

which they would be able to make songs for themselves. He said no more, but dismissed them to their tipis, wondering what this miracle could be. On the next night he appeared wearing a wide-brim hat with a single eagle feather, the same hat in which he is generally seen. Nearly all of the two tribes of Cheyenne and Arapaho were present, and probably 600 or 800 were in the dance circle at one time. Nothing unusual occurred for several hours until the dancers had gradually worked themselves up to a high state of excitement, when Sitting Bull stepped into the circle, and going up close in front of a young Arapaho woman, he began to make hypnotic passes before her face with the eagle feather. In a few seconds she became rigid and then fell to the ground unconscious. Sitting Bull then turned his attention to another and another, and the same thing happened to each in turn until nearly a hundred were stretched out on the ground at once. As usual in the trances some lay thus for a long time, and others recovered sooner, but none were disturbed, as Sitting Bull told the dancers that these were now beholding happy visions of the spirit world. When next they came together those who had been in the trance related their experiences in the other world, how they had met and talked with their departed friends and joined in their oldtime amusements. Many of them embodied their visions in songs, which were sung that night and afterward in the dance, and from that time the Ghost dance was naturalized in the south and developed rapidly along new lines. Each succeeding dance resulted in other visions and new songs, and from time to time other hypnotists arose, until almost every camp had its own.

About this time a commission arrived to treat with the Cheyenne and Arapaho for the sale of their reservation. The Indians were much divided in opinion, the great majority opposing any sale whatsoever, even of their claim in the Cherokee strip, which they believed was all that the agreement was intended to cover. While the debate was in progress Left Hand, chief of the Arapaho, went to Sitting Bull and asked his opinion on the matter. Sitting Bull advised him to sell for what they could get, as they had need of the money, and in a short time the messiah would come and restore the land to them. On this advice Left Hand signed the agreement, in the face of threats from those opposed to it, and his example was followed by nearly all of his tribe. This incident shows how thoroughly Sitting Bull and the other Arapaho believed in the new doctrine. In view of the misery that has come on these tribes from the sale of their reservation, it is sad to think that they could have so deceived themselves by false hopes of divine interposition. A large party of the Cheyenne refused to have anything to do with the sale or to countenance the transaction by accepting their share of the purchase money, even after the whites had taken possession of the lands.

The troubles in the Sioux country now began to attract public attention, and there was suggestion of military interference. The news-