

Every organized religion has a system of ethics, a system of mythology, and a system of ritual observance. In this message from the high priest of the Ghost dance we have a synopsis of all three. With regard to the ritual part, ceremonial purification and bathing have formed a part in some form or other of every great religion from the beginning of history, while the religious dance dates back far beyond the day when the daughter of Saul "looked through a window and saw King David leaping and dancing before the Lord." The feasting enjoined is a part of every Indian ceremonial gathering, religious, political, or social. The dance is to continue four successive nights, in accord with the regular Indian system, in which four is the sacred number, as three is in Christianity. In obedience to this message the southern prairie tribes, after the return of the delegation in August, 1891, ceased to hold frequent one-night dances at irregular intervals as formerly without the ceremonial bathing, and adopted instead a system of four-night dances at regular periods of six weeks, followed by ceremonial bathing on the morning of the fifth day.

The mythology of the doctrine is only briefly indicated, but the principal articles are given. The dead are all arisen and the spirit hosts are advancing and have already arrived at the boundaries of this earth, led forward by the regenerator in shape of cloud-like indistinctness. The spirit captain of the dead is always represented under this shadowy semblance. The great change will be ushered in by a trembling of the earth, at which the faithful are exhorted to feel no alarm. The hope held out is the same that has inspired the Christian for nineteen centuries—a happy immortality in perpetual youth. As to fixing a date, the messiah is as cautious as his predecessor in prophecy, who declares that "no man knoweth the time, not even the angels of God." His weather predictions also are about as definite as the inspired utterances of the Delphian oracle.

The moral code inculcated is as pure and comprehensive in its simplicity as anything found in religious systems from the days of Gautama Buddha to the time of Jesus Christ. "Do no harm to any one. Do right always." Could anything be more simple, and yet more exact and exacting? It inculcates honesty—"Do not tell lies." It preaches good will—"Do no harm to any one." It forbids the extravagant mourning customs formerly common among the tribes—"When your friends die, you must not cry," which is interpreted by the prairie tribes as forbidding the killing of horses, the burning of tipis and destruction of property, the cutting off of the hair and the gashing of the body with knives, all of which were formerly the sickening rule at every death until forbidden by the new doctrine. As an Arapaho said to me when his little boy died, "I shall not shoot any ponies, and my wife will not gash her arms. We used to do this when our friends died, because we thought we would never see them again, and it made us feel bad. But now we know we shall all be united again." If the Kiowa had held to

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