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"MORMON TENDENCIES."

The *Tribune*, *Chicago*, *Line* of August 15th, contains an account of the alleged Russian designs of a resident in the southern part of Washington territory in that State. It is said that he has a large family, one part of which he has a house where his wife lives, and another part a place where he keeps a paramour who has several illegitimate children. The people are very much alarmed over this state of affairs, and want the grand jury to take up the case.

The *Free Press* of New York, "A. Henry County Missouri," and in speaking of his social relations says he has "Mormon tendencies." The article is very much mischievous. That word of life is not a "Mormonism" tendency, but the bold frontier of Napoleon, which "Mormon tendencies" is. It is rather one of the ways of the world, and there is no craft and concealment in it that is immoral.

When "Mormonism" permitted the practice of polygamy, men who entered into it married the women with whom they cohabited, believing it was right and considering each wife to be all that the man implies. Many of the men who were joined in their unions against that system lived after the fashion of the Old Testament, and were, except that they kept their illicit relations so much as possible in the dark.

It is impossible to make such people understand the motives that prompted the "Mormons" in their plural family relations. They naturally judged the "Mormons" by themselves. They could not comprehend the higher sentiment and purposes that governed sincere men in that matter, and therefore supposed they were not only by position and nature, but themselves, on the low plane of animal instinct.

But no man who is law-abiding can be properly called a "Mormon" or be truly said to have "Mormon" tendencies. For, self-control, personal chastity, temperance in all things, and strict regard for purity of thought and action are essential to the "Mormon" ideal. It is a fact, demonstrated in numerous instances, that unchastity is the most potent cause of apostasy from the "Mormon" Church. The spirit of that Church and the spirit of that age are at enmity. They cannot long abide together. One or the other must be overcome and thrust out.

We do not wish to be understood as intimating that all persons who have needed from the "Mormon" faith have transgressed the laws of purity. Some have become unwelcome of duty, others have allowed themselves to be seduced by worldly affairs, many have become estranged with their families on personal matters, and from a variety of causes people have grown dissatisfied. But we do say that when a man of the Church transgresses the laws of chastity and does not truly repent and forsake that act, a apostasy is inevitable, and a very large number of those who have lost the light and are now groping in spiritual darkness, fall through transgression in that important and vital particular.

So when "Mormonism" and immorality are coupled, it is through ignorance or malice. The members of the same order of the marriage relation in all days has been strictly forbidden in the "Mormon" code. And now that plural marriage has ceased, the law of chastity remains as firm as before, and it is a deadly sin and a grievous crime for any "Mormon" to commit offenses that are common to all Christians, and that are winked at in all Christian lands so long as they are not exposed to the public gaze.

Male chastity is required in the "Mormon" Church just as much as female chastity. Any violation of the rule is to the detriment of the individual offending. While there is a provision for the repentant, there are strength and glory to those who preserve their purity, and the guarantee that is expected will show with that whiteness which is "the righteousness of the saints," in the day when the clear light of the celestial world expands every eye.

No, Mr. Fox, the ill-reputed former of Henry County exhibits no "Mormon tendencies" in the course which he has followed. The good people of Napoleon. And if they can justify "the first stone," they should look a little closer in their own vicinity for a place to cast another, and not be deceived by the language of the *Tribune* that he is directed in the direction of the "Mormons" with whom fidelity to the marriage vow is a sacred obligation, and whose lives, in a truly, will bear comparison with the best and purest among men.

VACANT SEAT IN THE CITY COUNCIL.
We understand there is a growing sentiment among some members of the City Council in favor of filling the place of one Councilman who have long been absent from their posts. There is nothing against either of them, so far as we can learn, but the fact that they are away and that their presence is needed, and feeling that, some other person ought to be selected to fill their places.

The power of appointment to fill vacancies seats with the City Council. It can be exercised, we suppose by a

majority vote, but it is beyond the jurisdiction of the City Council to elect a man, and the charter defines how that can be done. It must be by the joint, legislative, executive or otherwise.

We hear that some members propose declaring two officers of Councilmen vacant and then filling by appointment the vacant seats. This would be a violation of the charter, and we are of the opinion that it cannot be done. If the Councilmen who are absent are, in common to resign or are removed or expelled from office, the vacancies would legally occur and appointments, if they could be legally made, then there is no person that we know of, by which a vacancy can be created by official act.

In order to compel a Councilman from office, name must be shown, the official member must be duly notified of the charges against him, and must have an opportunity of defending himself, and then it will take the concurrence of two-thirds of the members of the Council to make the expulsion legal.

Mr. Smith was kept out of his seat by "Mormon" friends for nearly a year and a half, and during that time he was engaged in business matters that took him out of the Territory. We do not know when he will return or what his intentions are, but his presence in the Council is desirable.

James Fox has been absent for some time also. We are told it is for the benefit of his health. He is an efficient member and so soon as he is able he ought to be at his post. But the contrary intention of declaring his office vacant appears to be founded on a misapprehension of the powers of the Council.

In these critical times when important questions are at issue, although a majority can transact public business, every public officer is needed in his place and the people look for his presence and his services.

DOESN'T LIKE IT.

The "liberals" again show that the attention is to be directed to "liberal" methods in election matters. Of course, that will be expected. But all the same, we shall not be backward in pointing them out, even though the organ resorts to wire and gill, and calls to the names which we realize to be in need of a response to fact and argument.

It is not for the first time that the public gaze turned toward the sciences and tricks of the "liberals" faction. It would be a little more curious in making unjust attacks on others. The creation of our reference to what is being done in the "liberal" faction was a failure. In its own columns it says "they" are "the" "liberal" faction, and so on, and the "liberal" faction is so perfectly willing to compare notes whenever the proper time comes to open the books and let in the sunlight.

PROTECTION AND DISHONOR.

Just some time past the New York Herald has been publishing letters from prominent writers on economic, religious and political subjects. As first it published a series of communications favorable to the McKinley Bill, and to the principle of protection as an American political doctrine. Now it is publishing letters from men advising free trade or rather tariff reform. The first of the series of letters is from the pen of David A. Wells, of New York, Conn., a well known and able writer on political economy.

The letter is a carefully prepared one, and is addressed entirely to the tariff on wool. It covers very nearly the whole range of the tariff. As first it is published in its completion it will, doubtless, figure as an influential campaign document on the side of the tariff reformers. But Mr. Wells takes a new and original view of the question. In fact, he traces a connection between tariff and slavery.

The United States grow annually about five pounds of wool per capita of the population, while alone and one-half pounds per capita is certainly consumed. No other fiber entering into textile fabrics has so great a variety of qualities as wool. In the textile it possesses half its quality. In fact, it makes, and clothes it, resembles silk, while in Southern Russia and Western Asia the wool is only adapted for rugs or carpets, owing to its coarseness. Hence Mr. Wells concludes that it is nature and not legislation which determines what kind of wool a country shall produce. No country, he contends, can produce wool of all grades, therefore the United States in attempting to do this, try to do what is impossible.

And since the various grades of wool required for different varieties of manufactures never be obtained at home, Mr. Wells thinks it is absurd to attempt effecting a classic defeat by a protective tariff. Independent of this the people need \$100,000,000 of goods of woolen class in domestic goods. The exclusion of foreign wool causes the difficulty to be made good largely from "sheep."

Sheep is the main given to the domestic material obtained by raising or growing it in various States of all kinds. This material is still further classified according to the degree of the adaptation as "merino," "washed," "bleached" and so on. At the same time it is made in Europe and shipped here in woolen raw material. In fact, it is a day of it per cent. was imported on all sheep, and the wool was manufactured from it. Of course, this is not completely. The arguments made for its exclusion were, that the wool from which it was made was obtained from sheep, herds, have houses and dumping grounds, and of course

and community passages along in this country.

The protective law of 1861 became almost prohibitive of woolen and American manufacturers began to produce it at home. They began to import woolen goods from Europe. In 1861, 1862, 1863, and in 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 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