

burial in 1680 to the present time, it has been distinctly and unmistakably marked with a tall wooden cross. Whenever the old one crumbled away, a new one was erected to replace it. John Gilmory Shea gives the following graphic account of what occurred at her grave in 1843:—

“The old cross was mouldering; and a new one, twenty-five feet high, was prepared, in which were encased some relics of the holy virgin of Caughnawaga. On Sunday, the 23d of July, 1843, the Caughnawagas, headed by their missionary and chiefs, repaired to the little river Portage, near which their former church and village had stood, on a bluff between that little stream and the lordly St. Lawrence. The space on the left was soon filled by whites, drawn thither by interest or curiosity, both of French and English origin. The banner of La Prairie and the pennons of the Sault floated above the crowd on either side of the highly adorned cross, at the foot of which was a painting of the Christian heroine. At the signal given by the discharge of artillery on the right and left, the clergy in procession advanced into the centre, chanting the “*Vexilla Regis*.” At another discharge Father Felix Martin, one of the first Jesuits to whom it was given to return to the land enriched by the sweat and blood of his Society, rose to address the assembled throng in French. Then, after a hymn in Iroquois, the Rev. Joseph Marcoux,¹ the pastor of the tribe, pronounced a discourse in the guttural language of his flock, and gave place to the Rev. Hyacinth Hudon, Vicar-General of Montreal, who delivered a third address in English, and then performed the ceremony of blessing the

¹ Author of a very complete Iroquois-French dictionary, preserved and still in use in manuscript form at the *presbytère*, or priest's house, at Caughnawaga in Canada.