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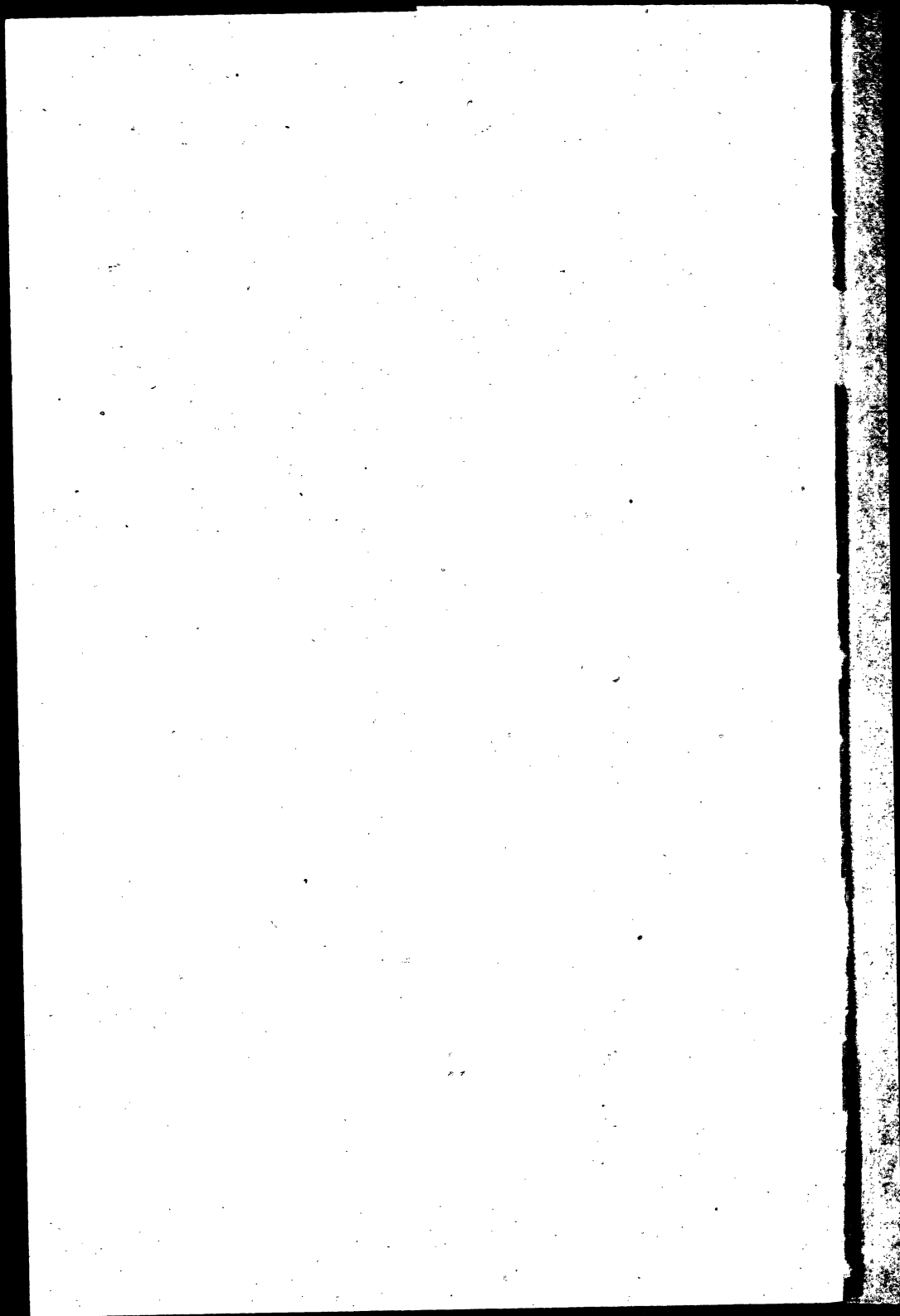
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THE LIFE
OF
Captain Joseph Brant,

(THAYENDANEGBA)

BY

KE-CHU-AH-GAH-ME-QUE.

AN ACCOUNT OF HIS RE-INTERMENT AT
MOHAWK, 1859.

AND OF THE

CORNER STONE CEREMONY

IN THE ERECTION OF

THE BRANT MEMORIAL, 1886.

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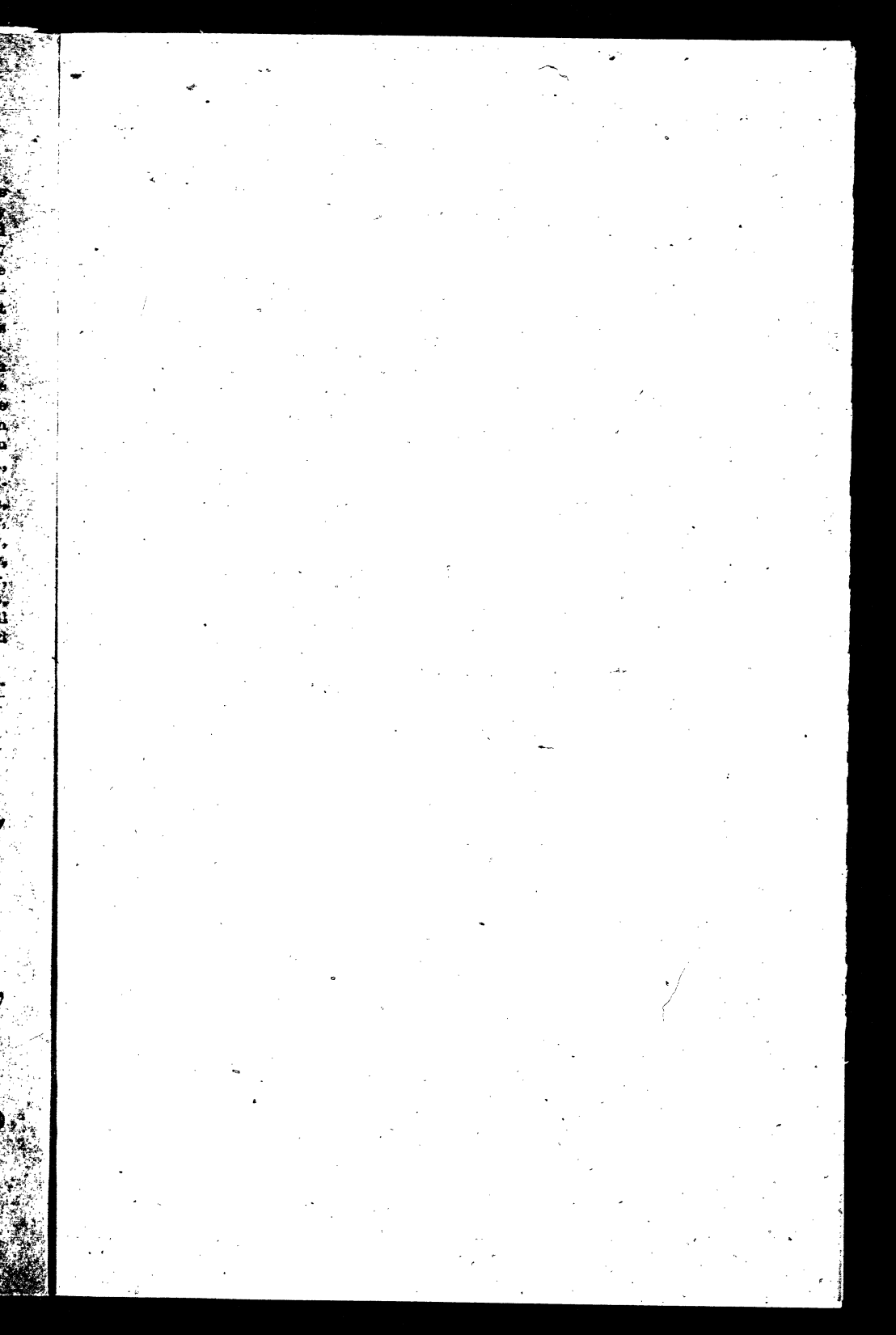
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CAPT. JOSEPH BRANT
(THAYENDANEGBA)

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KE-CHÉ-AH-GAH-ME-QUA.

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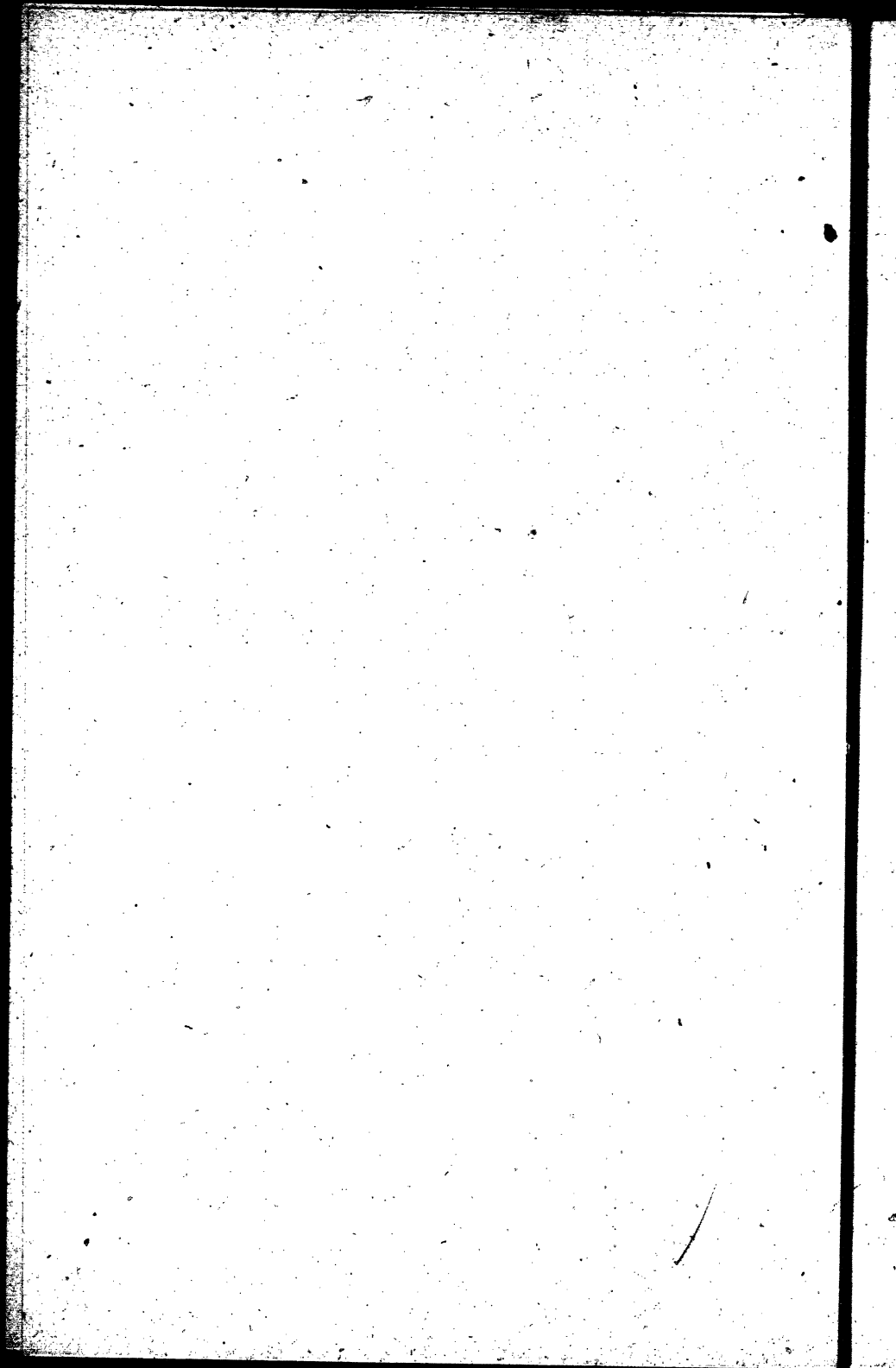
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SKETCH OF THE
LIFE OF
CAPTAIN JOSEPH BRANT,
(THAYENDANEGBA:)

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

EVER since the advent of the European to American soil, nearly four centuries ago, the extermination of the Indian tribes and nations has been going on. With the exodus of Europeans in America came death to the numerous aboriginal tribes. In South America we cannot number the nations extirpated by the Spanish conqueror. History gives but a faint idea of the number of red men who, in North America, have passed away before the cruel hand of war. Diseases before unknown to the Indian have likewise carried off their thousands. The gain to the nations of the world in the steady march of civilization westward, has not been counterbalanced by a corresponding improvement in the condition of the American Indian. Disinherited of their lands, in the majority of cases by foul means, the Indians to-day find themselves stripped of all but a miserable fragment of their once glorious patrimony, and the inheritors of the many devices and diseases of their white exterminators.

We owe a long debt of gratitude to the poor Indian. It is high time for Christian philanthropists to think of their duty to the few remaining tribes of red men; and while studying the forms which the human intellect has developed among them, interpose to raise and elevate them in the scale of civilization.

Many bright examples are on record proving that the Indian mind is capable of a high state of civilization. The subject of this paper, Captain Joseph Brant, known by the name of Thayendanagea, pronounced Ti-yan-te-na-ga, is a wonderful instance of what Indian intellect can accomplish when sharpened and polished by intercourse with the better class of European society.

As our beautiful city of Brantford, or, as it was formerly called, Brant's-ford, known as the spot where Brant first forded the Grand River, is named after this brave chieftain, his memory and history should be honored and cherished with gratitude by its inhabitants.

Joseph Brant, or more correctly Thayendanagea, was born in 1742; he was the son of Tehowaghwengaraghkin (pronounce it if you can), a full-blooded Mohawk of the Wolf Tribe. His parents resided in the valley of the Mohawk, New York State, and were on an expedition to the Ohio River when Joseph was born. While Joseph was a mere lad his father died, after which event his mother returned with two children—Molly and Joseph—to their old home, Canajoharie. Shortly after this the mother married a respectable Indian called Carrihoga, whose christian name was Barnet, by corruption Brant. It is reported that the future brave war chief was first known by the appellation of "Brant's Joseph," and, in process of time, by inversion, "Joseph Brant." In the London Magazine for July, 1776, it is stated that he was the grandson of one of the five sachems who visited England in 1710, during the reign of Queen Anne. Chieftainship among the Six Nation Indians is not always hereditary; yet there is no doubt Joseph Brant was of noble blood.

When only thirteen he entered the war-path at the memorable battle of Lake George, under the command of General Hendrick. This gallant officer was slain in this engagement. This victory over the French laid the foundation of Sir W. Johnson's fame, for which he was created a baronet.

In relating the particulars of this engagement to Rev. Dr. Stuart some years after, the youthful warrior acknowledged: "This being the first action at which I was present, I was seized with such a tremor when the firing began that I was obliged to take hold of a small sapling to steady myself; but after the discharge of a few volleys, I recovered the use of my limbs and the composure of my mind so as to support the character of a brave man, of which I was specially ambitious." Brant was no doubt a warrior by nature. "I like," he said once in after life, "the harpsichord well, the organ better, but the drum and the trumpet best of all, for they make my heart beat quick."

From all accounts, he must have been a lad of uncommon enterprise, giving early promise of those eminent qualities which were developed in the progress of a life of varied and important action. About the year 1760, after engaging with Sir W. Johnson in several campaigns of the bloody French war, he was placed by his patron in an institute in Lebanon, Connecticut, called the Moore School, to receive an English education. It is an interesting fact that Sir W. Johnson subsequently married Molly Brant, a sister of Joseph.

After leaving the seminary, where he attained considerable proficiency in the rudiments of education, he again engaged in active warfare, and was employed in the war with Pontiac and the Ottawas, the particulars of which struggles are not recorded. In the year 1765, he married the daughter of an Oneida chief, and settled in his own house in the Mohawk valley. Here, for some years, he spent a quiet life, acting as interpreter between his people and the whites, and lending his aid to missionaries in teaching the Indians. Brant was noted for his hospitality. About this time the conversion and civilization of the Indians engaged much attention. Sir W. Johnson and the Rev. Mr. Inglis drew the attention of the Society for the Propagation of the Gospel to the necessity of having missionaries of the Church of England resident among the Mohawks. In 1770 the Society ordained a missionary exclusively for the Mohawks, with his residence at Fort Hunter. The Rev. John Stuart was the clergyman selected for this arduous and self-denying work. Capt. Brant assisted Mr. Stuart in the translation of a portion of the New Testament. Dr. Stuart writes concerning this labor as follows: "During the winter of 1771, I first became acquainted with Capt. Brant. He lived at the Mohawk village, Canajohaire, about thirty miles distant from Fort Hunter. On my first visit to the village where he lived, I found him comfortably settled in a good house, with everything necessary for the use of his family, which consisted of two children—a son and a daughter—with a wife in the last stage of consumption. His wife died soon after, on which he came to Fort Hunter and resided with me a considerable time, in order to assist me in adding additional translations to the Indian Prayer-book." Dr. Stuart further intimates that the work accomplished in the way of translation consisted of the Gospel of St. Mark, part of the Acts of the Apostles, a short history of the Bible, with a concise explanation of the Church Catechism. The son referred to in the above letter was Isaac, who died at Burlington Heights, near the city of Hamilton, in the year 1795; the daughter, Christina, married Aaron Hill, a catechist in the English Church. Christina died at the Mohawk village Brantford.

In the winter of 1772-3, Brant applied to Dr. Stuart to marry him to the half-sister of his deceased wife, arguing after the manner of white widowers wishing to form a like connection, "that the fact of the relationship would secure a greater degree of love and tenderness for the children." The Episcopal clergyman refused on account of the forbidden relationship, when a less scrupulous German ecclesiastic gratified his desire by performing the ceremony.

It was about this time Thayendanagea became the subject of serious religious impressions. He became a thorough-going churchman, entertained a high respect for missionaries and the Word of God, and attended the celebration of the Eucharist regularly. From his serious deportment and the anxiety he manifested for the civilization and christianization of his people, great hopes were entertained by his religious friends of his future usefulness to the church. The camp, however, is not the best university for the development of the christian graces. Seldom has the military hero thrown aside the sword for the pen or the pulpit. Brant was always a high-minded, generous man, and, as such, set a noble example to his people. Had it not been for the counteracting influence of his war education, no doubt his after life would have exhibited more of the christian than the military hero.

In the year 1771 commenced the upheaving of those elements which terminated in the revolutionary war between Great Britain and the American Colonies. The Indians being a powerful body both parties deemed it politic and necessary to negotiate for their services. Brant from his attachment to his late noble patron, Sir W. Johnson, who died in 1774, determined, with his warriors, to adhere to his son-in-law, Col. Guy Johnson, and, when the Col. fled westward to avoid American capture, Brant, with his principal men followed. Col. Guy Johnson appointed him his secretary. After discussing the policy they should pursue, Johnson proceeded to the Mohawk with a strong body of Indians. Brant now took a decided stand in favor of the royal cause, and, through all the subsequent campaigns of this deadly strife, evinced his strong and sincere adherence to the British crown. The Six Nations lost their extensive and fertile country, now the garden of the State of New York, through this attachment.

About this time Brant was made Principal War Chief of the Confederacy. It is not quite clear how he arrived at this dignity. Hendric was the last of the Mohawk chiefs who bore the title of king. He fell under Sir W. Johnson twenty years before, and was succeeded by "Little Abraham," a supposed brother of Hendric, of whom no further mention

is made, excepting that he refused to accompany Brant and Guy Johnson, in their flight from the Mohawk Valley. It is likely that force of circumstances facilitated Brant's advancement, such as his military distinctions, his descent from a family of chiefs and his official connection with the Johnson family. As our Indian hero had now become a principal personage in these troublesome times, the title of Captain was conferred upon him in the army of the Crown.

In the autumn of 1775, Brant embarked with Capt. Tice on his first visit to England. The precise object of this visit does not appear. It is probable the sagacious chieftain deemed it prudent, before committing himself too far by taking the field, to ponder well the cause of "the Great King," lest by an overscrupulous observance of the ancient covenants of his people, he should be leading them to certain destruction. On his first arrival in London he was conducted to the inn called, "The Swain with the two Necks." Lodgings more suitable to his rank were provided; but he said: "I am treated so kindly I prefer to stay where I am." During this visit he figured at a grand masquerade ball, dressed in the brilliant costume of his nation. His novel and striking appearance drew towards him much observation from the ladies. An amusing incident here happened. In the midst of the festivities, the Mohawk Chief flourished his war-club and raising the war-whoop, so frightened his admirers that they rushed wildly out of the room, tumbling down stairs in the greatest confusion. The visit confirmed him in his attachment to the British Crown. In the spring of 1776 he returned to America, landing secretly near New York. The disturbed state of the country rendered this precaution necessary. While in England, Brant procured a gold finger-ring with his name engraved thereon, stating that he intended the same should provide evidence of his identity in case he fell in any of the battles he anticipated. This ring he wore until his death. It was kept as a precious relic by his widow for four years, when it was lost. Strange as it may seem, during the summer of 1836, the identical ring was found by a little girl in a ploughed field near Wellington Square, while the venerable Indian Queen was on a visit to her daughter, Elizabeth, the accomplished wife of Col. Kerr.

Many efforts were used, and arguments urged, to secure Brant's neutrality, or prevent his joining the Royal standard. His old tutor, President Wheelock, sent him a long epistle on this subject, to which Brant ingeniously replied: "I recall to mind, with pleasure, the happy hours I spent under your roof, and especially the prayers and family devotions to which I listened. One passage in particular was so often repeated it

could never be effaced from my memory, viz : 'That they might be able to live as good subjects, to fear God, and honor the king !' " This letter was sufficient to convince anyone that Brant was firm in his attachment to the British cause. In June of 1776, Brant visited Unadilla for the purpose of procuring provisions, which were perforce furnished him. In a conference held at this time, he again expressed himself decidedly in favor of the Royal cause, alluding to old covenants and treaties entered into between the King and his people, and complaining of ill-treatment at the hands of the colonists. Shortly after this General Herkimer, of the American militia, started with a strong force for Brant's headquarters, upon what terms does not appear. Before the troubles between Great Britain and America, these two men were great friends. The troops that Gen. Herkimer thought proper to bring to this conference, accordingly, were viewed with suspicion by Brant. The chieftain concealed himself for a week, and when the conference was entered into, had a body-guard of five hundred warriors with him. The respective parties met unarmed, and every precaution was taken to prevent treachery. The parley terminated unsatisfactorily, and another appointment was made for the coming morning. Afterwards it was discovered that the General had engaged one Joseph Waggoner, with three associates, to shoot Brant and his three principal men. Whether the chieftain entertained any suspicion of foul play is not certain ; but, as he entered the circle, he drew himself up with dignity, addressing Gen. Herkimer as follows : " I have five hundred warriors with me, armed and ready for battle. You are in my power. As we have been neighbors and friends, I will not take the advantage of you." Saying which, at a signal, a host of armed warriors darted from the forest, painted, and ready for the onslaught, as their war-whoops too plainly proclaimed. The chief then thanked the General for his civility in coming so far to see him, and trusted some day he might return the compliment. The late Colonel Robert Nelles was a volunteer with the Indians, and present on this occasion. Brant next marched to the British place of rendezvous at Oswego. Here a great council was held with the representatives of Great Britain. The result of this conference was a treaty of alliance between the Indians and the British. In August in 1777, the bloody battle of Oriskany was fought. The destruction on both sides was very great. The veteran officer Herkimer here received his death-wound. Although the Indians were worsted on this occasion the Six Nations, with the exception of the Tuscaroras and the Oneidas, remained faithful to the king. Brant, aided by Johnson and Butler, used strenuous efforts to win over the Indians of the Far West to the royal

cause. Failing in all these efforts, the chieftain returned to his old quarters at Oghkwaga, where he continued to harass and plunder the colonists. In this guerilla warfare Brant always strove to stay the hand uplifted against the feeble and helpless. In his attack on Springfield, for instance, he drove off or took prisoners all the men, but concealed in safety the women and children. Early in November, 1778, Brant was reluctantly prevailed upon to leave his winter quarters at Niagara, and accompany Walter Butler, a man whom he greatly disliked, in an attack on the beautiful and prosperous settlement of Cherry Valley, a village defended by fortification and garrisoned by troops under Col. Alden. The motive that impelled Butler to this expedition was a desire to avenge an imprisonment he had suffered on the charge of treason. The wholesale slaughter of the inhabitants of this settlement is said to have been fearful. The ferocious Senecas spared neither old nor young in their indiscriminate attack. The terrible scenes of the carnage of Cherry Valley cannot be shouldered on Brant, since he held but a subordinate position in the Butler expedition. Eye-witnesses of that dreadful day state that the Mohawk chieftain frequently interfered to stay the uplifted tomahawk. Brant, they tell us, made an unsuccessful effort to avert the destruction of a family resident in this settlement of the name of Wells, to whom he was strongly attached. One instance out of the many that might be related, will show the *animus* which characterized Thayendanegea throughout the Cherry Valley slaughter. On entering one of the dwellings of that village he found a woman engaged in her domestic duties, of whom he immediately inquired: "Are you thus employed while all your neighbors are murdered around you?" The woman replied: "We are in favor of the King." "That plea will not avail you to-day," replied the warrior; "they have murdered Mr. Wells family, who are as dear to me as my own." "But," continued the woman, "there is one Joseph Brant; if he is with the Indians he will save us." "I am Joseph Brant?" was the quick response, "but I have not the command, and I know not that I can save you; but I will do what is in my power." At the moment of uttering these words he saw the Senecas approaching. "Get into bed quick," he commanded her, "and feign yourself sick." The woman obeyed. He put the Indians off with this pretext. Upon their departure, by a shrill signal, he rallied a few of his Mohawks, and directed them to paint his mark upon the woman and her children. "You are now probably safe," he remarked, and departed. It is an Indian practice thus to mark their captives; the known mark of the tribe or chief is a protection from danger at other hands. It will thus

be seen that the word "monster" is entirely inapplicable to Brant in connection with the Cherry Valley slaughter.

In the months of July and August of 1779, Brant again signaled himself by various successful expeditions, destroying villages, and resisting the movements of his pursuers with remarkable skill. With the Iroquois and the Oneidas, Brant had many a brush. In 1780 he descended again into the Mohawk Valley, this time circulating a report that he was about to attack the forts, for the purpose of obtaining stores. This rumor was only a feint to cause the militia to leave the villages, so that they might the more easily fall into the chieftain's hands. The stratagem proved eminently successful. Much property was either taken or destroyed. Women and children were saved and borne into captivity. On one occasion Brant returned an infant one of his "braves" had carried off. With the messenger who bore back this child was a letter addressed to the "Commanding Officer of the Rebel Army," in which the chief avers that, "whatever others might do, he made no war upon women and children."

In the winter of 1780 Brant married his third wife, Catharine, the eldest daughter of the head chief of the Turtle tribe, first in rank of the Mohawk nation.

On the 24th October, 1781, the last engagement of importance connected with the Revolutionary War took place. In this battle the notorious Walter Butler was shot and scalped by an Oneida. Throughout these contests the Indians proved most efficient allies. No one can dispute the bravery of the Mohawk Chief. It may be said of him, as was said of the lamented General Brock. "His eye was like the eagle's; his motions like arrows from the bow; his enemies fell before him as trees before the blast of the Great Spirit.

This cruel war being ended—the tomahawk buried—peace proclaimed—Brant and his people, having disposed of their territory in the United States, applied to the Mississaugas, Ojebways of the River Credit, Upper Canada, for a portion of their lands. The Ojebways in council, replied: "Brethren, the whole country is before you; chose you a tract for yourselves, and there build your wigwams, and plant your corn." The Six Nations selected the Grand River tract, which, they said, reminded them of the country they had lost; they offered pay but the Ojebways refused compensation. The Senecas also made an offer of a tract of land to the Mohawks in the valley of the Genesee; but, as Capt. Brant long after said in one of his speeches, "the Mohawks were determined to sink or swim with the English; besides they did not wish to continue in the United States." Notwithstanding the constancy and valor of the

aborigines, especially the Mohawks, during the Revolutionary War, Great Britain, in her treaty of peace, made no stipulation in behalf of her Indian allies; the royal red man was not even named, while the ancient country of the Six Nations, the residence of their ancestors far beyond their earliest traditions, was included in the boundary granted to the Americans.

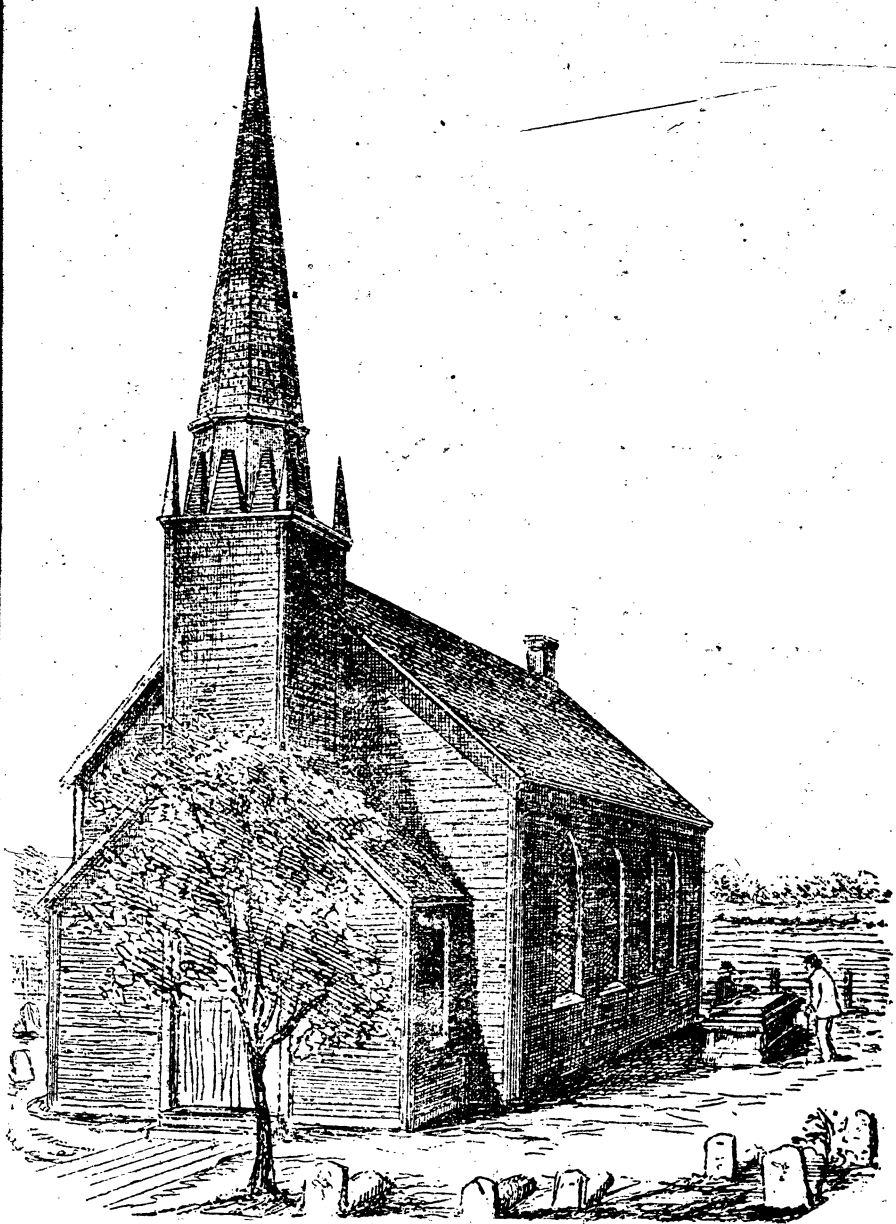
In 1785, Brant paid his second and last visit to England. The adjusting of the claims of the Mohawks upon the Crown, and the indemnification of their losses during the war, formed the object of the chieftain's mission. A cordial reception awaited him among his old military associates. Statesmen and scholars sought his society. The Bishop of London, Charles Fox, James Boswell, and other noted characters showed him marked attention. With the King and Royal Family he was a great favorite. He sat for his picture for Lord Percy, and Fox presented him with a silver snuff-box bearing his initials. On his presentation to His Majesty he proudly refused to kiss his hand, gallantly remarking: "I am a King myself in my own country; I will gladly kiss the Queen's hand." George III. was a man of too much sense not to be gratified with the turning of the compliment in Her Majesty's favor. That the chief was not an unsuccessful envoy on behalf of his people will appear from the following extract from Lord Sidney's communication, dated Whitehall, 6th of April, 1786: "His majesty, in consideration of the zealous and hearty exertions of his Indian allies in the support of his cause, and as a proof of his most friendly disposition towards them, has been graciously pleased to consent that the losses already certified by his Superintendent-General shall be made good; that a favorable attention shall be shown to the claims of others who have pursued the same line of conduct." During the visit to England, Brant was the recipient of an elegant large octavo edition of the Gospel of St. Mark. This edition was printed under the patronage of the King, in alternate pages of English and Mohawk, and contained, in addition to the Gospel, the Psalms, occasional prayers, together with the service of communion, baptism, matrimony and the burial of the dead. It was embellished with engravings; the frontispiece representing the interior of a chapel, with the portraits of the King and Queen, a bishop standing on either hand, and groups of Indians receiving the sacred books from both their Majesties.

Returning to his Canadian home, this celebrated chieftain was unwearied in his disinterested exertion to benefit his people. However desirous Captain Brant may have been for honor or power, he was never mercenary in regard to property. In one of his speeches he declared with

all solemnity, that "I have never appropriated a dollar of money belonging to my nation to my own use; nor have I charged my nation a dollar for my services or personal expenses." Brant, with his people, supposed the land allotted them was conveyed in fee, by a perfect title; in this they were greatly disappointed. The chieftain used his best efforts to obtain for his people a perfect title, in fee, to their new territory, but all without avail. Council after council, conference after conference, with quires of MS. speeches, attest the sleepless vigilance with which he watched the interests of his tribe, and his ability in asserting and vindicating their rights. These troubles were a source of perpetual vexation to the old chief to the day of his death. In his last speech on this subject he declared: "I cannot help remarking that it appears to me that certain characters here who stood behind the counter during the late war, and whom we know nothing about, are now dictating to your great men concerning our lands. I should wish to know what property these officious persons left behind them in their own country, or whether, through their loyalty, they ever lost any? I doubt it much. But 'tis well known that scarcely a man amongst us but what sacrificed more or less by leaving their homes. It is well known personal interest and not public good prompts them." This speech Brant said should be his final effort to obtain justice from the "Great Men."

Brant expressed great anxiety for the thorough education of his two sons, Joseph and Jacob—and, accordingly, sent them to the school he had attended in Lebanon. The following extract from a letter addressed to President John Wheelock on this subject is of interest: "It gives me unspeakable satisfaction to find that my boys are with you. I hope you will show me the kindness to write me, and be particular, in exhorting them to exert themselves, and to behave in a becoming manner. I should wish them taught that it is their duty to be subject to the customs of the place they are in, even with respect to dress and the cutting of their hair."

Brant's people being now in a transition state—neither hunters nor agriculturalists—it formed the object of the chief to draw them from the chase to cultivate the ground. The sad necessity of war transplanted the Six Nations to a primitive forest. The Mohawk Chief well knew what alone could prove the basis of an industrious community. One of Brant's first stipulations with the Commander-in-Chief was the building of a church, a school house, and a flouring mill.



OLD MOHAWK CHURCH.

With great exertion and scanty means, the church was built. This monument of Brant's devotion to the Church of England was erected on the banks of the Grand River, a short distance from where now stands the flourishing city of Brantford. The venerable house of God, now nearly a hundred years old, was the first Protestant Church in Canada. These noble red men procured for the old Mohawk Church the first "church-going bell" that ever broke the stillness of a Canadian forest. It is reported that when Brant died, this bell tolled for twenty-four hours! In their loyalty to the British Crown, the Six Nations, although obliged to leave the major part of their possessions behind them in their flight from the States, yet they managed to bear with them a few things they held sacred. The curious may be surprised to learn that one of these articles was a large bible and the other a complete service of Communion plate, presented to the Mohawks by "the good Queen Ann," when they resided at Fort Hunter. On the Communion service is inscribed: "The Gift of Her Majesty, Ann, by the Grace of God, of Great Britain, France and Ireland, and of Her Plantations in North America, Queen to Her Indian Chapel of the Mohawks."

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. Luggier, 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, assisted by the Rev. A. Elliott, have by God's help, been able missionaries. The Rev. Canon Nelles died in 1884 and was succeeded by the Rev. Robt. Ashton, who 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 Kanyengh, 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 the 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 years and eight months. His illness, which was painful, he bore with patience and resignation, and appeared thankful to his friends for the attention they showed him. His remains were conveyed to the Mohawk Village on the Grand River, and interred near the church which was erected 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 a 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 Ahyonwaighs.

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 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 expect-

tations 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 offense to the friends of the 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 swept fearfully over the country of the Great Lake, cutting down, in prime of manhood, and just as a bright career of usefulness promised further service and honor, this noble, this proud example of what civilization and letters can do for a son of the American forest.

On the death of her favorite son John, the venerable widow of Joseph Brant, pursuant to the Mohawk law of succession, conferred the title of Tekarihogea upon the infant son of her daughter, Mrs. Kerr. This son, Simcoe Kerr, graduated in law and practiced his profession for some years in St. Catharines. He died about five years ago.

The widow of the late old Captain died at Brantford, on November 24th, 1837, thirty years to a day from the death of her husband. Her age was 78. Dignified and stately in manners, tall and handsome in person, she well merited the title of "the Indian Princess."

General P. B. Porter describes Brant as distinguished alike for his address, his activity, and his courage, possessing in point of stature and symmetry of person, the advantage of most men—even among his own

well formed race—tall, erect and majestic, with the air and mien of one born to command. Having, as it were, been a man of war from his boyhood, his name was a tower of strength among the warriors of the wilderness. His manners were affable and dignified, avoiding frivolity as one extreme, or stiffness on the other. Not noted for eloquence, his power lay in his strong, practical good sense, and his deep, and ready insight into character.

As a man of rule, the Rev. John Stewart represents "his influence to have been acquired by his uncommon talents as a counsellor and politician, by which means he subdued all opposition and jealousy, and at length acquired such an ascendancy that, even in the hour of 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.

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 war 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 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 that they are sincere and just in what they aim at. When I perceive that these are the sentiments of a people, no endeavors shall be wanting on my part to bring nations to a good understanding."

Brant ever evinced a deep solicitude to adopt some system to prevent the 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 McKiustry. At the time of his last visit in 1805, he attended the Free Mason's Lodge in the City of Hudson, where his presence attracted great attention.

The life of the late Jonathan Manyard, 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 partly 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 Captain 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 she in like manner 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. Jesus Christ can understand one language as well as another," and abruptly took his leave.

Extracts from the following letter to the late Thos. Eddy on the subject of "imprisonment for debt" will exhibit his views as a philanthropist. Mr. Eddy was directing his attention to the subject of prison discipline, and, it appears, the views of the Mohawk Chief coincided with his own.

"You ask me whether in my opinion civilization is favorable to human happiness? * * * You will allow me in some respects to have had the advantages of you in forming my sentiments. I was, sir, born of Melian parents, and lived while a child among those whom you are pleased to call savages. I was afterwards sent to live among the white people, and educated at one of your schools; since which I have been honored,

much beyond my deserts, by an acquaintance with a number of principal characters both in Europe and America.

“After all this experience, and after every exertion to divest myself of prejudice, I am obliged to give my opinion in favor of my own people. I will now, as much as I am able, collect together and set before you some of the reasons that have influenced my judgment on the subject now before us.

“In the government you call civilized, the happiness of the people is constantly sacrificed to the splendor of Empire. Hence your codes of criminal and civil laws have had their origin; hence your dungeons and prisons. I will not enlarge on an idea so singular in civilized life, and perhaps disagreeable to you, and will only observe that amongst us we have no prisons; we have no pompous parade of courts; we have no written laws; and yet judges are as highly revered amongst us as amongst you, and their decisions as much regarded. Property, to say the least, is as well guarded, and crimes are as impartially punished. We have among us no splendid villains above the control of our laws. Daring wickedness is here never suffered to triumph over helpless innocence.

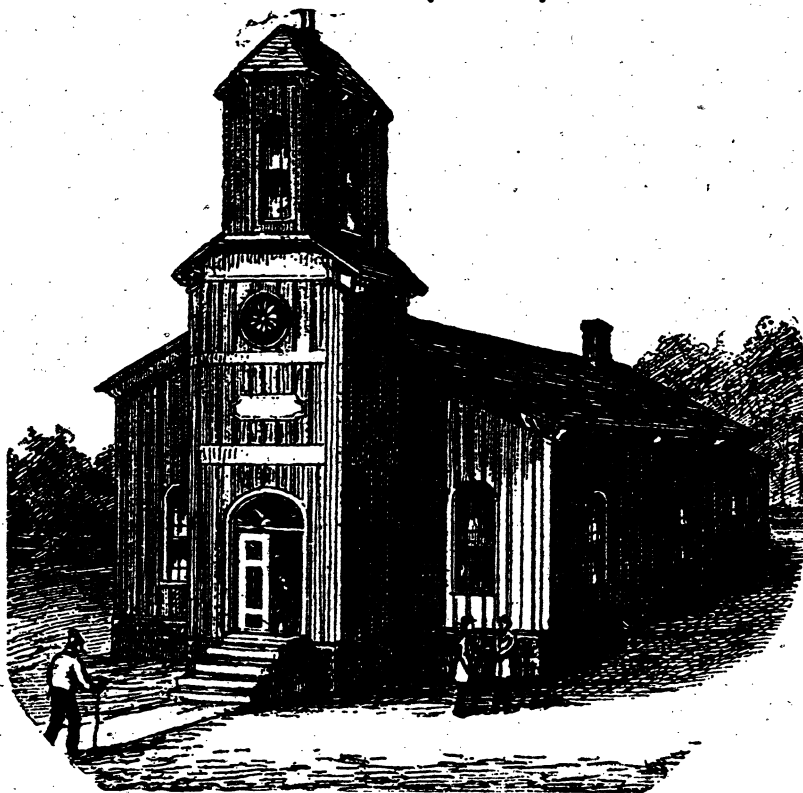
“The estates of widows and orphans are never devoured by enterprising sharpers. In a word we have no robbery under the color of law.

“No person among us desires any other reward for performing a brave action but the consciousness of having served his nation. Our wise men are called Fathers; they are always accessible—I will not say to the meanest of our people, for we have none mean but such as render themselves so by their vices.

“The palaces and prisons among you form a dreadful contrast. Go to the former places and you will see perhaps a deformed piece of earth assuming airs that become none but the Great Spirit above. Go to one of your prisons; here description utterly fails! Kill them, if you please; kill them, too, by tortures; but let the torture last no longer than a day. Those you call savages relent; the most furious of our tormentors exhausts his rage in a few hours, dispatches his unhappy victim by a sudden stroke.

“But for what are many of your prisoners confined? For debt!—astonishing!—and will you ever again call the Indian nations cruel? Liberty, to a rational creature, as much succeeds property as the light of the sun does the most twinkling star. I solemnly declare, I had rather die by the most severe tortures ever inflicted on this continent than languish in one of your prisons for a single year. Great Spirit of the Universe!—and do you call yourselves Christians? Does then the religion of Him whom you call your Saviour inspire this spirit, and lead to these

practices? Surely no. It is recorded of him that a bruised reed he never broke. Cease then to call yourselves Christians, lest you publish to the world your hypocrisy. Cease, too, to call other nations savage, when you are ten-fold more the children of cruelty than they."



COUNCIL HOUSE OF THE SIX NATIONS.

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 surround-

ings 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 favored 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. ISSUE.

ISAAC.
Issue,
 Isaac,
 Margaret }
 Ellen, }
 Isaac and Margaret's descendants
 have passed away.
 *Ellen married Lottridge.
Issue.
 3 Girls, 1 boy, all living.

CHRISTINA.
Issue,
 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 Mississaugas Band
 of Chippeways.

2ND WIFE—SUSANNA.

Died shortly after marriage without issue.

3RD WIFE—CATHARINE. ISSUE.

Joseph, Jacob, John, Margaret, Catharine, Mary, Elizabeth.

1. Joseph, } *Issue,* one child,
 obit 1830. } Catharine, who married Aaron Hill.
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. John, Never married, obit 1832.
4. Margaret, } Married Powless,
 obit 1848. } *Issue,* 7 children.
5. Catharine,* Married Peter John. *Issue* 3 children.
6. Mary. Married Seth Hill, *Issue,* Isaac, one child living.
7. Elizabeth,† Married to William Kerr—four children.

*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 Aborigine. 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 1823, at the Mohawk Church, to William Johnson Kerr, Esq. son of the late Dr. Robert Kerr, and grandson of Sir William Johnson. Mrs. Kerr, died in April, 1844, at Wellington Square, leaving four children, viz., Walter, Joseph, Kate and Simcoe.

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 descendents 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 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 crouper with the agility of a gazelle. The horse sprang off at 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 enamoured 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 it is a matter of gratitude to Almighty God that through the labors of zealous and excellent missionaries, the religion of Jesus Christ has done much to reform the moral, social and domestic habits of these once degraded races. The women who, were formerly slave 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 interest 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 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.

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 :

“That the Rev. David Wheelock be desired to fit out David Fowler, an Indian youth, to accompany Mr. Samsom Occom, going on a mission to the Oneidas, that said David be supported on said mission for a term not exceeding four months, and that he endeavor, on his return, to bring with him a number of boys, not exceeding three, to be kept under Mr. Wheelock's care and instruction, and that £20 be put into Mr. Wheelock's hands to carry this design into execution, and that when said sum be expended, he advise the Treasurer of it and send his accounts for allowance

“Pursuant to this vote I clothed and furnished said David with horse and money for his long tour in the wilderness, which he set out on June 10th, in company with Mr. Occom, by the way of New York, in which journey he rode a thousand miles, and by the advice, direction and assistance of Sir W. Johnson, obtained three boys of the Mohawk Nation, who were willing to leave their friends and country, and come among strangers of another language and quite another manner of living, and where, perhaps, no one of their nation then living had ever been; and among a people of whom their nation have been of a long time inclined to entertain jealousies. Their names were Joseph, Neyges, and Center. They arrived here August 1st, 1761, but had so much caution in the extraordinary enterprise, that they brought each of them a horse from their own country. Two of them were but little better than naked, and could not speak a word of English. The other being of a family of distinction, was considerably clothed, Indian fashion, and could speak a few words of

English. Joseph, accompanied by Mr. Kirtland, who was learning the Mohawk language of him, returned home November 4th, and back again on the 27th inst., bringing two Mohawk lads with them viz: Moses and Johannes, by whom Sir William Johnson informed me that he expected to be able to send the rest when they came in from hunting.

Sir W. Johnson writes in 1761 to the Rev. E. Wheelock :

Fort Johnson, Nov. 17, 1761.

REVEREND SIR,— * * I am pleased to find the lads I sent have merited your good opinion of them. I expect they will return, and will make such progress in the English language, and their learning, as may prove to your satisfaction and the benefit of the Indians, who are really much to be pitied. * * I have given in charge to Joseph (Brant) to speak in my name to any good boys he may see, and encourage 'em to accept the generous offer now made them, which he promised to do, and return as soon as possible, and that without horses.

(Signed,)

WM. JOHNSON.

The other letters concerning this time are of later date.

Extract from Mr. Smith's letter to Sir W. Johnson, dated Lebanon, January 18th, 1761 ;

“ I propose next summer to take an excursion into the Mohawk country as a missionary, and, being a stranger to the Indian dialect, I must of consequence improve an interpreter. Having spent some time here as a schoolmaster (with that worthy gentleman and eminent friend of Indians, Rev. E. Wheelock), I have contracted an intimate acquaintance with Joseph who I understand is high in your affection and esteem, and has the wisdom and prudence to resign himself to your direction and conduct, as he is a promising youth, of a sprightly genius, singular modesty, and a serious turn. I know of none so well calculated to answer my end as he is—in which design he would very willingly and cheerfully engage should your honor consent to and approve of it. He has so much endeared himself to me, by his amiable deportment, his laudable thirst after the progress in learning, that did I not apprehend this would be as beneficial to him as advantageous to me, I should neither deserve his assistance nor solicit your approbation. But I apprehend I can much sooner perfect him in the English language, and better instruct him in what he shall have occasion to learn, when he is constantly with me, than when in the school, where a large number are to be taken care of in conjunction with him. Should your honor approve of the proposal, I should immediately take upon me the whole expense of his education, and so long as he serves

in the character of an interpreter, would allow him a genteel reward. The present excursion is designed only for a few months, after which he can return again to his school, so that I imagine if it's of no advantage, it can be but of little disadvantage to him."

(Signed,)

CHARLES JEFFERY SMITH.

Rev. Mr. Wheelock to Sir William Johnson :

Hartford, May 16, 1763.

SIR,—May it please your Honor :

I received last evening a paper with your seal, enclosing a letter from Joseph to his sister, wrote, I suppose, in the Mohawk language, and by which he informs me he is ordered to come directly home ; that the Indians are displeas'd with his being here at school ; that they don't like the people, &c., which has occasioned no small exercise in my mind, and many turnings of thoughts what should be the occasion of it. In my last to you I inform'd you of the truly noble and charitable design of Mr. Charles Jeffrey Smith (who has been Joseph's tutor last winter), his purpose to come with Joseph to you as soon as he could get ready for the business of his propos'd mission, and that I design'd to take Joseph with me to Boston and Portsmouth, &c, and that you might expect him in June, &c., but whether you have received that letter, with others from Mr. Smith and Joseph, I don't learn. And inasmuch as there was nothing wrote to me manifesting your pleasure in the affair, I presume your Honor did not know the contents of the inclosed, though it came under your seal, and how to conduct in the affair I am at a great loss. Mr. Smith is now gone to New York, &c., to prepare for his mission. I expect him back soon, and if he comes and finds Joseph gone, whom he depends upon for a guide and companion, he will be greatly disappointed, and, I fear, will think himself very ungratefully treated. Joseph is rendered so very uneasy, for fear of gaining the displeasure of his friends, that I am doubtful whether it will do to detain him ; to send him alone on foot will not be well, and to send a horse with him may give him much trouble to return him. Nor have I any intimation of the valuable end that may be served by his going before the time propos'd. And as Joseph desires to put himself under your Honor's conduct, as what he apprehends most prudent and safe for him to do, so I should be glad your Honor would, as explicitly as you please, let me know your pleasure, and, upon the whole, I think it advisab'l to detain Joseph (if he will be content to stay), till I receive your honor's pleasure, or till the time appointed for his coming by Mr. Smith.

And I am, with sincere respect and esteem,

Your Honor's

Most obedient humble servant,

ELEAZER WHEELOCK.

Sir William Johnson.



RE-INTERMENT OF THE REMAINS OF BRANT.

The remains of the immortal Brant, whose mighty arm had been so frequently uplifted with unequalled success in defence of the country whose very name was dreaded by our foes, and whose valor, patriotism and mercy towards the vanquished were scarcely ever excelled, had reposed in an humble grave, surrounded by his warriors, with no distinguishing marks of the former superiority and rank of the chieftain. The grave itself—humble as it was—seemed forbidden to remain undisturbed; and in its unprotected condition was exposed more or less to the depredations of the animals who grazed upon the common. That generous and patriotic spirit which crowns with laurels of fame the heroes of the land, which borrows the sculptor's art to perpetuate the memory of the defenders of our rights and liberties, was aroused in behalf of the memory and mortal remains of the warrior chieftain. The unworthy situation and condition of the grave was made known to the public. A proper feeling was awakened with regard to the subject. It was deemed a disgrace to Canada, and in this section of Canada in particular, to allow the remains of the celebrated Indian Chief—one of the most valiant and distinguished

military leaders—to remain in a spot so slovenly and obscure. It was determined upon to appeal to the public in behalf of erecting a proper tomb to contain the bones and to perpetuate the memory and exploits of the daring Brant. The views taken by those who deprecated the apathy hitherto manifested in this respect was well received by the public; and the appeal made was nobly responded to. Funds for the accomplishment of the design were generously furnished by the public; and it was determined to erect a desirable tomb—to exhume the bones of Brant and with suitable ceremony to carry them to their final resting place. Much interest and excitement prevailed on the subject, and a day was mentioned for the public removal of the bones of the brave warrior, who in his obscure grave was “taking his rest.” Monday, November 25th, 1850, was selected by the committee of management to attend to the solemn ceremony. According to previous announcement and due notification, at an early hour preparations commenced. As early as nine o’clock the town began to be thronged with persons from a distance, every stable and shed was filled with horses before eleven, and the number of people from the country was immense. The signal for forming the procession was announced by several rounds of artillery being fired from a piece of ordnance, under the direction of our worthy townsman, A. B. Bennett, Esq. The procession accordingly was formed on the Cricket Ground, before the Presbyterian Church, in the presence of a large concourse of people, mostly in carriages and wagons. The Brantford Band, under the immediate direction of Mr. Beyer, enlivened the scene with its fine and well arranged strains. The procession went off as follows in fine order, about 12 o’clock, noon. The Marshal, George Babcock, Esq. Children of the High School, accompanied with their teachers, and bearing banners and flags furnished with suitable sentences and mottoes. The Brant and Gore Lodges of Odd Fellows, with the distinguishing badges of their order. The Free Masons, accompanied by several of the brethren from Hamilton among whom was Sir Allan N. McNab, furnished with the dresses and instruments and other insignia of their society. The Orangemen, without regalia or badges. The Mayor and Corporation. Citizens on foot. An immense line of vehicles of every description crowded with spectators, spectators on horseback. After the procession was duly formed, preceded by the band, it passed through the principle streets of the town, and proceeded to the Mohawk Burial Ground. On arriving at the Church the procession was met and joined by the Tuscarora Indian Lodge of the Sons of Temperance, headed by the Turcarora Indian Band. A banner was stretched across the road bearing the words, “God save the Queen.” The

Indian children and youths connected with the Mohawk Indian Mechanic's Institution next joined the procession. Then a number of the chiefs. Next followed a goodly number of Indians and a company of Indian warriors with their muskets. On arriving at the square opposite the Mechanic's Institute, the crowd were placed back and a circle joined by the various societies in front of the platform which had been erected for the occasion. When silence was procured the audience were briefly and ably addressed by the Chairman, William Holme, Esq., who called upon the several speakers. We are indebted to the *Hamilton Spectator* for a report of them.

The Rev. Mr. Nelles, an aged Church of England Missionary, was first called upon: He remarked on the great services which the Brants especially the elder, had performed for the British Government and how greatly those services had been valued by the Sovereign and Government. At that time the attachment of the Indians and their great chief was of the utmost importance to Britain. The Rev speaker dwelt on the fearless and independent spirit of Brant at some length. Of his son John, whose remains were to be interred at the same time, it was only necessary to say that he had proved himself a worthy son of an illustrious father. Many years of peace and tranquility had wrought a great change in the Indian character, he hoped for the better, but the spirit of loyalty still remains, as was abundantly proved by the last rebellion. Although Brant was a great warrior, and faithful ally of the British in war, his services in times of peace were equally valuable, and should never be forgotten. His devotion to the Church of England, of which he was long an upright member, should not be overlooked. He had bestowed a great deal of time and labor in translating portions of the New Testament, and the Book of Common Prayers, for the use of his tribe, and his exertions to christianize the Indians had been unceasing and should be held in veneration by the whole British nation. The rev. gentleman concluded by saying that it was a matter for deep regret that substantial assistance had not been rendered by the Government to the remaining members of Brant's family, especially his two grand-daughters.

The Rev. Peter Jones, a Methodist minister, and a chief of the Mississaugas, spoke next: His late father and the elder Brant had long been staunch friends. They settled on either end of Burlington Beach, the beach itself affording a good road for communication and constant intercourse. When the Six Nations came to this province, after having lost their possessions in the State of New York, through their attachment to Britain, Brant applied to his (the speaker's) father for a portion of their

lands, and the ready reply of the Mississaugas chief was: "The whole land is before you; go and choose." The tract selected was that on which they stood, and from that day to this the Six Nations and Mississaugas had lived on terms of amity, and had rendered many valuable services to each other. He was himself adopted into the Six Nations as one of their chiefs, and his heart had been made glad in consequence of the honor. The attachment of Brant to the crown was strong and sincere. He was always ready to obey the commands of his King, and for this the tribes had lost their lands in the valley of the Mohawk, now the most fruitful portion of the United States. It had truly been said of Brant, that "his eye was like the eagle's and his enemies fell before him as trees before the blast of the Great Spirit." The same remark would apply to his son John. It made his heart glad to find christian friends taking so much interest in the great chief, and to know they had determined on erecting a substantial monument to his memory in the prosperous town which bore his name. He had a personal acquaintance with John Brant, and never saw anything in him contrary to the christian religion. Captain Brant's translation of the scriptures had been the means of doing much good among the Indians; often in the church yonder (pointing to the building opposite), which Brant was the means of having erected, he had seen the Indians devoutly reading their prayers. As an instance of the chief's attachment to the christian religion, he might say that he had heard of a feast gotten up by the Pagan Indians, during the absence of Brant, which a number of christian Indians had been induced to attend, and after their feasting had been finished, they erected a large idol in a corner of their Council House. When Brant returned, and heard of those wicked proceedings, his wrath was kindled, and, like Moses with the golden calf, he ordered the idol immediately to be cut down.

Sir Allan McNab, who appeared in the splendid regalia appertaining to his rank in the Masonic order, said that he had been quite unexpectedly called upon. He considered this an occasion which reflected the greatest credit upon the people of the neighborhood. He had the honor of being acquainted with the elder Brant, and was a school-fellow of his son John; they afterwards did something for their country together, and he had enjoyed the friendship of John Brant until the day of his death. When his (Sir Allan's) father and himself first came to this part of the country they were received as the guests of the illustrious chief. What a change has come over this fair land since. He could well say that none had ever more nobly and faithfully performed their duty than the heroes whose remains they were now met to deposit finally in the grave. He

had heard the remarks of the first speaker, whose gallant father he knew well, and he perfectly agreed with him that the Government should lend its assistance to render comfortable the last days of the two surviving daughters of Brant. He thought too that the men of influence among them should solicit the Government in behalf of his family. As for himself, nothing would give him greater pleasure than to render any assistance in his power in a work so worthy of good men.

David Thorburn, Esq., Chief Indian Commissioner, said that he appeared there not only in that capacity, but as one of the inhabitants of the Province to which Brant had rendered invaluable service. This was a great and important occasion. It was the 43rd anniversary of the death of the great chief, respect for whose memory had brought them together. His gallant friend (Sir Allan McNab) was better qualified to speak of the military career of Brant, and he should refer to him as a statesman. He had negotiated a home for the red man, after he had been driven from lands which now form the grand state of New York, and had settled here contented in the wilderness. His services had been repeatedly acknowledged by his king. He was directed to appear at Court after the war, when he received the most marked attention from the Sovereign and nobility—those who were noble by virtue of their birth and station meeting on terms of equality a Chief who deserved in every way to be entitled Nature's Nobleman. Everywhere he was respected as a great public benefactor.

Even in the United States, which he visited in time of peace, he was courted and honored at banquets. Mr. Thorburn here related several instances of his clemency and nobility of mind. He recollected well that at the re-interment of Col. McDonell, the aide-de-camp of the lamented Brock, John Brant made his appearance at the head of his tribe, dressed in his war costume, and that his manly bearing and appearance were noticed on all hands, as he took his place among the most distinguished men assembled there. He was everywhere received as his father had been, as a distinguished chief and a public benefactor. Mr. Thorburn concluded by making some remarks to the Indians, to the purport that with British subjects differences of color were no object, and that all men would be prized according to their talents and virtues. The Indians should be grateful for this mark of respect, as no occasion like the present had occurred since the entombment of the gallant Brock.

Henry Brant was called on to make some remarks on behalf of the Indians expressive of their gratitude, which were interpreted to the company.

Lewis Burwell, Esq., had heard of the history of Brant, who was always admitted to be a consummate commander, and as generous as brave. Mr. B. here related an anecdote of the chief's having saved, at a great risk to himself, the life of a captive, doomed to death, who gave a Masonic sign of distress, the chief being a brother Mason. He mentioned, also, in evidence of his dignity, that he refused the honor of Knighthood from the King, because he would have to kneel during the ceremony, remarking that he was an ally, not a subject of His Majesty, he was a King like

himself, and could not submit to do homage. He had also refused a patent for lands from Governor Simcoe, on behalf of the Indians, because the instrument would cause them to surrender their nationality, and render them dependents, in the same position as minors. When on his death bed a neighbor named Morden, who was a Methodist class leader, was in the habit of visiting him, and to him Brant gave assurance that all was well; he said that he had been a man of war, but that he was about to depart in peace.

With reference to Captain John Brant, he did not personally know him until 1829, but he knew his youthful career during the last war as stated by Sir Allan McNab. About the year 1826 Capt John Brant became the Superintendent of the Six Nations Indians, and he knew that the Indians gratefully remembered his services as their Superintendent. He knew that Captain John Brant was the means of the Indian Surrender for the town of Brantford, and the inhabitants of that town could trace their prosperity to Captain John Brant. He was seized with that dreadful scourge, the cholera in 1832. He (Mr. B.), the worthy chairman, and some others present, was with him during his struggle with death. He died in the faith of a christian. He was an honest man and a refined gentleman. He left the Indian Department with clean hands—his sureties had no defalcations to pay. In conclusion, said Mr. B., shall we, the people of Canada, who revere the memory of the immortal Wolfe, who sealed the conquest of Canada with his blood—we who revere the name of the immortal Brock, who, at the moment of victory stained the heights of Queenston with his life's blood, forget to commemorate the name of the good chieftain Theyendanega. No! heaven forbid it! let justice forbid it! let patriotism forbid it! let all that is ennobling to human nature forbid it! No! we will erect a monument to his memory in yonder town, which bears his name, that our children's children, for generations to come, may look upon it and say,—our fathers erected this monument to commemorate the name of the great chieftain Theyendanega.

Mr. Hotchkiss, a gentleman, as we understand, from Pennsylvania, said that fifty four years ago a young man left his home on the Susquehanna, on a tour of observation, and in the course of his long wanderings found him at the door of Captain Brant's mansion. He was admitted, food was given him, and as his means were exhausted, employment was necessary. Brant gave him employment, but he soon fell sick, and the disease was of long continuance. Day after day, and night after night, Brant and his family watched over the sufferer, until at the end of nine weeks, he began to recover. He then thought of his home, 400 miles distant, with no road but the Indian trail through the wilderness, and his heart was heavy. But Brant ordered one of his best horses to be brought and provided the youth with means to take him home. That young man, said Mr. Hotchkiss, was my father, and I wish to render the tribute of a grateful heart to the posterity of Brant for this great kindness. The reason for this unwearied attention the speaker ascribed to the fact of Brant and his father being brother Masons.

At the conclusion of the speeches, the coffin containing the remains of the chieftain was carried by six Master Masons to the new tomb—the scene, affecting as it was, being rendered doubly so by the solemn strains of the Dead March in Saul, played by the band. Here, previous to the closing of the tomb, several appropriate prayers were offered up by the Reverend Missionary, Mr. Nelles. Three rounds of cartridge were fired over the grave by the warriors and the sepulchre was closed upon the mortal remains of the noble chieftain, Brant and his son. The large concourse of people again returned to Brantford, but not in regular procession, and separated quietly and orderly.

THE CORNER STONE.

The first step towards the ultimate completion of the scheme to erect a suitable monument to the memory of the illustrious Indian, Thayendaneagea, Capt Joseph Brant, was accomplished on Wednesday afternoon, Aug. 11th., 1886, when fully two thousand people, including a large number of Indians, men and women, of the Six Nations witnessed the interesting ceremonial. It had at first been proposed to have the corner stone of the memorial laid by the Masonic fraternity, but this idea was dropped and the Council of the Six Nations permitted to arrange the programme and have full charge of the proceedings. To the Indians this ceremony is as a burial, and was performed by the Chiefs with as much gravity and solemnity as would have been exhibited upon an occasion of that kind.

Promptly at two o'clock the council of the Six Nations assembled at the Indian Office on Dalhousie Street, and a few minutes before three were joined by a number of members of the Brant Memorial Association and other gentlemen. Chief William Wedge, wearing a handsome sash, and a large silver medal received from the Prince of Wales on His Royal Highness' visit to Canada, the latter suspended from his neck by a blue ribbon, with John W. Elliott, William Reep, and Chief Geo. P. Hill, marshalled the procession and sent it off in the following order:

Standard Bearer; Chief Levi Jonathan, Director; Band of the Six Nation Indians; Warriors; Council of the Six Nation Indians; Members of the Brant Memorial Association.

The members of the Council of the Six Nations present and the tribes they represented were as follows:

Mohawks.—Chiefs Elias Lewis, Moses Martin, David Thomas, David Frazee, Daniel Doxtater, Peter Powless, Isaac Doxtater, David Givens, Wm Smith.

Senecas.—Chiefs David Hill, John Hill, David Vanevery, John Gibson.

Onondagas.—Chiefs John Buck, Johnson Williams, Wm. Buck, Levi Jonathan, Peter Key, jr., Chas. Skye.

Oneidas.—Chiefs Henry Clench, Nicodemus Porter, Joseph Porter, John General.

Cayugas.—Chiefs Joseph Henry, William Wedge, Abram Charles, Isaac Jacob, Wm. Gibson, John Styres, Wilson Fish, Robert David, Jas Jamieson.

Tuscaróras.—Chiefs Moses Hill, Jacob Williams, Josiah Hill, Richard Hill.

Chiefs Moses Hill and Moses Martin each bore a glass self-sealing fruit jar, in which was placed the documents and records usually placed in the receptacle provided.

Messrs Allan Cleghorn, President, Wm. Paterson, M. P., R. Henwood, M. D., J. W. Digby, M. D., Alex. Robertson, Ex-Mayor William Watt, C. B. Heyd, Mayor, D. Burt, Warden of Brant County, H. McK. Wilson, Q. C., A. J. Wilkes, and Col J. T. Gilkison represented the Brant Memorial Association in the procession. The route lay from the Indian office east to Charlotte street, to Colborne, to Market, encircling Victoria Park and entering by the southeast pathway. Ropes had been stretched, in a double row about the site, about the large trees that surround the centre of the Park for the purpose of keeping the crowd back and into this enclosure the procession filed, the band keeping up a lively air.

At the site a platform had been erected upon some of the large stones and seats placed thereon, where were seated Mrs. Percy Wood, the wife of the sculptor, Mrs. Alex Robertson, Mrs. Henry Yates, Mrs. Wm. Watt, the Misses Cleghorn, Mrs. Peter Smith, a member of the Brant family, and a few others. Chief Josiah Hill mounted the highest pile of the huge stones that lay all about the site ready to be placed in position, and said in English that he had been appointed by the chiefs of the Council to (preside at the ceremony, and he trusted that good order would be maintained. He did not make a speech, but called upon Mr. Cleghorn, the President of the Association, to deliver an address. Chief Hill referred to Mr. Cleghorn's proposal, made ten years ago to the council of the Six Nations, to erect such a memorial, and to his enthusiastic and untiring labors to that end. He was glad to be present and see the structure so nearly completed.

President Cleghorn said the Six Nation Indians had upon this occasion undertaken to perform a duty of very great importance, and he knew they would perform it well. This monument would be a worthy mark of the respect and love attaching to the memory of the dead chief and would show to the world that the Six Nation Indians desired to perpetuate the memory of the noble Capt. Brant. The strict adherence of the Indians to the terms of the treaty with Great Britain has always been worthy of remark, and still is. This monument, constructed of brass and copper and stone, is designed as imperishable. Turning to Chief Clench, who stood near him, Mr. Cleghorn said: "And now I have the pleasure to present to you and the Six Nation Indians this silver trowel to be used in laying the corner stone of this monument."

Chief Clench accepted the pretty little souvenir with an inclination of the head. The trowel is of nickel silver, and has engraved upon its upper surface, "Presented to the Chiefs of the Six Nation Indians on the

occasion of the laying of the corner stone of the Brant Monument, Brantford, August 11th, 1886." Beneath was engraved a beaver, a Canadian emblem. The instrument was constructed by Mr. Thos. Aston, of this city, and is a credit to the workman.

Chief Hill interpreted Mr. Cleghorn's remarks to the Indians, after which the ceremonial was proceeded with.

LAYING THE CORNER STONE.—Chief Clench deposited the two jars in the receptacle, ran the silver trowel through the mortar that was placed upon the stone, another stone was lowered upon it and the deed was done. During the operation Chief Smoke Johnson, father of the late Chief G. H. M. Johnson, and now 94 years of age, was present and occupied a chair close by the corner stone, where he could witness the ceremony. He most attentively observed every movement, perfectly unconscious of the fact that he was probably more of an object of interest to the white people, as a man who had known Brant, than was the performance of laying the stone. The old chief was afterwards given a more elevated seat where he was photographed by rival photographers, who also secured a number of views of the site and throng.

THE STONE AND DEPOSITS.—The corner stone will occupy a position beneath the northeast corner of the monument and is a block of Ohio freestone about thirty inches square having a round hole cut entirely through the centre, corresponding with an excavation of a similar diameter 15 inches in the earth beneath, into which the jar containing the documentary deposits were placed. One jar contained a copy of the Canadian Almanac of 1886; the Brantford Colonial Pamphlet; Minutes and Proceedings of the Brant County Council, for 1885-86; Act of Incorporation of the Brant Memorial Association; copy of an address to the Six Nation Indians to H. R. H., the Duke of Connaught; a circular issued by the Brant Memorial Association with names of the local committees formed in 1876; a list of the patrons and directors of the Brant Memorial Association for 1886, and date of laying of the corner stone; a copy of the Memoirs of Capt. Joseph Brant; a copy of the rules and regulations of the John H. Stratford Hospital; coins of the realm, 1 cent, 5 cent, 10 cent, 25 cent, and 50 cent pieces; copies of the *Expositor*, *Telegram* and *Courier, Globe and Mail*, Toronto, *The Indian*; copy of the Brantford Young Ladies College calendar; and excellent photos of President Cleghorn and Mr. Wood the artist. The other jar contained four strings of wampum, with interpretation; a copy of the grant of lands made by Governor Haldimand, dated 25th October 1784; a copy of a deed confirming that grant, signed by Governor Simcoe, dated January 14th, 1793; a report of the visit of the Earl of Dufferin, Governor General of Canada to the Six Nation Reserve, on the 25th of August, 1874; and a copy of the Report of the Superintendent-General of Indian affairs, the Right Hon. Sir John A. Macdonald, for 1885.

THE SPEECHES.—After the photographers had secured all they desired, Mr. Alex. Robertson mounted a large stone and proposed three rousing cheers for the aged Chief Johnson, "the father" he said, "of the late respected Chief G. H. M. Johnson, whose death before this monument

was erected, is deeply regretted." The three cheers were given as heartily as the temperature would permit, and Chairman Hill called on Chief Henry Clench. The Chief spoke in the Oneida tongue in effect as follows: Those who were here to-day had witnessed the performance of a most faithful ally to the British, and that he was also faithful to, and exerted himself in behalf of his own people. Thus he was entitled to their respect and his memory should be held in reverence because of his goodness and faithfulness. The speaker was glad to see so many in attendance both of Indians and white people. The documents that had been placed in the stone were all important and many years hence would be of very great value and interest. Chief Clench concluded an excellent address by admonishing his people, the Six Nation Indians, that as Brant was faithful to Great Britain and the people, so they might all follow in his footsteps and be also faithful.

Chief John Buck was then called upon to reply to the address of President Cleghorn. He spoke in the Onondaga tongue, and began his address by drawing the attention of the Six Nations to the fact that much of the credit for the accomplishment of this great work was due to the unwearied labor and persistent energy of Mr. Allen Cleghorn, who had given freely of his time to ensure the success of so great an undertaking. They were assembled, he said, on the spot where the monument would be erected to the memory of Brant, as a memorial of his faithfulness and valuable services rendered to the British Government and to the people of his own race. The Indians, he considered, should feel thankful to the white people for the generous aid and interest taken in the work. Ten years ago his council scorned the proposal, deeming it absolutely impossible of accomplishment, but afterwards reconsidered it and made an appeal to their white brethren for aid. The response came so freely and liberally that they felt justified in proceeding with the erection. They were thankful to all who had contributed. The monument would last for all time, he hoped as long as the world lasts, as a monument of respect to a good man. All should follow his worthy example. He spoke of how the Indians under Capt. Brant had fought and bled for the old Union Jack, and earnestly hoped the good relations now existing between the Six Nations and the British Government would ever continue.

Following this address, a number of Indians sang what they termed a "song of condolence." The air was a most melancholy one and the words those of a solemn dirge. Chief Wm. Wedge led the singing.

The Chairman then asked the spectators to be as quiet as possible, that he would call on Chief Smoke Johnson, the eldest Indian on the Reserve and the only one living who had ever seen Brant.

The old Chief was assisted to stand on a chair, and in spite of his years made an eloquent address. He was glad, he said, to have the opportunity to say a few words. He had known Brant, and had heard much of his exploits and valiancy, and adherence to the British crown. At the time of the Revolutionary War, when the Mohawks were in New York state, they were enjoying many privileges, but the war broke out and Brant with his Indians fought the rebels. After a long and continuous

war, the British surrendered America. Brant's conduct in carefully guarding the wives and children of British soldiers and conducting them to Niagara in safety, had been universally rejoiced at. Brant was famous as a warrior and faithful ally, and the whole country felt that such a memorial should be erected. Brant's faithfulness to the terms of the treaty with the British was marked, and his example was a fit one to follow. This treaty had been secured to them by the Conservative Government of that day, and for this reason the Indians should adhere to the Conservatives. The several tribes still remaining in New York state were, he believed, all prosperous. He could not say all he desired, because the day was too far advanced.

All these Indian speeches were interpreted very cleverly by Chief Josiah Hill.

Mr. Robert Henry briefly traced the history of the Brant Memorial Association from its inception and gave the energetic President, Mr. Cleg-horn, great credit for the zeal displayed by him in pushing the work to completion against very great obstacles. Referring to the several grants towards the object, and the deficiency yet to be made up, he earnestly urged citizens to assist in making it up. The Six Nations and citizens should have a pride in this monument. It was the first ever erected to the memory of an Indian in Canada, and would amply evidence the appreciation of the services rendered by the illustrious Chief Brant. He alluded to Mr. Percy Wood, the talented artist, who secured the commission after keen competition with the most eminent sculptors of the age. The foundation stone of this monument, he felt assured, would also be the foundation of a bright future for the young sculptor, and his name would be honored and respected as his talented father's had been before him.

Mayor Heyd expressed his pleasure at the large gathering and was pleased to see so large a representation from the Reserve. The spirit of amity which existed between the Six Nations and the whites was one to be commended, and showed that the treaty rights had been respected. He hoped to see the same amicable feeling existing as well among the Indians of the Northwest, and that the white man's government should always bear among the tribes the reputation for confidence and fair dealing. The deep loyalty which the Indians always evinced was evidence that as long as the Indian was treated fairly he would be the friend of the white man.

Mr. Paterson, M. P., made a short address, referring somewhat to the inception and history of the memorial and the mutual subsisting friendly relations between the Six Nations and their white neighbors. He had no doubt the monument would be a handsome tribute to the ability and skill of the gentleman into whose hands it had been entrusted.

Chief Hill then called for three cheers for the Queen, which were given in full Indian style and the proceedings closed.

THE TABLET.

The Tablet is of the finest magnesia lime stone, from Pelee Island ; it weighs over one ton, and is 7 feet 6 inches by 4 feet 6 inches.

“This national monument erected by the Brant Memorial Association, incorporated 41 Vic., Chap. 62, S. Q.

TO

THAYENDANAGEA,

Born 1742, died 1807, interred at the Mohawk church.

AND TO

The Indians for their long and faithful services on behalf of the British Crown, and their strict observance of treaties. Contributed to by the Six Nation Indians, the Chippewas, the Dominion of Canada, the Province of Ontario, the City of Brantford, the Counties of Brant and Bruce, and private subscriptions.

The British Government provided the bronze cannons for the statue.

PATRONS.—H. R. H. The Duke of Connaught, the Marquis of Lorne, The Earl of Dufferin, The Marquis of Lansdowne.

DIRECTORS.—Allen Cleghorn, President ; I. Cockshutt, Vice-President ; Robt. Henry, Treasurer ; G. H. Muirhead, Secretary ; Alex. Robertson, Col. Gilkinson, Wm. Paterson, M. P. ; William Buck, Daniel Burt, Warden County Brant ; H. McK. Wilson, Q. C. ; A. J. Wilkes, LL. B. ; C. B. Heyd, Mayor ; R. Henwood, M. D. ; J. W. Digby, M. D. ; J. H. Stratford, Wm. Watt.

Chiefs.—Sha-na-wa-dih, Ah-wem-in-neh, Sha-ko-ka-nyes, Kenehdageh, Ka-non-kwe-yo-teh, A. G. Smith, Intepreter.

SCULPTOR.—Percy Wood (gained by international competition).

Corner Stone laid Aug. 11, 1886, by Chief Ka-won-kwen I-ya.

Unveiled October 13th, 1886, by the Hon. J. B. Robinson, Lieut. Governor of Ontario.



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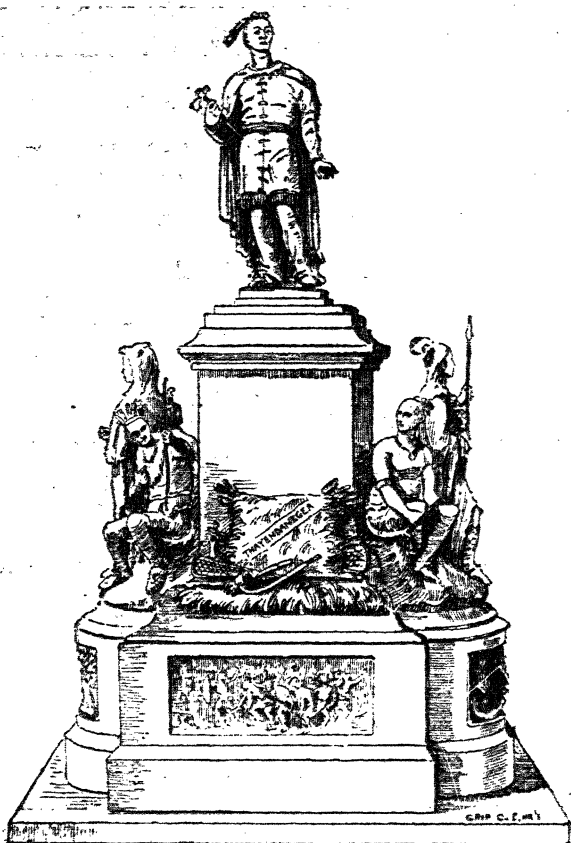
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