

Turgeon, who like him entered the army of Christ, and is now by his zeal, piety and devotedness, worthy of his exalted rank as Archbishop of Quebec.

There is not in Mr. Marcoux's life a more pleasing trait than the warm and unaffected friendship which subsisted to the end between him and the future prelate. For his part, his choice was early made: the life of a parish priest, one of comparative ease, he resolved to renounce, and while still in his theology began to study the Iroquois language in order to fit himself for the post of missionary at either of the three villages of that language near Montreal. To pursue this study was no easy task; for though this language, the Huron-Iroquois, had received greater attention than any other from the early missionaries, who drew up grammars, vocabularies and tables of radicals for several dialects, still the language had so changed, that their labors were now of comparatively little utility for the missionary. Cartier has left us a vocabulary of the Hochelaga dialect; Sagard, one of the Huron proper; Brebeuf, a grammatical outline of the same, with a translation of Ledesma's catechism; Chaumonot, a full and complete grammar, the guide of all subsequent missionaries for any dialect; Bruyas, a grammar, radical words and vocabulary of the Mohawk, de Carheil of the Cayuga, with catechisms in several dialects, all of which still remain precious monuments of zeal and mines for philological research, but perfectly obsolete and unavailable to teach the descendants of the Mohawks who adored Christ by the rapids of St. Louis, at St. Regis, or at the Lake of the Two Mountains.

Their example, however, inspired him; and gifted with rare talents for philological labors, patience, a nice discernment and great industry, he began those studies which gave him so high and deserved a rank. He did not, however, neglect his theological studies, but on the contrary, pursued them with such assiduity that he passed his final examination at an unusually early age, and presenting himself for ordination at the age of twenty-two years and two months, required a dispensation to enable him to receive Holy Orders. He was then invested with the priesthood at his native city, on the 12th of June, 1813, by the Rt. Rev. Joseph Octavius Plessis, eleventh Bishop of Quebec.\*

The young priest was not long unemployed: the very year of his ordination he was despatched as missionary to St. Regis, an Indian town lying on the banks of the St. Lawrence, partly in Canada and partly in New York. To this spot he at once repaired: but soon found his position one of difficulty. St. Regis was founded about 1760, by a young New Englander, named Tarbell, taken prisoner by the Caughnawagas and adopted into the tribe by the Indian name of Karekowa. With his brother and their families, they set out guided by their pastor, the Jesuit Mark Anthony Gordon, and at Aquasasne began a new village and mission, to which the Father gave the name it still bears, St. Regis. Partly of American origin, the Indians of St. Regis evinced a partiality for the Americans, and in the war of 1812, some led by Gray and influenced by Eleazar Williams, a Caughnawaga, whom proselyting societies in New York and New England had transformed into a missionary, joined the American army. The town itself was surprised by the American troops, and the Rev. Mr. Roupe was taken prisoner. From this fatal period a division has always existed in the village, highly prejudicial to the temporal and spiritual interests of the people. It was Mr. Marcoux's lot to be thrown into the midst of the excitement, when the minds of both

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