

# KLAMATH REPUBLICAN

W. O. SMITH, Editor and Proprietor.

LEADING NEWSPAPER OF INTERIOR OREGON.  
TWO DOLLARS THE YEAR IN ADVANCE.

Klamath Falls, Ore., Thursday, September 28, 1905

**TIMBER LAND ACT JUNE 3, 1878.—NOTICE FOR PUBLICATION.**  
United States Land Office, Lakeview, Oregon, August 11, 1905. Notice is hereby given that in compliance with the provisions of the act of Congress of June 3, 1878, entitled "An act for the sale of timber lands in the States of California, Oregon, Nevada, and Washington Territory," as extended to all the Public Land States by act of August 4, 1892, Warren E. Smith, of New London, county of Chehalis, State of Washington, has this day filed in this office his sworn statement No. 2894, for the purchase of the SE<sup>1</sup>/<sub>4</sub>, SE<sup>2</sup>/<sub>4</sub>, SE<sup>3</sup>/<sub>4</sub>, SE<sup>4</sup>/<sub>4</sub>, Sec. 32, T. 37 S. R. 12 E. W. M. and will offer proof to show that the land sought is more valuable for its timber or stone than for agricultural purposes, and to establish his claim to said land before Geo. Chastain, Clerk of Klamath Co., at his office at Klamath Falls, Oregon, on Tuesday, the 31st day of October, 1905. He names as witnesses: Bernard Krackenberg of Roseburg, Oregon; Lynn A. LeRoy of Elma, Wash. Dalie H. Carr of Lyman, Wash. and William King of Roseburg, Ore. Any and all persons claiming adversely the above-described lands are requested to file their claims in this office on or before said 31st day of October, 1905.  
J. N. Watson, Register.

**Administrators Sale of Real Property**  
Notice is hereby given, that in pursuance of an order of the County Court of Klamath County, Oregon, duly made and entered on the 21st day of August, 1905, in the estate of the late Robert G. Galbreath, deceased, the undersigned, administrator of the said estate, will on and after Saturday, the 30th day of September, 1905, sell at private sale for cash in hand, subject to confirmation by the Court, all the right, title and interest in and to the estate of Robert G. Galbreath, deceased, at the time of his death, and all the right, title and interest that the said estate has by operation of law or otherwise, acquired other than or in addition to that said Robert G. Galbreath at the time of his death, in and to the following described real property: Lots One and Two of Section Thirteen, Township 30 North and Range 10 East of Willamette Meridian, in Oregon, containing 30.22 acres.  
Dated at Klamath Falls, Oregon, this 31st day of August, 1905.  
Samuel Dixon, Administrator of the estate of Robert G. Galbreath, deceased.  
H. W. Keese, Attorney for Administrator.

**TIMBER LAND ACT JUNE 3, 1878.—NOTICE FOR PUBLICATION.**  
United States Land Office, Lakeview, Oregon, August 18, 1905. Notice is hereby given that in compliance with the provisions of the act of Congress of June 3, 1878, entitled "An act for the sale of timber lands in the States of California, Oregon, Nevada, and Washington Territory," as extended to all the Public Land States by act of August 4, 1892, Benjamin R. Morgan of Klamath Falls, County of Klamath, State of Oregon, has this day filed in this office his sworn statement No. 3003, for the purchase of the N<sup>1</sup>/<sub>2</sub>SE<sup>1</sup>/<sub>4</sub>, NE<sup>1</sup>/<sub>4</sub>SW<sup>1</sup>/<sub>4</sub>, Lots 3 and 4 of section No. 20 in Township No. 37 S. Range No. 11 E. W. M. and will offer proof to show that the land sought is more valuable for its timber or stone than for agricultural purposes, and to establish his claim to said land before Geo. Chastain, at his office at Klamath Falls, Oregon, on Saturday, the 4th day of November, 1905. He names as witnesses: Wm. W. Carmichael, Sam A. Carmichael, W. O. Smith, and Joseph Smith, all of Klamath Falls, Oregon. Any and all persons claiming adversely the above-described lands are requested to file their claims in this office on or before said 4th day of November, 1905.  
C. U. Snyder, Receiver.

**SUMMONS.**  
In the Circuit Court of the State of Oregon, for Klamath County.  
Elvira Greves, Plaintiff, vs. Joseph Greves, Defendant. } Suit in Equity for Divorce.  
To Joseph Greves, the above named defendant: In the name of the State of Oregon: You are hereby required to appear and answer the complaint filed against you in the above entitled Court, on or before the 26th day of October, 1905, the time prescribed in the order for publication, the first publication hereof being on the 14th day of September, 1905, and if you fail so to answer, for want thereof the plaintiff will apply to the Court for the relief prayed for in the complaint. For a decree dissolving the bonds of matrimony existing between plaintiff and defendant, and for such further relief as to the Court may seem just and equitable.  
This summons is served by publication in the Klamath Republican, by order of Hon. H. L. Benson, Judge of said Court, dated September 14, 1905, requiring this summons to be published once a week for six consecutive weeks.  
F. H. MILLS & A. L. LEAVITT, Attorneys for Plaintiff.

**McCloud River Railroad**  
Upton and Bartle  
Time Table No. 9, July 20, 1905  
From Upton Toward Bartle  
P. M. Ar. A. M. Ar.  
3.00 D Epten W 10.00  
3.12 D Burk W 9.51  
3.28 D Howard W 9.43  
3.32 D Big Cabin W 9.35  
3.47 D Fiere W 9.27  
3.57 D Signal Butte W 9.19  
4.08 D Hooper W 9.11  
4.22 D 3.25  
4.40 D McCloud W 9.16  
4.45 D North McCloud W 9.12  
4.50 D Ash Creek Junction W 9.08  
5.05 D Esperanza W 9.03  
5.30 D Dry Creek W 8.58  
5.42 D Algomah W 8.53  
P. M. Ar. A. M. Ar.  
6.56 D Bartle W 7.00  
Water 1/4 mile west Algomah  
S. O. Johnson, M. H. Burkhalter, Manager, Superintendent.

**Town Treasurer's Notice.**  
Notice is hereby given that there are funds in the town treasury for the redemption of the following warrants: No. 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268. Interest will cease from this date.  
Dated at Klamath Falls, Oregon, this 14th day of Sept. 1905.  
J. W. SIEMENS, Town Treasurer.

**Notice of Dissolution.**  
The firm of Merryman & White prop. of the City Drug Store has been dissolved. Dr. Merryman having sold his interest to Dr. White, who will continue the business. All accounts due the firm, will be collected by him, and all obligations assumed.  
Dr. Geo. H. Merryman.  
Dr. F. M. White.

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Annually to fill the new positions created by Railroad and Telegraph Companies. We want YOUNG MEN and LADIES of good habits to  
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# MISS BROOKINS ON CHRISTIAN SCIENCE

## The People of Merrill Listen To A Most Interesting Explanation of This New Doctrine.

A large and interesting audience greeted Miss Mary Brookins, C. S. B., of Minneapolis, who lectured on Christian Science Thursday evening at the Opera House at Merrill. The Christian Scientists have recently erected a very creditable church building at Merrill and are in a very flourishing condition. In introducing the speaker, Judge H. L. Benson, of Klamath Falls said in part:

"My friends, I have been honored this evening by a request to preside at this meeting, and introduce the eminent lecturer of the occasion. I must confess to a degree of embarrassment however in doing so, because of my ignorance of the doctrine of our friends, the Christian Scientists. However, special ignorance is no crime, if unaccompanied by presumption, and our friends will doubtless pardon our ignorance, since we all belong to the class of American citizens who like fair play, and who will gladly give ear to any worthy organization bringing an important message to us. Christian Science is a system of Theology or Philosophy of religion which is attracting the attention of the thinking world, and we are fortunate in having so able an exponent of its doctrines to address us to-night."

Miss Brookins is a very pleasing talker and her clear enunciation made it possible for the audience to take in every sentence and thought expressed. As she explained in her introductory, it was impossible to cover the entire scope of the Christian Science doctrine in the course of one short lecture, but it was evident that after listening to Miss Brookins the members of the audience had a much more clearer knowledge of the true religion of the Christian Scientists as advocated by Mrs. Eddy. Miss Brookins said in part as follows:

"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.

**Signs of the Times**  
"Those who, in any degree, are reading the signs of these times, know that a marked and important change in human affairs is pending—that we are standing today in the dawn of light of a new era. As to just the nature and meaning of this transitional period there are widely divergent opinions and much speculation. But the general trend of thought and expectation is in the direction of the hopeful, the optimistic, the triumphant view of things. Moreover, there is a very noticeable tendency away from the old moorings, and a growing favor of meta-physical interpretation and research.

"This explains why preachers who expound levels of creed and dogma and most of vital, spiritual love of God, have the most numerous and ardent hearers, and the best success in their good work of reform. These better thoughts, loosening their hold upon the grosser commodities of the senses are able to echo somewhat the finer harmonies of the supersensible and ideal. But the highest point yet reached or that ever will be reached in the upward flight of the human intellect must still be "as far as the East is from the West," from the Divine Metaphysics of eternal Mind.

**One True Way.**  
"And here, my friends, 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 "d-sired of all nations," and we believe such a way to have been discovered and revealed to our age, by our Reverend Leader and Teacher, Mrs. Mary Baker Eddy, in what has been termed 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.

**What Christian Science is Not.**  
"First of all, be it known that Christian Science is not something that Mrs. Eddy had invented, or manufactured in some storehouse 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.

**Matter Denied.**  
"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 empty matter, that physical sense testimony would have fastened upon him.

"The only evidence we have of matter is 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 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.

"The Scriptures say man was created in God's image and likeness. Is God made of matter, either wholly or in part? No! What then is there in God that is the basis of, or resembles matter? If God is all Spirit, is not spiritual man really his likeness, hence the only real man? Origen, writing in the year 125, defined baptism as "an escape from matter—the Lord leading us into light that is shadowless, and is material no longer." From this it appears that the early Christians held this same view of the nothingness of matter.

"But it no longer rests wholly upon Christian Scientists to prove the non-existence of matter. In these latter days of liquified air and purified thought, matter is rapidly losing its supposed consistency as substance, and all merely material knowledge is being relegated to its proper place among the superstitions of the past. Even to the sense of the more advanced material scientists, matter is rapidly dissolving under the more direct rays of Truth, and is being resolved into its original element—thought. A learned professor in a German university says: "Matter is a being of thought, which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomena.

**Real Unity.**  
"The scientific unity of all things real is especially noticeable in the two great avenues of intelligence, science and religion, which are also the two generally recognized avenues of help. In no respect is the inspiration of this system more apparent than in this matter of identifying science with religion.

"At the great concourse of religionists held in Chicago some years ago a learned speaker made the statement that the world was waiting for the man of genius who should come forward and establish a union between science and Christianity. Little did this good brother know that the woman of genius had already come forward and established, not only the union, but the unity of true Science with all true religion; that, rightly understood, these two are not antagonistic and destructive to each other, but that they have a common basis, motive and object. Science is simply knowledge made practical and applied, and all real knowledge must be divine. Christian Science is then the practical application of the doctrines set forth by the Nazarene Teacher, explicating by precept and proof the deep and everlasting import of His words and works.

**Work and Prayer.**  
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 the physical attitude of prayer, nor forever repeating its words or formulas, 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.

Is the wisdom or the skill of man more reliable than Omniscience that we should give them the preference in time of need? Is human power worthy to be weighed in the scales with Omnipotence in the hour of man's extremity? The best demonstrator of God's power was wont to say: "Of mine own self I can do nothing; the Father that dwelleth in me He doeth the works." Thus he repudiated not only all material remedies, but all hypnotic influence and control. A habitual declaration of man's unity with the divine and inexhaustible Life, the real and indestructible substance, the infinite and Omnipotent Love, is the effectual prayer that availeth much; that it heals and redeems the sick and bodily infirm and casts out all manner of evil. To the extent that prayer ceases to be an attempt to inform Omnipotent Wisdom or to petition infinite Love it becomes the prayer of faith that shall and does save the sick.

**Unchanging Truth.**  
"The individual and his ideal are one and cannot be separated. Our universe is to us just what we bring into manifestation to our sense of things. According to our consciousness of good, will we bring its harmonies into our experience.

"Now let me ask you: Are you satisfied with the amount of knowledge you have? Are you content with your present condition? Are you not fearful, or at

least doubtful as to whether or not that which 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, Platon'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, should await whatever may offer for anything like an acceptable answer.

**Regard for Law.**  
"It will have to rest with those who oppose Christian Science to prove wherein it has ever done harm or shown itself a menace to the health or safety of any community. It has rather been a check upon contagion, a preventative of epidemics and the various calamities that afflict the race. With all due regard to existing civil law and its bestests our appeal is always to the higher code of spiritual law, wherein God is Legislator, Executor and Judge. Under this benign ruling all human rights are duly preserved.

"It is the idea of Christian Science and all that is akin to it that gives the strongest impulse to all modern invention; for human thought liberated, even in a degree, and emboldened in matter, at once begins to shake off its self imposed limitations, and lo! the wonders of inventive genius that with less and less dependence upon matter tend to overcome time and space and dispense with servile toil.

**Scope of Influence.**  
"Its mission is to bring to human knowledge the ever-present healing Christ, the risen Savior, reappearing now, not in person, but in idea, to save and bless mankind.

"The magnitude of the work of Christian Science and the boundless scope of its influence are scarcely comprehended, even by its own adherents, much less by the people at large. A needy world cannot afford to neglect such opportunities, neither can it long be kept from such a boon by pride or prejudice. It is surely awakening in glad response to this practical, demonstrable Christianity, whose divine service is in no way limited to time or place. What a world it will be indeed when uplifted humanity, touched by Divine Truth and Love, shall shake off the fetters of false bondage to ignorance, limitation and sin, and shall rise to fullness of Life in Christ—when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

**Some Statistics.**  
"The not much given to statistics, we can say without exaggeration that many hundreds of thousands of so-called incurable cases of disease have been healed through Christian Science. Notwithstanding this astounding statement its work is by no means confined to the cure of physical illness; rather is this incidental to the vastly greater mission of healing sin and leading in all matters of genuine reform. It reclaims the sinner, not through fear of punishment nor anticipation of reward, but by the supremacy of Mind that is good, dispelling the illusion of his love of sin, and by so uplifting his sense of good

and enlarging his affection for it, that he craves to find satisfaction in aught but the way of holiness. Hosts of people have been and are being healed of the appetite for intoxicants, tobacco and opium through this sort of temperance work—proving it to be a prohibition that actually does prohibit the sin itself instead of spending its energies in the fruitless attempt to prevent the consequences of sin.

**Conclusion.**  
"Of course it would be useless to attempt to set forth in one evening anything like a full exposition of so vast a theme; one can but point out some of its virtues and possibilities, sufficiently to commend it to your favorable estimation and to invite you to further investigation. If any ray of hope or comfort, or inspiration has come to you from this hour's discussion, its object will have been attained. For, if remembered and followed, this ray will become the day star, to lead you to the haven of a practical, proveable knowledge of God.

"Finally we who have had experimental knowledge of the value of this advice do not hesitate to recommend most earnest study of this vital subject and association with those who have made some progress in its lore. We especially advocate the daily perusal of the text-book, "Science and Health with Key to the Scriptures," in connection with the Bible, pondering deeply and applying as far as possible its wonderful precepts, thus coming into closer acquaintance and fellowship with its inspired Author. Then you will find that you, too, can demonstrate the spiritual power of the undaunted thought of Truth, to supplant any and every suggestion of evil; can prove that Divine Mind is Omnipotent, to heal and save to the uttermost."

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W. O. Smith Proprietor  
Klamath Falls Oregon

Official Newspaper of  
Klamath County and  
Leading Journal of the  
Interior Oregon Country

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and Trading Public

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### KLAMATH LAKE RAILROAD CO

IN EFFECT MAY 15, 1904.

Leave Theall	8 A. M.
Arrive Bogus	8:30 A. M.
Stool Bridge	8:45
Fall Creek	9:00
Rimnath Springs	9:15
Bliss	9:30
Pokogama	9:45
Leave Pokogama	10:00 A. M.
Arrive Blais	10:15 A. M.
Klamath Springs	10:30
Fall Creek	10:45
Stool Bridge	11:00
Bogus	11:15 P. M.
Theall	11:30

### KLAMATH SPRINGS SPECIAL

Leave Theall	1:30 P. M.
Arrive Bogus	1:45 P. M.
Stool Bridge	2:00
Fall Creek	2:15
Rimnath Springs	2:30
Bliss	2:45
Leave Klamath Springs	2:55 P. M.
Arrive Fall Creek	3:10 P. M.
Stool Bridge	3:25
Bogus	3:40
Theall	3:55

Henry Under President.

### AFTER ALL



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**NOTICE FOR PUBLICATION.**  
Land Office at Lakeview, Oregon, September 16, 1905. Notice is hereby given that the following named settler has filed notice of his intention to make final proof to establish his claim, and that said proof will be made on Tuesday, the 31st day of October, 1905, at his office at Klamath Falls, Oregon, on November 2, 1905, for the NE<sup>1</sup>/<sub>4</sub>SW<sup>1</sup>/<sub>4</sub>, NW<sup>1</sup>/<sub>4</sub>SW<sup>1</sup>/<sub>4</sub>, Sec. 4, T. 41 S., R. 13 E., W. M.

He names the following witnesses to prove his continuous residence upon and cultivation of said land, viz:  
George L. Thrifty, William Good, Jr., Charles Beardsley, Mary Good, all of Tule Lake, Oregon.  
C. U. Snyder, Receiver.

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