# **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 plant at the local high school.

An Crasca school law requires monthly average.

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

book work on hygiene and health. Participation in com-petitive sports is designed to give the students a good mental and moral outlook on life.

moral outlook on life.
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. pervised physical education. That's all changed now. Anyone

is divided into two branches — the girls' gym classes and the

next spring.
Outside activities, such as hik-

asketball, 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

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

Some time 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 Orespon-

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 hool system. Grace Brown, instructor in

girls' physical education, is a graduate of OSC.

"Dutch" French is an ex-foot-ball star from the University of Oregon. He is starting his four-Oregon. He is starting his four-teenth year as a Klamath coach. Snowy Gustafson, who is fa-miliar to Herald-News readers as head football coach, hails from Oregon State. Boxing is his spe-cial 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

a staff of instructors who have enviable records as athletic conches. With all these elements, a fine plant and experi-enced teachers, Klamath high can probably claim to have the finest and most complete physical edu-cation 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 burgary 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,

into America on several occasions, volved two motor vehicles but each time they soon died out. right-ange collisions.

### Safe Driving Notes

Slogan for traffic safety cam-aign in the months of Novem-er 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 fa-

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

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 the correct of the National Safety council.

on the open highway.

Driving drowsiness is not always natural; it may be induced
by these deadly fumes escaping
from leaks in the exhaust mani-

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 execute nount and That's all changed now. Anyone in school can take physical ed. Boys who take part in major monoxide to make them physical-athletics who have to also take physical education help the instructors in giving inexperienced structors in giving inexperienced cases of emergency, according to cases of emergency, according to exhaustive atudies made recently The physical education plant by a large oil company, Reaction Time Delayed

Sufficient carbon monoxide to the girls' gym classes and the boys' gym classes. Ella Redkey heads the girls' classes and Dwight "Dutch" French. head basketball coach, is the blg boss over in the boys' gym.

Miss Redkey, with Grace Brown as an assistant, supervises and gives instruction in basketball, volleyball, badminton, tap 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 time of a driver traveling 50

Modoc field house and the tennis time of a driver traveling 50 courts is used by the girls' miles per hour by only so much classes. The girls' letter club as one-half as second, his car will is planning to turf this field travel 37 feet during that time.

In studying the course of the carbon monoxide and the man-ner in which it finds its way into 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 nuwere found.

were found.

It was also discovered that a car following too closely behind another, particularly in heavy traffic, may under certain circumstances pick up a sufficient quantity of the exhaust gas from the preceding car to result in a dangerous mixture within the second car. second car. Routine Checks Needed

tions between it and the muffler itself result in the discharge of itself result in the discharge of exhaust gases under the hood or floor boards of the car. Unless the entire body construction, including the floor boards and bulkhead, is absolutely air tight, the vitlated air under the hood of the car will filter into the body or passenger compartment. Loose pistons and leaking piston rings permit products of combustion to blow by the cylinders into the crankcase.

"Preventive maintenance" is

into the crankcase.
"Preventive maintenance" is recommended as the only effective means of minimizing the danger of carbon monoxide in highway accidents. Motorists should have periodical routine checks made and ignition and carburetion systems should be frequently adjusted.

"The police department of Klamath Falls greatly appreciates the efforts of the junior chamber of commerce in promoting safety week and earnestly requests the cooperation of our citizens in mak-ing this safety campaign a success. The department also re-quests all car operators to avail themselves of the opportunity to have their cars tested for safety factors during this week.
"Frank Hamm,

"Chief of Police."

Cars in Klamath County Passenger: 10,698, 60 per cent 6418.80, in Klamath Falls. Trucks: 4,105, 75 per cent or 3078.75, in Klamath Falls.

How much time can be gained over a five-mile course down city

streets, if you drive at 40 instead of 25? The traffic experts have figured it out, under average con-ditions. But it is only a few minutes—so little it wouldn't interest you. Consider! Is it worth taking

#### A Lecture Christian Science Entitled Christian Science: The

was delivared in Frement School Auditarium Nevember 25, under the auspices of First Church of Christ, Scientist, Dr. Hendrik J. de Lange, C. S. B., of New Yark City was the lecturer, Dr. de Lange is a member of the Beard of Lecturaship of The Mather Church of Christ, Scientist, in Boston, Massachusetts. The lec-turer was introduced by Mrs. Muriel Garich,

Science of Christ

Paul's reference to "the mystery of godiliness" and "the mystery of Christ" has caused many to suppose that the knowledge of God must be hidden, or, at least, of a phenomenal 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, continuously, and intelligently conscious of itself, and thereby self-explanatory. Then, Christ and godiliness can only be a mystery to something wholly foreign to God's own nature. Godiliness and Christ must be a mystery to the material sense testimony, "the carnal mind" to which the Mars Hill orator 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 widespread 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 miracles—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 hasy and out of proportion, perhaps unsightly. 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 fulfilling its purpose of letting the light shine through.

When it comes to interpreting "the things of God" through a fog. The results are equally unsatisfactory. Investigating "the things of God" by means of Christian Science is comparable to the light shining through the modern show window.

Christian Sc

ern show window.

Christian Science may be defined as the Science, or knowledge, of Christ, Truth. It is not based upon any material sense testimony, but upon the fact that divine intelligence must be inevitably self-explanatory, and that this knowledge must be inevitably available as divine manifestation. Herefrom the deduction may be made that the more correctly one lives Christian Science, the better one becomes conscious of existence as it divinely is; and conversely, the leas one is subject to the distorting medium of the material senses through which so many have vainly attempted to find the explanation of existence. In fact, one of the synonymous terms used for Christian Science by its Discoverer and Founder, Mary Baker Eddy, is Divine Science, or knowledge of Divinity, God. The knowledge of God, ideally, is God's knowledge. This ideal is attained in Christian Science in the measure one permits a human, reasonal, mediatory sense of trying in the measure one permits a human, personal, mediatory sense of trying to know the Divine to be exchanged for divine intelligence expressing it-self and identifying itself as its own

For this reason, Christian Science is bound to present For this reason, Christian Science is bound to present a correct knowledge and analysis of Christ—the cornerstone of Christianity. The Science of Christ shows forth Christ's different aspects or offices which, nevertheless, constitute one harmonious whole, being indivisibly one though multifarious in function.

though multifarious in function.

In reading the four Gospels, it is noteworthy that Jesus of Nazareth spoke very rarely about himself as the Christ, although he unhesitatingly and emphatically acknowledged this fact on special occasions, for instance, to Peter, the woman of Samaria, and the high priest. Char-acteristic of his wisdom. Jesus acteristic of his wisdom, Jesus charged his disciples "to tell no man that thing." He saw that the unenlightened thought could not differentiate between his human appearance and the divine idea, or Christ. Accordingly, Jesus referred to himself by preference as the Son—either the Son of man or the Son of God, in agreement with his custom to speak of God as his Father. How strongly he wished to ascribe all relationship and authority to God is shown in Matthew 23, verses 9 and 10: "And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called master: for one is your Master, even Christ."

It is Paul who, in his epistles, fre-

Christ."

It is Paul who, in his episties, frequently uses the word Christ; and so does Peter. It is used in the way of a synonym of Jesus, and also in the sense so well rendered by the expression "the Spirit of Christ," that is to say, Christ as the divine nature or quality, rather than a human personality. The customary view of considering the word Christ as another name for Jesus has spread ince the days of the New Testament. This may be seen in the headings which have been placed in the Biblics we use above the Gospel chapters in order to summarize their contents.

Mary Baker Eddy distinguishes between Christ and Jesus, thereby preventing the confusion of mixing the luman with the divine. It is done by the way of definition in "Science and Monthly West to the Serioliums"

the way of definition in "Science and Ficalth with Key to the Scriptures," nages 583 and 589: "CHRIST. The di-"he manifestation of God, which

comes to the flesh to destroy incar-nate error," "Jissus. The highest bu-man corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's im-mortality.

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 blography, as portrayed in the four Gospels, was the impression that the Christ, or the divine manifestation which identified Jesus, madupon contemporary human thought. In her book "No and Yes" (p. 36) she states: "Mankind's concept of Jesus 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 his divine nature and manhood were forever complete, and dwelt forever in the Pather." In other words, Jesus showed forth forever complete, and dwelt forever in the Pather."

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, or divine manifestation, of God, one receives a 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 the endeavor to demonstrate it 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 emphasized the fact that the works which he did could be done also by others; all having equal possibilities for performing the works of the eternal Christ.

In the first instance, Jesus succeeded during his unique career. The impression made upon those around him, as evidenced in the Gospel biographies, was so far removed from human personality that hardly a sin-

him, as evidenced in the Gospel blog-raphies, was so far removed from human personality that hardly a sin-gle detail regarding his outward ap-pearance is to be found in the Bible. It would be well for the modern faithful follower of the Way-shower to make the same impersonal im-pression upon his environment!

One can easily comprehend Christ Jesus' joy when Peter gave unmis-takable 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

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

works were not exceptional, in the sense that he alone could perform them, and no one else. Although he had declared, "He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Pather," it was not until his going to his Father, that is, until his higher demonstration of Godlike-ness termed the ascession, that they ness, 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
the works he had done. Until then
they had been hampered by their belief that the Christ could be limited

to an earthly personality.

When Christ Jesus had proved to their satisfaction the truth of his their satisfaction the truth of his teachings in rising above a personal sense concerning himself, the full-orbed glory of his life began to dawn upon the consciousness of the dis-ciples. 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 others from also their resurrection. It helped them to raise themselves and others from spiritual dulness and blind belief in God into the perception of infinite 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 these signs shall follow them that believe; In my name shall they cast out devlis; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The message struck home; it is also recorded by Mark that "they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." "The Lord" in this connection means the spiritual understanding of God which understanding is the means the spiritual understanding of God, which understanding is the

ever-present Christ.

Jesus' life showed forth the opera-tion of divine Principle, as far as hu-man mentality in those days could man mentality in those days could perceive it. The more vivid and distinct the operation of Principle, the more enlightened human mentality appears to be. This enlightenment completed may be called salvation. completed may be called salvation, in the sense it is taken in Christian Science Science and Health, p. 563): "Salvation. Life, Truth, and Love understood and demonstrated as supreme over all: sin, sickness, and death destroyed." As each one is distinct from all others, the way Jesus attained his salvation was definitely his own; but as our Wayshower, his example is of universal significance. The increased spiritual understanding culminating in his salvation showed forth two phases: his resurrection and his ascension. salvation showed forth two phases:
his resurrection and his ascension.
Resurrection and ascension, in one
form or another, must be the experience of everyone who has begun to
see something of the divine reality.
Indeed, resurrection and ascension
are the gradual and final falling
away of material limitations, of a
personal same of gristence, of every away of material limitations, of a personal sense of existence, of every belief attempting to place itself be-tween Principle and its immediate expression. Resurrection and ascen-sion are a normal and necessary de-velopment, beginning to take place from the moment one becomes aware that there is something divine about

himself.
Christian Science considers this mental resurrection neither mysteri-ous nor eccentric; on the contrary, resurrection is the "spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual

understanding" (fbid., p. 503). There is nothing weird or exceptional about this! It is an educational unfoldment which Christian Science is extending to all.

Human education, as everything

tending 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 newcemer 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, one learns the true 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 Mind" (Ibid., p. 591). Then it is seen better than before that obedience to the First Commandment of Christianity is not only to recognize that there is one God, or divine Mand, but also that man has not a personal mind of his own, since he is the idea of God—the manifestation of divine Mind.

Let it be stated here most emphatically that "idea" is not a human person, or a human mind understand-

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 of a person. Accepting such a suggestion would virtually be deviating from monotheism, the basis and cornerstone of Christianity. The point made here may perhaps seen point made here may perhaps seem slight at first; but it grows in prac-tical value when progressing in the knowledge of Christian Science. Conknowledge of Christian Science. Con-tinually 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 clash, and where almost every attainment involves a laborious struegle with much uncer-

almost every attainment involves 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 Nazarene, sustaining an aloofness 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 yet ascended to my Father." However, Jesus made a concession to the doubting Thomas by allowing him to touch that which appeared to 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

cerning existence. However, it does not entirely change one's mental at-titude about oneself as a human pertitude about oneself as a human per-son. This takes place when one is entering upon his ascension; when it becomes clear that one must not con-sider oneself any more a human per-son trying to attain ideas, but that one is, in his real being, the divine idea itself. From this moment a re-markable release from personal limi-tations occurs. Less structes greater markable release from personal limitations occurs. Less struggle, greater dominion, enlarged freedom, increased harmony, more genuine happiness are experienced, until finally divine Being is subjectively reflected as one's glorious selfhood in the naturalness of boundless spiritual bilss. In her book "Miscellangous With-

In her book "Miscellaneous Writ-ings" (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 re-late how by this knowledge the world, the flesh, and all evil are be-ing overcome; and that dominion 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 "drink anew Christ's cup, in the kingdom of God—the reign of right-cousness—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 as Christ's cup. This spiritual cup or growth in spiritual-mindedness is our newness of being. It means the disappearance of the unreal because of the progressive appearance of the of the progressive appearance of the real—the Christ idea, the inde-structible male and female idea, man, now and forever here. The method utilized to this end

is called prayer or treatment in Christian Science. In a state of men-Christian Science. In a state of men-tality that personalizes God and man, prayer is merely a form of peti-tion. When man is considered to be too sinful to approach God directly, a mediator must be procured, and the petition addressed to this media-tor. Hence the conviction of many that it is necessary to believe in Jesus as a personal mediator in order to be saved. In this line of believ prayer is supposed to be a means to to be saved. In this line of belief, prayer is supposed to be a means to move God to do something or not to do something which otherwise could not be accomplished. These beliefs are plainly predicated upon looking at existence through the material sense testimony, whereby the infinity of divine Mind is misinterpreted into a multitude of personal, finite secalidat minds. finite so-called minds.

finite so-called minds.

In Christian Science, treatment is not petition. Fundamentally and ultimately it may be described as the affirmation of the truth concerning God, who is manifested as man or divine idea. When necessary, this has to be followed up by the denial of every assertion claiming to be not in accordance with the perfection, completeness, harmony which characterize Deity. The affirmation of the truth, although appearing to be the declaration or thought of a human person, is really Truth exbe the declaration or thought of a human person, is really Truth expressing itself. Conversely, it is not Truth denying erroneous beliefs or conditions, since in the all-inclusive infinity of Truth there is no error. Then all error, when denied, is self-denied, and it is doing this when it becomes informed about its own mythical nature and unreality. God is all is the scientific and effectual mandate of Truth to error, regardless of its supposititious phases and forms.

"If mortal mind knew how to be better, it would be better" (Science

and Health, p. 186). One of the func-tions of Christian Science treatment is to inform mortal mind—or a false mental concept believing in sensation matter and appearing in the guise a person—how to be better. The

mental concept believing in sensation in matter and appearing in the guise of a person—how to be better. The way to do it is to, first, realise the way to do it is to, first, realise the complication of perfection. And from this allness of perfection let the affirmations, and whatever necessary denials, reduce that which claims to be a person with a belief of illness or inharmony, to a belief without any identity. This is followed up by informing the belief that it is only a finite, imperfect concept about that which exists in uninterrupted harmony and divine perfection. Therefore, there need be no fear on the part of the belief to give itself up—a fear which often retards the healing. A more vivid and direct apprehension of that which is divinely going on appears in human experience as the healing of the belief—that is, its self-annihilation.

Now that which is divinely going on is the very presence of God, good, Life, Truth, divine infinite Love meeting the human need by remaining divine and infinite, to the utter dispelling of error. Thus we see that the healing is accomplished because

ing divine and infinite, to the utter dispelling of error. Thus we see that the healing is accomplished because of God, infinite, all-encompassing Love, and its divine manifectation, the Christ, precluding error from having any suggested reality or identity.

Spirit and matter, good and evil, Life and death, Love and hatred, have nothing in common. There is no agreement nor meeting place in that real state of consciousness, called man. This man means that which everyone here in this audience called man. This man means that which everyone here in this audience actually is in the light of Christian Science. Christian Science treatment is operative for just this purpose, to confirm and affirm your divine status, and to deny and wipe out the mastatements about man which may have obscured your health and happiness. What a manifest comfort, then, for

What a manifest comfort, then, for one to know that the Christ-method of treatment—constituting the all-embracing activity of infinite Love, God, Life, Truth—means that there is nothing but itself in operation to heal humanity's discords! What a quickening zense of satisfaction to become aware of the forever fact that there is in reality and area. become aware of the lower ract that there is, in reality, not even a sup-position of error to infringe upon God's ever-presence and alineas! In corroboration of this fact, I shall read a few lines from the Chris-

shall read a few lines from the Chris-tian Science textbook (p. 503): "In the universe of Truth, matter is un-known. No supposition of error en-ters there. Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe."

illumines the universe."

Here I reiterate that the aliness of God, ever-present Love, is the basis of all treatment, whether it be a treatment for one who asks help in what might be termed a personal need, or whether it be a treatment for the world in general. The practical fact is that the light of everpresent Love illumines the universe to our being that light as a vivid present Love illumines the universe
by our being that light as a vivid
manifestation of divine Love, the
very presence of Love to every situation, to every seeming sickness, sorrow, discord, and untoward circumstance.

Since Christian Science teaches us
that the human or mortal mind, and
its objectivation of thought, called
matter, is excluded both as a preventive and healing factor, we can prelive and healing factor, we can pre-

tive and healing factor, we can pre-vent and heal humanity's troubles only by actually manifesting God, Life, Truth, Love itself. Manifesting Idie, Truth, Love itself, Manifesting God is not an arduous task; it is not a human thought process. It is sim-plicity itself, because it is the natural expression of Truth. It is wholly a divine activity.

That which constitutes the divine

does not need to change its natur and become human in order to ac complish the Christ-healing, and at compilan the Christ-healing, and al-lence the human discordant sugges-tions claiming identification as man. Truth cannot change into error or stoop to error's material evidence, because Truth must remain Truth, with its all-embracing Christ-power; hearby is extinguished every belief hereby is extinguished every belief in matter, sin, disease, and death— everything which is unlike Truth. Human illustrations are inade-

Human illustrations are inade-quate for the clarification of spirit-ual facts. However, let us take one which may be useful for this in-stance—that of showing how easu-tial it is to understand that the vine remains divine in order the human may be helped out troublesome and mistaken ser-being.

being. According to physical observation we see that a lighthouse must con-tinually remain full of light in order to serve its purpose. Unaware of darkness and dashing waves, the light never changes or alters from re-maining a light for the mariners. It maining a light for the mariners. It must do so because it has no mission other than to be a light, clearly and uninterruptedly. Many a seafarer's troubles have been lessened simply by the lighthouse unfallingly answering its purpose.

Such an illustration points to the steadfastness of consciousness, unswervingly manifesting good or God. The fabulous waves of error cannot change, disturb, or bedim the light of that consciousness which is fundamental—a power so unalterable, so

mental-a power so unalterable, so divine, that nothing but the divine is really going on when a Christian Science treatment is fulfilling its activity. In this activity, more of the divine is appearing, and thereby error is disappearing, regardless of its formidable pretensions. The function of the treatment is to exclude every suggestion which might try to interfere with the constant, conscious expression of God as idea, or man. In this way, the treatment atones.

Atonement has been a thorny subject for scholastic theology. In Christeet

Atonement has been a thorny subject for scholastic theology. In Christian Science, it becomes beautifully
simple. It means at-one-ment, or
identification with that which is divine. According to scholastic theology, one has to give up all for Christ,
in the sense that one is depriving
oneself of something worth while. In
Christian lience, one gives up all for
Christ in the sense that one is being
liberated from everything which
does not belong to man's Godlike nature. And thus one gains all through
Christ, or Truth, which shows that
man is the manifestation of divinity.
To atone for sins is to give up sinning. Broadly speaking, sinning is to

identify oneself—induced by fear, pleasure, or hate—with a material state of thinking. Thus, the Christ-consciousness is the propitiation of every sin, because Christ, Truth, demonstrates our divise nature and

demonstrates our divine nature and the inanity of indulging in that which is not real and true, and therefore not truly compelling, pleasurable, or profitable.

Following the Way-shower's precepts, we take part in the Euchariat. When Jesus said, "Take, eat; this is my body," and handed a morsel of bread to his disciples, he was symbolically addressing himself to the receptive thought of his day and of all time to come, inviting it to partake of his nature, which constituted his true body, or divine identity. When we here tonight are willing to drop a personal, human, mortal sense about ourselves, when we are prepared to consider our understanding of God as our very selfhood or identity, we also are taking part in the Euchariat. Thus we are commemorating Christ Jesus in the only true and worthy manner. Thus we become increasingly Christilite in thought and deed. Thus our conscious realization of divine good constitutes the healing Christ to every form of error. Thus the bread "which cometh down from heaven" becomes individually exemplified. In this way of true scientific realisation, one ever more clearly discerns that Jesus' works were not miraculous. They were consistently exemplifying the liberation which is brought about when naturally expressing the Christ, or Truth. Liberation from what? From the material, personal, human sense of existence. All true existence being divine, the troubles of the world are in a wrong sense of existence. The way humanity as a whole is cognising existence is faulty. The belief that one has a personal, restricted mind with which to apprehend all that is, constitutes the main difficulty. The only way to be conscious of the perfect, harmonious, satisfying, and happifying divine reality is from the standpoint of divine reality, or divine Mind, and through divine Mind. The need, then, is not in upholding a personal mind by trying to improve it, but by gradually and more and more understandingly refusing to identify oneself with a personal

sense of mind.

This change of concept, which Christian Science explains and brings about, means liberation from all sorts of restrictions and imperfections. In the works of the Nazarene, one may detect its modus operand. One finds that he consistently randi. One finds that he consistently dissociated man—as manifestation of Mind—from a "devil" or "unclean spirit," that is, from the human conserved and infirmities. Thus he made the human mind relinquish itself by charging the "devil" or "unclean spirit" to depart. This was accomplished by divine authority and law—the power of his understanding, through his unswerving identification with the Divine. Healing the sick, raising the dead, reforming the sinner, feeding the multitudes, are all results of the same Christmethod.

all results of the same Christmethod.

Jesus' disciples and followers
practiced this method with obvious
success. It was natural to them, because they were sufficiently spiritually-minded to understand it. Later
on, however, medieval theology
plunged Christianity back into the
personal sense of God and man
which pervades most of the Old Testament. And so, Christian healing
began to decrease and finally stopped
almost altogether. By way of excuse a doctrine was formulated. Doctrines always impress the nonthinking i This doctrine declared that God
in His inscrutable wisdom had extended the healing power to the
Nazarene and his immediate followers as a special dispensation, but
that for some reason or other this ers as a special dispensation, but that for some reason or other this dispensation had been subsequently ended. Nobody could or can tell the reason why, because there is no rea-son for it! "The Pather of lights, with whom is no variableness, nei-ther shadow of turning," cannot do otherwise than be and express His own glorious, all-inclusive structure. otherwise than be and express His own glorious, all-inclusive, infinite, omnipotent Self. Every state of thought which becomes aware of this Christ-fact receives its healing bless-ing. It is never divine Principle which has to change; it is always the density of personal, material sense which has to disappear.

which has to disappear.

In the course of later centuries, the density of thought lessened. As a result of this, Protestantism was born in Western Europe, whereby the mediation of a human priest was suchanged for the belief in Jesus as a personal Saviour—a step forward, no doubt. The final development came not in Europe, but in the land of "unlimited possibilities," the United States of America. Here, a state of thought of an exceptional a state of thought of an exceptional nature was prevalent. Courageous, independent, liberty-leving people from several parts of Europe had settled on the eastern coast of the American continent. They had done this in order to start a freer life, religiously and politically. In the early days of the American Commonwealth, the political ideals of the people had crystallized themselves in the Constitution of 1787—a remarkable and divinely inspired document, professing the right to liberty, equality, and happiness for all men. The Constitution will maintain itself upon its own merits. upon its own merits.

upon its own merits.

When the United States had grown into fuller ripeness, it became the cradle for a higher, more impersonal concept of Christianity. Characteristically for the land where the woman-thought is more reverenced and better developed than elsewhere, a noble, spiritually-minded woman appeared to humanity as the one ushering in this progressive understanding. Mrs. Eddy discovered Christian Science, and thereby took up and advanced the work which the Nazarene had started. While humanity saw in him a personal Saviour, notwithstanding all his statements to the contrary, Mrs. Eddy's iour, notwithstanding all his state-ments to the contrary, Mrs. Eddy's spiritual genius successfully pre-vented a repetition of this mistake. She revealed the Science of Chris-tianity and unfinchingly rejected every suggestion that she was exer-ciaing human personal power. Sci-ence is the most impersonal form and impartation of knowledge, being available for everyone willing to

study and practice it. Discerning the teachings of Jeaus as Science was the highest proof of Mrs. Eddy's unselfiah character. There is a tendency in human nature to personalise and monopolize one's own achievements. Not so with the Leader of the Christian Science movement. She understood that her discovery was the "Spirit of truth," the "Comforter," promised by Jeaus to lead into the fullness of Truth.

In the first part of this lecture, a statement from "No and Yea" (p. 36) was quoted, wherein the author discriminates between mankind's concept of Jeaus as a babe who had to grow and develop, and his Christ selfhood, or divins nature, which was forever complete and perfect. This is equally true for Mary Baker Eddy, and also for everyone clse, because all of us not only have the privilege and right, but are obliged to see ourselves from the standpoint of Truth. We are reverencing Mrs. Eddy and doing justice to ourselves in the only possible and right way when we behold her and ourselves in the liberating light of Christ, the divine reality.

By discovering Christian Science,

in the only possible and right way when we behold her and ourselves in the liberating light of Christ, the divine reality.

By discovering Christian Science, Mrs. Eddy has reconciled reason with religion; she has shown the impersonal, ever-available, and unrestricted nature of the Comforter with scientific exactness and pure inspiration. Jesus was truly the Wayshower by exemplifying the Christ in redeeming human mentality. Mary Baker Eddy complemented his lifework by conceiving the Science of Christ. She divested the Christ-idea from the limitations, mists, and vagaries of personal, material sense. Christ was presented from the standpoint of divine reality. Thus Christian Science reveals the indivisible, immutable Christ, independent of time, place, and person. This Christ is fulfilling its office all the while, and is available for everyone without any exception. Its three main aspects may be described: firstly, Christ, in the sense of the truth about everything—and we have seen that only Truth is revealing this truth about everything. Secondly, Christ, in the sense of Truth identifying Jesus of Nazarsth; and we have seen that this is also true about everyone else. In the third place, Christ, in the sense of the healing operation of Iruth in the destruction of incarnate error; and we have seen that this could not only happen in the earthly days of Jesus, but that it can always happen, and especially at the precent day—the day of Christian Science, from the divine, impersonal point of view seemed to be the cross of Jesus is discerned in Christian Science, from the divine, impersonal point of view seemed to be the cross of Jesus is discerned in Christian Science, from the divine, impersonal point of view seemed to be the cross of Jesus is discerned in Christian Science in the measure one understands Christ aright.

comes increasingly joyous and spon-taneous in the measure one under-stands Christ aright. In Science and Health a statement

In Science and Health a statement occurs (p. 665) which admirably summarizes what this lecture has endeavored to give. May its vitalizing truth inspire us evermore: The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."

## **COURSES IN PUBLIC** SPEAKING POSSIBLE

An opportunity to gratify that secret longing held by so many men and women—the ability to speak in public—will be offered here in Klamath Falls if a sufficient number of persons are inter-ested, according to word received Friday from the general extension division of the state system of

higher education.

John L. Casteel, head of the speech division of the University of Oregon, will be in Klamath Falls Thursday, December 1, to meet with residents here who may wish to take one or both of two courses proposed as part of the system's extension program. Cas-teel will make his headquarters at the Elk hotel, where he will be glad to confer with anyone inter-

cated.

The classes will be "Public Speaking for Business and Professional Men and Women," and "Yoice and Diction." The first will be adapted for men and women who may find themselves called on to speak before service clubs, women's clubs or other organizations. It will include instruction in organization of a speech, help in overcoming stage-fright, instruction in preparing talks for special occasions and talks for special occasions and radio work. Actual recordings of students' voices will be made for

students' voices will be made for study.

The purpose of the course in diction will be to improve the individual's speech through the development of effective voice production, breathing, tone-production, articulation and expressiveness. Practice in voice in the individual of the i

tion, informal speaking and oral reading will be no...

In each course an effort will be made to fit the content to the practical needs of those who enroll. Each will consist of 12 leasons and will carry two hours of college or university credit. It is expected the classes will meet on Thursdays, with voice and diction in the late afternoon and public speaking in the evening.

Further information may be obtained from Casteel on December 1, or from the general extender 1, or from the general extender 1.

her 1, or from the general exten-sion office at the University of

More than 1,000,000 school children have been taught to swim in London since the formation of a school swimming association in

that provides the needed help weight of several hundred pounds would become the paramount in and have a diameter of several fluence in Chinese foreign affairs,

In southwestern United States, cactus plants sometimes take root and grow on the branches of trees.

Snakes are the world's most widely distributed reptiles.

#### GENERAL CHIANG SAID DISSATISFIED BY BRITISH POLICY

the British ambassador over Great ence might be the turning point ditional Anglo-Chinese relation- that Britain's far eastern policies and in Anglo-Chinese relations to have hinted strongly the time Sir Archibald declined for a showdown had arrived.

This was disclosed as the Brit-SHANGHAI, Nov. 26 (P)—Gen.

sh ambassador, Sir Archibald Clark Kerr, returned to Shanghai said by Chinese sources today to have expressed dissatisfaction to Informed quarters said the confer- ain had failed to carry on the tra
lssimo other than to say Chiang were changed and the said befored to large, are subject to at turn elsewhere. In that event, Chiang was reported to have said Britain's dominance in China Small fish are burned to say the same of the same subject to at th

Sir Archibald declined to dis-

issimo other than to say Chiang

He was said to have told Sir cuss his talks with the general- Archibald unless British policies

were changed and aid was forth-coming China would be forced to turn elsewhere. In that event,

Animals, as well as human beings, are subject to snow-blind-

Small fish are burned as can-