

1638.

Foundation
of Sylleri.

With this view, he sent workmen to Quebec in 1637, and recommended Father le Jeune, to whom he directed them, to select an advantageous spot for the settlement. The superior conducted them, immediately after their arrival, to a point four miles above the city, on the river, and there they first began to prepare shelter for themselves.¹ The place has since always borne the name of Sylleri. These preparations, the object of which it had been deemed inexpedient to disclose to the Indians, led some Montagnez to conceive the idea of profiting by the new settlement; and they opened the matter to Father le Jeune, who assured them that, for his part, they would have no difficulty in obtaining their wish; but he added that he could decide nothing without the consent of the master of the settlement.

He was, however, well aware of the commander's intention; but his experience made him consider this reserve necessary with Indians, who easily persuade themselves that what is too easily given is due to them or given from motives of interest. The precipitate zeal which, ignorant of the Indian character, led sometimes to an opposite course, was sure to be followed by tardy regret.² The consent of the Chevalier de Sylleri arrived the next year by the return of vessels from France; and twelve³ large Christian families took possession of the place intended for them, and made it their home. They were not long alone, and in a few years this settlement became a consid-

Letters of Father le Jeune (ib., pp. 164-6). Sillery was born in December, 1577, his family being allied to that of Villegagnon, already known in this history. He was ambassador to Madrid and also to Rome, living in great splendor. He finally renounced the world, and receiving orders, lived in retirement. He was a friend of St. Vincent de Paul and St. Jane Frances de Chantal, and greatly aided their good works. He

died Sept. 26, 1640. The church which he founded and was buried in having been given to a Protestant congregation, the Visitation nuns, in 1835, removed his body to their convent in the Rue St. Etienne de Mont, and subsequently to the Rue d'Enfer.

¹ Rel. de la Nouv. Fr., 1638, p. 17.

² Ib., p. 18.

³ This should be two. The families of Negabamat and Nenaskoumat were the first: Rel., 1639, p. 19.