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ALASKAN WONDERS.

On the 29th of April last the cutter Corwin left San Francisco for a cruise in the Arctic Ocean, but becoming disabled put back to her port in order to have repairs made. After being thoroughly refitted she again set out. On reaching Hotham Inlet, north of Behring's Straits, two expeditions were sent out—one up the Korvak and one up the Nortok (the syllable ok or ak signifies river in the language of the Arctic Indians). The explorers who made their way up the Korvak River had a steam launch at their disposal, but on reaching the rapids this had to be abandoned for skin boats. The river was in many places obstructed by rocks, brought down by glaciers, and the banks were so thickly wooded that the explorers had to make the best of their way up the centre of the stream.

TWO PERILOUS EXPEDITIONS.

After journeying over one hundred miles, the explorers came to a place which the Indians said was the head of navigation. It was a gorge, and the walls rose at places perpendicularly to the height of six hundred feet, forming a canon of stupendous proportions. The water rushed through this gorge with a deafening noise, leaping from rock to rock in great waves. Beyond the gorge the river widened, and the voyagers proceeded. The stream kept on enlarging until a place was reached resembling a small archipelago of islands. The party labored sixteen hours a day, and subsisted on duck and fish. On the 22nd of July the last tributary at Korvak was reached, and it was found to be of larger volume than the main stream. The explorers pushed onward, and finally reached the source of the Korvak, which derives its water from a large lake surrounded by high and precipitous mountains. After having penetrated a distance of 550 miles into the heart of Alaska the party started on its homeward journey.

One of the officers on the Corwin undertook the exploration of the Nortok. With a skin canoe and a volunteer seaman he proceeded up the river at the rate of fifteen miles a day. About two hundred and fifty miles from the mouth gorges were passed of immense dimensions, and canons seen whose sides towered upward for one thousand feet above the banks of the stream. The two explorers penetrated into the interior north-eastwardly for a distance of 400 miles and journeyed over a country of which there is no record of a white man having ever before seen it. The country all lay within the Arctic circle.

HOW THE NATIVES LIVE.

The account Lieut. Storey gives of his exploring expedition in Northern Alaska will be found full of interest. In describing the natives he says: "They are a healthy, hardy race, comparing favorably in size with the white men; complexion, a bright brunette, eyes small and black and nearly even with the face, high forehead, nose small and rather flat, excellent teeth, coarse black

hair. They tattoo very little, only a few lines on the lower lips and chins of the women. No nose ornaments were seen, and in a few instances only were earrings observed. All the men are beardless. It is said that they pull the beard out. The women wear the hair long and plaited into two braids behind. The men also wear the hair long and allow it to hang down, except in front of their faces.

"The native dress is made principally from the skin of the reindeer; the undergarments from the skin of the younger ones; trousers, overshirts (coats) and socks from the skin of the older ones; boots made from the tougher skin of the legs, and sometimes trousers from the same. The shirt in shape resembles that worn by the white man, but no buttons or fastenings are used, a hole being cut in the upper part just large enough to admit the head, to which is sewed a hood to be worn in cold weather. The overshirt (coat) is made long, reaching to the knees, and ornamented and trimmed with long hairs of various animals. Some of the coats are made from inferior furs (such as ground squirrel) and skins of water fowl, &c. These are very light and worn only in summer. Lighter trousers are also made for summer wear from the skins of seals, those of the younger and smaller ones being preferred. Both drawers and trousers are confined at the waist by a cord. Except during rainy weather the coat and trousers are worn with the hairy side out, but with the underclothing the hair is worn next to the body. The socks and boots are very similar in shape, the latter having a thick sole made from the skin of the walrus or large seal. The boots for summer are made from seal skin entirely, the hair being removed in tanning; the legs are long, never below the knee and sometimes extending below the waist; they are waterproof, but not warm. During snow storms or drifts an overall is worn to keep the snow out of the hair, which is very essential for the preservation of the reindeer skin garments. These overalls are made from entrails of seals, buckskin, drilling and calico, the latter being preferred when obtainable. Straw is placed in the bottom of the boots for warmth and to give a soft footing for the wearer. The dress of the women is much like that of the men, the only difference being a slight variation in the pattern of the overshirt (coat). Heavy mitts are made from the reindeer and moose skins, and occasionally from seal skins, and are worn nearly all the time, summer and winter.

QUEER HOUSES.

"The native houses are constructed by sinking a circular hole twelve feet in diameter to a depth of three feet into the ground. Spruce poles, five feet long, are driven around the side to the depth of one foot (the bark having been removed), and placed as close together as possible. The roof, made of the same material, is then put on, leaving a circular hole of two feet in diameter at the top for the outlet of smoke and admission of light. The roof is well lashed by means of rope made from the bark of the spruce. The entire hut above

ground is then covered with straw and earth. The entrance of the hut is subterranean, a passage-way being dug at an angle of about forty-five degrees from the exterior of the hut to the floor, which passage-way is carefully protected in the same manner as the roof.

"These people never want for food. The country abounds in animals and game, and the river in fish. Large numbers of reindeer are killed, generally shot, although during winter it quite frequently happens that many are captured by driving them into ravines where they sink into the deep snows and fall an easy prey to the hunters. The following is a list of animals whose skins are preserved by the natives, viz.:—Bear (black, brown and gray), moose, fox (white, black, red, cross and silver gray), marten, sable, land and water otter, mink, wolf, beaver and lynx. The meats of all these animals are used for food, but great preference is given to the reindeer, moose and bear. The latter are usually shot, the former trapped. The fish caught are of many varieties, including large quantities of salmon, white fish, mullet, pike and sculpin. The salmon are chiefly caught in Hotham Inlet or at the mouth of the river that empties into it; the other fish are caught in the river. They are mostly caught in the summer by means of the gill net or spear, the dexterity with which this is done being something marvellous. The pike weigh from seven to ten pounds, whitefish from one to two pounds and mullet from three to four pounds. In the winter fish are also taken through the ice by hook and line. The hook used consists simply of a flat piece of ivory, with a sharp piece of metal screwed into one end of it at right angles to the face of the ivory. White whales are caught in Hotham Inlet, and it is regarded by the natives as a great and dangerous feat to catch one. Those who are successful are looked upon as men of distinction. Hair seals are also caught in Hotham Inlet, but they do not seem to go up the river."

LORD LORNE PELTED AT.

Lord Lorne, the great Highland chieftain, the son-in-law of Queen Victoria and the former Governor-General of Canada, has had to submit to the most outrageous indignities at the hands of a crowd of ruffians who attended the electioneering speeches delivered at Brentford town, seven miles west of London. Lord Lorne was the Liberal candidate for Hampstead, and in his speech showed himself to be such a thorough Radical that the surprise at seeing him appear for Hampstead at all was greatly increased. While addressing the electors a mob assaulted him with rotten eggs, and some of them, gaining the platform, smashed his hat over his head. The supporters of the Marquis rushed to his rescue, and a fight ensued. Seeing what a tumult his presence caused, and not being unwilling, we must suppose, to escape further indignities, Lord Lorne did the most unwise thing for him as a candidate to do—he ran away. Through a drenching shower of rain he made his way to the railway station and immediately left

for London. Meanwhile the row continued the supporters of the Marquis being severely handled, and becoming discouraged by the desertion of their champion they finally retreated, leaving their contestants master of the field. The latter then seized the platform and passed a resolution condemning the policy of the Liberals.

In his speech, the Marquis heartily opposed the principle of free education; he argued in favor of laws which, if they were made, would gradually break up large landed estates, and he favored the extension of local self government to Ireland. He did not wish to see the House of Lords broken up, but thought it might be remodelled and amended by an infusion of elected members.

TWO INDIANS WHO ARE TO HANG.

A North-West paper gives a very interesting account of the trial of two Indian rebels, Man-Without-Blood, charged with killing Bernard Tremont, and Ikta, charged with murdering James Payne, Indian Instructor on Stoney Reserve. Both pleaded guilty at once.

Asked what he had to say, Man-Without-Blood said:—I met the white man (Tremont) on the road near his house. The man with Black Blanket told me to kill him. I said I would. Saw him leaning on a wagon. Two Indians were coming towards him. Was going to white man's house. There were four Indians standing there. I walked up beside him and the Indians asked who the white man was. Said I did not know. Did not listen to what they had to say. One of my brothers had a bow and arrows and the other had a gun. My brother asked, "Why don't you go and kill him?" I got his gun and loaded it and walked over and killed the white man.

Ikta said:—I asked Payne for some shot and flour. He would not give me any. My son wanted to go shooting. The white man got bad and Payne got vexed, and I told him not to get vexed. He said he would not give me flour for ten days. I went away and got my gun and came back. Then the instructor took hold of my arms, and I said he had better loose me or I would kill him. I got my arms free and shot Payne.

The two men were sentenced to be hanged on the 27th of November.

THE STRIKE of the street car employees in St. Louis is endangering the lives of the public. The latest dodge of the strikers was to place an infernal machine on the Washington Avenue car tracks. The machine was a piece of two inch gas pipe two feet long and filled with gunpowder. At either end was a fixed gun cap, so arranged as to communicate with the powder within the machine, which was laid along the groove in the track and so arranged that the wheel of the car would discharge the cap as soon as it was touched. Fortunately the police discovered the machine in time and removed it.

THE 200TH ANNIVERSARY of the revocation of the Edict of Nantes was celebrated last week.