

governor that he be placed in a dungeon. Some, indeed, are so eager to defend the faith before unbelievers, that they provoke the latter to rage; and the Fathers find it necessary to recommend to them more discretion and mildness. The Algonkins of the Island endeavor to beguile these Christians away from St. Joseph, but they refuse to leave the place. One young woman is full of grief because she had chosen marriage, instead of becoming a nun. A man, who has not yet received instruction, abandons the use of tobacco, and the "eat-all" feasts and other superstitions; he also begins to preach to his countrymen that they must believe in God and listen to the missionaries. He induces the Tadoussac Indians to send to Quebec for Jesuit teachers; and when one is sent there, "this good Neophyte," armed with a pistol, stands guard over the Father when he goes for a walk, lest some harm should befall him. He is, after a time, duly instructed and baptized; and Charles Meiachkawat becomes a notable and influential Christian.

Le Jeune proceeds to give detailed accounts of various conversions, baptisms, and pious acts among the neophytes both at Sillery and Three Rivers. One of these, named Achilles, "was very haughty before his baptism, but God has changed him into a little lamb." He refuses to leave St. Joseph with Makheabichtichiou,—a *quasi* convert, mentioned in earlier *Relations*; the latter "is wretchedly slain in the country of the Abnaquiois, and his family is ruined." Another notable convert is a Huron, who has come down to Quebec with Brébeuf and Du Peron; he is baptized at Sillery with great ceremony, as Charles Sondatsaa. Montmagny, who acts as his