

The nations made each their ordinary mark. After which signed, Sieurs Francois Debelmont<sup>1</sup> Priest, Missionary of the Mountain, Jacques Bruyas,<sup>2</sup> Missionary of the Sault St. Louis, Antoine Gaulin, Missionary of the Abenakis of Acadia, Jean Enjalran, missionary of the Stagaës Nations, Maricour, de Joncaire.

<sup>1</sup> Rev. FRANÇOIS VACHON DE BELMONT belonged to a distinguished house in Burgundy and was connected with his native country by offices of high respectability. Acquainted with the circle of the Sciences and conversant with most of the languages of Europe he abandoned all his prospects to become a Missionary in Canada. In 1680, whilst yet in minor orders, he was put in charge of the Indian School attached to the Iroquois Mission at the Mountain of Montreal. *St. Vallier: Etat present*, 89; *La Potherie*, I., 343. Here he had a Church constructed at his private expense, of which he became the pastor in 1681. He succeeded M. Dollier, as Superior of the Seminary of Montreal, and filled that office until his death, which occurred in 1732. *Faillon*. He left behind him among other writings, a *Histoire du Canada*, which is printed in the *Collections of the Quebec Literary and Historical Society* for 1840.

<sup>2</sup> Rev. JACQUES BRUYAS, of Lyons, arrived at Quebec 3d August 1666, and set out on the 14th July of the following year for the Mohawk country and thence in September for Oneida. Having been appointed Chief of the Iroquois Missions in 1671, he returned to the Mohawk, was among the Senecas in 1673, again among the Mohawks, where he continued until 1679 when he was recalled. He was in charge of the Mission at the Sault St. Louis in 1684, accompanied Denonville against the Senecas in 1687; was at the Sault again in 1691, and in 1693 became Superior of his Order in Canada and held that office until 1700. In 1699, the Onondagas being desirous to conclude a peace, visited Montreal and invited Father Bruyas to return as Ambassador with them but their request was refused until they would conclude a treaty at Montreal, and in the fall of that year he was sent with Major La Vallière with the King's Letter announcing the termination of hostilities between England and France. *La Potherie*, IV., 131. In the Summer of 1700, the Iroquois renewed their request, and Father Bruyas proceeded to Onondaga, *Ibid*, 148, where he arrived in August and returned the month following with a delegation that concluded a final peace between the Five Nations and the French which lasted for more than 50 years. *Ib.*, 174. He visited Onondaga again in July 1701 on public affairs, and acted as Interpreter to the Iroquois at the grand ratification of the peace, in August following, by all the Indians. *Ib.*, 241. The time of his decease is not precisely known. It occurred four months before Lafitan entered on the Mission of Sault St. Louis. *Mœurs Sauvages*, II., 434. He was the best philologist of the Mohawk language, and compiled many works in that tongue and on its construction. Hennepin journeyed from Fort Frontenac to the Mohawk valley to examine his Dictionary, and Cotton Mather had a copy of his Mohawk Catechism. His *Racines Agnières* — Dictionary and Catechism are still extant. *Shea*.