

years. Then they removed west to Cataraqui, near Kingston, where it was agreed around a council fire to dispatch their two leading chiefs, Tyendinaga, (Joseph Brant) and John Deseronto, to explore and



JOSEPH BRANT.

select a new home for them. Captain Brant went up the Lakes to Grand River, near Brantford, and chief Deseronto came up the Bay of Quinte. They returned and reported, and it was decided that the nation should divide, and accordingly fifteen families settled on the Bay of Quinte, and called their settlement Tyendinaga, after their great chief. The rest passed up the Lake and settled on the Grand River. This was in 1784. The Rev. John Stuart, D.D., who had been their missionary, on the Mohawk River, crossed the border with them, and settled with them in Canada, on the Bay of Quinte, and a church was built of oak timber, the remains of which were still in existence only a few years ago. The town Deseronto is named after the chief of that name; it means "object struck by lightning." The Mohawks of the Grand River also built a church as soon as they were settled down. The accompanying sketch of it was made in the year 1865. It is still in



OLD MOHAWK CHURCH.

existence and still used for worship, and is now the oldest church in Canada. Its bell was brought from the old church in New York State, and the large English Bible and Communion plate are the same that were presented to the

Mohawks by Queen Anne, and bear the date 1710.

A few words must be said about Captain Joseph Brant, after whom the city of Brantford is named, and whose bones lie in the graveyard adjoining the old Mohawk Church, in the square tomb shewn in the sketch. He was born in the year 1742, and was a full-blooded Mohawk of the Wolf tribe. When his father died his mother married again to an Indian whose christian name was Barnet, and so Joseph got to be known as Barnet's Joseph, corrupted afterwards to "Brant's Joseph," and so by inversion "Joseph Brant." He went first on the war-path when only 13 years of age, at the memorable battle of Lake George, when "King Hendrick" lost his life. He received an English Education at a school in Lebanon, Connecticut. Twice he visited England, first in 1775, and again in 1785. On one of these visits he greatly frightened a number of ladies by raising the war-hoop at a masquerade ball. When presented to the king he proudly refused to kiss the royal hand, saying, "I am king myself in my own country; I will gladly kiss the Queen's hand." King George took it good-humouredly. This great chieftain was unwearied in his efforts to benefit his people; he used great exertions to obtain for them a perfect title to their Canadian lands, but without avail. This was a source of great vexation to the old chief to the day of his death. Brant was greatly in favor of the Christian religion and education. It was mainly through his endeavors that the old Mohawk Church was built, and he laid the foundation for the institution which now stands beside it. It is said that when he died, the bell of the old church was tolled for twenty-four hours. Numbers of his descendants are still living on the Grand River and Bay of Quinte Reserves. One of the pupils at the Shingwauk Home, a little fellow of nine years old, named Burget Sebastian Brant, is a lineal descendant of the renowned chief.

These Mohawk Indians were never a wild people, living by hunting and fishing, as were many of the Indians. They have always, from time immemorial, cultivated the land, and raised their corn and beans and sweet potatoes. Their houses were made with upright walls and rounded roofs of elm bark, covering a frame-work of posts and sticks. Some of these houses were from 50 to 100 feet in length; the largest would have five fires and accommodate twenty families. Before the white people came their dresses were made of skins, and they ornamented their heads with feathers, and their necks and arms with chains of beads made from shells, birds' bones and the tips of horns; they