

of the Protestant agencies being without ordained ministers for several years, the blacksmith at Puyallup, and the agent at S'Kokomish, performed the duties of missionaries, preaching, marrying and the like. Father Chirouse's associate continued to make periodical visits to the Catholic Indians of the Protestant agencies—assembling them within or on the outskirts of their reservations, but the adverse influence of the officials necessarily interfered with his labors. Notwithstanding this fact there is to this day—after thirteen years of Protestant *regime* at those agencies, a large Catholic element at all the reservations of Puget Sound, but especially at Puyallup, where one of the chiefs, named Spott, has manifested heroic steadfastness to his religious convictions. No Protestant missionary has ever labored among the tribes of the Tulalip Agency.

The population of the three agencies just consolidated is as follows: S'Kokomish, 724; Puyallup, 1,089; and Tulalip, 2,817—total, 4,630.* From these statistics it appears that the population of the Tulalip Agency is 1,000 more than that of the other two agencies combined. All the Tulalips are Catholics, and a large number of the others are also of the same faith. The last official statement showing "church membership" that

tive churches were to have entire jurisdiction without the interference of other denominations, most of all without the interference of the Catholic priesthood.

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"To encourage within the lawful jurisdiction of an Indian agent, an element of power and influence that is utterly hostile to all endeavors of the constituted authority, must necessarily prove disastrous to the success of all attempts at true Christian progress not only, but it must prove disastrous to the peace of the reservation, and to the safety of the lives of the resident employes.

"It becomes my conscientious duty, therefore, to remonstrate in the most distinct and positive terms against an order that I know to be fatal to every true interest of the Indians of my agency, and a violation of the precedents and the policy of the Christian administration of Indian Affairs." (Annual Report of the Commissioner of Indian Affairs for the year 1873, p. 314).

Superintendent R. H. Milroy, in forwarding the above remonstrance, learnedly (?) and modestly (?) said:

* * * "No authority, not even that of the President of the United States, can legally put ANY WHITE MAN, excepting those in the employment of the Indian Department," upon either the Nez Perces or Yakima reservation without the consent of the Indian tribes belonging to those reservations, the superintendent and the agent of each, all three first had and obtained. The order of the honorable Secretary being in plain violation of this provision of these treaties is of course illegal and void (!!) I therefore most heartily unite with Agent Wilbur in respectfully protesting against the order of which he complains." (Ibid p. 298).

*Annual Report of the Commissioners of Indian Affairs for the year 1881, pp. 286, 298.