

The Klondike Nugget

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THURSDAY, JULY 12, 1900

TIME TO INCORPORATE.

For upwards of four years Dawson has been a settled community. During this entire time there has been a steady expansion of business, a constant increase in the inhabited area of the place and a gradual introduction of all the comforts and conveniences which are the characteristics of modern, progressive communities.

Banking houses and other heavy financial concerns are established here. Commercial institutions big and little are transacting daily a tremendous volume of business. Nearly all the various church organizations are represented and are the owners of buildings of their own. Hospitals have been erected and charitable organizations formed. Electric lights, telephones, and newspapers are features of Dawson life to which we are as well accustomed as are the people of the oldest and most settled communities in the States or Canada. Added to all this it may be said that there is in all probability more money per capita in Dawson than in any other town or city in the world.

But in spite of this showing which is the result of four years of continuous and steadfast effort on the part of the inhabitants of Dawson, we are still an unrecognizable, unincorporated body of people.

We have no right to say that Dawson is a city, town or even village. Our legal status as a community is nil. We are a political nonentity, without rights or privileges of any nature and subject absolutely to a body of men who are irresponsible as far as the people of Dawson are concerned.

A taxation ordinance has been prepared by the Yukon Council by virtue of which it is proposed immediately to levy a tax upon property in Dawson and upon the incomes of parties who come within the provisions of the ordinance.

We submit that with the advent of a taxation law the time is ripe for the incorporation of Dawson into a self governing municipality. The only forcible argument that ever was brought against the incorporation idea was the fact that with the organization of a municipal government would come taxation.

That argument has entirely lost any strength it might once have had, for the simple reason that we are to be taxed, with or without municipal government.

We hold to the opinion that Dawson can select a City Council which will govern the town just as economically and satisfactorily as the Yukon Council has done. The town of Skagway which has neither the population nor one quarter of the commercial interests which Dawson possesses, has recently been incorporated and is now a self governing community. We see no reason why

Dawson should be behind in this respect.

The present method of conducting the affairs of the town is entirely foreign to our system of government—a temporary makeshift which can be justified only by unusual or extraordinary conditions. These may have existed once, but have long since passed away. There is no longer any reason why Dawson should not have the same system of local government as is enjoyed by Victoria and Vancouver.

NOME A DISAPPOINTMENT.

Reports of affairs at Nome as brought up by the passengers on the steamer Cudahy do not differ materially from information brought some time ago. Briefly stated there seems to be a general agreement among those who have returned from Nome that the camp has nothing behind it to justify the tremendous stampede which has taken place. If this verdict be true the amount of hardship, privation and suffering which will ensue at Nome is scarcely calculable. There can be no doubt that thousands of men have expended their entire available means in reaching the beach diggings, urged on by the glowing reports of their richness and ease of access. The great inducement has been that Nome is a poor man's paradise and beyond question the great majority of those who have flocked thither are men with little or no means. If they find themselves unable to begin profitable operations on the beach and no employment is to be had, a most unfortunate condition of affairs will result and from all reports it appears that the worst is yet to come. Crowded together as the people are on the beach, with a lack of fresh water and with practically no sanitary arrangements the danger of contagious diseases is very imminent.

In all probability the American government will be called upon to take a hand in the matter. Otherwise it is difficult to foretell what may occur at Nome.

Sorrow Dance.

The "Sorrow" dance of the Alaska Indians, while in many respects amusing to the white onlooker, is so truly weird and mournful in the earnestness with which the performers—as the dancers may be named—go into their task that it cannot but impress.

The Indians are grieving for their dead. Whether the deceased has been placed upon the funeral pyre one year or 100 years does not imply. The Alaska Siwash believes in transmigration of the soul, and he does not know but what his ancestor's spirit, instead of taking body in an elk, moose or bear, will possibly come on earth again as a snarling wolf.

Therefore the Siwash is in sorrow. But he has a relief in the firm belief that by incantations, feasting and much burning of high built pyres, he may so placate the "Sahalee Tye" (Great Spirit) as to tend to the removal of the soul he sorrows for from its possibly poor encasement to the body of some large and noble animal.

Arriving at the "Sorrow" dance the Siwash who has been selected as a dancer, is provided with a wooden mask if he has not brought one. These are simply hideous in design, a totem pole being a marvel of beauty in comparison. Whipsawed planks of yellow cedar, giving forth a resonant tone, are laid in a semi-circle around the funeral pyre. Over these boards gather from 20 to 50 Indians equipped with long rods of alder. The fire is lighted. At the first burst of flame from the top of the heap a chorus of "Ha-ha! Ugh-ha-ha! He-e-e!" prolonged, is set up by the men about the cedar plank, the keeping time with the alder sticks, rapping on the boards. The dancers then appear, and for hours, in fact until exhausted, they will prance around, suffering the sweltering heat of the fire. So soon as one falls prostrate another one takes his place, and thus the dance is kept up night and day. At Taku in 1883 two dancers, weighted with a special load of sorrow, kept up their movements for 36 hours without intermission. The chanters show the same aw-

ful endurance, hammering away with their "Ha-ha-he-e-e" for hours at a time. The monotone of the chant is sufficient to drive one distracted, but the marvel of endurance shown by the Indians is sufficient to keep him interested. At the Taku sorrow dance mentioned the miners working on a ledge near by returned after a night's rest and day's work to view the same wooden masked, paint besmeared Siwash they had left the evening before still prancing and chanting.—Skagway News.

The Poundmaster.

The law that provides for a poundmaster also very properly provides that, as an officer, no matter how humble the station filled, he must be treated with respect. If he was not supposed to catch and impound untied and unmuzzled dogs, the position he occupies would never have been created and the expense of erecting and maintaining a dog pound would have never been incurred.

Therefore, if your dog falls into the hands of the dogcatcher and from his hands into the pound, do not imagine that it is your inherent right to call on the dogcatcher or poundmaster, which ever you please to designate him, and abuse him like you would the adopted child of some poor relation. The poundmaster won't stand for it, neither will the government back of him stand for it.

If any one doubts the above, he can verify it by interviewing two merchants, man and woman who do business near the postoffice and who recently went to the pound and attempted to read a few sections of the riot act to the poundmaster. Later the riot act was again read; this time the man and woman hear it in fear and trembling while standing immediately in front of the police magistrate. While they were not fined, it is safe to say that the poundmaster is gunned from further lecturing from that source. The poundmaster is an officer and must be respected.

Whitehorse Will Be Cheap.

F. M. Brown, purser of the Lightning, gives some interesting information relative to conditions at Whitehorse. He says the town will be a cheap camp and even now nickles and dimes are quite common as the advent of the railroad has cheapened the camp, as a railroad always does. The B. A. C. Co. are working some 20 men in prospecting their copper properties, and to the development of the mineral resources of that locality is looked the prosperity of the town. There are two large hotels in course of construction there at the present time. Mr. Brown reports a quartz strike to have been made in that locality.

Manager Elliot, of the C. D. Co., is authority for the information that the White Pass railroad will be completed from Skagway to Whitehorse without a break by August 1.

A Son of a Skipper.

Capt. Jacob Dobler, pilot on the steamer John Cudahy, which arrived from St. Michael this morning, is one of the youngest men on the river to fill such a responsible position, although this is his third season on the Yukon. Capt. Dobler's father, up to last year, had been master of a Mississippi steamer for 28 consecutive seasons; but last year he accepted a position with the C. D. Co., as pilot on the steamer Victorian, which position he most satisfactorily filled. But one season in the far north sufficed for the old skipper, and this year he is on the bridge of a steamer on the Father of Waters.

Capt. Dobler, jr., is reckoned to be one of the best river men on the Yukon.

Mohr & Wilkens for fresh goods.

Table de hote dinners. The Holborn

Shindler has bicycle sundries; wood rims, inner tubes, ball bearings, spokes, bells, cyclometers, toe clips, graphite, etc. Wheels to rent by the hour.

Short orders served right. The Holborn.

Best Canadian rye at the Regina.

The Holborn Cafe for delicacies.

New Goods

JUST TO HAND

Shirt Waists, Silk Waists
Undressed Kid Gloves
Pulley Belts
Tailor Made Suits
Dress Skirts, Etc.

J. P. McLENNAN
FRONT STREET,
Next to Holborn Cafe. Dawson

Alaska Commercial Company

SUSIE AND LOUISE
Are expected from below at any hour.

Dawson Post Is Fitted With Public Safe Deposit Vaults.

RIVER STEAMERS	THE STEAMERS	TRADING POSTS
Sarah, Bella, Hannah, Margaret, Susie, Victoria, Louise, Yukon, Leah, Florence, Alice	SUSIE AND LOUISE	ALASKA: St. Michael, Andreofsky, Anvik, Nulato, Tanana, Minook (Kampart), Fort Hamlin, Circle City, Eagle City. KOYUKUK DISTRICT: Koyukuk, Bergman. YUKON TERRITORY: Forty Mile, Dawson.

THE KLONDIKE CORPORATION, LTD.
Operating the Swift and Reliable Steamers

ORA, NORA, FLORA

BETWEEN DAWSON AND BENNETT


These Steamers Hold the Record for Three Successive Years for
...SPEED and REGULARITY

Clean and comfortable staterooms. No expense spared in supplying the table with all the delicacies possible to procure. Experienced captain in charge. No delay. Courteous treatment to all.

Office at Calderhead & Lancaster's Dock. R. W. CALDERHEAD, Agent

TRADING & EXPLORING CO. LTD.

Str. Yukoner



The Fastest and Most Elegantly Appointed Steamer on the Yukon

SAILS FROM C. D. CO'S DOCK.

SARGENT & PINSKA

Have received their consignment of NEW GOODS from the great manufacturing centers of the East

TWO SCOW LOADS

We have a particularly full line of...

Slater's Fine Shoes, high lace, and Boots

NEW CLOTHING, NEW HATS, NEW FOOTWEAR, NEW HABERDASHERY.

"The Corner Store," opp. Aurora.

LUMBER

Mouldings, Sash, Glass Panel and Lattice Doors, Furniture, Mill and Machine work, Store, Office and Bar Fixtures, Wood Turning, Scroll Sawing. Estimates Furnished to Builders and Contractors.

Telephone No. 45
Klondike Mill Co., Dawson, Branch Office, N. A. T. & T. Co.

DAWSON'S EMPORIUM.

All New Goods This Coming Season.

YOUR MONEY BACK (Our Goods are not as We Represent Them That's a Fair Proposition, Isn't it?)

A. E. CO. A. E. CO.

DON'T BE SHY!

If you need your toilet cleaned or any other garbage removed,

CALL ON GUILDS & BROWN,
Corner of Fourth Street and Second Avenue.

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