

Le Jeune tells how he began his educational work with a little Indian boy on one side and a little negro (who had been left behind by the English) on the other.

Table napkins were not in vogue among the Indians near Quebec in 1633. Le Jeune in describing a dinner of roasted eels says that the little boy who handed them rubbed his greasy hands upon his hair, the others rubbed theirs on the dogs, while he was given some powder of dry and rotten wood wherewith to wipe his. The natives took fat or oil with their strawberries and raspberries, and deemed a solid piece of grease a *bonne bouche*. They particularly delighted in drinking water from a greasy vessel. At first they thought the French drank "blood and ate wood", thus naming the wine and biscuits.

Le Jeune in his efforts to learn the language of the Indians compiled a dictionary and a grammar, and paid his native teacher with tobacco; (some of the native tobacco pouches were made out of the hands of Iroquois, skillfully prepared with all the nails left on). He considered the pronunciation of the Algonquins altogether charming and agreeable, and that "though called barbarian the language was very regular."

The little school of two had increased to over twenty in 1633 and to them the good father taught the *Pater*, the *Ave* and the *Credo* in their own language; the *Pater* was in rhyme; there was a little catechising too; and the children were shown how to make the sign of the cross: the lessons finished, the pupils were rewarded with a bowl full of peas.

When a drunken Indian killed a Frenchman, the natives said it was the brandy, not the savage, who committed the murder, "Put your wine and your brandy in prison: it is your drinks that do all the evil and not we."

The Jesuits had expected that some of their number would return with the Hurons to their country, near what is now the Georgian Bay, after the annual visit of these savages to Quebec in the summer of 1633, and they anticipated great results from a mission among these Indians who were settled cultivators of the soil and not wandering hunters like the Algonquins around Quebec. All was arranged, but at the last moment a difficulty arose in consequence of the murder of a Frenchman by an Indian on the Ottawa, and the Hurons positively refused to give passage