acquainted with the true facts of the case, I told them the preachings of Waugh-zee-waugh-ber were good and no harm could come from it. Indian emissaries visited the reserve from Idaho, Oregon, and other places, to investigate the new religion. I visited the Indian camp while the prophet was in a trance and remained until he came to. In accordance with instructions, the Indians gathered around him and joined in a song that was to guide the spirit back to the body. Upon reanimation he gave a long account of his visit in the spirit to the Supreme Ruler, who was then on the way with all the spirits of the departed dead to again reside upon this earth and change it into a paradise. Life was to be eternal, and no distinction was to exist between races.

This morning's press dispatches contain an account of Porcupine's visit to Walker lake . . . that proves to me that the religion started at Walker lake eighteen years ago is the same that is now agitating the Indian world. There is nothing in it to cause trouble between whites and Indians unless the new Messiah is misquoted and his doctrine misconstrued. I left Walker Lake reserve in June, 1873, and at the time supposed this craze would die out, but have several times since been reminded by Nevada papers and letters that it was gradually spreading. (*G. D., 3.*)

The name given by Campbell certainly does not much resemble Tävibo, but it is quite possible that the father, like the son, had more than one name. It is also possible that "Waughzeewaughber" was not the prophet described by Captain Lee, but one of his disciples who had taken up and modified the original doctrine. The name Tävibo refers to the east (*tävänagwat*) or place where the sun (*täbi*) rises. By the cognate Shoshoni and Comanche the whites are called *Taivo*.

From oral information of Professor A. H. Thompson, of the United States Geological Survey, I learn some particulars of the advent of the new doctrine among the Paiute of southwestern Utah. While his party was engaged in that section in the spring of 1875, a great excitement was caused among the Indians by the report that two mysterious beings with white skins (it will be remembered that the father of Wovoka was named Tävibo or "white man") had appeared among the Paiute far to the west and announced a speedy resurrection of all the dead Indians, the restoration of the game, and the return of the old-time primitive life. Under the new order of things, moreover, both races alike were to be white. A number of Indians from Utah went over into Nevada, where they met others who claimed to have seen these mysterious visitors farther in the west. On their return to Utah they brought back with them the ceremonial of the new belief, the chief part of the ritual being a dance performed at night in a circle, with no fire in the center, very much as in the modern Ghost dance.

It is said that the Mormons, who hold the theory that the Indians are the descendants of the supposititious "ten lost tribes," cherish, as a part of their faith, the tradition that some of the lost Hebrew emigrants are still ice-bound in the frozen north, whence they will one day emerge to rejoin their brethren in the south. When the news of this Indian revelation came to their ears, the Mormon priests accepted it as a prophecy of speedy fulfillment of their own traditions, and Orson Pratt, one of the most prominent leaders, preached a sermon, which was extensively