

reproaches and threats of interposing the authority of their common director.

The holy virgin anticipated her, and after assuring her spiritual Father that she could no longer doubt of the will of God, she begged him to consent, in order to put an end to this persecution, that she should take a vow of virginity. The missionary replied that an engagement of that kind should not be taken lightly, that he gave her three days to think it over, and that during that time he permitted her to redouble her prayers and austerities to obtain from the Almighty to know what he desired of her. Catharine left him promising obedience, but a quarter of an hour after returned, and approaching him with an air that was not natural to her, exclaimed: "Father, I have considered it all; I will never have any spouse but Jesus Christ." Her action and the tone in which she spoke, touched the director; he saw clearly that it would be vain to oppose a movement which had every mark of divine inspiration. He consoled his penitent by giving her hope of his consent to what she desired; he exhorted her then to think of nothing but gaining the heart of the heavenly Spouse whom she had chosen, and promised her to stop all further importunity on the part of her sister or her friends.

She had scarcely gone, when Anastasia entered the missionary's abode with loud complaints of Catharine's stubbornness. After hearing her without interruption, the missionary rebuked her mildly for her precipitation in blaming what she did not know, and for the slight esteem which she seemed to entertain for a state which raises mortal creatures to the condition of angels. Anastasia received this correction with humility, and Catharine ever after found in her a truly Christian friend, disposed to second her in her pious designs, and attentive to relieve her in her wants and afflictions. On her side, Catharine believed herself bound by the resolution she had just taken, to live more secluded than ever, and practice humility, charity and penance. She was seen to advance visibly in virtue. Already naught was spoken of in the country except her eminent sanctity. The people were never weary admiring the secret spring of Divine Goodness, which, amid a nation the most hostile to the establishment of Christianity, had drawn forth a young virgin, to make her a perfect model of all Christian virtues.

There then reigned in the mission of Sault Saint Louis a spirit of mortification which went to great length. These neophytes had just been declared, by all the Iroquois cantons, enemies of their country, and they confidently expected that after this outburst, all who fell into the hands of their idolatrous brethren, would be given over without mercy to the