

the superior council. Father Vitry having died in 1750, Father Baudoin received the same commission, and peaceably exercised its functions for some time. But afterward there arose disputes; the Reverend Capuchin Fathers thought that their rights were infringed by the appointment of the Jesuits to the grand-vicariate. They persuaded themselves that, the name and function of vicar-general having been given to their superior by Monseigneur the bishop of Quebec, at the same time when the company of the Indies had named him for the cure of New Orleans, these two titles ought to be thereafter inseparable, and accordingly belong to them; their pretensions were well known to Monseigneur de Ponbriand. The Jesuits themselves (many people will not believe it, but the statement is no less true), the Jesuits directed all their efforts to be freed from a position which was for them only a source of annoyances and opposition. The prelate persisted in an absolute decision that the office should continue with those whom he had named; the Capuchin Fathers refused, however, to recognize Father Baudoin. The affair was finally brought to the council, which, after several disputes, adjudged to the Jesuits, by a decree, the legitimate possession of the grand-vicariate; and the registers of the council testify to this. The exercise of the duties of this office was continued to the Jesuits; to which New Orleans and the whole colony are witnesses. Father Baudoin, despite past disputes and some passing opposition which arose from time to time, had the name and performed the duties thereof until the day on which the decree of destruction was issued.⁴⁵ Will it be believed hereafter,—if Louisiana