

THE LAND TENURE QUESTION.

The following speech was delivered by Dr. Dearn, in the House of Assembly, St. John, Newfoundland, on Monday, April 14th, on the "Land Tenure Question."

Dr. Dearn said:—"I have very much pleasure in supporting the prayer of this petition. I take credit to myself for having done something in connection with this very important subject, as I had the honor of bringing it before the House during last session. Like the hon. and learned member for St. Barbe, Mr. Boone, I may be permitted to use a little self-praise, and say that I flatter myself that last year I made a very clever speech on this subject upon this important subject. The Government have taken the matter up, and it shows its importance in their eyes when the trouble is taken to prepare such a report as that which I now hold in my hand; but at the same time I consider that the report is not perfect, because some attention should have been given to the premises on the north side of Water Street; the particular subject of my contention, last year. The Committee should not have confined itself to Water Street; but should have taken into consideration every part of the town interested in this land tenure. The report is a very valuable one, and has afforded me a great deal of information in its perusal. With your permission, Mr. Speaker, I will here read the report of the Select Committee."

"The Joint Committee of the Legislative Council and House of Assembly to whom was referred the consideration of the important subject of the Land Tenure in St. John's with a view to the question whether they should be subjected to Legislative interference; beg to report that since the close of the last session of the Legislature, they have been engaged in the discharge of the duty entrusted to them, and much valuable information has been obtained as the result of their labours. The first step decided on by the committee was to learn the exact nature of the leases under which the waterside premises were held, and the position of improving tenants at the termination of their present agreement. For this purpose a statement of queries was prepared, directed to the object in view, and these were distributed to the several parties on whose cases they had a bearing. Replies were received from a large number of the parties addressed and while on many points they vary in their views, there is a general concurrence of opinion that some modification of existing conditions is much to be desired. The matter has not yet been so fully considered as to admit of any specific recommendations, while suggestions have been made as to whether the Colony might not assume the right to purchase, in the interests of the public, the waterside property of the town, which at present derives a large part of its value from the improved position of the harbor, that are the undoubted public domain and have not lapsed by any adverse possession. The estimated value of the water side is set down at \$2,120,000 at the computation of 20 years value. The important consideration of the harbor space had a prominent place in the contemplation of the committee, and for the acquisition of the necessary information on the subject, the Government were requested to employ Captain Robinson's services on the desired enquiries. The committee have received from that gentleman an elaborate report on the whole subject, the result of great painstaking care, and marked ability, which will be a most valuable record for future reference, and guidance. It shows how largely the waters of the Harbor have been encroached upon by the extension of breastworks and wharfs, and the absolute necessity of early measures to arrest the progress of this encroachment demands the prompt action of the Government. This report of Captain Robinson is herewith presented, and the committee feel that in the work entrusted to him, that gentleman has done a public service of much deserving. The whole subject of the enquiries of the Committee is one which it would be unwise to deal with until it has been maturely considered by the Legislature. The Committee submit that much valuable data has been obtained by their labours, and that the Legislature will be enabled from the information thus acquired to appreciate the whole case and apply to it such a course of procedure as shall seem best adapted to the important objects to be accomplished."

All the troubles and expense incurred in the preparation of this report are not to be thrown away without some results flowing from the committee's labours to meet the wishes of petitioners. It must be the intention of the Government to deal with the question. It is a very important question, one of the most important that could occupy the attention of the House. No petition that has ever come before us is of such vital importance to the people of St. John's as the present. The large number of signatures appended to it, numbering over five hundred, fully testified to its importance. A petition so numerous and respectfully signed ought not to be treated lightly at our hands. Few hon. members present were eye witnesses of the scene on that memorable 9th of June, 1846. Those who were eye witnesses of that sad and melancholy event, and saw the town just before it, would be struck with the applicability of the words of Goldsmith's deserted village to the town of St. John's immediately before the fire,—

"Sweet Auburn, loveliest village of the plain,  
Where wealth and plenty cheered the laboring swain.

There was never a more active or thriving little town on this side of the Atlantic than the town of St. John's on that fatal morning; commerce was in full sway; each one was engaged in his daily avocation, little thinking of what was about to occur. In a little more than twelve hours the whole city was in ruins, fire dwelling houses that morning were in ruins in the afternoon. I do not think that there are more than three of the present members had seats in the House at that time; but so far as these gentlemen are concerned, I believe that the remembrance of that catastrophe can never be eradicated from their minds. I may remark that it was a strange coincidence that caused the city of

Chicago to be destroyed, by the kicking over of a kerosene oil lamp by a cow, while in St. John's a like terrible calamity resulted from the over boiling of a glue-pot in a cabinet-maker's shop. This conflagration which laid our town in ashes enabled the landlords to extract increased rentals from their tenants. The people were coerced into submission to their taskmasters. There is no occasion for me to further dilate upon the coercion practiced by the landlords to compel the people to submit to whatever terms they—the landlords—choose to dictate. In a year or two the leases granted at that time will expire, and in view of that, the lessees now come before us and ask us to step in and interest ourselves in their behalf. They ask for an extension of their lease upon fair and equitable terms, and it is beyond doubt the duty of the Legislature to carry out the views of the petitioners. At the time these leases were entered into, our people had no choice in the matter. I know of one case in particular where the person was compelled to take the land through force of circumstances, or else leave the country. He made an erection upon the land which cost him £1,800 which is now as good as new. By the time his lease expires he will have paid a total of £2,400 in ground rent. The same parcel of land was purchased freehold with a wooden erection on it for £200. Would it not be a very great injustice to compel that man to surrender his premises or accept exorbitant terms from an absentee landlord. At the time of the fire the houses were wooden and the insurance was then as high as five per cent, and the amount of the high premiums demanded, most of the buildings were not insured, and those that were, only partially so. Immediately after the calamitous event as soon as the land was taken the first thing that had to be done was to clear away the debris and erect wooden sheds, which, owing to the high price of labor and material, came very expensive; these in a year or two had to be supplanted by the valuable stone and brick erections which now adorn the city, and which stand as a demonstration of the energy and perseverance of our people. But where, I would ask, are the men who made these erections, our neighbors and our friends? Passed away: the father, the mother, the sister, the brother, the friend, the associate and neighbor. Gone, gone to "where beyond these voices there is peace." I cannot picture to you, Mr. Speaker, the dear ties of our childhood home. Early associations cannot be easily eradicated from our memory; these erections, where our tenderest and happiest years were passed, every nook and corner and surroundings of those buildings, the child when he has attained the years of manhood, looks back upon with fondness, a fondness bound up with associations that can never die. For similar instances I need only refer you to your own country (Ireland). Mr. Speaker, our tenant question here can never reach the appalling magnitude which characterizes the Irish land grievances, but the principle is the same in both cases and the difference is only a question of degree. That question has, then, sir, been the cause of commotion for years, and its history has been written in the tears and blood of her people, goading these people on to acts of desperation which reddened the hand and blackened the heart of the guilty party. The acts, the diabolical acts that have been committed under landlord tyranny I am unable to speak of. Homes and homelands levelled to the ground, people turned out on the wayside to die, the infant child trying to draw nutriment from its dead mother's bosom, are heart-rending scenes for me to speak of; but they are historical facts, they cannot be gainsaid, and a glance at the black list of your country will prove to me a demonstration of the truth of the statements I now make. The land question has been the means of depopulating Ireland to the extent of two millions. The people have been driven from their homes and friends to the great American Union and the Canadian Dominion. The hearts of the people have been blackened from suffering, and a better day is dawning for that unhappy country. A better feeling appears to be abroad there. We all must admit that the present premier of England, Mr. Gladstone, has done wonders for Ireland, and when the present measures which are now before the British House of Commons for the amelioration of the people of that island become law that good feeling will be still further increased. Though we may think that the tenants ask too much at our hands when they petition us to fix the rental and afford compensation for the improvements they have done to the land, yet we are materially helped in the solution of the difficulty presented to us by the beneficent legislation of that great statesman, Mr. Gladstone, for Ireland. He has opened the door on this momentous question, and has gone much further than we are asked to go here, and in fixing the rents in some cases has reduced them a hundred per cent. This done by British law should make us feel proud of living under the British Constitution. That constitution which the departed Hampden so nobly advocated centuries ago in the halls of the senate of his country. His teachings were not lost upon the posterity of England, but when the day and hour arrived they brought these teachings to practical results, and raised a constitution the admiration and glory of the British Isles. If we turn our attention to England we will find things in a much happier state there: a contented people with happy homesteads, emigration on a very small scale, and this confined to a particular class of the people; though last year a small commotion was raised in London and a league was established there, to which I immediately called the attention of the public here in a letter over my own signature, so that similar steps should be taken by them. I regret that they did not move in this matter and have a petition before us at the opening of the House, so that we should have had full time to deliberate upon this weighty matter. Scotland is also troubled about this land tenure. In the Hebrides, whose history Boswell wrote, long long ago, we see that the people are compelled to fly from their homes and friends to seek new homes and friends in the United States and Canada, seeking there what they are deprived of in their native land,—the free holdings of their homesteads. I will read a short extract

THE STRENGTH OF THE CATHOLIC CHURCH IN THE UNITED STATES.

New York Freeman's Journal. The Philadelphia American, a careful periodical, has, in its issue of May 17th, an article on the strength of the Catholic Church in the United States. The writer insists that the number of Catholics in the country can not be judged from the published statistics, since these statistics, when correct, represent the whole mass of baptized Catholics, not the communicants: "They may be 'bad Catholics,' not even complying with the requirement of one confession and communion a year. But because they are baptized and are not formally excommunicated, they are held to belong to the Church. In point of fact, the Roman Catholic Church loses a great many members by the emigration from Europe to America. We have known both Irishmen and South Germans who never crossed the threshold of a church after they came to this country. In many cases their children become attendants at Protestant Sunday-schools, their parents remaining quite indifferent, yet both parents and children would be counted as part of the Roman Catholic population, unless they connected themselves formally with some Protestant body."

It is true enough that the Church has lost many children by emigration from Catholic countries, and that the proportion lost through the influence of the public schools, mixed marriages, and the general atmosphere of religious indifference in this country, is very large. It is not true, however, that the "nearly seven millions," given as the Catholic population of 1882, represent a very large number of "bad Catholics," or adult Catholics who have received baptism in infancy and neglected their religious duties ever since. The United States census reports considerably under-estimate the Catholic population. In an article on the Catholic Population of the United States, written by Dr. John Gilmary Shea, in Sadlier's "Catholic Directory" for 1884, the reason is given. The census of Catholic churches, in most of which several Masses are said every Sunday, each Mass attended by a different congregation. It is evident, if a church be capable of holding one thousand persons, and yet is filled three times on Sunday, that the calculation of one thousand Catholics for that mission is just two-thirds less than the real number. Some of the churches in the large cities are filled four, five, and even six times on Sunday. This method does great injustice to Catholics, while it gives a false air of numbers to Protestants. It is notorious that the Protestant churches are rarely entirely filled. Two services are held in each of them on Sunday, but they are attended by the same people, as a minister of God like Messrs. Adams and Beecher talk to large crowds at both services, but it requires great "drawing power" on the part of a "minister" to fill a Protestant church at the morning or evening service. The writer of the article in the American would have done well to familiarize himself with Dr. Shea's note in the "Catholic Directory" before making such a sweeping assertion, particularly as his omission to do so makes a large part of his well-written editorial worthless.

Dr. Shea further says: "The population given in this work, as the estimates of the Most Rev. Archbishops and Right Rev. Bishops, are not mere guesses, as some seem inclined to hint; nor do they include all who by baptism are Catholics, but who no longer attend the worship or frequent the sacraments." The writer in the American seems to have the intention of dissipating any fears that the non-Catholic part of the population may have of the future prevalence of a Catholic party in politics. To this end, he reduces the number of Catholics so far as possible. Further, he assures the non-Catholic public that Catholics who are Catholics first and Americans afterwards are very rare. He says: "The English nobleman who said in Parliament: 'Call me an Englishman if you please, but call me first of all a Catholic,' was a sectarian of a very dangerous type. If all Roman Catholics were like him, if they cared for little else than their Church, certainly would regard them as a dangerous element in any free State. With such feelings they could but carry Church influence into fields from which wise men would exclude it. But the Roman Catholics of America, and more especially the Irish element among them, are not of this type."

It is not surely if the writer in the American had considered his article, he would have remembered that God is first and one's country second; Christians, if they call themselves such, would, at least, say this. If Caesar conflict with God, God is to be served, not Caesar. The Catholic Church is the repository of divine truth; in giving allegiance to her, we give it to God. All Catholics who are "practical" Catholics, loves his country less because he loves the Church more; or that he is ready to refuse what is due to Caesar because he does his duty to God. The American finds comfort in the fact that the Parnell testimonial continued to increase after the famous trial of the Propaganda in the Bishops of Ireland. It is the fact that the letter was not addressed to laymen at all, and that it had reference only to certain abuses at churches and chapel doors in Ireland, were thoroughly understood. No layman or priest was forbidden to contribute to the fund. It does not follow that because a man strikes, he can not be a good citizen. In fact, it follows that he is the better citizen for it. What is called "priestcraft" is a bad thing; but Puritanism and Calvinism gave us the only form of "priestcraft" known in this country. The artist who painted the singular frescoes in the dome of the Capitol at Washington, paints "priestcraft" being before liberty in mythological guise. This "priestcraft" represents Puritanism, not Catholicity. Catholics are taught, if they listen, to draw the line between God and Caesar, but to defend neither. There is no need to fear that there will ever be a "Catholic Party" in this country, unless, indeed, tyranny were to take the place of liberty, and attempt to deprive them of

THE RIGHTS GUARANTEED BY THE CONSTITUTION.

It is just as probable that Catholic churches will be seized by the Government, after the manner that the property of the Propaganda has been seized by the Italian Government, as that the Catholics of the United States would form a "party."

Why should intelligent people worry themselves about such phantoms? There can be no better citizen than the practical Catholic—no citizen more patriotic, more devoted to his family, than he who seeks always to do the will of God. It is very kind of the American to avert Protestant fears of Popery by telling Protestants that Catholics are not nearly so numerous or so devoted to the Church as they are said to be. How grateful we ought to be for this!

There is a very simple and easy way to counteract this tendency to independence of feeling and action among Roman Catholics. It is by prescribing them as utterly sectarian, as priest-ridden enemies of liberty and toleration. Whatever tends to intensify their esprit de corps, isolate them from contact with Americans generally, and make them a people apart from the other citizens of their native or adopted country, can not but tend also to increase the force of narrowly sectarian feelings among them. It is this that will increase the influence of extremists who wish to rally the whole Roman Catholic population for a crusade on the public schools. It is this that will help petty demagogues to appeal to Roman Catholics to vote for candidates of their own party. It is this, and this alone, that may make our Roman Catholic population a danger to the country."

Whether ignorant or malicious people proscribe Catholics as enemies of liberty or not, these things are sure: they will never be the first to drag religion into politics, nor will they, following their spiritual guides, approve of Godless education.

ECHOES FROM THE HEART.

FROM THE FRENCH OF ABBE J. COURVOISIER—BY THYRA.

A worthy priest of Geneva had one day clambered up to a miserable abode of poverty and sorrow. Having accomplished his mission of mercy, he descended—and so absorbed was he in the happiness of having given comfort, that he lost his way in the house. But no, I err, it was God, I think, who had permitted the mistake. He unexpectedly entered a magnificent parlor, where a number of artists were partaking of a sumptuous feast. Upon recognizing Abbe Mermillod, (to-day the illustrious Bishop banished from Geneva), every one smiled, and he was asked if he had come to hear confessions. The young priest was silent for a moment and then said: "Bear this in mind, gentlemen, if some day your heart is crushed with remorse or suffering, the only alternative left you, unless you be cowards, is confession or suicide."

All had listened attentively to these last words. And, as the minister of God was about to retire, a young actress, who had hitherto withdrawn from notice, moved towards him with the manifest intention of following him. "Ah!" exclaimed her companions, "whether are you going? Have you any idea of making your confession?" "Why not?" she replied, "wherefore should you care?" And she went out with the Abbe. They were scarcely alone when this young person, falling at his knees, frantically seized his hand, saying: "God Himself has sent you to me, father: I do not know whether you have read it in my heart, but, till a little while ago, I had firmly resolved to take my life: this very night. . . . I have not been to confession for seven years. Left an orphan and destitute of all means, I joined a theatrical company and God knows how much I have suffered. I relied on an affection that I believed sincere, and I have been basely betrayed! Hissed yesterday on the stage, I felt the bitterness of humiliation added to that of treachery. Orphaned, hissed, and betrayed, I had determined to put an end to my wretched existence, and to-night, after the farewell dinner, I was going to cast myself in the lake. Your words, your alternative of confession or suicide, have been to me a gleam of light. My misery?"

How many sad suffering souls among us! And, as the minister of God all hope in this world and still refuse to trust in a life to come. They bewail the coldness of heaven; they complain of human conventionalities, social prejudices, barrenness of minds, penury of hearts. Life here below which they had fancied a beautiful golden dream, bannts them like the spectral shadows of a forgotten, unrequited martyrdom. They deplore that no one understands their misery, and that none can alleviate their infinite desolation. Ah! who will ever heal the bleeding wounds of the heart, or soothe its immortal sorrows? You have neglected the cross, denied and cursed it—and it is that cross that crushes and annihilates you. Pleasure has been your only law, and now the burning mantle of misfortune is wrapped around you like the tunic of Centaur. Life does not belong to us, and we do not shape it according to our whims and dissolute affections. It hath been written that the universe will contend against fools, and the word of the Lord is verified in us, embodied in your existence, giving forth to the world a terrible lesson. You had placed all your happiness and all your hopes in the creatures of this world, and already these creatures rise against you, evade your eager grasp, tear themselves from your love, leaving you to the dreary solitude of your soul. Will years bring calm and happiness? Alas! the fleeting days of pleasure and illusion are passed; the roses of spring are faded; the wreaths of the feast are already withered on your furrowed brows. Old age, at best, is sad to be; but how dark and gloomy will it be to you! What soothing recollection will your faded memory evoke, what hope will strengthen your feeble steps tottering towards the grave? Reminiscences of pleasure afford little solace when darkness is around us. Virtue dreams of her sacrifices, her devotedness, her glorious awakening to immortality; but you—what were your sacrifices? Where are your

AMERICAN SANCTUARIES.

DEVOTION TO THE BLESSED VIRGIN IN INDIANA.

One of the first surprises to an American Catholic pilgrim in Catholic Europe is to see so many indulgenced altars, so many indulgenced shrines, so many places of pilgrimage to which are attached unnumbered and priceless privileges and graces. On returning to America, however, the surprise is continued by finding that the very privileges and graces attached to these shrines have been conferred upon their *fac similes* in America! especially the Holy House of Loreto and the Portiuncula at Assisi. All this may have been known before "going abroad," but seldom is the full meaning taken in. All over our United States are scattered these duplicates of venerated and indulgenced shrines, and if they fail to draw pilgrims as in the Old World, it is from the fact that we seldom realize the treasures in the hands of the Church, or realize how prodigal she has been of these treasures. Few people can visit the Holy Land, or follow the actual *Via Crucis* trodden by the Man of Sorrows and His Mother; but the Man of Sorrows and His Mother, who can do this every time we "make the Stations." To bring all this home to Catholics in America, is to take us one step nearer to having shrines of our own; and who can say that our United States of America will not, in one of the generations or centuries to come, have both a hearing that a *fac simile* of the Portiuncula of St. Francis of Assisi, which has stood many years on the domains of the Order of the Holy Cross at Notre Dame, Ind., has been reproduced on the grounds of the Sisters of the Holy Cross at St. Mary's, one mile distant, to which are attached the same indulgences as to that at Notre Dame, and as at Assisi; while we all know how exquisitely the Holy House of Loreto stands on the edge of the grove overlooking the river St. Joseph at this same St. Mary's, thus proving itself a veritable sanctuary of Mary ever Virgin, and of her devoted servant, the seraph of Assisi.

Putting all these facts together, what wonder that the new edition of the "Golden Wreath for the Month of Mary," sent forth from this sanctuary, should bear special marks of the growth of the devotion of the Mother of God in the United States! It is one of the charms of this unpretending little book that it claims the Blessed Virgin for our country, and pledges our national traditions to sustain her honor. On page twenty-nine is an "example," drawn from the army records of the late war, which no American Catholic can read without tears of gratitude; then, from page 186 onward, there is one jubilant song attesting the present and future honor of Mary, Virgin and Mother, in the United States of America; while to this we may add another praise in favor of this little book of devotion, that it is the first to add to its printed Lady of Loreto the invocation "Queen of the Most Holy Rosary."

Among the modern authors quoted as having promoted the devotion to the Mother of God, are not only Father Faber, and the Bishop of Salford, England, and Dr. Dixon, Primate of all Ireland, but Archbishop Spalding and Dr. Brownson, of our own land, the "Queen of Mary Immaculate," the wall of the Sanctuary of the Duomo of Orvieto are twenty-eight pictures, representing the Life of Jesus and Mary, interwoven, as they are, in a way never to be separated. Below these pictures are depicted the twelve prophets and the twelve apostles, and below these, just above the wicket-stalls of the choir, is a line of forty half figures, representing those Fathers and Doctors of the Church who have given sweet and honorable titles to the Mother of God.

Taking this as a precedent, who knows that future ages will not see, in some sanctuary of Mary in the United States, the venerable heads of those American Doctors who have borne such witness to Mary, and to the virtue and merit of the honors paid to her? It is the bringing these matters to ourselves, to our own day, our own churches, our own sanctuaries, which is to make the devotion to Mary—or any other devotion—a living devotion, a fruit-bearing devotion; not a borrowed one from across the sea, nor a barren stock from the fair orchards of other lands. The verdure of May, the beauty of her enamelled meadows, the joy of her blossoming orchards, is all around us; and with the May eras, we long to have the songs in Mary's praise resounding through our groves, and dying away in delicious distances over our hills. Blessed will be the eyes and the ears of those who see and hear all this in the future; but blessed, also, will be those who, in this our cold and barren generation, plant one seed or nurse one vine of promise in honor of Mary, "Queen of the Most Holy Rosary."—Luiza Allen Starr, in N. Y. Freeman's Journal.

Jacob H. Bloomer, of Virgil, N. Y., writes: "Dr. Thomas' Electric Oil cured a badly swelled neck and sore throat on my son in forty-eight hours; one application also removed the pain from a sore toe; my wife's foot was also much inflamed—so much so that she could not walk—in twenty-four hours was entirely cured."

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Take some gentle opening medicine, bathe the feet in warm water, adding a spoonful of mustard; remain indoors; equalize the circulation with warm bath and friction; drink warm ginger tea, and take Haysard's Pectoral Balsam, the most perfect and the safest cough cure that can be procured.

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For all diseases arising from impure Blood, such as Pimples, Blisters, Biliousness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good." Sold by Harkness & Co., Druggists, Dundas St.

Remarkable Restoration.

Mrs. A. O'Brien, 312 Exchange Street, Buffalo, was supposed to be dying with consumption and abandoned by her physician. She suffered terribly and was reduced in flesh to ninety pounds. In this condition she resorted to Burdock Blood Bitters, and now enjoys perfect health and weighs one hundred and forty-six. She will gladly answer enquiring sufferers on receipt of U. S. stamp.