

INDORSEMENT IS GENERAL HERE

Portland Ministers Approve of Methods of Emmanuel Movement.

IN UNISON WITH DOCTORS

General Opinion Is That Ministry to Bodily Wants Is Secondary to Spiritual Needs—Say Movement Has Scientific Basis.

Almost unanimously ministers of Portland have joined in endorsing the Emmanuel Movement. Many of them declare they have been studying its details for several months. Public expression of approval and approbation was given by several local pastors yesterday.

At a meeting of the Presbyterian ministers of the city yesterday forenoon there was a general discussion on the subject, following a paper by Rev. George W. Arms, Jr., pastor of Vermont Presbyterian Church. At the Unitarian Chapel, Seventh and Yamhill streets, Sunday evening, Rev. W. G. Elliot, Jr., startled his audience by declaring that a minister, schooled in the laws of normal psychology, may by mental suggestion cure many human ills and sometimes prevent death. As followers of the great Physician, ministers express their conviction that, with sympathetic doctors to diagnose the cases and treat the body, they will be able to accomplish wonderful results by treating the man of God.

Portland Pastors in Favor.

Representatives of every Protestant denomination in Portland who were interviewed yesterday expressed themselves as hearty in favor of the movement and prophesied that within a few years it would be in universal operation in the church. However, the reservation is made by a majority of the ministers that ministry to bodily wants must ever remain secondary to ministry to the spiritual needs of man.

In adopting and approving this new movement in the church, its supporters admit the cures of many pilgrims to the Shrine of Our Lady of Lourdes; and they also concede that many cures have been made by Christian Science.

"But in the Emmanuel Movement," said Rev. Mr. Arms, who has devoted a great deal of study to the subject, "we have a movement entirely within the bounds of orthodox Christianity and sane philosophy—as scientific as the study of chemistry, and as pure as the New Testament."

Work With Physicians.

In discussing the movement at yesterday's meeting of Presbyterian ministers, Rev. Mr. Arms embraced the whole field when he said that the Emmanuel Movement is the aid of medical means; whether accomplished by relics or shrines, quacks or charlatans, mesmerists or mental healers, or under the name of religion, or even the name of Christianity.

Dr. Foulkes Approves.

The Emmanuel Movement takes its name from the church in Boston in which it had its origin in February, 1892, by opening a clinic. Since then it has spread wonderfully. Other churches of other denominations in various cities have taken up the movement and it has struck Portland to such an extent that many local ministers are studying it carefully.

"Fundamentally I am as fully in sympathy with the movement as I could be with anything of which I know so little," said Dr. William H. Foulkes, of the First Presbyterian Church. "The church should interest itself in the subject. The movement is a good one and I think we will eventually swing around to it. Every pastor of a church of any size has people among his congregation with just such cases. The movement is consequently valuable in that it gives a scientific method of treating those cases."

"I haven't looked into the matter sufficiently to give an intelligent expression as yet," said Dr. W. H. Hoppe, of Grace Methodist Episcopal Church. "However, it is attracting wide attention and will be investigated."

Dr. Dyott Says It Is Needed.

Dr. Luther R. Dyott, D. D., pastor of the First Congregational Church, said: "I have attempted to practice the system of psychology without believing in the Emmanuel Movement only to the extent that a minister does ordinarily in his work under the general principles of psychology without believing in the method. I have followed the movement very carefully since its inception in Boston and have watched the outcome. So far as taking it up as a scientific work is concerned I have done nothing."

As to the advisability of so doing I should say that the attitude of the ministry ought to be first of all one of the most thoughtful. That is to say, that they ought to approach it not in the spirit of exploitation, but to study it thoroughly and see what good there is in it. Instead of rushing into it to be somewhat conservative, and yet be sufficiently broad to adopt anything of value it may contain. There is no doubt, much good in it, but like everything new there is a certain element of danger attending it. The danger is that certain men, most able as pastors, might not be capable of taking up a system of this kind and not fitted to employ. Ministers ought to do more reading along the lines of psychology. This movement may be—who knows—the dawning of something that is bound to have a profound influence on humanity."

Dr. Young Thinks It Good.

"I have had no experience with the methods employed by believers in the Emmanuel Movement, but I have read a number of articles explanatory of the system and am heartily in favor of it. I believe thoroughly in the power of the law of suggestion in the treatment of certain conditions. The demonstrations of Christian Science and other schools are proof of that fact. Mr. Elliot's discourse was timely and suggestive. The subject is one that will eventually have to be seriously considered by pastors everywhere."

Elder W. F. Martin, pastor of the East Portland Seventh Day Adventist

church, said that while mental telepathy, mesmerism and spiritism bear different names they are closely allied. "We believe," he said, "that it is the duty of the Christian minister to preach the gospel rather than to deal in the occult sciences. Of course, the work is in the realm of spiritism. But we do not believe it is part of his work to engage in mesmerism, hypnotism or mental control. We grant that the health of the mind affects the health of the body to a large extent, and we believe in the reality of sickness and death."

Dr. Brounger Heartily Approves.

"So far as I understand it," said Dr. J. Whitcomb Brounger, pastor of the White Temple, "the Emmanuel Movement has my hearty approval. Students of the new psychology are thoroughly familiar with the healing power of mental suggestion. I believe this to be one of the valuable elements in Christian Science. Our Christian Science friends, however, ascribe their healing power to 'Divine Mind' instead of 'Mental Mind' and make a religion out of their philosophy."

"I have always believed that everything that Christian Science accomplishes in its healing could be done by the mental healing process if one were only an adept in the application of the new psychology. If this method can be co-ordinated with the work of the regular physician and used by the Christian church in healing such cases as may be within its sphere, I believe great good could be done. I have been endeavoring for some time to make a careful study of the subject, and if I can find a man who is thoroughly posted, whose character is above reproach, and is an expert, I would be glad to introduce the movement into the work of the White Temple."

In spite of some of my criticisms of Christian Science, I still believe there is much good in certain phases of their philosophy that the Christian Church could afford to use. So far as I understand, the Emmanuel Movement, it is a successful attempt in applying the law of mental healing without calling it a religion."

NO KIN TO CHRISTIAN SCIENCE

Luther Cudworth Says Movement Is Significant in Trend.

Luther P. Cudworth, chairman of the Christian Science publication committee for Oregon, said regarding the Emmanuel Movement:

"We, as Christian Scientists, hold that Christian Science is in no way akin to the Emmanuel Movement or to the mental therapeutics which is probably the general term for this cult. The consideration of the subject of mental healing by the various denominations can be taken as an indication that they see the necessity of taking some steps toward the healing of physical disease. The gauge of Christian Science has been the healing of disease. I think this is unquestionably an indication that there is a call from the people for healing in connection with their religious observances. This movement seems to be accomplishing work along some lines, without, however, endeavoring to heal disease, the efforts of its followers being confined to the relief of nervous disorders."

"Christian Science, on the other hand, claims and has evidence of the healing of every known disease. The commands of the Savior were to heal, not only sin, but disease as well. It would seem that the general trend of religion is toward the fulfillment of the latter command as well as the former. In the last decade there has been an awakening to the fact that religion has as much to do with the healing of the body as of the spirit. To that extent I would say that the movement in question is a significant one."

WORK NEARLY ALL DONE

INVESTIGATION OF POSTOFFICE ALMOST COMPLETED.

Report Must Be Acted Upon Before Action Can Be Taken on Alleged Shortage.

Postal Inspector O. C. Richey has substantially finished his investigation of the various departments of the Portland Postoffice. When the inspection is completed, Mr. Richey's report will be forwarded to Washington an official report of the result of his investigations. So far as can be learned the only department in which any irregularity exists is that of the carrier, Charles A. Straus, whose accounts disclose an apparent shortage of at least \$3000. Pending an adjustment or satisfactory explanation of the situation, Mr. Straus has been suspended. It was reported yesterday that the official suspension of Mr. Straus was ordered by the Postoffice Department at Washington some time ago when the discrepancy in his accounts was first discovered.

Mr. Richey continues just as reticent as he appeared when questioned last week at the time the \$3000 shortage was first disclosed. He admitted yesterday that there probably would be no further developments in the case until his report had reached Washington and had been acted on by the proper officials there. This report will be completed early this week and until the officials of the Postoffice Department direct some action, the matter will remain in its present state.

Postmaster Minto likewise declined to throw any light on the situation. He explained that he was not personally involved in the reported shortage and under the department rules was prohibited from discussing any phase of the matter.

The firm of Hartman & Thompson, by which Mr. Straus is bonded in the sum of \$5000, has taken no steps to protect itself aside from keeping in close touch with the representatives of the Government who have been making the investigation. It is improbable that they will take any definite steps in that direction until the department at Washington has had an opportunity to investigate the report of Inspector Richey and determine on a course of procedure.

WANTS ADDITIONAL CARRIERS

Postmaster Minto Secures Inspection of Local Delivery Routes.

On the application of Postmaster Minto, T. J. Flavin, Postoffice Inspector from Washington detailed to the city delivery service, yesterday made an inspection of the territory served by the mail delivery system of the local Postoffice, with a view to reporting on the request of Mr. Minto for five additional carriers and one additional collector for this city. In making his investigation of the service here, Mr. Flavin was accompanied by Superintendent Jones, of the carriers' department, and Superintendent Leigh, of the delivery department of the local office. Postmaster Minto desires to extend and improve the mail delivery service here, and in order for him to carry this into effect he desires to have at least six additional men are required. He has made requisition of the Postoffice Department for that number of men.

TRYING TO OBTAIN LANDS

Four Settlers Ask to Be Made Defendants in O. & C. Suit.

R. S. Townsend, Louis G. English, R. W. Carr and E. C. Holladay yesterday filed in the Federal Court petitions in intervention, requesting that they be made defendants in the suit brought by the Government against the Oregon & California Railroad Company et al, in the celebrated land-grant suit.

The petitioners represent that they have made actual settlement on the lands included in the land grant, have tendered the railroad company the purchase price for the lands reported to be granted and in all other respects have complied with the law and the terms under which it was required the railroad company should sell the land to settlers.

PREPARING FOR INSTITUTE

Superintendent Gary Arranges Three Days' School for Teachers.

OREGON CITY, Or., Oct. 19.—(Special.)—County School Superintendent Gary is arranging the programme for the annual institute of Clackamas County teachers, which will be held in the Barclay School building, Wednesday, Thursday and Friday, November 18 and 19. There will be four departments, advanced, primary and high school, and work in one-room schools. These last two departments are decided innovations.

The musical programme will be under the direction of Mrs. Imogen Harding Brodie, and the instructors are Professor L. R. Traver, principal of the training department of the Oregon State Normal School; Lewis R. Alderman, of the University of Oregon; Miss Cornelia Marvin,

secretary of the State Library Commission; J. H. Ackerman, State Superintendent of Public Instruction; R. P. Robinson, School Superintendent of Multnomah County, and Miss Juliet Greer, dean of the school of domestic science and art of the Oregon Agricultural College.

BRING CATFISH TO OREGON

Carload for Distribution in State Coming From Mississippi.

OREGON CITY, Or., Oct. 19.—(Special.)—One of the distribution cars of the

United States Bureau of Fisheries is on its way to the Coast with fish for Northwestern waters. Three hundred catfish will be planted by H. E. Baker, of Drain, Or.; 200 by J. W. Kingery, of Yoncalla, Or.; and 200 yellow catfish have been consigned to George E. Lehman, of Nabscoota, Wash. This is the first attempt to place

catfish in Oregon and Washington waters, and they come from the Mississippi River.

Operations of the United States Bureau of Fisheries are progressing satisfactorily in Oregon and Washington, except on Rogue River, where the recent high water damaged the racks at Findler

Eddy, causing a large number of fish to ascend the river, which will materially reduce the egg take in the Rogue River. Two million Chinook salmon eggs have been taken at Clackamas Station, 5,331,000 at Little White Salmon, 1,535,000 at Big White Salmon and 80,000 at Eagle and Tanner creeks.

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