

Ad
 of a mixture, being half Delaware, one-fourth Caddo, and one-fourth French. One of his grandfathers was a Frenchman. As the Caddo lived originally in Louisiana, there is a considerable mixture of French blood among them, which manifests itself in his case in a fairly heavy beard. He is about 50 years of age, rather tall and well built, and wears his hair at full length flowing loosely over his shoulders. With a good head and strong, intelligent features, he presents the appearance of a natural leader. He is also prominent in the mescal rite, which has recently come to his tribe from the Kiowa and Comanche. He was one of the first Caddo to go into a trance, the occasion being the great Ghost dance held by the Arapaho and Cheyenne near Darlington agency, at which Sitting Bull presided, in the fall of 1890. On his return to consciousness he had wonderful things to tell of his experiences in the spirit world, composed a new song, and from that time became the high priest of the Caddo dance. Since then his trances have been frequent, both in and out of the Ghost dance, and in addition to his leadership in this connection he assumes the occult powers and authority of a great medicine-man, all the powers claimed by him being freely conceded by his people.

When Captain Scott was investigating the Ghost dance among the Caddo and other tribes of that section, at the period of greatest excitement, in the winter of 1890-91, he met Wilson, of whom he has this to say:

John Wilson, a Caddo man of much prominence, was especially affected, performing a series of gyrations that were most remarkable. At all hours of the day and night his cry could be heard all over camp, and when found he would be dancing in the ring, possibly upon one foot, with his eyes closed and the forefinger of his right hand pointed upward, or in some other ridiculous posture. Upon being asked his reasons for assuming these attitudes he replied that he could not help it; that it came over him just like cramps.

Somewhat later Captain Scott says:

John Wilson had progressed finely, and was now a full-fledged doctor, a healer of diseases, and a finder of stolen property through supernatural means. One day, while we were in his tent, a Wichita woman entered, led by the spirit. It was explained to us that she did not even know who lived there, but some force she could not account for brought her. Having stated her case to John, he went off into a fit of the jerks, in which his spirit went up and saw "his father" [i. e., God], who directed him how to cure this woman. When he came to, he explained the cure to her, and sent her away rejoicing. Soon afterwards a Keechei man came in, who was blind of one eye, and who desired to have the vision restored. John again consulted his father, who informed him that nothing could be done for that eye because that man held aloof from the dance.

While the author was visiting the Caddo on Sugar creek in the fall of 1893, John Wilson came down from his own camp to explain his part in the Ghost dance. He wore a wide-brim hat, with his hair flowing down to his shoulders, and on his breast, suspended from a cord about his neck, was a curious amulet consisting of the polished end of a buffalo horn, surrounded by a circlet of downy red feathers, within another circle of badger and owl claws. He explained that this was the