

you to give a list of the Indian names, so far as known, that were formerly held by some of the more important cities, towns, villages and rivers in this province, also a list of the names still retained, with their significations in English.

I have forgotten now where a place in this province is situated, the name of which means "the place of scalps."

If I knew the exact situation and if it were not unlawful to shed blood, and if your proof-reader were a weaker man than I am, and if he would accept my invitation to spend the hunting season with me in the place aforesaid, it would be found that the days of scalping had not yet quite passed away.

DAVID BOYLE.

SKETCH OF THE

LIFE OF CAPTAIN JOSEPH BRANT.

(THAYENDANAGEA.)

BY KE-CHE-AH-GAI-ME-QUA.

(Continued.)

A similar service was presented, at the same time, to the Onondagas; but they having no missionary, it was kept in trust by the rector of St. Peter's, Albany, where it has remained ever since. The Mohawks trimmed the pulpit of their church with crimson, painting on its walls the Creed Commandments, and the New England Society's and King's Coat of Arms.

Brant exerted every effort to obtain a settled clergyman for his Mohawk Church. Two or three years passed before his pious wish was gratified. Impatient of delay, he reminded the Bishop of the pledge the Archbishop of Canterbury had made to him in the presence of the King, that "Whenever the Indians, by the erection of a church, should be ready for religious instruction, he would do all in his power to supply their wants."

In 1784, the Rev. John Stewart, who had interested himself so much for their spiritual improvement in the States, emigrated with his family to Canada. In 1786 he visited the Indians, who were his former charge, at their new settlement at the Mohawk Village. Here he found them comfortably located on a fertile soil—the village containing about 700 souls. Mr. Stewart was delighted with their beautiful church, and remarks, "As they had no stated clergyman at the time, I preached to a very large audience; and it cost me a struggle to refuse the unanimous and pressing invitations of this large settlement, with additional salary, to remain among them."

The late Rev. Dr. Addison, of Niagara, visited them twice a year to perform baptisms and marriages. He was succeeded by the Rev. R. Leeming, the resident at Ancaster, who visited them occasionally. Their first resident minister was the Rev. Mr. Hough, sent out by the Society for the Propagation of the Gospel in Foreign Parts, succeeded by the Rev. R. Luger, whom the New England Corporation Co. supplied, who remained but a few years, being obliged in 1836 to return to England, on account of ill health, where he soon after died, much regretted. Since that time the Rev. A. Nelles, assist-

ed by the Rev. A. Elliott, have, by God's help, been their indefatigable and self-denying missionaries. Mr. Nelles still continues the head of the Missions, and the Principal of the Mohawk Institution. The school at present educates and entirely supports 90 children from the funds of the N. E. Society. There are at present laboring amongst these people four Church of England clergymen, and one Wesleyan minister, with nine or ten day schools.

At the Bay of Quinte there is one Church of England clergyman and two schools. The Oneidas have a large settlement on the River Thames. Part of them belong to the Church of England, and part to the Wesleyan Methodists. The Caughnawagas settled near Montreal after the Revolutionary War, and United with the Roman Catholics.

The tide of emigration has again obliged the Six Nations to leave their comfortable homes, and recede to the southern side of the Grand River, where they are clearing farms in the midst of the primeval forest. Their present locations being too far from the old Mohawk Church, a new and beautiful one has been lately erected through the joint contributions of friends here and in England. The church is called "St. Paul's," and is situated at Kanyeah, near the centre of the Reserve. It was consecrated for Divine worship on August 22nd, 1866, by the Right Rev. the late Lord Bishop of Huron. It is built of white brick in the early English style of architecture. There are two beautiful "In Memoriam" windows, one presented by the Rev. Canon Nelles, in memory of his late excellent wife, and the other by the Rev. A. Elliott, of Tuscarora, in memory of the late Mrs. Elliott.

It would however, be sad to see their first and ancient House, "where their fathers praised God," come to ruin; and we are pleased to learn that, through the exertions of their chief missionary, the Rev. Canon Nelles, and other friends, efforts are now being made for its restoration. As a people we are under strong obligations to the Six Nations for their past valuable services in time of trouble; therefore we should be liberal in contributing towards this worthy object. The old church is also needed for the use and benefit of the Indian children at the Mohawk Institution.

A few years prior to his death, Capt. Brant built himself a large frame house at the northern extremity of Burlington Bay beach, and Augustus Jones, father of the late Rev. Peter Jones, built his house on the southern end, now called Stony Creek. These two pioneers in Canadian history were very intimate. The beautiful smooth beach between their dwellings formed a natural sand road, over which they travelled backwards and forwards, sharing each other's hospitality.

On the 24th of November, 1807, this noble man died at his own residence, Wellington Square, at the age of sixty-four and eight months. His illness, which was painful, he bore with patience and resignation, and appeared thankful to his friends for the attentions they showed him. His remains were conveyed to the Mohawk Village on the Grand River, and interred near the church which was erected chiefly through his indefatigable efforts. The

interests of his people were uppermost in his thoughts to the end of his life. His last words that have been preserved on this subject, were addressed to an adopted nephew: "Have pity on the poor Indians. If you can get any influence with the great, endeavor to do them all the good you can."

The Six Nation Indians, wishing more specially to distinguish the last resting place of their late illustrious Chief, determined to have his remains re-interred in a new tomb, which interesting ceremony took place on Nov. 27th, 1850.

Catharine Brant, widow of Thayendanagea, was forty-eight when her husband died. As the inheritance of chieftainship descends through the female line, Mrs. Brant had power to appoint her own son, or if a grandson, it must be the child of her daughter. The head chief of the Six Nations is styled *Tekarihogea*, to which station she appointed John, her fourth and youngest son, whose Indian name was *Ahyon-waighs*.

This fine young man received a superior English education, studied the best English authors, and improved his mind by travel and good society. All who remember the late John Brant will bear testimony to his being not only a manly, but an amiable and accomplished gentleman.

He distinguished himself at the battles of Queenston, Beaver-dams, and Lundy's Lane.

He visited England, like his father, for the express purpose of once more appealing to the justice and magnanimity of the Parent Government respecting the land-title controversy. Promises were made that his complaints should be redressed; but on returning to his country, his expectations were again thwarted, the Local Government refusing to carry into effect the instructions received; and to this day the long-pending and vexed question of titles to their lands remains as unsatisfactory as ever!

In the poem by Campbell—"Gertrude of Wyoming"—the poet, after describing the valley as a paradise, and the people as blessed spirits, introduces our hero as "the Monster Brant." This phrase gave great offence to the friends of the old Chief, and during his son's visit in England he determined to vindicate the memory of his father from the aspersions that had been cast upon it. After much communication with the poet, all the satisfaction he got was the insertion of an apology, not in the poem itself, but merely in a note at the end of the volume—a poor redress for such a wrong, as the poem lives through succeeding generations, while the note, if read at all, makes little impression and is soon forgotten.

John Brant evinced the same philanthropic spirit as his late father for the improvement of his people.

In the year 1832, he was returned a Member of the Provincial Parliament for the County of Haldimand; but as a large number of those by whom he was elected, held no other title to their lands than long leases, conveyed to them by Indians, his return was contested by the opposing candidate, Colonel Warren, who was declared chosen.

JOHN BRANT'S DEATH.

But it mattered not which should, for a short season, wear the Parliamentary honors. Death soon laid both low. The desolating cholera