

on whom she depended, left her free to follow every impulse of her zeal, but this did not last long. The innocence of her life, the precautions which she took to avoid all that could in the least affect it, and especially her extreme reserve as to whatever could in the slightest degree offend purity, appeared to the young men of her village a reproach on the dissolute life they led, and many laid snares for her with the sole view of dimming a virtue which dazzled them.

On the other hand, although she had relaxed nothing in her domestic occupations, and was ever found ready to give her services to all, her relatives were displeased to see her give to prayer all the time left her, and to prevent her suspending on Sundays and holidays the work which the church forbids on those days consecrated to the Lord, they made her pass them without food. Seeing, however, that they gained nothing by this course, they had recourse to still more violent means; they often ill-treated her in a most unbecoming manner; when she went to the chapel, they sent young men to pursue her with hooting and pelt her with stones; men either really or pretendedly drunk rushed upon her, as though they designed to take her life; but, undismayed by these artifices and acts of violence, she continued her devotions as though she enjoyed the most perfect liberty.

One day when she was in her cabin, a young man entered abruptly, with flashing eyes, brandishing his hatchet as if intending to tomahawk her. At this sight she displayed no emotion, and bowed down her head to receive the blow; but the madman, seized at the instant by a panic fear, fled as precipitately as though pursued by a war-party. These first storms were succeeded by a still more dangerous persecution. Catharine's aunt was a woman of morose disposition, who was displeased with all that her niece did to satisfy her, for the simple reason that she could find nothing to reprove. One day the virtuous neophyte happened to call the husband of this woman by his own name, instead of calling him Father, as usual; her aunt imagined, or pretended to believe, that this familiar mode of speaking showed an improper connection between the uncle and niece, and she hastened on the spot to Father de Lamberville to assert that she had surprised Catharine soliciting her husband to sin. The missionary promised to examine the case, and when he learned on what this atrocious accusation rested, he gave the slanderer a rebuke that covered her with confusion; but which ultimately increased the annoyance of the innocent girl.

Had all this involved merely suffering, than which nothing was more to

<sup>1</sup> L. H. Morgan has treated ably of the peculiar Iroquois terms of relationship.