

more intelligent and progressive of the uneducated Indians. Very few of those who had learned to read and had been in Sabbath school for a considerable length of time were drawn into it. It was the class between the most educated and the most superstitious who at first upheld it. They seemed to know too much to continue in the old-style religious ceremonies, but not to know enough and to be too superstitious to fully believe the Bible. Consequently, the medicine-men were at first bitterly opposed to it. About this time, however, an order came from the Indian department to stop all medicine-men from practicing their incantations over the sick. As a respectable number of the Indians had declared against the old style of curing the sick, it seemed to be a good time to enforce this order, as there was sufficient popular opinion in connection with the authority of the agent to enforce it. This was done, and then the medicine-men almost entirely joined the Shakers, as their style was more nearly in accordance with the old style than with the religion of the Bible.

As it spread, one Indian went so far as to declare himself to be Christ again come to earth, and rode through the streets of Olympia at the head of several scores of his followers with his hands outstretched as Christ was when he was crucified. But he was so ridiculed by other Indians and by the whites that he gave up this idea and simply declared himself to be a prophet who had received revelations from heaven.

For several years there has been very little of the shaking or this mode of worship among the Indians on the reservation, excepting secretly when persons were sick. Still, their native superstition and their intercourse with those off the reservation, who sometimes hold a special gathering and meeting when their followers grow cold and careless, has kept the belief in it as a religion firm in their hearts, so that lately, since they have become citizens, and are hence more free from the authority of the agent, the practice of it has become more common, especially when persons are sick.

In fact, while it is a religion for use at all times, yet it is practiced especially over the sick, and in this way takes the place of the medicine-men and their methods. Unlike the system of the medicine-men, it has no single performer. Though often they select for leader one who can pray the best, yet in his absence another may take the lead. Like the old system, it has much noise. Especially do they use bells, which are rung over the person where the sickness is supposed to be. The others present use their influence to help in curing the sick one, and so imitate the attendants on an Indian doctor, getting down upon their knees on the floor and holding up their hands, with a candle in each hand, sometimes for an hour. They believe that by so holding up their hands the man who is ringing the bell will get the sickness out more easily than he otherwise would. They use candles both when they attempt to cure the sick and in their general service, eschewing lamps for fear of being easily tempted, as they believe coal-oil lights to be from Satan.

In another point also this resembles very closely their old religion. For a long time before a person is taken sick they foretell that his spirit is gone to heaven and profess to be able to bring it back and restore it to him, so that he will not die as soon as he otherwise would. This was also a part of the old *tomahnous* belief.

They have also prophesied very much. Several times when a person has died they have told me that someone had foretold this event, but they have never told me this until after the event happened, except in one case. They have prophesied much in regard to the end of the world and the day of judgment. Generally, the time set has been on a Fourth of July, and many have been frightened as the time drew near, but, alas, in every instance the prophecy failed. Like Christians, they believe in a Supreme Being, in prayer, the sabbath, in heaven and hell, in man as a sinner, and Christ as a savior, and the system led its followers to stop drinking, gambling, betting, horse racing, the use of tobacco, and the old-style incantations over the sick. Of late years, however, some of them have fallen from grace.

It has been a somewhat strange freak of human nature, a combination of morals and immorals, of Protestantism, Catholicism, and old Indian practices, of dreams