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LECTURE ON CHRISTIAN SCIENCE

By Judge Clifford P. Smith, C. S. B.,
 At Majestic Theatre.

(Continued from Friday's News.)

"There are two facts either of which ought to put an end to hostility of this sort at once and forever. The first of these facts is that 13 years elapsed after the discovery of Christian Science before Mrs. Eddy founded a new church, and she did so then only because the non-receptive attitude of the then existing churches made a new church necessary so that Christian Science might be presented to the world.

"The other fact to which I have referred is this: The Church of Christ, Scientist, has gained members only among those who have come to Christian Science having gained a better life. There can be no just cause for offense in this. It is the object of all churches, and none of them need feel a loss when a man finds in Christian Science what he could not, or even did not, find elsewhere.

"Mrs. Eddy never sought a personal following. Throughout her work as the leader of a great religious movement she consistently turned the attention of Christian Scientists away from herself to the message that was spoken through her. Her aim and hope, as she often said, were to 'quicken and increase the beneficial effects of Christianity' (Science and Health, p. 357; Miscellaneous Writings, p. 297). The spiritual vitality of her message is proved by what it has already done; but this is only a foretaste of the benefits that will accrue to humanity as this Science is more widely understood and practiced.

"To the wise of this time Christian Science healing is the sign of man's complete dominion over evil. It signifies that no ill or evil—no harmful event or condition—is either lawful or natural; none is inevitable; none but what can be overcome with the law and power of God. Christian Science simply makes practical the ideal of worship and service set forth by Jesus: 'To loose the bond of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke.'

CHRISTIAN HEALING

"A thoughtful reader of the New Testament, especially the historical parts of it, can find plenty of evidence that the Christian religion, as practiced by its founder and the early Christians, included loosing men and women from the bondage of disease. And though the greater part of the New Testament was written many years after the personal ministry of Jesus, there is nothing to indicate that the practice of healing had ceased; nor is any reason given why it should cease. On the contrary, it is consistently referred to as a continuing service, and as a distinctive or characteristic of the Christian ministry.

"Why did the practice of Christian healing cease? And why does anyone object to its revival? There is one answer to both of these questions; that is, the failure to see the Principle as distinguished from the person, in the work, and the tendency of human thought, even that which is religious, to cling to a material sense of all things. But for this, and the fears which are felt for other interests, the Science of Christian healing would be welcomed universally.

SPIRITUAL POWER

"The material sense of what is possible might gain a lesson from some of the developments in physics. Take for instance the knowledge of power. It has increased in proportion as it has become less material. The primitive concept of power is

that of muscle—the brute force of the human frame, or that of a beast in harness. Beginning less material, getting to the point called steam, the knowledge of power increased a thousand times. Becoming still less dependent on what is palpable to the senses, getting to the point called electricity, the knowledge of power again multiplied times without number.

"These developments indicate stages and stages of material belief, but as understanding forsakes matter for Spirit the progress is even greater, for we then come to the power of omnipotence, the power adequate to order the universe, the power of Mind, whose law is available and sufficient for the preservation of men.

CONVINCING PROOFS

"The original objection to Christian Science healing was a flat denial that it had occurred or could occur. Now that cases of healing have become numerous, either personal observation or the weight of testimony has convinced most people, and the greater part of those who still hold out have chosen a difficult position. They can say that they never have known a case of Christian Science healing only by refusing to accept the statements of persons who would be regarded as worthy of belief on other subjects, or by insisting on some other explanation for effects which, in the ordinary course of reasoning, would be credited to Christian Science.

"When the sequence of events is, first a condition of ill health, then the employment of a remedial system, followed by the recovery of health, credit is usually given to the curative agency so employed. This is the logical conclusion unless the agency is Christian Science. In that case the inference immediately becomes different, no evidence of a cure can be seen, and it is held that the sufferer just got well anyway or there was nothing the matter with him.

"All of which means simply that those who content the fact of Christian Science healing still regard it as incomprehensible.

PERFECTLY KNOWABLE

"But Christian Science healing is perfectly knowable; it is apprehended as fast as one gains the true sense of being and of what life includes.

"With most people the chief difficulty is the distinction between what really is and a person's concept of it. This ought not to be a stumbling point, for physical science and philosophy recognize such a distinction, although they do not solve the problem which they acknowledge. Thus, in a recent book on 'The Problems of Philosophy' it is said that the one thing we know about any physical object is that it is not what it seems.

"Healing with Christian Science involves the application to man of the distinction between a real object and the human sense of it; that is, the difference between the man of God's creating and the human or mortal concept of man. There are not two kinds of men, the one mortal, the other immortal. In the absolute truth of being there is only one kind of man, but in human belief there are many differing views of him.

"Whether man is mortal or immortal to you depends on your way of thinking. To material sense man is mortal, but to spiritual sense he is immortal; and the absolutely spiritual element of human consciousness is all of it that is real or true. This knowledge which knows is derived from Principle; it is the spiritual reflection of the Mind that is Spirit, or God. There is no other true consciousness.

A SCIENTIFIC ANALYSIS

"Then, what is evil? Of what does it consist? Jesus defined it as 'evil

thoughts.' He resolved all of the things which defile a man into thoughts that are evil. Therefore the whole sum of evil thoughts in human consciousness is the evil one or one evil from which we pray to be delivered.

"But the great Teacher did not leave the subject there. If evil thoughts were true thoughts, they would be as substantial as any thing in the universe. If they were not different and separate from true consciousness, they would be no deliverance from them. Hence we have his further description of evil as a lie, and his emphatic statement that there is no truth in it (John viii, 44).

"In short, evil is the mortal illusion which presents itself memorably as thoughts. Its nature is best apprehended when some phase of it is overcome with the understanding of its unreality.

"And what is the exact nature of disease? Of course it is a phase of evil. Primarily and essentially it is mental. It is a particular form of illusion with certain physical consequences. It signifies the lack, for the moment, of a true sense of being and the lack of even a normal human sense of being. In the words of Mrs. Eddy, 'Disease is always induced by a false sense mentally entertained, not destroyed. Disease is an image of thought externalized' (Science and Health, p. 411).

A BROAD ILLUSTRATION
 "Take for illustration the incident related in the 28th chapter of Acts. Paul was laying a bundle of sticks on a fire, when a viper came out of the heat and fastened on his hand. The bystanders looked for him to become swollen and fall dead, but he 'shook off the beast and felt no harm.' The spectators referred to in the narrative as 'barbarians,' concluded that Paul was not man but a god.

"The scientific explanation is that Paul was a man like any other, but his mental state, and his ability to maintain it, proved to be superior to the evil thought, named poison, to which another might have succumbed. The viper was the same as any other, but Paul's knowledge of the truth concerning God and His creatures was a higher law than the general belief in poison and death, and he therefore felt no harm.

"The case of Paul and the viper is a broad illustration of both prevention and cure. To prevent disease, mortal beliefs must be kept out of one's mentality. To cure it, the illusion of evil must be broken. For either prevention or cure the false material sense with its fear, ignorance, and sin, which would enter or remain in one's consciousness, must be controlled by the true spiritual sense. As Mrs. Eddy has said, 'To prevent disease or to cure it, the power of Truth, of divine Spirit, must break the dream of the material senses' (Science and Health, p. 412).

THE MAIN QUESTION

"The main question for each of us to decide is whether his view of life and self should be subordinate or superior to the so-called facts of mortal existence. Christian Science adopts the answer to this question offered by Paul: 'Be not conformed to this world; but be ye transformed.' How, in what way, can this be done? Paul answered that question also at the same time. He said, 'By the renewing of your mind.'

"Every item of experience is primarily and essentially mental. All that constitutes self depends on the mental state. Causation is mental, not partly but wholly. If the mental action is true—representing divine Mind or Truth—the effect is harmony, experienced as goodness, joy, health, and the like. If the mental action is erroneous—representing the mesmerism of evil—the result is discord in the form of sin, suffering, disease, and the like.

"Therefore human conditions are improved and human experience transformed 'by the renewing of your mind'; that is, as false mentality is displaced by true thought. There is no exception or limit to this rule. As the Master himself said, 'Cleanse first that which is within... that the outside may be clean also.'

THE WAY OF SALVATION

"Let me call your attention to the perfect parallel between this utterance and one which I have already quoted from Mrs. Eddy. By bringing them together we have the nature of disease, an its cure stated in two sentences. 'Disease is an image of thought externalized.' 'Cleanse first that which is within... that the outside may be clean also.' Here are the nature of disease and its cure in two sentences.

"The position of Christian Science, therefore with reference to what it declares to be unreal is perfectly consistent. It does not deny that sin, disease, death, want, woe, suffering and all the phenomena of evil have a relative existence in human experience. But this science does deny that evil, in any form, has the reality of absolute substance or being; it declares that every phase of evil can be scientifically abated and abolished; and it gives to its students a spiritual understanding that lifts them more and more into the realm of the real.

PRESENT POSSIBILITIES

"Meanwhile, by overcoming specific forms of evil we shall not only transform personal experience but advance the general progress. And this we can do by living above false beliefs and correcting them with true

ideas. In other words, by lifting thought above evil conditions, as testified by the physical senses, to the actual facts of being, as directly known to real consciousness. In short by letting creative and deific Mind, acting through true thoughts, or truth, exhibit the real status of man.

"There is nothing so powerful or so beneficial in its effect on human welfare as a true idea, a divine concept, a spiritual truth. I will mention two of them by way of illustration; and to make sure that they will be acceptable, I will state them in the words of St. John. 'God is light, and in him is no darkness at all.' 'As He is, so are we in this world.'

"Of course the words 'light' and 'darkness' as here used represent good and evil, as they do elsewhere in the New Testament. So we may say that God is light, or good, and in Him is no darkness, or evil, at all—nothing unlike absolute good. And as he is, so are we, not in a far-off time or place called heaven, but here and now—in the reality and truth of being.

"These are true ideas, and whoever thinks accordingly will be benefited by them immediately. Christ Jesus once said, 'Every plant which my heavenly Father hath not planted shall be rooted up.' That is to say, only that is real or enduring which God is the author. He referred every question of reality to God as the Principle thereof. Divine good is the cause, the substance, the Principle of all that really is.

PERTINENT QUOTATIONS

"Ye who can discern the face of the sky—the sign material,—how much more should ye discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual idea which corrects and destroys them' (Science and Health, p. 233.)

"The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites in the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the son of God. This declaration of Jesus, understood, conflicts not at all with another of his sayings 'I and my Father are one.'—that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in Him we live, and move, and have our being.' (Science and Health, p. 361.)

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CITY NEWS.

Bertha Hartley, of Oakland, Cal., arrived here last evening to spend a few days with friends.

County Fruit Inspector C. H. Bailey returned here last evening from Yoncalla and other northern Douglas county points. Mr. Bailey says the fruit is quite far advanced, and he anticipates no great damage even though frost would come later. In many instances the trees are in bloom, indicating that the season is far ahead of last year.

There has probably never been as much attention given to any business demonstration and as much interest developed, as there has been all this week in the scientific and scholarly one that has been going on at the commodious store rooms of A. J. Lilburn & Son, where the great Majestic range and its possibilities have been exploited under the personal direction of Prof. Becker, one of the world's most famous chefs. It assumed at all times the functions of ultra fashionable society events,

and while it was plainly and effectively shown that the most ordinary articles of every day use could be prepared with the utmost dispatch and economy, it was as plainly demonstrated that nothing was too elaborate and complicated in the most delicate pastries, but that it could be brought to the fullness of gastronomic perfection by the use of this wonderful range. The ladies of this city should be, and are under many obligations to Lilburn & Son, and to the agents who collaborated in having this series of demonstrations brought to their doors. From a commercial point of view it must have been very satisfactory, not only in actual sales recorded, but for the impression that it made for the future.

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