### WORLD OF LETTERS.

agnosticism, has begun to fray at the edges, and where once there was the lension of battle there is today the lanuliference. Whether this nascent ventuate the state of the s guid relaxation this nascent difference. Whether this nascent reaction from materialism will yet reaction from materialism will yet eventuate in a recurrence to extreme and unquestioning religious literalism or find vent in some new method of attack upon the faiths of the method of attack upon the faiths of the fathers is as yet indeterminable; but the publication of a few such books as William W. Kinsley's "Old Faiths and New Facts" (New York: D. Appleton & Co.) will be likely to decide the matter in behalf of rational and helpful spirituality, allied to reafful researches. ituality, allied to restful reasoning fac-ulties and intellects satisfied with the genuineness of properly interpreted re-ligious claims.

I-NATURE OF THE DIETY. Mr. Kinsley's book is subdivided into three parts: "Science and Prayer"; "Science and Christ" and "Science and the Life Beyond." The first of these is the most interesting and the most convincing. We shall, in this notice, confine consequences to it merely saying for fine ourselves to it, merely saying for the other chapters that they merit careful study by themselves.

In that chapter the author meets the scientists on their own ground and with their own weapons repels the charge that prayer does not avail. But before we undertake to follow the line of . Kinsley's contention as to the efficacy of prayer, let us first consider the nature and the extent of the divine presence, bearing in mind the author's observation that "if we would have God become to us a definite personality, a being whom we can love and to whom we can pray, we must form for our-selves a conception of Him having somewhat at least of definite and ap-preciable outline, however inadequate that outline may be to the great origi-nal." For "if we are led to regard God simply as an immensity-filling force, as an unknowable and unthinkable intelligence, we have absolutely nothing left us to which either love or faith or hope

For purposes of illustration God's omnipresence is likened by the author to an infinitely multiplied expansion of that unconscious, self-revealing power possessed by men of making their presence felt by other means than the bodily senses. "Suppose, then" says he-and we call attention to rhetorical as well as the substantial merit of the quotation—"God to be a spirit as dis-tinctly different and apart from this universe as are our spirits from these garments of flesh that now enwrap em; suppose He can see every object and watch every phenomenon in every part of His wide domain as readily and as perfectly as we can the things and the happenings in any single room in which we may chance to be, His organs of vision being not only telescopic but microscopic, and possessed, moreover, of what we understand by clairvoy-ance, a power to see throuh the densest substances, so that the most distant, the most minute and the most opaque lies within easy and perfect visual grasp; suppose His means of acquaintance with such other qualities of His material universe as are revealed to us in part through our different organs of sense are also equally comprehensive and exact; suppose He is so perfectly conversant with all the delegated forces and the conditions that unfetter them that He can release or enchain them at His pleasure; suppose that His will can operate as directly and as effectively everywhere over both dead matter and living force as our wills do to the utmost confines of these incastor between the confines of these incastors are swarming." ing bodies of ours, His will working in precisely the same way, only with a wider sweep and a more commanding power; suppose He is placed so en rap-port with every thinking being that He not only knows what is passing in the most secret self-communings of every mind, but can opportunely introduce His own thought and leave it to the laws of association and suggestion to work its transformations; suppose He can entertain at the same instant an unlimited number of ideas without experiencing any more embarrassment, or even as much, as we when we enter-tain the few possible to our capacity, so that He can take ready cognizance of everything occurring and divide His attention among as many changes as there are changes momentarily effected throughout habitable space; suppose, in other words, all the secrets of the universe lie open before Him, and all the forces are made servitors, directly or indirectly, of His sovereign will— then we may affirm of Him not only omnipotence and omniscience, but also omnipresence as a natural and neces-sary result of these two, and yet predicate of Him no means of knowledge or resource of power or phase of per-sonal presence we ourselves do not pos-

Such a view of the Deity violates no canon of science and jars upon no prin-ciple of reason. But it leaves unanswered the question whether God, in the majesty of His unbounded power, cares for the feeble beings who, through prayer, crave His active inter-ference among the affairs of earth, and ference among the affairs of earth, and invites the personal affection, trust and confidence of each of His myriad sen-tient children. To the consideration of this question the author now devotes himself, laying aside all preconceived opinions or inherited beliefs and viewing the problem from the vantage ground of science itself.

ses in a limited finite form, He differ-ing from us in not a single attribute,

but simply in the perfectness and in the

II.-WHAT SCIENCE SAYS. The utmost frankness characterizes Mr. Kinsley's statement of the position of science. Says he: "Scientists smile at what they style the childish credulity of the Christian's creed. Our investigations, say they, have disclosed

SCIENCE AND FAITH.

That the concluding decade of the nineteenth century marks the beginning of a reaction against the scientific skepticism of the generation just preceding will, we think, be generally conceded. Science no longer is ostentatiously field as a club over the head of religious belief, for the beating to insensibility of faith. The novelty of the ingenious but insufficient hypotheses of Darwin and Huxley along the lines of scientific materialism, and of Herbert Spencer along those of philosophic agnosticism, has begun to fray at the edges, and where once the sensibility of faith. way, it is also claimed that as far back as we can peer into the past, this same order has prevailed; that this rock-ribbed, wave-washed, verdure-clad, densely-populated earth of ours has come up out of chaotic fire mist by the operations of none other than these very forces which at the first were hid-den within it; that the earth has develden within it; that the earth has developed from its unorganized primeval
state into its present complexity with
as regular gradations of growth as
those through which the oak passes in
pushing up from the walls of the acorn
its sinewy stem and outreaching
boughs and waving pennons; that the
earth itself is an organism as truly as
the tree has like complemental parts. the tree, has like complemental parts, has had a germinal beginning, has been and still is incarnating under pre-established laws of evolution, point by point, age after age, a certain set ideal under the guidance of a central germ power, divinely commissioned, it may be, but commissioned even as to the details of its finest microscopic work, un-

tails of its finest microscopic work, untold millions of years ago.
"How idle, then, it is, they claim, for
weak, blind children of a day to presume to break in on this grand order of
the universe! Go out into Nature, they
tell us, and you will find that not a
single one of her laws is ever abrogated, that from their control not the least thing is for an instant released. Gravity holds within its grasp not only the ponderous suns with their whirling the ponderous suns with their whiring satellites, but every infinitesimal mote that floats in the air. The force shut up within the walls of an atom of car-bon is never dislodged and never loses a single characteristic. Manacle it with fetters of frost, immerse it in the white heat of a furnace, smite it with tence, insofar as it denies the existence a trip-hammer on the face of an anyth, of an omniscient and active Guiding hurl it into the chemical embrace of an Hand. "Those who affirm." says he. hurl it into the chemical embrace of an affinitive element, do what you will with it, it will reappear identically the same atom informed by precisely the same mysterious force. This speck of matter delies all powers of earth or sky to batter in its walls and drive out its occupant. Every force, the world over, says that only those who find its secre and meet the conditions can command and meet the conditions can command its services. Do you want bread? Here is the seed, the soil, the air, the shower and the sunbeam. Matter and force are at your bidding, but their laws are inexorable. Rays of light will travel 95,000,000 miles to serve you; the atmosphere will gather its clouds from the ocean and float them across a continent to pour their treasures at your feet; the to pour their treasures at your feet; the mountains will furnish you with mill-stones, and therunning brooks will turn The forests that grew a hundred thousand years ago you may find packed away in beds of anthracite. waiting to heat your ovens so soon as your dough is ready for the baking. Not a force in Nature but will serve the veriest outcast if he will comply with the conditions; not one, even the humblest, will condescend to move so much as a hair's breadth even for the Czar of all the Russias, unless he does. prayerless sinner and the praying saint meet here on a common level. All meet here on a common level. All those stories about producing thunderstorms by prayer, healing the sick, turning back shadows, stopping the sun in the heavens, raising the dead are thoroughly unscientific and absurd and the height of absurdity is reached when it is claimed that the all-wise Creator can be induced to change His plans by the importunate pleadings of

III.-SCIENCE ANSWERED. As against these high-sounding declarations of the supremacy and im-mutability of natural law, Mr. Kinsley advances five counter propositions, to each of which he devotes a separate sub-chapter. He affirms:

(1). That the phenomena and the producing forces with their laws or modes of working brought to light by scientific in vestigations in the fields of physics and o metaphysics, harmonize perfectly with the scripting view of prevents. scripture view of prayer, and abound in suggestions of how God can interfere in nature without destroying any force or abrogating a single law.

(2). Thus, as a fact, He has thus actually interfered estain and again.

(2). That, as a fact, He has thus actually interfered again and again.

(3). That it is not only not presumptuous but most natural and reasonable for us to expect that He will interfere for us, insignificant though we may seem to be.

(4). That He will interfere because we ask Him, doing for us what otherwise He would not have done.

(5). And, lastly, that He will not in a single instance withhold any real blessing which is asked for in the right spirit, and the bestowal of which lies within the compass of His power.

The most causual study of nature

The most causual study of nature reveals, says the author, that everywhere ample provision has been made for the efficient interference of direct will power. The influence which man's will has in superseding natural law is shown, for example, when you will that your right hand arise. According to natural law, gravitation would pre-vent such a lifting up without the interposition of some palpable, external force paramount to the law of gravitation. But here is a mysterious, intangible volition, a giving forth of that singular spiritual power within each human being before which science, with all its microscopes, dll its scales and all its mathematics, stands dumb, which decrees that the natural law of gravity shall for the moment be superseded, and accordingly the arm is raised. This, Mr. Kinsley claims, is as much a miracle, according to the can-ons of science, as any that we read of in sacred writ, and yet we know that miracles like this are of daily and

hourly occurrence.

Elaborating this point the author exclaims: "What marvelous effects have been produced by this intelligent will nower of man, cunningly directing credulity of the Christian's creed. Our investigations, say they, have disclosed a universal reign of unchangeable law, not only in the production of material, but even of mental phenomena. We have found that within the walls of

merce! The very lightnings have been turned into flying Mercurys to carry the thought-messages of this busy-brained master, the occans whitened with his sails, the continents covered with his net works of railways and canals, barren deserts changed into vineyards and palm groves and orange orchards, the unshapely quarries of granite and of marple transformed into palaces and statute-crowned temples to body forth his ripest culture and most

holy thought.
"The influence of the human will has "The influence of the human will has had even a wider circuit assigned to it. Many of us have known instances of weak wills being overawed by stronger ones, and the domination being so absolute as for the time being to actually blot out every distinctive trace of personality and suspend individual responsibility. Not one of us but has felt, time and again, the indirect nower of another's will reaching direct power of another's will reaching us through channels of argument, per-suasive kindling of the fancy, eloquent suasive kindling of the fancy, eloquent appeal, shrewd suggestion, or show of appreciative sympathy. There are a thousand avenues to the heart, a thousand ways to arouse the conscience, inflame passion, fill the chambers of the soul with dread alarms, and these are discovered and utilized by positive and aggressive souls athirst for wealth, power or prestige. Society has its born leaders. Individuality and responsible free choice are with the vast majority still retained, but it is through these multiform influences of personal character that the life of the world's subtile social organism is, under pre-estile social organism is, under pre-es-tablished spiritual laws, regulated and maintained.

"Thus we see that at the touch of the human will all Nature is plastic, that numan will all Nature is plastic, that every facility has seemingly been pro-vided for its efficient interference. Think you that, in a world where so many doors have been so invitingly left open for the will of the creature to enter and occupy, the will of the Creator has been studiously excluded? Can science, which has so conclusively proved the one, consistently deny the

IV .- DIVINE INTERVENTION. Coming to his second proposition, that God not only can interfere in nature, but that He has actually interfered again and again, the author accepts the doctrine of evolution so far as it interprets facts, but trips it in a senof an omnizcient and active Guiding Hand. "Those who affirm." says he, "that in this unfolding (of the evolu-tionary processes and results) there are no evidences of the active presence of an intelligent personal will power are confronted by seemingly insuperable objections which science itself has fur-nished. Science discloses a law of in-gria so far-reaching that not a single particle of matter in all the wide universe can set itself in motion. It also discloses that there is not a single par-ticle that is now at rest. Whence that mighty initial impulse that thrilled through space and is still felt after the lapse of untold ages peopling the heav-ens with whirling worlds?" Science alone discloses that matter is

made up of sixty-four or more different kinds of atoms, each enclosing within its walls a force peculiar to itself, and unalterable by any revealed human or natural power. "If there was once a time, as every evolutionist not only concedes, but stoutly contends, when every atom was precisely like every other and not a single one had the faintest touch of attractive or repellent or af-finitive force, through what instrumentality in some far past," the author asks, "did these elemental forces, these individualized somethings, find birth and an abiding piace within infinitesimal and indestructible walls of matter?" This question Mr. Kinsley amrms that science cannot answer. Over its solu-tion hangs a veil "whose hiding folds no hand on earth has powed to lift, ex-cept the reverent hand of faith."

However, this is not science's only perplexity. It admits now that it can-not uphold its former hypothesis that under certain conditions vitality might spring by spontaneous generation from dead matter. Science can make an ar-tificial egg, exactly like, in chemical ingredients, the real ovum of the fowl; yet in the latter only is the potentiality of life. There is today no scientist who can prove that germinal force is a prop-erty inherent in matter. All must agree that it is "an organizing impulse intro-duced from without, separable at any time from the mass over which for a season it is made dominant, the pro-duct of a personal creative will whose impalpable thought it is commissioned

o incarnate into living form."

Not only are the evolutionists utterly unable to account for the presence of life, its sub-division into 130,000 differ-ent species, and the origin and variation of bodily organs; but they are com-pletely stumped when brought into view of the ever-recurring phenomena of instinct. Why, for example, does the spider build its web with an ease and nicety surpassing the finest architec-tural achievements of man? or the sluggish fish detect coming danger and dart to the remotest retreat with an intuitive accuracy not paralleled even by reasoning humans? Last of all, how is evolution going to account for spiri-tual self-consciousness within man, except upon the hypothesis of an intelligent and sympathetic First Cause?
In concluding this sub-division of his subject, which we have very imperfectly summarized, the author is led to re-mark that "facts brought to light by modern scientific investigation and closely analyzed by modern scientific methods are daily diffusing and deepening the belief among the candid and thoughtful that the progress through the ages from the simple to the complex, from amorphic matter to a peo-pled world, has been something more than a methodic, self-originated, and self-sustained evolution of elements held hidden in matter from all eternity. that absolutely new forces have from time to time been introduced from with-out through direct creative flats of a

personal will, the old forces, inside their limitations, being, as the work pro-gressed, utilized, when found available, simply as avenues for ushering in the V.-DOES GOD CARE? There probably come times to every man when, under the spell of the over-whelming and almost incomprehensible sense of God's universality, he is wont to ask himself the question, "After all, does God really care for me, an incal-culably minute and insignificant atom in the great universe were which Me.

in the great universe over which He presides?" The Bible, to be sure, teach-es the affirmative. But what of sci-"If any one, in his hours of depres-sion, is haunted," says Mr. Kinsley,

"with the feeling that he is too insig-nificant to attract God's personal atten-tion, much more to be the object of His constant loving care, he will find imself wonderfully reassured if he will himself wonderfully reassured if he will lay down the telescope and take up the microscope. Such an examination will disclose to him that, as a positive fact, God has somehow found abundant time, notwithstanding the multiplicity and the magnitude of the interests of His vast universe, to give His personal attention to the equipping and provisioning of beings of infinitesimal minuteness. That mighty hand, in whose hellow the heavens are held, has also hollow the heavens are held, has also sufficient delicacy and precision of touch to fashion the finely reticulated touch to fashion the finely reticulated wing of the ephemeron. The same art, conception and maryelous skill that paint the sunset and bend the rainbow have touched with the most brilliant pigment each feather in the plumage of the fly. The same musician who has conceived the grand organ harmonies of ocean billiow and thunderburst has also adjusted, part to part, with loving care, that sweetest of musical instru-

of ocean billiow and thunderburst has also adjusted, part to part, with loving care, that sweetest of musical instruments, the throat of the sky lark."

This exhaustlessness of patience and infinitude of forethought is true as well of the inorganic as of the organic world. It is an omnipresent truth in nature. If it be true of ephemeral insects living only for a day, who shall say that it is not equally true of man, the perfected crown of creative effort?

VI.—DOES GOD HEED PRAYER?

Unless we credit God with continued personal oversight of all kingdoms of His created universe, He becomes, "instead of an exhaustless fountain of outflowing, energizing thought, instead of the very personification of living force, of tricless mental buoyancy and zest, a picture of changeless, thought less, encotioness calm, of absolute mental stagnation." The author contends that not only is this conception of the divine existence repellent to every dearment active sout, but that furthermore there is nothing in the discoveries of science to compel such a belief.

But granting that God is still active in every department of His creation, does He or will He change His plans because of a human prayer? Mr. Kinskley answers yes. Objecting to the hypothesis that God, having foreknown all things for all time, is therefore changeless in purpose, the author denies that His foreknowledge is all-comprehending, and contends that such a denial can be shown to be in perfect consonance both with sound philosophy, and with the rightly-interpreted Revealed Word, Were God's fore-knowledge all-comprehending, He must, since the infinite past, have been in a state of stagnation, which the vitality of His universe no less than the delicum of His printed word disproves, Cur author elaborates this proposition with remarkable thoroughness, reaching all the providences to meet their ranged His printed word disproves, to its progressive; that, "being able to forecast the general trend, the or dinary tendencies, of the lives of His control of the control of t to forecast the general trend, the or-dinary tendencies, of the lives of His children, has unquestionably pre-arranged His providences to meet their probable wants, while, for the ex-traordinary and unforeseen He has made provision by leaving Himself ample facilities for immediate interference," such interference being pos-sible of solicitation through prayer. "Such a view of God-of His matur-

ing and executing plans, of His in-tellectual and emotional life—as I have endeavored to present is," says Mr. Kinsley, "the only one, after all, ac-tually concelvable by finite minds. To pronounce Him unconditioned, un-changeable, omniscient, omnipotent, omnipresent, using these words in their ordinary and fullest acceptation, placing no restriction upon their meaning. is simply falling, unintentionally no doubt, into nothing less than word-jug-

ens the foundations of thoughtful re ligious faith.

#### MISCELLANEOUS.

THE EFFECTS OF THE GOLD STAND-ARD; or Bimetallists' Catechism. By W. H. Smith. Paper, 202 pp. 25 cents. Chicago: Charles H. Kerr Co.

An argument against the appreciating gold dollar, and a plea for the restoration of the double standard of the constitution. This is a book to be shunned by all "sound money" men who think that soundness is safely measured by gold alone, and who therefore don't want to run against embarrassing facts teaching that monometallism of any kind is a curse rather than a blessing.

THE EARTH NOT CREATED; Fallacy of All Cosmic Theories, By D. K. Tenney, Paper, 34 pp, 15 cents, Chicago; Charles H. Kerr & Co.

The burden of Mr. Tenny's discourse is that the earth and all the orbs of heaven always were as they are now, and, a priori, always will be the same. This hypothesis is elaborated with much courage.

AMERICAN LIBERTY. By Robert H. Vickers. Paper, with povtrait, 75 pp. 50 cents. Chicago: Charles H. Kerr & Co.

The central theme of this poem is the South American Washington, Simon Bolivar, and its 136 sonorous Spenserian stanzas are devoted to extelling his fame and apostrophizing liberty. The opening stanza sounds the key note and is a fair specimen of the author's lyric Fair blow the breeze that moves each ris-

frg wave Of aspiration for the true and free! Smooth He the path of the escaping slave! Sacred the soil tha nurtures liberty! Each crowning triumph manly souls ad-

Here brother nations strive in unity, Bleeding devotion rising ever higher Until in common doom appressions' yaunts expise. While this is far removed from poetry, it represents a measure of pa-tient word-building sufficient to enlist

our sympathetic interest. ALDEN'S LIVING TOPICS CYCLOPE-DIA: A Record of Recent Events and of the World's Progress in All Depart-ments of Knowledge. Cloth, 12 mo, 20 pp. 50 cents. New York: John B. Al-den.

The purpose of this publication is to bring all cyclopedias and other standard reference books up to date. It is really an alphabetical summary of current

news and progress, too new to be found in the cyclopedias, too old to be remem-bered with exactness and yet too im-portant not to have at one's command. The work is compactly but on the whole well done; and its values will be ap-parent to all who have occasion to con-suit reference books of this kind.

MRS. ROMNEY. By Rosa Nouchette Carey, Philadelphia; J. B. Lippincott Co.

A skillfully plotted novel along conventional lines, forming number 178 in the Lippincott's Select Novel series.

FOR PLAIN WOMEN ONLY. By George Fleming, Cloth, 12 mo, forming one of the Mayfair set, \$1.25. New York: the Merriam Co.; London: John Lane, the Bodley Head.

These dezen and one papers are reprinted from the Pall Mall Gazette, where they did service as contributions to an Anglicized style of "woman's page." They purport to be dialouges between a fine old aristocrat, Aunt Lavinig, and her modern nephew, and

circumstances—on your honor, now, madam, can anything in this world or in the next justify the gross public outrage of an incongruous skirt, a cont of clashing colors, a habit of impersonal unbe-

clashing colors, a habit of impersonal unbecomingness, a bow of superfluous ribbon
at the wrong angle, a wreath of flowers
over tired eyes?"

"But," said 1—

"Theodore," said my aunt, solennly,
"in the merciful scheme of natuse there
are no plain women. There are women
who dress badly, women who are dulinatured, women who take too much
medicine, women who take too much
medicine, women who take too flutte food.
But, given fresh air, exercise and the sane,
contented mind whien follows—given
enough looking-glasses—and the mast
rudimentary instruction in form and
color—"

#### THE MAGAZINES.

The March Century is unquestionably doubt, into nothing less than word-jugglery, affirming what to human minds
must of necessity be absolutely unthinkable. The only rational course is
to take for our basic thought that we
have been created in God's image, and
then to picture God as a spirit possessing in perfection attributes analogous
to our own, although our own are yet
germinal and sin distorted."

The March Century is unquestionably
the best number which has issued by
its publishers in a long time. It is chock
full of good articles of live interest, and
in literacy quality its contributions surpass this conservative journal's high
average. If you have not read Hopsing in perfection attributes analogous
to our own, although our own are yet
gramminal and sin distorted." germinal and sin-distorted." so at once. It is a smasher—and in a This view affords an opportunity for vein one would never have expected a rational belief in the efficacy of pray-er, and certainly broadens and deep-Cartersville."

Brander Matthew's story, "The Twinkling of an Eye," which has al-ready appeared in The Tribune, is the leading feature of The Pocket Maga-zine. Poems by Kipling and Robert Chambers, and short stories by Mrs. Harrison and Richard Henry Stoddard complete the interesting table of complete the interesting table of con-

The Bookman for March carries Ian Maclaren's serial story, "Kate Carne-gie," along to an advance of charm and interest, and also prints a better budget of miscellaneous literary gossip than we have seen in several moons. The Book-

Following are some of the articles in the March number of Popular Science: "Is Mars Inhabited?" "Our Debt to Alchemy," "What is an Apple?" "Electric Tree Feller," "Taxidermy Self-Taught," "Phosphorus in War," "Six Miles from the Moon," "Microscrope as a Detective," "Acetylene Lamp," and "Mind Bullding in Dogs," The various departments are inteligently and industriously maintained. triously maintained.

Apart from the Lincoin life, which is brought forward to the year 1834, the March number of McClure's magazine s notable for rattiling good short storie; by Kipling and Robert Barr, and for posthumous verses by Robert Louis Stevenson and Eugene Field. Ac-knowledgement is due to the publish-ers for a handsome pertfolio of Lincoln portraits and pictured relies, embody ing many hitherto unpublished like-nesses of the great emancipator. Interest in this poular study of Lincoln the man is steadily increasing, as it deserves to.

There is no evidence in the March Phillistine that the field occupied with originality and much ingenuity by this sprightly periodical of protest has been or is likely soon to be exhausted. The Philistine is fit to survive—which same cannot be said of all the booklet brood.

An interesting venture in college ournalism has just been made by the projectors of the Alumni Register, which is published quarterly by the general alumni society of the University of Pennsylvania. The Register consists of 21 nearly-printed double-column pages after the feebles of the column pages, after the fashion of the Citizen, and each page has a wealth of real news about university men and topics. To alumni of Pennsylvania is ought to be indispensable.

# A PARALYTIC STROKE.

Physicians at the Ann Arbor Hospital Said it was Due to Blood Clot.

#### BUT THEY DID NOT RELIEVE HIM.

The Paralysis Probably due to Nervous Causes. Finally Cured by a Nerve Food.

From the Gazette, Hudson, Mich.

Last week a reporter of this paper was driving in the vicinity of llound Lake and he took in as passenger a farmer who was going to Geneva. Engaging in conversation, the farmer friend, who was somewhat of a garations old gentleman asked there porter who he was and where he lived. The reporter took this that the was a newapper man and the old gentleman askid, "Well you newapper men are always upto-date and acager for everything new, have you heard of the newest Geneva!" The reporter confessed that he had not, but asked the farmer to confessed that he had not, but asked the farmer to confessed that he had not, but asked the farmer to confessed that he had not, but asked the farmer to confessed that he had not, but asked the farmer to confessed the state of poralysis." The reporter confessed that he had not, but asked the farmer to confessed the state of poralysis." The reporter took out his note book to get the case of a man cured of poralysis." The reporter took out his note book to get the farm of the starty. If you was to promise that you will go and so the subject of this interview, so chat all may be made known in the report. I know he will be pleased be seey out and will porter promised him he would see the many the start of the starty. If you see you and will porter promised him he would see the many the start of the starty of the st

EVA M. HETZEL'S

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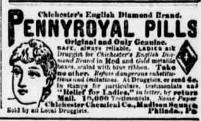
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MILK, CREAM, BUTTER, ETC. Scranton Dairy Co., Penn and Linden.

ENGINES AND BOILERS. Dickson Manufacturing Co.

DRY GOODS, MILLINERY, ETC. The Fashion, 3% Lackawanna avenue. PLUMBING AND HEATING.

Howley, P. F. & M. T., 221 Wyoming ave. GROCERS. Relly, T. J. & Co., 14 Lackawanna. Mogargei & Connell, Franklin avenue. Porter, John T., 28 and E Lackawanna. Rice, Levy & Co., 30 Lackawanna.

V. P. & Sons, 118 Penn. hear Co., 115 N. Washington, pennell Co., 434 Lackawanna.

FRUITS AND PRODUCE. Dale & Stevens, 27 Lackawanna, Cleveland, A. S., 17 Lackawanna,

DRY GOODS Kelly & Healey, 20 Lackawanna. Finley, P. B., 510 Lackawanna. LIME, CEMENT, SEWER PIPE, Keller, Luther, 313 Lackawanna. HARNESS & SADDLERY HARDWARE

Fritz G. W., 410 Lackawanna. Keller & Harris, 117 Penn. WINES AND LIQUORS. Walsh, Edward J., 22 Lackswanns. LEATHER AND FINDINGS. Williams, Samuel, 221 Spruce.

BOOTS AND SHOES. Goldsmith Bros., 204 Lackswanns, WALL PAPER, ETC. Ford, W. M., 120 Penn. CANDY MANUFACTURERS.

Scranton Candy Co., 21 Lackswanns.

FLOUR, BUTTER, EGGS. ETC. The T. H. Watts Co., Lt., 723 W. Lacka. Babcock, G. J. & Co., 116 Franklin. MINE AND MILL SUPPLIES. cranton Supply and Mach. Co., 131 Wyo.

FURNITURE. Hill & Connell, 181 Washington. CARRIAGE REPOSITORY.

HOTELS. Scranton House, near depot MILLINERY & FURNISHING GOODS. Brown's Bee Hive, 224 Lacks.

City and Suburban. ATHLETIC GOODS AND BICYCLES. Florey, C. M., 222 Wyoming. HARDWARE AND PLUMBING

Gunster & Forsyth, 27 Penn.

Cowles, W. C., 1907 N. Main. WATCHMAKER AND JEWELER Rogers, A. E., 216 Lackawanna.

SOOTS AND SHOES. Goodman's Shoe Store, 432 Lackawanna. FURNITURE.

Barbour's Home Credit House, 425 Lacka CARPETS AND WALL PAPER. Inglis, J. Scott, 419 Lackawanna. GENERAL MERCHANDISE

Osterhout, N. P., 110 W. Market, Jordan, James, Olyphant, Barthold, E. J., Olyphant, CONTRACTOR AND BUILDER

ook, S. M., Olyphant. PAINTS AND WALL PAPER. Winke, J. C., 315 Penn. TEA. COFFEE AND SPICE Grand Union Tea Co., 103 S. Main.

FLORAL DESIGNS. CATERER.

CROCERIES. Pirte, J. J., 427 Luckawanna. UNDERTAKER AND LIVERY. Raub, A. R., 425 Spruce.

DRUGGISTS. McClarrah & Thomas, 299 Lackawanna, Lorentz, C., 418 Lacka;, Linden & Wash, Davis, G. W., Main and Market, Bloes, W. S., Peckville, Davies, John J., 106 S. Main.

Huntington, J. C., 308 N. Washington.

CARRIAGES AND HARNESS. Simwell, V. A., 515 Linden.

PAWNBROKER. Green, Joseph, 107 Lackawanna. CROCKERY AND GLASSWARE.

Harding, J. L., 215 Lackswanna.

BICYCLES, GUNS, ETC. Parker, E. R., 321 Spruce. DINING ROOMS. Caryl's Dining Rooms, 505 Linden. TRUSSES, BATTERIES AND RUBBER Benjamin & Benjamin, Franklin & Spruce, MERCHANT TAILOR.

BROKER AND JEWELER

DRY GOODS, FANCY GOODS

CREAMERY

Kresky, E. H. & Co., 114 S. Main.

Radin Bros., 123 Penn.

Stone Bros., 305 Spruce.

Roberts, J. W., 126 N. Main. PIANOS AND ORGANS. Stelle, J. Lawrence, 303 Spruce. DRY GOODS, CLOTHING, SHOES,

Mulley, Ambrose, triple stores, Providence.