

piety, and her austerities, which were great. One of her most common was to mingle earth with all she ate, and very few perceived it.²

Besides her director, without whose permission she did nothing of this kind, she concealed nothing from two women of great virtue, whose mutual intercourse served greatly to rouse them to an eminent sanctity. One was the Anastasia, who had welcomed her on her reaching the colony; the other, a young widow named Teresa,³ who after living some time in utter forgetfulness of her baptismal promises, returned to her duty on the occasion of a great danger, from which she was convinced God had miraculously delivered her. Yet even after this she led quite a lukewarm life, deferring from day to day the execution of the design she had conceived as atoning by penance for past disorders.

A conversation with Catharine completed her conversion. She was one day attentively looking at the church, then erecting at Sault Saint Louis,⁴ to which they had just transferred the Iroquois town from La Prairie de la Magdeleine; Catharine perceived her and felt inspired to address her, although she had never yet spoken to her. To open conversation, she asked her which part of the new church was intended for women, and Teresa pointed it out to her. "Alas!" replied Catharine, "it is not in these material temples that God takes most pleasure, our heart is the sanctuary most agreeable to him. But how often, woe is me, have I driven him from that heart, where he wishes to reign alone? Do I not richly deserve that he should, for my ingratitude, close forever on me the door of his sanctuary, erecting to his glory?"

These words touched Teresa to the quick; she reproached herself with her tepidity, and felt strongly urged to fulfill at last what she had so frequently promised the Almighty. She at once revealed it all to Catharine, and found in that holy virgin an open heart, which induced her to withhold nothing that was passing in her own, and which completely gained her to Christ. Her penance was of the character of those, which almost without intermediate steps raise the greatest sinners, and what is still more difficult, the most cowardly souls to the most heroic perfection. She became attached to Catharine by bonds which divine love drew still more closely, and henceforward these two chosen souls concealed from each other nothing bearing on their interior life. They consoled each other,

¹ As to her austerities, see Chauchetière, the point where Catharine's cross still stands. The village had a fort with four

ch. vi. ² Mary Teresa Tegnaiguanta. bastions and a neat stone church, completed early in 1678, but no trace remains.

³ Not where the village is now, but at