

believe that were the snow-crowned summits of Mount Rainier set apart as an Indian reservation, white men would immediately commence jumping them. (*Comr., 14.*)

JOSEPH AND THE NEZ PERCÉ WAR

We first hear officially of Smohalla and his people from A. B. Meacham, superintendent of Indian affairs in Oregon, who states, in September, 1870, that—

. . . One serious drawback [to the adoption of the white man's road] is the existence among the Indians of Oregon of a peculiar religion called Smokeller or Dreamers, the chief doctrine of which is that the red man is again to rule the country, and this sometimes leads to rebellion against lawful authority.

A few pages farther on we learn the nature of this rebellion:

The next largest band (not on a reservation) is Smokeller's, at Priest rapids, Washington territory. They also refused to obey my order to come in, made to them during the month of February last, of which full report was made. I would also recommend that they be removed to Umatilla by the military. (*Comr., 15.*)

Three months before this report Congress had passed a bill appointing commissioners to negotiate with the tribes of Umatilla reservation "to ascertain upon what terms they would be willing to sell their lands and remove elsewhere," and Meacham himself was the principal member of this commission. (*Comr., 15.*)

In 1872 Smohalla's followers along the Columbia were reported to number 2,000, and his apostles were represented as constantly traveling from one reservation to another to win over new converts to his teachings. Repeated efforts had been made to induce them to go on the reservations in eastern Oregon and Washington, but without success. We are told now that—

They have a new and peculiar religion, by the doctrines of which they are taught that a new god is coming to their rescue; that all the Indians who have died heretofore, and who shall die hereafter, are to be resurrected; that as they will then be very numerous and powerful, they will be able to conquer the whites, recover their lands, and live as free and unrestrained as their fathers lived in olden times. Their model of a man is an Indian. They aspire to be Indians and nothing else. . . . It is thought by those who know them best that they can not be made to go upon their reservations without at least being intimidated by the presence of a military force. (*Comr., 17.*)

We hear but little more of Smohalla and his doctrines for several years, until attention was again attracted to Indian affairs in the north-west by the growing dissatisfaction which culminated in the Nez Percé war of 1877. The Nez Percés, especially those who acknowledged the leadership of Chief Joseph, were largely under the influence of the Dreamer prophets, and there was reason to believe that an uprising inaugurated by so prominent a tribe would involve all the smaller tribes in sympathy with the general Indian belief. As soon therefore as it became evident that matters were approaching a crisis, a commission, of which General O. O. Howard was chief, was appointed to make some peaceable arrangement with the so-called "renegades" on the upper Columbia. The commissioners met Smohalla and his principal men

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