

that they might consider themselves fortunate to join with the Algonquins and to embark in their canoes. Relating this to the Father Superior, he added that after all that we should have no fear; and that if we would settle down in his village, we should always be very welcome there. *Taretandé* was not satisfied with having spoken so badly of us on this occasion; he and *Sononkhiaconc*, his brother, came to have a quarrel with us [149] in our cabin, and to reproach us with being sorcerers, saying that it was we who caused their death. They added that they had resolved to get rid of us, and that it had been decided at least to reëmbark every one of us in the spring, and send us back to Kebec. The matter went farther than our village, and the chief men of five or six villages in this vicinity have since admitted to us that they were on the point of doing an evil act. Ah, that would have been a very great happiness for us! These reports were so common that even the children spoke of us only as persons who were soon to have their heads split. One Sunday, when they heard us, towards evening, chanting the Litanies of our Lady, they believed, as they themselves told us afterwards, that we were weeping in expectation of the hour when they were to come and cut all our throats, or burn us in our cabin. Yet we are all still alive and well, thank God. Almost at the same time, the scourge fell upon that wretched family that had said the most against us. This chastisement had been for a long time due them on account of the contempt they had always shown [150] for our holy mysteries. Frequently, during the past year, we went to instruct the little ones only with much repugnance, and finally we had to desist altogether. *Taretandé*