

argument he accompanied the messengers to the sick woman's house. As he entered, the chief doctor stepped up to him and looking intently into his face, said, "I can see your heart within your body, and it is black with evil things. You are not fit to live. You are making this woman sick, but we shall take out the badness from her body." With the cloths and lighted candles the two doctors then approached the sick woman and commanded her to arise, which she did, although she had been supposed to be too weak to stand. Waving the cloths in front of her with a gentle fanning motion, and blowing upon her at the same time, they proceeded to drive the disease out of her body, beginning at the feet and working upward until, as they approached the head the principal doctor changed the movement to a rapid fanning and corresponding blowing, while the assistant stood ready with his cloth to seize the disease when it should be driven out. All this time the medicine-man standing a few feet away was shaking and quivering like one in a fit, and the trembling became more violent and spasmodic as the doctors increased the speed of their motions. Finally the leader brought his hands together over the woman's head, where, just as the disease attempted to escape, it was seized and imprisoned in the cloth held by his assistant. Then, going up to the medicine-man, with a few rapid passes they fanned the disease into his body and he fell down dead. The woman recovered, and with her sister has recently come up to the Yakima country as an apostle of the new religion, preaching the doctrines and performing the wonders which she has been taught by the Nisqually doctors.

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This is the Indian story as told by the half-blood, who did not claim to have been an eye-witness, but spoke of it as a matter of common knowledge and beyond question. It is doubtless substantially correct. The hypnotic action described is the same which the author has repeatedly seen employed in the Ghost dance, resulting successively in involuntary trembling, violent spasmodic action, rigidity, and final deathlike unconsciousness. The Ghost dancers regard the process not only as a means of bringing them into trance communication with their departed friends, but also as a preventive and cure of disease, just as we have our faith healers and magnetic doctors. With the Indian's implicit faith in the supernatural ability of the doctor, it is easy to suppose that the mental effect on the woman, who was told and believed that she was to be cured, would aid recovery if recovery was possible. It is unlikely that death resulted to the medicine-man. It is more probable that under the hypnotic spell of the doctors he fell unconscious and apparently lifeless and remained so perhaps for a considerable time, as frequently happens with sensitive subjects in the Ghost dance. The fact that the same process should produce exactly opposite effects in the two subjects is easily explainable. The object of the hypnotic performance was simply to bring the mind of the subject under the control of the operator. This accomplished, the mental, and ultimately the