

been necessary to visit the villages! But, either in going through them, or in remaining in his cabin, during how many years was not the missionary exposed to death, when the Chactas, divided among themselves,—some being in favor of, others against, the French,—were killing one another! How much did the missionary then not have to fear for his life, from those who would have willingly avenged upon a Frenchman the deaths of their compatriots, killed by the partisans of the French? That was the price at which the missionary then rendered services to the colony. That is what was done for twenty years by Father Baudoin,—who, having become superior at New Orleans, was condemned, at the head of those whom the decree of condemnation reproaches with not having taken any care of their missions.

However, it is hard to believe that there were not some apparent motives for thus reproaching them.

This, perhaps, was the occasion for it: In 1763, there were no more missionaries among the Arkansas, where the Jesuits had been obliged by the terms of their foundation, to furnish one. Several years before, Father Carette had left this post; his brethren had decided that he ought to have left it sooner. In spite of the little hope that there was of leading the savages of the place to Christianity, the Father studied their language a long time, and labored to correct the morals of the French, but reaped hardly any fruit from his toil. He nevertheless followed both the French and the Savages in their various changes of location, occasioned by the overflowing of the Mississippi, near which the post is situated. Notwithstanding so many annoyances, the missionary was not discouraged at seeing his efforts