

upon the Abenaki village of Narantsouak. This conflict is graphically narrated, and is followed by a warm eulogy upon the talents and virtues of the departed missionary. La Chasse says of his death: "No one doubts that he was sacrificed through hatred to his ministry and to his zeal in establishing the true faith in the hearts of the savages."

CXCIX. Paul du Poisson, recently assigned to the Arkansas tribes, writes (1727) a letter to Louis Patouillet, a Jesuit friend in France. Du Poisson is welcomed, soon after his arrival, by Indian envoys who offer to "dance the calumet" for him. Knowing that they expect presents in return for this, he declines the honor; but finds it advisable to let them visit him and perform some of their dances,—providing for them a "great kettle," a feast of "corn without stint. . . . I never saw a meal eaten with worse manners or with better appetite." He relates several anecdotes drawn from his own experiences with these savages, regarding their character and customs. He concludes that "gratitude is a virtue of which they have not the slightest idea;" and that "a Savage gives nothing for nothing." Du Poisson concludes with an interesting account of the colony (now abandoned) planted in Arkansas by John Law, the noted Mississippi "promoter." But thirty Frenchmen now remain there, attracted by the excellence of the climate and the soil. They gladly welcome the missionary, who ministers to both their souls and their bodies, for he finds most of them prostrated by sickness.

CC. Father Nicolas de Beaubois, superior of the Jesuit mission lately reëstablished at New Orleans, writes (1726-27) to the secretary of the Company of