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“Don’t Worry; Be Happy”

150 years ago, one of Oregon’s first Indian boarding schools opened

Life And Death At Chemawa Indian School

Former Chemawa Staff Say Concerns Were Met With Retaliation, Bullying

Behind The Fence: Chemawa’s Culture Of Secrecy

Help Wanted: Questionable Hiring And Non-Native Administrators At Chemawa

What's A Chemawa Diploma Really Worth?

Federal leaders face Indigenous schools’ tragic past for first-of-its-kind report

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Broken Treaties, An Oregon Experience

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“Bring Them Home / Aiskotahkapiyaaya”

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Painting with fire: How indigenous practices can help protect forests

The future of conservation: Indigenous ways meet western science

Rethinking sustainability: The untold benefits of cattle ranching in the American West

Uncertainty, shock amid mass staff reductions at federal education department

Runaway Mule Discovers Untouched 600-Year-Old City in Remote Cliffside

Love and Loss After Wounded Knee

WCSD invites students to 2025 College Fair at Reno-Sparks Convention Center on Sunday



Don't worry, be happy

A

Dragonfly pictured on a flower in Hemer, Germany, looks into the camera and appears to laugh.

Photographed by Axel Bocker/Comedywildlifephotography.com

[More Chemaua Coverage](#)



[150 years ago, one of Oregon's first Indian boarding schools opened](#)

In February 1874, one of the state's first government-funded Native American boarding schools began operation on the Klamath Indian Reservation in Southern Oregon. It operated as part of a larger federal policy of forced assimilation of Indigenous people that often resulted in neglect, abuse and trauma that lingers to this day. Feb. 27, 2024



[Life And Death At Chemawa Indian School](#)

Three students came from three different tribes to attend Chemawa Indian School. Now, their mothers are still struggling to understand how their children's futures fell apart — and what role the federally run boarding school played. Oct. 30, 2017

[Former Chemawa Staff Say Concerns Were Met With Retaliation, Bullying](#)

Former staff and students describe Chemawa as a place where concerns over education and the treatment of students and staff persist because attempts to expose problems are met with retaliation. Nov. 13, 2017



[Behind The Fence: Chemawa's Culture Of Secrecy](#)

Chemawa Indian School sits behind walls both figurative and literal, creating a culture of secrecy that tribal leaders say locks in students and locks out the public. [Nov. 27, 2017](#)



[Help Wanted: Questionable Hiring And Non-Native Administrators At Chemawa](#) Chemawa staff members said they've observed nepotism and

avoritism from federal overseers. And Chemawa's lack of Native administrators has some students feeling underserved. 11.20.17



[What's A Chemawa Diploma Really Worth?](#)

Any high school-aged member of a federally recognized Indian tribe is eligible for a free education at Chemawa Indian School, room and board included. But the Salem boarding school has struggled to meet students' academic needs. Nov. 3, 2017



[Federal leaders face Indigenous schools' tragic past for first-of-its-kind report](#)

In an initiative by the U.S. Department of the Interior, the federal government will encounter big challenges and heavy emotions for work on a report on the nation's Native American boarding schools. April 5, 2022



[Mysterious death of a chief's daughter in Oregon illustrates challenges of Native boarding school reckoning](#)

The Federal Indian Boarding School Initiative is investigating the deadly toll of schools run to assimilate Indigenous children over decades. The research will be difficult and painful. 4.4.22

[Broken Treaties, An Oregon Experience](#)

"Broken Treaties" introduces viewers to Oregon's Native American tribes and explores a thread of the Oregon story that hasn't been told very well over the years. [March 3, 2017](#)



Books About the Indigenous Experience

“There There” by Tommy Orange

Author Tommy Orange is a member of the Cheyenne and Arapaho tribes and was raised in Oklahoma, and his debut novel *There There* was a finalist for the 2019 Pulitzer Prize. The novel consists of essays about a large group of Native Americans living in Oakland, CA, and their struggles with everything from alcoholism to unemployment to ethnic identity.

[\\$8+ on amazon](#)

“The Night Watchman” by Louise Erdrich

Author Louise Erdrich wrote this Pulitzer Prize winning novel in honor of her grandfather. It’s about the tribal chairman of the Turtle Mountain Band of Chippewa in North Dakota who serves as a nightwatchman in the 1950s. His life and the lives of his family are upended when he learns that their tribe has been flagged by the American government for “emancipation,” which will strip them of the little land they have left.

[\\$10+ on amazon](#)

“Carry: A Memoir of Survival on Stolen Land” by Toni Jensen

This powerful memoir about what it’s like to be an Indigenous woman living in America today is told through the lens of Toni Jensen’s personal encounters with gun violence. She contrasts her own family experience with guns — her father was a card-carrying member of the NRA — with the constant threat of racism and gun violence she feels while working on a college campus.

[\\$5+ on amazon](#)

Dishes to Cook on Indigenous Peoples’ Day

Kale and Toasted Pumpkin Seed Salad from [Tawâw: Progressive Indigenous Cuisine](#) by Shane M. Chartrand

Shane M. Chartrand was born to Cree parents and raised by a Métis father and Mi’kmaw-Irish mother. He’s dedicated years to learning about his history, visiting with other First Nations peoples, gathering and sharing knowledge and stories, and creating dishes that reflect his experiences doing so. The result is *tawâw* — meaning ‘welcome, there is room’ — a book that traces Chartrand’s culinary journey. He is now the executive chef at the acclaimed SC Restaurant in the River Cree Resort & Casino in Enoch, Alberta, on Treaty 6 Territory.

Three Sisters Summertime Salad with Smoked Trout from [The Sioux Chef’s Indigenous Kitchen](#) by Sean Sherman and Beth Dooley

In this James Beard Award–winning cookbook, Chef Sean Sherman (Oglala Lakota) reclaims traditional Indigenous foodways and ingredients, offering recipes that emphasize sustainability, seasonality, and deep cultural connection.

Movies and Shows to Watch on Indigenous Peoples’ Day

Reservation Dogs ([Hulu](#))

Created by Sterlin Harjo (Seminole/Muscogee) and Taika Waititi, this groundbreaking FX series

follows four Indigenous teens navigating life, grief, and friendship in rural Oklahoma. The show concluded in 2023 after three acclaimed seasons, but all episodes remain available to stream on Hulu. A landmark in Native storytelling, *Reservation Dogs* is celebrated for its authentic humor, heart, and all-Indigenous writers' room and cast.

Padma Lakshmi's *Taste The Nation* Episode 7, "The Original Americans" ([Hulu](#), FX)

In this powerful episode of Padma Lakshmi's Emmy-winning series *Taste the Nation*, Lakshmi travels to Arizona to learn from Indigenous chefs and community leaders about food sovereignty and the cultural importance of traditional ingredients. Though the show ended after two seasons, "The Original Americans" episode remains available to stream on Hulu, offering an essential look at how Native cuisine and identity intertwine.

***Gather* ([iTunes](#), [Amazon Prime Video](#))**

Gather is a documentary that focuses on modern Indigenous Americans who are attempting to reclaim their cultural heritage by rebuilding native food systems. It's a great film to watch after learning the history of Indigenous food in *Taste the Nation*. There is Nephi Craig, a chef from the White Mountain Apache Nation in Arizona, who opens a cafe, Elsie Dubray, a scientist studying Bison from the Cheyenne River Sioux Nation in South Dakota, and a group of environmental activists from the Yurok Nation in Northern California who are trying to save the Klamath River.

Where to Donate to Support Indigenous Communities

[Flower Hill Institute](#)

Flower Hill is an Indigenous-owned nonprofit that works to help Indigenous people preserve and enhance cultural resources, prepare youth to inherit leadership, improve economic self-sufficiency, organize inter-tribal movements, and improve climate change **resiliency**.

[NDN Collective](#)

NDN Collective is a South Dakota-based Indigenous-led organization of grassroots organizers and community builders dedicated to equality. The group has recently restructured following 2025 funding cuts, but it continues to support community-led solutions to climate justice, racial equity, and land sovereignty.

[Native American Media Alliance](#)

The Native American Media Alliance is a community-based organization that provides the genuine voice of Native Americans in the entertainment industry and offers unique programs that educate the non-Native population.

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*Make no little plan. They have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble logical diagram once recorded will never die, but long after we are gone, will be a living thing, asserting with growing intensity.*  
**[Daniel Burnham 1901 Plan for Chicago](#)**

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New films in the Bay Area this week include "**Bring Them Home / Aiskotahkapiyaaya**," a documentary about an initiative by members of the Blackfoot Confederacy to bring wild buffalo back to the Blackfeet Reservation

Was reading a book which stated that stated the first water settlement was that of the Gila River. It didn't jog correctly with my memory, so my little google pulled up this most excellent bibliography:

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**Enacted Indian Water Rights Settlements – as of June 2024**

1. Ak-Chin Indian Community Act of 1978, Pub. L. No. 95-328, 92 Stat. 409, *amended by* Pub. L. No. 98-530, 98 Stat. 2698 (1984), *amended by* Pub. L. No. 102-497, § 10, 106 Stat. 3255, 3258 (1992), *amended by* Pub. L. No. 106-285, 114 Stat. 878 (2000).
2. Southern Arizona Water Rights Settlement Act of 1982, Pub. L. No. 97-293, tit. III, 96 Stat. 1261, 1274, *amended by* Pub. L. No. 102-497, § 8, 106 Stat. 3255, 3256 (1992), *amended by* Pub. L. No. 108-451, tit. III, 118 Stat. 3478, 3535 (2004) (Tohono O'odham Nation of Arizona (formerly known as the Papago Tribe of Arizona)).
3. Seminole Indian Land Claims Settlement Act of 1987, Pub. L. No. 100-228, § 7, 101 Stat. 1556, 1560 incorporating Seminole Water Rights Compact, *reprinted in Seminole Indian Land Claims Settlement Act: Hearings on S. 1684 Before the Senate Select Comm. on Indian Affairs*, 100th Cong. 83-122 (1987).
4. Salt River Pima-Maricopa Indian Community Water Rights Settlement Act of 1988, Pub. L. No. 100-512, 102 Stat. 2549, *amended by* Pub. L. No. 102-238, § 7, 105 Stat. 1908, 1910 (1991).
5. Colorado Ute Indian Water Rights Settlement Act of 1988, Pub. L. No. 100-585, 102 Stat. 2973, *amended by* Pub. L. No. 104-46, tit. V, § 507, 109 Stat. 402, 419 (1995), *amended by* Pub. L. No. 106-554, tit. III, 114 Stat. 2763 (2000) (Ute Mountain Ute Tribe, Southern Ute Indian Tribe).
6. San Luis Rey Indian Water Rights Settlement Act, Pub. L. 100-675, tit. I, 102 Stat. 4000 (1988), *amended by* Pub. L. No. 102-154, § 117, 105 Stat. 990, 1012-13 (1991), *amended by* Pub. L. No. 105-256, § 11, 112 Stat. 1896, 1899 (1998), *amended by* Pub. L. No. 106-377, tit. II, § 211, 114 Stat. 1441, 1441A-71 (2000), *amended by* Pub. L. No. 114-322, tit. III, part II, subtit. F, § 3605, 130 Stat. 1628, 1793 (La Jolla, Rincon, San Pasqual, Pauma, and Pala Bands of Mission Indians).
7. Fort Hall Indian Water Rights Act of 1990, Pub. L. No. 101-602, 104 Stat. 3059 (Shoshone-Bannock Tribes of the Fort Hall Reservation).
8. Fallon Paiute Shoshone Indian Tribes Water Rights Settlement Act of 1990, Pub. L. No. 101-618, tit. I, 104 Stat. 3289, *amended by* Pub. L. No. 109-221, tit. I, §104, 120 Stat. 336, 337-39 (2006).
9. Truckee-Carson-Pyramid Lake Water Rights Settlement Act of 1990, Pub. L. No. 101-618, tit. II, 104 Stat. 3289, 3294-324 (Pyramid Lake Paiute Tribe).

10. Fort McDowell Indian Community Water Rights Settlement Act of 1990, Pub. L. No. 101-628, tit. IV, 104 Stat. 4469, 4480-92, *amended by* Pub. L. No. 109-373, 120 Stat. 2650 (2006) (Fort McDowell Yavapai Nation, Arizona).
11. Ute Indian Rights Settlement Act of 1992, Pub. L. No. 102-575, tit. V, 106 Stat. 4600, 4651-55 (Ute Indian Tribe of the Uintah and Ouray Reservation, Utah).
12. San Carlos Apache Tribe Water Rights Settlement Act, Pub. L. No. 102-575, tit. XXXVII, 106 Stat. 4600, 4740-52 (1992), *amended by* Pub. L. No. 103-263, § 2, 108 Stat. 707, 708 (1994), *amended by* Pub. L. No. 103-435, § 13, 108 Stat. 4566, 4572 (1994), *amended by* Pub. L. No. 104-91, tit. II, § 202, 110 Stat. 7, 14-15 (1996), *amended by* Pub. L. No. 104-261, § 3, 110 Stat. 3176 (1996), *amended by* Pub. L. No. 105-18, § 5003, 111 Stat. 158, 181-87 (1997).
13. Northern Cheyenne Indian Reserved Water Rights Settlement Act of 1992, Pub. L. No. 102-374, 106 Stat. 1186, *amended by* Pub. L. No. 103-263, § 1, 108 Stat. 707 (1993).
14. Jicarilla Apache Tribe Water Rights Settlement Act of 1992, Pub. L. No. 102-441, 106 Stat. 2237, *amended by* Pub. L. No. 104-261, § 2, 110 Stat. 3176 (1996), *amended by* Pub. L. No. 105-256, § 10, 112 Stat. 1896, 1898-99 (1998).
15. Yavapai-Prescott Indian Tribe Water Rights Settlement Act of 1994, Pub. L. No. 103-434, tit. I, 108 Stat. 4526, *amended by* Pub. L. No. 104-91, tit. II, § 201, 110 Stat. 7, 14 (1996).
16. Chippewa Cree Tribe of the Rocky Boy's Reservation Indian Reserved Water Rights Settlement and Water Supply Enhancement Act of 1999, Pub. L. No. 106-163, 113 Stat. 1778.
17. Shivwits Band of the Paiute Indian Tribe of Utah Water Rights Settlement Act, Pub. L. No. 106-263, 114 Stat. 737 (2000).
18. Zuni Indian Tribe Water Rights Settlement Act of 2003, Pub. L. No. 108-34, 117 Stat. 782.
19. Snake River Water Rights Act of 2004, Pub. L. No. 108-447, div. J, tit. X, 118 Stat. 2809, 3431 (Nez Perce Tribe).
20. Gila River Indian Community Water Rights Settlement Act of 2004, Pub. L. No. 108-451, tit. II, 118 Stat. 3478, 3499-535 (Arizona Water Rights Settlement Act of 2004).
21. Soboba Band of Luiseño Indians Settlement Act, Pub. L. No. 110-297, 122 Stat. 2975 (2008).
22. Northwestern New Mexico Rural Water Projects Act (Navajo-Gallup Water Supply Project and Navajo Nation Water Rights), Pub. L. No. 111-11, tit. X, subtit. B, pts. III-IV, 123 Stat. 991, 1379-1405 (2009), *amended by* Pub. L. No. 114-57, 129 Stat. 528 (2015).
23. Shoshone-Paiute Tribes of the Duck Valley Reservation Water Rights Settlement, Pub. L. No. 111-11, tit. X, subtit. C, 123 Stat. 991, 1405-14 (2009).
24. White Mountain Apache Tribe Water Rights Quantification Act of 2010, Pub. L. No. 111-291, tit. III, 124 Stat. 3064, 3073-97, *amended by* Pub. L. No. 115-227, 132 Stat.

- 1626 (2018), *amended by* Pub. L. No. 116-94, div. C, tit. II, § 206, 133 Stat. 2534, 2669 (2020), *amended by* Pub. L. No. 117-342, 136 Stat. 6182 (2023).
25. Crow Tribe Water Rights Settlement Act of 2010, Pub. L. No. 111-291, tit. IV, 124 Stat. 3064, 3097-122.
  26. Taos Pueblo Indian Water Rights Settlement Act, Pub. L. No. 111-291, tit. V, 124 Stat. 3064, 3122-34 (2010).
  27. Aamodt Litigation Settlement Act, Pub. L. No. 111-291, tit. VI, 124 Stat. 3064, 3134-56 (2010), *amended by* Pub. L. No. 116-260, div. FF, tit. XI, § 1103, 134 Stat. 1182, 3235-27 (2020) (San Ildefonso, Tesuque, Nambe, and Pojoaque Pueblos).
  28. Pyramid Lake Paiute Tribe-Fish Springs Ranch Settlement Act, Pub. L. No. 113-169, 128 Stat. 1887 (2014).
  29. Bill Williams River Water Rights Settlement Act of 2014, Pub. L. No. 113-223, 128 Stat. 2096 (Hualapai Tribe).
  30. Pechanga Band of Luiseño Mission Indians Water Rights Settlement Act, Pub. L. No. 114-322, tit. III, subtit. D, 130 Stat. 1627, 1755-70 (2016).
  31. Choctaw Nation of Oklahoma and the Chickasaw Nation Water Settlement, Pub. L. No. 114-322, tit. III, subtit. F, § 3068, 130 Stat. 1627, 1796-814 (2016).
  32. Blackfeet Water Rights Settlement Act, Pub. L. No. 114-322, tit. III, subtit. G, 130 Stat. 1627, 1814-46 (2016), *amended by* Pub. L. No. 115-270, tit. IV, subtit. C, § 4311, 132 Stat. 3765, 3891-92 (2018).
  33. Montana Water Rights Protection Act, Pub. L. No. 116-260, div. DD, 134 Stat. 1181, 3008-38 (2020) (Confederated Salish and Kootenai Tribes of the Flathead Reservation).
  34. Navajo-Utah Water Rights Settlement Act, Pub. L. No. 116-260, div. FF, tit. XI, § 1102, 134 Stat. 1181, 3224-34 (2020).
  35. Hualapai Tribe Water Rights Settlement Act of 2022, Pub. L. No. 117-349, 136 Stat. 6225 (2023).

### **Administratively Approved Indian Water Rights Settlements**

1. Fort Peck-Montana Compact, Mont. Code Ann. 85-20-201 (1985).
2. Confederated Tribes of the Warm Springs Reservation Water Rights Settlement Agreement (1997).
3. *In the Matter of the Determination of the Relative Rights in and to the Waters of the Las Vegas Artesian Basin in Clark County, Nevada* (1999) (Las Vegas Paiute Tribe; groundwater).
4. *United States and Lummi Indian Nation v. Washington Department of Ecology*, No. CV-01-00047-TSZ (W.D. Wash. 2007), *aff'd sub nom. United States et al. v. Dawson et al.*, No. 07-36057 (9th Cir., July 2, 2009) (order denying reh'g *en banc* issued Sept. 11, 2009) (Lummi Peninsula; groundwater).

For questions, please contact the WIF Programs Team at [programs@wif.org](mailto:programs@wif.org).

## **Current Programs**

### **WIF Fellowships**

This flagship program welcomes Fellows from all areas of the entertainment industry for a year of mentoring, master classes, network building, and one-on-one career strategy sessions.

The next application cycle will open on **October 1, 2025**, and will close on **January 7, 2026**. If you are thinking of applying, please join us for an AMA on **Wednesday, October 15, 2025**.

*The Business Fellowship is generously supported by STARZ. The Director and Cinematographer Fellowships are generously supported by Netflix.*

### **WIF | The Black List Episodic Lab**

The Episodic Lab is offered to promising non-professional television writers to hone their pilots and career strategy through workshops and master classes. All selected participants will also become WIF Writer Fellows in the annual Fellowship Program. The next application cycle will open October 1, 2025, and will close November 3, 2025.

*The Episodic Lab is generously supported by the Golden Globe Foundation and ShivHans Pictures.*

### **SHORTS NIGHT**

WIF's Shorts Night showcases exceptional short films created by members of WIF, including WIF fellows and alumni. A Q&A with the creators follows the screening. The next edition of WIF Shorts Night will take place in December 2025.

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Painting with fire: How indigenous practices can help protect forests

“As wildfires intensify and pose a growing risk in the American West, tribal leaders and community members are bringing fire back to their forests to save them. For thousands of years, Indigenous people stewarded their forests with fire. This cultural burning is part traditional food and craft production, part environmental protection and part ceremony with the land. Western settlement transformed the region with mining and logging, uprooting Native peoples and putting out cultural fire practices. In the 19th century, California lawmakers suppressed the burns. An 1850 law made it legal to fine or punish anyone burning land. The 1911 Weeks Act instituted a policy of total fire suppression, dictating that state and federal agencies should control wildland fires to prevent their spread. This made cultural fire illegal at a federal level. Native people were shot and imprisoned for starting fires. Now, after a new generation of tribal and community members organizing, educating and lobbying about the benefits of bringing fire back to the land, this time-honored practice is returning. Last fall, California enacted legislation allowing federally recognized Native American tribes to conduct cultural burning, acknowledging their sovereignty and history with the land. ... ” [Read more from the Washington Post.](#)

The future of conservation: Indigenous ways meet western science

“High in the mountains beyond Crested Butte, in the inimitable river valley of Gothic, Colorado,

the [Rocky Mountain Biological Lab](#) (RMBL) is home to one of the most prolific environmental research stations in the world. The lab—which specializes in providing support, training, and resources to scientists studying local ecosystems—has also become a pivot point for another kind of inquiry: How can conservation techniques and principles evolve and benefit from Indigenous ways of knowing? Indigenous perspectives—and the connection they have with nature—are frequently ignored in the domain of scientific research. RMBL, as well as many other research stations, are working to change that. Researchers there are cultivating opportunities for collaboration between conservation scientists and their Indigenous counterparts. ... “Cultural knowledge is an extremely important component to complement science,” says Kenneth Kahn, tribal chairman for the Santa Ynez Band of Chumash Indians on the central coast of California. RMBL is just one example of where science and Indigenous knowledge are meeting at research labs across the continent. ... ” [Read the full article from Sierra Magazine](#).

Rethinking sustainability: The untold benefits of cattle ranching in the American West“When people think of cattle ranching, they often picture rolling grasslands and lush fields, yet there are many impactful and sustainable cattle operations that thrive in the arid, rugged terrain of the western U.S. This region proves that cattle ranching can be a powerful tool for environmental stewardship, biodiversity and climate resilience for a variety of landscapes. As the global conversation around climate change intensifies, it is easy to think of sustainability through the single metric of carbon. While carbon emissions are undeniably important, this narrow focus risks missing the broader ecological benefits that well-managed cattle ranching can provide, especially in regions where traditional agriculture is not viable. ... ” [Read more from the Washington Post](#)

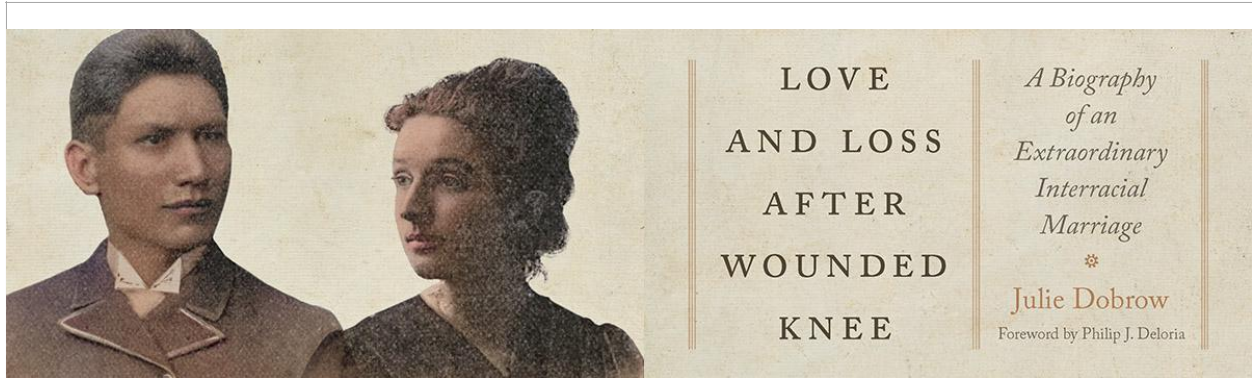
[Uncertainty, shock amid mass staff reductions at federal education department](#)
EdSource/BETTY MARQUEZ ROSALES: "Several offices within the U.S. Department of Education have been gutted after reduction-in-force notices were sent to 466 staff on Friday, according to court filings, leaving education leaders uncertain about the potential fallout from losing hundreds of staff.

With the exception of top officials, such as directors, all staff were laid off from the department’s Office of Elementary and Secondary Education, which administers funding and technical assistance to programs, including the Individuals with Disabilities Education Act, known as IDEA, the McKinney-Vento Homeless Assistance Act, and the Migrant Education Program, among others. These programs primarily support children who make up some of the most vulnerable student groups, including those experiencing homelessness, migrant students and students with disabilities."

Runaway Mule Discovers Untouched 600-Year-Old City in Remote Cliffside

[https://www.msn.com/en-us/travel/tripideas/runaway-mule-discovers-untouched-600-year-old-city-in-remote-cliffside/ss-AA1Oxm5L?](https://www.msn.com/en-us/travel/tripideas/runaway-mule-discovers-untouched-600-year-old-city-in-remote-cliffside/ss-AA1Oxm5L?ocid=msedgdhp&pc=SMTS&cvid=68eff68fd33c4d3e80df5da332c47d46&ei=34#image=10)

[ocid=msedgdhp&pc=SMTS&cvid=68eff68fd33c4d3e80df5da332c47d46&ei=34#image=10](https://www.msn.com/en-us/travel/tripideas/runaway-mule-discovers-untouched-600-year-old-city-in-remote-cliffside/ss-AA1Oxm5L?ocid=msedgdhp&pc=SMTS&cvid=68eff68fd33c4d3e80df5da332c47d46&ei=34#image=10)



A new book about an unconventional union

[Love and Loss After Wounded Knee: A Biography of an Extraordinary Interracial Marriage](#)

Julie Dobrow, Tufts University
in conversation with Philip J. Deloria, Harvard University

Tuesday, November 4

5:00 PM (ET)

with an in-person reception at 4:15 PM

Hybrid Event

[Register](#)

Join us for the release of a new biography on the fascinating but troubled marriage of Elaine Goodale and Dr. Charles Alexander Eastman. Goodale grew up in the Berkshires, a "poetic prodigy" who left behind her New England roots to teach Native American students in the Dakota Territory in the late 1880s. In December 1890 she met Eastman, born Ohíye'Sa, a Santee Sioux educated at Dartmouth and Boston University Medical School. They fell in love against the backdrop of heightened tensions between settlers and Native Americans. At the end of that month, those tensions culminated in the Wounded Knee Massacre.

Biographer and Tufts University professor Julie Dobrow and Harvard Leverett Saltonstall Professor of History Philip J. Deloria will discuss this most unique union and the events that shaped it.

This event is part of the [New England Biography Series](#), a forum for writers and readers alike to engage in an ongoing discussion about the historical, literary, and methodological questions that make biography a challenging and rewarding undertaking.

By registering for this event, you are agreeing to abide by the MHS Visitor Code of Conduct.

WCSD invites students to 2025 College Fair at Reno-Sparks Convention Center on Sunday (foxreno.com) — The Washoe County School District is hosting a College Fair on Sunday, October 19, at the Reno-Sparks Convention Center. High school students and their families can meet college representatives and learn about financial aid opportunities.