

cross. That sign of faith was then slowly raised, amid the chants of the Church, the thunder of the cannon, and the mingled shouts of men of many climes and races who, differing in language, bowed to the symbol of a common faith."

In September, 1884, the author of this volume visited her grave, and found that the cross described above had been blown down in a recent storm. It was lying in broken fragments on the river-bank, near the little enclosure of wooden pickets surrounding the grave. Pious hands were soon at work there, however, and on Sunday, Oct. 5, 1884, another cross was raised. Again a large gathering of Canadians and Indians assembled to assist at the ceremony. Rev. Father Burtin, Oblate missionary, and successor to Father Marcoux, preached both in French and Iroquois. The following words of the preacher (which were translated into English and published in an Albany journal) must have made a profound impression upon his hearers, the Iroquois people of Caughnawaga. "There have been," he said, "in this village, chiefs renowned in war, who had dealings with governors of Canada, and were widely spoken of during their lives. Now that they are dead, their names are mostly forgotten, while the name of Catherine Tekakwitha is well known not only here, but throughout Canada and beyond the ocean."

In the month of June, 1888, the author, having travelled by the ferry-boat from Montreal to La Prairie, and thence driven a few miles westward along the river-bank, was fortunate enough to stand once again by the grave of Tekakwitha.¹ There, in addition to the

¹ Tekakwitha's cross and grave may also be reached by a drive of about five miles across the reservation from Caughnawaga, which is now