

children — all, save one, girls. One of these, Hélène, was the first wife of the explorer Chouart des Groseilliers (*note 32, post*).

15 (p. 147).— This was Jacques Maheu, a native of Perche, who came to Quebec before 1639. The *Journal* mentions him, in this same month, as aiding Marsolet in arousing discontent among the habitants; and, in 1659–61, as engaged in the cod-fishery on the Gaspé coast.

16 (p. 151).— Following is the translation of the Latin passage in the text:

“When these things were reported by us—that is, by me and Father de Quen—to Monsieur the Governor, he himself disclosed to us the whole matter, thus: Last summer, when the Annieronon envoys came with Cousture to treat for peace, after they had discussed and transacted many things in public, they demanded—their leader being a man named *le crochet* [‘the hook’]—that Monsieur the Governor would consent to talk with them in a private conference. This man thought that a considerable present should be made to Monsieur the Governor, that, if he desired peace for both himself and the Hurons, he should abandon the Algonquins without shelter. When Onontio was informed of this, he would not even look at any such present, nor would he suffer it to be delivered; and he said that the thing was impossible. *Le crochet* was chagrined at this repulse, and from that time the peace seemed to be endangered. Monsieur the Governor saw this; and both Father Vimont, the superior, and Father le Jeune thought that the difficulty might be smoothed over. In a 2nd private conference,—at which, as at the former, were present Monsieur the Governor, *le Crochet*, and Cousture,—Monsieur the Governor said that there were two kinds of Algonquins,—one like ourselves, recognized as Christians; the other, unlike us. Without the former, it is certain, we do not make a peace; as for the latter, they themselves are the masters of their own actions, nor are they united with us like the others. This, as uttered by Monsieur the Governor, was, and perhaps for a worse reason, thus repeated by the envoy to his own people,—which, being understood by all the Annieronons in his country, was made public by such of them as left it, *sed merito*, denied by the french.”

17 (p. 153).—Mathurin Gagnon, with his brothers Jean and Pierre, settled at Chateau-Richer, probably by 1640. From them, according to Sulte, “have sprung innumerable families, who have spread into all regions where Canadians are found.” Among these are, in the present generation, several men of prominence in Canadian literature and public affairs.

18 (p. 155).—Pierre Boucher, a native of Perche (1622), came