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At MOLINE, with Chicago, Milwaukee & St. P. R. R.

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At LEAVENWORTH, with K. P. and K. Cen. R. Rds.

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Daily Express	10:20 a.m.
Mixed	5:00 p.m.
Freight	8:30 a.m.

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Daily Express	6:15 p.m.
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Freight	2:15 p.m.

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THOS. L. KIMBALL, Gen'l Ticket Agent, Omaha

S. R. H. CLARK, Gen'l Supt. 459

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Pioneer Line of Utah.

On and After November 4th, 1878.

Names of Stations.	No. 1 Passenger.	No. 3 Passenger.	Fares.
Trains leave			
Salt Lake	7 00	3 40	
*Wood's Cross	7 23	4 05	50
Centreville	7 33	4 16	75
Farmington	7 50	4 33	1 00
Kaysville	8 12	4 52	1 35
Arrives at			
Ogden	9 00	5 40	2 00

Names of Stations.	No. 2 Passenger.	No. 4 Passenger.	Fares.
Trains leave			
Ogden	9 40	6 20	
Kaysville	10 21	7 10	1 00
Farmington	10 52	7 31	1 35
Centreville	11 04	7 44	1 50
*Wood's Cross	11 15	7 55	1 75
Arrive at			
Salt Lake	11 40	8 20	2 00

*Passing places.

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5:15 p. m. Atlantic express, DAILY,

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9:10 p. m. Night Express EXCEPT SATURDAY,

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Reaches Pittsburg 7.30 p m; Harrisburg 3.50 a m; Baltimore 7.45 a m; Washington 9.05 a m; Philadelphia 5.50 a m; New York 10.35 a m; Boston 8.40 p m. Through Baltimore and Washington sleeping car on this train.

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Going South.

Name of Station.	No. 1 Passenger.	No. 3 Freight.	Fare.
Trains leave	A. M.	A. M.	
Salt Lake	7 00	7 30	
Morgan	7 18	8 00	50
Gennania	7 22	8 10	50
Lovedahl	7 24	8 20	60
Junction	7 37	8 35	75
Arrive at			
Sandy	7 40	8 45	85
Leave			
Sandy	7 45	9 50	
Draper	8 07	10 10	1 00
Lehi	8 44	11 20	1 65
Amer'can Fork	8 56	11 35	1 80
Pleasant Grove	9 06	11 50	1 95
		P. M.	
Provo	9 37	12 45	2 50
Springville	9 53	1 10	2 75
Spanish Fork	10 08	1 25	3 00
Payson	10 32	2 15	3.50
Santaquin	10 50	2 40	3 75
Moroni	11 26	3 40	4 25
Nephi	11 50	4 20	4 75
Arrive at			
Chicken Creek	12 20	5 00	5 50

Going North.

Name of Station.	No. 2 Passenger.	No. 4 Freight.	Fare.
Trains leave	P. M.	A. M.	
Chicken Creek	1 00	7 50	
Nephi	1 40	9 00	75
Moroni	2 06	9 40	1 15
Santaquin	2 40	10 50	1 75
Payson	2 55	1 15	2 00
Spanish Fork	3 19	11 55	2 50
		P. M.	
Springville	3 34	12 20	2 75
Provo	3 49	12 45	3 00
Pleasant Grove	4 22	1 40	3 55
American Fork	4 34	1 55	3 70
Lehi	4 46	2 10	3 85
Draper	5 28	3 20	4 50
Arrive at			
Sandy	5 40	3 40	4 65
Leave			
Sandy		4 45	
Junction	5 45	4 55	4 75
Lovendahl	5 55	5 30	4 90
Germania	6 02	5 20	5 00
Morgan	6 07	5 30	5 00
Arrives at			
Salt Lake	6 25	6 00	5 50

Nos. 1 and 2 will be run daily.
Nos. 3 and 4 will be run daily Sundays excepted.

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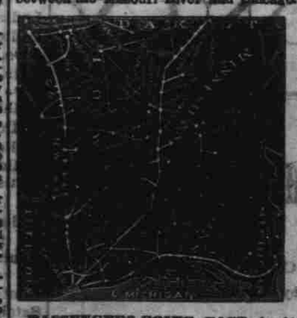

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For rates or information not attainable from your home ticket agents, apply to

MARVIN HUGHITT, Gen'l Manag'r, Chicago.
W. H. STENNETT, Gen'l Pass Ag't, Chicago

EVENING NEWS.

Thursday, - - September 4, 1879.

United States Government and the "Mormon" Emigration.

We published yesterday a telegram from our Philadelphia correspondent, which possesses a theoretical and a practical interest for us. The Government of the United States have apparently determined upon trying to do something to put down Mormonism. This is in itself no slight feat, and if we watched its progress from afar as an attempt at the solution of a purely abstract problem, we could not fail to follow its development as a singular episode in the history of the great Republic of the West. But the United States Government have done something more than resolve upon dealing with Mormonism at home. They have invited, or are about to invite, the Governments of the different countries of Northern Europe to co-operate with them in their enterprise. Mormonism is fed by immigrants from the United Kingdom, from Germany, and from Scandinavia, and if the supplies of new converts could be stopped, the community at present organized in the Territory of Utah might gradually become disintegrated until it fell to pieces. Could not the European Governments exert their influence to prevent the continued accession of new and deluded adherents to this strange Church in the wilderness? The Government of the United States are evidently of opinion that effective action might thus be interposed, and they ask that it may be exercised as a preparation for an edict on their part, which they are supposed to be incubating, to prevent the landing of further Mormon converts on their shores. The suggestion is easily made, but as soon as we examine it we are confronted with difficulties which would apparently impede its adoption. No European government can be otherwise than desirous that a gross and debasing superstition should be speedily dissipated, but we do not see our way to direct interference with it. Emigration commissioners may distribute tracts at the outports, just as they supervise the cabin accommodation for emigrants; but how are we to curtail the freedom of action of men and women who have contravened no law? We cannot of course pretend to speak with absolute precision of the powers and authorities sanctioned by the constitution of the United States, yet we may venture to say that it is not at once plain by what means the United States Government could undertake to prohibit the landing of Mormon converts, even supposing immigrants avow themselves to be Mormon converts, in the ports of the Atlantic.

Mormonism is an ugly phenomenon, the particular purpose and justification of which is, perhaps, the abasement of our pride in the intellectual and moral progress we assume to be characteristic of the Nineteenth century. It is an ugly phenomenon, and, unfortunately, it is not the only ugly phenomenon of our time. Spiritualism, another invention of the United States, is very nearly as degrading as a religious faith, if it is free from the social heresies of the kindred delusion. They are both, as we have said, trans-atlantic in their origin; but it must be confessed that both have been sustained by converts within our own borders. And it may be added that as long as there persons, and masses of persons, so imperfectly educated, intellectually and morally, as to accept with facility and even with eagerness creeds that put back the dial of time at least two thousand years, we are not likely to extirpate the errors thus willingly embraced by the adoption of any measures that savor of persecution. Mormonism is more likely to die out than to be crushed out. With the growth of more just ideas on the relation between the sexes, the adoption of polygamy as an article of faith will become as odious and as impossible as any formal adoption of polyandry could be. It must, however, be remembered that polygamy was not a part of the original gospel of Joseph Smith, and it may come to pass that the practice will be dropped as it was introduced, leaving Mormonism surviving. This fact is one of the first difficulties with which the United States government will have to deal, if they seriously intend to take the problem of Mormonism in hand. Each State in the Union has supreme and exclusive control over its own marriage laws, and, though the question could never practically arise, it is at least open to debate whether a law in an existing State sanctioning polygamy within its limits would not be constitutionally valid. Utah is, however, a Territory which has never been organized as a State, and Congress assumes supreme power of legislating in respect of the Territories of the Federation. It was, indeed, contended in the days of slavery, that Congress had no power to disallow slavery in any Territory, but this opinion would scarcely be advanced now by any person of authority. We may assume, therefore, that the power of Congress to prohibit polygamy in Utah is absolute, but the Mormon apostles would be little disconcerted by a law they could easily evade. If the feeling in the community is sufficiently strong to maintain spiritual union without demanding for their sanction any appeal to the forms or force of municipal law, the unions could be maintained without becoming obnoxious to a law against polygamy, since none of them would claim the character of a Gentile marriage. The true difficulty, however, is that the bulk of the Mormons are monogamists, and a Mormon convert does not by the act of adhesion to the community enter into any undertaking to become a husband of many wives on the one hand or one of many wives of a particular husband on the other. It is thus impossible to say that a Mormon offends against any law by becoming a Mormon, unless we are prepared to make the holding of speculative opinions a criminal offence. If the United States Government had determined to prohibit the landing of any Mormon proselytes in New York, or their passage across the Canadian frontier at Detroit, it would be necessary to declare the profession of Mormonism to be an offence in itself, and to institute a kind of inquisition of the religious opinions of immigrants. It is scarcely conceivable that legislation should go this length, and yet it must proceed to this extremity if it is to be sufficient for the purpose in view. And, whatever may be done by the United States Congress, it is quite inconceivable that our Parliament should take any action to confer on the Executive Government a power of interfering with Mormon emigrants. These deluded people have offended against no law of ours, and no law could be suggested as likely to pass that could extend to them. As Mormonism is presented to the converts it has attracted in the Midland counties and in Welsh Valleys—and it probably has the same appearance in Scandinavia and Northern Germany—it offers the promise of a simple, well-ordered community, where labor is, indeed, the lot of all, but where labor is lightened so that it is never sordid and never penurious, and some kind of image is reproduced of patriarchal sufficiency and contentment. Polygamy is kept in the background or perhaps wholly ignored, and the rewards of a land flowing with milk and honey, a land of beeves and sheep, are insisted upon. Where poverty is unknown and drunkenness is unknown, and want drives neither man to crime nor woman to vice, a promised land is evidently revealed to the poor. The West has been the Eldorado of mankind ever since it was discovered, and these poor peasants of Northern Europe can scarcely be harshly blamed if they are drawn by the pictures of an earthly paradise opened to them in Utah. But how can legislation deal with facts like these, or, rather, how can the legislatures of the nineteenth century undertake to overrule them? Three hundred years ago it might have been easy to suppress Mormonism, and our forefathers would not have hesitated to do it; but the task is one from which the men of to-day must shrink almost instinctively.

The despatch of the United States government will presently come before us in detail, and the full particulars of it may modify the impressions produced by the telegraphic dispatch. At present we see many difficulties in the pursuit of the policy it foreshadows, and the owners of the Transatlantic lines may perhaps apprehend others, upon which we have not touched. If an order could be issued forbidding the landing of Mormon converts at New York, the owners of steamships may be much embarrassed. They can scarcely be forbidden to take passengers here, and indeed, the obligations thrown upon them as carriers may perhaps constrain them to take them, and yet they might find their passengers forbidden to land at the other end of the voyage. This simple possibility provokes a repetition of the question that must have occurred to those who read the analysis of the dispatch of the United States government—whether they have seriously considered the difficulties of the task they have undertaken.

—*London Times, Aug. 12th.*

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2. That, being Constitutional, the infection is beyond the reach of mere local remedies.

3. That whatever impurities exist in the nostrils, are necessarily swallowed into the stomach and inhaled into the lungs, thus poisoning the digestive, the respiratory and the genito-urinary organs.

4. That Catarrhal virus follows the mucous membrane and causes Weak Eyes, Deafness, Dyspepsia, Chronic Diarrhœa, Bronchitis, Leucorrhœa and Consumption.

5. That Smokes, Douches, Inhalations and Insoluble Snuffs, taken into the nostrils and throat, cannot possibly remove infectious inflammation from the organs named.

6. That an antidote for Catarrh must possess an inoculative affinity for, and the capacity of being absorbed by the purulent mucous wherever located.

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