

Xavier, in the East Indies, China and Japan, he had spent nine years in the missionary work, and rendered his own name illustrious by a great discovery. He was buried on the rising ground near the little river, and a cross was raised above his grave. Later the Indians came to know it, and two years after his death, a number of them, returning from the hunt, took up the bones, put them in a bark box, and their canoes bore him over the lake to Mackinaw, the father thus accomplishing in death what he had been unable to compass before the end had come. As the funeral procession—reminding one of a similar pathetic scene described by Cooper and Schoolcraft—approached Mackinaw, other canoes came out to meet it, with two missionaries, and over the tranquil waters the *De Profundis* echoed for the repose of the departed soul. And then, as Dr. John Gilmary Shea puts it in eloquent speech, "The body was then borne to the church with cross, and prayer, and tapers burning like his zeal; and amid incense rising like his aspirations to heaven: in the church a pall had been arranged in the usual form for a coffin, and beneath it was placed the little box of bark, which was next, after a very solemn service, deposited in a little vault in the middle of the church where," says the chronicler, "he reposes as the Guardian Angel of our Ottawa Missions."

In 1877, excavations were made by responsible parties of the neighbourhood at the place where tradition had located the burial ground of Marquette—the mouth of the River of the Black Gown, as the Indians invariably call it to this day. There is a very long account of this given by Shea and others, which leads to the conclusion that some of the bones of the apostle of the Illinois were found in their covers of birch bark, and they were, in consequence, collected and laid in a holy place as relics.

II.

Thevenot's book annotated by Marcin. Rich's copy laid on the table.