CONVERSAZIONE.

Cardinal Manning as I Know Him.

I am well aware that in the opinion of men like Dr. Barnardo, who see Machiavellian intrigue whenever a cardinal stretches out his hand to save a child from torture, the fact that I do not see the wiles of the fowler is the most convincing proof of his diabolical subtlety. I admit, of course, that for anything to be invisible is not necessarily to be non-existent. No doubt the Cardinal would wish to see me and every other human being reconciled with the church which he believes to be the church of God. But the fact that I only regard it as a segment of the church of God has never made any difference in the helpful friendship which he has ever extended to me. In a long journalistic life of nearly twenty years I have met many men of all sorts and conditions, and I have known intimately some of the foremost of our time. Among all those I have never met anyone who was more tolerant of differences of opinion, more charitable in his construction of motives, and more staunch and true when you needed help of any kind that was within his power to render than Cardinal Manning. Whatever may be my faults or my virtues, I can hardly be said even by my worst enemies to be the least easiest and trying of people to get on with. Never since that first conversation has there ever been a difficulty with the cardinal. He has always been good and kind, faithful alike in reproof and encouragement, a true friend in every time of need.

"OLIVER CROMWELL IS NOT DEAD."

Cardinal Manning never "puts on side." There are those who say that in dealing with men of his own faith he is more of the Prince of the Church than he is with those who are of other communions. But so far as I have seen him he has always been the same—genial and hospitable. I have seen him at all hours between ten and ten, and never found him disturbed by my intrusion. Possibly if people called upon him merely for gossip he might be different. I have usually gone on business of one kind or another, and have always found him most approachable, full of kindly courtesy and helpful counsel. Speaking one day of his position in England to a visitor from Rome the Cardinal explained that the Catholic Church was held in all honor and treated with all respect in this Protestant country. He drew quite an ideal picture of the freedom enjoyed by the Catholics under the dominion of the Queen, and said: "My priests are a very devoted body of men, but so completely has the ancient prejudice died out that I sometimes think that we are even too well thought of in England. But," he said afterwards, "I always remind them that our church in England is respected because it respects the rights of others, and claims nothing for itself beyond the equal rights enjoyed by every British citizen. If I were to claim to exercise any superiority or ascendency, or to demand any privilege which was not possessed by anyone else, what a storm there would be! Never forget," said he, "that in England Oliver Cromwell is not dead. He is only sleeping, and at any moment he may wake up."

OLIVER CROMWELL.

Talking of Cromwell, it will probably surprise most people when I say that the first conversation that I ever had with the Cardinal dwells in my memory chiefly because of the eulogy which he pronounced on the character of Cromwell. I am an Independent, and the son of an Independent, and I am proud to belong to a denomination which can boast the Lord Protector as its hero-saint. His portrait, painted on an oak panel of the seventeenth century, looks down upon me from the walls of my new sanctum; and his day of "double victory and death" (Sept. 3) ranks with Jan. 30 as one of the red-letter days of my year. In the course of a long and interesting conversation the name of Oliver was mentioned. I said I supposed he was in scant favor with a Roman Cardinal. "You are mistaken," said he; "you are thinking only of Ireland, and what he did there. I put that entirely on one side. In Ireland Cromwell acted not as a Christian, but as a Moslem. But, looking at him apart from that Irish expedition, I have always regarded Oliver Cromwell as the greatest man ever produced by the English race. No other ruler, before or since, has united in equal degree such faith in the imperial destinies of England abroad and such passionate concern for the welfare of the common people at home." As it is much more to me to be in agreement with any one about Cromwell than to agree about the dogma of infallibility, an Anglican friend, to whom I repeated the remark, sneered as he replied, "How I admire the wily Cardinal, and how well he knew his bird."—[F. W. Stead, in Review of Reviews.

Autobiography of Joseph Jefferson.

From "The Autobiography of Joseph Jefferson," in the Century for August, we quote as follows: "George Holland was distinctly an actor of the old school, invariably introducing even into modern characters its traditions and conventionalities; his effects were broadly given, and his personality was essentially comic. He was quite an old man when I first knew him, and I had serious doubts as to whether our acquaintance in the theater would be an agreeable one; for by the terms of my engagement I was to hold a leading part as the comedian of the company, and he, who had always occupied that station, was placed as second to me. I naturally thought that feeling himself comparatively subordinate, and that I, a younger man, was to outrank him, he would, by his manner at least, resent my intrusion upon his former ground. I was, however, agreeably mistaken; for I found him too generous a man to harbor any jealous feelings, and to my gratification we were friends from our first meeting. It is pleasant also to know that this relationship extended over many years, and up to the day of his death.

"The useful career and unblemished character of George Holland will be recalled by all who knew him. He lived, a bright and cheerful spirit, in this world for 80 years, for time could not age his youthful heart. He was the merriest man I ever knew. Practical joking was a passion with him, and though his pranks were numerous, by some good fortune they always ended innocently and with harmless mirth. I remember that on one occasion, when some goldfish had been placed in the ornamental fountain in Union Square, Holland dressed himself in a full sporting suit, and with a fish basket strapped upon his shoulder, a broad-brimmed hat upon his head and a rod in his hand, he unfolded a camp stool, and quietly seating himself in front of the fountain, began to fish, with such a patient and earnest look in his face that no one could have believed it was intended for a practical joke. This strange spectacle soon attracted a curious crowd about the sportsman, who, with a vacant and idiotic smile, sat there quietly awaiting a nibble. A policeman soon forced his way through the crowd and arrested Holland, who explained with a bewildered look that he was fishing in his own private grounds. The policeman naturally concluded that the intruder was some harmless lunatic, and, patting him kindly on the shoulder, bade him go home to his friends. Holland burst into a flood of tears, and while affectionately embracing the guardian of the law contrived to fasten the fish hook into the collar of the policeman's coat, who walked slowly and sympathetically away, unconsciously dragging the line and rod after him. The crowd, seeing the joke, roared with laughter as Holland quickly made his way to the nearest omnibus, which he reached before the infuriated policeman could catch him."

How Many Speak English?

This interesting question is answered by a correspondent of the London Times. "It is computed that at the opening of the present century there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English, and the Portuguese three-eighths. Of the 162,000,000 people, or thereabouts, who are estimated to have been using these several languages in the year 1801, the English speakers were less than 13 per cent., while the Spanish were 16, the Germans 18.4, the Russians 18.9, and the French 19.6. This aggregate population has now grown to 40,000,000, of which the English speaking people number close upon 125,000,000. From 13 per cent. we have advanced to 31 per cent. The French speech is now used by 50,000,000 people, the German by 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by nearly twice as many people as any of the others, and this relative growth is almost sure to continue. English has taken as its own the North American continent, and nearly the whole of Australasia. North America alone will soon have 100,000,000 of English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending."

The Stars.

What are their years? The night's unfathomed deep
Rings back no answer, gives no glimmering key;
And still unknown, and beautiful, they keep
The silent courses of Eternity.

What are their memories of Creation's days,
When started Chaos, from its kingdom hurled,
First knew its Master, and with glad amaze
They sang the birth-song of our trembling world?

What have they looked on since, with patient eyes,
While million years uncounted rolled away?
Who claims antiquity for man that dies
Before such records of the past as they?

Can they to man this mystery explain,
The why, the whence, of his uncertain state?
Unlock the riddle that he reads in vain,
And clear the tangled problem of his fate?

Can they a fashion to the future give,
And tell the whither of man's anxious quest?
Make life a less than weariness to live,
Or stay the hazard of his wild unrest?

Oh stars! what midnight message do ye bear
To minds grown weary with the years' increase?
The wistful eyes that watch you shining there
Look out of troubled hearts that know not peace.

—[Louis H. Brindley in Chambers' Journal.

A Large City Asleep at Nightfall.

Whether it be because of their belief in the proverb—

Early to bed and early to rise
Makes a man healthy, wealthy and wise,

—does not appear; but it seems that, by law, all the males, at least, in the city of Seoul, in Corea, are compelled to retire as soon as it is night. Mr. Frank G. Carpenter, in the National Tribune, speaking of this peculiar city, says: "Its people go to bed with the shadows of evening, and, by law, the man or boy who is out after dark is bound to be whipped. Women have the right to go about at night, and foreigners are never halted, as are the Coreans. Such lanterns as are used are of the rudest shape, and they consist of a framework, holding a candle, with a thin gauze cloth thrown ever it. There is a great bell in the center of the Seoul, and this is rung early in the morning for the opening of the gates. The bell is in the middle of the long, wide streets which divides Seoul in halves, and it forms the heart of the capital.

Is Human Nature Improving?

In the Forum for April, Miss Frances P. Cobbe, writing on "Secular Changes in Human Changes," thus sammarizes the leading features of the transformation that is being slowly wrought in human nature:

1. The desire of food has passed the stage of gluttony and become in Europe and America only a subordinate branch of general luxury.

2. Sexual love has undergone a glorifying transformation from a universal brute instinct to (very commonly) an exalting ideal passion.

3. Indolence has given way to almost feverish activity.

4. Hatred has diminished in frequency and intensity, and revenge has become obsolete. Anger is perhaps more often self-controlled.

5. Sympathy with suffering has vastly increased and largely displaced heteropathy and aversion.

6. Wholesome indignation has waned disastrously, and remorse has been weakened.

7. Avarice has almost died out, and given place to acquisitiveness and covetousness, often united with prodigality, and giving rise to a gigantic extension of the vice of gambling.

8. The desire of fame has degenerated into the love of notoriety.

9. The love of natural beauty, especially of the milder sort, has been born, and has become a larger factor in modern enjoyment.

10. Humor is more common and more refined.

11. Men and women have become almost nomadic in their habits, so perpetual are their removals and journeys.

12. The minds of men have become infinitely more subtle, their emotions more varied, more complex, more rarefied in every way; thereby new dangers of duplicity are incurred, and, at the same time, the capacity for high emotional and intellectual pleasures is enlarged.

Thus, says Miss Cobbe in conclusion, if this stock-taking of the losses and gains of human nature be anything near correctness, we may, in spite of certain serious dangers ahead, surely thank God and take courage, believing that in the order of his providence the "ape and tiger" are really, however slowly, dying out of human nature, while love and sympathy become stronger as the generations pass away; and with them grow many pure delights—in the beauty of art and nature, in music, in humor, and in the subtle converse of cultured intellects, whereof the fathers of our race scarcely enjoyed a foretaste.

Children Cry for Pitcher's Castoria.

GLAD TIDINGS.

Next General Conference. The next General Conference of Christians of all nations, convened by the Evangelical Alliance, will be held in Florence, Italy, immediately after Easter, in April, 1892. The Alliances of Europe and America will co-operate in making the Conference a success. Our Protestant brethren, says the committee in charge, in Italy, are so poor that it will be necessary for the British and American Alliances to bear the expenses of the Conference, which will amount to about $5,000. In many instances, in order to secure the attendance of Italian pastors, it will be necessary to pay their expenses. At a recent Waldensian gathering last year, some delegates walked hundreds of miles in order to be present. That the influence of this great Protestant gathering may do great things for Italy, there should be delegates from all parts of the kingdom. The Alliance for the United States asks the prayerful sympathy of the Christian public with this Conference, and invites contributions for its expenses. Money may be sent to the Evangelical Alliance, 117 Bible House, New York city.

Missions in the Arctic Circle. Our old-time missionary correspondent, Dr. Sheldon Jackson, who has probably met with as many remarkable experiences on horseback as any circuit rider ever did, has, under instructions from the United States Commissioner of Education, sailed on the United States steamer Bear for the Arctic Ocean. He is charged with the establishment of three schools in that section, one at Point Barrow, Prof. L. M. Stevenson, of Ohio, teacher; the second at Point Hope, Dr. Driggs, of Pennsylvania, teacher; and the third at Cape Prince of Wales, with W. T. Lopp, of Indiana, and H. R. Thornton, of Virginia, teachers. Two of these schools will be north of the Arctic Circle, and all three are for children of the Esquimaux. The establishment of schools in that high northern latitude is an inspiring event. Dr. Jackson is just the man for that work.

Zenana Work in India. A great field is opening in India for female missionaries. Owing to the secluded condition in which the native women of that country are kept, they can only be reached, to any considerable extent, especially in the cities and large towns, by those of her own sex. Mrs. C. W. Forman, of Lahore, writes: "The women of India in the cities are not reached by the preachers of the Gospel; some have never seen one. I do hope we shall soon have ladies here in Lahore to take up the Zenana work. If we had nine or ten ladies visiting in the city, they might never meet each other at their work, and yet there would be portions left untouched. Oh, indeed, we want no curtailment of the work amongst the women; it is when they are reached that a bright day will dawn for India."

This call should not be unheeded. The responsibility rests upon the Church. Women in large numbers are willing and ready to leave home and kindred and enter upon this work at once if the Church will supply the means.

Missionaries Not Too Well Paid. The charges against the Wesleyan missionaries in India, that they were too well paid, that they lived luxuriously, and they assumed in their intercourse with natives an air of lordly superiority, had such an effect upon the British public that there has been a falling off of nearly $50,000 in the society's receipts the past year. The General Committee of the society was appealed to by the missionaries to make a full and thorough investigation. This has been done. A sub-committee was appointed, made up of gentlemen of public repute, whose verdict would not be questioned. This committee gave the accusers a full hearing, examined witnesses, documents, and evidence from every accredited source, and tested the case against missionaries point by point, with the result that the whole case broke down. The missionaries are "completely exonerated from all charges made or suggested against their character or the character of their work, whether in respect of their mode of living or of their relations with the native population, Christian and otherwise."

Stanley's Church Experiences. Since Stanley's return to England he has been exploring the churches. In a recent address at Edinburgh he said: "It has been a custom with me during my interludes in civilization to go about the great cities of England and find out what are the texts generally preached on to humanity from the pulpits in the churches. I wandered many and many a Sunday into the churches of London, and I assure you, upon my word of honor, that I have never come across a single text which suited me—never heard one delivered from the pulpit that seemed to me to apply to my needs. I remember the time when the Socialists were threatening to demonstrate what they could do in the wealthy and mighty London. I went to hear Spurgeon, hoping against hope that a text which the Socialists ought to have heard, and which the people surrounding that church ought to have heard, would be uttered on that day. But instead of that there came out a doctrinal text and a doctrinal sermon from Hebrews; and the Socialists next day perambulated through London, and you know how they entered certain silversmiths' shops and took out the teapots and the silver mugs and silver pitchers and threw them at one another. And I said to myself, 'If the ministers of the Gospel only did their duty, those Socialists would not be doing like this.' But I have preached to myself on very many occasions. One of the texts I like very much is, 'Thou shalt love thy neighbor as thyself.' And who is my neighbor? My neighbor is every man who is made after the image of God whom I come in contact with, whether he is black or white; and my duty to him is to see that, so far as I am concerned, he shall suffer no injury, but good, if possible."

Rapid Advance in Japan. During the year ending April 30, 2,129 converts were received into the churches of the A. B. C. F. M., an average of over 43 to each church; 43 of the 49 churches are self-supporting. Christianity is advancing rapidly, yet there are still 250,000 Buddhist priests in the empire, or more than eight times the total number of Christians. The Congregationalist Church at Okayama has 542 members and a Sunday school of more than 1,000 scholars. It supports, besides its own pastor, four paid evangelists, thirteen out-stations, a Young Men's Christian Association, a women's temperance society, a monthly magazine and a small dispensary.

The Greatest is Love. Prof. Drummond's sermon on "The Greatest Thing in the World" has had a circulation much larger than that of most popular novels. Within a few weeks 120,000 copies in English have been circulated, and it has been issued in several languages.

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