

end of this time I was sent back to try to teach them. My father told me the earth was getting old and worn out and the people getting bad, and that I was to renew everything as it used to be and make it better.

He also told us that all our dead were to be resurrected; that they were all to come back to earth, and that, as the earth was too small for them and us, he would do away with heaven and make the earth itself large enough to contain us all; that we must tell all the people we met about these things. He spoke to us about fighting, and said that was bad and we must keep from it; that the earth was to be all good hereafter, and we must all be friends with one another. He said that in the fall of the year the youth of all good people would be renewed, so that nobody would be more than forty years old, and that if they behaved themselves well after this the youth of everyone would be renewed in the spring. He said if we were all good he would send people among us who could heal all our wounds and sickness by mere touch and that we would live forever. He told us not to quarrel or fight or strike each other, or shoot one another; that the whites and Indians were to be all one people. He said if any man disobeyed what he ordered his tribe would be wiped from the face of the earth; that we must believe everything he said, and we must not doubt him or say he lied; that if we did, he would know it; that he would know our thoughts and actions in no matter what part of the world we might be. (*G. D., 5.*)

Here we have the statement that both races are to live together as one. We have also the doctrine of healing by touch. Whether or not this is an essential part of the system is questionable, but it is certain that the faithful believe that great physical good comes to them, to their children, and to the sick from the imposition of hands by the priests of the dance, apart from the ability thus conferred to see the things of the spiritual world.

Another idea here presented, namely, that the earth becomes old and decrepit, and requires that its youth be renewed at the end of certain great cycles, is common to a number of tribes, and has an important place in the oldest religions of the world. As an Arapaho who spoke English expressed it, "This earth too old, grass too old, trees too old, our lives too old. Then all be new again." Captain H. L. Scott also found among the southern plains tribes the same belief that the rivers, the mountains, and the earth itself are worn out and must be renewed, together with an indefinite idea that both races alike must die at the same time, to be resurrected in new but separate worlds.

The Washo, Pit River, Bannock, and other tribes adjoining the Paiute on the north and west hold the doctrine substantially as taught by the messiah himself. We have but little light in regard to the belief as held by the Walapai, Cohonino, Mohave, and Navaho to the southward, beyond the general fact that the resurrection and return of the dead formed the principal tenet. As these tribes received their knowledge of the new religion directly from Paiute apostles, it is quite probable that they made but few changes in or additions to the original gospel.

A witness of the dance among the Walapai in 1891 obtained from the leaders of the ceremony about the same statement of doctrine already mentioned as held by the Paiute, from whom also the Walapai had adopted many of the songs and ceremonial words used in connection