

in the trance. The excitement which the agent had thought to smother by the arrest of the leaders broke out again with added strength. Red Cloud himself, the great chief of the Ogalala, declared his adhesion to the new doctrine and said his people must do as the messiah had commanded. Another council was called on White Clay creek, a few miles from Pine Ridge agency, and the Ghost dance was formally inaugurated among the Sioux, the recent delegates acting as priests and leaders of the ceremony.

As the result of all he could learn, Selwyn, in November, 1890, warned the agent in charge of Yankton agency that the Indians intended a general outbreak in the spring. Six months earlier, and before Porcupine's statement had been made to the officer at Camp Crook, a letter dated May 29, 1890, had been addressed to the Interior Department from a citizen of Pierre, South Dakota, stating that the Sioux, or a portion of them, were secretly planning for an outbreak in the near future. This was the first intimation of trouble ahead. (G. D., 20.)

Wonderful things were said of the messiah by the returned delegates. It was claimed that he could make animals talk and distant objects appear close at hand, and that he came down from heaven in a cloud. He conjured up before their eyes a vision of the spirit world, so that when they looked they beheld an ocean, and beyond it a land upon which they saw "all the nations of Indians coming home," but as they looked the vision faded away, the messiah saying that the time had not yet come. Curiously enough, although he came to restore the old life, he advised his hearers to go to work and to send their children to school. Should the soldiers attempt to harm him, he said he need only stretch out his arms and his enemies would become powerless, or the ground would open and swallow them. On their way home if they should kill a buffalo—the messiah had evidently not read Allen's monograph—they must cut off its head and tail and feet and leave them on the ground and the buffalo would come to life again. They must tell their people to follow his instructions. Unbelievers and renegade Indians, would be buried under the new earth which was to come upon the old. They must use the sacred red and white paint and the sacred grass (possibly sagebrush) which he gave them, and in the spring, when the green grass came, their people who were gone before would return, and they would see their friends again.

Now comes the most remarkable part, quoting from the statement given to Captain Sword:

The people from every tipi send for us to visit them; they are people who died many years ago. Chasing Hawk, who died not long ago, was there and we went to his tipi. He was living with his wife, who was killed in war long ago. They live in a buffalo skin tipi—a very large one—and he wanted all his friends to go there to live. A son of Good Thunder, who died in war long ago, was one who also took us to his tipi, so his father saw him. When coming we come to a herd of buffaloes. We killed one and took everything except the four feet, head, and tail, and when we came a little ways from it there was the buffaloes come to life again and went off. This