

This is the case with the ball-play, now known by the French name 'la crosse,' which belonged to the European game familiar to the French colonists. It is worth while to ascertain in any district where it is played what form of bat was used, what were the rules, and whether villages or clans were usually matched against each other. The bowl-game, in which lots such as buttons or peach-stones blackened on one side are thrown up, has its analogues in Asia; the rules of counting and scoring belonging to any district should be carefully set down. It is in fact more difficult than at first sight appears to describe the rules of a game so as to enable a novice to play it. Among other noticeable games are that of guessing in which hand or heap a small object is hidden, and the spear-and-ring game of throwing at a rolling object.

*Constitution of Society.*—Highly valuable information as to systems of marriage and descent, with the accompanying schemes of kinship, and rules for succession of offices and property, has in time past been obtained in Canada. Thus in 1724 Lafitau ('Mœurs des Sauvages Américains,' vol. i. p. 552) described among the Iroquois the remarkable system of relationship in which mothers' sisters are considered as mothers, and fathers' brothers as fathers, while the children of all these consider themselves as brothers and sisters. This is the plan of kinship since shown by Mr. L. H. Morgan to exist over a large part of the globe, and named by him the 'classificatory system.' J. Long also in 1791 gave from Canada the first European mention of the Algonkin *totem* (more properly *otem*), which has become the accepted term for the animal or plant name of a clan of real or assumed kindred who may not intermarry; for example, the Wolf, Bear, and Turtle clans of the Mohawks. These historical details are mentioned in order to point out that the lines of inquiry thus opened in Canada are far from being worked out. The great Algonkin family affords a remarkable example of a group of tribes related together in language and race and divided by totems, but with this difference, that among the Delawares the totem passed on the mother's side, while among the Ojibways it is inherited on the father's side. Some Blackfeet, again, though by language allied to the same family, are not known to have totems at all. To ascertain whether this state of things has come about by some tribes having retained till now an ancient system of maternal totems, which among other tribes passed into paternal and among others disappeared, or whether there is some other explanation, is an inquiry which might throw much light on the early history of society, as bearing on the ancient periods when female descent prevailed among the nations of the Old World. It is likely that much more careful investigation of the laws and customs, past and present, of these tribes would add to the scanty information now available. On the Pacific side of the Rocky Mountains, where the totem system and female descent are strongly represented, such information is even scantier; yet careful inquiry made before the passing away of the present generation, who are the last depositories of such traditional knowledge, would be sure to disclose valuable evidence. How large a field for anthropological work here lies open may be shown by a single fact. Among the characteristics of tribes, such as the Haidas of Queen Charlotte's Island, has been the habit of setting up the so-called 'totem posts,' which in fact show conspicuously among their carved and painted figures the totems of families concerned, such as the bear, whale, frog, &c. Such posts, which are remarkable as works of barbaric art, are often photographed, and Judge James G. Swan, of Port Townsend,