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EVENING NEWS.

Wednesday, January 21, 1874.

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 Massasoit 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 Miss 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 93 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 $6,000,000; capital is highly remunerative and commands a return of 1½ 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 unswervingly 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.

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