

Indians

Shakers

The representation of a new and unique religion attended the meeting of the Presbytery of Olympia Wednesday.

They were all Indians and the religion which they represent is one all their own, and one about which little has ever been published, though it has been the subject of a government inquiry.

To the Indians the sect is known as the Tschadam. By the whites it has been dubbed the Shaker religion, though its doctrine is not the same as that held by the Shakers of the eastern states.

The denomination was founded in October, 1881, by John Slocum, a Mud Bay Indian. It now numbers about 600 members, comprising Indians from all tribes in Western Washington and is reaching out into the Yakima country.

The way it came to be founded is this:

John Slocum was an Indian of sporty proclivities. He had a powerful and consuming thirst for fire water, which absorbed Jamaica ginger or pain-killer in lieu of whiskey or alcohol straight. He also was the most confirmed gambler of his tribe and there never was an Indian horse race in which he was not prominent.

One October night he fell sick in his mind. He thought about his wicked ways and was sad. Then, at 4 o'clock one morning to all intents and purposes he died. For six long hours he remained in this lifeless condition.

Then he sat up and proceeded to tell his people of his experiences.

He had died, so he said, and his soul had parted from his body. As it arose from the lifeless clay it looked back and saw its former habitation as though it belonged to some one else. John then went on to say he went to heaven. There was a big fence around it and

He looked over. Inside were many of his friends who had crossed the gloomy river of death, but the majority were not there. John inferred they were in another place. An angel came out to meet him and said: "John, you've been a pretty bad Indian."

There are just two things you can do now, John. You can go down to hell or you can go back to earth and preach to your people!"

John preferred the latter proposition as the angel pictured in burning language a hell which even exceeded John Calvin's idea. Then the angel and the wandering Indian soul sat down outside the fence, and the angel told John what he must tell his people.

In the first place he must instruct them not to drink whisky. That was foremost. Then the code of morals was laid down. Lying, gambling, cheating and horse racing and licentiousness were among the vices prohibited.

The code was a simple one which the Indian mind could comprehend.

After John had learned it all he was put back into his body and immediately came to life to the great wonder of his people.

He straight way began to preach and within four weeks had a small church erected. That was in 1881. Since then the denomination has grown and is now very strong. It owns church edifices at Mud Bay, Oyster Bay, Cowlitz, Chehalis and Puyallup. It has a dozen ministers.

The religion is a combination of Roman Catholicism, Protestantism and tomanamus or Indian medicine.

A report was sent the government by Agent Wells on the subject and one of the department at Washington pronounced the scheme or religion similar in some respects to the messiah craze among the Sioux. The sect acknowledges God and His Son, Jesus Christ, as the Savior of the world, but does not accept

the Bible, saying "What do we need with that? Our John Slocum
was in heaven just twelve years ago and he can tell us all about it.

They use the same argument with regard to morality. Certain it is
they are moral in character and sober, but they are evidently in a
measure fanatics--Tacoma Ledger, October, 1893.

Indians

Neah Bay

..."Our Indians are making great preparations for sealing. Many of them will start this month.

The decision of the arbitrators in the sealing matter gives the Indians the advantage as shooting is forbidden. The Indians can wield the spear with more dexterity and effort than the white man.

I am glad the governments of the world are taking an interest in these animals that seem half human.

Of course most of the seals that are killed in Bering Sea are bachelor seals. They do not succeed in getting wives, not being strong enough and have to herd by themselves on rocks and islands where the breeding seals are not.

These bachelor seals are not often more than six years old. The seal is a very tamable and affectionate animal. In intelligence it is equal or superior to the dog. Its cousin, the sea lion, is most useful to the natives of Bering Sea. They make boats from its skin, waterproof clothing from its intestines and oil pouches from its stomach.

Its whiskers they send to San Francisco where they are sold for one cent apiece to the Chinese who use them to pick their opium pipes and in certain mysterious religious ceremonies.

Another time I will tell you ~~about it~~ more about this amphibious animal-- Albert Wilgus, M.D. Neah Bay, January 13, 1894.

Indians

A delegation of Indians headed by Interpreter Charley Ike, visited The Herald office on Monday to express their indignation at the desecration of their graveyard on the hill below Union Gap.

This cemetery was established about thirty years ago when Chief Kotiakin transferred the remains from the scattered graves to this location. There are now about 400 Indians buried there, mainly of the Yakima tribe including Kotiakin, his brother, Tean-nanie, the medicine man who was murdered by Indians for failure to drive the evil children out of some shick children.

The outraged feelings of the Indians are due to some white vandals tearing down and carrying away about 300 yards of the fencing surrounding the cemetery, and they are asking for the punishment of the thieves. They say the Indians recognize the sacredness of the white man's "God's acre" and think that the same consideration should be shown their burial spot--Yakima Herald, February 7, 1895.

The Indians report that four of their best Chinook dancers were selected last week and with chants and dancing promised to bring the Chinook winds in exactly four days. That period was up at 2 o'clock on Sunday and promptly on time the first breath of the balmy, snow banishing wind was felt at Toppenish and in 24 hours scarcely a vestige of the beautiful was left--Yakima Herald Feb 7, 1895.

30
1865

The Yakima tribe of Indians contemplate holding an election in the near future for the purpose of choosing a head chief.

Young Kodian, son of the late Kotiakin will probably be chosen. He is 22 years of age, of good size and carriage and wears his blanket like a prince of the royal blood.

Indians say that if he is selected the coming pom pom dances will be conducted with unusual vigor and pomp--Yakima Herald, Feb. 7, 1895.

Willie John, brother of Captain John, who after "getting the power" was mysteriously killed in the Walla Walla country, claims that he is the residuary chief of the Yakimas and that he intends to maintain that position against all usurpers.

He was the second chief during the life of Captain John and under the laws of the tribe he will become head chief at his brother's death.

He says that no election will have any force and that he has made his hereditary claims impregnable by paying off the store debts of the members of his tribe through the sacrifice of a good many horses. The sun and salmon dances of the Indians will be held in the medicine house below the gap in about six weeks--Yakima Herald, Feb. 14, 1895.

1895
Feb 7
1895

Palouse.. (Lewis and Clark)

Gibbs and railroad report.

In Gov. I I. Stevens report to Capt. George B. McClellan--General McClellan, afterward, who had charge of a branch of Stevens' work under date March 4, 1854, says:

"At the crossing of the Snake river at the mouth of the Peluse (Palouse) we met with an interesting relief. The chief of the band, ~~Wattai-wattai-how-lis~~, in coming to visit Capt. McClellan, exhibited with great pride the medal presented to his father, Ke-powh-kan by Captains Lewis and Clark. It is of silver, double and hollow, having on the observe a medallion bust with the legend, 'Th-Jefferson, President of the U.S.A.D 1801 and on the reverse the clasped hands, pipe and battle-axe crossed with the legend, 'Peace and Friendship.' This well describes this grade of medal. The medallion portrait is of Jefferson, of course, and the medal is two and one eighth inches in diameter. ~~he medal is of silver and is double and hollow~~

"underland 1900.

Palouse

Kahlotus, "ash April 23- A delegation of 50 Palouse and Columbia river Indians with about 300 ponies and camp equipage have been camped here this week on their annual tour to Moses lake where they gather kouse, the redman's bread.

At Moses lake they will meet delegations of the Umatilla and Moses tribes and an extended display of horse racing, stick gambling, etc. will be made. About a month of this, more or less according to the spirit of the participants will decide the ownership of the ponies after which many will return home without their ponies but with the happy consciousness of having had a big time....

The Spokesman Review, April 24, 1903

Indians

A band of Nespelim Indians who were camped across the river the fore part of the week succeeded in catching a number of salmon.

They swam their horses across the stream Monday and went on their way to the hop fields at Yakima-Wenatchee Advance, September 2, 1903.

Indian agents

Umatilla

Major Edwards, agent of the Umatilla Indian reservation who received notoriety here last fall when he attempted to handcuff a deputy sheriff is again in trouble at Pendleton.

At the Umatilla agency this month the reservation jail was destroyed by fire, five Indians losing their lives one of whom was a Yakima Indian who had been imprisoned for drunkenness while visiting his friends among the Umatilla tribe.

The Indians censured Major Edwards for the condition of the jail, asserting that he was responsible for the death of the five red men and they decided to hold an investigation.

While they were holding their court on the reservation Major Edwards ordered them to disperse. At the same time C.J. Ferguson the stenographer employed by the Indians to take testimony was ordered off the reservation and all of his notes promptly demanded by the agent. They were surrendered and Ferguson hastened to Pendleton.

Thwarted in their efforts to hold a court of inquiry on the reservation, the place of holding court was transferred to Pendleton. Stenographer Ferguson took the testimony of several witnesses and it was expected that the inquiry will be completed today. The result is eagerly awaited. Edwards declares that the Indians are animated by ~~the~~ his enemies in pursuing their present course and he has no fear whatever as to what the decision may be--The Yakima Herald, Feb. 8, 1907.

Elk teeth Indian relics
locations

H.C. Creviston, an operator of the NP railroad at Pomona is the possessor of a string of elk teeth which he procured in a strange way and with them a number of Indian relics and curios.

Mr. Creviston during his idle time a few days ago went to the mouth of the Wenas or ek where he was prospecting about in an idle sort of way.

He turned over some dirt and apparently uncovered an ancient Indian grave.

In it were a large number of elk teeth, some bones, some vessels of one kind and another and other articles, the character of which has not been determined.

While some of the teeth were discolored and decayed past any usefulness the others will permit of a polish and will be easily converted into superior ornaments.. The Yakima Herald, May 28, 1909

Indians and white men in the number of a dozen are to give testimony today as to the ancient fish ng places along the Columbia river and also as to the ~~old~~ ancient manner of taking fish.

This is to establish the right of the I_ndians to fish in places where their fathers fished and to take their food in the same manner as their fathers took it.

It is to determine whether old treaties stand or whether a new order of things has come about. The Indians and the white men came to North Yakima Thursday from Fort Simcoe and from the Columbia river.

They will give their testimony today at the federal court before A.G. Avery United States Attorney of Spokane who represents the attorney general.

Indian Agent S.A.M. Young from Fort Si coe is in to see that the rights of the original inhabitants are taking care of.

It is because of a protest by Seuffert Bros. of the Columbia river that the matter is up.

The Messrs Seuffert have purchased land at Celilo on the Columbia river and have excluded the I_ndians from fishing therefrom.

The I_ndians claim that under treaty rights they may take game where it had always been taken by the tribes and in the manner always followed.

They claim that the Celilo pools have been a fishing ground ever since the Great Spirit made fish and the Medicine man invited them up the streams.

Fish were taken there for food generations before the time when Lewis and Clark and their followers depended upon the fish I_ndians for food which saved them from starvation.

They have been taken there ever since the white man came to the coast to trade or down the streams from the east to trap and hunt

The right they claim is there and they will furnish testimony today to prove that they have no belief that the Messrs Seuffert, in purchasing land along the river purchased the right to exclude them from the greatest source of food supply known in their history.-The Yakima Herald, June 30, 1909.

Indians

Population

Washington, Oct. 11, 1909- The popular idea that the American Indians are decreasing in number is disappiated by official figures showing today that there are more than 300,000 red men in the United States.

The increase in population is about 40,000 during the last two decades is attributed to the government's constant effort to uplift the Indian to the level of contemporary civilization.

Three and one-half million dollars is being expended by the United States annually for the education of more than 30,000 Indian boys and girls.

Public men whose work has brought them into close touch with the Indians are impressed with the view that the race is progressing so rapidly that eventually the government will lift its guardianship over them--~~Deacy~~

Indians-Lummi

Seattle, Wash. Nov. 22- 1909.--Whisky, consumption and the white man have camped on the trail of the Lummi tribe of Indians and but three of this once powerful nation survive.

Once the Lummi numbered thousands and defied the most powerful tribes of the northwest. The original territory held by this tribe occupies the region wherein lie the Olympia peninsula mountains. Many battles were waged against the northern Indians from British Columbia and Vancouver Island.

The decline of the Indians on Lummi reservation became alarming a year ago when 100 died from heart disease. Since then the survivors, numbering 150, have been dying rapidly, whisky taking the remainder until only an old squaw and two young men are left.

The Lummi Indians were the original champions of aquatic sports and carried off all honors in canoe races and paddling exhibitions with the northern tribes.--The

Indians

Washington, July 22--To determine the extent to which Umatilla Indians in Oregon are capable of bearing the responsibilities of citizenship the interior department has appointed a competency committee.

This commission consists of F.J. Summerville of Pendleton, Edward L. Swartzlander, superintendent of the Umatilla Indian school and Chas. F. McChesney, special Indian agent. There are about 1,200 red men belonging to the Cayuse, Umatilla or Walla Walla tribes on the reservation--Yakima "epublic, July 29, 1910.

Palouse:

Chief Big Sunday begs judge to stop pillaging of Indian graves

Walla Walla, Wash May 28-Distressed over ravages being worked in the ancient burying ground of his tribe on the Palouse river near Fishhook ferry, Chief Big Sunday of the Palouse Indians appeared before Judge Brents in the superior court here Saturday begging for a paper to stop the vandalism of whites, who, he declared, are pillaging the graves for curios to sell in eastern markets.

Chief Big Sunday with two companions came all the way from the Palouse country to Walla Walla to seek aid because he knew Ferry Lyons, now city treasurer, who has for years been an interpreter for the Indians and who formerly was a close friend of many of them when Lyons ferry, on the Snake river, was an important crossing.

Lyons appeared with the Indians acting as their interpreter and after they were unable to secure the injunction from the court they appealed at the office of Francis A. Garracht, an attorney, to seek his aid.

With tear-wet cheeks and countenance plainly showing his anguish the old Indian delivered an eloquent oration. Spokesman Review, May 29, 1911.

Indians

Basket making. Calif.

Porterville, Calif. Basket making among the Piaiuti Indians who form the majority of the small remaining population of the Tule Indian Reservation is rapidly becoming a lost art and the few baskets now made by the older squaws of the tribe command a fancy price and are difficult to get.

Some wonderful examples of the older work remain in the hands of the older Indians who refuse to part with it, as there is a ceremonial significance attached to some of it.

A. P. Edmundson, agent in charge of the reservation is doing his best to induce the younger women to learn basketry and has succeeded in inducing a half dozen of the girls to take up the work. None of them show the skill of the old workers, however, who often started their play with implements of basket making.

Good specimens of the "sun" baskets which are the most complicated design to weave, are no longer to be had and not more than half a dozen specimens remain on the reservation.

The last of these baskets sold brought \$75 for perfect ones. Younger Indians seem to fail utterly to appreciate the money-making possibilities of the basket craft and prefer to spend a few weeks each year picking fruit, or joining the other Indians in an excursion to the hop fields while they remain in idleness for the remainder of the year.

At the present rate, in a few more years, basketry among the Piaiutis will be another added to the list of lost handicrafts--The Yakima Herald, Nov. 29, 1911.

Indians..Burials.

White Bluffs, Nov. 18-With full funeral ceremonies accorded to chiefs of their tribe, the Columbia river Indians buried the body of A-Ke-Wa-To on beautiful Craig island a few miles above White Bluffs.

The chief was the oldest of the Columbia river Indians, his tribesmen declaring him to be over 100 years of age. While attempting to negotiate the fast water of Locks landing his canoe was capsized and he was drowned in two feet of water. He was almost blind from age.

All the Indians in this part of the valley and many from distant points attended the funeral--The Yakima Herald, Nov. 20, 1912.

Artifacts--Maryhill

Exploration. Edward S.
Curtis.

Spokane, Nov. 23-Photographs of two sculpture heads fashioned from stone are on their way to museums and scientific authorities in many parts of the world on a mission of ^{Rare} ~~rare~~ historical interest to the west.

Edward S. Curtis, the famous Indian photographer believes the stone heads were made by Indians to represent the first two white people who penetrated to the Columbia river long before the days of Lewis and Clark. The heads were found buried deep below the ~~foeac~~ surface of the earth at the ranch of Samuel Hill near Maryhill, Wash.

Mr. Curtis, who has spent ten years among the Indians investigated the strange find and has ascertained at least to his own satisfaction that superstition caused the red men to fashion the heads as likenesses of the first white men they ever saw.

Tradition has it that two Spaniards, more than a century ago, survived a shipwreck during an exploring expedition up the Columbia river and were adopted by the Indians.

They believed them to be supernatural beings because of their strange accomplishments and appearance. The features on the heads are distinctly Caucasian--The Yakima Herald, Nov. 27, 1912.