

were the means used by the Jesuits to gain a footing; and so effectually did those devoted men do their work that they succeeded in transforming many ferocious Iroquois into models of spiritual perfection worthy of the early ages of the Christian Church: or as one of their missionaries, Father Chauchetière, quaintly puts it, "Thus have those man-eaters become lambs through the grace of Jesus Christ, in such manner as to be examples of virtue and religion."

We are indebted to Chauchetière for the details of the short but edifying career of the Iroquois maiden, Kateri (or Catherine) Tekakwitha, better known as "the Lily of the Mohawks," who distinguished herself for holiness of life in the third

quarter of the seventeenth century,  
and who in truth was all her life a  
lily of innocence whom God had  
raised up to show the power and the efficacy of  
His grace, even amid the superstitions and vices  
of the aborigines of America.

[This predestined child was born in 1656, in the Mohawk valley, at the village of Kendaougue, the exact site of which has never been located, tradition placing it near the present town of Fonda on the Mohawk river. Besides being the birth-place of Kateri, the village had already other reasons to give it an historic interest. It was there that Father Jogues and René Goupil in 1642, and Father Bressani in 1644, underwent torture at the hands of their cruel captors. Kateri's mother was an Algonquin who had been carried a prisoner from