

her taste, she would never have thought of changing her position ; but she feared that she could not always hold firm against the seduction of bad example, or escape being overcome gradually by human respect, so powerful in the Indian mind. She accordingly began to look for an asylum, where her innocence and her religion would be shielded from danger. La Prairie de la Magdeleine, where several Iroquois Christians began to settle, seemed to her well adapted, and she felt an ardent desire to remove thither ; but this was not easily done.

Her uncle beheld with great displeasure the depopulation of his canton, and he declared himself the avowed enemy of all who contributed to it. It was therefore apparently impossible to obtain his consent, and it was not easy for Catherine to leave him without it. But God, who had destined her to be the example and ornament of this transplanted Christian colony, facilitated what had at first seemed impossible. She had an adopted sister, a neophyte like herself, married to a Christian very zealous for the conversion of his countrymen. This man had already taken up his abode at La Prairie de la Magdeleine, and he was one of those who, under various pretexts, traversed the Iroquois towns in order to make proselytes. He knew that the greatest favor he could do Catherine would be to take her to his home : he spoke of the matter to his wife, who confirmed him in his design, and earnestly exhorted him to give her sister this consolation.

He resolved on the project, and to effect it more surely, he pretended to go a hunting with one of his friends in the direction of New York, and set out, after warning Tegahkouita to hold herself in readiness at a fixed time. Fortunately for her her uncle was away, though not far distant, and he was almost at once informed of his niece's departure. Without losing a moment he set out in pursuit, bent on bringing her back dead or alive, and on tomahawking the first who resisted him. He soon overtook the two hunters, but not finding his niece with them, because, whenever they halted, they took the precaution to conceal her in the woods, he thought that he had been misinformed ; accordingly, without avowing his purpose, he conversed for a time on indifferent topics and left them, convinced that Catharine had taken some other route and followed other guides.¹

The holy virgin, rescued from this peril, gaily pursued her journey, and

¹ Charlevoix here follows Cholenec Cendre Chaude (ante vol. iii. p. 289,) and differs in the account of the pursuit. She bore letters to Fathers Fremin and Cholenec. Catharine's going as effected by