

made ready for use. Application has been made to the Indian Department for a building grant, and there seems to be every hope that it will be favorably entertained. It seems to be generally allowed that the spot selected as a site for the new enterprise is a most suitable one. It has the great advantages of good water and cheap fuel, both close at hand; the grounds on which the institution is built extend to the banks of the River Saskatchewan, and for fuel—why, Medicine Hat is in the centre of the coal region. Then again, some of the most important Indian Reserves are within easy reach of Medicine Hat. The Canadian Pacific Line, which runs within 500 yards of the institution, connects with the great Blackfoot Reservation 100 miles to the west, and with many settlements and villages of Cree and Salteaux Indians to the east; and the Lethbridge branch runs right down into the heart of the Blood and Piegan country. The Blackfoot Indians called Medicine Hat *Sahamis*, which means “Medicine;” and, in honor of this important tribe, the name of the new institution is to be the “Sau-ke-tappy Home” (pronounced Sow-kay-tuppy) that being the appellation which the Blackfoot Indians give themselves—it means “the prairie people.” The Sunday school children of the Church of England will, it is hoped, undertake the support of some of the little Indian children in the Sauketappi Home. Already have promises been received for the support of three. For any further information address MR. WILBERFORCE WILSON, Gleichen P.O., Alberta.

---

### THE GHOST DANCE.

THE Indians say that the Messiah has taught them a new dance, and that all who would be his followers and benefit by the good things that he has in store for them, must signify their allegiance to Him by participating in the dance. It is called the “Ghost dance;” and the manner in which it is performed is thus described by Mrs. A. Finley, wife of a trader, at the Pine Ridge Agency:—

“The dance was participated in by 480 Indians. In preparing for it they cut the tallest tree that they could find, and having dragged it to a level piece of prairie, set it up in the ground. Under this tree four of the head men stand. The others form in a circle and begin to go around and around the tree. They begin the dance on Friday afternoon. It is kept up Saturday and Sunday, until sundown. During all this time they do not eat or drink. They keep going round in one direction until they become so dizzy that they can scarcely stand, then turn and go in the other direction and keep it up till they swoon from exhaustion.

“This is what they strive to do, for while they are in a swoon they think they see and talk with the new Christ. When they regain con-