

without powder, which they could not have possessed. Mr. Taylor adds: "who built these works, when, and for what purpose, must remain inexplicable enigmas. Why have we no histories of such a nation as must have inhabited this part of the world? Were these the works of the ante-diluvians, or is it the land of Nazareth to which Esdras says the ten tribes travelled? Or is it the Vineland of the emigrant Swedes, who returned to their native country but once? Or are they the works of Spaniards in searching for gold, or was this land inhabited by the emigrant Mexican, after the Spanish conquest? That the works were not French or English is beyond a doubt." The celebrated Chief, Joseph Brant, writing in 1803, speaks of the abandoned works as the evident military defences of a people long since extinct. A tradition, he said, prevailed among the Indians, having been handed down, that in an age long gone by there came white men from a foreign country establishing trading houses. A friendly intercourse was maintained with the Indians, and their wives and countrymen flocked out to join them. This aroused the jealousy of Indians, who feared that the country would be taken from them. A secret council of chiefs from the St. Lawrence to the Mississippi was held, and they resolved on a massacre on a certain night. The fidelity of the Chiefs prevailed, and the fatal determination was kept, and not a soul on that long lake and river border was left to tell the tale. John Morton, the intelligent Mohawk Chief, gave a different version of the tradition, and told of a long war between this mysterious people and the Five Nations, who finally extirpated them. Joseph Brant, it seems, judged the utensils dug up at these forts to be French, and made a search of the records in Paris to learn something of the early emigrants to the new world. All that he could find was that in 1520 several ships sailed from L'Orient to North America, freighted with traders, their