

joined two years before), Aug. 20, 1652; and the remainder to the Jesuits, Nov. 2, 1657, but five months before his death. In September, 1648, Giffard was elected a member of the colonial council. In August, 1652, his daughter Marie Louise (then aged thirteen) married Charles de Lauson, son of the governor. Giffard was a prominent and public-spirited citizen of New France.

9 (p. 101).—Nicholas Rohault, Marquis de Gamache (or Gama-ches), was a nobleman of Picardy. His eldest son, René Rohault, was born May 25, 1609, not far from Amiens, in which city he was a pupil at the Jesuit college. René became a novice in that order, March 9, 1626, at Paris,—largely through the influence of Coton, then provincial of France, whose death occurred but ten days later. Upon entering his novitiate, René persuaded his father to give the Jesuits a part of his own patrimony, for the establishment of a school in connection with their Canadian mission. De Gamache accordingly gave them, for his son, 16,000 écus of gold (Charlevoix erroneously says 6,000); and added, as a personal gift from himself, an annuity of 3,000 livres, to be paid as long as he should live. René pursued his studies successively at Paris, Amiens, Eu, and La Flèche, and preached three years at Eu, where he died June 29, 1839.

Le Jeune had opened, about the beginning of 1633, at the residence of Notre Dame des Anges, a school for such Indian children as he could collect from wandering families or parties camping near Quebec,—Montagnais or Algonkin. In the summer of 1636, a few boys were brought from the Huron country by Daniel and Davost; and these, with two lads who had been presented to Le Jeune, were the nucleus of the "seminary" or boarding-school that had been so ardently desired by the missionaries, Récollet as well as Jesuit. After continuing this school nearly five years, the Jesuits abandoned it, in order to carry on the college at Quebec (which had been established through the gift of De Gamache), and an Indian settlement at Sillery.—See Creuxius' *Hist. Canad.*, pp. 7, 8; and Rochemonteix's *Jésuites*, vol. i., pp. 205–209, 280–287.

10 (p. 103).—Kingsford says (*Canada*, vol. i., p. 130): "One regulation which Champlain instituted remains in force to this day. He directed that, in New France, the *Angelus* should be rung at morning, mid-day, and evening,—a social as well as a religious necessity, in a community where there were few clocks, watches, or sundials.

"The *Angelus* is so called from the short Latin prayer made at the hour indicated by the ringing of the church bell. In summer the morning hour is six, in winter it is seven; the bell is also rung at noon, and at seven in the evening." The devotion of the *Angelus* was instituted by Pope John XXII., in 1316.