

braced the Mormon faith he did not believe in polygamy, but the angel had advised him that he had erred in judgment and told him to take more wives to his bosom. After the address Strang repaired to a large chamber in the castle and was formally crowned King and set upon a throne. He was robed in scarlet by a couple of young women, and a crown was placed upon his head by a couple more, and then one of the chief destroying angels or deacons of the church stepped forward and assured the people that Strang was a great and good man, and enumerated some of the benefits which would surely come of them if they paid him the right sort of homage. The ceremonies closed with music.

Very soon after the coronation, Strang began to marry, and in the next five years he formed a collection of six wives, not counting his first wife, who left him when he acquired the marrying habit. He urged the deacons and other high churchmen to do likewise, but they were handicapped somewhat by the scarcity of women to marry, Strang monopolizing the supply. According to the law as expounded by Strang, the highest duty of man was to have many children. The marriage of the first wife was public, but the subsequent ceremonies were conducted in private in a fashion known only to those initiated in the faith. If a man died leaving one or several widows, without children, it was incumbent upon his brother to take the widow. If the widows had children they could marry whom they chose. In the church were two secret societies, one called the Society of the Illuminati, for men only, and the other, for both men and women, called the Covenant. In the Covenant ironclad oaths were taken to defend the church even to the shedding of blood and to stand by one another through thick and thin. The secret obligations and work of the Illuminati were never made public.

Strang's reign was brief. The peculiar religion of the Mormons even the plurality of wives, did not seriously trouble the consciences of the fishermen and sailors who lived in the small towns along the mainland; but the Mormons had a habit of looking upon the property of the Gentiles as something to which they were privileged to help themselves whenever it could be done without getting caught. They made frequent raids on the mainland, and went even to Milwaukee and Chicago on their marauding excursions. If a vessel was thrown upon the shore of Beaver Island or sought shelter in the harbor of St. James from a storm, the islanders levied a heavy tribute. The plunder thus captured was divided among the faithful, always reserving a tenth for the church. The piratical ways of the Mormons excited the hatred of the mainland people, and that the latter did not retaliate sooner was because a favorable opportunity did not offer.

In 1855, Strang promulgated a new revelation. It was to the effect that women must wear bloomers. The bicycle had not yet been invented, and the women rebelled, and this rebellion led to revolution. Mrs. Bedford and Mrs. Campbell, both of whom are still living in Charlevoix, were the leaders in the rebellious element. Mrs. Johnson, Mrs. Wentworth and Mrs. Mc-

Culloch were also vigorous in their protests against heavenly interference with what they wore. Strang swore a mighty oath that the orders from heaven must be obeyed, even though he were obliged to wade ankle-deep in the blood of his subjects. Most of the recalcitrants finally complied with the decree, but Mrs. Bedford remained obstinate. The woman was abetted by her husband, who for a long time had been on unfriendly terms with the monarch. The rebellion of the wife afforded an opportunity to punish the husband, and Strang ordered him to be publicly whipped. The punishment was inflicted. Forty-seven lashes were administered upon Bedford's bare back, and the tree to which he was tied is still pointed out to visitors in summer. Bedford sulked around the island for a few days, swearing vengeance, and then disappeared. He went to Mackinac Island, where he was joined by Wentworth, who had a grievance of his own, and the two planned the assassination of the King. In this design they were secretly encouraged by McCulloch, who had aspirations to succeed Strang on the throne. The conspirators remained away several months. In May, 1856, they secretly returned and awaited an opportunity. On June 15, when the United States vessel Michigan, which is still plying the lakes, was in harbor, the conspirators concealed themselves in a wood pile near the pier and waited for the King to pass on his way to the boat. When Strang came along, about 7 o'clock in the evening, Bedford and Wentworth sprang out and both fired at him, one with a horse pistol, the other with a navy revolver. Three shots took effect, and Strang staggered, and as he fell he saw and recognized the assassins and grabbed Bedford by the leg. Bedford struck him over the head with the pistol, and then fled with Wentworth to the steamer and gave himself into custody of the Government officers to escape the wrath of the islanders. The two men were taken to Mackinac, where their trial resulted in an acquittal, the sentiments being all in their favor.

Strang was mortally wounded, but death did not relieve him from suffering until several weeks later. The news of his shooting reached the mainland very early next morning, and the King being as good as dead, the fishermen along the shore organized to complete the job. Bands were formed at Charlevoix, East Jordan, Harbor Springs and Cross Village, and at an appointed time a united raid was made on the island. No resistance was offered by the dismayed and disorganized islanders. The attacking party first visited the Tabernacle and razed that to the ground. The harem where Strang's wives lived was next cleaned out, and today all that remains of it is the site where it stood, on a low hill directly back of the castle. The village itself, then received attention, and everything of value was carried away. Notice was given to the Mormons to get out within a specified time, and they obeyed, taking such household effects as they could carry with them. They scattered, some to Charlevoix, where they still live, but not as Mormons; some to Chicago, some to Milwaukee. Strang realized what was coming and before the raid reached the island he put off for Milwaukee to receive surgical assistance for his wounds,

and to escape the wrath which he knew would break as soon as his downfall should become known. He died a few weeks later at Racine, Wis., and by his bedside as a faithful attendant, was the wife of his youth, whom he had married in the East before becoming a Mormon, and who left him when he became a polygamist. She alone of his wives remained by his side until his death.

Today the inhabitants of the island are chiefly fishermen, with a few farmers in the interior. During the winter considerable wood is cut and a few logs and telegraph poles are got out for summer shipment. The people are almost unanimously Irish by descent, and the Catholic is the only religion observed. The Rev. Father Gallagher has been priest of the parish for a quarter of a century, and is as much an autocrat as King Strang ever was. The island has no courthouse or lawyer. If differences arise in business or otherwise the matter is taken to Father Gallagher, who listens to the evidence and then pronounces judgment and the man who will not accept his judgment becomes an outcast on Beaver Island socially and in business. Very few appeals are taken from the decrees of the priest, and it is worthy of note that when appeals have been taken to the courts the judgment of the priest has in nearly every instance been sustained. The priest is in politics a Democrat, and in the last Presidential election, of the 147 votes cast, only four were for Harrison.

In 1852 Strang laid aside his robes of royalty and went to Lansing as a member of the legislature from the northern counties. He made a fairly good representative; at least, he averaged well up with the others, and the bill organizing Manitou county was one of the measures which he fathered. Strang established a newspaper on the island in his days of prosperity, and had a small publishing house in connection with the plant. His press was an old fashioned one, which he purchased in Detroit, and which was the first press brought to Michigan by the Rev. Father Richards, who served in Congress as a Delegate from Michigan before Michigan had been admitted into the Union. Strang published his version of the Bible and the revelations as they were received, and also wrote a history of the Mackinac region, in which he vigorously defended himself and his religion from the attacks of the Gentiles. His newspaper was published weekly, and in the last issue was given an account of the assassination. When the raiders came, the printing press was taken to the mainland and the type was scattered. The books and papers were destroyed and original editions are now extremely rare.

DID THEY "FIX" HIM.

Because of the absence of several witnesses whom counsel for the prosecution desire to call, and who are at present living some distance from the city, the preliminary hearing of Willis Rudy and Bernard Engebretsen, before Commissioner Pratt, on a charge of murdering Albert Barnard in Emigration canyon, on July 24th, 1892, has been continued for one week.

When the NEWS report closed Monday afternoon the taking of testimony was in progress. Subsequently, Joseph McRae, of Mountain Dell,