

SOCIETY IN A STATE OF DISSOLUTION.

THE French Commissioner, M. Volney, sent in 1791 to report on the state of Corsica, thus wrote, "In this country the people have no conception of any abstract principle of social interest or justice. The criminal law is at a standstill. One hundred and thirty murders have been committed in two years, but the institution of the jury has stopped all means of punishing crime. Never will evidence amounting to demonstration determine a jury composed of men of the same party or the same feeling as the prisoners, to bring a verdict against him, and if the jury are of the opposite party to the prisoner they acquit him from the dread of vengeance. No Corsican is without a party, he who refuses party service is abhorred by both alike. The elections are all carried on under pressure and with violence. The victorious party uses its authority to crush out and insult its adversary. The rural districts are uninhabitable for want of security. A detachment of five or six men has to be sent to convey a letter from one part to another."

The *Edinboro' Review* for April, in quoting the above, remarks, "For Corsica, read of the disturbed districts in the South and West of Ireland, and the social condition of this portion of the United Kingdom is, in the Victorian epoch, in the year of Jubilee,—very much what the Island of Corsica was one hundred years ago."

The *Quarterly Review* in a most able and interesting article, declares on the authority of the best agricultural authorities, that the poverty of Ireland is capable of great mitigation by improved methods of cultivating the soil, and especially by reclaiming the enormous area of waste land. It says, "There are millions of acres in the West of Ireland that might be cultivated that are now left waste, and were the land free, might, with moderate industry and capital, return a satisfactory commercial interest on the outlay." But it asks, "Where in the world besides could there be found a field of not two acres, cropped equally with oats and weeds, and a cow at midday standing in the midst, the proprietor sitting on the bank above, gazing out with contentment upon Creation, caring for nothing but to live at ease and not to be bound to think." Such a scene is very typical of Western Ireland, and the object of all who wish well to Ireland is to disturb and end the farmer's reverie. In this district is one of the healthiest climates in the world, fuchsias are seen blooming in hedges by the mile, in one ten miles there are sites for a hundred villas fit for wealthy residents. But to what purpose is it to put such land in the hands of people who are sunk into semi-barbarism by the mental and moral slavery of Romanism? The coercion of the Papal system is the great curse and incubus of Ireland, that system has brought the first gem of the sea into a state of social dissolution, capital is driven away, enterpris-

is paralyzed, settlement by cultivated families is prevented, and Ireland sits in shame and poverty—the oppressed victim of the Papacy.

THE REMEDY FOR ANARCHY IN IRELAND.

THE description of Corsica in another article suggests the enquiry as to the present state of that island, and if anarchy has given way to civilised order what remedy was applied? "The Island of Corsica," says the *Edinboro' Review*, "is now one of the most peaceful and not the least prosperous districts under the French dominion. But it was not by striking the flag and surrendering, through faction, to the forces of sedition and lawlessness that Corsica became a civilised and law abiding country. But it was by the extension to that island of the stringent and coercive provisions of the Napoleonic code. It is in order to deal with such a state of social life as existed in Corsica a century ago, and which exists in Ireland to-day, that the criminal law in Ireland must be strengthened. The ordinary law has failed, and new provisions must be engrafted upon it.

These new provisions are intended to ferret out murderers, cattle maimers, midnight assailants of women, and others of the criminal gang who are instigated by the Roman Catholic priests of Ireland in obedience to directions from their bishops, who in turn act under orders direct from Rome. These new provisions, intended, as Mr. Chamberlain says, to protect the weak against the strong, to protect the few against the many, are called Coercion by those who approve of anarchy as a step towards Romanist supremacy in Ireland, and by those who are such conscienceless cowards as to condemn coercion, which they well know to be a necessity for the preservation of Ireland from barbarism, and from the dominion of Rome. How utterly contemptible those Protestants are, more especially Scotchmen, who in Parliament condemned the new provisions, may be judged by the fact that the "Coercion Act," so widely condemned, simply applies to Ireland the criminal law which exists in Scotland. So that these pitiable members of the Ontario Assembly and of the Dominion House, who from fear of the Irish Romanists, condemned coercion, put their vote on record that the gang of murderous scoundrels who have done so much to blast the fame of Ireland and to bring it far back towards a state of savagery, are, in their judgment, tyrannically abused by being made subject to the very identical laws against crime which prevail in peaceable Scotland. Scotchmen have never screamed themselves into hysterics like Mr. Blake and Mr. Fraser did, over these coercive laws, Scotchmen have never felt their laws to be Russian in severity, why? Because Scotchmen do not desire freedom to maim women or cattle, or murder wholesale, or commit nameless offences against their neighbours. Hence no "Coercion Bill" can affect them—this law is only a terror to

evil doers, and it is a terror to evil doers in Parliament and the Legislature, only because it strikes at the root of the Papal conspiracy, which certain protestant politicians are so base to use, and to further for their political aggrandizement, and to win the Papist vote for their party. We pity the cattle houghers and the women mutilators, they are illiterate and priest ridden and priest terrorized. But we have no pity for Protestants in Parliament, who prefer to keep Ireland as she is, and as Corsica was a century ago, rather than see the only remedy possible applied, to restore the land to order and civilisation. For these recreants to duty, these traitors to principle, these cowards who slink away from the Protestant camp, to share the councils of the enemies of the Empire, we can entertain feelings of abhorrence and shame.

The *London Times*, has demonstrated by overwhelming evidence, that Mr. Parnell and his active supporters had a guilty knowledge of the murder of Lord Cavendish and Mr. Burke. They have never condemned those murders, but were and have been on closely intimate terms with the assassins and their allies. Mr. O'Brien, who is now in Canada, was most intimate with one of those savages, and shared in the counsels of the dynamiters in America. Yet Archbishop Lynch not only uses the very language of these men, but actively and openly preaches their doctrine of blood and anarchy, and this apostle of assassination is at this moment, practically the ruler of the Province of Ontario, because of the treason to Protestant principles and interests of ministers and laymen of the Protestant faith!

MANIFESTO FROM THE COUNCIL OF WYCLIFFE COLLEGE.

THE Council of Wycliffe College have issued an address in defence of their action, in seeking to secure the power to confer Divinity Degrees in spite of a pledge given to the Provincial Synod that no such action would be taken apart from that body. The address is an extraordinary, almost a unique specimen of the art of expressing a few statements, that could be well made in a dozen lines, in words covering a score times the needful space. It contains about 2,000 words and all it says relevant to the matter is this, that when the Rev. Septimus Jones and Mr. A. H. Campbell allowed their names to be used as representatives of Wycliffe College, they had no authority for such action at the time, nor received it afterwards. We tender our condolence to these gentlemen while smarting under their severe snub. We can imagine the unutterable weariness and impatience of the business members of the Council in reading this mass of verbiage and irrelevance, that any one of them could have made more forcible and intelligible by the use of one twentieth of the words. What for instance have we to-day got to do with the fact that the Evangelical party dates from Elizabeth's time? Does Mr. Sheraton fancy that we in this year of grace, we members of a Church that dates from the Incarnation, are proud of a party split that took place in the

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