

A "LIVE" MORMON.

The following contains the larger portion of an article in the Lancaster (Pa.) Intelligencer of January 13—

A. Milton Musser, Salt Lake City, Utah.

Such was the inscription upon the card which introduced into the Intelligencer sanctum Elder Musser, of the Latter-day Saints, that wonderful people more commonly known as Mormons, who have already filled a large share of popular attention and are in all probability destined to be the subject at an early day of exciting political and social agitation in this country. Mr. Musser is a medium sized, heavy set gentleman, light complexion and about 46 years of age. He is accompanied by Elder Whitney, a young man of about 21, native born in Utah and unmarried. The two came east last spring, have visited different sections of the country and propose to remain here several weeks to come, the purpose of their visit being partly recreation and sight-seeing, partly a desire on the part of Mr. Musser to visit his old home and a desire on the part of both to advance the interests of their people by answering and resisting the many false accusations which they allege have been urged against them. For three nights they discussed the question of Mormonism in Strasburg in Massachusetts Hall, with one Dr. Martin, of Ohio, whom Elder Musser describes as a "polemical, bigoted Irishman." On Wednesday night Mr. Musser lectured or preached in Quarryville, and he is willing to preach or speak in this city, provided any meeting place or hall is afforded him for such an audience as will come to hear him. He also intends visiting Columbia and other towns in the county for this purpose and for general observation. Mr. Musser is quite ready in conversation and freely discusses every phase of the Mormon question, which is of course uppermost in the minds of all who meet him, and are informed of his position in the church and community which he represents.

About thirty years ago a number of Mormon missionaries visited this county, preaching their doctrines within its borders and laboring with some effect to gain converts. Among the leaders who visited this section were the famous Orson Hyde, Julian Moses, Elder Elisha Davis, of Lancaster County, himself, and Wm. J. Appleby, also originally a Lancaster countian. The Mormon headquarters at this time were at Nauvoo, Ill., which they then expected to make the centre of their temporal power. Among those who became converts to the new doctrine and followed the missionaries with their lives and fortunes were John Neff, Jacob Bushman, Wm. McGuire and Mrs. Bitner (formerly Mrs. Musser, and the mother of A. Milton Musser, who was then a lad of 16). This party joined the Latter-day Saints at Nauvoo just about the time the local opposition against them was becoming most intense and the westward journey was being determined upon. They followed the bloody trail which marked the Mormon march to Utah, and have since been closely and prominently identified with the history and material growth of this peculiar people.

Mr. Musser represents that neither he nor his associates have ever regretted their connection with the Mormons, nor lost the faith which they then embraced. He maintains that popular ideas regarding the sect are highly erroneous, and have their origin in the misrepresentations of their enemies. He quotes freely from statistics which he has at hand to prove that in all the elements of intellectual and material prosperity Utah is above the average of the whole country. He compares it with the most advanced States like Pennsylvania, Ohio and Indiana, to prove that in average intelligence, number of schools, printing establishments, per capita wealth, number of churches, etc., it is up to a very high standard. In like manner he demonstrates the comparative absence from among its people of drunkenness, vagrancy, poverty, bodily afflictions and other commonly accepted indications of bodily or moral degeneracy. These facts and figures taken from outside official investigations Elder Musser claims as proofs of an advanced civilization, and as 98 per

cent. of the population of Utah are Mormons, he thinks the credit should be awarded to the church, its principles and leaders. Such humanitarian results he argues could not flow except from a well ordered community, and the length of time that it has held together and the steady progress which it has made he claims are the best answers to the charge that its principles conflict with the laws of God or those most salutary to man.

Politically the Mormons feel a deep interest in the admission of Utah as a State. He claims that in all the requirements of admission the Territory is far in advance of any previously granted admission, and thinks it only just that Utah should be given the chance for self-government that other Territories of its size have received. He recognizes the fact that the institution of polygamy is the most insuperable objection to their admission, and complains bitterly that this objection comes from congressmen who keep more wives secretly than any one would maintain under the forms or usage of Mormon law. He believes the anti-polygamy law passed by Congress to be unconstitutional and that it will be so declared by the Supreme Court.

In a worldly point of view the Mormons are highly prosperous. The community central store, which has about two hundred branches, last year did a business of over \$3,000,000; capital is highly remunerative and commands a return of 1 1/2 to 2 per cent. per month, with double the amount of first-class collateral put up as security.

Socially he declares that the people live happily and contentedly. All disputes are settled within the church and lawsuits are unknown. The women are contented with their lot and eager to proclaim their satisfaction to their sex everywhere. Disputes between Mormons and outsiders must be carried to the courts, and in such cases no doctrine of non-resistance restrains them from defending their rights.

Almost the entire "outside" or anti-Mormon element in the Territory resides in Salt Lake City, and only about 80 per cent. of the population there are "Mormons," or "Latter-day Saints," as they call themselves; the terms "Gentiles" and "Mormons" being the distinction adopted by the "outsiders." The land of the individual Mormons are held in fee simple, but their devotion to the church prevents them from disposing of it so that outsiders can make disagreeable inroads upon the Mormon possessions.

In answer to the question whether there was not a probability that since polygamy was the chief objection to the Mormons, it might some time be abolished by the people themselves so as to secure a popular recognition of the acknowledged merits of their government, Elder Musser shook his head. He regards polygamy as a fundamental principle of their faith and not eradicable. It was founded, he said, on the natural excess of female population, and as long as this continued he declares that it is better for one man to have several wives than for any woman to remain unmarried. This feature is, however, he says, grossly exaggerated in popular estimation. Most of the men only have one wife, some have two, a few three, and very few more.

Their religious faith, Mr. Musser says, like the Christian, is founded on the Old and New Testaments. Their principles are the cardinal dictates of these scriptures, and they profess to find therein abundant justification and no condemnation of polygamy. While they hold unwaveringly to their own faith, they extend a liberal bearing to all others, and Mr. Musser declares that every clergyman of other denomination, Christian, Pagan or Jew—Catholic, Lutheran or Episcopalian, who comes to Salt Lake City, is afforded not only a church to preach in, but secures an overflowing audience of Mormons. This, the elder thinks, is in striking contrast with the treatment he receives from Christians, who not only refuse to allow him their churches to preach in, but denounce them as Pagans from their pulpits. He was aggrieved at such a reference to his people recently by Dr. Greenwald, of this city, and in reference thereto he publishes an article in the Examiner and Express, substantially setting forth the views of Mormonism which we have accredited to him.

COLD AND DRINK.

CURIOS STATISTICS OF TOTAL ABSTINENCE IN POLAR REGIONS.

Among other results of the Arctic Expedition some curious statistics have been obtained with reference to the question of total abstinence. The abstainers who went out with the expedition were six, viz: William Mallay, Adam Ayles, William Gore, Joiner and Self of the Alert and Henry Petty of the Discovery. There were two or three other seamen who joined the temperance cause during the commission, and it is only fair to state that the novices suffered from scurvy like the rest of the crew. Mallay was not employed on any long journeys, but was repeatedly out with supporting parties. He states that the sledging parties of the Alert suffered greater privations than those from the sister ship. They had pushed beyond the limit of animal life, and their supplies of reindeer and musk ox were soon exhausted. They were consequently obliged to subsist entirely upon ship's stores, and this enforced abstinence from animal food made them in a special degree susceptible to scurvy. On the termination of the sledging duties at the end of July the abstainers found that they had surpassed the remainder of the Alert's crew in the number of days sledging performed. On this occasion Ayles had been out 110 days and Mallay 98, "and it is a remarkable fact," the latter remarks, "that neither of us were attacked by scurvy, but enjoyed good health, and were only weakened by our arduous duties in sledging work." Adam Ayles is a teetotaler of many years standing. He was not only out for 110 days sledging, but on one occasion he was out no less than 84 days from the ship at a time. On this occasion scurvy had attacked the party and had gained on them so suddenly that with the exception of Lieutenant Aldrich and Ayles, the whole of the men (seven in number) were in a helpless condition. Dolge and Mitchell still managed to struggle by the side of the sledge, but the other invalids, who had held out until the last moment, were obliged to be carried. We have already stated that of the two who were free from scurvy, Adam Ayles was one. The other was Lieutenant Aldrich, who, although not an abstainer, was next door to one, diluting his rum more than any other member of the expedition. During the whole of his sledge journeys Ayles ate and slept well, and bore the cold even better than those who were accustomed to take stimulants. The rest of the party had a double allowance of grog, forty-five above proof, before turning in. They also smoked a good deal, but, for his part, Ayles says he neither drank nor smoked, and he took care that his allowance of grog was stopped on joining the ship. Twice a week there was beer served out, which was considered a great luxury, as it occupied much room in the traveling and was dealt out very sparingly. He was never in better health in his life than at the present time. Henry Petty, a teetotaler of sixteen years standing, was the only total abstainer on the Discovery. He accompanied Capt. Stephenson in all his sledging excursions, and as it fell to his lot to act as cook while they were away from the ship, and he was thus obliged to get out into the cold for an hour and a half in the morning and for the same period in the evening, he was most exposed to the frost of any man in the ship. He was sledging sixty days in all. On one occasion he accompanied the captain to the Alert, a distance of some ninety miles, doing the journey in four days and eight hours, and returning in three days and a half. He had been medically examined on Tuesday by the doctor of the ship, with the rest of the crew, and he learned that he had never been treated for scurvy. He had only suffered from a cut in the hand. He believed that his immunity from disease was entirely owing to his teetotalism. He had slept well throughout his campaign, and had relished his food. He had also escaped frost-bite. Gore, it seems, had been an abstainer until he was 21 years old, but in an unguarded moment while on the sledge journey he succumbed to the temptation and persuasion of his companions, and took to grog. Previous to breaking his pledge Gore states that he could eat as well as any one. In fact,

after devouring his portion he was in the habit of looking about for more, but no sooner had he taken to grog drinking than he found his appetite to fail, and he was deprived of the refreshing sleep which he had formerly enjoyed. He was the only Good Templar which joined the expedition that was attacked with scurvy, and for this he was no doubt indebted to his unfaithfulness. He gave stimulants, he remarks, a fair trial, and he is now convinced that it was the grog which did the mischief. It may be noticed that the whole ships' companies—doctors and officers included—are unanimous and conclusive against the serving out of stimulants during the day. They emphatically state that no work can be done upon grog, but many of them seem to cling to the belief that a glass at night was a sovereign recuperative agent and fitted them for the fatigues of the morning. Dr. Colan, the senior medical officer on board the Alert, speaks very favorably of total abstinence as exhibited during the expedition, and his forthcoming report will possess much interest.—London Times.

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