

Mr. de Poutrincourt was a very worthy man, sincerely attached to the Catholic religion ; but the calumnies of the so-called Reformers had produced an impression on his mind, and he was fully determined not to take them to Port Royal. He did not, however, show any thing of this to the king, who, having given his orders, had no doubt but that they were executed with all speed. The Jesuits thought so ; and Father Biard, at the commencement of the year, proceeded to Bordeaux, where he was assured the embarkation would take place. He was much surprised to see no preparation there ; and he waited in vain for a whole year. The king, informed of this, reproached Mr. de Poutrincourt sharply ; and the latter pledged his word to the king that he would no longer defer obeying his orders. He actually prepared to go ; but as he said nothing of embarking the missionaries, Father Cotton paid him a visit, to bring him to do so in a friendly way. Poutrincourt begged him to be good enough to postpone it till the following year, as Port Royal was by no means in a condition to receive the Fathers.¹

So frivolous a reason was regarded by Father Cotton as a refusal, but he did not deem it expedient to press the matter or inform the king. Mr. de Poutrincourt accordingly sailed for Acadia ; and, with a view of showing the court that the ministry of the Jesuits was not necessary in the conversion of the heathen, he had scarcely arrived, before he sent the king a list of twenty-five Indians baptized in haste. The ship which brought him to America took back Mr. de Biencourt, his son, who was to remain only long enough to take in a load of provisions and merchandise ; for the attraction of the fur-trade had almost

Jesuit relations, write Massé, not Masse, as Mr. Faillon observes ; and du Creux seems to adopt the same form.

¹ Biard, *Relation de la Nouvelle France* (ed. Quebec), pp. 25, 26; Champlain, *Voyages* (ed. 1632), p. 99.