

"The Presbyterian church occupies a queer position with regard to these people. The Reverend M. G. Mann has been the missionary to the Indians of Puget sound for many years, and has succeeded in making a very favorable impression upon them. He has been specially attentive to the Shakers, and, to his credit be it said, has never tried to coerce them, and has only dealt with them kindly. So far has this gone that Louis Yowaluch was long ago taken into the Presbyterian church, and is now an accredited elder therein. Louis does not know, seemingly, how to escape from his dual position, or rather does not seem to think that he needs to escape. It all seems to be for the best interest of his people, so he continues to occupy the position of elder in the Presbyterian church and headman of the Shaker church.

"At a recent meeting of the Presbyterian ministers the position of these Shaker people was fully discussed, and the strongest language was used in saying only good about them, and every effort seems to be made by the Presbyterians to claim the Shakers in a body as members of the Presbyterian church. If this account were not already too long, the reports of the church on the subject would be quoted, but the fact speaks volumes for the character of the Shakers and their teaching.

"In conclusion: I have known the Shaker people now intimately, as their attorney, for more than a year, and out of the many drunken Indians I have seen in that time not one was a Shaker. Not one of their people has been arrested for crime in that time. They are good citizens, and are far more temperate and peaceable than those Indians belonging to the other churches. I feel that their church is a grand success in that it prevents idleness and vice, drunkenness and disorder, and tends to produce quiet, peaceable citizens, and good Christian people. I think the Presbyterians make a mistake in trying to bring the Shakers into their fold—they ought rather to protect them and give them every assistance in their autonomy. It adds the greatest incentive to their labors, and makes them feel as if they were of some account. It lets them labor for themselves, instead of feeling, as always heretofore, that some one else—they hardly knew who—was responsible. Their forms of Christianity are not very unorthodox—their Christianity is quite orthodox, not exactly because they take Slocum's revelation instead of the Bible, but the result is the same—a Christian.

"JAMES WICKERSHAM.

"TACOMA, WASHINGTON, June 25, 1893."

From competent Indian informants of eastern Washington—Charles Ike, half-blood Yakima interpreter, and Chief Wolf Necklace of the Pá'lus, we gather additional particulars, from which it would appear that there are more things in the Shaker system than are dreamed of in the philosophy of the Presbyterian general assembly.

According to their statements, Yowaluch, or Ai-yäl, as he is known east of the Cascades, was noted as a gambler before he received his revelation. His followers are called *Shäpupu-lëma*, or "blowers," by