

St. Johns is Calling You

Is second in number of industries. Is seventh in population. Care to Portland every 20 min. Has navigable water on 3 sides. Has finest gas and electricity. Has two strong banks. Has five large school houses. Has abundance of purest water. Has hard surface streets. Has extensive sewerage system. Has fine, modern brick city hall. Has payroll of \$95,000 monthly. Ships monthly 2,000 cars freight. All railroads have access to it. Is gateway to Portland harbor. Climate ideal and healthful.

ST. JOHNS REVIEW

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St. Johns is Calling You

Has seven churches. Has a most promising future. Distinctively a manufacturing city. Adjoins the city of Portland. Has nearly 6,000 population. Has a public library. Taxable property, \$4,500,000. Has large dry docks, saw mills. Woolen mills, iron works. Stove works, asbestos factory. Ship building plant. Veneer and excelsior plant. Flour mill, planing mill. Box factory, and others. More industries coming. St. Johns is the place for YOU.

A LECTURE

On Christian Science by Frank H. Leonard, C. S. B.

Member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass.

Frank H. Leonard delivered a lecture on "Christian Science" to an audience of more than 800 in the Auditorium of the James John High School, St. Johns, Oregon, Friday evening, April 25th. The speaker was introduced by the First Reader, Mrs. Percie Helen Stalker, who said, in part:

In behalf of the Christian Science Society of St. Johns, I welcome you here this evening to hear a reason for the hope that is within the heart of every Christian Scientist. Christian Science is occupying the attention of many thinking people today, because the Scriptures are being fulfilled and thousands are testifying that they have been healed of sickness and cleansed of sin through the interpretation by Christian Science of the truth as taught and demonstrated by Jesus. Although we may differ on points of doctrine, still there are certain fundamental desires in which we are all mutually interested. We all want health, happiness and success. Since material means and methods have been inadequate to meet this great human need, mankind are fast waking to see that their greatest need is to know more about God and man's relationship to Him. This larger understanding of God which Christian Science brings is liberating mankind from sickness, sin, sorrow and limitation. The object of these lectures is that "these good tidings of great joy" my encircle the earth and enrich the lives of all mankind, and that those who may have any misconception of Christian Science may be enlightened. We have with us this evening one who is authorized and well qualified to speak to us on this subject: A member of the Board of Lectureship of The First Church of Christ Scientist of Boston, Massachusetts—Mr. Frank H. Leonard.

Mr. Leonard's address was as follows: A Celt being asked to define a critic, responded, "A critic is one who is most down on what he is least up on." No one has ever believed he has criticized Christian Science from the basis of knowing what Christian Science is. Ignorance of the great subject can no longer be excused on the basis of inability to gain correct information as to what it is, whence it comes, and what it accomplishes. Christian Science lectures are given so that those who may desire may become familiar with it from the standpoint of those who have studied Christian Science, have applied and proved it.

The Bible teaching, "Ye shall know the truth, and the truth shall make you free," is familiar to all. The question arises, What are we to know the truth about, and from what will this knowing free us? We are to know the truth about God, and this knowing will free us from all misapprehension and false educational theory relative to Him, which has held humanity in bondage and misery, wretchedness and woe, for uncountable generations.

One may safely say that way down deep in the heart of every sincere Christian is the constant desire to know God better, so as to be able to serve Him in conformity with the teachings of the Master. Mrs. Eddy, from her early girlhood, had this desire to know God better, and the time came when this knowledge was necessary, for according to the medical profession, she was fatally injured as the result of an accident. When she was informed that there was no possible hope for her recovery, Mrs. Eddy turned instantly to her Bible and asked that she might be left alone with it. She was familiar with the Bible statement, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." She realized that the so-called fatal injury was neither a good nor a perfect gift, and therefore it could not have come

from "the" Father of lights." So, seeking Truth with the determination to find it, it was revealed to her, the result being her perfect healing from the effects of the accident, and a better physical condition than she had ever manifested during her earthly career.

After Mrs. Eddy's healing, her heart's whole desire was to be able so to set forth the Truth that had literally made her free, that all mankind might know and be privileged to accept it, and receive the benefit that had come to her in knowing it. She had no guide other than the Bible, and for three years separated herself from friends, relatives and the ordinary comforts of every day living in order that she might be able to do this. It required self-sacrifice and constant, consecrated study and realization as to the right method of thought procedure. So that, at the beginning of her work she found herself face to face with this question: "May Truth be inductively discerned, or must it be deductively revealed?" And as she worked and prayed over this question, she discarded the inductive line of reasoning and adhered absolutely to the deductive.

The inductive line of reasoning is that which discerns an object and calls it an effect; then analyzing backwards from the effect, discerns something which it terms its cause. When one is interested in knowing the cause, inquires, "Is that really the cause of that effect?" the inductive reasoner is forced to say, "No, not the real cause; it is the secondary or perceptive cause, the cause you may see." If one is earnestly desirous of knowing the real cause, he would respond, "I am not interested in any intermediate investigation; tell me the real cause of that effect." Whereupon the inductive reasoner, from his basis of reasoning, would be compelled to say, "You are asking for something it is impossible that you should know, for real cause is unknowable." As human inductive reasoning teaches us we may not know real cause, it is, in Bible language, "a liar, and the father of it," there is no truth in it, it is of its father the devil, and has been a murderer from the beginning of any possible hope of the attainment unto that knowledge of God which would make man free.

One might query, "Was not Mrs. Eddy healed?" "Yes." "Was not that an effect?" "Yes." "Did she not reason inductively from that effect to find the cause, God?" "No, she did not. Mrs. Eddy turned to God first, with the absolute faith that if she did so aright, it would bring her the freedom the Bible promised." She found God, and the result was her healing. What she did not comprehend was, how it had been accomplished, and her three years of study, which preceded her first writings on the subject of Christian Science, revealed to her the way in which all must walk in order that they may find salvation from everything unlike God.

The inductive line of reasoning is that which bases human philosophy, and human philosophy has not an utterance which it can finish with a period. It is one tremendous question mark with no answer; and the profoundest students and greatest thinkers along its inductive line finally reach the point where they frankly confess that they do not know enough to know what they do not know, the result being that tens of thousands of those who are termed the intellectual masters of the world because of their study, have come to where they doubt the existence or being of God. The Bible commands us to abstain from anything which makes our brother stumble or offends him or makes him weak, and as this line of reasoning has led uncounted thousands to doubt the being or existence of God, it should be clear to every Christian thinker that it is impossible from that basis ever to gain a right comprehension of God—Him, whom to know aright, is life eternal.

Mrs. Eddy started her investigation with the realization that God is, and that as cause and effect agree, all things that really are must be like God in quality and character. So she strove to find the Christ, the man and the universe that co-exist with God and are eternally like him: In other words, she stopped trying to find a God that is like man, and strove to find a man that is like God. As she did this, she came face to face with the false theory, belief and idea of induc-

tive reasoning, and the question had to be decided as to where she would take her stand. Should she accept the theory, or establish the fact? Either one or the other was wrong. The Bible teaches: "No man can serve two masters." "Ye cannot serve God and mammon." "Every kingdom divided against itself is brought to desolation." So she realized there was no middle-of-the-road position that could be taken where one seeking after God could cling to the spiritual and the unspiritual, the real and the unreal, the infinite and the finite, and believe them all creations of God. So, in spite of the testimony of the physical senses, regardless of the wrong education of the ages, she took her stand against the things temporal though seen, and with the substance of things hoped for but not seen; and the result of this standing revealed to her the glory of God and the great Truth relative to Him, which is the foundation of all the redemptive and healing work that is accomplished in the ministry of Christian Science—namely, that God is Infinite Mind.

One not comprehending this statement in its reality, might be led to say, "If I accepted the teaching that God is infinite Mind, I should be compelled to give up my personal God and I cannot do that, because if I did, I should have no God left to pray to, because I cannot pray to Mind." God said, "Come now, and let us reason together; and in obedience to Him, let us reason together briefly on this question of God being infinite Mind, doing it with the predetermination that we will cling only to that which comes to us as good as the result of this reasoning together, even though it may call upon us to give up some things which before have seemed very near and dear and perhaps sacred to us. One might instantly inquire, "Will I have to give up sacred things in order to become a Christian Scientist?" The answer is, "No. One would have to give up nothing but human opinion and that is nothing sacred."

To illustrate what is meant by this statement, let me ask if you have ever considered what a narrow, arrogant, bigoted, unbending, unchanging and unyielding thing Truth is? It never bulges out a little at one place or yields a little at another to suit one's idea relative to it. The world may have a thousand million ideas about Truth and all of them be wrong; and the time comes when every human opinion about Truth will have to be abandoned: for not until we know Truth as Truth knows itself in all its infinite perfection, shall we reach the point where we will find the absolute freedom which is the reward of those who seek God in spirit and in truth. Most of us who are Christian Scientists today were formerly members of the denominational churches, and none have been called upon to give up one good thing which was learned in the old church home. In becoming Christian Scientists, we have, however, found the human misapprehension and wrong theory relative to God destroyed, and that it is the enlarged sense of God thus acquired which brings to one the happiness and joy which should go and do hand-in-hand with real knowledge of and obedience to the teachings of Jesus the Christ.

In reasoning on this subject of God being infinite Mind as against the belief in a personal God, let me ask this question: Did you ever converse with the body of a friend? Did you ever call on a friend, and finding him sound asleep, draw your chair beside the couch on which he reclined and engage in an animated half hour's conversation with his body, and then leave him, feeling edified by reason of what you had said and he had not? Did you ever pray to the body of God? Don't you know, when you think of it, that every prayer or petition in our highest consciousness that has been addressed unto that Mind which was also in Christ Jesus? We know that it is where it has been addressed, when we think of it; for we know it is Mind that knows. It is Mind that thinks. It is Mind that guides, guards, governs, controls and protects.

Christian Science, in teaching that God is Infinite Mind, is not asking that we worship a new God. It is simply an imploring appeal that we lay off our mortal misapprehension and humanized wrong belief relative to Him in order that we may know the God

who is unlimited, unconfined and everlasting Life, Truth and Love; for not until we know God in this infinite way can we possibly conceive of His infinite capacity, ability and desire to bless; and not until we do conceive of this, does it seem the rational or normal thing to do to go to Him in our every hour of trial, whether that trial may seem to be mental, moral, physical or financial.

The Mind that Christian Science teaches God to be is not the personal mind with which the world is familiar, for frankly speaking, the belief in personal mind, or that there are as many minds on earth as there are persons, literally constitutes hell on earth. We realize that this statement is true the instant we begin thinking about "minds many." Could there ever have been a quarrel had it not been for the belief in two minds? Could there ever have been any jealousy? As we cast our mind's eye back over history, both sacred and profane, it will dawn upon us that nearly all of the murder, lust, rapine, war, horror and disaster with which the sons of men have been afflicted during existence is directly traceable to the effort or endeavor of some person or set of persons to enforce their human will or opinion upon the rest of the brethren, even though its enforcement might call for the slaughter of half of them. It was human opinion and not Christ's religion that in bygone days applied the instruments of torture to and burned at the stake those who strove to worship God according to the dictates of their conscience when it led them away from the generally accepted theory as to what that religion should be. So, of course this mind, so-called, is not the one Christian Science refers to when it teaches that God is infinite Mind. Mrs. Eddy designates personal mind very clearly and directly when she characterizes it as "mortal mind," and then instantly tells us that even that is a misnomer or no name. Owing to the limitations of language at the present time it seems to be necessary to call nothing something in order to say that it is nothing; and Mrs. Eddy gave the very best possible designation of personal mind when she called it "mortal mind." The Bible is equally explicit in its designation of personal mind which it calls "carnal mind," teaching us, not that if we are carnally minded we are at enmity with God, but that carnal mind itself is enmity with God. The Bible doesn't teach us where we are going or what will happen to us if we are carnally minded. It tells us, "to be carnally minded is death," thus indicating that if we are carnally minded we are dead. Of course that doesn't refer to what we think of as physical death; and we realize the truth of this statement when we remember that Paul said, "I die daily." I am sure there is no one who has ever read this statement thoughtfully who believes that Paul meant that he died physically every day.

This statement of Paul's is one of the profound spiritual teachings of the Bible, and as it has not coincided with general belief, it has been passed over as being one of those things that God in His infinite wisdom has decreed that it is not wise for us to know at this time. The Bible is our guide to eternal life. There is nothing within its covers that we do not need to help us find eternal life. Realizing the truth of this, is it possible to conceive that God, Christ or the disciples ever left anything for our use and benefit that we could not use or be benefited by? When we come to study the context of our Bible in the light and with the illumination which Christian Science throws upon it, we find therein not an unknowable thing, not a mystery, not even an apparent contradiction; for we no longer are held in bondage to the letter, which the Bible tells us kills, but have the full liberation in the spirit of the Word which maketh alive, meaning to every one, as he grasps it individually, eternal life.

Saul was one of the best known exponents of the scholastic theology of the Judaic faith and was heart-whole in his desire to serve God and believed that he best did so as he persecuted the followers of Jesus the Christ. Because his desire was single to serve God, the light came to him as he was on the road to Damascus, in which was revealed that his own teaching had been the letter and that the teaching of

DOING RIGHT

Constable Mitchell After the Speed Fiends

Much undesired criticism in the city papers has been directed at Constable J. F. Mitchell for his activity displayed in arresting motorcyclists and others exceeding the speed limit on the west side of the river. Mr. Mitchell has only been doing his duty as an official, and Justice J. E. Williams is backing him up in it. At the Germantown road it connects with Linnton road is an especially dangerous place to meet a motorcycle or automobile traveling at a high rate of speed. It is a fact that along the road at Whitwood is a busier place than at any place in Linnton, and on account of the ferry, the two railroads, the Linnton road and the Germantown road all being contracted to a rather narrow space, it is imperative that speeding be abolished in spite of any criticism or action that the Linnton mayor or council might take. No ordinance may conflict with the state law, and that is what the St. Johns officials are acting under. It reads: "No person, driver, or operator in charge of any automobile, motor vehicle or motorcycle on any public road, highway, park or parkway, street or avenue within the state shall drive, operate or move, or permit the same to be driven, operated or moved at a rate of speed faster than eight miles an hour within the thickly settled or business portion of any village or city within this state." If Whitwood Court is not a "business portion" it would be difficult to determine what constitutes a business portion of a village. It may work a hardship upon speed fiends, but the safety of pedestrians and horse driven conveyances is of far greater moment. The St. Johns officials are doing their duty, and deserve praise instead of censure.

Mothers' Meeting

Remember the Mothers' meeting at the city hall Monday afternoon at 2:30. The subject, "The Home and Its Surroundings," is one that will be an inspiration to all, not only to mothers and fathers, but to every home maker and home keeper. Mrs. John Keeler, who was to give the first paper, will be unable on account of illness to attend, but Miss Fox of the Portland City Library has kindly consented to give us a talk at that time. We are very fortunate in being able to secure Miss Fox, for this meeting, and we hope to have a good attendance to show our appreciation. Now we have plenty of room, and the place is nice and light and quiet, and you will find it a real pleasure to come and spend an hour with us.—Reporter.

Farmers who are interested in growing corn are invited to try seed furnished free by the O. W. R. and N. Co. Twelve pound lots will be given out, being about enough to plant one acre, to all farmers applying for it. This is acclimated seed and C. L. Smith, agriculturist for that line, maintains that Oregon can be made one of the foremost corn states.

For Sale—50x100 lot and 3 room house. \$500.—Mrs. M. C. Soule, 510 N. Jersey street.

The Master was the Spirit. As the scales fell from his eyes and his understanding was enlightened, he went out to undo in the ministry of the Spirit what he had done in the following of the letter, changing his name to Paul. We realize why he changed his name to Paul as soon as we become familiar with the fact that the meaning of Paulus, of which Paul is a shortening, is "little," for we see he desired all to know that in his scholastic theological teaching, it had been much of human opinion and little religion, and even as they heard his new name, it should bring to them a realization that the new teaching was much of God and only so much of himself as was necessary to be the mouth-piece through which God could speak. Paul found himself in Continued on last page.

COUNCIL MEETS

Matters of Importance Receive Attention

The matter of greatest importance to confront the city council at its regular meeting Tuesday evening, was the matter of the improvement of Smith avenue. The time of remonstrance against the proposed improvement expired Monday. The remonstrance, when pared of all names not legally entitled to sign, was said to contain slightly over 37 per cent of the property in the assessment district. The proposed improvement called for a 20 foot strip of gravel bitulithic surface in the center. Despite the facts that the city attorney specifically stated that no remonstrance for street improvement under 66 2-3 per cent could be legally recognized under the provisions of the charter, that some of the property owners stated that the improvement was badly needed, that the property would stand for no other kind of permanent improvement, the council, by a 5 to 2 vote, in which Councilmen Vincent and Waldref voted in the negative, heeded the remonstrance and the improvement was discarded. A reason for this action was that the new engineer stated the improvement was impractical. Postmaster Monahan led the movement against improvement, while R. J. Kinder was the most active factor in urging the improvement made. This improvement has occupied the attention of council for a number of weeks, and was responsible for considerable discussion pro and con. Several pool and card room proprietors asked for permission to keep their establishments open until 1 a.m., instead of until midnight, as now obtains. Permission refused.

The P. R. L. and P. Co., notified council that an arc light had been placed at the corner of Mohawk and Jersey streets, as requested.

The fire department asked for the endorsement of the council in their holding a celebration in St. Johns on July 4th, which was readily granted.

A resolution was ordered drafting for the improvement of Richmond street between Fessenden and Smith avenue.

Bills amounting to \$302.47 were allowed.

The chairman of the street committee was authorized to have repairs made to the city dock, several of the piling having been broken by vessels bumping violently into same.

The quarterly financial reports of the treasurer and recorder were accepted.

The proposed improvement of Swenson street was turned down unanimously, it being deemed unnecessary at this time. There would also have been an excess cost of approximately \$1300 in the event of improvement.

Complaint was made against the practice of cleaning boilers of the ferry boat on Sunday, which is the busiest day of the week. Also it was desired that the boat run until a later hour each evening. A committee consisting of Councilmen Vincent and Martin, and including the city attorney and mayor, was appointed to take up the matter with the county court.

The proposed improvement of Willamette boulevard between Richmond and John street was held over for further consideration.

An ordinance authorizing the transfer of \$1500 from the street bond sinking fund to the interest fund was passed.

A resolution providing for the improvement of Leonard street from St. Johns ave. to the north city limits was adopted.

All members were present with Mayor Bredeson presiding.

The Willamette Whites, a strong base ball aggregation recently formed, with an average age of 19 years, is eager to engage in combat with any out of town club. Any club desiring to contend with the local Whites should address the St. Johns Pharmacy. Also the Juniors of St. Johns with an average age of 16 years are open for engagements. Address John McGregor, St. Johns.

Gilmore's Barber Shop—a specialty on children's hair cutting.

PUSHING AHEAD

Progress of St. Johns is Nowise Lagging

The hard surfacing of Fessenden street from Smith avenue to Jersey street was completed Saturday, while the hard surfacing of the same street from Smith avenue to Oswego street will begin immediately. The gas and water mains are now being laid between these latter points, but that part of the improvement will be finished within a few days. Concrete pavement is being laid.

The improvement of Fessenden street is the first of a long series of improvements for St. Johns this spring. There are a great number of improvements before the council at the present time, and as a majority of the property owners have signed the petitions for all of them, it is not thought that any material opposition will be encountered.

The desire for street improvements on the part of the citizens is indicative of the general growth of the city. A new hospital is now being planned. A site was purchased several days ago, and assurance given that it will be built this summer. It will be a Catholic institution, patterned after the St. Vincent hospital, Portland. A new library and a new postoffice building are other improvements which will very likely be given St. Johns before long. The postal authorities were here several weeks ago investigating conditions and receiving bids for a building site.

This spirit of progressiveness which invades the community bids fair to result in a very material increase in growth. The new city administration has much to do with this desire for civic betterment. Already the council has shown a genuine desire to improve the city, and all officials are working in perfect harmony with each other. It is also noted that the expected slump in the moral status of St. Johns did not materialize with the coming of new police officers. Thus far but two arrests have been made, and it now appears that this administration will even better the enviable record of the last.—Journal.

Had a Close Call

C. E. Bailey had a close call from passing to the Great Beyond one evening last week. Early in the evening he ate from a can of shrimps, and later went to the home of W. M. Tower to spend a few hours. Shortly afterward, not feeling well, he drank a cup of coffee. He gradually grew worse and suddenly went into a comatose state. He was partially aroused and was seized with a violent fit of vomiting superinduced by the coffee that he drank. He then lapsed into unconsciousness and was in a highly dangerous state for some time. He was unable to be removed from the Tower home for a couple of days, but is now apparently feeling in pretty fair shape again. It was a full fledged case of ptomaine poisoning with all the trimmings, and had it not been for the coffee would no doubt have proven fatal. Charley will hesitate a long time before he again tackles a can of shrimp.

There never was a time when people appreciated the real merits of Chamberlain's Cough Remedy more than now. This is shown by the increase in sales and voluntary testimonials from persons who have been cured by it. If you or your children are troubled with cough or cold give it a trial and become acquainted with its good qualities. For sale by all dealers.

The State Forestry Department has issued paper drinking cups for distribution among school children, there being printed upon each cup a statement of the importance of preserving the state's timber and avoiding a heavy loss each summer. It is thought in this way the young will be enlisted in the work of forest preservation.

See Mrs. Soule, 510 N. Jersey, for homes on easy terms.