There are many reasons why a cookie could not be set correctly. Below are the most common reasons:

- You have cookies disabled in your browser. You need to reset your browser to accept cookies or to ask you if you want to accept cookies.
- Your browser asks you whether you want to accept cookies and you declined. To accept cookies from this site, use the Back button and accept the cookie.
- Your browser does not support cookies. Try a different browser if you suspect this.
- The date on your computer is in the past. If your computer's clock shows a date before 1 Jan 1970, the browser will automatically forget the cookie. To fix this, set the correct time and date on your computer.
- You have installed an application that monitors or blocks cookies from being set. You must disable the application while logging in or check with your system administrator.

**Why Does this Site Require Cookies?**

This site uses cookies to improve performance by remembering that you are logged in when you go from page to page. To provide access without cookies would require the site to create a new session for every page you visit, which slows the system down to an unacceptable level.

**What Gets Stored in a Cookie?**

This site stores nothing other than an automatically generated session ID in the cookie; no other information is captured.

Native American religious liberty: Five hundred years after Columbus

Native American religions, religious beliefs and sacramental practices of the indigenous peoples of North and South America. Until the 1950s it was commonly assumed that the religions of the surviving Native Americans were little more than curious anachronisms, dying remnants of humankind’s childhood. Five hundred years of political, economic, and religious domination have taken their toll. Scholars note when complex ceremonies become extinct, but often community members mourn even more the disappearance of small daily rituals and of religious vocabularies and grammars embedded in traditional languages—an erosion of memories that include not only formal sacred narratives but the myriad informal strands that once composed these tightly woven ways of life. The Pre-Columbian era incorporates all period subdivisions in the history and prehistory of the Americas before the appearance of significant European influences on the American continent, spanning the time of the original settlement in the Upper Paleolithic period to European colonization during the Early Modern period. While the phrase “pre-Columbian era” literally refers only to the time preceding Christopher Columbus’s voyages of 1492, in practice the phrase is usually used to denote the entire period of Native American Religious Liberty. Legal Obstacles to Religious Freedom. Religion and Resistance. U.S. officials sanctioned hundreds of Native American massacres and called for the complete extermination of tribes who resisted the usurpation of their land or the imposition of federal authority. It was not until the 1860s, with the introduction of the Peace Policy and resulting gradual shift in focus toward an alternative (apparently more peaceful) mode of “pacification,” that the physical genocide of Native Americans was officially discouraged. The first annual report of the board later that year called for a new era in Indian policy, based upon the premise that Indians could best be managed if confined to reservations and civilized through assimilation.