

**INDIAN SHAKER CHURCH OF WASHINGTON, RECORDS**

**BACKGROUND:**

**History\***

An indigenous native American Christian movement, the Indian Shaker Church of Washington had its beginnings in the Winter of 1882-83 with the visions of John Slocum. Indian Shakers believe that their religion is an instrument of God to provide relief to Indians in their time of need.

In 1882, John Slocum (Squ-sacht-um), a southern coast Salish Indian of the Squaxin group, was living on Hammersley Inlet, near Olympia. According to Shaker traditions, in that same year, Slocum fell ill and died. While his kinsmen prepared for his funeral he revived, announcing salvation. He told his kin that he had seen God and His angels. The Angels told Slocum that he was wicked and must change his ways to enter Heaven. According to the Angels, Indians must repudiate gambling, drinking, and smoking. Also, ministrations of Shamans must cease if Indians were to attain salvation. According to Slocum, God would provide a greater medicine than that of the Shamans.

Slocum directed his family and friends to construct a church on a point opposite Squaxin Island. For several months, Slocum preached his message of salvation, however, many of his followers fell away from the faith. Within four months, he too fell away from the faith and returned to his "wicked" ways. A year after his first illness, Slocum became ill once more. Again it appeared he would die. His relatives called in a Shaman, which angered Slocum's wife, Mary (x-bulica), who fervently believed in his vision, and she left the house in protest. Praying, Mary began to shake uncontrollably, and still shaking, she returned to the house and prayed over her husband. Her shaking intensified and soon John Slocum recovered. Mary's shaking and John's recovery was evidence to the Shaker community of God's medicine. News of this event spread like wildfire among the Squaxin.

In the Summer of 1883, John Slocum held a meeting in his church, and while presenting his message, many were possessed and healed by the "shake." This was the beginning of the movement's rapid growth, especially among the Skokomish and Squaxin tribes. Subsequent growth was less explosive. However, the faith expanded steadily until the late 1930s. The first expansion of the faith was south to the Chehalis tribe, where a church was constructed at Oakville in 1883. Within a few years, members of the Quinault, Queets, and Lower Chehalis tribes had been exposed to this new faith with many conversions. However, the greatest success in the addition of new converts was the Yakima. In 1890, Indian Shakerism was introduced to the Yakima through the Cowlitz and it spread rapidly, the Yakima in turn sent out missionaries to Oregon and California. Churches in Oregon were established at Warm Springs, The Dalles, and Siletz (1923). In California, the Yakima aided the Hoopa in setting up a church at Smith River. Between 1890 and 1900, Indian Shakerism spread to the lower Southeast corner of Vancouver Island from the Clallam community located at Jamestown, Washington.

Because of its differences with other Protestant religions (such as the Presbyterians) early in the church's history, missionaries and government agents persecuted many members to the extent that it became necessary to build churches off the reservations. The first of these was at Mud Bay. These persecutions continued until the passage by the U.S. Congress of the Dawes Severalty Act in 1887. Indians accepting allotments or leaving the reservation and accepting a "civilized life," were to be accorded citizenship status. Shaker leaders sought the advice of a non-Indian attorney, James Wickersham, who informed them that the act guaranteed them freedom of worship. He advised them to seek legal recognition as a church to secure their rights. On June 6 and 7, 1892, at Mud Bay, the Indian Shakers formally constituted themselves as a church, and Mud Bay Louis was elected "headman." Although acknowledged and venerated as the founder of the Shaker church, John Slocum was only chosen as one of several elders. To his credit, Slocum seems to have accepted this without a fight. He died five years later, and Mud Bay Louis died in 1905. In 1907 Mud Bay Sam was selected as "headsman" of the church. This method of election lasted until 1910, when the church was incorporated.

By 1910, the affairs of the church were so muddled that it became apparent to Mud Bay Sam that something needed to be done. In addition to organizational difficulties, church members suffered from the effects of ridicule and discrimination by outsiders. To offset these problems, Sam called a meeting at Oakville. In the course of the meeting it was agreed by the majority of those in attendance that their difficulties might be solved if they adhered more closely to the model of traditional Christian churches. This, the majority contended, would afford them the respect and protection that was due them as a religious organization. Peter Heck proposed that the church should organize itself "under the laws of Washington State." This proposition passed unanimously and Sam turned to his non-Indian friend, Milton Giles, for advice. The results of these actions were two documents: the first was the Articles of Incorporation of the Indian Shaker Church of Washington filed on December 17, 1910 (See below for a full text of the document). The second document was the rules and by-laws of the church. These documents renewed the self-confidence and pride of the church members and gave them a "legal warrant" for their existence.

The articles stipulated the election of one bishop and five elders, and Mud Bay Sam was selected as the first bishop of the newly incorporated church. This would not last long; within a few months of his elevation to the position of bishop, Sam died. A convention was held at Oakville in 1911, to select a successor, and with the help of Alex Teio, First Elder, the 600 attendees selected Peter Heck as bishop. During the next quarter of a century, Heck continued as bishop without serious opposition. He chose Elders without regard to the articles, appointing people to positions as the need arose. This period came to a close in 1927.

Leadership disputes rocked the church from its inception. However, the issue that finally split the church was that of Bible reading. Many shakers could read, and most of those read the Bible. There was little objection to Bible reading, however, one faction, led by Bishop Heck, maintained that the Bible should not be used in church service. His opponents asserted that they were Christians above all and should use the "divinely inspired" book of the Christian faith. This was not a new problem.

However, by 1927, it had become an internal problem. The Bible advocates, led by William Kitsap of Tulalip, were in the minority and they pressed for a convention in hope of electing hip bishop. The convention took place in October, 1927, but no election was held. Instead, Peter Heck was retained as bishop since, according to Harry Teio, "he had been elected for life" in 1911. Kitsap's supporters did not give up.

In 1931, Bishop Heck called for a regular convention to be held at Siletz, Oregon. Presumably, this convention was for the selection of the bishop, but due to distance and finances, few Shakers attended the convention, and those attending were not interested in voting. As a result, Bishop Heck retained his title. His opponents felt betrayed and held a meeting in Tulalip, determined to force an election at the next convention in 1932. The Yakima church was the host for this convention. Bishop Heck was present, but he fell ill soon after the controversy opened, and left for home before anything had been accomplished. His supporters succeeded in forestalling the election. At the 1933 election, Kitsap's followers passed out ballots, and Kitsap received the majority of the vote. Bishop Heck refused to acknowledge the validity of the vote, so Heck's followers secured a court order restraining Kitsap from assuming the functions and title of bishop. Balloting took place again at the 1935 convention and Kitsap won a narrow victory. Again, Heck refused to acknowledge the outcome of the vote. Legal action delayed the next vote until 1938. During the summer of 1938 both candidates undertook campaigns to organize support. Kitsap announced that he would lead a convention at Neah Bay in 1939, while Heck declared that the orthodox meeting would be held in October, 1938, at his Oakville church. Both meetings were held, resulting in two contending Shaker bishops and panel of elders. To placate the California and British Columbian churches, Bishop Heck created posts of sub-Bishop. Animosity continued between the two factions culminating in a series of legal confrontations and the issue was finally settled by the Snohomish County Superior Court in 1945. The court-imposed solution created two churches. Heck remained in charge of the original Shaker church while Kitsap's faction was organized as the Indian Full Gospel Church. The court also ruled that congregations could choose which faction they would align themselves, however, all church property belonged to the Indian Shaker Church of Washington.

Disputes continued to plague the church. Dissension at Yakima gave birth in 1953 to the Independent Shaker Church. As with the Indian Full Gospel Church, the Yakima church advocated the use of the Bible in ritual. However, in other practices, the church is conservative. The schisms between the three factions of the church have continued into the late 1980s.

\*Much of this historical synopsis comes from Pamela Amoss' article "The Indian Shaker Church (1990)," and H.G. Barnett's *Indian Shakers: A Messianic Cult of the Pacific Northwest* (1957). For additional reading please see the bibliography at the end of this finding aid.

## **Bishop Teo**

Bishop Harris Teo was the third generation of Teos involved with the Shaker Church. His grandfather, Alex Teio, was the First Elder of the Shaker Church early in

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its history. The son of an Hawaiian and an Indian, Alex Teio (he changed his name from the Hawaiian Keio to Teio) did much to advance the cause of the church and helped set

down its rules during the 1910 convention. His son, Harry (who changed his name from Teio to Teo), was not very active in the Church, and held no positions of authority.

His son, however, was elected to the position of bishop in 1974 and remained in that position until his death in October 1991. Harris' desire was that his son would follow him as bishop. However, this was not to be because his son is not a Shaker. Therefore, in Shaker tradition, Harris was succeeded by the First State Head Elder, Clifford Tulee.

## **BIBLIOGRAPHY:**

Amoss, Pamela T. "The Indian Shaker Church." Handbook of North American Indians, Volume 7: Northwest Coast. Wayne Suttles, ed. Washington: Smithsonian Institution, 1990.

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Fredson, Jean T. "Religion of the Shakers." *History of Mason County Washington*. Harry Deegan, ed. Shelton, WA: (Publisher Unknown), 1960.

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Ruby, Robert, and Brown, John A. *John Slocum and the Indian Shaker Church*. Norman: University of Oklahoma Press, 1996.

Sackett, Lee. "The Siletz Indian Shaker Church." *Pacific Northwest Quarterly*. 64: July 1973. Pp. 120-26.

Valory, Dale. "The Focus of Indian Shaker Healing." *The Kroeber Anthropological Society Papers, Number 35*. Berkeley: Kroeber Anthropological Society, 1966.

## **ARTICLES OF INCORPORATION:**

**ARTICLES OF INCORPORATION**  
of the  
**"INDIAN SHAKER CHURCH OF WASHINGTON"**  
Place of business—Olympia.

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Filed 2:10 p.m. December 17, 1910,  
at request of Milton Giles.

INDIAN SHAKER CHURCH:

This is to certify that on the 20<sup>th</sup> day of June 1910, Mud Bay Sam, Alex Teio, Peter Heck, Ike Kineo, Peter John, Tenas Pete, Charley Walker, Captain Carson, John Smith and Milton Giles: charter members, met and formed a church of the Shaker Faith at the City of Olympia, Thurston County, Washington, and entered into the following agreement in writing, duly subscribed by them and each of them of which the following is a true copy:

That the corporate name shall be the Indian Shaker Church of Washington; Its chief place of business the City of Olympia in said State;

No terms of admission to members allowed, only good behavior;  
The object for which this corporation is formed—the elevation of the Indian race of this State and the North West,  
The encouragement and enforcement of temperance;

The elevation of the Indian female, to be equal in government of the church, which shall teach honesty, virtue, economy and cleanliness, doing to others as others do to you; the worship of God in our own way subject to the laws of the state and of God; the owning of all church property, charging no dues or salaries to Preachers; accepting all donations the same being used for charity and improvement of church property.

The officers shall be as follows:  
One Bishop, term of office four years,  
Five Elders, term of office four years,  
Secretary and organizer, term of office four years,  
Bishop to fill all vacancies.

The following officers were elected for the term of four years: Mud Bay Sam, Bishop, Alex Teio, 1<sup>st</sup> Elder, Tenas Pete, 2<sup>nd</sup> Elder, Peter John, 3<sup>rd</sup> Elder, John Smith, 4<sup>th</sup> Elder, Ike Kineo, 5<sup>th</sup> Elder, Milton Giles, Secretary and Organizer.

All people of the Indian Shaker Faith, both male and female, shall be licensed as Preachers on payment of One (\$1.00) dollar to the secretary, he to receive all moneys and pay out the same. Preachers license to remain in force during good behavior.

Subscribed and sworn to before me  
this 15 day of December, 1910

*John M. Wilson*

NOTARY PUBLIC IN AND FOR THE STATE  
OF WASHINGTON, RESIDING IN OLYMPIA, WASH.

his X mark  
*Mud Bay Sam*  
BISHOP

*Milton Giles*  
SECRETARY

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## **INDIAN SHAKER CHURCH RULES:**

Concerning new-joiners who are being initiated into the Shaker religion, the Minister or Elder, when initiating new members will ask him or her if they will follow the rules of the church. They should answer: yes, I will abide, and be a member.

These rules must be followed: the sign of the cross must be followed, and prayer, and from the time he or she asks for help, and the Sabbath must be kept holy; keep away from all evil, the church must be attended regularly; all evil spirit and superstition must be done away with, and live a good Christian life; gambling is prohibited among members, stealing should not be encouraged or adultery practiced, committing murder is prohibited and use of the Lord's name in vain; treat and help one another through our Lord and Savior; when a man or woman gets the shake or healing power, they can then help the sick and give the shake, or healing power through our Lord and Savior, subject to all the rites; prayer before you help the sick; congregation assembled in church must respect their church be quiet an listen; no loud talking or disturbance while someone is preaching.

These church rules must be followed by all members: As you enter the church for service or work, through the healing power, you must follow you right and shake hands to all members, all around the room or church, and that done, then take your seat until service or healing power is used.

The sign of the cross, all new members initiated must use the sign of the cross.

Bell ringers must be active members of the church.

The candle for purity, it is the holy lights, the only lights to be used by the Indian Shaker Church.

The garment as taught in the beginning of the religion is herewith interpreted:

- (A) The garment is holy garment to be worn only on Sunday Service. Must be keep the Sabbath Holy.
- (B) The wearer must keep his or her garment clean.
- (C) Do not let evil overcome you, the wearer of the garment, it is held as sacred.
- (D) Thou shalt no bear false witness against thy neighbor, for that will cling to your garment, and be sin. Your garments must be kept clean and holy.
- (E) Sunday Service to held 2 hours wearer to wear same that length of time, 10 a.m. to 12 p.m.

The healing power was foretold by our brother John Slocum. It has been shown, the fingers tremble, and the body quivers at times, followed by dancing and singing with ringing of the bells. The healing power comes through our Savior and true faith; the bells empower the members in the healing power. Prayer before service, or the use of the healing power. The healing power comes through true faith which empowers the user to help the sick. Those with unclean thoughts will lack power.

New joiners initiated must not give up if he do not get the healing power the first night. He or she are now members after duly initiated.

All persons whether a member of the ISC or not must personally call his or her brothers to come help their sick through the faith and healing power. Should any misunderstanding arise from said sick-call meeting such persons must offer protection for the same.

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Each member of the Indian Shaker Church (or household of the church) must have prayer table with bells and candles which shall be used when helping the sick, whether his wife or children, through the healing power.

Indian Church official, such as Bishop or Elders, or ministers have authority to perform marriage ceremonies and baptizing of children and new members.

The singing that accompanies the use of the healing power and ringing of the bells are all subject in the performance of the rites of the Indian Shaker Church Incorporated.

#### Minister or Preacher

Each Church shall be numbered and file their membership with the Head Secretary.

The Preacher shall be the Head of his own Church. He and the 3 Deacons shall govern the said church, and have power to settle all disputes arising in the said church.

He is to provide a Church of worship, and control the same.

#### Church of Deacons

Each church shall name 3 Deacons, male or female, they to assist the preacher in his duties as he may order or direct.

### **SCOPE AND CONTENT:**

The records contained within this collection represent an unknown portion of the documentation and history of the Indian Shaker Church of Washington. All of the records included in this collection were collected by Bishop Harris Teo. Further, many of the early records are photocopies of originals, whose whereabouts are unknown. Bishop Teo was concerned with preserving the historical records of the Church, and the records in this collection reflect this concern. On Bishop Teo's death, the records were placed with the Washington State Historical Society, but the deed of gift was not finalized until 1996.

This collection is divided into series consisting of: the records of the regional churches, articles, incorporation records, baptism and marriage certificates, calendars and date books, credential certificates, convention records, correspondence, financial and fundraising records, historical and legal documents, newsletters, record books, resolutions, and theses. These series are comprised of correspondence, notes, memoranda, minutes, agendas, resolutions, convention proceedings, journals, licenses, certificates, credentials, membership lists, reports, articles, manuscripts, receipts, bank statements, plans, contracts, baptism certificates and indexes, marriage lists, and newsletters.

While most of the series of correspondence are original documents, letters from 1911 to 1912 are photocopies. Many of these letters relate the creation and birth pangs

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of the newly organized church. The whereabouts of the original documents is unknown. In contrast, this series includes the original correspondence between Bishop Peter Heck and members of his church, from 1931 to 1934, relating the struggle between Heck and William Kitsap over the bishop's office. Further, this collection contains baptism certificates of the church from 1971 to 1991. This series is nearly complete, missing numbered certificates 401 to 862 out of 1820 certificates. Also included in this series are several indexes. The few photographs and negatives that came with the collection were

removed and placed in the Washington State Historical Society's photographic collection.

**INCLUSIVE DATES:** 1892-1991

**RESTRICTIONS:** None

**VOLUME:** 6 Cubic Feet

**ACCESSION #:** 1996.64

**ACCESSION DATE:** 1996

**FILE LISTING:**

**BOX 1: ARTICLES; ARTICLES OF INCORPORATION; BAPTISM CERTIFICATES.**

- Files:**
1. Article: The Coming of the Great White Chief 1955
  2. Article: A Defense of Indian Shakerism 1917
  3. Article: "The Focus of Indian Shaker Healing"—Dale Valory *Krober Anthropological Society Papers* No. 35 1966
  4. Article: A History of Sam Lewis
  5. Article: Indians Add Tribal Customs to Traditional Religious Rites—Hilda Bryant
  6. Article: The Indian Shaker Church—Pamela T. Amoss 1975-87
  7. Article: Materials—Helen Danforth 1924-90
  8. Article: A New Religion Among the West Coast Indians—Sarah E. Ober *The Overland Monthly* Jul-Dec 1910
  9. Article: A Record of the Early Indian Shaker Faith and Work—Mrs. James
  10. Article: "Shakers"
  11. Article: The Siletz Indian Shaker Church *Pacific Northwest Quarterly* 1973
  12. Article: Teachings of the Shaker Religion
  13. Article: We are One in the Spirit
  14. Articles of Incorporation: 1910-78
  15. Articles of Incorporation: Amendments 1970
  16. Articles of Incorporation: By—Laws 1922-46

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17. Articles of Incorporation: Indian Full Gospel Church 1945
18. Articles of Incorporation: Oregon 1921-51
19. Articles of Incorporation: Rules of Order 1979-80
20. Articles of Incorporation: Washington State
21. Baptism Certificates: #1-50 1971-75
22. Baptism Certificates: #51-100 1975-77
23. Baptism Certificates: #101-150 1977-78
24. Baptism Certificates: #151-200 1978



25. Baptism Certificates: #201-250 1978-79
26. Baptism Certificates: #251-300 1979
27. Baptism Certificates: #301-350 1979
28. Baptism Certificates: #351-400 1975-80
29. Baptism Certificates: #645, 752-754, 804, 826 1983-84
30. Baptism Certificates: #863-900 1984
31. Baptism Certificates: #926-950 1983-85
32. Baptism Certificates: #951-1000 1983-85
33. Baptism Certificates: #1001-1050 1983-86
34. Baptism Certificates: #1051-1100 1984-86
35. Baptism Certificates: #1101-1150 1980-86
36. Baptism Certificates: #1151-1200 1982-86
37. Baptism Certificates: #1201-1250 1986-87
38. Baptism Certificates: #1251-1300 1987
39. Baptism Certificates: #1301-1350 1987
40. Baptism Certificates: #1351-1400 1987-88
41. Baptism Certificates: #1401-1450 1988
42. Baptism Certificates: #1451-1500 1987-89
43. Baptism Certificates: #1501-1550 1988-89
44. Baptism Certificates: #1551-1600 1989-90
45. Baptism Certificates: #1601-1650 1984-90
46. Baptism Certificates: #1651-1700 1986-87
47. Baptism Certificates: #1701-1750 1987-88
48. Baptism Certificates: #1751-1800 1988-91
49. Baptism Certificates: #1801-1820 1991
50. Baptism Certificates: Index—Alphabetic A—H
51. Baptism Certificates: Index—Alphabetic I—O
52. Baptism Certificates: Index—Alphabetic P—Z
53. Baptism Certificates: Listing (Alphabetic)
54. Baptism Certificates: Listing (As of 1984)

**BOX 2: BAPTISM CERTIFICATES; BRITISH COLUMBIA CHURCHES;  
BUILDINGS: CALENDARS; CALIFORNIA CHURCHES;  
CERTIFICATES.**

- Files:**
1. Baptism Certificates: Listing (Computer)
  2. Baptism Certificates: Requests for Certificates 1980-89
  3. Baptism Certificates: Unnumbered—Concrete
  4. Baptism Certificates: Unnumbered—Duncan 1981
  5. Baptism Certificates: Unnumbered—Kuleet Bay 1979

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6. Baptism Certificates: Unnumbered—LaConner 1982
7. Baptism Certificates: Unnumbered—LaPush 1990-91
8. Baptism Certificates: Unnumbered—Lower Elwha 1986-91
9. Baptism Certificates: Unnumbered—Muckleshoot 1990
10. Baptism Certificates: Unnumbered—Mud Bay 1991
11. Baptism Certificates: Unnumbered—Oakville 1989
12. Baptism Certificates: Unnumbered—Queets 1989-91
13. Baptism Certificates: Unnumbered—Squamish 1978-79
14. Baptism Certificates: Unnumbered—Tulalip 1987-90

15. Baptism Certificates: Unnumbered—Warm Springs 1991
16. Baptism Certificates: Unnumbered—White Swan 1981-91
17. B. C.: Annual Reports 1962-87
18. B. C.: Canada Indian Act 1973
19. B. C.: Chemainus Bay 1982-88
20. B. C.: Chemainus Bay—Records 1975-86
21. B. C.: Chilliwack 1978
22. B. C.: Duncan 1974-83
23. B. C.: Duncan—Resolution 1970
24. B. C.: Incorporation Forms 1987
25. B. C.: Koksilah—Correspondence 1917-18
26. B. C.: Lantzville—Correspondence: David Bob 1980
27. B. C.: Marriage—Registration and Act 1964-75
28. B. C.: Marriage—Registration and Act 1976-88
29. B. C.: Meeting Minutes 1962-82
30. B. C.: Musquium 1958-75
31. B. C.: Saanich—Albert George Funeral 1988
32. B. C.: Saanich—Brentwood Bay 1956-86
33. B. C.: Saanich—Dedication 1972
34. B. C.: Societies Act 1978-85
35. B. C.: Squamish—Capilano Shaker Church 1957-88
36. B. C.: Vancouver Island—Correspondence 1987
37. Buildings: Building Permits 1984
38. Buildings: Deeded Properties—Tax Exemptions 1989
39. Buildings: Deeds and Titles 1949-80
40. Buildings: Deeds to Shaker Church Lands 1908-91
41. Buildings: Land Disputes 1978-84
42. Buildings: Water Well Project 1962-87
43. Calendar: 1978-85
44. Calendar: Toppendish School District 1980-81
45. California: Church Building Plan and Draft
46. California: Church Hierarchy—Smith River 1971-72
47. California: Convention Minutes 1968-79
48. California: Convention Minutes 1980-89 (Plus Undated)
49. California: Correspondence—Agreement Between Melvin James and Indian Shaker Church: Table Bluff 1983
50. California: Correspondence—Sandra Peters 1984
51. California: Correspondence—Secretary of State, Disturbance of Funeral Service
52. California: Correspondence—Smith River 1969-87

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53. California: Correspondence—U. S. District Court of California, Smith River Property 1983
54. California: Court Cases—Attorney File 1975-85
55. California: Crescent City—Small Claim Court 1984
56. California: Indian Shaker Church, Hoopa, CA 1963-80
57. California: Johnson's Indian Shaker Church 1971-88
58. California: Letter to State Board of Elders 1984
59. California: List—Original Assignees Who Own Parcels on the Smith River Rancheria
60. California: Official Documents with the Bureau of Indian Affairs 1958-76

61. California: Smith River 1969-90
62. California: Smith River—Bills 1969
63. California: Smith River—Board of Trustees Meeting 1980
64. California: Smith River—Checking/Savings Account Report 1990
65. California: Smith River—Correspondence: Jesse Short From Wade LeRoy
66. California: Smith River—Court Case I 1970-83
67. California: Smith River—Court Case II 1958-89
68. California: Smith River—Court Case III 1972-81
69. California: Smith River—Court Case IV 1983
70. California: Smith River—History
71. California: Smith River—Johnson Land Use Permit 1972-77
72. California: Smith River—Membership
73. California: Smith River—Title Search, National Archives 1977
74. California: Table Bluff Church 1978-85
75. California: Tolowa Indian Shakers and the Roles of Prophecy at Smith River 1984 (Manuscript)
76. California: Weitch PEC “Old Mill” Church—Business and Election Meeting
77. California: Woodruff Hostler—Case Brief 1940-69
78. Certificates: California—Good Standing
79. Certificates: Credential of Authority 1950-59
80. Certificates: Credential of Authority 1960-69
81. Certificates: Credential of Authority 1970-79
82. Certificates: Credential of Authority 1980-89
83. Certificates: Credential of Authority 1990
84. Certificates: Church Certification 1969-87
85. Certificates: License to Preach 1932-47
86. Certificates: Washington State Good Standing 1922-75

### **BOX 3: CONVENTION RECORDS; CORRESPONDENCE**

- Files:**
1. Convention Records: 1916
  2. Convention Records: 1917
  3. Convention Records: 1918
  4. Convention Records: 1923
  5. Convention Records: 1924
  6. Convention Records: 1925
  7. Convention Records: 1950
  8. Convention Records: 1951

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9. Convention Records: 1952
10. Convention Records: 1959
11. Convention Records: 1962
12. Convention Records: 1963
13. Convention Records: 1964
14. Convention Records: 1965
15. Convention Records: 1966
16. Convention Records: 1968
17. Convention Records: 1969
18. Convention Records: 1971
19. Convention Records: 1972

20. Convention Records: 1973
21. Convention Records: 1974
22. Convention Records: 1975
23. Convention Records: 1976
24. Convention Records: 1977
25. Convention Records: 1978
26. Convention Records: 1979
27. Convention Records: 1981
28. Convention Records: 1983
29. Convention Records: 1984
30. Convention Records: 1985
31. Convention Records: 1986
32. Convention Records: 1986—Urgent Matters
33. Convention Records: 1987
34. Convention Records: 1988
35. Convention Records: 1989
36. Convention Records: 1990
37. Convention Records: Meetings 1942-79
38. Convention Records: Meetings 1980-91
39. Convention Records: Oregon 1989
40. Convention Records: Requests 1960-87
41. Convention Records: Various Dates
42. Correspondence: January 1911 (Photocopies)
43. Correspondence: February 1911 (Photocopies)
44. Correspondence: March 1911 (Photocopies)
45. Correspondence: April 1911 (Photocopies)
46. Correspondence: May 1911 (Photocopies)
47. Correspondence: June 1911 (Photocopies)
48. Correspondence: July 1911 (Photocopies)
49. Correspondence: August 1911 (Photocopies)
50. Correspondence: September 1911 (Photocopies)
51. Correspondence: October 1911 (Photocopies)
52. Correspondence: November 1911 (Photocopies)
53. Correspondence: December 1911 (Photocopies)
54. Correspondence: 1912 (Photocopies)
55. Correspondence: 1917 (Photocopies)
56. Correspondence: 1931
57. Correspondence: Jan-Apr 1932
58. Correspondence: Jun-Nov 1932

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59. Correspondence: Nov-Dec 1932
60. Correspondence: 1933
61. Correspondence: 1934
62. Correspondence: 1945-49
63. Correspondence: 1950-59
64. Correspondence: 1960-66
65. Correspondence: 1967-74
66. Correspondence: 1975
67. Correspondence: 1976
68. Correspondence: 1977
69. Correspondence: 1978
70. Correspondence: 1979

71. Correspondence: 1980
72. Correspondence: 1981
73. Correspondence: 1982
74. Correspondence: 1983
75. Correspondence: 1984
76. Correspondence: 1985
77. Correspondence: 1986
78. Correspondence: 1987
79. Correspondence: 1988
80. Correspondence: 1989

**BOX 4: CORRESPONDENCE; DATE BOOKS; FINANCIAL RECORDS.**

- Files:**
1. Correspondence: 1990
  2. Correspondence: 1991
  3. Correspondence: Application to Simpson Timber Company Fund 3/82
  4. Correspondence: Clarence McKinley 1970
  5. Correspondence: Concordia Seminary, St. Louis MO 1967-68
  6. Correspondence: Helen Teo 1974
  7. Correspondence: Helen Teo 1987
  8. Correspondence: Inquiry—County Auditor for Marriage License 1969
  9. Correspondence: Jeanne Engerman (Olympia Library) 1988
  10. Correspondence: Ladder Damages—Floyd Conway 1973-81
  11. Correspondence: Letters of Resignation 1987-90
  12. Correspondence: Richard Spencer 1985
  13. Correspondence: Samuel Freeman 1981
  14. Correspondence: Wade LeRoy 1965-89
  15. Correspondence: Wade LeRoy (Incoming) 1969-72
  16. Correspondence: Wade LeRoy—Recommendations to Bishop and Board of Elders 1977
  17. Date Books: 1983
  18. Date Books: 1984
  19. Date Books: 1985
  20. Date Books: 1988
  21. Date Books: 1989
  22. Date Books: 1990

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23. Financial: Bank Deposit and Balance 1976-77
24. Financial: Bank Resolutions 1977
25. Financial: Bank Statements—Rainier National Bank 1977-84
26. Financial: Bank Statements—Sea First Bank 1980-81
27. Financial: Bayview Lumber Company 1982
28. Financial: Cash Book 1978-84
29. Financial: Correspondence—Washington State Department of Revenue
30. Financial: General Fund 1979
31. Financial: Insurance 1971-84
32. Financial: Money Accounts for Church 1930-91
33. Financial: Mud Bay Building Fund Ledger 1990
34. Financial: Non-Profit Status 1977-89
35. Financial: Receipts (CA) 1965-87

**BOX 5: FUNDRAISERS; HISTORY; JOURNAL; LEGAL ISSUES;  
MARRIAGE RECORDS; NEWSLETTERS; OREGON CHURCHES;  
RECORD BOOKS; REGISTERED AGENTS; RESOLUTIONS;  
THESES; WASHINGTON CHURCHES.**

- Files:**
1. Fundraisers: Campaign for Human Development 1972-73
  2. Fundraisers: Church Furniture
  3. Fundraisers: Grants 1980
  4. Fundraisers: Hand Bells 1975-76
  5. Fundraisers: Marcus Slone 1988-89
  6. Fundraisers: Washington State Charitable Solicitations
  7. History: Church History Project 1988-90
  8. History: Declaration 1919 (Photocopy)
  9. History: Handwritten—Election Meeting to Organize Shaker Religion 1910 (Photocopy)
  10. History: John Slocum Monument 1893-1977
  11. History: Tchaddaub Church 1892
  12. History: West Saanich, B. C. (Henry Smith) Photocopies 1916-41
  13. Journal: Frank Bennett 1947
  14. Legal Issues: Canada 1919 (Photocopies)
  15. Legal Issues: Heck vs. Kitsap 1933
  16. Legal Issues: Internal Revenue Service 1975
  17. Legal Issues: Will 1912 (Photocopy)
  18. Marriage: Certificates 1964-90
  19. Marriage: Contracts 1980
  20. Marriage: Correspondence
  21. Marriage: Laws and Rules 1970
  22. Marriage: Licenses 1940
  23. Marriage: Licenses 1961-69
  24. Marriage: Licenses 1970-79
  25. Marriage: Licenses 1980-90
  26. Marriage: Lists
  27. Marriage: Registration 1976-79

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28. Newsletters: 1975-91
29. Oregon: Warm Springs—1910 Indian Shaker Church 1985-87
30. Oregon: Warm Springs—Baptism Information Submitted by Letter 5/13/89
31. Oregon: Warm Springs—Church 1960-83
32. Oregon: Warm Springs—Church 1984
33. Oregon: Warm Springs—Church 1985-86
34. Oregon: Warm Springs—Church Assignment 1951
35. Oregon: Warm Springs—Church Reports 1988 Convention
36. Oregon: Warm Springs—Convention: Treasurer Reports 1983
37. Oregon: Warm Springs—Documents on File at Salem, OR 1919-77
38. Oregon: Warm Springs—Indian Shaker Services at Chemawa School 1969
39. Oregon: Warm Springs—Josepha Crowe: Missionary 1986
40. Oregon: Warm Springs—Letter of Report to Warm Springs Members 1966-69
41. Oregon: Warm Springs—Oregon Corporation 1915-81
42. Oregon: Warm Springs—Oregon Registered Agent 1969-82

43. Oregon: Warm Springs—Pendleton Shaker Church 1969-89
44. Oregon: Warm Springs—Report 1985
45. Oregon: Warm Springs—Report 1989
46. Record Book: General Church Records/Marriage 1969-91
47. Record Book: Log Book 1978-79
48. Record Book: Marriage/Baptisms 1967-89
49. Registered Agent: Idaho
50. Registered Agent: Oklahoma 1973-87
51. Registered Agent: Phoenix, AZ 1954-75
52. Registered Agent: Washington State 1969-70
53. Resolutions: 1953
54. Resolutions: 1969
55. Resolutions: 1970
56. Resolutions: 1971
57. Resolutions: 1972
58. Resolutions: 1973
59. Resolutions: 1974
60. Resolutions: 1975
61. Resolutions: 1976
62. Resolutions: 1977
63. Resolutions: 1978
64. Resolutions: 1980
65. Resolutions: 1981
66. Resolutions: 1983
67. Resolutions: 1984
68. Resolutions: 1985
69. Resolutions: 1986
70. Resolutions: 1987
71. Resolutions: 1988
72. Resolutions: 1989
73. Resolutions: 1990
74. Resolutions: 1991
75. Resolutions: Undated
76. Thesis: The "Shake:" The Indian Shaker Curing Ritual Among the Yakima  
Darlene A. Fitzpatrick 1968

Indian Shaker Church, Page 16

77. Washington: Billysville Shaker Church 1984-89
78. Washington: Brenner Oyster Company—Land Purchase 1974
79. Washington: Concrete—Ordinations 1975-76
80. Washington: Concrete Shaker Church 1957-89
81. Washington: Concrete Shaker Church—Correspondence 1989
82. Washington: Georgeville 1979
83. Washington: LaConner Shaker Church 1987
84. Washington: LaPush Shaker Church 1966-85
85. Washington: LaPush Shaker Church—Business Meetings 1969-84
86. Washington: Legal Issues 1947
87. Washington: Lower Elwha 1911-87
88. Washington: Lummi Reservation—Deed 1940-78
89. Washington: Lummi Reservation—Old Time Shaker Church 1958-77
90. Washington: Lummi Reservation—Old Time Shaker Church 1978-91
91. Washington: Lummi Shaker Church (Bellingham) 1940-87
92. Washington: Mailing Lists 1976

93. Washington: Mailing Lists 1987
94. Washington: Makah Reservation 1966-79
95. Washington: Mallot/Nespelem 1969-86

**BOX 6: WASHINGTON CHURCHES.**

- Files:**
1. Washington: Malott—Reports 1975-81
  2. Washington: Malott—Reports 1979-86
  3. Washington: Maps
  4. Washington: McNiels Island—Correspondence 1972-78
  5. Washington: Muckleshoot 1971-88
  6. Washington: Muckleshoot—Planning Department 1988-89
  7. Washington: Mud Bay—Altar Replacement 1976
  8. Washington: Mud Bay—Building Maintenance, History, and Contracts
  9. Washington: Mud Bay—Building Project Fund 1981-83
  10. Washington: Mud Bay—Building Project: Plans 1949-72
  11. Washington: Mud Bay—Church Project (AKBAR Fund) 1980
  12. Washington: Mud Bay—Construction: Cabinet Details 1983
  13. Washington: Mud Bay—Construction Material List 1978-81
  14. Washington: Mud Bay—Deed Church Property 1949-82
  15. Washington: Mud Bay—Elders Meeting 1978
  16. Washington: Mud Bay—Electrical Permits (and Others) 1969-72
  17. Washington: Mud Bay—History/Tchuddaub Church 1892
  18. Washington: Mud Bay—History 1950-84
  19. Washington: Mud Bay—Land Purchase 1949-79
  20. Washington: Mud Bay—Land Purchase 1974
  21. Washington: Mud Bay—Logging Proceeds 1969
  22. Washington: Mud Bay—Project: Meeting Minutes, Etc. 1963-80
  23. Washington: Mud Bay—Property: Tax Receipts, Deeds, and Water Rights
  24. Washington: Mud Bay—Resignations 1988
  25. Washington: Mud Bay—Tax Exemption Papers 1975-91
  26. Washington: Mud Bay—Tax Problems 1975-78

Indian Shaker Church, Page 17

27. Washington: Mud Bay—Timber Receipts 1983
28. Washington: Mud Bay—Timber Sale 1983
29. Washington: Mud Bay—Treasury Business 1976
30. Washington: Neah Bay 1981
31. Washington: Nespelem 1910-90
32. Washington: Nespelem 1954-85
33. Washington: Nespelem—Benson United Steel Buildings, Inc. 1986-89
34. Washington: Nespelem—Church Problems 1990-91
35. Washington: Nespelem—Deed 1969-86
36. Washington: Nespelem—Joseph N. Simpson 1979-80
37. Washington: Nespelem—Property Tax Exemption 1990
38. Washington: Nespelem—Reports 1969-91
39. Washington: Nespelem—Tax Papers (Land) 1979-90
40. Washington: Nooksack 1934-85
41. Washington: Nooksack 1986
42. Washington: Nooksack 1910 Indian Shaker Religion 1986
43. Washington: Oakville—Building 1965-84



44. Washington: Oakville—Business Meetings 1969-71
45. Washington: Oakville—Deeds 1976
46. Washington: Officer List 1990
47. Washington: Queets 1962-90
48. Washington: Security—Officers
49. Washington: Shaker Church Name Patent
50. Washington: Simpson Timber Company 1969-72
51. Washington: Skokomish 1959-86
52. Washington: Skokomish—Business Meetings 1960-88
53. Washington: Skokomish—Constitution and By-Laws 1972
54. Washington: Skokomish—Lease 1979
55. Washington: Skokomish—Property Issues 1975-81
56. Washington: Skokomish—Tax Exemption 1989-90
57. Washington: Swinomish—Election 1988
58. Washington: Taholah—Ashes 1987
59. Washington: Taholah—Business Meeting 1978-83
60. Washington: Taholah—Convention 1971
61. Washington: Taholah—Problems 1978-89
62. Washington: Taholah—Reports 1984-89
63. Washington: Thurston County—Planning Department 1988
64. Washington: Tulalip—Bank Reports 1969-83
65. Washington: Tulalip—Church Problems 1985
66. Washington: Tulalip—Correspondence 1976-79
67. Washington: Tulalip—Dispute 1979-85
68. Washington: Tulalip—Missionary Meetings 1980-85
69. Washington: Tulalip—Shaker Church 1969-86
70. Washington: Various Documents
71. Washington: Walla Walla (Prison)—Request for Shaker Services
72. Washington: Wapato—Water Tank Fund-Raising Project 1988-89
73. Washington: White Cloud Center 1987
74. Washington: White Swan 1973-85
75. Washington: White Swan—Construction: History of Church 1961-63
76. Washington: White Swan—Correspondence: Credit Committee 1990

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77. Washington: White Swan—Dining Hall Construction 1972-91
78. Washington: White Swan—Dining Hall Construction 1978-83
79. Washington: White Swan—Meeting Minutes 1975-91
80. Washington: White Swan—Yakima Reservation 1922-89
81. Washington: Yakima Reservation—Satus 1945-90

## **SUBJECTS:**

### SUBJECTS:

Articles of Incorporation	Finances	Shaker Religion
Baptism	Indians of North America	Shamanism
Baptism Certificates	Indian Religion	Spiritual Healing
Bell Ringing	Insurance Industry	Squamish Indian Tribe
Bible Controversy	Land Use Policies	Temperance
Bishop Controversy	Lummi Indian Tribe	Timber Industry

Canada Indian Act	Marriage	Tribal Customs
Canada Marriage Registration Act	Missionaries, Shaker	Tulalip Indian Tribe
Canada Societies Act	Muckleshoot Indian Tribe	Women's Rights
Ceremonies (Religious)	Property Management	Yakima Indian Tribe
Church Construction	Relations, Indian	
Conventions	Religion, Christian	
Deeds	Religious Rites	
	Reservations	

LOCALITIES:

<b>British Columbia</b>	Table Bluff	Hoquiam	Satus
Brentwood Bay	Ukiah	LaConner	Seattle
Capilano		LaPush	Sedro Wooley
Chemainus Bay	<b>Oregon</b>	Lower Elwha	Skagit County
Chilliwack	Chuloquin	Lummi Reservation	Skagit Reservation
Duncan	Pendleton	Marysville	Skokomish Reservation
Koksilah	Siletz	Moclips	Snohomish County
Kuleet Bay	Warm Springs	Muckleshoot Reservation	Swinomish Reservation
Musquium		Mud Bay	Tacoma
Saanich	<b>Washington</b>	Neah Bay	Taholah
Squamish	Auburn	Nespelem	Thurston County
Vancouver	Bellingham	Nooksack Reservation	Tulalip Reservation
Vancouver Island	Billysville	Oakville	Walla Walla
	Chehalis Reservation	Olympia	White Swan
<b>California</b>	Colville Reservation	Pierce County	Yakima Resevation
Crescent City	Concrete	Port Angeles	
Hoopa	Eatonville	Queets	
Johnson	Gate	Quilleute	
Klamath Falls	Georgeville	Quinault	
Smith River	Gray's Harbor		

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PERSONS:

Abraham, Enoch	George, Nellie	Johnson, John	Smith, Henry
Amoss, Pamela T.	George, Ted	Jones, Carl	Smith, John
Barr, George	Giles, Milton	Jones, Foster	Spencer, Richard
Benn, John	Goudy, Herman	Jones, Vickie Lee	Stevens, Harold
Bennett, Frank	Guss, William	Kineo, Ike	Strom, Leon
Bighead, Charlie	Hall, Jacob	Kitsap, William	Strom, Ted
Bighead, Doris	Hansen, Patrick	Krise, Mary	Sylvia, Alberta
Bighead, Mary L.	Hayden, Elmer	LeRoy, H. Wade	Teio, Alex
Billy, Alphonse	Heck, Peter	Lewis, Sam	Teo, Harris
Black, Carl J.	Hobucket, Harry	Logan, Eleanor	Teo, Harry
Bob, David	Hostler, Woodruff	Martin, William	Teo, Helen
Bob, Marvin	Howeattle, Arthur	McKinley, Clarence	Tom, Isador
Bob, Matilda	Howeattle, Charles	Modeste, Elwood	Tulee, Clifford
Capoeman, Emma	Howtopat, Leslie	Moses, William	Tulee, Patricia
Capoeman, Horton	Hudson, Edward	"Mud Bay" Sam	Turner, Ira
Capoeman, Joseph	Hudson, William	Nelson, Henry	Walker, Charley
Charles, Mattie	Iukes, Nelson	Nixon, George	Wickersham,

Conway, Floyd	Jack, George	Pete, Tenas	James
Corner, Joe	Jackson, Henry	Peters, Sandra	Wilson, James
Cree, William	Jackson, Peter	Ruby, Robert M.D.	Wyanco, Henry
Crowe, Josepha	James, Anthony	Short, Jesse	
Danforth, Helen	James, Jimmy	Simpson, Cindy	
Davis, Louis	James, Melvin	Slocum, John	
Dowd, Gaylord	James, Ollie	Slocum, Mary	
Estabrook, Joe	Joe, Abraham	Slogan, Walker	
Freeman, Samuel	Joe, Peter	Sly, Joe	
George, Albert	John, Peter	Smith, Charles	

AGENCIES & CORPORATIONS:

American Bible Association	Rainier National Bank
Bayview Lumber Company	Sea First Bank
Brenner Oyster Company	Siletz Indian Shaker Church
Bureau of Indian Affairs	Simpson Timber Company
California Secretary of State	Smithsonian
Concordia Seminary (St. Louis, MO)	State of Washington—Department of Revenue
Cowichan Indian Band (B. C.)	Superior Court of the State of Washington for Snohomish County
Daystar Independent Shaker Church	Superior Court of the State of Washington for Thurston County
First Citizen's Fund (B. C.)	Toppendish School District
Government of the Province of British Columbia—Department of Vital Statistics	U. S. Catholic Conference
Howonquet Community Association (CA)	U. S. Department of the Interior
Indian Full Gospel Church	Washington State—Department of State
Indian Shaker Church of Washington	White Swan Land Company
Internal Revenue Service	Yakima County Public Works Department
Kroeber Anthropological Society	