

from the era of Hiawatha, had assisted in erecting their grand Indian Empire."

It is sad to think how these great people of the past have lost their former glory; they can no longer arrogate to themselves the title of Ongwe Honwe. "Their old men," says DeWit Clinton, "who witnessed the former glory and prosperity of their country, and who have heard from the mouths of their ancestors the heroic achievements of their countrymen, weep like infants when they speak of the fallen condition of the nation. The man of Europe now covers the continent. The man of America is represented by tribes and nations, feeble of themselves, and relying for protection on the man of Europe." Of the great Mohawk nation there are none now remaining in the United States. There are a thousand of them on the Bay of Quinte in Canada, at the north-eastern end of Lake Ontario, and another thousand, or thereabouts, on the banks of the Grand River, near Brantford, Canada. These latter are so intermarried with members of the other five nations settled on the same reserve, that it is impossible to say just what their numbers are. The total number of Six Nation Indians in that locality in 1888 was 3362.

It will be interesting now to trace briefly the history of these remarkable people from the earliest date of which there is any record down to the present time. All Mohawks remember the name of *Hiawatha*, that name which has been immortalized by Longfellow's poem. As Moses was to the Israelites, as Mahomet to the votaries of Islam, so was Hiawatha to the Mohawks, and indeed to the whole nation of the Iroquois. This remarkable individual rose to prominence about the year 1460. A great idea filled his heart; that idea was to abolish war altogether and to proclaim an era of universal peace. To this end he worked and to this end he labored. He was not himself a Mohawk by birth: he belonged to the tribe of the Onondagas; but the Onondagas rejected his proposals, while the Mohawks received them, and he was adopted into their tribe. In the Onondaga nation was a great and warlike chief named Atotarho, who was looked upon with awe and dread by all the people. This chief stood up to oppose Hiawatha, and tried secretly to kill him. So Hiawatha left the Onondagas, and went to visit the neighboring tribe of the Mohawks. On his way he crossed a lake, the shores of which were covered with small white shells. These he gathered, strung upon strings, and hung as necklaces on his breast as a token of peace; and this is said to be the origin of the "wampum." Hiawatha's name — properly, Hayon-

watha—means, "he who seeks the wampum belt."

So Hiawatha arrived in the country of the Mohawks, and the Mohawk chief received him graciously, fell in with his plans, and agreed to join with him in an endeavour to build up the proposed confederation. They despatched ambassadors to the neighboring tribe of the Oneidas, asking them to join with them. The Oneida Chief asked for a year to think about it. At the end of the year he and his people joined the confederacy. The next year the Cayugas united with them. The Onondagas, who had at first refused, now joined also—they were afraid that the other Confederate tribes would become too strong for them. The warlike chief, Atotarho, was gained over to the cause by a little flattery. He was told that his town should be the federal capital, where the Great Councils of the league would be held, and that he should be regarded as the leading Chief. Then the Senecas came in. Their two leading chiefs were appointed "door-keepers" of the great Council Chamber, or "Long House," (*Hode-no-sote*). Thus five powerful nations were united in one. The Mohawks were represented in Council by 9 members, the Oneidas by 9, the Onondagas by 14, the Cayugas by 10, the Senecas by 8. The proportionate numbers however, made no difference, as no measure could be passed except by unanimous consent. One remarkable thing about this Confederacy was that the names of the Great Councillors, as in the case of the English House of Peers, were handed down from generation to generation; each newly appointed chief inheriting the name of his predecessor. As Norfolk succeeds to Norfolk, so Hiawatha succeeds Hiawatha. The great names of Hiawatha and Atotarho are still borne by Councillors now living on the Canadian reservation.

Another nation, that of the Tuscaroras, joined the Confederacy in 1712, and from that time it has been known as the Confederacy of the Six Nation Indians. The Constitution of the league bears the name of "Kayanezenh-Kowa," the Great Peace, reminding us of the "Magna Charta" of England.

Until the year 1776, the Six Nation Indians were located on the Mohawk River, in New York State, where they had fine farms and prosperous villages. Their great chief at that time was Hendrick, called "King Hendrick," who led their war parties. At the time of the rebellion they remained loyal to the British crown, and fought under the British flag. For this reason they were forced to give up their ancient possessions. They crossed into Canada and settled first at Lachine near Montreal, where they remained seven