

teenth century, there was a succession of missions, not only along the borders of the Lakes, but at St. Joseph, now Vincennes, on the Wabash, among the Mascoutins, the Pottawottamies, the Miamis; at Peoria, among the Illinois; at Cahokia, among the Tamarois or Cahokias; at Kaskaskia, and along the shores of the Mississippi; from the mouth of the Wisconsin to the mouth of the Ohio; down the whole valley of the Mississippi to the Arkansas and the Natchez. Wherever the *Fleur de Lys* was hoisted, and the power of the "Grand Monarque" made known to the Aborigines of the West, the humble but no less powerful influence of that Sign by which the Jesuits conquered the stubborn hearts and pagan superstitions of these powerful nations was displayed; and the "Manitou" of the Christian was acknowledged and worshipped as the only true God. The influence of their exertions is felt even in the nineteenth century, among the remnants of those tribes which once lorded it over this "Western Barbary;" and it was no idle boast of Le Jeune when he said, "The Mohawk and the feebler Algonquin shall make their home together; the wolf shall lie down with the lamb, and a little child shall lead them." Their bows have indeed been broken, and their tomahawks turned into plow-shares; but whether their condition has been bettered by the progress of civilization, is a problem yet to be solved.

There were three routes taken by the Jesuit Fathers, on their pilgrimage to the tribes bordering the Mississippi—all three passing out of Lake Michigan. The first up the St. Joseph's and thence into the Wabash; the second up the Chicago river, thence by a portage across into the Kankiki, (called on the old maps Teakiki,) and thence into the Illinois; the third route, taken by Marquette and Joliet, ascending the Fox, and descending the Wisconsin to the Mississippi. That one or more of these routes had been traversed by the Jesuit Fathers years before Marquette and Joliet launched their frail bark, in 1673, on the waters of the Miss-