Wentworth Historical Society

A Primitive Civilization

Brant Family

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MRS JOHN ROSE HOLDEN

I N D E X

ILLUSTRATIONS

The Brant Family.

COMPILED BY MRS. JOHN ROSE HOLDEN.

The highest types of native Indian civilization found in North America by the colonizing Europeans, were found within the Iroquois Longhouse of "many hearths Confederacy." Of this primitive civilization at the time of the revolution, foremost were the Mohawks: the Oneidas in the east and the Senecas in the western part of the Mohawk Valley, situated in the present New York State. The learned Senecas were comparatively few in proportion to the whole of the tribe; whereas, among the Oneidas and Mohawks, learning, with its accompanying mental and moral results, was much more general.

"This primitive civilization was not judged wholly by education in the scholastic sense, but rather as represented by comfortable habitations, and productive, if primitive, agriculture." And by an ideal republican Government upon which very little improvement has since been made by any race.

The New York Times, Saturday Review of Books of Art, July 6, 1901, in reviewing Mr. Buell's work on the family of Sir William Johnson, says :

"Most people in our times believe that civilized Indians are quite the product of recent date, and are wont to associate that phrase with the modern schools of Carlisle and Hampton. It is, however, quite probable that when the Revolution broke out a greater proportion of the Iroquois could speak, read or write either English or French, than is true of any Indian class to-day, outside of the 'Five Tribes' in the Indian territories of America."

It is curious to note the strange arguments employed to prove Indians of Jewish origin. The best authorities on this point are Joseph B. Felt, "Ecclesiastical History of New England," Vol. 2, pp. 12, 17, 22. "American Antiquities—Research into Origin and History of the Red Race, by Alexander W. Bradford, New York, 1843," p. 334-364. "Heckewelder's Historical Account," pp. 98, 204.

Romney, the English artist, who painted Joseph Brant's portrait in London in 1776, and who had already become famous as a painter of Indian types, could hardly believe that his subject in this instance was a full-blooded aboriginal American. The Brants had neither the aquiline nose, the copper complexion, nor the coarse jet black hair so uniformly characteristic of their race. About the only Indian feature he had was his prominent cheek bones. This was true of the whole family—from Joseph Brant's grandfather, who visited England with Peter Schuyler early in the 18th century, during the reign of Queen Anne, down to the grandchildren and great-grandchildren at the time of, and after, the Revolution.

The London Magazine for July, 1776, contains a sketch of Captain Joseph Brant, probably furnished by Boswell, with whom he was intimate during his first visit to England. In that account it is affirmed without question, that he was the grandson of one of the five Sachems who visited England in 1710, during the reign of Queen Anne. Three of them were Mohawks, one of whom was Joseph Brant, chief of the Chanagoharie Clan—Thayendanegea's Clan. These Sachems, or Indian kings, as they were called, were taken to England by Colonel Schuyler. Their arrival created a great sensation, the populace followed them wherever they went. The Court was in mourning at that time for the Prince of Denmark. The chiefs were dressed in black tinder clothes, after the English manner; but instead of a blanket they had each a scarlet ingrain cloth mantle, edged with gold lace, thrown over their other clothes. These Court dresses were given to them by the Queen. A more than ordinary solemnity attended the audience they had of Her Majesty. They were conducted to St. James' in two coaches, and introduced into the royal presence by the Duke of Shrewsbury, Lord Chamberlain. The speech delivered by them was preserved by Oldmixon, the historian. Sir Richard Steele mentions these chiefs in the Tatler of March 13, 1710. Addison, in the Spectator of the same week, devotes a special article to the Five Indian Kings from North America.

In addition to Captain Joseph Brant's public correspondence upon the business affairs of the Mohawks, and in regard to his

private and domestic concerns, he wrote many letters upon miscellaneous subjects. His fame was co-extensive with England, the United States, and also extended to friendship with France. During his last visit to England he visited France. Letters of introduction were furnished him to some literary men of Paris, by whom he was received with great courtesy and respect; also kindly assisted in making research in the public libraries regarding the ancient tumuli which existed on the margins, near or on the lakes and the St. Lawrence. The questions of prisons and prison discipline brought light to the dungeons of Britain in the closing decades of the eighteenth and dawn of the nineteenth century. The following letter of Joseph Brant's, in answer to the question, whether civilization increased the happiness of mankind, was transcribed by Thomas Eddy, into a volume of Indian documents and speeches, collected by him while in discharge of his duties as an Indian Commissioner. He had much intercourse with the Indians, and was led to inquiries and exertions for their moral and social improvement.

Mr. Eddy and the Mohawk Chieftain held coincident views on prison reform. Both men were more than a quarter of a century in advance of public opinion in the United States, as will be seen from the following letter taken from Stone's Life of Brant, Vol. II., Edition 1838:

"My Dear Sir:

"Your letter came safe to hand. To give you entire satisfaction I must, I perceive, enter into the discussion of a subject on which I have often thought. My thoughts were my own, and being so different from the ideas entertained among your people, I should certainly have carried them with me to the grave, had I not received your obliging favor.

"You ask me, then, whether, in my opinion, civilization is favorable to human happiness. In answer to the question, it may be answered, that there are degrees of civilization, from Cannibals to the most polite of European nations. The question is not, then, whether a degree of refinement is not conducive to happiness: but whether you or the natives of this land, have obtained this happy medium. . . . . I was, sir, born of Indian 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 period 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 mine own people. In the government you call civilized, the happiness of the people is constantly sacrificed to the splendor of empires. Hence your codes of criminal and civil laws have their origin; hence your dungeons and prisons. I will not enlarge on an idea so singular in civilized life. Among 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 they are with you, and their decisions are as much regarded,

" Property, to say at least, is as well guarded, and crimes are as impartially punished. We have among us no special 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 and worthy action, but the consciousness of having served his nation. Our wise men are called Fathers; they truly sustain that character. 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 most 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 torture, 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, and dispatches his unhappy victim with a sudden stroke. Perhaps it is eligible that incorrigible offenders should be cut off. Let it be done in a way that is not degrading to human nature. Let such unhappy men have an opportunity by their fortitude, of making an atonement in some measure for the crimes they have committed during their lives.

"But for what are many of your prisoners confined?—for debt!—astonishing!—and will you ever again call the Indian natives cruel? Liberty, to a rational creature, as much exceeds property as the light of the sun does that of the most twinkling star. But you put them on a level, to the everlasting disgrace of civilization. Among the white people; many of the most ami-

able contract debts, and I dare say with the best of intentions. Both parties at the time of the contract expect to find their advantage. The debtor, we will suppose, by a train of unavoidable misfortunes, fails; here is no crime, nor even a fault; and yet your laws put it in the power of the creditor to throw the debtor into prison and confine him there for life—a punishment infinitely worse than death to a brave man! I seriously 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 tenfold more the children of cruelty than they!"—Thayandenegea.

Brant's actions were in accord with these expressions of his civilizing views on his own people. He was a man of too much sagacity not to perceive the importance of education and religion as auxiliaries in keeping alive and improving the moral and social improvement of his nation. When quite a young man he was engaged with the Rev. John Stuart as assistant in translating the Church Prayer Book and the Scriptures into the Mohawk. After the war, in which he bore so active and arduous a part, he again set to work in perfecting a continuation of religious translations. While in London he superintended the printing of the Gospel of St. Mark in the same tongue. One of his first requests to the Commander in Chief (Haldimand), on the acquisition of the Grand River grant, was for the building of a church, a school and a flour mill. No sooner had the North Western Indian wars been brought to an end than the religious principle again sprang into action. He determined to secure a resident missionary of the Church of England for the Five Nations. How the church work and the schools which he inaugurated succeeded will appear in the culmination of the family history. The conversion of the Iroquois, or the Five Nations, commonly called "The Praying Indians of Canada," especially became the object of the Jesuits of Canada, as far back as 1642; but a few years after Father Jogues laid down his life on the Mohawk, application was made to the Society for the propagation

of the Gospel in foreign parts, London, Eng., by the Governments of New England and New York, for further religious instruction to these people.

In 1712 Rev. Mr. Andrews was sent as a missionary to the Mohawks by the Society, who, however, soon abandoned the place. The Rev. Dr. Whelock, in 1761, began in his school a system of training Indian boys to become successful native missionaries, school-masters and interpretors. The necessity of having resident missionaries of the Church of England among the Mohawks was again brought before the S. P. G. a few years before the Revolution, both by Sir William Johnson and the Rev. Mr. Inglis, of New York. The latter succeeded with his memorial, and in 1770 the society consented to send a missionary for exclusive service of the Mohawks.

John Stuart was born at Harrisburg, Pennsylvania, of Irish descent, his brothers, Andrew and Charles, were staunch supporters of the American revolt. They were all men of great physical strength. John, the eldest, graduated at the college of Philadelphia, when he determined to join the Communion of the Church. He went to England, where he was recommended by the clergy of Pennsylvania for ordination. (Society's Abstract, 1771). He received Holy Orders in 1770 and was appointed missionary to the Mohawks at Fort Hunter. He preached his first sermon at Canajoharie on Christmas day of that year. His routine was to preach every Sunday: first to the Indians, after service had been performed in their own language. Divine service was afterwards read in English to a congregation of 200 white persons and upwards, most of whom were Dutch, who had no stated place of worship. In 1774 he was able to read the Liturgy and offices of baptism, marriage and burial to his flock, and converse tolerably well with them on common subjects in their own language; but found great difficulty in conveying to them distinct ideas on divine subjects, for want of an interpreter. He undertook a translation of a part of the New Testament, and with the assistance of Joseph Brant, prepared a translation of St. Mark's Gospel, an exposition of the Church Catechism, and a history of the Bible

(Abstract 1775). During the year foreshadowings of the Revolution appeared. The agitation which followed rent society in twain; neighbors and friends now were changed into enemies, and opposed to each other in the deadliest hostility. No class was so uncompromising in its loyalty to the throne as the clergy of the Church of England in the State of New York, and as a consequence, did not fail to experience many bitter results. Mr. Stuart's connection with the Johnson family and his relations to the Indians made him obnoxious to the Whigs. His house was attacked and property plundered, and every indignity offered his person. The Church was also desecrated, then turned into a tavern—in ridicule and contempt a barrel of rum was placed on the reading desk. The building was afterwards used as a stable; finally served as a fort. He emigrated to Canada, 1781, with his wife and family of three small children. They started on the long and tedious journey of three weeks by waggons. At Fort Ann, they proceeded to Montreal by Batteaux. As there was no opening for him to exercise the duties of his profession in Montreal—as yet there were only three Protestant churches in the Province—the pastors of which were Frenchmen, he took charge of a public school. He afterwards settled permanently at Cataraqui (Kingston), where many of the refugees were already settled. Subsequently to the acknowledgement by England of the Declaration of Independence, Mr. Stuart's friends hoped that they might win him back to labor among them. Dr. Griffith, bishop-elect of Virginia, invited him to settle in his diocese (1785). Mr. Stuart's reply to the proposition is worthy of insertion:

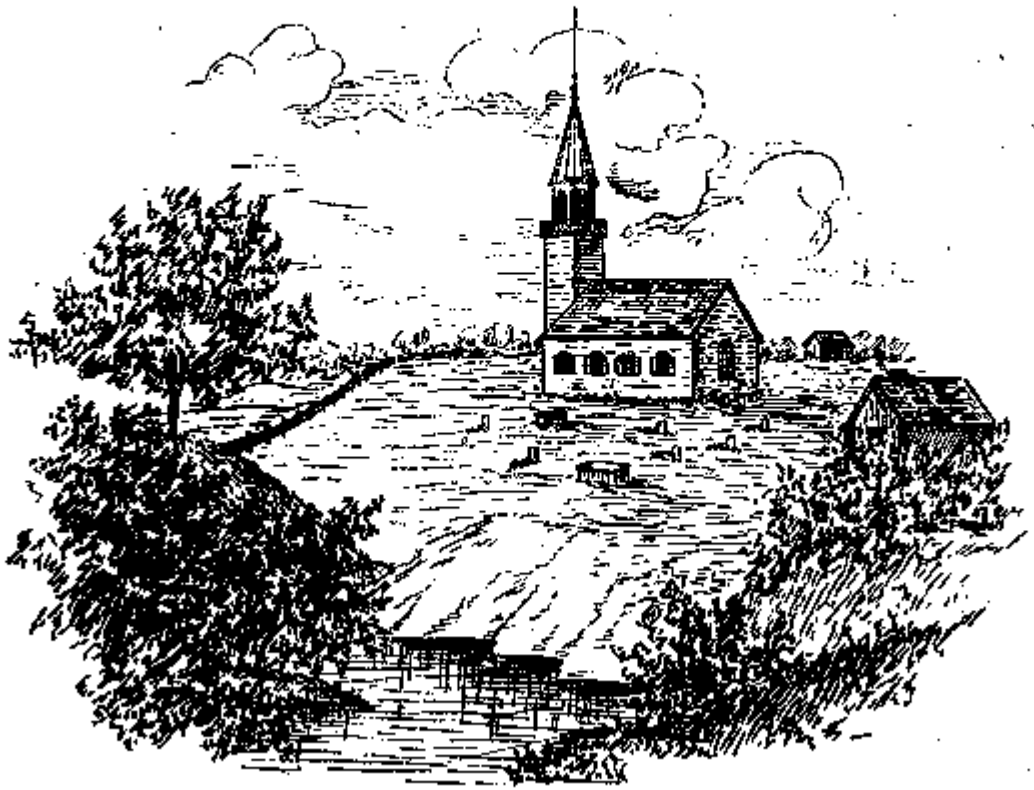
"I must allow that if you adhere to your Bill of Rights, and establish Church Government on the plan and according to the spirit of the outlines you have drawn, it will certainly deserve the name of a **Reformation**." He never seems to have repented his removal to Canada, yet amid his unique and isolated environments he felt heavily his separation from old friends. He writes: "I can scarcely refrain from dropping a tear to the memory of my old friends, who are almost universally gone into banishment and may be considered as dead to their country and their friends. I am the only refugee clergyman in this Province—Canada."*

*Present Maritime Provinces not included. First church built in Nova Scotia, St. John's Church, Lunenburg, 1754, by the Imperial Government.

"I shall have no regrets, if it pleases God to make me the instrument of spreading the knowledge of His Gospel amongst the heathen, and reclaiming only one lost sheep of the House of Israel." In this spirit he set out on the 2nd of June, 1784, to visit the new settlements on the St. Lawrence, Lake Ontario, and Niagara Falls. Already 3,500 loyalists had left Montreal that season for Upper Canada. His reception by the Mohawks (then resident at Niagara) was very affectionate; even the windows of the church in which he officiated were crowded with those who were anxious to behold again their old pastor, from whom they had been long separate. Four years after Mr. Stuart made the rounds of his "parish." He reports:

"I embarked in a Battoe with six Indians, commanded by Captain Brant. We coasted along the north side of Lake Ontario about 200 miles, and from the Head of the Lake (Hamilton) we went 25 miles by land, to the Mohawk village on the Grand River, which empties into Lake Erie. These people were my former charge, and the society still calls me their missionary. I found them conveniently-situated on a beautiful river, where the soil is equal in fertility to any I ever saw. Their village contains about 700 souls and consists of a great number of good houses, with an elegant church in the centre. It has a handsome steeple and bell, and is well finished within. You will be surprised when I tell you that they have a complete pulpit, with the Creed, Commandments, Society's and King's Coat of Arms, all very large and elegant, and that the Psalmody was accompanied by an organ. The place is 90 miles from Niagara and was uninhabited four years ago."

Outside of Mr. Stuart's educational work, Bishop Mountain appointed him Commissary for the district now constituting the Province of Ontario, then with its far scattered settlements and dispersed flocks; it was therefore quite out of the question that he should become resident missionary on the Indian Reserves. At the first session of the Colonial Legislature, called together by Lieutenant Governor Simcoe, 1792 Mr. Stuart was named Chaplain to the House of Assembly, an appointment that required for the time of session his presence at Niagara. He also received the Chaplaincy of the Garrison at Kingston. He departed this life on the 15th of August; 1811, in the seventy-first year of his age, and was buried at Kingston. The honorable



MOHAWK CHURCH, BRANTFORD.

title of "Father of the Church in Upper Canada" has been fitly bestowed upon him. He left five sons and three daughters. George O'Kill Stuart, his eldest son, graduated at Cambridge, Mass.; entered Holy Orders and was appointed missionary at York—Toronto—in 1802. Succeeding his father at Kingston, he subsequently was appointed Archdeacon.

The saintly Robert Addison had headquarters at Niagara (1792), with out-stations on the Grand River, at the Credit and at Toronto. In 1820 the Mohawks numbered 2,000 souls; the yearly baptisms were from 100 to 150 souls. He and other missionaries were greatly assisted by Captain Brant, chief of the Mohawks, in their endeavors to bring the wandering tribes to Christ, and to feed them as the flock of God. (The above synopsis of work of Rev. John Stuart is taken from Documentary History of the State of New York, O'Callaghan, Vol. 4, p. 313.)

PEACE MEDIATOR.

When Lieut. Governor Simcoe arrived at Niagara, he brought with him a letter from the Duke of Northumberland to the Mohawk Chief Thayendanegea. The Duke had served in the Revolutionary war as Lord Percy, and been adopted by the Mohawks as a warrior of their nation, under the name of **Thorighwegeri** or **The Evergreen Brake**. The name involves the pretty conceit that a titled house never dies when the old chief of his peculiar species of the brake falls, the young is in fresh and full existence.

Simcoe delivered to Brant on the occasion of their first meeting "a brace of pistols" from the Duke. In the letter his Grace adds :

"I preserve with great care your picture, which is hung up in the Duchess' own room." A close intimacy was formed between Governor Simcoe and Captain Brant.

In 1791-92 relations between the United States and the native nations were strained. The boundary line dispute raged. George Washington, recognizing the great influence of Captain Brant, not only with the Six Nations, but over all the Indian tribes, deemed it an important point to induce him to at-

tend a contemplated Grand Council to he held at Philadelphia—then the seat of Government—during the session of Congress to ensue in the winter of 1792. The first approaches were made to Brant (20th Dec, 1791) by letters from Col. Pickering, and the Rev. M. Kirkland, Indian missionary, requesting him to attend the Council, assuring him of his welcome reception by the Government of the United States: These invitations Brant refused.

Feb. 25, 1792, H. Knox, Secretary of War, officially repeated the invitation, in which he says:

"I can assure you that the President of the United States will be highly gratified by receiving and conversing with a chief of such eminence as you are, on a subject so interesting and,important to the human race."

In reply Brant says: "To accomplish such desirable ends as, civilization and peace-making, no exertions on my part shall be wanting. It is absolutely necessary that an explanation of grievances should be made, and that to the head of the United States, from whom I entertain not the smallest doubt but justice will be done where due."

On the 23rd of May, Brant accepted the invitation. The journey to Philadelphia was commenced early in June. His arrival in New York was thus announced in the newspapers :

"On Monday last arrived in this city from his settlement on the Grand River, on a visit to some of his friends in this quarter, Captain Joseph Brant, of the British Army, the famous Mohawk chief who so eminently distinguished himself during the late war, as the military leader of the Six Nations. We are informed that he intends to visit the city of Philadelphia and pay his respect to the President of the United States."

This visit was an unofficial one, and yet one of great possible results. Several allurements of gain were there offered him by the United States Government. He writes:

"I was offered a thousand guineas down and to have the half-pay and pension I receive from Great Britain doubled merely on condition that I would use my endeavors to bring about a peace. But this I rejected. I considered it might be detrimental to the British interests as also to the advantage and credit of the Indian nations, until the **Americans should make the necessary concessions**."

The offer was also added of pre-emption right to land, to

the amount of twenty thousand pounds currency of the United States and fifteen hundred dollars per annum.

(In a letter written by Brant to the Count de Pusaye, about the date 1800, repelling certain charges made against himself, Brant gave the above proofs of his loyalty.) Brant left Philadelphia on the lst of July. On that occasion the Secretary of War, in writing to Gen. Chapin, says:

"Captain Brant's visit will, I flatter myself, be productive of **great satisfaction to himself** and beneficial to the United States."

When Brant and his Mohawk warriors joined the fortunes of the Johnson family in Canada, the influence of President Whelock, of Lebanon Institute, where Brant had received his early education, was brought to bear upon the crisis. Dr. Whelock wrote him, urging him to remain with the Colonists. His reply is here worthy of notice:

"I recall to my 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."

No greater proof could be found of Brant's high sense of honor, integrity and attachment to British interest than his reception of the above proposals, reflecting the highest credit and honor upon the loyal Mohawks and himself. Brant proved himself above all bribery in all negotiations with the U. S. as to the claims of the Western Indians regarding the Ohio river as the boundary limit with the New Republic. It was well believed that Captain Brant and the Six Nations "**held fast together**" in their efforts to make peace to the last. Their **sine qua non**, however, was the "**Ohio for the boundary**."

Preparatory to the Grand Council held at Wayne 19th Feb., 1793, the following request was sent to Washington by the Six Nations, October 17th, 1792:

"If you wish for **peace**, you must make every exertion and proceed through this path we have directed for you (the Ohio). If peace does not take place the fault must arise from your people,

"We now desire you, brothers, to send forward agents, who are men of honesty, not proud land-jobbers, but men who love and desire peace. Also, we desire that they may be accompanied by some Friend, or Quaker, to attend the Council."

The basis of the proposed armistice was as follows: That the United States should withdraw their troops from the western side of the Ohio, making that river the boundary, and receiving payment for their improvements on the south-east side of the river.

The Indians insisted that they (U. S.) should allow them all the land they possessed in Sir Wm. Johnson's time. These were the terms to a treaty of peace. The Western Indian Confederation had notified the U. S. Government that no agent or commissioners should be received except through the Five Nations-Captain Brant holding the high office of Head Commissioner for the United Native Nations of North America.

The Commissioners left Philadelphia for Buffalo Creek, accompanied by several members of the Society of Friends. They were: Jasper Priest, William Savory and John Elliott, of Philadelphia; Jacob Lindley, of Chester County; and Joseph Moore, William Hartshorn, of New Jersey. It is a singular fact that while the Quakers solicited the appointment on this pacific mission at the hands of the President, the Indians, at about the same time, and without consultation or arrangement, requested of the American agents, that some Quaker might be appointed on the Commission to treat with them. The United States Commissioners were, General Benjamin Lincoln, Beverly Randolph and Timothy Pickering.

After long delays, much speaking at numerous Councils, all negotiations for peace on the basis offered by the Indians failed. The Buffalo Creek Conference was held in the presence of a number of British officers then stationed upon that frontier. The sketch of that Conference was drawn by Colonel Pilkington, a British officer, and taken to Europe. In 1819 it was presented to an American gentleman of the name of Henry, at Gibraltar, and by him given to the Massachusetts Historical Society. By kind permission of this Society the sketch is here reproduced.

After the Buffalo Creek meeting the Commissioners proceeded westward, Arriving at Niagara, they were hospitably re-

TALK WITH THIS INDIANS AT BUFFALO CREEK IN 1703.

1. Col. Timothy Pickering
2. Gen Benjamin Lincoln
3. Beverly Randolph.
4. General Chapin.
5. Interpreter.
6. Indian Orator.
7. 8, 9. British Officers.
10. Quakers.

ceived by Governor Simcoe. Here they were detained for some time. On the 4th of June, 1793, the King's birthday was celebrated, on which occasion the Governor gave a fete, ending with a ball in the evening, attended by about twenty well-dressed and handsome ladies, and about three times that number of gentlemen. "They danced from 7 o'clock, until 11, when supper was announced, and served in very pretty style. The music and dancing were good; everything conducted with propriety. What excited the best feelings of the heart was the ease and affection with which the ladies met each other, although there were a number present whose mothers sprang from the aborigines of the country. They appeared as well dressed as the company in general and intermixed with them in a manner which evinced at once the dignity of their own minds and the good sense of others. These ladies possessed great ingenuity and industry, and have great merit, for the education they have received is owing principally to their own industry, as their father, Sir William Johnson, was dead. Their mother was the noted Mohawk Princess, Molly Brant, sister of Captain Joseph Brant." This incident was the first gala of a representative of Royalty held in this then western woods. (Taken from private journal of General Lincoln.)

Brant sailed for England toward the close of the year 1783 and reached London early in 1786. He was well received, and his society courted by gentlemen of rank and station, statesmen, scholars and divines. He had little of the savage ferocity of his people in his countenance, and though he was dressed in the European habit, he was not unprovided with a splendid costume after the manner of his own nation. With the King and royal family he was a great favorite not the least so on the part of His Majesty, for having proudly refused to kiss the royal hand on his presentation. The great warrior, however, in declining that ceremony, with equal gallantry and address, remarked that he would gladly kiss the hand of the Queen. George the Third was a man of too much sterling sense not to appreciate the feelings of his brother Chief, and he loved his Queen too well not to be gratified with the turning of a compliment in her Majesty's

favor in a manner that would have done no discredit to the most accomplished cavalier of the Court of Elizabeth.

James Boswell was at this time in his glory, and an intimacy appears to have been formed between him and the Indian Chief.

According to Rochefoucoult, Brant's manners were half European, and he was accompanied about England by two negro servants. Thayendanegea is described as being a man of animal courage, and possessing all the noble qualities of a soldier-tall, erect and majestic, with the air and mein of one born to command; his name was a tower of strength among the warriors of the North American wilds. He was the voice of the Indians between the British and the United States in all matters relating to the rights and autonomy of the Red races. His knowledge of the whole country and of the various people was extensive and accurate. His diplomatic career closed with the Treaty of Greenville, concluded with the hostile Indians by General Wayne, of the United States, 3rd of August, 1795.

The last 20 years of his life—after the Treaty of Peace-were connected with Indian and Canadian politics. The Five Nations were given a large tract of land on the Grand River, 100 miles by 20, and here Thayendanegea lived with his family after the close of the war. The City of Brantford takes its name from this distinguished Mohawk—a monument erected to his memory stands in the centre of the city, recalling many of his brave and valiant deeds.

Notwithstanding the ceaseless public activities of his life, he found time to translate the Gospel of St. Mark into the Mohawk language. As most of the Indian Prayer and Psalm Books previously in use had been either lost or destroyed during the war, the opportunity of his visit to England was chosen by the Society for the Propagation of the Gospel in Foreign Parts to bring out a new edition of that work, under Brant's own supervision—including this first of the Gospels translated into the Mohawk language. The book was bound in Morocco gilt, in large octavo, under the patronage of the King, a copy of which was preserved by the widow of the old Chief, containing the record of his death, and was preserved on the "book shelves" of the Brant

House. It was printed in alternate pages of English and Mohawk; the Common Book of Prayer, the Psalms and occasional hymns; the service of the Holy Communion, baptism, matrimony and the burial of the dead. It was illustrated with a number of Scriptural engravings, typical of the religious art of the day. The frontispiece represented the interior of a chapel, with portraits of the King and Queen, a bishop standing at either hand and a group of Indians receiving the Sacred Volume from both their Majesties.

A few years before his death Captain Joseph Brant built a commodious dwelling house, two stories high, on a tract of land, now called Burlington, granted to him by the King, at the Head of the Lake. At this place, on the 24th of November, 1807, he closed a life of greater and more uninterrupted activity for the space of half a century than has fallen to the lot of almost any other man whose name has been inscribed by the muse of history, aged sixty-four years and eight months.

His last words, that have been preserved, were concerning the interests of his people, as they had been the paramount object of all his labors in life.

"Have pity on the poor Indians. If you can get any influence with the great endeavor to do them all the good you can." With great justice might the surviving Mohawks have made the exclamation of King Joash at the bed of the Prophet:

"O, my father, my father, the chariot of Israel and the horsemen thereof!"

His remains were removed to the Mohawk village on the Grand River and interred by the side of the church which he built. Upon his tomb is inscribed:

"This tomb is erected to the memory of Thayendanegea, or Captain Joseph Brant, principal Chief and warrior of the Six Nation Indians, by his fellow-subjects, admirers of his fidelity and attachment to the British Crown. Born on the banks of the Ohio River, 1742, died at Wellington Square, U. C, 1807. It also contains the remains of his son, Ahyouwaighs, or Captain John Brant, who succeeded his father as Tekarihogea and distinguished himself in the war of 1812 and 1815. Born at Mohawk Village, U. C, 1794, died at the same place 1832. Erected 1850."

No people are more particular in paying honor to the dead than the Indians, and their funerals are marked with deep and affecting solemnity. As among civilized nations, the pomp and pageantry of woe vary according to the rank of the deceased, the wealth of the family or the ability and disposition of the friends to defray the expenses of the funeral, the entertainment at the grave, and the presents to be distributed. "The greatest honors are paid to the remains of the wives of renowned warriors and veteran chiefs particularly if they are descended themselves of a high family, which is by no means an indifferent matter among the Indians" (Vide Heckwelder, Hist of the A. Indians). The funerals of chiefs and warriors, and of distinguished women, were attended by the heads of the tribe, and all the people; their ceremonies were highly impressive. It was no doubt during the conveyance of the remains of Captain Joseph Brant from Brant House to the Mohawk Churchyard (30 miles), Brantford, that the first church-going bell, made by John Warner, Fleet street, London, 1786, and placed in that church on the Grand River, by Joseph Brant, tolled for twenty-four hours. What a gathering and ceremonial procession must have deployed over Burlington Beach on that day; to again be repeated upon the death and removal of Captain John in 1832.

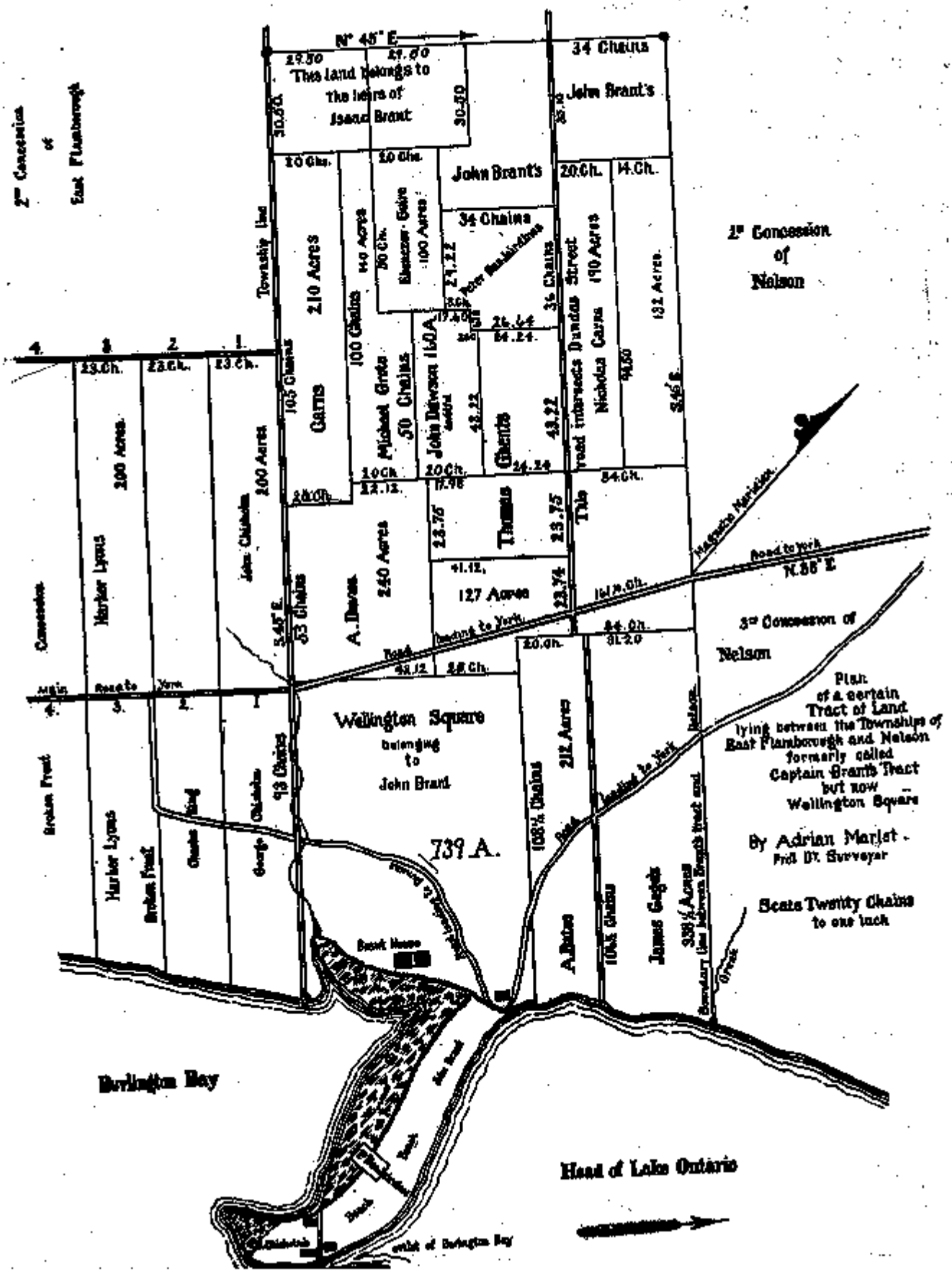
THE ABSTRACT OF THE TITLE TO THE BRANT FARM.

JOSEPH BRANT'S TRACT.

Extract from the Register, County of Halton, Ont.:

Crown Patent, 14th Feb., 1798, to Captain Joseph Brant 3450 acres of a certain tract of land situate at the head of Lake Ontario, described as follows :

A certain parcel of land, situate in the ----------containing by admeasurement 3450 acres, be the same more or less, being composed of a certain tract situate at the Head of Lake Ontario, -----and situate, lying and being, in----------aforesaid, in the County of———, and the Home District, of our Province aforesaid, together with all the woods and waters thereon lying and being, under the reservations, limitations and conditions hereinafter expressed; which said Three Thousand, Four Hundred and Fifty Acres of land are butted and bounded, or may be otherwise known as follows (that is to say):


N° 45° E
This land belongs to the heirs of Isaac Brant
John Brant's
34 Chains
2nd Concession of East Flamborough
1st Concession of Nelson
3rd Concession of Nelson
Wellington Square belonging to John Brant
739 A.
127 Acres
Plan of a certain Tract of Land lying between the Townships of East Flamborough and Nelson formerly called Captain Brant's Tract but now Wellington Square
By Adrian Marlat - Prid Dr. Surveyor
Scale Twenty Chains to one Inch
Burlington Bay
Head of Lake Ontario

Beginning at the North-West Bank of Burlington Bay in the limit between the lands heretofore purchased from the Messisguos and the lands purchased for Captain Brant, that being the South-Eastern angle of the Township of Flamboro East, then North forty-five degrees West along the purchase line 288 chains, more or less; then North 45 degrees East 120 chains, then South 45 degrees East to the mouth of a small creek (which Empties itself into Lake Ontario), called by the Indians Lamabinicon, then Westerly along the shore of the Lake to where the Sandy Beach (otherwise called the North Neck) joins to the Main land; then along the Eastern Shore of the said Beach to the outlet from the Little Lake or Burlington Bay, as aforesaid; then North 45 degrees West to the place of beginning. registered 21st March, 1798.

WILL OF JOSEPH BRANT, 18th OCT., 1805.

Reg. 24th Oct., 1868.

To my wife Catharine, 700 acre farm in Flamborough East, during her life, and after her decease to be divided between or given to either of the heirs of her body by me begotten in such manner to all or either of them as she by her last will and testament shall direct and appoint. Further, in case she should die without having directed the disposal of said farm of 700 acres, then the same shall be divided into three equal shares of 229a-26 rods each. The first share to go to my four daughters, Margaret, Mary, Catharine and Elizabeth. To my son John, the like quantity—229a-26 rods. The 3rd share to go to the said four daughters; to my daughter Christina Hill, 50 acres adjoining said farm and other land.

Captain Henry Hill married Christina, eldest daughter of Captain Joseph Brant.

Solomon Hill and Mary Monture, lawful children of and heirs of said Christina.

WILL OF CATHARINE BRANT.

(Widow of Joseph).

To her daughter, Elizabeth Kerr, the whole 700 acres.

WILL OF JOHN BRANT.

Dated 18th May, 1831-Reg. 7th Feb., 1859.

To my sister, Elizabeth Kerr, all my land situate in Wellington Square at the head of Lake Ontario, adjoining Flamborough East and other lands.

WILL OF ELIZABETH KERR, NEE BRANT.

Daughter of Joseph Brant, 24th April, 1845—Reg. 2nd March, 1850.

To her four children, Walter Kerr, Joseph B. Kerr, W. J. Simcoe Kerr, Catharine Kerr, all her estate, real and personal, whatsoever and wheresoever, share and share alike.

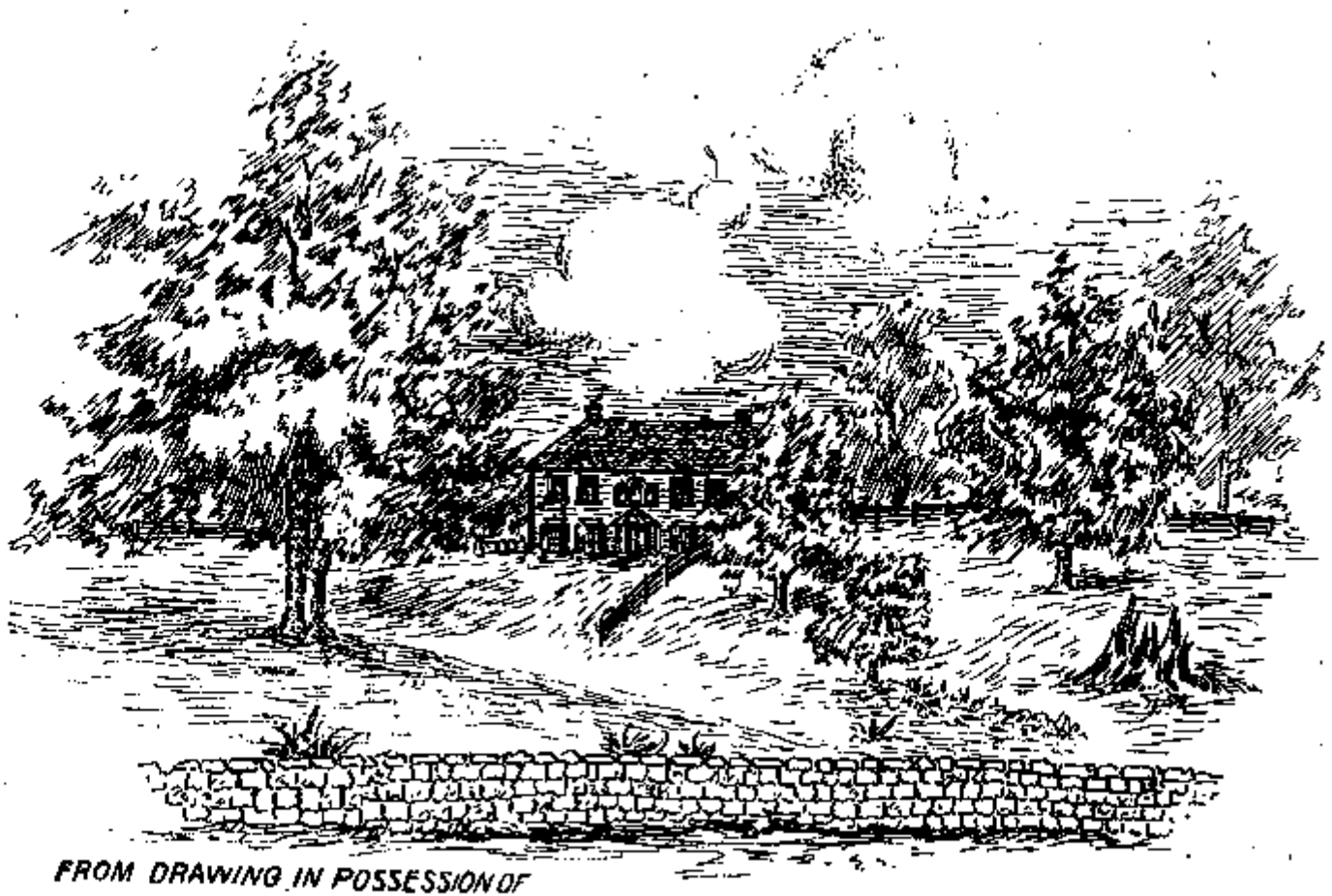
The map of survey of Brant's tract is copied from original drawing from the private papers of Peter Desjardine, in the possession of Mr, T. H. A. Begue, of Dundas. The illustrations of Brant House and the Mohawk Church are copies from drawings of Mrs. Jones, wife of Rev. Peter Jones (Kahkewaquonaby), Indian missionary. By kind permission of his son, Dr. Jones, of Hagersville, these illustrations have been reproduced. Mrs. Jones was the first English woman who devoted her life to missionary work in Canada.

THE BRANT HOUSE.

"The Brant House" for long figured as a kind of landmark. General Vincent, when appealing to Sir George Prevost, at Kingston, for more ammunition and more men, reports: "The anchorage is good and safe under 'Brant's House'" hinting that the presence of Sir James Yeo there with his fleet would be most welcome; where, in fact, it did soon appear, and landed bountiful supplies. Again, in a dispatch to Lord Bathurst, Secretary of State, in describing the menace offered by Chauncey to Vincent on Burlington Heights, Sir Geo. Prevost speaks of the enemy landing 300 men from his fleet on the 31st of July, 1813, near "Brant's House," with the intention of storming the Heights.

An interesting description of the house and of Elizabeth Brant, youngest daughter of the Chief, has been left to us in the published writings of Mr. James Buchanan, in 1819, then British Consul at the Port of New York. He and his daughter visited Upper Canada in the summer of that year. They travelled from Fort Erie by carriage, and remained under the hospitable roof of the Hon. Colonel Clark at the Falls of Niagara.

Mrs. Clarke was the daughter of Dr. Robert Kerr, of Niagara, and grand-daughter of Sir William Johnson and "Mollie Brant;" by blood she was one-quarter Mohawk. She is described as a "lady of noble appearance, highly cultivated mind



FROM DRAWING IN POSSESSION OF
MRS. JOHN ROSE HOLDEN

and manners—her conversation enlightened by eloquence and vivacity." She died March, 1837. Colonel Clark's residence was upon the banks of the Niagara, a short distance above the great cataract. His gardens and grounds were extensive and highly cultivated, washed by the mighty stream thundering over the rapids, past it on one side, and bounded on the other of its sides by a deep, dark glen of rocks and trees and wild, turbulent waters.

Mr. Clarke gave Mr. Buchanan a letter of introduction to Miss Elizabeth Brant, then residing with her brother, Captain John Brant, in the Brant House.

Mr. Buchanan describes the scenery of the country as most beautiful and picturesque. On arriving at the magnificent shores of Lake Ontario, at a distance of five miles, they beheld the Brant residence, "which had a very noble and commanding aspect." The house was two storied. "Driving up to the door we alighted. The outer door, leading into the spacious hall was open; we entered, and seeing no person about, proceeded into the parlor, which, like the hall, was for the moment unoccupied. We therefore had an opportunity of looking about us at our leisure. It was a room well furnished, with a carpet, pier and chimney glasses—mahogany tables, fashionable chairs, a guitar and a neat hanging book-case, in which, among other volumes, were perceived a Church of England Prayer Book translated into the Mohawk tongue.

"To our astonishment, in walked a charming, noble-looking Indian girl, dressed partly in native and partly in English costume. Her hair was confined on the head with a silk net, but the lower tresses escaping from thence, flowed down on her shoulders. Under a tunic or morning dress of black silk was a petticoat of the same material and color, which reached very little below the knees. Her silk stockings and kid shoes were like the rest of her dress, black. The grace and dignity of her movement—the style of her dress and manners charmed us. All was so unexpected. With great ease she welcomed us and maintained conversation until an Indian woman, wearing a man's hat, brought in a tray with preparations for breakfast, with tea, coffee, hot rolls, butter in ice coolers, eggs, smoked beef, ham and broiled chickens; all served in neat style. Miss Brant took us to walk and look at the picturesque scenery of the country.

Having enquired of the Princess about her mother, she told us she generally remained with her other sons and daughters who were living at the Grand River; that her mother preferred being in the wigwams and disapproved to a certain degree of her and her brother John's conforming so much to the habits and customs of the English."

Capt. Francis Hall, of the British army, who travelled in the U. S. and Canada, adds interesting testimony regarding Elizabeth Brant, who he also found "at home." "She would not disgrace the circles of European fashion; her face and person are fine and graceful; she speaks English correctly and with eloquence. In speech and manners she has a softness approaching to oriental langour. She retains so much of her dress as to identify her with her people, over whom she affects no superiority, but seems pleased to preserve all the ties and duties of relationship. She held the infant of one of her relatives at the font on the Sunday of my visit to the church. The service was performed by Dr. Aaron, a grey-haired Indian and assistant priest, who had stained his cheeks with red color in honor of Sunday. The congregation consisted of sixty or seventy persons, male and female. Many of the young men were dressed in the English fashion; but several of the old warriors came with their blankets folded over them like the draperies of a statue; and in this dress, with a step and mien of great energy and dignity, forcibly reminding me of the Ancient Romans. Some of them wore large silver crosses, medals and trinkets on their arms and breasts; and a few had bandeaus, ornamented with feathers."

JOHN AT QUEENSTON.

When the war of 1812-15 broke out, the Mohawks, true to their ancient faith, espoused the cause of Britain. Captain John took the field with his warriors. The Indian incidents concluded with the battle of Queenston, form a chapter, that ought to be entitled "The Romance of History." The encounter between Lieut.-Colonel Scott (American) and "A cloud of Indians in the act of rushing upon his line, tomahawk in hand, while his troops were breaking and on the point of flight," is graphically given

in **Stone's Life of Brant**, Vol. II. The leader was a dauntless youth of surpassing activity, dressed, painted and plumed en graceful Indian, cap-a-pied. The stripling leader of the Indians was of graceful form and mould. He was accompanied, according to Established customs, when a young chief led his men to battle for the first time, by a Well-tried warrior—Captain Jacobs —a man of great strength, who guided and directed the young man through this his baptism of fire. At Beaver Dams he again distinguished himself, and in 1814 he engaged in the battles of Chippewa, Lundy's Lane and Fort Erie. In all these engagements his conduct was such as to command the admiration of his own people, as well as that of the British officers. As an Indian leader he sustained himself with great bravery, activity and integrity.

In the year 1832 John Brant was returned a member of the Provincial Parliament for the County of Haldimand, comprehending a good portion of the territory originally granted to the Mohawks. His election was contested, many of his electors not having a freehold qualification for county electors—ultimately his election was set aside.

This event occurred just before the desolating, scourge of India—the cholera—made its appearance upon the continent of America; its ravages commencing at Quebec, extended up the water-way to Hamilton. Among the victims who fell before that plague, as it swept over the country of the Great Lakes, were John Brant and his electoral opponent, Colonel Warren.

John Brant was a devoted member of the Church of England. He had risen to the rank of Captain and also appointed Superintendent of the Six Nations. He was interred at the side of his father in the Mohawk burying ground, Brantford.

Elizabeth, W. J. Kerr, and Wm. Simcoe Kerr lie together within iron railings in the churchyard at the doorway of, St. Luke's Church, Burlington. No stone yet records the last resting place of the historical personages whose lives give such interest.

According to the Constitution of the Mohawks which, like that of Great Britain is unwritten, the inheritance descends through the female line. Catharine Brant, the widow of Thayen-

danegea—or Queen Mother, she might have been called in Europe—was the eldest living daughter of the head Chief of the Turtle tribe—first in rank of the Mohawk nation. Her birthright, upon the decease of her husband—head of the Iroquois Confederacy—alone clothed with power to designate a successor to the Chieftancy. The official title of Chief of the Six Nations is Tekarihogea, to which station John, fourth and youngest son of Joseph and Catharine, was appointed.

On the death of her favorite son John, the venerable Catherine, widow of Joseph Brant, pursuant to the Mohawk law of succession, being herself of the royal line, conferred the title of **Ichkarihoken**—sometimes given as "**Tekarihogea**," upon the infant son of her daughter Elizabeth, wife of Captain "William Johnson Kerr, in 1812. During his minority—and upon the death of Catherine—the nomination was then held by Margaret Powles, who named her grandson, Joseph Lewis, Regent. In 1866, William John Simcoe Kerr, son of Elizabeth and W. J. Kerr, became "Ichkarihoken." He died in 1870. Barrister-at-law 1862; married 28th of July, 1870, Catherine M., daughter of John W. Hunter, M. D., of Hamilton, and Olivia his wife, of which marriage there was no issue.

Captain W. J. Kerr commanded the Indians at Queenston and at Beaver Dams; was subsequently Lieutenant-Colonel and member of the Legislative Assembly. Colonel Kerr was the eldest of three brothers, William Johnson, Walter and Robert, sons of Dr. Kerr, of Niagara, all of whom bore commissions and fought the Americans bravely on the Niagara frontier during the war. They were all wounded, two of them were taken prisoners. They effected their escape. They inherited a share of Indian blood from their grandmother, Mollie Brant, sister of Captain Joseph Brant, and Indian or Morganatic wife of Sir Wm, Johnson. The Kerrs were known as " being alike fearless in battle and full of stratagem."

The women of the Brant family were educated with great care, as well to mental culture as personal accomplishments, Elizabeth lived with Captain John at the Brant House, and assisted her mother in perfecting the institutions inaugurated by

their father, Captain Joseph, on the Grand River, for the improvement of their people. Elizabeth translated portions of the New Testament into her vernacular and devised various means for the elevation of the Indian women.

The Mohawks, like all primitive people with whom the "pale faces" and the "gourds of fire-water," have come in contact, were lovers of the fiery draughts and particularly subject to all its attendant debasing influences. Captain Joseph Brant strove vigorously against the evil, and was strongly supported in his appeals to the Powers that be by the Indian women. The "noted" and "chief-women" of the Six Nations were always held to be safe and reliable authority upon important matters affecting the welfare of the Indian people in general. The ancient powers invested in their womankind by these people were great. She was supreme in her own family, directed the education of her children. In public matters the opinion of the women was and is always asked for and acted upon as far as the judgment of the "United Council" can concur.

In the Council of Chiefs hereditary bodies are nominated to the position by the women of the various tribes and totems. A copy of the first women's petition, asking for prohibition, ever made in America, if not in the world, is dated from Burlington, 22nd of May, 1802.

The women "called the Chiefs"—they did not go as supplicants with their petition. The full text of their petition and Captain Joseph Brant's reply have already been published in the Transactions of the Wentworth Historical Society, Vol. 2, 1899.

These recorded proceedings on the part of the women are here alluded to as illustrative of Indian character, manners and the position that the "noted" and "chief-women" held in certain forms of primitive state politics. That the temperance cause flagged not after the death of Captain Joseph is found in the following letter written by Captain John Brant. In full text this letter, with the following letters, as to the progress of missionary and educational work on the Reserve, are to be found in autograph "Copy" in the Dundurn Castle Museum, Hamilton;

Brantford, 22nd Dec., 1828,

Gentlemen :

The frequent complaints of the Indians against the tavern kept by Sylvanus Mott (near Brantford), together with my own knowledge of the injury which that tavern has been to them, I beg to state to you the importance of a discontinuance of a license for that house while occupied by Mr. Mott.

I further beg leave to enclose a letter addressed to you by Messrs. Racey and Holmes, Magistrates, residing in the immediate vicinity of Mott's.

Yours, etc., JOHN BRANT,
Supt. Indian Dept.

To the Magistrates of the District of Gore,
assembled for the purpose of Issuing Licenses.

"Brantford, Upper Canada, 20th May, 1829.

"Sir:

I have to acknowledge the receipt of your communication of the 29th ulto., and I beg leave to report the number and situation of the Indian schools within my district.

lst—Six schools, situated on the Grand River in the District of Gore.

2nd—Two by the New England Corporation; one by the Department, and three by the Methodist Society.

3rd—The teacher of one of the Methodist Schools is an American.

4th—Eighty-six boys and sixty-five girls.

The religion of the teachers of the } THE CHURCH
New England and Indian Dept. Schools. } OF ENGLAND.

6th—The languages taught in them are—in five schools, the English; in one, the Mohawk language.

There are two school-houses erected by the New England Corporation, to which the Rev. Mr. Lugger and myself will very shortly appoint teachers.

With regard to the Indians of the United States, I can only observe that the Indians of the State of New York are under the laws of that State, and they receive an annual dividend of money arising from funds of their own, and only receive presents when on deputations to the President of the United States or Governor of the State.

In my letter of the 12th March I reported that on the 24th of February I dismissed the Tuscarora schoolmaster. A. D. Kaghrakorsure: since which I have appointed Jacob Thomas, who has discharged his duty in a very satisfactory manner. I beg to

recommend him to the notice of his Excellency, the Commander of the Forces, for the appointment.

I have the honor to be, Sir,
Your most obedient, humble servant,
J. B., Supt, of Six Nation Indians.

To Lieut.-Colonel Napier,
R. A. & J. J. A., Montreal."

In Stone's Life of John Brant (Vol. II., 1836 Edition, Dundurn Museum), June 1824, Captain John Brant reports:

"The children are particularly taught religious and moral duties; hours of prayer are rigidly attended to and on Sabbath they attend Divine service. Cleanliness is strictly enjoined. Corporal punishment discontinued, except in cases of flagrant indifference. Seven of the oldest children in our school read in the Mohawk Prayer Book; the others use our primers and spell very well.

"We have made an allotment of 200 acres of land for the use of a resident clergyman; 50 acres for the use of the school; $600 towards defraying expenses of building a parsonage, and although that sum is quite insufficient, we would be thankful to obtain pecuniary aid to finish the parsonage and rebuild our church; and would rejoice to have a resident clergyman who would not consider it too laborious to travel over our several hamlets to preach the Gospel of the meek and lowly Jesus; to visit the sick, and not only by preaching, but by example, evince his devotion to the Church of Christ."

PRESENTATION TO CAPTAIN JOHN BRANT OF A SPLENDID SILVER CUP.

The inscription reads :

"Presented by the New England Corporation established in London by Charter, A.D., 1662, for the Civilizing of Indians—
To John Brant, Esq.,
Ahyouwaeghs
One of the Chiefs of the
Mohawk Nation,
in acknowledgment of his earnest services
in promoting the objects of the Corporation,
A. D. 1829.
MOHAWK VILLAGE,"

"Proceedings of a Council held with Six Nation Indians this day. Present—His Excellency, Sir John Colborne, K. C. B., Lieut. Governor of Upper Canada, Major General Commanding His Majesty's Forces therein, etc., etc.;Captain Bloes, A. D. C; Z. Mudge, Esq., Private Secretary; Captain John Brant, Superintendent Indian Department; James Racey, Esq., J. P.; William Holmes, Esq., J. P.; Rev. Robert Lugger, Rev. Abraham Miller, Missionaries.

His Excellency in his speech said—"That the King had given them one of the finest tracts of land, foreseeing that at some period they would be surrounded by a large population of Colonists, and their hunting and fishing would be interrupted. That the time had arrived, and that for their future subsistence and comfort they must become agriculturalists; in recommending that each family should take a certain number of acres to cultivate, and their lots should descend to their children; and they should not have the power of disposing of them, or selling them; and the remainder of their lands should be leased out for the benefit of their children.

He recommended them to pay attention to the instruction of their Minister and to send their children to the schools conducted by them, etc.

In reply—Joseph, Principal Chief of the Oneidas, "assured his Excellency, on behalf of the tribes now present, that, as to the Schools that we have established among us for the benefit of our young people, we are thankful to say that we have had a Church for forty years and a resident minister. We feel much indebted to our Superintendent for his exertions in establishing schools for the instruction of our children and also for the minister that we have now residing with us; and we feel grateful to the King for appointing our own Chief to take charge of our affairs."

Chief Vanevry, a Cayuga, then spoke: "Our Chiefs, who are dead and gone had the firmest confidence in the King, for he had always assured them that their lands should be secured to them and their children, without encroachment, for which we are thankful. With respect to religion, we thank the Governor for what he has said, and we know that there is but One God for all mankind."

"Brantford, U. C., 28th Nov., 1829.

"Sir—In compliance with your request, I lose no time in forwarding to you the information required in your letter of the 6th inst. The means of support for the Indian Schools on the Grand River are derived from three sources—The Indian Department, New England Corporation in London, and the Methodist Missionary Society. There are altogether eight schools-four built and supported by the New England Corporation at fifty pounds sterling per annum to each, with white teachers. One by the Indian Department with a native teacher at twenty pounds sterling per annum, and three by the Methodist Missionary Society, two of which have white teachers with thirty-seven pounds ten shillings currency a year each. The third of the Methodist schools has a native teacher, who receives no stated salary, but an occasional remuneration for his trouble.

The Methodist Society which supports these schools is partly a Canadian and partly a United States institution, and therefore not a British institute.

I have the honor, Sir, to remain your obedient servant;

JOHN BRANT,

Supt. Indian Nation.

To Lieut-Colonel Napier, Indian Dept., Montreal."

" THE CARRYING PLACE," ON BURLINGTON BEACH.

On the roll of illustrious Canadian explorers, missionaries and travellers associated with Lake Ontario and "the Head of the Lake," few appeal more forcibly to the endearing regard of the present generation than those of Governor Simcoe and his accomplished wife. From the diary and sketch book of Mrs. Simcoe (1792-93-94, we derive much that is interesting. Scenes of beauty and vantage in our neighborhood are pictured in nature's rich, still beauty and color, that compared "with the present throbbing activities of commercial and suburban life, give us great proof by comparison of the onward results the nineteenth century has accomplished.

The modern name "Burlington Bay" was affixed to this sheet of water by proclamation 16th June, 1792. It had been pre-

viously known as Geneva Lake, so called on account of its exceptional natural beauty, "perhaps as beautiful and romantic a situation as any in the interior of America, particularly if we include with it a marshy lake which falls into it and a noble promontory that divides them." (Topographical description of U. C. by Sir F, Gore.)

Another familiar figure often seen traversing the sands of the Beach, was the eminent pioneer land surveyor, Augustus Jones, whose list of explorations and actual first surveys in the new Province of Upper Canada is something surprising.

Augustus Jones built his house on the southern shore beach or end of the beach, now called Stoney Creek, supposed to be the site of what was known as the "Salt Works Farm." The beautiful smooth sands formed a delightful natural road over which they travelled backward and forward, making and exchanging colonial hospitalities one with the other.

Other men of note whose footprints are traceable on the sands of Peter Jones' free natural causeway, were Captain Norton, while in charge of Indian deputations, or contingents, en route to and from the Governor's headquarters, after his removal to York. The heights are especially noted in Jones' surveys, as a formation of land that in the old feudal days would have been selected by some robber chief for his castle and watch tower, whence an extensive view could be obtained in all directions of the compass—a strategic forecast fulfilled during the war of 1812-13-14, where Government had established important stores.

Think not that County Historical Societies are of fleeting value. Patriotism is one of the most powerful instincts of the human race. To keep alive an intelligent love of our country we must secure and hand down intact to our children's children the historic deeds of their ancestors. The Wentworth Historical Society has done a good deal in the way of discharging this duty which we owe to posterity; yet within this historic county there is still much to be done—many hidden threads of deepest interest to be gathered and woven into the vast web of British History.

Hamilton, June, 1904.

ERRATA

Page 42—" They " signifies Augustus Jones and Captain Joseph Brant.

A D D E N D A

SINCE revising the type, the following extract from a letter written by Francis Daniel Pastorius has been received by the author and may add interest in showing the opinion of an undeniably intellectual and highly educated European. This eminent leader of the German branch of the Society of Friends, who emigrated to Pennsylvania in 1683, in writing to one of his friends in Germany describes the Indians, those whom we know as the "Praying Indians :" " These wild men, who never in their lives heard Christ's teachings about temperance and contentment, herein far surpass the Christians. They live far more contented and unconcerned for the morrow, they do not overreach in trade; they know nothing of our everlasting pomp and stylishness. They neither curse nor swear, are temperate in food and drink, and if any of them get drunk the mouth Christians are at fault, who, for the sake of accursed lucre, sell them strong drink." Again in 1698 he writes to his father that, " I find the Indians reasonable people, willing to accept good teaching and manners, evincing an unusual inward piety towards God, and more eager, in fact, to understand things divine than many professing Christians who teach Christ in word, but by ungodly life deny Him."