

in any of the other fields of endeavor. La Pointe, Green Bay, St. Ignace (later Mackinac), Sault Ste. Marie, St. Joseph's, and Kaskaskia became the most important of them all; and at some of these points Catholic missions are still maintained by Franciscan friars and secular priests, for resident French Creoles and Indians. The uprising of the Foxes against French power, which lasted spasmodically from about 1700 to 1755, greatly hampered the work of the Jesuits; they did not, during this period, entirely absent themselves from the broad country of the Ottawa, but conversions were few and the records slight.

There was, for a time, governmental attempt to supplant the Western Jesuits with Récollets. Several friars were with La Salle, who had a great antipathy to the disciples of Loyola,—Father Hennepin's adventures belong to this period of Récollet effort, his colleagues at Fort Crèvecoeur being Brothers Ribourde and Membré; but their mission closed with the Iroquois repulse of the French from Crèvecoeur, and the consequent death of Ribourde. When La Salle retired from the region, Alloüez resumed the Illinois mission of the Jesuits; and soon after there arrived upon the ground Fathers Gravier, Marest, Mermet, and Pinet, who, because of the more docile character of the tribes collectively known as the Illinois,—Kaskaskias, Cahokias, Peorias, and Tamaroas,—found here a relatively fruitful field. In time, French settlements grew up around the palisaded missions, intermarriages occurred, and the work flourished for many years. Black gowns visited the prosperous Illinois towns as late as 1781, when the death of Father Meurin closed the work of his order in the Northwest.