

bonne Catharine," whose wonderful life and extraordinary miracles long made her tomb a celebrated pilgrimage, where the governor, the prelate, the soldier and the peasant knelt to implore God's graces through her intercession. A century, and well nigh two centuries have not destroyed devotion to her: a cross has ever towered above her grave, now remote from the village. In 1843 Mr. Marcoux erected the present one with great pomp and solemnity, and a motely group of Indians, Canadians, Irish and English were drawn to the spot by devotion or curiosity.

Two years after, from his own economy, and what he had infused into his flock, aided by funds which his zealous prosecution of old claims had obtained from the State of New York and from the British government, he began at his mission the erection of the present substantial church to replace the old edifice which began to show signs of decay. It is a fine stone church, adorned with a superb painting of St. Louis, presented to the mission by Charles X, when king of France,* enriched with presents by Louis Philip, and only last year with a magnificent cope from Napoleon III, and a chalice from the Princess Eugenia.

The missionary's next labor was the composition of a book of prayers, hymns and devotions for the use of his flock, which was printed at Montreal in 1852, with the title "Kaiatonsera Ionterrenaientakwa," &c., a book frequently seen at New York on a Sunday morning at St. Peter's Church, in the hands of the squaws who come to that city to sell their baskets, moccasins, and other work.

Mr. Marcoux was now sinking; his health had been shattered in his attention to the sick during the various epidemics which had ravaged the mission; he sought a successor whom he might prepare to fill his place by instructing him in the language and disposition of his flock. The Jesuits had founded Caughnawaga; they were again in Canada, and to them he applied. A father was soon stationed at the Sault, but circumstances arising from the want of fathers in the colleges, compelled the Superior of the Canada mission to recall him, and Mr. Marcoux was again left alone. The Oblates were next entreated to come to his aid, and the present incumbent, Father Antony, repaired to the Sault. The Almighty spared the venerable missionary some years longer to prepare his future successor, and not leave his works, his sermons and rituals unexplained.

During the month of May, 1855, the typhus again ravaged the mission; as before, the excellent and pious missionary hastened to the bed side of his children, but not unscathed; he was himself seized with the malady while administering the last sacraments to them, and it was soon evident that his days were numbered. He prepared for death with peace and joy, and fortified by all the consolations of religion, amid the Indians to whom he had devoted his life and over whom he had watched with so vigilant an eye, he expired on the 29th of May, at the age of sixty-four years.

In the language of one who knew him well, "He was the advocate, the notary, the physician of the Indians of Caughnawaga. He often settled their disputes, drew up all their writings, bought and prepared medicines for them."† For himself he reserved nothing; with difficulty could he be persuaded to lay out any thing for himself, even for his wardrobe: all was bestowed on his flock, who always in need, had recourse to him, sure of never being repulsed. Indeed, this charity was carried so far that there are some whom he supported for years. Nor was he less eminent for his piety and fidelity to his exercises of piety.

As a missionary and as a philologist he was known far and wide, but to such as had personal relations with him, it is well known that in courtesy, hospitality, frank and generous friendship, he yielded to none, and the writer pays in this notice his tribute to one who was ever disposed to aid his researches.

* *History of the Catholic Missions among the Indian Tribes of the United States*, page 343.

† Father Anthony, O. M. J.