

Senat, having found opportunity to exhort his fellow-captives, by word and by example, to suffer impending death like christians, prepared them for it by acts of contrition for their sins, and by absolution. At least, it is certain that each and all, piously kneeling together with their Missionary, chanted long and loudly many prayers—which the savages, from whom we learned the fact, called *a song to go above*. They repeated the same pious hymns while they were being led to the two piles, or were carried thither—as was the case with those who were unable to walk, owing to their wounds; nor did they interrupt their singing amid the fire until they fell, half burned or suffocated by the flames. This sight won the admiration of the savages, so that those whom they had, on the very same day, scornfully called “women” they often proclaimed to be men and heroes. . . .

The most christian king pays an annual pension for 12 priests.² . . .

In the Illinois country, at least four hundred leagues distant from here, live 4 priests. Two of them attend two parishes of the French people; and the two others, two missions of natives, many of whom are Christians.

Here in new Orleans—the chief, or rather the only city of this vast region—we count two priests, living with two lay brothers. My companion is the missionary to the Hospital and to the soldiers; and, at the same time, confessor to the nuns of St. Ursula. I instruct in christian morals the slaves of our residence (who are negroes), and as many others as I can from other quarters. I direct the sodality of workingmen, which I established not long ago. I