

average woman. In particular I have seen one young Arapaho become rigid in the trance night after night. He was a Carlisle student, speaking good English and employed as clerk in a store. He afterward took part in the sun dance, dancing three days and nights without food, drink, or sleep. He is of a quiet, religious disposition, and if of white parentage would perhaps have become a minister, but being an Indian, the same tendency leads him into the Ghost dance and the sun dance. The fact that he could endure the terrible ordeal of the sun dance would go to show that his physical organization is not frail, as is frequently the case with hypnotic or trance subjects. So far as personal observation goes, the hypnotic subjects are usually as strong and healthy as the average of their tribe. It seems to be a question more of temperament than of bodily condition or physique. After having observed the Ghost dance among the southern tribes at intervals during a period of about four years, it is apparent that the hypnotic tendency is growing, although the original religious excitement is dying out. The trances are now more numerous among the same number of dancers. Some begin to tremble and stagger almost at the beginning of the dance, without any effort on the part of the medicine-man, while formerly it was usually late in the night before the trances began, although the medicine-men were constantly at work to produce such result. In many if not in most cases the medicine-men themselves have been in trances produced in the same fashion, and must thus be considered sensitives as well as those hypnotized by them.

Not every leader in the Ghost dance is able to bring about the hypnotic sleep, but anyone may try who feels so inspired. Excepting the seven chosen ones who start the songs there is no priesthood in the dance, the authority of such men as Sitting Bull and Black Coyote being due to the voluntary recognition of their superior ability or interest in the matter. Any man or woman who has been in a trance, and has thus derived inspiration from the other world, is at liberty to go within the circle and endeavor to bring others to the trance. Even when the result is unsatisfactory there is no interference with the performer, it being held that he is but the passive instrument of a higher power and therefore in no way responsible. A marked instance of this is the case of Cedar Tree, an Arapaho policeman, who took much interest in the dance, attending nearly every performance in his neighborhood, consecrating the ground and working within the circle to hypnotize the dancers. He was in an advanced stage of consumption, nervous and excitable to an extreme degree, and perhaps it was for this reason that those who came under his influence in the trance constantly complained that he led them on the "devil's road" instead of the "straight road;" that he made them see monstrous and horrible shapes, but never the friends whom they wished to see. On this account they all dreaded to see him at work within the circle, but no one commanded him to desist as it was held that he was controlled by a stronger power and was to be pitied rather than blamed for his ill success. A similar idea