

CHURCH OF ENGLAND, CHAMBLY, P.Q. (FRONT VIEW.)

## From Cape Breton.



R. GEORGE KENNAN, who has just left us for the Western States, where he intends lecturing this winter, lectured in the Court house here recently. It is needless to say that the large court room was filled to overflowing. The distinguished

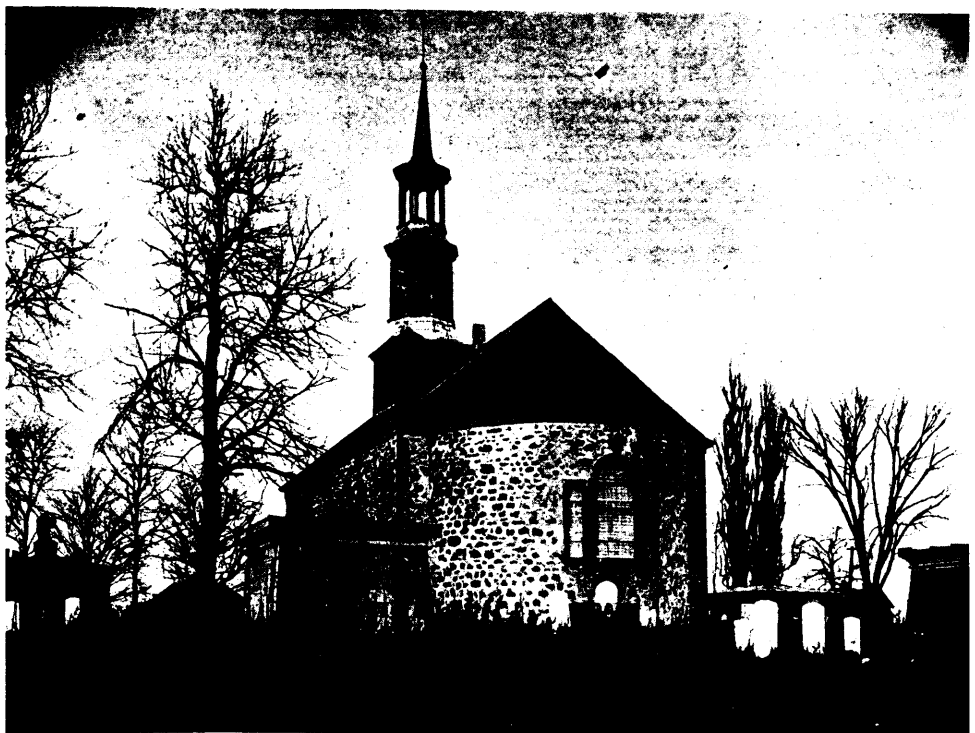
Siberian explorer was introduced by Professor Bell, of telephone fame, in a few well chosen remarks; and as the lecturer made his *debut* before a Maritime Province audience, he was greeted with prolonged applause. Those who had read his graphic articles, which appeared in the *Century* some two years ago, anticipated a literary treat, and were not disappointed. His vigorous style was more keenly felt as the "living voice" related a chapter of "Camp Life in Siberia."

The lecturer began by briefly stating the object of his visit to Eastern Russia, which, with a party of three others, was to project a telegraphic route, on behalf of the Russo-American Company, by which both hemispheres might be brought into direct communication—the much talked of Atlantic cable being then generally supposed impracticable. Embarking at San Francisco, they were not long in reaching Kamschatka (Kam-shat'-ka), and then began that life of adventure and hardship which only seemed fruitless, as the success of the Atlantic cable was shortly afterwards assured. Yet, if the

expedition accomplished but little in one way, we owe much to it in another, as the cruelty and barbarism meted out at the hands of a royal despot might still remain sealed but for Kennan's visit, and his subsequent labours in the cause of humanity which that visit inspired.

The lecturer gave a very fascinating description of the summer scenery of Kamschatka, dispelling the popular idea that it was but a wilderness of ice and snow. Cold and dreary, and desolate as it ever is in winter, during the summer months it is luxuriant and extremely beautiful, possessing an endless variety of mountain, valley, river and lake scenery. He described minutely the customs of the Korak tribes of this little-known region, who, depending for their very existence upon the reindeer, are obliged to lead a nomadic life in order to procure fodder for them. These tribes live in large tents—twenty to forty feet in diameter—manufactured out of the skins of the deer. Their favourite repast is a decoction of clotted blood, tallow, dry grass, and the half-digested mass taken from the stomach of the reindeer. Their religion is peculiar, and consists in the worship of an evil spirit, whom they endeavour to propitiate by sacrificing their dogs and deer; and in cases of emergency their little ones. The aged and infirm members of the tribe, when unequal to the march, are religiously despatched. This is done either by crushing their heads between stones, or by a skilful use of the spear. In every case death is met with stoical indifference. The dress of these tribes differs largely from that of the Eskimo. Their stockings, boots and trousers are all made of double fur, while the body is encased in an immense sort of shirt, girt with a leathern thong, and having the smallest possible neck-hole to admit the head. To this a hood of corresponding proportions is attached, which projects far beyond the face. The advantages from having the body garment roomy are apparent. Several gallons of air are thus admitted, which, becoming gradually warmer from contact with the body, protects the vitals from the low temperature without.

A most amusing account was cited of the marriage ceremony in vogue among these half-civilized tribes. Around the inside of the tent are a number of hanging skins, so arranged as to form a passage with the outer covering. Upon the day assigned for the marriage the would-be bridegroom, having completed his term of service for the hand of his master's daughter, is ushered into the tent with his hoped-for bride amid a pandemonium of beaten drums, when at a given signal the young



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