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Algonquins and Iroquois—A League of Nations

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The Lord has said that the record which was delivered to Joseph Smith, and which was translated by him, and published to the world as the Book of Mormon, was the record of the stick of Ephraim. The Bible is the record of the hand-dealing of the Lord with the House of Judah. The two have been brought together to the confounding of false doctrine, both bearing witness, as they do, to the divine mission of Christ our L o r d. — President Anthony W. Ivins.

CHAPTER ELEVEN

ALGONQUINS AND IROQUOIS—A LEAGUE OF NATIONS

The American Indian. The origin of the American Indians is a problem that has long baffled students of history and archaeology. When Columbus discovered America the native Red Men spread over the entire Continent; and from that day to the present it has been a much mooted question as to their genesis. Scholars have given the question much thought and study; and one theory advanced is that the Indian is an autochthon—that he has evolved from lower forms on the American Continent. Ameghino, the noted anthropologist, has accepted this theory. Most scientists, however, have come to the conclusion that the Indians represent but one strain of humanity, one race, but that there was an American origin of the Indians is extremely improbable. There are no discoveries of skeletal or cultural remains of a geological or ancient man on the American Continent, and according to Dr. Ales Hrdlicka, no one is justified in even accepting the theory of any geological antiquity of the American race. Hrdlicka reaches the conclusion, therefore, that the American Indians represent a single race; and that they originated in Asia. They possibly crossed, he says, from the eastern shores of Asia to America by way of Behring Strait and the Aleutian Islands, and spread gradually southward over the land. Man as a rule does not migrate like birds—he spreads. He is gregarious, is a creature of habits, and moves only by compulsion. As he moved upward on the Pacific Coast in search of food, he finally crossed to America. The people scattered and in time we have them represented by the Algonquins, Iroquois, Siouan, and Shoshonian stocks; and farther south, the Piman-Aztec. Next came the "Toltec" type, which settled in Mexico and Central America, as well as in Peru and other parts of South America. Such is the theory of the leading modern school of anthropologists as represented by Hrdlicka and Wissler.

The question of the origin of the American Indians is of Great interest to the Latter-day Saints, for they hold that the

Book of Mormon gives the solution to the problem. This book, written by divinely inspired prophets, tells how the forefathers of the Indians came from Jerusalem and crossed to America by way of the Pacific Ocean under the directive purpose of God. In time, these people became divided into tribes, and even into nations, who fought one another and contended for political and economic supremacy. They had different languages and dialects; there were finally developed remarkable differences in physiognomy, color, stature, ect.; all of which would indicate that there might have existed in America at one time a racial diversity. But the differences are more apparent than real.—Levi Edgar Young, Professor of Western History, University of Utah.

ON THE Atlantic coast between Cape Fear and Cape Hatteras, and westward to the Rocky Mountains, the first explorers came in contact with the Algonquin stock of Indians. Numerous tribes were included in this group. Among them were the Abnakis, the Blackfeet, the Cheyennes, the Chipeways, the Crees, the Lenapes or Delawares, the Mohegans, the Sacs, the Foxes, the Shawnees, and others.

Dr. Brinton says the Algonquins may be taken as typical of the American race, and that they are fully up to the average stature of the best developed European nations.¹ Their color is coppery brown, their hair black and straight, their hands and feet are small, and their longevity is fully up to that of any other race.

The Lenapes had a quite well developed system of writing, and they preserved highly interesting traditions, beginning with the creation and continuing down to the arrival of the white race.

¹*The American Race*, p. 75.

In 1830 the gospel was preached to a western branch of the Lenapes, or Delawares, by Oliver Corder and his missionary companions. They presented some of the Indians with copies of the Book of Mormon, which were gratefully received.²

Some of the Algonquins, as for instance the Mohegans, built communal houses; others, as the Lenapes, lived in small huts built in groups and surrounded with palisades. They raised corn, squash, tobacco, mined copper, and made pottery. They dressed deer skins, made feather garments, and had utensils of wood and stone. And, what is more remarkable, they carried on an extensive trade in such articles with distant points. "The red pipe-stone," says Dr. Brinton,³ "was brought to the Atlantic coast from the Coteau des Prairies, and even the black slate highly ornamented pipes of the Haida of Vancouver Island have been exhumed from graves of Lenape Indians." The impression that the prehistorical Americans were confined to very narrow limits must, evidently, be regarded as erroneous.

Another interesting stock was the Iroquois. At the time of the first explorations, these Indians inhabited the shores of the St. Lawrence river, in the vicinity of the present sites of Quebec and Montreal; also the state of New York, except the lower Hudson valley. In this state they were known as the Five Nations. The Cherokees, the Hurons or Wyandots, the Mohawks, the Neutral Nation, the Onondagas, the

²Joseph Fielding Smith, *Essentials of Church History*, p. 118. The Wyandots also belonged to the Iroquois stock.

³*The American Race*, p. 77.

Senecas, the Susquehannocks, the Tuscaroras, and others, belonged to this justly famous stock.

Among the Iroquois, women were represented by a speaker in the councils of the tribe, and were authorized to take part in negotiations regarding war and peace. The Wyandots, it has been asserted, has a council for each gens composed exclusively of women.

The Onondagas. These have a special interest to us.

During the journey of Zion's Camp from Kirtland, Ohio, to Missouri, in 1834, the prophet and companions inspected several mounds, which, the prophet says, "had been thrown up by the ancient inhabitants of this country, Nephites, Lamanites, etc." On June 2, 1834, the brethren ascended a high mound near the Illinois river. On the top of this mound, they found the remnants of three stone altars, one above the other, "according to the ancient order;" also human bones. At a depth of a foot, they uncovered the skeleton of a man, almost entire. Between his ribs, the prophet says, "was a Lamanitish arrow." Elder Brigham Young retained the arrow, and other brethren carried parts of the skeleton with them to Missouri.

To the prophet it was revealed by the Spirit, "that the person whose skeleton we had seen, was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelfh. He was a warrior and a chieftain under the great Prophet Onandagus, who was known from the eastern sea, to the Rocky Mountains. * * * He was killed in battle, by the

arrow found among his ribs, during a great struggle with the Lamanites." —*History of the Church*, Vol. 2, p. 79; *Historical Record* by Andrew Jenson, p. 581.

It appears from this, that this warrior, Zelph, was an Onondaga, as well as a "white" Lamanite, and that the Onondagas, consequently, must be of Lamanite lineage. It also appears that at least some of the mounds in the Ohio valley were erected by the descendants of Lehi.

Under date of Saturday, May 19, 1838, the Prophet Joseph writes: "Grand River is a large, beautiful, deep and rapid stream, during the high waters of spring. * * * We pursued our course up the river, mostly through timbers, for about eighteen miles, when we arrived at Colonel Lyman Wight's home. He lives at the foot of Tower Hill (a name I gave the place in consequence of the remains of an old Nephite altar or tower that stood there), where we camped for the Sabbath."—*History of the Church*, Vol. 3, p. 35.

The prophet located this Nephite altar on an expedition from Far West, Missouri; which he undertook for the purpose of making locations for the gathering of the Saints. Nephites had, evidently, at some time inhabited the region which the prophet was exploring.

Two Outstanding Features of Book of Mormon History. In the historical portions of the Book of Mormon, there are two outstanding features that deserve special study. One is the determination of the people of Anti-Nephi-Lehi not to defend themselves against the attacking Lamanites, but to meet death

as martyrs for the cause of peace. The other is the long era of Millennial harmony that prevailed among the people here after the appearance of our Lord and the establishment of his church.

The Peace Movement. Concerning the first of these features we read in Alma 24:5-18, as follows:

“Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

“Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

“Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these brethren, the Nephites, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

“And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nephites.

“And behold, I also thank my God, that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed.

“And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.

“And now behold, my brethren, since it has been all that we could do (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have

committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—

“Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

“Behold, I say unto you, Nay, let us retain our swords that they be not stained with the blood of our brethren, for perhaps, if we should stain our swords again they can no more be washed bright through the blood of the Son of our great God which shall be shed for the atonement of our sins.

“And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

“Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us clean thereby.

“And now, my brethren, if our brethren seek to destroy us, behold we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

“And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth.

“And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did,

vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.”

The evident lesson of this remarkable historical incident is this, that the doctrine of non-resistance, which our Lord and his apostles proclaimed,⁴ when carried out in practice, even in the face of death, is a conquering, regenerating, irresistible force.

It is all the more remarkable to find this distinctively Christian doctrine set forth so forcibly and clearly in the Book of Mormon, as, at the time when this sacred volume was published in its modern dress, there were very few advocates of the cause of the Prince of Peace in the world, and it is a question whether the youthful Prophet Joseph, in his rural home, had even heard of such a thing as disarmed patriotism. If he had heard of the stand taken by the Quakers on that question, he had heard of it as an error of one of the sects, all of whom had gone astray, and not as something pleasing in the sight of God. It is quite certain that he, at that time, knew nothing of the views of Erasmus, of Grotius, of Emanuel Kant, or Henry IV, on peace and arbitration, and as for peace societies, they were unknown at that time. The Prophet Joseph could not have invented that story. Nor could anybody else.

And yet, it is a natural and necessary part of the narrative. The Book of Mormon would not have contained “the fulness of the Gospel of Jesus Christ,”⁵

⁴Matt. 5:38-42; Rom. 12:17-21.

⁵Doc. and Cov. 20:9.

if this part of it had been absent; for the problem of which it suggests the solution is one inseparably connected with the salvation of the world through the gospel.

An Indian Peace Society. To the student of the Book of Mormon the question, Is there in Indian history any evidence that the American aborigines ever were peacefully disposed, as the Anti-Nephi-Lehis are represented to have been? is both interesting and important. Were not the Indians always and everywhere a cruel, blood-thirsty race?

For a striking answer to that question, let us turn to a leaf of the history of the Iroquois.

In the 16th century, five tribes of Iroquois Indians formed a league for the purpose of putting an end to bloodshed and establishing lasting peace among men, on the basis of justice and righteousness.⁶ Where did that idea have its root, if not in the traditions of their fathers?

The Chief Actors in this Drama. Three men and one woman were the leading actors in the events that culminated in the attempted league for peace. They were Deganawida, Hiawatha, Djigonsasen and Atotarho. Much of what is known of these characters is myth. But the historical facts are none the less clear.

Deganawida's birth was announced to his grandmother in dreams and visions, and was attended by many wonders. But, as the old lady had been told in a dream that the child when grown up would

⁶*A Constitutional League of Peace in the Stone Age of America*, by J. N. B. Hewitt, Smithsonian Report for 1918, pp. 527-45.

destroy the nation, it was decided to have him done away with at birth. He was therefore, thrust into the water of a frozen stream and left to perish. But the next morning, the mother and grandmother found the child unharmed between them. The attempt to destroy the child was repeated, but all in vain. He was then permitted to live.

When grown up, he informed the women that he must leave them, because he had a great mission to perform in the lands south of the great lakes. So he left and became a prophet, a statesman and a law-maker.

The Hiawatha of this narrative was, according to one tradition, a cannibal, at first. One day he had brought home a human corpse for food, but was struck with the horrible enormity of the habit. Deganawida had climbed to the top of the lodge and was peering through the smoke hole. His face was reflected in the pot, and when Hiawatha saw those noble features, he was struck with remorse. Deganawida then descended, went forward to meet him, and preached his message of peace and righteousness to him. Hiawatha became a loyal and enthusiastic disciple of Deganawida. He undertook several important missions and labored with great success.

Djigonsasen was a chieftainess of the Neutral Nation (or tribe), then very powerful and warlike. She was the first convert to the gospel of peace of Deganawida, and became a powerful help to his remarkable cause.

Atotarho (also written Watototarho) is described as a wizard and a sorcerer, and an Onondaga

chief, who was feared far and near. He seems to have been a pure-blooded Lamanite. He became the bitter opponent of Deganawida and Hiawatha. He is said to have murdered the children of the latter.

But, thanks to the efforts of Deganawida, Hiawatha and Djigonsasen, the league was formed. It was a peaceful revolution in the methods, the scope, the form and the purpose of the governments of the peoples that joined, which might have had great future possibilities.

The description of the construction and scope of this remarkable organization is best given in the words of Mr. Hewitt himself:

“The dominant motive for the establishment of the League of the Five Iroquois Tribes was the impelling necessity to stop the shedding of human blood by violence through the making and ratifying of a universal peace by all the known tribes of men, to safeguard human life and health and welfare. Moreover, it was intended to be a type or model of government for all tribes alien to the Iroquois. To meet this pressing need for a durable universal peace these reformers proposed and advocated a constitutional form of government as the most effective in the attainment of so desirable an end.

“The founders of the league, therefore, proposed and expounded as the requisite basis of all good government three broad ‘double’ doctrines or principles. The names of these principles in the native tongues vary dialectically, but the three notable terms expressed in Onondaga mean: First (a) sanity of mind and the health of the body; and, (b) peace between individuals and between organized bodies or groups of persons. Second (a) righteousness in conduct and its advocacy in thought and in speech; and (b) equity or justice, the adjustment of rights and obligations. Third (a) physical strength or power, as military force or civil authority; and (b) the orenda or magic power of the people or of their institutions and rituals,

having mythic and religious implications. Six principles in all. The constructive results of the control and guidance of human thinking and conduct in the private, the public, and the foreign relations of the peoples so leagued by these six principles, the reformers maintained, are the establishment and the conservation of what is reverently called the Great Commonwealth, the Law of Equity and Righteousness and Well-being, of all known men. It is thus seen that the mental grasp and outlook of these prophet-statesmen and stateswomen of the Iroquois looked out beyond the limits of tribal boundaries to a vast sisterhood and brotherhood of all the tribes of men, dwelling in harmony and happiness. This indeed was a notable vision for the Stone Age of America.

“Some of the practical measures that were put in force were the checking of murder and bloodshed in the ferocious blood-feud by the legal tender of the prescribed price of the life of a man or a woman—the tender by the homicide and his clan for accidentally killing such a person was 20 strings of wampum, 10 for the dead man and 10 for the forfeited life of the homicide; but if the dead person were a woman, the legal tender was 30 strings of wampum, because the value of a woman’s life to the community was regarded as double that of a man. And cannibalism, or the eating of human flesh, was legally prohibited. Even Hiawatha foreswore this abominable practice before taking up the work of forming the league.

“The institution of the condoling and installation council was important and most essential to the maintenance of the integrity of their state, for the ordinances of the league constitution required that the number of the chiefs in the federal council should be kept intact. So to the orenda, or magic power, believed to emanate and flow from the words, the chants and songs, and the acts of this council, did the statesmen and the ancients of the Iroquois peoples look for the conservation of their political integrity and for the promotion of their welfare.

“So potent and terrible was the orenda of the ritual of the mourning installation council regarded, that it was thought imperative to hold this council only during the autumn or winter months. Since its orenda dealt solely with the effects

of death and with the restoration and preservation of the living from death, it was believed that it would be ruinous and destructive to the growing seeds, plants, and fruits, were this council held during the days of birth and growth in spring and in summer. To overcome the power of death, to repair his destructive work, and to restore to its normal potency the orenda or magic power of the stricken father side or mother side of the league, and so making the entire league whole, were some of its motives.⁷

"In eulogizing their completed labors the founders of the league represented and described it as a great human tree of flesh and blood, noted for size and length of leaf, which was also represented as being set up on a great white mat—that is to say, on a broad foundation of peace, and whose top pierced the visible sky. It was conceived as having four great white roots composed of living men and women, extending respectively eastward, southward, westward, and northward, among the tribes of men who were urgently invited to unite with the league by laying their heads on the great white root nearest to them. It was further declared that should some enemy of this great tree of flesh and blood approach it and should drive his hatchet into one of its roots, blood indeed would flow from the wound, but it was said further that this strange tree through its orenda would cause that assailant to vomit blood before he could escape very far. In certain laws the federal chiefs are denominated standing trees, who as essential components of the great tree of the league are absorbed in it, symbolically, and who are thus said to have one head, one heart, one mind, one blood, and one dish of food."

The Spirit of Indian Culture. This Iroquois peace league was an embodiment of the very spirit of the highest Indian culture all over the American continents, before it was quenched by the European invasion. Had this not been so, there would have been no conquest of Mexico by Cortez and no overthrow

⁷See Mr. Hewitt's article on this subject in Holmes Anniversary Volume, Washington, 1916.

of the Incas of Peru by the Pizarros. Even the terrible Indians who inhabited Tuzulutlan, "the Land of War," north of Guatemala and bordering upon Yucatan, were conquered without bloodshed, by the missionaries under Las Casas, who came to them with the story of the life and death of Christ, in prose and verse.

The United Order. No less remarkable than the peace doctrine in the Book of Mormon is the exemplification in that record, on a rather large scale, of the United Order. The story of this feature of American life—the rise and fall of an American Millennium—is recorded in IV Nephi, vv. 2-4 and 24-6:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

"And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land."

"And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

"And from that time forth they did have their goods and their substance no more common among them.

And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ."

Millennium in America. We are here informed that the people who were converted and accepted the gospel of Christ, as a consequence, were filled with the spirit of love and unity, and they had all things common. Peace prevailed. As Elder George Reynolds expresses it: "Indeed, it may be said that a type, a fore-shadowing of the Millennium for once found place among the erring sons of humanity." And this wonderful condition lasted for 150 years.

Another Evidence for the Book of Mormon. This is one more remarkable evidence of the agreement of the Book of Mormon with the teachings of the New Testament, even when these teachings are concealed instead of revealed as in the authorized Bible translation.

In the New Testament we read that the converts on the day of Pentecost, whom the Spirit filled with power from on high, "continued steadfastly in the apostles' doctrine and *fellowship*, and in breaking of bread, and in prayers." (Acts 2:42.)

The word translated *fellowship* is *koinonia*, which really means a great deal more than fellowship in the abstract. It means, as in verse 44, an arrangement whereby things were held in common. It means, practically, what among the Latter-day Saints is known as the United Order; so that a faithful translation might be: "They continued steadfastly in the teaching of the apostles, and the united order, and the breaking of the bread, and the prayers." We see here that the *koinonia*, the united order, was part of the teachings of the apostles, as was the sacrament and the prayers. It was not clumsy, imprac-

tical communism, but some wise, practical arrangement, entirely voluntary, whereby every member was provided for in "all things" both temporal and spiritual.

Nor was this a purely Pentecostal condition born of the first enthusiasm of faith. It was part of the Christianity of the New Testament. For a long time after Pentecost, Paul wrote to his beloved Timothy: "Charge them that are rich in this world, that they * * * do good, that they be rich in good works, ready to distribute, willing to communicate." (I Tim. 6:17-19.) The word translated "willing to communicate" is *koinonikous*, which might better be rendered, "actively interested in the united order," thereby "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." That was the doctrine of Paul to the end of his earthly mission.

This *koinonia*, or united order, is in the New Testament especially ascribed to the Holy Spirit. Paul says: "The grace of the Lord Jesus Christ, and the love of God and the *koinonia* of the Holy Ghost be with you all." (2 Cor. 13:14.) That accounts for 2 Peter 1:4, where the apostle says the divine promise is that those who escape the corruption of the world may be "partakers" (*koinonoi*) of divine nature. It also explains the fact that whenever the Holy Spirit is poured out upon the believers, there a union of interests, both temporal and spiritual, comes into existence, as naturally as order out of chaos. And so we have a united order in the New Testament, and also in the Book of Mormon. In

the Doctrine and Covenants, too, the doctrine of the united order is taught.⁸ That it is also taught in the Book of Mormon is strong proof of the divine inspiration of that volume. Joseph Smith could not, from his knowledge of the New Testament, have invented the story in Fourth Nephi: nor could anyone else.

Community of Interests Among Indians. Again the question arises whether Indian culture as recorded knows any community of interest—a *koinonia*—such as that described in the Fourth book of Nephi. And again the answer is a wonderful confirmation of the Book of Mormon; for, in fact, the very foundation of the highest Indian social structure is community of interests.

Construction of Indian Society. Unlike civilized society in our day, Indian society was made up of gentes, totems, or clans. Then gens, and not the family was the unit. The gens is a body of "consanguineal kindred" whether by birth or adoption. They all live together in one house or lodge, and are under obligation to assist each other. Each gens is self-governing. It elects its own chieftain and decides on all questions of property within its own limits. Marriage within the gens is prohibited, and descent is in many instances traced, and property descends, in the female line only.

When descent was reckoned through the female line, the husband joined, through marriage, the gens of the wife. Property, with the exception of a few

⁸Secs. 51:3, 9; 70; 78:5; 82:17; 72:11; 82:20; 104:1; 104:68; 105:34.

articles of personal necessity, belonged to the wife, and the husband had no claim on it. The price of a man, if killed, was, among the Hurons, only three-fourths that of a woman.

This social arrangement may seem very strange to us, but it was similar to that which prevailed among the Semites in the days of Abraham. Sarah was the "princess," as the very name implies. That is, she was the chieftainess. Her successors were Rebekka, Lea, Dinah and Sarah, the daughter of Asher, the son of Zilpah, Leah's handmaid. (Num. 26:46.)

In Egypt, too, in those days, the woman was the mistress of the house. She held the property, and inheritance was through the female line.

This social feature was preserved among the American Indians, as it is to this day, to some extent, among the Arabs of the desert.

A group of gentes or clans formed a phratry or brotherhood, generally for religious purposes, and a group of phratries constituted a tribe. The tribe was governed by a council. The chief was elected by that body and his authority was limited to affairs of peace. For war, a war chief was elected by the council and he was supreme while the war lasted.

The Long House. The so-called Long House of the Iroquois Indians illustrates the principle of a united order. This habitation was from fifty to a hundred feet long. The interior was divided off in compartments, six or eight feet each, and open towards a passageway or aisle which ran through the center of the house. There was one fire place to each four rooms, and this was used by the four fam-

ilies occupying the rooms nearest. "Thus a house with five fires would contain twenty apartments and accommodate twenty families, unless some apartments were reserved for storage. They were warm, roomy, and tidily-kept habitations. Raised bunks were constructed around the walls of each apartment for beds. * * * Whatever was taken in the hunt or raised by cultivation by any member of the household * * * was for the common benefit. Provisions were made a common stock within the household."

To that extent they had preserved the principle of the "united order," which was practiced by the Nephites as related in the Book of Mormon.

This was, as Dr. Brinton says, the ideal theory of the American tribal organization. And we may recognize its outlines almost anywhere on the Continent, although it was carried out sometimes with more, sometimes with less faithfulness to the perfect pattern. In Peru the principles of the united order were applied on a larger scale and more in detail than anywhere else.

In North and South America. There is a striking similarity between the ideals and aims of these Iroquois reformers and those of the Peruvian Incas. The rulers of Peru also aimed at the unification of the nations under one divinely appointed head, and, though their power was that of absolute despotism, they generally sought to overcome opposition by the exercise of paternal benevolence.

Where, then, we may ask, did the prehistoric inhabitants of America obtain their ideas of a "Mil-

lennial" kingdom on this earth? Whence came their inspiration?

There is, as far as I know, only one answer to that question. The marvelous light which their ancestors once enjoyed, as related in the Book of Mormon, was never entirely extinguished. Here and there a spark from the divine fire was glowing, dimly, uncertainly, but yet perceptible to men and women who had the gift to see and to reflect. In other words they had traditions, in more or less imperfect form, of the institutions and teachings of their ancestors, and of the gospel that promises a reign of peace on earth. And they were endeavoring, in their imperfect way, to follow the dim light, in the hope of finally reaching the goal—the "golden age" of which prophets and poets in all ages have spoken.