

and their religion, or at least to let them alone. They now feel quite confident of their position, and are acting quite like the average citizen. Even the persons who persecuted them for eleven years now felt obliged to retire from the conflict, and a day of peace is reached at last.

"The Shaker church now reaches over nearly the whole of western Washington. The story of Slocum's death and visit to heaven, and his return to preach to the Indians, is accepted by them as a direct revelation of the will of God. They say that they do not need to read the Bible, for do they not have better and more recent testimony of the existence of heaven and of the way to that celestial home than is contained in the Bible? Here is John Slocum, alive, and has he not been to heaven? Then, why read the Bible to learn the road, when John can so easily tell them all about it? The Bible says there are many roads; the Catholics have one, the Presbyterians another, and the Congregationalists a third; but John Slocum gives them a short, straight road—and they choose that.

"The Shaker church now has a building for church purposes at Mud bay, at Oyster bay, at Cowlitz, Chehalis, and Puyallup. They have about a dozen ministers regularly licensed, and about 500 members. Most of the Indians at Skokomish belong, while the Squaxins, Chehalis, Nisqually, Cowlitz, and Columbia River Indians, and in fact the majority of the Indians of western Washington, either belong or are in sympathy with its teachings, so that it is now the strongest church among them. They are sending out runners to the Yakimas east of the Cascade mountains, and expect before long to make an effort to convert that tribe.

"The Indian is inclined to be weak, and to adopt the vices of the white man, but not his virtues. However, this is not true of the Shakers. They do not drink intoxicants of any kind, and make a special effort at all times to banish liquor. This is the strong element in their faith, and the one for which they fight hardest. They feel upon their honor in the matter, and contrast the members of their church at every place with those belonging to the other denominations—and it is too true that an Indian does not seem at all to be restrained from drink by belonging to the other churches as he does in the Shaker church. In the others he feels no personal interest. The honor of neither himself nor his people is involved, and if he disgraces himself it reflects, in his opinion, rather on the white man's church. Not so with the Shakers. No white man belongs to their church, and it is their boast that no white preacher can keep his Indian members from drink as they can—and it is true. After their opposition to liquor, next comes gambling. From these two vices flow nearly all troubles to the Indian, and the Shakers are certainly successful in extinguishing their spread among the Indians. They make special war on drunkenness, gambling, and horse racing, and preach honesty, sobriety, temperance, and right living.