

tact—he must have known the consequence of deceiving so wily an adversary as the Jesuit.

The success of the voyage to Acadia was nearly marred by a mutiny among the crew, which was happily quelled by the decision of the officers, and the ship entered Port Royal basin, in the beginning of June, 1610. Here they were agreeably surprised to find the buildings and contents perfectly safe, and their old friend Memberton, now a centenarian, looking as hale as ever, and overwhelmed with joy at the return of the friendly pale-faces. Among the first things that Poutrincourt did, after his arrival, was to make converts of the Indians. Père la Flèche soon convinced Memberton and all his tribe of the truths of christianity. Memberton was named Henri, after the King; his chief squaw, Marie, after the Queen. The Pope, the Dauphin, Marguerite de Valois, and other ladies and gentlemen famous in the history of their times, became sponsors for the Micmac converts who were gathered into Mother Church, on St. John's day, with the most imposing ceremonies that the French could arrange in that wild country. So enthusiastic, indeed, were the new converts, that Memberton, it is declared, was quite ready to destroy all the Indians within his reach, unless they became Christians like himself.

Conscious of the influence of the Jesuits at Court, and desirous of counteracting any prejudice that might have been created against him, Poutrincourt decided to send his son, a fine youth of 18, in the ship returning to France, with a statement showing his zeal in converting the natives of the new colony. Poutrincourt himself accompanied his son for some distance, and on his return in an open boat was blown out to sea, and nearly starved. At last, after nearly a month of suffering, he succeeded in getting back to Port Royal. Here we must leave him, for a short time, whilst we follow his youthful ambassador to France.

When Biencourt reached France, Henry of Navarre—who, with all his faults, was certainly the ablest king that ever ruled

France—had perished by the knife of Ravaillac, and Marie de Medici was Regent during the minority of her son, Louis XIII. The Jesuits were now all powerful at the Louvre, and it was decided that Fathers Biard and Raimond Masse should accompany Biencourt to Acadia. The ladies of the Court, especially Madame la Marquise de Guercheville, whose reputation could not be assailed by the tongue of scandal, even in a state of society when virtue was too often the exception, interested themselves in the work of converting the savages of Acadia, and Marie de Medici also gave a handsome contribution of money. Whilst these efforts were being used by the devout ladies of the capital for the spiritual welfare of the colony, Biencourt entered into a business partnership with one Robin de Coloignes, whose father was a man of considerable wealth, who agreed to supply the new settlers for five years with funds and necessities, in return for certain specified profits and advantages.

When the expedition was about ready to sail, difficulties of a religious character again intervened. Two traders, by name Chesne and de Jardin, Huguenots, who were pecuniarily interested in the undertaking, objected to the departure of the Jesuits, at the same time professing their willingness to accept the services of any other priests. At this juncture, Madame de Guercheville came forward, and bought off the two Huguenot traders, whose interest was made over to the Jesuits. Thus did the indefatigable Jesuits, for the first time, engage in the work of converting the savage in the American wilderness. History cannot show examples of greater heroism and fortitude than was exhibited in after times by the successors of Biard and Masse in the Far West.

The vessel which took Biencourt and his friends back to Port Royal did not exceed sixty tons burden, but she completed her trip in four months' time. On the 22nd July, 1611, she arrived off the fort, where Poutrincourt and his colonists were exceedingly short of supplies. He had not only to