

Status Report

of the Volunteer Research Committee responding to the

2021 Convention – Resolution #4: Supporting and Conducting Diocesan Research on Indigenous Boarding Schools

Resolution #4 called for the creation of a volunteer research committee to “...explore the historic association of The Episcopal Church with Indigenous Boarding Schools in Western Washington...” The full resolution is attached.

Interested and appointed individuals met for the first time on December 21, 2021. Since then, the team held four more meetings – all via Zoom. The minutes from all five meetings are attached.

The team members are: Jo Burkholder [inactive], Stuart Case, Kerstin Cathcart, Janet Klumas, Laura Murray [inactive], Rachel Taber-Hamilton and Diane Wells [retired].

Team members have spent countless hours researching on-line and a total of 24 hours in the Diocesan Archives reviewing convention minutes and the “Spirit of the Missions” annual report. Also, members consulted with their contacts within local tribes.

The following Indigenous Boarding schools operated within the Diocese of Olympia:

- 1) Tulalip School, Tulalip Reservation - 75 years (1857 to 1936)
- 2) Puyallup aka Cushman School, Tacoma on Puyallup Reservation - 60 years (1860 to 1925)
- 3) St. George’s School, Federal Way - 48 years (1880 to 1936)
- 4) Chemawa, Salem, OR - 142 years & counting (1880 to today) - many children from the Puget Sound were sent to this school
- 5) Stickney Mission School, Bellingham - 17 years (1892 to 1909)

There were also day schools organized for the Makah, Skokomish and Chehalis tribes. None of the schools were organized by the Episcopal church, however the church may have participated in some part – yet to be discovered.

In May, 2022 – Deb Haaland, Secretary of the Interior, released the [Federal Indian Boarding School Initiative Investigative Report](#). This report details initial nationwide research into boarding schools and sets forward future actions. It also demonstrates the leadership role taken by the federal government on this topic.

The Resolution #4 Research Team will continue their research, focusing on the Olympia Diocese archive, which is not a subject of federal researchers. The research findings will be presented at the 2023 Convention.

ATTACHMENT 1:

Resolution #4: Supporting and Conducting Diocesan Research on Indigenous Boarding Schools

Submitted by the Rev. Rachel Taber-Hamilton on behalf of Circles of Color Resolutions Committee

Recommendation: DO PASS

Resolved, that this 111th Convention of the Diocese of Olympia request that our bishop create a volunteer Research Team to explore the historic association of The Episcopal Church with Indigenous Boarding Schools in Western Washington, and be it further

Resolved, that the research team investigate to the extent that it is able to reconstruct missing or lost data related to Indigenous boarding schools in our diocesan region sponsored by any faith community as well as those boarding schools within the boundaries of our diocese run exclusively by the U.S. government, and be it further

Resolved, that the research team report its findings in a special presentation during the Diocesan Convention of 2022, and be it further

Resolved, that the research team provide copies of a written report of its findings to the Interfaith Network for Indigenous Communities (INIC) of the Faith Action Network in the state of Washington, the National Native American Boarding School Healing Coalition, and Deborah Parker of the Tulalip Tribes of Washington.

Explanation: In April of this year, the Presiding Bishop's Office of the Episcopal Church appointed a ten-person delegation of Indigenous Episcopalians to participate in 20th Session of the United Nations Permanent Forum on Indigenous Issues.

The Episcopal delegates filed a formal statement with the United Nations in which the delegation noted that, "Indigenous issues are not a priority for the Church, which is an international organization that touches the lives of hundreds of diverse Indigenous communities."

In remarks to the National Congress of American Indians 2021 Conference held in June, Secretary of the Interior Deb Haaland announced a Federal Indian Boarding School Initiative as a comprehensive review of the troubling legacy of federal Indigenous boarding school policies, history, and their impact on Native communities in the United States.

Deborah Parker, a member of the Tulalip Tribes of Washington, was recently appointed by the Secretary of the Interior Deb Haaland to gather information on Indigenous Boarding Schools in the state of Washington.

On July 12th, Presiding Bishop Michael Curry and President of the House of Deputies Gay Clark Jennings released a "Statement on Indigenous Boarding Schools." The statement calls upon Executive Council to deliver a comprehensive proposal for

addressing the legacy of Indigenous schools at the 80th General Convention, including earmarking resources for independent research in the archives of The Episcopal Church.

However, dioceses will also need to conduct research within their own archives and locations in order to assist in supplementing existing research materials.

In addition, the Episcopal Church is also working to support legislation that will establish a truth and healing commission on Indian boarding school policy, which would complement the Department of the Interior's new initiative.

In light of the Secretary's initiative, the Interfaith Network for Indigenous Communities (INIC) in our state issued a statement in July calling upon member faith communities of the Faith Action Network to establish their own boarding school truth and healing initiatives in order to proactively work with, provide information to, and complement the work of Secretary Haaland's initiative.

INIC has pledged to make available on its website (fanwa.org/INIC) a list of boarding schools by faith community, as an aid to advocacy efforts for raising awareness towards healing and reconciliation with Indigenous communities.

Research conducted by faith organizations on the location, actions, and impact of Indigenous boarding schools contributes to the important work and research of the Indigenous Boarding School Coalition.

This resolution supports meaningful action by our diocese that will have a significant and lasting effect on Indigenous people in Western Washington and in the United States and serve as an important collaboration with our interfaith partners and serve as a proactive step towards reconciliation within the Church's history of relationship with Indigenous peoples. The results of our research will additionally contribute to the ongoing education and awareness of our diocese and of the whole Episcopal Church.

ATTACHMENT 2:

Resolution 4 – Volunteer Research Team Meeting 1: December 21, 2021

Attending: Jo Burkholder, Kerstin Cathcart, Janet Klumas, Rachel Taber-Hamilton
Greg Rickel, Diane Wells (Absent: Laura Murray)

Bishop Rickel began the Zoom meeting by emphasizing several points:

- more people can be added to the team at will
- while no money has been budgeted for this project, if funds are needed – just ask
- while he doesn't plan to attend every team meeting – please have the meetings put on his calendar
- the deadline of the next convention is not 'hard and fast' so don't get stressed out about meeting it – it is more important to report what is happening than to rush to a result

Introductions were made:

Rachel – 11 years in Everett with Trinity; is Shackan First Nation & has advocated for indigenous rights at many levels, including UN meetings

Janet – PhD in cultural anthropology and a law degree with emphasis on native land cases (advised [Puyallup Tribe](#) in its negotiations Port of Tacoma); married Puyallup native – children & grandchildren are tribal members

Jo – PhD in cultural anthropology & archeology; worked in upstate NY on research with tribes; tracked lost cemetery records in Kentucky for African American Heritage Task Force; 15 years in Wisconsin teaching Potawatomi students to research their own stories; moved to Seattle 2 years ago

Diane – Archivist/Records Manager for Olympia Diocese since 1994; PNW native; step-daughter & grandchildren are part-Tlingit

Kerstin – History major; teacher; school librarian (most recent job); former city planner– was Coordinator for Families & Youth at Grace Church, Bainbridge; moved to Bainbridge 2 years ago from Portland but lived in Seattle before; did training with state on native history curriculum called "Since Time Immemorial"

Rachel shared several websites, including: [Boarding School Healing](#) and info about our liaison to the nationwide effort to find more info about indigenous boarding schools, [Deb Parker](#) – who is working with Deb Haaland, Secretary of the Interior. Our work will be submitted as part of this nationwide effort – in an effort to create 'an archive of accountability.'

[Melissa Skelton](#), [Assisting Bishop](#) may also be a resource for us as she has experience in a similar process in Canada. She may have some critical insight we need – and could be invited to our next meeting to share it.

Diane stated that, to the best of her knowledge, there is no evidence that the Episcopal Church actively started any boarding schools. There were very few priests in the area in the late 1880s and early 1900s – and they were occupied with starting churches. Individual congregations may have collected funds to support schools or advocated for nearby native people to be sent to the boarding schools – but we don't have evidence of this at this time.

Rachel pointed out that while there may be limited diocesan history – there is history of strained relationships between the Episcopal settlers/colonizers and Makah and Quinault tribes. Old journals by bishops do refer to traveling by 'Indian canoe' to get around. Rachel referred to [St. George's Indian School](#) – in Fife. It was started by the Catholic Church. The website has videos too. (Here is a [link](#) to a school in Canada by the same name. Very interesting [website](#).)

Jo wondered if we should consider tracking down prominent Episcopalians who supported boarding schools; taught or administered them.

Rachel said that in Alaska, the churches divided up the territory by tacit agreement and created their boarding schools.

Diane noted that there had been annual women's donations to missionaries in Alaska from our diocese. Since there were so few clergy, the laity played an instrumental role – in fact, many churches were started by lay people. The original boundary of the diocese was the entire Northwest area – and the current boundary is smaller. We will need to decide on what geography to focus on. Diane can provide some maps. The three oldest churches in our diocese are: St. Luke's, Vancouver; St. Paul's, Port Townsend; and St. John's, Olympia. These communities may have archives that are worth searching.

Rachel thought it could be useful to have maps of early churches and their locations – and relocations – along with the locations of the tribes that were forced to move from those areas.

Jo recognized that in order to avoid 'scope creep' we will need to have very specific geography and timeframes for research. She emphasized that we will be looking for 'authentic' information.

Janet reminded us that records could be anywhere – not housed in our diocese, or even in our state. Following the money might show us where the recorded information is located.

It was generally agreed that we need to consider doing the following:

- Collect oral histories – or records of them
- Follow the money
- Locate all schools in our diocesan boundaries
- Find existing research on schools (some available on tribes' websites) about who exactly started up the schools – and how they were funded
- What was the official stance of the Episcopal Church about boarding schools? Policy?

We agreed to:

1. Meet bi-weekly starting in January, 2022 – tentatively on Tuesdays at 7 pm with Diane acting as ‘Zoom-master’
2. We would ask for funding for someone with expertise to make maps in GIS so that we can have ‘layer of info’ – ex. diocese boundary; tribal ‘usual and accustomed’ lands; church locations & dates; etc.
3. We’d create a ‘parking lot’ for ideas that are compelling but bigger than our focus as outlined in Resolution 4
4. Kerstin will be notetaker & will set up a dedicated Google Drive for this project with folders for images, maps, schools, churches, etc.
5. Jo would be our image-keeper and be on the look-out for the pictures that help tell the story for our ultimate presentation

Before our next meeting, each of us would:

- Review Resolution 4 to become more familiar with what we are tasked to do – thinking of FOCUS
- Use any research methods at our disposal to make list of all boarding schools in our current diocese boundaries
- Think about what drives our passion for this project & share our stories (*Janet talked about doing research at age 18 on the 100th anniversary of Colorado and discovering the story of the [Sand Creek Massacre](#) & was horrified that some of the perpetrators become ‘heroes’ and even governor of Colorado. This experience set the direction of her life’s work.*) Do you have a similar story?
- Recommend any books or websites you find helpful – ex. Jo recommended *Braiding Sweetgrass*, especially the audiobook read by the author & Kerstin noted that Joseph Bruchac’s book about doing native research may be helpful

Resolution 4 – Volunteer Research Team Meeting 2: January 4, 2022

Attending: Jo Burkholder, Kerstin Cathcart, Janet Klumas, Laura Murray, Diane Wells
(Absent: Rachel Taber-Hamilton)

Laura, who is vicar at Faith Church in Poulsbo, began the meeting by sharing her family connection to indigenous boarding schools. Her father was a teacher at several BIA schools, including in Wrangell School in Alaska; and other locations in Port Townsend and New Mexico. Laura enjoyed her peripatetic childhood and developed friendships with many native children that have lasted into her adulthood. She noted that while her father was popular with his students, he seemed detached from the BIA policies that flavored his work. To his credit, when he became a regional superintendent in New Mexico, he closed a school known for its abuses. Laura’s father died before she had the

opportunity to discuss the BIA and its dubious influence with him. Laura described how people can get 'caught up in systems that perpetrate evil – and it doesn't feel like evil at the moment but we are decades late in recognizing the harm done.' Now, she carries a need for reconciliation/redemption and a deep desire to be on the positive side of history – with meaningful ways to 'make up for it.' Laura wonders: **what does truth and reconciliation look like in this circumstance?**

Janet shared a movie recommendation: [Indian Horse](#) (available on Netflix) which is about a Canadian indigenous boarding school. The movie deftly shows the array of motivations of the school leaders/teachers. Janet highly (x4!) recommends the movie as she did not detect any bias nor was the story depicted as a 'black and white issue.' This latter point is important to carry into our research.

Jo noted that in her many years of teaching indigenous youth – that the history is NOT 'black or white.' Good people of the time posed the question: How to help the remaining native people transition into life with an increasingly dominant white culture? Jo said that it was done 'horribly' however standards for care of children and the poor have vastly changed over time. It is all about cultural context – because people are not white; because people are poor; because white people thought proper discipline would change native people and 'help' them fit in and survive..."many good people thought it was the right thing to do."

Jo said there are many stories of native parents hiding their children – and many native children growing up in fear of white people. This fear echoes through to today – as after boarding schools – babies were routinely removed from mothers by social workers bringing about the [Native Child Welfare Protection Act of 1978](#) (Side note from Kerstin: This act was part of our 2009 adoption process in that everyone involved had to affirm our child had no native heritage.)

Jo posed three questions that were discussed:

1) Do we consider the contributions of individual Episcopalian Washingtonians who might have worked or in some way, benefitted financially from an indigenous boarding school?

It was agreed that this would be very difficult to ascertain given that so many records are long gone – and that to work for a school was a personal, not diocesan, decision.

2) Do we try to track down any financial support given to ANY indigenous boarding school even beyond our diocesan boundary?

We are committed to look for any info about financial support however we agreed to stay within our diocesan boundaries unless some big fund-drive is discovered.

3) Should we include 'day schools' in our research as there was at least one 'day school' in our area and while students went home every day, the school had the same mission as boarding schools to discourage native lifeways and language?

At this early point, let's include any day schools to see if there are connections, etc.

[At this point, Jo had to leave the meeting.]

The remainder of the meeting, we discussed the following:

1. What is our end result – our ultimate goal beyond the convention report? Perhaps meeting with the resolution authors would help? Apparently it was written by Rachel and the Circles of Color – would meeting with them be helpful to our process?
3. We need to have a ‘beginner’s mind’ in our report & presentation as many people in our future audience(s) may not know anything about the history of native-colonizer/settler relations. Some may know more than we do – but generally, people tend to make sweeping assumptions. Our goal is to uphold the reality of what happened and its on-going effect on people (ex. Janet talked about witnessing the impact of trauma in native families in the form of alcoholism – “we need to bring awareness to the destruction wrought by having your culture taken away!”
4. When it comes to ‘following the money’ Diane reminded us that early recordkeeping was sparse and irregular. She feels our best bet is to look into Womens’ Guilds as they kept better records. The diocese convocations began in 1853 – and the budget and committee reports may have mention of funding for indigenous schools. We became a self-supporting diocese in 1911 – versus being a mission.
5. Talked about the importance of having stories from people who attended the schools as part of our presentation. Need to look for stories that exist.
6. How to do some of this work? Most of us do NOT live in Seattle. Laura is in Silverdale; Kerstin – Bainbridge Island; Janet – Gig Harbor; Rachel – Everett/Whidbey Island; Diane - Auburn; and Jo – Seattle. **Could we plan to meet on a Saturday at the archives and start digging in together? Or do we want to take on individual parts of the process and fit researching into our own schedules?**
7. We agreed to continue to meet bi-weekly – even if we haven’t accomplished anything – so we can develop our ideas; address questions and learn more about one another and how to work together.

To Do List:

Please put your name to the task(s) that you’d like to do. Multiple people can do the same task.

1. Invite Melissa Skelton , Assisting Bishop to our next meeting to share her insight about Canada’s research into indigenous schools	
Make contact with staff at National Archives in Seattle at Sand Point. Possibly invite person to future meeting to talk about resources available.	Diane
Create list of key terms, words, topics that would drive our research so we are all looking for similar items – consider the language of the era	
Look for first person stories of native people who attended indigenous boarding schools <i>in our boundaries</i>	

Set up shared file system for research results	Kerstin
Research Seattle newspapers – and church newspapers for stories about the boarding schools that may have motivated responses from churches	
Claim about 10 early churches as your research subject: Diane has church histories in our archives – you can contact them directly as well (see list in “Early Churches” folder in our shared drive)	
Investigate convention journals – make appointment with Diane	
Investigate “Spirit of Mission” publication in archives that reports on nationwide mission work – make appointment with Diane	

Resolution 4 – Volunteer Research Team Meeting 3: January 18, 2022

Attending: Kerstin Cathcart, Janet Klumas, Diane Wells

Due to low attendance, we all decided to do a poll to find out what meeting time and frequency works best for everyone.

Resolution 4 – Volunteer Research Team Meeting 4: February 2, 2022

Attending: Jo Burkholder, Stuart Case, Kerstin Cathcart, Janet Klumas, Laura Murray, Diane Wells

Introductions:

Stuart, the newest group member, introduced himself. Laura and Stu represent the Olympic Peninsula on the diocesan council, along with Jo. A resident of Bainbridge Island, Stu has long been passionate about native concerns. He tutored Suquamish tribal members working on their GEDs (his equivalency degrees). Stu also experienced connection with native people at [Heronswood Gardens](#) which is now owned by the Port Gamble S'Klallam Tribe. In both these experiences, Stu learned about the devastating loss of native language brought about by boarding school experiences - firsthand through tribal people he has met.

Stu and his wife have attended the [Pendleton Round Up](#) for over 30 years. He enjoyed the fact that the [Confederated Tribes](#) of the Umatilla Indian Reservation set up camp nearby and participated in the Round Up in various ways - with announcements in Tribe's native language. Stu has supported the tribes by helping to pass out t-shirts to tribal dancers. This relationship led to being invited to a native funeral, an experience that still resonates for Stu.

Stu brings passion and enthusiasm - and a keen energy for research. He recommends reading [The Inconvenient Indian](#) by Thomas King that explores both the Canadian and American response to the “Indian problem.” It appears this book was made into a [movie](#) in 2020 however it was overshadowed by controversy around King's alleged native heritage.

Group Operation Ideas:

The group decided, via a “Doodle” poll, to meet the first Tuesday of every month. We might meet more frequently as we progress in this project.

Meeting RSVPs: After introductions, the group explored ideas for RSVPing about meetings to ensure we have enough attendees. The next meeting falls on Shrove Tuesday. Most agreed that community activities were likely canceled for that evening. Kerstin will send out another Doodle poll, asking for tentative RSVPs on upcoming meetings.

Brief Meeting Agendas: Diane suggested we have a brief meeting agenda at future meetings. Kerstin will set up a template in a shared document. Everyone is invited to add agenda items to the document.

Getting to Work in the Archives:

The diocesan archives are only available during Diane’s hours which currently are: Tuesday and Thursday from 7 am to 2 pm. She is willing to come in on a Saturday if that is desired, with enough advance notice. Currently, Covid restrictions mean that a maximum of 3 people will be allowed in the archives at any one time. We need to be sensitive that Diane needs to balance her work priorities with record-handling for our research.

Several people agreed to come to the archives this month to start exploring the available resources. The first exploratory meeting will be on Thursday, Feb. 17. Jo will come early while Stu and Kerstin will carpool from Bainbridge. Jo and Diane will work out a ‘research log’ method - most likely using a shared document in our Google Drive - to indicate what items have been searched, to prevent time being wasted on duplicate searches. Stu and Kerstin will ‘sample’ items to see what is in the files that might be helpful.

Laura and Kerstin will come again on Thursday, Feb. 24 to continue to research.

Everyone must bring their vaccination cards, and if they arrive before 9 am when the front desk staff arrive - call Diane on her cellphone to be allowed in. Diane suggested people bring laptops, especially if they have a disk-player in order to access digitized information.

The group discussed making files available digitally for group members who live farther away or have less flexible schedules. Diane already has a digitizing priority list for the Archives however we might be able to scan or take photos of files to share among ourselves.

We will be searching through the Convention Journals; individual church histories and the “Spirit of Mission” annual nationwide reports.

Other Research Venues:

Old Newspapers: Kerstin reminded everyone that we can start researching early Seattle and the environs newspapers for headlines about Indigenous Boarding Schools. If anything was reported in local papers, it could have inspired a response in early churches. It is hoped we can make a timeline of any newspaper stories to aid in our research. Please look in your local library's on-line offerings for access to older newspapers.

National Archives: Diane suggested we all take a look at the [National Archives](#) in Seattle. This link provides information about how to use the digital resources. Here is a [blog post](#) about the Seattle archives with links to native-specific history. Here is a Seattle Times [story](#) about the tribal reaction to the proposed closure of the Sand Point archives. It was decided this past year that the facility would remain in Seattle.

Connecting with Tribes: The group decided to have a future discussion about how to approach local tribes regarding this project. Rachel, who wasn't present at this meeting, might have insight to this topic. We want to be clear about what we want to ask tribes - and use the same approach with all tribes. Janet's daughter and grand-daughters are [Puyallup](#) Tribal members. A cousin is the tribe's Historic Preservation Officer - making Janet's family connections valuable to our project.

Chemawa School:

Kerstin shared her visit to the Chemawa School in Salem over MLK, Jr. weekend in January. Many local tribes' children were sent to Chemawa in Oregon. Kerstin's photos of the facility are in our shared drive. She wasn't able to get too close as it is a gated facility. There is a link in the Chemawa file to a list of children who died at both the school's original location in Forest Grove, OR and in Salem. The list doesn't contain tribal association. Janet suspected she could recognize the 'usual surnames' used by the Puyallup Tribe as she is familiar with them from her years of contact and work representing the tribe.

Resolution 4 – Volunteer Research Team Meeting 5: March 8, 2022

Attending: Kerstin Cathcart, Janet Klumas, Diane Wells

We decided to find a different meeting time as Rachel, and others, are unable to meet at this time. We did a poll in January but this time, we'll try emailing one another.

We briefly discussed the details of Resolution 4, especially the part about investigating other religious involvement in boarding schools. This seems out of our reach, especially as the archivist for the Catholic Church has been very ill. In addition, it doesn't seem to be appropriate for us, especially as volunteers with limited time, to press for research in that direction. It seems to be up to the Catholic Church to work their own process.

Here is a list of some of our research findings:

- There was a boarding school near Lyden called “Stickney Mission School” supported by the Methodists. It was open for 15 years (1892 to 1909) and seems to have primarily served the Lummi tribe. The school was built on land donated by a local prominent Lummi leader. This school is not on the list of schools maintained by the National Native American Boarding School Healing Coalition. Kerstin submitted the school’s info to this organization.
- Kerstin spent several hours in the diocese archives examining the “Spirit of Mission” reports. These mostly focused on the mission work of creating churches with a section about overseas mission work. The PNW was not featured very often. On March 17, Kerstin spent five hours going through Convention records from 1854 to 1890. She found very little mention of Native Americans in these documents. We will still need to read the reports until about 1935 to be sure.

The only time Native Americans were directly mentioned in a Convention resolution were in terms of ‘saving their souls’ and a committee was suggested to ‘study the issue.’ There was no subsequent follow-up about this resolution.

Overall, the reports provide a clear depiction of how hard it was to start and staff churches in OR and WA - as Diane told us at our first meeting. People dedicated their extra funds to church building and supporting church needs.

Another resource to consider reading is the diocesan newspaper which may give info about any extraordinary outreach to the schools.

- The UW Library and Archives has a process for accessing their resources. This information is in a file in our shared drive. They may have some interesting info.
- In researching the boarding school on the Tulalip reservation, Kerstin discovered that the 26-year school & reservation/tribes supervisor, Charles Milton Buchanan, was Episcopalian - from 1894 to his death in 1920. He was mentioned in the Seattle Times & wrote articles for the paper. One Episcopal church was reported by the paper as having an expedition to see the school. Buchanan was a ‘mixed bag’ both defending native people & their rights and getting investigated and exonerated by the BIA for ‘neglecting his students.’ Upon his death, several native people spoke at his funeral & his ashes were scattered in the Puget Sound near the school. A UW professor - Meaney - also spoke at this funeral. Buchanan was quite a correspondent. His daughter grew up on the reservation and also had her ashes scattered in the Sound. There is a photo of her as a girl, with long braids, paddling an native canoe. She married in 1921 and lived in Everett, attended Trinity (Rachel’s church). She had one daughter who died not long ago.
- Kerstin has created a timeline for the local boarding schools that is in our shared drive. The staggering fact is that the schools were open for a VERY long time. It is important to understand that they were not always open all that time - Cushman ran out of food one year; Tulalip started under the auspices of Catholic missionaries and then became a government-run school - and in all schools enrollment varied widely and most never got to capacity. Regardless, these long

timespans show that GENERATIONS were impacted and it is hard to believe that white settlers/colonizers were not aware of these schools.

- Tulalip School - **75** years (1857 to 1936)
 - Puyallup/Cushman School - **60** years (1860 to 1925)
 - St. George's School - **48** years (1880 to 1936)
 - Stickney School - **17** years (1892 to 1909)
 - Chemawa (OR) - **142** years & counting (1880 to today) - many children from the Puget Sound were sent to this school (there has already been an investigation of unmarked graves and list of students who died at Chemawa)
- After this meeting, Kerstin checked into the nationwide effort to research Indigenous Boarding Schools, launched by Interior Director, Deb Haaland. She is expecting a report on **April 1, 2022** about the department's files, etc. The Dept. of Interior has entered into a partnership with the National Native American Boarding School Healing Coalition whose current director is [Deborah Parker](#) - a Tulalip tribal member. The intention is that the Healing Coalition will digitize and post Bureau of Indian Affairs records in the coming years. In the meantime, we may need to consider going to the Federal Archives in Seattle.

The Archives has the annual reports from the school superintendents. These reports could provide valuable insight about the schools. Of particular interest for us could be: enrollment statistics; any mention about Episcopal church involvement; and any mention of student deaths and burials.

We'd need to consider if it is our job to dig up this information. There seems to be others with greater time and skills who might be tasked with this on a national level.