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Transcript

Speaker 1

It's time for the Outspoken Cyclist, your weekly conversation about bicycles, cyclists, trails, travel, advocacy, the bike industry, and much, much more. You can subscribe to our weekly podcast at outspokencyclist.com or through your favorite podcasting app to listen anytime. Now here's your host, Diane Jenks.

Speaker 2

Hello and welcome to The Outspoken Cyclist. I'm your host, Diane Jenks. Thanks for tuning in today. This episode brings together a long and sorrowful history and a bicycle tour that commemorates it. We are all familiar with rides that have meaning, such as fundraisers for medical research, rides that create long-lasting memories and friendships, such as RAGBRAI, and rides that bring back fond memories, such as the upcoming recreation of the bike centennial ride in July, celebrating the founding of our nation. And then there are rides that reaffirm some truths about who we are and what we stand for as a people, while shedding light into how we might deal with the truths of our history and do better in the future. Today's conversation falls into the latter category, and my guest today is Will Chavez, the associate editor of the Cherokee Phoenix, the official newspaper of the Cherokee Nation. The paper itself has a long and interesting history, beginning in what is now called Nuechota, once the capital of the Cherokee Nation in Georgia and now a historic site. In the 1830s, 1838 to be exact, the removal of 100,000 Native Americans, including the Cherokee, Creek, Chickasaw, Choctaw, and Seminole from their homelands in the southeastern United States to Indian Territory, now Oklahoma, resulted in thousands of deaths from harsh conditions, starvation, and disease. The route that was traveled by the tribes back in the 1800s is now commemorated each year by 12 specially chosen young Cherokee riders as they travel the almost 1,000 miles on the Trail of Tears. Will offers us a look back at history and forward to what these riders take home from the historic journey they are privileged to take. Hi, Will. Welcome to the Outspoken Cyclist. Thanks for being my guest today. How are you?

Speaker 3

I'm great.

Speaker 2

And how's Oklahoma?

Speaker 3

It's a nice day today. The humidity's low, so it's great.

Speaker 2

So I guess the storm that we got last night that blew down a whole bunch of stuff came through Oklahoma first.

Speaker 3

Yeah, probably. We've been getting a lot of rain and storms this last week. Too much rain.

Speaker 2

Too much.

Speaker 3

Yeah, the rivers and creeks here are flooded right now.

Speaker 2

Yeah, that is a problem. We don't have that yet, but they're warning us that Thursday might be a day like that. So I'm really excited to talk about this ride that you've been part of for a really long time and also the history behind it. So can we begin with you and your background? I know you're the assistant editor of the Cherokee Phoenix, which is a nonprofit. So I want to talk about that a a little bit too.

Speaker 3

Well, the Cherokee Phoenix is the official newspaper of the Cherokee Nation, which is in eastern Oklahoma. I've been here almost going on 33 years now. As a, you know, sergeant, I was a writer, reporter, photographer. I've been in a lot of things since in that time and I enjoy this work. I enjoy telling our people's stories and recording our history and just gathering all of these stories for future generations. I tell our new people, our younger people that come in to write for us that you are, we are chronicling our history. And so, think of it that way when you're doing these stories about Cherokee people and the pants and news. So I treat it that way.

Speaker 2

You say you bring in young people. Clearly, this is a thriving publication and it's real journalism, which is kind of going away in a lot of places. How big is the paper? I mean, if we were to get a copy, how many pages is it and what kind of articles do you have?

Speaker 3

It's usually 12 to 16 pages, depending on how much news we gather. months time. We publish twice a month, every two weeks. And our distribution is 100,000 right now. So

we are in the league with the New York Times and Washington Post, you know, as far as distribution goes. So, but yeah, we try to keep track of the tribes news, what's going on with our chief and tribal council, what kind of legislation is being passed, what new funding is being passed to build new infrastructure and provide programs for our people. We have a lot of programs that service our people, you know, food programs, education, just a whole gamut of things that our people can access to help them. And we also chronicle Cherokee veterans. I enjoy doing that. I'm a veteran. I enjoy telling their stories and recording their stories. Anything is everything is Cherokee centric. Everything comes through a Cherokee filter that we that we cover and write about. So.

Speaker 2

So how how big is the Cherokee Nation right now? How? I mean, if you could give it a population number.

Speaker 3

It fluctuates a lot or not fluctuates, but it it's growing all the time. I think we're around 450,000 people. That's across the United. Well, that's across the world, really.

Speaker 2

Yeah, right.

Speaker 3

Yeah, majority of them are here in Oklahoma and there's there's a huge population in Texas and California, but we are scattered throughout the United States. There are there are satellite Cherokee groups that we call them who are Cherokee people who are forming community groups that the Cherokee Nation keeps in contact with and. visits and we try to share our culture with them because they some of them have been gone since the Dust Bowl days, like the California Cherokees, they don't they've lost some of their culture and language and things. And so they we maintain contact with those groups to share language and culture and other things.

Speaker 2

So here's a question that never occurred to me until we started talking right now. And that is, is some of the culture and some of the the mores and language and all of that taught at universities other than in the Cherokee Nation itself.

Speaker 3

Yeah, there's some universities that are teaching the language, and that's I don't think the history is taught as much, or maybe not at all in most places. And that's the reason that's the reason for one of the reasons for the bike ride that we that we do. It's used to teach our history to our youth. Yeah. So I just don't know of that many universities or colleges that are teaching our language and culture. So we have to be responsible for that and make sure it's and to make sure it's taught correctly. That's the thing.

Speaker 2

So I want to reintroduce you and then let's dive into the ride a little bit and talk about it since. My listeners are all cyclists, or mostly cyclists. I would say I have some people outside of the cycling world, but for the most part, we're focused on cycling. So we're speaking with Will Chavez. He is the assistant editor of the Cherokee Phoenix, which is the official newspaper of the Cherokee Nation. Did I get that right?

Speaker 3

Yes.

Speaker 4

Yay.

Speaker 2

Okay. So I read an article by Chad Hunter, who's one of your, obviously one of your writers, and it was titled Emotions High for Cyclists Along the Trail of Tears. And I think many of us have heard about the Trail of Tears, but don't necessarily know a lot of the history, why there's a ride, and what a difficult subject it probably will be for some people to listen to, by the way, today, I think. Can you give us a brief history of the trail itself and Explain. Remember the removal?

Speaker 3

OK. Well, the Trail of Tears is a name used for. They could cover a lot of tribes that were removed from the southeastern part of the United States. The Cherokee, the Choctaw, the Chickasaw, Muscogee Creek, Seminole tribes are mainly the five tribes that we focus on when we talk about the Trail of Tears, they all came from the same general area. And the Cherokee were the last to leave that they fought the longest, not physically, but in courts and legally trying to stay on their land. And most of it was in Georgia, some was in North Carolina and Alabama and Tennessee. But they fought as long as they could in the courts to stay. But in 1838, well, let me backtrack. 1835, a group of Cherokees signed away Cherokee land. illegally, they had no right to do it. They were not elected officials. And so that set off a timeline for us to leave two years after that treaty was ratified in Congress, which was 1836. And so in May of 1838, the roundup of our people began in Georgia and North Carolina. Soldiers and militia started, you know, just breaking into people's homes, busting doors down, saying, you need to leave. get out of your house right now, whatever you could grab. At that point, you know, you grabbed what you could and got on the road. They pushed the majority, about 10,000 of our people into Tennessee, eastern Tennessee, where they set up camps, intending to put everyone on boats on the Tennessee River and move them west. That was the quickest way to do it. But then the first three groups went by boat, most of them A majority of them died on the boats because of disease. They were put on these boats, packed in like cattle, like animals. And when the disease spread, it just went through the

boats. A lot of people died. And so word got back to the chief in Tennessee who was waiting to be moved, and he petitioned the federal government to see if we could remove ourselves in the fall in different detachments, they were called. The government agreed because moving in the cooler weather in the fall would lessen the spread of disease. And so we prepared all that summer. That was one of the hottest summers in recorded history. It was weird that that summer had to happen in 1838 when they were rounded up and put in the camps. So they prepared all that summer to move in the fall. They started moving in August, late August, and September, and most of them moved in October, November in overland, starting from Eastern Tennessee. Those camps, which were located near Cleveland, Tennessee, went northwest into Kentucky, into southern Illinois, into Missouri, into Arkansas, and then what was called Indian Territory, which is now Oklahoma. It was about 830 miles. And so you got all of these rivers that have to cross these mountainous areas. People got stranded up on the eastern side of the Ohio River in Kentucky because they couldn't cross the icy water. There was too much ice on the river to cross. Then they get into the southern Illinois between the Ohio River and the Mississippi River, and they get stranded again because the Mississippi River is iced over. And so He got 8,000 people stranded in southern Illinois in the middle of winter dying and being buried in shallow graves because they just can't move across the Mississippi. So of the 16,000 or so that were rounded up and put in these camps and the 10,000 that were moved in these 13 detachments, starting that fall of 1838, we lost about 4,000 people. 1500 died in those camps waiting to be moved, and then more died on the trail. And then even more died when they got here. Due to the injuries, sickness, broken hearts, whatever you want to, whatever you want to call it, but.

Speaker 2

That's the Trail of Tears for sure.

Speaker 3

Yes.

Speaker 2

I see where the tears came from. I'm having a hard time myself right now listening to you. Well, and so. The Trail of Tears is the route then that the cyclists take.

Speaker 3

Yes, from Georgia. Well, we start with one of the roundup sites where the people rounded up, put in a camp in Georgia. Actually, too, the site where we start is called New Echota Historic Site. It's a state park. That's actually to where the newspaper began. That was our Cherokee capital, New Echota. So one of the one of the removal sites where they push people into these pins basically to get us to move us is also located near New Echota. So we start there and go north into Tennessee and it's a three-week ride, almost 1000 miles. We can't stay on the trail completely every time we have to parallel the trail. Sometimes we're not actually on the trail itself a lot of times,

but When we did get on the trail, when I was training, when I was coordinating the ride, I would tell the kids this, we are on the trail, we are walking, we are riding where they walked. So, you know, I made sure and told them that every time.

Speaker 2

How many years did you actually coordinate the ride?

Speaker 3

Let's see, from 2019 to 2024. And I did the, go ahead. No, I was just.

Speaker 2

Going to ask when did the ride actually start? The first thing.

Speaker 3

The ride, I should go, yeah, I should say that. The ride started in 1984 and I was part of that first group. I was 17 years old. And this was an experiment from our education department. A man named Mike Morris and his assistant, Mo's Killer, turkeys have a lot of killer names, by the way. We have white killer, 10 killer, 4 killers. Yeah, we have a lot of that surname in our tribe. But anyway, Mike and Mose wanted to start a leadership program for youth. And they just saw that we needed one because a lot of our kids, not a lot, but too many were quitting school, needed some direction. So they started this program as a leadership program and also wanted to get the National Park Service to mark these removal routes. So we were out there advocating for that. And we were also just reminding the American public that this will happen, you know, because this is, when I was in high school, the Trail of Tears was mentioned maybe in two paragraphs in my Oklahoma history book. That was amazing. You know, as much as not as many people or as many tribes as it had affected and as many tribes were moved to Oklahoma, it was just a footnote basically in our history book. And so that was another piece of this program that Mike wanted our youth to learn more about their history and their culture while they were doing this bike ride. And I think it worked. We had our time that first year. We had not much of a budget. We had bikes donated from Cannondale, which were nice. I think they were Maybe 21 speed bikes?

Speaker 2

Sure, 21 speed touring bikes.

Speaker 3

Yeah, the 77 ring cassette and three rings up front.

Speaker 4

Right.

Speaker 3

Granny had a granny gear.

Speaker 4

Yep.

Speaker 3

And you shifted in the middle of your middle bar there. Down to your legs. Yeah, that was what we had. And we rode with panniers. We had to put our clothing and other things and four panniers on the bags. And so our bikes weighed about 40 pounds, you know, going on that route. And we did about 1000 miles because back then we started from North Carolina rather than Georgia. And I said it was 20. Yeah. And we didn't know, really none of us knew what we were doing. Even our mentors, we were just playing it by ear. And there were a couple of times I didn't think we were going to make it back. And we just kept fighting through. And then we get to Missouri and head straight due south and go into Arkansas and took an alternate route a group of Cherokees used. And they had gone through northern Arkansas and into Oklahoma. So we took that route. And we're the only group that's done that route.

Speaker 2

Okay, it follows a different route now. So that was just the 1984 ride.

Speaker 3

Yeah, and then the ride came back in 2009. It was when the chiefs brought it back and they asked the 84 riders what we did and how we did certain things and we helped them get the ride going again. And it's gone, it's happened. And except for the 2020 COVID year, it's gone on every year up to now.

Speaker 2

So these riders are actually chosen. It's not like you could go online and say, I want to ride the ride and sign up.

Speaker 3

Yes, in 84, we all had to do an interview. We all had to write an essay about why we wanted to do the ride. And so it's done like that again. Or now.

Speaker 2

Oh, that's nice.

Speaker 3

Yeah, and you're interviewed by a committee. For a while there, when it came back in 09 and from 09 to about 2013, it was just whoever showed up. And so some people got to do this ride multiple times, which I didn't think was fair, because there's a lot of people

that want to do the ride and they get left out. You know, you got people redoing the ride. But now it's a system where you need to interview and write your essay and get some get some recommendations from maybe your counselor or your teachers and things like that.

Speaker 2

Do you have to be a certain age to do the ride? Is it a specific grade?

Speaker 3

Yes, it's 16 to 24, the age group. But at least two mentor riders are allowed to go that are over 35. They have to interview also.

Speaker 2

What's the total number of riders? It's 12, right?

Speaker 3

Oh, we take 12 usually.

Speaker 2

So it's 12 plus the two.

Speaker 3

No, it's 12 total. And then we'll add in 2011, we started taking the Eastern Band of Cherokee Indians who are based in North Carolina, started taking some of them. They wanted to join us. So they take six. So we'll have about 18 riders out there every year.

Speaker 2

Let me reintroduce you one more time, and I want to get a little bit of the nuts and bolts of the ride, but I want to talk more about what these young people get out of this ride, which I think is probably a whole lot. We're speaking with Will Chavez. He is the assistant editor of the Cherokee Phoenix, which is the newspaper of the Cherokee Nation. And we're talking about the Trail of Tears ride. And I think there's a lot of history that You can look up and find out more about the Trail of Tears, but I'll bet riding this ride changes the lives of these young people.

Speaker 3

It does. It surely does. Changed my life. I mean, the first group that went, we all were changed by it and we all went on, not all, but most of us did, went on to do some good things, I think, you know, accomplished A lot.

Speaker 2

How did it change your life?

Speaker 3

Made me more confident. I was a really shy person. before I did the ride and I was out, I was a little more outspoken afterwards. And as, I thought I could do about anything. And I joined the military. I was in the army, after that. And that seemed like a cakewalk compared to that ride. But yeah, that's for sure. Yeah, it was still tough. But, you know, at least I experienced some hardship before I joined. But we've had kids, you know, that There are gone on to be doctors, attorneys, nurses, teachers, they just the majority of them end up doing something or seeing themselves in a different light when they finish, that they can accomplish a lot more than they thought they could before they signed up for the ride.

Speaker 2

Tell us a couple of the highlights. And when I say highlights, the places along the route that may or may not have more of an impact than some others, like the campground cemetery. I mean, Chad wrote about that and it was like, kind of takes your breath away when you think about it.

Speaker 3

Yeah. There's a, in Tennessee, the second day of the ride, we get to a place called Rattlesnake Springs where one of the camps was located. And there's an actual spring there and it's a farmer owns the land now and he allows us to go down to the spring and a historian is with us. He'll tell us what happened there and what took place. And just across from that spring are graves, Cherokee graves that are unmarked and they've never been disturbed by the farmer or anyone else. But It's pretty sobering, to visit places like that. And then we'll go on into farther into Tennessee to the Tennessee River to Blythe Ferry. There's a museum there and there's a monuments there with a lot of our ancestors names on the great engraved into the monuments. There's a granite there. It was a census from 1835 and a lot of our kids are all of our kids every year can find their ancestors names. Their genealogy is done before we leave on the right. So they they're looking for their ancestors names. They find them on the on that wall and they do etchings of their ancestors names to take with them. And then they cross the river on a on a smaller boat like their ancestors did when they crossed there. 9000 of our people were were moved across that Tennessee River. And at that point, that was a demarcation point where when you crossed that river back then in 1838, you were leaving the Cherokee Nation forever. That was the end of you going back. I mean, that was, you were leaving Turkey land. So they know that. They studied the history beforehand, before they go on a ride with do. I did a lot of history courses with them and background on the places that we're going to be visiting. So They know they knew all of that before they got on the boats. So that's another significant site. It's called Blythe Ferry there. Yeah, in Tennessee. And then just before you get the campground church, the day before we there's Mantle Rock, which is on the edge of the Ohio River there. One of the detachments, the large, the largest one that was probably the last one that

was traveling has 1600 people in it. They got trapped and they tried to take shelter under this rock. They call it Mantle Rock now. It wasn't much shelter and the people were dying, just waiting to be crossed the icy river, you know, and it's just really moving to stop at that site in Kentucky and stand there. On the historic placard there, it says there were no graves. There were graves. Of course they were. People were dying daily. They had to bare them in shallow graves. And when the people had to leave or finally got where they could leave, the animals got the remains because they were buried so shallow, you know, so there wouldn't be any graves. There's no evidence of graves now, you know. So kids know that too.

Speaker 2

The kids who come back, and just to let people know, the ride is going on right now. This year's ride.

Speaker 3

Yes, they are.

Speaker 2

They're getting ready to come back.

Speaker 3

Yeah, they are on their day off in Springfield, Missouri. They're having a rest day today and they'll start up again tomorrow. And they'll reach Tahlequah here just across the street from me here on Friday morning, about 10.

Speaker 2

I love that I'm talking to you right now because this podcast will go up this weekend. So we'll have been able to complete that ride. And maybe if you can get me a picture of them coming back, I'll put it up on the website. Yeah, That would be so nice because I know you guys are going to cover the ride. So just a little bit more nuts and bolts. What is the total distance of the ride that they're going to make? Is it 1000 miles?

Speaker 3

It's nearly 1000. Just like I said earlier, we can't stay on the trail like it was before. Like it was in 1838. So we have to parallel and go around interstates and go around high traffic areas. So it increases the mileage to about 950 actually.

Speaker 2

Okay. And so you have a big, I saw a picture of a big van that goes along with them. Do they camp?

Speaker 3

No, they camped one night in Tennessee on a mountaintop on the third day, after the third day. Unlike we did in '84, we camped nearly every night because we just didn't have the money for motels or anything like that. So we camped nearly every night. But yeah, they are in motels, most of the hotels, most of the time they're on this ride. And they camped that one night in Tennessee.

Speaker 2

And how is the ride funded?

Speaker 3

It's funded by our education department and our business arm, Chicka Nation businesses. They donate the bikes and equipment.

Speaker 2

Amazing. So this year's ride is 12, oh, 18 people total. How many are, is there a gender breakdown, boys and girls?

Speaker 3

I couldn't tell you what the there's a lot, the last seven or eight years, it's been more women. In 2002 or 2022, there were, it was not the first all women team. There was five of them. You know, it was still kind of, we were still trying to come back from COVID. And then in 2023, there was another five member women team that, you know, actually, like I said, seven or eight, last seven or eight years, it's been majority women. That's gone. So it's like that this year. I think there's out of the 18, I think there's five or six men.

Speaker 2

Why do you think that is? Why do you think that that's my decision?

Speaker 3

I think a study needs to be done because it's just odd. We don't get that many male applicants. And then when they do apply, they don't interview as strong as the girls and the women.

Speaker 2

Who interviews them?

Speaker 3

It's a committee. if I don't know now, it may not be a committee, but it was a committee of about five people that from education, former writers, that and just general questions. A lot of and one of the main questions is, what do you know about the Trail of Tears? And it's sad because majority of those kids can't tell you much of anything about it. And they'll get upset. They may start crying, thinking they're just blew their chance, but we

tell them, this is why the program exists. You're going to learn if you're chosen what happened, you know. So we try to reassure them.

Speaker 2

It sounds like the real purpose of the ride is to keep this legacy alive.

Speaker 3

Yes.

Speaker 2

And to keep the history and the memory and the, you know, never again alive.

Speaker 3

Yes.

Speaker 2

How many of these kids over the years, these young people, I hate to call them kids because they're almost adults by the time they go. Yeah, Stay and continue with, say, programs within the nation.

Speaker 3

I think I would say a majority. I couldn't give you an exact number, but a majority of them end up working for the tribe or service serving the tribe somehow every from every team, Or they'll or they'll go away to college. You know, like we just had a kid from the 21 team that's part of this book that's coming out who just now graduated Stanford. Yeah, that's amazing. You know, not amazing, but he's he was a good kid. I knew he would do something. And he's great. He just graduated Stanford. We, you know, it's just it's it's amazing to see these kids. go forward and keep that momentum. I always tell them, I used to tell them this, and I say, when I trained them, especially for Missouri, the Ozarks, I said, we're going to train to go down these hills, shoot down these hills and get your momentum and shoot up the next one. So you won't have to pedal as hard to put them down the next hill. So as a metaphor, I would tell them when they got finished the ride, keep that momentum, you know, keep going.

Speaker 2

For sure. What's the book you just mentioned?

Speaker 3

Oh, it's sitting here.

Speaker 4

Good.

Speaker 2

I get to see it.

Speaker 3

It's coming out in August. It's called Riding the Trail. It focuses on the 2021 team, the COVID team. Their hardships was, you know, we had nine riders from that team and they we couldn't go to 20 on the 2020 ride. So four of them quit. They didn't want to keep training. Five of them stayed, kept training individually, you know, and It tells their stories. It also has early history of the ride, some of the things I told you about how the ride started.

Speaker 2

Who wrote the book?

Speaker 3

Myself and Tracy Sorrell.

Speaker 2

So I want a copy of that book.

Speaker 3

Yes.

Speaker 2

I will. And you'll let me know how I can let my listeners know to get a copy, too, because we review a lot of books and we just kind of did it with the interview here. But, I'm very anxious to have that book. That sounds wonderful. I think it would make a great gift this year, too, for people.

Speaker 3

Yeah, it's got it has maps, you know, the routes and timeline of.

Speaker 2

People could actually follow this.

Speaker 3

Yeah. A history of the removal, what happened, what led up to it, and all of the events leading after it started.

Speaker 2

I'll bet there'll be some people listening who are going to say, I want to do that ride.

Speaker 3

Yeah, well, I had a gentleman from Maryland who did the ride just last month from Georgia to here. And I helped him out as much as I could, you know, and met him here when he got here and helped him get to the airport to go back home and all that. But yeah, he was 73. Rogue with panniers like we did in '84.

Speaker 2

So, you know, this year is the 50th anniversary of the Bike Centennial Ride, which went from east to west, west, yeah, east to west, I think, through Missoula, Montana for adventure cycling. And they are recreating that this year. But this one sounds just remarkably interesting. I mean, we've done Underground Railroad stuff.

Speaker 3

Yeah.

Speaker 2

But this just sounds like it really needs to be. Anybody who likes the history would probably love this ride. Well, it's been just wonderful talking with you. We've been speaking with Will Chavez. He is the assistant editor of the Cherokee Phoenix. It is the newspaper of the Cherokee Nation. We will let you know about the book at outspokencyclist.com. Of course, we will reference Chad's article and a second article just came out about the return. And they'll be back Friday. And we're talking on Monday. So that's very cool. They've been on the road for over two weeks already.

Speaker 4

Yes.

Speaker 2

Cool. Well, I really appreciate you taking time to talk with me. And I love that you know all this, that you've been so involved in it that I got the right Chad said you'd be the right guy to talk to. So thank you so much. How can my listeners stay in touch and know more about what's going on with the Cherokee Nation?

Speaker 3

Well, there's social media, of course, these days. There's actually a Facebook page that follows the bike ride that's active right now. Just type in and remember the removal. You know, you should be able to find it. Then there's the turkey.org website. It has a lot of Turkey information on it about the Turkey Nation itself and culture and things like that.

Speaker 2

And then there's your paper.

Speaker 3

And there's the newspaper, turkeyphoenix.org, which is constantly updated our website. And we have social media also, Instagram, Facebook.

Speaker 2

You can't escape it, Will. I'm sorry. Yeah, It's out there. Well, thank you so much for taking time to talk with me today. I am just thrilled to have been able to do this conversation with you.

Speaker 3

Well, it's good talking to you.

Speaker 2

Take care.

Speaker 3

You too. Bye.

Speaker 2

My thanks to Will Chavez for bringing us the story of the Trail of Tears Ride to Remember. In addition to photos, links, and a written transcript of our conversation at outspokencyclist.com, you can find a companion piece of my expanded thoughts on my Substack. Will's new book, Riding the Trail, Cherokee's Remember the Removal, is now available for pre-order, and you can follow all of the news from the Cherokee Nation through the Cherokee Phoenix newspaper. Remember, you can follow all of our episodes at outspokencyclist.com. Follow us on social media at Facebook, LinkedIn, Instagram, and YouTube. Once again, you can also subscribe to my Substack. Join me next time when we'll be talking about the Poudre River Trail with Zach Wiebe from the Larimer County Department of Natural Resources in Colorado. And we'll catch up with our favorite Tour de France expert, Joe Lindsay, as we approach the Grande Part, Barcelona, beginning 4th of July. Until then, please stay safe, stay well, and remember, there is always time for a ride. Bye-bye.

Speaker 1

Thanks for joining us today on The Outspoken Cyclist with Diane Jenks. We welcome your thoughts and contributions on our Facebook page, or visit outspokencyclist.com to leave a comment on any episode. We will be back next week with new guests, topics, conversations, and news in the world of cycling. Subscribe to the show in your favorite podcast app and you'll never miss an episode. The Outspoken Cyclist is a copyrighted production of DBL Promotions with the assistance of WJCU-FM Cleveland, a service of John Carroll University. Thanks again for listening, ride safely, and we'll see you next week.