ble, and then remain quiet and as warm as may be, in the bottom of my boat, and pray for a happy termination of my voyage. This journal I shall now envelop carefully in my skin pouch, trusting that, if I am destined to be entombed in the ice, it may at some time be found, and reveal the story of my long banishment from home and my discoveries in the porthern regions. If I coveries in the northern regions. If I any of his children. and my story perish together, God's will be done. Amen.

### KARL FORSSMAN. FRAGMENTARY SKETCHES BY FORSSMAN.

SOME - CHARACTERISTICS OF THE WAHNOS.

The people among whom I am now well naturalized, and who treat me with great kindness, are yet in many respects a puzzle to me. They hardly seem to be of the human race. They have almost no government, a vague and undefinable religion, no regular industry, no commerce, and, I had al-

most said, no vices and no virtues. They are mere children in comparison with other races of men. Their goodness is negative rather than positive-childish innocence rather than manly virtue. In former years I have sometimes doubted the perfection of the Creator, when I have seen the crime and degradation prevailing among men; but I now perceive that a condition which offers no temptation to wrongdoing gives no opportunity for virtue, and I think I prefer to live where the extremes of character are possible, and take the risks, rather than where life is so insipid, and there can be only a sort of weak, average goodness. The secret of the meagre life of these people is that they need so little, and that little is furnished by nature. There are not even obnoxious insects and reptiles and ferocious animals, as in the tropics, to arouse activity in self-defense. It requires little exertion to construct the light basket cottages in which the Wahnos seek privacy and sleep; their waking life is nearly all passed in the open air and in society. The feathers for their girdles are easily obtained, and MILLINERY and STRAW GOODS, Nos. 1 & 3 RANDOLPH ST., Hosiery, the graceful arrangement of them is amusement rather than labor. Their food is at hand, and is but to be plucked from the branches or pulled from the earth, as they need it. There is no fire, no cooking, no washing of clothes; and a few nut shells, holding about a gill each, two or three baskets, and an implement of stone, something like a hatchet without a handle, are all the articles essential to house-keeping. But there is really no house-keeping in the German sense. There are no regular meals; each eats when he is hungry, and seeks and prepares his own food. The children begin to do this as soon as they can walk, and receive very little care from their parents afterwards. There is no period for general sleep; each one takes his nap when he chooses. As might be expected, there is scarcely any family life, and distinctions of relationship are not much observed.

### COURTSHIP AND MARRIAGE.

With the Wahnos marriage is not a union for life, though it often proves so where the parties continue to prefer each other. The offer of marriage is always made by the woman, and though the man may decline an offer, it is held unmanly and improper to do so, unless he can show good reasons. No advances are made by the men; and when a girl or woman has made up her mind as to a husband, she approaches the candidate, makes a certain sign to him, and moves quickly away, without waiting for an answer. If he fancies the alliance he follows her to her tent, and they are thenceforth considered man and wife and sacred to each other, for so long as they mutually so agree. Either may leave and seek another mate at any time, without a violation of the recognized social code. But yet separations without good reasons are generally condemned, showing that the true idea of marriage exists among them, in spite of its perversions. It should be said, however, that what are accounted sufficient reasons for divorce would hardly be so held in a Christian community. There is nothing to be seen here of the grossness of tropical men. Indeed there is more purity and delicacy than I have seen among any other race. These peo-ple are not very prolific, and they are short-lived, though seldom sick. They reach maturity at ten or twelve, and a person of forty is considered old. But the old are not decrepid and helpless; they maintain their buoyancy almost to the jast, and then die because their always feeble vital force is exhausted.

### RELIGION OF THE WAHNOS.

The only religious notion of these people, so far as I can make out, is connected with the gulph and pillar of fire. This Wah or Weyah is both God and his special residence, and they expect a future and better life in or beneath this subterranean heaven. Their notions as to the exact location of this heaven, and the character and employments of its inhabitants, I can not ascertain. They know nothing of evil spirits, and in their ethics a wrong act is but a mis-take; at least the same word answers for both and I never could make out whether they perceive any difference between an accidental and an intentional wrong act. If a man hurts his hand it is pao, bad; if he steals it is still pao, nothing more.

I was well drilled by my mother, when I was young, in the Heidelberg catechism, and I have tried to impart to some of the most intelligent of these people instruction in the first principles of Christianity, but they listen with blank incredulity. Once when I had told the story of Eden and the fall of man to a grave old Wahno, he looked at me in pity for a moment, and then

\*I have a part of Forssmen's fur jacket, which the Widow Zoczler gave me. The fur is long and fine, of white, slightly motiled with dark brown, and is very beautiful. I judge the ani-mals from which it was taken to have been of the size and form of the German grey squirrel.

DESERET EVENING NEWS.

Wednesday. - January 27, 1869.

Wednesday. - January 27, 1869.

WAHNO: THE NORTHERN POLAR
CONTINENT.

PREPARATIONS FOR THE HOME VOYAGE.
It is the summer of 1864—July, I think. After more than a year's labor, I have my boat ready for its perilous, and nearly hopeless voyage. I have made myself double suits of clothing, very warm, from the skins of the mountain squirrels,\* with several blankets of the same. I have filled my boat with the most nutritious fruits, taking a large supply of the dried tene, which will answer the purpose of brandy if I become cotal and exhausted. My plan is to get into some ocean current, if possible, and then remain quiet and as warm as may be, in the bottom of my boat, and may be all the same thought has often

(To be Continued.)

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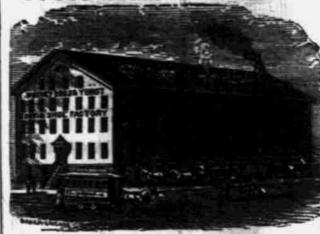
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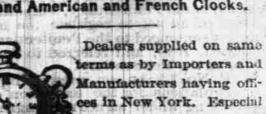
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