

CUSHMAN INDIAN SCHOOL

11

A collection of newspaper articles from  
Tacoma Newspapers concerning the School  
established under the Medicine Creek Treaty  
and its eventual abandonment.

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Established for the purpose of civilizing savage warriors who once roamed this country, the Cushman Indian school near 28th and T sts., after operating for 60 years, will close Wednesday night with graduation exercises. It closes probably never to reopen.

Officials at the school have not been advised what use the government intends to make of the buildings and grounds. A rumor is prevalent that a marine hospital will be established on the site.

Several Washington posts of the American Legion have asked the government to set the grounds aside as a home for disabled soldiers.

Uncle Sam appears to believe that the Indian boy or girl, who is to live among the white race, should be educated in public schools with white children. That is believed to have been his reason for issuing an order last fall making it impossible for any Indian child to enter one of the federal Indian schools if he lived within walking distance of a public school.

**Attendance Falls Off.**

That order greatly reduced the attendance at the Cushman school. Only 225 attended this year and more than 100 were refused admittance. Twenty other schools for Indians thruout the country are being closed this summer.

Ten of the 225 enrolled will be graduated this year. The majority of the children will return to their homes, while some will be sent to the Indian school at Salem, Ore.

Six boys in the graduating class will go forth into the world equipped with an 8th grade education, a thoro knowledge of woodwork and mechanics and some knowledge and practical experience in agriculture. The four girls have been taught democratic science, sewing and other household work with their studies.

Graduates from the Cushman school have always brot fame to the insitution after they left the schools. Several of the boys who received first training here have commanded good positions.

**No Superintendent.**

Children from the Indian reservations in Montana, Oregon, Idaho, Alaska and Washington have attended this school. Both sexes are about equally represented in the present enrollment.

Four dormitories house the dependants of the former warriors, while meals are served in a large

dining room. A large amount of the work is performed by the students, who range in age from 5 to 21, under the supervision of a corps of instructors numbering 30. Each child devotes half of his time to industrial training while in the school.

The school has been without a superintendent for several months. C. V. Peel, a special agent in the Indian department, is at present in charge of the institution.

Forty two acres of land comprise

the campus upon which have been erected more than a score of buildings. Hundreds of acres of land, originally set aside for the school, have been sold for city lots.

**Names for Congressman.**

All of the main buildings have been erected since 1908. Equipment amounting to several hundred thousands of dollars will be stored pending orders for its disposition.

The school was named after Representative Frank Cushman in 1908 because of his active work in securing necessary funds for its maintenance and expansion.

The origin of the school dates back to Dec. 26, 1854, when the federal government in its treaty with the Nisqually, Puyallup, Squaxin and

other tribes at Medicine Creek, agreed to establish and maintain a school for the benefit of these Indians for a period of 20 years. Because of a misunderstanding between Gov. Stevens and Gen. Wool, this treaty was not ratified until 1859.

The treaty school was originally built on the south end of Squaxin Island and was maintained here for about three years, after which it failed because of lack of attendance.

Col. Samuel Ross, superintendent of the Puyallup and other Indians, reported to the commissioner of Indian affairs in 1869.

**Opened in Farm House.**

"If it is really the intention of the governing powers to civilize the Indians, to transfer the bold spirit of the daring savage warrior to the level such an intellect should occupy in civilized life and save the red man, who has become a part of our national history; then it becomes necessary to adopt a new mode for his civilization. All Indian children between the ages of 5 and 12 should be taken from their parents and placed in industrial schools."

As a result of the endeavors of Col. Ross, steps were taken to carry out the terms of the treaty and start a school.

Byron Barlow, a farmer, was in charge of the Puyallup reservation at that time. His wife was appointed teacher and the school opened in his home in 1871 or late in 1870.

A small school house was at once erected and E. L. Thompson entered his duties in 1871 as the first duly appointed teacher. Eleven students, 10 of whom were boys, attended.

**Closed in 1875.**

Rev. George W. Sloan, a Presbyterian minister, followed Thompson. A new building costing \$4,000 was erected in 1873. Records show that the following year, the corps of instructor's consisted of a blacksmith, carpenter, interpreter and physician.

Lack of funds closed the school in 1875. Two years later it was reopened with Mr. and Mrs. M. G. Mann in charge of the 25 pupils. More buildings were added in 1880 when 50 pupils were enrolled.

When Gen. Milroy resigned in 1880, he was succeeded by Edwin Esel, who moved his headquarters from the Tulalip reservation to the Puyallup. Accumulation of tribal lands made the change advisable.

By JAMES A. FRY  
 Manual training as a regular study of the public school curriculum is not merely an innovation for recent years as some may suppose. Back in 1857 the Indian school on the Puyallup Indian reservation was teaching it to the young wards of the government. The girls were taught domestic science.

Cutting classes is not an invention of the white children either. The first year the government school for Indians opened the entire school played hockey all year.

These revelations are being uncovered in the study of early history of the Puyallup Indians, attendant upon the unveiling of a stone monument next Thursday afternoon at 2 o'clock at the social hall at Cushman, by the Tacoma Woman's Club.

One of the most important institutions that grew out of the Medicine Creek treaty of 1854, which created the Puyallup Indian reservation, was the Indian school. Its early history was varied and colorful, however successful as an institution of learning.

The treaty had provided for a free school, a blacksmith shop, a carpenter shop, all staffed with instructors for 20 years. The school was established first in 1857 on Squaxin or Clachemin Island, 10 miles from Olympia. It proved to be a failure because the young Indians just would not attend.

The school was moved on to the Puyallup reservation near the mouth

of the Puyallup river in the early 60s. It was first located on low ground, subject to flood conditions, and in 1873 was again moved, this time to higher ground, which became the permanent site. In 1876, owing to lack of appropriation, the school was discontinued for a year.

The first teacher appointed for the school appears to have been Quincey A. Brooks, when it was located on Squaxin or Clachemin island, according to information collected by W. P. Bonney, secretary of the Washington State Historical Society. A recent letter from C. P. Hawke, chief clerk of the office of Indian affairs of the department of the interior, quoting a report of J. Ross Brown, special agent of the treasury department, under date of November 17, 1857, refers to Mr. Brooks as teacher of the island school, but even that late in the year the agent reported that Mr. Brooks "has not regularly opened school yet, having found it impracticable to procure attendance of the children."

Even at the new location the school appears to have struggled for a time, the young male Indians not taking kindly to the manual training, the instruction in the carpenter training shop and the blacksmith shop. For a number of years, too, the institution was poorly equipped. Byron Barlow, a farmer, placed by the government in charge of the agricultural interests of the reservation, reported in 1873 that "for want of suitable school buildings and proper appliances, the school for the past year has not been very successful, but now that a large and substantial boarding school building is nearly finished, and in a very desirable

place, with plenty of good land for a school farm, and the Rev. G. W. Sloan as teacher, I feel confident of a good showing in the future." Frank Spinning was teacher from 1866 to 1868, Frances Barlow in 1870, and Frank Spinning in 1871.

The school was continued through appropriations by Congress long after the 20 years guaranteed by the government, and in its later years Indians from outside were admitted until 1915, when it was discontinued, the Indian children being sent to the regular public schools.

The marker is a beautiful and massive carved granite monument, for which the Woman's Club acknowledges contributions from Philip Erickson of the Western Monument Company; T. C. Cooney, Cooney Transfer Company; L. G. Walker, Walker Cut Stone Company; Jesse W. Silver, Tacoma commissioner of public works; The News Tribune; Frank Spinning and George C. Barlow of Barlow & Sons. It will be placed on a corner of the old Indian cemetery.

Accompanied by Julius Twohy, a full-blooded Ute Indian artist, R. Bruce Inverarity, state director of the newly developed federal art projects, is studying the interiors of the various Tacoma Indian hospital buildings, with a view to mural decoration depicting Indian scenes and history in the natural Indian manner.

Other decorations and forms of Indian art work are contemplated, including a pool with a many colored mosaic bottom, as part of a general landscaping plan which will make the outdoor play and living more attractive to the patients, most of whom are children of the Puyallup tribe, with others from Oregon, Idaho, Wyoming and Alaska.

Without overlooking the educational value of the work, Dr. John N. Alley, superintendent of the institution, emphasizes the fact that anything which adds to the beauty and variety in the children's surroundings, assists in their recovery. Occupational problems will be lessened also, as many of the patients will be able to assist Twohy in his work.

This project is part of a state-wide proposal to decorate with appropriate murals the walls of all public buildings by utilizing the skill and artistry of unemployed painters. Sculptors, photographers, interior decorators and craftsmen along all artistic lines, are to be given work on other projects.

"Applications are not coming in as rapidly as they have in other states," said Inverarity, who was formerly instructor in the art department of the University of Washington. "Evidently many artists on other WPA jobs, or completely unemployed, haven't heard of the project. They should write or call on J. E. Ryder, supervisor of professional projects, 921 Washington building. It's best for them to bring samples of their work, but it isn't necessary."

While a score of hammers tap monotonously all around them, and the odor of fresh paint drifts through the windows to their nostrils as they study or sleep, 150 boys and girls—half of them full-blooded Indians and the remainder intermixtures of the Indian and Caucasian, are well started on another year of training for useful manhood and womanhood.

Unpretentious in its present surroundings and almost isolated from the busy world around it, the Puyallup Indian school in the East End threw wide its doors September 13 to the largest number of students it has ever accommodated. From all over Southwestern Washington and the Olympic peninsula these aboriginal youngsters have come, and before another 30 days has ended they will number 200.

Just now their life is not without its unpleasantness for their school is being completely rebuilt. Since June, wards of \$75,000 has been spent in new buildings and dormitories for their comfort, and \$100,000 will be spent before the Indian department's plans to make their school the first trade school, exclusively for Indians, in the United States are carried out.

It is an enormous undertaking—this remodeling of the Puyallup Indian school—and few Tacomans, Superintendent H. H. Johnson says, realize the transformation that is in progress. Once the Indian department contemplated allowing the school to die a "natural death." The enrollment fell off, the buildings went far in the decadent stage, and there was little to distinguish either the school or its buildings from the East End hill on which it stands.

That was before the late Congressman Francis W. Cushman attained power in congressional halls. Cushman said he "wore great holes in the Indian office steps" getting an appropriation for rejuvenating the school, and he died before he could see what his efforts induced.

**Whole Campus Regraded.**

The campus of the Indian school has the past summer been entirely regraded. Six new buildings have been erected or are now in process of construction, and instead of existence in dingy, unsanitary ramshackles, the offspring of the Puyallups, Queets and other tribes will soon be living in the best equipped Indian school west of Carlisle. Bright yellow is taking the place of the weatherbeaten brown ones covering the school buildings, and after the winter rains have had opportunity to coax the seeded campus into green, the Indian school hill promises to offer a contrast that will make it one of Tacoma's favorite points of interest.

Two weeks ago tomorrow the enrollment for the new school year began and on that day 117 boys and girls came out of the wilderness to learn the three R's and something practical. Superintendent Johnson says the opening enrollment set the school's record and has since been increased to 150. Just now there is accommodations for 200 pupils, and by the time the remaining projected buildings are up and a central heating plant installed, there will be room for 350. The present capacity, Mr. Johnson says, will be reached within 30 days. By that time the hop fields will have been picked clean, winter stores will have been secured, and little Indians who must do their share in support of the family will be free to come to the Tacoma school.

**Tribes Number About 3,300.**

As near as can be estimated, the 150 students now at the Indian school hold in their hands the future of 10 tribes, numbering about 3,300 Indians—all that remains of the great race that once roamed at will through Southwestern Washington and the Olympics.

Indian statistics are necessarily incomplete, owing to the remote localities and inaccessible localities in which large numbers of Indians live. However, the Quinault tribe is probably the best present demonstration of the survival of the species, numbering as it does about 700 souls. The Humptulip tribe is the weakest and most nearly extinct, there being only about 50 survivors. There are about 500 Puyallups, 100 Queets, 200 Chehalis, 200 Cowitz, 400 Skokomish, 150 Squaxin Island and 600 Clallams. The latter figure includes only those Clallams under the jurisdiction of the consolidated agencies. In addition there are about 2,000 Indians of different tribes who do not live on reservations and over which no jurisdiction is maintained. At best though, Indian officials say, the tribes are hardly more

than holding their own and the attendance this year at the Puyallup school is taken as one of the best indications in many years that extinction is still some distance in the future.

The present enrollment at the school is also pointed to as an example of what white blood is doing in preserving the noble red man. Superintendent Johnson estimates that only about 50 per cent of the students are full bloods, the remainder showing distinct Caucasian characteristics. A visitor at the school might think on first glance that many of the children are not Indians at all, but pure blooded American youth. Many of them look exactly like white children, and the Caucasian physical characteristics obtain even to a liberal sprinkling of auburn hair in contrast to

the pure Indian's raven locks. The Indian regulations allow the school to accept children who have at least one-fourth Indian blood, but a special dispensation is needed before those who have less than that amount can enter.

**Employ 22 Teachers.**

Twenty-two men and women are employed at the school. Two new matrons, Mrs. Annie L. Baughey of Leupp, Ariz., and Mrs. Frank L. Lee of North Yakima, have been appointed but have not yet arrived.

The new buildings, now nearing completion, include a laundry, an auditorium, a boys' dormitory, an agency office building and two cottages for employees. All these structures contain the most modern conveniences and are designed especially with sanitation and cleanliness in view. Other new buildings, to be erected later, include a hospital and an iron working shop, a central heating plant to be included in the latter.

One of the most noticeable improvements is the filling in of the four-acre swamp just west of the agency residence. Dirt from the old campus is being trammed to the swamp which was formerly a breeding place for mosquitoes and disease. The swamp when filled in will add four acres to the 30 acres now included in the campus and

will be used as an athletic field. While military regulations obtain at the school for the discipline of the young Indians, special attention will in the future be given to athletics. Some work along this line has been done in the past, but lack of grounds and equipment has proven a considerable handicap. For the girls, tennis courts are being made ready. Winding around the campus will be broad drives, while cement walks will connect all the buildings. Ten thousand dollars has already been spent in the regrade, which will leave the campus a gently sloping sweep of green from which the entire city of Tacoma unfolds in panorama.

**Bettering Other Schools.**

But the converting of the Puyallup Indian school into an Indian trade school is not the only work being done by the Indian department for elevating Indian standards through proper training of the young. Special attention is being devoted to the upbuilding of reservation day schools and thousands of dollars are being spent for new buildings. At Taholah, the sub-agency

the Quinault reservation, a new building and teachers' quarters will soon be opened at a cost of \$4,000. The school will accommodate 25 pupils. In rented quarters, pending the erection next year of suitable buildings, a day school will be opened October 1 at the mouth of the Queets river, 18 miles above Quinault. Twenty pupils will be accommodated. Within another year \$3,500 will be spent for a new school building and teachers' quarters on the Skokomish reservation. Another new school, with room for 25 pupils, is planned at Dungeness, the home of the celebrated Dungeness crab. Although the fact is little known, practically all Dungeness crabs are caught by the Clallam Indians, who are in a flourishing condition, Superintendent Johnson says. The department also has in contemplation a new day school on Squaxin Island, the home of the Squaxin Island tribe. This island lies in the Sound about half way between Tacoma and Shelton and is the sole property of the Indians, who number 150.

One of the features of exceptional interest at the graduating exercises at the Cushman Indian school last Thursday night, told in detail in The Ledger Friday, was the address to the class of 10 graduates by Edwin Eells of Tacoma, a widely known pioneer who was for 24 years Indian agent for this district and who gave much interesting history. Said Mr. Eells:

"Mr. Superintendent, Teachers, Employees, Scholars, Ladies and Gentlemen: You can hardly fully realize the exquisite pleasure it gives me to meet you here tonight in this beautiful and commodious room under such auspicious circumstances. It is the realization of the hopes and desires of many years of toil and labor and the culmination of what we have longed for but have hardly dared to expect for many years. I heartily congratulate you all on the present condition and future prospects of the school which now bears the name so justly given to it, of him to whom so much is due for his effective work in congress and the departments in making this condition possible.

"I well remember how, near 20 years ago, he stood in the old assembly room and addressed the class of graduates. I think the first that went out from this school, and one member of which has a daughter graduating here tonight. Doubtless what he then saw and heard gave him an inspiration to do what he has so successfully done, and for which his memory is so justly honored by naming it the Cushman Indian Trades school. And it is most fitting that the representation of his benign face should adorn these walls and look down upon us as we are here assembled this evening. It will be a continual reminder to those who shall hereafter sit in these seats of the obligation they are under for his efficient work. And may the school continue to be, as it is at present, worthy of this inheritance.

"As I look into the faces of the young here tonight and realize that three of the graduating class are the children of those who were pupils here years ago, and that it was their fathers and mothers who were scholars then, I feel very much like a grandfather. There is nothing that makes the passing of time so vivid as the growth of children. May you young people be worthy, as your parents have been, of the opportunities that are yours.

"It has occurred to me that it would be quite appropriate, interesting and perhaps profitable at this time to briefly run over the history of this school from its commencement and also to consider some contemporary incidents of Indian history contributory to the growth of the school.

"For 55 years the Puyallup school has had at least a nominal existence and is

the oldest Indian school in the state. However, for a considerable part of that time it existed only in name. Late in December, 1854, Governor L. I. Stevens, then also acting superintendent of Indian affairs, made his first treaty with the Indians of this territory. The Indians who were parties were the Nisqually, Puyallup and Squakson tribes. Early in the following March that treaty was confirmed by the senate of the United States and became a law. The treaties with the other Indian tribes, although made immediately after, did not reach congress in time to be acted upon before adjournment, and before congress again assembled the Indian wars had broken out; intense bitter feeling had developed between the military and civil departments of the government, and other causes prevented the senate from acting on them until four years later. Consequently these tribes got four years the start of all the others in the territory.

**Treaty Provided for School.**

"By the terms of the treaty provision was made for the support of a school for 20 years from that time. The allowance was very meager, conditions were very crude and for the first 15 years the school was little more than a farce. In 1872 Gen. R. H. Milroy, then in charge, reported that the school had been in existence for 17 years, but that he had been unable to find a single person of

either sex who could either read or write.

"I well remember visiting this reservation in the early '70's. The buildings were then located on the bank of a river, near where the interurban track now crosses it. The cabins were made of crooked cottonwood logs and were very rude. The doctor's wife, who entertained me, was rejoicing in the fact that she had just received a few rolls of cheap wall paper with which she could cover up some of the unsightliness of the walls of one of her rooms. The school had a vacation at that time. It generally did. I reached there, coming in a canoe from the Old Town saw-mill, the only village in the vicinity. This present location and also the site of the city of Tacoma was then covered with a forest of noble trees. There were no roads near here.

"About this time the government adopted what has been called the Quaker or peace policy, under which the Indians of the United States were put in the care of the religious denominations according to their numerical strength. In the assignment the Puyallup reservation was given to the Presbyterian denomination. Through the energetic efforts of Gen. Milroy the land was cleared and a new building erected on the present site near the foot of the hill at a cost of \$4,000, in 1873, and a school was

opened under the management of Rev. George W. Sloan and wife with an enrollment of 40 scholars. It continued two years and did good work for the times, when it came to a most tragic ending. The wife and mother, having the care of the school as well as several small children of her own, was so cruelly overworked that she sickened and died, leaving a babe but a few days old. The father driven to distraction and crazed with grief, lost his mental balance, became deranged and was taken to the insane asylum and never recovered his reason. Thus in one short week desolation reigned where happiness had been. The school was of course broken up. Just about this time the 20 years during which the government had agreed to maintain the school having expired and no further appropriation having been made for its support, the school was closed down for a full year or more.

"It was then a very serious question whether the government would do anything more for the education of the Puyallup Indians. Congress was not then in a very benevolent frame of mind. Many members asserted, and vigorously maintained that Indians could not learn anything, it was not in them, and it was throwing money away to use it for that purpose. There was desperate urging, pleading and arguing on the other side. There was so little to show for the money that had previously been expended for Indian education, owing to the inefficiency of the system, due to the wholesale corruption that had existed in the Indian service, that it was difficult to prove the utility of such an expenditure. In the meantime the schools on the other reservations in the territory were continued. As before explained the treaties with those Indians had not been confirmed for four years later than this one, and they had that length of time yet to run. After a year's discussion the department reluctantly consented to maintain a day school for a time, and in 1876, under the superintendency of Rev. M. G. Mann, the school was resumed as a day school, and continued as such for the following four years—the usual attendance being between 20 and 25 scholars.

"About the year 1880, upon the expiration of all the other treaties, the government decided to do two things for the benefit of the Indians. First,

which was all that could be accomplished, the only change during those years being the increased efficiency of the school, which attained a high order.

"It was during this period of time too that the Indians on all of the reservations received the patents for their lands. Improvements were made on their farms, and a general feeling of hopefulness and buoyancy prevailed.

"Strenuous efforts were now made to secure an allowance for additional buildings. The change in the administration, (we then had our first democratic president for 25 years) uncertainty as to the tenure of the agent and other complications delayed any favorable action. At length, however, after a personal visit of the agent to Washington city, an allowance was made of \$10,000 and plans were prepared in the architect's office in the Indian bureau for a building to cost that sum. Contrary to the usual custom, on the recommendation of the architect the agent was allowed to erect this building by day work instead of by contract. By utilizing all of the Indian carpenters and labor that could be used, and using the strictest economy, the \$10,000 building was put up and finished, according to the specifications for \$8,500, a saving of \$1,500. It was not fool enough, however, to turn that money back into the treasury, but used it in moving the old buildings so they could be utilized and in purchasing new furniture so that the plant was put in good condition with a comfortable capacity for accommodating 120 scholars.

#### New Building in 1890.

"The fall of 1890 found us in the new building as happy as clams at high tide.

"E. L. Chalcraft, now superintendent of the Chemawa Indian industrial school, was then in charge of this school. The enrollment for the following year was 160 with an average attendance of 196. In 1893 the average was 132, in 1894, 136 and in 1895, 141. That was the banner year for all the schools in this agency. With an enrollment of 170 here, 70 at Chehalis, 60 at Skokomish and 35 at Quinalt, all at that time boarding schools, and 25 at Jamestown and 15 at Port Gamble, both day schools, we had a total enrollment of 375, with an average attendance of more than 300.

"That was the last of my incumbency, after which the boarding schools at Chehalis, Skokomish and Quinalt were abandoned and made day schools and the school system of the agency took a slump. During the ensuing years the schools have had a checkered existence, this as well as the others. But at present it is in a better condition than ever before, with the brightest of prospects for the future.

to give them titles to their lands, and second, to provide them with the means of an education. What was then considered a liberal provision was made for this school. More new buildings were erected and provision was made for the accommodation of 60 boarding scholars. During that year, too, the lands were allotted to the Indians under promise of title, everything looked hopeful. The school took on new life, and the average attendance was 50 scholars. In 1881 more buildings were erected, and the capacity was increased to accommodate, by crowding, 80 scholars.

"It was in the fall of the following year that I took charge of this agency and school, moving my family here in 1883. The records show the average attendance for 1882 to have been 60 pupils; 1883, 65; 1884, 45, and from 1885 to 1890,

you have or being the first class to graduate from this building. It is an honor to stand here and receive your diplomas under such favorable auspices. You have done well and earned this distinction. The high standard of scholarship to which you have attained is most pleasing to your teachers and friends, and is a guarantee that if, as is your privilege, you should enter the High school in the city and vie with those of a different race you will be well able to hold your own and win distinction there as well as you have done here.

#### Three Requisites to Success.

"There are three requisites to success in life. A strong constitution, a healthy and active mind and a well balanced moral and religious character. The first you can do much to develop and protect. Its worst foe is strong drink and immorality. Shun whisky as you would a viper. The awful results to the Indian race are too appalling to need further mention. For the second you have had good training, and some of you may have opportunities for more. What you want to do is to keep your thinking machine clean and well oiled. But the third, which is the most important of all, you will need most of all. Shun temptation to do evil and be strong to do the right. With God's help you can win. But you will need it, and it can be had for the asking. Make it a part of yourselves, and not as the little boy did for the purposes of gain, but to make you stable and trustworthy; and this reminds me of a story, as Abraham Lincoln used to say.

"Very many years ago when on the Skokomish reservation there was a deep religious interest and under the influence of the teacher, who was an aggressive man in that line, most of the scholars became converted and they made frequent use of the phrases common to revival meetings. It was our custom to encourage the scholars to learn to write letters by carrying on a correspondence with the employes, as we were remote from other white people. I answered quite a number myself.

# TACOMA INDIAN SCHOOL GETS NEW HEAD

## T. B. Wilson Appointed for Six Reservations.

### Superintendent Named by Department Formerly Served Here as Clerk—Gets Johnson's Place.

Appointment of Thomas B. Wilson, now of Round Valley, Cal., as superintendent of the Cushman Indian Trades school at Tacoma and of six western Washington reservations, was announced today in notices from Washington, D. C. The post has been filled temporarily by R. J. McChesney, special agent of the Indian department, since the removal Oct. 11 of Supt. Johnson.

Between 3,000 and 4,000 Indians are under jurisdiction of the consolidated Puyallup agencies. The largest reservation is the Quinalt, on the Pacific Ocean, near Moclips. Protests of Quinalt Indians were largely responsible for the dismissal of Mr. Johnson.

#### Trades School Principal Post.

Other reservations which will be under his direction are the Chehalis, Skykomish, Nisqually, Squaxin Island and Muckleshoot. The Clallam Indians, not within reservations, form a large group of dependents and other unattached red men are included. The conduct of the big trades school at Tacoma takes up a large share of the time of the western Washington superintendent.

"We received the notice today of Mr. Wilson's appointment but have no information as to when he will assume charge," said Mr. McChesney today. "It may be a week or a month or possibly longer."

# CUSHMAN SCHOOL WILL BE PRESIDIO

## With Health Officer in Charge, Plan Military Hospital

Tacoma is to have a Presidio, similar in all respects to the San Francisco institution, but on a smaller scale. The site is to be the Cushman school grounds.

This was the announcement Wednesday of Dr. F. J. Schug of the United States public health department. The public health office is to take over the management of the Cushman school grounds and buildings, which have been discontinued as an Indian school by the government and make of them a hospital for convalescent soldiers, a training ground for a garrison of troops, and a general school of instruction for the men stationed there.

"We can accommodate 1,000 persons in a hospital constructed on the grounds," declared Dr. Schug Wednesday. "We are not allowed to give out our plans to the public as yet, and as we have not definitely taken over the Cushman school, much will have to be done to organize a staff of workers, construct the necessary buildings and prepare for the work."

"I can say this much, however—it will be a regular Presidio, with all of the facilities necessary for handling a large number of soldiers. The entire camp will be under the supervision of the public health office, we are advised."

The Cushman school has been a permanent institution in Tacoma for years and many Indians of Pierce county have received their education from its teachers. Lack of adequate appropriations for educational work made it necessary for the federal government to abandon the school this year, according to word from Washington, D. C.

Begun in 1867 as the Puyallup school, the Cushman Indian school grew rapidly, was remodeled several times and in 1909 was thrown open to enrollment of any Indians in the Northwest. Its average attendance for the last several years has been 250 students. It covers 42 acres of ground and there are 40 buildings on the site.

In 1913, Cato Sells, commission of Indian affairs, announced that all Indians who could were to attend the public schools and shortly afterward issued an order of abandonment which affected 20 Indian schools in various parts of the country. The school will be vacated July 1, according to word received in Tacoma.



That the Cushman Indian school in the East End may be maintained at the high standard set for it and partly achieved during the life of Francis W. Cushman, a special committee from the Commercial Club, to be appointed this week, will bring the club's influence to bear on the congressional committee on Indian affairs at the coming session, for appropriations totaling \$190,000 for use of the school.

Seventy thousand dollars of this amount is for school maintenance; \$75,000 is to be used for completing and equipping the school plant and is to be reimbursable from the Puyallup 4 per cent. school fund; \$40,000 is to provide for paving East 28th street in front of the school campus and \$5,000 is to provide for employes to conduct the business of the Cushman agencies and care for indigent Indians. The aid of the Chamber of Commerce in securing the desired moneys at the coming session of congress will also be enlisted.

#### School Threatened With Decay.

Four years ago the Puyallup school was in a bad state of decay. The buildings were rotting to the ground, the campus was unkept, the attendance was small and the work listless. Although considerable funds were available from the sale of Puyallup reservation lands, the agencies were disorganized and the school in disrepute with the Indian office. On top of all came the mysterious and still unexplained disappearance of Harry F. Liston, the agency superintendent, and a large block of Indian funds, most of which was recovered by secret service operatives, although Liston has not to this day been located, so far as public knowledge goes.

After futile attempts to find Liston, the Indian department sent H. H. Johnson from the Apache reservations in New Mexico and Arizona to Tacoma, making him both agency and school superintendent. Mr. Johnson saw in the East End school, the making of a strong industrial school wherein young Indian braves of the Northwest might become trained mechanics and

Indian maidens practical housewives. Mr. Johnson interested the late Francis Cushman in the school and through Cushman's aid and influence at Washington, D. C., nearly \$250,000 worth of improvements have been made in the school enclosure. Half a dozen new buildings have been erected, the old ones have been thoroughly overhauled and remodeled, the campus regraded and the attendance at the school raised to 350 students this year.

#### Lacks "Friend at Court."

But with the work half completed, Francis Cushman died. Under the new regime in the department of Indian affairs, it has been the policy to favor schools in districts having a congressman who manifests a live interest in the institutions. It is also the policy, with the gradual disappearance of the Indians, to eliminate schools where no

such interest is shown. The Tacoma school, which has been named in the late Cushman's honor, has for the last few months been in a fair way to fall before the department's announced policy. Secretary of the Interior Ballinger spent half a day at the school last summer and warmly commended Supt. Johnson for the way the institution had been improved but with the multifarious duties involving on Mr. Ballinger, friends of the school say they fear it has not the strong "friend at court" that they believe is necessary if the school is to be maintained at the standard fixed by Mr. Cushman. To offset Tacoma's lack of congressional representation, the civic bodies are taking up the work a congressman would ordinarily do and it is hoped and confidently believed by many that the desired \$190,000

appropriation will be forthcoming from the next congress.

#### Costs \$200 Per Student.

Most Indian schools throughout the country are supported for less money than it will take to run the Cushman school along the lines mapped out. The Cushman school is designed solely for training artisans and the work, it is said, will be of a much higher grade than that done by any other Indian school in the country. Conservative estimates place the support of each student in the school at \$200 a year, and as there are 350 pupils enrolled at the present time, \$70,000 a year will be needed. Expert instructors, qualified to make Indian lads trained mechanics are essential, and while \$200 a year to the pupil may be considered high by some, it is pointed out that the class of in-

struction they must have costs more than common school training, while most of the students are close to mature age and the expense of clothing and feeding them is greater than the expense of clothing and feeding small boys and girls.

Most Indian schools in the United States are run in connection with farms, from which considerable revenue is derived. The Cushman school has no farm and cannot economically be moved to a location where a farm could be maintained, owing to the fact that to duplicate the school plant as it stands would entail an outlay of over \$300,000.

#### Must be Near Factories.

Such removal, too, friends of the school say, would take it away from close proximity to mills and factories, whose nearness is considered essential in training mechanics, owing to the demonstrations and practical lessons that are possible close at hand. If the school was intended for the training of farmers, it would be different, its friends say.

The \$75,000 appropriation asked for completing the plant, is to be reimbursable, if allowed, from the Puyallup 4 per cent fund. Under the Act of March 4, 1893, creating the fund, only 10 per cent of it is available in one year. To build the school as this money is available, the supporters of the school say, would be to defer the proper equipment several years before the plant would be in readiness to give the training contemplated. Supt. Johnson, who appeared before the Commercial club trustees Tuesday, said on this subject: "The school should be built up now in order that the young people now growing up may derive some benefit from it. Furthermore a large amount of money can be saved by working out the whole scheme at once instead of a piece at

time. To illustrate: A dormitory and auditorium were built in 1909 but no provision for heating was made until a central heating plant could be constructed, as was expected would be done in 1910. The heating plant is not yet complete and the damage caused through not being able to heat the buildings is probably \$1,000. In addition, there is a large amount of work necessary to properly grade the school grounds. This cannot be done economically until all the buildings are in place. If we cannot complete our plant at once, we will be forced to leave the grounds in an unsightly condition for years or else waste a lot of money on grading and regrading."

#### Paving Beneficial to All East End.

The \$40,000 asked for paving East 28th street in front of the campus, which would not only be a valuable improvement to the school but to the entire East End of the city, would cripple the school's trade work for several years, friends of the school state, if

paid out of the school fund. The Indian department has already been told of the necessity of improving the street and with the aid of the civic organizations it is believed the improvement can be put through.

Concerning the needs of the Cushman agency (formerly known as the Puyallup Consolidated agency) the following information has been placed before the Commercial club by friends of the Indians:

"All of the Indians in Southwestern Washington are under the jurisdiction of the Cushman agency. During past years it has been very difficult to properly transact the Indians' business on account of the lack of funds and \$5,000 is asked for this purpose. The Indian appropriation act for the fiscal year 1911 contains a clause appropriating \$1,000 for the 'support and civilization of Quinaielts and Quileutes.' This appropriation exactly pays for the salary of one of the clerks in the office and leaves nothing for other purposes.

**Colville Got Biggest Slice.**

"The same act provides \$12,000 for the 'support and civilization of Indians in the Puyallup and Colville agencies.' Only \$1,300 of this amount was apportioned to the Puyallup agency, Colville agency getting the remainder. There is no question but what the Colville agency needs the amount apportioned them but it leaves the Cushman agency in a very crippled condition. The \$5,000 asked for will provide for employees to conduct the agency business and also leave a fund for caring for indigent Indians. The business has more than doubled in two years but no additional appropriation has been granted for handling the increased business."

**INDIAN STUDENTS SEE FOREFATHERS' RELICS**

**Cushman School Has Day at State Historical Building; Secretary Gilstrap Talks.**

*J. Cushman Indian*  
Indian students to the number of 120 thronged the historical building yesterday to look at reminders of those times when the Indian and the white man were yet disputing on very even terms which should have possession of this old Oregon territory. The Indians were from the Cushman Indian school, whose day it was yesterday in the week of receptions being held at the historical building in celebration of the 20th anniversary of the founding of the Washington State Historical society. The students seemed very much interested and listened attentively when Secretary W. H. Gilstrap of the Historical society explained to them the object of the society and urged that they aid it in the collection of material and exhibits.

Superintendent H. H. Johnson and the four Indian school teachers also spoke, one of them being a native teacher, Johnson Williams, who made a pleasant speech.

Today is set apart for no special group. Tomorrow afternoon the reception will be for the Catholic schools, while tomorrow evening members of the Commercial Club & Chamber of Commerce and city and county officials and their wives will be entertained. The various women's clubs are being notified that their day will be Thursday of next week. The Pacific Lutheran academy of Parkland, together with as many of the citizens of Parkland as care to avail themselves of the opportunity, will have Monday. The artists and architects will have a day later and it is possible that the Ministerial alliance will have a special day also, so that the society's open house will occupy the most of next week as well as the rest of this week.

**OLDTIMERS OF CUSHMAN TO GATHER**

*Ledger 6-26-29*

**Former Students of School Plan Reunion to Mark Passing**

A reunion of former students of Cushman school will be held at the Cushman hospital grounds and will be the final affair prior to converting the former school property into the government tubercular hospital.

The famous old Rainbow Ball club, which played in many Washington and Oregon cities in the '80's, will again meet the old time Puyallup Braves ball team in a game scheduled as a feature on the program of entertainment and sports. Nearly all of the members of the veteran teams are living and both lines anticipate a game to rival those played years ago.

In addition to the games and tests of skill and strength, a program of readings and musical numbers will be presented. Miss Sally Sicade will sing and Supt. Duclose, in charge of the Tulalip reservation, will speak. Charlie Wilbur and Jerry Meeker will speak in commemoration of student days.

A sandwich luncheon will be served and in the evening an orchestra will play for dancing.

It is thought that several teachers who were with the school when the late Congressman Frank Cushman secured the necessary legislation to create the school afterward named in his honor will attend the reunion.

Mix-up in legislation at Washington, to pay Puyallup Indian tribe members a quarter of a million dollars for the U. S. Tacoma hospital site, has the long-peaceful tribesmen headed for a big pow-wow April 13, and may send some of them on the legal warpath.

Supt. O. C. Upchurch, of the Tullalip regional agency, has mailed out to all adult members of the Puyallup tribe a letter stating the

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situation and calling for a ballot vote, to be returned at once.

The act of congress (Aug. 11, 1939) which authorized sale of the Indian hospital land by the Puyallup tribe to the interior department, provided the money should be paid to living persons whose names are on the 1940 tribal roll and to all children born to any member of the Puyallup tribe residing on the reservation or terri-

a 20-mile radius of the Indian hospital."

Point to "Catch" 1940  
Indians here contend that the catch lies in the effect of the wording, so that only those children born since 1930 and only those born within a 20-mile radius of the Tacoma hospital could become Puyallups if a new roll is made; and further, the act doesn't stipulate the degree of Puyallup blood, and many children of less than one-fourth Puyallup blood could start litigation through a guardian.

The Puyallup tribe has a survey showing only 66 Puyallup adults and their families living within the 20-mile radius of Tacoma, but 193 other adults and their families residing in all parts of Washington beyond the 20-mile radius, and 13 more Puyallup families (of the 1930 roll) scattered from Alaska to California and as far east as Washington, D. C.

Chairman Frank Wrolson will preside at the general council meeting, to be held at the U. S. Tacoma hospital April 13 to decide whether to ask Congress Coffee to introduce an amendment to the 1939 act to reword it as the tribe had it worded originally.

All Puyallup adults are urged to attend.

tory within a 20-mile radius of the hospital.

This, the Puyallups say, isn't in accordance with the provisions of the bill as originally drafted. The original clause, they say, stipulated the tribe was to be paid the sum of \$228,525, which was to have been distributed in equal shares to the 340 members of the tribe on the tribal roll of 1930.

This 1930 roll, as explained by Secretary Sally Sicade, was prepared after months of research by an elected committee, and was to be the final Puyallup roll, the Indian service insisted, because the Puyallups had no reservation and were assimilated wherever they happened to settle.

#### Say Bill Altered

Included in the roll were names of original Puyallup allottees, each granted so many acres of land in 1887, and their direct descendants; those Puyallups who had moved elsewhere but kept contact with their tribe; those who had not become members of another tribe or were on another tribal roll; and those Puyallups who were one-fourth or more Puyallup blood.

Before the bill was passed, the Puyallups assert, Indian service officials at Washington quietly amended the bill to read that the sum would be distributed "to living members on the Puyallup roll of 1930 and to all children born since 1930 to any member living within

### Puyallup Tribe Wants Hospital Money Division Changed

APR 3 1940

Adult members of the Puyallup Indian tribe will vote Saturday, April 13, on a proposal to appear to Congress for an amendment to the law designating how the proceeds of the sale of the Tacoma hospital to the federal government will be divided.

As the purchase bill was originally written, it provided that the proceeds, \$228,525, be divided equally among the 340 persons whose names appeared on the Puyallup tribal roll approved May 12, 1930. The list included all the original allottees and descendants of allottees.

Before the bill was finally passed it was amended so that it called for division of the proceeds among living members of the Puyallup tribal roll of 1930, plus all children born to members living within a 20 mile radius of the Indian hospital.

It was pointed out Wednesday that only 66 adult tribal members and their families live within a 20 mile radius of the hospital, while 103 adults and their families live in Washington beyond the 20 mile radius and 13 adults and their families live outside of the state.

The Indian department has approved the vote on the question and has promised to do everything possible to follow the wish of the majority.

TNT

### PUYALLUP INDIANS WANT U. S. TO BUY OLD SCHOOL

#### Members of Tribe to Start Campaign for Purchase of Cushman School Here

TNT 2-18-33

Members of the Puyallup Indian tribe opened a drive this week to bring about the purchase of the Cushman Indian school and hospital on Bay street by the government, following out a plan which has been favored by government officials and tentatively agreed upon for some years. At a meeting of the tribe leaders with Congressman-elect Wesley Lloyd of this district the plan was outlined to Mr. Lloyd and his support asked at the Congress. Present on behalf of the Indians were Silas Cross, chairman, William Davis, Frank Wrolson, Silas J. Meeker and Benjamin Wright.

A bill providing for the purchase passed the House at the last session but failed to pass the Senate. It provides for the purchase of the property, which has been appraised at \$228,525. At the present time the government is paying \$9,000 annually, in addition to insurance premiums, for rental of the school property and has been using it for a general hospital and tuberculosis hospital for Indians of all tribes. If the property is purchased it is asked that the money be distributed among the Indians, the tribal affairs closed up and the tribal expense of an Indian agent at Tulalip eliminated, tribal leaders believing that all members of the Puyallup tribe are now capable of managing their own affairs.

There are now approximately 340 enrolled members of the tribe, but the tribe leaders are also asking that the rolls be re-opened and kept open until the property is disposed of.

While the Puyallup tribe is seeking to dispose of the property it is also giving its support to the move to construct a general hospital for Indians on the grounds, and a bill is now before Congress asking for an appropriation of \$160,000 for building purposes. If this sum is granted it will be used to build a permanent brick or stone hospital for general hospital purposes, it was explained by Dr. John N. Alley, superintendent of the hospital, today. At the present time one of the buildings on the grounds is being used for this purpose, but it is entirely inadequate. If the appropriation can be passed at this time construction could be undertaken late this spring or summer.

Through two avenues of approach, members of the Puyallup Indian tribe planned Monday to carry to congress an appeal for revised legislation which would restore their original ideas about division of \$228,525, due the tribe from Uncle Sam for the old Cushman hospital site.

The action was decreed by vote of the tribe at a conference here Saturday when Puyallups flocked in from all over the Pacific Northwest to express themselves. The hall at the Tacoma Indian sanitarium was packed, not alone with Puyallups, but with Snoqualmies and members of other tribes which, like the Puyallups, are having what is known as "roll trouble."

#### Resist Efforts

Because the Puyallups gave up their reservation a generation ago, and have gradually been absorbed into American communities on more or less the same basis as other citizens, they have resisted efforts of the bureaucrats at Washington to force them into the same pattern of living as reservation tribes.

That, they explain, is why the bureau upset wording of the original bill providing payment of the \$228,525 to members of the tribe. When the bill passes, Aug. 11, 1939, congress decreed that distribution should be on a new basis altogether, in effect adding a number of new names to the tribal roll fixed after careful census in 1930. That 1930 list, the tribe here insisted, should be the basis of distribution, and not the act's basis which authorized payment also to all children born to tribal members since 1930 within 20 miles of the hospital.

#### Ballots Sent Out

The tribal council of which Frank Wrolson is chairman and Miss Sally Sicade is secretary, sent out ballots to all tribe members of record as to whether the basis of the act should be accepted, or the basis of the 1930 tribal roll.

15 Apr 1940  
Saturday was set as the day of

conference, though members unable to attend could send in their ballots by mail. Notwithstanding tribe members of record are scattered from Alaska to California and as far east as Washington, D. C., ballots were received back from all but 19 by the time the tribe gathered Saturday afternoon. Miss Sicade said 183 ballots were mailed and only three came back for lack of proper address.

The 161 who did vote Saturday, voted overwhelmingly, 130 to 31, to stand by the original distribution plan of the tribe, the 1930 roll basis.

#### Given Instructions

Officers of the tribal council were instructed (1) to take up the question of congressional amendment with Congressman John M. Coffee for direct action; and (2) to have Supt. O. C. Upchurch, of the Tulalip agency, take the matter up through the Indian bureau at Washington. Upchurch, the government's district representative, has agreed to do whatever he can to present the tribe's wishes to his superiors at the capital.

The Puyallups admit they may be "in dutch" at Washington because of their resistance to "reorganization" as it has been proposed to them.

By PHOEBE CONDON

THE recent announcement that the U.S. Indian Hospital (Cushman) will be closed on Sept. 1 recalls to many, I am sure, memories and associations with Cushman before it was converted to a hospital under the jurisdiction of the Department of Health, Education and Welfare.

This million dollar hospital on the site of the old Cushman Indian School was opened in 1942 and was transferred from the Bureau of Indian Affairs to the Public Health Service in 1955. Originally the present 38-acre campus was part of the somewhat larger site of the tribal boarding school of the Puyallup Indians, and many of the wooden structures housing the school were erected as early as 1878.

In 1910 the name was changed by the Department of Interior from the Puyallup Indian School to the Cushman Indian Trades School in honor of Francis W. Cushman, who, while Representative in Congress from this district in 1909, had secured large appropriations from Congress for the school. It was changed from a reservation to a non-reservation school, meaning that pupils could attend from anywhere in the United States rather than from only the Puget Sound area. The school's capacity was raised to 350. The change in name after Rep. Cushman's death in 1909 was at the request of Sen. Wesley Jones and the Tacoma Chamber of Commerce.

#### Name Retained

In 1920 the Indian school was abolished and its enrollment and properties were absorbed by other Indian schools also under the jurisdiction of the United States

Indian Service, Department of the Interior. For some years it operated as a hospital for veterans of the First World War until its conversion to the Indian Hospital. The name "Cushman" has always been retained, whatever institution occupied the site.

My mother, Mrs. Blanche McArthur Nicholson, having been appointed there in December, 1908, was the last United States Civil Service employe to be transferred from Cushman Indian School.

One very tangible reminder to me of the old Indian school days is in the MacCormick wing on the main floor of our Washington State Historical Society Museum where there hangs a painting called "The Spirit of the Fathers," representing Cushing Eells' sermon to the Indians. The painting was begun by W. H. Gilstrap who died before he completed more than the portrait of Mr. Eells and his horse. A. H. Barnes finished the picture, adding the Indian figures in the foreground.

For models he photographed a number of Indian girls in costume at the Cushman Indian School, and painted two figures almost exactly as posed in the photographs. My mother, then girls' head matron at Cushman, assisted him in selecting the girls and posing them, and in gratitude Mr.

- 1 2 -

Barnes painted for her a lovely picture of Mt. Rainier, which painting now hangs in my living room.

My earlier childhood memories also are, like those of the children of many former Cushman employes who afterward settled in the Tacoma area, inextricably interwoven with the routine and history of the institution.

#### Attended City Schools

We children of the employes attended the Tacoma Public Schools, trudging the roundtrip from the Indian School campus, along 32nd Street to Portland

Avenue, on to the 34th Street hill and up the long flight of steps to the John R. Rogers School. After finishing the eighth grade there, most of us attended Lincoln High School.

Government Indian schools were then run in many ways according to military procedure — a holdover, no doubt, from the days not long after the Indian wars when military officers were appointed as Indian agents in charge of schools and reservations. The whole day was timed by bugle calls — from reveille to taps — and it never occurred to me as a child that every adult didn't regulate his life by bugle calls and find words like "mess," "commissary," "inspection," "companies," "rations," a regular part of his vocabulary.

I'm sure I knew the unofficial words to the mess call and taps before I could read and

"Soupy soupy soup without a single bean,  
Porky porky pork without a streak of lean,  
Coffee coffee coffee the worst I've ever seen."

And

"Go to bed—go to bed—go to bed—  
Go to bed—sleepy head, go to bed."

were as familiar to me as TV commercials are to children nowadays.

We white children of the Cushman employes were always, I fancy, somewhat a curiosity to the young Tacoma teachers from the East and Middle West and not long out of normal school—and I'm sure some of them never did understand that we didn't live in covered wagons, and after school hours and at home, communicate by means of sign language and jargon.

#### Annual Picnic

We did, however, enjoy a certain small amount of prestige or privilege—at least we felt we did when we were excused from school on the annual picnic day in May when streetcars were chartered to take the entire enrollment of the Cushman pupils, and all the employes and their families to Point Defiance. The entire old picnic grounds was given over to Cushman, and the kitchen detail made ready and later cleared up the food while the rest of the Indian boys and girls enjoyed the attractions of the park.

The employes' families brought their own picnic fare, or by prearrangement and payment of a small charge, shared the menu of the employes' mess, prepared for the regular members thereof

—single employes, or working married couples, or widows with a child or so. We children played on the big logs then on the old picnic grounds, marvelled at the old rustic bridge and told each other how it had been built by the soldiers, swung in the squeaky

wooden swings, paid our respects to the bears, played on the beach and collected kelp and other smelly objects to take home on the streetcar.

The Indian pupils at Cushman not only came from many states and all parts of Alaska, but they represented many different tribes. Not long before the school was abolished my mother had a snapshot taken, including one girl from each tribe represented. (Probably among the boys there were representatives of still other tribes.) There were 27 girls in the picture — representing such tribes as Squaxon, Umatilla, Chipewewa, Snoqualmie, Quinault, Yakima, Quapah, Chief Joseph, Muckleshoot, Suquamish, Spokane, Wasco, Skokomish, Colville, Flathead, Pitt, River, Blackfoot, Klinghit, Quillieute, Puyallup, Warm Springs, Gros Ventre, Eskimo, Aleut, Pend Oreille, Clallam, SanPoil, and Makah.

**Ruled by Bugle**

As mentioned previously, everyone's life at Cushman was regulated by bugle calls, and Indian boys, trained by the band master, were stationed in front of the small boys building and in front of the dining hall. The following listing of daily bugle calls appeared in the last annual calendar for Cushman Indian School (for 1919-1920):

Reveille .....	5:30 a.m.
Assembly, Roll Call,	
Drill .....	5:45
First Call, Breakfast ..	6:25
Mess Call .....	6:30
Sick Call—Boys .....	7:30
School Call .....	8:30
Assembly, Roll Call ...	8:40
Recall from School ...	11:30
Assembly, Roll Call ..	11:50
First Call, Dinner ...	11:55
Mess Call .....	12:00 m.
Assembly, Roll Call ...	12:50 p.m.
School Call, 1st Bugle	1:05
School Call, 2nd Bugle	1:10
Recall from School ...	4:00
Sick Call—Girls .....	4:15
Assembly, Flag Salute	5:15
First Call to Supper ..	5:25
Mess Call .....	5:30
Call to Quarters .....	9:00
Assembly, Roll Call ...	9:10
Tattoo .....	9:15
Taps .....	9:30

Pupils attended academic classes (through the eighth grade) one-half day and received vocational training or work experience one-half day. The steam laundry, shops, central heating plant, sewing room, tailor shop, bakery, kitchen, truck garden, and the cleaning and upkeep of all the buildings were all maintained by the pupils under instruction and supervision of the employes.

**Little Spare Time**

Lest the reader assume that free time existed between mess call at 5:30 p.m. and call to quarters at 9, let me hasten to say that this was not true. These hours were filled by programs every evening of the week, attendance at which was compulsory both for pupils and assigned

employes. The hours were filled by band practice, athletics and drills, study in the library and reading rooms, religious sessions, both Catholics and Protestants, and various other activities.

Besides this full evening program, the daily and weekend schedule was just as crowded, with reveille sounding at 5:30 a.m. on Saturdays and Sundays as well as on weekdays. Employes had little time to themselves on weekends either, taking their assigned turns (which came frequently) at inspections, literary society instruction and drill, religious chaperonage, Sunday afternoon walks, shopping trips to downtown Tacoma and Portland Avenue, not to mention chaperoning the groups to and from each meeting as well as the meetings themselves, and compulsory attendance at the many employes meetings and employes literary and social club meetings, no less. There was even a play put on by pupils on Thanksgiving Day and on Christmas Day, of course coached and attended by the employes.

With such a rigorous program for both employes and pupils, perhaps the conversion from a school to a hospital is understandable!



A painting called "The Spirit of the Fathers," now hanging in the Washington State Historical Society Museum, was started by W. H. Gilstrap in the early days of the Cushman Indian School. He died before completing the work and it later was finished by A. H. Barnes who added Indian figures in the foreground. The three Indian girls in costumes above were among models photographed by Barnes at the school when he was completing the painting.



Indian children from a number of states and Alaska attended the Cushman Indian School many years ago. The photograph above of 27 girls, each representing a different Indian tribe, was taken about 1918. Probably still other tribes were represented by boys attending the school.



**I**N DRIVING out to Puyallup by the River road, one first passes the U. S. Indian hospital, looming high in acres of green lawn, and then, on the broad curve that carries the highway over the Northern Pacific tracks to parallel the river, lies the old Indian cemetery. At that curve, and close by the roadside, stands a large granite boulder with the following inscription carved on its face:

"By the Medicine creek treaty of 1854 Governor Isaac I. Stevens established the Puyallup Indian reservation, 29,000 acres. The agency buildings occupied ground in this vicinity. This marker presented by The News Tribune of Tacoma and Frank R. Spinning of Sumner. Erected by the Woman's club of Tacoma, 1928." It was in commemoration of the treaty, especially of the phases which dealt with the Puyallup tribe, that The News Tribune and Mr. Spinning, one of the outstanding pioneers and public-spirited men of the Puyallup valley, sponsored the Woman's club's campaign in 1928 and contributed the funds for the marker.

**Historical Document**

In the library of the State Historical Society museum, on North Stadium way may be seen a photostatic copy of the Medicine creek treaty presented to Puget Sound Indians of the upper reaches of its waters by the first territorial governor, Stevens, at the Medicine creek conference and signed by 62 of their head men on Dec. 26, 1854. Delegates represented nine groups, the Nisqually, Steilacoom, Puyallup, Squawskin, S'Homanish, Stehchase, T'Peeksin, Squi-aitl and Sahewanish tribes.

A second photograph, showing the back of the document, shows the signature of the then President and date—"approved, Franklin Pierce, Jan. 20, 1857." To read the treaty you need only ask the librarian, Miss Alta West, for the stout buckram bound Vol. II of "Indian Laws and Treaties" issued by the government in 1903.

The lapse of a little over two years between the meeting on the Nisqually flats and the signing by the President included the relocation by Stevens of the reservations for both the Puyallup and the Nisqually tribes. The first version had been accepted by Congress on March 3, 1855, three months after the 62 head men of the nine tribes had affixed their marks in Governor Stevens' presence. Final approval of the amendments and the accompanying maps was by R. McClelland, secretary of the Interior, and President Pierce. In the meantime our little Indian war had flared and been extinguished.

**Medicine Creek**

Where was this Medicine creek, one wonders, and finds it right at hand. Before 1860 it had become McAllister creek which today finds its way under the fill of Highway 99, the road to Olympia, and continues to Puget Sound along the south side of the Nisqually flats, where bluffs rise abruptly. No doubt its Indian name was due to the springs from which it rises.

Some 30 years ago it was possible, if the tide was right, to row from the cabin of the McAllister Rod and Gun club up the creek to the springs, to float there on the calm water of a basin about the size of half a city block, and to peer over the edge of the boat into what seemed to be a great depth. At the bottom you could see water boiling and whirling in a frenzy that was dissipated before it reached the surface. And down there the emerging force had built up or worn down miniature pinnacles and gorges of brilliant color until you would think it was something strayed from Yellowstone park.

No wonder the Indians thought it was She-no-nam—strong medicine, either good or bad.

**Canoes Set Off**

On Dec. 24, 1854, says Hazard Stevens in his biography of his father, Governor Stevens and his party, including this 11-year-old son, left Olympia in canoes for the appointed council grounds. In the group were three who might be called experts, James Doty, the secretary, was the son of ex-Governor Doty of Wisconsin and had made a special study of the Black-

foot tribes the year before; George Gibbs, surveyor by profession, was the author of the able report on the Puget Sound Indians made for the Northern Pacific in 1852; H. A. Goldsborough, the commissary, had Army experience.

The "pioneers" with Governor Stevens were B. F. Shaw, the interpreter, who could make a speech in Chinook, the trade language the Indians had built out of their own and the foreign tongues with which they had come in contact, and Col. M. T. Simmons, first American to settle north of the Columbia river. Simmons was often called the Daniel Boone of Washington Territory, and had already been appointed Indian agent for Puget Sound by Stevens.

**The Conference Ground**

It rained all day long, Hazard remembered. When the canoes finally swung around the point into Medicine creek a large space cleared of underbrush was found where there was a rising, wooded spot a few acres in extent. It lay between the creek and the marsh. Here tents were pitched.

Seven hundred Indians camped near by. In the afternoon they drove a large band of horses across the creek, forcing them to swim. Later provisions were issued to the chiefs to distribute to their people.

The assembly was held on Dec. 25, and lasted most of the day as Shaw read the treaty, in Chinook, over and over again, sentence by sentence. It must have been a strange Christmas day! Colonel Simmons helped, but he was not fluent in the language, though his previous contacts with most of the leaders was an advantage.

At 9 a. m. the next day 650 Indians assembled and Governor Stevens made a speech, translated by Shaw. The treaty was read and explained again; the 62 head men signed; the canoes were pushed off and the governor and his party returned to Olympia.

**Letter From Stevens**

Returning to the State Historical society library, you find there a copy of a letter written by Stevens to George W. Manypenny, commissioner of Indian affairs, in August, 1856. It is dated from the Council ground, Walla Walla valley. The brief rebellion of Puget Sound Indians under Leschi and other leaders had been subdued and Governor Stevens was in the midst of negotiations with the far more dangerous tribes of Eastern Washington and Oregon. He says, in part:

"On the 4th of this month I held conference with the Puyallup and Nisqually tribes at the temporary reservation assigned them on Fox island, near Steilacoom. These people had remained faithful as tribes, and there were some 750 men, women and children present.

"After completing the treaty at Medicine creek I became satisfied in some respects (and as was indicated by the Indians themselves) the reservations were not adapted to their needs and should be either enlarged or changed. Humanity and sound policy required, after the war, that no delay should occur in establishing these Indians on reservations suitable to their wants and where they would be contented, and I agreed to recommend to the department a change in the Nisqually and Puyallup reservations after they had been carefully surveyed.

"In the meantime I deem it of consequence to plant these Indians, this fall, upon the reservations and, anticipating the approval of the department . . . to put up houses for the winter . . . In taking this responsibility I deem essential to preserving the relations of confidence and good will, I trust the department will approve. I wish to follow the good impression by acts which will show to the Indians that they live under a fatherly and merciful government."

**Mistake Outlined**

The merciful and fatherly government had certainly put its foot in its mouth in regard to the first reservation assigned to the Puyallup tribe. Sound Indians could not be called agriculturists, but they did raise some small crops and gathered their berries from the valley thickets, in addition to digging clams from sandy beaches, fishing for the ever-present salmon and getting occasional deer or elk from the woods. The land did not belong to individuals, but to the tribe, to everybody. It had no particular limits, but their homes and especially their burial places were dear to them.

The Puyallup tribe had lived around the mouth of its river. The

homes, woven grass mats in the summer and wooden houses (the boards painfully split from fallen trees) for the winter. These extended on the higher land up the valley and along the shore to Browns Point, Dash Point and as far as Redondo Beach.

The first reservation offered them was 2,800 acres, extending from but excluding the point of Point Defiance, which Stevens thought would be a good place for a fort, to Old Town and southwest to short of Titlow Beach. There was practically no access to salt water, and the land was so heavily forested the Indians, with their lack of tools, could hardly clear space for huts. We have seen, in Stevens' letter to Manypenny, that he realized his mistake and was anxious to remedy it as far as possible.

A look at the original treaty will show how Governor Stevens saw the situation. And let us remember that though by present-day standards it would be an offense to the righteous, even the reasonably righteous, yet the Puget Sound Indians actually got a better deal than most of the Northwest tribes.

Article I describes in great detail all the Indians were ceding to the United States, including the land from their beaches to the top of the Cascade mountains, extending on each side to that claimed by the next tribe up or down the sound. "—said tribes and bands hereby cede, relinquish and convey to the U. S. all their right, title and interest in and to lands and country occupied by them as thus bounded—"

Article II lists three sites to be set apart as reservations. Farthest south was a small island, Squaxin, separated from Hartstine island by Peele's passage, covering about two sections. A square tract of two sections (1,280 acres) near the mouth of She-nah-nam creek was for the Nisquallys, and 1,270 acres "lying on the south side of Commencement bay" was the third. This totals 4,000 acres for an estimated 1,000 Indians. No whites were to be allowed to live on the reservations without special permission and the bands "are to remove to and settle upon the same within one year after the ratification of the treaty."

A subject the Indians knew little about is introduced by Article IV—money! The United States government is to pay said bands and tribes the sum of \$32,500, spread over 15 years, for the land which reaches back to the crest of the Cascades. The first year they will get \$3,250; the next two years, \$3,000; the next three years, \$2,000; the next four years, \$1,500; the next five years, \$1,000. "All of which sums of money," it goes on to state, "shall be applied to the use and benefit of the said Indians under the direction of the Presi-

dent of the United States, who may, from time to time, determine at his discretion upon what beneficial objects to expend the same."

Article V promises financial aid in moving to the new reservations, and Article VI, in courteous words, affirms the right of the President "where interests of the territory require or the welfare of the Indians would be promoted, to remove them from either or all of said reservations to such other suitable places within the same territory as he may deem fit." Article VII promises the annuities of tribes and bands shall not be taken to pay the debts of individuals.

Article VIII forbids tribal wars and demands friendliness to all American citizens; Article IX states that because their leaders have so requested, no liquor will be allowed on the reservation; Article XI bids the tribes to free all slaves and not to "purchase or acquire others hereafter"; Article XII forbids the Indians to trade at Vancouver island "or anywhere else outside the United States" and Article XIII states "this treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President of the United States."

**School Established**

Article X of the Medicine creek treaty deserves to be considered out of its context because of its paramount importance. This is what the white man gave, in contradistinction to all the rest. It was an intangible thing, this gift, but it was the gateway to participation in the new form of civilization which was entering Washington Territory with the pioneer settlers.

True, the tribes were to receive certain sums of money, but there were two catches in Article IV. The cash was to be doled out over 15 years, but to tribes, not to individuals. And it was to be money or "such articles as the President might consider beneficial." If there were to be mink coats the Indians might well be expected to catch their own mink!

Article X states "the United States agree to establish at a general agency for the district of Puget Sound within one year from the ratification thereof, and to support for a period of 20 years, an agricultural and industrial school, to be free to children of said tribes and bands, in common with those of other tribes of the same district and to provide the said school with a suitable instructor or instructors, and also to provide a smithy and carpenter shop, and furnish them with necessary tools, and to employ a blacksmith, carpenter and farmer for the term of 20 years to instruct the Indians in their respective occupations. And the U. S. further agree to employ a physician to reside at the said central agency, who shall furnish medicine and advice to their sick and shall vaccinate them, the expenses of said school, shops, employes and medical attendance to be defrayed by the U. S. and not deducted from the annuities."

Twenty years proved far too optimistic an estimate as to the time it would take all the young Indians to learn the three R's, to absorb the Christian religion, to become farmers, carpenters and blacksmiths. The school, first established by Governor Stevens on little Squaxin island, was moved within two or three years to the site of the present Indian hospital and cemetery where the historical monument pictured today stands. It was practically three generations later, in 1921, that the school became the Cushman Indian hospital.

It is interesting to note that in 1928, seven years later, the Puyallup tribe, at a meeting under the leadership of Henry Scidae, set aside a trust fund of \$25,000 tribal money for the upkeep of the cemetery. It is on the grounds of this cemetery that The News Tribune Spinning historical marker stands.



MARKER COMMEMORATES MEDICINE CREEK TREATY - News Tribune Staff Photo  
*The Puyallup Indian Reservation Was Established as the Result of Pact Signed in 1854 by Governor Stevens and Representatives of Nine Tribes*

Even though the treaty was outlined in that story, published last September, it is probable that those who read it and are interested in local history might like, while driving to Olympia some bright spring day, to locate and to read the inscriptions on these two markers.

For its signs, the department of highways uses a wooden arch formed by the trunks of slender Douglas fir trees, with the Washington state seal above its name and a pendant tablet of tightly fitted boards to carry the story. At the peninsula side of the Narrows bridge a similar arch commemorates the voyage through the Narrows of Vancouver's exploring party; while just above the Steilacoom wharf still another marks the beginning of the historic Byrd's Mill road from salt water to Puyallup.

**Historic Spot**

The Nisqually sign on the main highway to our capital city says: "Here in the Nisqually valley on the banks of McAllister creek, also known as Medicine creek and by the Indians called She-Nah-Nam, is the memorable spot where Isaac I. Stevens, first territorial governor of Washington, sat in council with the chieftains of the lower Puget Sound Indian tribes, principally the Nisquallys, Puyallups and Squaxons, Dec. 24 to 26, 1854. The resulting Medicine creek treaty purchased land for white settlers, awarded reservations to the Indians and concluded the first of a series of important Northwest Indian treaties."

But where is the creek? From the prairie level of Fort Lewis there is the drop to the Nisqually river and its flats, but from the river bridge, as straight as a ruler, the highway crosses the low land and climbs a steep, deeply cut hill without interruption. Nevertheless She - Nah - Nam, whose name was translated into Medicine creek and which became McAllister creek when the surrounding land was homesteaded by a family of that name, is still there. It runs through a small tunnel under the road and continues on toward the Sound, hugging the southern bank.

**W. S. H. S. Monument**

It was in 1922 that the Washington State Historical society dedicated its monument, and it takes a little sleuthing to find it. Though it was on the main road to Olympia when placed in position, its site is now on what is called the old road, at Nisqually station.

Its inscription runs: "She-Nah-Nam. Medicine creek treaty. One and one-half miles northwest is a bronze tablet placed by Sacajawea chapter D. A. R. marking the site where Governor Stevens held council with Nisqually, Puyallup and Squaxon Indians, Dec. 24-26, 1854. This stone erected by Washington State Historical society, 1922."

The Medicine creek treaties were the outcome of one of those necessities of history which, as time goes on, impart a somewhat bitter flavor to the pride

with which we rightfully survey the story of our conquest of a continent. No doubt it was fortunate for us our forefathers did not suffer the qualms of conscience we find uncomfortable today.

We realize that civilization had to march west in the 1800's. We know that the productive farms, the towns, the cities, the schools, the roads—in our region the development of electric power—were far more valuable to the next century than the uses to which Indian tribes put the same land. We even admit that a primitive and so advanced civilization cannot live side by side and certainly cannot occupy the same space.

**Led to War**

Stevens' Medicine creek treaties, presented to nine tribes of the upper sound on Christmas day, 1854, led inevitably to the Indian war of 1855, a war in which Leschi of the Nisquallys was the leader. It is a pity that the books which tell his story in detail are now out of print, but good to know that they can be read either in the library of the

State museum on North Stadium way or at the public library. "The Tragedy of Leschi," written by the pioneer, Ezra Meeker; the chapter on Leschi in Hunt's "History of Western Washington;" articles by Judge Wickersham, one of the state's foremost jurists, by Thomas W. Prosch and by others, all hold much interest.

Leschi refused to sign the treaty. His people were of the "horse Indians," related to the tribes across the mountains. They lived on the prairies and up the Nisqually river, and they were offered the marshes of the river mouth. The Puyallup tribe, "canoe Indians," were told to move to the densely wooded peninsula of Point Defiance, with no easy access to the water. The Puyallups did not fight, their Chief Sitwulch realized the hopelessness of it.

Ten months after the treaty making, during which there was much uneasiness among both whites and Indians, Leschi established his war camp on the Green river. On Nov. 28, 1855, white men, women and children

were killed at the settlement on the White river, and all hope of a bloodless peace vanished.

During those tense months the two tribes had been interned on Fox island, but it was not until August, 1856, that Governor Stevens held a council on the island and asked them what they wanted.

**Indians' Requests**

The Nisquallys wanted a reservation eight miles square, to include the tribe's old homes on the prairie; the Puyallups wanted six square miles around the mouth of their river.

Considering they had ceded rights from the shore line to the top of the Cascade range and on each side to the land claimed by the next tribe, it does not seem unreasonable.

After Leschi had been betrayed by his nephew for 50 blankets, had been denied the status of a prisoner of war, and had been tried twice (Ezra Meeker was one of the two men on the jury who forced the disagreement on the first trial), he was hanged Jan. 22, 1856, on the grounds of what is now the Washington State hos-

pital. Colonel Shaw, who had been the interpreter at the treaty meeting on Medicine creek, translated for him.

**Leschi's Speech**

"There is no use for me to talk," said Leschi. "I do not know about your laws. I have supposed that killing armed men in war time was not murder. If it was, the soldiers were guilty of murder, too."

"Dr. Tolmie (Hudsons Bay factor) and the redheaded chief (Shaw) warned me against letting my anger get the best of my good sense, as I could not gain anything by going to war with the United States, but would be beaten and humbled and would have to hide like a wild beast in the end. I did not take this good advice, but nursed my anger."

"I went to war because I believed the Indians had been wronged by the white men and I did everything in my power to beat the Boston soldier. I have failed."

TNT 4/18/71 -24-

# Time, Wreckers Vanquish Old Indian School

TNT 4/18/71

By ERNA BENCE

New math and progressive education were decades in the future when Indian boys and girls from all over the Northwest and Alaska gathered in October 1888 for the first classes in the new St. George's Indian School, northeast of Tacoma in Spring Valley.

It is not the original building — a 72-by-54-foot-structure — which now is being torn down.

In the school's 48 years before closing down in 1936, the building had grown to 230 feet long and its alumni list to more than 3,000. A number of its graduates are said to have gone on to high places in government and the professions.

After standing idle several years, the sturdy, three-wing, two-story building was converted to the St. George Apartments to help ease the World War II housing shortage during the '40s.

For a short time, it was full, neighbors recall. Then the war ended, new homes and apartments were built, and for many years the stalwart building has stood empty near the roadside on Old Highway 99, wearing a fading "For Rent" sign.

It was to meet a pressing need for good education for young Indians that the Catholic Church purchased 42 acres of land in Spring Valley in July 1888. The school's highway entrance sits just a few feet north of the Pierce, King County line and the lane leads from 99 eastward through a thick stand of firs to the once-landscaped clearing in which the building can just be glimpsed from the highway.

Today, most traffic looks down upon it from the Interstate 5 freeway, which sliced

off part of the property on the hillside at the east edge. This was the early-day vantage point and entrance to the school, many years before either Highway 99 or the freeway were built, when traffic followed the "upper road" through Milton.

From here, even now, can be seen the tall, pointed windows of the chapel, which for many years served not only the school, but Catholics of a wide area before a church was built at Fife. The chapel unit dates from 1904, according to the chancery officials of St. James Cathedral in Seattle, where records are kept.

In 1924, the several units of the growing institution acquired a central heating system. In spite of the depression, a building program was in full swing in 1930. Five years later, the original 1888 unit was torn down and a dozen separate buildings, including the chapel, were united in one 30-by-230-foot main structure of two stories and three wings. Girls occupied a north wing, boys the south wing, and the chapel and sisters quarters formed the central wing.

The builders then did not foresee that the school would terminate its service only a year later. The church operated the institution by arrangement with the federal government, which was responsible for educating Indian children. Something happened to the arrangement, and the church could not carry on, a chancery priest said Friday.

Many of the children, from the lower grades through high school, lived at St. George's the year around, longtime friends and neighbors recall. The campus included a farm, of which a few buildings still stand.

"The church still owns most of the original land — that which was not taken by the freeway," the priest said. "Included is a cemetery which borders on the freeway and, of course, the church will continue to maintain it." He declined to prophesy what use might be made of the remainder of the land.

Stories which survive from the early days of St. George's are difficult to verify today.

One tells of a sizable grant received from the estate of a descendant of a world-known manufacturer of quality furniture, the Drexels, who was said to have earmarked more than \$90 million for mission work among minority peoples.

Catholic people from a wide surrounding area regularly drove to St. George's, first with horse and wagon or bug-

gy, then with early automobiles, taking surplus fruit and vegetables, and other supplies which were put to good use by the nuns in feeding the children.

Mrs. Ben Holdener, of Fife, was a communicant who was close to the school. Another was the late Mrs. Jim Murphy, of the West Valley Highway near Auburn, whose daughter, Mrs. True Ouillette, remembers accompanying her there as a child.

Those who remember say the school's instruction was of a high order and that discipline, respect and industriousness were tops. Life was strictly scheduled from morning to night and standards were high.

One of the most interesting memories is that of Mrs. T. S. McCulloch, of Steilacoom. She and her twin brother, Robert, grew up almost within shadow of St. George's, in the house now painted barn-red to the northwest of the school. The twins were baptized in St. George's Chapel in 1933, when they were 10 years old with an Alaskan Indian girl, Susie Jackson, about 12, as witness.



—News Tribune staff photo by Jerry Buck

## Vanishing Indian School *St. George's, Spring Valley Pioneer, Being Demolished*

NEWS TRIBUNE

AUG 8 1968

### 'Lost' Totem Pole In Possession of Tribe

The "missing" totem pole which once stood on the grounds of the old Indian school at the Cushman Indian Hospital isn't missing after all, according to the Puyallup Tribal Council.

Clara S. Sicade, Puyallup Tribal Council secretary, reported today her tribe has possession of the pole and intends to erect it at the entrance of the Puyallup Tribal (Cushman) Cemetery.

She said the plan is to erect the totem pole across from the monument that was placed at the en-

trance by the area's federated woman's clubs.

Rep. Thor C. Tollefson had launched a search for the totem pole which, he was informed, once stood in the Puyallup Indian village located at or near the mouth of the Puyallup River.

When the Indian hospital was declared surplus property and turned over to the General Services Administration, the pole was removed. Tollefson, after inquiries from Puyallup residents, carried the search to the GSA office in Seattle.

Today Mrs. Sicade said several clubs had asked for the totem pole when they heard the Indian hospital was closing but that the Puyallup Tribal Council was given first choice.

She explained the pole was made by the late Chief William Shelton of Everett, who also carved the totem which is erected in Everett.

Tollefson said he aided in the search following requests of some of his constituents, and because he believed the totem should remain a part of Puyallup history.

Informed of the whereabouts of the pole, Tollefson declared, "I'm glad that it's in the hands of the Puyallup Indians, where it rightfully belongs."