

Nogent-le-Roi, near Langres,—who, like the other associates, was inspired by religious zeal for the conversion of the savages. At their arrival, the season was too far advanced for such an enterprise, so they spent the winter at Quebec; proceeding to Montreal in the following spring, they took possession of the island on May 17, 1642. They were joined by Madame de la Peltrie; and, in 1643, additional colonists came from France, under command of Louis d'Ailleboust. The new settlement was named Ville-Marie, in honor of the Virgin Mary, to whom it was especially dedicated.

Meanwhile, two religious orders were founded in France for the benefit of the new colony,—by Dauversière, at La Flèche, the Hospital nuns of St. Joseph; and by Olier, at Vaugirard, a society of priests, that soon developed into the Seminary of St. Sulpice, in Paris. The hospital endowed by Madame de Bullion was built in 1644; and the nuns of St. Joseph came to Montreal in 1659. As for the religious interests of the colony, its earliest spiritual advisers were Jesuits from Quebec; but in May, 1657, the Sulpitians replaced them. Six years later, the Associates of Montreal surrendered the colony to the Sulpitians (vol. xii., note 13).

The earliest publication concerning the foundation of Montreal appeared in 1643, probably at Paris: *Les Véritables motifs de MM. et Dames de la Société de N. D. de Montréal pour la conversion des Sauvages de la Nouvelle France*,—a defense of their project, called forth by hostile criticisms. This has been reprinted (1880), by the Société Historique of Montreal, with introduction and notes by Abbé H. A. Verreau. This editor regards the work as the production of Olier; but Faillon thinks it was written by Laisné de la Marguerie, an associate of Olier's. François Dollier de Casson's *Histoire de Montréal* covers the period 1640–72; this MS. was published, in 1871, by the Literary and Historical Society of Quebec. The same society had published (1840) the MS. *Histoire du Canada*, by Abbé de Belmont (superior of the seminary at Montreal, 1713–24), which relates many particulars of the early history of this city. See also Faillon's *Col. Fran.*; Parkman's *Jesuits*; *Vie de Mademoiselle Mance* (Paris, 1854; 2 vols.); and De Launay's *Relig. Hospit. de St. Joseph*.

5 (p. 107).—Du Marché and Turgis (vol. viii., notes 18, 19) were replaced in the Miscou mission (1637) by Nicolas Gondoin and Jacques de la Place. The former soon returned to France; but De la Place, aided by Claude Quentin, remained until 1640, when they were compelled, by illness and lack of means, to return to Quebec. De la Place must have gone to France in the autumn of that year; for he came thence with Mlle. Mance (note 4, ante) in the summer of 1641. He was in Miscou the following year, and apparently