

OREGON CITY ENTERPRISE.

VOL. 38. NO. 45.

OREGON CITY, OREGON, FRIDAY, OCTOBER 6, 1905.

ESTABLISHED 1866

Gladstone Residence and Acre Tracts

On O. W. P. and Railway Line

It has been determined to put one-hundred acres at Gladstone on the market in acre tracts.

It will be sold in quantities as desired and on very easy terms to purchasers.

These tracts are immediately on the line of the O. W. P. and Ry. line and are many of them in good cultivation. Much of the soil is the finest garden land and rich enough to raise onions.

These tracts can be so divided as to present an ideal building site on one of the best streets in Gladstone and extend back to include the finest garden land and all in cultivation. Purchasers willing to take unimproved or partly improved tracts can do so at very reasonable figures.

Prices of tracts fronting on the motor line will be \$300.00 per acre, and from that on down to \$50.00 per acre.

Understand we propose to sell a tract of level rich garden land on the main line of the railway for \$300.00, or we will sell you six acres on the main county road to Portland for the same price.

On these cheaper tracts the timber will more than pay for half the purchase price.

Remember we will and intend for sixty days, and no longer, to sell a large number of acre tracts in Gladstone for \$50.00 per acre, and every one of these tracts will have a frontage on the main county road to Portland.

The terms in all cases will be made fair and to suit the convenience of customers.

Oregon City is rapidly growing northward, and any property fairly situated lying between this city and Portland is better than money in the bank.

We mean business. Come and make your selections.

An abstract with each purchase, showing a complete title free of all incumbrance.

HARVEY E. CROSS

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WEEKLY OREGONIAN and the ENTERPRISE
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MANY ATTEND TALK

MISS BROOKINS DELIVERS ABLE CHRISTIAN SCIENCE LECTURE.

Speaker is Member of Board of Lectureship of Mary Baker Eddy's Scientist Church.

A large audience of Oregon City people assembled at the Congregational church Tuesday evening to hear the Christian Science lecture by Miss Brookins, a member of the Board of Lectureship of the Scientist Church. The speaker, who is one of nineteen persons authorized to present these lectures, was introduced by F. T. Griffith.

Synopsis of Lecture.

Miss Brookins said in part: Christ Jesus expounded and exemplified Life that means power, authority, dominion over the flesh. It was not after the storm had subsided, but in the very midst of its fury that He said, "Peace, be still," and there was a great calm. He did not wait for the ascension before declaring: "I have overcome the world."

In view of these assurances of man's dominion over all material elements, illustrated by what has actually occurred, it will never be found in the mind of man to be content with anything less than the conscientious possession and exercises of life that is in perfect consonance with absolute good.

According to the teaching of Christian Science heaven is harmony itself, the absolute reign of Spirit without a rival power—that condition of Mind in which Principle actually does govern and control all with supreme and undivided sway. This definition has no reference to time or place.

Now let me ask you: Are you satisfied with the amount of knowledge you have? Are you content with your present conception of Being? Are you not fearful, or at least doubtful as to whether much that you suppose you know is true? Do you wish what you believe to be the present facts about God and man and their mutual relations, to be eternally true?

Yet Truth is unchangeable and eternal. Everybody knows that.

Rest assured that what is really true now will be so throughout the endless ages and what is not good enough to be true to that extent is not true now and never was true. So then, Pilate's query: "What is truth?" is a question, not to be deferred to a dim and distant future, but is the all-absorbing inquiry of today, and surely, a most cordial welcome should await whatever may offer anything like an acceptable answer!

And here let us note, as we have seen before, that there is that native quality of aspiration, inherent in humanity, that will never, in its hope, and expectancy, and eager pursuit, stop short of the absolute, the infinite, the everlasting Truth itself.

This being the case, there must be an exact and unmistakable way to this acme of achievement, this longed for goal, this "the desire of all nations," and a believe such a way to have been discovered and revealed to this age, by our Reverend Leader and Teacher, Rev. Mary Baker Eddy, in what has been named by her "Christian Science." We also believe that the teachings of this science, once thoroughly understood and rightly practiced, are fully adequate to the accomplishment of even so infinite an end.

First of all, be it known, that Christian Science is not something that Mrs. Eddy has invented, or manufactured in some warehouse or workshop of human conjecture. It is not a system of mental therapeutics in which the muscles or organs or elements of mortal mentality are manipulated for the benefit of the sick.

Knowing is knowledge, and real knowledge is Science; and as Truth alone can be known, the only absolute knowing or knowledge, or Science, must be that which pertains to Truth, and achieves the purposes of good and it is our purpose to show that Christian Science is just such Christly knowledge, or Christian knowledge. To us Science, in order to be Science at all, must be Christly, or Christian Science; and must always, from everlasting, have been Christian Science, coexisting with the Ancient days.

Then the advent of Christian Science at this time simply means that the discovery was made through the pure, spiritual discernment of Mrs. Eddy, that there is, and ever has been available to man, a Science so Christly, so unerring, and so comprehensive in its nature and operation as to actually meet the needs of the race in overcoming its varied ills; that this Science is the knowledge of God and His eternal laws; and that coincident with her discovery Mrs. Eddy founded a system of practice, teaching and preaching, which is calculated to bring this knowledge within the reach of all who wish to avail themselves of its beneficent offices.

When mortal thought misjudges or misrepresents or maligns Mrs. Eddy, it must be out of total lack of appreciation of her mission, and of the wonder of her fulfillment of it. No one, having any adequate conception of her history, can but be stirred to the depths of his being by the unutterable pathos and the unmeasured majesty of a life lived so near to God.

As a direct result of the advent of Christian Science more unity of purpose and more concerted action are in evidence along all higher lines of human progress. The teaching reveals one fundamental Principle named Life, Truth, Mind, Love, Spirit, God, Infinite Being, hence the only One. In this profoundly simple doctrine of the oneness of Mind, of Spirit, of Life, of Power, is found a basis of action that precludes friction and insures harmony.

The claim has been made by those who believe in minds many, that influence for good may be exerted by one

human mind acting upon another human mind through mesmerism, or hypnotism, or mental suggestion.

But the one divine Mind that is Omnipotent must include within itself all the power there is. Hence there is no agency no potency for good that is not involved within it. Why look for more than the all? Or why expect to find something outside of or beyond the Infinite?

Christian Science teaches that the two Christian offices of preaching the gospel and healing the sick are so inseparable, so equal in importance, and so identified in purpose and method that one's Christian life is incomplete if either one is omitted. In a system wherein science and religion are one, the theology must be curative.

Christian Scientists have been called a prayerless people, but like many of the statements concerning them, this one is quite the opposite of the fact. Indeed, it is only through the teaching of this science that we have found it possible to obey the scriptural injunction: "Pray without ceasing." While no one can be continually in physical attitude of prayer, nor forever repeating its words or formulae, one can always be in silent spiritual communion with his God.

So far from neglecting to pray, the fact is the Christian Scientists rely so entirely, so absolutely, upon this avenue of the divine favor that they are, on the other hand, often called fanatical on this subject; and even their common sense is called into question because they do not exhaust the resources of materia medica before taking their sick to God in prayer.

But why should infinite and ever-present goodness and Love be made secondary to man-made theories, that lay no claim to exactness, but are indeed self-confessed systems of experimenting and guessing, which often lack even the redeeming feature of agreeing with each other.

Through the peculiar method of our Church service, in which the entire congregation is privileged to participate, our people are aured to closer and more general study of the Holy Scriptures. It would be impossible to find any class of people more devoted to the study of the Bible than the Christian Scientists are, for they have learned to regard it, not so much a history of the past nor a prophecy of the future as a revelation of eternal Truth, which is "the same yesterday, today, and forever," and which consequently applies with full force to the needs of the present time.

So this Science that is religious because it is of God, and this religion that is scientific because it is founded upon eternal fact, instead of fancy or blind faith, are welded into one sound and demonstrable doctrine, whose verity is attested by "signs following." "My Doctrine is not Mine," said Jesus, "but His that sent me. If any man will do His will he shall know the doctrine, whether it be of God or whether I speak myself."

Now we believe Christian Science is a rediscovery of what Jesus taught and demonstrated as to what God is and what God does. It is man's discovery of himself in the image, the character of God, Spirit, Mind, instead of the effigy in matter, that physical sense testimony would have fastened upon him.

The only evidence we have of matter is the testimony of the physical senses, which take no cognizance whatever of God. All will admit that God is Truth as the Scriptures declare. It is plain that the physical senses do cognize matter and all its apparent conditions. But, as they know nothing of God, Truth, then it cannot be that matter is Truth, but quite the opposite. Truth being real, its opposite must be unreal, and that is just what Christian Science says of matter.

Again, spiritual sense, through which we do apprehend and love God, Truth, reality, reports absolutely nothing in regard to matter; another very good reason for placing matter outside the pale of reality.

Science eliminates the false supposition of an element of evil that cannot exist in the Omnipresence and Omnipotence of God who is good; and restores the primitive and unadulterated knowledge of the real creation, pronounced by divine wisdom "very good." That Truth, rightly understood and separated from illusion,

(Continued on Page 8)

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THOSE WHO TEACH

COMPLETE ROSTER OF CLACKAMAS COUNTY TEACHERS.

A Valuable Memorandum for Reference—Some Vacancies To Be Supplied.

County School Superintendent Zinser has arranged the following complete roster of teachers who are employed for the year beginning September, 1905:

1. Milwaukie—Mildred Ruegg, Marion Harrington, Ella M. Casto, Kate Casto.
2. Elliott Prairie—J. G. Noe, Hubbard.
3. Canemah—W. A. Schmidt, Anelita Gleason, Oregon City.
4. Annie J. Young, Oregon City, R. 2
5. Glad Tidings.
6. Samson—Rex B. Fish, Aurora, R. 2.
7. Currinsville—Claudia Anderson, Florence Blechinger.
8. Logan—Alice E. Ritter, Oregon City, R. 2.
9. East Clackamas—Grace Robinson, Clackamas.
10. Engles—Emily Spulak, Molalla.
11. Meadowbrook—Mrs. M. J. Davis, Mulino, R. 1.
12. Garfield—J. E. Stubbs.
13. Welches—No fall school.
14. Viola—Nannie Andrus.
15. Beaver Creek—Emma Blum, Oregon City, R. 3.
16. Marquam—O. G. Minich.
17. Eagle Creek—Alta Shank.
18. Mundorff—Howard Eckles, Canby.
19. Kelso—E. P. Anderson, Orient, R. 1.
20. Macksburg—Margaret Watenpugh, Aurora, R. 1.
21. Linns Mill—Cora E. Ambler, Oregon City.
22. Oak Lawn—Lessa Wanless, Hubbard.
23. Wilsonville—Jessie Paddock.
24. Springwater.
25. Dickey's Prairie—Christine Hamilton, Molalla.
26. Union.
27. Maple Lane—J. E. Calavan, Oregon City, R. 3.
28. Concord—Cora Darr, Sellwood, 613 Sherritt Ave.
29. Carus—J. F. Mitts.
30. Stone—Clara Holmstrom, Oregon City, R. 2.
31. Rock Creek—Emma Kleinsmith, Gresham, R. 4.
32. Clarks—Grace E. Fisher, Oregon City, R. 4.
33. Highland—Robert Ginther, Oregon City, R. 4.
34. West Oregon City—W. W. Dixon, Edith Toon, Carrie M. Ridings, Delma Chuinard, Bessie Grant.
35. Molalla—J. J. Clark.
36. Liberal—R. H. Trullinger.
37. Hazella—Oswego.
38. Marks Prairie—Anna Bachmann, Aurora.
39. Sandy Ridge—Victoria Ait, Sandy.
40. Needy—Nellie Armstrong, Aurora.
41. Firwood.
42. Mount Pleasant—Roma G. Stafford, Reata Joseph, R. 1.
43. Boring—Mary Calvin, Mae Lake.
44. SIXTEEN cmfwpppp
45. Bullrun.
46. Sandy—Emily K. McElroy.
47. Oswego—H. T. Evans, Maude Zimmerman, Eunice Garfield, Mrs. Van Horn.
48. Parkplace—L. A. Reed, Mabel Kennedy, Kate Wilson, Miss O'Connell, Daisy McAnulty, Anna T. Smith.
49. Harmony—Ada C. McLaughlin, Ethel B. Gilman, Milwaukie.
50. Douglass.
51. Holcomb—Beryl Batdorff, Oregon City.
52. Firwood. James.
53. Cedardale. Molalla.
54. Riverside—O. E. Ames, Canby.
55. Teasel Creek.
56. Russellville—Edyth Bonfigt, Molalla.
57. George—Mae Strange.
58. Elwood—Mr. Wilson.
59. Whiskey Hill—P. J. Ritter, Aurora.
60. Union—Aurora.
61. Jones Mill—Mary L. Young, Oregon City.
62. Oregon City—Addie E. Clark, Emily Shaw, Viola M. Godfrey, Harriet Cochran, Margaret Williams, Marjory Cauffield, "Maysie" Foster, Margaret Goodfellow, Antoinette Walden, Frances Myers,

(Continued on Page 8.)

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