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Statement of ownership and management of the St. Johns Review required by the act of August 24, 1912. Editor and publisher, A. W. Markle. Owners, A. W. Markle and H. H. Markle. Sworn to and subscribed before me this first day of Oct. 1924. A. W. Davis, Notary Public.

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When luck is dead against you and everything looks black, it does no good to falter or turn upon your track; it does no good bemoaning the errors you have made, or counting all the byways in which your feet have strayed; it does no good insisting that others were at fault, for he who blames his comrade is hardly worth his salt; and weeping never helps you, or makes the way less rough, for tears are only water, and water's washy stuff. Brace up, O weary pilgrim, brace up and be a man! Though fortune sorely swats you, do still the best you can. Dame Fortune often tests us, to see how high we stack and if she sees us weeping, or turning on the track, she sadly says: "These pilgrims are bargain-counter goods, it's not worth while to show them, the pathway from the woods!" So do not weep or languish when life seems void of hope, for tears are only water, and water's flimsy dope.—Walt Mason.

We are all interested in bettering the conditions of Oregon. We all want our taxes as light as possible. Bad laws create litigation and law suits cost money. To avoid this, why not be fair with our state representatives and give them ample time in which to do good work? Under the constitution as it now stands the legislative session is limited to forty days. There is a proposed amendment extending the time to sixty days. This is as it should be, for, due to insufficient time to consider legislation, several very important measures of the last and the previous session have been declared unconstitutional. The probate law may cost Multnomah county more than the entire session cost the state. One good law is worth a dozen bad ones. A sixty day session will be far cheaper to the people in the long run than a forty day session, and our laws will undoubtedly be better.

**BUSINESS OPPORTUNITY**—The Boston Restaurant 122 Philadelphia street St. Johns has been newly arranged and is now in fine condition, full equipment with living rooms up stairs; cheap rent and a good stand. Will sell fixtures and give good lease—McKinney & Davis, phone Columbia 2.

For Rent—Modern six room house on North Willamette boulevard. Also modern rooms over store building on Philadelphia street. See K. C. Couch.

## A FINE LECTURE

Entitled Christian Science Healing, Spiritual and Scientific

Prof. Hermann S. Hering delivered a lecture on Christian Science Friday evening, October 11th, at the James John High School Auditorium. He was introduced by W. R. Stalker, who said: "Friends, on behalf of the Christian Science Society of St. Johns, I take pleasure in introducing to you a member of the Board of Lectureship of the First Church of Christ Scientist of Boston, Massachusetts, who was formerly a Professor of Physical Science—Professor Hermann S. Hering, who will now address you." The address follows:

The healing so universally accomplished through Christian Science is probably the one feature of its work which attracts the most attention and which has been most misunderstood, since its methods are purely mental and spiritual, the direct opposite of those employed by the ordinary schools of therapeutics. That healing has resulted when Christian Science treatment has been applied after all other means have failed, is now quite generally conceded; but the manner in which this healing is accomplished, is so far from being understood that there is still a great reluctance on the part of many to avail themselves of it, and some still question its possibility. This, however, can be just as truthfully said of the healings which are chronicled in the Scriptures, especially in the New Testament, where the spiritual means



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of healing is plainly referred to and advocated, and where many instances of healing are specifically named.

In Exodus we read, "I am the Lord that healeth thee;" in Psalms, God is referred to as "He who healeth all thy diseases;" and again, "He sent his word, and healed them." In Mark's gospel we read, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 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." These citations show that mankind should look to a spiritual source for their healing instead of to drugs. Had God created drugs and given them healing power, Christ Jesus, who came to show us the way of salvation, or deliverance from sin, disease, and death, would certainly have used them himself and recommended them to others. His own success in healing proves that he fully understood a healing art which has no recourse to material means.

**INSTANCES OF HEALING**  
Among the notable instances of the healing of physical disease by Christ Jesus as recorded in the New Testament are these: The healing of paralysis (Luke v. 18-26), of leprosy (Luke xvii. 11-19), of deformity (Luke xiii. 11-17), of blindness (Matt. ix. 27-31), of fever (Luke ix. 38, 39), of dropsy (Luke xiv. 2-4), of hemorrhage (Matt. ix. 20-22), of violent insanity (Mark v. 1-20), and of epilepsy (Mark ix. 14-29). The gospels also record Jesus' work in the raising of the dead, as Jairus' daughter (Luke viii. 41-56), the widow's son (Luke vii. 11-15), and Lazarus, after he had been dead four days (John xi. 1-44).

Many cases are also recorded as having been healed by the disciples and by some of Jesus' followers who were not his personal students. In Acts (v. 12) we read, "And by the hands of the apostles were many signs and wonders wrought." Peter healed a man lame from birth (Acts iii. 2-8), healed "Eneas of paralysis (Acts ix. 32-35), raised Dorcas (Acts ix. 36-41), Paul healed a cripple (Acts xiv. 8-10), healed Publius' father of fever and hemorrhage (Acts xxviii. 8), raised Eutychus to life after his accident (Acts xx. 9-12), healed himself of the sting of a poisonous serpent (Acts xxviii. 3-6) Philip, who like Paul was not Jesus' personal student, healed insanity, paralysis, and lameness (Acts viii. 6, 7). The seventy are reported as having returned to Jesus to tell of their healing work, saying, "Even the devils are subject unto us through thy name."

These cases show unmistakably that Christian healing was effected by spiritual and not material means; they teach that we should look not to matter but to divine Mind for the true healing power, the power which was utilized by Christ Jesus and his disciples. In the case of congenital blindness healed by Jesus, of which John tells us, there was evidently no healing virtue in the clay and spittle, nor in the water of the pool of Siloam, for if there had been, these universally available means would be in use today for the cure of this disease.

**SKEPTICISM AS TO SPIRITUAL HEALING**  
To be consistent, all professed believers in the Bible must

therefore admit the fact of spiritual healing, which, according to contemporaneous secular writers and historians, continued among the early Christians for about three hundred years; and yet today the vast majority do not believe in it, and many do not even admit it to be historically true, while not a few deny its possibility. Some say that these events may have happened in Jesus' time, but are impossible now. This is neither logical nor reasonable. The power of God is "the same yesterday, and today, and forever," and if this healing took place in the first century, it can take place now, since every divine law and order must be immutable and we have the same conditions to deal with which they had then.

Jesus said, "Lo, I am with you always," and, "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father." The Master thus taught that all of truth is always with us, and he came to show us how to make it available. This is the way of salvation, and if this way cannot be found and followed today, then his mission was surely a failure. Think you that Christ Jesus, the great Exemplar, the world's Wayshower, would have taught, demonstrated, and enjoined upon mankind a healing and saving method which was efficient and sufficient in the first century, but impracticable or impossible in the twentieth?

It is not possible to separate Jesus' word from his work. The one is the proof of the other; hence the healing work must be recognized as an essential element of primitive Christianity. The healing recorded in the Bible was no more readily believed when it occurred than it is now, save by the relatively few who were impressed by the evidence presented or who experienced spiritual transformation. The Scriptures record the intense hatred and persecution which the early Christians endured because of their belief in the efficacy of spiritual power. This is corroborated in secular history, and it is noteworthy that the hatred was most intense when spiritual power was most in evidence, especially so at the moment the healing was done.

Judging by its fruits, and by the fact that it certainly stimulates a higher order of thought and living, all must admit that this spiritual healing is a far better method than the use of material means. This being true, we can but ask, Why is it not in general use among Christian people? Evidently because it is not understood, for there exists today a very general disbelief in its possibility, a stubborn tendency to doubt it, in spite of the many authentic records of such healing in the past and through Christian Science now.

### CAUSES OF UNBELIEF

Let us then, if we may, examine into some of the causes of this disbelief in Scriptural or Christian healing. What are they? First: It is difficult for most of us to see how physical results can be realized through spiritual means. The teaching of the schools regarding the nature of matter and material existence, produces such a materially biased consciousness that it is very difficult to apprehend spiritual existence and spiritual power. Second: The popular teaching regarding the nature of God and of His relation to all being, together with

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the belief in the reality of material existence and its asserted laws, is at variance with the Scripture teaching. Third: The inertia of the human mind resists belief in anything which differs from what it has been accustomed to; it is innately opposed to all things spiritual or divine, and it is to this mental attitude that St. Paul referred when he said, "The carnal mind is enmity against God." We thus see that it is material sense which hinders the attainment of an understanding of the spiritual healing of the Bible; this is the fertile soil from which springs the doubt, agnosticism, and infidelity of our times.

### MENTAL CAUSATION

One of the most puzzling questions to the lay thinker respecting spiritual healing is this: How can a mere mental effort bring about a physical change; how can it restore health and harmony? This difficulty is largely due to the failure to understand the nature of Mind and the relationship between the inner world of thought and the outer world of phenomena. Let us consider this question briefly, first from human or material standpoint, then from the Christian Science standpoint.

All are familiar with the effect of fear, grief, and anger upon bodily conditions. Tears flow; the circulation of the blood is altered, as shown by pallor; the secretions are affected, as shown by cold perspiration, etc. These effects prove that physical changes follow mental disturbances. An eminent physician has made a series of experiments showing the effect of the emotions upon the secretions, and has found that under the influence of love and hate, serenity and anger, pleasure and pain, the secretions present marked chemical differences; all of which gives evidence that mental conditions are the real causes of disease. Many physicians will even admit that malignant diseases have been caused by grief, worry, and sin; indeed, it is now becoming more and more evident that the cause of all disease is mental. Even what are termed hereditary diseases and conditions are now believed by many to be of mental origin, as there is no other way to account for them.

Again, we are all familiar with the fact that diseases and distressing symptoms are alleviated when fear and worry cease and the harmonious effects of peace, happiness, and satisfaction prevail. Take a rubber ball, grasp it tightly in the hand, thereby destroying its normal outline; then remove the pressure of the fingers, and when the strain is gone, the ball resumes its natural shape. In a similar way, mental disturbances clamp the body, put it under a strain, distort it; but when these disturbances are removed, the body becomes normal, natural.

This effect of thought on the body is readily admitted even by pronounced materialists. Cheerfulness, the habit of looking on the bright side of things, is generally acknowledged to be an aid in preserving and restoring health. Yet he who believes in material causation will say: "I

cannot admit that malignant and organic diseases may be caused or cured by thought. Possibly my headache will disappear when I stop worrying or being angry, but how can I get rid of a tumor or of Bright's disease by simply thinking about it?" This expresses the attitude of mortal thought, and in answer to its questions it is well to bear in mind that the marvelous healing recorded in the Bible, much of which is entirely above and beyond any possible achievement of medical or surgical practice, was actually accomplished through mental or spiritual activity alone, and that Christian Science has in the same way healed every known disease. Admitting these facts, we are the better prepared to discuss the manner in which this healing is accomplished.

### NATURE OF EXISTENCE

In the first place, it is necessary for us to consider what existence is, and the relation between mind and body. All will admit that to exist means to be conscious. Then individual existence is individual consciousness, and since consciousness is mental, existence is mental. From this it follows that the character of existence depends upon the character of consciousness. It is also evident that hereditary tendency and educated bias largely determine the character of consciousness, and since our mental makeup and perceptive faculties vary greatly, it is manifest that no two people can have the same consciousness or even see the same object alike. For example, an aeroplane viewed by a civilized person and by a savage, awakens altogether different concepts. A flower is a very different thing to a botanist from what it is to an engineer. The impression received of the shape and size of an object depends upon the shape and size of the lens of the eye, and individual lenses are manifestly as different as individual physiognomies.

Again, since human consciousness is acquired largely through the five physical senses, it partakes of the nature of material sense. This sense-testimony is always relative and never absolute. It is dimensional, finite, variable, inexact. Echoes do not locate sound correctly. Distant objects are not small because they appear so. Astronomical phenomena are not what they seem to be. The sun does not move across the sky and the earth is not stationary. Color is not absolute, neither are the reports made to us by the senses of taste, smell, and touch.

### MATTER A MENTAL CONCEPT

According to recent discoveries in physical science, matter is a form of energy, instead of the indestructible stuff or entity it has been believed to be. Its unit, the atom, is found to be composed of positive and negative electrical corpuscles, called electrons or ions. Through mechanical and chemical processes a material object may be reduced to its ultimate theoretical limit, called atoms. Further separation of these atoms into their constituent electrons or ions, leaves nothing of our material object but a form of

energy, a theoretical manifestation of force in which every vestige of the characteristics of matter or the object has disappeared. What the nature and history of a separated, a freed electron may be, is something for the physicist to puzzle over.

Idealistic philosophy and psychology teach that material objects are but objectified mental impressions or concepts, and not substantive entities exterior to consciousness. For example: When we look at what we call a material thing, we experience an impression made upon consciousness by light, which is all we ever see. Light, according to physics, is vibration, or a form of energy which impresses itself upon consciousness, and this impression we have been educated to objectify. We have inherited and cultivated the habit of believing it to be matter, or an object which we see, whereas it is merely the experience of a mental impression we have unconsciously objectified; and this is true also of the phenomena of hearing, taste, touch, and smell.

We never really see, hear, feel, taste, or smell matter or objects, but merely experience sense-phenomena which we call matter. What we think we see is not an object exterior to consciousness, but only an impression in consciousness due to what is assumed to be some form of vibration. Furthermore, according to psychology and philosophy, there is no evidence of any existence external to consciousness; hence existence is measured by consciousness. We thus see that matter must be defined as a mirage, as an appearance of substance rather than substance itself, and it is therefore wholly mental, a state of mortal consciousness.

These are not the teachings of Christian Science, but the conclusions reached through research and discovery in the domain of physical science, psychology, and philosophy, and they show that even from a physical standpoint what we term matter is not what it is generally believed to be, but is wholly a mental phenomenon, and has not been and cannot be accounted for in any other way. Christ Jesus proved what is called matter to be wholly mental when he walked on the water, stilled the tempest, and overcame other so-called material conditions.

### MATERIAL MENTALITY

Having seen the mental nature of matter, let us now consider the nature of the mind which perceives material things, and of which matter is the objectified concept or externalization, the mind which largely constitutes human consciousness. This mind is a consciousness of which the factors are dimensional, variable, destructible, and our concept of the nature of these factors is gained through the testimony of the five physical senses. It is a consciousness of evil, sin, disaster, and death. It claims to be intelligence, but is inherently non-intelligent; it knows nothing of itself, it has to be educated. It claims to be substance, but is really shadow, since it is based on false testimony. It claims to be life, but is really death, since it is not

self-sustaining. Recognizing the nature of this so-called mind, St. Paul named it "carnal," and Mrs. Eddy designated it "mortal," since sin, disease, and death are its inevitable products.

Thus we see that all discordant conditions exist solely as phenomena and experiences of this carnal, mortal mind, as states of human consciousness; hence their healing, their correction or destruction, involves a transformation of this consciousness. As existence implies consciousness, and as the body is externalized consciousness, the conditions of existence and of the body depend upon one's mental state. A discordant consciousness results in discordant existence. It is therefore necessary to change the human consciousness if we wish to have changed conditions. How is this to be done?

First, it is necessary to determine whether the mortal or carnal mind with its experiences is true, for we know that the initial step in the correction of any mistake is the perception of the mistake. We recognize an error when we know the truth which it falsifies. When we apply the corrective truth to an error, it disappears, and right, harmonious conditions prevail. If the phenomena of mortal mind were true, they could never be altered. If untrue, they cannot be corrected until we know their falsity. It is impossible to correct an error until it is recognized as such. For example, if we receive a wrongly computed bill and believe it right, we are deceived and suffer for it. Yet we do not perceive that it is wrong until we know what is right. Directly we know the truth about the facts involved, this knowledge corrects or displaces the error, the wrong concept.

### THE NATURE OF TRUTH

Let us then examine into the essential nature and character of truth, of that which really is, and learn whether matter and mortal mind are true and real, for we have seen that matter and material existence are mental, and we must now determine the truth regarding this mentality.

Truth by its very nature is infinite, everywhere. Being that which is, there can be no place where Truth is not; therefore Truth is omnipresent. Truth is intelligent, always knowing enough to be itself and never anything else; being infinite, it is infinitely intelligent; that is, omniscient. Truth is almighty, having power to be itself and to resist being anything else, power to correct that which seems to falsify it. Truth being infinite, the power of Truth is infinite, omnipotent. Truth is indestructible, since it is impossible for any element, quality, or particle of omnipresence or real being to be annihilated.

We thus see that Truth is actuality; absolute, fundamental, independent; without beginning or ending, without dimensions or limitations. It is immortal, forever self-sustained; it is eternal Principle, the source of all true being, harmonious and perfect. Truth is thus identified in Christian Science as Spirit, Mind, Soul, Life, the supreme Ego, the great I AM, the one  
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