DESERET EVENING NEWS.

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THE BUSINESS MEN'S DUTY.

The time is near at hand when the Salt Lake chamber of commerce will elect its directors for the current year. We think that nothing of more immediate importance confronts the business men of the city than this very election. With admission to Statehood, with a strengthened confidence in our resources and our destiny, with an almost miraculous awakening in the mining business, and with a generally sound and sanguine feeling of improvement in all lines of industry and trade, the clear duty of the business men of Salt Lake City is to place their representatives commercially truly in harmonious touch with the new and daltering conditions, and to make it—what it ought to be—the safe and gallant leader in every department of honorable commercial advancement. We have no need for either the wild boomer or the grasping Shylock, though, on the one hand, dash and energy will be more in demand than ever before, and, on the other hand, careful and close conservatism will be required to pilot the craft through the swirls and rapids and rocks and narrows that will inevitably beset the course. We should like to be able to report that two or three hundred new members have joined the chamber, and that the old and new had joined patriotically in choosing a representative board of directors, every member of which is clean and strong in record and standing, and all of whom earn merit and enjoy the confidence of the community. If we cannot have such a board, better not have any. But just such a board is easily possible, for there is abundance of material from which to select. Merchants, manufacturers, miners, stockgrowers, agriculturists, bankers—all these and every other line of business ought to be fully represented not only in the membership of the chamber, but also in the direction of its policy. The present need is for a more universal and active membership.

THE PROPOSED LIBEL LAW.

We understand that the proposed libel law introduced into the Legislature by Senator Miller does not find much favor with the committee to which it was referred, and that it may be reported adversely. One objection to it is said to be that it is "too brief;" but if this brevity serves to make it as pointed as to be easily understood, we apprehend that everybody except attorneys who love issues filled with obscurity will like it all the better for the alleged objection. Another objection is said to be that it is favorable to newspapers. If so, it lately in giving them an opportunity to do the square thing when they have erred in any case, either by mistake or wilfully; and then they are responsible for actual damage inflicted. Perhaps there are critics of the bill who regard newspapers as only an evil; but we notice that there are occasions when most persons are exceedingly anxious to obtain from the papers favors of substantial value. A good libel law is more of a necessity for the public than for newspapers, as it protects the former from the unscrupulous class of the latter, who too often escape their just responsibility. The law proposed by Senator Miller seems to us a fair and concise measure which should be on the State's statute book, but it is not, we are of opinion that the general public is so thoroughlised as to give all reputable newspapers the full advantage of its liberality in the way of allowing the correction of any error committed. The bill introduced is as follows:

An act relating to and defining the law of libel in certain cases therein specified.

Be it enacted by the Legislature of the State of Utah: Before any suit shall be brought for the publication of libel against newspaper in this State, the aggrieved party shall, at least three days before filing or serving the complaint in such suit, serve notice on the publisher or publishers of said newspaper, at their principal office of publication, specifying the statements in the said article which he or they claim to be false and defamatory. If it shall appear on the trial of said action that the said article was published in good faith, that its injury was due to the mistake or misapprehension of the facts, and that a full and fair retraction of any statement therein alleged to be erroneous was published in the next regular issue of such newspaper, or in case of daily papers which issue days after such mistake or misapprehension was brought to the knowledge of such publisher or publishers, in as conspicuous a place and type in such newspaper as was the article complained of, the plaintiff in such case shall recover only actual damages. Provided, however, that the provisions of this act shall not apply in the case of any libel against any candidate for a public office in the State, unless the retraction of the charge is made editorially in a conspicuous manner at least three days before the election; in case such retraction is not published in a daily paper, it must be published in a weekly paper, at least ten days before the election.

LAWSUITS BETWEEN CHURCH MEMBERS.

These inquiries come from a "Subscriber" at Colonia Juarez, Mexico:

First—Can a member of the Church of Jesus Christ of Latter-day Saints sue or sue in a court of law or equity, or can another member of the same Church for debts or any other civil case, without first preferring charges and passing through the Church court?

Second—If such suit is entered by one member of the Church against another, would it cause the duty of Bishops to withdraw the hand of fellowship from the member who entered the suit?

Third—Are the rules uniform in Mexico, the United States and Canada?

The reply to the first question is affirmative in a large number of cases. In cases involving title to lands, water, and others of like character, the Church courts would not consider them if requested to do so, as the Church discipline is such that it will not attempt the adjustment of any controversy where there might be a possibility of conflict with the laws of the land. The Church courts are virtually tribunals of friendly arbitration, and no more. In civil cases such as proceedings for debt, disputed accounts, etc., outside of the exception noted, members of the Church are expected to have recourse to the Church authorities or courts, so that the disputes may be settled in the amicable feeling which should exist between brethren, and without expense to either party, before proceeding to litigation which is always attended with ill feeling and an outlay of money. In applying this rule, corporations whose stockholders may be Church members are not included, and have nonstanding in the Church courts, which are for the benefit and discipline of members individually.

As to the second question, if a Church member disregarded the rule to settle difficulties within the Church as far as possible, it would be the duty of the Bishop to consider a complaint made against him for his violation of Church discipline. As to the withdrawal of fellowship, the Bishop's court must pass on individual cases according to their merits, in the judgment which those in authority exercise.

Third—The rule is uniform throughout the Church—the laws of the land must never be infringed upon.

SACRIFICE AND BLESSINGS.

When the Savior had called His Apostles and was instructing them, as stated in the record by Matthew, He admonished them thus:

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

Here was a lesson of the sacrifice they must be willing to make for the reward that He promised them as the Savior of mankind; their love for Him was to be greater than that of parent for child or child for parent, to make them worthy of the glorious boon of eternal lives that was to be given to His faithful followers; and the fact of that love was in the possibility that they should be called upon to lose their lives for His sake—the sacrifice required was a willingness to relinquish all that seemed desirable in this life for the sake of obtaining the promises of the kingdom of heaven in the life to come.

In receiving His doctrine, the Apostles comprehended that "sacrifice brings forth the blessings of heaven;" their willingness to make it was the only means of securing the exaltation they sought. It was the great idea taught by the atonement itself, that the price must be paid for the blessing received—that the work must be done to obtain the reward. Through the atonement was wrought out the salvation of the world, and by the great Sacrifice associated therewith the Lord set an example of perfect willingness to do all of that character that could be required of Him.

The history of the Twelve anciently proves that they accepted this principle in its fullness; and the record of the times demonstrates its application to the body of the Church also. In latter times the rule has been the same. The Latter-day Saints have been called upon to make many sacrifices on behalf of the Gospel they have received; and they are cognizant of the fact that whatever may be required at their hands in this regard must be done, even to the laying down of their lives, if they would receive the great reward.

This principle of sacrifice is one which is displayed throughout nature as completely as it is set forth in religion. It is a requirement associated with every law of the Gospel, something to be earned. In the law of tithing, for instance, there is a call for one-tenth of a person's interest or increase annually; and for the payment of one-tenth there is promised a reward of much greater value, when measured by a worldly standard—there is the reward for the amount of the sacrifice as well as for the willingness with which it is made. In nature we have an illustration of the same principle as one of never-ending progress. The farmer who would raise a crop must not only sacrifice time and labor in preparing the field, but also a portion of grain for planting, and in return for his labor and the property sacrificed he secures a much greater harvest than the quantity of seed grain. For the best results there must be the willingness displayed in the work of cultivation as well as the seed to germinate and bring forth the plant.

Hearing to the privations the Saints have undergone, and the blessings that have accrued to them in consequence of their adherence to the faith, it is sometimes said that they love not much any sacrifice when the whole fall is looked over. If the word sacrifice meant no more than a loss, this statement would be accurate; but since the meaning of the word is entirely different, that way of presenting the case is a mistake. If a person were to perform a labor, or to relinquish something of value, without being satisfactorily rewarded, that would not be making a sacrifice. Sacrifice is not long in its process the cause and effect, and the effect is gain. Literally it means to surrender anything for the sake of obtaining something deemed more desirable; to give up some valued object in order to secure a higher object. If the desired increase be not obtained then there is a relapse of real sacrifice, although the person may sustain loss. In the true religious sense of the word, then, the Latter-day Saints have made great sacrifices, and have the evidence thereof in the manifold blessings they enjoy.

True sacrifice in obedience to the laws of heaven brings forth the blessings thereof; for these must come to make the sacrifice perfect, since they are part of the condition or contract under which the original relinquishment or surrender of a desirable thing is made. As the Savior declares in effect, those who lost their property, their dear relatives, or their lives, for His Gospel's sake, for the immutable laws of that Gospel had their loss transformed into a gain, and the whole action became a sacrifice, while those who refused to give up what they had for the sake of that which was more desirable, thereby blocked their own progress, and when the inevitable rules of change were applied, lost that which they had thought to retain. The Saints who comprehend this principle do not hesitate, therefore, to observe every requirement of sacrifice when it is presented to them, striving to render obedience to the laws of God as the laws of the universe, and "making joyfully the despoiling of their goods" when it is demanded in the service of the Almighty, that they might obtain a "more excellent reward."

MORMONS IN ALABAMA.

The Florence, Alabama, Herald of Jan. 16 gives prominence to an article on the Latter-day Saints, upon the visit of Elders Albert C. Malhone and Bird Murphy, of Salt Lake City, now on a mission to the southern States. The Elders were interviewed by the Herald man, who says they informed him they had been doing missionary work in Alabama and Mississippi for several months; they were not trying specially to make converts, but were doing their best to make known the Gospel, that those who wished to might accept it; and that they told him in reply to questions on the subject, that polygamy is a thing of the past.

The Herald states that the missionaries intended to stay in Florence several weeks and visit the people. They had not been able up to the time of the interview to secure a place for holding meetings, but expected to do so, and did not anticipate very much opposition.

In its article the Herald gives a fair synopsis of the Church Articles of Faith, and remarks that the name Mormonism has been so long associated with polygamy that "the Elders are not generally received in communities with very great cordiality;" and makes the further comment that many people "are inclined to think that the practice was not given up by them voluntarily, but because the law forbids it, and many still regard Mormonism with suspicion." The Herald article, while evincing a charitable of being too friendly, is written in a kindly tone and is free from the bitterness which formerly characterized almost everything published in Southern newspapers generally about the Mormons.

FOR QUICKER TRANSPORTATION.

The project for reducing the time of mail and passenger transportation between New York and London is still being pushed, and it is not unlikely that a few years will see New York, Liverpool and Southampton with competitors in the terminal of fast Atlantic steamships. The highest rate of great passenger vessels in their present form seems almost to have been reached in the Lucania and Campania of the Cunard line, and the next saving of time must be looked for in another direction. It has been frequently pointed out that a way to effect this saving was by changing to another terminus in Great Britain, Milford Haven, Wales, being named as a place where the ocean voyage would be shorter than to either Liverpool or Southampton, with a better harbor and safer approach than the other places named. But long association and local interests of great shipowners both at Liverpool and Southampton have proved strong barriers to the change.

Recently Austin Corbin wrote an article in the North American Review, in which he pointed out that, taking the Lucania's quickest record of 21.80 knots per hour, the saving at this speed for Milford Haven would be about six hours over the Liverpool passenger route and five hours over the Southampton route as the European end, and further, that by a change from New York to Fort Pond Bay, Long Island, for an American terminus, there would be an additional saving in time of four hours. By this arrangement the rail connection between Milford Haven and London was longer than from the present terminal of the mail line, but the saving provided for that, and on this end the 114 miles by rail from Fort Pond Bay to New York took the place of 129 knots of dangerous sea voyage.

A further calculation was made on the distances by each four routes, which are given as follows:

Southampton mail route, 3,132 knots by steamer, 75 miles by rail, New York to London.

Liverpool mail route, 3,077 knots by steamer, 60 miles by rail.

Queenstown mail route, 2,968 knots by steamer, 60 miles by rail.

Fort Pond-Milford Haven route, 2,841 knots by steamer, 107 miles by rail.

This calculation effects a saving in time as follows:

Average time, Southampton route, steamer New York, 7d. 6h. 24m.
Fort Pond-Milford Haven route, 6d. 22h. 11m.
Saving in time, 1d. 8h. 13m.

Average time, Southampton route, steamer New York, 7d. 6h. 24m.
Fort Pond-Milford Haven route, 6d. 22h. 11m.
Saving in time, 1d. 8h. 13m.

It is upon this showing that the eight-day limit is being made that may yet result in a new route for Atlantic travel, to bring the actual ocean voyage into less than five days.

"MORMON CURIOSITIES."

Under the above heading the Freemont, Ohio, Journal of January 10th contains the following editorial notice:

Mr. I. H. Burgess, who always kindly remembers Richard Gilmore, brought it some interesting little books last week, a primer and a few reader published in the Mormon language. It was long ago decided by the Mormon leaders to teach their children the phonetic alphabet instead of the English, and books were published in the past, excellent as it was in teaching foreign three into our American people, fortunately failed. Enough, we were sorry to see that one of the many ignominies the Mormons have forced upon our country. These little books, unknown to Mr. Gilmore, are rare now, but Mr. Burgess managed to get them two.

He presented also some Mormon paper money of the value of twenty-five cents, acceptable at the General Tithing House of Salt Lake City. This is the great store of the Mormons, and the scrip bears a picture of the Temple.

If our contemporary can name a single "ignominy" that the Mormons have "forced upon our country," it can do something no one else has been able to accomplish, with all that has been said against Utah's people. The "interesting little books" that are referred to as of that class are in the English language—the Mormon language in English-speaking countries. They happen to be printed in the Deseret Alphabet, a system of phonetic characters, the movement for which was one of very many made by Americans and others at the time in the line of phonetic spelling, and which proved to be a more advanced station than most of the attempts in that direction. It was essentially American, and inculcated no foreign idea.

We do not believe any cultivated person would class as "ignominious" any system of phonetics, whether intended specially for shorthand writers or for general use, if it possessed merit in the line sought, as did the Deseret Alphabet, although experience proved that it was not desired for general adoption. And the Richard library can procure without difficulty works in the alphabet of greater value than those it has, if it desires to do so. As to the "Mormon paper money," the "curiosity" is merely a twenty-five cent order on the Tithing store, of the kind which the poor who are aided by the Church, and others who have consumption the scrip issues, may take to the storehouse and exchange for provisions, fuel, etc. It is not "money" at all, but merely a due bill or order for merchandise, such as is common in many parts of the country. The "curiosities" are worthy of a place in the Richard or any other library, but the Journal's idea thereof is a good thing to be quickly rid of if one desires accurate information.

OF THE PARTRIDGE FAMILY.

Bishop Edward Partridge was the first Bishop ordained in the Church of Jesus Christ of Latter-day Saints. He died in Nauvoo, his death doubtless hastened by the persecutions which he endured in Missouri. He left several children, three of whom—Edward Partridge, president of the Utah Stake of Zion, Mrs. Emily P. Young, of this city, and Mrs. Caroline P. Lyman, of Milford, county—are still living; and he has numerous descendants living in different parts of the State. In a late issue of the New York Tribune the following obituary notice appears, with a very good likeness of the late Bishop Partridge's brother, James Harvey Partridge, and as it may be of interest to the relatives and friends of the family, we republish it. The statement has been made that nearly all the early members of the Church of Jesus Christ of Latter-day Saints were either of New England birth or a New England parentage, and the Partridge family, as will be seen from the obituary, is an old New England family:

James Harvey Partridge, probably one of the oldest of New York's public school teachers, died suddenly on Sunday evening at his home at Cranford, N. J. He was in his usual health up to within a short time of his death.

Mr. Partridge was descended from the old Puritan stock of New England. He was the son of William and Justina (Hickox) Partridge, and was born on his father's farm, Pittsfield, Berkshire county, Mass., on June 8, 1818. Mr. Partridge, who was, on the maternal side, a near relative of Justice Brewer of the United States Supreme court, was graduated from Union college in 1838. In April of the following year he came to New York for the purpose of following a scholastic career. From 1839 to 1844 he served as assistant teacher in public school No. 3. Then he was appointed principal of the old ward school No. 33, in West Thirty-fifth street, near Ninth avenue. In 1856 he was made principal of the then ward school, now a grammar school, in West Twenty-eighth street, near Ninth avenue. He occupied this place until the summer of 1876, when, exercising his religious active routine work, he retired to his farm at Cranford. Subsequently he devoted himself mainly to literary work. He married, in August, 1846, Sarah K. Farnham, of Hufford, Vt., who died in 1862. During her life Mrs. Partridge was prominently identified with charitable work, and was officially connected with many charitable and philanthropic institutions in the city. James F. Partridge, the only child of the union, died in 1870.

Mr. Partridge gained considerable fame as an author of scientific and educational works, and was a frequent contributor to scientific publications. He was well known also as the possessor of a wide range of knowledge on educational subjects, and as a learned Biblical scholar. He was said to have one of the finest private reference libraries, and one of the best collections of stereopticon views in this part of the country. In politics Mr. Partridge was a staunch Republican. Indicaments were frequently extended to him to enter public life, but he always showed a disinclination to avail himself of opportunities in this direction.

The funeral services will be held to-morrow at his home in Cranford, at 2:30 p. m.

A DISPATCH from St. Joseph, Mo., January 24th, says "religious circles in St. Joseph are stirred up over the rejection of Rev. J. M. Terrell's application for membership in the ministerial association. He was rejected because he is a pastor of the Latter-day Saints' church. The ministers call Mr. Terrell a heretic." The gentleman referred to probably represents the so-called Reorganized church, and he may safely charge those ministers with ignorance as to the meaning of the term heretic.

SOME TIME ago Rev. De Witt Talmage was asked by philanthropists in this country to superintend the distribution of relief for suffering Armenians, but he declined the honor on learning that the Turkish government could not guarantee him protection. Miss Clara Barton, of the Red Cross association, it is now announced, has decided to start on a similar errand, notwithstanding the sultan has actually protested against her coming. A comparison does not reflect much glory on the revered gentleman.

THE CHICAGO highwaymen who tried to escape a charge of attempted robbery on Monday was as much surprised as any of his victims ever were when he made the plea that he "just got into a fight and some guy came and hit him a smack in the jaw," and the committing magistrate responded that he was the "guy." Justice Chott had come up while the highwaymen was perpetrating a robbery and had prevented the crime by knocking the robber down.

DR. KELLOGG-LAKE, of California, gives the following advice to the equal suffragists of that state:

There are three elements which the woman suffragists cannot conciliate and which as well give up trying. First, the liquor traffic; second, a certain class of politicians who wish to keep in office on the old lines; third, men who are so small by nature that they know of no way to appear large except by keeping the women smaller still, that they may at least seem large by comparison. Be sure that no large-natured man wishes to deprive women of natural human rights and privileges. With the above three classes there is no use trying to agree.

PINAR DEL RIO is listed as one of the finest health resorts of Cuba; but it seems to have been very unhealthy for the Spaniards in the assault by which the town fell into the hands of the Cubans.

THE NUMBER of militia regiments in various states "ready for service at a moment's notice" has increased materially since the war scare passed away.

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like it has ever been produced. No matter how wiry and unmanageable the hair may be, under the influence of this incomparable dressing it becomes soft, silky and pliable to the comb and brush.

Read Ayer's Almanac, which your druggist will gladly hand you, and note the wonderful cures of rheumatism, catarrh, scrofula, dyspepsia, eczema, debility, tumors, and sores, by the use of Ayer's Sarsaparilla, the only Sarsaparilla admitted at the World's Fair.

As the same indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, increasing its growth, health, youthful color, and beauty. It will please you.

Grand reduction of prices on pure home rendered lard at the Paloma Meat Market for a few days longer, only. Do not fail to take advantage of the cut. 205 South Main.

J. M. MARRIOTT, Prop.

The Walker, Salt Lake City, Geo. E. Johnston, Prop. European plan. Rooms with steam heat, 50c. to $1.50, $10 to $20 per month.

Cleanse your blood with Gallo Pills Blood Purifier, made from herbs.

MUNYON'S GREAT WORK

PHYSICIANS ASTOUNDED.

More People Cured by Munyon's Remedies During the Past Week Than by the Whole Medical Profession in Six Months.

A Separate Cure for Each Disease. At All Druggists, 25 Cents a Bottle.

S. Wesson, proprietor of Pacific Hotel, Marysville, Kansas, says: "Your own specimen is just positively unmanned Munyon's Dyspepsia Cure is still one cable from Indigestion and stomach troubles. I have took great pillsbury by dyspepsia and could not scarcely anything without suffering distress. I used all kinds of treatment without benefit until Munyon's Remedies were recommended. I am now Munyon's Dyspepsia Cure have completely cured me."

Munyon's Rheumatism Cure never fails to relieve in 1 to 3 hours, and cures in a few days. Price 25c.

Munyon's Dyspepsia Cure is guaranteed to cure all forms of indigestion and stomach troubles. Price 25c.

Munyon's Catarrh Remedies positively cure. Price 25c each.

Munyon's Kidney Cure speedily relieves in the cure, blood or urinary, and all forms of kidney disease. Price 25c.

Munyon's Female Remedies are a boon to all women. Price 25c.

Munyon's Asthma Cure, with Asthma Herbs, $1.00.

Munyon's Nerve Cure stops nervousness and fades up the system. Price 25c.

Munyon's Headache Cure stops headaches in three minutes. Price 25c.

Munyon's Pile Ointment positively cures all forms of piles. Price 25c.

Munyon's Blood Cure eradicates all impurities of the blood. Price 25c.

Munyon's Vitalizer restores lost power in a week. Price $1.00.

A separate cure for each disease at all druggists, nearly all for a dollar. Personal letters to Professor Munyon, 1505 Arch street, Philadelphia, Pa., answered with free medical advice for any disease.

Miller & Miller Screened Coal.

Utah Day at the Louisville Exposition.

February 14th has been selected as Utah day at the Ice Palace, it being the special jubilee day of the order of the Mystic Shrine. February 11 to 16 are Elk days, so that a continuous feast of pleasure is assured. The Rio Grande Western Railway has just announced a round trip rate of $13.35 train leaving Salt Lake City at 1 p. m., February 13th, on which train a large delegation of Utah Masons, Elks and others will visit the Ice Kingdom and enjoy the hospitality of the Gem City. Utah should not fail to send a strong delegation to Louisville in this excursion to strengthen and extend the mining interest of our important camps, etc.

Z. C. M. I.

Annual Muslin Underwear Sale

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GREATEST BARGAINS

Ever Offered in this City.

DON'T you know that Flannels and Cloths made of all Wool are the Healthiest and Warmest and Best goods to wear, and that the Provo Mills are the only mills making all Wool goods. Nearly all the Flannels sold except Provo Flannels have a big percentage of cotton in them.

Suits Made to Order and Men's, Boys,' and Children's Ready-made Suits, made from Provo Mills all Wool Cloths. for sale by

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36 MAIN STREET, - Salt Lake City.