

was in his fatigues that the Father found rest, more often encountering mountains similar to those of Tabor and Olivet than to that of Calvary. As soon as he had arrived in the country of his host, who is allied to the Christians of saint Joseph, the surrounding Savages came to greet him, with more heart and simplicity than compliments; some sick people dragged themselves more than a league and a half, in order to see him; all evinced good-will to him, in their own way. He returned the like to them,—manifesting in his words and his actions the joy which he felt in his heart, and the desires which his soul had to aid them to the utmost of his power.

After this first approach and this first [178] communication, which took place through an interpreter, the Father applied himself assiduously to the study of their language, which has little in common with the Algonquin, with which he was already acquainted; and, at the same time while he is a scholar, he does the office of teacher,—instructing the sick people, whom he goes to seek hither and thither in various districts where the Savages had retired.

He goes down the whole length of the stream called Kinibeki,⁸ conducted by a Savage who was acquainted with the places where his fellow-countrymen lived. He finally arrives at an English settlement built upon that river, where he was very well received; thence he returns up that beautiful stream to see again the sick people whom he had visited, in order to instruct them more and more, and to baptize those whom he should see in danger of death. Having returned to the country of his host, he remained there some time,—always behaving as master when it was necessary to speak of the Christian truths, and