

1700.

Character  
of the  
Illinois.

Other missionaries of their Society had for some years directed quite a flourishing church among the Illinois, (who were not then, as now, considered as embraced in the Louisiana government;) and they have ever since continued to instruct that nation, in whom Christianity had already produced a change such as she alone can produce in morals and disposition. Before that time, there were perhaps no Indians in any part of Canada with fewer good qualities and more vices. They have always been mild and docile enough; but they were cowardly, treacherous, fickle, deceitful, thievish, brutal, destitute of faith or honor, selfish, addicted to gluttony and the most monstrous lust, almost unknown to the Canada tribes, who accordingly despised them heartily, but the Illinois were not a whit less haughty or self-complacent on that account.

Such allies could bring no great honor or assistance to the French. Yet we never had any more faithful, and, if we except the Abénaqui tribes, they are the only tribe who never sought peace with their enemies to our prejudice. They did indeed see the necessity of our aid to defend themselves against several nations, who seemed to have sworn their ruin, and especially against the Iroquois and Foxes, who, by constant harassing, have somewhat trained them to war, the former taking home from their expedi-

for the west in the summer of 1698, with Rev. Messrs. Anthony Davion, and John B. de St. Come. The last began his labors among the Tamarois, an Illinois tribe, in 1699, as Davion did among the Tonicas. Relation de la Mission du Micissipi. (N. York, 1861.) De la Potherie, iv., p. 102. Montigny chose the Taensas, and St. Come took up his residence among the Natchez before March, 1700. (La Harpe, Journal, p. 28.) As we have seen, Montigny and Davion visited Sauvole's fort soon after Iberville's departure, (ante p. 125.) The Seminary was thus established in its missions on the

Micissipi before the arrival of Father du Ru and Dongé, who came on d'Iberville's second voyage. The former was not apparently fitted for a delicate position, and Sauvole complains greatly of his course. Father Dongé died at Mobile in 1704. St. Come was killed in 1707, and Rev. N. Foucault, one of his associates, between 1703 and 1704, (see ante.) Mr. de Montigny soon retired, and though Mr. Davion labored for some years, the missions were all abandoned except the Tamarois, which still belongs to the Seminary of Quebec. See Shea's Hist. Catholic Missions, pp. 439-445