

eastern Kansas, by visiting Potawatomi, Winnebago, and Ojibwa from Wisconsin. As usual, the ritual part consists chiefly of a ceremonial dance. In doctrine it teaches the same code of morality enjoined by the ten commandments and especially prohibits liquor drinking, gambling, and horse racing, for which reason the agents generally have not seen fit to interfere with it, and in some cases have rather encouraged it as a civilizing influence among that portion of the tribes not yet enrolled in Christian denominations. The movement is entirely distinct from the Ghost dance, and may perhaps be a revival of the system preached by Kānakūk more than fifty years before. In 1891 the majority of the two tribes, numbering in all 749, were reported as adherents of the doctrine. (*Comr.*, 5, 6, 7; also reports from the same agency for 1887 and 1889.) A large number of the Sauk and Fox, Kickapoo, and Potawatomi of Oklahoma are also believers in the religion.

In 1885 Agent Patrick says on this subject:

These Indians are chaste, cleanly, and industrious, and would be a valuable acquisition to the Prairie band if it were not for their intense devotion to a religious dance started among the northern Indians some years since. This dance was introduced to the Prairie band about two years ago by the Absentee Pottawatomies and Winnebagoes, and has spread throughout the tribes in the agency. They seem to have adopted the religion as a means of expressing their belief in the justice and mercy of the Great Spirit and of their devotion to him, and are so earnest in their convictions as to its affording them eternal happiness that I have thought it impolitic so far to interfere with it any further than to advise as few meetings as possible and to discountenance it in my intercourse with the individuals practicing the religion. It is not an unmixed evil, as under its teaching drunkenness and gambling have been reduced 75 per cent, and a departure from virtue on the part of its members meets with the severest condemnation. As some tenets of revealed religion are embraced in its doctrines, I do not consider it a backward step for the Indians who have not heretofore professed belief in any Christian religion, and believe its worst features are summed up in the loss of time it occasions and the fanatical train of thought involved in the constant contemplation of the subject. (*Comr.*, 6.)

CHEEZ-TAH-PAEZH THE SWORD-BEARER

It is probable that something of the messiah idea entered into the promises held out to his followers by Sword-bearer, a Crow medicine-man, in Montana in 1887. The official records are silent on this point, although it is definitely stated that he asserted his own invulnerability, and that his claims in this respect were implicitly believed by his people. Cheez-tah-paezh, literally "Wraps his tail" (also written Cheeschapahdish, Cheschopah, Chese-cha-pahdish, and Chese-Topah), was without any special prominence in his tribe until the summer of 1887, when, in company with several other young men of the Crows, he participated in the sun dance of the Cheyenne, and showed such fortitude in enduring the dreadful torture that he was presented by the Cheyenne with a medicine saber painted red, in virtue of which he took the title of Sword-bearer. This naturally brought him into notice at home, and he soon aspired to become a chief and medicine-man. Among other things, he asserted that no bullet or weapon had power to harm him.