

with the dance. They were then expecting the Indian redeemer to appear on earth some time within three or four years. They were particularly anxious to have it understood that their intentions were not hostile toward the whites and that they desired to live in peace with them until the redeemer came, but that then they would be unable to prevent their destruction even if they wished. (*J. F. L.*, 3.)

The manner of the final change and the destruction of the whites has been variously interpreted as the doctrine was carried from its original center. East of the mountains it is commonly held that a deep sleep will come on the believers, during which the great catastrophe will be accomplished, and the faithful will awake to immortality on a new earth. The Shoshoni of Wyoming say this sleep will continue four days and nights, and that on the morning of the fifth day all will open their eyes in a new world where both races will dwell together forever. The Cheyenne, Arapaho, Kiowa, and others, of Oklahoma, say that the new earth, with all the resurrected dead from the beginning, and with the buffalo, the elk, and other game upon it, will come from the west and slide over the surface of the present earth, as the right hand might slide over the left. As it approaches, the Indians will be carried upward and alight on it by the aid of the sacred dance feathers which they wear in their hair and which will act as wings to bear them up. They will then become unconscious for four days, and on waking out of their trance will find themselves with their former friends in the midst of all the oldtime surroundings. By Sitting Bull, the Arapaho apostle, it is thought that this new earth as it advances will be preceded by a wall of fire which will drive the whites across the water to their original and proper country, while the Indians will be enabled by means of the sacred feathers to surmount the flames and reach the promised land. When the expulsion of the whites has been accomplished, the fire will be extinguished by a rain continuing twelve days. By a few it is believed that a hurricane with thunder and lightning will come to destroy the whites alone. This last idea is said to be held also by the Walapai of Arizona, who extend its provisions to include the unbelieving Indians as well. (*G. D.*, 6.) The doctrine held by the Caddo, Wichita, and Delaware, of Oklahoma, is practically the same as is held by the Arapaho and Cheyenne from whom they obtained it. All these tribes believe that the destruction or removal of the whites is to be accomplished entirely by supernatural means, and they severely blame the Sioux for having provoked a physical conflict by their impatience instead of waiting for their God to deliver them in his own good time.

Among all the tribes which have accepted the new faith it is held that frequent devout attendance on the dance conduces to ward off disease and restore the sick to health, this applying not only to the actual participants, but also to their children and friends. The idea of obtaining temporal blessings as the reward of a faithful performance

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