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blanket of rabbit-hides. This was the Messiah, and he had come to save us."

The vision of Little Horse is still more remarkable. Through the Weasel he said:

"Two bold eagles transported me to the Happy Hunting Grounds. They showed me the Great Messiah there, and as I looked upon his fair countenance I wept, for there were nail-prints in his hands and feet where the cruel whites had once fastened him to a large cross. There was a small wound in his side also, but as he kept himself covered with a beautiful mantle of feathers this wound only could be seen when he shifted his blanket. He insisted that we continue the dance, and promised me that no whites should enter his city nor partake of the good things he had prepared for the Indians. The earth, he said, was now worn out and it would be repeopled.

"He had a long beard and long hair and was the most handsome man I ever looked upon." /p.548/

It is impossible to follow with unprejudiced mind the development of this strange movement among the Indians and not be impressed with the strong undercurrent of truly religious feeling among them. The address of the old chief Two Lance at the great council held on Wounded Knee Creek, in the Spring of 1890, reveals a state of mind and heart of which the savage red man has not often been suspected. It was at this meeting that the head chiefs gave countenance to the new faith.

Runners announced that a great council would be held upon Wounded Knee Creek, in which an old man would deliver a special message from Great Wakantanka to the Sioux nation, and requested all men and women interested in the welfare of the nation to be present. The meeting was held at night upon a spot of ground near No Water's camp. Probably four or five hundred men and six hundred women were present.