

esteem became a real attachment, and that religious could obtain anything from him. His zeal for the public good was sincere, and this motive alone led him to break the peace made by the Marquis de Denonville with the Iroquois against his views. He was very jealous of the glory and interests of his nation, and was strongly convinced that it would hold its ground as long as it remained attached to the Christian religion. He even preached quite frequently at Michilimackinac, and never without fruit.¹

1701.

His death caused a general affliction, and there was no one French or Indian who did not show that he felt it. The body lay in state for some time in an officer's uniform, with side arms, as he held the rank and pay of a captain in the French army. The Governor-General and Intendant went first to sprinkle the corpse with holy water. The Sieur de Joncaire then followed at the head of sixty warriors of Sault St. Louis, who wept for the dead, and covered him, that is, made presents to the Hurons, whose chief replied in a well-turned compliment.

His
obsequies.

His funeral, which took place the next day, was magnificent and singular. Mr. de St. Ours, first captain, marched in front at the head of sixty men under arms; sixteen Huron braves, attired in long beaver robes, their faces blackened, followed with guns reversed, marching in fours. Then came the clergy, with six war-chiefs carrying the bier, covered with a pall strewed with flowers, on which lay a chapeau and feather, a gorget and a sword. The brothers and children of the deceased were behind it, accompanied by all the chiefs of the nations: de Vaudreuil, Governor of the city, supporting Madame de Champigny, closed the procession.

At the end of the service there were two volleys of musketry, and a third when the body was committed to the earth. He was interred in the great Church, and on his tomb this inscription was placed: CY GIT LE RAT, CHEF

¹ In his "Dialogues ou Entretiens entre un Sauvage et le Baron de la Hontan," p. 44, the latter makes Kondiaronk, whom he calls Adario, speak of what he had seen in France; but these Dialogues have always been regarded as imaginary. See ante, i., p. 87.