WEEK 42, 2019

THE EPOCH TIMES IFFE & TRADITION

CONSERVATIVE THEATER FESTIVA

9 OLD-FASHIONED ITEMS THAT MIGHT JUST IMPROVE YOUR LIFE

JEFF HOLLER FINDS BUSINESS WISDOM AND FAITH ACROSS SIX CONTINENTS

'DOWNTON ABBEY' Making Goodness Fashionable

PAGE 9

'People tend to throw out the past and say that it's not relevant anymore. My argument is,' it's very relevant, Cooperman says.

Robert Copernan

on the Need for Conservative Theater



ALL PHOTOS BY SHUTTERSTOCK

Fashioned Items That Might Just Improve Your Life

BARBARA DANZA

echnological innovations are supposed to continually improve our quality of life. Amidst all of **Natural Elements** the plastic toys and shiny gadgets, smart products, and artificial intelligence, there's a sense of, well, artificiality that comes with it all.

While the antidote may not necessarily be a life off the grid, by a lake in the woods (though I hear good things), revisiting elements that are comparatively old-fashioned and bringing them into your Handicrafts world may be the counterbalance many of us crave.

If you long for a sense of realness, simplicity, nostalgia, or down-to-earth goodness, consider incorporating some of the yourself with the fruits of your labor. following into your home and life.

Phonograph

modern types. There is an added warmth from today's high-tech devices. Pencil in and coziness to the sound of a delicate time each day when you completely abneedle on a spinning vinyl record, with its scratchiness and imperfections. Check eBay or some local yard sales to quickly

amass a collection of records (preferably old-fashioned in their own right) and enjoy spinning your tunes.

It doesn't get more old-fashioned than straight-up nature. Real flowers, house plants, rocks, shells, and other elements from the great outdoors make beautiful home decor. Natural candles or a burning fireplace allow the entrancing light of fire Home-Cooked Meals to warm your space.

Can you sew, knit, crochet, paint, work with wood, take beautiful photographs, or create with some other talent? Make time and space for your creativity and surround

Unplugged Time

Speaking of time, while we're embracing for even the smallest purchase. Consider hat is, a turntable or record player, for you the good parts of yore, take time to unplug stain from the constant connection to those glowing rectangles and give full attention to the real world around you.

Board Games

When was the last time you played a board game? The fun that can be had is totally underrated. Set a good one out on your table for your family to joyfully discover or plan a game night with friends. Board games demand presence and connection, and usually lead to lots of smiling and laughing.

When was

the last time you played a board game? The fun that

can be had is totally Inderrated

If you're ordering out each night, revisit the **Paper** art of cooking. Homemade, slow-cooked meals that are made with love and for the sheer pleasure of cooking them are a joy. Make something you remember from childhood.

Cash

Are you someone who never has cash on them? You use your card or phone to pay getting back into the habit of paying with their money much more carefully when they're doing so with cash. You may find yourself enjoying more overall abundance as a result

Simple Toys

When it comes to the toys you choose for your children or the children in your life, choose the simplest ones. Those made of high-quality, natural materials, devoid of sounds and lights, inspire much more creative play and ingenuity on the part of children. Such toys have a positive impact on their development, as opposed to their plastic counterparts that do all the work (or play as it were) for them.

Some like to argue that paper is becoming obsolete. Whether we're talking about bound books, newspapers, magazines, or simple pens, pencils, and paper, it's undeniable that compared to its digital counterpart, the experience is different.

Enjoy the real thing. Read a real book. Write on real paper. Enjoy an actual newspaper on a Sunday morning with a cup of coffee.

Life may be more convenient in various ways cash. It's said that people actually spend with today's technological offerings, but it's not without the loss of something hard to describe but definitely noticeable. Give oldfashioned a go and see if it's not the thing that actually improves your life.

Tune Into Your Loved Ones

MICHAEL COURTER

A couple in their mid-30s, Heather and Shane, sit down on the couch in my office. Heather leans over on the arm and gives me brief glances before looking back at the floor. Shane sits straight up and looks directly at me. He tells me he can't understand what has gone wrong with his wife or their relationship. He says that they have always been happy together but lately Heather has been saying that she is depressed and she is full of complaints toward him. He insists that nothing has changed at all with him, and that Heather is complaining about things that never bothered her before or even about things she used to like. Heather has a hard time explaining what the vexation is, but one comment she makes catches my attention. "You just don't treat me like I'm special to

you anymore," she murmurs.

Feeling like we are special to someone is a vital ingredient to any truly happy relationship. However, in our busy and competitive lives, our responsibilities, routines, and preoccupations take our attention away from what is most dear to us. If we don't want these relationships to become drab and routine, we need to tune in and be present with our loved ones in order to let them know they are precious to us.

Making the Most of Time Together

Making the matter even more pressing is the fact that we spend so little uninterrupted time with our family members. Researchers estimate that parents spend less than one hour per day interacting with their children



Schedule a special time together or go out somewhere that will help you focus your attention.

in play or educational activities. Meanwhile, children average around seven hours per day looking at screens. Spouses spend about two hours per day with each other but almost half of that is spent watching TV or doing housework

The question becomes, how can we make the most of the little time we have together? Attunement is to be both deeply aware of someone and to be in harmony with their presence. We might think we are doing things with someone, but if our minds are somewhere else or our heart isn't in it, the time we spend won't nourish the relationship.

Being attuned is like the state we are in when we are first falling in love. We see them, we notice them. Or when we are spending time with a child we are fond of. We smile at them, we laugh with them, we protect them. To make sure you are really present and tuned in while you are spending time with someone, follow these steps:

- 1. Let the other person know that this is your special time with them. Schedule the time together if necessary or go out somewhere that will help you focus your attention.
- 2. Put away distractions. If there is something else on your mind write it down to save it for later. Put away your phone or turn off other distracting devices in your environment
- Make frequent eye contact and smile. While you are doing this, notice their presence and tune into it. Look for the deepest part you can find, all the way to their soul.
- 4. Bring to mind the positive feelings you have toward the person. Call forth your fond memories and the reason why the person is precious to you. Tell them that they matter to you and why. This is not the time to talk about business or logistical matters or talk about the things that irritate you about them. However, once the attuned connection is firmly established, it will make it much easier to talk about such matters
- 5. Set aside regular time for attunement. Make there are certain times in the day or week when the person knows they can count on your full attention and followthrough
- 6. Make use of small spaces of time. When you are passing by each other during the day, try to make eye contact and smile. Comings and goings are important times and opportunities to connect. Create a special greeting you give the person when you first see them in the morning or when they come home.

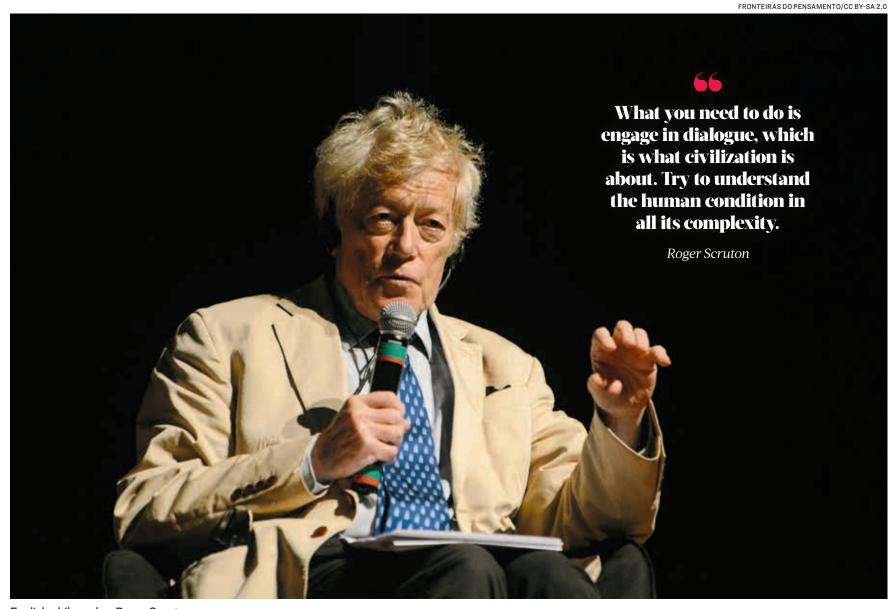
7. Give the person something to remind them of your presence throughout the day. Give the person a picture or a letter, some memorabilia from an event together or another object that will remind them of you. Tell them you are giving it to them so they can remember that you always matter to them. Take something of theirs and tell them you keep it close to remind yourself of how important they are.

After hearing Heather's muted but desperate plea for closeness I helped her put together and distill her feelings of loss and loneliness toward Shane. It wasn't that Shane had changed. It was that, over time, their lives had become more and more busy and separate. There was less focused attention between them. They had slowly lost each other right in the midst of each other's presence. But they found each other again by tuning in.

Is there someone important in your life who is slowly slipping away from you? See if you can reverse the trend by actively finding time to be together without distraction and being fully attuned to their presence.

Michael Courter is a therapist and counselor who believes in the power of personal growth, repairing relationships, and following your dreams. His website is CourterCounsel.com

Do you have questions about relationships or personal growth that you would like Michael to address? Send them to mc@CourterCounsel.com



English philosopher Roger Scruton.

A Thing Called Civilization

ROGER SCRUTON

n September 19, 2019, at the 14th annual Gala for Western Civilization, the Intercollegiate Studies Institute (ISI) presented Sir Roger Scruton with the Defender of Western Civilization award. Sir Roger gave these remarks on accepting the award.

It is a great honor to be named Defender of Western Civilization for the year 2019 by ISI, an organization with which I've been connected for a long time and whose work seems to be ever more important and ever more necessary, not just for young people but also for us, the older generation, who are trying to communicate the things that we know.

Western civilization has come in for a lot of attack because it's Western. The word Western has been taken to be a standard term of abuse by so many people in the world today, and in particular by people who don't have the faintest idea what it means, historically, metaphysically, or poetically. Our Western civilization is not some peculiar, narrow little obsession of people who happen to live in a certain geographical part of the world. It is an inheritance, constantly expanding, constantly including new things. It is something which has given us the knowledge of the human heart, which has enabled us to produce not just wonderful economies and the wonderful ways of living in the world that are ours, but also the great works of art, the religions, the systems of law and government, all the other things which make it actually possible for us to recognize that we live in this world, insofar as possible, successfully.

What Is a Civilization?

Let's leave aside the idea of Western civilization. After all, it depends which way you're going around the globe whether it's West or East. Look instead at the idea of civilization. What is it? What is a civilization? It is surely a form of connection between people, not just a way in which people understand their languages, their customs, their forms of behavior,

face to face, in the day-to-day life which they share.

This is something which has ordinary dimensions in the workplace and in the community, in our day to day. But also it has a high culture built upon it, works of art, literature, music, architecture, and so on. These are our ways of changing the world so as to be more at home in it.

I think that is the distinctive feature of Western civilization, that it is a comprehensive civilization constantly giving us new ways of being at home, ways of being in relation to each other, which bring peace and interest as the primary bonds between our neighbors.

Narrow Minds

Now, I myself have obviously got into an awful lot of trouble through defending Western civilization. It seems a strange feature of our times that the more you're disposed to defend it, the more you are regarded as some kind of narrow-minded bigot. But the people who make that accusation are the real ones with the narrow mind. They're people who do not see exactly how large and comprehensive our civilization has been and still is

We were brought up on, for example, the Hebrew Bible, an an cient document which perpetuates the civilization of the pre-classical Middle East. It gives us a sense of what people are like in tribal communities when wandering through deserts and so on.

We learned and studied the great epics of Rome and Greece, which taught us different languages-dead languages, but languages which showed the world in a different light from our own languages today.

We were brought up on the literature of the Middle Ages, much of it influenced by Arabian literature, of course. Indeed, we all were put to bed with bedtime stories from the "Arabian Nights."

The further you look into it, the more comprehensive and universal do you see the inheritance of our civilization to be. And that is something that we tend to forget today. It isn't a narrow bequest. It is something which actually is open to all kinds of innovation, which but also the way in which they accepts the whole of human being

connect to each other, eye to eye, as its subject matter.

Certainly that is the way I have looked at it. I've always rejoiced in being a teacher of the humanities, because I recognize that humanities is what it's about. It's about being human and all the many ways in which that way of being is diversified and comprehensive in the world in which we are today.

Whose Bigotry?

Whatever we do, we must fight back against this accusation that somehow our civilization is narrow, dogmatic, bigoted, and exclusive. It is not so. Compare it with what, after all? Compare it with the Chinese? Are we narrow, bigoted, and exclusive when set beside the great Confucian tradition? Not at all. I was brought up, like many others, with an interest in the Chinese civilization. We read the Confucian Odes in Ezra Pound's translation. All of us fell in love with Mahler's "Das Lied von der Erde," one of the greatest settings of Chinese poetry in all music, certainly greater than anything I've heard in Chinese music. And there you are. There's a bigoted remark.

Whatever we do, we must fight back against this accusation that somehow our civilization is narrow, dogmatic, bigoted, and exclusive.

Roger Scruton

But let's recognize it's not bigotry at all. It's a proof of the openminded and generous aspect of our culture that a composer like Mahler could extend his romantic Viennese emotions in the direction of those lonely poems that he set to such beautiful music. Leaving us at the end of the last of them with that incredible chord, which, as Benjamin Britten described, stays printed on the air.

Why are we now being forced into a defensive position when it's so obviously the case to anybody who knows anything about it that what we call Western civilization

is another name for civilization **A Time for Courage** as such, and for all the achievements of civilization that young people need to know about and if possible to acquire. The problem, it seems to me, extends largely from the invasion of the academic and intellectual world by activist groups who do not take the trouble to learn enough to know what they're up against but nevertheless define their position in terms to young people, to say: Look, you of political agendas. These political agendas are all about belonging together in a salvationist group: we save ourselves because we believe the right things, and we're looking everywhere for those poisonous presences which are trying to exclude us from possession of our rightful heritage.

And all the new causes are chosen on these grounds. They are causes of people who want to feel that the existing order of things excludes them and therefore they are justified in overthrowing that order to give themselves a place at the top of it. Being at the top, they then will rearrange it so as to purify it of all those old and corrupting influences which have so far have had too much of a deal.

I think this invasion of political activism into universities and into the humanities and into all those channels of civilization is one of the great disasters of our age.

But it didn't have to occur. We don't have to listen to these people. We don't have to engage in the show trials, the letters of denunciation, or the ways in which people have been witch-hunted and driven from the community. It's only because we join in that these activists have any success. We don't have to join in. It's quite possible to stand back and even to laugh at some of the things that are being said.

If you look at all the frenzy about transgender activism and so on, much of this is sheer confusion, and confusion that people want to be rescued from. Much of their anger is a kind of call to be rescued. Stay calm and say: There are other views than yours. You may have a point, but it's not the only point. Let's get down and discuss it. Let's see it in the context of the whole of civilization and where it's going.

To do that would be enough to defuse a great amount of the tension that has been afflicting us.

And I feel that now is the time, through institutions like ISI especially, to bring courage and conviction again to young people who know that there's something wrong with this activist witch hunting of the old curriculum. The time has come, it seems to me, for people like me and the older generation of teachers to give courage have a civilization and inheritanc which helps you to understand these things. Giving way to activism of this kind, activism which excludes whole realms of human knowledge, is not doing yourself a favor. It's not bringing to you the things that you actually need in the world into which you're going to progress.

What you need to do is engage in dialogue, which is what civilization is about. Try to understand the human condition in all its complexity. And when people try to radicalize and politicize the curriculum and what is taught and thought about in universities, you don't have to go along with this. You can even laugh at them. It still actually is legally permitted to laugh at people in our country and in our civilization. After all, comedy is one of the great gifts of civilization. And it's up to you, I think, to exercise it.

So my concluding message is that we shouldn't despair of Western civilization. It's just that we should be careful to recognize that we're not talking about some narrow, small-minded thing called Western. We're talking about an open, generous, and creative thing called civilization.

Reprinted with permission from ISI.org

Sir Roger Scruton is one of the world's leading conservative thinkers. In his nearly 50 books, he has explored the philosophical depths of human nature, politics, and culture. He is a visiting professor of philosophy at the University of Oxford and senior fellow at the Ethics and Public Policy Center. He is also a fellow of the Royal Society of Literature and a fellow of the British Academy. In 2016 Queen Elizabeth II knighted Scruton for his services to "philosophy, teaching, and public education.'



How to Turn Your Passion Into Your Dream Job

CHLOE ANAGNOS

While that is easy to explain, as building a about into a career. successful career means we will be able to in different shapes and sizes. Sometimes, the job we perform has little to do with our our all to our craft.

A Lack of Passion Leads to an Unhappy Workplace

According to a study from Deloitte University Press, 87.7 percent of America's workforce are unable to give their all to their employer. The remaining 12.3 percent, however, show what the team called the real attributes of worker passion.

To workers in general, a lack of passion translates into an unhappy work experience. you must be willing to be flexible. By iden-And believe it or not, that is bad for both the worker and the employer.

As explained by Deloitte researchers, the passionate worker searches for new solutions, is on top of what the business needs to succeed, and is always looking for ways Choose a Field to improve their performance, even if that means taking on new risks.

Furthermore, the passionate worker isn't afraid of giving more than what's required of him, working longer hours if needed, and doing more than what their job descriptions isn't as easy as it may sound. call for. Unlike the ambitious worker, who is also dedicated and wants to grow but seldom seeks more than a career boost over the years, the passionate worker is motivated by things other than just career success. Needless to say, he won't be let down if he can't get the position he wants so long as he remains working with what he loves, which is what matters.

If you are reading this and asking yourself thing you think you can do. whether your 9 to 5 is truly what you were born to do, you might be already aware that your current job is not your passion. But how exactly can you identify both what you want to do and how you should go about it to make it work?

new game in town at this point in your life? While the answers may not come as easy

at first, it isn't impossible to set yourself up for success by changing your career path.

What Is Your Passion? Discovering what you were born to do might

be tricky. But first and foremost, do not mistake a simple hobby for a passion-unless you s Americans, we value professional success. can turn that hobby you're truly passionate

You might enjoy jogging, painting, or afford to live the lives we always dreamed working on your vegetable garden in your of, it isn't always stressed that success comes spare time, but could you turn these hobbies into a successful career?

If you do have a passion for those activipassion, and that means we're not giving ties, you might find out that helping others get in shape, learning to design websites, or studying landscaping could all turn into great career options. The key is to figure out how to do what you love and find a market for it. After all, simply doing what you love doesn't guarantee that people will be willing to pay for it. And understanding how the market works is essential to making your new career work.

> Instead of being rigid about your passions and the career options associated with them, tifying what you love to do and exploring the possibilities, you broaden your horizons without making your new work opportunities seem unappealing.

To pinpoint your passion, determine how it could translate into a market setting, and then finally choose a field all seem like simple steps to take. However, you might find that turning your skills into a career

Before getting to work on your new business model or on finding a job based on what you love to do, you must first figure out if there's a demand for it. And if so, how high is it?

If the demand is low or if the field is overly saturated with competing professionals, you might want to reconsider your options-but only if competing against others isn't some-

Ideally, coming into a new field means you will do your homework and look for ways to innovate. This will help you figure out how to provide a service with an edge, beating competitors by offering something extra. Furthermore, you might want to Is it even worth it to change teams or find a start small so you can grow your clientele and experience. This alone will benefit you when competing with other more established names.

Outline a Plan and Make It Foolproof

When you analyze your possibilities, you must remember that without a solid foun-

Instead of being rigid about your passions and the career options associated with them, you must be willing to be flexible.



According to a Stanford University research, children who are taught to be positive are more successful at learning, even in the subjects they were not particularly interested in at first.

dation, your entire new career will fall apart. That's why you must have a detailed plan on hand.

Figure out how much money you will require to invest in your new venture, and find out whether you will need to obtain specific qualifications. Depending on what field you're going into, you might have to look into whether you need special licenses. Thankfully, several states have already loosened their occupational licensing requirements.

But if you are in a state where cosmetologists, athletic and personal trainers, auctioneers, or landscapers all need government-sponsored licenses, you might have to take expensive courses before getting the OK from state and local governments to open up shop. If this is the case, you might want to consider a move to cut on the initial expenses.

When outlining your plan, also remember to be flexible. Have a Plan B if necessary. Especially if working with your passion might require more skills than you previously thought. And remember, don't be heartbroken if things don't always work out as planned along the way.

Being flexible means you are always open to criticism and changes depending on what hurdles you encounter.

Stay Motivated

Turning your passion into a successful career won't always be easy, especially if you're embarking on this new adventure on your own. Staying motivated will require more than just a vision. After all, you might encounter certain difficulties that make you want to give up.

In order to keep on going, you must make a conscious effort every day to get closer to your goal. That includes keeping a positive attitude.

According to a Stanford University research, children who are taught to be positive are more successful at learning, even in the subjects they were not particularly interested in at first.

While this study focused on young brains, the fact they were able to learn things better if they remained positive says a lot about how we are wired. Use that while pursuing your passion in a new career and stay positive.

Make an effort to, while also being honest to yourself, stay positive about your experience even when you hit rough patches. This will help you to cultivate the motivation you need to reach your goal.

Changing paths when you think you have it figured out isn't easy. But putting your passion to work will make you look at life with a renewed sense of purpose. And that feeling alone should make you feel more accomplished than ever.

Use that drive to go further–even if at first things seem impossible.

Chloe Anagnos is a professional writer, digital strategist, and marketer. This article originally appeared on FEE.org.



Gone to Feed the Roses: Some Views of Death

JEFF MINICK

he beauty of her language and her affection for the departed make Edna St. Vincent Millay's "Dirge Without Music" one of my favorite poems, yet even after many readings and teaching "Dirge" in the classroom, part of the poem still baffles me. Here are the last two stanzas.

"The answers quick and keen, the honest look, the laughter, the love,-They are gone. They are gone to feed

the roses. Elegant and curled Is the blossom. Fragrant is the blos-

som. I know. But I do not approve. More precious was the light in your

eyes than all the roses of the world.

Down, down, down into the darkness of the grave

Gently they go, the beautiful, the tender, the kind;

Quietly they go, the intelligent, the witty, the brave.

I know. But I do not approve. And I am not resigned."

As I say, beautiful words and rhythm, but the repetition of "I do not approve" and particularly "I am not resigned," which occurs in the first stanza as well, confused me when I first read the poem and have bothered me ever since. To "not approve" death strikes me as an irrelevancy, like disapproving some act of nature: a hurricane, a blizzard, a tornado, even a cloudburst when it ruins your picnic. And "I am not resigned" also makes little sense, unless the poet means she will remember the dead as she has in this poem.

In the movie "Midnight In Paris," we encounter another take on death and dying in this exchange between a young writer, Gil Pender (Owen Wilson), and Ernest Hemingway (Corey Stoll):

Gil: Were you scared?

Hemingway: Of what?

Gil: Of getting killed. Hemingway: You'll never write well if you

fear dying. Do you? Gil: Yeah, I do. I'd say probably, might be my greatest fear, actually

Hemingway: It's something all men before you have done, all men will do.

This view of death, that we must not fear it because it comes to us all, is also dissatisfying. Most of us do fear death, not just our own but the death of our loved ones. Those of us who have lost family members or a close friend know well the meaning of Millay's line "More precious was the light in your eyes than all the roses of the world." The death of someone dear to us leaves a gash in the soul. Eventually, time and circumstance repair that wound, but the scar remains.

Dying Was Different Then

Just a century ago, and throughout earlier human history, people lived more intimately with death than those of us alive in 21st-century America. Far more babies and mothers

We can best prepare for death, our own and that of others, by embracing life and bringing whatever good we can to the time and place in which we live.

Unlike our ancestors, most of us probably feel removed from

death until it knocks on the door.

childbirth. A toddler could die from

died in

the scratch of a nail. Diseases now vanquished once swept battalions of men, women, and children into early graves. And nearly all these deaths took place at home, where the primary caregivers were not doctors and nurses but family members. They were the ones who spoon-fed their father, changed the sheets on his bed, and washed his corpse. Even children witnessed first hand the closed eyes, the last, ragged gasps taken by a beloved mother, the slipping away from life. Today medical care and pharmaceuticals have removed much of the agony of the dying. Nearly 80 percent of us die in acute care

hospitals or nursing homes. We are grateful for the drugs that relieve our pain and the doctors and nurses who ease our departure, but many of us may also wish we or our loved ones could die at home.

And unlike our ancestors, most of us probably feel removed from death until it knocks on the door.

Seeking Solace

Outside of religious faith, is there any philosophy, any creed, which can ameliorate our fear of death, which can provide comfort when the grim reaper calls on us or those we love? In "Heidegger and a Hippo Walk Through Those Pearly Gates," Thomas Cathcart and Daniel Klein blend philosophy and jokes to explore life, death, and the afterlife. The jokes are great fun, most of them too long to include a sampling here–a short one goes "It ain't over till the fat lady sings. Oops, she's singing."-and the authors' exploration of philosophy and theology is accessible.

As Cathcart and Klein point out at the end of the book, it is William James who "hits the old coffin nail right on the head." James believed "all of us get our answers to the big questions sort of by intuition. He called it 'our dumb sense of what life honestly and deeply means'-and he didn't mean 'dumb' as a put-down, either...we mostly rely on our gut for our sense of what it's all about." By including James's brief reference to "what life honestly and deeply means," Cathcart and Klein also hit "the coffin nail on the head." How we choose to regard lifeas a gift, a blessing, a burden, an illusionwill shape and form our ideas of death.

Let me illustrate with another example. In "With Love And Prayers," a collection of addresses to his students while headmaster of Boston's Roxbury Latin School, F. Washington Jarvis delivers these words:

> "Every great school in every age has always regarded the awareness of death as the foundation stone of education. A realistic perception of human life begins with the awareness of the stark reality that life is short and ends in death.

The celebrated headmaster of Eton College, Cyril Alington, was once importuned by an aggressive mother. He did not suffer fools gladly

'Are you preparing Henry for a political career?' she asked Alington. 'No,' he said.

'Well, for a professional career?'

'No,' he replied.

'For a business career, then?'

'No,' he repeated.

'Well, in a word, Dr. Alington, what are you here at Eton preparing Henry for?' 'In a word, madam? Death.'

Roxbury Latin is only incidentally preparing you for college. Its principal mission is to prepare you for life. And the starting point of that preparation is the reality that life is short and ends in death."

A Coping Mechanism

For human beings, death remains a conundrum. We don't know when or how, and many of us believe in life after death, but we do know we're all going to die. Our loved ones will die. It is this seemingly cruel enigma-the cessation of heartbeat and breaththat circumstance terrifies us, baffles us, angers us, or brings us sorrow and pain.

Yet Cathcart, Klein, Jarvis, Alington, and a host of others do offer us this coping mechanism: We can best prepare for death, our own and that of others, by embracing life, absorbing the wonders all around us, bringing whatever good we can to the time and place in which we live, grateful to be a part of the mystery of existence.

The more fully we participate in that mys tery, the more passionately we embrace it, the more we explore it, the more we can diminish our fear of death and dying.

Jeff Minick has four children and a growing platoon of grandchildren. For 20 years, he taught history, literature, and Latin to seminars of homeschooling students in Asheville, N.C., Today, he lives and writes in Front Royal, Va. See JeffMinick.com to follow his blog.

Father Loss and Narcissism: Is There a Connection?

ANNIE HOLMQUIST

itting in the park recently, my contempla-Utions were interrupted by a man wielding a large camera, three young ladies pacing behind him.

Motioning to the bench on which I was sitting he asked, "Can we use this for our photo shoot?"

"Oh, um, sure," I said. Glancing over my shoulder as I left, I saw the three girls freeze into picture-perfect poses

on the bench I had vacated. I shouldn't have been surprised. After all, my favorite place for reverie doubles as a picturesque background for people to take pictures of themselves. When not sitting on the little bench lost in my thoughts, I often observe people posing in front of the waterfall or on the little bridge, preening themselves

with selfie-stick in hand. Such a scene is now familiar in American society. It's also a signal that Chris-

topher Lasch's predictions mate of value. made 40 years ago in his book, "A Culture of Narcis-

sism," have come true. A remembrance of this milestone anniversary was recently commemorated by professor Jack Trotter in Chronicles: A Magazine of American Culture. Trotter, like many of us, recognizes a the entry-level tasks sad fact: The narcissism that Lasch identified as a rising trend 40 years ago is now a full-blown epidemic.

Reported self-esteem has exploded, with over half of young people achieving a nearly perfect score on the Rosenberg Self-Esteem Scale, a score "10 to 15 points higher than the historic normal range," Trotter writes. Counterintuitively, this rise in self-esteem is correlated with a sharp decline in reported happiness.

It seems that feeling overly good about ourselves also makes us unhappy when we engage with a world that doesn't share our high esti-

We all know these symptoms: the disrespectful child who tells his mother to "shut up"; the college student who thinks the world must accommodate her interest in an obscure degree; the young adult who jumps from job to job because he thinks

he's been given are beneath his dignity-these are all common occurrences in today's culture.

Dr. Boris Vatel, a practicing psychiatrist, provides Trotter with a striking insight into the underlying cause: the decline in the influence of fathers:

"With respect to the loss of the father and other traditional sources of authority in American culture, it does seem reasonable to conclude that this has also encouraged the rise of narcissism. When a child's every whim is catered to and parents become pri-



marily sources of gratification rather than instruction, 'adult'... who believes that the entire world revolves around him. The child does not learn how to patiently endure, how to strive for something higher than himself, and how to tolerate frustration. He grows up into an adult who really does not live in the real world in the sense that he does not develop a true appreciation for other human beings as being something other than mere extensions

of himself." A friend of mine once observed that you can tell what type of relationship an adult has with his father just by the way he carries himself. Those with good re-

lationships reflect a confident stability. Those lacking a good relationship,

many young people would try to compensate for this stabilthe child grows up into an ity by putting up a front, delighting in themselves, and acting like they have everything together and under perfect control-the narcissists which populate our society.

We've worked hard as a society to promote equality, to advance women and minorities that have long been oppressed. But we've often done this at the expense of our fathers and other traditional authorities, arguing that they deserve to be over-

thrown and given a backseat. But if this is one of the root causes of the narcissistic society many have come to loathe, is it time for some reevaluation? Could the revival of good, solid, supportive fathers sound the death knell for our self-absorbed society?

Annie Holmquist is an editor at Intellectual Takeout. This article was don't. Perhaps it's originally published on no surprise then that Intellectual Takeout.



Strauser. The play poses the question: "Would you Playwright Strauser. The play pose cheat on your spous certainty y cheat on your spouse if you knew with absolute certainty you could get away with it?"

on the Need for Conservative Theater

CATHERINE YANG

started with satire. After years of watching conservatives lambasted on stage, playwright Robert Cooperman thought, well, what at the other side?

on the left, and since he couldn't find a single play with a conservative perspective, he decided that he would do it himself.

The idea burgeoned into a theater festival with more interest than he'd expected, and now, three years down the road, Cooperman has a clearer picture of what he wants

to do, and has set forth a mission. "I have been thinking about: 'What does conservative theater mean?' Because people ask that

question," Cooperman said. "It's both thematic, which that's the obvious answer-conservative what we could have today. People and you say, 'Well, I can get a rise "But I always had a particular There was much to make fun of trays a positive vision of America, that it's not relevant anymore. My or calls on the individual to bring argument is, it's very relevant." about change and not the government, or it believes in a higher power, something like that.

"But then there's the artistic side of it. The plays ... can't simply be extended sitcom situations ... and they have to demonstrate to me some knowledge of past masters.

"So I'm trying to find those plays that I'm going to call conservative in that they hearken back, the traditional meaning of conservative, they hearken back to earlier examples that made the foundation for theater is thematic in that it por- tend to throw out the past and say out of people, I can get a response

'Get a Rise Out of People'

Cooperman, 57, said he's been interested in theater since he was a young boy. He'd participated in productions, but it wasn't until high school that he gathered the courage to audition for a play. He later

became a theater major in college. "I love performing, but I really loved writing for the theater," Cooperman said. He'd write scenes and skits, and he loved the response.

"You see people reacting to them, out of people,' and it made me feel, you know, purposeful. So that became my true love of the theater. "It's just been a love that's been

with me for a long time." Cooperman grew up in New York, in a fairly apolitical but traditional household, so he had always been very aware of what the Democrats stood for, and less fa-

miliar with who the conservatives were. He remembers the school doing a model Congress one year, where he and 500 students were Democrats, and there were about 12 Republicans.

feeling about things that was different," Cooperman said. "I was very interested in what the Republicans had to say, I was very interested in what William F. Bucklev was writing."

Then Ronald Reagan was elected, and Cooperman, at the time in college, thought, "I agree with him." He started calling himself a conservative Democrat, but realized

Jeff Holler Finds Business Wisdom and Faith Across Six Continents

CATHERINE YANG

When Jeff Holler decided to leave his thriving corporate career to start his own business, he thought it was the biggest decision he could make. Soon after, he was tested once again and faced with another difficult decision that challenged his values and beliefs.

"I had come to a point in my career where I was traveling all the time," Holler said. He was living in Texas with his wife and two daughters, and the company wanted him to move to California.

"My dad passed away when I was 15, so I didn't have a choice to not know him," Holler said. "But if I had a choice, I wanted to make sure that my daughters knew me and I knew them, and I could be a good dad."

With that in mind, he started The Capital Chart Room, which helps private business owners with the many decisions they face. Holler knew from the get-go that as the owner of his own business, he only wanted to work with people he respected. As the tiny venture took off, he was soon



Jeff Holler is an author, speaker, and founder of The Capital Chart Room.

spending more money than he was making, and the answer seemed to come in one potential client.

"I was introduced to a gentleman that was by far the most affluent person that I'd met at the time, and he liked my ideas and our process ... but I learned immediately he lacked integrity, and he didn't treat people with respect, and treat women with respect, and was crude," Holler said. "I didn't want to build my business on people like that."

It seemed to be a decision between keeping the business afloat or sticking to the promise he'd made to himself when he started his business.

"I was being tested in a major way," he said. "And ultimately I said no."

Satisfied he had made the right decision, he later met another person who helped springboard the business and introduce him to other clients of great integrity. He would have never met this person if he hadn't walked away from the first client.

"So the decision paid off in a lot of ways but most of all, I was able to stick to my commitment to God and to myself. That was a where [God] led me."

pretty big test right there," Holler said. And he's done so ever since.

Holler seemed the perfect fit to write about how to live out your values in a day-to-day business setting. A friend of his, Alan Sears, one of the founders of the Alliance Defending Freedom, asked him to do just that.

Holler said no; he was a slow writer, and it would take a tremendous amount of time away from his work. Sears asked him to pray on it-and Holler felt he was called to write a book.

It would be a book introducing several business owners who share their stories, and at the beginning Holler only knew one person he wanted to include, David Green of Hobby Lobby. Then he began networking and talking to people from all over the country, and then traveling all around the world to personally speak with the different business owners he ultimately featured in the book, "Bigger Than Business."

"There are eight different stories on six different continents," Holler said. "I didn't intend for it to be a global book, that's just



Amy Drake's play "God Bless Phyllis Schlafly" was featured at the second annual Conservative Theatre Festival.

that wasn't the case.

"Why am I pretending to be a Democrat to go along, or sometimes even a Republican? Why aren't I just saying I'm a conservative?" he said. "That's what I believe, I believe in the sanctity of the family, I believe in the sanctity of the Constitution. Why should I hide who I am?"

Cooperman has since moved to Ohio, where he went to get his doctorate. Columbus, where his theater company is based, has an active theater community with some 30 companies, and many, many productions of "The Sound of Music" and "Annie."

It was really in the past decade or so when Cooperman noticed a "concerted effort" to make fun of conservatives, or conservative issues.

"To portray conservatives as Midwestern bumpkins who are very ignorant and unworldly," he said. The derision went on both on and off stage, where critics and members of the theater community voiced frankly intolerant opinions. "I always found there was this obligatory attack or comment in a play about conservatives–if they wanted a quick laugh line, they'd say 'Oh, well, he's a conservative' or 'He's a Republican!' and, of course, the all-knowing audience doubles over in laughter."

"If it's OK for people on the left to protest what they see in society, to make fun of what they see in society, to pose what they see who don't want to be associated as troubling in society as a problem, then why can't people on the right?" he asked. He started writing the parodies.

the nonprofit Stage Right Theat- who believe in art and freedom. rics, and launched the Conservative Theatre Festival in 2017.

Disagreement Does Not Equal Hate

Cooperman went on social media and did a call for plays. When most theater companies do so, they get hundreds of submissions. He expected to get three.

Cooperman said. He also received an outpouring of thanks. "Many of whom would write to me and say, 'Thank you, because I've looked for an outlet for my work, and I can't find one, and you're it."

"I got 38, and I was thrilled,"

The next year, there were even more submissions. The festival got coverage from HBO Vice News, American Theatre magazine, and local media the first year, but very little media interest since its inception.

"The downside is I've been viciously attacked on Facebook, and other social media platforms," Cooperman said. "They say, 'This has got to be terrible, this has got to be fascist,' but they never come see the plays! They never come see the shows."

In addition to the festival, Stage Right Theatrics puts on a few other Looking for Conversation plays a year, like David Mamet's works, or the verbatim theater piece "Ferguson" by Phelim McAleer.

The local community's reception to Cooperman's conservative theater has been mixed. He still works with the local arts foundation and a consortium of theater companies, but it gets tough to find actors.

"Before I ever call them back, I send them a letter and email, and I say this is who we are, this is what we're about. We only are seeking people who love theater, we don't care what color you are," Cooperman said. There are some actors with that, and never respond to the callbacks.

Of the actors Cooperman has worked with, there are a few con-Mid-2016, Cooperman formed servatives, but many are liberals

"For the most part, they're people who say, 'What's wrong with presenting the other side?" Cooperman said. "And I will say, I don't know why

actors think we come to rehearsal and discuss politics–we discuss the play."

The plays sometimes deal with political hot-button issues, but

not always. Cooperman described three from the past festivals that stood out in his mind, and one was about post-birth abortion.

"This was before the laws where you could discuss with your doctor whether you wanted the baby to live," Cooperman said. It was touching, and he thought it was terribly brave of the playwright to take on this subject.

The last play of the first festival was very on the nose, with a conservative and liberal debating issues. But "they ultimately found common ground," Cooperman said. It had a positive end game. He also had fond memories of a non-political play called "Doughnut Shop Dates," and not just because he and his wife played the characters together on stage.

The motto of Stage **Right Theatrics** is 'disagreement does not equal hate.'

"This older man meets this older woman every week at a donut shop and chat, and his wife is suffering from Alzheimer's, she doesn't know him anymore," he said.

"[The older woman's] husband has left her. And she attempts to maybe make a relationship that's more than just friends. But he refuses to, because he made a commitment and a vow to his wife."

The motto of Stage Right Theatrics is "disagreement does not equal hate." "Because I want people to understand. The conservative point of view should not be considered hateful simply because we disagree," he said.

"If there's one word that comes up a lot with what I do, it's 'hate.' Hate has become such an overused word it's become like 'nice.'"

For the most part, the audiences, though slow-growing, have been receptive.

Cooperman does talkbacks after each play, sometimes hosted by a scholar when they put on more established plays outside the festival.

"This is where people tell us [what they thought], where I've and actually Americanize them," gotten some of the best opinions and best feedback," Cooperman said. "Sometimes it's, 'I'm a diehard liberal and I didn't think I'd want to come to this, but I did and I'm glad I saw it."

He's not looking for converts, just conversation.

"You've given me a side I didn't know," they say. And that's a job well done, even if the people in the audience that day were mostly there because they were friends of the actors.

"I think that's how you open up dialogue, and that's very healthy," Cooperman said.

Bad Plays

Cooperman is sent material all the time, and has read enough new plays to last him a lifetime. It's caused him to start writing a book, called "Bad Plays."

"People in theater are generally about musicals and stars, and 'I want to play my favorite part.' They don't understand where theater came from, they don't understand theater's purpose ... they just think of theater as Broadway and stardom."

Cooperman, whose favorite play is "Our Town," wants to see a revival of tradition in the theater.

He refers to Samuel Beckett, Eugene O'Neill, and Tennessee Williams, none of whom would be considered conservative, but who wrote some very good playsbecause they worked within the tradition.

"[O'Neill], again, no conservative there, but by today's standards, he is. He broke barriers ... and was someone who looked back to the classics, to get into inspiration, Cooperman said.

He wishes to see more plays that show an understanding of theater that came before, not "extended sitcom sketches, or [plays that] work against human nature, or the apocalypse, that's another thing." "I don't want to present a world that has gone so awry that it's uninhabitable, or that existence is miserable. This to me is not a positive-no ancient Greek was putting on plays that said life is miserable. It may have been miserable for Oedipus, but it wasn't for the people who lived around Oedipus once everything was solved," he said.

"I just find that so degrading and so disheartening, when I see any kind of art, especially by young people, that shows nothing but doom, gloom, sickness, and that this world is irretrievably awful." As such, his mission with con-

servative theater is to also shine a light on the positive.

"I'm not talking about Pollyanna, I'm talking about something that reclaims humanity's goodness, or shows that there is goodness in the world," he said.



"The Burglar Beater" by Jim Moore portrays a family torn from within by the issue of gun control. The play was featured in the third annual Conservative Theatre Festival in January 2019 in Columbus, Ohio.

Candid Struggles

The first story begins in Dallas, Texas, where we meet Michael and Debbie Rasa of Rasa Floors. It begins with an extramarital affair, then a failing marriage, and a company falling into debt.

"When most people read that story, they say, 'This is not what I expected!'" Holler said.

"Their stories about self-inflicted problems, from some choices they made, and sin that they fell into, and all the collateral damage that caused and, how by God's grace, they recovered from that, and how they have become complete through God's grace," Holler said. "So it's really a story about grace."

Every story in the book is completely candid. The business owners who are known to the public as successful figures openly share their

Bigger Than

Business: Real-

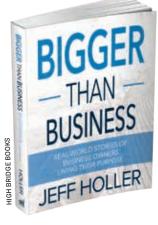
World Stories

Owners Living

Their Purpose"

by Jeff Holler.

of Business



failures, and are honest about how they've been tested. None of these paths have been easy, and that is perhaps the point.

"And as you read the stories, you'll see how when they did choose to compromise, the damage caused, and when they didn't, the blessings that came out of it," Holler said. Later in the book we meet a Rwandan genocide survivor; her business is the smallest of those featured in the book in terms of annual net revenue, but the impact she's made in her community cannot be over-

stated. "[Grace's] story is the most emotional," Holler said.

"Her heart became rock hard with anger and bitterness, and she simply wanted to die. And it's just a story of how God worked in her, not only to heal her heart, but to use her then to help heal other women's hearts, who are in the same situation," Holler said. Then in communist East Germany, in Karl Marx Stadt, where Frank was raised an atheist, he somehow finds Christianity and is tested almost immediately thereafter, as one would expect.

"He came to understand that what he was teaching in the communist trade school was not consistent with his newfound faith. The story reflects the risks that he was willing to take not to conform to communism," Holler said. "He did something that most would consider impossible."

In Asia, Holler met Dr. Suparno, whose family took a hard hit during the financial

crisis of 1997-98, a chaotic, riotous time. "The country fell to corruption and he

and his family had to choose to conform to the corruption of the day to survive, or not compromise their values and totally trust God," Holler said.

It's been a humbling experience for Holler to interview these owners who speak energized when to do them." transparently about their struggles.

A Good Steward

Every one of these eight stories is vastly different from the other; the business owners come from different backgrounds, face vastly different environments and challenges, and have very different businesses. The business insights each story can provide are different, but there are some universal principles about character that apply across the board.

For one, they are all "world-class time allocators, and great time managers second." "The difference is, you can be a really good time manager and be managing your time around all the wrong priorities," he said. "Every one of these folks knows what their life priorities are. And they allocate their time and their resources and their energy to those priorities.

For instance, because faith is a priority, Holler sees that they work on this every single day, whether it's with Bible study, praying, or ministry work. Their values are ones they apply to every aspect of their lives.

"They're not saying one thing and doing another, they're not saying one thing in their business and doing something else when they head home," Holler said.

Another was that each had found their calling, which Holler explains as "the things at which they not only excel, but they're also

He thinks it's worth noting that they have pursued their calling, and not made the decision to do something else for more money even when the choice was available. But then they go beyond this.

"They move it from their calling to their purpose, by giving up control to God one day at a time," Holler said.

It was eye-opening for Holler to hear them explain this sort of humility, or obedience, which he had experienced himself when he decided to take on the task of writing this book.

"The dictionary says a steward is someone who manages or looks at someone else's property, a caretaker," he said. "These are incredibly successful people, you know, [they] see themselves as a servant, a steward, as a caretaker for God ... that we ultimately work for God, and we're accountable to him, that everything good that we have, including our personal gifts, comes from God."

Holler thinks this is really the value of the book-through these stories, people can gain clarity about what it means to live their God-given purpose.



FILM REVIEW: 'THE LAUNDROMAT'

The Money's Not Funny and the Forced Organ Harvesting Even Less So

MARK JACKSON

emember the Panama Papers? In the news? About a boatload of leaked documents in 2015 that was going to tear down ► the curtains covering the sneaky offshore shell company activity of billionaires, and expose them like roaches scurrying in a tenement slum? No? That's probably because you're not a billionaire. Me neither.

Want to see a movie about that? Yes? No? After all, "The Big Short," among others, proved that learning about the abundant trickery of the finance world could be fun; good cheating stories are highly entertaining, especially when there's a good comeuppance. (Which is why HBO's upcoming NXIVM documentary series about the scoundrel Keith Raniere will most likely be a big hit.)

Director Steven Soderbergh made a movie about the book "Secrecy World: Inside the Panama Papers Investigation of Illicit Money Networks and the Global Elite." It's a meandering, slight, yawn-inducing, low-budgety-looking endeavor. Not really fun. A little bit funny. Largely boring. With a rather criminal underusage of a stellar cast. Sharon Stone in a two-minute role as a realtor, really?

I mean–look at this cast: Meryl Streep, Gary Oldman, Antonio Banderas, Jeffrey Wright, Sharon Stone, James Cromwell, Robert Patrick, and David Schwimmer. That's probably a collection of around 10 Oscars. They don't need money or accolades; clearly they were here for the The most weirdly affecting of these true stories, however, is one about the British businessman **Neil Heywood** (here called Maywood).

'The Laundromat Director

Steven Soderbergh Starring Meryl Streep, Gary

Oldman, Antonio Banderas, Jeffrey Wright, Sharon Stone, James Cromwell, Robert Patrick David Schwimmer Rosalind Chao, Matthias Schoenaerts, Nonso Anozie

Running Time 1 hour, 35 minutes

Rated

Release Date

Sept. 27 $\star \star \star \star \star$ concept and hoped to help Soderbergh turn up the wattage exposing a modernday evil.

The Proceedings

It's basically a bunch of wee stories about the little people who suffered from the criminal activity at the heart of Panamanian law firm Mossack Fonseca. What are shell companies? They're virtual, international businesses, sans offices and employees, which, while not illegal, facilitate the ability to do illegal things, like hiding money and ducking taxes.

Satirically, Gary Oldman and Antonio Banderas play Jürgen Mossack and Ramón Fonseca, respectively: a pair of charming, fourth-wall-breaking, cravat-wearing, teetotaling, happy-golucky narrators and tour guides of the Panama City law firm that bears their names. They stroll with us and provide commentary throughout a series of mini-episodes following people adversely affected by their greed.

There's the retiree and widow Ellen Martin (Meryl Streep), who loses hubby (James Cromwell) to a freak tidal wave while he's boating on New York's Lake George. Thanks to Mossack and Fonseca, she's not going to get a full insurance settlement.

This turns Ellen into a geriatric Erin Brockovich ("Erin Brockovich" was also directed by Soderbergh), who reveals the teeming roach colony of misdeeds hiding under the Mossack Fonseca shell company United Re-Insurance Group. So that's one story.

Two Vignettes, One Twisted, One Horrifying

There are many such vignettes, the most entertaining of which is a twisted comedic bit about an African businessman (Nonso Anozie) who, caught flagrante delicto by his 18-year-old daughter (Jessica Allain), with her bestie college roommate, tries to bribe his daughter not to tell her mother (Nikki Amuka-Bird). He gives her one of his 20-milliondollar shell companies as a birthday present. She and her mom are placated. Until they try to cash out.

The most weirdly affecting of these true stories, however, is one about the British businessman Neil Heywood (here called Maywood, played by Matthias Schoenaerts), who was poisoned



It's not Heywood's story, per se, that affects us, but much more the depiction of Bo Xilai's involvement in a different horrendous crime: the live organharvesting from Chinese prisoners of conscience-specifically adherents of the

peaceful qigong practice Falun Gong. The excessively gruesome portrayal of the scalpel-removal of corneas from live prisoners will scorch your retinas. The scene doesn't belong anywhere near the rest of the blithe, comedic treatment of all these fiscal crimes. That said, none of the heartbreak in these stories benefit from being told in this fluffy manner. To be worthwhile, the film

needed to engender some outrage. Meryl Streep ultimately divests herself of all her costumes and disguises, brushes out her hair, and delivers a pretty good speech about how the puppet strings controlling global finances are held by the rich, and that as we speak, many other shady firms just like Mossack Fonseca are up to no good.

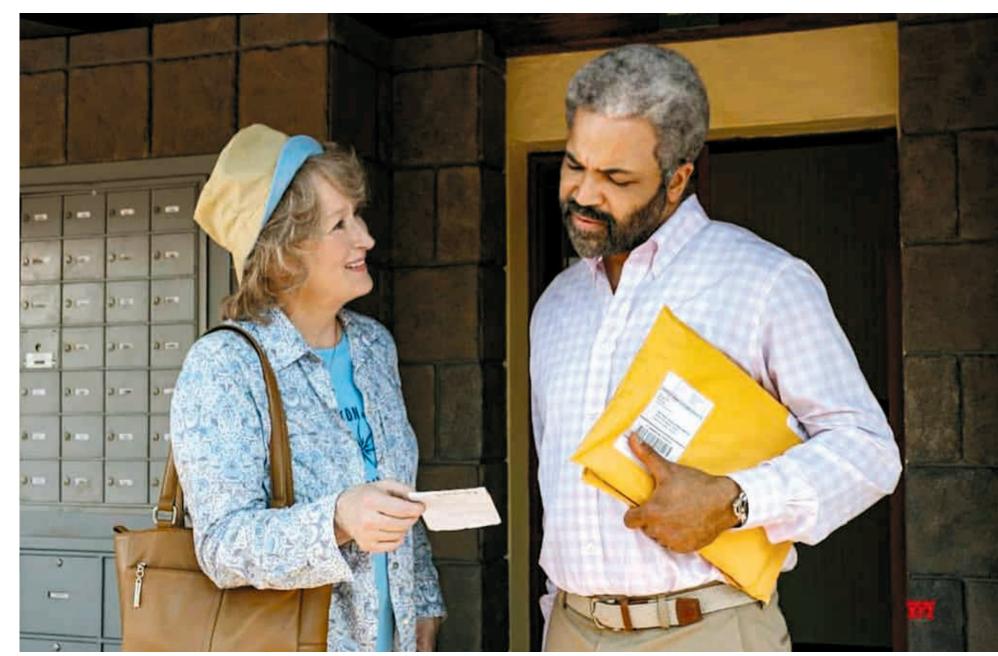
In addition to a serious treatment, "The Laundromat" probably could have benefited from a few crooked billionaire scenes, like, say, Jeffrey Epstein's weird island temple, which may or may not have been intended for human sacrifice. Shady money confers power, power corrupts, and absolute power corrupts absolutely. It's not really funny.

In the end, though, it's a laudable cause. The world should be aware of all this sneakiness. Next up, it'd be nice to see Meryl Streep, Gary Oldman, et al, and Steven Soderbergh do a film exposing the sneakiness of China's entire live organ-harvesting operation. No pun intended.

In addition to practitioners of Falun Gong, let's also hear about the Uyghurs, Tibetans, and underground Christians suffering in China's black jails and hidden labor camps. They're having medical tests run on them for blood type, and for the health of their corneas, kidneys, livers, hearts, etc. Why? So billionaires with offshore shell companies-should they drink too much and get cirrhosis of the liver–can order up nice, fresh livers and get theirs replaced next week, from China.



Gary Oldman (L) and Antonio Banderas in "The Laundromat."



Meryl Streep and Jeffrey Wright in "The Laundromat."



Hsieh Ho-hsien enjoyed Shen Yun Symphony Orchestra at Chung Shan Hall in Taichung city, Taiwan, on Sept. 25, 2019.

Pop Star Gains Life-Changing Inspiration at Classical Concert

CATHERINE YANG

Taiwanese actor, singer, and songwriter Hsieh Ho-hsien, known to fans as A Chord, gained pop stardom early on, in his teens. A self-professed follower of rock music, Hsieh said he came to see Shen Yun Symphony Orchestra (SYSO) in concert because he wanted to see what the fuss was about–in just a few short years, and with very limited tours, the East-West classical orchestra has taken Taiwan by storm.

Hsieh found it more than lived up to the hype.

"I feel like there is an electric current running through my body," Hsieh said on Sept. 25, at the Chung Shan Hall in Taichung City, Taiwan, during a sold-out concert.

To say Hsieh was inspired would be an understatement; Hsieh felt the experience was closer to enlightenment.

"It's like every cell of my being is responding to the music," Hsieh said.

He said, joyously, that it was like parts of his mind that were previously not accessed had opened up to him, and artistic visions hidden in his subconsciousness had been unlocked. "I'll be leaving with a lot of inspiration to take back with me," he said.

SYSO was formed due to popular demand. The music of Shen Yun Performing Arts, the premier classical Chinese dance company formed in 2006, is all original and new every year. The dance company travels the globe every season with a live orchestra that draws massive attention.

The orchestra is unique in that it blends East and West: ancient Chinese instruments are folded into a Western symphonic ensemble, and Chinese melodies are arranged with classical Western techniques.

Healed Through Music

Sitting in that auditorium, Hsieh said he felt fulfillment both emotionally and spiritually. "This music is very special," Hsieh said. "While I was listening today, my heart became peaceful as I sat there listening with my eyes closed. I felt total enjoyment."

"It's the feeling of being fully rejuvenated. It really is a feeling of being healed in my heart, through music," Hsieh said.

"I felt as if I was brought to the universe, in an outer dimension, and it was very peaceful in the universe. It was a picture of serenity and I felt I was on a journey with the divine." Shen Yun means something like "the beauty of divine beings dancing," and traditional

Chinese culture is known to be a divinely inspired one. Hsieh certainly felt that touch of the divine present in the music, which was a program of classical favorites as well as the original works in the unique style Shen Yun is known for.

He said the East and the West melded together perfectly, with the musicians themselves conveying divine harmony in unison. They are divinely in sync, able to com-

municate without a single word," Hsieh said. "The entire musical experience, the entire concert and performance felt like a journey

with the divine. There were several places

in the music where I felt an electric current went through my body."

Like Water

Hsieh compared the music to water, with its healing effects, its power, and omnipresence. In traditional Chinese culture, water symbolizes the all-encompassing wisdom of the natural world. Laozi said, "The highest excellence is like that of water"-striving for the benefit of all things without need of recognition or reward.

"It soothes our hearts," Hsieh said. "When vou need it. it comforts vou verv quietly. You drink, and it's light and delicate. However, when it strikes, it's like an ocean wave, and the image and impact will stay in your mind," he said.

Hsieh said he came to observe how the East and West could be blended together to complement each other, and from the performance he understood that and so much more. "I think I need to work toward this direc-

tion, one that combines both Eastern and Western music. I hope that the world's people can stay peaceful and then be immersed in music regardless of their ethnicity or nationality," Hsieh said. "I am so grateful to Shen Yun."

"I shall work hard starting now by incorporating what I saw, heard, and learned today into my music."

Two Traditions

SYSO made stops in 10 cities in Taiwan during its tour through Asia, and on Sept. 27 in Chiayi county dazzled a chorus director and musician with its musical excellence.

"This is indeed a world-class musical extravaganza, very powerful!" said Ms. Lining Wang, the executive director of a local women's chorus. "It speaks a universal language and brings hope and light to the world."

A former pipa player, Wang paid keen attention to the orchestra's instrumentation. Ancient instruments like the pipa, a fourstringed upright lute, and the 4,000-yearold erhu, a two-stringed bowed instrument, take center stage amid a classical Western symphony. But the two traditions on stage don't clash.

"I was impressed by how the Western flute was able to express the feeling and mood like a Chinese flute," Wang said. The flute as we know it is a metal instrument, not wooden, but from one composition to another it adapted to the character of the tune. "I was greatly shocked."

"Today I heard the harp playing with the pipa, both plucked instruments, and the harmony was simply marvelous," Wang said.

"These are excellently trained musicians; to be able to hear them today, I am very honored and very moved."

Shen Yun Symphony Orchestra will start its four-city U.S. tour at Carnegie Hall in New York on Saturday, Oct. 12, 2019, with a matinee and evening performance. It will nex continue on to Washington D.C., Chicago, and conclude its 2019 tour in Boston at the Symphony Hall. The full schedule can be found at ShenYunPerformingArts.org/symphony

'Downton Abbey': Making Goodness Fashionable

MICHAEL LEASER

"Downton Abbey" stunned the film industry last month by pulling in over \$31 million at the box office opening weekend, exceeding forecasts by more than 50 percent and making it the largest opening in distributor Focus Features' history. Clearly the lives and times of the Crawley family and their servants have not lost their appeal since the popular and successful period television series ended its run nearly four years ago.

What makes "Downton Abbey" so beloved? What distinguishes it from the myriad of costume dramas that have preceded and succeeded it?

It begins with the strong and largely sympathetic characters creator Julian Fellowes has crafted. Fellowes deftly manages to draw the viewer into the cares and concerns of the lowliest footman as easily as he does the lord of the estate. He does so with sharp writing that is, both at turns and sometimes all at once, eloquent, witty, and heart-warming. The tone he establishes is warm without becoming saccharine, comfortable yet never dull, fully engaging the viewer in the joys, sorrows, loves. and losses of these well-drawn characters.

Throughout the series and the film, Fellowes conveys a deep respect for traditional sensibilities while also nodding to the need for some modernization. Nowhere is this dynamic and the tension between these sentiments more clearly and humorously portrayed than through the interactions between Lady Violet, the witty matriarch of the Crawley famgrandson has become the heir to the Crawley estate. Whether it's a debate over merging the local hospital with a larger one or Violet's disapproval of Isobel employing a cook with a scandalous background, the two have some grand rhetorical battles.

At one point in the film, Lady Mary, the eldest Crawley daughter, questions whether it might be time to sell the estate and end Downton Abbey's quasi-feudal dynamic. Her maid Anna, a long-time servant at Downton, reminds Mary that Downton Abbey still serves an important purpose, not just for those within the household but in the community at large who have been blessed by, and whose livelihoods depend on, the estate.

What elevates "Downton Abbey" even further is its effect of "making goodness fashionable," a phrase made popular by legendary British MP William Wilberforce, whose two great objects of public service were the "suppression of the slave trade and the reformation of manners." Consider Tom Branson, the chauffeur turned widower of the Crawleys' voungest daughter. Straddling the classes, Branson has learned to subsume his antiaristocratic political leanings within the personal respect and loyalty he has developed for his wife's family.

In the film, Branson nobly stops an assassination attempt on the king. Perhaps even more important is the valuable counsel he provides to Princess Mary, who is strongly considering leaving a seemingly loveless marriage. When she asks him about his relationship with the Crawleys, Branson talks about the importance ily, and Isobel Merton, the commoner whose of living, and working, for something greater



HIGHCLERE CASTL

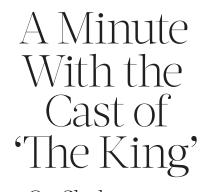
Highclere Castle, the setting of

"Downton Abbey."

than yourself, about loving and respecting those you might have little in common with, especially when it means securing your children's happiness by surrounding them with people who love them. Mary subsequently recommits herself to her marriage for the sake of her son and the royal family, but with the expressed understanding to her husband that they both must learn to change and adapt to make their marriage work.

Respect for tradition without ultimately letting it impede love and forgiveness is a hallmark of "Downton Abbey." It is also a significant reason, along with the substantial box office, that, as senior butler Carson suggests, Downton Abbey and the Crawleys may last for another hundred years, or at least another movie or two.

Michael Leaser is an editorial associate at The Charlemagne Institute. As vice president of Cave Pictures, he was executive producer for the film "Wildflower," associate producer for "The Ticket" (starring Dan Stevens), and helped develop and execute an awareness campaign for Martin Scorsese's adaptation of "Silence." He has written 50 film and culture articles for World magazine. This article was first published on Intellectual Takeout.



On Shakespeare and role models

Actor Timothee Chalamet plays an unwilling heir who inherits the throne in "The King," a medieval coming-of-age tale loosely based on William Shakespeare's plays about Prince Hal and his transformation into England's King Henry V.

The 23-year-old actor stars alongside Joel Edgerton, who plays Hal's hard-drinking friend and mentor Sir John Falstaff, Lily-Rose Depp, who portravs Catherine, daughter of France's King Charles, and Ben Mendelsohn, who features as Hal's father. Henry IV.

The Netflix film premiered at the Venice Film Festival last month, where Reuters spoke to the cast members and director David Michod about the drama, which also features a recreation of the 1415 Battle of Agincourt.

Below are edited excerpts of the interviews.

q: This was a very different part from your previous leading roles. What were the biggest learning lessons in making this movie?

CHALAMET: I felt less interested and less naturally drawn to anything that had to do with power but more to do with helplessness and being human and a young human at that–when you're still figuring out who you are, who you want to be, and having to navigate world affairs basically or governments or the snake-like nature of a royal court.

q: You, like your character, are a young woman in a position of power, how do you cope with the pressures of being someone many look up to or scrutinize?

DEPP: You do feel that responsibility whether you want it or not. But I think it's also ... important to remember that it's hard to consider vourself a role model ... when you're still kind of figuring out who you want to be yourself.

q: You wore many hats on this project-you co-wrote it, produced it, and star in it. Why was this a film you felt so passionate about?

EDGERTON: Quite often when you see this story, and there's been so many wonderful versions of it, you never really see a super young person playing Henry, and Henry was 25 or 26 when he became king. So this was our chance to not only tell our story for other purposes, political purposes, and extract our own essence out of that story but to put youth in the seat of power.

q: What was it like making this film? The battle scenes in particular must have been hard work. міснор: They almost killed me ... That sounds like an exaggeration but it's only a little bit ... It was something about the heat and the mud and the stress of it. I mean, it's so huge.

We shot that battle in two weeks. Normally I think (in) a movie of this ambition, you would maybe have five weeks to do it ... I remember driving away from that battlefield when we'd finished it, just feeling like I'd survived something and feeling traumatized ... Anyway it looks good in the movie, I think, now.

q: Is there a hope the film will help modernize Shakespeare for younger generations, especially given it's a Netflix movie?

MENDELSOHN: When you have Timothee Chalamet playing King Henry, you're opening doors... to an audience that most probably isn't familiar with the Shakespeare stuff ... Timmy's a movie star.

By Hanna Rantala From Reuters

To help give teens an increased sense of independence, give

hem options to choose from.

MARK PAN4RATTE/UNSPLAS

PARENTING

Navigating Adolescence

A conversation with psychotherapist Jennie Marie Battistin

BARBARA DANZA

thinking you've finally got it all figured out, as your happy-go-lucky L children giggle and play their way through the beautiful life you're created for them; the next moment your child is telling you (loudly) how unfair life is, how you're yet fully developed. Thus the emotion brain the worst parent ever, and how all of his or her friends have it so much better than them to respond to stress, parental limits, they do.

Who is this person? Was your sweetheart replaced with a look-alike? What is going on?

I'll tell you what's going on: Adolescence. As children enter the stage of adolescence a teen utter the words "You are ruining my when their brains and bodies begin to transition from childhood to adulthood, the let me have any freedom," etc.? Social and same parenting approach that worked for psychological factors can also lead to some their younger years may prove ineffective. Parents need a different approach during this stage and, ideally, a giant heaping of expert advice.

I asked Jennie Marie Battistin, clinical psychologist and author of "Mindfulness for be difficult to know when to give an ado-Teens in 10 Minutes a Day: Exercises to Feel lescent more space, a hug, or disciplinary Calm, Stay Focused, & Be Your Best Self," for just that. Here's what she said.

THE EPOCH TIMES: The manifestation of adolescence often takes parents by surprise. The emotional ups and downs early adolescents experience can seem uncharacteristic of their children. Can you give a brief overview of the onset of adolescence and the the consequences, and emotional highs and emotional and behavioral changes that are lows as they navigate their social world. typical?

physical, emotional, and behavioral changes or lecture can be more impactful. A natuare seeking to develop their identity and after being late to school multiple times. gain independence.

Typical changes that emerge include decreased desire to spend time with family, get up in the morning, acting embarrassed study." by parents, exaggerated responses towards peer rejection or comments, and experimenting with low-risk behaviors.

and unpredictable during adolescence. h, parenting. One minute, you're What causes such fluctuations in emotion? **MS. BATTISTIN:** Biology (body and hormone changes) is partially to blame for fluctuating mood and emotions in adolescents. Also, the brain is continuing to develop. The prefrontal cortex, the logic and reason center, is not tends to rule the teenager, which may cause other demands, and disappointment with a more pronounced emotional reaction.

Teens tend to get stuck in black and white, or all good, all bad thinking. Have you heard life, you just don't understand, you never of the erratic emotions.

THE EPOCH TIMES: Parents may find their once well-behaved child testing his or her limits and displaying emotional outbursts. It can consequences. What changes in discipline strategies do you recommend for parents of adolescents?

MS. BATTISTIN: Teens are no longer children, another 30 minutes of game time." but not yet fully independent. A desire for independence and self-expression can lead to impulsive behaviors, exploring limits, making decisions without fully considering

At times allowing for natural conse-**JENNIE MARIE BATTISTIN**: There are many quences rather than giving a punishment Creating a consequence that requires a behavior change is important. For example, "Until you can get your grades up to C you and "never." increased need for sleep or reluctance to will need to stay home on weekends and

> More and more we are trying to teach adolescents to connect with their emotions. When a teen screams at a parent, I like to use

and have them take a break. Try saying, "It seems you are (label unpleasant emotion), and you may need some time to sort out your feelings, let's take a walk or have a seat on the couch until you can speak respectfully to me." A "time-in" approach helps a teen learn emotion regulation and tolerance for unpleasant emotions.

THE EPOCH TIMES: Children at this age seem to crave both independence and reassurance from their parents. How can parents best provide both?

MS. BATTISTIN: Giving teens options and allowing them to choose can help them feel an increased sense of independence. For example, "You can either stay home and finish your homework tonight so you can spend all day Saturday with your friends or you can go out tonight with friends and stay home Saturday to finish your homework." Providing some structure and routine to the week creates a framework that can be reassuring. For example, "When you get home you can have 30 minutes of game time, then work on your homework, eat dinner with the family, and if you finish your homework by 8 p.m., you can have

THE EPOCH TIMES: Self-confidence seems to be a struggle for many adolescents. Why is this and how can parents help their children feel more confident during this stage of life? **MS. BATTISTIN:** There are a lot of changes increased expectations from others. Adolescents can have challenges with knowing feelings, which can affect self-confidence. Often teens get stuck in catastrophizing feelings with words such as "always"

Giving adolescent praise and helping them identify their "wins" can help build confidence. Look for sparkling moments, such as "I appreciate how you helped with X," "I like the way you took care of X," or "I am than anxiously inquisitive.

THE EPOCH TIMES: Emotions can be erratic a "time in" approach. Identify the emotion proud of you for X." Seek one thing every day to point to with your teen that positively reinforce "what's good about me."

> THE EPOCH TIMES: How can parents discern when their adolescent's emotional issues are out of the ordinary and something to be more concerned about?

> **MS. BATTISTIN:** Severe and prolonged periods of changes to mood (emotions) and behaviors may signal a mood disorder, such as depression or anxiety. Sometimes parents consider poor behavior, irritability or disrespect as "acting out." If the symptoms seem to be increasing, lasting for long periods, there are significant changes to eating, sleeping, self-esteem, and withdrawal from activities previously enjoyed, consider seeking mental health evaluation.

> THE EPOCH TIMES: What final words of encouragement can you offer parents entering into the stage of their children's adolescence?

MS. BATTISTIN: Changing your mindset from "What happened to my sweet kid," "I am dreading the teen years," or "Ugh, I have a teenager" can positively impact your relationship with your teen. Being a mindful parent and accepting your changing teen can help ease the transition of childhood to adulthood.

I encourage parents proactively to arm their teen with a tool such as mindfulness. A 10-minute daily practice of mindfulness exercises can help decrease negative behavin the teens years, and teens experience iors, decrease stress, decrease emotional outbursts, better navigate and accept unpleasant feelings, be less reactive to distypical during the teen years. Adolescents ral consequence might be school detention what they feel and how to cope with their tressing moments, and increase connection with others.

> Being mindfully present with teens and staying non-judgmental of their behaviors can increase your connection. Look for sparkling moments to connect with your teen, such as car rides or watching TV. You would be surprised how much a teen might share if you are mindfully present rather

> > The Free Application for Federal Student Aid (FAFSA)

for the 2010-2021

academic year

became available

on Oct. 1, 2019. It

now requires infor-

mation from 2018

tax returns

BDOSS928/SHUTTERSTOC Individual Income Tax

stream). If you have a P.O. base, see evenue

and ZIP cooles, if your have a firmup! address, in

FINANCIAL AID

US Tax Reform Further Complicates Federal Student Aid Form

NEW YORK–U.S. tax reform is fi- capital gains, unemployment payfinancial aid process, and the synchronization is off to a rocky start.

The Free Application for Federal Student Aid (FAFSA) for the 2010-2021 academic year became available on Oct. 1. This form, the first since the Tax Cuts and Jobs Act went chief executive of Frank Financial into effect, requires information from 2018 tax returns.

Tax law changes figure into the calculation of the Expected Family Contribution, which is the all-important bottom line amount colleges want families to pay toward tuition.

Six new schedules are incorpowhile the 1040EZ and 1040A forms FAFSA through the IRS's Data Retrieval Tool if applicants sign up for that process.

pull in the schedules, particularly Schedule 1, which lists items like

nally catching up with the college ments, student loan interest paid, or the teachers' deduction for supplies. Instead, there are prompts asking if you filed that form.

The FAFSA system does not alert you if any schedules are skipped, said Charlie Javice, the founder and Aid, a free app that helps students file the FAFSA.

"You could be providing half the information, and nobody is telling you if it's accurate or not," said Javice.

The risk is that students could miss out on aid because certain income rated into the main 1040 tax form, and deductions are not counted. They could make math mistakes have been eliminated. Tax data when inputting the data by hand, can be culled electronically to the or their applications could be incomplete, resulting in a laborious verification process.

Families tend to give up when However, the system does not the process gets too cumbersome, Javice said.

"If normally you'd qualify for a

variety of financial aid benefits, and this change puts it at risk, you may want to run that by somebody," said Eric Bronnenkant, head of tax at Betterment

PLICATION for FEDERAL STU

ctly as it appears on your Social S

tep One (Student): For questions 1-3

FAFSA

Hoops for Low-income Students The forms 1040EZ and 1040A used to automatically qualify low-income students for an Auto-Zero Expected Contribution or the Simplified Needs Test. The Department of Education cause you are more likely to be sesaid the added Schedule 1 question serves this purpose.

But in August, 10 senators sent a public letter to Secretary of Education Betsy DeVos seeking clarification. "We are concerned that mistaken answers to this complicated question could lead to eligible students losing access," they wrote.

A spokesman for the Education Department responded to Reuters that the changes to the tax law have not affected the function of the IRS Data Retrieval Tool. The IRS did not respond to a request for comment.

What is the best way for families filing the FAFSA form? Either use the IRS tool and try to verify that schools receive the pertinent information, or not use the tool and enter all their information manually, ex-

1040

City, town or provi official states,

perts advised. Javice chose the latter. The Frank app scans the tax forms of applicants

and extracts tax information. Skipping the IRS tool is risky belected for the verification process, which is lengthy and time-consuming, warned college finance expert Mark Kantrowitz, publisher of savingforcollege.com.

"The data retrieval tool has always had issues," Kantrowitz said.

For low-income students, the new tax structure just makes things

more complicated. "It's a big step backwards in terms

of college access," Javice said.

By Beth Pinsker From Reuters

FROM THE PRIVATE LOG OF **Christopher Columbus**

October 11. - Saw a light on starboard bow, but am not quite certain that it wasn't a star.

October 12. - Roderigo saw the land at two in the morning. The King promised a reward of 10.000 Maravedises to whoever saw land first. Clearly this reward is mine, as the light I saw on Thursday night was not a star. Explained this to Roderigo, who lost his temper, and said that if he didn't get the reward he would turn Mahommedan. The land is, of course, the coast of China. I always said it was somewhere about here.

Stood in to make the land. Anchored with the best bower in eleven fathoms, soft clay. Hoisted Spanish flag; took possession of the country, which seems to be India, and not China, after all. Call it West India or Hispaniola. Natives talk in a drawling sing-song, chew tobacco and gum, and drink Manzanilla and Vermouth mixed, icing the drink. This is a very gratifying mixture. It is called a Cola de gallo. They have a round game of cards with counters, called chips, in which you pretend to hold better cards than you do hold in reality. Played and lost. Natives very sharp.

> _ _ _ _ _ _ _ _ _ _ _ _ _ ANDREY_KUZMIN/SHUTTERSTOCK



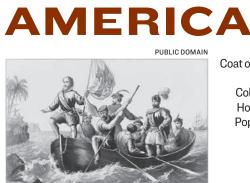
FOR KIDS ONLY

THE EPOCH TIMES

By Aidan Danza, age 13

CATS OF AMERICA

This Week in History



Coat of Arms granted to Christopher Columbus and the House of Colon by Pope Alexander VI motu proprio in 1502.

ALL PHOTOS BY SHUTTERSTOCK

The landing of Columbus at San Salvador on Oct. 12, 1492.

n Oct. 12, 1492, Italian explorer Christopher Columbus, on behalf of the monarchy of Spain, led his fleet to land on a small island in the Bahamas. Columbus believed he had reached the Indies, and so he called the native inhabitants of the island, "Indians," Columbus went on voyaging back and forth between Spain and this "New World" three more times, discovering parts of present-day Central and South America, along with the Gulf of Mexico.

He never set foot on North America. He always believed he has found a passage to Asia.

His discovery is one of the most significant in history because it led to the exploration, colonization, and development of the so called New World.



shapes, sizes, and colors.

Ocelo

OCELOT Ocelots look like a tiny leopard or an

extremely large house cat. They grow to be around three feet long, and weigh 14.5-34 pounds; females are along the smaller end of this spectrum.

They have been found in Arizona and Texas here in the United States, while they live mainly in Central and South America. They are nocturnal (as many cats are) and they sleep in trees and

bushes. Normally, they eat small animals, such as frogs, rabbits, iguanas, birds, fish, and crabs.

CANADA LYNX AND BOBCAT

They also eat monkeys.

The Canada lynx lives throughout Canada, Alaska, and the Northern Continental United States, such as Washington, Montana, Oregon, and Wyoming. Their coat can be rust-brown or gray. They have long fur, with a ruff around the neck and black

> The lynx is easily confused with the bobcat, which lives throughout

the United States except for portions of the Appalachians and areas near the Great Lakes. The bobcat's tail has some white on the bottom of it, whereas the Canada lynx's tail is all-black. They are both species of lynx

Canadian Lynx &

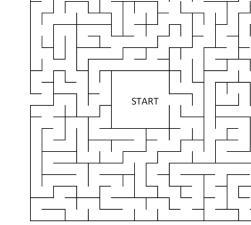
Bobcat

Both species raise their kittens in the same way; kittens are born in a litter of 1–8, and their eyes are opened when the kittens are aged six days for the bobcat, while the baby Canada lynx's eyes are opened between 10–17 days. Both kittens are weaned at between three and five months of the kittens' age, and leave their mother when they are around two years old

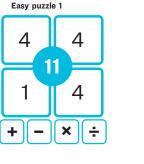
The cat of many names, the cougar is also called the puma, the mountain lion, panther, catamount, or

COUGAR

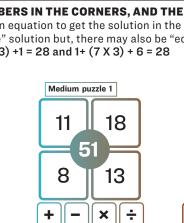
cat-o-mountain. Much of their diet consists of deer, but they will also eat coyotes, porcupines (ouch!) and raccoons. Sometimes, though, they can take down bighorn sheep and even moose! They will often stash large carcasses so they can snack on them later. Cougars live in huge territories and are very elusive and hard to see. They can measure 6-9 feet long from nose tip to tail tip, and they can be up to 2.5 feet tall. Their coat is usually beige, but it can be blue-gray as well. The tail tip is black.



USE THE FOUR NUMBERS IN THE CORNERS, AND THE OPERANDS (+, - AND X) to build an equation to get the solution in the middle. There may be more than one "unique" solution but, there may also be "equivalent" solutions. For example: 6 + (7 X 3) +1 = 28 and 1+ (7 X 3) + 6 = 28



Solution For Easy 1 1-4-4×t 1-2+2+2

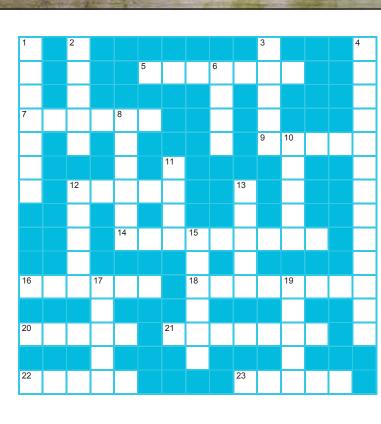


Solution for Medium 1

(18 - 13) × 8 + 11



(33 + 11 - 59) × 3





Across

- Might lay an egg (7)
- Black Beard was one (6) Heavenly host? (5)
- **12** Magical wish granter (5)
- 14 "I will build up my web-based business," said ___ (9)

Down

- **1** It's carved for Halloween (7)
- **2** "A Midsummer Night's Dream" extra (5)

Cougar

- **3** "The Legend of ____" (5)
- 4 "Toy Story" animated animated man (13)
- **6** White hat wearer (4)
- 8 Endgame villain (6)
- 10 "Teenage Mutant ___ Turtles" (5)
- **11** "Star Wars" knight (4) **12** Easiest costume to make (5)
- **13** Might take two people (5)
- **15** Healer (6)
- **17** Luigi's partner (5)
- **19** Fairy tale character (5)
- **16** Robin's mentor (6)
- **18** "Black Lagoon" menace of film (8)
- 20 "Jaws" fish (5)
- **21** 1980s cartoon robot (7)
- 22 Mechanical man (5)
 - **23** Air Force flyer (5)

American Values. Traditional Journalism.



TRUTH AND TRADITION \equiv

Did Hamlet' Take a Journey to the East?

LITERATURE

An Uncanny Clue to the Authorship of Shakespeare's 'Hamlet'

EVAN MANTYK

"Hamlet" is arguably the most famous of William Shakespeare's plays. It is the source of such famous lines as "To be or not to be-that is the question," "Something is rotten in the state of Denmark," "Brevity is the soul of wit," "To thine own self be true," and the list goes on and on.

The famous skull that often appears in caricatures of Shakespeare comes from "Hamlet." I also find my children watching current TV shows that feature "Hamlet"-themed episodes and, of course, Disney's "Lion King" takes some plot points from the play. According to the British Council, "Since 1960, there have been publications and productions of 'Hamlet' in more than 75 languages."

For the 400th anniversary of Shakespeare's death, in 2016, famous actors like Benedict Cumberbatch, Ian McKellen, and Judi Dench, as well as Prince Charles, took to the stage to humorously bicker about how best to deliver the famous "To be or not to be" line.

Thus, in the highly picked-over and analyzed world of Shakespeare, and in the even more picked-over and more analyzed world of "Hamlet," I was certain that there could be nothing new under the sun. This is why, one day, I was quite shocked when I found something very different about "Hamlet" that I'd never expected.

'Journey to the West' I had taught classical literature at my school before, the works of Homer, Defoe, Tolstoy, and so on, but since our student body includes many people of Chinese ethnicity, I thought I would venture into some of the Chinese classics that semester. "Journey to the West," by Wu Cheng'en, is regarded as one of the Four Great Novels of China and seemed like the natural choice since, from what I had understood, it was full of fantasylike adventure as well as profound

spiritual themes. It would be both

entertaining for students and rich in essay-writing opportunities. It's hard to imagine, but "Journey to the West" has undeniably had a bigger influence on Chinese society than "Hamlet" has had on the West. The novel has spawned television series, cartoon series, and a comic book series with which every Chinese child is familiar. In 2015, China even named its Dark Matter Particle Explorer satellite "Wukong" after one of the main characters in "Journey to the West."

Continued on Page 16

JOYCE NELSON/SHUTTERSTOCK



HISTORY

EPOCH TIMES

THE

TRUTH and **TRADITION**

Returning to Tradition

Advertise in the Arts & Tradition Section

call **212-292-8359** or email **advertise@epochtimes.nyc**

What Our **Readers Say:**

It's the only sane newspaper amidst all this insanity. STAN K., PASTOR

It's the only paper that I know of right now that actually gives you the honest, old fashioned journalism. DRUE L., BUSINESS OWNER



It's bringing morality

back to newspapers.

LISSA T., BUSINESS OWNER

Everything I read in it is fair and balanced, compared to other newspapers.



Mothers and Sons:

Mary Pinckney Hardy MacArthur and General **Douglas MacArthur**

The hand that rocks the cradle

On battlefields around the world, soldiers have cried out for their mothers as they lay dying. And memorably, Abraham Lincoln once said, "All that I am, or hope to be, I owe to my angel mother." In our series "The Hand That Rocks the Cradle: Mothers and Sons," we will look at a number of famous men strongly influenced by their mothers. Not all these women were angels, but their love, disposition, and sense of principle left an indelible stamp on their sons.

JEFF MINICK

he last few decades have witnessed the rise of helicopter moms-mothers who hover over their children-taking

an often excessive interest in their development, encouraging their academic and social success, sometimes even calling a college professor to complain about a grade received by their student. Tiger mom has become a household name for mothers who push their children to excel in school. This same phenomenon occurs with stage moms placing young children with modeling agencies and entering them into beauty pageants. So keen is this desire for their children's success that some parents have gone so far as to bribe college officials to win them entrance to their schools.

With the exception of those who employ bribery, such moms might consider making Mary Pinckney Hardy MacArthur-"Pinky" to her family and friends-

the godmother of helicopter parenting. Pinky was the mother of General Douglas MacArthur, one of the greatest of American military commanders and a man whose reputation remains controversial to this day. For over 50 years, she was his teacher, his exemplar, his major domo, his confidante, and his lodestar of inspiration.

Though a Southerner whose brothers had fought for the Confederacy, in 1875 Pinky married Arthur MacArthur, a Union war hero and a man who, until his death 37 years later, remained a legend in the U.S. Army. With him, Pinky moved from one Army post to another, bore three children, lost one, Malcolm, at age 4 to measles, and the other, Arthur III, a graduate of Annapolis and a rising star in the Navy, in 1923 to appendicitis.

Douglas MacArthur was 3 years old when his brother Malcolm died, and from that point on he became the center of his mother's care and affection. He adored his father and looked up to him as a hero, but it was the ever-present Pinky whose words and example molded MacArthur's character.

As Arthur Herman writes in the biography "Douglas MacArthur: American Warrior," "Until her death in 1935, she would be the single most important woman-indeed the single most important person-in his life."

This Man Is Her Son!

Pinky began by seeing to his early education. "Her sons never lacked books about martial heroes," biographer William Manchester tells us in "American Caesar: Douglas MacArthur 1880–1964." "In her lap they learned the virtue of physical courage and the disgrace of cowardice."

For high school, Pinky enrolled her son in San Antonio's West Texas Military Academy, where, with her constant encouragement, he soon turned from academic mediocrity to shining achievements. In the field of sports he excelled as well, becoming quarterback of the football team, a shortstop in baseball, and winner of the school's tennis championship.

After his graduation as class valedictorian, both of MacArthur's parents sought to do all in their power to prepare him for

his entrance examinations to the United States Military Academy at West Point. Pinky supervised his studies in preparation for these exams, having him read under her attentive care while also hiring tutors for him and enrolling him in a Milwaukee high school to review such subjects as mathematics and English.

On the day of the test, when a sleepless MacArthur felt nauseated by anxiety, it was Pinky who put some backbone in him. She pulled her son aside just before the exams and said, "Be self-confident. self-reliant, and even if you don't make it, you will have done your best. Now, go to it."

His score was 16 points higher than the best of the rest of the applicants. MacArthur was off to West Point, and so was his mother.

For the next four years, Pinky rented a room in a hotel near the Academy, where MacArthur visited her whenever he had the freedom to do so, sharing his adventures and taking advice and inspiration from her.

At one point during his time as a cadet, MacArthur faced an enormous crisis. court established to investigate hazing at West Point ordered MacArthur to reveal the names of cadets who had hazed him to the point of unconsciousness. It was an order he considered dishonorable and intended to refuse, but that refusal might well lead to his dismissal.

Before entering the courtroom, he once again experienced the nausea that had afflicted him on the day of his entrance examination. Just before he was to appear in the courtroom, he opened a letter containing a poem sent to him by his mother. The last lines gave him the strength he needed to face the court.

Be this your task, if task it shall be To force this proud world to do homage to me,

Be sure it will say, when its verdict you've won

She reaps as she sowed: "This man is her son!" MacArthur kept his honor, survived

the ordeal, and graduated at the head of his class.

Only once did Pinky have a falling out with her son.

His Life

Even then, Pinky remained very much a part of MacArthur's life, the chief person whose counsel he sought and valued. She wrote letters promoting his assets to General Pershing. She traveled with him early in his military career to the Far East, and thereafter remained physically near him when circumstances permitted.

Only once did Pinky have a falling out with her son. When MacArthur married his first wife, a union that would end in a bitter divorce, she refused to attend the wedding and scorned his new bride. Some sons might have resented such overbearing maternal affections. Not Ma-



cArthur. Until the end of her life, and indeed until his own death, he offered his mother unstinting affection. Dwight Eisenhower, an aide at the time to MacArthur, remembered that his mother's death in 1935 "affected the General's spirit for many months."

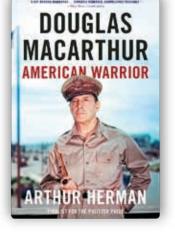
In a letter to a friend, MacArthur himself wrote some days after the funeral that "Mother's death has been a tremendous blow to me and I am finding the greatest difficulty in recoordinating myself to the changed conditions." Later, he wrote, "My loss has partially stunned me and I find myself groping desperately but futilely."

Rarely in history do we encounter such a bond between mother and son. Her influence was immense. As Arthur Herman writes, "She had been the central character in his life ... She had been tough and charming, practical yet sentimental, an incurable romantic yet wise to the ways of the world-character traits that she had passed on to her son."

MacArthur went on to a brilliant military career. He commanded forces in the Pacific during World War II, ushered in political and economic change to Japan following that war, and in a much-disputed action, was removed from command by President Truman during the Korean War.

Guiding Douglas MacArthur throughout all these endeavors were those principles and lessons embedded in him by that helicopter-mom-extraordinaire, Pinky.

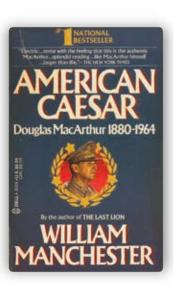
Jeff Minick has four children and a growing platoon of grandchildren. For 20 years, he taught history, literature, and Latin to seminars of homeschooling students in Asheville, N.C., Today, he lives and writes in Front Royal, Va. See JeffMinick.com to follow his blog.



(Left) Brig. Gen. MacArthur at a French château, in September 1918.

(Above) In his book "Douglas MacArthur: American Warrior," Arthur Herman points out the importance of MacArthur's mother to his life.

(Below) The biography of Gen. MacArthur by William Manchester.



Rarely in history do we encounter such a bond between mother and son.

Become a Published Author with Dorrance. We want to read your book!

Trusted by authors for nearly 100 years, Dorrance has made countless authors' dreams come true.





Our staff is made up of writers, just like you, and we are dedicated to making publishing dreams come true.

Complete Book Publishing Services

FIVE EASY STEPS TO PUBLICATION:

1. Consultation

- 4. Distribution
- 2. Book Production 5. Merchandising
- 3. Promotion

and Fulfillment

Call now to receive your FREE Author's Guide 877-655-4006 or www.dorranceinfo.com/epoch

LITERATURE



An Uncanny Clue to the Authorship of Shakespeare's 'Hamlet'

Continued from Page 13

Just imagine if the Hubble Telescope was called the Hamlet Telescope–that's the influence of "Journey to the West."

The novel tells the story of an unusual group of Buddhist monks traveling from China in the East to India in the West to obtain sacred scriptures from the Buddha. The group includes the monk Sanzang, a character based on a real monk during the Tang Dynasty (618–907) who made the journey, as well as entirely fictional characters: a magical monkey-man known as the Monkey King; a foolish, gluttonous pigman known as Pigsy; and a relatively minor character named Sandy.

I found myself enchanted when I first read it. It was like a fairy tale that never stopped, with episode after episode of the group running into dastardly trouble and finding a way out, usually thanks to the Monkey King or divine intervention. It was one such episode, found in chapters 37–40, that struck me as curiously similar to "Hamlet." Like "Hamlet," the episode began with a visitation from the ghost of a dead king.

The next year, I decided to teach "Hamlet" for the first time and use the "Journey to the West" episode as a story for literary comparison. In rereading the stories and analyzing them with my class, it suddenly dawned on me that there was not simply a fortuitous connection for a high school English teacher to make here; there was genuinely something going on.

Eerie Connections

Both stories begin with the visitation of the ghost of the dead king, but that is only the beginning. Both dead kings have a specific message to impart to the main characters: essentially that the king was secretly murdered by his brother–in "Hamlet," a real brother, and in "Journey," "a sworn brother." In "Hamlet," this brother killed the

king while he was in his garden–in "Journey," it's technically an orchard– and the brother then becomes the king, marrying the queen. In "Journey," the sworn brother is a sorcerer who transforms himself into the king's likeness, but the effect is the same: The queen is now the king-killer's wife.

In both stories, the murder leaves the prince, who is heir to the throne, at first in the dark about the whole matter. Once the prince becomes aware of the ghost's message, he sets out to right the wrong. The same overall story arc–justly getting rid of the bad king–is present in both "Hamlet" and "Journey."

One of the first orders of business for the prince in both stories is to confront the queen. In "Journey," this exchange of dialogue between the prince and the



The four protagonists of "Journey to the West": (L-R) Sun Wukong, Tang Sanzang (on the white dragon horse), Zhu Bajie, and Sha Wujing. The painting decorates the Long Corridor in the Summer Palace in Beijing.

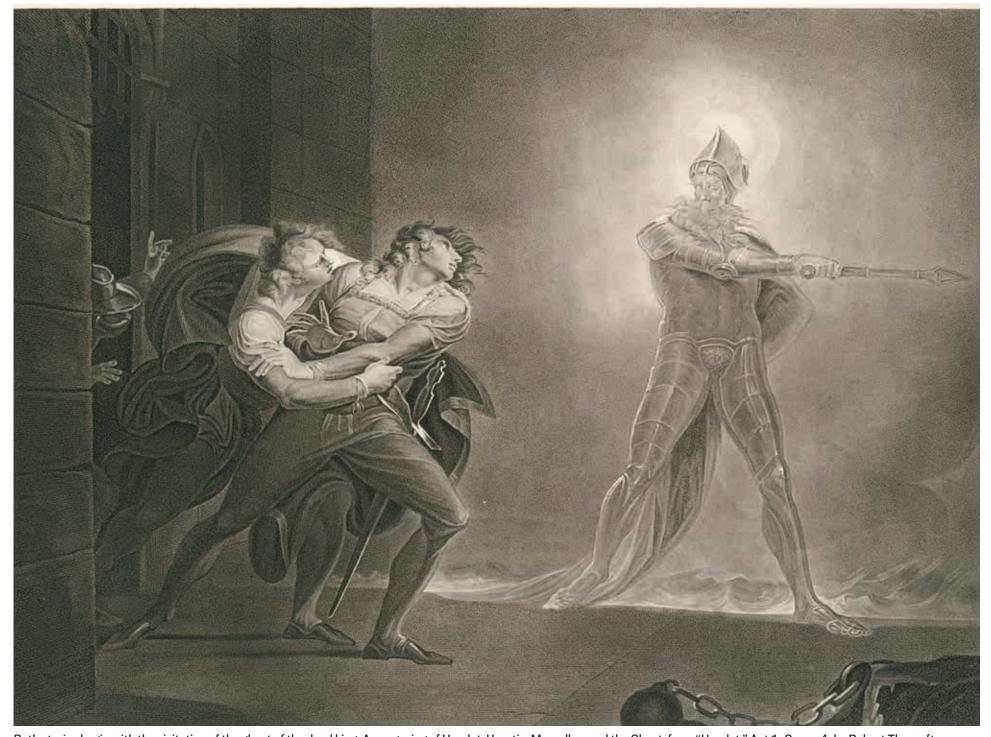
Both 'Hamlet' and 'Journey' end with a plot twist that puts all of the previous story into a new light. queen seems as if it is straight out of "Hamlet"–not verbatim but certainly in effect:

- To which the Prince replied with a kowtow, "Mother, who is it who now
- occupies the throne?" "The boy's gone mad!" exclaimed the Queen. "It's your father who's King. Why do you ask?"

In "Hamlet," the queen also accuses Prince Hamlet of being mad, and Hamlet similarly tries to awaken his mother to the evil character of the murderous brother sitting on the throne.

Both "Hamlet" and "Journey" end with a plot twist that puts all of the previous story into a new light. In "Hamlet," just as Hamlet is dying, the Prince of Norway, Fortinbras, who has been in the background of the entire play (so much so that his character is often completely cut out of productions), shows up to claim the throne and leave what seems a happy ending for Denmark.

PUBLIC DOMAIN



Both stories begin with the visitation of the ghost of the dead king. An engaving of Hamlet, Horatio, Marcellus, and the Ghost, from "Hamlet," Act 1, Scene 4, by Robert Thew after Henry Fuseli. The Metropolitan Museum of Art.

In "Journey," a Buddhist god, known as Bodhisattva Manjushri, shows up out of nowhere and sets everything straight. It turns out that the king who was murdered was actually being justly punished for something bad he did (similar to how the ghost in "Hamlet" says he must be "confined to fast in fires, / Till the foul crimes done in my days of living / Are burnt and purged away"), and that the devious "sworn brother" was in fact the Bodhisattva's heavenly lion magically disguised. The king in "Journey," who has been brought back to life, is reinstalled on the throne and the tragedy is entirely averted, with this kingdom, like Den-

mark, also having a happy ending. If these similarities were not proof enough and, frankly, eerie enough, both works have a publication date that is bizarrely close, considering the geographically opposed and disconnected nature of 16th-century England and China. "Hamlet" is believed to have been first performed at the Globe Theatre around 1600, and the official publication date of "Journey" was just

eight years earlier in 1592. Finally, another similarity that I would be willing to dismiss as coincidental, but that also seems negligent to entirely ignore, is the name of the kingdom in "Journey," which is Wuji and can be literally translated as "crow cock." There is no explanation whatsoever why the kingdom has such a silly name in "Journey," but in "Hamlet" Act 1 Scene 1, several lines mention the crowing of a cock, which scares away the ghost.

The distinct impression one gets is that the author of "Journey," Wu Cheng'en, or someone else who transmitted the story to China, simply pulled a few words from the very beginning of "Hamlet" to be the name of the kingdom.

What Does It Mean?

There is the obvious explanation that the stories simply were passed around, one way or the other. A common example of such literary exchange is the fairy tale of Cinderella, which has both a common European version and a very similar Chinese version. Which came first? No one knows for sure, and almost no one cares.

However, in this case, the situation is decidedly different since the amount of Shakespeare scholarship is extensive and has built a rather elaborate Shakespeare narrative that is something of a fragile house of cards, with one weak part depending on many other weak parts. "Hamlet" is believed to have been written, at the earliest, around 1599. A little wiggle on 1599 and the whole history of Shakespeare could come crumbling down.

Based on my numerous readings and analysis, it seems likely that some version of "Hamlet"–virtually the same as the "Hamlet" we have now, given the close similarities to "Journey"–actually One episode of the famous Chinese literary classic 'Journey to the West,' found in chapters 37–40, struck me as curiously similar to 'Hamlet.'



Edward de Vere, the 17th Earl of Oxford, is the most popular alternative candidate for the alleged author of Shakespeare's works. Unknown artist after lost original, 1575. The National Portrait Gallery, London.



Both stories have very similar scenes in which the prince confronts his mother, the queen. A lithograph of "Hamlet and the Queen," 1834, by Eugène Delacroix. The Metropolitan Museum of Art.

came before "Journey to the West." The interweaving plotlines in "Hamlet" and the play's realism do not give the feeling of something that was artificially adapted. It seems a natural work on its own-though one that we already know has some basis in Western legends of a prince acting mad while plotting to unseat the king.

The "Journey" episode, however, because of its fairy-tale-like nature and greater interest in thematic elements and humor rather than plot and character coherence, does have a feeling of being thrown together with anything possible at any turn. For example, characters transform to look like others, and beings fly back and forth to heaven. Thus, it seems plausible, indeed likely, that the "Hamlet" storyline was simply adapted into the framework that "Journey" follows.

If "Hamlet" did come first, this means that the "Hamlet" we know must have been written a bit earlier, definitely before 1582 when Wu Cheng'en died and probably some five or ten years before that in order for the story to have traveled to China and been incorporated into "Journey to the West." However, if we even give the generous date of 1578 as the date that "Hamlet" was written and circulated, that would mean that Shakespeare, born in 1564, was only 14 years old. How could that be possible?

Shakespeare Authorship Theory This leads to the long-existing theory that Shakespeare did not in fact write Shakespeare's plays. There is a widely held belief that William Shakespeare was merely an actor and that the plays were written by someone else of noble status. The theater was considered too common at that time for a noble to attach his name to a play performed there, so the actor William Shakespeare received the credit.

This may sound preposterous now, but "Hamlet" itself is evidence of the strict code of what was and was not acceptable for the English nobility at that time. When any royalty in "Hamlet" speaks, it is in iambic pentameter. Only when Hamlet is acting mad or is interacting with commoners, including actors, does he switch to speaking in normal prose.

Also, Shakespeare's plays demonstrate that whoever wrote them had an extensive education in history, languages, and foreign countries that a noble would likely have and William Shakespeare, who was a commoner, most likely did not have.

The strongest candidate for who wrote Shakespeare's plays is the Earl of Oxford, Edward de Vere, who was known as a great playwright but has no plays existing in his name, and who has poems published under his name up until works start appearing under the name William Shakespeare. His life experiences and travels seem to reflect the content of Shakespeare's plays, and it is famously recorded in history that someone said to him in the royal court, "Thy countenance shakes spears"-quite possibly a tongue-in-cheek reference to the name "Shakespeare." Indeed, the case is so strong for de Vere that a major 2011 movie, distributed by Columbia Pictures, presented it as fact. The movie was titled "Anonymous."

De Vere was born much earlier than Shakespeare, in 1550, and would have been 28 at the time that I have hypothesized "Hamlet" could reasonably have been written. The character Hamlet, who was probably to some extent autobiographical, was 30 years old. Therefore, in China, we find another point of evidence for de Vere as the real Shakespeare playwright.

True Wisdom

But squabbling about Shakespearean authorship is not what I had in mind when I was shocked by the similarities. Rather, it was a sublime moment when I realized that all of human affairs, as chaotic as they seem, are in fact working in a clear and coherent fashion that is difficult, and usually impossible, for us mere human beings to see.

Strange coincidences that defy chance can be found throughout history. In science, it is actually somewhat common, such as when Sir Isaac Newton and Gottfried Wilhelm Leibniz both invented calculus independently on opposite sides of Europe around the same time. The Russian Dmitri Mendeleev invented the Periodic Table of the Elements at the same time that, according to Thought-Co., other scientists in Germany and France were doing the same thing.

More inexplicably, there are the simultaneous deaths of U.S. Presidents Thomas Jefferson and John Adams, who had opposing political ideologies and lived far away from each other. Both died on July 4, 1826, exactly 50 years after July 4, 1776.

Looking further back at a wider scope of history, we see that Siddhartha Gautama (circa 566–486 B.C., also known as the Buddha), Laozi (sixth century B.C., the forefather of Taoism), Confucius (551–479 B.C.), Socrates (circa 470–399 B.C.), and the Jewish prophet Daniel (circa 620–538 B.C.) all lived around 2,500 years ago and had profound effects on the spirituality and culture that would exist up to the present.

The fact that this episode of "Journey to the West" and the play "Hamlet" are so similar and were widely circulating around the same time on opposite sides of civilization tells us that there is some force–sublime, divine, heavenly, whatever you call it–that cannot be explained but cannot be denied. It leaves all of our human affairs looking rather shallow in comparison. This is more than literature; it is true wisdom.

Evan Mantyk is the president of The Society of Classical Poets and editor of the book "Prince Hamlet and the Monkey King," from which the "Journey to the West" quotes are taken.

The Old Stories Are Best: Adam and Eve

LITERATURE

JAMES SALE

n my last article for The Epoch Times, "What's Wrong With the World," I touched on the fact that there is what I called a "triumvirate of psychopathologies" that afflict us as human beings, and that these three psychological problems were evident from the very

beginning. Indeed, that is the joy of the earlier, older stories. While simple from a narrative point of view, at the same time they seem to contain more and greater explicatory power. The story of Adam and Eve is a perfect example of this.

Blame, Projection, Denial

First, let's recall what the three major psychopathologies are. As human beings we tend to, first, blame others, especially when we are at fault; second, project onto others our own fears, insecurities, and motives; and, third, deny reality, which is to say that we refuse to accept how things are even when the evidence is staring us in the face.

This last problem-denial-is arguably the worst tendency of all. No matter what the evidence, some people insist on not accepting it because they are wedded to their own pet theory. For example, Sir Fred Hoyle, a most eminent British scientist of the 20th century, refused to accept the evidence for the Big Bang Theory–that the universe had a beginning-till his dying day in 2001. Part of this rejection was entirely theological: He considered the theory to be pseudoscience because, as he said in a BBC interview, "It is deep within the psyche of most scientists to believe in the first page of Genesis.'

Madness, in a sense, is the refusal to accept reality as it is and to impose on it the unreal structures that we desire or that we prefer.

The Very First Question

But how, then, does the story of Adam and Eve reflect these three pathologies? Consider the story in Genesis chapter 3. In the first verse we find the serpent being introduced, which is described as "more crafty than any beast of the field," and it speaks.

Two things to note at this point: First, if the serpent is "speaking," then, as I see it, we are clearly not dealing with a literal snake but something or someone more potent and intelligent, of which the serpent forms some sort of representation so that we can understand. In other words, we are in the realm of poetry whereby truths are being expressed which are difficult to express otherwise.

Second, we note that after the previous two chapters and their total of 56 verses, we come to an interrogative sentence posed by the serpent. It is, in fact, the first question that the Bible poses, which is, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

We notice the craftiness of the serpent immediately, although Eve apparently doesn't, for God did not say "you shall not eat from any tree," but rather that from "any tree of the garden you may eat freely; but from the tree of knowledge of good and evil you shall not eat." In other words, the ban was only for one specific tree. The serpent, thus, exaggerates the prohibition to make it seem worse than it is.

We can infer that this form of marketing-via exaggeration-initiated the first doubt in Eve's mind, the first doubt in a human mind. She thinks: What had God said, in fact? Swiftly, she has a more serious doubt, not exactly of what God had said, but whether God's words were true. Would they die? Believing the serpent, she thinks: No! And underlying this question



lay an even profounder question Was the creation "good," as God claimed in chapter 1?

The serpent invited Eve to doubt the goodness of creation, of the world, and of our very selves. Are we good?

Leaving Goodness Behind

And the answer is, of course, that we are not good, for Adam and Eve chose evil as we do now. Metaphorically and perhaps literally too, they ate evil (symbolized by the fruit) and in doing so began to see things differently. Rather like a drug entering the body, the poison's first symptoms might be mild, but eventually reality acquires a hallucinatory quality that can no longer be controlled.

The psychopathologies come rushing in. First, Adam denies his guilt. Asked the direct question by God, "Have you eaten...," he equivocates. He cannot be guilty because he blames Eve and holds her responsible for his actions. See how the words "I ate" come right at the end of his sentence: "The woman Thou gavest to be with me, she gave me from the tree, and I ate," as if he is distancing himself from them so that they are as far away from him along the sentence structure as they can be.

So denial and blame form a double whammy! Eve, suddenly finding herself entirely responsible for the mistake, immediately shifts into similar gear. Her sentence is less convoluted, but it's blame first: "The serpent deceived me, and I ate."

Both, then, individually and collectively, claim that they are not responsible for their actions, and blame another. Surely, too, this is not wholly unfamiliar to us. Are we exculpated from our crimes because we were deceived by someone when we committed them? Certainly, in courts this excuse is frequently used. However, here

"The Rebuke of Adam and Eve,"1740, by Charles Joseph Natoire. The Metropolitan Museum of Art.

blaming doesn't work–and denial **The Consequences of Blame**,

is futile. What can Adam deny? His (and Eve's) attempt to clothe–to cover– himself is tangible, visible evidence of his guilt.

Life Is Bad

On top of these denials and blames, intriguingly, they project their guilt. Adam, incredibly if we think about it, projects his guilt onto God Himself! "The woman Thou gavest to be with me, she gave me" In other words, Your actions caused this mess. If You hadn't given me Eve, then I would not have eaten: My guilt is Your guilt; if I have done wrong, it is because You have done wrong.

Or, another possibility is that contrary to what God said, life is bad. In this brilliant psychological and spiritual moment of utter intensity, the created turns on the Creator and imputes to Him his own faults and wrongdoing.

Eve goes the other way. Rather than projecting onto God, she imputes the guilt and wrongdoing onto the serpent which deceived her. Keep in mind, of course, that is an indirect imputation of blame on God too!

Eve makes it sound very straightforward, but if we go back to the text, we find something quite different from a simple misdirec- All quotes are from the New Amerition. First, she listens to the serpent, then she sees that the tree is "good for food" and also a "delight to the eyes," and that the tree itself was "desirable to make one wise." There is a complete sensuous (and later writers, for example Milton in "Paradise Lost," also add sensual) feast going on here: She hears, she sees, she experiences gustatory and hunger pangs.

There is nothing, of course, wrong Prize in The Society of Classiin itself with sensuous experience, cal Poets' 2017 competition and for the world is beautiful, but what Eve is subtly doing-following perhaps the craft of the serpent-is pil-

ing on reasons why she could not help but eat the fruit. In other words, the very beauty of the world (which God created) seduced her into error. She fell in love with what God had created rather than with the Creator Himself, and so broke faith.

And perhaps above all the sensuous reasons, she gets at last to the cognitive one: wishing to possess wisdom-a vaulting ambition to be as God or like God. This blasphemous desire conceals yet another critique of the Creator, for it implies a defect in creation, as if she and Adam were not already wise.

She blames the serpent, but she also projects onto it: The serpent is really responsible for the entire imperfection of creation, though God is the real target as He created the serpent too.

How contemporary this all is! Because the most common objection to the existence of God is why or how God allows evil to exist.

However, if we take the Christian interpretation of these passages, God-remarkably and perhaps with compassion-seems to accept partially both projections. In the case of Eve's assertions, we learn from God's curse that the serpent is doomed, for it will be wounded in the head, which is fatal; whereas the serpent will only wound Adam's seed in the heel, which is not fatal, and which is seen as a prophecv of the wounding of Christ on the cross.

In the case of Adam's projection, God becomes the Man who ultimately receives the final punishment for the transgression. It is as if God atones for only creating a "good" cosmos rather than a perfect one (a perfect one could not fall into error)-which St. Augustine referred to as the fortunate fall (felix culpa) whereby mankind obtains a greater good than could be obtained merely by remaining good.

Projection, and Denial Be that as it may, we have at the point of the Fall two good human beings, a man and a woman, who now endemically suffer from blaming, projecting, and denying. And if the consequences of this are bad when facing God, they are scarcely less awful when confronting each other.

To see the full force of this observation, consider the situation a few years later: "Where is Abel your brother?" And Cain's reply? Denial. "I do not know." The bloody history of the world begins.

Check yourself: How often do you find yourself blaming others for your problems and difficulties? How often do you find yourself projecting onto others-neighborhoods, races, gender, age, and so on–issues that really have their root in you?

And finally, are you in denial? What facts won't you accept, will deny to your dying day? These things on a personal, local, national, and international level are what drive evil today. The fault is God created the serpent, so there in us, and until we can accept this and take responsibility, the situations we find ourselves in are beyond repair and can only worsen. Adam and Eve have a lot to tell us.

can Standard version of the Bible.

James Sale is an English businessman whose company, Motivational Maps Ltd., operates in 14 countries. He is the author of over 40 books on management and education from major international publishers including Macmillan, Pearson, and Routledge. As a poet, he won First recently spoke at the group's first symposium held at New York's Princeton Club.





(Left) The poster for "Casablanca," 1942, a film that repeatedly comes up on lists of the best movies of all time. (Right) The poster for "Singin' in the Rain," 1952, a film considered by some to be the hest musical ever made

COMMENTARY

The Key to the Golden Era of Hollywood

A set of standards versus a set of letters

TIFFANY BRANNAN

t's hard to imagine a time when movies weren't classified by age appropriateness. The movie rating system, which assigns age-based ratings, significantly affects each movie's audience, reception, and success. It is now as integral a part of cinema as popcorn.

Since its formation in 1968 by the Motion Picture Association of America (MPAA) now the Motion Picture Association (MPA) the Classification and Rating Administration (CARA) has stated one purpose: warning parents about film content so they can make informed choices about their children's entertainment.

The rating system seems like the perfect compromise: a balance of artistic freedom and viewer choice. While viewers can intelligently choose which films to see, filmmakers can make movies as they please. Unfortunately, the system isn't as successful as CARA claims.

People who want to avoid objectionable movies are at a loss. As of Sept. 30, 2018, 5 percent of the 29,791 films rated had been classified G while almost 58 percent were rated R, according to the MPAA 50th-anniversary report. In "Violence, Sex, and Profanity in Films," where researchers correlated film content with ratings, they concluded that due to the stigma of immaturity attributed to milder ratings, most blockbusters are rated PG-13 or R, since these ratings draw the biggest audiences. For 51 years, America has trusted a set of letters instead of a set of standards. Thus, the film industry operates under the motto "caveat emptor"-or buyer beware. Anything can be done, said, or shown in a film if a proper warning is given. Unfortunately, the strictly age-based system ignores the dangers that PG-13 films offer to teenagers. Because it is just designed to protect children, it abandons viewers at one of the most vulnerable stages-young adulthood.

Setting a Standard

Can you imagine going to the movie theater knowing you wouldn't see anything offensive? Sixty-five years ago, that was a reality for Americans. According to the Margaret Herrick Library, from 1934 to 1968, the Production Code Administration (PCA), an MPAA subdivision, ensured every American film followed the Motion Picture Production Code, which specified content standards and guidelines. No film could be distributed without a PCA Seal of Approval, which guaranteed acceptability for everyone.

This industry self-regulation helped filmmakers by warning them about content that would be targeted and removed by regional censors. As Thomas Doherty explains in his book "Hollywood's Censor," by reforming voluntarily, the film industry avoided government censorship, then under consideration.

The rating system replaced the Code in 1968 because it was no longer deemed effective and relevant. However, it did not become outdated overnight. During the late 1950s and 1960s, the Code's enforcement slackened. By the 1960s, the PCA was only a weak sensor board that automati-

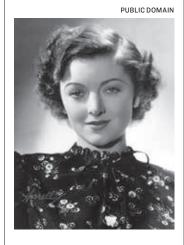


CERTIFICATE NO. 1

The First PCA Seal of Approval, for the 1934 film "The World Moves On."



Joseph I. Breen in the 1950s, working at the Production Code Administration.



A publicity photo of Myrna Loy, who started out in femme fatale roles, until the Production Code Administration forced films to self-regulate. Then her formidable talents were revealed.

Jack Valenti decided, as stated in a 1968 classified, not regulated. At its peak, the PCA was Hollywood's big-

gest influence. Eight employees reviewed countless scripts, story sources, and films each year to ensure every movie was acceptable from opening to "The End."

was Joseph I. Breen, a newspaperman and press agent. He retired in 1954 and was succeeded by his longtime assistant, Geoffrey M. Shurlock, as explained by Stephen Weinberger in his "Joe Breen's Oscar." Is it coincidental that Hollywood's glory days A Code for the 21st Century were during Joseph Breen's tenure?

Hollywood's Golden Era and the Code

The Code's enforcement timeline corresponds too closely with Hollywood's glorious years to be coincidental. Including "Gone with the Wind," "The Wizard of Oz," "Casablanca," and "Singin' in the Rain," the greatest classic films are from the Breen Era (1934–1954). These movies are not children's films. They told deep, mature stories without including unacceptable content and made huge profits because all ages could come.

Does the Code deserve credit for films' greatness? Many attribute Hollywood's Golden Era to other circumstances, such as the studio system, talented artists, and even to society's decency. Such claims rest on the belief that society, entertainment, and people were "better" back then. However, this idea ignores obvious facts about film history.

Anyone who believes all old films were decent hasn't seen many early movies. After sound's introduction in the late 1920s, the already daring Hollywood completely abandoned morals during the period from March 1930 to July 1934, which is known as the Pre-Code Era. Fighting the Depression, studios drew audiences with cheap sensationalism. Adultery, nudity, brutality, and perversion dominated as in R-rated films today. According to writers Mike Mashon and James Bell, movies like "The Public Enemy" (1931), "Redheaded Woman" (1932), and "Baby Face" (1933) exaggerated postwar America's liberalness.

After the PCA's formation in July 1934,

film content quickly reformed. Movies were soon uplifting, decent, and artistic. Whereas pre-Code films valued exploitation over substance, Code films were deep. Avoiding cheap, unacceptable material, writers learned to be creative. Actors reformed, too. Actresses like Jeanette Mac-Donald, Myrna Loy, and Claudette Colbert, who were famous only for undressing in pre-Code films, displayed real talent in Code films. As Hollywood's decent new image flourished, profits increased because audiences grew larger than ever before, according to "The Breening of America."

By 1955, the indecency, vulgarity, and violence that Joseph Breen banned had already returned. Hollywood was producing films that were much more liberal than current American standards. As John Vizzard explains in his "See No Evil," the PCA allowed filmmakers to make films that violated the Code more and more, so the cally approved films. Thus, MPAA president film industry's standards declined steadily during the 14 years after Mr. Breen's re press release, that film content should be tirement, eventually leading to the Code's abandonment.

For 51 years, America The first Production Code Administrator has trusted a set of letters instead of a set of standards.

In the 21st century, is the idea of code for decent entertainment as outdated as telegrams for speedy communication? Society has changed, but does that mean decency is outdated? Some standards, like kindness, respect, and honesty, never change. The Code could shape the 21st century, giving our divided nation tradition, shared values, and patriotism. Instead of pushing agendas and promoting libertinism, films could entertain, uplift, and depict reality positively. However, they need guidance to do so.

We can't go back, but the path forward doesn't have to be downhill. Society has always alternated between decency and looseness. It could return to decency with Code films. Restrained violence could curtail shootings. Respect for beliefs could minimize friction. Modest costumes could revive glamour.

Society can be somewhat reformed if the MPA replaces the rating system with a new PCA. It was not censorship but industry self-regulation, as The Irish Times says, by men the filmmakers considered friends. Is Hollywood's artistic freedom worth the price of its contribution to society's destruction?

Tiffany Brannan is an 18-year-old opera singer, Hollywood historian, travel writer, film blogger, vintage fashion expert, and ballet writer. In 2016, she and her sister founded the Pure Entertainment Preservation Society, an organization dedicated to reforming the arts by reinstating the Motion Picture Production Code.

Motion Picture Ratings

G – General audiences **PG** – Parental

guidance suggested PG-13 -

13

Some material might be inappropriate for children under

R – Restricted under 17 requires accompanying parent or adult guardian

THEATER REVIEW

A Debate on

MORALITY

DIANA BARTH

EW YORK–Playwright Robin Glendinning was inspired to write the provocative "Kingfishers Catch Fire" by a visit a few years ago to the Ardeatine Caves in Italy, where a terrible incident had taken place in World War II.

A Nazi lieutenant colonel, Herbert Kappler had been in charge of a massacre of 335 Italian men, in reprisal for the killing of some German soldiers, in Rome. He had received a life sentence for his participation in crimes against humanity.

The playwright has imagined conversations that may have taken place after the war between actual people: Kappler (Haskell King) and Monsignor Hugh O'Flaherty (Sean Gormley) in Kappler's prison cell in a sixth-century castle in the city of Gaeta on Italy's western coast. The play's title comes from a poem by Gerard Manley Hopkins.

The monsignor, uninvited, starts to question Kappler about his comfort in the prison: Is he being treated well, getting enough exercise, and so on? The cynical Kappler gives terse answers. The two men had known each other briefly during the war, when Kappler, who was head of the Gestapo in Rome, had given orders to assassinate O'Flaherty for his activities in helping enemies of the Third Reich flee to freedom. Of course, Kappler was unsuccessful. It is a cat-and-mouse encounter, with each man putting forth his own moral concepts, his views of the world, and of how people should behave.

Kappler accuses the monsignor of trying to capture his soul, to convert him to Christianity. The monsignor denies this. But Kappler goes on to present his view of things. If religion were such a great thing, how could such terrible acts as war and atrocities be permitted? Monsignor has no answer.

The second act builds to the nitty-gritty of the discussions. What actually happened at the caves? The details are painful to relate, and as painful to listen to.

Kappler insists he did the deed-that is, take charge of rounding up 335 potential victims-against his own personal feelings. When the monsignor pleads "Why didn't you stop?" Kappler replies: "I had to keep going until it was finished."

There is so much of this throughout history: ordinary men simply following orders. Surely, this is more dreadful than assuming that only monsters commit these monstrous deeds.

As the play is all talk with not much cause for action, it is a tribute to the two excellent actors and to director Kent Paul's extremely subtle and sensitive direction that the production never fails to hold one's interest.

Haskell King, especially, in a section where he insists he is not entirely to blame, has such a strong sense of actor's truth that he is mesmerizing. I would have wanted a more consistent German accent, but that is a minor quibble weighed against his overall performance.

Sean Gormley is the perfect picture of a monsignor, with brogue to match.

The production values are excellent, with Edward Morris's set conveying the right, dark feeling of an uncluttered, primitive prison cell, supported by Matthew McCarthy's somber lighting. Linda Fisher's costumes are right on the mark.

The production is a thoughtful, compelling theatrical entity in its world premiere.

Diana Barth writes for several theater publications, including "New Millennium." She may be contacted at diabarth99@gmail.com` (Above) Nazi Lt. Colonel Herbert Kappler (Haskell King) and Monsignor Hugh O'Flaherty (Sean Gormley) in Kappler's prison cell discuss the war crime committed by Kappler during World War II.

(Right) Haskell King as Nazi Lt. Colonel Herbert Kappler.

'Kingfishers Catch Fire'

Irish Repertory Theatre W. Scott McLucas Studio Theatre, 132 W. 22nd St. New York

Tickets 221-727-2737

Running Time 1 hour, 50 minutes (one intermission)

Closes Oct. 27

Covering Important

Week 42, 2019 THE EPOCH TIMES

ALL PHOTOS BY CAROL ROSEGG



News Other Media Ignore



I believe you are doing admirable work with high journalistic standards and you have broken many major stories already. I also sense your hearts are in the right place and you believe in freedom, reason, and justice. Therefore it is a pleasure to make a small contribution. I am a retired veteran on a meager pension, but I am happy to make a small sacrifice for the freedom of our nation.

DANIEL RIFENBURGH, TX

BY READING THE EPOCH TIMES

1. You'll be empowered with deeper truth you can't find anywhere else.

2. You'll become part of a revival of the traditional values America was founded on and which need to be maintained.



TRUTH and **TRADITION**

This is the only voice in America that correctly

identifies the problem: Communist subversion. All other problems are secondary. It is a breath of fresh air in an environment of fake, politicized news.

RONALD LARSON, SUBSCRIBER, CA

What you stand for is exactly correct: opposing slavery, violence, ignorance and mind control, and so much more. You do a great service to this country and

service to this country and the world of media with such professional reporting and analysis of world conditions. You are not intimidated by political parties, and for this we thank you.

DORIS SANFORD, SUBSCRIBER, CA

We in America need all the rational and honest

news we can get. Our world is awash with inveigling socialists who will try anything, from irrational to criminal, to bring the USA down. Keep printing a free press; it is your right to do so and my privilege to read it.

RONALD LYONS, CA

In my view, [The Epoch Times]

has become America's best news source for facts, journalistic professionalism, and high ethical standards in reporting news. I highly recommend this publication as a credible source for all news.

STEVEN ROGERS, ADVISORY BOARD, DONALD J TRUMP FOR PRESIDENT 2020

SUBSCRIBE NOW AND	ALSO RECEIVE: OUR SPYGATE INFOGRAPHIC POSTER AND SPEC	CIAL REPORT: "70 WAYS PRESIDENT TRUN	MP HAS CHANGED THE NATION"
•	nes is a bastion of hope in this age of fake ne it a try, and see what a newspaper based in ⁻		. ,
3 EASY \	WAYS TO SUBSCRIBE:	Yes, I'd like to subscribe for:	 3 Months for \$49* 12 Months for \$159
		NAME	
ONLINE	ReadEpoch.com	PHONE	
BY PHONE	(917) 905-2080	ADDRESS	APT. #
		CITY	STATE ZIP
BY MAIL	Epoch Times Inc.	EMAIL	
	229 W. 28th St., Fl. 7	PAY BY CHECK (PAYABLE TO EPOCH TIMES INC.)	
	New York, NY 10001	USE MY CREDIT CARD	
	EVERY WEEK, WE'LL SEND YOU:	0	E. D. b.
	ONE PRINT PAPER**	Card No.	Exp. Date
	• FIVE E-PAPERS (MON-FRI) TO YOUR EMAIL	Signature	CVC No.
	SCRIPTION FORM, I AFFIRM THAT I HAVE READ, UNDERSTOOD AND	AGREED WITH THE TERMS AND CONDITION	NS AT ReadEpoch.com/Terms

* This plan has to be paid for by credit card, or changed to an annual plan if you'd like pay by check at the next renewal.

**The weekly paper is mailed out every Thursday. If your subscription was ordered after our cutoff time (Tuesdays, 6 P.M. EST), the paper will be mailed out the following week.