

ence of his friend, Vincent de Paul,—and was ordained a priest at the age of 57 (1634). By a special dispensation from Rome, he was, however, allowed to retain possession of his still great fortune, that he might personally expend it in pious and charitable works. He was especially interested in Le Jeune's project for rendering sedentary the wandering Indian tribes; and in 1637 he gave to the Jesuit missions in Canada the funds for establishing at Sillery (named for its benefactor) their colony of Indian neophytes—the first in New France of those "reductions" which had already rendered the missions in Paraguay so flourishing (vol. xii., note 28). Garneau says (*Canada*, vol. i., p. 132) that the commander de Sillery was interested in Canada, and induced to join the Hundred Associates, by another member of his order, Isaac de Razilly (vol. viii., note 2). Brulard gave liberal aid also to other mission enterprises in New France; and he lavished his wealth on the charitable undertakings of Vincent de Paul. His death occurred Sept. 26, 1640.

Other members of the Brulard family were notable both in civil and religious affairs. The father, Pierre, was a magistrate, highly esteemed by Henry IV. Noël's eldest brother, Nicolas, marquis de Sillery, was appointed by that monarch (1607) chancellor of France and Navarre, and was interested in Canadian affairs. The second son, François, caused a Jesuit college to be built at Rheims, and was an archdeacon in the Church. A third brother, Jean Baptiste, was a Capuchin priest, and became commissary general of the houses of his order in France. A sister, Catherine, was for many years abbess of Longchamp, near Paris; and another sister founded a religious order (the Hospital Nuns of St. Augustin) at Paris.—See Sulte's *Can.-Français*, vol. ii., pp. 63, 64, where he gives a sketch condensed from the Abbé Bois's *Le Chevalier de Sillery* (Quebec, 1871). Cf. Rochemonteix's *Jésuites*, vol. i., pp. 246–248.

13 (p. 225).—*Porc-épic* (Porcupine): the French translation of *Kakouchac*, the name (in their own dialect, and referring to the great abundance, in that region, of porcupines—*Erethizon dorsatus*) of a tribe dwelling on the banks of Lake St. John. In July, 1647, the Jesuit De Quen (vol. viii., note 15) made a journey up the Saguenay from Tadoussac, to visit this tribe, whom he found receptive to the faith, and most hospitable to himself; in his letter describing this voyage (*Relation* of 1647, chap. xii.), he states that he "was the first Frenchman who had set foot on their soil." In September, 1671, Charles Albanel halted a few days among this people, on his way to Hudson's Bay; he says of them (*Relation* of 1672, chap. vi.): "The Inhabitants have been greatly diminished in numbers by the late wars they have carried on with the Iroquois, and by the smallpox, which is the pest of the Savages: now they are beginning