

## THE CRITIC'S CORNER.

### WEEKLY CHAT REGARDING WRITERS AND BOOKS.

**Virginia Medical Monthly**—The July "Cosmopolitan"—"Criticism on Contemporary Thought and Thinkers."

**THE VIRGINIA MEDICAL MONTHLY:** July. Landon B. Edwards, M. D., 106 West Grace street, Richmond, Va., Editor and Proprietor. \$3 per annum. For sale by West, Johnston & Co.

The contributors to the July number of the "Virginia Medical Monthly," represent, as usual, widely separated sections of the country, north, south, and east.

The gentlemen who send original communications are Dr. John S. Apperson, of Marion, Va.; Drs. Thos. J. Kelly, Jr., and J. C. McGuire, of Washington, D. C.; Dr. N. L. Gilce, of Meridian, Miss.; Dr. Walter F. Chappell, M. R. C. S. (Eng.), of New York; Dr. Lawrence Turnbull, of Philadelphia; Dr. A. J. Clark, of Lynchburg; Drs. A. K. Bond, and Eugene L. Crutchfield, of Baltimore; Dr. Ben Broadnax, of Broadnax, La.; and Dr. J. M. Masters, of Knoxville, Tenn.

Dr. Bolling, of Pocahontas, Va.; contributes the one clinical report which the July issue contains, and in the department devoted to correspondence is a letter over the signature "M. D." on the subject "Proprietary Medicines and How Far Can They Be Recognized."

Seven pages are devoted to proceedings of societies, boards, etc., five to book notices, four to editorials, and two to obituary record (of Dr. Wm. Middleton Michel, Dr. Wm. T. Briggs, and Dr. Wm. G. Austin.)

The papers contributed to the department devoted the original communications are ably and clearly written, and deal with subjects of special interest to members of the medical profession.

Each is the result of careful observation or experience in the practice of physicians who are ambitious and earnest in their profession, and who wish to place the result of their experience before the medical fraternity in general, hoping that it may aid to some degree in the satisfactory treatment of disease and the alleviation of pain.

**THE PRISONER OF ZENDA.** By Anthony Hope. Henry Holt & Co., New York. For sale by West, Johnston & Co.

It is not often, says the "Athenaeum," that such a delightful novel falls into the reviewer's hands as this fantastically amusing tale by Anthony Hope, of a three months' adventure. Once taken up, it is difficult to put it down before the end, for it is told with all that swish of uninterrupted motion which accounts for nearly all the success of the great story-tellers like Scott and Dumas.

The idea of the story, which hangs on the close resemblance between the king of a Central European State and an English tourist, is not novel; but the turn which is given to the story, its humorous presentation, and the exciting character of the incidents, are sufficient to vindicate the author's originality. Not the least matter for gratitude in this book is the delightful simplicity of the characters; the hero is an honest, albeit slightly cynical, Englishman of the old stamp, who performs prodigies of valor and behaves like a gentleman to the much tried heroine; the villain is one of the blackest dye; the ladies think only of love, and have no advanced views; and the stolidly faithful Colonel Sapt contrasts excellently with the tricky and impudent ruffian, Rupert Hentzau. In a word it is a book that will bring joy to all true lovers of Dumas, a race that still thrive in spite of many adverse circumstances.

**THE COSMOPOLITAN MAGAZINE:** July. \$1.50 per annum. For sale by West, Johnston & Co.

Three short stories, including one of sport and adventure, two travel articles, and other light matter, make up one hundred and twenty-eight pages of pleasant summer reading.

**WAS THE APOSTLE PETER EVER AT ROME?** By the Rev. Mason Gallagher, D. D., Hunt and Eaton, New York, \$1. For sale by West, Johnston & Co.

Dr. John Hall contributes the introduction to this volume, and we agree with him that the subject, both to Roman Catholics and Protestants, is one of primary importance and that the author's discussion is strong, broad and conducted with dispassionate candor. As an exchange remarks, he does not sit aside the Roman Assumption as unworthy of examination, but on the contrary, gives it most respectful consideration.

His conclusion is that the only two writers, outside of the New Testament, who have reached us from the second century, Clement and Ignatius, say nothing whatever of Peter's presence in Rome, while, in the century following, Polycarp, Barnabas, Hermas, Justin and the Didache, contain no word of evidence that he visited Rome or died there. As to the New Testament it is equally silent. The Clementine are heinous, and the later statements do not bear examination, while the antecedent improbabilities in the case lie heavily against the assumption.

Dr. Gallagher's work is done carefully, thoroughly, and in a tone of candor which commands confidence.

**JUDAISM AT THE WORLD'S PARLIAMENT OF RELIGION:** By Robert Clarke & Co. Cincinnati. For sale by West, Johnston & Co.

No religious denomination entered more earnestly into the plan of a World's Parliament than the Jewish.

The present volume of over four hundred pages is a compilation of the papers read at that meeting by their most brilliant scholars and ablest rabbis.

The papers are able and scholarly, and almost totally free from that spirit of intolerance and narrowness which often marks discussions of a theological character.

Theology, ethics, history, State and society, organized forces in their relation to the Jewish nation, are taken up in succession, and then are considered some of the more general contributions of Judaism to the world. A prominent place is assigned to the emphatic denial by a prominent Catholic archbishop, of the belief current among the ignorant masses of the East, that the Jews use, for purposes of religious rites, the blood of Christian children.

Taken altogether, the papers present Judaism, past and present, in a new and instructive light.

## LITERARY REVIEWS.

### Short Notes Bearing Upon the World of Letters.

Mrs. Clairmonte, who has recently become a person of note in the literary world under her pen name, George Egerton, lives in the country, probably not far from London, though as yet her residence secret, owing, it is said, to her abhorrence of "lion hunters." She is fond of fishing and out-door sports, is at home in five or six languages, and has traveled a great deal, but, after England, prefers Norway to all other countries. Her husband is an enthusiastic lover of angling, and Mrs. Clairmonte has been with him several times to Norway on fishing tours. She is "a little slip of a woman," reminding one of her own heroine. A correspondent of the Boston Transcript, who visited the novelist at her home, thus describes her:

She is a woman between thirty and thirty-four, I should think, from her appearance, with a slender, not particularly well-developed figure, graceful, pretty hands, and a delightful way of using them when she talks. She is not pretty, but her face is wonderfully mobile and sympathetic, being so changeable in expression that it seems always as though unwonted lights and shadows played fitfully over it. She has pretty, soft hair, not thick, and though her eyes are not large and she is so near-sighted that she is never without glasses, they are extremely fascinating. She seems a woman who would draw strangers to her manner, and it is evident from her manner that she finds no one dull or depressing, but takes the keenest interest in humanity at large. She has a wonderfully sweet, sympathetic voice, and though she dresses simply, her gowns and hats—her very gloves and boots—seem to mean something more than those of ordinary women.

The Comtesse de Montebello, wife of the French Ambassador at St. Petersburg, has sent to Mme. Carnot as the representative of French women a book containing portraits in water colors of twenty-four groups of Russian women, 5,000 autograph signatures, and a draft for 18,000 francs, to found a scholarship in a French college for girls. The volume is sumptuously bound, and its corners of gold are ornamented with rare gems.—New York Times.

The Publishers' Circular reports the sale at auction, at Berlin, on May 21st, of a holograph letter from Raphael to Julianus Leno, the Treasurer of St. Peter's, dated January 16, 1515, never yet printed, and, indeed, previously unknown, accompanied by a legal document referring to its contents. It fetched 3,500 marks (\$575). The only known relic of the artist's handwriting are some receipts for moneys paid to him, and a few lines on the back of one of his sketches preserved in the Museum at Lille.

Miss Estelle Hatch Merrill has assumed the management of the new magazine called the New England Kitchen. It is published directly in the interest of the Household Economic Association, although financially, it is totally distinct from that or any other organization.

Miss Helen M. Winslow, whose dialect poems of New England are among the best of their kind, is winning great praise as a reader of her own productions. She does not pose as a reader, but she has a quaint way of giving these bits of Yankee characterization that is very telling. During the past week she has read before literary clubs in Haverhill and in Medford. Miss Winslow has another novel in preparation, which will undoubtedly be as successful as was "Salome Shepard, Reformer."

Some lists of books most popular in Norway have recently been printed, from which it appears that Charles Dickens among foreign authors stands ahead.

It appears that G. Colmore is a nom de plume, and the true name of the novelist who has become famous as the author of "A Daughter of Music," is Mrs. Georgina Dunn, the wife of a London barrister, Colmore Dunn, who lives near Hyde Park. She is described as slight and delicate in appearance, and devoted to music and literature.

### The Solvent of the Problem.

When men touch each other with the touch of God, and love each other with the love of God, and serve each other with the service of God, then the race will be one concordant family. The solvent of every problem of society is the love of God.—George D. Herron.

### Manchester's White Elephant.

At the recent meeting of the Manchester city council Sir J. Harwood, deputy chairman of the ship canal board, presented some awkward financial facts. He said that by the end of next year, and probably earlier, there would be nothing left of the corporation loan to the canal, and that they might expect a deficiency of \$734,315 in December, 1895. He said that unless some action of a very drastic character were taken the corporation would in 1895 have to find money for the interest on debentures. This would necessitate a rate of about 40 cents for every \$5. There had been no satisfactory explanation, he said, of the enormous increase of the estimates between January and September, 1891—an increase of \$1,315,000. They had been seriously misled as to the estimates for certain works, which were taken at a lump sum. The figures for equipment, for instance, instead of being \$175,000 should have been \$2,250,000. A chemical works near Runcorn which was interfered with, and the cost of which was estimated at \$27,500, had cost \$100,000. The Partington coaling tips and connecting branches to railways were to cost \$50,000. This had already cost \$180,000 and it was estimated that it would take another \$50,000 to complete the scheme. The Arpley Meadows diversion at Warrington was estimated at \$12,500, but it had cost \$90,000 and would absorb another \$50,000. As to estuary dredging, \$150,000 was included in the estimate, but already \$380,000 had been spent and more would have to be spent. Then there were obligations under various acts of parliament more important than anything yet mentioned, the real meaning of which had only just been brought to light, and involved a state of things most serious to the prospects of the undertaking. The fulfillment of these obligations would largely drain the resources even of the Manchester corporation.

### Footrest a Fair Meddler.

Jay Green (back for the city)—I have my doubts about them city dudes. Mrs. Green—How so, Jay? Jay—Why, they say that they can understand each other, but darned if I believe it.—Life.

## FOOD FOR REFLECTION.

### GATHERED FROM THE RELIGIOUS AND GENERAL PRESS.

#### Words of Wisdom on Religious and Moral Subjects Which Are Worthy of Attention From the Thoughtful.

#### "A Lamp to Thy Feet."

A Lamp to Thy feet—not a splendor Lighting the hills afar; Not radiance—solemn and tender— Of moonlight or glimmer of star; All around may be shrouded in shadow And dimness and mist of the night, But be it o'er mountain or meadow, BEFORE US the path shall be light— Not light with the glow of the morning Flooded with sunshine sweet, Not o'er the faint gleams of the dawning But only a Lamp to the feet! —Silver Cross.

#### THE HEARTS OF MEN.

Created By God They Can Only Be Filled by Him.

Men's hearts are the same now as in the days of King Solomon. Their designs, pursuits, and complaints are parallel. They set up for themselves and worship false gods—money, fame, genius, worldly prosperity. And these are expected to bring peace and happiness; but alas! like the great king they find them to be only vanity and vexation of spirit. This is the wrong way of seeking. Mere earthly gain is painful in its conditions. We by no means find that the more things we know, the more things we have, increases our happiness. The simple reason is that all such seeking has its abode in the understanding, while true knowledge and true wisdom has its place in the heart. In a word "happiness" is a state in which we are all equally concerned to attain; but wealth and knowledge are accessible only to a few. Happiness has its seat in the heart, but wealth and knowledge are not adapted to satisfy our affections; therefore wealth or knowledge cannot be supposed to constitute the proper happiness of man, without which he is "made in vain."

Says Ruskin in regard to this theme: "It must be felt at once that the increase of knowledge merely as such does not make the soul larger or smaller; that in the sight of God all the knowledge man can gain is as nothing; but that the soul for which the great scheme of redemption was laid, be it ignorant or be it wise, is all in all; and in the activity, strength, health, and well-being of this soul lies the main difference in his sight between one man and another. And that which is all in all in God's estimate is also all in all in man's labor; and to have the heart open and the eyes clear, and the emotions and thoughts warm and quick, and not the knowing of this or the other fact, is the state needed for all mighty doing in this world. Therefore let us take no pride in our knowledge. We may in a certain sense be proud of being immortal; we may be proud of being God's children; we may be proud of loving, thinking, seeing, and of all that we are by no human teaching, but not of what we have been taught by rote.

With respect to knowledge we are to reason and act exactly as with respect to food. We no more live to know than we live to eat. We live to contemplate, enjoy, act, adore; and we may know all that is to be known in this world and what Satan knows in the other, without being able to do any of these. We are to ask, therefore, first, is the knowledge we would have fit food for us, good and simple, not artificial and decorated? and, secondly, how much of it will enable us best for our work, and leave our hearts light and our eyes clear."

The right way, then, to seek this wisdom is not by laying up for ourselves treasures upon the earth, or by craving perpetually for greater advantages, intellect, or talent, but by opening our hearts to the teaching of divine love. A soul that was made for God cannot be satisfied with the things of this world. Christ must be allowed to enter and take up his abode there. Then through his love we may attain the perfect wisdom which is far better than all earthly knowledge or any benefits under the sun, for all these pass away, but the wisdom and love of God endureth forever.—The Christian Work.

#### REALITY IN RELIGION.

The Age Weary of Shams and Speculations.

What the age wants, says a recent writer, is reality. It is tired of shams and speculations. It demands firm ground for its beliefs. Favorite studies are those which appeal to the senses rather than to the reason. Even mental science, as many affirm, must be placed on a material basis. Hence the increasing interest in biology and in experiments which lay a foundation for a rational psychology. Faith must be practical. It must rest on evidence which appeals to the senses rather than to that which is ideal and spiritual. If we follow the drift of the times it is easier to be an atheist, an agnostic, a materialist or a positivist than a theist or a believer in a living, personal God. For the existence of the latter it is said there is no scientific basis.

From those who are devoted to scientific studies the demand for a scientific proof of the being of God is not unnatural, and yet it is hard to understand why there should be less hesitancy in recognizing the existence of the emotions than of the intellect, less readiness to admit the evidence which comes through faith and works by love than that which rests on demonstrations which appeal only to the senses. If certain studies have suffered from this characteristic of the age the gain in other studies more than pays for the loss. We have been compelled to re-examine the grounds of our faith. It is no slight thing to know that they are Nor is it any disadvantage that character and deeds are at present more convincing testimony to the genuineness of one's faith than words, that the age cares more for what we are than for what we profess to be. Why should it be thought unreasonable if an age which seeks after reality in all its studies and experiments should ask the Church to prove its right to be by being what it claims to be? It is not a creed in agreement with the words of the Master which has power with the multitude, but the lives of the men and women who accept that creed. It is not a professed sympathy with Christ that wins men to the Gospel, but the exhibition of his spirit in everyday conduct.

Protestantism has always been willing to be tested by the lives of those who have received its principles. It has no treasures of merit from which to draw in times of emergency, no body of ecclesiastics

to dispense these treasures, no imposing ritual to charm the senses and deaden conscience. It demands no more from men than it is willing to give them. It asks for no respect or confidence which it cannot justify. It is because the Protestant Churches have tried to be just what they profess to be that they have accomplished so much, have brought such unnumbered blessings into the world. It is because they are so full of persons who are anxiously seeking to know how they may best meet the demand of the age for reality that they submit to criticism and by their deeds present such irresistible claims to honorable recognition. Not insensible to the value of creeds or formal statements of belief, the Church as a whole places little reliance on them in its efforts to win men for Christ. It trusts in the consecrated earnestness of those in whom Christ has revealed himself as the hope of glory and to whom he has given eternal life. It is because the Church has a real Saviour, one whose power its members have felt, that it so confidently promises pardon and life to those who will believe. The Church will not refuse to submit to any legitimate test which science, or pleasure, or worldly indifference even can bring, for it knows that in the hour of supreme trial, when all that is of worldly origin fails, a strength and peace of mind are given which nothing can destroy. To an age demanding reality that Church is presented as the most real thing which exists in that age.—Boston Congregationalist.

#### Covetousness.

John Wesley in his later years cried out: "Oh, that God would enable me more, before I go hence, and am no more seen, to live up to my voice like a tramp to those who gain and save all they can, but do not give all they can." We need men now to lift up their voice like a trumpet against this same and growing evil. It is the bane of piety, it clogs the wheels of spiritual advance, it enthralls the world in the church and deludes mankind. Covetousness is the mammoth idolatry of this age. It is running more souls and retarding the wheels of spiritual progress more effectually than any other evil.—Southern Churchman.

#### Faith and Works.

The angels stand, Contented through eternity to wait, At God's right hand, Nor service nor reward anticipate; But sons of clay Must labor seek and pay. —G. F. S. Magazine.

#### "The Time is Short."

The shortness of life spreads the feeling of criticalness all through life, and makes each moment prepare for the next—makes life prepare for life. This is its power. Blessed is he who feels it. Blessed is he in whose experience each day and each hour has all the happiness and all the solemnity of a parent towards the day and the hour to which it gives birth, stand sponsor for it, holds it for baptism at the font of God. Such days are rare in each other's eyes. The life in which such days succeed each other is a holy family with its moments "round each" by each by natural piety.—Phillips Brooks.

#### Advance Confidently.

If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet success unexpected in common hours. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.—Thoreau.

#### CLOSELY CONDENSED NEWS.

##### Regarding the Religious World in General.

The Mission of the English Church Society in Ceylon has 2,795 Singhalese and Tamil communicants, and 8,905 adherents.

The Year Book of the Y. M. C. A., for 1894, recently published, shows that there are 1,439 associations in existence, with an aggregate membership of 232,653.

One after another the theological seminaries of this country are opening their doors for the admission of women, and especially for such as would fit themselves for labor in the mission field. The Cumberland Presbyterian Seminary at Lebanon, Tenn., is one of the last to fall into line in this great matter.

The hymnology of Foreign Missions is a subject which is beginning to receive considerable attention. While native writers have not been able to contribute many edifying hymns, the best of German and English lyrics have been translated so well as to be very helpful in Christian worship, and also efficient in evangelization. The power of Christian song is manifesting itself on every mission field.—Lutheran World.

Mohammedanism is to-day, as in the past, a great missionary and proselyting religion. In the last thirty years it has made numerically more proselytes than Christianity. The Moslem missionaries whom the Sultan of Turkey is said to Constantinople to be sending through Africa are probably a part of the preachers of Islam always supported by the Sultan in his capacity as Caliph and represent no new policy.—Philadelphia Press.

Probably the oldest clergyman in the world was a Greek priest who lately died in Thessaly, Greece, after completing his 120th year. He never left the place in which he was born and where he died. He was accustomed to begin his priestly offices before sunrise, and to retire promptly at 9. His sight and hearing were in excellent condition to the day of his death, and he never made use of glasses. He was in the active ministry for ninety-nine years.—New York Tribune.

A Divinity House is announced as a new accession to the University of Chicago. It is to be furnished and manned by the "Disciples" and is to be called "The Disciples' Divinity House of the University of Chicago." It is to be not simply an attachment, but is to be an organic part of the University, with the right of self-government and the privilege of receiving instruction from the regular faculties of the University, or from a special faculty approved by the trustees of the University.—Journal and Messenger.

The Board of Education of the Presbyterian church has determined that it must limit the probable number of students under its care in colleges and seminaries during the coming season to 500, and cannot promise to give a larger sum than \$80 for the year. It hopes, however, and expects, to be able before the close of the year to increase that amount, and presses very earnestly that the sum of \$150,000, recommended by the General Assembly, be raised in order that none may be unprovided for.—New York Independent.