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TORONTO, FRIDAY, JUNE 26TH, 1885.

MEN, WOMEN, AND THINGS IN GENERAL.

Those who expect from the Marquis of Salisbury a heroic Indian and anti-Russian policy are likely to find themselves mistaken. He is sensible enough to see that India can be defended only on the Indus, and he has been frank enough to say as much. In a recent speech he confessed that "the prospect of defending Herat by British troops is not one which seems to the non-military mind very attractive or very feasible," and adds:

"It may always be possible for us, with assistance in the shape of arms and officers, to assist the Ameer in defending that place, but to defend it ourselves, I confess, seems to me a dangerous undertaking."

The Canadians who talk so glibly of Gladstone's policy being ruinous to England's honor, should study these words carefully, and also the remark of the Duke of Argyll:

"The question of paramount importance is whether, in the absence of complete control over Afghanistan, we are to be practically responsible for their border-quarrels, of which there will be perpetual danger, and which it will be extremely hard to restrain."

To commit England to the policy of defending India at Herat, would be to assume responsibility for the conduct of wild and marauding mountaineers who dislike the English, and are given to predatory excursions. Suppose one of these tribes invades the Russian territory, plunders the Turcomans, and retreats to Afghanistan. What answer is to be made to Russia's representation to the British Government for redress? And what would that Government do if Russian forces should follow the Afghans across the frontier, and begin plundering and pillaging by way of reprisal? It is quite clear that Lord Salisbury does not intend to fight with Russia about Herat, but he has by his own previous blustering made his present position a humiliating one. Such chickens always come home to roost.

Mr. Richard Pigott, a well known Irish Nationalist, has dealt the Parnellites a severe blow in the June *Fortnightly*. He attempts to prove that Mr. Parnell is working persistently in his own interest, not in that of Irish Nationality. One of the chief objects the Parnellites have in view is the abolition of the Lord-Lieutenancy. This, Mr. Pigott contends, would be a retrograde step from the Nationalist point of view. Better have Irish Government administered on Irish soil, even though the occupant of the Castle be a "Red" Earl. So long as this is done Ireland retains at

least the form of separate administration; replace the Castle regime by that of a Chief Secretary resident in London, and the cause of nationality would be thrown back indefinitely. There is some force in this reasoning, and much good sense in other parts of Mr. Pigott's article. What Ireland wants is not an administrative and legislative system operated from London, but a sensible Lord-Lieutenant in Dublin Castle, and an Irish Parliament on College Green, with jurisdiction over matters of purely local interest, such as municipal government, poor-law administration, the construction of local public works, the preservation of coast and inland fisheries, education, higher and lower, and perhaps the suppression of crime. Such a system would habituate the Irish people to self-government, and, as Mr. Pigott shows, they need such a training. The Imperial connection need not be endangered so long as the right to enforce customs duties, to coin money, and to maintain an army is reserved to the Imperial authorities.

With such a Parliament sitting in Dublin, another sitting in Edinburgh, and a third in London during a small part of each year, the chronic glut of business in the House of Commons would be permanently relieved and truly Imperial affairs would stand some chance of receiving their fair share of attention. That there is a growing feeling in Scotland in favor of a separate legislature for purely local matters is evident to every careful observer. For a long time past it has been the traditional custom to leave legislation on purely Scottish affairs to the Scottish members of the Imperial Parliament, which is kept needlessly long in session while they are being dealt with, and the great complaint is that they are not dealt with sufficiently or satisfactorily. Scotland has her own banking system—one of the finest in the world, and certainly far superior to that of England; why not let Ireland have hers also? If mistakes are made at the outset, those who make them will suffer from them and learn to correct them. It would be a poor compliment to pay to Irishmen or Scotchmen to assume that they are less competent to manage their own local affairs than are the people of Quebec, where a similar preponderance of Catholicism exists. And then it should be borne in mind that Mr. Parnell is a Protestant, and also a landlord who now and then evicts a non-paying tenant.

The greater attention given to the life and writings of Wyclif, as the result of the late celebration of his five hundredth anniversary, has resulted in throwing new and valuable light on some of his opinions which have been, and may still be, regarded as obscene. One part of what I may call his philosophical system is peculiarly interesting at the present time—his views on property. Stubbs, in his constitutional history of England, asserts that "his logical system of politics, when it was applied to practice, turned out to be little else than socialism." Prof. Milligan, in an article in the *Fortnightly*, characterizes this as a misunderstanding, and gives an interesting, though too brief, account of Wyclif's opinions on the point above referred to. Leaving the matter at issue to be settled by controversy, I would like to point out that even on Prof. Milligan's admission the ground principle of Wyclif's system and of socialism are the same—that no man has in all circumstances an absolute right to what he has acquired or inherited—and Prof. Milligan himself defends this principle as "sound." He adds:—

"Even if we look at the principle in its relation to mere worldly movements, it will, perhaps, appear not so absurd or dangerous as we might at first sight suppose. The difficulty of the application may be granted, but upon what other principle shall we justify the expulsion of the Stuarts, the Bourbons, or the Napoleons? We may not always see clearly when to enforce it. The principle is ideal. We are commonly very far from the ideal. But there come moments in history when, under the pressure of mighty wrongs, the divine righteousness and justice rise before a nation's eyes like a vision of the third heaven. In moments of that kind the nation is in an ideal world, and, under the influence of the ideal, it executes righteousness and justice with a decision and a swiftness of which, when it afterwards returns to its normal state, it can only say that it was then hearing unspeakable words, which it is not lawful for a man to utter. That seems to be the real meaning of Wyclif's principle; and, thus applicable even to personal property, it is more easily applicable to the property of the Church."

This reads marvellously like a passage from Henry George, and suggests the surmise whether Prof. Milligan is Prof. George's disciple, or whether their arriving independently at common ground does not indicate that so-called "socialism" is not held as a political creed by a far larger number of eminent thinkers and keen observers than people generally suppose. A more thorough study of the political writings of Wyclif, in con-