

Many went, about half of those on the Skokomish reservation being among the number, and they did hold a big meeting. Women did go around trying to fly like angels; four persons are said to have died, and, with the power which was said to have been given them from above, others were said to have brought them back to life again. This was a mixture of trying to perform miracles, as in Bible times, to prove the divinity of their religion, and some of the ceremonies of their old black *tomahnous*. This was a secret society of their savage days, in which persons went into a hypnotic condition, in which they became very rigid, and out of which they came in the course of time. The followers of this new religion dreamed dreams, saw visions, went through some disgusting ceremonies a la mode the black *tomahnous*, and were taken with a kind of shaking. With their arms at full length, their hands and arms would shake so fast that a common person not under the excitement could hardly shake half as fast. Gazing into the heavens, their heads would also shake very fast, sometimes for a few minutes and sometimes for hours, or half the night. They would also brush each other with their hands, as they said, to brush off their sins, for they said they were much worse than white people, the latter being bad only in their hearts, while the Indians were so bad that the badness came to the surface of their bodies and the ends of their finger nails, so that it could be picked off. They sometimes brushed each other lightly, and sometimes so roughly that the person brushed was made black for a week, or even sick.

In connection with this they held church services, prayed to God, believed in Christ as a savior, said much about his death, and used the cross, their services being a combination of Protestant and Catholic services, though at first they almost totally rejected the Bible, for they said they had direct revelations from Christ, and were more fortunate than the whites, who had an old, antiquated book.

After having kept up this meeting for about a week, they disbanded and went to their homes, but did not stop their shaking or services. They sometimes held meetings from 6 o'clock in the evening until about midnight, lighting candles and putting them on their heads for a long time. They became very peculiar about making the sign of the cross many times a day, when they began to eat as they asked a blessing, and when they finished their meal and returned thanks; when they shook hands with anyone—and they shook hands very often—when they went to church and prayer meeting on Thursday evening, and at many other times, far more often than the Catholics do.

On the Skokomish reservation their indiscretions caused the death of a mother and her child, and an additional loss of time and property to the amount of \$600 or \$800 in a few weeks. It also became a serious question whether the constant shaking of their heads would not make some of them crazy, and from symptoms and indications it was the opinion of the agency physician, J. T. Martin, that it would do so. Accordingly, on the reservation the authority of the agent was brought to bear, and to a great extent the shaking was stopped, though they were encouraged to keep on in the practice of some good habits which they had begun, of ceasing gambling, intemperance, their old style incantations over the sick, and the like. Some at first said they could not stop shaking, but that at their prayer meetings and church services on the Sabbath their hands and heads would continue to shake in spite of themselves; but after a short time, when the excitement had died away, they found that they could stop.

But about Skookum bay, Mud bay, and Squaxon the shaking continued, and it spread to the Nisqually and Chehalis Indians. It seemed to be as catching, to use the expression of the Indians, as the measles. Many who at first ridiculed it and fought against it, and invoked the aid of the agent to stop it, were drawn into it after a little, and then they became its strong upholders. This was especially true of the medicine-men, or Indian doctors, and those who had the strongest faith in them. The Shakers declared that all the old Indian religion, and especially the cure of the sick by the medicine-men, was from the devil, and they would have nothing to do with it, those who at first originated and propagated it having been among the