

The Daily Astorian.

ASTORIA, OREGON: SUNDAY FEB. 20, 1881. B. C. IRELAND Editor.

Mormon Miseries.

Writing from Ogden the editor of THE ASTORIAN says: "Outside barbarians know very little about the inner nature of Mormon polygamy, because the saints take especial care to keep their system secret so far as it is possible. The mere fact of polygamy is with us very properly held to mean the destruction of home, as Americans understand that term; the degradation of woman, the improper nurture of children, the carrying on of a debasing immorality under the name of religion. But if the system in its details were better understood, there is good reason to believe that it would be regarded with even greater abhorrence than is now felt for it. Whenever the curtain is raised, even a little, and a glimpse obtained of the domestic life of the Mormons—if they can be said to have a domestic life—there is sure to be a revelation of degraded humanity, coarse, tyrannical manhood, suffering womanhood, and not infrequently miserable childhood. The Anti-Polygamy Standard has undertaken the work of letting in the light on the dark places of Mormon polygamy, and from it we cut the following story from real life, not as a horror, but as one of the features of daily occurrence. It is told by a young girl:

My mother was quite ill at one time, and I, being the eldest daughter, took care of her, and did the best I could for her according to the suggestions of friends, for we were not permitted to have a doctor. Father used to spend a week in turn with each of his wives; and when mother was taken sick her week was just over, and he was in the next house staying with another woman. I went in there and told him that I thought mother was very ill, and asked him if he would not come in and see her for a while. The other woman answered me very sharply, and said mother had her turn last week and should be satisfied with what was right. Not replying to her, I said, 'Father mother feels very badly indeed this evening, and would like to see you particularly; could you not come in and sit with her for an hour, it would cheer her up.' 'I can't do it, Lucy,' he answered, 'because I have promised certain to go with Mary here to the ward party tonight; you take good care of her, and if she is not feeling better in the morning let me know, and I will have the bishop go in and lay hands on her. Tell her I'll try and drop in on Sunday after meeting is over.' Mother might have died half a dozen times over before Sunday, and I was so indignant at his carelessness that had I been sure she would die the next minute, I would neither have gone after him nor allowed him to be sent for. He did come in on Sunday, but fortunately she was so much better by that time that she did not care to see him, and treated him very coolly. I tell you that polygamy is the most heartless and love-destroying system that could ever have been invented. I was brought up in it, and would gladly lay a daughter of my own in the grave rather than see her enter it.

The striking difference between Oriental and Mormon polygamy is the absence in the latter of the seraglio and its vigilant guardians. Strong walls, windowless on the outer side, and lighted only by an internal court, are needed to imprison the beauties of a sultan; the constant scrutiny of eunuchs keeps them out of mischief. The sultan distrusts thoroughly the female character, and keeps it under servile restraint. But the Mormon imprisons his wives in the fetters of a faith that holds them in absolute subjection. The soul of the Mormon woman is under the lock and key of church discipline that is to her full of terrors. It is very rare that these wives, even under the exasperating cruelties and disappointments that they suffer from their tyrannical elders and bishops, are false to the marriage vows that are imposed with appalling solemnities in the temple. They sink into a hopeless, prosaic existence, and take the heartless treatment of

their coarse lords with a dreary sort of patience. Around them the happy homes of the Gentiles exist; homes where the love of husband and wife blooms in undivided beauty, and where children grow up to revere their perfect love, and live in the warmth of a united and blissful purity. Yet, if the Mormon woman sees this and yearns for it, as pure womanhood must, she must stifle that yearning as a sin, as a revolt against her faith. More degrading still is the effect of this system upon the men. While it is true that the greater majority of Mormons are grossly ignorant, and are purposely kept in ignorance, yet very few of them really believe in their abominable creed, or its sham revelation. They are attached to it because it vests in them a tyrannical power secured by religious sanctions, and because it gives to their animalism the garb of piety. Many of them are rich; many of them are remarkably shrewd business men. It is from these rich and shrewd men that the saints choose their elders and bishops, and there is thus added to the authority of their religion the authority of astute knowledge of the world, whatsoever of learning the society contains all the wealth and the traditions of domestic discipline. How can the poor woman—purposely kept ignorant, separated by their jealousies and thus unable to combine, terrorized by their religion—how can they resist the degrading influences of the system of polygamy? Their situation ought to excite so feeling except that of pity; and the growth of that pity into a desire to rescue them from their servitude—a servitude none the less degrading because it is in large degree voluntary. The present congress will fail of its duty to civilization if it does not take steps toward the wiping out of this abomination. D. C. I.

The Cost to France of the German War.

In the second of a series of papers which he is contributing to the Economiste Francaise on the cost of the Franco-German war to France, M. de Foville inquires into the loss of population caused by the conflict, exclusive of that due to the cession of Alsace-Lorraine. The German direct loss he puts at—killed on the field, 18,673; died from wounds, 11,516; died of disease, 12,301; missing, 4,000; total, 46,499. The wounded amounted to 127,867. On the French side, he estimates the loss during the war at 119,806; died in Germany, 17,240; in Switzerland, 1,701; in Belgium, 134; total dead from all causes, 138,871. The wounded are estimated at 143,066. It will be borne in mind that the French government has never published official lists on these subjects, and that consequently the figures are only approximately correct, but they are founded on the inquiries of Colonel Pierros, professor of the military art at the superior school of war. M. de Foville, however, thinks that in certain particulars the colonel has underestimated; and he would himself put the loss in round numbers at 150,000, reckoning therein the losses on both sides in the communist insurrection—that is, the total loss of armed men from July, 1870, to June, 1871. The wounded, permanently disabled and broken down in constitution he estimates at 100,000. In addition he estimates the losses of the civil population due to the war through sufferings of one kind or other, dead in sieges, decrease of births and emigration at 500,000, making a grand total, including the permanently injured, at 750,000 people. In a previous article he estimated the cost of the war at fifteen million francs, or 600 millions sterling, and he now adds to this sum the value of these lives, which he estimates at three millions, or 120 millions sterling, raising the money cost of the struggle to France to 720 millions sterling. In a paper written in 1872 and republished last year, Mr. Griffen estimates the value of the life lost at £600 on

an average. M. de Foville thinks this too high, valuing the unlettered conscript at from £120 to £160, the old people and children still lower, and the rest of the dead as equal to ordinary emigrants to America.

BORN. In this city, February 19th, to the wife of Thomas Lawson, a girl. San Francisco Call and Chronicle please copy.

NEW TO-DAY. A. F. D. Firemen's Grand Dress Ball. Under the auspices of the Astoria Fire Department at LIBERTY HALL. Tuesday Ev'ng, Feb. 22, 1881.

Firemen's Grand Dress Ball. Under the auspices of the Astoria Fire Department at LIBERTY HALL. Tuesday Ev'ng, Feb. 22, 1881.

SPECIAL AUCTION SALE! \$8,000 WORTH SILVER TABLE WARE! TO BE SOLD AT AUCTION MONDAY, FEBRUARY 21st, AT 7 P. M.

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Dissolution Notice. THE PARTNERSHIP HERETOFORE existing between the undersigned is this day dissolved by mutual consent. All debts due the late firm will be paid to A. Gisdler, who is alone authorized to collect and receipt for the same. A. GISDLER, J. J. RILEY.

\$80 Reward. TWENTY DOLLARS WILL BE PAID for the recovery of each of the bodies of four Chinamen drowned in Columbia river near Brookfield on Wednesday last, while going from Pillar rock to Brookfield. One was twenty-one years of age, and had on his person at the time a check of \$250 and seven dollars in silver. The second was twenty-three years old and had a pistol and seven dollars in silver. The third was twenty-four years old and had three twenty-dollar gold pieces, a twenty-five cent piece, and a silver watch. The fourth was twenty-eight years old and had \$15 in gold. The above rewards will be paid by the undersigned. LUN CHUNG & CO. Portland, Oregon. Or CHIN LUNG, Astoria, Oregon.

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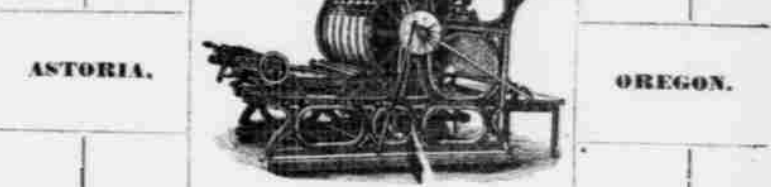
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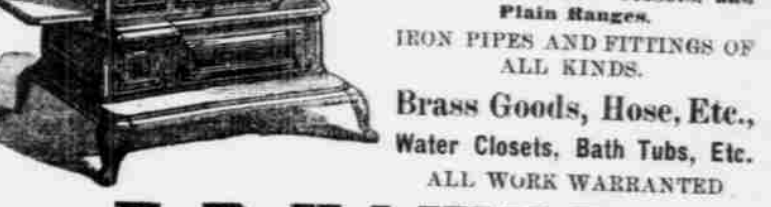
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