

SKETCH OF THE  
LIFE OF CAPTAIN JOSEPH BRANT.  
(THAYENDANAGEA)  
BY KE-CHE-AH-GAH-ME-QUA.  
(Continued.)

In short the great and fundamental principle of his policy was, that every man is naturally free and independent; that no one on earth has any right to deprive him of his freedom and that nothing could be a compensation for the loss of it.

In bringing this sketch of the noble Brant to a close, all unprejudiced minds will agree that few men have exhibited a life of more uninterrupted activity than Thayendanagea. It must

be remembered that all his noble traits were displayed under circumstances unfavorable to their development. His educational advantages were comparatively few, his surroundings not such as would be likely to develop the finer feelings of the man, or those higher principles of justice which secure the honor and respect of his fellow men. In spite of these disadvantages, he stands forth, in many respects, a bright example for the more favorite of our race. Brant was a high-minded, large-hearted, philanthropic man, whose memory, not only the Indian, but also the "pale face" will long continue to honor and revere.

JOSEPH BRANT'S GENEALOGICAL TREE.

1ST WIFE—MARGARET.		2ND—SUSANNA.	3RD—CATHARINE.	
Issue.—		Died shortly after marriage, without issue.	Issue.	
Isaac, Issue.	Christina, Issue.		Joseph, Jacob, John, Margaret, Catharine, Mary, Elizabeth.	
Isaac, ) Margaret ) Ellen, )	3 girls, 4 boys, Mary only living, a very kind and intelligent old lady, widow of the late Joseph Sawyer, Chief of the New Credit, or Messauga Band of Chippeways.		1. Joseph, Issue, one child, obit 1830.   Catherine, who married Aaron Hill.	
Isaac and Margaret's descendants have passed away. Ellen married Lotteridge, Issue.			2. Jacob, Issue, 6 children. obit 1846.   John, Squire, Christina, married the late John Jones. Jacob married Mary Jones. Peter. Charlotte, married Peter Smith.	
3 girls, 1 boy, all living.			3. John, Never married, obit 1832.	
			4. Margaret, Married Powles. Issue several children. obit 1848.	
			5. Catharine, Married Peter John. Issue three children.	
		6. Mary, Married Seth Hill. Issue, one child, living.		
		7. Elizabeth, Married to William Kerr—four children.		

Molly Brant, sister of Chief Joseph, was a woman of talent as well as tact. She possessed great influence among the Indians, and was aided by the counsels of her brother, Capt. Brant, who spent much of his time with Sir William Johnson during the latter years of his life. She was careful of the education of her children, and her descendants from Sir William Johnson may be classed amongst some of the most respectable families in the Province.

As there is much of romance connected with her acquaintance with Sir William, it may prove interesting as a link in Brant's history.

"Molly was a very sprightly and beautiful Indian girl of sixteen when he first saw her. It was at a regimental militia muster, where she was one of the spectators. A field officer coming near her upon a prancing steed, by way of banter she asked permission to mount behind him. Not supposing she could, he said she might. At the word she leaped upon the crupper with the agility of a gazelle. The horse sprang off full speed, and, clinging to the officer, her blanket flying, and her dark tresses streaming in the wind, she flew about the parade-

ground swift as an arrow, to the merriment of all. The Baronet, who was an eye-witness, admiring the spirit of the young girl, and becoming enamored of her person, took her home as his wife."

PRESENT CONDITION OF THE INDIANS.

Formerly all Indians lived in wigwams, and subsisted by hunting and fishing. Hundreds, nay thousands, still pagans, are no better off at the present time. But is a matter of gratitude to Almighty God that through the labors of zealous and excellent missionaries, the religion of Jesus has done much to reform the moral, social, and domestic habits of these once degraded races. The women, who were formerly slaves to the men, have no longer the drudgery and hard work to perform, but are living in comfortable cottages, neatly clothed, and enjoying that peace which the religion of Jesus alone can give. The sober and industrious men are making considerable progress in farming; many of them grow wheat, oats, peas, Indian corn, &c., &c., have small orchards, and cut considerable hay. But as the Indian possesses no Title Deed for his lands, he has only a life inter-

est in them—a circumstance materially tending to check that spirit of enterprise which stimulates the white farmer in working and laying up for his family.

Excepting the protection of law, which every alien who resides in Her Majesty's Dominion claims, Indians do not possess any civil or political rights as British subjects. As many of them possess strong native talents, powers of foresight, quick and accurate observation, conjoined in many instances with extraordinary personal influence and persuasive faculties, why they should not participate in all the blessings of British North America subjects, and with their white neighbors enjoy permanent security of their landed possessions, is a query for our rulers and great men to solve.

As fast as the white man approaches the Indian reserves, the value of land greatly increases, and in many instances land speculators have not allowed the Indian to rest, until by some artifice or other, they have prevailed on them to quit their settlements and seek fresh homes in the far-off West. Many arguments have been advanced with the plausibility of philanthropic intentions, that by such removals they were red-dering the Indian service; but the fallacy of such reasoning is evident.

If while under the counsel of those who sincerely desire their advancement and improvement, they still feel the influence of those whose aim it is to injure and demoralize, what will their condition be benefitted when driven far beyond the power of Christian example and restraint?

The Indians within our Provinces are well aware of the advantages of civilization, and desire to improve in arts and knowledge, so that they may participate in our privileges. It is a matter of congratulation that in many of the settlements efforts are now being made to encourage and bring forward by the system of competition, those who apply themselves to agriculture and the arts, and also that many Indian youths, who have discovered superior talents, are now receiving advantages of a higher degree, fitting them as teachers amongst their brethren.

BRANT'S SCHOOL DAYS.

It will be remembered that Sir William Johnson having observed the promising character of young Brant during several campaigns of the war against the French, placed him at school in Lebanon, Connecticut, to receive an English education, in 1760.

The account of his introduction into the school is found in a narrative by Rev. E. Wheelock, the principal.

"The Honorable Scotch commissioners, in and near Boston, understanding and approving of the design of sending for Indian children of remote tribes, to be educated here, were the first body or society who have led the way in making an attempt for that purpose, which because of the newness and remarkable success of it, I suppose it may not be disagreeable if I am a little particular in my account of it; while I was in Boston they passed a vote to this purpose, May 7th, 1761:

(To be Continued.)

\* Catharine (Mrs. John) will be remembered by most of our Brantford friends as the last remaining child of the celebrated Brant. Mrs. John had four children, all of whom died many years ago. In old age she presented a queenly bearing; tall and handsome, a fine specimen of the pure Aborigines. She died in the home of her childhood, at Wellington Square, after a brief illness, on the 31st January, 1867, and was buried in the old Mohawk graveyard, close to the tombs of her valiant father and other relatives.

† Elizabeth was married in 1828, at the Mohawk church, to William Johnson Kerr, Esq., son of the late Dr. Robert Kerr, of Niagara, and grandson of Sir William Johnson. Mrs. Kerr died in April, 1844, at Wellington Square, leaving four children, viz., Walter, Joseph, Kate, and Simcoe. The last two are still living.