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ST. JOHN'S, MARCH 3, 1888.

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LESSONS OF THE TRAGEDY.

Practical Advice to Parents and Preachers AS WELL AS TO THE YOUTH OF THE PROVINCES—HOW TWO LIVES MIGHT HAVE BEEN SAVED AND UNUTTERABLE SORROW PREVENTED.

TWO YOUNG lives have been lost to the world, two respectable families have been forced to endure misery unutterable, the good name of two flourishing settlements has been seriously compromised, and, indeed, the whole province has suffered on account of the awful crime committed on the Southwest river on the 28th of June last.

What causes have produced these most unpappy results? Evidently, the causes lie deeper than the unfortunate girl who was murdered or the unhappy young man whom a jury of his own countrymen has pronounced guilty of the murder.

They were both young things—mere creatures of the circumstances by which they were environed. Had the habits and manners, the moral tone, of the communities in which they lived been right, the one would not have fallen, the other could not possibly have committed, or even been suspected of committing, the deed for which he will have to suffer death on the gallows, or, at the best, a life-long imprisonment in the penitentiary.

One of the very bad habits of society in the country, is that familiarly known as "courting" at night. It is a common thing for a young man to go to a farm house in the evening, and for the family to retire, leaving him and a young woman to sit up alone, hugging and kissing, and talking nonsense or worse, until daylight—unduly exciting their nerves, losing their sleep, indulging in improper thoughts—rendering very difficult the preservation of the purity and innocence of youth.

We find little fault with John Tuplin for leaving his daughter in Millman's company on the night of the 5th of January. He acted in full accord with the custom of the country—and Millman was supposed to be an eminently respectable young man. But, if when the hour for retiring arrived, he had signified that he desired to go to bed, and that Millman could have the spare bedroom or go home, the Tuplin-Millman tragedy would not, in all probability, have occurred.

One of the lessons of the Tuplin-Millman tragedy is to abandon the pernicious and dangerous habit of

"SITTING UP AT NIGHT COURTING."

It may be urged that young men and women must have opportunity to come together and make love. So they must. But these opportunities may be afforded by means which are perfectly innocent and perfectly safe. We sincerely hope that parents throughout the province will take warning from the terrible fate of Mary Tuplin and William Millman, and will, in future, forbid the one, and be careful to provide the other. Then, parental authority should be more carefully and vigorously exerted. It is becoming too much the habit of boys and girls, young men and young women, to come and go as they please.

Our system of public schools is admirable in many respects, and its results are, on the whole, good. But its tendency to relax and weaken on the obligations of the parents' duty to their children and the children's duty to their parents ought to be more carefully guarded against than it is. The children go to school and in a few years they know (or think they know) more than their fathers and mothers. The parents on their part admire and respect the brightness and readiness of their children's intellect. The consequence is that the children cease, or to some extent cease, to venerate their parents or be guided by their advice, and the parents cease to exercise authority over those whom they deem to be wiser and cleverer than themselves. One very notable result is seen in the Millman tragedy. We have no disposition to add a single pang to the misery of Mr. and Mrs. Millman—indeed they deserve

no greater punishment than thousands of parents throughout the province. But if they had only required that their son should have been at home at ten o'clock every night, or (when not at home) enforced their right to know where and how he passed his time, their heads would not now be bowed with trouble. We hope that

THE LESSON OF THE TRAGEDY

in this respect, will be taken at heart by every parent, and that no consideration or circumstance keep parents from performing the duty of ruling their own households, and exercising to the full, the authority over the children whom God has committed to their care which is involved in the sacred trust. To young women and young men everywhere this tragedy is fraught with warning. It has been well said that "to put oneself in the grasp of evil influences, is to lose oneself." How Mary Tuplin and William Millman have lost themselves we know. But we do not, perhaps, appreciate as clearly as we should, the fact that every evil act, however enticing and pleasant it may be, is sure to be followed by evil consequences. Listening to frivolous talk, telling, "smutty" stories, indulging prurient thoughts, doing silly acts, committing evil deeds, and losing oneself altogether, follow one after the other in natural sequence. How wise and prudent the injunction, "avoid the appearance of evil," how true the remark: "If a man would see good days, let him restrain his steps from evil and his lips that they speak no guile." There has been a great deal too much light, frivolous, prurient scandalous thought and talk on the part of the youth of this province. It is to be hoped that the dreadful result seen in the Tuplin-Millman tragedy will have the good effect of stemming the tide of prurency, and preventing other falls and other crimes. One word more—word to teachers and clergymen. Our youths are, in these days, apt to commit sins of impurity in utter ignorance of the danger they run.

A FALSE MODESTY

seals the lips of those by whom they ought to be taught, and they indulge in impure thoughts and improper desires until filthiness of mind and conduct becomes a habit. They learn by experience, only when it is too late to break the habit or rid themselves of the sad consequences. It seems to us that if teachers would judiciously, from time to time, as occasion might require, advise and warn their pupils, either individually or collectively, to beware of such sins, they would nip an evil in the bud, and perform for society a service of the highest kind. Clergymen, too, should, we think, be more definite in their teaching and preaching about the sin and danger of impurity in thought and deed. The sin of impurity brought down upon Sodom and Gomorrah a terrible punishment; and it will be well for Prince Edward Island if the lesson taught by the murder of Mary Tuplin and the fate of William Millman is heeded. If it be not heeded, a worse thing may befall us.

SERMONS BY BURDETTE.

TOO FUNNY FOR REVERENCE.

The funniest thing in Salt Lake City are the pictures on the ceiling of the Assembly hall. Any man who can look without laughing at the picture of Joseph, in a spike tail coat—hand carved, with a broad rolling collar—and a pair of copper riveted pantaloons—same size all the way down—kneeling to receive the priesthood of Melchisedek at the hands of Peter and James and John, could feel devout at a walk round. The artist has happily placed John, who was the most serious minded of the three, in the rear of Joseph. This is well. Peter never could have gazed upon that fearful and wonderful coat and those incomprehensible trousers without roaring. Oh, the whole thing—Mormonism—from first to last, is too ridiculous to talk about. You can't discuss such a thing seriously. Its polygamous side is beastly, hoggish and damnable, and should be crushed out with all the fury and wrath that outraged law and decency can feel, but in every other aspect it is so assinine in its monumental imbecility that an attempt to discuss it soberly is enough to make a snake laugh. The courts do wrong, perhaps, to send the erring Mormons to the penitentiary. What's the matter with the school for the Feeble Minded?

SOME MAN HAS TO BE LAST.

"Why, sir," said the Kansas man, enthusiastically, "there are half a dozen fortunes in every corner lot in this town. Take that one there, you're looking at now—80 feet front. Man bought that lot three years ago for \$200. Five months ago I paid him \$2,000 for it; in ten days I sold it to a Wichita man for \$5,000; inside a week he shoved it on a Kansas City man for \$8,000, and before the moon was old, that fellow sold it to a real estate man from Boston for \$15,000 spot cash." "And what did the Boston man get?" "Oh, he got the lot. Say, here's a piece of the earth I want you to look at, and if there isn't a gold mine in every foot of it you may bury me in it."

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