

settlements on the St. Lawrence, whilst the main force of the confederacy is directed against their tribal strongholds in what is now western Ontario.

In imagination, this romantic and picturesque spot is transformed into a cleverly constructed ambush. Wary sentinels posted at the upper end of the portage pass the word that the enemy is approaching from the upper reaches of the river and is about to run the rapids. The council is broken up, the canoes are manned and with ready musket and uplifted paddle the warriors await the signal of attack. Once within the rift of the Little Chaudière and all retreat, for the luckless Huron or Algonkin is out of the question. Retreat up the river is hopeless, for the foot of the portage is held by the enemy. Escape by the lower portage is equally futile, for the same implacable foe will intercept them before they can reach it, or overtake them before they can pass it. The attack is delivered with the usual results, and the Iroquois return to their concealment laden with the spoils of war, with scalps and prisoners.

Now the manufacturer of yellow literature would like to describe the torture and death of these prisoners at the hands of their captors; but we know that the Iroquois were not always given to vengeance and that they adopted large numbers of Hurons that were thus taken in battle.

Mr. William E. Connelly, in his excellent papers on "The Wyandots," in the Ontario Archæological Report of 1899, in writing of "the oldest branch of the Iroquoian family," informs us that the clan system in the Five nations was the feature of real strength. He goes on to say that: "The clan system was responsible for much of the fierce warfare made by one tribe upon another. It was a religious duty to keep the clan full, *i.e.* every name in the clan list of proper names. No name was allowed in ancient times to become wholly obsolete. The animal from which the clan claimed descent was always angry when these names were not in use, for they were not in his honor. To suffer a clan to become extinct was a reproach to the nation or tribe. It was followed by dire calamity. This both the old Wyandots and Senecas have often told me. War was often undertaken to replenish the depleted ranks of a decaying clan. White men were eagerly adopted and to such an extent had this practice been carried by the Wyandots that after the year 1820 there was not a full blood Wyandot alive. Few women and girls were slain in battle or tortured as prisoners even in ancient times. They were adopted into the different clans of the tribe."

"The Wyandots claim that as late as 1800 at least, the Wyandots and Cherokees made war upon each other for the sole purpose of obtaining women and children for adoption."