

enough to hide his club which showed beneath his clothes. During those 2 days the chief of the *Kaskaskia* made every effort to obtain his daughter's consent, by dint of caresses and of threats. He assured her that, if she obeyed him not, she would be treated most rigorously by him; that assuredly prayers would no longer be said to God; that he would go to war, and that she would see him no more. She came to me, and assured me that God strengthened her; that she was still resolved to consecrate her virginity to God; that she had wept for 2 days on account of this conspiracy against prayer, of which her father was the instigator; and that she feared that her father would become still more furious and proceed to extremities. "All the threats against me trouble me not," she said, "and my heart is content. But I fear for God's word, because I know my father and my mother." "Fear not," I said to her, "prayer is the homage paid to God." "My father has had pity on me," she said, "and I have an idea—I know not whether it is a good one. I think that, if I consent to the marriage, he will listen to you in earnest, and will induce all to do so. I wish to please God, and for that reason I intend to be always as I am in order to please Jesus Christ alone. But I thought of consenting against my inclination to the marriage, through love for him. Is that right?" These are all her own words and I merely translate her Illinois into French. "My daughter," I said to her, "God does not forbid you to marry; neither do I say to you: 'Marry or do not marry.' If you consent solely through love for God, and if you believe that by marrying you will win your family to God, the thought is a good one. But you must declare to your parents that it is