

France, Poutrincourt alone cherishing the determination to return to the place which he claimed as his own.

Nearly four years passed away, however, before the watching Indians espied the welcome gleam of Poutrincourt's returning sail. He had to find a wealthy ally in order to meet the necessary expenses, after the loss of his trading monopoly; and when this was done he had to bear many other vexatious delays. The Jesuits were now very powerful at court, and very zealous about the work of converting the Indians. Poutrincourt was very unwilling to admit them into his colony on account of their political views, and, though he could not keep them out, he managed at least to postpone the arrival of Père Biard, the chosen pioneer of the mission. He himself set out in February, 1610, in a bark loaded with supplies for Port Royal, and after a long passage, once more entered the beautiful harbor, and received a joyful welcome from the aged chief, who was said to be over a hundred years old.

Poutrincourt desired to show the Jesuits that he too was in earnest in the Indian mission, and a priest whom he had brought, named La Flèche, at once began to instruct Membertou and his tribe. The old man was a willing pupil, and ere long he had confessed his sins and renounced the service of the devil, whom, as he said, he had served for a hundred and ten years. He and his entire family—twenty-one in all—were baptized on the shore, in presence of the whole colony, while the *Te Deum* was chanted and a peal of cannon celebrated this first baptism in the Canadian wilderness. The new converts received the names of the royal family of France.

Two Jesuit fathers, Père Biard and Père Enemond Massé, ardently desired to come to Canada and at length gained the object of their desire. They set sail for Port Royal, and after a very long voyage, and meeting many huge icebergs, they reached at last the new and strange land in which they so desired to plant the Cross beside the Lily of France. Shortly after their arrival the old Sagamore, Membertou, died. His death-bed had been faithfully attended by the Jesuit Fathers, who had persuaded him to forego his natural desire for burial beside his heathen forefathers, so that he might give, even in death, this evidence that he had fully accepted the Christian faith.

The white men sadly missed the old chief during the dreary