

Interviewee: Lorraine Elizabeth Joseph (LJ)
Interviewer: Cecelia La Pointe-Gorman (CG)
University of Washington -Tacoma
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CG: When were you born?

LJ: I was born in 1929...09-19-29. I was born...when...Little Boston... [Where] the homes up there on a hill now, long time along they used to be on the beach, and they were built up on stilts...I called them, up where the water came, the boardwalks and the water came underneath your homes...that's where I was born and during the "Depression", during the...I don't know what they called it...up on the bluff.... so, the homes are up above now, whereas they were on the beach then.

CG: When you talk about the house you grew up in, you had two houses that were hooked together by a boardwalk? Or?

LJ: Yes, that's when I moved there, to what we call Poulsbo.... actually between Poulsbo and Suquamish, and we rented, there was two houses together, and really it wasn't built like a house, it had a spot where my sister slept, and it had one big room where we had a dinning table and a cook stove, and a boardwalk this way, and another room and still another big room and another porch on this side where there were beds, they wasn't built like modern houses.

CG: They were like houses... little rooms hooked together... for one specific purpose?
Huh?

LJ: And there was a creek a few feet away, and there was a tavern about two blocks away, and a dance hall, from a little... they called the place Lemola. It's still there; they call it Lemola.

CG: What school, when you were in grade school?

LJ: Like I said, we were in Cushman until I was almost ten [-year-old]. I think I got home in thirty-nine, I was almost ten when I got home from Cushman...

CG: that was right here (Tacoma)?

LJ: That was right here, there was a complex of buildings. There was A, B, C, and D. There was a Catholic Church, because we went there on Sunday. Then they had what they call a regular TB (Tuberculosis) ward, for the patients, you know... that were in bed.

CG: That's where my grandmother...

LJ: That's where I meet your grandmother (Cecelia Betty Sampson), she took care of me because she'd make sure I got dressed, and make my bed was made because I was little, only three, three and a half. [Laughs]. Then we got home, and then we had to... in fact we

weren't very wealthy...so we were...my mother always took us to the (M...) dance, she took us to Bainbridge island, or Conway for strawberries, and then she'd hire a truck and bring us to the Valley out here. We'd pick raspberry, blueberries, or blackberries after, and we stayed until everything was over, and [went] back and it made us late in school, because we went was in the farm...

CG: Doing work in the farms

LJ: Mmhm.. But I went to school in Poulsbo. Poulsbo had a school. One big school: one through twelve. In each classroom there was three...two classrooms at the most, it was divided right in half. The teacher taught on one side, and then go over to the other. And it was one through twelve, now they have high school, and junior high and stuff there....

CG: Yeah, middle schools...its different now. You talked about when you first started working for the tribe (Puyallup Tribe) a while back?

LJ: Yeah, I started back in 1977, I think April 4th 1977. Most of the jobs I've has been kind of in the supervisory thing, [because] they couldn't find a driver and I used to drive the youth all over. Used to take them to, we used to clean the cemetery, cleaned the river, by the railroad tracks-the youth group cut the black berry bush and stuff, I supervised them there, then we'd clean the...I called it the cross cemetery there, then we'd go to

Nisqually and help out there...with the youth and later on I was with the church in the basement and had the youth and they were working here all around on the grounds. So I worked a lot of places in kind of a supervisory position. I started out as a Surveyor though. Surveying all the Indians in Pierce County, under_____ 500.

CG: when you say surveying, you mean survey?

LJ: All the number of people here in Indian homes, how many were in each home. Counting the number of Indians in the area, that's where I started. [Laughs].

CG: That would be an interesting job.

LJ: Mmhmm...And was there until eighty-one (1981), and the van driver was off, she had a sick son, so they brought...I was working cemetery at that time, I was riding the lawnmowers, cutting the grass [Laughs] Then they asked, "Who do you want to come and drive the van?" Tom Carpenter was here then and he said, "How about the lady that works on the lawnmowers?" he said, "she's there everyday." So they brought me up there, and said I was going to be there two weeks, and I came back and it was ironic because they fired the girl and they hired me, I was a CHR/van driver eighty-two (1982) to eighty-nine (1989). Then I went back east for something, the coordinator quit on them at the Elders Program and I came back and I was CHR/ Elders Coordinator. So I've been here awhile.

CG: If you can remember what it was like a when you were in boarding school how did you end up in boarding school?

6:25

LJ: Well, they claimed that we had TB but I don't think so, it was during the "Depression", so I assume it was easier for us to be shipped off, and be in a boarding school than to take care of us. Because, it is ironic, my mother had a baby, and my brother took, he was working as a longshoreman, my brother and his wife took the baby. And my second oldest brother was in prison, he got in trouble for something and the only one she had at home (mother) was my one younger brother...that was Ernest. And my older brother raised our sister while we were gone. And like I said we got home in thirty nine (1939). When I got back home, and they were now living in what we call Kingston, and they moved from Kingston to Lemola, and we lived there, and then we eventually ended up on the private property, right on the reservation we rented from John Adams, which was related to this Bean Family, and their mother was related to the lady we were renting from, her sister, they were from the Contraro Family. We stayed there; I think I left home at nineteen forty-nine, or fifty, when I left home.

CG: So, you'd be twenty? So that was when you left home, you came here (Tacoma)?

LJ: No, we moved to Bremerton, my husband started working in the Navy yard. And he worked in the Navy yard until 1963, he had a slight heart attack, so they retired him...no, yeah sixty-three. He lived until 1966, he died of a massive heart attack.... he was only thirty-eight-years old.

CG: Oh my.

LJ: So I kind of raised my kids, they were six to thirteen at the time he died. I said, at that time I was working on the farms, and I have learned you could get in...you were better off if you didn't go berry picking; you went [instead to] pick daffodils. They start in March, and you could pick daffodils, Iris, and then when they pulled up the bulbs, you worked in a shed, and you could work in the shed until October.

So, I learned farm work...because the pension my husband got, he didn't work that long...he only got was only 163 dollars, and he took out little social security because he went to retirement money. I got 163 dollars civil service and then I got 103, it says, "six Joseph children 103 dollars social security." That's what I got, that is what we kind of lived on. And then I worked the farms, I could arrange maybe from thirty dollars to sixty dollars a week, all depends on what I was doing.

CG: And six children...wow, you'd have to be strong huh? [Laughs] What was your husband's name?

LJ: Garfield Joseph. His Dad was from Swinomish, but he lived on the Tulalip reservation, and had some land there, but he was from, what we call Swinomish. His wife died early on, and she the caregiver to a couple of blind people, and they had no children,

so his wife inherited the land there, so when she died, he inherited it. But he was actually from Swinomish...my father-in-law.

CG: That's where I am from. I have a sister she is not enrolled in any tribe now. So I've got to petition for them (off the record).

LJ: I had a niece, that came here, she wanted to enroll on dad's part, she talked to Barbara (Richards), and Barbara gave her a number and told her to go and relinquish, she got the number, and she went and relinquished. And two months, three months afterwards Council sent her a letter and told her she could not enroll, and she was already relinquished so...now she sitting un-enrolled. She's trying to get Suquamish to take her back. But I don't know what will happen, they gave her a number and everything and then and said she couldn't come.

CG: That's sad.

LJ: It is.

CG: It makes you...my sister feels, when she was born, she was born Swinomish, Just like I was born Swinomish. But when the judges Boldt Decision...remember that? The "Judge Boldt Decision"? We lost our enrollment, so now I had to go back up with my son and be adopted. I am an aboriginal Swinomish that had to be adopted...into my own tribe.

LJ: This is what make you angry because I find out a lot of the...I think the enrollment thing is getting awfully wrong because a lot of the tribal...a lot of ours is what they call a “social tie” and not even Puyallup, they call it “a social tie”. They let a lot in under that, and I think that’s wrong, they should look at the real Indians, not the social tie.

CG: Yeah the genealogy?

LJ: Social tie has nothing to do with it. I don’t know why they did, but they did, they let a lot in here that it’s just a social tie. I guess the people they were associated with...I...and you know what? They won’t even let us see an enrollment anymore. We’ve tried to ask for one, and they won’t let us see it.

CG: Really? It’s supposed to be like a public record.

LJ: The thing with my niece up in Tulalip, she tried to ask for enrollment, and they won’t give them to her. Why? I feel this way; they have something to hide.

CG: It’s because of the money? I think.

LJ: You know I think it’s wrong when they do this because we have...we should be able to get everything that’s going on here, but we don’t, as tribal members.

Long time ago our old people didn't treat us that way. If you were Indian you had...you were.... I remember the story telling, my Dad would tell a story about going fishing. And they would go...I never knew history back then. He'd say, "well we went up, five clans of us went up to the Frazer River." To me I didn't know where Frazer River was until I learned history. He said, "five clans would go up there and we'd start and work our way down and we'd end up in Commencement Bay." And he talks about Wollochet. We I never knew what Wollochet was until now, until I learned history. And then he'd say "we were down here fishing and clamming on Commencement Bay" and he'd say, "there were five clans of us." Which was five different tribes, and he said, "The bonfire just kept getting bigger at one of the campsites.

They camped along different places; and each clan had their different bonfire and stuff. And he said, "they were getting loud and the fire was getting bigger", and he said his dad (Grandfather to Lorraine) said "I am going to go up and see what's going on up over there", he said, (Lorraine's dad) "I must have been eight or nine," he said. "He took me by my hand and we walked up there" and he said, "We weren't prepared for what we saw." He said, "They got into", back there they called liquor "firewater" and they had a fire going, a big fire going, and his dad had twin brothers. One was normal size, and one was midget. And they had, what we call the "Tusteds" (Bone cylinders for gambling)¹ what we use in the "Bone-games" in his hands, and it controlled him. And they killed him in that bonfire. So my dad said, he never followed the traditional ways because they were getting polluted, and they were hurting people, so he went the way...his mother was

¹ Myron Eells *The Indians of Puget Sound the notebooks of Myron Eells* (University of Washington Press, Seattle and London, Whitman College Walla, Walla, Washington, USA, 1985), 209.

Shaker. So he went the way of the Shaker, [his] (Lorraine's grandfather) dad was a "Lead person" in the Pow-wow. Because I said, the only pictures I ever saw of my grandfather, on my dad's side was, it looked like he (grandfather) had a boat upside down on his head. That's the only picture I ever saw of him, he was [a] "Head Dancer" they called it.

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But my dad followed the Shaker faith. I never knew what a Pow wow was until I came to work with the tribe. That was the first.... and I was over fifty-years-old when I saw a Pow-wow. Because it was indoctrinated by him; that, if you were Shaker you stay away from all these other things because the Shaker faith came to take us out of them.

He told story that the Chehalis tribe was heavily involved with horseracing, they raised horses, thoroughbred horses and raced, and he said, when they became Shaker, they had to get rid of them. And he said the people who had the smoke-houses know when you were Shaker you did not allow your children to marry into a pow wow people, or these other people, you married a Shaker Indian. Strict. Strict rules.

CG: Real strict, yeah.

LJ: Yeah, and he said that Shaker faith came to take us out of this, one of the things I look at as an elder is, back there they called us, "dumb, ignorant savages" for beating on the drum, singing and talking our languages. Now the federal government is coming to give us this and to tell us to look back. To me, it's trying to keep us from getting educated at his level so we could compete with him. And we need education in order to compete. I

think about Martin Luther King (Jr.) and how he says, "I have a dream". I believe the American Indian could change the face of the nation, if we all...had the equal opportunity to get the education, and we could change the face of this nation. The Indians are large, but there is too many, even in our tribe. Oh they don't want to vote for anyone...their not going to change anything... philosophy of life.

CG: yeah

LJ: And I think we could change the face of the [nation]. Because according to a lot of the people out there...we're ignorant savages, we don't know anything. But...and I think that is why the federal dollars is coming down..."go backward." You know, but the word of God tells us we can't look back we look ahead for the promise of tomorrow.

(Interruption).

17:55

CG: That's how my grandpa talked too.

LJ: I really believe, because I had (no audible) my children weren't always saved, or weren't always obedient. They began to do the alcohol thing. I'd go home and they'd be drinking and partying. I had foster child I took care of, and him and I would go to a motel, and I would spend the weekend there. Finally got to a place where I said, I am not going to take this anymore. And I had gone to a funeral, and I used...I 'd work all day and then I used to night janitor up there (Cushman-tribal offices). And I went down the

hallway; I come in about 8 o'clock, and was doing the Janitor [work]. Before I went into the building...three women were coming out, a council chamber was still up there. And they were crying. And I just looked at them and nodded at them, and I went down the hall with my vacuum and pretty soon somebody touched me on the shoulder, and said, "You know council will never never change...we can't do anything to change them." And they were crying and I said, well, I don't really get involved with politics...but I'll pray about it.

19:06

LJ: So, when I went down the hall, and finished everything, the last thing I do is there...where they have their fancy table and where they all sit. I sat in every chair as I polished the table; I'd sit in the chair and I'd pray. And several days went by, and I happened to talk with the secretary for some reason and she said, " You know...something happened to me that was peculiar" and she said, "I went home, and my husband carouses around and I am in bed and I am sleeping, and I thought he came into the bedroom. And I heard somebody call my name, and I rolled over, and he still wasn't there." She said, "Who do you think it was?" I said, you know...about three days ago I went into the council chambers and I prayed that God would touch the lives of each individual on this table. And I said he has touched yours.

There is a word in the bible that tell you that he will speak to you in an audible voice you'd understand. That was him, because remember there was a scripture in the bible where there was this king. And he had this big mansion and one son lived on one end and he lived on the other. And his son [kept] coming and asking him "Did you call me, I

heard you call me?" The audible voice he'd recognized, he go back and his father finally told him, " You know what? That's the heavenly father calling you, answer him."

Some people don't understand when he does speak to them, that they need to answer him, because it will come in an audible voice you'll understand. You'll recognize the voice, but it's him through them. Its like people talk about being bothered by ghosts, they say it's not the ghosts, it's the spirit that gets into them that causes them to do what they do to people that are afraid of...there's people in the world that are afraid of ghosts. That's nothing to do with it, it's just the evil that gets into them, and uses them. And that's the way life is, and I feel that this is...I have planned, I have prayed, and I was going to leave. I already told my children I am going to leave my home, and let my car go back, and I had a friend, and I was going to go with her. We planned to go down into California and cross and go to the Everglades.

Well that night I went to sleep, and I dreamt, I dreamt of going up this mountain, and it was barren, and there was nothing on it. And I looked down the mountain and when I turned back there was this little church about two-thirds up this way up the mountain, so I thought I will go over to that church, so I walked over to the church and when I got there, there was two little steps and then a little porch and the door. And when I got to the top of the stairs they opened the door. I could hear a bolt open. It was bolted and they came out, five people came out...and the one lady was real elderly, and I bet someplace there a picture of her here, because she was dressed in a long black outfit...I assume widows, because a long time they used to make the widows wear black, and a black scarf and

stuff. She came out and she looked down and said, “I saw you when you began way down there”, and she said, “I need to talk to you.” And she took her hands and she cupped them under my chin. She said, “Lorraine please”, she said, “You go back and tell my people that they are bound by their traditions. If they don’t get out of it, they will never see their creator.” She said, “Please Lorraine go back and tell them.”

The dream ended there, and I went to work and came home and when I went to bed that night, it continued. Well, I am going up ...the mountain again, and I get to the top and the Indians were coming from the north, east the south and west and I am two-thirds of the way where the church was, and they begin to persecute me. They were calling me names, you know how you see these movies where they had large harpoons, and they began to throw them at me. Finally one of them pierced me in the back and I fell to my knees and said God, you’ve got to help me. And all he said to me in audible voice is, “just rebuke it in the name of Jesus which is above every name.” And I was on my knees and I threw my hands up and I begin, I rebuke these demons in the name of Jesus which is above every name, and when they’d hit me they’d bounce off, they’d bounce off. . And the dream ended there.

23:36

And I went home, and went to bed, and I worked the third night, and it came back, I got clear to the top of the mountain, the next night I start at the bottom and went up to the top, and when I got to the top there was a platform with two steps up the platform was brand new, but on the opposite side of the platform was a long canoe, and I thought, what is that in the canoe? I walked across and looked in and it was a chieftain. I did not

recognize him, he was all decked out in a chieftains headdress, everything. And looked down and he looked young, and turned around and he (The Lord) said “Now you go over to the ledge and you begin to minister, you begin to minister.” And I begin to preach, and the people were coming, from the north, east, south and the west and they were coming dressed like you and I. But they were all Indians coming north, east, and south and west.

To me I feel, though I don't understand what the canoe meant and the chieftain. I believe the Puyallup tribe it's self is very agnostic. They hardly ever go to funerals, you never see them there...they don't. And I feel this tribe has to be somehow turned around. And when that happens, then we can raise as a good nation. And I think that applies to all Indians.

We've got to let go of that traditional, and hold on to what.... “we're not ready for the white man...so they say” the Indians? But we drive the white mans car, we wear the white mans cloths, we live in the white mans house, we buy the fanciest car we can get, when we get wealth...that isn't Indian. [Laughs].

Though we are proud of our heritage, our upbringing, we respect it, we love it, because we were brought up that way, but in order for the Indian to prosper, we got to get into the main streamline, which is...education.

I read a story of a young man in a newspaper, he said he come from one of these reservations where they speak fluent Indian language, he said when he finished high school, he went into college, and his grandfather told him “you'll never make it out there, you'll never make it out there...you're an Indian.” He heads a college somewhere, well

educated, wears a suit, and to me that proves that we can make it. And he's just one of those who...can. We can, if we have the will to do it, instead of holding onto our traditional values.

Cause I believe...their teaching it in our schools, but I believe the language, everything, the pow wows, everything was taught in the home not in...you can do anything with "a" in a pow wow, or "a" in a circle dance or whatever. What they're teaching, you need the basic ABCs, and we're not getting it, why? Because, we're getting federal funds to stay back there. [Laughs].

26:45

And I believe they're falling for it. And I think we need to look at the future and educate our children, for the basic in the public school where we can educate ourselves, where, like I still say, change the face of the nation. Just like Martin Luther King (Jr) had a dream, look at, we a guy trying to run for president, I am a afraid if he made it, he'd probably get assassinated. The world is so...

CG: Or even a woman...

LJ: I believe that the Indian can go a long ways, if he has the will and the mind to educate himself and go on. Because, I look at the churches today and think, why can one person stand up and say, they don't want us to...repeat, or our American flag, or to do...or prayer in the schools and things, and...because we've indoctrinated. We've go so many foreigners coming into the country and they want to bring their values to us, and change.... our...I always say, history books tells us that our nation was founded on God.

They left their country so they could come and have their freedom of religion to worship God. And it's being pushed back every time. We don't have those Christian values, there all gone, there long lost to us, and we have churches, multi-mega churches full of people...why don't they stand up against them? Sad, shouldn't be happening.

CG: And I like the education too. Getting educated. I had a dream when I first went to go work at the tribe at the casino. It was in 96? 97, 97. And, I had a dream my grandmother came down, Betty came down into the restaurant, because I was serving tables. And she said...she had her black coat on, she had her purse and she looked at me and said, this is after she past away, she said in the dream, "Cecelia what are you doing here? I said I m working. And she said, "Go back to school, you know what your grandpa Martin said to you, go to school...this isn't going to last very long!" she said, "Go back to school." So two weeks later I quit and entered into TCC (Tacoma Community College), got my Bachelors in 2002. Now I am back there again (University of Washington-Tacoma) to get my Masters degree. Because...Martin told me, that I needed to go to school, and to keep going to school, because that where it would be at, that's how our family would live.

LJ: That's what I say about even this per-capita, these kids drop out of school because these kids get their large lump sum of money. "Oh I got money, what do"...but how long does it last you? And I believe that there will be one day, they're going to wipe it off the slate. (US government), and shut us down and we won't have the education, and we'll be back where we began...with nothing.

CG: Struggling? I am trying to get my son to go back to school, he's not, he hasn't done it yet, he is twenty-eight now.

LJ: Yeah...it has to happen. I just really believe it does, I just keep thinking about those dreams that I had, and I end up not going. I had to go tell my friend I m not going, and she said, "Well, why not?" I told her about my dreams. And she said, "Well, you know what? I m glad you have something you could rely on, I don't have it." She died several years later with a tumor on the brain. But...

CG: How long ago was this, when did you have those dreams?

LJ: Oh gosh...early eighties. That's when that two-story building (the former Puyallup Administration building, and the former Indian Cushman Hospital) was still up. When we were...the council chambers was in there yet.

CG: That interesting, because I, I think that's part of the work your still here for....

LJ: Yeah, you know one of the things I feel is God, if the word also tell us, there are many called and few are chosen, and we have to know the difference. I always feel this way, when he begins to reveal something to me, I always say, like Moses said in the Bible, "Why me Lord...why me?" But I have always tried to say...my dad used to say, "You have to just stay humble in the sight of God. He might rebuke you one time, but he might encourage you another, but you have to remain humble." Don't get so many...I

always say, I watch the Pentecostal preachers, so many of them get up there where their gathering a crowd and they get prideful. You know one thing he warns us about, don't get too much pride, or you'll fall. Pride of our self is a sin; you have to remain humble. And I see, even watching the white mans world, those ones that get up there and make millions dollars, and it corrupts them in the end.

32:24

There's a thing going on in the big churches today, they're investigating a lot of them. O...Roberts they're investing them for fraud. And that Jim Baker went to prison, and there's another one, that P...dollar? He's on T.V. they said he owns a 30,000-dollar commode (toilet) can you imagine? He said they live in mansions, and yet they beg for money. It shouldn't be that way.

They don't remain humble in the sight of God. They get up there and they want the almighty dollar, just like these people who go to the Casinos to win, well they win a little bit, and put it back, I might win a bigger pot-yet.

CG: Yeah, and they go around broke.

LJ: Yeah! And I always think Lord, I always think about how I told you, how I'd wake up and the Lord put money in my purse. When I didn't ask anybody, or tell any body. And you know I feel if we remain humble and just in his sight, he is going to make a way for us, with our education, or whatever it is. Any you know something...my husband died at a time of my life where he couldn't work anymore. They forced him to retire...and I

applied for a job in the Post Office. And I didn't tell him; I told him I was going rummaging because I knew he'd get angry.

Well, when I got back, he finally asked me, "What did you do?" Well, I told him I went and took a test for the Post Office, so I could go to work, in a real job, instead at a farm. He got angry at me, you know what? I never talk about it. (Lorraine cries a little) He got angry and he used to be a minister in the church, and he went out deer hunting to put food on the table... a Shaker church, while he was hunting, he had that massive heart attack. And two weeks before that, he never spoke to me because he was angry at me. He wouldn't say anything to me, but he was angry with me, so he wouldn't talk to me for two weeks before he died.

Well, I thought, what a terrible loss, but I guess it's not my loss; it's his loss. He didn't communicate with me, because he didn't want me to go to work in a public place. And I say, look at me today. [Laughs] and he's gone, and it...I often wonder about it.

CG: Had to move beyond that old way of thinking...

Yeah. And I think he'd probably be amazed. Oh he would be... I am sure...he'd be proud of you.

LJ: And I think about, we have...I think opened that door for me. I didn't look for it, it just so happens I went into the clinic because, I worked Fort Lewis, and then I worked at Big Valley, and I quit at Big Valley because I worked there four years, and that was the

most money I ever made. I was making flowerpots, and I was bringing home ninety-six dollars and ninety-seven-cents every week.

That's the most I ever made outside the farm. Well, I thought, well I went home when they were training my son to be ejecting-molding machine operator. He worked swing shift and I worked graveyard. He went to work on the swing shift and he come home, eight-thirty, nine-o'clock. I looked at his face, and said, what happened? He said, "Mom Leon lost his arm, he had his arm in that ejecting-molding operator machine, and it malfunctioned and come and took his arm, ripped his arm up." I said you just thank God you didn't have your arm in there. I said, we're going to quit and we're going to sign a complaint against them.

And after working there four years we walked away from that job. And I had to pound the streets again for another job. And I couldn't find anything, and spring came and this was in October. We had a hard time through that winter. Then in the spring in March, I went daffodil, and they must have changed the chemicals they sprayed on the daffodils, or something because I'd break out, my face, my hands would break out, my face, my hands would break out. I have to come to the clinic.

And Ramona (Bennett) and Maiselle (Bridges) said, "Why don't you apply for a job here (Puyallup tribe). And of course they were in Hawaii...what they were doing there? Two weeks went by and they said, "Why haven't you applied?" I finally went and applied, and Ramona said, "Hire her right away." Because they knew us because her dad was from

Suquamish and her dad knew my dad real well. And Ramona's mother was from here. So I got the job. Like I said, I started as a Surveyor, it was ironic, I think He (God) opened the door for me, because I asked. Because before that happened I had lost a sister to cancer, and I wanted to work, and I said, Lord I need to come away from the farm.

You've got to open another door.

Because anytime I had a problem, I always go to him. No matter what it is. I find, and he does. But we just have to remain and do what he wants us...I see so many of our Shaker people, their intertwined with the, its taking it toll...Casinos. They go to church, but they're in the Casinos. And the Bible says "you can't have one foot in the church and one in the world." You have to walk that straight and narrow pathway. And you don't see that anymore, a lot of our churches are closed because they spend their time in the casinos, and they come back and they say "have church" and they can't do that...that's being lukewarm...I call it. [Laughs] It's not, really trusting the Lord for these things. And to me I think he's provided well for me.

And I don't think even today, I was talking about my close call with death, when I got the hepatitis, I went down, when I came to [...], I was seventy-eight pounds, I got down to seventy-three pounds with the hepatitis, they said there was nothing they could do for me. I came home and bed, and read the bible everyday, finally when he came into that room and healed me, he did a wonderful job. When he came into that room, it was like the drapes blew open, and they looked like they were on fire. But they weren't, and he standing at the foot of my bed ring those, what we called "little Shaker-dinner-bells" at

the foot of my bed. And he's singing, "Hall-e-lu-jah, Hall-e-lu-jah" But all the while he was singing, the ceiling came off of the room. The roof came off, and I saw the darkest, blackest sky I ever, and all of a sudden while he was singing the wind would blow, and the clouds would get lighter, and lighter. Pretty soon I saw... I always call it, that pretty blue sky like that one up there. And it was the prettiest blue sky I ever saw, and then he just disappeared. Long flowing white gown, the face was illuminated, I couldn't see it, but he's singing.

And when he got through singing he just disappeared just like that. When I woke up in the morning... I was down to seventy-one pounds, I used to have to hold onto the walls to go out. I had to go through a door here, which leads to the kitchen, past the kitchen in the living room, and the far corner was the bathroom. I'd have to hold onto the wall, I was so weak. And I didn't that morning; I pulled the blanket back and folded my hands in front of me, and walked out. And my son, the one that died in ninety-eight (1998) was up already, we had wood stove, and made the fire, and sitting at the dining room table reading the paper. He looked up at me, and he said, "mom what happened?" I told him and he said, "Mama your gonna get well." And I think when we trust in him, no matter what the circumstance, how dark the discouragement, we just trust him, he's gonna make a way, and when for other people there seems no way, but he will make that way.

[Laughter].

CG: Well, you sure make me hope and feel good.

LJ: Because its just something that a lot of people don't believe. You have to have the faith. A lot of people say they have a lot of faith, but the faith as a grain of mustard seed,

he knows your heart, he knows. Yet, if your chosen for his work, he's gonna reveal himself in a way that you'll understand. And its obedience that makes it. I fallen short a lot of times. I had a dream, about ministering, and the people came in and they were young people and they were handicapped kids, and I said, where will I see this? And several months later I went to Crow Montana, and they had me on the platform, I was ministering two-thirty service.

And I saw a van come from the side of the tent. [It was] hot there so the tent was rolled up the side. And it went back, round the corner, and it pulled ahead and it backed up, and it left off a bunch of handicapped children. There's a home there where they have retarded, or the handicapped children, and they filled a whole row. But you know, in this dream, he showed me I could minister, and say in the name of Jesus be thou healed. And in my own...I always say, I've never been the person who wants to be up front, or be recognized, or given the pat on the back. I want to remain what I call humble. Why me Lord? And I didn't do what he told me, to go and pray for them. Because I felt.... why me, there's big preachers here, why me? And I didn't do it. And sometimes I think about it, and I regret it. So, there's sometimes I go some place, and like I told you, it starts down here (points to her belly) that you have to go pray for them.

I've been trying to be obedient. Sometimes its just not a place where it should be, but if its him moving, I've got to be obedient, regardless of where it is, because if I don't, then I am ashamed of him, and what he has given me to do. But the faith has to remain steadfast, and that's what I thank God for everyday. For being able to wake up and make

another day, and lay me head to rest at night. He's given it all, if other people look at it that way.

CG: I would like to come back tomorrow. If you think of songs, could you teach me some songs? About your enrollment?

LJ: (Not audible) ...came and Barbara had it in the records. My father stated this, and this was done by Jimmy Young's dad...and one of the Cross's. And it was on record, for their 29(1929) roles for the Puyallup tribe. I was able to get in right a way. But, I didn't get in, I wasn't enrolled Suquamish; because the man who was doing the Suquamish wanted fifteen dollars every time. And back then my husband did drink, or else we never had the money to pay the fifteen dollars to get enrolled, so I never enrolled there. And I didn't enroll, like I said, until he'd been passed away. And I thought, well, he left me here, and I will make my home here, and we'll stay here.

CG: So, was it in 1979 you enrolled?

LJ: Seventy-eight (1978) I enrolled finally as a Puyallup. Barb Richards has the enrollment thing. For my dad, for my mother had made out, and my dad had put his initial on it, he wanted his children to be enrolled Puyallup, because he was a poor man and didn't have anything, so...

CG: When did your dad pass away?

LJ: 1946.

CG: Mother?

LJ: Mother, she lived until eighty-seven I think.

CG: Lena?

LJ: Yes.

CG: She was way up there then? Great.

Concludes 2nd Interview.