

1610. entirely arrested the cultivation of the soil, and scarcity was already felt.<sup>1</sup>

Father Cotton flattered himself that Biencourt would keep his father's word, and not sail without the missionaries; but Henry IV. was no longer alive, and Biencourt, it seems, believed himself freed from all obligation by the death of that prince. Father Cotton complained of it; the Marchioness de Guercheville, who had declared herself the protectress of the American missions, supported him and assumed a higher tone. This had its effect; Mr. de Biencourt offered to take the two Jesuits, and even to pay their expenses; but this last offer was not accepted. The queen-mother gave these religious five hundred crowns; Madame de Verneuil furnished the chapel; Madame de Sourdis, the altar linen. Madame de Guercheville attended to all the rest with a zeal that Father Cotton had no little trouble in moderating. The two Fathers proceeded to Dieppe, where, as they were informed, only their presence was awaited to set sail; but on their arrival at that port, two Huguenots,<sup>2</sup> partners of Mr. de Biencourt, refused to give them passage. They informed the court, who at once ordered Mr. de Sigogne, governor of Dieppe, to inform the merchants of the will of the queen-regent. They ridiculed it, and the two Jesuits, seeing that Mr. de Sigogne did not enforce obedience, retired to their college at Eu.<sup>3</sup>

<sup>1</sup> Biard, *Relation*, p. 26; Lescarbot, *Histoire de la Nouvelle France* (ed. 1618), p. 649. He gives the list of those baptized by Mr. Jessé Fleche at p. 652. It was also printed apart. *La Conversion des Sauvages de la Nouvelle France*, 1610. This whole affair—the hypocritical letter to the Pope, the wholesale baptism of men who had not the remotest idea of Christianity, and who, as Lescarbot admits, were open polygamists—is enough to show that Lescarbot, the prime mover and secretary in the

whole, was utterly unscrupulous. Determined to find the Jesuits wrong, he afterwards censured them for attempting to bring these Christians of his fashion to monogamy. See Biard, *Lettre au P. Balthazar*, in Carayon, *Doc. Inédits*, xii., pp. 24, 25.

<sup>2</sup> They were du Jardin and du Quesne, the latter ancestor of the famous admiral, and of the Governor of Canada, whose name was once borne by Pittsburgh. Ferland, *Cours d'Histoire*, i. 80.

<sup>3</sup> Champlain (ed. 1632), p. 100.