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that she herself was unworthy, such humble ideas did she have of herself; but the more she thought of her unworthiness, the more she thought it a duty to work for her perfection, so as not to lower the fervor of the Confraternity, to which she gave a new renown by her own. What is certain is that the memory of her alone was sufficient to inspire for a long time, and continues still to inspire, the fervor of many others."

A concrete example will help us to understand how seriously she took her role as member of the Holy Family, for instance her manner of preparing her confession with one of her friends: "they choose a wooden cabin belonging to a Frenchman who traded with the Indians, but who lived at Laprairie. This Frenchman left his cabin open, so that this place seemed suitable to them, especially as it was in the middle of the cemetery. They chose Saturday as the day on which to prepare for confession. The method which they used was to make an act of contrition, either the one which was in the prayers taught to Indians, or some according to their devotion. Their devotions were as follows. First of all they made the Act of Faith, which they did every day in church when praying to God. Then Kateri, who always wished to be the first in suffering, knelt down and received the chastisement. But she always complained that it was not painful enough, and begged her companion to strike harder, even though as I know, the third stroke drew blood. When they stopped, they said the rosary of the Holy Family, and divided it at intervals in each of which they gave themselves five strokes more."

Devotion to the Holy Family filled her life. The Confraternity Rosary with its three pauses for mental prayer doubtless led her gently but surely towards a way of meditation which was just about perfect. "... Through such eagerness to unite herself to God in her prayers, she attained, without any other teacher than the Holy Ghost, a sublime gift of prayer, together with such heavenly sweetness, that she often passed several hours at a time in these intimate communications with her God. From this source she drew the great virtues of which we shall speak ..."

It was fitting that a few members of the Holy Family be with her during the last hours of her life. It is to Father Choleneq that we are indebted for the following details:

"It is a laudable custom here for two persons of the Holy Family [Confraternity] to take turns in watching during the night