

for none of the "praying Indians" either in or out of Martin's presence would have tolerated them. The Jesuits of the period often compared the neophytes of St. Francis Xavier to the early Christians. Their lives flowed as surely towards God as the St. Lawrence River, separating them from Montreal, flowed towards the sea.

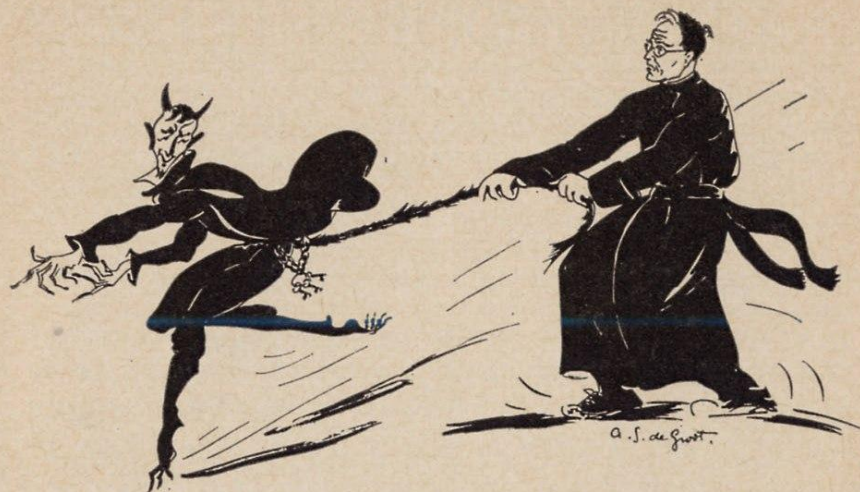
Martin, it must be allowed, had one idiosyncrasy which raised many a smile. Most of the Indians wore their rosaries about their necks, but Martin wound his around his head. Perhaps he did this to rid himself of the evil fantasies, which so contrarily peopled his imagination. We know that like St. Benedict and St. Ambrose he often went through "furious temptations".

During 1674, the Superior of the Mission judged it was high time to introduce his flock to sacramental marriage. Until then, after the baptism of a pagan couple, their wedlock was simply ratified by having the husband promise never to abandon his wife. Now all the new converts were to be married in Church. About this time, some of the matrons decided Martin Skandekonraksen would make an ideal son-in-law. The ballet of customary visits and counter-visits began, ran on for a while, and always ended with his pertinent inquiry:

"Am I a burden in this longhouse? Don't I work as hard as any woman in the fields?"

A few years later, Venerable Kateri Tekakwitha would have the same question put to her by the same busy matchmakers and her answer would not greatly vary.

The fear of offending God was deeply rooted in Martin's breast and he carefully avoided the slightest wilful venial sin. For the necessary grace to carry on, he went to confession weekly and occasionally more often. When he returned to the Mission after a hunting trip or an absence of any notable length, he sought out the priest for confession immediately, or at the latest, the evening of the same day. He was readily admitted to Holy Communion, which he was permitted to receive frequently according to the standards of the times. In this respect, Father Frémin appears to have been more lenient with him than Father de Lamberville was with Kateri Tekakwitha at Gandaouagué. Whenever Martin went to Communion, his piety made the missionaries wish all the distant friends of the Indian Missions in France could see the young Mohawk during his thanksgiving. (*To be continued.*)



A LESSON IN FRENCH

Le vice-postulateur tire le diable par la queue !

Word for word, it reads in English : **The vice-postulator is pulling the devil by the tail !** Not a smithereen of sense to it.

Properly translated, it signifies: **The Vice-Postulator is hard up.** A perennial hard-uppishness, too. A situation that only Kateri's friends can remedy. If you are one of them and if you think Lent is a good time to do it, perhaps you would be willing to pay for his room and board for a day (\$2.00), for his monthly electricity bill (\$3.40), or for his monthly telephone bill (\$36.50). A humble, practical way to help Kateri's Cause, which would leave the vice-postulator in better position . . .