ulation, it is said the tribe sometimes set him aside for the next. If a chief's sons are to young to govern his brother, or next relative, succeeds him and continues chief till his death, when the office reverts to the son of the elder. It is not unusual to find men living as chiefs over the mother tribe instead of the fathers. This is the case with Seahol among the Dwamish. The reason seems to be that on the death of the father the children, if young are often carried back by the mother to her own people, and brought up among them. It does not appear that the title, in such cases, descends in the female line. With the exception of a very few men whose reputation for courage or sagacity is considerable and whose influence is in consequence extended over a tribe, these nominal chiefs have no control beyond their own petty bands, nor is it potent even then. Wealth gives a certain power among them, and influence is purchased by its lavish distribution. There is no class of brave or warriors, and no distinction between war and peace chiefs. The decision of all questions of moment depends upon the will of the majority interested; but there is no compulsion upon the minority. To this fact, as will elsewhere be noticed, seems to be due in some degree, the splitting up and subdivision of tribes. In fact society is perfectly democratic, because in the absence of goverment or authority, it cannot