of mortal personality, limitations of mortal existence, less struggle, greater dominion, enlarged freedom, increased harmony, more genuine happiness are experienced, until finally divine Being is subjectively reflected as one's glorious and glorious bliss.

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