

houses of French people, without counting the Miami savages, who were quite near. There too was sufficient cause for care and occupation,—which the Jesuits did not refuse,—a conclusion which must be reached if one considers that this post was every day increasing in population; that the greater part of its new inhabitants, having long been voyageurs, were little accustomed to the duties of Christians; and that, to establish among them some manner of living, many instructions and exhortations, private and public, were necessary. Now, the proof that the Jesuits acquitted themselves of their duty in this respect is proved by the complaints that the parishioners made against them; for these people claimed that their curés went beyond their duty, and assumed too much care. This is precisely the opposite of what the council of Louisiana stated. But what did the Jesuits do for the Alibamons and the Chactas? For the Alibamons: The French were established near the savages; the missionary discharged the duties of curé toward them. In this capacity Father Leroi had pledged them not to trade any more brandy to the savages, that promise being made by them publicly. It is true that that resolve, so useful and so necessary to religion, and even to the temporal interests of the savages and of the French, did not last long, the old custom being soon reëstablished; the hope of sordid gain prevailed over the most righteous arguments. But sensible people have not forgotten the service that the missionary had rendered.

And what did he do for the savages? He lived with them, always ready to teach them the Christian doctrine as soon as it pleased God to open their hearts; meanwhile, he kept them in alliance and