

# THEY REPRESENT THE NATION.

## LORD ROSEBURY AND THE IRISH MEMBERS.

"WHAT I DO LAY GREAT STRESS UPON IS THAT THE IRISH PARTY REPRESENT, NOT EIGHTY-SIX MEMBERS, BUT THE IRISH NATION."

LONDON, Dec. 21, 1894.—To-night the Earl of Rosebery went down to the East End at the invitation of the West Ham North Liberal and Radical Association for the purpose of addressing a meeting in the Stratford Town Hall.

Lord Rosebery, who was received with cheers, said: "It would be affectation for me to disguise the knowledge that many of those deeply and earnestly interested in the cause of labor think that the best way of promoting the cause of labor will be by holding aloof from either of the great political parties. After all, in organization and in legislation, as I pointed out at Devonport, but very briefly, the Liberal Government, short a time as it has lived, has been able to do something for the workers of the country. (Hear, hear.) And I doubt if it would be wise, I doubt if it would be expedient—I doubt if it would be grateful, even adopting that cynical definition of gratitude which consists in a lively expectation of favors to come—I doubt from any point of view if it would be wise for those who have profited by the present Liberal Government to cast it aside as a worn-out implement at the present juncture. (Cheers.) As to the idea of

HOLDING ALOOF FROM ANY POLITICAL ORGANIZATION.

I doubt whether that will be found in the long run a very practical way of advancing your objects. (Hear, hear.) In the first place, if you do not identify yourselves with any political party no political party will identify itself with you (cheers), and there will be found a considerable preliminary difficulty in getting into Parliament without the aid of either party organization, which must in practice be surmounted. But, gentlemen, I know it is said, 'Take the success of the Irish party. There is the Irish which has adopted the very course which you say is inexpedient and which yet has been able to carry one of the greatest parties with them almost, as is said, against the will of that party.' (Cheers.) I deny that it was against the will of that party (renewed cheering), but I will suggest two considerations in connection with the Irish success, one of which is a cynical consideration on which I do not lay so much stress, and the other of which is a lofty consideration, on which I do lay considerable stress. The cynical consideration is this, that the Irish party numbers 85 or 86 members, and is, therefore, able to play the game, if I may so express it, that I have described, and has been able to do so with very formidable effect. But I do not lay great stress upon that. What I do lay great stress upon is that the Irish party represent not 86 members, but the Irish nation. (Prolonged cheering.)

If a party wishes to have the success of the Irish party let it represent a nation, too. (Cheers.) Not a section, not a class, not a caste, but the sympathies of a nation, which will be freely given to it if it can express

### THE ASPIRATIONS OF A NATION.

(Cheers.) And I hope that it is not at this time, when there is a greater sense of citizenship in the country than has ever been known before, which you owe to the present Government, and which you are so soon to put into operation—when there is not only a greater sense of citizenship than has ever been known before, but, I venture to say, a greater sense of fellowship between man and man—I hope it is not at this moment, when there is that sense of citizenship and fellowship throbbing and heaving through the country that any one section of the nation will cut itself off from that fellowship and that citizenship, and attempt to achieve aims apart from either of the great parties which, in my opinion, will be far more effectually furthered by following either of the great organizations that exist with which it finds itself in sympathy, reserving those questions on which it conscientiously feels it cannot coalesce, but gladly acting in common on those workingmen questions with which you have placarded your wall, and which this Government, as well as

yourself, are in the main, if you give them strength to do it, as determined as you are to carry into effect." (Loud and continued cheers.)

## THE CIRCULATION OF CATHOLIC LITERATURE.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—If I may be permitted to express my views in your paper, I would like to call your attention to an important matter with regard to Catholic publications.

Have you ever considered the fact that our best Catholic journals are not read by Protestants as much as they should be? Our Catholic newspaper should not be supported merely for the sake of entertaining Catholic readers, but it should be an organ read by most Protestants. How could this be accomplished? By organizing societies in every Catholic parish in the length and breadth of the land, which would have for its object the distribution of special copies of our best Catholic periodicals or newspapers among those not of our Faith. Here would be an opportunity to help Father Elliot and other brave missionary priests in making known to our Protestant brethren the truth regarding the doctrine of the Catholic Church.

The Ave Maria, in writing about "Missionary work among our Separated Brethren," gives the following, well worth quoting here: "The number of inquiring non-Catholics is large—men and women earnestly searching after Christian truth. There are thousands and thousands of people belonging to the various sects who lead virtuous lives, and are disposed to make any sacrifice for the salvation of their souls. It ought to be easy to bring such persons into the one true fold, they are already so near the kingdom of God." (The Ave Maria for Oct. 27, '94, vol. xxxix, page 466.)

It is all very well to say let Catholics show good example to Protestants, and, in that way, the latter will learn to appreciate the value of the Catholic religion. But we must not forget also that Catholic literature has done a great deal to enlighten Protestants with regard to the doctrine of the Catholic Church. The good that the two hundred and fifty thousand copies of "The Faith of Our Fathers" have done already, both in Europe and in America, is simply marvellous. Rev. John Talbot Smith, in an excellent article on "Eminent American Prelates," writing about this great work of Cardinal Gibbons, says: "It is the happiest explanation of Catholic belief and practice that has been printed in the English language. Born in the missionary field of Carolina, it rejoices in every quality that can recommend a book to those for whom it is intended. No other man could write it, and it is doubtful if the author will ever repeat it; simply because it is the sum and substance, the heart, brain, soul and devotion of the missionary who tramped his way over the Southern country, with earnest purpose, deeply in love with his work, loving the people he sought, thinking of nothing but the one way to bring the truth home to them."—Donahoe's Magazine for Jan., '95, vol. xxii, pages 20, 21.

Let me not pass over Rev. John McLaughlin's "Is one Religion as Good as Another," nor Most Rev. Patrick Ryan, D.D., Archbishop of Philadelphia's lecture on "What Catholics do not Believe." It is safe to say that these works are immortal; they will live as long as the language in which they are written will exist; or, like Holy Mother the Church, they will continue existing and spreading till the end of time.

Why not make known the excellence of these publications by means of our Catholic newspapers, to every man, woman and child in the length and breadth of the land? The fact is, it would be no easy matter to circulate "The Faith of Our Fathers," by Cardinal Gibbons, among our Protestant friends, as freely as we could a newspaper, for the simple reason that it would be too expensive for most individuals.

A sad and serious drawback to most Catholic publications worthy of large circulation is owing to the fact that the publishers and booksellers take the advantage to overcharge in selling these popular works. The writer mentioned above, in writing about "The Faith of Our Fathers," is justified in stating that "It is entirely the fault of the publishers that a million copies are not at this moment circulated throughout the land." What is written solely for the welfare of

civilization should, at least, be sold at cost, in order to attain the largest circulation possible.

Let every important article bearing on Catholic dogmas, which often appear in some of our best Catholic weeklies, be looked for, and then let every Catholic reader send copies of it to his Protestant friends. In this way much practical charity would be done, and those not of our Faith would not remain so ignorant of Catholic dogmas and ceremonies as they really are. It is not so much what we know than what we do that count in life. The teachings and ceremonies of the Catholic Church told from mouth to mouth among Protestants or by ignorant Catholics to Protestants cannot fail to be misinterpreted.

The following from a recent issue of The Catholic Record, of Canada, in writing about Father Elliot's missionary work among our separated brethren, will be sufficient to prove my assertion here:

"Don't talk to me about Catholics any more," said a good old Protestant lady to her Catholic neighbor. "I was at that meeting last night, and the priest said no Catholic over seven years old is allowed to read the Bible." "Did you hear him say that?" was asked. "No, but I was told it by another lady who did hear him." "Who is she, for the land sake? I was there, and heard just the contrary; who told you that, anyway?" "Well, I am not allowed to tell who she is, but she certainly told me, and I believe it, too." "Such stupidity annoys Catholics," says the Record, "but it also annoys sensible Protestants and helps them to appreciate just what sort of a thing prejudice is."

Let our Protestant neighbors, who are, as Father Elliot says, "an intelligent class of people and good listeners," read for themselves the truth of the Catholic Church. "Reading maketh a full man." When so many ignorant Catholics of little faith become apostates every year through such low publications as those of the unfortunate Chiniquy of this city, is it not time that the truth of the Catholic Church be made known among those not of our Faith? If it does some good, at least it will do them no harm.

It may be well for me here to give the cause that has led me to write this article.

For some time past I have been placed in the necessity of earning my college expenses among Protestants. While many of them have done much for me in the cause I am engaged in, i.e. in studying medicine at McGill Medical College, I felt it my duty to show them some marks of gratitude for their help and kindness to me. How I did so was by sending them special copies of our best Catholic periodicals. Many of them have expressed their thanks to me for having sent them what they were glad to read. In this way I found that intelligent Protestants could become more and more acquainted with the teachings of the Catholic Church. The little I have done in this direction has been a source of pleasure to me, and, I believe, if many lay Catholics would co-operate in this cause, much practical charity could be done.

If proper measures were taken in this direction our Catholic publications would prosper, intelligent Protestants would thank us for giving them what is reasonable to believe, and, what is still better, we would feel all the happier for having done at least our duty towards God.

RICHARD E. DELANEY.

Montreal, Jan. 15th, 1895.

## HOW "BEN HUR" WAS WRITTEN.

WHILE ENGAGED IN THE WORK THE AUTHOR BECAME A BELIEVER.

General Lew Wallace, author of "Ben Hur, a Tale of the Christ," "The Princess of India" and other works, gives an interesting explanation of how he came to write the first-named story. He begins by telling how in early childhood he was interested and fascinated by the story of the visit of the Wise Men from the East, led by the wondrous star, to the Babe of Bethlehem. Continuing, he says:

"In 1875, when I was getting over the restlessness caused by the war, I began to write out the story of the Wise Men. I thought it might prove interesting as a serial in a magazine. I was not influenced by religious sentiment in the least. I had no convictions of God or Christ. I neither believed nor disbelieved. Preachers had no influence upon me. I had a perfect indifference to what a French

scientist called 'the to-morrow of death.' But the work was begun reverently and at times was prosecuted with awe, but this was purely natural. My characters became living persons to me, and they would arise, sit, look, talk and behave like living persons. I heard them when they spoke and knew them by their features. They would answer when I called and some would become familiar and call me and I would recognize their voices.

"At first I had no thought of the complete work, and wrote only the first part and laid it aside. In 1876 I heard a discussion of God, heaven, the hereafter and Christ, and as I was trudging along none I felt ashamed because I knew so little of these things, and decided to study the whole matter. I made up my mind to eschew theology and commentaries and to give my attention to the four gospels. How to interest myself and make this a pastime was the question, and I thought of the story which ended with the birth of Christ, and decided to complete it by going on to His death. The subject was dramatic and full of possibilities in the revelation of God in person. But there was a long gap between His boyhood and reappearance as a man with a mission.

"After weeks of reflection I decided to show the social, religious and political conditions of the intervening period. There was no lack of incident and person, and Rome furnished the politics. I had to conceive the religion, and so created the Hur family as types of the Jewish race. In the Christian incidents I set forth the power of a miracle. I had never been to the Holy Land, so I had not only to study its history and geography, but to study the customs and costumes of the various peoples. I sent for everything I could discover bearing upon the land and peoples and wrote with maps and authorities at hand constantly. The greatest difficulty I found was not the invention of incidents and the choice of characters. I knew the Christian world would not have a novel with Christ the hero, but I had to bring Him in, and I had to avoid all sermonizing. To do this I held the reappearance of the Saviour until the last hours, having Him always coming, but not approaching. Then I decided not to have Him an actor in any scene I invented. All His utterances were to be in the words of the Gospels. In the five years given to the work only a small period was given to the writing, but the greater part to the study and research needed. I carried the subject with me on railway journeys, and wrote one chapter on a delayed trip to Indianapolis.

"I wrote most of the book at my home in Crawfordsville, Ind. I have done much under a great beech tree near the house. I wrote the last chapter of 'Ben Hur' at Santa Fe, in the old abode palace. I chose to name Ben Hur because it was Biblical, euphonious and simple. I became a believer in God and Christ long before I ended the work. I had not visited the Holy Land before I had written the work. But afterwards, when United States Minister to Turkey, I paid an official visit to the Holy Land. I found I had made no mistakes, and also that many things I had merely imagined were real. It seemed to me that I had written in the book of things I had seen in some period of existence."

General Wallace says he has frequently been asked what part of the book he thought the best. All he could say was that the part which gave him the greatest satisfaction was that which described the interviews between Ben Hur and the two friends to whom he described his experiences in following the Christ. The writing of it convinced him of the divinity of Christ and the authenticity of the record of His life.

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