

PARENTAL RESPONSIBILITY.

We often hear the remark made by public speakers and sometimes see it in print, that "parents are responsible for the acts of their children." The saying is uttered, no doubt, in a spirit of praiseworthy desire for a proper discharge of parental duty. But unless qualified by explanation it is open to very grave objection. It is not altogether true. The responsibilities of parents in regard to their children are great. It is their duty to give them proper instruction and set them a worthy example. If they fail to do this, a portion of the responsibility for children's evil works will rest upon the negligent parents. But all persons will be held responsible for their own acts after they arrive at the years of accountability. That period is when they come to an understanding of good and evil, of right and wrong. The blame that will be attached to negligent parents in reference to the Gospel is thus set forth in the word of the Lord:

"And again, inasmuch as there are parents having children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized:

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands,

"And they shall also teach their children to pray and to walk uprightly before the Lord."—Doc. & Cov., p. 251.

This being given by commandment to the Church, all Latter-day Saints who neglect or disobey the divine injunction are under condemnation. They are liable to direct punishment from heaven, and are certain to suffer the indirect consequences that ensue from the evil acts of their own offspring. The sins of the children are reflected upon their parents. The shame of each member of a family is measurably shared by all. Parents are required to teach their children what is right, to correct them when wrong, and to practice what they inculcate. They are in duty bound to educate and train them, so that they may be able to discern good from evil and have an opportunity to become estimable citizens and worthy subjects of Divine favor.

But when parents have been diligent in these duties and their children will not follow their precepts nor emulate their good example, the responsibility spoken of does not attach. Each child is an entity, a being with a will and entitled to free agency as well as the parent, according to its age and development. If the parents are responsible for the evils of the children, then they are entitled to the credit of the good they do. This would deprive children of any Divine reward for righteousness or punishment for wickedness, and, carried out to its logical conclusion, would make the first parents responsible for all the acts of the race, and do away with the doctrine of retribution. For if Adam and Eve are responsible for the doings of the human family, then the Creator is responsible for all, because they were the offspring of Deity.

It is cruel to charge upon a good father and devoted mother the willful wanderings from virtue and truth of a disobedient son or daughter. It is painfully unjust. When the wrong acts performed are in direct conflict with loving counsel and in spite of parental correction and proper example, how can the sorrowing parents be held responsible? It is grief enough for them that the erring one has gone astray, without being crushed with burdens which they are not entitled to bear.

"Train up a child in the way he should go, and when he is old he will not depart therefrom." is true as a general rule. But there are many exceptions to it. They are to be met with every day, and in a great many families. Often a son and daughter will be rebellious while all the rest are tractable, and one vicious while the others are virtuous. Common sense as well as revelation will say, that the willfully disobedient should be punished, and that the degree of punishment should be in proportion to the offense and capabilities of the culprit to comprehend the evil of his ways. And the responsibility of the parents only extends to precept, influence and example, all exerted in wisdom and justice tempered with mercy.

Chastisement is sometimes necessary to bring the wayward child to obedience. In its discreet use the parent must be left to individual judgment. It is presumption for one father or mother to determine how another shall act with a disobedient boy or girl. Each disposition must be a separate study, and what would be proper and commendable in one instance might be the reverse in another. Corporal punishment ought to be rarely resorted to. It is sometimes absolutely necessary. Then it should not be inflicted in anger nor in a spirit of vengeance, but as the stern penalty of violated parental rule. And the chastised child should be given to understand that it is not a gratification but rather a source of sorrow to the parent.

If the responsibility of parents is to be maintained, the education of chil-

dren must be under the direction of the parents rather than of the State. This brings into question the whole system of schooling adopted in this country. If the State is to educate the children, then that part of the parental responsibility ceases, so far as school learning is concerned, and school attendance should be made compulsory. If every parent has the right to decide what kind of education, what kind of teacher, and what kind of studies, religious or secular, his children shall be trained by, then the State is out of place as a provider and director of scholastic education. It is a question that is by no means decided, as the near future will determine, for the effects of godless schools and non-religious training will be felt in the land in a way that will one day cause a rebound from the present popular system.

One of the most prolific causes of juvenile depravity is bad companionship. This is promoted by the excessive liberty accorded young people in this country. In this city many of them are permitted to be absent from home at late hours, and after dark they roam the streets, where evil examples are seen and vile language is heard, and habits formed that will affect their whole future. It is very difficult for some persons to correct this evil, because of the laxity of other parents. If the people would generally reform in this regard, there might be some hope for the children who are now going to the bad. But repeated exhortations seem to have no effect upon some. And the Teachers, whose duty it is to watch over the Church always, and see that there is no iniquity therein, and that parents attend to all family duties, do not pay much attention to the essential duty of parents to restrain their children from evil and see that they keep proper hours.

The proposition to establish the curfew in this city, we believe is under the circumstances an excellent one. It will be a great aid to parents in keeping children under their care at night. We hope it will be adopted and then rigidly carried out. If it is not duly enforced it will be worse than useless. To make it efficient, help will be needed in every ward in the city. The regular police cannot possibly execute it alone. General co-operation will be essential, and if this is gained our streets can be cleared of the boys and girls who make themselves a nuisance in some places and ought not to be abroad at night at all.

Family government is at the basis of all government. Because God is the Father of the human race and is wisdom, love and goodness personified, all people owe Him implicit obedience. The true patriarchal order is the heavenly order. "Honor thy father and thy mother" is a commandment that springs from an eternal law. It is essential to the welfare of society in this world and will be in the world to come. Many parents who have proven themselves unworthy of families in earthly life, because of their failure to govern them by good precept and example, will find themselves stripped of eternal parental powers, wherein are glory and dominion, in the endless future. And the disobedient and rebellious children will also be counted unworthy of being made "rulers over many things." For he who would reign must serve, and he only who is humble shall be exalted.

Let every parent assume his proper responsibilities, and let the children stand in their place and be held responsible for their own acts, for which they are accountable when at the age of understanding, both to their parents and to their God.

PERSECUTION AS AN EDUCATIONAL FACTOR.

It may safely be set down by the Latter-day Saints as a fact that if their present and prospective afflictions were not necessary for their development and the progress of the work they are engaged in, they would not have to endure them. Their severity will be commensurate with the extent to which they have failed to fulfill the obligations which have been upon them Divinely enjoined, and the degree to which they have failed to grasp the nature of the Kingdom of the Father. Obedience, purification, and advancement in understanding are evidently the objective points sought to be established, through the medium of persecution and other methods, by the heavens. Those are, however, the antipodes of the aims of those who are the instruments of the inflictions; hence their condemnation. The ultimatum of all these things is, so far as Divine Providence is concerned, beneficent so far as they relate to the victims.

It should not be a subject for wonder that those who are unable to look at the situation through the eye of faith should falter and fall. It takes a greater power than the natural foresight of man to see a glorious outcome beyond the present gloom. It can only be discerned spiritually, through faith. Naturally speaking the people are encompassed about on every side by insurmountable barriers. A noble struggle is being made, and this is proper, for the Saints cannot be justified in submitting tamely—without an effort in favor of right—to wrongs whose parallel can only be found in the history of the dark ages, when people were trodden under the feet of tyrants for opinion and conscience' sake. In most instances,

however, during the present crusade, efforts to stem the flood of oppression have been like straws thrown into the stream of popular fury and have been carried down with the current. How then can a faithless man, who, for some reason, is unable to anticipate ultimate Divine interposition, weather the present and impending storm?

The purification of the people being an object for the attainment of which trials are permitted, a consummation which will cause a separation of the faithful from those who stand firm in their integrity for the truth may be reasonably anticipated. It is not unsafe to look for it to come in the nature of a crisis in which each will be required to stand on sharply defined ground upon which a clear cut line will be drawn.

If this hypothesis be correct, the Divine object in graduating the afflictions of the Saints is made markedly apparent. Crises which fall upon the people without previous preparation are natural creators of panics. In case of a sudden and unexpected culmination of the present controversy, many good and well-meaning people would be liable to be thrown off their balance and in the consequent flurry they might elect to stand upon disastrous ground. When people go forward step by step, faith and comprehension increasing with other experience, they are educated in a stern but effective school, which enables them to maintain a continuous stand for God, liberty and truth. Those who falter and fall before the advanced stage of the process is reached, may not be expected to take a proper position further along in the controversy; for as the lowering clouds thicken the inducements to do otherwise proportionately increase.

It may be imagined that the separating process is in progress now, but this is true in a merely limited sense, its operations being necessarily internal, the various elements still remaining, to a large extent, within the body. It is therefore reasonable to hold that the present phase of things constitutes very largely a mere preparation for division.

What is required of the Saints is to place themselves, as near as possible, in every thought and act, in harmony with the truth, which is the Word of God, that they may have the Spirit of Truth, who is capable of conducting them into the presence of the Father. It is also always necessary to consider present or earthly consequences as infinitesimal when compared with those which are eternal.

In relation to the cause and object of trials and afflictions, a quotation from a revelation given through Joseph the Seer at Kirtland, December 16th, 1833, has a present profitable application. It begins on page 349 of the Book of Doctrine and Covenants:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance,

"I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

Yet I will own them, and they shall be mine in the day when I shall come to make up my jewels.

Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son;

For all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them: I will not utterly cast them off; and in the day of wrath I will remember mercy.

I have sworn and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.

WHAT THEY PURPOSE DOING.

The anti-"Mormon" efforts to destroy every vestige of local popular rule and, by that means, capture the Territory, promises to be determined and vigorous during the approaching session of Congress. The campaign, if such it may be designated, promises, on the part of the crusaders, to be unsurpassed in audacity, cruelty and unscrupulousness. In the onslaught the secret society known as "The Loyal League of Utah," will take a prominent, though more or less shaded, part. It will be a portion of their policy to mix a hypocritical pretention of benevolence with demands for the most crushing anti-"Mormon" measures, in the hope of thus deceiving the uninformed in regard to the situation.

They propose to admit that the "Mormons" are sincere and honest in their religious convictions—that they believe Joseph Smith to be a prophet commissioned of God, and that their institutions have been established by Divine revelation and commandment. This being the case they intend to maintain that mere enforcement of the law will not cure what they denounce as evil, and will advocate "effective measures for the education and enlightenment of the 'Mormon' people." While the admission will be made that the "Mormons," as a body are citi-

zens, the old fustian clap-trap about their being "hostile to the government" will be reiterated.

The political solidity of the "Mormons" will be held up as the most dangerous aspect of the question, and their unanimity will be ascribed—in the face of the fact that a secret ballot manipulated by the appointees of the government, exists—to the dictum of the Priesthood in relation to how the people vote.

The Edmunds law of 1882 will be explained to be totally inadequate for the accomplishment of the end in view. The crusaders will demand that the Utah Commission be abolished and that their powers be conferred upon the Secretary of the Territory, Clerk of the Supreme Court and the United States District Attorney, whose salaries should, in their view, be commensurately increased.

The majority of the provisions of the new Edmunds bill will receive the endorsement of the crusaders, while some of its clauses will meet with their objection. One of its objectionable features will be that by which the legal wife is compelled to testify against the husband in cases of polygamy and unlawful cohabitation. This provision will be characterized as unwise and cruel, and destructive of the monogamous household—the legal part of the family of a polygamist. They will use the argument that has been advanced by the News upon that point. It is not to be presumed, however, that the plotters will express any denunciation of the local courts upon that question, although they have in their anti-"Mormon" practice adopted the compulsory process in relation to legal wives in advance of any legislation on the subject. They have thus been "unwise and cruel." The crusaders will endorse the clause of the Edmunds act which prohibits the marking of ballots, and thus endorse a falsehood for effect, no such thing as ballot-marking being in existence in Utah.

These political lambs will profess to be opposed to all cruel legislation; that "only suggests vengeance, and does not breathe of charity or true reform," and will, in conformity with this Christian spirit, urge the enactment of a religious test oath, disfranchising the whole "Mormon" people on account of their belief. An increase of the penalty for unlawful cohabitation to five years. The punishment of women for that offense. The annihilation of the freedom of the press and of free speech, by making it a penal offense to advocate the doctrines of "Mormonism" privately or publicly, with tongue or pen. More officials and higher salaries to grind the people. A large appropriation for secret service (a spotter fund) to scoop in the Saints and a commodious penitentiary in which to herd them.

By this means the crusaders will hold that "Republican ideas"—save the mark—can be established instead of what they call "mock-religious mummeries."

The purposes of the plotters disclose more concentrated diabolism and unmitigated, though transparent, hypocrisy than is usually witnessed in the schemes of the most unscrupulous and mendacious of human combinations. Under the sacred guise of benevolence they seek to heap mountains of cruelty and oppression upon an unoffending people whom they acknowledge to be God-fearing and conscientious. While urging that they be bounded, crushed and trampled upon they claim the credit of performing an act of exquisite philanthropy. The audacious effrontery of such professions is only equalled by the undiluted villainy of the destructive plot.

NOTICE.

Any printed or written document circulated, or that may be circulated among the Saints of God as a report of any sermon, or part of a sermon, sermons or parts of sermons, or of any private or public remarks said to have been made by me, are unauthorized unless personally revised by me, or written over my signature. And the making and circulation of any such unauthorized report is without my sanction, and without my consent.

MOSES THATCHER.

TERRITORIAL ITEMS.

CULLED FROM LATEST EXCHANGES.

MONTANA.

—The Granite Mountain Mining Company reports shipments of silver bullion from January 1st to October 31st, amounting to \$1,100,800, and besides the above ore shipments from July 1st to October 31st amounting to \$78,000, making a total of \$1,178,800, to which may be added \$51,000 shipped since Oct. 31st.

—When the earthquake disturbances occurred in Fire Hole basin, a short time since, the blue-coat defenders of the Park immediately rushed up to headquarters and asked to be discharged. X. Beldier, who happened to be present at the time, advised the boys to wait a short time, remarking: "The geysers will begin to play in a few minutes, and then they will discharge both themselves and you at the same time, and thus save a great deal of anxiety and red-tape."—*Yellowstone Journal*.

IDAHO.

—The jury in the case of Frank Armstrong, charged with the murder of Paul Klubert, near Arco, about two months ago, found the prisoner guilty of murder in the first degree.

—The Oxford Enterprise takes issue with a part of Governor Stevenson's report, saying that as far as it refers to that county, it is not, from the best information we can glean, very correct as to the yield of products for the past year. Wheat, he gives the product at 50,000 bushels, which is not quite two-thirds of the quantity raised in Malad Valley alone. We venture to say that 100,000 bushels have been threshed this fall, in the county.

WYOMING.

—Sweetwater Gazette: Antelope are plentiful in the hills. A band of 150 passed through the environs of Green River, and were distinctly seen as they grazed on the town through the brilliant light of the moon last evening.

—Fire broke out in the Fisher hotel, Cheyenne, early Friday morning and had gained considerable headway before it was discovered. Prompt work on the part of the fire department, however, soon placed the flames under control, and the damage was confined principally to the contents of the building.

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