

these obstacles insuperable, he had withdrawn from that post, returning to New Orleans. The Jesuits residing there have had the spiritual direction of the hospital and the Ursuline convent; and have had to manage and instruct over a hundred slaves on their estates.

Watrin admits that the apparent fruits of these missions are small, except in the virtues exercised by the missionaries themselves, several of whom have given their lives in the exercise of their ministry. The deaths of these men—Du Poisson, Souël, Senat, Aulneau, and others—are described. Yet the external results of the missions are not to be despised. In Illinois the Fathers have done much to maintain religion and elevate morals among the French who have settled there. The savages of that region have, under the same care, preserved the religious faith taught them by Allouez and his successors; “jugglery” is almost abolished among them; even unbelievers bring their children for baptism; and many refrain from brandy, even when it is offered to them free of cost. If intoxicating liquors could be kept from these savages, much greater results of missionary labor would appear.

All these points sufficiently refute the charge made against the Jesuits that “they have not taken care of their missions.” The next complaint is that “they have only taken care to extend their estates;” but Watrin shows that they were obliged to maintain these estates, in order to provide for their necessary expenses. They are, finally, charged with usurping the powers of the vicariate-general for the episcopate of Quebec. Watrin relates the difficulties arising between the Capuchins and the Jesuits in