

BY TELEGRAPH.

THE WISCONSIN UNION TELEGRAPH LINE.

AMERICAN.

WASHINGTON, 23.—The President's condition is more encouraging than at this time last night. During the last 24 hours he has swallowed 10 ounces of extract of beef and 16 or 18 ounces of milk, retaining and digesting both. He has twice asked for food, which he has not done before for several days. Pulse and temperature both somewhat lower. Swelling of parotid gland not especially changed. Its long continuance at its present stage increases fear of suppuration. At this hour, 11 p. m. the physicians report that the president has rested quietly the entire evening.

Executive Mansion, 10.30 p. m.—The President has had a rather better day than was generally anticipated. The somewhat discouraging tone of Secretary Blaine's telegram to Minister Lowell last night seemed to prepare the public for the worst, and although the official bulletin this morning was not unfavorable, a general feeling of anxiety and apprehension prevailed both at the Executive Mansion and throughout the city. It seems to be generally conceded that the condition of the President was in the highest degree critical and alarming, and on the streets if four persons were asked what they thought of the President's chances three would have replied that death was a question of a few days if not a few hours. For this excitement and alarm, however, the real facts of the case hardly furnish sufficient justification. The condition of the President was the subject of grave anxiety to the surgeons, his attendants and Mrs. Garfield; but not more so than yesterday, and not so much so as on Sunday. That afternoon there was really greater reason for discouragement than at any time since then, because there seemed then to be only a very faint hope that the patient's demoralized stomach could be brought to resume its functions. As soon as the President began to swallow food again, his condition, to that extent at least, became more hopeful. Without adequate nourishment death from exhaustion seemed inevitable; while with proper nourishment he might live. In a qualified sense, therefore, he was better this morning than on Sunday night; although his general condition had not materially changed. Before the morning examination he had swallowed six ounces of beef juice, without nausea or discomfort, and this increasing ability to take nourishment, encouraged the surgeons to hope that the danger from exhaustion, might be avoided. The President passed a quiet morning, taking nourishment frequently, in the shape of beef juice, heptonized milk, and milk porridge, with enemae every five or six hours. Up to noon he had swallowed sixteen or seventeen ounces of food, but there had been no indication of an increase in strength, with the exception of a stronger and slightly improved pulse. The glandular swelling still remained hard, and showed no change in size or appearance, and the amount of mucous secreted in the back part of the mouth was about the same as yesterday. Generally speaking, the patient at noon was holding his own, but making no perceptible progress. He slept about as much as usual during the afternoon, and continued to take nourishment at intervals, until at 4 o'clock he had swallowed more than twenty ounces. At 4.20 p. m. Dr. Reyburn reported his condition somewhat slightly improved. This information is confirmed by the evening bulletin, which showed a lower pulse than the patient has had at any evening examination since the 13th.

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BY REV. JOHN C. KIMBALL.

The article in the May number of the *North American Review*, on the Mormons, written by Hon. George Q. Cannon, is especially worthy of attention from all believers in religious freedom and civil justice. Its writer has been for several years the delegate from Utah to Congress; is a man of much ability, natural refinement, and apart from polygamy, of moral character, is in high standing among the Mormons themselves; and in every way even to moderation and absence of fanaticism, is qualified to speak on the subject. It is an article which is pre-eminently needed. There is hardly any matter before the American public about which there has been so much misrepresentation, misconception and prejudice, and so many merely outside views as about this; and, though it is as much as one's reputation for morality is worth to put in even the slightest plea for fair dealing with such outcasts, I want to say, from some little personal observation, that I believe his account of affairs among them is in the main correct, not certainly any more highly colored than the believer of any other faith would give of his religion's practical workings, and that the claims he presents ought, on every principle alike of religious liberty and our republican government, to be fully allowed.

The only real charge which can be brought against the Mormons is that of polygamy. The accusations of persecution, blood atonement, barbarity, complicity with the Mountain Meadows massacre, and the like, cannot, according to the testimony of such unprejudiced observers as Judge White, be sustained. As a matter of fact, the territory has had less violence and bloodshed in it than any other Western community. And even in regard to polygamy, though with it as such no eastern man with a Christian training and imbued with the spirit of our modern civilization can have one particle of sympathy, some things are to be said, often forgotten here, which take away very much from its character as a crime, and from its need of any outside interference.

It is to be remembered that, when the Mormons established themselves with their religion in Utah, the territory was entirely outside of the jurisdiction of the United States. They went there on purpose to try a new experiment in society, where it would not trouble any one else or be troubled in turn. All that they possess in it they have redeemed by hard toil out of the wilderness; all that they have instituted, have built up on virgin soil. And, when the United States took them in, it was with polygamy already established, a fact which makes their position very different from that of a people who go into an old settled community, and start up an institution whose presence and

influence might very properly be regarded as offensive and demoralizing. If there is any part of the country which has earned the right of self-government and of trying its own experiment in sociology, it surely is the Mormon population of Utah.

II. The Mormon women of the Territory are not held in subjection to the system against their will, but are themselves its most enthusiastic advocates. Polygamy is sometimes compared with slavery; but there is not the slightest resemblance between them. The women enter into it of their own free choice, and are won in precisely the same way as at the east.

No second wife can be taken without the consent of the first freely given before the officers of the church; and, if I remember aright, it can be, and sometimes is made a binding part of the original marriage contract that no second one shall ever be taken.

They all have the right to vote, and could vote the whole thing out of existence to-morrow if they saw fit.

There is perfect freedom for them to leave the territory and the church whenever they please. As a matter of fact they are going and coming all the time. Half a dozen were on the train with me as I went down from Ogden; and no eastern woman returning to her home and children after months of absence could be more delighted than they evidently were to get a glimpse of their flat tabernacle and of the grand old Wasatch Mountains again.

Their rights of property are the same as in the States. All employments are open to them, and with precisely the same pay for the work done as to the men, a point at which they are even better off than women at the east, as, for instance, in printing, the pay for which in Boston where they are employed, being only two-thirds that of the men; and, if a woman does not wish to marry at all, there is no place where she can maintain more easily a position of independence than in Utah.

III. Those who become polygamous wives are far from being the ignorant and degraded wretches, lost to all sense of decency and self-respect they are usually thought to be; are often as cultivated, refined and pure-hearted women as are to be found in any part of the country. One especially whom I met and have in mind was brought up in one of our New England Unitarian Churches and under all the best influences of New England society. Her home was a model of grace and comfort. She had kept herself thoroughly posted up with the ways and thought of the fashionable world, had, in fact just returned from a visit east; and it was from her, a woman whose judgment and personal character would be respected anywhere, I got my first amazed glimpse at the inside of the institution. It is hard for us to conceive of a refined and happy polygamous house or of a woman who can enter such a one without a sense of degradation. Doubtless, they do have their domestic troubles; but it is to be remembered in moral susceptibilities a vast deal depends upon the atmosphere in which persons are brought up and the influences with which they are surrounded. The system is guarded with all possible religious sanctions; and to young girls trained under its ideas there is no more consciousness of impurity in becoming the second wife of a man whose first is still living, than there is in the east in doing so when the first is dead. Then, it is to be said that no Mormon wife has an anxiety about those outside alliances which notoriously make so much misery and scandal in families elsewhere. She knows the worst; and the woman who is the object of the second passion, instead of being dishonored and sent down to a hell of shame and suffering, as is often the case in our monogamous civilization, is openly won, and placed in what with them is a virtuous and honored position. I say these things not to defend the system, not to deny that very like there is much in its practical working that is groveling, as we know be the case in all marriage, but the lights and ameliorations which in perfect fairness ought to go with its darker side.

IV. It is to be remembered, however, that the real test of any religion or institution is not our theoretical ideas of what it ought to be, but the kind of civilization, the general moral tone, and especially the manner and women to which it gives rise. I should be sorry to believe

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