

added certain *persuasive measures* in which a whip, often loaded with shot, is brought into painful requisition. Unlike the horse or ox, the dog speaks out his feelings in relation to these passing matters. By "running" in this connection, I do not mean that either Indians or dogs literally run; nor do they walk much; both take a kind of "shack," a kind of nondescript gait, which they can do very well, even to the extent of sixty or seventy miles per day, *on a pinch*. In that case they set off from camp at two or three in the morning, and deducting simply brief rests, during which two meals are taken by the men, they continue running until sunset, or even late in the evening when the end of the journey is to be reached. These long day journeys can only be made with good dogs, and smooth ice or roads. To those who have not witnessed it, the statement that these men can travel so far in a day seems incredible; but so much for *use*. The Indians are not alone in being able to do it. I saw the Rev. E. R. Young, after suffering all night from tooth-ache, and being engaged from 11 p.m. to 2 a.m. in keeping up our camp fire, lead off with his dogs across a bay twenty-five miles, making that distance in running before the sun rose. When the other train came up, three quarters of an hour later, he had our breakfast nearly ready, and then before sunset he travelled about thirty miles more; nor was this, by any means, equal to what he has done. There are but few Indians who can out-travel him; and but few of his brethren and the patrons of this great missionary society know or can appreciate the full amount of toil, privation and exposure which have been involved in his missionary life in the north. And let no one imagine that all this is done quite *easily*; not so, these achievements are the results of straining, fatiguing and *wearing* efforts, which in many cases are followed by an early breakdown.

The *Camp* for the night is quickly made by all hands setting to work;

some scraping back snow, some cutting spruce boughs and carpeting the place, building up a back wall with them about three feet high, and others getting fuel for the fire. Thawing fish for the dogs, getting supper, getting frost and ice from clothes, preparing flat cakes and cooking pork for the next day, constituted the work of the evening around the camp fire. Then after our evening hymn and prayer the weary ones retired for rest in the open wild, sometimes with snow falling thickly and wind blowing sharply, with "spruce feathers" under them and a blanket or two over them, to sleep comfortably *sometimes*. I found that as long as I could avoid turning in bed, I could keep warm, but to turn or to strike a match to see my watch, for I kept time for the men, was to give the cold an entrance, and then to sleep or to shiver became the question. Among the last things to be done before sleep, and the first on waking by most of the men, was to drink strong tea and smoke tobacco, large quantities of which have to be supplied them. Nor can such exertions be sustained, and such intense cold endured without frequent replenishings with nourishing food. Four meals a day are requisite; a strong tea, pemican, or pork, or venison, or fish, with flat cakes often baked in fat, are necessary. In these almost arctic regions such a head of steam as is requisite can be kept up only by a heavy supply of fuel. This will account for the fact that the supplies for one of these trips, in the land of "magnificent distances" and high prices, run up to an amount that cannot but astonish the uninitiated. The different stages in my journey were, from Winnipeg to Beren's River, about five days; thence to Norway House, four days; thence to Oxford House, five days; the return trip occupying about the same time. During these twenty-eight days I camped out some twenty-three or twenty-four nights, some of which were colder than any I had ever before experienced. My aim was to walk about five or six miles a day, but in crossing a long, rough portage