dance was concerned. By this time it was dark, and the Indians invited the interpreter and myself to come over to a tipi about half a mile away, where we could meet all the old men. We started, and had gone but a short distance when we heard from a neighboring hill the familiar measured cadence of the ghost songs. On turning with a questioning look to my interpreter—who was himself a half-blood—he quietly said: "Yes; they are dancing the Ghost dance. That's something I have never reported, and I never will. It is their religion and they have a right to it." Not wishing to be an accomplice in crime, I did not go over to the dance; but it is needless to state that the old men in the tipi that night, and for several successive nights thereafter, knew all about the songs and ceremonies of the new religion. As already stated, the Shoshoni had really lost faith and abandoned the dance.

Among the Shoshoni the dance was performed around a small cedar tree, planted in the ground for that purpose. Unlike the Sioux, they hung nothing on this tree. The men did not clasp each other's hands, but held on to their blankets instead; but a woman standing between two men took hold of their hands. There was no preliminary medicine ceremony. The dance took place usually in the morning, and at its close the performers shook their blankets in the air, as among the Paiute and other tribes, before dispersing. However novel may have been the doctrine, the Shoshoni claim that the Ghost dance itself as performed by them was a revival of an old dance which they had had fully fifty years before.

The selection of the cedar in this connection is in agreement with the general Indian idea, which has always ascribed a mystic sacredness to that tree, from its never-dying green, which renders it so conspicuous a feature of the desert landscape; from the aromatic fragrance of its twigs, which are burned as incense in sacred ceremonies; from the durability and fine texture of its wood, which makes it peculiarly appropriate for tipi poles and lance shafts; and from the dark-red color of its heart, which seems as though dyed in blood. In Cherokee myth the cedar was originally a pole, to the top of which they fastened the fresh scalps of their enemies, and the wood was thus stained by the blood that trickled slowly down along it to the ground. The Kiowa also selected a cedar for the center of their Ghost-dance circle.

We go back now to the southern tribes west of the mountains. Some time in the winter of 1889–90 Paiute runners brought to the powerful tribe of the Navaho, living in northern New Mexico and Arizona, the news of the near advent of the messiah and the resurrection of the dead. They preached and prophesied for a considerable time, but the Navaho were skeptical, laughed at the prophets, and paid but little attention to the prophesies. (*Matthews, 1.*) According to the official report for 1892, these Indians, numbering somewhat over 16,000 souls, have, in round numbers, 9,000 cattle, 119,000 horses, and 1,600,000