

ease whenever he could get it, tell all sorts of laughable stories, and also make a prayer that would scare a thief.* There were no churches nor preachers in our part of the backwoods then, and religious meetings were held in the school house, by old country elders and others. It was customary in winter for many of the men to wear stogans, made of the untanned shanks of raw hides, and on one occasion when John, though not in high favour with the truly good, was called upon in an emergency to lead in prayer, it is related that among other original things said by him, he besought the Almighty, in reference to the broad way that leads to destruction, to grant that the track of his own moceasin might never be seen on it! (*Nach bi larg mo mhogish fhein ann.*)

A Long Walk.

Some of the poor settlers, after putting in their little crops in the spring, would go away for the summer months to work on the Grand Trunk Railway, and the women and children would burn off and clean up the bit of additional clearing that had been chopped down the previous winter. In the Lewis settlement back of us the most of the people were of this class. They were very poor, and unused to the woods, but honest, persevering, and devoutly submissive to the will of heaven in all things. Very few of their original cabins had any floor except the bare ground, with

*In Gaelic,—*Agus dheanadh e urningh a chuireadh feagal air an dearg mhearlach*. The last two words have no equivalent in English; literally a red thief, but meaning a confirmed, out and out thief.