

A LAKE CAPTAIN'S YARN.

THE Chicago *Tribune*, which appears to be fond of anti-"Mormon" stories and reports, however absurd and Munchausen-like they may be, publishes an alleged interview with a retired lake Captain, who claims to have had some peculiar experiences with "Mormons" on the Beaver group of islands.

The "retired sea Captain" may be a creation of one of the *Tribune* reporters. He may be a veritable relic of the lake. But whether a figure-head for a reporter's screed or a real narrator of nautical yarns, his story is about as reliable as most of the tales told by such worthies as a reward for a smoke and a glass of grog.

We do not propose to repeat the story of the depredations alleged to have been committed by "Mormons" in the long ago on St. James' Bay, the stealing of sunk anchors and other such likely larcenies, the wrecking of vessels, the murder of crews and other similar horrors. Nor to comment on the admitted fact that a government special inquiry into these purported crimes, resulted in a decision that there was nothing in them. Neither do we care to dwell on the account of the burning of the houses of the people who were said to be "Mormons" and the destruction of their homes and property.

But we wish to state for the benefit of the public and the information of the *Tribune*, that the Strangites who once inhabited the Islands referred to and who were dispersed by mobocracy and violence, were not "Mormons" and had no connection with the Church that has its headquarters in Utah. James J. Strang, it is true, was once a member of this Church. But he was excommunicated in Nauvoo and afterwards started a society of his own, as separate and distinct from the Church from which he was expelled as the Episcopal Church is from the Roman Catholic.

Any wrongs that might have been done by the Strangites, or any idiosyncracies that may have distinguished them, cannot be fairly attributed to the "Mormons." And the attempted connection of the two bodies, one of which is defunct and the other most emphatically alive and vigorous, is not at all creditable to the *Chicago Tribune*, though quite in line with its methods as to "Mormonism." It is becoming the fashion with a certain class of sensational romancists to give gusto to

their imaginative and blood-curdling productions, by making the chief actors therein either "Mormons" or "Mormon" haters and hunters, and thus excite additional interest, and at the same time give vent to a malicious desire to misrepresent the Latter-day Saints. It is very low and contemptible, and does not embellish the pages nor raise the reputation of any journal claiming to be respectable, even if published in the rushing, racy and rustling city of Chicago.

A REFORMER.

THE Marquis of Queensberry is in this country. His name is almost a household word, being associated with nearly every prominent prize fight, as the author of the rules which govern the pugilistic arena. The distinguished aristocrat suffers mental disturbance because of this questionable notoriety. Doubtless it acts as an impediment to his progress in the role which he is now acting in—that of a social reformer.

The line he has selected to work in as a corrector of common evils of society is that of an advocate for friendly divorce. He is opposed to the laws now existing in relation to that subject, on the ground that they demand at least a quasi-criminal status of one of the parties against the other in order to obtain a decree of separation. He wishes the statutes so framed that, when there is any condition whatever existing that is preventive of the parties living together in the full sense of the relationship, as husband and wife, they be allowed to part in an amicable and friendly spirit.

The Marquis holds that when the law insists upon the relationship being maintained when there exists a barrier to the fulfilment of its natural conditions, vice and immorality in their most hideous forms are generated and fostered, innumerable murders even proceeding from this prolific cause of evil.

This noted Englishman gives his views upon this subject in a lengthy article which appears in the columns of the *New York Herald*. He characterizes the monogamic marriage system as a delusion and a sham, nowhere existing except professedly. According to his statement practical bigamy is the rule throughout the civilized world.

Speaking of the situation of society in his own country, he quotes from an English Bishop, as follows: "We are told that there are no

fewer than 180,000 wretched women in this country. No fewer than 60,000 in the metropolis itself gaining a livelihood by the wages of sin. It was a hideous fact; let us call it by a hideous name. Each of these wretched women was a centre for the diffusion of vice. What terrible profligacy was here revealed, and what did it lead to? Why, disease, lunacy, infanticide; horrors of all kinds, ruin of body and soul for thousands upon thousands for whom Christ died. We believed in our Bible and we read our Bible, and it told us that these sins unrepented were an effectual bar against entering the kingdom of heaven."

Queensberry says a good word for the Latter-day Saints, paying a passing tribute to their theory in regard to the relations of the sexes and their moral status. He is careful to say that he is no "Mormon," and that he believes the monogamic system of marriage to be the ideal union of the sexes, which, however, being, from his standpoint, an advanced condition, is not practicable in the present state of mankind. According to his view, it will be the correct system when the race reaches a more advanced plane of moral development.

The Marquis claims that he has been unable to unrestrictedly ventilate his ideas on moral reform in his native land, but intimates that he proposes to take advantage of the greater liberality of the press in this country, and make it the medium through which to give the masses the benefit of his cogitations. He announces that he is not a religionist and cannot be until the existing sham systems of orthodoxy are supplanted by something more adequate to meet the demands of suffering humanity.

ANTI-COUGHING SCHOOL.

AMONG the many educational and other institutions of the great city of New York is an anti-cough school, or establishment for the prevention of coughing in public assemblies. Who has not been annoyed by the habit which many people have of coughing in concert at public gatherings, particularly in places of worship? One cough seems to suggest another, and a chorus of coughs goes up as soon as it is started. It appears to be epidemic. It is evidently but a habit and one that is imitative.

In the New York anti-coughing school the pupils have to stand in a row, brace back their shoulders, hold up their chins and draw in their abdomens. Then they are re-