

Annotated Bibliography – Primary Sources

An Act to Provide for the Allotment of Lands in Severalty to Indians on the Various Reservations

(General Allotment Act or Dawes Act), Statutes at Large 24, 388-91, NADP Document A1887. The Indian General Allotment Act, Dawes Act, or Dawes Severalty Act of 1887 was one of the most prominent federal legislation to progress that assimilation of American Indians into white civilization. We used a quote from this primary document on the "Allotment and Assimilation" page, and included it in the timeline.

American Indian Religious Freedom Act, National Park Service § 1 (1978). Print. AIRFA states that it is US government policy to respect the inherent right of American Indians, Alaska Natives, and Native Hawaiians to practice their traditional religions. Federal agencies must consult with Indian tribes and Native Hawaiian organizations concerning projects the agencies propose to undertake what may affect traditional religious practices, as well as places and sacred objects used in religious practices. We used information from this act to establish the continuing efforts of the United States government to help sustain the cultures of American Indian populations.

Anderson, Kenneth E., E. Gordon Collister, and Carl E. Ladd. *The Educational Achievement of Indian Children: A Re-examination of the Question: How Well Are Indian Children Educated?* Lawrence, Kansas: Bureau of Indian Affairs, Dept. of the Interior, 1953. Print. We used a quote from this primary source on our The Right to Culture page to demonstrate the shift in the opinion of government officials concerning the boarding schools and overall education of American Indians. The quote reveals that in the 1950's (when this book was written), more honest reports and examinations of the boarding schools revealed that American Indian students needed their tribal identity and culture.

Archeological Resources Protection Act, National Park Service § 2 (1979). Print. ARPA

prohibits people from excavating, removing, or defacing Archeological resources on Federal and tribal land without a permit issued by the responsible land management agency. Permits are issued in accordance with regulations issued jointly by the Departments of Agriculture, Defense, and Interior, and the Tennessee Valley Authority. Federal agencies must consult with Indian tribes and Native Hawaiian organizations before issuing such permits. We used information from this Act to establish the continuing efforts of the United States government to help sustain the culture of American Indian populations.

Beatty, Willard W. *Education for Cultural Change: Selected Articles from Indian Education, 1944-51*. Washington, D.C.: U.S. Dept. of the Interior, Bureau of Indian Affairs, 1953.

Print. Another response to the American Indian boarding schools (as well as other parts of American Indians education), this book demonstrates the changing perspectives on the validity of the current boarding school system, marking the end of the traditional institutions.

Bellew, Frank. "'A School for Savages; Or, Teaching the Young Idea Not to Shoot'" *Harper's Weekly* [New York, NY] 16 Jan. 1869: n. pag. Print. This Harper's Weekly cartoon, appearing in the final months of the administration of President Andrew Johnson, chastises Sheridan's practice of attack first and talk later. The cartoon's caption reads "Big Injun. 'White man, hold on; we want to Big Talkee.' General Sheridan. 'No, no. I'll Whip you first, then you can Big Talkee afterward.'" We used this cartoon on our Education for Assimilation page, because it also demonstrates the tensions between groups who wanted

to kill all the Indians and groups that wanted to render them educated, Christian, land-owning farmers.

Collins, Miss. *The American Missionary* 0044.2 (1890): 66. *Library of Congress*. Web. 6 Dec. 2013. This letter from Miss Collins, a former American Indian Boarding School teacher, demonstrates the belief held by teachers (and many government officials) that they were curing American Indian children of their savage culture. The quote that we used from this letter on our Varying Viewpoints: Government Perspective, Teacher sub-section, shows how Miss Collins felt pride in "civilizing" the American Indians in her classes.

Curtis, Edward S. *The North American Indian*. Ed. Frederick Webb Hodge. 20 vols. Seattle, WA: E.S. Curtis, 1907. *Library of Congress*. Web. 16 Dec. 2013. We used photographs from various volumes of this series on our Legacy page in the American Indian diversity gallery. Curtis' extensive collection of photographs demonstrated the widely ignored diversity in culture in various American Indian tribes. Although we used only 16 of his 1500 photographs, viewing the extent of the collection put American Indian culture more in perspective.

Deloria, Father Vine. "Father Vine Deloria Interview." Interview by Herbert T. Hoover. *To Be an Indian: An Oral History* 30 Nov. 1970: 108-09. Print. From the compilation of the *To Be an Indian: An Oral History* interviews, this interview of the Sioux Father Vine Deloria had insightful primary quotes. We used a quote from this interview on our Varying Viewpoints: Government page, to show how American Indians viewed the United States government's perspective.

Dover, Harriette Shelton. *Tulalip, From My Heart*. Seattle: University of Washington, 2013. Print. This autobiography contained much primary perspective evidence. It was written

by Harriette Dover, a woman who grew up in the Tulalip Reservation and attended an Indian boarding school there. We used many quotes from her experiences in the boarding school on various pages, including the Life in Schools page and the Varying Viewpoints: Students page.

Exec. Order No. 12898, 3 C.F.R. (1998). Print. Executive Order 12898, Environmental Justice, enacted February 11, 1994, requires that Federal agencies avoid having disproportionate adverse environmental impacts (which include effects on the cultural environments) on low-income populations and minority communities. Both Federally recognized and non-recognized tribes as well as Native Hawaiian communities may be “environmental justice” communities. We used information from this Executive Order to establish the continuing efforts of the United States government to help sustain the cultures of American Indian populations.

Exec. Order No. 13007, 3 C.F.R. 2 (1996). Print. This was the Indian Sacred Sites executive order, which requires that Federal agencies seek to avoid adverse effects on Indian tribal sacred sites located on Federal or tribal land, and on tribal access to such sites. Sacred sites are identified by Indian tribes, but are required to be discrete and bounded. Tribal religious practitioners are identified by tribal governments. We used it to show how now the U.S. government policy has shifted and it is now to protect Indian rights, such as religious sites.

Exec. Order No. 13175, 3 C.F.R. 4 (2000). Print. This was the Consultation and Coordination With Indian Tribal Governments executive order. It affirms the Federal government’s commitment to a government-to-government relationship with Indian tribes, and directs Federal agencies to establish procedures to consult and collaborate with tribal

governments when new agency regulations would have tribal implications. We used this order as a primary source on our legacy page because it demonstrated that the US government was now dedicated to not only preserving American Indian culture, but allowing tribes to have control over their rights.

Ford, Gerald. "Statement on the Indian Self-Determination and Education Assistance Act."

Signing the Indian Self-Determination and Education Assistance Act. Washington DC. 4 Jan. 1975. Speech. This was President Ford's statement as he signed the Indian Self Determination and Education Assistance Act. We used this quote on our Movement for Change page, under the New Ideas Promote New Laws sub-category, to establish the changing government perspective since the boarding schools opened at the end of the 19th century to the complete reforms in American Indian education in the 1970's.

Frasier, Patrick, ed. "Lo the Poor Indian Oh Why Does the White Man Follow My Path!" *A Library of Congress Resource Guide for the Study of Indian and Alaska Native Peoples of the United States*. Washington, D.C.: Library of Congress, 1996. 165. Print. This caricature of a smiling Indian holding rifle and spilling whiskey was originally printed in 1875 by lithographers Vance, Parsloe & Co. We used a photograph of this cartoon on our Legacy page under the Reduced to Stereotypes sub-category.

Gerald R. Ford: "Statement on Signing the Indian Self-Determination and Education Assistance Act.," January 4, 1975. Online by Gerhard Peters and John T. Woolley, *The American Presidency Project*. Web. 19 Feb. 2014. This website has the statement that President Gerald Ford gave after the Indian Self-Determination and Education Assistance Act was signed. We quoted this primary source on our Movement for Change page to show what the act was about from a primary perspective.

"Indian Reservations West of the Mississippi River." *United States. Office of Indian Affairs.*

N.p.: n.p., 1923. N. pag. *Library of Congress.* Web. 6 Jan. 2014. This is one of the three maps in our gallery on the Spread of Boarding Schools page. It depicts Reservations, Boarding Schools, Day Schools, and Mission Schools in the United States in the year 1923.

"The Indian School at Chemawa." *The West Shore* Jan. 1887: 5-12. *University of Washington*

Libraries. Web. 6 Jan. 2014. This article of the West Shore, containing a typical journalist's description of boarding schools, gave us insight to how boarding schools were perceived by the public. This article talks about how the schools should focus not on religion but on being industrial – teaching students to become independent citizens. Although it is mainly about Chemawa boarding school in Oregon, the article also mentions other boarding schools throughout the nation.

Indian Self-Determination and Education Assistance Act, § 450 (1975). Print. This legislation contained two provisions. Title I, the Indian Self-Determination Act, allowed tribes to negotiate contracts with the Bureau of Indian Affairs to administer their own education and social service programs and provided grants to help tribes develop plans to assume responsibility for federal programs. Title II, the Indian Education Assistance Act, involved Indian parents on school boards in an attempt to increase parental input in Indian education. We used a quote from this influential act on our The Movement for Change page in the New Ideas Promote New Laws sub-category.

Indian Training School Boys Activities, at Chemawa. 1887. American Indians of the Pacific

Northwest. *West Shore Magazine.* 1st ed. Vol. 13. Portland: Leopold Samuel, n.d. 33. Print. This wood carving depicts typical boy activities at an American Indian boarding

school, including blacksmithing, shoemaking, and wagon making. It was featured on our Life in the Boarding Schools page in the Curriculum sub-category.

Indian Training School Girls Activities, at Chemawa. 1887. American Indians of the Pacific Northwest. *West Shore Magazine*. 1st ed. Vol. 13. Portland: Leopold Samuel, n.d. 13. Print. This wood carving depicts typical girl activities at an American Indian boarding school, including laundry, tailoring, sewing, and cooking. It was featured on our Life in the Boarding Schools page in the Curriculum sub-category.

"The Indians: Extract from Letter of a Teacher." *The American Missionary* 0039.5 (1885): 145-47. *Cornell University Library*. Web. 6 Dec. 2013. This letter written by an unnamed teacher shows the teacher's surprise at the Indian American children not being inferior to white children. We used a quote from this journal entry on the Varying Viewpoints: Government Perspective page in the Teachers sub-section. Another quote from this journal entry was used on the Life in Boarding Schools, and demonstrates the teacher's hope in the program and genuine belief that she is helping the kids in the program.

Jackson, Andrew. "Seventh Annual Message to Congress." Andrew Jackson's Seventh Annual Message to Congress. Washington, D.C. 7 Dec. 1835. *New Perspectives on The West*. Web. 12 Dec. 2013. We used an excerpt from this speech on our "Removal Era" page, to reveal how President Andrew Jackson justified the Indian Removal Act. This also demonstrated how the Indian Removal Act was just another method the U.S. Government implemented to deal with the "Indian Problem".

Jackson, Helen Hunt. *A Century of Dishonor: A Sketch of the United States Government's Dealings with Some of the Indian Tribes*. Minneapolis: Ross & Haines, 1964. Print. A Century of Dishonor was written by Helen Hunt Jackson to raise public awareness of the

harsh and dishonorable treatment of Native Americans at the hands of the United States. It aimed to change policies of the late 19th century, such as the Indian Appropriations Act. *A Century of Dishonor* focuses on the tribal histories of seven different tribes, and brought light to the moral injustices enacted upon American Indians. It was first published in 1881. We used quotes from this book on the Varying Viewpoints: The Tribes page, and to better understand various perspectives of the time with reflections on the recent laws passed.

Johnson v. McIntosh. Supreme Court. 28 Feb. 1823. *Cases and Materials on Problems in Lands Allotted to American Indians*. University of Oklahoma, n.d. Web. 7 Apr. 2014. This Supreme Court case was an important case during the Removal Era because it was the first of three court cases that actually supported the American Indians in a time that most of the country did not. We used quotes from this case on our "Removal Era" page to show the contrast between the Supreme Court's views and the Presidents' views.

"Letter to School." Letter to Superintendent of the Tulalip Indian Agency. 14 Dec. 1921. N.p.: n.p., n.d. N. pag. *National Archives Record Administration*. Web. 11 Nov. 2013. This parent letter asking to see their son for Christmas break was used on our Life in Boarding School page, Homesickness and Loneliness sub-category. This letter demonstrates how little parents could have contact with their kids, even during time usually reserved for family time and holidays.

Ludlow, Helen W. "Indian Education at Hampton and Carlisle." *Harper's New Monthly Magazine* Apr. 1881: 659-76. *Cornell University Library*. Web. 6 Dec. 2013. We used two quotes from two different parent letters in this issue of Harper's New Monthly Magazine on our Varying Viewpoints: The Tribes page, Family subsection. These quotes

showed that parents did not always disapprove of Boarding Schools, and sometimes even embraced the change, and assimilated into white culture, emulating their children. Both the first letter by Cloud Shield, addressed to his son, and the second by Brave Bull, addressed to his daughter, reveal that not all American Indian families disliked all aspects of assimilation.

"Map Showing Indian Reservations within the Limits of the United States." *United States. Office of Indian Affairs*. Washington, D.C.: n.p., 1892. N. pag. *Library of Congress*. Web. 6 Jan. 2014. This is one of the three maps in our gallery on the Spread of Boarding Schools page. It depicts Reservations, Boarding Schools, Day Schools, and Mission Schools in the United States in the year 1892.

"Map Showing the Location of the Indian Reservations within the Limits of the United States and Territories." Washington, D.C.: United States. Office of Indian Affairs, 1888. N. pag. *Library of Congress*. Web. 2 Dec. 2013. This is one of the three maps in our gallery on the Spread of Boarding Schools page. It depicts Reservations, Boarding Schools, Day Schools, and Mission Schools in the United States in the year 1888.

McConnell, William. "Notice: I Hereby Forewarn All Persons against Crediting My Wife, Delilah McConnell ..." *New Echota* 28 May 1828: N. Pag. *Library of Congress*. Web. 15 Feb. 2014. This newspaper advertisement, found online in the Library of Congress, demonstrates the cultural assimilation of the Cherokee nation. Written in both the Cherokee language and English, the newspaper demonstrates how an increasing number of American Indians (especially the Cherokee) were assimilating into "white American" culture. We used this advertisement on our "Removal Era" page to show the cultural assimilation separate from the sole use of education.

Meriam, Lewis. *The Problem of Indian Administration*. Rep. Ed. F. W. Powell. Baltimore: Johns Hopkins, 1928. *National Indian Law Library*. Native American Rights Fund. Web. 7 Feb. 2014. The Meriam Report, or more officially, the Problem of Indian Administration was a very important primary source to include in our project because it really was the first document that began to change the way American Indian assimilation and education was seen. We put quotes from this document on our A Right to Culture: Recognition of Negligence page, and also included the Meriam Report on our Timeline page because of its importance in changing the boarding school system.

Monroe, James. "Second Inaugural Address of James Monroe." Second Inauguration of James Monroe. United States Capitol, Washington, D.C. 5 Mar. 1821. *The Avalon Project*. Web. 4 Jan. 2014. We used an excerpt from this inaugural address on our "Removal Era" page. President James Monroe's speech demonstrated how government officials in the United States realized they were doing something wrong, and even sometimes sympathized with the American Indians, yet nonetheless pushed on west in the name of progress.

National Historic Preservation Act, National Park Service § 101 (1966). Print. NHPA states that places of religious and cultural significance to Indian tribes and Native Hawaiians may be eligible for inclusion in the National Register of Historic Places. Federal agencies are required to consult with Indian tribes and Native Hawaiian organizations about the treatment of such places. We used information from this Act to establish the continuing efforts of the United States government to help sustain the culture of American Indian populations.

Native American Graves Protection and Repatriation Act, § 3 (1990). Print. NAGPRA requires Federal agencies and institutions receiving Federal funding to identify Native American cultural items (human remains, funerary objects, sacred objects, and objects of cultural patrimony) under their control. It also provides lineal descendants, Indian tribes, Alaska Native villages, and Native Hawaiian organizations a process through which to request that cultural items be repatriated. In addition, NAGPRA requires work stoppage and various forms of coordination and documentation when such items are unearthed on Federal or tribal lands. We used information from this act to establish the continuing efforts of the United States government to help sustain the cultures of American Indian populations.

Nixon, Richard. "Message on Indian Affairs." Congress, Washington, DC. 7 Apr. 1970. Address. This was a short speech by President Nixon on the termination policy of a few decades before. He openly acknowledged that it was wrong, so we used it on our Step Backwards page to show how disastrous this era was.

Pratt, Richard H. "The Indians: Origin and History of Work at Carlisle." *The American Missionary* 0037.4 (1883): 108-11. *Cornell University Library*. Web. 6 Dec. 2013. We used a quote from Captain R.H. Pratt's entry on our Varying Viewpoints: Government Perspective page. We also used information on the origin and features of Carlisle Industrial School throughout our project.

President Jackson's Message to Congress "On Indian Removal", December 6, 1830; Records of the United States Senate, 1789-1990; Record Group 46; Records of the United States Senate, 1789-1990; National Archives. In a message to Congress, President Andrew Jackson called for the relocation of eastern American Indian tribes to lands west of the

Mississippi River, in order to open new land for settlement by citizens of the United States. In this speech, he justified unfair actions against American Indians in the Indian Removal Act (1830). We used a quote from this speech in the legacy page, to establish how many crimes against the American Indians were committed in the name of progress.

R. Carlos Nakai: American Indian Flute Music from Arizona. Perf. R. Carlos Nakai. *Library of Congress.* N.p., 17 Nov. 2010. Web. 13 Feb. 2014. This webcast from the Library of Congress is of an American Indian man playing various flute-like instruments. We converted the video to a music file and set it to play automatically on our website's Home page.

"The Reason of the Indian Outbreak General Miles Declares That the Indians Are Starved into Rebellion." *Judge* 20 Dec. 1890: 214. Print. This cartoon, depicting an American Indian holding a musket and package labeled "starvation rations," standing next to an Indian agent carrying bags of money, was used on our "Removal Era" page. It demonstrates the manipulation of American Indians by government officials for money and land.

Relocation to Denver.

[Http://www.nwhistorycourse.org/ttcourse/Year3/unit1/week3/tribal_relocation.php](http://www.nwhistorycourse.org/ttcourse/Year3/unit1/week3/tribal_relocation.php). N.p., n.d. Web. 7 Apr. 2014. This was a flyer from the 1950's that we found online. The flyer told American Indians that they should relocate to Denver. It was extremely useful on our page covering the termination era, and helped cover the relocation programs.

Report of the Commissioner of Indian Affairs. Rep. Washington, D.C.: Office of the Commissioner of Indian Affairs, 1886. *Library of Congress.* Web. 2 Dec. 2013. We used various agent reports from the Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior to demonstrate how during the early days of federal boarding

schools, the agents mostly saw American Indians as savages. Some agents felt that the parents needed to be compelled, to whatever means necessary, so that they would send their children to the schools. The quote of Annie Beecher Scoville on our Varying Viewpoints: Government page is from this source.

Robertson, Sam. "Sam Robertson Interview." Interview by Herbert T. Hoover. *To Be an Indian: An Oral History* 26 Aug. 1969: 89-93. Print. From the compilation of the *To Be an Indian: An Oral History* interviews, this interview of Sam Robertson had insightful primary quotes. We used a quote from this interview on our Varying Viewpoints: the Students page, to show how the white officials in the boarding school treated the American Indian students.

Sa, Zitkala. "School Days of an Indian Girl." *The Atlantic Monthly* 0085.508 (1900): 185-94. *Cornell University Library*. Web. 2 Jan. 2014. After attending a Boarding School, Zitkala Sa became a teacher herself at Carlisle (then named Gertrude Simmons) before reclaiming her American Indian heritage. We featured her on the student perspective page, using a quote that she wrote in this article, describing her life as a boarding school student.

Stevens, Alden. "Whither the American Indian?" *Survey Graphic* 1 Mar. 1940: 168. Web. 1 Jan. 2014. In his response to the federal government's changing attitude toward the education of American Indians, Alden Stevens explores statistics, legislation (the Indian Reorganization Act), newly appointed John Collier's efforts to reform the corrupt Bureau of Indian Affairs, as well as the history between the United States and American Indians. We used this insightful source throughout our website (such as on our "Trade and

Intercourse Era", "Removal Era", and "Allotment and Assimilation" pages), but it was featured specifically on our Recognition of Negligence page.

Stillman, R. G. *A Picture of Northwest Indians*. Seattle: U.S. Work Projects Administration, 1938. *Library of Congress*. Web. 6 Jan. 2014. This short book explores through an interview with George Anton, the true human values of American Indians in the Northwest, as opposed to the stereotypes endorsed by cinema at the time. We used a quote on this topic on our legacy page.

Stinson, Mildred. "Mildred Stinson Interview." Interview by M. Edward McGaa. *To Be an Indian: An Oral History* 1968: 94-95. Print. From the compilation of the *To Be an Indian: An Oral History* interviews, this interview of Mildred Stinson, an Oglala Sioux, contained an insightful primary perspective on reservation and boarding school life. We used a primary quote from her interview on our Life in the Schools page.

Straightshanks, Hassan. "The Grand National Caravan Moving East." *Endicott & Swett* [New York, NY] 1833: n. pag. Print. This political cartoon from the 1830s shows the controversy over President Andrew Jackson's choices, including his American Indian resettlement program. In the artwork, the people locked up in the caravan are American Indians, which shows how Jackson viewed them. Below the title is the quote, "There hath not been the like of them, neither shall there be any more after them, even to the years of many generations." We used this cartoon on our "Removal Era" page.

Tulalip Indian Agency Superintendent. "Tulalip Indian Agency Letter." Letter to Robert's Parents. 20 Dec. 1921. N.p.: n.p., n.d. N. pag. *National Archives Records Administration*. Web. This letter from the Tulalip Indian Agency Superintendent is a response to a parent's request to see their son (Robert), that they deny to all Indian children this

Christmas. This letter demonstrates how little parents could see their own children, and how little control parents had over their children's lives. We used this letter on our Life in Boarding Schools page, Homesickness and Loneliness sub-category.

"Uncle Sam's Indian Policy." *Frank Leslie's Illustrated Newspaper* 20 July 1878: 344. Print. This caricature of an armed Indian coming out of a jack-in-the-box labeled "Indian reservation" and attacking a farmer, as a soldier approaches from behind is titled Uncle Sam's Indian policy. The caption says "the government 'ward" - 'Ugh! Me got great fatehr's supplies; now me want pale face's scalp". We featured this political cartoon on our Legacy page under the Reduced to Stereotypes sub-category.

United States. Congress. [Http://recordsofrights.org/records/285/indian-appropriations-act/1](http://recordsofrights.org/records/285/indian-appropriations-act/1). National Archives, n.d. Web. 7 Apr. 2014. Here was a picture of the original 1871 Indian Appropriations Act. We used it as a picture on our website as well as using a quote from it.

United States of America. Congress. *An Act to Regulate Trade and Intercourse With the Indian Tribes*. Washington, D.C.: N.p., 1790. *History 469*. University of Oregon, Fall 2001. Web. 7 Apr. 2014. This was the first of several Trade and Intercourse Acts passed by Congress during the Trade and Intercourse Era. We included the series of Acts on our timeline, and used primary quotes from this government document (the original 1790 document and the amended 1831 version) on our "Trade and Intercourse Era" page for context. This act was also known as the Nonintercourse Act, the Indian Intercourse act, and the Indian Nonintercourse act.

United States of America. Congress. House of Representatives. *House Concurrent Resolution 108*. Washington, D.C.: N.p., 1953. *Indian Affairs: Laws and Treaties*. Oklahoma State

University. Web. 7 Apr. 2014. HCR-108 was an important piece of legislation that helped form the Termination Era, a step backwards from the progress that was being made towards recognizing the American Indian's right to their culture. We used a quote from this concurrent resolution on our "A Step Backwards" page.

United States of America. Congress. *Public Law 83-280 (18 U.S.C. § 1162, 28 U.S.C. § 1360)*. Washington, D.C.: N.p., 1953. *Tribal Court Clearinghouse*. Tribal Law and Policy Institute, June 1997. Web. 7 Apr. 2014. This primary document was extremely important to the Termination Era of the 1950s. Public Law 280 allowed for jurisdiction of the states to be enforced in the American Indian reservations within that state. We used a quote from this document on our "A Step Backwards" page.

United States of America. Department of the Interior. Bureau of Indian Affairs. *Minimum Essential Goals for the Indian Schools*. N.p.: n.p., 1953. Print. This primary book from 1953 gives the minimum goals for students at American Indian schools. The changes in the government perspective from the 1800's to the 1950's can be seen, as some of the goals include using tribal customs as a part of the school curriculum. We used quotes from this book on our A Right to Culture page.

United States of America. *Indian Removal Act*. N.p.: n.p., 1830. *Library of Congress*. Web. 12 Dec. 2013. The Indian Removal Act played a central role in American Indian history before the large assimilation movement. We used a quote from this document on our "Removal Era" page, as well as several references to it. It was also featured on our timeline.

Walker, Neola. "Neola Walker Interview." Interview by Herbert T. Hoover. *To Be an Indian: An Oral History* 8 Aug. 1930: 78-79. Print. From the compilation of the To Be an Indian: An

Oral History interviews, this interview of Mrs. Walker, a Winnebago American Indian, had insightful primary quotes. We did not directly quote her interview, but her account of life in boarding schools reflected many other quotes we found on the subject, and helped us organize our page.

Ward, Helma. "Tulalip Indian School." Interview by Carolyn J. Marr. *University Libraries*. University of Washington, n.d. Web. 6 Jan. 2014. This interview from former Tulalip Indian School student Helma Ward had primary perspective evidence on living in a boarding school. We used a quote from this interview describing teachers punishing students that attempted escaping the school. The quote was placed on the Life in Boarding School page under the Harsh Lives sub-category.

Washington, George. "Talk to the Chiefs and Counselors of the Seneca Nation." New York, NY. 29 Dec. 1790. *The Miller Center*. Web. 2 Apr. 2014. In this speech, President Washington reassures the Seneca Nation that the new government of the United States devotes itself to the friendship and fair treatment of the Indians. He explains to that their rights to sell and refuse to sell land assures them fair treatment by government agents, and gives them the right to redress any of their grievances in American courts. This speech was given after the first version of the Indian Non-intercourse Act was passed.

"What Is A.I.M.? The American Indian Movement." (n.d.): 29-30. Print. This source was a primary newsletter that described the formation of the American Indian Movement and the main goals and purpose of the organization. The A.I.M. was an important piece in changing the boarding school system, and we included the society, along with a quote of this document, on our Movement for Change page under the New Ideas Promote New Laws sub-category.

White, Noah. "Noah White Interview." Interview by Herbert T. Hoover. *To Be an Indian: An Oral History* 25 June 1970: 104-05. Print. We used several primary quotes from this interview. Noah White's statements gave us valuable insight into the life of students at boarding schools. We used three quotes from this interview on our Varying Viewpoints: Students page, two under the At the Schools sub-category, and one under the After Graduation sub-category. We also quoted White on our Legacy page.