

The Daily Astorian.

ASTORIA, OREGON:

TUESDAY, MARCH 29, 1881

D. C. IRELAND, Editor.

Bourbon in the White House.

EDITORIAL CORRESPONDENCE.

WASHINGTON, March 29th.

The reception of the temperance ladies at the Executive Mansion yesterday, to present to President Garfield, in charge for the Nation, the portrait of Mrs. Hayes, was a unique and touching ceremony. The large picture rested against the paneled wall near the front of the east parlor, on the east side of the room, and in a diagonal line facing it were the lady delegates of the National Christian Temperance Union and the Mrs. Hayes Memorial Committee, with Miss Frances E. Willard, the president, as their spokesman. President Garfield stepped forward and Miss Willard addressed him in a fervent and beautiful appeal, to which no gallant man could listen unmoved. With great tact she avoided directly asking him to forbid the use of wine at the White house; she only intimated the thought and prayer that was in their hearts. At the conclusion of her remarks she quoted with infinite pathos the stanzas beginning;

Ring out the old, ring in the new; Ring out the false, ring in the true.

The President's face was a study. It was gravely courteous—the face of a man whose mind is made up, but who deprecates the pang his decision may bring to sensitive human hearts. His eyes were bent upon the floor in a listening attitude. He replied in his customary eloquent way, not more kind than firm. He said:

I have observed the significance which you have given this portrait from the standpoint you occupy, and in connection with the work in which you are engaged. First, I approve most heartily what you have said in reference to the freedom of individual judgment and action symbolized in this portrait. There are several sovereignties in this country; 1. the sovereignty of the American people; 2. the sovereignty nearest to us of all—the sovereignty of the family; the absolute right of each family to control its affairs in accordance with the convictions of both the heads of the family. In the picture that is before us that is bravely symbolized. I have no doubt the American people will always tenderly regard the household sovereignty, and however households may differ in their views and connections, I believe that those differences will be respected. Each household, by following its own convictions and holding itself responsible to God, will, I think, be respected by the American people. What you have said concerning the evils of intemperance meets my most hearty concurrence. I have been, in my way and according to my own convictions, an earnest advocate of temperance—not in so narrow a sense as some, but in a very definite and practical sense. These convictions are deep and will be maintained. Whether I shall be able to meet the views of all people in regard to all the phases of that question remain to be seen, but I shall do what I can to abate the great evils of intemperance. I shall be glad to have this picture upon these walls, and shall be glad to remember your kind expressions to me and my family, and in your efforts to better mankind by your work I hope that you will be guided by wisdom, and that you will achieve a worthy success.

President Garfield's reply had a point of quiet emphasis in it in his assertion that the head of each family was the proper person to decide the customs and usages of that family. Whatever course the management of the White house shall take on the wine question, he therein assumed the responsibility upon his own broad shoulders, determined that the world shall lay no jot of it upon his wife. It left them no doubt of his purpose, but he softened it by the most delicate language, and afterward by bringing forward his wife to his side to join him in the individual presentation of the ladies. However one may depreciate the idea that the chief citizen of the Nation should be put under a constraint that no private gentleman would

tolerate, that of being forbidden to offer to the guests at his august table the symbols of hospitality customary among civilized men, one cannot but appreciate the earnestness and devotion of the determined temperance ladies. Many of these are fine-looking, cultured women. All of them have that glow of the inner life suffusing their face that reminds one of the saying, "nothing develops a woman like a hobby."

The Twin Relic.

EDITORIAL CORRESPONDENCE.

WASHINGTON, March 19.—Bishop Sharp, of the Church of Latter Day Saints, is not more than half so sharp as his name implies. The argument with which he undertakes to back up polygamy is the shallowest of sophistry. Silence would be far better calculated to secure tolerance for that twin relic than an attempt to justify it as "a religious observance." Lust is always detestable, but it becomes hideously hateful when it calls itself godliness. Vices that are tolerated when not flaunted in the face of decency must be denounced and punished when they put on airs and assume to rank with virtues. Polygamy would be bad enough if it were secretly practiced and humbly apologized for. Even if it kept itself out of sight, and seemed impressed with a due sense of its unfitness for the nineteenth century, it would still require a stretch of forbearance not to stamp it out. But when this repulsive device for the gratification of lust claims the protection of law on the ground that it is an element of a religious faith, there is no excuse for further forbearance. Bishop Sharp recently remarked to an interviewer that "all thinking men among us maintain that every Mormon who enters into polygamy does it because it is his religion. We assert that we have a right to the religious belief, and if not protected in it, we at least should not be interfered with."

Public opinion and the laws of this country, and of all lands where christian civilization is known, condemn polygamy as a felony. It is classed with burglary, robbery and other felonies of high grade. It is not necessary to go into any argument in support of the justice of those laws or the views in which they are founded. Society claims the right to regulate marriage and the relations of the sexes. Those who dispute this right make war on society. The Mormons are, in this regard, out-laws. They may prate about the example of the patriarchs until doomsday, that will not help them. "We have changed all that." We build penitentiaries now for the occupancy of men who follow the example of "holy men of old."

The married man who takes another woman or other women to his bed and board, and says that he does so because "it is his religion," is as insolent to society and as insulting to the law as he would be if he had stolen his neighbors sheep or money and claimed that he should be protected because stealing "is my religion." Stealing and bigamy or polygamy are equally under the ban of the law. Not only do the statutes of all the states declare that bigamy is a felony, but the laws of the United States thunder against it with the same force. It is conceded that the Mormons are industrious. They have transformed a desert into a garden. They have some admirable qualities. Some of the bad features of the church have been materially improved. But all this amounts to nothing. Industry is no defence against this crime or any other violation of the criminal laws. When a man is arraigned for burglary, he does not escape conviction on proof that he is temperate and frugal. Utah has sufficient population for admission into the family of states. But for polygamy she might have been admitted long ago. She will never come in until this curse is eradicated. The civilization of the Latter Day

Saints and the civilization of this age cannot peacefully co-exist. The Mormons must give up polygamy, or they will never have peace. The president is right when he decides that it is his duty to enforce the laws in Utah. It is his business to execute all the laws impartially. He would be equally bound to do this if he believed the law wrong. But in asserting the authority of the government over these men who claim that a felony is their religion, and that lust is a manifestation of peculiar holiness, the executive will be heartily supported by almost the entire force of public sentiment, for the Mormons have no sympathy in this vile practice.

President Garfield complains of being lonesome in the White house. He says he expected to have plenty of company, at least for the first few days after he took possession; but it turns out differently—he only has from six hundred to two thousand people to see him daily.

DIED.

At San Diego, California, March 17th, 1881, Alexander Hunter, of Toronto, Canada, aged 28 years.

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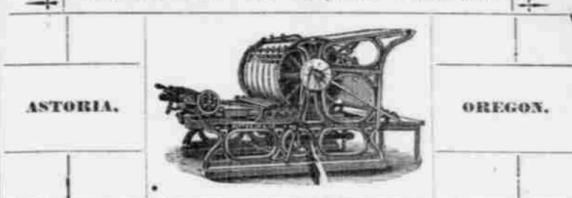
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