

at home and with other communities. And, on the other hand, a tribe or nation of selfish and quarrelsome people, whatever may be their state of culture, will have a selfish and quarrelsome government.

It was my fortune to carry forward the investigations of my friend, Mr. Morgan, under circumstances somewhat more favourable than those which had enabled him to achieve such admirable results. The league which he so well describes was not studied by him in its complete frame and living action, but only in its fragments, and from the reports of former members, long after its disruption and the exile of the great body of its component tribes. As is well known, the majority of the Six Nations, under the influence of Sir William Johnson and his family, adhered to the British side in the American War of Independence, and at its close removed to Canada. There, on land that had once been under the rule of the confederacy, comprising the fertile plains which border the Grand River, and which now form part of the county of Brant (so named from their leading war-chief), they restored, or rather continued, their political system, in all its primitive forms and vigour, which it still retains. Of this system I have given a brief account in a paper read before the American Association for the Advancement of Science at its annual meeting in 1881, and published in the proceedings of that year, and a much fuller description in a volume entitled "The Iroquois Book of Rites," published in 1883 in Dr. Brinton's well-known Library of American Aboriginal Literature. The particulars comprised in these descriptions were mainly gathered during many visits to the "Six Nations' Reserve," near Brantford, Ont., and in great part through the invaluable mediation and assistance of my late friend, Chief George H. M. Johnson, whose hospitable home (from which he took his Indian name of Onwanonshyon, "Lord of the Great House")—an elegant and stately mansion known as "Chiefswood," embowered in a fine park and overlooking the "wide and winding" Grand River—was my agreeable abode during these visits.

I may be pardoned for a few personal references to this much esteemed friend and his family. Mr. Johnson was both an Iroquois chief and an Anglo-Canadian gentleman, and in both capacities was highly respected. He was the son of a leading chief, who had held for many years the office of Speaker of the Six Nations' Council, and had been noted for his silver-tongued eloquence. This chief was himself of half-blood origin, as was also his wife. Chief George traced his pedigree on the one side to a high Anglo-American source, and on the other to one of the great chiefs, fifty in number, who were the chosen colleagues of the founder of the league. This founder was the famous Hiawatha—no mythological personage, but an Onondaga chief,—who lived about four centuries ago, and whose name, and the names of his companions in the first council, descended, like those of the first two Cæsars, or like the terri-