

IN A FAMILIAR YET FOREIGN LAND

The Life and Memories of Henry Sicade, 1866–1938

By Cary C. Collins ed.

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Pathbreakers can emerge from collisions between seemingly opposing societies. These rare persons transcend their own circumstances to grasp the advantages and opportunities brought forth by the transforming encounter. Historian Margaret Connell Szasz has described these individuals as "cultural brokers," those who step confidently between divergent worlds, integrating the cultures and values of both. Puyallup tribal leader Henry Sicade may never have perceived of himself as a cultural broker, but he filled that role in many ways.

Sicade was born in 1866, only a decade following the negotiation of the treaties of land cession that so irrevocably altered the course of Indian history in the Pacific Northwest. His life spanned the years of settlement and assimilation. Despite the obstacles that confronted him as an Indian living in the early 20th century, Sicade managed to embrace aspects of non-Indian culture and still retain his Puyallup identity. He aggressively and successfully utilized American institutions as a vehicle to propel himself, his family, and his tribe toward a better life while at the same time preserving and strengthening the cultural traditions of the Puyallup people.

In 1873, just before his seventh birthday, Sicade enrolled in the Puyallup Indian School at Fife, near Tacoma. Seven years later he transferred to the first off-reservation boarding school west of the Mississippi, the Forest Grove Indian and Industrial Training School in Forest Grove, Oregon (now the Chemawa Indian School at Salem). While in Forest Grove he also attended Pacific University and for three years received instruction as a cadet in the university's military training program. However, after contracting tuberculosis he was advised to abandon the moist climate of the Willamette Valley. Heeding that suggestion, he dropped out of school, and signed on as a scout on a horse drive that took him across a large portion of the United States.

In 1887 Sicade returned home to the Puyallup reservation and entered into a new and vital phase of his life. In the ensuing decades, he served on both the Puyallup Tribal Council (46 years) and the Fife City Council. He held important positions with the Puyallup tribal police and judicial systems, worked as road supervisor for the City of Tacoma and as a district committeeman for the Republican Party. Sicade donated land and money so that a community church could be built on the Puyallup reservation, lobbied for the establishment of cemeteries on tribal lands, and acted as a special arbiter in assessments of Indian property. Always a strong proponent of education but at times a sharp critic of the national government's Indian education system, Sicade helped found the Fife Public School System on the Puyallup reservation, and served as director. Moreover, each of his eight children finished high school and several graduated from college, this at a time when Indians only rarely pursued higher education.

Even as Sicade was appropriating many elements of the dominant society, he simultaneously championed the protection of native culture. Until his death he labored to keep Puyallup traditions alive. Besides his efforts among his own people, he became well-known in Tacoma for the frequent public presentations he delivered on the history and customs of his tribe. Through selectively combining Indian and Euramerican

life ways, Sicade helped facilitate the Puyallups' entry into the modern era while doing his best to preserve the rich heritage of their past.

The following account of events in Henry Sicade's life was prepared in 1936 by Oscar H. Jones who in 1931 graduated from Washington State College (now Washington State University) and was immediately hired as a high school history teacher in Sumner. Sicade lived close by and, as a member of the Pierce County Pioneers Association, gave numerous talks on Indian history. Jones compiled this material and submitted it to Sicade for his approval. The document was then deposited in the archives of Washington State College, where it has remained for the past 70 years. Jones, in preparing the manuscript, integrated Sicade's first-person accounts with his own interpretation of the subject matter. Portions of the text appear to be direct quotations culled from interviews, letters, or articles by Sicade; other sections consist of descriptive narrative by Oscar Jones. This paper, in conjunction with Sicade's other writings (see COLUMBIA, vol. 14, no. 4), expands our knowledge of one of the most influential Puyallup tribal elders.

The original manuscript is housed in Manuscripts, Archives, and Special Collections, Washington State University, Pullman, Washington. The text has been edited for clarity and readability.

Henry Sicade was born in Lakeview (12 miles south of Tacoma) on February 12, 1866. Two pioneers kept the record of his birth—friends of his father, Harry Bowman and Steve Judson—but these records were destroyed by fire some time ago. Stann, his mother's father, was chief of the Puyallup Indians and other tribes in this vicinity. His grandfather's brother, Smoo'-tass, was elected chief of all natives of northern Washington and a part of British Columbia. He served so well that later he was given the honorary surname, Suss'-away. He was recognized by both the whites and natives as a fair arbitrator in settling disputes and ruled his people in such a way that all of them revered him as almost a saint. When the French Jesuit missionaries came in the early 1840s he joined them because the Indian religion told of the Great Spirit and the guiding hand that the missionaries seemed to represent. He then traveled up and down the coast preaching to the natives about the Great Spirit who rules over man and nature and succeeded in converting thousands.

Chief Leschi, who was hanged after the Indian war of 1855–56, was his grandmother's brother. Leschi's brother, lui-ee-muth [Quiemuth], was murdered in Governor Isaac I. Stevens's mansion in Olympia and nobody was ever apprehended for the crime. Indians suspected of taking part in the uprisings of 1855-56 were usually tried and put to death by prejudiced white courts of justice. Very few Indians were ever given a chance to defend themselves in the makeshift courts.

Henry Sicade's father Charles was a scout for the American soldiers during the 1860s and 1870s, so he had a better opportunity to understand the white men than other Indians of the time. The Hudson's Bay Company representatives in this section aided him greatly in a number of ways. They brought new ideas in farming and took pains to teach them to him.

In every case the members of the Hudson's Bay Company dealt fairly with the Indians, which the Indians appreciated. They were mostly of English and Scottish stock. No land, great or small, was taken from the natives without the consent of the tribal leaders. In most cases bartering was done through the exchange of goods needed by the Indians, such as blankets, cattle, and sheep. In some cases rentals were paid annually for the use of lands with this same type of merchandise. Inter-marriage seldom occurred, but when it did, both parties gave consent and the marriage tended to turn out satisfactorily.

Sicade's ancestors originally came from the Six Nations of New York State near Niagara Falls. They were known to other natives as "plains peoples" and were of the roaming type, sometimes traveling great distances to hunt their game. Occasionally they were called upon to fight, and when they did they always gave a good account of themselves. Generally speaking, they were known as the greatest fighters, when necessity demanded, of all tribes. They were, however, a peace-loving group, never the aggressor, but always able to defend themselves when needed. These Indians were characterized by their fair dealings and honesty. They were always good mixers, and when they settled down to live permanently in any one place they soon became outstanding because of their superior intelligence and recognition of honesty. These plains peoples always got the consent of the other Indians when acquiring lands for their own, and it wasn't long until plains peoples were at the head of every tribe from ocean to ocean.

Sicade's ancestors in western Washington had no trouble making a living as the country abounded in plenty of food. The prairies provided many bulbs for food, and in different seasons. Berries were also plentiful everywhere along streams. Swamps and lakes abounded in "wapato" (native potatoes) and another bulb similar to onions but very sweet. These were dried according to the Indian process and they kept well all winter. The Indians were great eaters of berries and fortunately, too, the different kinds of berries ripened at different seasons, according to the heights of the lands. Salmon-berries, blackcaps, native blackberries, mountain berries, seashore berries, and huckleberries grew in abundance. The Indians had a special way of preserving these berries, as well as drying them, so that they could be saved for winter use.

Streams contained all the fish needed and then some. Salmon runs occurred at different times in different streams, so the Indians followed the runs. The schedule ran as follows: White River run in June, Puyallup River run in August and September, and the Nisqually River run in November and December. If a certain river fell short on its run at any time, the deficiency would be made up from another river. The different tribes agreed to allow each other to fish their streams when these runs were in progress, and if a stream fell below its usual quota it would be made up on another stream with permission of perhaps another tribe.

Red salmon, steelhead, and tye were especially suited for a unique Indian process of preserving for winter use. They were partly cooked over open fires (until the juices started to emit) and then hung out in the sun to dry. They were much different from the ordinary dried fish, however, inasmuch as the juices remained in the fish intact, protected by the harder shell on the outside. These fish remained fairly soft all winter and retained their delicious flavor indefinitely without ever spoiling. The above-mentioned species were the only ones that would respond to this process and give good results. Dog salmon were perhaps the most commonly consumed of all species since they were present in larger quantities and more easily procured. They were merely dried out in the sun and stored away for winter use. Ordinary trout were seldom caught, but the Indians had a reason for this. They knew that an abundance of trout meant a good run of salmon, so very little fishing for them was ever done.

Indians in this locality used three principal methods of fishing. The primitive Indians carved spears and hooks from bone and used both of these implements as a means of obtaining their fish. Most of the streams are fast-moving with a number of small falls here and there along their courses. If the stream was too large to wade, they used their canoes and moved to a spot under the falls where the salmon could be easily hooked or speared as they jumped. Later on, most of the tribes had a number of traps situated along the smaller streams, and this method tended to simplify their fishing and at the same time increase their supply. These traps were built of a

framework of poles set across the stream at an angle of about 45 degrees with a platform built on the downstream side to accommodate the fisherman. Placed against the upstream side of this frame was a woven network of small poles, the mesh so small that the largest fish could not pass through. Submerged in the trap was a large dip net, and the fish swimming back and forth in their prison would soon become entangled in this net. The opening of the net was held in place by a pole hoop which was attached to three poles long enough to reach well above the level of the platform, coming to an apex there and fastened securely. A string from the middle of the net indicated to the operator when to draw the net to the surface.

Deer and elk were plentiful and easily obtained as a source of food supply. They were dried or smoked for winter use and this represented a good part of the winter food. Birds of all kinds could be killed at any time and seemed to increase in number until the advent of the white man. Regular trips were made to the seashore where clams and oysters were obtained. These were dried or cured and lasted for a number of months. While at the seashore some of the Indians engaged in salt-water fishing and their booty was divided among those who dug clams and harvested oysters. The saltwater fish were also cured for later use.

Few real hardships were endured by any of the early natives. It was taken for granted that each had to prepare for himself and his family enough provisions to tide them over through the sometimes long winters. During the harvesting, hunting, and fishing seasons of spring, summer, and fall this fact was always kept in mind. In cases of emergency, however, aid was liberally extended by other members of the tribe to the unfortunate ones who, through no fault of their own, ran short on provisions or lost everything they had.

Sicade recalled his grandfather's house, a building over 100 feet long that was divided into a number of living compartments that could comfortably house five families. Many times this house was filled during the winter months by families who would have otherwise suffered from lack of food and shelter. Large homes were typical of Indian life. Sometimes a number of families worked together in constructing a home and all of them lived in the single structure permanently. There were advantages in this arrangement. Usually the homes were long and somewhat narrow, divided off into distinct compartments, one for each family. They were made of cedar split from the larger trees and sometimes hauled long distances to the spot decided on by the families interested. It would have been practically impossible for one family to construct one of these houses because of the labor problem.

The site chosen was usually along a good fishing stream and near good hunting grounds. It was not uncommon for one group of families to settle by a good stream and soon others would follow until finally a small settlement would present itself. The following small settlements originated in this manner: Wapato Creek, Hyloboos, Clark's Creek, Brown's Point, Lakeview, Fern Hill, Spanaway, and there was once quite a thriving settlement where the Tacoma Stadium now stands. All along the Puyallup River little communities of Indian settlements could be noticed. It must be borne in mind that even though they settled in different places they were not so far distant from one another that mutual protection could not be obtained in cases of necessity. They still retained their tribal relationships and were first of all members of their tribe. All movements had to be given tribal sanction.

The Puyallup valley was typical of all western Washington valleys, so the following description could apply to any of them. The first striking change that has taken place in the last 100 years has been the change in the appearance of the landscape. All of the valleys were at one time free from the underbrush and second-growth trees that now obstruct one's views. Only on the hills

on each side of the valley were there trees of any sort, and the valley itself was of a swampy nature, low, heavy peaty lands, mostly covered by water a good share of the time. The higher lands were free of trees but dry, and were used for grazing lands. The Pierce County prairies were open from Muck Creek to the Nisqually flats, with a few pine trees near Roy. The forestlands of today that are in places impassable because of the underbrush were then open to travel almost without the need of trails. The forests looked as though some strange power had ridded them of all small trees and other barriers to travel in the wooded sections. Even up to Paradise Valley and Longmire the forests were of great Douglas fir with few small trees and no underbrush that is typical of today.

When traveling, the Indians carried wigwams or tepees with them as temporary housing facilities. These were made from skins of animals and were treated in such a way that they were made water repellent. They could be set up in only a few minutes' time. The Puyallup and Nisqually Indians did very little traveling, and then only when the rivers were low enough to walk along the banks. Communication was handled by signals either through the sounding of drums or smoke signals from fires. These signals would be dispatched a short distance at a time but eventually reached their destination so that those last receiving them would be fully and accurately informed. Seldom were mistakes made.

Probably no groups of people have ever encouraged or put more stress on athletics than the Northwest Indian tribes. Muscular development and athletic skill were the very basis of their existence. Nowhere could the theory of "survival of the fittest" better be illustrated than with these people who constantly lived out-of-doors and competed with nature for their livelihood. Those with the greatest athletic prowess became the most respected and usually the leaders of the group. Competitive matching of skill was very common, not only within the tribes but between the tribes. Regular meets were held by every tribe on the west side of the mountains from time to time in order to determine the best. When these were held they were segregated out in age and size groups so that the competition would be equal. Those not competing would go long distances to see their favorites in action and would cheer them on but never ridicule or cast unfavorable remarks about an opponent. Poor sportsmanship in any contest or meet, by competitors or others, would not be tolerated.

Each year at Paradise a great celebration was held at which time all tribal differences were cast aside and all entered into an intertribal gathering climaxed by an athletic competition to determine the best athletes in the Northwest. From the north, south, east, and west they came to match skill in swimming, running, wrestling, boxing, disc throwing, spear throwing, and accuracy with the bow and arrow. When this event was staged the competitors and their following numbered in the thousands. From time to time throughout the year each tribal chief would call for a day set aside for athletic competition at which time all would look on for enjoyment and the younger ones would acquire the spirit.

The Indians started almost at birth qualifying the best of their group for administrative positions. Any tribe was naturally divided into three distinct groups: the rulers, the middle class, and the poor class. From birth every member of each class had an opportunity to distinguish himself and if he failed it was nobody's fault but his own. From the age of one each child was put through a series of tests, and these extended regularly through time until the child reached the age of twelve. These tests covered such qualities as determination, initiative, industry, obedience, truthfulness, honesty, and reliability. They applied to both girls and boys. Test after test was given to each in order to determine consistency of results at different times and under different

conditions. The greatest stress was placed on honesty and reliability, and if any child failed to show good results in these two it automatically eliminated him from further consideration. Those with the best and most favorable results were eligible for the higher positions when they reached their majority, set by the tribe.

At middle age all of those who distinguished themselves when being tested were given a seat on the council, the Indian governing board, for life. The chief was always chosen from this group. If there was only one really outstanding councilman when a vacancy occurred in the chief's position, he would always be selected by the other members of the council. If, however, there happened to be more than one outstanding, then all of the members of the tribe voted by ballot for the one they desired for their chief. In these elections as well as others, women and even children rated high by the tests were given the right to cast a vote. Sicade voted for a chief at the age of 14, and was given a life's seat on the council at the age of 17.

The judges at the elections consisted of three men, one representing each candidate and the third was a disinterested individual accepted by the other two. When the votes were counted it was open to the group and they were read publicly. The chief was almost always elected for life, although sometimes they selected one for a term on condition that he make good.

When the United States government took possession of this territory trouble occurred everywhere. Politicians had no respect for the rights of the Indians and many of them lost everything they had, including their homes and personal belongings. When Sicade's parents died he was still a minor and, according to the rule of the day, had no right to own property. His father had labored hard for what he had acquired and as the result of this had maintained a nice home with an abundance of land and a good orchard of fruit trees. The rascally politicians working for the government at the time swindled all of this from Henry. At the age of 17 he made a request to the United States government for lands on the reservation, and his request was granted. They gave him an 80-acre tract on his tribal reservation, and he immediately set to work to make for himself a home that he might be proud to call his own.

Officials from Washington, D.C., with whom he came in contact often remarked about his initiative and industry in developing his land. At this stage he decided to attend the white man's school in Oregon (Pacific University) so that he could better live among the whites. While attending there the United States agent in charge of the reservation assigned his land over to another man on the assumption that Henry had no right to own property since he was not as yet of age. The agent's action was upheld by the commissioner of Indian Affairs at Washington, D.C., so for the second time he was deprived of legitimate land ownership.

Sicade's father settled in the Puyallup valley in the summer of 1869, having moved from the Lakeview section. Realizing that an educational system was paramount if the Indian ever hoped to compete with the white, some of the more aggressive Indians of the day asked for the establishment of a school that Indians could attend. The demand was granted when a day school was established near Tacoma where the Cushman Hospital is now located. Sicade started to attend this school in January 1873. Poor equipment and inadequate teachers were the rule. So poor were the teachers that in a number of ways the students surpassed them in common knowledge of things they were attempting to teach. Facilities were so poor that the sixth grade was the limit, and in most cases the more intelligent students had finished reading and mastering all of the books available before that level of education had been reached.

On February 24, 1880, 18 of the more ambitious Indians left the Puyallup valley for Oregon where they entered the Indian Training School at Forest Grove, Oregon, which was later moved to Chemawa, Oregon. Even by December 1880 some of the group had graduated from the eighth grade. After Sicade's mother died he was forced to return home. He got a job as an errand boy for a general contractor in Tacoma at a wage of one dollar per day. In his association with the building trades he soon became quite an accomplished carpenter and in six months' time forsook the errand boy job for carpentry work at two dollars per day. Eventually his pay was again raised, this time to three dollars per day, and he began to save a little each month for additional education.

In July 1883 he left Tacoma for Tualatin Academy (Pacific University) with the hopes and good wishes of his employer. His funds were very limited, so outside work while attending school was necessary in order to make both ends meet financially. It wasn't long before he became acquainted with a number of pioneers in the vicinity of the school. At this point he became engaged in surveying, working as transit man for several summers during which time they surveyed most of the land in western Oregon. All of his earnings went back into educational channels during the regular sessions. While attending school he worked for farmers in the evenings and early mornings.

Optional military training at Pacific University was granted, so he enrolled and served two years in the infantry division and one year in the artillery. There were 115 recruits altogether, trained by officers from the regular United States Army. All of the supplies, arms, and ammunition were furnished by the government.

All of this taxed Sicade's physical strength to the utmost and eventually led to such a physical state that he was forced to drop from school because of poor health. He was advised to abandon his studies by a pioneer doctor who had come west in 1847 and was recognized by all white pioneers, and a few natives, as the real authority of the day. Those wise words of this country doctor still ring in the ears of Sicade: "No college education will do anyone any good when the health is poor. Go live outdoors, stay outdoors, sleep outdoors, and report back to me in one year. Now do as I tell you—be like your ancestors—and you will live to be of old age as they did." Sicade now diagnoses his illness at that time as tuberculosis, very prevalent among the Indians who attempted to change their modes of living.

Adhering to the advice of the doctor, Sicade joined up with a group of cowboys at Pasco in the spring of 1886. At that time regular drives herded hundreds of head of livestock eastward. Those who were hired to go along had to be expert handlers who could also break horses. Before the crew was chosen, each was forced to undergo a grueling practical examination in horsemanship. Sicade was a stranger in that region and was put to this test along with the other candidates. He was given the job of advance scout—to precede the herd and arrange for pasture lands—and was entrusted with a bag of gold with which to pay the range owners in advance of the coming horses. They started out with 600 horses, and by the time they had reached Dakota they had over 1,200.

On this advance scouting trip he encountered not a single Indian who did not willingly offer grazing lands for free. In the Black Hills section of the Dakotas the pasturelands were exceedingly poor at that time and Sicade felt it would be unfair to accept them without giving something in return. Yet, he was forced to beg the Indian chief to accept even \$100. He later found out that this money was given to the poorer and more unfortunate members of that tribe.

The horse Sicade rode was an outlaw stallion he had broken some time earlier on a bet that the horse could never be broken. So began a friendship that never ended until the horse was finally sold in the east to an Englishman for the sum of \$1,000. The Englishman shipped the horse to England where it was used for breeding purposes. Never once in the long trek across the continent did the horse fail Sicade, and many times he distinguished himself in competition with other horses. Once, some distance out of Livingston, about 40 cowboys came roaring by, yelling at the top of their voices, "Last man to Livingston pays for the whiskey." Sicade immediately mounted his horse and, with a kind word, commenced to overtake the 40-odd cowboys streaking toward Livingston. In less than six miles he had passed half of them, and before reaching Livingston all of them were trailing by some distance.

The loser of wagers or contests in those days took it for granted that he had to "set up the drinks for the house." Very few persons indeed on the early frontier refrained from the drinking habit so the loser usually found fancy with the group. Sicade, however, was and still is, an exception to the rule. He had never tasted a drop of liquor in his life. When he was on the receiving end of the bets, he always took cigars instead of whiskey, and yet never smoked any of them. The cigars were distributed among his friends.

Lawlessness and control by vigilance committee were the order of the day. In every community there existed a vigilance committee to deal out hasty so-called justice to cattle and horse rustlers who were engaged in the ruthless practice of stealing legitimate owners' livestock. More than once on his trip through Montana and Dakota Sicade witnessed hangings of rustlers who were put to "quick justice" by these committees. Usually they numbered between 40 and 60 members, all accomplished riders and excellent shots.

Once, while in Livingston, Sicade accepted a dare to approach "Calamity Jane," one of the most notorious outlaws of the day, and the result was one of the most thrilling episodes of his life. Her hideout was on a hill just out of Livingston where she kept at least 60 cutthroat outlaws who engaged in illegitimate raids on towns from time to time. When Sicade neared the hideout he was taken captive and arraigned before the leader, Calamity Jane. They were at that very time getting ready for a raid on Livingston and decided to take Sicade along.

In the raid that followed, every light in the town was shot out. They walked in one saloon after another shooting out the lights and smashing the mirrors in the back bars. At every saloon they enjoyed "drinks on the house" and then continued on their way to another saloon to destroy and devastate. After "the rounds had been made" they returned to the wrecked saloons and paid in gold for all the damage that had been done. The saloonkeeper then set up the drinks for the house and everybody joined in, except Sicade, who took his customary cigars instead of whiskey, and Calamity Jane herself, who reputedly "never touched the vile stuff." At three o'clock in the morning the "party" came to an end and Sicade was ordered to turn his back on the group and not look back. Since each of the outlaws carried a Winchester rifle on his back and two revolvers on his side, he obeyed the orders even though he carried a six-shooter himself.

At Marysville, Montana, cowboys found enough fenced grazing lands to allow the horses to rest before continuing on the journey. While they were walking into one of the saloons in that town, a tough bully spotted Sicade and remarked to him, "Come on, you Red Skin, and drink with me." When Sicade refused, the man whipped out his revolver and repeated his demands. The bully began to froth and fume and demanded action when Sicade accused him of being the biggest coward in Montana. At least 80 revolvers were offered Sicade when he challenged the bully to a

"shootin' match" on the outside. The bully, seeing that he meant business, "set up the drinks on the house," which was customary when one refused to accept anything of this kind.

By the time the drive had progressed very far, all of the hands had become fairly accurate shots, either on the run or standing. At the beginning of the trip the one in charge gave each man all of the ammunition he needed and told them all to shoot birds, rabbits, coyotes, or deer while on the run for target practice. Later, Sicade knew what he meant by this when a good shot and a quick draw oftentimes meant the difference between life and death.

The journey continued on to northwestern Nebraska, then up to Winnipeg Lake via the North Red River, through Baraboo, Wisconsin, and on to Geneva, New York, where the horses were all sold in less than a week. While in the East, Sicade made three trips to Buffalo City and Niagara Falls, crossed Lake Erie to Ontario, stayed for a time in Detroit, saw a good part of Michigan, and returned to Tacoma from Chicago.

In all of his dealings, Sicade has always kept the welfare of his tribe uppermost in his mind. Due to crooked white administrators of the time, Indians were mistreated terribly. Sicade was kept busy demanding justice for his fellow tribal members when they were arraigned before the white courts of justice. Their penalties oftentimes consisted of cutting wood or doing other work on the private property of officials. After constantly revealing these alarming conditions, he was able to stamp most of it out. As a reward he was given a federal government position as a sort of Indian supervisor or councilor.

In this position he saw much that is everything but a credit to the whites. Cheating the Indians, swindling them out of their tribal funds, and making attacks upon the moral code of the natives were quite common. The whites kept planning ways and means of getting him relieved of duty, but Sicade would not be denied. He used his early knowledge of surveying and construction. On road- and bridge-building programs he saw to it that Indians were employed and on a few occasions that only Indians were hired. The worry and strife of the position began to tell on him. When Seattle burned in June 1889 he went there for a rest, resigning his position with the government.

Immediately after arriving in Seattle, however, he was offered the job of finding 5,000 hop pickers for the Snoqualmie district. He accepted this position at four dollars per day with expenses paid. With eight assistants he started out to locate the necessary number of pickers. In this endeavor he covered Oregon, Washington, British Columbia, Alaska, and northern California. There was deposited in the bank \$10,000 in his name; this he used to pay his eight assistants, charter trains, boats, or wagons, or use at his own discretion. He worked at this job for three years before returning to the Puyallup valley where he was again offered a job with the federal government as subagent and then as head agent. He refused these offers, knowing that honesty at that time was not appreciated or, in many cases, even tolerated.

For 11 years Sicade was road supervisor for Tacoma and vicinity. During that time he supervised construction of practically all of the roads leading to Tacoma as well as the city streets in Tacoma. This included building a number of bridges.

Sicade helped found the Fife Public School System in 1899 and has been its director since that time. The school now has an enrollment of over 700 pupils supported by common taxation. In the schoolyard is erected a marble commemorative monument honoring Sicade for his long service to the district.

Sicade has enjoyed his work among the whites in the valley and all of them have a great deal of respect for him. At one time he was foreman of a 600-acre farm where he engaged in raising hops as well as running a dairy. At the same time he was engaged in extensive general farming and took an active interest in improving his livestock, which consisted of horses, sheep, and hogs. He became known as one of the best breeders of high-grade livestock in this area and is now an authority in this line of work.

In 1898 he came to live at his present home near Fife and subdivided his other property into smaller units, which he has leased to truck gardeners and dairymen. In 1908 a wealthy pioneer died and left over 700 acres to Sicade. Sicade felt as though the land (very valuable valley land) really didn't belong to him since he was merely willed it, so it was all turned over to charity, with himself as trustee and general manager of it. He has this land leased and the income goes to the support of an orphans' home just north of Kent that houses children of every denomination, color, and creed. Realizing the value derived from religion (not necessarily Indian beliefs) he donated enough land and capital in 1906 to build a community church at Fife to be available to all denominations for their services. The structure still stands on its original site.

As a member of the Puyallup Indian Council he saw to it that two cemeteries were set aside from tribal lands and that \$25,000 of tribal money was invested in United States government bonds that draw 4 percent interest annually, the interest earnings to be used for upkeep and maintenance of the cemeteries. Former tribal property has all been centralized with the Council of Puyallup Indians, which controls all tribal affairs. Arrangements were made with the government for the lease of 30 acres of tribal lands located where their school used to be. Cushman Hospital, a government institution, is now situated on this site. The government pays the tribe \$750 per month rent for this land, plus the insurance on the buildings.

Sicade has served as arbiter of assessed lands for a number of years, but no one has carried a case to him for settlement. When Pierce County condemned 70,000 acres of land in order to build Camp Lewis (now Fort Lewis Military Reservation) just prior to the World War, conflicts occurred over the valuation of the condemned property. Sicade was one of the appraisers sent there, and he personally appraised nine sections. Not one of his appraisals ever reached the courts for settlement. He acted also as appraiser for condemned water systems to be used by Pierce County, and his estimates were so fair that there were no objections offered. He bought most of the right-of-way for the Interurban Company that ran electric trains between Seattle and Tacoma for a number of years. He has at times been called upon by the Chicago, Milwaukee, St. Paul and Pacific Railroad Company, the Union Pacific Railroad Company, and the Northern Pacific Railroad Company to appraise lands and property.

Sicade's eldest son, Charles Stann, was born on January 16, 1898. He served for his country in the World War and is now an electrician in the Bremerton Navy Yard. His daughter Flora, born April 25, 1900, died at Sequim on November 8, 1926, leaving a daughter now 10 years old. When these two children were born, Indian midwives attended to details. His third child, Helen, born August 10, 1904, died during the influenza epidemic in 1918. His other children were Sarah, May 10, 1906; Clara, February 23, 1909; Harriet, April 14, 1911; Henry Jr., July 21, 1913; and Robert, March 10, 1916. Drs. Yocum, Kinnear, and Curran attended the latter children at birth. Sicade's wife, Alice Lane, is in good health at the age of 59. She is the daughter of the last chief of the Puyallup Indians, Thomas Lane.

All of Sicade's children have gone through high school. Sarah graduated from the University of Washington after specializing in music. Clara graduated from a business school in Tacoma and

has pursued this work since graduation. Henry Jr. has had one year in college plus two years of civil service schooling to prepare himself for government work. He is now in government service in the state of Arizona.

Sicade has traveled extensively. In 1915 he took his entire family to see the World's Fair in San Francisco, and in 1924 he was chosen as an official delegate to attend the Convention of North American Indians at Tulsa, Oklahoma. He has made several trips east to Washington, D.C., as a delegate for Washington Indians to settle their affairs and as a lobbyist to Congress in an effort to change the name of Mount Rainier to the aboriginal name, Mount Tacoma. In his travels Sicade has visited 37 states in all, and in some of these he has carried on extensive studies in personal matters.

Henry Sicade today represents a man of the highest ideals, and he and his family are respected as highly as any white person in the entire valley. He still retains his love of children and occasionally goes out to meetings of the younger folks and delivers addresses about a former age. He learned early in life that the best way to get along with the whites was to be one of them, not compete with them. He has always maintained this spirit toward the white man and has succeeded in holding their respect and admiration at all times. In his own words, "I thank them all, and may the Great Spirit guide and bless them."

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