

# **EVENING NEWS.** Published Daily, Sundays Excepted, At FOUR O'CLOCK. PRINTED AND PUBLISHED BY THE **DESERET NEWS COMPANY** CHARLES W. PENROSE, EDITOR. Tuesday August 25, 1885 **A BEGGARS' BONANZA.** If the "Mormon Question" were settled after the manner desired by some of its more extreme antagonists, the system would be, in the language of the resolutions passed in Ogden, at a Methodist Conference a few years ago, completely "stamped out." This process would be summary, as the same authority said it "should not be reasoned with." Such a method would not only be oppressive to the "Mormons," but would be a great hardship to a large proportion of their most inveterate enemies. They should reflect upon this, and "look before they leap," lest they, by their own act, plunge into the slough of poverty. They should consider the source from whence they obtain a livelihood, and not be so ready to place themselves on the altar of sacrifice. These worthy creatures should be reminded of the necessity of having, at least, some little regard for their own welfare, and not betray so much magnanimous eagerness to throw the "leaves and fishes" afforded by the existence of "Mormonism" and the "Mormons" to the dogs. They should not exhibit so much anxiety to exterminate the "Mormons," lest the general hatred of the Saints, lest the general hatred of them should result in their utter annihilation. Were such a woful result reached, what would the small army of sectarian hat-passers do for a living? Their occupation would be gone. No more would their gentle voices be lifted up with plaintive cry in the congregations of eastern "gulls," while, with fearful eyes, they recounted the fearful condition of "Mormon" ignorance and depravity, that has no existence save in their collection discourses. No more could these philanthropists pose as hermits, that put those of stirring romantic tales to the blush, as they related their hairbreadth escapes from being "stamped out" by the awful "Mormons." The fruitful theme of the degradation and misery of "Mormon" women would no more be manufactured and dealt out by a host of pious and oily-tongued creatures. For, if a solid, these constitute the chief discontents of the church, and the strings of the average eastern dupe are loosened, and dollars and dimes are poured into the capacious laps of the anti-"Mormon" evangelist, who would win the prize of a "Mormon" question, then why, O why, should the "goose that lays the golden egg" be ruthlessly slaughtered. If the wealth-producing bird were deceased a plate passer's wall would be the inevitable result. They would undoubtedly exclaim, in tones of despair—"Behold our chief source of revenue is no more, and we have not wherewith to obtain the luxuries of life. No more will we be enabled to 'draw the long bow' upon the 'Mormon Question,' and with that magic wand draw the ducats from dupes. Our imagination must now remain comparatively dormant, for the never-failing theme upon which we were wont to cultivate it has been ruthlessly 'stamped out.' Never again upon this subject can we work upon the sympathies of the tender-hearted and soft-headed benevolent people, upon whose credulity we have been accustomed to prey, braving them to pray for the 'latter-day saints.'" If "Mormonism" and the "Mormons" were obliterated then would no longer such notices appear in the Utah Christian Advocate as the following which appeared in its latest issue: "Rev. T. C. Hill, Superintendent of Utah Mission, expects to go East in the interest of our mission, and we advise our Eastern friends to remember, at once, as resistance is useless, for he knows how to loosen the knottiest purse-strings." The "Mormon Question," being a beggars' bonanza, is surely worked by some people most industriously, as appears from this in the same paper: "Rev. P. A. H. Franklin, a Norwegian converted from Mormonism, will go East to be the interpreter of the Standard Mission in Utah. Brother Franklin has been peculiarly successful in winning his countrymen to Christ. While awake, sound in judgment, with a pleasant voice of humor, we are sure he will be a welcome visitor among the churches, and will not return empty handed." Mr. Franklin, whoever he is, having become detached from "Mormonism" evidently has an eye to business. He will doubtless be a great success in his new role. His "vein of humor" will be of immense service in illuminating a subject of unusual gloom, and may probably be appointed to the post of a "funny man" of the alms-asking brigade. By way of advice to those who derive financial profit from the "Mormon Question," it may not be amiss to caution them against saying a word about the superior morality of the "Mormons," or about their "virtuous house and integrity." It might cause those eastern people to look about them and see some of the licentiousness, squander and misery around their own doors, and they might be led to devote some of their charity to subjects nearer home, and no remarks should be made that would tend to contract a collection to aid the redemption of the Saints and the overthrow of "Mormonism." But this caution is most likely quite unnecessary, as the practiced passers of plates know "How to loosen the knottiest purse-strings," and so order their discourse as to be sure they will not return empty handed. But it is in order to advise anti-"Mormon" financial evangelists not to paint a picture sufficiently black about the Saints to cause such a popular whirlwind as would sweep them off the surface of the planet, such a consummation would be a serious monetary disaster to a good many people among whom it might cause some suffering. Let them give heed to this pathetic plea and get a little milder on the "Mormon Question." The "Mormon" don't let up on account of the inhumanity that more vicious methods entail upon the "Mormons." Don't give them the slightest consideration, for that would indicate that there was a faintest glimmer of the spirit of Christianity in the hearts of their maligners and persecutors. Our local evening contemporary holds the idea that there should be no let up on the anti-"Mormon" raid, because it would confirm the Saints in their belief that God interferes in their behalf. It concludes a labored anti-faith and pro-coercion article, as follows: "Seeing that Esop has been called in to the case, we would remind the Agents of traveling of his fables. A dog was once traveling along with a piece of meat in his mouth. A very large cat tended to dine upon arriving home. In his way home he had to cross a creek. The meat which he carried in his mouth was under the circumstances described. Neither had she received as much as a plate of soup from anyone, much less money. The minister had once given her twenty-five cents during those six months, and that was all she had received outside of the 25 cents a day from the public fund, as already stated. At the conclusion of this sad, heart-rending story, during the recital of which, as a natural consequence, she shed the most bitter tears, I told her I had been thinking of her, and I felt that, either by taking her husband to himself or by taking her to himself, she would be able to get on better. At this she again burst into a flood of tears, exclaiming: "I BELIEVE, I BELIEVE." Accordingly we knelt down by the bedside, and I engaged in prayer. After prayer, I laid my hands upon him and blessed him. I designed to let the Lord take him, because to all human appearances, age being taken into consideration, it seemed an impossible thing for him to live; but what was my surprise when I removed my hands from his forehead, and he opened his eyes, and with health and strength instead of asking the Lord to take him to himself, he said: 'I feel better, and I am glad to see how my prayer could be fulfilled. Still I felt the Lord was more merciful than I, and after consulting with a poor woman as best I could, I left her.' I was gone just one week, during which time I never remembered him in my prayer. I entered the town again without the slightest tropical of mind, fearful and wondering in what condition I would find my patient again. Early I watched the house as I approached it, to see if the outside appearance would indicate what had happened within those sombre walls during my absence, but all was silent as the grave. At last I stood before the door, and after the usual rap, I opened it in response to the invitation from within, but what was MY SURPRISE to behold my aged, dying patient standing in the middle of the floor with both hands extended at full length, to welcome me to his house. I stood riveted to the spot, for I could hardly believe my senses. As I grasped his outstretched hands, the tears flowed down his cheeks as he attempted to express to me the gratitude of his heart for thus being BROUGHT TO LIFE AGAIN. The good old lady stood by his side with both hands clasped as is the custom here in prayer, shedding tears of joy. At the sight of this, I could not control myself no longer, and for a few moments we all three stood with bowed heads and silent tongues, our hearts united in prayer. It appeared they had seen my approach and thus prepared to receive me, whether understood or from impulse, I know not, but I certainly shall never forget it. As soon as the good old lady could collect her thoughts, she told me the story of her life, and how she had been brought to life again. She said that she had been in the hospital for some time, and that she had been told that she was to die. She said that she had been told that she was to die, and that she had been told that she was to die. She said that she had been told that she was to die, and that she had been told that she was to die. THE MINISTER came as usual to pray for his death, but was surprised beyond measure to find him getting well. Not being able to account for this remarkable change, he called on him, and he told him the story of his life, and how he had been brought to life again. He said that he had been in the hospital for some time, and that he had been told that he was to die. 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