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Earth to Moon

Does school have to be five days a week? The answer might surprise you.

The Wolf-Who-Swallowed-the-Moon-A-Native-American-Story

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Bay Area's landmark saint statue is torn down; church says it wasn't warned

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Important French-and-Indian War-era map of the Cherokee peoples



William Anders/Nasa

Earthrise: described as the photo that changed the world, taken by Apollo 8 astronaut William Anders.

President John F. Kennedy in 1962: "We choose to go to the moon in this decade and do the other things, not because they are easy, but because they are hard, because that goal will serve to organize and measure the best of our energies and skills, because that challenge is one that we are willing to accept, one we are unwilling to postpone, and one which we intend to win."

Does school have to be five days a week? The answer might surprise you.

This school on wheels merges the classroom with the real world to teach kids by learning and doing.

Most schools follow the same rhythm: five days a week, six hours a day, in the same building. But at Solstice Hybrid Academy in Norfolk, Virginia, the classroom has wheels and a schedule that bends to fit the lives of families.

Founder Sarah Harrington, a former public school teacher, launched the mobile microschool to challenge the one-size-fits-all model she saw holding kids back. Her goal? Make learning personal, purposeful, and portable. Today, Solstice students spend mornings on a converted school bus diving into hands-on lessons, then take their learning into the world where they explore libraries, nature trails, museums, farms, and parks.

The school is built on a simple belief: Families should have the freedom to choose how, when, and where their children learn best.

Today, Solstice is a reinvention of what Harrington believes education can be — a space of joy, hands-on learning, and deep connections with a flexible schedule to meet families where they are.

The result is a school that offers students — ages 5 through 10 — two to five days a week of project-based, personalized learning, with afternoons spent applying what they learn.

This is education — reimaged.

This is what school should feel like

By the time Harrington decided to leave her public school classroom, she wasn't burned out; she was fired up. An elementary school art teacher with a passion for hands-on learning, she tried to make public education more immersive, more creative, and more connected to real life. But over time, she hit a wall.

"I was trying to use art as a tool to make connections to math, science, and history," Harrington said. "But I only had 45 minutes at a time with students. And it was back-to-back with no room to breathe or build real relationships."

The tipping point came during the pandemic. Harrington was tutoring her niece and nephew and juggling remote teaching with caring for her young son. But to her surprise, what started as a means to an end began to work better than pre-pandemic school.

"We'd do packets in the morning, then buckle up and go somewhere and explore different places that made learning real," Harrington said. "That's when I realized: This is what school should feel like. Putting all that knowledge into practice in a real-life situation, an immersive environment where they are problem-solving and using those techniques and skills to create things."

Harrington knew many families were also experiencing challenges with traditional school models — whether it was a lack of one-on-one attention due to crowded classrooms or lesson plans that didn't align with their child's learning style.

When her son reached pre-K age and faced barriers to enrollment in their district, the frustration turned into fuel. “I wanted to teach him in a meaningful way — and I realized I wasn't alone. Other families were having the same issues. That's when I said, ‘I'm opening my own school.’”

School doesn't have to be five days a week

The Solstice model is rooted in the belief that learning should be personal, purposeful, and portable. At Solstice, families choose the schedule that works for them — whether that's a couple of days a week or a full week of immersive learning. This is because parents know best how their children learn and thrive.

“I had to unschool myself a bit,” Harrington admitted. “School doesn't have to be five days a week, six-and-a-half hours a day. At Solstice, we build schedules that work for each family.”

The mornings are spent on the bus engaging in independent learning, with a focus on one subject each day. Students also learn theater, fine arts, homesteading, and life skills such as effective communication, financial management, time management, and decision-making.

In the afternoons, the bus roars to life and kids are transported to a field trip destination for hands-on projects and real-world learning. Students might practice math at an art museum, explore science at a racetrack, or write stories at the beach. Each field trip is designed to help students live the lessons they're taught — not just sit through them — and ignite a love of learning.

In addition to the mobile classroom, Solstice's schedule is one of its most distinctive benefits. Some students attend five days a week, while others attend a couple of days a week to complement their homeschooling. Others come just for the field trips. And Solstice's bus doors are open year-round to accommodate families' schedules or provide additional learning during summer break.

“We have parents who work full time and need structure. Others are flexible and want community. This gives them some autonomy over how school fits into their lives,” Harrington explained.

<https://standtogether.org/stories/education/how-a-mobile-school-on-wheels-is-revolutionizing-education>.

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***“We need history, not to tell us what happened or to explain the past, but to make the past alive so that it can explain us and make a future possible.”***  
***Alan Bloom***



## [The Wolf-Who-Swallowed-the-Moon-A-Native-American-Story - Whats-Your-Sign.com](#)

### [REPUBLICAN CONTRACT WITH AMERICA - 1994 \(precursor to 2025\)](#)

As Republican Members of the House of Representatives and as citizens seeking to join that body we propose not just to change its policies, but even more important, to restore the bonds of trust between the people and their elected representatives.

That is why, in this era of official evasion and posturing, we offer instead a detailed agenda for national renewal, a written commitment with no fine print.

This year's election offers the chance, after four decades of one-party control, to bring to the House a new majority that will transform the way Congress works. That historic change would be the end of government that is too big, too intrusive, and too easy with the public's money. It can be the beginning of a Congress that respects the values and shares the faith of the American family.

Like Lincoln, our first Republican president, we intend to act "with firmness in the right, as God gives us to see the right." To restore accountability to Congress. To end its cycle of scandal and disgrace. To make us all proud again of the way free people govern themselves.

On the first day of the 104th Congress, the new Republican majority will immediately pass the following major reforms, aimed at restoring the faith and trust of the American people in their government:

- FIRST, require all laws that apply to the rest of the country also apply equally to the Congress;
- SECOND, select a major, independent auditing firm to conduct a comprehensive audit of Congress for waste, fraud or abuse;
- THIRD, cut the number of House committees, and cut committee staff by one-third;
- FOURTH, limit the terms of all committee chairs;
- FIFTH, ban the casting of proxy votes in committee;
- SIXTH, require committee meetings to be open to the public;
- SEVENTH, require a three-fifths majority vote to pass a tax increase;

- EIGHTH, guarantee an honest accounting of our Federal Budget by implementing zero base-line budgeting.

Thereafter, within the first 100 days of the 104th Congress, we shall bring to the House Floor the following bills, each to be given full and open debate, each to be given a clear and fair vote and each to be immediately available this day for public inspection and scrutiny.

1. THE FISCAL RESPONSIBILITY ACT: A balanced budget/tax limitation amendment and a legislative line-item veto to restore fiscal responsibility to an out- of-control Congress, requiring them to live under the same budget constraints as families and businesses. (Bill Text) (Description)
2. THE TAKING BACK OUR STREETS ACT: An anti-crime package including stronger truth-in- sentencing, "good faith" exclusionary rule exemptions, effective death penalty provisions, and cuts in social spending from this summer's "crime" bill to fund prison construction and additional law enforcement to keep people secure in their neighborhoods and kids safe in their schools. (Bill Text) (Description)
3. THE PERSONAL RESPONSIBILITY ACT: Discourage illegitimacy and teen pregnancy by prohibiting welfare to minor mothers and denying increased AFDC for additional children while on welfare, cut spending for welfare programs, and enact a tough two-years-and-out provision with work requirements to promote individual responsibility. (Bill Text) (Description)
4. THE FAMILY REINFORCEMENT ACT: Child support enforcement, tax incentives for adoption, strengthening rights of parents in their children's education, stronger child pornography laws, and an elderly dependent care tax credit to reinforce the central role of families in American society. (Bill Text) (Description)
5. THE AMERICAN DREAM RESTORATION ACT: A \$500 per child tax credit, begin repeal of the marriage tax penalty, and creation of American Dream Savings Accounts to provide middle class tax relief. (Bill Text) (Description)
6. THE NATIONAL SECURITY RESTORATION ACT: No U.S. troops under U.N. command and restoration of the essential parts of our national security funding to strengthen our national defense and maintain our credibility around the world. (Bill Text) (Description)
7. THE SENIOR CITIZENS FAIRNESS ACT: Raise the Social Security earnings limit which currently forces seniors out of the work force, repeal the 1993 tax hikes on Social Security benefits and provide tax incentives for private long-term care insurance to let Older Americans keep more of what they have earned over the years. (Bill Text) (Description)
8. THE JOB CREATION AND WAGE ENHANCEMENT ACT: Small business incentives, capital gains cut and indexation, neutral cost recovery, risk assessment/cost-benefit analysis, strengthening the Regulatory Flexibility Act and unfunded mandate reform to create jobs and raise worker wages. (Bill Text) (Description)
9. THE COMMON SENSE LEGAL REFORM ACT: "Loser pays" laws, reasonable limits on punitive damages and reform of product liability laws to stem the endless tide of litigation. (Bill Text) (Description)
10. THE CITIZEN LEGISLATURE ACT: A first-ever vote on term limits to replace career politicians with citizen legislators. (Description)

Further, we will instruct the House Budget Committee to report to the floor and we will work to enact additional budget savings, beyond the budget cuts specifically included in the legislation described above, to ensure that the Federal budget deficit will be less than it would have been without the enactment of these bills.

Respecting the judgment of our fellow citizens as we seek their mandate for reform, we hereby pledge our names to this Contract with America.



## **Bay Area's landmark saint statue is torn down; church says it wasn't warned**

### **Junipero Serra statue at Interstate 280 rest stop did not meet requirements of Transportation Art Program, Caltrans said**

The statue of Father Serra at the rest stop and scenic viewpoint in San Mateo County on Tuesday, February 22, 2005. (Karen T. Borchers/Bay Area News Group archive)

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UPDATED: October 7, 2025 at 6:35 PM PDT

Extending a cultural fight that started years ago, Caltrans has quietly demolished a statue of 18th-century missionary and Catholic saint Junipero Serra that had overlooked Interstate 280 in Hillsborough — a move that pleased Native critics who had questioned Serra's legacy, even as it enraged some in the church.

The composition of the artwork — built half a century ago, using rebar sprayed with a powdered form of concrete — meant that it could not easily be moved to another site, officials said, so it was demolished instead.

Standing at 26 feet tall, the larger-than-life Serra was built by artist Louis DuBois in 1975 and [dedicated in June 1976](#), according to the Smithsonian Institute; he was dressed in a monk's robe with a cowl falling onto his shoulders as he overlooked commuters trekking along the Peninsula. Serra established the first nine of 21 missions across California as he traveled north from Baja California with a band of conquistadors from Spain in the 18th century.

Since August, the statue's former spot at the Crystal Springs rest stop in Hillsborough has been empty after the artwork was removed by Caltrans. The statue did not meet the current requirements of the Transportation Art Program, according to Jeneane Crawford, public information officer for Caltrans District 4.

Crawford did not respond to a question about which criteria the statue did not meet.

The statue was also frequently targeted with vandalism and graffiti, Crawford added. There are currently no plans to put another statue in its place, she said.

Serra was [canonized as a saint by Pope Francis](#) in 2015. At the time, [hundreds of Native Americans from across California gathered in protest](#) because of atrocities inflicted on their ancestors at the missions, including stripping them of their languages and religions and punishing people who tried to flee. At the protest, elders spoke of whippings, beatings and other brutalizations of their ancestors.

The Caltrans Transportation Art Program installs artwork on transportation infrastructure across the state that represents communities' "unique aesthetic, environmental, scenic, historical and cultural values," [according to Caltrans](#).

Caltrans consulted multiple religious, arts and historical organizations in its decision to remove the statue, Crawford said. Local Ohlone tribes were also approached for input, she added.

The Association of Ramaytush Ohlone, an organization representing the interests of the Ramaytush Tribe, sent a letter to Caltrans in 2020 requesting the removal of the statue on the grounds that it violated the separation of church and state and that it honored the founder of the mission system, which "destroyed Native peoples and cultures," according to the text of the letter shared with Bay Area News Group. The letter said that while Serra is "an important historical figure," he is "not worthy of honoring in statuary."





### **Colorado River Indian Tribes may grant personhood rights to ‘living’ river**

“The Colorado River Indian Tribes may soon become the third Indigenous government in North America to grant [personhood rights](#) to a river. ‘Aha Kwahwat, or the Colorado River, has been at the heart of Mojave culture and history for millennia. The river is also critically important to the other three cultures that make up the Colorado River Indian Tribes: the Chemehuevi, whose ancestral lands lie to the northwest of CRIT’s lands, Navajo and Hopi who moved to the area in the 1940s. “All of the four tribes are connected to water, connected to the river,” said CRIT Chairwoman Amelia Flores. “It means life for all tribal members. It’s a living body of water.” Flores said the Colorado sustains not only tribal members but the ecosystem within the reservation. “We need to protect that ecosystem also. The birds, the fish, the habitat of the river,” she said. ... ” [Read more from Arizona Central](#).

### **SYRCL invites families to public salmon expeditions on the Lower Yuba River**

“The South Yuba River Citizens League (SYRCL) is pleased to announce its 2025 Public Salmon Expeditions, led by our Education Department in partnership with H2O Adventures. Designed for the whole family, these expeditions offer a unique blend of recreation, education, and connection to the river’s salmon migration and watershed health. These Public Salmon Expeditions are truly meant for families — whether it’s parents, grandparents, kids, or neighbors — to experience the river together, learn about salmon life cycles, and better understand how human activity has impacted the watershed. ... ” [Read more from YubaNet](#).

### **Can deep boreholes and Bulgaria help solve OC’s nuclear waste problem?**



“As we continue to agonize over the fate of highly radioactive nuclear waste — and local cities throw their weight behind an effort to move San Onofre’s to higher ground on Camp Pendleton — we’d like to call your attention to baby steps toward an actual long-term solution that provides glimmers of hope. They involve a California company called Deep Isolation, and, well, Bulgaria. Stay with us here. Back in December, the U.S. Trade and Development Agency signed a \$1.2 million grant agreement with the Bulgarian government to study the feasibility of underground disposal of nuclear waste. Deep Isolation — the Berkeley company specializing in deep borehole technology — was to carry out and cost-share the study. Enter then the Trump administration’s freeze on government grants. The Bulgaria study, and disbursements, hit the skids as the new administration scrutinized grants to ensure that dollars aligned with its values. Good news! Nuclear waste disposal is apparently not “woke,” so the study’s continuation was approved and disbursements resumed last month. ... ” [Read more from the OC Register](#).

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## Important French-and-Indian War-era map of the Cherokee peoples



Engraved from an Indian Draught by T[homas] Kitchin, *A New MAP of the CHEROKEE NATION with the Names of the Towns & Rivers...* London, 1760.

Engraving, 6 ½”h x 8 ¾”w at neat line plus margins, uncolored. Faint offsetting, but better than very good condition. \$3,500 [Add to cart](#)

*A scarce and significant map of the [Cherokee peoples](#) at the end of the [French and Indian War](#), said to be based on “an Indian Draught”.*

The map depicts the area bounded by the Hiwassee River (labeled “A Branch of Mississippi R.”), the Little Tennessee River (“Cherokees or Hogohegee R.”) and the headwaters of the Chatahoochee and Savannah Rivers. This irregular-shaped region, *very* roughly 10,000 square miles in extent, covers much of modern-day northern [South Carolina](#) and [Georgia](#), western [North Carolina](#) and eastern [Tennessee](#). Superimposed on this are dozens of Cherokee “towns”, including the Lower Towns concentrated in the headwaters of the Chatahoochee and Savannah, the Middle along the upper reaches of the Little Tennessee and the Hiwassee, and the Overhill Towns in Tennessee further down the Little Tennessee River west of the Appalachians.

The unfamiliar toponymy makes the map difficult to piece together, beginning with the large river at upper left: though labeled “Mississippi River” it is in fact the Tennessee (It doesn’t help that a note on the map states incorrectly that “the River herein called Mississippi River is in fact only a large Branch of it and runs into it below the junction of the Ohio and Wabache in one Stream together with them.”) Further confusing matters, the “Mississippi”/Tennessee is fed by the “Cherokees or Hogohegee R.”, known today as the Holston.

One interesting feature is the supposed connection between the western-most tributary of the Savannah and the southernmost tributary of the Tennessee, near “Old Estotoe” and “Od Steekoe”. This suggests the possibility of an inland water route connecting the coasts of South Carolina and Georgia with the Mississippi River and, ultimately, New Orleans and the Gulf of Mexico. Also worth noting is the comment just above the cartouche, highlighting the potential for French influence in the Cherokee country:

“NB. Col. Pawley wrote in 1746, That there was a Fall  $\frac{1}{4}$  Mile long 12 Miles below Uforsee to which the French Boats Might come & from thence transport what they please to any Town over the Hills. Mr. Kelly a Trader Said the French Boats came up formerly to great Uforsee.”

### **The Lyttelton Expedition**

The French and Indian War was principally fought on the northern and western fringes of the Middle and Northern Colonies, with both sides seeking to win the allegiance of native tribes of the interior. In the south, the Cherokee were long-time allies of the British, but French agents worked with disaffected leaders to create tensions in the alliance. The French plan was to encourage the Cherokee to attack exposed frontier settlements, thus compelling the British to divert troops from the principal theatres of war to defend the settlers. As the main French and Indian War progressed, even previously pro-British Cherokee leaders became openly hostile, at their real and perceived mistreatment, particularly by the colonists, culminating in the Anglo-Cherokee War of 1758-1761.

In response to growing hostilities, in October 1759 William Henry Lyttelton, governor of South Carolina, led a small-scale punitive expedition against the Cherokee. He marched his force to the Lower Cherokee village of Keowee (“Keewohee”, near the southeast corner of the map). There he compelled the Cherokee to sign a peace treaty and provide hostages, who were held at nearby Fort George. The expedition only inflamed the growing violence, which culminated in full-scale war in February 1760, with attacks on the two forts of the region. Two further expeditions were required, led by Archibald Montgomerie (1760) and James Grant (1761), before the Cherokee were defeated.

The map, published in the February 1760 *London Magazine*, illustrated an [article on pages 95-96](#) offering a more upbeat view of Lyttelton’s expedition (“Successful Expedition of Governor Lyttelton, against the Cherokee Indians, with an accurate MAP of their Country.”) Contrary to the description by Cumming in his *Southeast in Early Maps*, the map seems to have little in common with John Mitchell’s depiction of the region. It is more likely to have originated from materials originating, as with the text, from people within or connected to Governor Lyttelton’s campaign.

The map’s title includes a tantalizing reference to an “Indian draught”. Unfortunately, there is no reference to such a “draught” in the text of the article and, at this remove, it seems impossible to establish its origin. I can only hypothesize, but it seems plausible that the map was prepared at the planning stage of the expedition, either a manuscript production drawn by a Cherokee guide himself or by oral transmission from the guide to a European draftsman and then redrafted for publication.

## References

Cumming, *The Southeast in Early Maps*, #327. Jolly, *Maps of America in Periodicals Before 1800*, #169. Phillips, *Maps of America*, p. 227. Seller & Van Ee, *Maps and Charts of North America and the West Indies, 1750-1789*, #1387.

### ***London Magazine* text, from the February 1760 issue, page 95-96**

“Successful Expedition of Governor Lyttelton, against the Cherokee Indians with an accurate MAP of their Country. BY the last ships from South-Carolina, we have accounts of the happy event of the expedition undertaken by governor Lyttelton against the Cherokee Indians, had begun open hostilities with the adjacent provinces, by scalping several inhabitants of Virginia and North and South Carolina. (See p.50.) Mr. Lyttelton, whose activity and spirit merits the highest commendation, being sensible that a proper and early exertion of the force of the province was the only means to put a stop to these ravages, and reduce the Indians to reason, determined to march against them as soon as possible; and having procured the necessary aid from the legislature to enable him to raise and maintain a body of men, he marched at the head of 800 militia and 300 regular troops into their country, and by this quick and spirited proceeding so intimidated the nation, that they immediately sent a deputation of their chiefs and head warriors to beg a peace, which was granted them, and is conceived in terms most advantageous to the British interest. By that treaty the Cherokees promise and engage to preserve a perpetual peace and friendship with the || [catchword:] English

“English, to deliver up all the French spies and emissaries in their nation, and to make war again the French when they shall receive orders for that purpose. They also delivered up to the governor two of their people, who had been guilty of the murders, and promised to seize and give up twenty-two more concerned in these hostilities; and for the performance of this and every other part of the treaty, they put into the governor’s hands twenty-two of their head men as hostages.

“The Cherokees are the most numerous nation of Indians adjoining to the British colonies on the continent; they can send out to war a body of 2,500 fighting men, and possess a country that extends from the frontiers of Virginia and Carolina, to the French settlements on the Mississippi. Hence their importance as allies to Britain is very evident, and it is impossible to omit remarking, that, to the honour of governor Lyttelton, this expedition has been terminated in a period almost incredibly short; for the governor only left Charles Town in the beginning of last October, and marched to Congrees, about one hundred miles from that place, where he collected the militia, and from thence proceeded at their head thro’ an uninhabited tract to Keowee, in the Cherokee country, 300 miles from Charles-town, where he obliged the Indians to sue for peace in the end of December. (See an account of Sir Alexander Cuming’s visit to the Cherokee nation, in our vol. for 1757, p. 282, 283; and of the last war with the Cherokees, in the same volume, p. 243.)”

**[https://bostonraremaps.com/inventory/kitchin-new-map-of-the-cherokee-nation-1760/?mc\\_cid=2be7551c96&mc\\_eid=dd88092ba6](https://bostonraremaps.com/inventory/kitchin-new-map-of-the-cherokee-nation-1760/?mc_cid=2be7551c96&mc_eid=dd88092ba6)**