

the chapel, they all waited for a long time, and finally withdrew, one after another, not knowing what to think. The commandant of the fort failed not to blame me; and told the savages that, since I did not open the door of the chapel, they need not pray to God, and I had only to go away. The chief of the *Kaskaskia*, who thought that I was angry, and who feared that in excusing himself he might have said something to offend me, sent the Frenchman, his future son-in-law, to me to know what was the matter. I replied that I was content with the public satisfaction he had given; but that I did not consider as persons desirous of praying those who came to the chapel at the call of the old men, but those who came at mine; and that, as I had called out the summons twice in the village without being obeyed, and as people came to the chapel only by stealth, I would therefore wait two days before I summoned them. In fact, I received in the chapel on the following day only those women who had been constant; and I did not summon them until evening. As the chapel was nearly full, I explained what it meant to be a christian, or to truly desire to be one; that they who feared men more than God were not Christians, etc. . . .

After the chief of the *Kaskaskia* had obtained his daughter's consent to the marriage with the Frenchman of whom I have spoken above, he informed all the chiefs of the villages, by considerable presents, that he was about to be allied to a Frenchman. The better to prepare herself for it, the girl made her first communion on the feast of the Assumption of Our Lady; she had prepared herself for it during more than 3 months—with such fervor, that she seemed