

PART III

CHAPTER I--THE MAKERS OF FIRE

The cub came upon it suddenly. It was his own fault. He had been careless. He had left the cave and run down to the stream to drink. It might have been that he took no notice because he was heavy with sleep. (He had been out all night on the meat-trail, and had but just then awakened.) And his carelessness might have been due to the familiarity of the trail to the pool. He had travelled it often, and nothing had ever happened on it.

He went down past the blasted pine, crossed the open space, and trotted in amongst the trees. Then, at the same instant, he saw and smelt. Before him, sitting silently on their haunches, were five live things, the like of which he had never seen before. It was his first glimpse of mankind. But at the sight of him the five men did not spring to their feet, nor show their teeth, nor snarl. They did not move, but sat there, silent and ominous.

Nor did the cub move. Every instinct of his nature would have impelled him to dash wildly away, had there not suddenly and for the first time arisen in him another and counter instinct. A great awe descended upon

him. He was beaten down to movelessness by an overwhelming sense of his own weakness and littleness. Here was mastery and power, something far and away beyond him.

The cub had never seen man, yet the instinct concerning man was his. In dim ways he recognised in man the animal that had fought itself to primacy over the other animals of the Wild. Not alone out of his own eyes, but out of the eyes of all his ancestors was the cub now looking upon man--out of eyes that had circled in the darkness around countless winter camp-fires, that had peered from safe distances and from the hearts of thickets at the strange, two-legged animal that was lord over living things. The spell of the cub's heritage was upon him, the fear and the respect born of the centuries of struggle and the accumulated experience of the generations. The heritage was too compelling for a wolf that was only a cub. Had he been full-grown, he would have run away. As it was, he cowered down in a paralysis of fear, already half proffering the submission that his kind had proffered from the first time a wolf came in to sit by man's fire and be made warm.

One of the Indians arose and walked over to him and stooped above him. The cub cowered closer to the ground. It was the unknown, objectified at last, in concrete flesh and blood, bending over him and reaching down to seize hold of him. His hair bristled involuntarily; his lips writhed back and his little fangs were bared. The hand, poised like doom above him, hesitated, and the man spoke laughing, "Wabam wabisca ip pit tah." ("Look! The white fangs!")

The other Indians laughed loudly, and urged the man on to pick up the cub. As the hand descended closer and closer, there raged within the cub a battle of the instincts. He experienced two great impulses--to yield and to fight. The resulting action was a compromise. He did both. He yielded till the hand almost touched him. Then he fought, his teeth flashing in a snap that sank them into the hand. The next moment he received a clout alongside the head that knocked him over on his side. Then all fight fled out of him. His puppyhood and the instinct of submission took charge of him. He sat up on his haunches and ki-yi'd. But the man whose hand he had bitten was angry. The cub received a clout on the other side of his head. Whereupon he sat up and ki-yi'd louder than ever.

The four Indians laughed more loudly, while even the man who had been bitten began to laugh. They surrounded the cub and laughed at him, while he wailed out his terror and his hurt. In the midst of it, he heard something. The Indians heard it too. But the cub knew what it was, and with a last, long wail that had in it more of triumph than grief, he ceased his noise and waited for the coming of his mother, of his ferocious and indomitable mother who fought and killed all things and was never afraid. She was snarling as she ran. She had heard the cry of her cub and was dashing to save him.

She bounded in amongst them, her anxious and militant motherhood making her anything but a pretty sight. But to the cub the spectacle of her

protective rage was pleasing. He uttered a glad little cry and bounded to meet her, while the man-animals went back hastily several steps. The she-wolf stood over against her cub, facing the men, with bristling hair, a snarl rumbling deep in her throat. Her face was distorted and malignant with menace, even the bridge of the nose wrinkling from tip to eyes so prodigious was her snarl.

Then it was that a cry went up from one of the men. "Kiche!" was what he uttered. It was an exclamation of surprise. The cub felt his mother wilting at the sound.

"Kiche!" the man cried again, this time with sharpness and authority.

And then the cub saw his mother, the she-wolf, the fearless one, crouching down till her belly touched the ground, whimpering, wagging her tail, making peace signs. The cub could not understand. He was appalled. The awe of man rushed over him again. His instinct had been true. His mother verified it. She, too, rendered submission to the man-animals.

The man who had spoken came over to her. He put his hand upon her head, and she only crouched closer. She did not snap, nor threaten to snap. The other men came up, and surrounded her, and felt her, and pawed her, which actions she made no attempt to resent. They were greatly excited, and made many noises with their mouths. These noises were not indication of danger, the cub decided, as he crouched near his mother still

bristling from time to time but doing his best to submit.

"It is not strange," an Indian was saying. "Her father was a wolf. It is true, her mother was a dog; but did not my brother tie her out in the woods all of three nights in the mating season? Therefore was the father of Kiche a wolf."

"It is a year, Grey Beaver, since she ran away," spoke a second Indian.

"It is not strange, Salmon Tongue," Grey Beaver answered. "It was the time of the famine, and there was no meat for the dogs."

"She has lived with the wolves," said a third Indian.

"So it would seem, Three Eagles," Grey Beaver answered, laying his hand on the cub; "and this be the sign of it."

The cub snarled a little at the touch of the hand, and the hand flew back to administer a clout. Whereupon the cub covered its fangs, and sank down submissively, while the hand, returning, rubbed behind his ears, and up and down his back.

"This be the sign of it," Grey Beaver went on. "It is plain that his mother is Kiche. But his father was a wolf. Wherefore is there in him little dog and much wolf. His fangs be white, and White Fang shall be his name. I have spoken. He is my dog. For was not Kiche my brother's

dog? And is not my brother dead?"

The cub, who had thus received a name in the world, lay and watched. For a time the man-animals continued to make their mouth-noises. Then Grey Beaver took a knife from a sheath that hung around his neck, and went into the thicket and cut a stick. White Fang watched him. He notched the stick at each end and in the notches fastened strings of raw-hide. One string he tied around the throat of Kiche. Then he led her to a small pine, around which he tied the other string.

White Fang followed and lay down beside her. Salmon Tongue's hand reached out to him and rolled him over on his back. Kiche looked on anxiously. White Fang felt fear mounting in him again. He could not quite suppress a snarl, but he made no offer to snap. The hand, with fingers crooked and spread apart, rubbed his stomach in a playful way and rolled him from side to side. It was ridiculous and ungainly, lying there on his back with legs sprawling in the air. Besides, it was a position of such utter helplessness that White Fang's whole nature revolted against it. He could do nothing to defend himself. If this man-animal intended harm, White Fang knew that he could not escape it. How could he spring away with his four legs in the air above him? Yet submission made him master his fear, and he only growled softly. This growl he could not suppress; nor did the man-animal resent it by giving him a blow on the head. And furthermore, such was the strangeness of it, White Fang experienced an unaccountable sensation of pleasure as the hand rubbed back and forth. When he was rolled on his side he ceased to

growl, when the fingers pressed and prodded at the base of his ears the pleasurable sensation increased; and when, with a final rub and scratch, the man left him alone and went away, all fear had died out of White Fang. He was to know fear many times in his dealing with man; yet it was a token of the fearless companionship with man that was ultimately to be his.

After a time, White Fang heard strange noises approaching. He was quick in his classification, for he knew them at once for man-animal noises. A few minutes later the remainder of the tribe, strung out as it was on the march, trailed in. There were more men and many women and children, forty souls of them, and all heavily burdened with camp equipage and outfit. Also there were many dogs; and these, with the exception of the part-grown puppies, were likewise burdened with camp outfit. On their backs, in bags that fastened tightly around underneath, the dogs carried from twenty to thirty pounds of weight.

White Fang had never seen dogs before, but at sight of them he felt that they were his own kind, only somehow different. But they displayed little difference from the wolf when they discovered the cub and his mother. There was a rush. White Fang bristled and snarled and snapped in the face of the open-mouthed oncoming wave of dogs, and went down and under them, feeling the sharp slash of teeth in his body, himself biting and tearing at the legs and bellies above him. There was a great uproar. He could hear the snarl of Kiche as she fought for him; and he could hear the cries of the man-animals, the sound of clubs striking upon bodies,

and the yelps of pain from the dogs so struck.

Only a few seconds elapsed before he was on his feet again. He could now see the man-animals driving back the dogs with clubs and stones, defending him, saving him from the savage teeth of his kind that somehow was not his kind. And though there was no reason in his brain for a clear conception of so abstract a thing as justice, nevertheless, in his own way, he felt the justice of the man-animals, and he knew them for what they were--makers of law and executors of law. Also, he appreciated the power with which they administered the law. Unlike any animals he had ever encountered, they did not bite nor claw. They enforced their live strength with the power of dead things. Dead things did their bidding. Thus, sticks and stones, directed by these strange creatures, leaped through the air like living things, inflicting grievous hurts upon the dogs.

To his mind this was power unusual, power inconceivable and beyond the natural, power that was godlike. White Fang, in the very nature of him, could never know anything about gods; at the best he could know only things that were beyond knowing--but the wonder and awe that he had of these man-animals in ways resembled what would be the wonder and awe of man at sight of some celestial creature, on a mountain top, hurling thunderbolts from either hand at an astonished world.

The last dog had been driven back. The hubbub died down. And White Fang licked his hurts and meditated upon this, his first taste of pack-cruelty

and his introduction to the pack. He had never dreamed that his own kind consisted of more than One Eye, his mother, and himself. They had constituted a kind apart, and here, abruptly, he had discovered many more creatures apparently of his own kind. And there was a subconscious resentment that these, his kind, at first sight had pitched upon him and tried to destroy him. In the same way he resented his mother being tied with a stick, even though it was done by the superior man-animals. It savoured of the trap, of bondage. Yet of the trap and of bondage he knew nothing. Freedom to roam and run and lie down at will, had been his heritage; and here it was being infringed upon. His mother's movements were restricted to the length of a stick, and by the length of that same stick was he restricted, for he had not yet got beyond the need of his mother's side.

He did not like it. Nor did he like it when the man-animals arose and went on with their march; for a tiny man-animal took the other end of the stick and led Kiche captive behind him, and behind Kiche followed White Fang, greatly perturbed and worried by this new adventure he had entered upon.

They went down the valley of the stream, far beyond White Fang's widest ranging, until they came to the end of the valley, where the stream ran into the Mackenzie River. Here, where canoes were cached on poles high in the air and where stood fish-racks for the drying of fish, camp was made; and White Fang looked on with wondering eyes. The superiority of these man-animals increased with every moment. There was their mastery

over all these sharp-fanged dogs. It breathed of power. But greater than that, to the wolf-cub, was their mastery over things not alive; their capacity to communicate motion to unmoving things; their capacity to change the very face of the world.

It was this last that especially affected him. The elevation of frames of poles caught his eye; yet this in itself was not so remarkable, being done by the same creatures that flung sticks and stones to great distances. But when the frames of poles were made into tepees by being covered with cloth and skins, White Fang was astounded. It was the colossal bulk of them that impressed him. They arose around him, on every side, like some monstrous quick-growing form of life. They occupied nearly the whole circumference of his field of vision. He was afraid of them. They loomed ominously above him; and when the breeze stirred them into huge movements, he cowered down in fear, keeping his eyes warily upon them, and prepared to spring away if they attempted to precipitate themselves upon him.

But in a short while his fear of the tepees passed away. He saw the women and children passing in and out of them without harm, and he saw the dogs trying often to get into them, and being driven away with sharp words and flying stones. After a time, he left Kiche's side and crawled cautiously toward the wall of the nearest tepee. It was the curiosity of growth that urged him on--the necessity of learning and living and doing that brings experience. The last few inches to the wall of the tepee were crawled with painful slowness and precaution. The day's events had

prepared him for the unknown to manifest itself in most stupendous and unthinkable ways. At last his nose touched the canvas. He waited. Nothing happened. Then he smelled the strange fabric, saturated with the man-smell. He closed on the canvas with his teeth and gave a gentle tug. Nothing happened, though the adjacent portions of the tepee moved. He tugged harder. There was a greater movement. It was delightful. He tugged still harder, and repeatedly, until the whole tepee was in motion. Then the sharp cry of a squaw inside sent him scampering back to Kiche. But after that he was afraid no more of the looming bulks of the tepees.

A moment later he was straying away again from his mother. Her stick was tied to a peg in the ground and she could not follow him. A part-grown puppy, somewhat larger and older than he, came toward him slowly, with ostentatious and belligerent importance. The puppy's name, as White Fang was afterward to hear him called, was Lip-lip. He had had experience in puppy fights and was already something of a bully.

Lip-lip was White Fang's own kind, and, being only a puppy, did not seem dangerous; so White Fang prepared to meet him in a friendly spirit. But when the stranger's walk became stiff-legged and his lips lifted clear of his teeth, White Fang stiffened too, and answered with lifted lips. They half circled about each other, tentatively, snarling and bristling. This lasted several minutes, and White Fang was beginning to enjoy it, as a sort of game. But suddenly, with remarkable swiftness, Lip-lip leaped in, delivering a slashing snap, and leaped away again. The snap had taken effect on the shoulder that had been hurt by the lynx and that was

still sore deep down near the bone. The surprise and hurt of it brought a yelp out of White Fang; but the next moment, in a rush of anger, he was upon Lip-lip and snapping viciously.

But Lip-lip had lived his life in camp and had fought many puppy fights. Three times, four times, and half a dozen times, his sharp little teeth scored on the newcomer, until White Fang, yelping shamelessly, fled to the protection of his mother. It was the first of the many fights he was to have with Lip-lip, for they were enemies from the start, born so, with natures destined perpetually to clash.

Kiche licked White Fang soothingly with her tongue, and tried to prevail upon him to remain with her. But his curiosity was rampant, and several minutes later he was venturing forth on a new quest. He came upon one of the man-animals, Grey Beaver, who was squatting on his hams and doing something with sticks and dry moss spread before him on the ground. White Fang came near to him and watched. Grey Beaver made mouth-noises which White Fang interpreted as not hostile, so he came still nearer.

Women and children were carrying more sticks and branches to Grey Beaver. It was evidently an affair of moment. White Fang came in until he touched Grey Beaver's knee, so curious was he, and already forgetful that this was a terrible man-animal. Suddenly he saw a strange thing like mist beginning to arise from the sticks and moss beneath Grey Beaver's hands. Then, amongst the sticks themselves, appeared a live thing, twisting and turning, of a colour like the colour of the sun in the sky.

White Fang knew nothing about fire. It drew him as the light, in the mouth of the cave had drawn him in his early puppyhood. He crawled the several steps toward the flame. He heard Grey Beaver chuckle above him, and he knew the sound was not hostile. Then his nose touched the flame, and at the same instant his little tongue went out to it.

For a moment he was paralysed. The unknown, lurking in the midst of the sticks and moss, was savagely clutching him by the nose. He scrambled backward, bursting out in an astonished explosion of ki-yi's. At the sound, Kiche leaped snarling to the end of her stick, and there raged terribly because she could not come to his aid. But Grey Beaver laughed loudly, and slapped his thighs, and told the happening to all the rest of the camp, till everybody was laughing uproariously. But White Fang sat on his haunches and ki-yi'd and ki-yi'd, a forlorn and pitiable little figure in the midst of the man-animals.

It was the worst hurt he had ever known. Both nose and tongue had been scorched by the live thing, sun-coloured, that had grown up under Grey Beaver's hands. He cried and cried interminably, and every fresh wail was greeted by bursts of laughter on the part of the man-animals. He tried to soothe his nose with his tongue, but the tongue was burnt too, and the two hurts coming together produced greater hurt; whereupon he cried more hopelessly and helplessly than ever.

And then shame came to him. He knew laughter and the meaning of it. It is not given us to know how some animals know laughter, and know when

they are being laughed at; but it was this same way that White Fang knew it. And he felt shame that the man-animals should be laughing at him. He turned and fled away, not from the hurt of the fire, but from the laughter that sank even deeper, and hurt in the spirit of him. And he fled to Kiche, raging at the end of her stick like an animal gone mad--to Kiche, the one creature in the world who was not laughing at him.

Twilight drew down and night came on, and White Fang lay by his mother's side. His nose and tongue still hurt, but he was perplexed by a greater trouble. He was homesick. He felt a vacancy in him, a need for the hush and quietude of the stream and the cave in the cliff. Life had become too populous. There were so many of the man-animals, men, women, and children, all making noises and irritations. And there were the dogs, ever squabbling and bickering, bursting into uproars and creating confusions. The restful loneliness of the only life he had known was gone. Here the very air was palpitant with life. It hummed and buzzed unceasingly. Continually changing its intensity and abruptly variant in pitch, it impinged on his nerves and senses, made him nervous and restless and worried him with a perpetual imminence of happening.

He watched the man-animals coming and going and moving about the camp. In fashion distantly resembling the way men look upon the gods they create, so looked White Fang upon the man-animals before him. They were superior creatures, of a verity, gods. To his dim comprehension they were as much wonder-workers as gods are to men. They were creatures of mastery, possessing all manner of unknown and impossible potencies, overlords of

the alive and the not alive--making obey that which moved, imparting movement to that which did not move, and making life, sun-coloured and biting life, to grow out of dead moss and wood. They were fire-makers! They were gods.

CHAPTER II--THE BONDAGE

The days were thronged with experience for White Fang. During the time that Kiche was tied by the stick, he ran about over all the camp, inquiring, investigating, learning. He quickly came to know much of the ways of the man-animals, but familiarity did not breed contempt. The more he came to know them, the more they vindicated their superiority, the more they displayed their mysterious powers, the greater loomed their god-likeness.

To man has been given the grief, often, of seeing his gods overthrown and his altars crumbling; but to the wolf and the wild dog that have come in to crouch at man's feet, this grief has never come. Unlike man, whose gods are of the unseen and the overguessed, vapours and mists of fancy eluding the garmenture of reality, wandering wraiths of desired goodness and power, intangible out-croppings of self into the realm of spirit--unlike man, the wolf and the wild dog that have come in to the fire find their gods in the living flesh, solid to the touch, occupying earth-space and requiring time for the accomplishment of their ends and their existence. No effort of faith is necessary to believe in such a god; no effort of will can possibly induce disbelief in such a god. There is no getting away from it. There it stands, on its two hind-legs, club in hand, immensely potential, passionate and wrathful and loving, god and mystery and power all wrapped up and around by flesh that bleeds when it is torn and that is good to eat like any flesh.

And so it was with White Fang. The man-animals were gods unmistakable and unescapable. As his mother, Kiche, had rendered her allegiance to them at the first cry of her name, so he was beginning to render his allegiance. He gave them the trail as a privilege indubitably theirs. When they walked, he got out of their way. When they called, he came. When they threatened, he cowered down. When they commanded him to go, he went away hurriedly. For behind any wish of theirs was power to enforce that wish, power that hurt, power that expressed itself in clouts and clubs, in flying stones and stinging lashes of whips.

He belonged to them as all dogs belonged to them. His actions were theirs to command. His body was theirs to maul, to stamp upon, to tolerate. Such was the lesson that was quickly borne in upon him. It came hard, going as it did, counter to much that was strong and dominant in his own nature; and, while he disliked it in the learning of it, unknown to himself he was learning to like it. It was a placing of his destiny in another's hands, a shifting of the responsibilities of existence. This in itself was compensation, for it is always easier to lean upon another than to stand alone.

But it did not all happen in a day, this giving over of himself, body and soul, to the man-animals. He could not immediately forego his wild heritage and his memories of the Wild. There were days when he crept to the edge of the forest and stood and listened to something calling him far and away. And always he returned, restless and uncomfortable, to

whimper softly and wistfully at Kiche's side and to lick her face with eager, questioning tongue.

White Fang learned rapidly the ways of the camp. He knew the injustice and greediness of the older dogs when meat or fish was thrown out to be eaten. He came to know that men were more just, children more cruel, and women more kindly and more likely to toss him a bit of meat or bone. And after two or three painful adventures with the mothers of part-grown puppies, he came into the knowledge that it was always good policy to let such mothers alone, to keep away from them as far as possible, and to avoid them when he saw them coming.

But the bane of his life was Lip-lip. Larger, older, and stronger, Lip-lip had selected White Fang for his special object of persecution. While Fang fought willingly enough, but he was outclassed. His enemy was too big. Lip-lip became a nightmare to him. Whenever he ventured away from his mother, the bully was sure to appear, trailing at his heels, snarling at him, picking upon him, and watchful of an opportunity, when no man-animal was near, to spring upon him and force a fight. As Lip-lip invariably won, he enjoyed it hugely. It became his chief delight in life, as it became White Fang's chief torment.

But the effect upon White Fang was not to cow him. Though he suffered most of the damage and was always defeated, his spirit remained unsubdued. Yet a bad effect was produced. He became malignant and morose. His temper had been savage by birth, but it became more savage

under this unending persecution. The genial, playful, puppyish side of him found little expression. He never played and gambolled about with the other puppies of the camp. Lip-lip would not permit it. The moment White Fang appeared near them, Lip-lip was upon him, bullying and hectoring him, or fighting with him until he had driven him away.

The effect of all this was to rob White Fang of much of his puppyhood and to make him in his comportment older than his age. Denied the outlet, through play, of his energies, he recoiled upon himself and developed his mental processes. He became cunning; he had idle time in which to devote himself to thoughts of trickery. Prevented from obtaining his share of meat and fish when a general feed was given to the camp-dogs, he became a clever thief. He had to forage for himself, and he foraged well, though he was oft-times a plague to the squaws in consequence. He learned to sneak about camp, to be crafty, to know what was going on everywhere, to see and to hear everything and to reason accordingly, and successfully to devise ways and means of avoiding his implacable persecutor.

It was early in the days of his persecution that he played his first really big crafty game and got there from his first taste of revenge. As Kiche, when with the wolves, had lured out to destruction dogs from the camps of men, so White Fang, in manner somewhat similar, lured Lip-lip into Kiche's avenging jaws. Retreating before Lip-lip, White Fang made an indirect flight that led in and out and around the various tepees of the camp. He was a good runner, swifter than any puppy of his size, and swifter than Lip-lip. But he did not run his best in this chase. He

barely held his own, one leap ahead of his pursuer.

Lip-lip, excited by the chase and by the persistent nearness of his victim, forgot caution and locality. When he remembered locality, it was too late. Dashing at top speed around a tepee, he ran full tilt into Kiche lying at the end of her stick. He gave one yelp of consternation, and then her punishing jaws closed upon him. She was tied, but he could not get away from her easily. She rolled him off his legs so that he could not run, while she repeatedly ripped and slashed him with her fangs.

When at last he succeeded in rolling clear of her, he crawled to his feet, badly dishevelled, hurt both in body and in spirit. His hair was standing out all over him in tufts where her teeth had mauled. He stood where he had arisen, opened his mouth, and broke out the long, heart-broken puppy wail. But even this he was not allowed to complete. In the middle of it, White Fang, rushing in, sank his teeth into Lip-lip's hind leg. There was no fight left in Lip-lip, and he ran away shamelessly, his victim hot on his heels and worrying him all the way back to his own tepee. Here the squaws came to his aid, and White Fang, transformed into a raging demon, was finally driven off only by a fusillade of stones.

Came the day when Grey Beaver, deciding that the liability of her running away was past, released Kiche. White Fang was delighted with his mother's freedom. He accompanied her joyfully about the camp; and, so

long as he remained close by her side, Lip-lip kept a respectful distance. White-Fang even bristled up to him and walked stiff-legged, but Lip-lip ignored the challenge. He was no fool himself, and whatever vengeance he desired to wreak, he could wait until he caught White Fang alone.

Later on that day, Kiche and White Fang strayed into the edge of the woods next to the camp. He had led his mother there, step by step, and now when she stopped, he tried to inveigle her farther. The stream, the lair, and the quiet woods were calling to him, and he wanted her to come. He ran on a few steps, stopped, and looked back. She had not moved. He whined pleadingly, and scurried playfully in and out of the underbrush. He ran back to her, licked her face, and ran on again. And still she did not move. He stopped and regarded her, all of an intentness and eagerness, physically expressed, that slowly faded out of him as she turned her head and gazed back at the camp.

There was something calling to him out there in the open. His mother heard it too. But she heard also that other and louder call, the call of the fire and of man--the call which has been given alone of all animals to the wolf to answer, to the wolf and the wild-dog, who are brothers.

Kiche turned and slowly trotted back toward camp. Stronger than the physical restraint of the stick was the clutch of the camp upon her. Unseen and occultly, the gods still gripped with their power and would not let her go. White Fang sat down in the shadow of a birch and

whimpered softly. There was a strong smell of pine, and subtle wood fragrances filled the air, reminding him of his old life of freedom before the days of his bondage. But he was still only a part-grown puppy, and stronger than the call either of man or of the Wild was the call of his mother. All the hours of his short life he had depended upon her. The time was yet to come for independence. So he arose and trotted forlornly back to camp, pausing once, and twice, to sit down and whimper and to listen to the call that still sounded in the depths of the forest.

In the Wild the time of a mother with her young is short; but under the dominion of man it is sometimes even shorter. Thus it was with White Fang. Grey Beaver was in the debt of Three Eagles. Three Eagles was going away on a trip up the Mackenzie to the Great Slave Lake. A strip of scarlet cloth, a bearskin, twenty cartridges, and Kiche, went to pay the debt. White Fang saw his mother taken aboard Three Eagles' canoe, and tried to follow her. A blow from Three Eagles knocked him backward to the land. The canoe shoved off. He sprang into the water and swam after it, deaf to the sharp cries of Grey Beaver to return. Even a man-animal, a god, White Fang ignored, such was the terror he was in of losing his mother.

But gods are accustomed to being obeyed, and Grey Beaver wrathfully launched a canoe in pursuit. When he overtook White Fang, he reached down and by the nape of the neck lifted him clear of the water. He did not deposit him at once in the bottom of the canoe. Holding him suspended with one hand, with the other hand he proceeded to give him a

beating. And it was a beating. His hand was heavy. Every blow was shrewd to hurt; and he delivered a multitude of blows.

Impelled by the blows that rained upon him, now from this side, now from that, White Fang swung back and forth like an erratic and jerky pendulum. Varying were the emotions that surged through him. At first, he had known surprise. Then came a momentary fear, when he yelped several times to the impact of the hand. But this was quickly followed by anger. His free nature asserted itself, and he showed his teeth and snarled fearlessly in the face of the wrathful god. This but served to make the god more wrathful. The blows came faster, heavier, more shrewd to hurt.

Grey Beaver continued to beat, White Fang continued to snarl. But this could not last for ever. One or the other must give over, and that one was White Fang. Fear surged through him again. For the first time he was being really man-handled. The occasional blows of sticks and stones he had previously experienced were as caresses compared with this. He broke down and began to cry and yelp. For a time each blow brought a yelp from him; but fear passed into terror, until finally his yelps were voiced in unbroken succession, unconnected with the rhythm of the punishment.

At last Grey Beaver withheld his hand. White Fang, hanging limply, continued to cry. This seemed to satisfy his master, who flung him down roughly in the bottom of the canoe. In the meantime the canoe had drifted down the stream. Grey Beaver picked up the paddle. White Fang

was in his way. He spurned him savagely with his foot. In that moment White Fang's free nature flashed forth again, and he sank his teeth into the moccasined foot.

The beating that had gone before was as nothing compared with the beating he now received. Grey Beaver's wrath was terrible; likewise was White Fang's fright. Not only the hand, but the hard wooden paddle was used upon him; and he was bruised and sore in all his small body when he was again flung down in the canoe. Again, and this time with purpose, did Grey Beaver kick him. White Fang did not repeat his attack on the foot. He had learned another lesson of his bondage. Never, no matter what the circumstance, must he dare to bite the god who was lord and master over him; the body of the lord and master was sacred, not to be defiled by the teeth of such as he. That was evidently the crime of crimes, the one offence there was no condoning nor overlooking.

When the canoe touched the shore, White Fang lay whimpering and motionless, waiting the will of Grey Beaver. It was Grey Beaver's will that he should go ashore, for ashore he was flung, striking heavily on his side and hurting his bruises afresh. He crawled tremblingly to his feet and stood whimpering. Lip-lip, who had watched the whole proceeding from the bank, now rushed upon him, knocking him over and sinking his teeth into him. White Fang was too helpless to defend himself, and it would have gone hard with him had not Grey Beaver's foot shot out, lifting Lip-lip into the air with its violence so that he smashed down to earth a dozen feet away. This was the man-animal's justice; and even

then, in his own pitiable plight, White Fang experienced a little grateful thrill. At Grey Beaver's heels he limped obediently through the village to the tepee. And so it came that White Fang learned that the right to punish was something the gods reserved for themselves and denied to the lesser creatures under them.

That night, when all was still, White Fang remembered his mother and sorrowed for her. He sorrowed too loudly and woke up Grey Beaver, who beat him. After that he mourned gently when the gods were around. But sometimes, straying off to the edge of the woods by himself, he gave vent to his grief, and cried it out with loud whimperings and wailings.

It was during this period that he might have harkened to the memories of the lair and the stream and run back to the Wild. But the memory of his mother held him. As the hunting man-animals went out and came back, so she would come back to the village some time. So he remained in his bondage waiting for her.

But it was not altogether an unhappy bondage. There was much to interest him. Something was always happening. There was no end to the strange things these gods did, and he was always curious to see. Besides, he was learning how to get along with Grey Beaver. Obedience, rigid, undeviating obedience, was what was exacted of him; and in return he escaped beatings and his existence was tolerated.

Nay, Grey Beaver himself sometimes tossed him a piece of meat, and

defended him against the other dogs in the eating of it. And such a piece of meat was of value. It was worth more, in some strange way, than a dozen pieces of meat from the hand of a squaw. Grey Beaver never petted nor caressed. Perhaps it was the weight of his hand, perhaps his justice, perhaps the sheer power of him, and perhaps it was all these things that influenced White Fang; for a certain tie of attachment was forming between him and his surly lord.

Insidiously, and by remote ways, as well as by the power of stick and stone and clout of hand, were the shackles of White Fang's bondage being riveted upon him. The qualities in his kind that in the beginning made it possible for them to come in to the fires of men, were qualities capable of development. They were developing in him, and the camp-life, replete with misery as it was, was secretly endearing itself to him all the time. But White Fang was unaware of it. He knew only grief for the loss of Kiche, hope for her return, and a hungry yearning for the free life that had been his.

CHAPTER III--THE OUTCAST

Lip-lip continued so to darken his days that White Fang became wicked and more ferocious than it was his natural right to be. Savageness was a part of his make-up, but the savageness thus developed exceeded his make-up. He acquired a reputation for wickedness amongst the man-animals themselves. Wherever there was trouble and uproar in camp, fighting and squabbling or the outcry of a squaw over a bit of stolen meat, they were sure to find White Fang mixed up in it and usually at the bottom of it. They did not bother to look after the causes of his conduct. They saw only the effects, and the effects were bad. He was a sneak and a thief, a mischief-maker, a fomenter of trouble; and irate squaws told him to his face, the while he eyed them alert and ready to dodge any quick-flung missile, that he was a wolf and worthless and bound to come to an evil end.

He found himself an outcast in the midst of the populous camp. All the young dogs followed Lip-lip's lead. There was a difference between White Fang and them. Perhaps they sensed his wild-wood breed, and instinctively felt for him the enmity that the domestic dog feels for the wolf. But be that as it may, they joined with Lip-lip in the persecution. And, once declared against him, they found good reason to continue declared against him. One and all, from time to time, they felt his teeth; and to his credit, he gave more than he received. Many of them he could whip in single fight; but single fight was denied him. The

beginning of such a fight was a signal for all the young dogs in camp to come running and pitch upon him.

Out of this pack-persecution he learned two important things: how to take care of himself in a mass-fight against him--and how, on a single dog, to inflict the greatest amount of damage in the briefest space of time. To keep one's feet in the midst of the hostile mass meant life, and this he learnt well. He became cat-like in his ability to stay on his feet. Even grown dogs might hurtle him backward or sideways with the impact of their heavy bodies; and backward or sideways he would go, in the air or sliding on the ground, but always with his legs under him and his feet downward to the mother earth.

When dogs fight, there are usually preliminaries to the actual combat--snarlings and bristlings and stiff-legged struttings. But White Fang learned to omit these preliminaries. Delay meant the coming against him of all the young dogs. He must do his work quickly and get away. So he learnt to give no warning of his intention. He rushed in and snapped and slashed on the instant, without notice, before his foe could prepare to meet him. Thus he learned how to inflict quick and severe damage. Also he learned the value of surprise. A dog, taken off its guard, its shoulder slashed open or its ear ripped in ribbons before it knew what was happening, was a dog half whipped.

Furthermore, it was remarkably easy to overthrow a dog taken by surprise; while a dog, thus overthrown, invariably exposed for a moment the soft

underside of its neck--the vulnerable point at which to strike for its life. White Fang knew this point. It was a knowledge bequeathed to him directly from the hunting generation of wolves. So it was that White Fang's method when he took the offensive, was: first to find a young dog alone; second, to surprise it and knock it off its feet; and third, to drive in with his teeth at the soft throat.

Being but partly grown his jaws had not yet become large enough nor strong enough to make his throat-attack deadly; but many a young dog went around camp with a lacerated throat in token of White Fang's intention. And one day, catching one of his enemies alone on the edge of the woods, he managed, by repeatedly overthrowing him and attacking the throat, to cut the great vein and let out the life. There was a great row that night. He had been observed, the news had been carried to the dead dog's master, the squaws remembered all the instances of stolen meat, and Grey Beaver was beset by many angry voices. But he resolutely held the door of his tepee, inside which he had placed the culprit, and refused to permit the vengeance for which his tribespeople clamoured.

White Fang became hated by man and dog. During this period of his development he never knew a moment's security. The tooth of every dog was against him, the hand of every man. He was greeted with snarls by his kind, with curses and stones by his gods. He lived tensely. He was always keyed up, alert for attack, wary of being attacked, with an eye for sudden and unexpected missiles, prepared to act precipitately and coolly, to leap in with a flash of teeth, or to leap away with a menacing

snarl.

As for snarling he could snarl more terribly than any dog, young or old, in camp. The intent of the snarl is to warn or frighten, and judgment is required to know when it should be used. White Fang knew how to make it and when to make it. Into his snarl he incorporated all that was vicious, malignant, and horrible. With nose serrulated by continuous spasms, hair bristling in recurrent waves, tongue whipping out like a red snake and whipping back again, ears flattened down, eyes gleaming hatred, lips wrinkled back, and fangs exposed and dripping, he could compel a pause on the part of almost any assailant. A temporary pause, when taken off his guard, gave him the vital moment in which to think and determine his action. But often a pause so gained lengthened out until it evolved into a complete cessation from the attack. And before more than one of the grown dogs White Fang's snarl enabled him to beat an honourable retreat.

An outcast himself from the pack of the part-grown dogs, his sanguinary methods and remarkable efficiency made the pack pay for its persecution of him. Not permitted himself to run with the pack, the curious state of affairs obtained that no member of the pack could run outside the pack. White Fang would not permit it. What of his bushwhacking and waylaying tactics, the young dogs were afraid to run by themselves. With the exception of Lip-lip, they were compelled to hunch together for mutual protection against the terrible enemy they had made. A puppy alone by the river bank meant a puppy dead or a puppy that aroused the camp with

its shrill pain and terror as it fled back from the wolf-cub that had waylaid it.

But White Fang's reprisals did not cease, even when the young dogs had learned thoroughly that they must stay together. He attacked them when he caught them alone, and they attacked him when they were bunched. The sight of him was sufficient to start them rushing after him, at which times his swiftness usually carried him into safety. But woe the dog that outran his fellows in such pursuit! White Fang had learned to turn suddenly upon the pursuer that was ahead of the pack and thoroughly to rip him up before the pack could arrive. This occurred with great frequency, for, once in full cry, the dogs were prone to forget themselves in the excitement of the chase, while White Fang never forgot himself. Stealing backward glances as he ran, he was always ready to whirl around and down the overzealous pursuer that outran his fellows.

Young dogs are bound to play, and out of the exigencies of the situation they realised their play in this mimic warfare. Thus it was that the hunt of White Fang became their chief game--a deadly game, withal, and at all times a serious game. He, on the other hand, being the fastest-footed, was unafraid to venture anywhere. During the period that he waited vainly for his mother to come back, he led the pack many a wild chase through the adjacent woods. But the pack invariably lost him. Its noise and outcry warned him of its presence, while he ran alone, velvet-footed, silently, a moving shadow among the trees after the manner of his

father and mother before him. Further he was more directly connected with the Wild than they; and he knew more of its secrets and stratagems. A favourite trick of his was to lose his trail in running water and then lie quietly in a near-by thicket while their baffled cries arose around him.

Hated by his kind and by mankind, indomitable, perpetually warred upon and himself waging perpetual war, his development was rapid and one-sided. This was no soil for kindness and affection to blossom in. Of such things he had not the faintest glimmering. The code he learned was to obey the strong and to oppress the weak. Grey Beaver was a god, and strong. Therefore White Fang obeyed him. But the dog younger or smaller than himself was weak, a thing to be destroyed. His development was in the direction of power. In order to face the constant danger of hurt and even of destruction, his predatory and protective faculties were unduly developed. He became quicker of movement than the other dogs, swifter of foot, craftier, deadlier, more lithe, more lean with ironlike muscle and sinew, more enduring, more cruel, more ferocious, and more intelligent. He had to become all these things, else he would not have held his own nor survive the hostile environment in which he found himself.

CHAPTER IV--THE TRAIL OF THE GODS

In the fall of the year, when the days were shortening and the bite of the frost was coming into the air, White Fang got his chance for liberty. For several days there had been a great hubbub in the village. The summer camp was being dismantled, and the tribe, bag and baggage, was preparing to go off to the fall hunting. White Fang watched it all with eager eyes, and when the tepees began to come down and the canoes were loading at the bank, he understood. Already the canoes were departing, and some had disappeared down the river.

Quite deliberately he determined to stay behind. He waited his opportunity to slink out of camp to the woods. Here, in the running stream where ice was beginning to form, he hid his trail. Then he crawled into the heart of a dense thicket and waited. The time passed by, and he slept intermittently for hours. Then he was aroused by Grey Beaver's voice calling him by name. There were other voices. White Fang could hear Grey Beaver's squaw taking part in the search, and Mit-sah, who was Grey Beaver's son.

White Fang trembled with fear, and though the impulse came to crawl out of his hiding-place, he resisted it. After a time the voices died away, and some time after that he crept out to enjoy the success of his undertaking. Darkness was coming on, and for a while he played about among the trees, pleasuring in his freedom. Then, and quite suddenly, he

became aware of loneliness. He sat down to consider, listening to the silence of the forest and perturbed by it. That nothing moved nor sounded, seemed ominous. He felt the lurking of danger, unseen and unguessed. He was suspicious of the looming bulks of the trees and of the dark shadows that might conceal all manner of perilous things.

Then it was cold. Here was no warm side of a tepee against which to snuggle. The frost was in his feet, and he kept lifting first one fore-foot and then the other. He curved his bushy tail around to cover them, and at the same time he saw a vision. There was nothing strange about it. Upon his inward sight was impressed a succession of memory-pictures. He saw the camp again, the tepees, and the blaze of the fires. He heard the shrill voices of the women, the gruff basses of the men, and the snarling of the dogs. He was hungry, and he remembered pieces of meat and fish that had been thrown him. Here was no meat, nothing but a threatening and inedible silence.

His bondage had softened him. Irresponsibility had weakened him. He had forgotten how to shift for himself. The night yawned about him. His senses, accustomed to the hum and bustle of the camp, used to the continuous impact of sights and sounds, were now left idle. There was nothing to do, nothing to see nor hear. They strained to catch some interruption of the silence and immobility of nature. They were appalled by inaction and by the feel of something terrible impending.

He gave a great start of fright. A colossal and formless something was

rushing across the field of his vision. It was a tree-shadow flung by the moon, from whose face the clouds had been brushed away. Reassured, he whimpered softly; then he suppressed the whimper for fear that it might attract the attention of the lurking dangers.

A tree, contracting in the cool of the night, made a loud noise. It was directly above him. He yelped in his fright. A panic seized him, and he ran madly toward the village. He knew an overpowering desire for the protection and companionship of man. In his nostrils was the smell of the camp-smoke. In his ears the camp-sounds and cries were ringing loud. He passed out of the forest and into the moonlit open where were no shadows nor darkneses. But no village greeted his eyes. He had forgotten. The village had gone away.

His wild flight ceased abruptly. There was no place to which to flee. He slunk forlornly through the deserted camp, smelling the rubbish-heaps and the discarded rags and tags of the gods. He would have been glad for the rattle of stones about him, flung by an angry squaw, glad for the hand of Grey Beaver descending upon him in wrath; while he would have welcomed with delight Lip-lip and the whole snarling, cowardly pack.

He came to where Grey Beaver's tepee had stood. In the centre of the space it had occupied, he sat down. He pointed his nose at the moon. His throat was afflicted by rigid spasms, his mouth opened, and in a heart-broken cry bubbled up his loneliness and fear, his grief for Kiche, all his past sorrows and miseries as well as his apprehension of sufferings

and dangers to come. It was the long wolf-howl, full-throated and mournful, the first howl he had ever uttered.

The coming of daylight dispelled his fears but increased his loneliness. The naked earth, which so shortly before had been so populous; thrust his loneliness more forcibly upon him. It did not take him long to make up his mind. He plunged into the forest and followed the river bank down the stream. All day he ran. He did not rest. He seemed made to run on for ever. His iron-like body ignored fatigue. And even after fatigue came, his heritage of endurance braced him to endless endeavour and enabled him to drive his complaining body onward.

Where the river swung in against precipitous bluffs, he climbed the high mountains behind. Rivers and streams that entered the main river he forded or swam. Often he took to the rim-ice that was beginning to form, and more than once he crashed through and struggled for life in the icy current. Always he was on the lookout for the trail of the gods where it might leave the river and proceed inland.

White Fang was intelligent beyond the average of his kind; yet his mental vision was not wide enough to embrace the other bank of the Mackenzie. What if the trail of the gods led out on that side? It never entered his head. Later on, when he had travelled more and grown older and wiser and come to know more of trails and rivers, it might be that he could grasp and apprehend such a possibility. But that mental power was yet in the future. Just now he ran blindly, his own bank of the Mackenzie alone

entering into his calculations.

All night he ran, blundering in the darkness into mishaps and obstacles that delayed but did not daunt. By the middle of the second day he had been running continuously for thirty hours, and the iron of his flesh was giving out. It was the endurance of his mind that kept him going. He had not eaten in forty hours, and he was weak with hunger. The repeated drenchings in the icy water had likewise had their effect on him. His handsome coat was dragged. The broad pads of his feet were bruised and bleeding. He had begun to limp, and this limp increased with the hours. To make it worse, the light of the sky was obscured and snow began to fall--a raw, moist, melting, clinging snow, slippery under foot, that hid from him the landscape he traversed, and that covered over the inequalities of the ground so that the way of his feet was more difficult and painful.

Grey Beaver had intended camping that night on the far bank of the Mackenzie, for it was in that direction that the hunting lay. But on the near bank, shortly before dark, a moose coming down to drink, had been espied by Kloo-kooch, who was Grey Beaver's squaw. Now, had not the moose come down to drink, had not Mit-sah been steering out of the course because of the snow, had not Kloo-kooch sighted the moose, and had not Grey Beaver killed it with a lucky shot from his rifle, all subsequent things would have happened differently. Grey Beaver would not have camped on the near side of the Mackenzie, and White Fang would have passed by and gone on, either to die or to find his way to his wild

brothers and become one of them--a wolf to the end of his days.

Night had fallen. The snow was flying more thickly, and White Fang, whimpering softly to himself as he stumbled and limped along, came upon a fresh trail in the snow. So fresh was it that he knew it immediately for what it was. Whining with eagerness, he followed back from the river bank and in among the trees. The camp-sounds came to his ears. He saw the blaze of the fire, Kloo-kooch cooking, and Grey Beaver squatting on his hams and mumbling a chunk of raw tallow. There was fresh meat in camp!

White Fang expected a beating. He crouched and bristled a little at the thought of it. Then he went forward again. He feared and disliked the beating he knew to be waiting for him. But he knew, further, that the comfort of the fire would be his, the protection of the gods, the companionship of the dogs--the last, a companionship of enmity, but none the less a companionship and satisfying to his gregarious needs.

He came cringing and crawling into the firelight. Grey Beaver saw him, and stopped munching the tallow. White Fang crawled slowly, cringing and grovelling in the abjectness of his abasement and submission. He crawled straight toward Grey Beaver, every inch of his progress becoming slower and more painful. At last he lay at the master's feet, into whose possession he now surrendered himself, voluntarily, body and soul. Of his own choice, he came in to sit by man's fire and to be ruled by him. White Fang trembled, waiting for the punishment to fall upon him. There

was a movement of the hand above him. He cringed involuntarily under the expected blow. It did not fall. He stole a glance upward. Grey Beaver was breaking the lump of tallow in half! Grey Beaver was offering him one piece of the tallow! Very gently and somewhat suspiciously, he first smelled the tallow and then proceeded to eat it. Grey Beaver ordered meat to be brought to him, and guarded him from the other dogs while he ate. After that, grateful and content, White Fang lay at Grey Beaver's feet, gazing at the fire that warmed him, blinking and dozing, secure in the knowledge that the morrow would find him, not wandering forlorn through bleak forest-stretches, but in the camp of the man-animals, with the gods to whom he had given himself and upon whom he was now dependent.

CHAPTER V--THE COVENANT

When December was well along, Grey Beaver went on a journey up the Mackenzie. Mit-sah and Kloo-kooch went with him. One sled he drove himself, drawn by dogs he had traded for or borrowed. A second and smaller sled was driven by Mit-sah, and to this was harnessed a team of puppies. It was more of a toy affair than anything else, yet it was the delight of Mit-sah, who felt that he was beginning to do a man's work in the world. Also, he was learning to drive dogs and to train dogs; while the puppies themselves were being broken in to the harness. Furthermore, the sled was of some service, for it carried nearly two hundred pounds of outfit and food.

White Fang had seen the camp-dogs toiling in the harness, so that he did not resent overmuch the first placing of the harness upon himself. About his neck was put a moss-stuffed collar, which was connected by two pulling-traces to a strap that passed around his chest and over his back. It was to this that was fastened the long rope by which he pulled at the sled.

There were seven puppies in the team. The others had been born earlier in the year and were nine and ten months old, while White Fang was only eight months old. Each dog was fastened to the sled by a single rope. No two ropes were of the same length, while the difference in length between any two ropes was at least that of a dog's body. Every rope was brought

to a ring at the front end of the sled. The sled itself was without runners, being a birch-bark toboggan, with upturned forward end to keep it from ploughing under the snow. This construction enabled the weight of the sled and load to be distributed over the largest snow-surface; for the snow was crystal-powder and very soft. Observing the same principle of widest distribution of weight, the dogs at the ends of their ropes radiated fan-fashion from the nose of the sled, so that no dog trod in another's footsteps.

There was, furthermore, another virtue in the fan-formation. The ropes of varying length prevented the dogs attacking from the rear those that ran in front of them. For a dog to attack another, it would have to turn upon one at a shorter rope. In which case it would find itself face to face with the dog attacked, and also it would find itself facing the whip of the driver. But the most peculiar virtue of all lay in the fact that the dog that strove to attack one in front of him must pull the sled faster, and that the faster the sled travelled, the faster could the dog attacked run away. Thus, the dog behind could never catch up with the one in front. The faster he ran, the faster ran the one he was after, and the faster ran all the dogs. Incidentally, the sled went faster, and thus, by cunning indirection, did man increase his mastery over the beasts.

Mit-sah resembled his father, much of whose grey wisdom he possessed. In the past he had observed Lip-lip's persecution of White Fang; but at that time Lip-lip was another man's dog, and Mit-sah had never dared more than

to shy an occasional stone at him. But now Lip-lip was his dog, and he proceeded to wreak his vengeance on him by putting him at the end of the longest rope. This made Lip-lip the leader, and was apparently an honour! but in reality it took away from him all honour, and instead of being bully and master of the pack, he now found himself hated and persecuted by the pack.

Because he ran at the end of the longest rope, the dogs had always the view of him running away before them. All that they saw of him was his bushy tail and fleeing hind legs--a view far less ferocious and intimidating than his bristling mane and gleaming fangs. Also, dogs being so constituted in their mental ways, the sight of him running away gave desire to run after him and a feeling that he ran away from them.

The moment the sled started, the team took after Lip-lip in a chase that extended throughout the day. At first he had been prone to turn upon his pursuers, jealous of his dignity and wrathful; but at such times Mit-sah would throw the stinging lash of the thirty-foot cariboo-gut whip into his face and compel him to turn tail and run on. Lip-lip might face the pack, but he could not face that whip, and all that was left him to do was to keep his long rope taut and his flanks ahead of the teeth of his mates.

But a still greater cunning lurked in the recesses of the Indian mind. To give point to unending pursuit of the leader, Mit-sah favoured him over the other dogs. These favours aroused in them jealousy and hatred. In

their presence Mit-sah would give him meat and would give it to him only. This was maddening to them. They would rage around just outside the throwing-distance of the whip, while Lip-lip devoured the meat and Mit-sah protected him. And when there was no meat to give, Mit-sah would keep the team at a distance and make believe to give meat to Lip-lip.

White Fang took kindly to the work. He had travelled a greater distance than the other dogs in the yielding of himself to the rule of the gods, and he had learned more thoroughly the futility of opposing their will. In addition, the persecution he had suffered from the pack had made the pack less to him in the scheme of things, and man more. He had not learned to be dependent on his kind for companionship. Besides, Kiche was well-nigh forgotten; and the chief outlet of expression that remained to him was in the allegiance he tendered the gods he had accepted as masters. So he worked hard, learned discipline, and was obedient. Faithfulness and willingness characterised his toil. These are essential traits of the wolf and the wild-dog when they have become domesticated, and these traits White Fang possessed in unusual measure.

A companionship did exist between White Fang and the other dogs, but it was one of warfare and enmity. He had never learned to play with them. He knew only how to fight, and fight with them he did, returning to them a hundred-fold the snaps and slashes they had given him in the days when Lip-lip was leader of the pack. But Lip-lip was no longer leader--except when he fled away before his mates at the end of his rope, the sled bounding along behind. In camp he kept close to Mit-sah or Grey Beaver

or Kloo-kooch. He did not dare venture away from the gods, for now the fangs of all dogs were against him, and he tasted to the dregs the persecution that had been White Fang's.

With the overthrow of Lip-lip, White Fang could have become leader of the pack. But he was too morose and solitary for that. He merely thrashed his team-mates. Otherwise he ignored them. They got out of his way when he came along; nor did the boldest of them ever dare to rob him of his meat. On the contrary, they devoured their own meat hurriedly, for fear that he would take it away from them. White Fang knew the law well: to oppress the weak and obey the strong. He ate his share of meat as rapidly as he could. And then woe the dog that had not yet finished! A snarl and a flash of fangs, and that dog would wail his indignation to the uncomfortable stars while White Fang finished his portion for him.

Every little while, however, one dog or another would flame up in revolt and be promptly subdued. Thus White Fang was kept in training. He was jealous of the isolation in which he kept himself in the midst of the pack, and he fought often to maintain it. But such fights were of brief duration. He was too quick for the others. They were slashed open and bleeding before they knew what had happened, were whipped almost before they had begun to fight.

As rigid as the sled-discipline of the gods, was the discipline maintained by White Fang amongst his fellows. He never allowed them any latitude. He compelled them to an unremitting respect for him. They

might do as they pleased amongst themselves. That was no concern of his. But it was his concern that they leave him alone in his isolation, get out of his way when he elected to walk among them, and at all times acknowledge his mastery over them. A hint of stiff-leggedness on their part, a lifted lip or a bristle of hair, and he would be upon them, merciless and cruel, swiftly convincing them of the error of their way.

He was a monstrous tyrant. His mastery was rigid as steel. He oppressed the weak with a vengeance. Not for nothing had he been exposed to the pitiless struggles for life in the day of his cubhood, when his mother and he, alone and unaided, held their own and survived in the ferocious environment of the Wild. And not for nothing had he learned to walk softly when superior strength went by. He oppressed the weak, but he respected the strong. And in the course of the long journey with Grey Beaver he walked softly indeed amongst the full-grown dogs in the camps of the strange man-animals they encountered.

The months passed by. Still continued the journey of Grey Beaver. White Fang's strength was developed by the long hours on trail and the steady toil at the sled; and it would have seemed that his mental development was well-nigh complete. He had come to know quite thoroughly the world in which he lived. His outlook was bleak and materialistic. The world as he saw it was a fierce and brutal world, a world without warmth, a world in which caresses and affection and the bright sweetnesses of the spirit did not exist.

He had no affection for Grey Beaver. True, he was a god, but a most savage god. White Fang was glad to acknowledge his lordship, but it was a lordship based upon superior intelligence and brute strength. There was something in the fibre of White Fang's being that made his lordship a thing to be desired, else he would not have come back from the Wild when he did to tender his allegiance. There were deeps in his nature which had never been sounded. A kind word, a caressing touch of the hand, on the part of Grey Beaver, might have sounded these deeps; but Grey Beaver did not caress, nor speak kind words. It was not his way. His primacy was savage, and savagely he ruled, administering justice with a club, punishing transgression with the pain of a blow, and rewarding merit, not by kindness, but by withholding a blow.

So White Fang knew nothing of the heaven a man's hand might contain for him. Besides, he did not like the hands of the man-animals. He was suspicious of them. It was true that they sometimes gave meat, but more often they gave hurt. Hands were things to keep away from. They hurled stones, wielded sticks and clubs and whips, administered slaps and clouts, and, when they touched him, were cunning to hurt with pinch and twist and wrench. In strange villages he had encountered the hands of the children and learned that they were cruel to hurt. Also, he had once nearly had an eye poked out by a toddling papoose. From these experiences he became suspicious of all children. He could not tolerate them. When they came near with their ominous hands, he got up.

It was in a village at the Great Slave Lake, that, in the course of

resenting the evil of the hands of the man-animals, he came to modify the law that he had learned from Grey Beaver: namely, that the unpardonable crime was to bite one of the gods. In this village, after the custom of all dogs in all villages, White Fang went foraging, for food. A boy was chopping frozen moose-meat with an axe, and the chips were flying in the snow. White Fang, sliding by in quest of meat, stopped and began to eat the chips. He observed the boy lay down the axe and take up a stout club. White Fang sprang clear, just in time to escape the descending blow. The boy pursued him, and he, a stranger in the village, fled between two tepees to find himself cornered against a high earth bank.

There was no escape for White Fang. The only way out was between the two tepees, and this the boy guarded. Holding his club prepared to strike, he drew in on his cornered quarry. White Fang was furious. He faced the boy, bristling and snarling, his sense of justice outraged. He knew the law of forage. All the wastage of meat, such as the frozen chips, belonged to the dog that found it. He had done no wrong, broken no law, yet here was this boy preparing to give him a beating. White Fang scarcely knew what happened. He did it in a surge of rage. And he did it so quickly that the boy did not know either. All the boy knew was that he had in some unaccountable way been overturned into the snow, and that his club-hand had been ripped wide open by White Fang's teeth.

But White Fang knew that he had broken the law of the gods. He had driven his teeth into the sacred flesh of one of them, and could expect nothing but a most terrible punishment. He fled away to Grey Beaver,

behind whose protecting legs he crouched when the bitten boy and the boy's family came, demanding vengeance. But they went away with vengeance unsatisfied. Grey Beaver defended White Fang. So did Mit-sah and Kloo-kooch. White Fang, listening to the wordy war and watching the angry gestures, knew that his act was justified. And so it came that he learned there were gods and gods. There were his gods, and there were other gods, and between them there was a difference. Justice or injustice, it was all the same, he must take all things from the hands of his own gods. But he was not compelled to take injustice from the other gods. It was his privilege to resent it with his teeth. And this also was a law of the gods.

Before the day was out, White Fang was to learn more about this law. Mit-sah, alone, gathering firewood in the forest, encountered the boy that had been bitten. With him were other boys. Hot words passed. Then all the boys attacked Mit-sah. It was going hard with him. Blows were raining upon him from all sides. White Fang looked on at first. This was an affair of the gods, and no concern of his. Then he realised that this was Mit-sah, one of his own particular gods, who was being maltreated. It was no reasoned impulse that made White Fang do what he then did. A mad rush of anger sent him leaping in amongst the combatants. Five minutes later the landscape was covered with fleeing boys, many of whom dripped blood upon the snow in token that White Fang's teeth had not been idle. When Mit-sah told the story in camp, Grey Beaver ordered meat to be given to White Fang. He ordered much meat to be given, and White Fang, gorged and sleepy by the fire, knew that the

law had received its verification.

It was in line with these experiences that White Fang came to learn the law of property and the duty of the defence of property. From the protection of his god's body to the protection of his god's possessions was a step, and this step he made. What was his god's was to be defended against all the world--even to the extent of biting other gods. Not only was such an act sacrilegious in its nature, but it was fraught with peril. The gods were all-powerful, and a dog was no match against them; yet White Fang learned to face them, fiercely belligerent and unafraid. Duty rose above fear, and thieving gods learned to leave Grey Beaver's property alone.

One thing, in this connection, White Fang quickly learnt, and that was that a thieving god was usually a cowardly god and prone to run away at the sounding of the alarm. Also, he learned that but brief time elapsed between his sounding of the alarm and Grey Beaver coming to his aid. He came to know that it was not fear of him that drove the thief away, but fear of Grey Beaver. White Fang did not give the alarm by barking. He never barked. His method was to drive straight at the intruder, and to sink his teeth in if he could. Because he was morose and solitary, having nothing to do with the other dogs, he was unusually fitted to guard his master's property; and in this he was encouraged and trained by Grey Beaver. One result of this was to make White Fang more ferocious and indomitable, and more solitary.

The months went by, binding stronger and stronger the covenant between dog and man. This was the ancient covenant that the first wolf that came in from the Wild entered into with man. And, like all succeeding wolves and wild dogs that had done likewise, White Fang worked the covenant out for himself. The terms were simple. For the possession of a flesh-and-blood god, he exchanged his own liberty. Food and fire, protection and companionship, were some of the things he received from the god. In return, he guarded the god's property, defended his body, worked for him, and obeyed him.

The possession of a god implies service. White Fang's was a service of duty and awe, but not of love. He did not know what love was. He had no experience of love. Kiche was a remote memory. Besides, not only had he abandoned the Wild and his kind when he gave himself up to man, but the terms of the covenant were such that if ever he met Kiche again he would not desert his god to go with her. His allegiance to man seemed somehow a law of his being greater than the love of liberty, of kind and kin.

CHAPTER VI--THE FAMINE

The spring of the year was at hand when Grey Beaver finished his long journey. It was April, and White Fang was a year old when he pulled into the home villages and was loosed from the harness by Mit-sah. Though a long way from his full growth, White Fang, next to Lip-lip, was the largest yearling in the village. Both from his father, the wolf, and from Kiche, he had inherited stature and strength, and already he was measuring up alongside the full-grown dogs. But he had not yet grown compact. His body was slender and rangy, and his strength more stringy than massive, His coat was the true wolf-grey, and to all appearances he was true wolf himself. The quarter-strain of dog he had inherited from Kiche had left no mark on him physically, though it had played its part in his mental make-up.

He wandered through the village, recognising with staid satisfaction the various gods he had known before the long journey. Then there were the dogs, puppies growing up like himself, and grown dogs that did not look so large and formidable as the memory pictures he retained of them. Also, he stood less in fear of them than formerly, stalking among them with a certain careless ease that was as new to him as it was enjoyable.

There was Baseek, a grizzled old fellow that in his younger days had but to uncover his fangs to send White Fang cringing and crouching to the right about. From him White Fang had learned much of his own

insignificance; and from him he was now to learn much of the change and development that had taken place in himself. While Baseek had been growing weaker with age, White Fang had been growing stronger with youth.

It was at the cutting-up of a moose, fresh-killed, that White Fang learned of the changed relations in which he stood to the dog-world. He had got for himself a hoof and part of the shin-bone, to which quite a bit of meat was attached. Withdrawn from the immediate scramble of the other dogs--in fact out of sight behind a thicket--he was devouring his prize, when Baseek rushed in upon him. Before he knew what he was doing, he had slashed the intruder twice and sprung clear. Baseek was surprised by the other's temerity and swiftness of attack. He stood, gazing stupidly across at White Fang, the raw, red shin-bone between them.

Baseek was old, and already he had come to know the increasing valour of the dogs it had been his wont to bully. Bitter experiences these, which, perforce, he swallowed, calling upon all his wisdom to cope with them. In the old days he would have sprung upon White Fang in a fury of righteous wrath. But now his waning powers would not permit such a course. He bristled fiercely and looked ominously across the shin-bone at White Fang. And White Fang, resurrecting quite a deal of the old awe, seemed to wilt and to shrink in upon himself and grow small, as he cast about in his mind for a way to beat a retreat not too inglorious.

And right here Baseek erred. Had he contented himself with looking fierce and ominous, all would have been well. White Fang, on the verge

of retreat, would have retreated, leaving the meat to him. But Baseek did not wait. He considered the victory already his and stepped forward to the meat. As he bent his head carelessly to smell it, White Fang bristled slightly. Even then it was not too late for Baseek to retrieve the situation. Had he merely stood over the meat, head up and glowering, White Fang would ultimately have slunk away. But the fresh meat was strong in Baseek's nostrils, and greed urged him to take a bite of it.

This was too much for White Fang. Fresh upon his months of mastery over his own team-mates, it was beyond his self-control to stand idly by while another devoured the meat that belonged to him. He struck, after his custom, without warning. With the first slash, Baseek's right ear was ripped into ribbons. He was astounded at the suddenness of it. But more things, and most grievous ones, were happening with equal suddenness. He was knocked off his feet. His throat was bitten. While he was struggling to his feet the young dog sank teeth twice into his shoulder. The swiftness of it was bewildering. He made a futile rush at White Fang, clipping the empty air with an outraged snap. The next moment his nose was laid open, and he was staggering backward away from the meat.

The situation was now reversed. White Fang stood over the shin-bone, bristling and menacing, while Baseek stood a little way off, preparing to retreat. He dared not risk a fight with this young lightning-flash, and again he knew, and more bitterly, the enfeeblement of oncoming age. His attempt to maintain his dignity was heroic. Calmly turning his back upon young dog and shin-bone, as though both were beneath his notice and

unworthy of his consideration, he stalked grandly away. Nor, until well out of sight, did he stop to lick his bleeding wounds.

The effect on White Fang was to give him a greater faith in himself, and a greater pride. He walked less softly among the grown dogs; his attitude toward them was less compromising. Not that he went out of his way looking for trouble. Far from it. But upon his way he demanded consideration. He stood upon his right to go his way unmolested and to give trail to no dog. He had to be taken into account, that was all. He was no longer to be disregarded and ignored, as was the lot of puppies, and as continued to be the lot of the puppies that were his team-mates. They got out of the way, gave trail to the grown dogs, and gave up meat to them under compulsion. But White Fang, uncompanionable, solitary, morose, scarcely looking to right or left, redoubtable, forbidding of aspect, remote and alien, was accepted as an equal by his puzzled elders. They quickly learned to leave him alone, neither venturing hostile acts nor making overtures of friendliness. If they left him alone, he left them alone--a state of affairs that they found, after a few encounters, to be pre-eminently desirable.

In midsummer White Fang had an experience. Trotting along in his silent way to investigate a new tepee which had been erected on the edge of the village while he was away with the hunters after moose, he came full upon Kiche. He paused and looked at her. He remembered her vaguely, but he remembered her, and that was more than could be said for her. She lifted her lip at him in the old snarl of menace, and his memory became

clear. His forgotten cubhood, all that was associated with that familiar snarl, rushed back to him. Before he had known the gods, she had been to him the centre-pin of the universe. The old familiar feelings of that time came back upon him, surged up within him. He bounded towards her joyously, and she met him with shrewd fangs that laid his cheek open to the bone. He did not understand. He backed away, bewildered and puzzled.

But it was not Kiche's fault. A wolf-mother was not made to remember her cubs of a year or so before. So she did not remember White Fang. He was a strange animal, an intruder; and her present litter of puppies gave her the right to resent such intrusion.

One of the puppies sprawled up to White Fang. They were half-brothers, only they did not know it. White Fang sniffed the puppy curiously, whereupon Kiche rushed upon him, gashing his face a second time. He backed farther away. All the old memories and associations died down again and passed into the grave from which they had been resurrected. He looked at Kiche licking her puppy and stopping now and then to snarl at him. She was without value to him. He had learned to get along without her. Her meaning was forgotten. There was no place for her in his scheme of things, as there was no place for him in hers.

He was still standing, stupid and bewildered, the memories forgotten, wondering what it was all about, when Kiche attacked him a third time, intent on driving him away altogether from the vicinity. And White Fang

allowed himself to be driven away. This was a female of his kind, and it was a law of his kind that the males must not fight the females. He did not know anything about this law, for it was no generalisation of the mind, not a something acquired by experience of the world. He knew it as a secret prompting, as an urge of instinct--of the same instinct that made him howl at the moon and stars of nights, and that made him fear death and the unknown.

The months went by. White Fang grew stronger, heavier, and more compact, while his character was developing along the lines laid down by his heredity and his environment. His heredity was a life-stuff that may be likened to clay. It possessed many possibilities, was capable of being moulded into many different forms. Environment served to model the clay, to give it a particular form. Thus, had White Fang never come in to the fires of man, the Wild would have moulded him into a true wolf. But the gods had given him a different environment, and he was moulded into a dog that was rather wolfish, but that was a dog and not a wolf.

And so, according to the clay of his nature and the pressure of his surroundings, his character was being moulded into a certain particular shape. There was no escaping it. He was becoming more morose, more uncompanionable, more solitary, more ferocious; while the dogs were learning more and more that it was better to be at peace with him than at war, and Grey Beaver was coming to prize him more greatly with the passage of each day.

White Fang, seeming to sum up strength in all his qualities, nevertheless suffered from one besetting weakness. He could not stand being laughed at. The laughter of men was a hateful thing. They might laugh among themselves about anything they pleased except himself, and he did not mind. But the moment laughter was turned upon him he would fly into a most terrible rage. Grave, dignified, sombre, a laugh made him frantic to ridiculousness. It so outraged him and upset him that for hours he would behave like a demon. And woe to the dog that at such times ran foul of him. He knew the law too well to take it out of Grey Beaver; behind Grey Beaver were a club and godhead. But behind the dogs there was nothing but space, and into this space they flew when White Fang came on the scene, made mad by laughter.

In the third year of his life there came a great famine to the Mackenzie Indians. In the summer the fish failed. In the winter the caribou forsook their accustomed track. Moose were scarce, the rabbits almost disappeared, hunting and preying animals perished. Denied their usual food-supply, weakened by hunger, they fell upon and devoured one another. Only the strong survived. White Fang's gods were always hunting animals. The old and the weak of them died of hunger. There was wailing in the village, where the women and children went without in order that what little they had might go into the bellies of the lean and hollow-eyed hunters who trod the forest in the vain pursuit of meat.

To such extremity were the gods driven that they ate the soft-tanned leather of their mocassins and mittens, while the dogs ate the harnesses

off their backs and the very whip-lashes. Also, the dogs ate one another, and also the gods ate the dogs. The weakest and the more worthless were eaten first. The dogs that still lived, looked on and understood. A few of the boldest and wisest forsook the fires of the gods, which had now become a shambles, and fled into the forest, where, in the end, they starved to death or were eaten by wolves.

In this time of misery, White Fang, too, stole away into the woods. He was better fitted for the life than the other dogs, for he had the training of his cubhood to guide him. Especially adept did he become in stalking small living things. He would lie concealed for hours, following every movement of a cautious tree-squirrel, waiting, with a patience as huge as the hunger he suffered from, until the squirrel ventured out upon the ground. Even then, White Fang was not premature. He waited until he was sure of striking before the squirrel could gain a tree-refuge. Then, and not until then, would he flash from his hiding-place, a grey projectile, incredibly swift, never failing its mark--the fleeing squirrel that fled not fast enough.

Successful as he was with squirrels, there was one difficulty that prevented him from living and growing fat on them. There were not enough squirrels. So he was driven to hunt still smaller things. So acute did his hunger become at times that he was not above rooting out wood-mice from their burrows in the ground. Nor did he scorn to do battle with a weasel as hungry as himself and many times more ferocious.

In the worst pinches of the famine he stole back to the fires of the gods. But he did not go into the fires. He lurked in the forest, avoiding discovery and robbing the snares at the rare intervals when game was caught. He even robbed Grey Beaver's snare of a rabbit at a time when Grey Beaver staggered and tottered through the forest, sitting down often to rest, what of weakness and of shortness of breath.

One day While Fang encountered a young wolf, gaunt and scrawny, loose-jointed with famine. Had he not been hungry himself, White Fang might have gone with him and eventually found his way into the pack amongst his wild brethren. As it was, he ran the young wolf down and killed and ate him.

Fortune seemed to favour him. Always, when hardest pressed for food, he found something to kill. Again, when he was weak, it was his luck that none of the larger preying animals chanced upon him. Thus, he was strong from the two days' eating a lynx had afforded him when the hungry wolf-pack ran full tilt upon him. It was a long, cruel chase, but he was better nourished than they, and in the end outran them. And not only did he outrun them, but, circling widely back on his track, he gathered in one of his exhausted pursuers.

After that he left that part of the country and journeyed over to the valley wherein he had been born. Here, in the old lair, he encountered Kiche. Up to her old tricks, she, too, had fled the inhospitable fires of the gods and gone back to her old refuge to give birth to her young.

Of this litter but one remained alive when White Fang came upon the scene, and this one was not destined to live long. Young life had little chance in such a famine.

Kiche's greeting of her grown son was anything but affectionate. But White Fang did not mind. He had outgrown his mother. So he turned tail philosophically and trotted on up the stream. At the forks he took the turning to the left, where he found the lair of the lynx with whom his mother and he had fought long before. Here, in the abandoned lair, he settled down and rested for a day.

During the early summer, in the last days of the famine, he met Lip-lip, who had likewise taken to the woods, where he had eked out a miserable existence.

White Fang came upon him unexpectedly. Trotting in opposite directions along the base of a high bluff, they rounded a corner of rock and found themselves face to face. They paused with instant alarm, and looked at each other suspiciously.

White Fang was in splendid condition. His hunting had been good, and for a week he had eaten his fill. He was even gorged from his latest kill. But in the moment he looked at Lip-lip his hair rose on end all along his back. It was an involuntary bristling on his part, the physical state that in the past had always accompanied the mental state produced in him by Lip-lip's bullying and persecution. As in the past he had bristled

and snarled at sight of Lip-lip, so now, and automatically, he bristled and snarled. He did not waste any time. The thing was done thoroughly and with despatch. Lip-lip essayed to back away, but White Fang struck him hard, shoulder to shoulder. Lip-lip was overthrown and rolled upon his back. White Fang's teeth drove into the scrawny throat. There was a death-struggle, during which White Fang walked around, stiff-legged and observant. Then he resumed his course and trotted on along the base of the bluff.

One day, not long after, he came to the edge of the forest, where a narrow stretch of open land sloped down to the Mackenzie. He had been over this ground before, when it was bare, but now a village occupied it. Still hidden amongst the trees, he paused to study the situation. Sights and sounds and scents were familiar to him. It was the old village changed to a new place. But sights and sounds and smells were different from those he had last had when he fled away from it. There was no whimpering nor wailing. Contented sounds saluted his ear, and when he heard the angry voice of a woman he knew it to be the anger that proceeds from a full stomach. And there was a smell in the air of fish. There was food. The famine was gone. He came out boldly from the forest and trotted into camp straight to Grey Beaver's tepee. Grey Beaver was not there; but Kloo-kooch welcomed him with glad cries and the whole of a fresh-caught fish, and he lay down to wait Grey Beaver's coming.