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OPINIONS OF THE PEOPLE. A NUMBER OF CORRESPONDENTS

EXPRESS THEIR VIEWS. Current Affairs Freely Discussed—The Military College-Philosophy of the Social Evil, Etc.

SOCIAL SINS AND THEIR CURE. To The World: The adjourned public meeting of the "social immorality" conference, held on Tuesday afternoon, was fairly attended; probably forty were present. It was also fairly unanimous. Its mainimus having become plainly visible, those not prepared to coincide with the special method of its efforts would naturally cease to attend. Its whole aim is still directed towards legal measures of repression, and not one iota of attention is yet bestowed by them upon moral or rational methods of cure. Some condemnatory remarks were made by Principal Caven and others present regarding the "pernicious and evil views" promulgated by writers to the press on this question; and considerable disappointment was expressed by other speakers at the lack of sympathy and aid in the work, not only on the part of the police commissioners, but also from a large section of the public. It was even complained that this was said to be a clerical movement, while yet it was the fact that very many of our city clergy were conspicuous by their absence.

The product of dissolute men to ruin, beyond all reclaim, comparatively if not entirely innocent women. Disgraced thus by a criminal prosecution these would be totally in their power, cut off from all respect, and embittered in heart and soul by a burning sense of injustice. It might make our favored land a resort for those men vile enough to pursue the trade of gaining new recruits for these dens of prostitution licensed by the governments of Belgium, Germany. France. Austria, ave. and even it was the fact that very many of our city clergy were conspicuous by their absence.

Permit me then further to explain why the governments of Belgium, Germany, France, Austria, aye, and even in England itself, not to speak of one state with the spine. Permit me then further to explain why public opinion is averse to any attempt to accomplish moral reformation by legal penalty. All history is against it. Ecclesiasticisms have always inevitably wrought their own downfall when they tried to utilize the strong arm of the law to enforce their precepts. Jehovah himself when, veiled in humanity, He walked on earth never appealed to any law but His own perfect life to enforce that divine truth of which His outward form is the very embodiment. And just because there are many christians among us, and an increasing number, therefore it is that an increasing in number, therefore it is that an increasing in some committee on this very matter, and so gain knowledge by the intellect, if they have it not by heart. aversion to any attempt to make man virtu-ous by act of parliament, is daily more and more felt, and certain laws and penalties lapse into deserved obscurity and disuse. lapse into deserved obscurity and disuse. Not so many ages ago there were legal enactments of penalty attached to any breach of any and every one of the ten commandments. In our present civil and criminal code the e are nly four of the ten commandments so embodied, viz: "Thou "shalt not kill: Thou shalt not steal: Thou "shalt not commit adultery: and thou "shalt not bear false witness against thy neighbor." The latter indeed is only criminal when such "false witness" is given as evidence in a court of law. We thus retain only three and a half of the ten. We retain these because they are needed to preserve and maintain the inflividual liberty requisite for any attempt to keep, in spirit and letter, the other six and a half. These

serve and maintain the individual liberty requisite for any attempt to keep, in spirit and letter, the other six and a half. These six and a half are universally recognized as moral laws only—laws of the will or life within man, capable of enforcement only by moral means. The other three and a half are both moral and civil laws. There did once exist criminal laws against the worship of the Virgin Mary based upon the first and second commandments; laws against blasphemy and profane swearing, based on the third; laws on Sabbath keeping and abuse a standard has based on the fourth. and church attendance based on the fourth mother, however, unworthy in character and habits either of respect or obedience. But there is one exception, there never existed a criminal code which included a penalty for that immoral desire called ovetousness. Possibly never was there found a majority large enough either to en-act or enforce such a law—nor is there yet, even were it desirable. Imagine it enacted to-day! What a sudden check would be

put upon most of our legitimate (?) business What is the reason then that such laws have lapsed? Is it not simply because light from on high is teaching men gradually more fully the perfect law of liberty? and it is perceived that the function of legal enactments is neither to make men virtuous enactments is neither to make men virtuous nor yet to execute the vengeance of society upon the evil door; but merely to maintain such individual freedom as will make it possible for men and women to live aright, according to the moral law, none daring to prevent or make them afraid. Thus civil and criminal law is relegated to its true place, to guard the free will of each man from physical compulsion to evil at the will of others—to place each man securely in possession of lordship over his own will, affections, thoughts, and deeds, in all things regarding himself, so long as he does not affections, thoughts, and deeds, in all things regarding himself, so long as he does not interfere with a like liberty in others. This is to "do unto others as we would that they should do unto us." To kill, to steal, to bear false witness, are direct interference with the liberty of others without the consent of their will. To commit adultery is to infringe the free will of at least one party to a legal contract. Therefore these are rightly included in our criminal code. There are other forms of adultery, viz., impurity between unmarried partners, or that "professional prostitution" which is the matter in question. This is as much that "professional prostitution" which is the matter in question. This is as much a breach of one part of the moral law which says "thou shalt not commit adultery," as is the worship of more gods than the one (whether it be three or a dozen gods that are worshipped) a transgression of the first commandment. It is as wholly immoral as covetousness itself. But if consent be covetousness itself. But if consent be asked and obtained, and an equivalent mutually acceptable le given and accepted, no principle of mutual freedom is infringed, any more than it I covet my neighbor's house and he covets my gold, and the covetousness of each prompts to an exchange. Such transfer, though based on immoral covetousness, civil law will ratify. While it does so, it dare not, in common honesty, do aught but wink at the other. In the one case it is true the consequences may be, and often are, hereditarily fearfully disastrous, but cannot become so except with the free consent, asked and obtained, of some other individual of opposite sex, whose liberty of choice also law carefully guards by its enactments

of opposite sex, whose liberty of choice also law carefully guards by its enactments against rape and seduction. The cure for such evils as willing prostitution can only be found in fortifying by moral means, which are always religious, the will within man to know and recognize temptation so as to be able to resist it.

For the reasons stated, and many others winch might be adduced, legislation which either fotters or provides for prostitution, or, on the other hand, treats it as a which might be adduced, legislation which either folters or provides for prostitution, or, on the other hand, treats it as a criminal offence, is alike erroneous in principle and practice. Both methods must inevitably fail to attiin their aim. The one method can never succeed in rendering this social sin safe, nor avoid, nor even migitate, the safe, nor avoid, nor even migitate, the natural penalties which must result from it, any more than the other can accomplish aught else but to drive those who will commit the sin in spite of law, into still more hideous crimes in order to conceal it.

If an ostensible christianity has lost faith in the undying life-giving influence of love and mercy, and the restraining, enlightening, power of wisdom and knowledge, to ing, power of wisdom and knowledge, to long the penalties to accomplish moral reform, then the undying life giving influence of love in aught but legal or even brutal penalties to accomplish moral reform, then the strict the church. But more Master has left "the church." But more than ever is life and light from the "551 than ever is life and light from the "651 the question is a grave one. Public opinion will unmistakably express itself in tones of the evil, but public opinion will unmistakably express itself in tones of the evil, but public opinion will never in any large measure bind itself to the measures proposed for expurgating the evil. The question is a grave one. Public opinion will unmistakably express itself in tones of the evil, but public opinion will never in any large measure bind itself to the measures proposed for expurgating the evil. The evil, but public opinion will never in any large measure bind itself to the measures proposed for expurgating the evil. The evil, but public opinion will never in any large measure bind itself to the measures proposed for expurgating the evil. The question is a moral question is a moral quest

where equity and consideration for others, are far from unknown. There at least consideration for others, are far from unknown. There at least chivalry has not wholly died out; and not chivary has not wholly died out; and not every man is guilty of the mean and das-tardly lie, "the woman whom thou gavest to be with me, tempted me, and I did eat." There are manly men, not perhaps altogether sinless, who cannot yet listen unmoved to the Lord Jehovah's rebuke, "He that is without sin among your let

still directed towards legal measures of rethat all must be held as innocent until

they have it not by heart.

The ventilation this question has had will do no hurt. We must have air and light or we stifle. If the views I advance are capable of refutation, then let those who oppose refute them. I have but little leisure and my avocation and natural talent alike prevent any platform discussion, but if any member of the "Social immorality conference" will show wherein the principle

MAJOR RIDOUT AND KINGSION MILITARY SCHOOL. To The World; I notice an attempt on the part of a section of the press to champion the cause of Major Ridout, and to speak disparagingly of General Luard and Colonel Hewitt, for no other reason, appar-ently, except the very doubtful one that the former is a Canadian born officer, while his military superiors happen unfortunately to be strangers and British. Some papers, like the Evening Telegram (whose editor possesses a knack of disposing summarily of every subject which comes under his ken as though he were a born oracle), advected this connection, a knownething vocate to this connection a know-nothing policy and demand the withholding of the public funds for the salaries of British officers "whose only use seems to be to insult our people and ill treat our officers," all of which is sorry fustian, provocative of a smile when one considers the source, but to a certain extent mischievous, never theless. As an old officer, and one who had the honor of serving with a not undistinguished Briton in Major Ridout's regiment—one Garnet Joseph Wolseley, then Ridout never acquired the notions of military discipline he has been developing at Kingston while he served in her majesty's 90th light infantry, now called the Royal Scots. That regiment had in my time a hand book called the regimental standing hand book called the regimental standing orders, in which what is called the chain of responsibility from the lowest to the highest rank was very clearly defined. Perhaps Major Ridout has a copy of it as revised by the late general, then Colonel Slade, who not only saw that a link of that chain was missing, but tested them all—link by link—to see that not one of them was weak. Had Major Ridout acted towards Colonel Slade or any of his successors in command of that distinguished regiment, as he acted towards his commandant at Kingston military college, 1 can safely at Kingston military college, I can safely aver that his services would have been dispensed with in such a manner that he would not have had an opportunity of trying to make political or personal capital out of his disgrace. The oi polloi in England, I should say, take small stock in the grievances of officers or soldiers who forget that their first duty is obedience, and who are punished if they seek to usurp the are punished if they seek to usurp the functions of their superiors or undermine their authority. I predict, sir, that when Major Ridout rejoins his regiment, as ordered, he will say little about his escapades at Kingston. He knows perfectly well that what he did there he would not have dared to attempt in any regiment, college, or head quarter staff in England or in any of her colonies outside of Canada where it seems he counts upon making a little political, personal, or perhaps—heaven gave the mark! military capital. If the latter, I say in sober seriousness, God help the promising young officers of our, as yet undeveloped Canadian army, if their notions of military discipline are to be acquired from him.

EX-ROYAL WELSH.

THE SOCIAL EVIL.

seething hell of abomination upon abomin-

his own province: and, at the same time dare to call Hon. O. Mowat a traitor for being true to his trust? That uprightness and independence of character co in the premier of Ontario is totally absent from the leader of the opposition. He has not the manliness to stand up for what he himself believes to be a fair and just award, but humbly swallows his convictions and stultifies his principles at the



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the parliament of Ontario, has sworn to

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onservatives of South Brant the other day, Ir. Meredith said he considered the boundary award was a fair and just one, but the other provinces had a right to protest And this is the paltry excuse he makes for the unpatriotic position he has taken on the floor of parliament respecting it. Mr. Meredith, as the leader of the opposition in protect the interest of not only his cen-stituents but of the whole province. But

he has proved himself unfaithful to his trust. And recreant to his vow, he has turned his attention from this province and its interest to that of other provinces.

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