

stages of that conspiracy, no personal injury was designed against the unhappy victim of masonic fanaticism. The immediate object of the conspirators was to send Morgan out of the country, under such circumstances, and to so great a distance, as to ensure his continued absence. But they had adjusted no definite plans for the execution of that purpose, or distinct views upon the subject of his destiny. Having abducted and illegally carried him away, those intrusted with his safe-keeping found him upon their hands, and knew not what to do with or whither to send him. In this dilemma, one of their projects was to convey him to Quebec, and procure his enlistment on board a British man-of-war. Another suggestion, under the supposition that the Mohawk chief was a freemason himself, and would, of course, embark in any practicable scheme to prevent the disclosures of the secrets of freemasonry, which Morgan was in the act of publishing when seized, was, that Brant should take charge of the prisoner, and cause his transfer by the Indians to the Northwestern Fur Company. But every device for the banishment of the unhappy man failed, and he was buried, at the solemn hour of midnight, in the rocky caverns of the Niagara. The suggestion in regard to the transfer of the prisoner to Ah-youwaèghs, however, became public, and for a time it was supposed, by those unacquainted with his character, that he had been consulted in regard to that murderous transaction. The imputation was most unjust, and was repelled with a spirit becoming the man and his race.

In the year 1832, John Brant was returned a member of the provincial parliament for the county of Haldimand, comprehending a good portion of the territory originally granted to the Mohawks. The right of the Indians to this territory yet depended upon the original proclamation of Sir Frederic Haldimand, which, according to the decision of the