

abandoned the old Indian religion and all its vices and forms, including the power of the doctors or medicine-men. These medicine-men had a great hold on the Indian mind, and they joined the minister and the agent in their fight on the Shakers, because the Shakers fought them; so that there was seen the unique spectacle of the savage shamanism of the American Indian and the supposed orthodox religion of civilization hand in hand fighting the followers of Jesus Christ.

“Imprisonment, banishment, threats, chains, and the general ill will of the agent and all his employees were visited on these Shakers who continued to practice their forms of worship, and yet they did continue it. In spite of the fact that they occupied a place only half-way between slaves and freemen, and were under the orders of the agent and subject to be harassed and annoyed all the time by him, yet they continued nobly and fearlessly to practice their religion and to worship God and Jesus Christ as they saw fit. To do it, however, they were forced to stay away from the reservations, where the greater number of employees were located, and their churches were built on Mud bay and Oyster bay, far away from the reservations.

“But a brighter day came for these people, a day when they could stand up and defy every form or force of persecution. In 1836 Congress passed the Indian land severalty bill, an act providing for dividing lands in severalty to Indians, and providing that those who took lands and adopted the habits of civilized life should be American citizens, with all the rights, privileges, and immunities of any other citizen. In 1892 I was appointed by Judge Hanford to defend a prisoner in the United States district court at Tacoma. The prisoner was accused of selling liquor to a Puyallup Indian, but it appeared on cross-examination that this Indian owned land in severalty, voted, paid taxes, and exercised other rights of citizenship. The question was then raised by me on motion to dismiss, that these land-holding, tax-paying Indians were citizens of the United States, free and independent. The United States prosecuting attorney appeared to contest the claim, but after an extended argument Judge Hanford held with me, and the prisoner was discharged.

“The effect of this decision was far-reaching. It meant that all land-holding Indians were no longer wards of the government, but free citizens and not under the control of the Indian agent. The Shaker people, hearing this, sent a deputation to see me, and I held a long consultation with them, assuring them that they were as free as the agent, and could establish their own church, own and build houses of worship, and do both in religious and worldly matters as other citizens of the United States could. This was glorious news to them. It meant freedom, it meant the cessation of persecution and annoyance by the agency employees, and they were jubilant.

“Accordingly they met on June 6, 1892, at Mud bay, at Louis Yowaluch's house, and organized their church on a regular business basis.