

behind a cache of Indian maize. Such conduct was unheard of on the part of an Iroquois maiden.

Time and time again the matter was pressed. Ill treatment was dispensed; sarcasm, which must have hurt deeply, was flung in her direction, but Tekakwitha, who was no fool, parried each attack with amusing repartees.

After Tekakwitha's conversion, the Iroquois woman under whose roof she lived at the Mission of Saint Francis Xavier, again tried to force wedded bliss upon her. She was a strong-willed creature and did all in her power to succeed. Kateri's intimate friend and adviser, good Anastasia, was drawn into the plot. The whole matter was finally laid before Kateri's confessor. Then the Lily of the Mohawks pronounced the vow of perpetual virginity:

"I have thought it over long enough; I have already decided what I am going to do; I cannot put it off any longer. I have dedicated myself to Jesus, Son of Mary; I have taken Him for my Spouse and only He shall have me as a Spouse."

PONDER AWHILE . . .

"To the unmarried," wrote St. Paul, "and to the widows, I would say that they will do well to

remain in the same state as myself, but if they have not the gift of continence, let them marry . . ." Kateri Tekakwitha harkened to the advice of the Apostle of the Gentiles. Are my opinions concerning purity and chastity in perfect conformity with the teachings of the Church? . . . (Now turn to page sixteen and read the Prayer for Kateri's Beatification.)

