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 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 a 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 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:


ARTICLES OF INCORPORATION:

ARTICLES OF INCORPORATION

of the

“INDIAN SHAKER CHURCH OF WASHINGTON”

Place of business—Olympia.

Indian Shaker Church, Page 5

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

INDIAN SHAKER CHURCH:
This is to certify that on the 20th 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, 1st Elder, Tenas Pete, 2nd Elder, Peter John, 3rd Elder, John Smith, 4th Elder, Ike Kineo, 5th 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

Mud Bay Sam
BISHOP

Milton Giles
SECRETARY

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

Indian Shaker Church, Page 6

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.

Indian Shaker Church, Page 7

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 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
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

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
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
5. Baptism Certificates: Unnumbered—Kulet Bay 1979
7. Baptism Certificates: Unnumbered—LaPush 1990-91

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17. B. C.: Annual Reports 1962-87
18. B. C.: Canada Indian Act 1973
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
29. B. C.: Meeting Minutes 1962-82
30. B. C.: Musquium 1958-75
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
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
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
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
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:
2. Convention Records: 1917
3. Convention Records: 1918
5. Convention Records: 1924
34. Convention Records: 1988
37. Convention Records: Meetings 1942-79
38. Convention Records: Meetings 1980-91
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
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
### BOX 4: CORRESPONDENCE; DATE BOOKS; FINANCIAL RECORDS.

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<th>Files</th>
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<td>Correspondence: 1991</td>
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<td>3.</td>
<td>Correspondence: Application to Simpson Timber Company Fund 3/82</td>
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<td>4.</td>
<td>Correspondence: Clarence McKinley 1970</td>
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<td>5.</td>
<td>Correspondence: Concordia Seminary, St. Louis MO 1967-68</td>
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<tr>
<td>6.</td>
<td>Correspondence: Helen Teo 1974</td>
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<tr>
<td>7.</td>
<td>Correspondence: Helen Teo 1987</td>
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<td>8.</td>
<td>Correspondence: Inquiry—County Auditor for Marriage License 1969</td>
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<td>9.</td>
<td>Correspondence: Jeanne Engerman (Olympia Library) 1988</td>
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<td>10.</td>
<td>Correspondence: Ladder Damages—Floyd Conway 1973-81</td>
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<td>11.</td>
<td>Correspondence: Letters of Resignation 1987-90</td>
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<td>12.</td>
<td>Correspondence: Richard Spencer 1985</td>
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<td>13.</td>
<td>Correspondence: Samuel Freeman 1981</td>
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<td>14.</td>
<td>Correspondence: Wade LeRoy 1965-89</td>
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<td>15.</td>
<td>Correspondence: Wade LeRoy (Incoming) 1969-72</td>
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<td>16.</td>
<td>Correspondence: Wade LeRoy—Recommendations to Bishop and Board of Elders 1977</td>
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<td>Date Books: 1983</td>
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<td>Date Books: 1990</td>
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<td>23.</td>
<td>Financial: Bank Deposit and Balance 1976-77</td>
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<td>27.</td>
<td>Financial: Bayview Lumber Company 1982</td>
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<td>29.</td>
<td>Financial: Correspondence—Washington State Department of Revenue</td>
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<td>30.</td>
<td>Financial: General Fund 1979</td>
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<td>32.</td>
<td>Financial: Money Accounts for Church 1930-91</td>
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<td>33.</td>
<td>Financial: Mud Bay Building Fund Ledger 1990</td>
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<td>34.</td>
<td>Financial: Non-Profit Status 1977-89</td>
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<td>35.</td>
<td>Financial: Receipts (CA) 1965-87</td>
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</table>
BOX 5: FUNDRAISERS; HISTORY; JOURNAL; LEGAL ISSUES; MARRIAGE RECORDS; NEWSLETTERS; OREGON CHURCHES; RECORD BOOKS; REGISTERED AGENTS; RESOLUTIONS; THESSES; 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)
11. History: Tchaddaub Church 1892
12. History: West Saanich, B. C. (Henry Smith) Photocopies 1916-41
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
20. Marriage: Correspondence
22. Marriage: Licenses 1940
23. Marriage: Licenses 1961-69
26. Marriage: Lists
27. Marriage: Registration 1976-79
28. Newsletters: 1975-91
29. Oregon: Warm Springs—1910 Indian Shaker Church 1985-87
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
37. Oregon: Warm Springs—Documents on File at Salem, OR 1919-77
38. Oregon: Warm Springs—Indian Shaker Services at Chemawa School 1969
41. Oregon: Warm Springs—Oregon Corporation 1915-81
42. Oregon: Warm Springs—Oregon Registered Agent 1969-82
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93. Washington: Mailing Lists 1987
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95. Washington: Mallot/Nespelum 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
11. Washington: Mud Bay—Church Project (AKBAR Fund) 1980
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

27. Washington: Mud Bay—Timber Receipts 1983
32. Washington: Nespelum 1954-85
34. Washington: Nespelum—Church Problems 1990-91
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
46. Washington: Officer List 1990
47. Washington: Queets 1962-90
49. Washington: Shaker Church Name Patent
51. Washington: Skokomish 1959-86
52. Washington: Skokomish—Business Meetings 1960-88
54. Washington: Skokomish—Lease 1979
58. Washington: Taholah—Ashes 1987
60. Washington: Taholah—Convention 1971
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
69. Washington: Tulalip—Shaker Church 1969-86
70. Washington: Various Documents
71. Washington: Walla Walla (Prison)—Request for Shaker Services
73. Washington: White Cloud Center 1987
76. Washington: White Swan—Correspondence: Credit Committee 1990
77. Washington: White Swan—Dining Hall Construction 1972-91
78. Washington: White Swan—Dining Hall Construction 1978-83
80. Washington: White Swan—Yakima Reservation 1922-89
81. Washington: Yakima Reservation—Satus 1945-90

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Canada Marriage  
Registration Act  
Canada Societies Act  
Ceremonies (Religious)  
Church Construction  
Conventions  
Deeds

Marriage  
Missionaries, Shaker  
Muckleshoot Indian Tribe  
Property Management  
Relations, Indian  
Religion, Christian  
Religious Rites  
Reservations

Tribal Customs  
Tulalip Indian Tribe  
Women’s Indian Tribe  
Yakima Indian Tribe

LOCALITIES:

**British Columbia**
- Table Bluff
- Hoquiam
- Satus
- Ukiiah
- LaConner
- Seattle
- Pendleton
- LaPush
- Sedro Woolley
- Skagit County
- Lummi Reservation
- Skagit Reservation
- Marysville
- Skokomish
- Moclips
- Reservation
- Warm Springs
- Snohomish County
- Muckleshoot Reservation
- Swinomish

**Washington**
- Auburn
- Mud Bay
- Tacoma
- Bellingham
- Neha Bay
- Taholah
- Billyville
- Nespelom
- Thurston County
- Chehalis Reservation
- Nooksack Reservation
- Tulalip Reservation
- Colville Reservation
- Oakville
- Walla Walla
- Concrete
- Olympia
- White Swan
- Olympic Reservation
- Eatonville
- Port Angeles
- Yakima Reservation
- Gatz
- Quents
- Reservation
- Georgeville
- Quilleute
- Reservation
- Gray’s Harbor
- Quinault

**Oregon**
- Chulopoquin
- Marys Castle
- Lower Elwha
- Reservation
- Pendleton
- Lummi Reservation
- Skokomish
- Siletz
- Skagit Reservation
- Warm Springs
- Snohomish County

**California**
- Colville Reservation
- Cooperative
- Quinault
- Concrete
- Quinault Reservation
- Cooperative
- Indian Reservation
- Concrete
- Reservation
- Klahowya
- Reservation
- Bellingham
- Reservation
- Port Angeles
- Reservation
- Seattle
- Reservation
- Olympia
- Reservation
- Walla Walla

**PERSONS:**

Abraham, Enoch  
Amoss, Pamela T.  
Barr, George  
Benn, John  
Bennett, Frank  
Bighead, Charlie  
Bighead, Doris  
Bighead, Mary L.  
Billy, Alphonse  
Black, Carl J.  
Bob, David  
Bob, Marvin  
Bob, Matilda  
Capoeman, Emma  
Capoeman, Horton  
Capoeman, Joseph  
Charles, Mattie

George, Nellie  
George, Ted  
Giles, Milton  
Goudy, Herman  
Guss, William  
Hall, Jacob  
Hansen, Patrick  
Hayden, Elmer  
Heck, Peter  
Hobucket, Harry  
Hostler, Woodruff  
Howeattle, Arthur  
Howeattle, Charles  
Hudson, Edward  
Hudson, William  
Iukes, Nelson

Johnson, John  
Jones, Carl  
Jones, Foster  
Jones, Vickie Lee  
Kineo, Ike  
Kitsap, William  
Krise, Mary  
LeRoy, H. Wade  
Lewis, Sam  
Logan, Eleanor  
Martin, William  
McKinley, Clarence  
Modeste, Elwood  
Moses, William  
“Mud Bay” Sam  
Nelson, Henry  
Nixon, George

Smith, Henry  
Smith, John  
Spencer, Richard  
Stevens, Harold  
Strom, Leon  
Strom, Ted  
Sylvia, Alberta  
Teio, Alex  
Teo, Harris  
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Walker, Charley  
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**AGENCIES & CORPORATIONS:**

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