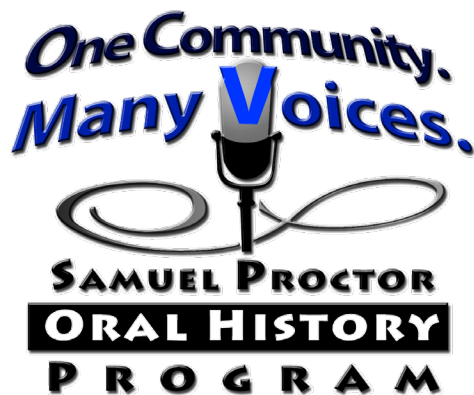


Frances Canty Wade

**Southeastern Indian Oral History Project (SIOHP)
CAT-150**

Interview by:

**Dr. Samuel Proctor
June 16, 1981**



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CAT 150 Edith Frances Canty Wade
Southeastern Indian Oral History Project (SIOHP)
Interviewed by Dr. Samuel Proctor on June 16, 1981
45 minutes | 24 pages

Abstract: Frances Wade describes the former schoolhouse, now called the church annex, which at present is a recreation center for the Catawba community. The Mormon Church funds most of the property such as the heating and lighting. Wade describes the reasons why Mormonism is so common among the Catawba people. Then Wade continues to talk about the Catawba and non-Catawba members of the Mormon community who donated time and money to renovate the annexed property. Wade shares information on the community programs for children and teenagers as well as her hopes for future programs for other members of the community. Wade is the director of the CETA Title III program, which provides job training to the community. Then, Wade discusses the artwork of the Catawba people and her anticipation for cultural preservation and education. Wade believes education, not money, is the key to success among the Catawba people and hopes that the state encourages this form of growth.

Keywords: [Catawba Nation; Chief Gilbert Blue; South Carolina--Rock Hill; Politics and government; Education]

ORAL HISTORY
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CAT 150

Interviewee: Frances Canty Wade

Interviewer: Dr. Samuel Proctor

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P: —old, rehabilitated school building now. Which isn't so old and has been rehabilitated beautifully. We're not on the reservation, are we? We're outside the reservation.

W: We're outside of the reservation, but this land has been donated to the church.

P: All right. I want to talk to you a little bit about your work and your activities here since we last talked, Frances. First of all, tell me about this building and how it came to be in such beautiful shape.

W: Well, you know, this was the former school. The school was for the Indian children. All of the Indian children went to this school. They went from the first through the seventh grade, and then it was dropped down grade one through four. Then it was finally decided that no longer would this school be used. All the children would be sent out to public school, and then it was closed.

P: Do you have any dates on all of that—when this building was built and who built it?

W: You know, I have those dates, and I cannot give them to you now because I just simply don't remember 'em. But I do have them.

P: Who built the building?

W: The building was built by the state, I think. But the Indians donated the lumber. The school, then, in turn, gave the building back to the Indians at the end of its use for it.

P: I see. All the children went to public school in Rock Hill?

W: Well, in and around in District Three, wherever they were living closer to.

P: How did they get to school?

W: They got to ride the bus after a while, I think in 1950. I'm not quite sure of that date either, but that was the first time an Indian was allowed to ride the bus.

P: And that was necessary because they had closed this school and they had to be taken into Rock Hill?

W: Yes, this is true.

P: The children, then, went to schools in which they were a minority?

W: Yes, they went to schools in which they were all in the minority.

P: Were there any Indian teachers at any of these schools in Rock Hill at any time?

W: Not that I know of. And I knew very little about the teachers at that time, but I didn't know of any—certainly there were no Catawbias. But as far as any other race of Indian, I don't know.

P: Are there any Catawba Indians teaching in the county now?

W: Yes, I believe so. I think that we have—I know there is one lady who is a teacher in our district.

P: But they're overwhelmingly non-Indian teachers that the Indian children receive their education from?

W: This is true.

P: So then, what happened to this building after it was no longer used as a school?

W: Well, just as any other building, usually the way things happen, it was left standing. Even though it was locked up, the windows were broken out, and eventually the doors were knocked open. And, of course, the Indians used it to

have dances in just the same. They used it to have parties in, they used it to have tribal meetings in.

P: So, during the [19]50s, [19]60s, and [19]70s it was a social and recreational building, and it was used for Indian affairs?

W: This is true.

P: How was it heated in the wintertime?

W: Well, we had a pot-bellied stove in the auditorium—the bigger room. We either had wood or coal, whichever. And the classrooms had left their oil heaters in there. Of course, when we had Sunday school, the oil was purchased to heat it.

P: Who paid for the oil and the lights?

W: This came from the church.

P: Now, the question that I want to raise with you, Frances, at this point is that when the county gave this building back to the Indians, how did it then become church property?

W: Well, I think that they gave it back to the church.

P: Oh, they gave it to the church?

W: They gave it to the church. I think that that's what they did.

P: Originally it was Indian property, it then became state or county, then it was returned to the church for the use of the Indians?

W: Yes.

P: And when we say the church we're talking about what church?

W: The Church of Jesus Christ of Latter-day Saints, better known as Mormons.

P: Are most, or all, of the Catawba Indians members of that church?

W: Not all of them, but a great many of 'em are.

P: How did it happen that most of the Catawbas are members of the Mormon Church?

W: I'm not quite sure. I've listened to many of the older people tell about when they were younger. Other denominations came in, and they were willing to teach the Indians. Then they were invited out—some of them were—to other churches. But once they went, they were not allowed to go inside the church. They were told that they could either stand at the window or else go to a church of a different race. So, the Indians came back home because they wasn't treated like they were given the impression when they were being taught.

P: And then Mormon missionaries came in, or were the Indians already Mormons at that time?

W: No, I think that there was a schoolteacher who came, and she was teaching her—I don't know, I guess she was very active in church. I don't know if she was any kind of a minister. I know she was a schoolteacher, but she might have been trying to teach her religion also. And I was told that some of the members did join that church.

P: Whatever church that was?

W: Yes. But then when the Mormons came in, they went in and visited in their homes, and they were willing to help them to have a brush arbor or build 'em a little place to have a church. So, I guess this is why so many Indians joined the Mormon Church.

P: Now, you have a little Mormon Church just adjacent to the school building here.
That is the Indian Church?

W: Well, yes. We have many members who are non-Indians.

P: Are only Indians bishops of that church?

W: No.

P: Who elects the bishop?

W: The stake president.

P: Now your son-in-law, whom I have met on a previous visit, was bishop for how long?

W: About nine years, I think.

P: What was his name?

W: Milton B. Osborn.

P: Who is the present bishop?

W: Carson Blue.

P: And that's Gilbert Blue—the Chief's—cousin?

W: Yes.

P: How 'bout the cemetery that's out in back of the school building?

W: Well, that cemetery was started since the church has been built out here. The later church. Up until that point we had an older cemetery down on the ol' part of the reservation, and we had a smaller church down there.

P: That church is no longer in use?

W: No, that church is no longer there.

P: Now this church looks kind of small to me, Frances, for the large group of people living in this area.

W: Well, we're quite pressed to all get in it on Sunday morning.

P: Now this building—let's get back to the building we're in at the present time, the schoolhouse. Is that what it's still referred to as the schoolhouse?

W: No, it's the church annex.

P: It's so beautiful by comparison with what I saw before. How did that happen?

W: You know, it takes a great deal of money to do anything, and the Catawbas didn't have any money at all in the treasury. And there's none of 'em who make the kind of money that they could just give the kind of pledges and donations that would do this kind of work that's been done. So, the church furnished the materials. Catawbas who were members of the church and people who were members of the church but were not Catawbas—they worked side by side, and they donated their time. This is the result.

P: So, the church provided the material, but all the labor—and I understand that all of the labor—was provided free of charge, mainly by Indians, but also by non-Indians who are members of the church?

W: That is right.

P: How long did it take them?

W: It took several months. I'm not exactly sure because they did it in their spare time.

P: Well, it's a beautiful, beautiful building. What's it used for now?

W: It's used for Sunday school. It's used for the young people as a mutual improvement association type thing. It's used for recreation.

P: Social?

W: Social, yes. We have not had tribal meetings in it since it has been rearranged as a church annex. We have held the tribal meetings—since we're having such large attendance of Indians, the tribal meetings have been held in the law enforcement center in Rock Hill.

P: Now, when you say social, does the church allow dancing?

W: Yes.

P: So, you have dances here?

W: Yes, sir.

P: What other kinds of recreational activities would take place here?

W: Well, if there were to be a picnic of some sort, it could be held in there. If the ladies were going to honor one particular lady, it could be that type of social.

P: Do you have a senior citizens program here as part of the church's activity?

W: No, we don't. They just all mingle with—we all just mingle together.

P: What about for the children? Are there any special programs?

W: Yes. We have a primary association, which is part of the church.

P: Mmhm. And the children, the young people get together for that?

W: Oh yes. They start at the age of three and go through twelve. The youth—I suppose, that's probably what you're talking about?

P: Yes. Teenagers.

W: Well, that's the young teenagers. That would be the Mutual Improvement Association. It is a classroom type thing, but it's also recreation too. Different types of recreation.

P: I want to get into your own work, Frances. What job do you have? What's your job title?

W: Well, I'm director of the of the CETA Title III Indian program we have here on the reservation.

P: And what does that mean?

W: Well, it's a comprehensive manpower type training program that we have, and the particular program we've got going now—it's a six weeks training period wherein the participants get six weeks of training in order to better prepare themselves to go out and find jobs.

P: How successful have you been in placing your people?

W: We have been very successful. The program is really new for us, and we have been quite surprised because we know that the job situation is not good. But for us, it's been really good.

P: What kind of jobs have you been able to provide?

W: Well, in six weeks' time, you cannot help people to get the kind of jobs that you would like for them to get in. You also got to realize that many of those people wouldn't be qualified to hold a particular kind of job. But under this particular program, there have been in a variety of different kinds of jobs. It just not one thing. We've got them to Duke Power.

P: Duke Power, doing what?

W: This is at the nuclear plant. We have got everything from the common, from the laboring type to the—

P: You have a young lady working at the public library, I understand?

W: Well, yes, we did get her that job, but it was under a different CETA program, earlier. And yes, she is. She has been working there quite a while. She's got quite a few raises since we got her this job.

P: So, you're very proud of her?

W: Oh, yes. Very proud. And she was so quiet. We thought she'd never make it.
[Laughter]

P: In six weeks, what can you teach these people?

W: Well, the main thing, there are many people who have never applied for jobs. Wouldn't know the first thing about going about. Many times, many people in the past have accepted people just as they were whether they were clean, whether they were well-groomed, whether they used good manners or not. And it's not happening anymore. You must show something besides.

P: So, you are teaching them personal hygiene?

W: We're teaching personal hygiene. We're teaching them the basics of filling out applications, knowing how to fill them out properly.

P: Does this mean that in some cases you're teaching people how to write their names for the first time?

W: True, true. We're teaching them to recognize the word social security when they see it, so they'll know where to fill in and put their social security number. And you'd be surprised. There are people who really don't know. And we're teaching

them that once they work, they have an obligation to the government. Taxes come out, FICA comes out, many things come out and how it's deducted from your pay. All of those things. This is the type of things they are taught in that six weeks. And, certainly, how they should present themselves as they go and apply for jobs.

P: Is this all funded by the federal government?

W: Yes. Administered by the State of South Carolina.

P: Now, your check—your salary—comes from federal funds?

W: Yes.

P: Do you get a state check?

W: Well, the grant comes through the state, and we are the administrator of the money, of the funds.

P: The people who come to take your CETA program—the six weeks program—do they get any compensation?

W: Yes. They get a stipend, and it comes from Title II B. Not of the grant that we're under. But it comes directly from the state under Title II B.

P: How much would their stipend be?

W: The minimum wage. And they go and average of five hours per day, five days per week.

P: Are they faithful in coming to class?

W: The biggest portion of 'em. You will always find people who are different.

P: How old or young are your people?

W: Not under sixteen and we try not to get them over fifty.

P: So, between sixteen and fifty?

W: Yes. We try to get the people who have years that they can produce, and we know, if necessary, that they take care of themselves.

P: Are these both men and women?

W: Yes.

P: And approximately how many do you have in the program now?

W: Well, the program just ended last week.

P: And how many?

W: Since we've started, there have been thirty-five. All of those people who have passed through our program have gotten jobs or been placed in other fields—other than four people.

P: The building we were just in, which I had never seen before from my previous visit—tell me about that building, how it came to be.

W: Well, this is just one of those one-time grants that we were not expecting to get. I think that it had—I'm not quite sure. I can't give you the details as I should about that, so maybe you'd better ask me that another time.

P: All right. Where did the land come from?

W: That was part of the ol' reservation.

P: That was held in trust by all of the Indians.

W: Well, it is held in trust by the State of South Carolina.

P: For the Indians?

W: For the Indians.

P: I see.

W: Yes, sir.

P: Did you have to hire an architect for this?

W: Yes.

P: Did you have, as an Indian group, any control over the construction, what it was going to look like, and what the building would include?

W: Quite personally, I did not. I don't know if there was anyone in in the executive committee who did or not. But as a people, no.

P: What does the building contain? Explain it to me.

W: Well, we have a very nice kitchen, which we—well, we're proud of the whole building. It's a very nice brick building situated not too far from the river, and we have a good piece of land that it's sitting on. We don't have any classrooms. We have a bathroom, a ladies' bathroom and a men's bathroom, and also showers in each room.

P: And your kitchen seems to be well equipped with cabinets and refrigerator and stove.

W: Yes, it is. On the front of the building, we have a very nice front part—a foyer, as it would be if it we used especially for that. We are using it as a classroom because we don't have classroom space. We have a very, very nice auditorium. Basketball court and everything with bleachers, everything.

P: So that's used as an auditorium and recreational room?

W: This is true.

P: Is it used frequently?

W: It's not used as we hoped to have it used, simply—

P: Why?

W: Simply because there's no funds to pay the light bill. The only moneys that come in is the grant that we are working under. And it's quite expensive to keep everything going in that big building.

P: Who supervises the activities in the building?

W: I do.

P: Do you have any assistance?

W: Well, only if there's something especially out of the ordinary going on, then I do have assistance.

P: Do you have any assistance in the teaching or running the office?

W: I have a secretary.

P: And who pays her?

W: She's also paid out of the same funds that I'm paid out of.

P: And her responsibilities are really in the outer office?

W: Yes.

P: Do you find that the building is being used properly or is it being taken care of?

W: Yes sir, it's taken care of because I'm the custodian as well as everything else.

[Laughter]

P: Who uses the kitchen?

W: Well, the students use the kitchen. And now we have the summer feeding program, and that will be used every day because we have the lunches that is brought down every day for the students. We're hoping to have a senior citizens

feeding program, which we don't have at the moment, but we're hoping that we will somehow.

P: Do you have some senior citizens in the Indian population who cannot take care of themselves and have no one to take care of them?

W: No. Not living down there. Only one man.

P: Mmhm.

W: Even the old Indians, they're very fortunate. They're able to do for themselves.

P: And the Indians do take care of each other, don't they?

W: They've been very good about that.

P: You don't hear very much about Indians being on welfare. What about that, Frances?

W: You know, quite a lot of people think that the Indians take advantage of every free thing that comes along. It might be truth in some places, but not with the Catawbias. It's not so.

P: Do you have any that you know of that get food stamps or welfare?

W: Well, yes, I do know some people who do get food stamps. I know three or four people who are on welfare.

P: And that's because they need the welfare?

W: This is true.

P: But generally, the Indians take care of each other as we indicated earlier. What about the church? Does it provide any kind of welfare or social services?

W: The church does have a welfare program. If a needy saint—a needy person, if the church knows about it, the bishop is to be told. Then he investigates, and if he finds the need there, he does what has to be done.

P: Back to the building. When will it be dedicated?

W: Not until the acoustics in the auditorium is completed.

P: You're expecting a lot of state officials at that time?

W: We certainly hope so. We'll be disappointed if they don't come.

P: Who has promised to come?

W: Well, the governor has promised to come. And there are many other dignitaries who said they would want to be invited.

P: The former governor who helped you in the past.

W: Yes, yes.

P: Who is he?

W: Governor Edwards.

P: And who is the present governor?

W: Governor Riley.

P: Is he sympathetic to the Catawbas' cause?

W: He's very nice to us.

P: Do you have visits from state officials from time to time?

W: Especially in the CETA program. Yes, definitely, I have many visitors.

P: In this building, which is not adequate to your needs, do you have any grant proposals aimed at securing funds for enlarging the building?

W: Yes, sir. We sure do.

P: You have one in the works now?

W: Yes, sir.

P: If you get it, what will you build?

W: Well, we would have classrooms and a room for the arts that the Catawbas—we're sure that many Catawbas have things that are precious to them that we would not dare turn loose because we know that there's not a proper place for them. But if there was—

P: When you talk about arts, are you mainly talking about pottery?

W: Not necessarily. There's more things than that.

P: Like what?

W: Well, I've seen just among our own people, just different things that Indians have. Myself, I've got my great grandmother's belt. It's something that had to come over years and years ago. It's made out of some sort of metal, and it's just so different. It's just simply different. And it had been my great grandmother's, and they traded it for—with some people that used to come up from Charleston. The traders, if they did that.

P: Do the Catawbas have any kind of basket-weaving?

W: No. They used to, but they don't now.

P: What about bead work?

W: There are Catawbas who can do bead work, but they don't do much of that, either.

P: Is either basketry or bead work native to the Catawbas in the same way that pottery is?

W: Well, I know I remember when I was growing up. I remember seeing people make baskets, and so I don't know how native it was to them, you know, but I know that they did it. I also know that many people did beadwork when I was growing up.

P: How about wood carving?

W: No. Now, I don't know of anybody who does wood carving.

P: But you're best known, from an artist's point of view, for your pottery?

W: This is correct.

P: You have some famous pottery people, haven't you?

W: Yes, sir.

P: Who are they?

W: Georgia Harris, Doris Blue, Sarah Ayres.

P: Where do they live?

W: Well, Sarah Ayres lives in Columbia. Now, they're not the only people who can make pottery, and I don't intend to give that impression. There are many other people. There's about forty people who can make pottery.

P: Where does the clay come from?

W: It's—

[Break in recording]

P: You said greys, blacks, some browns.

W: Yes, red.

P: What are the objects that they make?

W: Well, just almost everything. They make a loving cup, pictures, turtles. They make animals as well as ash trays.

P: Well, traditionally, ash trays would not have been made by the Catawbas.

W: No.

P: The traditional things are the animal objects.

W: Yes, and the loving cups and the gypsy pots.

P: Is there any significance to the loving cup?

W: Oh, yes. When people got married—I'm not quite sure about all of this, but they took the—no, it wasn't the loving cup. It was the wedding jug. I'm sorry. The wedding jug is what they took and threw over their shoulder. When it broke, how many pieces it broke into, that's how many children they would have. That was their superstition, I suppose.

P: No, not superstition so much as part of the lore—the folklore of that is attached to this area.

W: Yes.

P: Which I think is very important. So back to building. If you get the additional space, it would provide you room for people to come and work and be taught?

W: That's right.

P: It looked like you didn't have very much storage in that building?

W: Well, we don't. We don't have any storage space at all. We have things really setting out that, I think, is unsightly. But you just have to—you can't throw things away. So, until we have space to store 'em or a place—proper place—to store them, they'll just have to sit out!

P: Frances, you said you didn't have a budget to take care of heat and lights and so on. Do you have any kind of a budget that buys you recreational equipment and sporting things?

W: We do not.

P: Basketballs? Where do they get the basketballs?

W: Well, I bought the basketball. [Laughter]

P: So, in other words, a lot of this comes out of your own pocket, is really the point that I wanted to make here on the tape. The state provides you with nothing in terms of that kind of support?

W: Well, we have never received any help such as that.

P: Mmhm. What about the Catawbas? They're working. Are they able to make any contributions to the support of these programs?

W: I really think that in order for a group of people to contribute—or want to contribute—they have to get together as a group and say, "Well, we're going to appoint committees," and this type thing and then have people go out and work toward that end. And that has not been done. I think some things could be accomplished by the Catawbas if it were done.

P: But the per capita income of the Catawbas is really pretty low, isn't it?

W: Well, we have some very skilled people who do make good salaries. But then after you take us all and put us all together, it would bring that income down.

P: Do most of the Indians here make their living farming or do they make it going into town working?

W: Going into town.

P: And what kinds of jobs do they generally have?

W: They have all kinds. For a long, long time there were many, many people who worked in the mill—textiles. But now, it's more diversified. We have quite a few young people who work in carpentry. We have a few electricians.

P: Are you developing any educated Catawbas who are going on to college to professional schools?

W: Yes. Well, certainly to college. I don't think we've got any that have gone farther.

P: I understand from what Gilbert told me that you now have a Catawba who is a dentist.

W: Yes. Buck George's daughter.

P: I think that's great. Is anybody in Rock Hill a lawyer, doctor, accountant—anybody like that yet?

W: We don't have a lawyer. We have a young man who is studying to be a lawyer though. And we don't have a doctor. An accountant—we have a young man who knows a great deal about computers.

P: Are you happy with the work you are doing, Frances?

W: Yes.

P: Do you like what you're doing?

W: Yes.

P: Are you optimistic about the future for the Catawbas?

W: Yes, I am. Because I think that we, as a people, we have to believe. When you don't have that, you don't have anything. And so certainly I do. I think that we can help carve our own future.

P: We don't have very much more time, Frances. I know you're busy, and we want to get on the road, but I do want to spend just a little bit of time talking about this legal involvement and the suit that the Catawbias have. I wonder if you would speak to that, as you see it?

W: Well, I had said I would never talk about that—to anyone. I will say that I think that we have a legal claim. I am all for it. I would never have voted for it had I not believed in it. I know that it can be for our benefit and our growth. It could if we were given the opportunity to really get programs and education, especially. To me, education is the key to everything. And I really feel that if the state can say, "We are going to give the Catawbias some money," I hope we don't get anything because that is not the true answer. Money will not solve our problems. It's education that'll help get us to the point that we can help ourselves in the manner that we should be.

P: When you say that, are you talking about them taking the money and setting up an endowment for scholarships and that kind of thing?

W: I think that many Indians, if they were given money, maybe they would take it and they would use it wisely. But, Dr. Proctor, the biggest portion of the Indians would not. It would be gone tomorrow. And then they would be right back going to the same state that they're asking now. Going back on welfare, going back to the food stamp office. Well, what has that profited us? How has it helped the state or anybody else? And I think that it would hurt us more than it would help us to receive cash.

P: So, you are hoping that the money, if the suit is settled, will not go to individual families, but will be held in trust for the welfare of the entire Catawba nation?

W: This is true because I feel much like my husband. As an individual, they don't owe me anything. As a group of people and for what happened to our ancestors, they could do much to improve the whole place, the whole area. And it would help them also.

P: Oh, obviously, if they increased their income, they would be contributing the well-being of the entire Rock Hill community.

W: This is true.

P: Do you think the people in Rock Hill feel this way also, Frances?

W: I think that they don't stop to really realize that is the situation, because many people say to give 'em the money and be through with them. But they won't be through with 'em. That is just imaginary thinking on their part because it's not gonna happen. They have every right to go back to those same welfare agencies and request help again when they run out of money, and they surely will run out of money. And I'm not immune to money. I like money as well as anybody, but I'm an Indian, and I'm really proud that I am an Indian. We've worked hard for what we've got, and we'll continue to do so. And I think to benefit us all, do something that's really going to benefit.

P: Are you pleased and satisfied with the Catawba Indian leadership? Gilbert Blue and his council?

W: Yes. Because I really know their real intentions.

P: And it's for the betterment of the Indians.

W: It really is.

P: They're not selfish people.

W: That's right.

P: I'm impressed with Gilbert, his attitude, and the fact that he's a caring man and he seems to be sincerely dedicated in the Indian cause. Do you think that this suit is going to be settled soon?

W: No, sir, I don't really think it will. It would be nice if it would. I would like to think that the Indians, or just the biggest portion of 'em, would just go ahead and be able to start living again. Because many of 'em are sitting waiting, and that's a bad attitude. That's not the way to do things.

P: Has this unified the Indians, or has it divided them?

W: It has divided us, and it unified us. We were divided completely, and then we got back together as a stronger group. What will happen eventually, I don't know. But I do know that I can really say that money will annihilate us.

P: And do you think that most of the Indians are supporting Gilbert?

W: They want to and the thoughts of money, dollar signs, has a great impact.

P: It dances in front of their eyes.

W: Yes, sir.

P: Well, I think it's going to work out favorably. I think under the leadership of people like Gilbert and with the support of people like you, Frances, I think it is going to work out satisfactorily. I am optimistic for you, and you know our program stands ready to support the Indian cause. You've been very good to us over the years in

working with us, gathering this material, and I look forward to us continuing to work together in the years that lie ahead.

W: Well, I certainly hope we have many more to work together in.

P: Good, good, good.

[End of interview]

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