

Chelch lā jōilla;
 Then we'll be happy;
 Chelch lā jōilla;
 Then we'll be happy;
 Chelch lā jōilla,
 Then we'll be happy,
 Al kwe shuck āllāl.
 Up in heaven's house.

Chelch lā jōilla;
 Then we'll be happy;
 Chelch lā jōilla;
 Then we'll be happy;
 Chelch lā jōilla,
 Then we'll be happy,
 Yuchquē shō-shō-quille.
 Up with Jesus.

Mr Wickersham then gives an account of the persecutions to which the rising sect was for a long time subjected, chiefly at the hands of agent Edwin Eells and his brother, Reverend Myron Eells, already quoted at length, who was at that time the missionary on the Skokomish reservation. As Mr Wickersham's statements in this regard are mainly in the form of extended quotations from *Ten Years' Missionary Work at Skokomish*, written by the Reverend Mr Eells himself, they may be regarded as conclusive. It is apparent that a part at least of this persecution, which took the shape of banishment, chains, and imprisonment, and even the forcible seizure of a dead body from the bereaved relatives, was due to the fact that the Shakers, who considered themselves a genuine branch of the Christian church, were disposed to lean toward Catholicity rather than toward the denominational form upheld by the agent and his brother.

However, religious persecution failed as utterly in its purpose in this case as it has and must in all others. Quoting from Mr Eells, "The chiefs did not care if they were deposed, were about to resign, and did not wish to have anything more to do with the 'Boston' religion or the agent. Billy Clams was ready, if need be, to suffer as Christ did. He was willing to be a martyr."

Mr Wickersham continues:

"While Billy Clams and some of his people publicly abandoned the forms of Shaker religion rather than be banished, yet John Slocum and his people refused to so surrender, and the agent sent out his police and arrested John Slocum, Louis Yowaluch, and two or three more of these people—good, true men—and, loading their limbs with chains, confined them for several weeks in the dirty little single room of a jail at the Puyallup agency, near Tacoma. Their only offense was worship of a different form from that adopted by the agent and his brother. They had broken no law, created no disorder, and yet they suffered ignominious incarceration in a vile dungeon, loaded with chains, at the pleasure of the agent. The Shakers believed in God, in Jesus Christ, in heaven and hell, in temperance, sobriety, and a virtuous life. They