

First Quarter 6th day, 2h 58.6m, p. m., E.
Full Moon, 14th day, 2h 28.3m p. m., N. W. below horizon.

Table with 4 columns: Day of Week, Sun rises, Sun sets, High water. Rows for Monday through Wednesday.

THE DAILY EXAMINER.

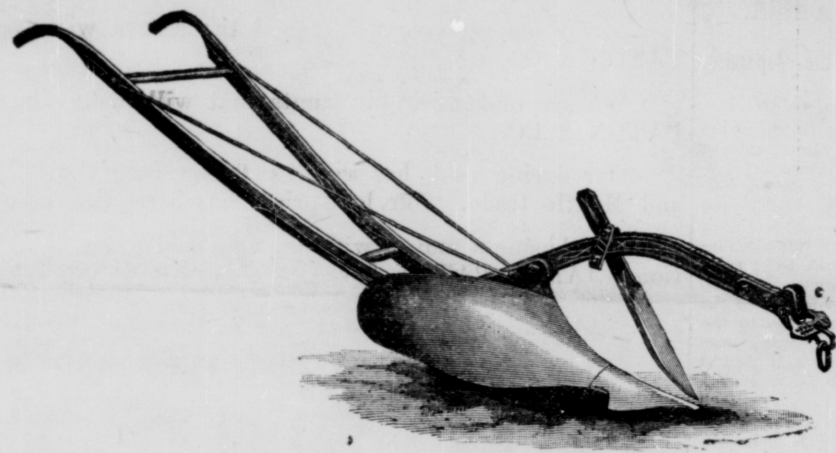
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Respect for virtue has hitherto obtained even among the backsliders of those countries where society was founded on certain well-defined ethical principles. And if this has been true of the backsliders, how much more true of the practically innocent. It is different with our English folk at the end of the nineteenth century—of this self-laudatory fan-dance, who openly advocate immorality as among the rights of the individual, and as openly defend those old-time restrictions by which moral order and purity have hitherto been maintained.

Turn where we will, not one of the former landmarks dividing the permissible from the forbidden, has been left in its place. In the Palace and in the streets, in the press and in the pulpit, are preached doctrines which upset all existing arrangements and introduce a new rendering of the Decalogue. The virtues once made obligatory are now nowhere in the field. The mutual interdependence of the various members of the community and the disciplined interaction, which makes the general good of more account than individual desire, have given place to unchecked egotism which destroys the very root-work of organization.

The good of the community counts for nothing at all, and the desire of the individual sweeps the board. The due subordination of inferiority—the rightful influence of education and the authority of knowledge—the headship of man and the fitting submission of woman—the respect and the modesty of humility—the reverence of maidenhood—the courage of self-restraint—respect for law—loyalty and patriotism—all forms of obedience in short, have vanished from our code. Instead of that self-respect in self-control which used to be the virtue practiced by pagans like Marcus Aurelius and Christians like Sidney and More and Melancthon, we hear only of the right of the individual to live such kind of life as he shall deem best for his own happiness.

This uprooting of old principles gives a phantasmagoric aspect to life, at once bewildering and distressing. Is there really no such thing as elemental morality—no distinction between right and wrong, for the simple reason that nothing is right but as we make it—nothing wrong if we do not care? Are the virtues which Christ taught mere scar-crowns put up by age and authority the better to subdue youth and inamenable to the power of the press, the expression of the Higher Law of life and the true wisdom?

Filial obedience, for example, is there such an obligation, or are parents the enemies and tyrants of their children, who are therefore in no way bound to obey their parents? Is it true that the necessary good friends and grandsons are generally good friends in the son of the one and the father of the other? As for mothers and daughters we have in the testimony of one who speaks with authority—the former are unsympathetic, restrictive, coarse beyond reason, and the latter are therefore justified in their rebelliousness—are in right when they demand the dangerous liberties embodied in the symbol of the latch key.

The purity of maidenhood, bound up in its ignorance of certain forms and facts of life, which once all good men and motherly women regarded as a girl's most precious possession, of which only devils would rob her, and which in the former days has come to be a broken idol, open the flood-gates of moral filth to the young girl, hitherto guarded from defilement. Let her mind attain itself to those key-notes of impurity which the modern woman writes for the enlightenment of the modern girl—let her dabble in the obscene wreckage which our young men elaborate out of the depths of their own diseased imaginations.

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Meanwhile, things are disheartening enough for those who care for the good of their country, the honor of the English name, and the general well-being of society. For, summing up the situation, what do we find? The forces of disorder strong and bold, face to face with a government weak, timid, and truckling. An outbreak of feeble impatience of restraint which

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This will afford a good opportunity for the investment of a large or small sums for short or long periods. ANGUS McHILLAN, Pruv Treasurer. jun22—pat

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