

and waited until I had finished. Then he pulled me and said: *Ania Cabana*, "My brother, let us go to thy cabin." I understood him very well, and restored him his bottles, which had cost him some good furs. These examples show what confidence they have in us. In fact, any one who knew their language perfectly would be powerful among them.

I have become teacher in Canada: the other day I had a little Savage on one side of me, and a little Negro or Moor on the other, to whom I taught their letters. After so many years of teaching, behold me at last returned to the A, B, C., with so great content and satisfaction [58] that I would not exchange my two pupils for the finest audience in France. This little Savage is the one who will soon be left entirely with us. The little Negro was left by the English with this French family which is here. We have taken him to teach and baptize, but he does not yet understand the language well; therefore we shall wait some time yet. When we talked to him about baptism, he made us laugh. His mistress asking him if he wanted to be a Christian, if he wanted to be baptized and be like us, he said "yes;" but he asked if he would not be skinned in being baptized. I think he was very much frightened, for he had seen those poor Savages skinned. As he saw that they laughed at his questions, he replied in his patois, as best he could: "You say that by baptism I shall be like you: I [59] am black and you are white, I must have my skin taken off then in order to be like you." Thereupon all began to laugh more than ever, and, seeing that he was mistaken, he joined in and laughed with the others. When I told him to take his blanket and return to his master until he should understand our language better, he began to cry, and refused to