

that Monsieur de Kerlerec would have chosen to apply this text to missionaries who did not give any care to their missions?

Finally, a fourth witness will be Monsieur the abbé de L'Isle Dieu; for more than 30 years he has been in Paris, vicar-general of the episcopate of Quebec, and especially charged with the affairs of that diocese which concern Louisiana. Now, it is also this abbé who has shown what he thought of the Jesuits of Louisiana when he wrote to them after the decree of the 6th of August, 1762—that they *were passing away with the regrets of the episcopal body and of all good people*. In writing thus, it is probable that he did not regard them as people who had failed to care for their missions.

“ But,” some one will say, “ cannot the Jesuits of Louisiana defend themselves, then, except through the testimony of others? Ought they not to let the work that they have done in their missions, the operations and the fruits of their zeal speak for them? Every estimable person ought to be praised, above all, before his judges, by his good actions: *Laudent eam in portis opera ejus*.” The Jesuits will not fear to accede to what is here asked from them; and, to show what they accomplished in their missions, I am going to separate these into two portions. The first includes the missions of the Illinois country, which are the older; the second comprises the mission of New Orleans, with that of the Chactas and the Alibamons. In the country named Illinois, the Jesuits had four permanent missions. The first was that one where the savages called Cascakias were instructed, and these are the exercises which were carried on there: At sunrise, the bell rang