

the hour of action and danger, he was enabled to rule and direct his warriors as absolutely as if he had been born their general.'

AS A WARRIOR

he is represented as brave, cautious, and sagacious. His constitution was hardy, and his capability of endurance great, his energy untiring, and his firmness indomitable. In his business relations he was prompt, honorable, and a pattern for integrity.

HIS SENSE OF JUSTICE.

Justice was a distinguishing feature in the character of this noble man. When on long and fatiguing marches, with scanty supplies of food, every prisoner was allowed a full share with himself. The same love of justice marked his conduct during the Indian wars of 1789-'95, as also his correspondence with the British Government regarding the subsequent difficulties touching the Grand River land title. When he thought the Indians claimed or demanded too much, he opposed them; when too little, he fought for them. In a letter to General Chapin, he says: "As to politics, I study them not. My principle is founded on justice, and justice is all I wish for. Never shall I exert myself for any nation or nations—let their opinions of me be what they will—unless I plainly see they are sincere and just in what they may aim at. When I perceive that these are the sentiments of a people, no endeavors ever shall be wanting on my part to bring nations to a good understanding."

HIS TEMPERANCE PRINCIPLES.

Brant ever evinced a deep solicitude to adopt some system to prevent this worst of all vices—intemperance. Experience has long proved that neither Brant's nor any other man's importunity can avail so long as the Indian comes in contact with the moral contagion of unprincipled white men and strong drink. Will not the blood of the Red man be required at his hands who, for paltry gain, has been an agent of Satan in the ruin and extermination of the original proprietors of the American soil?

BRANT A FREEMASON.

When Captain McKinstry was taken prisoner by the British, and marked as a victim by the Indians to be put to death by fire, Brant, recognizing him as a member of the brotherhood, exerted himself for his rescue, and, in connection with some humane English officers, subscribed to purchase an ox, which they gave to the Indians for their carousal instead of the gallant prisoner. An intimacy and friendship continued between these two parties until the Chief's death. After the Revolution, Brant never visited the Hudson without spending a few days at the Manor with his friend McKinstry. At the time of his last visit in 1805, he attended the Freemason's Lodge in the City of Hudson, where his presence attracted great attention.

The life of the late Jonathan Maynard, Esq., formerly a member of the Senate of Massachusetts, was saved by Brant, by his discovering on the prisoner's arms the symbols of Freemasonry, when the Indians had partially stripped him to put him to death. Mr. M. lived to an advanced age, universally respected, an upright and faithful magistrate. Surely such a character is neither savage nor cruel. Brant was no less humane than he was brave.

BRANT'S SHREWDNESS AND SAGACITY

are illustrated by the following anecdote. When Jemima Wilkinson (who professed to be the Saviour of the world in his second appearance on the earth) was residing in western New York she attracted the attention of Capt. Brant. His celebrity being known to her, an interview was obtained. She addressed him a few words of salutation, to which the chief replied in his own language, when she informed him she did not understand him. He then addressed her in another Indian dialect, to which in like manner she objected. After a pause he commenced a third speech in a still different tongue. She then interrupted him by expressing her dissatisfaction in his persisting to speak in terms she could not understand. Brant arose with dignity, and with a significant motion of the hand, said,—'Madame, you are not the person you pretend to be. Jésus Christ can un-